

# RHODE ISLAND JEWISH HISTORICAL NOTES

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FRONT COVER: TEMPLE EMANU-EL FROM AN ETCHING BY M. REVKIN, 1937.

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# RHODE ISLAND JEWISH HISTORICAL NOTES

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

209 ANGELL STREET, PROVIDENCE 6, RHODE ISLAND



## THE EARLY HISTORY OF TEMPLE EMANU-EL

BY RABBI ISRAEL M. GOLDMAN\*

### Introduction

Temple Emanu-El, standing on its lofty green hilltop on the East Side of Providence, has become with its arching dome a notable landmark in the community. The message over its portals, taken from the 5th chapter, the 6th verse in the Book of Amos, "Seek Ye The Lord And Live," has become a living legend.

Many are still alive who remember the beginnings of Temple Emanu-El. They speak with fond recollection of those meaningful events of bygone days. But even the strongest and the most cherished memories etched on the human mind fade with the passage of the years. It is important therefore to record the story of the beginnings of Temple Emanu-El. This story goes back to 1924.

In telling of the early years of the congregation the following sources have been used: 1—The Minute Books of Temple Emanu-El kept so lovingly and written with fine literary flourish by the first secretary, Charles Brown. 2—The files of the late Judge Philip C. Joslin, first president of the congregation. These files are remarkable for their fulness and systematic arrangement. 3—The files of the United Synagogue of America. 4—The correspondence files of the writer of this article and also those of the Temple. 5—The daily newspapers, namely, the *Providence Journal* and the *Evening Bulletin* of Providence.

The writer had the honor of being the first Rabbi of this congregation and was a participant in most of the events herein recorded.

### CHAPTER I

#### *"In the Beginning"*

How did Temple Emanu-El have its beginning? It did not arise in isolation. It came into being as part of a strong nation-wide revival in traditional Judaism which began during the First World War and continued thereafter. This renewed interest in Judaism came at a

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\*Rabbi Goldman, the first Rabbi of Temple Emanuel-El, served from 1925 to 1948. He is presently Rabbi of Congregation Chizuk-Amunoh, Baltimore, Maryland.

time of general economic prosperity. Religious zeal, coupled with material blessings, resulted at about that time in the erection of many synagogues and temples in various parts of the country.

This general situation found its counterpart in Providence. At the close of World War I many Jewish families began to move to the East Side of the city, which was becoming the new residential section of the community. Among the Jewish families who had been living on the East Side for many years and their newer neighbors, stirrings of Jewish religious interest became stronger and stronger. Where would they worship? Where would their children attend Jewish schools? These were questions that were persistently being asked. Even more profound problems arose: "What form of religious worship would be most helpful and inspiring to us and to our families?" "What kind of Jewish education should we afford our children?" "What manner of religious instruction would be most appealing to our youth?" Questions such as these led to the conclusion for many that only a new congregation on the East Side of Providence, which should be a Conservative congregation, could fully solve all the problems.

It was not very long before word of these stirrings and strivings reached the United Synagogue of America with its offices in New York City. On February 8, 1924, Rabbi Samuel M. Cohen, the Executive Director of the United Synagogue, addressed a letter to Philip C. Joslin, then the Speaker of the House of Representatives of Rhode Island, which may be called the first chapter in the Book of Genesis of Temple Emanu-El. Rabbi Cohen wrote: "The United Synagogue of America has been interested for some time in the Jewish situation at Providence . . . . We feel it is a great pity that hundreds and perhaps thousands of young people should be slowly estranged from the faith of their fathers because nothing is done to present that faith to them in a modern way so that they may appreciate its holiness and its beauty. This is all the more pitiful when one considers that there are so many splendid men and women in Providence who, under proper leadership, would more than gladly band themselves together to create the right institution. Knowing something of your position in the Providence community, I am writing to you to ask whether you would not interest yourself in this great cause to the glory of our God and our people. If you would call a conference of a number of

your friends, we would be glad to send a representative of the United Synagogue to talk over the whole situation and to see whether some plan cannot be formulated by which Providence may be able to save itself for traditional Judaism."

Obviously, this communication was warmly received, for less than two weeks later, on February 21, Joslin replied as follows: "I am in receipt of your letter of the 8th inst. in which you write me of the interest of the United Synagogue of America in the Jewish situation at Providence and suggesting that I initiate a conference of Providence people to study the question and offering to send us a representative to help. I want to assure you that I am warmly interested in this question. It is plainly evident that our faith is rapidly losing ground, and unless something is done to check the indifference and apathy which is on the daily increase, particularly among our growing children and young folks, that numberless of our people will be estranged and forever lost to the faith of their ancestry and, in fact, to all religious faith. I have a firm conviction that an appeal in a tongue and under conditions which are most tasteful to our modern American life, yet not forgetting the fundamentals, the traditions and the ideals of Judaism, is the way to the solution of the problem. I know of nothing to which I would more readily lend myself than to this work. I am not so situated that I can immediately go to work at it, but hope in the near future to find the time for the preliminary work and for the conference you suggest."

The comprehensive manner in which Joslin expressed his ideas prompted the United Synagogue of America to reply on March 4. ". . . you expressed the situation so well and so forcefully that publicity to it will do our cause a great deal of good. We would like to use it to stimulate other communities in similar directions." His comments were printed widely in the Anglo-Jewish press of the country, and thus it came about that the beginnings of Temple Emanu-El received nation-wide notice.

Words were soon translated into action. On Wednesday evening, April 2, less than two months after the initial correspondence with the United Synagogue, a conference of fifteen people was held at the home of Philip and Dorothy Joslin at 148 Prospect Street in Providence. This meeting really marks the beginning of the congregation. It is a significant date to record—April 2, 1924.

A telegram from Joslin to Rabbi Cohen, dated April 3, reported the meeting as follows: "Conference of fifteen at my home last night relative to organization of new temple proved most encouraging. Next conference, to which fifty more will be invited, scheduled for Thursday evening, April 10. Can you attend that night to give us inspiring talk and assistance in formulating plans? If Thursday inconvenient, make it following Monday or Tuesday."

Rabbi Cohen wired that he would come on Tuesday, April 15, in reply to which Joslin wrote: "I was very glad to receive your telegram stating that you would be with us on Tuesday, April 15. We are expecting to have a large gathering and I feel confident that the meeting will result in a definite decision to organize a new temple. I am also hopeful that we will make a real start in obtaining the necessary funds for the carrying out of our program." An impression of this April 15 meeting can be gleaned from the letter of Rabbi Cohen written the day after, in which he says: "First of all I want to congratulate you on the splendid way in which you have conducted the meeting last night, and the excellent response you have secured. I am confident that the movement under your leadership will be an unqualified success." The idea for a new Temple had progressed to the point of discussing a name for the congregation. During the weeks that immediately followed, plans for the future Temple Emanu-El began to take form. On May 7 and May 16 land was purchased and paid for. Five parcels of land were bought on "that certain plat of land entitled 'Botanical Gardens Plat, Providence, R. I.'" As the name implies, this tract of land had been used for generations by Brown University as a Botanical Garden on which many rare and beautiful trees, plants, and flowers had been grown. Thus it came about that land originally used for educational purposes was the site chosen for the erection of an institution dedicated to religion. The selection of this land further established a close relationship between the congregation and Brown University in that the Temple stands adjacent to the Brown University Stadium and the Aldrich Gymnasium. All told, there were acquired 36,725 square feet of land purchased at a price of over \$30,000. This sum was raised from about 50 donors. The land was purchased through Allie Zura from the United Land Company.

The following individuals through financial gifts made possible the purchase of the land: Benjamin L. Alper, Benjamin D. Basok, Herman Bernstein, Morris Blackman, Ernest Blazar, Joseph Blazar, Samuel Blazar, Maurice W. Bliss, Morris Blistein, Benjamin Brier, Charles Brown, Maurice Cohen, Sol Cohen, Joseph L. Coplan, Israel L. Edelstein, Louis Fain, Charles Fierstein, Abe V. Flink, Casper Frank, Haskell Frank, Samuel Goldberger, Abraham Golden, Mrs. Albert Goldsmith, Bernard Goldstein, Benjamin W. Grossman, Benjamin Hyman, Philip S. Joslin, Benjamin L. Kamins, Charles R. Kapstein, Joseph Koppelman, David Leand, Louis Linder, Samuel M. Magid, Joseph Monschein, Benjamin Novgrad, John Olevson, George Pullman, Herman Rand, Samuel Rosen, Max Rosen, A. H. Rotman, Samuel Rubenstein, Morris Sackett, Benjamin I. Sass, Edward Shein, Archibald Silverman, Charles Silverman, Albert Sydney, Max Temkin, Nathan White, Isaac Woolf, Allie Zura, Young Brother.

The following made contributions to the Building Fund: Benjamin Alper, Benjamin D. Basok, Herman Bernstein, Morris Blackman, Ernest Blazar, Joseph Blazar, Samuel Blazar, Maurice W. Bliss, Morris Blistein, Harry Brier, Dr. Nathan A. Bolotow, Sol Cohen, Joseph L. Coplan, Samuel Bander, Abe V. Flink, Casper Frank, Hyman Frank, Jacob Fineman, Louis M. Forbes, Haskell Frank, Harry Fisher, Alfred H. Gilstein, Samuel Ganzer, Samuel Goldberger, Carl Goldblatt, John P. Goldsmith, Mrs. Bernard Goldstein, Max L. Grant, Benjamin W. Grossman, Nathan Hilfer, Benjamin Hyman, William Israel, Abraham L. Jacobs, Philip C. Joslin, Benjamin Kamins, Hyman Kauffman, Louis L. Kaufman, Joseph Kessler, Joseph Koppelman, Philip Korb, Ralph S. Krauss, Herman Kornson, Joseph Levine, Leo Logan, Martin Lippman, Manuel M. Magid, Joseph Monschein, Jacob Meyers, Abraham Nicol, Harry Norman, Benjamin Novgrad, Joseph Nutman, Samuel R. Orenstein, Max Price, Isadore Pritsker, Samuel Rosen, Morris Rotman, Abraham H. Rotman, Herman Rosen, Henry Sack, Louis Sackett, Morris Sackett, Benjamin I. Sass, Louis Shatkin, Judah Semonoff, David Spunt, Morris Steiner, Morris Sydell, Max Sugarman, Morris Teath, Max Temkin, Louis Wattman, Nathan White, Samuel White, Isaac Woolf, Peter Woolf, Morris Young, Mary E. Zucker, Jacob Zitserman, Allie Zura, Nathan Zisquit.

About a month later, on June 24, 1924, a date that could well be called Charter Day, 34 men filed Articles of Association "for forming

a corporation under the name of Temple Emanu-El" which is constituted for the purpose of "maintaining under free American institutions a house of worship for men, women and children of the Hebrew faith, dedicated to God, to the traditions, and ideals of Judaism, and to the spiritual, moral and general welfare of its members, their families and the community of which it shall be a part." The signatories to this document, in the order in which these signatures appear, are as follows: Allie Zura, Isaac Woolf, Philip C. Joslin, Samuel M. Magid, Benjamin I. Sass, Albert H. Sydney, Abraham H. Rotman, Haskell Frank, Herman Bernstein, Benjamin Hyman, Joseph Blazar, Benjamin W. Grossman, Caspar Frank, Samuel Goldberger, Israel L. Edelstein, Charles Brown, Bernard Goldstein, Benjamin Novgrad, Morris Blistein, Joseph L. Coplan, Samuel Blazar, Ernest Blazar, Albert Goldsmith, Maurice W. Bliss, Abe V. Flink, Benjamin L. Alper, Max Sugarman, Sol Cohen, Charles Fierstein, Charles Silverman, Benjamin D. Basok, David Leand, Edward Radding, Herman Rand.

With land purchased and a charter granted by the State, it was necessary to enlarge the membership and to raise money for the building. To this end a meeting was called for Tuesday evening, June 17, at the Biltmore Hotel, to which some 200 people were invited. The call for this meeting went out on the first printed stationery of the new organization, bearing the name "Temple Emanu-El" and "Morris Avenue, Sessions Street and Taft Avenue, Providence, Rhode Island." Also for the first time there was listed the Organization Committee of which the officers pro tempore were: Philip C. Joslin, Chairman; Maurice W. Bliss, Treasurer; and Charles Brown, Secretary. Other members were: Benjamin Alper, Benjamin D. Basok, Herman Bernstein, Ernest Blazar, Maurice Cohen, Sol Cohen, Joseph L. Coplan, Charles Fierstein, Abe V. Flink, Casper Frank, Samuel Goldberger, A. Golden, Albert Goldsmith, Benjamin W. Grossman, Benjamin Hyman, Benjamin Kamins, David Leand, Samuel Magid, Joseph Monschein, Benjamin Novgrad, John Olevson, George Pullman, Edward Radding, Herman Rand, Charles Silverman, Edward Shein, Albert Sydney, Isaac Woolf, Allie Zura. The call to this meeting stated: ". . . A report of the rapid progress in our work will be made and definite action will be taken on several vitally important and very interesting matters including the election of Officers and a Board of Trustees. It is hardly necessary to argue the necessity for a

Temple in the east side section of Providence. Its urgent necessity has been apparent for a long time and the conviction seems to be generally universal that our religious faith can best be adhered to and fostered when presented to us and our children in a manner and under conditions which are more tasteful to our modern American life, always having in mind, of course, the fundamentals, the traditions and the ideals of Judaism. This is your task and ours in the organization of Temple Emanu-El."

The drafting of a constitution and by-laws and plans for a building were occupying the minds of the leaders. It was thought that the time was not yet fully ripe for the holding of religious services during the ensuing High Holy Days.

As soon as the summer months were over, the work was immediately resumed and a meeting was to be held on Monday evening, October 13, at the home of Philip and Dorothy Joslin. The following call to the meeting was sent out: ". . . There will be a meeting at Philip C. Joslin's residence, 148 Prospect Street, on Monday evening, October 13, 1924, at 8 o'clock sharp. Matters of vital importance will be presented for your consideration. A matter that concerns the spiritual welfare of our boys and girls and indeed that of our men and women, too. We, as American citizens, are derelict in our duty as children of our great immortal faith if we do not respond to the great need of erecting to God a Temple for our people, which is a pressing and crying need in our community. You know that we have already purchased a wonderful site, corner of Morris Avenue and Sessions Street. It is our purpose to have our own home for Divine Services, for the High Holy Days next year. We ask your earnest cooperation. We urge you to be present so that you can now offer constructive criticism and share in the glorious work. . . ."

At this meeting a decision was reached to create two important committees, namely, the Building Committee, with Samuel M. Magid as Chairman, and the Campaign Committee, with Allie Zura as Chairman. On October 23 Joslin notified the members of the Building Committee of their appointment in the following communication: "I take pleasure in informing you of your appointment to the Building Committee, whose duty it will be to obtain plans for the erection of the Synagogue for Temple Emanu-El, and upon the completion of

our campaign to have the supervision and direction of the building operations . . . . As you know, we have acquired 33,000 square feet of land on Sessions Street, Morris Avenue and Taft Avenue and we want to erect on this spot a Synagogue that will be an inspiration to our members and their families and an honor to our people. I know that you will lend yourself very readily to the wonderful opportunity that is before us and that you will do your share in planning and executing the holy task that is ours."

Magid had the following serving with him on the Building Committee: Sol Cohen, Joseph L. Coplan, Casper Frank, Benjamin W. Grossman, Benjamin Hyman, Benjamin Kamins, Edward Redding, Benjamin I. Sass, Isaac Woolf, Allie Zura. Also on October 23 the members of the Campaign Committee were sent notification of their responsibilities in the following letter: "I take pleasure in informing you of your appointment on the Committee to plan and conduct a campaign to raise the money necessary to erect the Synagogue for Temple Emanu-El. . . . I believe that the campaign to obtain the necessary number of members and their subscriptions will not be one that will entail any great labor on your part. It is simply a matter of reaching the desirable persons. No one who has thus far been approached has failed to show the proper and necessary enthusiasm for the project. Our goal is to obtain about 100 additional members and then the building of the Synagogue is assured." Zura as Chairman of the Campaign Committee was assisted by the following: Benjamin L. Alper, Herman Bernstein, Ernest Blazar, Maurice W. Bliss, Charles Brown, Samuel Goldberger, Bernard Goldstein, Charles R. Kapstein, Herman Rand, Albert Sydney.

Magid was already busy on the job. He had arranged for preliminary rough sketches to be drawn. He had already visited some newly constructed Temples in New England and was planning a trip four days after receiving notification of his appointment as Chairman of the Building Committee to Newark, New Jersey to inspect a newly erected Temple there. He wrote Joslin on October 27: ". . . When I return from this trip I trust to have the pleasure to see you with some of the information before calling the meeting of the Building Committee."

By December 15 Joslin was able to write to Rabbi Cohen: "We are about ready to begin to build," and arranged for a conference for

that very week between Magid and Zura and Rabbi Cohen at the Jewish Theological Seminary of America in New York, relative to the building program.

At the beginning of the new calendar year 1925, regular monthly meetings were held at the homes of various members: On January 10, at the Joslin home; on February 1, at the Zura home; and on March 1, at the home of the Benjamin Hymans. On Sunday morning, March 8, a special joint meeting of the Building Committee and the Campaign Committee, which by then had enlarged its scope of activities and was called also the Membership Committee, was held at the home of the Zuras. On April 1, another meeting was held at the Joslin home; on May 2, the Samuel M. Magids were hosts to a meeting; and on June 2 and August 25, gatherings were held at the home of the Benjamin Alpers on Olney Street. What these meetings were like is described in the record by Charles Brown: "Many meetings were held at the homes of our members. At the conclusion of the meetings there always followed a jolly social period and the generous hospitality and comradeship prevailing will ever linger as most pleasant memories of our early struggles."

The major emphasis at these home meetings was on the recommendations "that activities should be started within a short time regarding the building of our new Temple and, if possible, to arrange to have same completed for the coming High Holy Days."

Now it was, of course, virtually impossible for the contemplated edifice, or even any part of it, to be made ready for the ensuing High Holy Days. The determination, however, was quite general to hold Divine Services for the coming High Holy Days and to request the Jewish Theological Seminary of America to recommend a Rabbi for the conduct of these Services. Accordingly, the Churchill House, 155 Angell Street, with its attractive auditorium, was rented as the place of worship for Rosh Hashanah and Yom Kippur 5685, September 19 and 20, and 27. In addition, Maurice W. Bliss wrote to Rabbi Cohen on August 14 requesting that a Rabbi be assigned to conduct the religious services. On August 17 Rabbi Cohen wrote to Bliss, as follows: "I take pleasure in informing you that we have succeeded in getting Mr. Israel M. Goldman to officiate at your services these coming High Holy Days. Mr. Goldman is a senior student in the Semi-

nary; he has the degree of Bachelor of Arts from the College of the City of New York and is the President of the student body of the Seminary. He will be glad to visit Providence some time during the week beginning August 24 to make the necessary arrangements with your Committee and I would suggest that you write to him direct, at the address of the Seminary, as to the time and place of the conference. . . ."

Following the suggestion contained in this letter, Joslin wrote to the prospective Rabbi under date of August 19 inviting him to come. The letter stated: "We are informed by Rabbi Cohen of the United Synagogue of America that arrangements have been made with you to officiate at the services of Temple Emanu-El in Providence these coming High Holy Days. I trust that you will enjoy your experience with us and, from Rabbi Cohen's introduction of you, I am sure we will not only enjoy our experience with you, but that through you impetus will be lent to our efforts to complete the work we have in hand in getting our Temple completed. It would be to our mutual advantage if you could come to Providence to meet a group of our members so that you could know our atmosphere and environment and get to know our local situation. We desire also to advise with you regarding the necessary preparation which we should begin working upon at once. . . ." The young Rabbinic student wired back: "Reach Providence Wednesday five thirty-nine P. M., daylight saving. Please call meeting early in evening. Must leave midnight."

The first meeting of Rabbi Goldman with the Temple occurred at the Narragansett Hotel parlors on Wednesday evening, September 2. What transpired at this meeting is recorded in the minutes as follows: "Rabbi Goldman addressed the gathering and outlined in detail the preparations for the coming High Holy Days, which was well received by the gathering." At this meeting also the first committees to concern themselves with the conduct of Religious Services were appointed as follows: Albert H. Sydney and Samuel Goldberger to take care of securing a Torah, an Ark, an Ark Cover (Poroches), a pulpit, a table and a Shofar. Joseph L. Coplan and Magid were to see George Pullman in regard to his serving as the Baal Kora (the Torah Reader). Magid was to be in charge of publicity and Zura was General Chairman. The minutes of the meeting further state: "It was unanimously decided to hold Services on Friday evening, September 25, and Satur-

day morning, September 25, 1925 (Shabbath Schuve) if the hall is obtainable. Mr. Allie Zura is to arrange about same. In conclusion, Chairman Philip C. Joslin thanked Rabbi Israel M. Goldman for the valuable information and details given us." The time was approaching for the holding of the first religious service. In order to get the people together before the High Holy Days and in order to have them meet the new Rabbi, a reception to Rabbi Goldman was tendered on Thursday evening, September 17, the night before the Eve of Rosh Hashanah, at the Jewish Community Center on Benefit Street.

Several weeks earlier, under date of August 31, an invitation had been issued to a selected group of people to become worshippers at the first High Holy Day Service of Temple Emanu-El to be held at the Churchill House. Those were busy days. It was a difficult task at short notice to convert a secular lecture hall into a religious place of worship. Yet with great exertion all items of furniture and all religious objects were brought together, and on the Eve of Rosh Hashanah 5685, Friday evening, September 18, 1925, the place was in full readiness for an expectant Congregation. Some 200 attended these services. It was necessary on Yom Kippur to transfer the services to Froebel Hall on Angell and Brown Streets. The services were well received. A number of letters were written expressing favorable views. For example, Hyman Frank wrote: "The services held at the Churchill House last week were most interesting and instructive and were a credit to all connected therewith." Archibald Silverman observed: "I think that this is a step in the right direction and I am sure that the services will be a success and that the people who will attend will be much impressed." Evidence of the inspiration engendered by the first High Holy Day services lies in the decision by the leaders and worshippers to hold a meeting immediately after Rosh Hashanah. On Wednesday evening, September 23, such a gathering was held at the home of the Benjamin Alpers. This meeting proved to be important as it laid the financial foundations for the erection of a Temple edifice and cleared the way for the beginning of building operations. What transpired at the meeting is described in a letter which Joslin wrote to Rabbi Cohen on September 25, in which he said: "I know you will be pleased to hear that we had a very successful evening last Wednesday. At a house gathering at which there were 45 men present, we succeeded in raising \$50,000. Rabbi Goldman, who was pres-

ent, made a very interesting and stirring talk which was very largely responsible for the successful result. I want to thank you for assigning us so earnest, able and regular a man as we have found in Rabbi Goldman. He has succeeded in making a great impression upon our group and I know that the success of our endeavor is largely attributable to him. We propose to immediately get busy with our plans and I have no doubt that before many months have elapsed ground will be broken for our new Temple."

It is worthy of record here that on that same historic evening, Wednesday, September 23, when the men of the Congregation were gathering at the home of the Alpers, the women of the Congregation assembled at the home of the Sol Cohens on Mount Hope Avenue and there organized the Sisterhood of Temple Emanu-El. Mrs. Joseph L. Coplan was elected President. With the holding of High Holy Day services the first chapter in the history of the Congregation closes. Beginnings had been made in every phase of congregational life. An organization had been brought into being. Officers had been elected. Land had been purchased. Religious services had been held. A Rabbi had been called for the conduct of these services. A Sisterhood had been organized. Preliminary plans had been formulated for the erection of a House of Worship.

## CHAPTER II

### *"From Strength to Strength"*

The High Holy Day season served as a springboard for the work to come. Enthusiasm was high during the months of October and November 1925. On December 3 Joslin wrote to Rabbi Goldman: "I am glad to send you by separate mail the watch which Temple Emanu-El was so pleased to present to you as its testimonial of the high regard in which its members hold you. I trust it may be a reminder to you of the many friends you made during your brief stay with us. You will be glad to hear that our plans for the Temple have reached a point where they have been submitted to contractors and the bids of the contractors and the plans themselves will be offered for approval to a joint meeting of the Temple and Sisterhood next Thursday evening. The interest which the Sisterhood is showing is remarkable. Among the things they are doing which are especially worthy

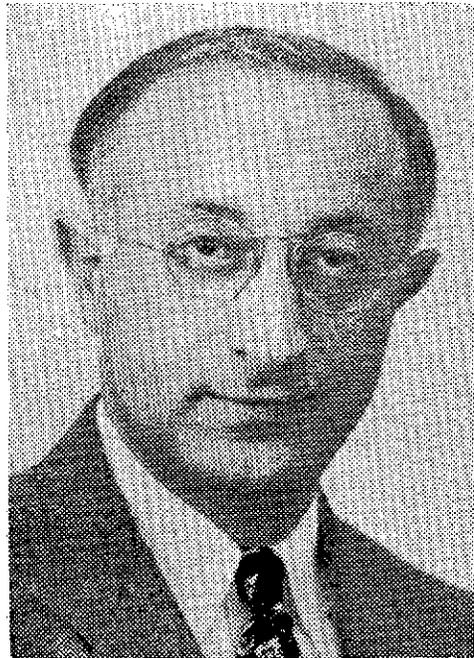
of mention is a Chanukah play which they are staging with the children of our members as the participants. It promises to go over big. I trust you are well and having as much fun as it is possible to get in studying Biblical Lore."

The two events described in this letter, namely, the joint meeting of the Temple and the Sisterhood, and the first Chanukah play for the children of the Congregation, deserve special consideration. On Wednesday evening, December 9, at the Jewish Community Center, Joslin called to order a joint meeting of the men and women of the Congregation for the purpose of ratifying the report of the Building Committee rendered by Samuel N. Magid. The minutes stated: "Mr. Magid made a very interesting and exhaustive report. He submitted drawings and specifications which were viewed by all present. They gave quite a comprehensive idea as to what the proposed Temple would look like. From the favorable comment heard and the general opinion expressed, all seemed well with the plans." After much discussion Charles Brown finally presented the important Resolution of Ratification, which was as follows: "Resolved that we, the members of Temple Emanu-El, in conjunction with the members of the Sisterhood, at a special meeting assembled this ninth day of December, nineteen hundred and twenty-five, for the purpose of ratifying the Building Committee's recommendation as submitted by Mr. Samuel M. Magid, Chairman, do hereby move and it is regularly seconded, that the plans and specifications as submitted by the Building Committee, be and are, hereby ratified. And be it further resolved that a copy of this Resolution be suitably engrossed, to which shall be attached the signatures of the charter members of Temple Emanu-El and placed among the records in the archives of our Congregation, there to remain for all time. And that a copy of said engrossment and signatures shall be one of the first documents to be placed in the cornerstone of our Temple."

What further transpired at the meeting is recorded in the following words: "The importance of all members giving notes for their pledges at once so that our objective could be attained and be ready to break ground by early Spring, was one of the important subjects called to the attention of all members. Many members signed notes for their pledges this night and many more are expected to mail theirs to the secretary in the very near future."

On Sunday afternoon, December 13, 1925, the first Chanukah entertainment by the children of Temple Emanu-El was held at the Jewish Community Center. The program was sponsored by the Sisterhood and was under the direction of Mrs. Charles R. Kapstein. Prior to the program Mrs. Joseph L. Coplan, President of the Sisterhood, and Samuel M. Magid, Vice-President of the Congregation, brought greetings.

Plans for the erection of a building were maturing rapidly. In February 1926, Krokyn, Browne and Rosenstein of Boston were engaged as architects for the Temple. On April 7 they issued a 36 page set of specifications for the proposed building to some 13 Rhode Island contracting companies inviting their bids on the building project. On Monday noon, April 19, a special luncheon meeting of the Building Committee was called by Joslin at the Narragansett Hotel, at which time the bids received by the several construction companies were submitted. After some discussion it was the unanimous opinion of the Committee that the contract be awarded to E. Turgeon. What transpired during the remainder of the afternoon is recorded as follows in the minutes of the Congregation: ". . . The President stated that he had asked the Committee to adjourn to Mr. Turgeon's office. This was agreed upon. The following attended this conference: Philip C. Joslin, Samuel M. Magid, Benjamin Hyman, Isaac Woolf, Maurice W. Bliss, Samuel Goldberger, Allie Zura and Charles Brown. Mr. Turgeon greeted the Committee very cordially and after he and his son had been introduced to the members of the Committee, this meeting resolved itself to the consideration of the business at hand. The President informed Mr. Turgeon that his price was higher than all the other bids which were submitted but the members of the Committee favored him providing he could reduce his price somewhat nearer to the prices quoted. We were in conference for about two hours and finally Mr. Turgeon and his son reluctantly agreed to build the Temple for \$148,000. This price, while somewhat higher than the prices submitted, the members all agreed that they felt satisfied that the contract had been awarded to this builder, because of their implicit faith and confidence in his ability to carry out the plans in full and complete details as required by our architects. There was general hand-shaking all around and the Committee felt highly elated on the afternoon's labors accomplished."

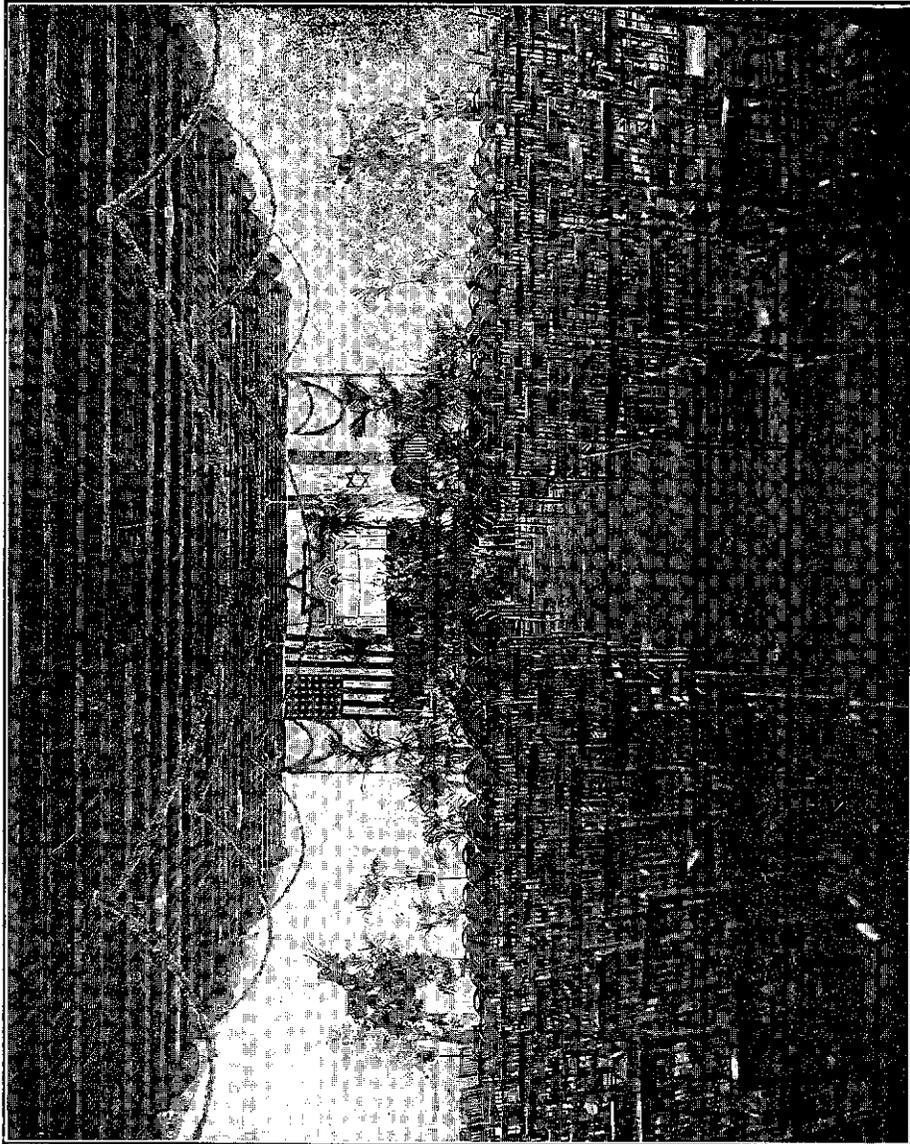


HONORABLE PHILIP C. JOSLIN, 1886-1961. FIRST PRESIDENT OF TEMPLE  
EMANU-EL, 1924-1948. HONORARY PRESIDENT, 1948-1961.

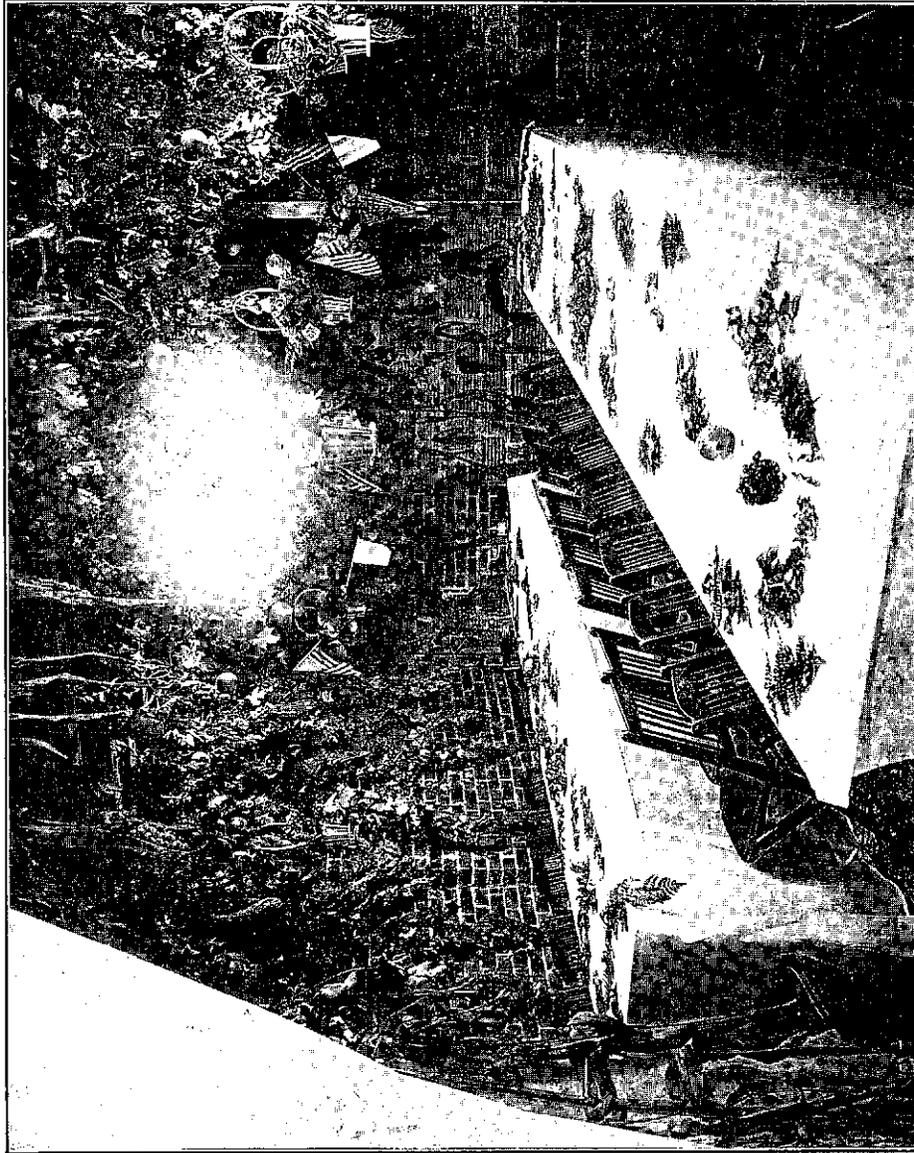


GROUND BREAKING FOR TEMPLE EMANU-EL, MAY 23, 1926.

*Left to right:* Charles Brown (far left), Benjamin W. Grossman, Maurice W. Bliss (to the rear, wearing glasses), Philip C. Joslin (holding shovel), Sol Cohen, Samuel M. Magid.



VESURY OF TEMPLE EMANU-EL, HOLY DAYS, SEPTEMBER, 1926.



SUCCAH IN WHICH SUCCAH PARTY WAS HELD DURING THE HOLY DAYS,  
SEPTEMBER 24, 1926.

At this meeting it was also decided that ceremonies for the Breaking of the Ground should be held on Sunday, May 23, 1926 at 3:00 o'clock. The contractor was requested to have the vestry in readiness for the services for the coming High Holy Days in the following September. The following further proceedings are recorded in the minutes of the Congregation: "After leaving Mr. Turgeon's office a short sidewalk session was held in reference to the ceremonies attending the Breaking of Ground. It was decided to invite Rabbi Israel M. Goldman of New York City to be the principal speaker of the day. Mr. Joslin said he would write to Rabbi Goldman extending the invitation on behalf of the Congregation." The sentiments of those present were recorded in rather florid prose by the secretary: "This day was the creating of history in the Jewish life of our community—one of the most beautiful and constructive visions of idealism. The erection of a Temple to Him on High was about to bear fruition and the realization of which would mark its indelible imprint on present and future generations yet unborn."

On May 13 Joslin wrote the following letter to Rabbi Goldman: "I know you will be pleased to hear that we have just closed our contract for the erection of our Temple. The work is to be commenced at once and will be sufficiently far advanced by the middle of September so that we can hold services there for the High Holy Days. On Sunday, May 23, we are to break ground. You will remember that we promised to invite you to this ceremony and you promised that you would, if possible, come. Nothing would give us more pleasure and nothing, surely, would be more appropriate than to have our first Rabbi with us on that occasion. Is it possible for you to come? If you are very busy, you could leave on Sunday morning and return to New York Sunday night, just as you did the first time you came to us. The matter of expense would, of course, be taken care of by us."

The long-awaited day of the Breaking of Ground ceremonies finally arrived. It was a sunny afternoon in May. A small temporary platform, constructed for the occasion, was draped with flags, and from it the program was conducted. The people clustered about it. An eye-witness account brings us back to that eventful day: "At corner of Morris Avenue, Sessions Street and Taft Avenue, there did the members of Congregation Emanu-El and a host of their friends and guests assemble at 3:00 o'clock, Sunday afternoon on the 23rd of May, nine-

teen hundred and twenty-six, for the purpose of breaking ground for our new Temple. In the presence of a large and distinguished gathering, President Philip C. Joslin stated that on behalf of the members of our Congregation and our community he was very happy that this great day had arrived. He sketched briefly the many difficult problems and obstacles that were overcome ere this wonderful moment had arrived. That the building of our new Temple would mark another new epoch in Rhode Island's traditional and glorious history because it would represent the spiritual and cultural advancement of the citizenship of our faith, young and old. His brief talk was very interesting and informative up to this present moment. He expressed the prayers of all present, that we would here gather again in the very near future at the laying of the cornerstone. Mr. Joslin presented Mr. Samuel M. Magid, our competent and efficient Chairman of the Building Committee. Mr. Magid stated he, too, was very happy to be present on this most auspicious occasion. He knew that he voiced the sentiments of all present, (he said), that he had long looked forward to this happy day, hoping and praying for it. This was the first actual concrete step forward toward the erection of the Temple. He looked to the next step in the very near future. He joined with the President in his prayers that we would all gather here again on this consecrated and hallowed ground, at the laying of the cornerstone. Mr. Joslin, in presenting the next speaker, conveyed to her and her associates, sincere appreciation for the wonderful co-operation and constructive work they had already accomplished. Indeed, he considered it a great pleasure and privilege to present one of our great Temple laborers, Mrs. Joseph L. Coplan, President of the Sisterhood. Mrs. Coplan, speaking for herself and on behalf of the Sisterhood, felt deeply grateful that our dream was being realized. She again pledged the faithful co-operation and loyalty of the Sisterhood till the Temple was completed. And then again pledged that their work would never stop, but would continue on and on until every hope, ideal and aspiration had been attained. She, too, looked forward to the day near at hand when we would here assemble again at the laying of the cornerstone. The President, in presenting the next speaker paid him a fine tribute. He did not come as a stranger in our midst, for he recalled the beautiful Services the Rabbi conducted at our High Holy Days last year. He declared it a great pleasure and privilege to present our honored

guest and principal speaker of the day, Rabbi Israel M. Goldman of New York City. Rabbi Goldman made a very fine address. During the course of his remarks he commended the citizens of our faith for their zeal and untiring efforts to promote the spiritual and cultural welfare of our community. He spoke at great length and earnest attention was accorded him during his talk. He made a deep impression on all present. His genial personal appearance and his splendid address were subjects of creditable comment heard all around. At the conclusion of the Rabbi's talk, preparations were made immediately for Breaking Ground.

"Everything being in readiness, President Philip C. Joslin was accorded the honor of turning the first spadeful of earth, followed by Samuel M. Magid, Vice-President. Then all the members of our Congregation did likewise and many of our friends and guests were accorded this honored privilege. All present rejoiced in this day's happy event and expressed the hope that we would be enabled to hold Services in the vestry of our Temple for the High Holy Days in September. Many regrets were expressed because the wonderful copper tree on this consecrated ground would have to be cut down. This beautiful handiwork of God, hundreds of years old, was to be replaced by a beautiful Temple to Him on High, a beautiful replacement that would remain for hundreds of years. Many of our members and friends congregated in groups discussing the important significance of the day's event and it was observed many there were who remained long after the exercises were over. And so began the first actual step in the erection of Temple Emanu-El."

The day following the breaking of ground, "the steam shovels got busy, the dirt was flying," and the Congregation turned to the next important step—"the selection of a permanent Rabbi." This matter had engaged the minds of the leaders for some time. On February 5, 1926, Rabbi Cohen had written Joslin saying: "I have been giving some thought recently to your newly organized Congregation, due largely to the fact that Congregations are beginning to make applications for Rabbis. I know that next year you will want a permanent Rabbi, and it is highly important that the man you elect should be one who is fully able to adequately represent your community. The idea strikes me that since you have come to know Mr. Goldman and you realize his excellent qualities and the great future that is in store

for him, it might be well for your Congregation to consider calling him now, his term to begin shortly before the High Holy Days. I am making this suggestion because I know that it will be difficult for you to get a man as good as he is, and I know, furthermore, that other Congregations may call him. I have not discussed the matter with Mr. Goldman since I believe that the initiative should be taken by the Congregation."

To this communication the following reply had been sent by the President: "Have conferred with some of our members and we believe time not yet ripe for discussion which you suggest. In about another month there should be a change. Appreciate very deeply your interest."

The time was now finally considered ripe for a decision, and a meeting for this purpose was called at the home of the Alpers on Tuesday evening, June 1. As a result of this meeting, a Committee consisting of Samuel Magid and George Pullman called upon Rabbi Goldman at the Jewish Theological Seminary of America in New York shortly thereafter in order to extend to him a call from the Congregation. The newly ordained Rabbi gladly accepted, as is seen from a letter written to President Joslin on July 28: ". . . I look forward with great pleasure to meeting all of you again and to share with you not only some of the trials and tribulations which may arise, but even more the triumphs and jubilations which are sure to come." A relationship of personal friendship had been established between Rabbi Goldman and the members of the Congregation on his previous visits so that when he was to be ordained as Rabbi on Sunday, June 6, he invited many in the Congregation to attend. Joslin sent the following telegram on the day of ordination: "Members of Temple Emanu-El congratulate you upon your graduation into the ministry of Israel. We know yours will always be a life of usefulness which must bring happiness, comfort and consolation into the lives of untold numbers. Our best wishes, in which Mrs. Joslin heartily joins, for your future."

The High Holy Days were again approaching and on Thursday evening, August 12, a meeting was held at the home of the Benjamin D. Basoks—the first meeting which the Rabbi attended after his election—to plan for holding High Holy Day services in the partially

completed vestry. Basok was appointed Chairman of the High Holy Day arrangements committee—a post which he held with great faithfulness for many years, and George Pullman was made Chairman of the Religious Service Committee. Subsequently, meetings were held at the homes of the Sol Cohens and the Joseph Monscheins. At a meeting on August 27, held in the new home of the Joslins at 100 Hazard Avenue, plans were first formulated for the Laying of the Cornerstone.

The first High Holy Day services held in the incompleting vestry were memorable for those who attended. The floor was still in its rough cement stage. The walls were still unplastered, and the steel work, together with the lathing and bricks, were visible. Overhead there was only a partial roof, so that it was necessary to place a huge tarpaulin covering to keep out the rain. But the vestry, even in its incomplete and raw stage, assumed for those present the atmosphere of the "Beauty of Holiness" when it was converted into a House of Worship. Hangings were placed on the walls. Newspapers covered over with linoleum were placed on the damp floor. Flowers and palms adorned the platform and auditorium. A spirit of joy and pride prevailed despite the sparseness of physical comforts. The Rabbi preached his inaugural sermon on the First Day of Rosh Hashanah, Thursday, September 9, entitled "Our Strength," and Cantor Saul Schwartz, who had conducted the Churchill House services, was re-engaged for this year.

The services during this High Holy Day season heightened everyone's eagerness for the Laying of the Cornerstone, which was scheduled for Sunday afternoon, October 3.

In order to solemnize adequately the Laying of the Cornerstone, the full week of September 24 through October 3 was set aside as Celebration Week. This period coincided in part with the observance of the Succoth Festival. Abraham L. Jacobs was designated as General Chairman.

The series of celebrations opened with a late Sabbath Eve service on Friday evening, September 24, at which the Rabbi preached a Succoth sermon appropriately entitled "The Builders." This service marked another "first" in the history of the Congregation, since it was the first Late Friday Night Service. A Congregational Succah

party followed the religious program and Mrs. Samuel Goldberger served as Chairman. Monday evening, September 27, was designated as Jewish Youth Night and all Jewish youth organizations in the community were the guests of the Temple. Nearly 800 young people crowded the vestry. Joseph W. Ress served as Chairman, and addresses were given by Rabbi Morris Schussheim, Rabbi Morton Goldberg of Fall River, and Rabbi Goldman. Greetings were brought by the Presidents of the leading Jewish youth organizations in the city, and a musical program was offered under the direction of Arthur Einstein. Dancing brought a great evening to a close.

Wednesday evening, September 29, was designated as Sisterhood night and at a late Succoth Eve service addresses were given by Mrs. Joseph L. Coplan and Mrs. Charles Brown, President and Secretary, respectively, of the Sisterhood. Thursday evening, September 30, was designated as Children's Night and the Congregation held its first Children's Simchas Torah party. Mrs. Samuel Blazar was Chairman.

The climax of this series of celebrations was reached with the exercises held in connection with the Laying of the Cornerstone on Sunday, October 3, at three in the afternoon. The scene of these outdoor exercises will never be forgotten by those present. Under a glorious canopy of a cloudless blue sky stood the partially completed Temple edifice. Its great dome was not yet in place and its interior was plainly visible from the outside. On the place where there is now a flight of marble steps in front of the building there was built a large platform draped with flags. Upon it sat many dignitaries of the State and City, religious leaders, and many representatives of leading organizations in the community. In front of this platform chairs had been placed for several hundred people, but the crowd was so great that many more stood during the entire ceremonies.

After the playing and singing of the National Anthem, and an Invocation by Rabbi Samuel M. Gup of the Congregation of the Sons of Israel and David, Joslin opened the program by referring to "the most brilliant weather" and to this "most brilliant occasion." After words of welcome he said: "We meet here today as we approach the second milestone, the occasion which calls for the laying of the cornerstone of this Synagogue of God, a Synagogue which we hope and pray may be an inspiration to all people who shall enter it and partake of

the spirituality which will there be found. The American Jew has ever been loyal and faithful as a citizen. As a people, they have shared gladly and willingly in the trials and tribulations of our country from the beginning of its history down to this present day. None have been more ready to sacrifice their all in the spirit of their patriotism. Every war in which we have been engaged has seen more than our quota offering themselves and their fortunes in defense of our common country. The sacrifices so willingly offered are not only the evidences of our loyalty and respect as American citizens, but our humble tribute for the great privileges which are equally enjoyed by all in this great land of liberty, justice, and opportunity. They have taken their places in the sciences, the professions, and in the business life of our various communities. In short, to the utmost of their abilities, they have made their contributions to the present American life."

He then presented the Chief Executive of the State, Governor Aram J. Pothier, who made a brief but memorable address saying: "I am so grateful and so pleased to be amongst you today and to witness the laying of a cornerstone of a splendid Church. I come here as the representative of my State to cheer you up, to tell you to be as generous and as true as you can to the Temple that you are going to erect. A Church is a landmark in a community, and it means devoted citizens. It means men and women that are going to keep the responsibilities of life, are going to hold them sacred. A Church in a community is an inspiration. It is an inspiration in giving to the people civic improvement and public improvement; and a Church in a community is a body of men and women intent in rendering everybody else happy and well. The Church and State are separate and apart in a community like ours, but these two forces must be one to accomplish anything, and what wonderful accomplishments have been made in this country because of that union of Church and State. My friends, we are one in a community like this to protect the citizens of Rhode Island and also to uphold the traditions of religion. We want to enhance the value of our heritage, and for that purpose, my friends, I wish you the best, and I invoke the blessing of the Almighty on your enterprise."

Rabbi Herman H. Rubenovitz, respected Rabbi of Temple Mishkan Tefila of Boston, was then introduced. After bringing greetings from his Congregation, he said: "My friends, we speak of it as a House

of God, this building that is to go up here. What is it that is going to make of it a House of God? Is it the fact that there is going to be a dome on the top or that the architecture is going to be of a certain kind? Surely not that. It is going to be a House of God because enshrined within it, within the ark which is to stand inside of this there is going to repose what we call a sacred Torah, a Scroll of the Law—God's Law. And what is the essence of that law, my friends? It is this one thought that I wish to touch upon before I leave you because I take it that from this thought we all can gather inspiration and strength and enthusiasm for the work that lies before us. What is the essence of this law? We have a wonderful word in the sacred tongue—in the Hebrew tongue—and that word is 'Hesed,' loving kindness. Our Rabbis say our Torah, our law, from its beginning to its end—it strikes the note of this loving kindness when it begins and it closes on the same note—loving kindness, a love that lives within the heart, a love for God, our Maker and our Father, a love for every human being created in the image of God, regardless of creed or color or place of habitation, a love that is willed within the heart for all and expresses itself not in pretty words and phrases—words and phrases don't mean much, but in deeds of kindness. That is the essence of our Torah, that is the ideal to which this House is to be dedicated, and in so far as there shall radiate from these walls streams of love, in so far as these principles are going to be taught every day of the year within these walls and carried out by men and women and applied in their daily lives in every relationship, business, citizenship, whatever it be, in so far as that shall be the case, this will be a holy place and a House of God . . . . I trust that because of your willingness to make sacrifices, because of your willingness to give up readily of your means—and this building cannot go up unless you readily and cheerfully give up of your means and not only of your means but of your time and of your effort and of your strength. These things are not lightly done, they are not quickly done. I know whereof I speak. Because of your sacrifices that you will make through your coming here, because of the way you will back up your energetic and splendid young Rabbi that you have brought here, because of the way that you will stand together, because of the way that you will bury little differences that arise wherever people work—you must not magnify and distort them. If you will practice a little



LAYING OF THE CORNERSTONE FOR TEMPLE EMANU-EL,  
OCTOBER 3, 1926,

*Left to right:* Benjamin W. Grossman, Henry Hassenfeld, Morris R. Sydell,  
Philip C. Joslin, Samuel M. Magid, Rabbi Israel M. Goldman, Joseph Blazar,  
Maurice W. Bliss.

## Dedication Program

PROCESSIONAL "Open To Me the Gates of Righteousness" Cantor Bettman and Choir	Rabbi, Cantor, Board of Trustees and Participants (Psalm CXVIII)-Ledwadowski	
OPENING OF THE ARK "Shema Yisroel"	Cantor, Choir and Congregation	<i>Traditional</i>
PROCESSION WITH SCROLLS Anthem: "Lift Up Your Heads, O Ye Gates" (Psalm XXIV) Temple Emanu-El Choir, Arthur Einstein, Director		<i>Naumbourg</i>
PLACING OF THE SCROLLS IN THE ARK Anthem: "Turn Thou Us Unto Thee, O Lord" (Hashivenu) Cantor, Choir and Congregation		<i>Naumbourg</i>
PRAYER BEFORE THE ARK Rabbi Morton Goldberg, Temple Beth-El, Fall River		
CLOSING THE ARK		
THE KINDLING OF THE PERPETUAL LIGHT Scriptural Reading: Genesis 1:1-3 The Rabbi		
THE BLESSING—"Sheheyonu" Rabbi and Congregation		
SCRIPTURAL READING I Kings VII: 27-29 The Rabbi		
PRESENTATION OF TEMPLE BUILDING Samuel M. Magid, Chairman, Building Committee		
ACCEPTANCE ON BEHALF OF CONGREGATION Hon. Philip C. Joslin, President, Temple Emanu-El		
ANTHEM—"How Goodly Are Thy Tents" Cantor and Choir		<i>Naumbourg</i>
GREETINGS Rabbi Morris Schussheim, Temple Beth-Israel Rabbi David G. Light, Congregation Sons of Zion Rabbi Samuel M. Gup, Temple Beth-El		
SOLO—"Hear Ye Israel" Charlotte Resh		<i>Mendelssohn</i>
GREETINGS In Behalf of The State His Excellency, Hon. Norman Stanley Case Lieutenant-Governor of the State of Rhode Island In Behalf of The City His Honor, Hon. James E. Dunne, Mayor, City of Providence		
ADDRESS Dr. W. H. P. Faunce, President, Brown University		
ANTHEM—"Hallelujah" (Psalm CL) Temple Emanu-El Choir		<i>Novacowsky</i>
ADDRESS Rabbi Israel M. Goldman, Temple Emanu-El		
HYMN—"Adon Olam" Cantor, Choir and Congregation		<i>Sulzer</i>
BENEDICTION The Rabbi		



RABBI ISRAEL M. GOLDMAN, RABBI OF TEMPLE EMANU-EL 1925 TO 1948.



FIRST CONFIRMATION CLASS TEMPLE EMANU-EL, SHOVUOTH 5688,  
JUNE 1928.

self-denial, a little tolerance, a little patience, you will overcome them. Again it is a question of sacrificing a little of one's vanity. That is the hardest thing, perhaps, to sacrifice, but that, too, must be sacrificed in a good cause. Because of this quality, the quality that will stamp you as worthy children of Abraham, of the followers of the God of Abraham—sacrifices readily, cheerfully given—I trust that because of that great and wonderful success will be yours. For the glory of the faith, the ancient Jewish faith that we stand for, for the glory of this commonwealth, this city in which you live—every fine institution is like a jewel in the crown of the city—the commonwealth of this great nation—the American nation to which you belong. And may this be the Will of God, and may He speed your efforts and grant you success.”

Greetings were then brought by Rabbi David Light of the Congregation Sons of Zion and by Rabbi Morris Schussheim of Temple Beth Israel, both of Providence. Rabbi Goldman was then introduced and he spoke as follows: “Only four short months ago many of us who are sitting here now were gathered on this very spot to witness the ceremonies for breaking the ground for Temple Emanu-El. Since that time the walls that we see in front of us now have been taking shape and have been forming themselves. The ribs of steel, as it were, grew one upon the other and were clothed with the flesh of mortar and bricks, so that within the past few weeks we have been able by hundreds and hundreds to gather within these walls for purposes of divine worship and for social communion. In the four short months that we have traveled together on our path we have accomplished a great deal, but today we stop for a moment or two from our busy tasks to celebrate again another landmark, another happy occasion in the history of our Jewish community. We are gathered to celebrate the Laying of the Cornerstone of Temple Emanu-El, and are we not inspired, seeing the walls of our Synagogue rising and looming up before us, to exclaim with the religious fervor of the Psalmist of old—“This is the Lord's doing. It is marvelous in our eyes. This is the day which the Lord hath made. We will rejoice and be glad in it!” Then discussing the underlying philosophy of American democracy, which makes it desirable to erect religious edifices of this character, he continued by saying: “In a land such as America we can standardize shoes, but we cannot standardize the brains of a people. We can standardize dresses and suits, but you can-

not standardize the spiritual garment of a nation. We can standardize parts of Ford machines, but you cannot standardize the internal working of a great nation such as America is. This is the theory of American life that we Jews are following in this country, namely, that in this land our immigrant groups should live in harmony, in peace, each developing and cherishing to the utmost his own culture and adapting it at the same time to American influence and to American environment. That is the theory that American Israel is building under in this land. Have you ever seen a beautiful landscape with beautiful flower beds laid out, and the beauty of the flower bed is in the fact that here is a patch of red and here a patch of green and there yet another color? All together it makes up a view pleasing to the eye and inspiring to our thoughts. Have you ever seen that rare phenomenon in nature, the rainbow? How it thrills us when we see it. There are many colors, one blending with the other, yet each is distinct. You can pick out the red and the green and the others, all together making up a beautiful sight. As we look forth upon the American panorama, upon the American scene, and American landscape, we should be able to see not one whitewash, but rather to be able to see cultures dotting the landscape, one culture and yet another, and yet a third, but all together harmoniously and beautifully making up what we call American civilization. It is up to us, my dear congregants and friends, to be sure, however, that our own color in that flower bed is well kept. It is up to us to be true to our color in that scheme of colors which make up the American view. I call upon all today on this auspicious occasion to be true to our own garden, to our own color, to our own faith, to our own people and to our God. It is for that reason that we are building Temples. It is for that reason that we are building Temple Emanu-El, that we may rally about our own culture, about our own faith, about our own standards, thereby uniting proudly to contribute to America what it deserves."

Samuel Magid, the Chairman of the Building Committee, was then called upon and at the conclusion of his address he led the Congregation in the ceremonies of the Laying of the Cornerstone.

The closing function took place that evening. It was a banquet held at Zinn's Restaurant and marked the First Annual Meeting of the Congregation. More than 200 people were gathered, and "the joyous spirit that prevailed was indeed a distinct manifestation of a re-

markable achievement. Everyone present took just pride in the fact that they were an important factor in the historical events of the day." The President spoke words of praise for Abraham D. Jacobs, General Chairman, and all who were associated with him in the work of Celebration Week. He also commended highly the services of the Sisterhood. The first Nominating Committee of the Congregation, consisting of Charles Brown, Chairman, Joseph Blazar, Abraham L. Jacobs, John Olevson and Henry Sack, made its report; and thus the first slate of officers of the Congregation was voted upon and elected. They were as follows: Philip C. Joslin, President; Samuel M. Magid, Vice-President; Maurice W. Bliss, Treasurer; Ernest Blazar, Financial Secretary, and Charles Brown, Recording Secretary. Trustees: Joseph L. Coplan, Benjamin Hyman, Benjamin L. Alper, Samuel Goldberger, Joseph E. Koppelman, Abraham L. Jacobs, Allie Zura, Herman Bernstein, Benjamin W. Grossman, Benjamin I. Sass, Joseph Monschein, Isaac Woolf, Sol Cohen, Abraham H. Rotman, Benjamin D. Basok, and Abe V. Flink. Gaboyim: George Pullman and Joseph Blazar. Magid then observed that this was a grand occasion to pay up the balance he owed on the Building Fund pledge and urged others to do likewise. This met with great approval, and before the evening was over, the sum of \$17,462.50 was collected. Exactly at midnight this function was brought to a close, thus ending an eventful week of observances.

### CHAPTER III

#### *"A Year of Waiting and Working"*

A year passed following the Laying of the Cornerstone before the Temple was dedicated. During the greater part of this period the Congregation could make little use of the building. It was, therefore, a year of waiting, but it was not a year of idleness. There was much work that had to be done.

There were four problems that required particular attention: First, the completion of the Temple edifice; second, the gathering of further funds for financing the building project; third, the enlarging of the Temple membership; and, finally, the carrying on of as many congregational activities as possible despite the lack of adequate facilities.

The minutes of the Board of Trustees and the files of the President, the Rabbi, and the Congregation for this period give evidence of the thorough manner in which each of these problems was tackled. At the first meeting of the newly elected Officers and Board held on November 4 at the Joslin home, a report was given of the \$75,000 loan which had been made, the following members serving as guarantors: Maurice W. Bliss, Philip C. Joslin, Samuel M. Magid, Isaac Woolf, Abe V. Flink, Benjamin L. Alper, Benjamin W. Grossman, Joseph Monschein, Samuel Goldberger, Joseph E. Koppelman, Abraham H. Rotman, Benjamin D. Basok, Ernest Blazar, Charles Brown, Abraham L. Jacobs, and Sol Cohen. At this meeting and at most meetings during 1926-1927, much attention was paid to collecting outstanding pledges which had been made to the Building Fund. It was also at this meeting that it was voted to hold regular monthly Board meetings on the first Monday evening of each month. This practice has been adhered to ever since. The next meeting, on November 22, was called especially to consider the question of the proper heating system to be installed in the building. At the following meeting on December 27, Herman Bernstein, who had been appointed Chairman of the first Membership Committee at a meeting four months before on August 27, reported that he had enrolled 92 new members. There was a uniform rate of dues at that time of \$75.00, and each new member was required to make a minimum contribution of \$200 to the Building Fund. At a subsequent meeting in March, a great deal of time was devoted to a study of the best type of pews. Attention was directed to finding ways and means of speeding up building operations, since there were constant delays due to labor difficulties, and supplies did not always arrive on schedule.

The problem of carrying on congregational activities without the use of Temple facilities was solved by holding Sabbath morning Services for the Junior Congregation and for many adults on Saturdays at the Jewish Community Center, by having the older children come to the Rabbi's home on Waterman Street on Sunday mornings for instruction, by having younger children's groups meet at different homes for Festival observances, by organizing the young women into a Daughterhood which also met at the homes of its members, by holding regular Sisterhood meetings in different homes, and by publishing a Congregational Bulletin.

At Sabbath Morning services at the Jewish Community Center on Saturday morning, February 26, 1927, the first Bar Mitzvah in the Congregation was celebrated. It was the Bar Mitzvah of Elijah Koppelman, son of the Joseph E. Koppelmans.

With the coming of Spring, the vestry was sufficiently completed to hold several functions in it. It was appropriate that the first Bar Mitzvah held in the Temple was that of Alfred H. Joslin,\* son of President and Mrs. Philip C. Joslin. It was celebrated by a large congregation of relatives, friends, and members on Saturday morning, April 9, in the nearly completed vestry. The second Bar Mitzvah held in the vestry was that of Ellis Flink, son of the Abe V. Flinks.

The first Festival Service in the Temple was held that Passover in the vestry, for which Cantor Harry Bettman was engaged. The first congregational meeting in the vestry was held Sunday evening, May 1, preceded by a Dutch supper arranged by the Sisterhood and served by the Daughterhood. This group of young women, of which Miriam Coplan was President, pledged the sum of \$500 toward equipping the kitchen. Mrs. Joseph L. Coplan, President of the Sisterhood, reported that her organization had \$1400 on hand and an additional \$600 in pledges to the Sisterhood Organ Fund.

As the Temple edifice was nearing completion, the time was ripe for building up the Temple staff. Accordingly, at the June meeting of the Board of Trustees. Harry Bettman was elected Cantor and his term of office was to begin September 1, 1927. Arthur Einstein was elected Choirmaster, his term of office likewise to begin the following High Holy Days. At the August meeting Solomon J. Field was elected Sexton, his services to begin September 15, 1927.

The supreme event to which all attention was now given was the Dedication of the Temple. On July 11, Abraham L. Jacobs was designated Chairman of the Dedication Committee, and at the next Board meeting the date was set for Sunday, September 18. It was felt that the Dedication should be utilized for increasing the membership, and in August Benjamin I. Sass was appointed Chairman of a special Membership Campaign Committee. He organized three teams

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\*On April 15, 1963, Alfred Hahn Joslin was sworn in as Associate Justice of the Rhode Island State Supreme Court.

captained respectively by Abraham H. Rotman, Maurice Cohen, and Benjamin Hyman.

In the early Fall preparations for the Dedication Exercises were under way in real earnest. A general joint meeting of the Congregation and Sisterhood was called for Thursday evening, September 8, for the purpose of making full preparations for the Dedication program. An interesting feature of this meeting was the auctioning off of the 19 honors attendant upon the Dedication Service. This lively sale brought a total of \$1510.

Thus ended a year of working and waiting as the Congregation and the community made ready to occupy the completed Temple edifice. A significant prelude to the Dedication service was the Bar Mitzvah of Irving Magid, son of Vice-President and Mrs. Samuel M. Magid, on Saturday morning, September 17, 1927, the day immediately before the Dedication. This was the first Bar Mitzvah held in the Main Synagogue.

#### CHAPTER IV

##### *"The Dedication of the Temple"*

"Blessed art Thou, O Lord our God, King of the Universe, who hast kept us in life and has preserved us and enabled us to reach this season." The words of this ancient benediction were on the lips of all when on Sunday afternoon, September 18, 1927, (Elul 21, 5687), the large central doors were opened by Joseph E. Koppelman, upon a crowded congregation of approximately 1400 worshippers, with the chant of the Cantor proclaiming the words of the Psalmist:

"Open to me the gates of righteousness;

I will enter in them, I will give thanks unto the Lord."

Then came the antiphonal response of the Choir:

"This is the gate of the Lord;

The righteous shall enter into it."

Thereupon a colorful and dignified Processional, headed by the Rabbi, the President, the Officers and Board, the bearers of the Torah Scrolls, and distinguished guests made its way toward the platform. The Holy Scrolls were brought into the Synagogue by Benjamin Hyman, Charles Smith, Samuel Orenstein, Nathan White, and Dr. Joseph

Smith. For the first time, the "Shema Yisroel" rang out in the Congregation, and the Holy Ark was opened by Samuel M. Magid. Then followed the Circuit (The Hakafah) around the platform as the Choir chanted the 24th Psalm by the following Torah Bearers: Harry Brier, Abe V. Flink, Benjamin W. Grossman, Joseph Cohen, and Morris Blackman. After a prayer before the Ark by Rabbi Morton Goldberg, the Ark was closed by Jacob A. Meyer and Abraham L. Jacobs. Thus the Holy Ark in the Temple became the repository for the Sefer Torah. The "Ner Tamid," The Eternal Light, was then kindled by Benjamin J. Jensky, and after the reading of the passage from the Book of Genesis ending with the words, "Let There Be Light," the worshippers read together with the Rabbi the words of the "She-che-yonu." With the Scriptural Reading of Chapter 8, verses 27 to 29, in the First Book of Kings, the first part of the program was brought to a close.

The ceremonies in connection with handing over the Temple edifice then took place in which E. Turgeon, the contractor, handed over the Temple key to Samuel M. Magid, Chairman of the Building Committee. After an appropriate address he presented the completed Temple to the Congregation through its President, Philip C. Joslin. In his address of acceptance the President said: "It is a great honor to represent this Congregation and to accept from you this key, the symbolic delivery of this House of God. I do it in the realization that we are passing through an hour which is destined to go down as an interesting and important event in the history of our community and our state. This ceremony, Mr. Magid, is the culmination of a tremendous amount of work on the part of your very able Committee headed by you in the most able fashion. The hours you at first expected to spend were stretched into weeks and months. The trivial difficulties you expected to encounter grew into momentous problems, in the solving of which you brought to bear the accumulated knowledge and wisdom of your many years of experience in communal work and in your active business life . . . Your Committee, and you especially, deserve an expression of appreciation and gratitude on the part of our membership which I am very happy to extend. You have earned and you have their highest esteem, their sincere thanks and their grateful appreciation. But I know that neither you nor your Committee would be content to rest with the accomplishments thus far made. There is

something greater than just building a 'structure of steel ribs and clothing it with the flesh of mortar and bricks.' We would have here an institution, which means something, which means much to the spiritual well-being of the Jew. We have in mind the ideals that inspired us to join hands, the desire to re-emphasize the Jewish traditions and culture and to breathe anew the traditional spirit and zeal for the Jewish faith. This seemed visionary when we first entered upon our task and only a rare optimism at that time foresaw its early realization. We would also offer all that our membership has sacrificed and to suggest that these sacrifices have deep significance. They are in appreciation of that freedom of conscience which is the heritage of all Americans for themselves and their children in this blessed land under free American institutions. They exemplify that Judaism is modern, constructive and completely Jewish. The founders had and have in mind a Synagogue that will at once serve the elders, the youth and the children—a Synagogue that will rekindle and keep burning the fire of the religious heart—in short, a Judaism that will be thoroughly understood and be a constant source of inspiration to carry on. Before such an idealism prejudice must die and brotherhood must live anew forever. With these principles and with such an idealism and spiritual culture as a guide, Temple Emanu-El presents itself as an instrumentality for service and a contribution to our American life. She looks forward to a co-ordination of all forces in religion, in civic life and community spirit and confidently hopes and prays for a better understanding among all mankind. Whatever the future of Temple Emanu-El may be, we of this day are unable to say, but we pray that the ideals which inspired and prompted its founders to dream and to build will always hold forth. If they do, the labor and the sacrifices seen all about you will not have been in vain, but will redound to the glory of God and the service of mankind."

Charles Brown, in behalf of the Congregation, then presented a silver vase to President Joslin. Benjamin D. Basok made a similar presentation to Magid.

Greetings were heard from three Rabbis of local congregations: Rabbi Samuel M. Gup, of the Congregation of the Sons of Israel and David; Rabbi David G. Light, Congregation Sons of Zion; and Rabbi Morris Schussheim, Temple Beth Israel. Greetings were

also brought in behalf of the state by Lieutenant Governor Norman S. Case, and in behalf of the city by Mayor James E. Dunne.

The memorable and lofty address by William Herbert Perry Faunce, the eloquent and respected President of Brown University, then followed. In the course of his address he said: "I count it a high honor and pleasure to take some little part in the dedication of this notable and beautiful structure; and that for several reasons. In the first place, you have erected your building on land adjacent to the land held by Brown University—you have become our neighbor. It is written, 'Thou Shalt Love Thy Neighbor,' and I am glad to express today the friendly attitude of the University toward this enterprise. You have put your structure on a higher level than ours. Does this mean that religion has no interest in outdoor play? Does it mean that you have no sympathy with physical training? Does it mean that your children, standing on the grounds around this Synagogue, may view our games from afar through all the coming years? I will not say it means any of these things. I will only say I congratulate you on finding so fine an eminence for your building, and I am glad that your property lies close to our own. We are with you in that religion lies at the heart of all true education. To study how the world was made and ignore its Maker, do you call that education? To study rocks and trees and fields and stars, and ignore personality—human and divine—what a shallow education! To study philosophy and chemicals and ignore the nature of man—that is to ignore all history and misinterpret the universe! Our Biblical Department at Brown has for many years studied your Scriptures with close attention, and if you do see what I see, you do see a message to which all human beings may do well to take heed . . . ." He then completed his address by saying: "How are we to retain ancient religion in the midst of a changing world? There are those who say, 'Give it up! It is of no use. Leave the ancient prophets and come to the prophets of today.' There are those who say, 'Modify nothing.' I would say, as already one of your Rabbis has indicated, we must hold to the essential truth of the ancients though we give it different form from generation to generation. The Ten Commandments will not pass. The Sons of Israel will endure as long as the world endures. The Psalms, Hosea and Malachi, I claim as the most precious posses-

sion of every American citizen, and from my heart I say, 'This God is our God for ever and ever. He shall be our guide even unto death.' "

Rabbi Goldman, in his Dedication Address, issued a summons to the Congregation "to build the spiritual Synagogue now that the physical Synagogue is finished." Among other things he said: "When we shall this day dedicate ourselves to this Temple, then we shall be truly dedicating this Temple to God. When in the days to come, men and women shall come into this place on weekdays, Sabbaths, and Holy Days, and offer the prayer of the thankful heart, or the humble heart, or the broken heart, God will enter here and this place will then be dedicated to Him. Whenever men and women shall be stirred here to go out into the ways of life as Jews to serve his fellow-men, God will enter here and this place will be dedicated to Him. Whenever the voices of our children will resound within these walls with the study of our Torah, God will enter here and this place will be dedicated unto Him. Whenever the men who shall stand where I am now standing, will speak the word of God, lovingly but fearlessly, with truth and wisdom, God will enter here and dwell here and His glory will fill this place. It is to this Dedication that I would summon you today. The physical structure is now completed—graceful, noble in simple reverential dignity. Every man and woman who labored in the realization of this edifice feels a sense of humble gratitude for the privilege which was his or hers. But now that the physical Synagogue is completed, let us build the spiritual Synagogue. The physical Synagogue was built out of steel and stone; the spiritual Synagogue will be built out of heart and soul; the physical Synagogue was built out of your storehouse of means and money; the spiritual Synagogue will be built entirely out of your storehouse of love and loyalty to the Synagogue."

The Service was brought to a close when the Congregation, in a swelling chorus, sang the closing hymn, "Adon Olam," and the benediction was pronounced by the Rabbi.

The Temple building with its equipment, exclusive of the land, had cost \$198,583.53. A newspaper account described the building as follows: "The new Temple is of steel, brick and stone construction and promises to equal in architectural beauty and size anything in New England. The entire main floor is occupied by the auditorium

and no obstruction mars the view from any point. On the ground floor, provision has been made for the Social Center and religious schools. The vestry space contains a Social Hall, Chapel, classrooms, kitchen, offices and checkrooms."

#### CHAPTER V

##### *"The Spiritual Synagogue"*

In his dedicatory address the Rabbi had urged the Congregation to build the "spiritual Synagogue" now that the "physical Synagogue" was completed. The Congregation thereupon set itself to this task. During the first year of occupancy of the completed Temple, the groundwork was carefully laid for a great variety of religious, educational, cultural, and social activities which have since continued.

The first High Holy Day services were held in the new Temple on Rosh Hashanah and Yom Kippur of that year. The first late Friday night service was held on Friday, October 21, with the Rabbi preaching on the subject, "First Things First." Services were then held regularly on Sabbath mornings, and daily in the Chapel. The daily services have since continued without interruption.

At the first meeting of the Board of Trustees following the Dedication, held on February 29, the groundwork was laid for the Jewish educational program. Benjamin I. Sass was appointed Chairman of the School Board, and on Sunday morning, October 9, the newly constituted School Board held its first meeting. The religious school held its opening assembly on Sunday morning, October 30, 1927, with a total enrollment of 175 pupils, 81 of whom were also attending Hebrew School. By then Louis I. Ruffman, a promising young educator, had been selected as the principal of the school. A curriculum was carefully worked out, and a series of school clubs were organized. The Temple library was established and opened for school and general use.

The Sisterhood began its practice of meeting on the first Monday of every month in the Temple vestry. The Daughterhood held a number of successful meetings and functions.

Among the congregational activities of special note that year was the First Congregational Seder held on the second night of Passover,

Thursday, April 5. This was attended by more than 100 people. The bronze memorial tablet was dedicated at the Memorial Services on the second day of Shavuoth, Saturday, May 26, 1928. The decision to erect the memorial tablet had been made at a board meeting on December 26, for which purpose the following committee had been appointed: Joseph L. Coplan, Chairman, Benjamin D. Basok, Samuel Goldberger, Abraham H. Rotman, and Dorothy Joslin.

During that year the Temple issued four publications. The first of these was the Dedication Journal, a volume of 102 pages, comprising historical material in relation to the Temple, and illustrated with interesting photographs. The Dedication netted the Congregation over \$5,000. The Temple also issued a weekly Temple Bulletin. An annual Temple Calendar was published at the beginning of the new year, enumerating important events occurring during the year, both in the Congregation and in its many organizations. Lastly, a mimeographed 25 page Year Book was prepared, titled: "The Story of Our Third Year, September 1927—June 1928."

During the same year, the work in adult Jewish education had been broadened. For the third consecutive year the Congregation sponsored courses of study for adults. The following groups were active: A cultural group, a book review circle, an elementary Hebrew group, a children's study circle, and a young people's study circle.

The membership showed a progressive increase. During the year two short but intensive membership campaigns were held. The first of these was in charge of Benjamin I. Sass and was conducted for one month from September 18 to October 23, 1927. Sass, assisted by teams and team captains, recruited 94 new members. The team headed by Rotman brought in 44 members. As a reward Rotman was awarded a \$100 bill as a prize, which he donated to the Temple. With this money a red velvet stage curtain in the vestry was purchased in the name of the winning team. The second membership campaign was conducted during the month between Purim and Pesach and was headed by Sol Cohen. During this campaign 24 new members were enrolled. In April the membership of the Congregation stood at 221. It was now required that a new member contribute to the Building Fund at least \$25.00. Prior to that, the sum had been a minimum of \$100, while initially it had been \$200.

The financial future of the Congregation was assured by two important transactions. Firstly, the Congregation moved to obtain a mortgage. The minutes for September 29, 1927 read as follows: "Mr. Bliss states that it will be necessary to obtain a mortgage of \$120,000 so that we may be enabled to discharge some of our obligations and presents the following resolution. The Treasurer then presented to the meeting for examination a draft mortgage note in the sum of \$120,000 payable to Industrial Trust Company, dated October 5, 1927, payable one year after date with interest at the rate of 5% per annum, payable semi-annually in advance. The Treasurer also presented a draft of a first mortgage on the real estate of the corporation located on Morris Avenue, Sessions Street, and Taft Avenue in Providence, R. I., to be given by the corporation for the purpose of securing the payment of said mortgage note. Whereupon, after careful consideration of the same, upon motion duly made and seconded, it was unanimously voted that in order to provide for its corporate purposes, this corporation make, execute and deliver said mortgage note, and that in order to secure the payment of said principal of said note and the interest thereon, the corporation also sign, seal, execute, acknowledge and deliver and record the said first mortgage running to the said Industrial Trust Company, and that the President and Treasurer of this corporation be and they are hereby authorized and empowered on behalf of the corporation to sign and deliver said note and to sign, seal, execute, acknowledge, deliver and record said mortgage, all in the name and under the seal of this corporation. The President then presented a draft of the mortgage note for \$120,000 for signatures of the officers and members of the Board of Trustees. All officers and every member of the Board present deemed it a privilege to sign the above instrument. . . . the President, stated that he felt sure this mortgage would be discharged within ten years. And when paid, this instrument would be properly framed and placed in the Temple as one of the great and important documents relating to the history of Temple Emanu-El. This is indeed an honor roll worthy of any man's ambition to be named thereon and will mark another important record in the archives of Temple Emanu-El's glorious history."

The second important financial transaction was initiated at the Board meeting of August 27, 1928. A motion was made and seconded,

“that the Temple make a loan of \$35,000 from the National Bank of Commerce upon such terms and conditions as shall be acceptable to the President and Treasurer. The President and Treasurer be hereby authorized to conclude said loan and to execute and deliver the Temple’s note for \$35,000.” This transaction was completed on February 20 following; the signatories to that document were: Benjamin L. Alper, Benjamin D. Basok, Herman Bernstein, Ernest Blazar, Joseph Blazar, Maurice W. Bliss, Charles Brown, Sol Cohen, Joseph L. Coplan, Abe V. Flink, Benjamin W. Grossman, Benjamin Hyman, Abraham I. Jacobs, Philip C. Joslin, Joseph E. Koppelman, Samuel M. Magid, Abraham H. Rotman, Benjamin I. Sass, Morris R. Sydell, and Isaac Woolf.

The future physical expansion of the Temple was safeguarded by the purchase of two lots in back of the Temple on Taft Avenue, totaling 10,000 square feet of land, at a price of \$1,442.93. The following fourteen members each advanced the sum of \$96.20 toward the purchase of this land: Jacob A. Meyer, Charles Silverman, Benjamin Brier, Joseph E. Koppelman, Benjamin L. Alper, Maurice W. Bliss, Benjamin W. Grossman, Samuel M. Magid, Isaac Woolf, Herman Bernstein, Joseph L. Coplan, Alfred H. Green, Archibald Silverman, and Philip C. Joslin. Joslin, in writing to the contributors, commented: “When you see a beautiful building for our religious school rise upon this land, I am sure you will be mighty proud of the definite part you took in making that possible.”

On June 10, 1928, Samuel M. Magid was authorized to purchase cemetery land. Nothing came of this at the time.

During this same year, the first Confirmation Service of the Congregation was held.

The Minute Book of the Congregation describes the exercises as follows: “The Secretary would be remiss in his duty if some comment were not made of this beautiful and inspiring spectacle. It was indeed pleasing to note the large attendance of the members of our Congregation and their friends. On entering the auditorium one was instantly impressed and amazed at the beautiful and lavish display of the floral decoration banked upon and around the Altar. The center aisle was roped off with white satin ribbon. This was reserved for the members of the Board of Trustees, who acted as an escort for the Con-

firmation Class as they marched into the auditorium in two ranks. The Choir burst forth into beautiful spirituals as the Confirmation Class marched into the auditorium between the two columns of their escorts and on to the platform. The young girls, all dressed in simple but becoming white costumes, and the boys, in blue coats and white trousers, and as they stood grouped upon the platform, it was indeed a most inspiring picture."

During the Synagogue year which followed, from September 1928 to September 1929, two new Temple organizations were added. The first of these was the Temple Emanu-El Men's Club, which held its opening meeting on October 25, 1928, with 150 in attendance. Judah Semenoff was elected President. The principal speaker was Rabbi Harry Levy of Boston. The Men's Club held the first Temple carnival on Monday, Tuesday and Wednesday, May 20, 21 and 22, with Samuel Rosen acting as Chairman. A sum of \$1,500 was realized from this fund-raising effort. The other new organization was the Junior League, which held its first meeting on November 15, its president being William Hyman.

The record of the Congregation for that year is recorded in the printed Year Book titled, "The Story of Our Fourth Year."

Thus during two eventful years following the Dedication, the Temple edifice was transformed from "A physical Synagogue into a spiritual Synagogue," functioning and serving seven days and seven nights a week.

MONTEFIORE LODGE LADIES HEBREW BENEVOLENT  
ASSOCIATION

*The First Quarter Century*

By DAVID C. ADELMAN, ESQ.

Edited by SEEBERT J. GOLDOWSKY, M. D.

Religious persecution brought Spanish and Portuguese Jews to the shores of colonial Rhode Island. However, as a result of the Revolutionary War and the War of 1812, the last Jew had left Newport by 1822.

The second wave of immigration commencing about 1840 flowed from economic restrictions in Germany by reactionary governments which had returned to power and re-imposed ancient restrictions on Jews, depriving them of liberties which they had won following the Napoleonic Wars. Their economic activities were curtailed, and a quota system was established for marriages between Jews. Young people, who had little to lose, turned their backs on Germany and crossed the Atlantic in a quest for freedom and opportunity, which they found in the United States.

In Providence, as elsewhere in the country, they found the population intensely Christian and evangelical, intolerant of Catholics, foreigners, and Negroes. These German refugees were pioneers who felt themselves under suspicion and regarded themselves as on trial. They lost no time in acquiring a command of the English language and in becoming Yankees. They ceased to refer to themselves as Jews but as Hebrews or Israelites and spoke of their Christian neighbors as Americans. The tension under which they lived was relieved by the fact that the country was "on the make," to that growing trade and commerce absorbed the population to such an extent that their existence in the community was ignored. They had lived in Germany a long time, where the Reform Jewish movement had started and had acquired a genius for communal organizations and system as well as an appreciation of the social amenities. They were "joiners" and organized many fraternal associations, among them Haggai Lodge, Independent Order Bnai Brith (1869), Redwood Lodge, Ancient Free and Accepted Masons (1877), and Montefiore Lodge Ladies Hebrew Benevolent Association (1877).

The third wave of immigration commenced about 1880 as a result of the persecution of Jews by the Czars of Russia. A veritable flood of East European immigrants flowed into the community from Russia, Poland, Austria, and Roumania and taxed the resources of the small Jewish community. The first of these immigrants settled in the North End of the city in 1880 and in South Providence about 1890. They formed two distinct communities with their own neighborhood organizations. The Jewish immigrants who settled in the North End lived in the neighborhood of Constitution Hill, Chalkstone Avenue, Clayton (Shawmut) and Charles Streets. The South Providence immigrants settled east of Prairie Avenue on Willard Avenue and Robinson Streets, while the older community of German Jews lived west of Prairie Avenue off Broad Street and Elmwood Avenue. The North End group, having a prior status in the community, looked down upon the South Providence Jews while the Deutsche Yehudim (German Jews) patronized both and in return were resented by both.

All three groups were zealously occupied in relieving the distress of their unfortunate brethren, in order that they might not attract the attention of the Christian community, and in accord with their sense of fraternal or religious obligation. The multiplicity of congregations, societies, and individuals catering to the needy led Rabbi David Blaustein of the Congregation of the Sons of Israel and David to organize the United Hebrew Charities in 1895 in order to systematize the distribution of funds so that duplication of effort could be avoided and the recipient might be rendered a self-sustaining member of the community. It was a "fifty-fifty" partnership. The administrative board was divided equally between the Deutschen and the North End and South Providence Jewish communities; the Deutschen furnished the funds and the administration, while the rest of the community furnished the indigents.

Rabbi Jacob Voorsanger, the first Rabbi in Providence to have been ordained in the United States, and a graduate of the Hebrew Union College, was born in Amsterdam, Holland on November 13, 1852. He was a dynamic person and, although he had been in Providence less than a year and was only twenty-five years of age, organized the Ladies Auxiliary Society (sisterhood of the Congregation of the Sons of Israel and David) and the Montefiore Lodge Ladies Hebrew Benevolent Association, which was the first Jewish charitable associa-

tion in Providence. (After leaving Providence, Rabbi Voorsanger was a Rabbi in Philadelphia, Washington, D. C., Houston, Texas, and San Francisco. He became a Professor of semitic languages in the University of California and Chaplain of Leland Stanford College, and was successively editor of the "Jewish South" in Houston, of the "Sabbath Visitor" in Cincinnati, and "Emanuel" in San Francisco. He was the author of "Moses Mendelsohn's Life and Works," and a speaker on the occasion of the two hundred fiftieth anniversary of the settlement of the Jews in the United States, which took place in New York in 1905).

The Association was named for Sir Moses Montefiore, the great Jewish philanthropist. The Montefiore family were a very large family of Sephardic Jews who came to England from Italy and in the nineteenth century were well known to Jews all over the world. Sir Moses, one of the most famous members of the family, married Judith, the daughter of Levy Barent Cohen, an Ashkenazi, at a time when prejudice of Sephardic Jews against "mixed" marriages with Ashkenazi was very great.

Sir Moses Montefiore not only achieved great wealth and social position, but at the same time remained a most pious and observant Jew. He and Lady Montefiore complied strictly with the dietary laws and the observance of the Sabbath and the festivals. He was also a member of the ancient society whose sacred duty it was to perform the last rites for the deceased. He attended the Synagogue Mondays and Thursdays from dawn until late in the evening, receiving and relieving petitioners in distress, and visited Palestine seven times, accompanied by his wife except on the last trip. He interceded with the Sultan of Turkey, the Czars of Russia, and the Pope of Rome on behalf of his people and was the greatest Jewish Philanthropist of the nineteenth century. Judah Touro left \$50,000 to be expended by Sir Moses Montefiore in Palestine at his discretion. He was the last of five great Jews whose first name was Moses, of whom it was written, "from Moses unto Moses, there was none like Moses." "The affection which his magnetic personality and goodness inspired cannot be exaggerated," and all over the world societies sprang up among Jews which took the title of Montefiore. Among these was the Young Men's Moses Montefiore Association, which met at Montefiore Hall, 93 North Main

Street, and the Montefiore Lodge Ladies Hebrew Benevolent Association of Providence, Rhode Island.

The Montefiore Lodge Ladies Hebrew Benevolent Association of Providence, Rhode Island was the first Jewish women's society in Providence. It was organized by Rabbi David Voorsanger October 23, 1877 and received its charter from the State Legislature at the January session of 1880 as "The Ladies Hebrew Benevolent Association of the City of Providence," a name which was amended March 6, 1885 to read Montefiore Lodge Ladies Hebrew Benevolent Association. It was chartered "For the purpose of visiting and granting weekly benefits to sick members and to assist the poor and needy." The incorporators were Alexander Strauss, Gentleman President of the Congregation of the Sons of Israel and David, Mrs. Louis Green, Mrs. Jacob Falkenberg, Mrs. Julius Shuman, Mrs. Jacob Richman, Mrs. David Frank, and Mrs. Henry Green. The first Lady President was Sarah Frank (Mrs. David). The group which formed the society were young people who had fled from Germany. Mrs. Gustav Rodenberg, one of the charter members, had been a nurse in the Civil War at the battle of Antietam.

The Preamble of the Constitution read as follows:

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

Membership consisted of two classes, active and contributing. Active membership was confined to women between the ages of eighteen and forty-five of irreproachable character and in good mental and physical health. Membership was a symbol of social prestige, and applicants were rigidly screened by an investigating committee. At the next meeting, upon approval by the committee, applicants were balloted upon and if successful were invited to the next meeting for initiation. For the first quarter of a century most of the membership was confined to the wives or daughters of members of the Congregation of the

Sons of Israel and David. Contributing members paid at least \$6.00 a year, which went to the Charity Fund. Males were eligible as contributing members, and up to 1898 there were two Presidents, a "Gentleman" President and a "Lady" President. Active members were obliged to furnish a doctor's certificate of good health and pay an initiation fee of \$4.00 and after six months membership, if confined on account of illness, were entitled to a weekly sick benefit of \$3.00 with a limit of \$30 to each member in one year. In the event of the death of a member, a husband, or child, the Association furnished a person to watch with the dead, and two carriages were furnished to accompany the remains to its last resting place; but if the family preferred, the Association would furnish one carriage and a floral tribute, or any equivalent memorial.

For the first forty years of its existence, the Association was the equivalent of the later Jewish Family Welfare Society (which eventually assumed many of its functions) carrying on extensive social service work in the Jewish communities of the city. In the beginning, requests for assistance came directly to the President of the Congregation of the Sons of Israel and David. Transient cases were assisted with their fare to the next town north or south. During the administration of President Simon Elias of the Congregation of the Sons of Israel and David, the Board of Trustees appropriated one hundred dollars per annum, to be paid quarterly to the Montefiore Association for its charitable work.

The two most important committees were the Sick Visiting Committee, which consisted of seven members, each of whom was assigned one day of the week to visit the sick, and a Charity Committee, which investigated all applications for relief that were brought to their notice. They had at their disposal the sum of \$10 a month and such other sums as were allocated to them from month to month in accordance with the demands made upon them. The Association was most active in conducting money-raising affairs to augment its charity fund and had a system of fines for absences from quarterly meetings, which also went into the charity fund. The roll of members was called at each meeting, but absentees were permitted to give excuses at subsequent meetings, which upon the vote of the Association, relieved them from payment of a fine. This system of fines for absenteeism, traditional in pioneering organizations, enabled them to function

properly, and in Providence dated back to the founding of Providence Plantations under Roger Williams, when fines were imposed for refusal to accept public office.

The records of the Association were well kept by its recording secretaries and are available from the year 1891.\* An examination of the charitable activities of the Association as recorded in their records reflects the economic cycles through which the Jewish community lived. The Society contributed to the hospitals, the district nurses, and other charities in the community and presented the Congregation of the Sons of Israel and David with two Menorah candelabra which for many years graced the pulpit of Temple Beth-El. Mrs. Julius Shuman served the Association as Treasurer from its incorporation for twenty-five years, and Mrs. Samuel K. Grover served in the same capacity for the next fifteen years. Anna Rosenfeld, the daughter of Abraham Jacobs, Cantor of the Congregation of the Sons of Israel and David, and the mother of John Jacob Rosenfeld and Estelle R. Einstein, served the Association as President for six years, and in many other capacities for a number of years until her death. During her term of office, her daughter Estelle R. Einstein, became a member of the Charity Committee and for twenty-seven years performed all the functions of a volunteer social worker in the whole Jewish community of Providence. As such, she furnished liaison between the Montefiore Association and the non-Jewish organizations in the community in similar fields of activities, as well as city, state, and national agencies.

The meeting of September 14, 1892 was held at the home of "Lady President" Hartman at 220 Friendship Street because the doors of the synagogue were locked and the "Gentleman President" was absent. At the meeting of December 13, 1893, a motion was made to rescind the constitutional provision for a "Gentleman President." The motion was lost, 16 to 15.

Funds for charities were not only obtained from dues, but from money-raising affairs such as a Purim Ball, which netted \$57.09 in 1891 and \$132.11 the following year. Another Ball in November of

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\*The original manuscript record books from which this story has been extracted are in the archives of the Congregation of the Sons of Israel and David. The Montefiore Association is still in existence (86 years old), although at the time of publication of these *Notes* has been relatively inactive for two years.

1892 yielded the sum of \$6.20, and a Ball held in December yielded the sum of \$3.82. At the meeting of February 14, 1894, Rabbi David Blaustein donated \$23.50 on behalf of the United Hebrew Charities which he had organized. A Thanksgiving social held in November of 1894 yielded the sum of \$40.88, and also \$14 from the sale of a cake donated by Mrs. Gustav Rodenberg. The Purim social held in 1894 yielded the princely sum of 81 cents. It was voted to hold a strawberry festival in June and a three day Fair in October. The Fair was not held, due to a lack of interest, and it was voted to hold a social and apron sale, each member to provide an apron. A Simcath Torah social yielded the sum of \$20.50, and a Ball held in December yielded the sum of \$58.53, and the sum of \$5.07 in 1896.

In January, 1891, the General Fund amounted to \$677.13 and the Charity Fund amounted to \$94.65. At one meeting, \$10 was voted to start a needy man in business. Upon the death of a member's child, a special meeting was called to arrange for a "floral tribute to be sent not exceeding five dollars and also a carriage." Later, \$15 was appropriated to send a woman and five children to Chicago. The money for this purpose was collected by Rabbi Morris Sessler, who was asked to procure the railroad tickets. At another meeting \$25 was appropriated to send a family to Chicago, with the understanding that if the family did not go, the money was to be returned. Upon the suggestion of Rabbi Sessler, daughters over fifteen were organized into a sewing society for the benefit of the poor and needy. The president of the Association recommended that "all daughters over fifteen should assist in this noble work—as there was no assessment, no initiation fee, no dues whatsoever—only to appoint an afternoon to meet socially . . . and from time to time the young ladies could give entertainments." On another occasion a proposal to appropriate \$15 to assist "a very industrious man who does not ask for any other assistance" to bring his family from Europe was not carried. The sum of \$10 was donated to the Rhode Island Hospital.

On January 13, 1892 a committee was appointed to meet with the Jewish Alliance to find out what assistance was most needed from the Montefiore Association. At the meeting of February 10, it was reported that Rabbi Morris Sessler had received complaining letters from an organization calling itself Ladies of the City Missionary. It was voted to transmit to them the following communication: "Ladies

of the City Missionary—whereas letters have been sent at various times to Dr. Sessler in regards to assisting the poor of your district, the impression is that your Society believes that we wish to assist all the poor ourselves. This is entirely wrong, while we are willing to assist all who come under our notice, still we are unable to wholly relieve all who may apply.” During a meeting in the middle of March 1892, a poor woman from Dodgeville applied for assistance. The Charity Committee paid her fare home and appointed a committee to investigate the case. Mrs. Jacob Falkenberg, on behalf of the Auxiliary Association (Sisterhood) donated \$5 to the Charity Fund, and at the next meeting in April the Dodgeville case was disposed of with an appropriation for \$10.

In April Rabbi Sessler’s wife resigned as Secretary on account of her removal from the city, and Estelle Einstein was elected in her stead. The following week a special meeting was called to consider the case of a New York family of seven who had come here from Allendale and were in dire want. Twenty dollars was appropriated and a committee appointed. At the following meeting in May, four families were relieved with an appropriation of \$20. The Charity Committee now began receiving an additional appropriation of \$10 for immediate use because “there was so much distress just at present” to be relieved. At the regular July meeting it was voted “to have an excursion to Crescent Park, Wednesday, Aug. 3rd, the secretary to notify all members.” Later in July a special meeting was held to assist a sister (member), \$15 being appropriated for this purpose. At the meeting of November 9, 1892, a letter written in French was received requesting aid, and \$5 was appropriated. In March 1893 the Society appropriated \$10 to be donated to the Rhode Island Hospital and voted to expend \$5 from the General Fund to procure delicacies for the sick husband “of one of our sisters.” At the April meeting a communication was received from the United Hebrew Charities of Chicago, inviting the society to send a delegate to a conference to be held there in June. At the regular meeting in May the secretary was requested to inform the Committee of the Convention “that our Lady President will represent our Society.” Later a special meeting was held and the “motion to send a delegate to the convention at Chicago” was rescinded “as our finances do not warrant the expense.” At the meeting of July 12, eighteen weeks sick benefit was voted for sister Simons

of Block Island. At the meeting of September 13, Mrs. Caesar Misch, age 24, of 11 Portland Street, was proposed for membership. Her application was accompanied by the initiation fee of \$3 and a physician's certificate. She was elected at the following meeting on October 11, 1893. Two special meetings were held in October and November to consider cases of families reported in distress. On December 13, 1893 with all officers present except "the Gent. President who came late," a motion was offered and seconded "to dispense with that office this term." The motion carried with only one dissenting vote, thus ending a custom of long standing. An attempt to rescind this action at the next meeting failed.

Almost every meeting in 1894 was confronted with many cases of distress. At the meeting in March two gentlemen addressed the society promoting the raffle of a gold watch for the benefit of a widow and five children. The society purchased one hundred tickets for \$25. In November it was voted to assist a person to engage in business if the Charity Committee could obtain assistance from other societies, "the Treasurer to see that the money was given to the gentleman personally." The society voted to co-operate with the United Hebrew Charities, which had been organized by Rabbi David Blaustein. At the meeting in February of 1895, \$10 was donated to the Rhode Island Hospital, and aid was voted for a case of extreme need upon request of Rabbi Blaustein. Mrs. Falkenberg was appointed a delegate to the United Hebrew Charities, which had voted to hold a grand Charity Ball on Pesach for the benefit of the poor. It was also voted that the Charity Committee meet with committees of other lodges to discuss cases and it was voted to hold a Purim Masquerade social.

At the meeting of March 13, 1895, Mrs. Falkenberg reported that the United Hebrew Charities required no donations from the Society, but that the Ladies should do such work as they could do better than men, and should furnish a list of names of those assisted where such information could be divulged. Rabbi Blaustein addressed the Society concerning the organization of the United Hebrew Charities. The Society, in accordance with his suggestions, voted that the Charity Committee meet weekly, that all applicants fill out printed blanks, and that each case be investigated. By having a stated sum from each society each month, the United Hebrew Charities could know how

much it had at its disposal. Sisters of the Society could be helped secretly. It was then voted to join the United Hebrew Charities and to donate \$15 for its Pesach activities. Rabbi Blaustein referred to the case of one who had often been assisted and who now wished to go to New York. Five dollars was appropriated for this purpose.

At the meeting in April of 1895, upon the suggestion of Mr. Alexander Strauss, it was voted to invite the members of the Ladies Aid Society to visit the Society. At the meeting in September, a collection was taken up for a sister, and an appropriation made to meet one-half the expense of sending a family to New York. At the next meeting in October, it was reported that the family preferred to stay in Providence. Ten dollars was appropriated for their use, and a committee appointed to investigate. Leopold Dimond, Julius Shuman, William Schloss, Max Feder, Harry Shartenberg, A. Falkenberg, L. Friedman, and G. Rodenberg were extended the thanks of the Society for their assistance at the Simcath Torah Social.

On December 11, 1895, the Society received a letter from Dr. M. Guggenheim\* of 67 Chestnut Street, offering to serve "free" poor persons in need of medical attention. The Society accepted the offer with thanks, and informed him that they would "be pleased to accept his services should occasion arise for them." It was suggested "that any member knowing of a case should apply to the Secretary for a note to Dr. Guggenheim stating that they come from our Society." In January of 1896 a letter was received from the Providence Society for Organizing Charity, asking a report of charity done by the Society.

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\*The city directories for 1896 list M. S. Guggenheim as "physician", with both residence and office at 67 Chestnut Street. He held office hours 8 to 9 A. M., and 2 to 4, and 6 to 8 P. M. He was unusual for his day in having a telephone, listed as 2489. He was a member of neither the Rhode Island Medical Society nor the Rhode Island Homeopathic Society. He was not listed in the directories any other year. It is probable that he was Jewish. He had not previously been listed among Jews practicing in Rhode Island prior to 1900 (See *R. I. Jewish Historical Notes* 2-151, 1957).

It is interesting that one Hermann Wellner, also listed as "physician," resided at the same address for the same limited period. Examination of occupational listings, however, identifies him as a "veterinary surgeon," doing business variously at 20 Lyman Street and 56 Richmond Street.

The underlying hostility between the Deutschen and the Orthodox Jews is well illustrated by the following item which appeared in "The Organ," the publication of the Congregation of the Sons of Israel and David, for March 27:

"the poor people who sometimes apply for charity are not so degraded as you may think them to be. It is only when driven by great distress that they sometimes stretch out their hands for help . . . as soon as the cause of dire distress is removed, they again manage to live on the scanty earnings of their own labors. Evidence of this truth was given only this week, when Mrs. G. Rodenberg was distributing the Matzoh Fund, several of the families known as poor indignantly refused to accept the offered assistance, even though our charity records show that they were aided last year. Beware of prejudice."

At the meeting of February 10, a letter was received from the janitor asking for \$2 for cleaning up after an entertainment. It was voted to send \$1.50 and ignore the letter. On June 22 a special meeting was held to arrange for an excursion for the benefit of charity; Haggai Lodge, Independent Order of B'nai Brith, was willing to join in the excursion and to assume the loss on refreshments, the profits to go to charity. At the October 13 meeting, it was voted that no tokens be given hereafter to sisters moving from the city on account of the low funds. At the same meeting it was voted to have a committee call on a poor family living on North Main Street situated in the same building with the Hebrew Mission and also pay one-half month's rent and give them \$3 which was collected at the meeting. Four members of the Sick Visiting Committee were fined for not calling on sick members. At this meeting the excursion committee reported no profit and no loss, and a letter of thanks was voted to be sent to Haggai Lodge for their good will. It was voted to observe the twentieth anniversary of the Society on October 20 and to invite the husbands and serve a reasonable spread at the expense of the ladies. The committee on sick reported that they were not buying any books on account of the high prices.

At a special meeting on October 26 "it was decided that each member should earn a dollar before next meeting and relate her experience in earning it." At the November meeting "the ladies passed a very pleasant time receiving the dollars earned, and relating their experi-

ence while earning them." From the twenty-four members present \$34 was collected.

At the meeting of January 12, 1898, the following members of the committee on sick were fined for not visiting the sick: Mrs. Lederer, \$2.00, Mrs. Shartenberg, \$1.25, Mrs. Adolph Cohen, \$1.25 and Mrs. Harry Robinson, \$3.00.

President Marion L. Misch recommended that the Montefiore Association join the Providence Society for Organizing Charity. After some discussion it was decided not to join but to make a contribution of \$5. A contribution of \$10 was made to the United Hebrew Charities for the month of February, \$10 to the Rhode Island Hospital, and \$10 to the Pesach fund.

At the next quarterly meeting in April, the request of Mrs. William Schloss asking to be excused from attendance was rejected, and donations of \$5 each were made to St. Vincent dePaul Asylum and to the St. Aloysius Home. President Misch made a report on the United Hebrew Charities activities, to which Mrs. J. Shuman and Mrs. Falkenberg were appointed delegates. It was voted to hold a strawberry festival in the vestry on June 22, and \$5 was appropriated to be used by Mrs. Falkenberg for two girls in the St. Aloysius Home.

In August a special meeting was called to obtain additional money for the Charity Committee, and \$25 was appropriated. At the September meeting the committee on charity reported that it had expended \$60 and that \$5.30 had been collected from charity envelopes and \$12.35 were the proceeds of the strawberry festival. Five dollars was appropriated for a sister in need.

At the October 12 meeting, ten dollars was appropriated to the Charity Committee; this was then increased from \$10 to \$20. The Charity Committee reported that the drain on its funds was increasing so rapidly that the funds were nearly exhausted and recommended the holding of a charity whist, for which the admission charge should be 25 cents. Sisters Robinson, Falkenberg, Misch, and Cohen offered their homes for this purpose. Mrs. Falkenberg proposed that the twenty-first anniversary be celebrated at a public meeting to which men and all fraternal societies would be invited and subscriptions for charity solicited. Upon roll call thirteen sisters were fined for absence. Caesar Misch, Julius Eichenberg, and Sigmund Lederer were

proposed as honorary members and accepted. The Charity Committee was given \$30 in addition to its regular monthly allocation of \$10 for the month of November.

At a public meeting held to celebrate the twenty-first anniversary on October 23, 1898, the first President, Mrs. David Frank, read the prayers. President Misch read the minutes of the first meeting and praised Mrs. Julius Shuman, Treasurer since the organization was founded. Mrs. Misch called attention to the remarkably good work done by earlier charity committees, which on account of the great difficulties they encountered deserved great praise. She then alluded to the work, in its present organized form, as having received stimulus through the noble efforts "of our recent Rabbi David Blaustein, whose zeal in this direction was untiring and whose influence and advice had enabled us to put the working of the charity committee on the systematic footing it now holds."

Mrs. Falkenberg, Chairman of the Charity Committee, rendered an account of cases, showing how much was being accomplished with the co-operation of State and City charity officials and explained the great need for additional funds. President Misch, Leopold Hartman, President of the Congregation of the Sons of Israel and David, Leopold Dimond, Past President of the Congregation of the Sons of Israel and David, and David Frank, Past President of the Montefiore Society, made an urgent appeal for funds, to which many responded.

At the December meeting the Charity Committee was allowed \$10 in addition to the regular monthly allocation, and it was voted to hold a pound party and social January 2, 1899 with admission of 25 cents.

On January 11, 1899 officers were elected, and the annual contribution made to the Rhode Island Hospital. At the next quarterly meeting in March, seven members were excused from fines. It was voted to hold a social on March 27 and to sell tickets at twenty-five cents each, and also to give the charity fund \$25 extra, of which \$10 should go to the Matzoh Fund.

At the following meeting in April, \$24.50 was received by Mrs. A. Slocum toward the charity fund. Mrs. Leopold Dimond reported receipts of \$64.30 from the social for the benefit of the Matzoh Fund. At the June meeting Mrs. Falkenberg reported that the whole allot-

ment of \$20 was expended by the Charity Committee. The allocation for June was increased to \$25. In July the charity allotment was increased to \$30.

At the meeting in October an appropriation of \$25 was made to put a member in good standing who was receiving a monthly allotment. In November \$18 was expended for charity, and at the December meeting Mrs. Shuman spoke on the work of the Young Ladies Hebrew Association of the North End, suggesting that the officers of the society attend their meeting.

At the annual meeting in January of 1900 Mrs. Misch refused the office of President, and Mrs. Falkenberg was nominated in her stead. It was voted to appropriate \$5 for the Providence Society for Organizing Charities and to hold an open meeting on January 31, inviting the gentlemen to attend. At an open meeting, held on February 4, Mrs. Falkenberg praised the untiring work of former Rabbi Blaustein. Forty-four dollars was raised for charity, of which \$9 was contributed by "ladies" and \$35 by "gentlemen."

At the regular meeting of February 14, Mrs. Samuel K. Grover and Mrs. Bennett Grad, wife of the new Rabbi of the Congregation of Sons of Israel and David, were approved for membership, and Mrs. Falkenberg was elected President. The Free Sons of Israel contributed \$10 to the Charity Fund, and Haggai Lodge B'nai Brith contributed \$25. At the March meeting a donation of \$10 was made to the Rhode Island Hospital, and others of \$5 each to St. Joseph's Hospital, St. Vincent de Paul Asylum, and St. Aloysius Home.

At the September meeting \$10 was appropriated for the Galveston Flood sufferers, and it was voted to permit contributing members to attend meetings, but not to take active part in the proceedings. In November Mrs. Rodenberg reported that only \$9.03 had been spent out of the appropriation of \$15 for the anniversary. The resignation of Mrs. Harry Robinson, on account of her removal from the city, was accepted. Mrs. Leon Krieger was elected a contributing member. It was voted to hold a social on January 1, 1901.

At the next meeting in January 1901, President Falkenberg reported "a profit of \$104.25 as a result of the Twentieth Century social" held December 31, which was turned over to the Charity Fund. Mr. and Mrs. Jonas were elected contributing members at \$12 per annum and

Mr. Bauer at \$25. Twenty-five dollars extra was allotted to the Charity Committee consisting of Mmes. Boas, Jacobs, and Grover.

The records of this annual meeting read that it was "voted to hold a progressive whist in the Vestry of the Church if permission is granted by the trustees." The temporary secretary for this meeting used the word "Church" as synonymous with "Synagogue," and inasmuch as the next meeting was a special meeting and the records were not read, it is difficult to charge this error to the entire membership.

At a special meeting in February, \$25 extra was appropriated for the Charity Committee, and \$5 for tickets was received from the Ladies Union Aid Society.

At the March meeting the Charity Committee reported that it had expended \$34.75 in January and \$31.35 in February. An extra allotment of \$25 was made for the month of March. Messrs. Spitz and Nathanson, theater operators, contributed \$13.42 to the charity fund. In April the Charity Committee reported spending \$14.05 for the month of March. The usual annual donations were made to the two hospitals and the two homes. On May 8 the Charity Committee reported that it had spent \$19 for the month of April, and \$25 was appropriated to be forwarded to President Elias of the Congregation of the Sons of Israel and David for a family in distress. At the June meeting, Mrs. Herman Boas for the Charity Committee reported that \$10 had been spent for the month of May, and an appropriation of \$30 was made for the months of June, July, and August. The Society adjourned to meet again in September.

In September Mrs. Rodenberg reported for the Charity Committee that it had spent \$42. An additional appropriation of \$10 was made. The resignations of Mr. and Mrs. Julius Falkenberg were accepted on account of their removal from the city, and Mrs. Louis Rosenfeld was nominated to the office of President for the balance of the term.

At the October 9th meeting Mrs. Anna Rosenfeld was elected President, and Mrs. Samuel K. Grover reported for the Charity Committee that she had expended \$20. An appropriation of \$15 was made to be given to President Elias of the Congregation for the relief of a member of the congregation in distress. Mrs. Adolph Cohen then called attention to the twenty-fourth anniversary which would fall on October twenty-third and suggested a celebration. Upon motion of Mrs.

Krieger it was voted to hold a progressive whist at the Oxford Club and to invite all members of the Congregation of the Sons of Israel and David, if the trustees of the Oxford Club agreed.

The anniversary celebration was held on the afternoon of October twenty-third. The opening prayer was read by President Anna Rosenfeld. Mrs. Falkenberg explained the aims, objectives, and accomplishments of the Society. In answer to the appeal by President Rosenfeld for active and contributing members, Miss R. Fox, Mrs. Felix V. Hoffman, Mrs. A. Lazarus, Mrs. J. Wolf, Miss Gertrude Shuman, Mrs. Mark Streicher, Miss H. Lederer, Miss H. Rodenberg, Mrs. Samuel Steiner, Mrs. M. Grover, Miss Rose Cutler, Miss H. Cohen, and Mrs. Ethel Cutler applied for membership.

On November 13, Mrs. S. K. Grover reported for the Charity Committee expenditures of nineteen dollars and ten cents, and an extra appropriation of ten dollars was made to the Charity Committee. Twelve dollars was appropriated for the refreshments at the anniversary meeting. It was voted to admit "unmarried ladies" as contributing members, at twenty-five cents a month. At the last meeting for the year Mrs. Grover reported that the Charity Committee had expended fifteen dollars and ninety cents, and an extra appropriation of fifteen dollars was allocated for charity. A. Slocum & Son, costume rental agency, made a donation of ten dollars for charity.

At the meeting of January 8, 1902, the Charity Committee reported expenditures of twenty-four dollars and fifty cents and was given twenty dollars extra for the month. Mrs. Krieger reported that satisfactory arrangements had been made for the Society to meet at the Oxford Club. Estelle Einstein, the daughter of the President, declined election as trustee but accepted chairmanship of the Charity Committee, to be assisted by Mrs. Boas. This was the beginning of twenty-seven years of service for Mrs. Einstein. It was noted that the twenty-fifth anniversary of the Society would occur during the year. A celebration was proposed. Several members discussed the proposal, but no action was taken.

At the following meeting Mrs. Samuel Steiner, Mrs. Harry Cutler, Mrs. M. K. Grover, and Mrs. J. Wolf were elected to membership. Mrs. Einstein reported expenditures of thirty dollars for charity, and in March sixteen dollars and fifty cents.

At the April meeting upon roll call twelve members were present. The usual annual donations were made to the hospitals and to the St. Vincent de Paul Infant Asylum. Mrs. Einstein reported expenditures of eighteen dollars for the month for charity, and an extra appropriation of twenty dollars was made for that purpose. In May it was voted, upon motion of Mrs. Leopold Dimond, to celebrate the twenty-fifth anniversary on October twenty-third by holding a social and strawberry festival. Miss Bessie Buitekan donated twenty dollars to the Charity Fund, being the proceeds of the sale of a pillow. Mrs. Einstein reported expenditures of thirty-seven dollars for charity, and an extra appropriation of twenty-five dollars was made for the month. It was voted to purchase a ballot box, and to levy a tax of twenty-five cents upon the death of a member.

At the June meeting it was voted to charge one dollar for the anniversary celebration, any deficiency to be met by the general fund. Mrs. Einstein for the Charity Committee reported expenditures of twenty-four dollars.

In September the Charity Committee reported expenditures of eighteen dollars for the months of July and August. A motion to take two hundred dollars from the treasury to celebrate the twenty-fifth anniversary was lost after considerable debate. But by a vote of 14 to 7, a motion was passed to appropriate fifty dollars from the general fund, and Johanna Dimond, Amelia Rodenberg, Pauline Shuman, Mrs. D. C. Fink, Mrs. Theresa W. Lederer, Mrs. Leon Krieger, Mrs. Felix V. Hoffman, Mrs. David Bernkopf and Emma Lamb were appointed a committee to arrange for the anniversary celebration.

A special meeting was called on September 24 to recognize the long and faithful service of Treasurer Pauline V. Shuman, and it was voted to appropriate twenty-five dollars for a suitable token of appreciation of the esteem and regard in which the Treasurer was held by the members. At the October meeting the Charity Committee reported expenditures of seventeen dollars and fifty cents. Upon roll call, fifteen members were absent. It was voted to invite Past President Mrs. Jacob Falkenberg to be a guest at the twenty-fifth anniversary celebration.

On the afternoon of October 23, the twenty-fifth anniversary and reception was held. The meeting opened with the reading of a prayer by Mrs. Rosenfeld, who then addressed the Society as follows:

"I greet you, and extend you all a cordial welcome on this occasion. I will not weary you with details concerning the long years since we were instituted. On October 23rd 1877, mainly through the influence of Rev. Dr. Voorsanger, at that time Rabbi of the Congregation Sons of Israel and David, the Jewish Women of this city and Pawtucket united for the purpose of Benevolence and Charity. During the 25 years of our existence we have, like Nations and individuals passed through storms and sunshine and our records show fair and pure to the honor and glory of humanity and Judaism. Many of those who joined with us a quarter of a century ago have passed into the great beyond. We miss their assistance in our work and their dear presence on this occasion. But the Lord in his great and merciful goodness has vouchsafed unto myself and eight others the blessed privilege of being with you today to assist in celebrating this Silver Anniversary. May our future be as bright and prosperous as has been our past. May all the dear faces about this festive board be permitted to enjoy long life and happiness that we may continue the good and noble work of charity and Benevolence."

The President then presented Treasurer Shuman with a token of appreciation.

Mrs. Marion L. Misch explained the nature of the charitable work done by the Society and presented the Society with a handsome gavel. Mrs. Sarah Frank, Mrs. Falkenberg, Johanna Dimond, Mrs. D. C. Fink, Mrs. Sigmund L. Lederer, Mrs. Emma Lamb, Mrs. Amelia Rodenberg, and Mrs. William Schloss spoke "in glowing terms of the success of the Society." Telegrams of congratulations from Rabbi Hausman and Mrs. Adolph Cohen were read. The record of the twenty-fifth anniversary celebration closed with the following entry: "The closing prayer was read by our president and all present partook of the Refreshments. Dancing followed, and all present had a good and jolly time."

RANDOM JOTTINGS FROM THE RECORDS OF  
MONTEFIORE LODGE, L. H. B. A.

With admirable historical perspective the Association voted on January 13 1897 "that the old minute book be put in the safe of Mr. J. Eichenberg, 174 Weybosset St." Ironically, while later records have been preserved, this earliest volume has not survived.

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The financial records for 1883, however, are still in existence. These indicate that, as of January 1, 1883, the Society Fund contained \$295.19 and the Charity Fund \$25.88. During the first six months of the year the former paid out in benefits to members \$43.63, while the latter paid out \$66.00. The Association at that time rented its quarters from Haggai Lodge, to which it paid out \$6.25 on January 14. Receipts during the first six months amounted to \$183.25, including two items of \$64.90 and \$35.50 listed as proceeds from "socials," and the remainder from dues and "charity" (i. e. contributions).

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It is of interest that a Jewish family resided on Block Island as early as 1893. On June 14 of that year "a communication was read from Sister Simons of Block Island informing the Society of her illness since April 21st, accompanied by a physician's certificate." The inaccessibility of the island outpost apparently had deterred the usually diligent Sick Visiting Committee from performing its duty, for on November 9 it was reported that the "committee on sick had failed to visit Sister Simons." The President suggested that the matter would be investigated. On December 13 it was reported that Mrs. Simons was still "quite sick."

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On Easter Sunday of 1903 (the last day of Passover) the infamous Kishinev pogrom was perpetrated, one of the most deadly of its day. Kishinev, political center of Bessarabia in Russia, had a large Jewish population. The slaughter continued without restraint for three days, resulting in forty-five dead, almost six hundred wounded, and 1500 houses and shops destroyed or looted. At the meeting of May 13, an entertainment was suggested "for the benefit of the Kishinev Sufferers." There was "some discussion of the matter, but no action was

taken." On June 13 the Association received a communication from Haggai Lodge I.O.B.B. "regarding the sufferers in Kishineff Masacre." The president "was requested to represent this society at their committee meetings and given power to expend the sum of \$10.00 toward whatever relief measures they undertake." At the next meeting in July the "President reported having attended a meeting of the Jewish Aid Association for the relief of Kishineff Sufferers and that no action was taken, the attendance not being large enough to accomplish much at the time." More than two years passed before the subject of Russian distress was again on the agenda. A special meeting was called on November 22, 1905 "for (the) purpose of appropriating money for Russian Sufferers." Twenty-five dollars was taken from the Charity Fund for this purpose.

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On March 11, 1903 the constitution was amended providing that the treasurer "shall furnish to the Ass'n a bond for one thousand dollars signed by two real estate owners and shall deposit all money in excess of twenty-five dollars in a Providence bank."

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The association received a letter from the Congregation of the Sons of Israel and David dated January 22, 1904 reading as follows: "At the quarterly Congregation meeting it was voted that one hundred dollars be given the Ladies Montefiore Ass'n in equal quarterly payments for the fiscal year beginning January 1st, 1904, said money to be dispensed for Charity. I take great pleasure in enclosing you a check for the first quarter ending April 1st, 1904 for tewnty-five dollars. Very truly yours, (signed) Leo Hartman, Fin. Secy." On December 14 Secretary Estelle Einstein was instructed "to inform Cong. S. of I & D that the third installment of \$100 which according to the communication received by this society in Jan. 1904 was donated to the Charity fund and due in Oct. 1904 had not been received to date."

On February 10, 1904 "Rev. Dr. Hausman having requested permission to address the Ladies at this time, stated that he desired to present to the Charity Fund the sum of 89 dollars in behalf of the Jewish Literary Society connected with the Congregation Sons of I & D to be used for the needy poor of the city." The contribution was accepted and a letter of thanks was dispatched to the Jewish Literary Society.

At the meeting of April 13, 1904 a member of the Association "announced that she had been requested by the Miriam society of South Providence (more exactly Miriam Society, No. 1, the predecessor of the Miriam Hospital Association, chartered in 1907) to ask the assistance of the M. L. H. B. A. in their efforts to establish a Hospital by a donation to the building fund and also a yearly donation towards its maintenance." A little warily and "after considerable discussion." it was voted "that \$25 be donated toward the building fund, and yearly donation to be acted upon when the Hospital is established"—which, of course, was twenty years later. In April 1905 six tickets were accepted from the Miriam Society at 25 cents each, "same to be distributed among the officers of the M. L. H. B. A.," and again in April 1906, tickets were received for a "charitable entertainment sent in for sale from Miriam Society of South Providence." It was voted to accept "two dollars worth."

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The following entry appears in the minutes for June 14, 1905: "A pleasant diversion to the routine of lodge business was furnished by Mrs. Einstein's interesting account of her visit to the United Hebrew Charity Association in N. Y. and to The Educational Alliance under guidance of Dr. Blaustein."

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In September 1905 it was voted "that this lodge publish and sell a cook-book of favorite recipes." Two separate committees were appointed, one for the cooking recipes and the other to solicit advertising. Progress on this project was slow. In March 1907 a bill for one dollar "for dummy of the cook book (was) presented by Miss Buffington, the advertising agent." All members were urged to co-operate in securing advertisements. In July fifty cook-books were distributed for sale, and in October it was reported that \$30.75 had been received for advertisements and \$18.90 from sale of the books.

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In the fall of 1904 the cotton manufacturers of Fall River, Massachusetts, impelled by financial problems, proposed to reduce wages in the industry by 12 1-2 per cent. As a result, 26,000 mill operators in that city went on strike. By the middle of December the strike had been in effect some twenty weeks, and hardship was widespread.

In accordance with a suggestion by the Vice President of the Association "that a donation be sent to Fall River to relieve our co-Religionists suffering from the existing Labor trouble," it was ordered on December 14, 1904 "that the committee on charity send a check for fifteen dollars."

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Adjustment in a new land was not always easy. On March 8, 1905 it was voted "to give \$5.00 to (a) Russian stranger," to be "held towards his return trip to Russia." At the next meeting further reference was made to the "\$5.00 given to assist an elderly Russian to get back to his native country."

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In May 1905 the Providence District Nursing Association was for the first time given a donation of ten dollars. The Lying-in, Rhode Island, and St. Joseph's Hospitals each received a like amount "instead of amounts given in previous years."

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In January of 1906 a letter was received from San Antonio, Texas soliciting help for a former resident of Providence. The Secretary was "instructed to say that while it is impossible for us to assist . . . (the patient) now in the Texas Hospital, we will assist his family here in Providence as at present."

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The great San Francisco earthquake and fire occurred on April 8, 1906. At the meeting of May 9, a "communication (was) received from United Jewish Relief Association, and the sum of \$10.00 (was) voted to be paid to the California sufferers."

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At the meeting of October 1906 a "Letter (was) read from Mr. James Minnick of the Prov. Society for Organizing Charity in which he asked that a representative of our association be appointed to cooperate with the Prov. Society in keeping a record of all charity cases, etc." It was voted "that Mrs. Einstein attend their meeting and join their society if deemed advisable." At the next monthly meeting "Mrs. Einstein reported that she had attended the meeting of the

Prov. Society for Organized (sic) Charity (as instructed) and had given in our name as members," paying dues for one year at two dollars.

\* \* \*

The twenty-ninth anniversary in October 1906 was celebrated with a "Skidoo Party." The proceeds of \$25.50 were assigned to the Charity Fund.

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At the annual meeting of January 1907 retiring President Anna Rosenfeld installed the new officers. "On retiring from her chair which she had so capably filled for (so many) years was presented with a pretty cut-glass vase and bunch of flowers, a gift of appreciation from the members of the lodge."

\* \* \*

In February 1907 tickets for a "Japanese Social were distributed . . . this being the form of entertainment agreed upon . . . to raise money for our Charity fund." Something in excess of one hundred dollars was realized.

\* \* \*

Tuberculosis was a serious problem in those days. Cases were placed at Pine Ridge Sanatorium and at "Wallum Pond." Contributions were sent regularly to the hospital for consumptives at Denver.

\* \* \*

March 13, 1907: "Mrs. Einstein of the Charity Committee asks that letters of thanks be sent to Mr. J. A. Whaley and Mr. J. B. Matteson for 1 1-2 tons of coal sent through their efforts by the Prov. Fuel Society to our poor."

\* \* \*

Although the twenty-fifth anniversary was held on October 23, 1902, the thirtieth, for reasons not stated, was held on October 23, 1908. The following is the official account in the fine Spencerian hand of Recording Secretary Pauline V. Robinson:

"Anniversary Account"

On Friday, October 23, 1908 the M. L. H. B. A. held a luncheon and whist to celebrate the 30th Anniversary of their existence. The

affair took place at the Crown Hotel. The reception committee including Mrs. D. C. Fink, Pres.; Mrs. A. Dimond, Vice-pres.; Mrs. S. K. Grover, Treasurer; Mrs. D. Bernkopf, Fin. Secy; Mrs. H. Robinson, rec'd sec'y, received the guests in the parlor of the Hotel, and then followed the luncheon. Before starting the repast the President offered a prayer; and during the luncheon, Mrs. J. Falkenberg of Boston, Ex-president and invited guest, told in brief of the strides our "Society" has made and of her joy at being with us. A telegram was read from Mrs. J. Hartman and Mrs. G. Rodenberg expressing their regret at not being able to be with us and wishing the "Society" future success.

The tables were decorated with Lawson Pinks and greens and a souvenir in the shape of a loving cup was at each guest's place.

Mrs. D. C. Fink—our president—in behalf of the ladies of our society presented Mrs. Einstein with a silver dish in appreciation of her efficient and untiring efforts as our Charity Committee.

After the luncheon a whist took place, the prize winners being Mrs. Beekman, Stiner and Brucks. At the conclusion the ladies unanimously agreed that the afternoon was a great success and most pleasantly spent.

Pauline V. Robinson, Rec. Sec'y.

\* \* \*

In September 1913 on motion of Estelle Einstein it was ordered that a "communication be sent to the Congregation (Sons of Israel and David) requesting them to stop sending men for assistance to this association." At the following meeting the secretary was instructed to "erase" from the minutes of the September meeting "the matter of sending the letter to (the) Congregation, until after we have heard more about 'The Transportation Code.'" Then, on the suggestion of Estelle Einstein it "was voted to invite Miss Frances O'Neill of the 'Providence Society for Organizing Charity' to speak to us at our next meeting in reference to the Transportation Code." The November meeting opened with a short talk by Frances O'Neill who had volunteered to explain how it functioned. "The idea was originated by Jews and is now copied by the charity societies of most large cities. All societies subscribing to this 'code' pledge themselves, in the main,

not to send seekers for assistance from one city to another without investigating thoroughly if there is work or a home at this destination. The work of investigating is reciprocal, as it were, between all subscribers to the code. The expenses of transmitting messages being reduced to a minimum by an extensive Code or list of single words, taking place of long sentences." A question period followed, but the record is silent concerning the disposition of this interesting proposal.

\* \* \*

In the closing days of 1914 (December 9) under the threatening shadows of a great world war, the minutes contained this wry comment written in biblical phrases: "It was also spoken of that in spite of great needs abroad—charity be given at home first."

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#### MORE ON LOUIS LEWISSON

The *General Advertiser* (Providence) for Saturday, December 20, 1851, carried the following news item:

Lewis Lewisson, whose famous clothing store is located at the corner of College and South Main Streets, is offering great bargains to persons visiting his establishment at the present time. Lewisson is an enterprising man and he will always go-ahead.

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(See also R. I. Jewish Historical Notes 1:119-128, December 1954).

ADDRESS OF ESTELLE ROSENFELD EINSTEIN (Mrs. Moses)  
ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF  
THE MONTEFIORE LADIES HEBREW BENEVOLENT  
ASSOCIATION

OCTOBER 24, 1927

This day marks the close of fifty years of activity by the Jewish women of the Montefiore L.H.B.A.

The history of the first 25 years showed splendid results accomplished by the good women who organized this society and whose inspiration was the incentive for continued efforts in behalf of the poor and needy. Today it is my pleasant duty to give you the history of the development of the work during the past 25 years.

In January 1902, when I assumed the duties of Chairman of Committee on Charity I had very little experience, no training, no knowledge of Yiddish and no system. There were no text books and no school of social service to help me, so you can readily see how difficult my position. Mistakes were inevitable and looking back on that period, I wonder how I had the courage to undertake the task; but we know the old adage, that "Fools rush in where angels fear to tread."

At the beginning the work was simple, cases small in number and expense, emergency relief, such as paying rent, supplying coal in winter, and clothing when necessary was our special work. Today we are known as a social welfare association and are interested in the fundamental development of family life and our work has assumed less and less of an emergency relief character in the families under our care and our problems now, T. B., acute and chronic illness, widows with young children, unemployment, insufficient earnings and desertion. Much time and energy is spent in trying to better these conditions and raise the standard of living in order that our work shall be really constructive and helpful. We make special efforts at Passover and the Holy days to supply every Jewish family in the community who is in need with necessities and a few luxuries to enable them to properly observe these occasions. Welfare work today includes family welfare (case work), child welfare, Health, Mental, Physical and Surgical, Recreation and industries; and as we are interested in all phases of relief work we established contact with all State and City welfare agencies,

hospitals, Mothers aid, and State Welfare commissions, Director of Public aid, State Board of Health, (whose help is always graciously given *upon request*.) Many times it was necessary to confer with the Governor, the Lieut. Governor, the Attorney General, Judges of our Courts, Lawyers, Police Headquarters, Detective Department and employers in the interest of some member of our families; sometimes we are successful in our mission and often we return much wiser than we entered in regard to what can and what *cannot be done by law*. We have visited all kinds of places, in all kinds of weather, at all times, and on only two occasions has your Chairman been threatened with harm and had to make a hasty exit but with no harmful results. Though many times it was necessary to visit the nearest drug store and be sprayed with a disinfectant before returning home. We were the first committee of Jewish women to visit the State Institutions at Howard; especially the State Hospital for Mental Diseases and the Women's Reformatory where there are usually a few Jewish women, Federal prisoners. We carry fruit, magazines, Passover crackers and upon the request of the prisoner our Jewish prayer book and material for embroidery work, and many times have written letters to relatives for them. The Sanatorium at Wallum Lake, the City Hospital are provided with delicacies and Matzoth at Passover. If time permitted details of special cases, you would see much of tragedy, and, once in a while real comedy in their lives, especially those of foreign birth, and in many instances the children of families who came to us 25 years ago are now well established in life and are ready and willing to contribute to our communal philanthropies, which, to my mind, proves the effectiveness of the good work done by this organization.

In conclusion I desire to express my grateful appreciation to the officers and members for their loyalty and devotion to the work during my years of service and to the present members of my committee. It has been to me a wonderful experience as well as a labor of love. I thank GOD for the blessed privilege and this society for the opportunity to serve and it gives to me the hope that my life has not been altogether useless.

I THANK YOU!!!!!!

OFFICERS OF THE MONTEFIORE LODGE LADIES HEBREW  
BENEVOLENT ASSOCIATION

GENTLEMAN PRESIDENTS

1877-1884	Records not available
1884	Leopold Hartman
1885	Henry Green
1886-1890	Records not available
1890-1894	David Frank

LADY PRESIDENTS

1877	Mrs. David Frank (Sarah Solomon)
1877-1884	Records not available
1884	Mrs. Benedict Lederer (Theresa Waldheimer)
1885	Mrs. Leopold Hartman (Rosa Hartman)
1886-1890	Records not available
1890	Mrs. Leopold Dimond (Johanna Abrams)
1891-1894	Mrs. Gustav Rodenberg (Amelia)
1894	Mrs. Harry Robinson (Pauline V.)
1895-1898	Mrs. Leopold Dimond
1898	Mrs. Caesar Misch (Marion Louise)
1899	Mrs. Gustav Rodenberg
1900	Mrs. Jacob Falkenberg
1901-1907	Mrs. Louis Rosenfeld (Anna Jacobs)
1907-1910	Mrs. David C. Fink
1910-1913	Mrs. Abraham Dimond (Estelle Shuman)
1913-1915	Mrs. Jacob Schwartzkopf (Rachael Adler)
1915-1917	Mrs. David Bernkopf
1917-1918	Mrs. Harry Cutler (Ida Rutberg)

VICE PRESIDENTS

1877	Mrs. Charles Green
1877-1884	Records not available
1884	Mrs. Leopold Hartman
1885	Mrs. Jacob Falkenberg
1886-1890	Records not available
1890	Mrs. Gustav Rodenberg
1891-1893	Mrs. J. Falkenberg

1893	Mrs. Harry Robinson
1894	Mrs. William Schloss (Fannie Nordeschild)
1895-1897	Mrs. David C. Fink
1897	Mrs. Caesar Misch
1898	Mrs. David C. Fink
1899-1902	Mrs. Adolph Cohen
1902	Mrs. Leon Krieger
1903-1906	Mrs. Moses Rosendale
1906	Mrs. Gustav Rodenberg
1907-1910	Mrs. Abraham Dimond
1910-1913	Mrs. Jacob Schwartzkopf
1913	Mrs. William Schloss
1914	Mrs. David Bernkopf
1915-1917	Mrs. Harry Cutler
1917	Mrs. Bernard Goldowsky

TREASURERS

1877-1903	Mrs. Julius Shuman (Pauline Kohn)
1903-1918	Mrs. Samuel K. Grover (Eva Hartman)

RECORDING SECRETARIES\*

1877-1882	Records not available
1882-1883	Mrs. L. H. Kahn
1883-1884	Mrs. Louis L. Green
1884-1885	Mrs. Jacob Falkenberg (Mrs. Moses Einstein, pro tem)
1885-1895	Mrs. Moses Einstein
1895-1896	Mrs. Caesar Misch
1896-1898	Mrs. Julius Eichenberg
1898-1899	Mrs. Harty Lamb
1899-1900	Mrs. David C. Fink
1900-1903	Mrs. Harty Lamb
1903-1905	Mrs. Moses Einstein

\*In the Providence City Directories for the years 1883 through 1890, the Ladies Hebrew Benevolent Association is listed among "German Societies." The secretary listed each year apparently had served during the prior year. The 1883 Directory gave the meeting time and place as the second Sunday of each month at 41 Weybosset Street (headquarters of Haggai Lodge). From 1884 the meeting place was listed as 98 Weybosset Street. From 1896 the meetings were held on the second Wednesday of the month.

1905-1909	Mrs. Joseph Wolf (Gertrude Lederer)
1909-1914	Mrs. Harry Robinson (Pauline V.)
1914-1918	Mrs. Joseph Wolf

## FINANCIAL SECRETARIES

1877-1884	Records not available
1884-1885	Mrs. Louis L. Green
1885-1890	Records not available
1890-1893	Mrs. David C. Fink
1893-1897	Mrs. Rudolph Warshauer
1897-1898	Mrs. Julius Eichenberg
1898-1899	Mrs. David Bernkopf
1899-1900	Mrs. Harty Lamb
1900-1903	Mrs. David C. Fink
1903-1905	Mrs. Felix V. Hoffman
1905-1907	Mrs. Abraham Dimond
1907-1914	Mrs. David Bernkopf
1914-1917	Mrs. Edward Slotum
1917-1918	Mrs. Maurice J. Karpeles

## TRUSTEES (Three served at any one time)

1877-1890	Records not available
1890-1899	Mrs. Adolph Cohen
1902-1918	
1890-1892	Mrs. Alexander Strauss
1890-1896)	Mrs. Sigmund L. Lederer
1902-1918)	(Volmer)
1892-1905	Mrs. Leopold Dimond
1895-1896	Mrs. Louis Frank
1896-1899	Mrs. Gustav Rodenberg
1896-1897	Mrs. Caesar Misch
1899-1900	
1901-1902	
1897-1898	Mrs. David C. Fink
1899-1901	Mrs. Julius Eichenberg
1898-1899	Mrs. Abraham Dimond
1899-1906	Mrs. David Bernkopf

1900-1902	Mrs. Moses Einstein (Estelle Rosenfeld)
1907-1908	Mrs. Louis Lyons (Flora Dimond)
1908-1918	Mrs. Julius Shuman

MESSENGERS\*

1877-1884	Records not available
1884-1885	Mrs. Isaac Buitekan
1886-1890	Records not available
1890-1897	Mrs. Isaac Buitekan

In 1916 the Montefiore Association published a small booklet containing the current By-Laws and a list of current members. In that year there were 96 active members, of whom Mrs. Caroline Cohen, Mrs. Jacob Shartenberg, and Mrs. Julius Shuman were charter members, and 51 contributing members, of whom 24 were males, three were corporations, and the remainder non-active women. By 1916 the following 28 active members had passed on and were memorialized:

Mrs. I. Adelman	Mrs. Herman Krohne
Mrs. I Buitekan	Mrs. S. Labinsky
Mrs. Jacob Cohn	Mrs. H. Lamb
Mrs. Joseph Cohn	Mrs. B. B. Lederer
Mrs. Leopold Dimond	Mrs. Sarah Milkman
Mrs. S. Fox	Mrs. Jacob Richman
Mrs. A. Frank	Mrs. H. Robinson
Mrs. D. Frank	Mrs. G. Rodenberg
Mrs. Henry Green	Mrs. M. Rosendale
Mrs. M. K. Grover	Mrs. L. Rosenfeld
Mrs. B. Holmes	Mrs. H. C. Samuels
Mrs. D. B. Hussey	Mrs. A. Schreiber
Mrs. J. Jackson	Mrs. J. Simons
Mrs. Charles Jacobs	Mrs. Jacob Schwarzkopf

\*The By-Laws were amended in 1898 so that thereafter election of a Messenger was optional. None was elected, and eventually the office was dropped. Mrs. Buitekan, widowed in 1880, was the only holder of record of this office. She was paid four dollars a month for her services.

## FIRST AVAILABLE MEMBERSHIP LIST FOR THE YEAR 1885

Mrs. Isaac Buitekan	Mrs. Charles Jacobs
Mrs. Jacob Cohen	Mrs. Jacob Jackson
Mrs. Joseph Cohen	Mrs. Henry Krohne
(probably Mrs. Joseph Cohn)	Mrs. Lewis Labensky
Mrs. Moses Cohen	Mrs. Benedict Lederer
Mrs. Leopold Dimond	Mrs. Lewis Lilienthal
Mrs. Moses Einstein	Mrs. Bernard Milkman
Mrs. Julius Falkenberg	Mrs. Jacob Richman
Mrs. Max Feder (Pawtucket)	Mrs. Gustave L. Rodenberg
Mrs. Adolph Fink	Mrs. Marcus Rosenbloom
Mrs. Adolph Frank	Mrs. Anna Rosenfeld
Mrs. David Frank	Mrs. Moses Rosenthal
Mrs. Louis Frank	Mrs. Joseph Schwarz
Mrs. David Ginter (probably	(Woonsocket)
Mrs. David Gunther)	Mrs. Jacob Shartenberg
Mrs. Henry Green	(Pawtucket)
Mrs. Louis L. Greene	Mrs. Julius Shuman
Mrs. Edward Harris	Mrs. Jacob Simon
Mrs. Leopold Hartman	Mrs. Moses M. Stern
Mrs. Elias Hirsch	Mrs. Isadore Weisman
Mrs. Morris Hirsch	Mrs. Simon Weisman
Mrs. Bernard Holmes	Mrs. Benno Wolf
Mrs. David Huller	

A GUIDE TO THE MORE IMPORTANT PRINTED SOURCES  
CONCERNING THE HISTORY OF THE JEWS IN RHODE  
ISLAND BASED ON MATERIALS IN THE BROWN  
UNIVERSITY LIBRARY<sup>1</sup>

BY FREDA EGNAL

I. GENERAL WORKS

A. RHODE ISLAND

The activities of the Jews in Rhode Island have constituted an important contribution to the history of the State and a significant chapter in American Jewish history. Since the Jews who came to Rhode Island in the seventeenth century became an integral part of the colony, they receive mention in all of the standard state histories including Samuel Greene Arnold, *History of The State of Rhode Island and Providence Plantations* (New York, 1878), the Reverend Edward Peterson, *History of Rhode Island and Newport* (New York, 1853), Richard M. Bayles ed., *History of Newport County, Rhode Island and History of Providence County, Rhode Island* (New York, 1888, 1891), Edward Field ed., *State of Rhode Island and Providence Plantations at the End of the Century: A History* (Boston, 1902), Thomas Williams Bicknell, *The History of Rhode Island and Providence Plantations* (New York, 1920) and Charles Carroll, *Rhode Island: Three Centuries of Democracy* (New York, 1932).<sup>2</sup> Most of these general works make reference to the highlights of early Rhode Island Jewish history; e.g., the arrival of the Jews in Newport, the deed for the Jewish cemetery dated 1677, the granting of protection to the Jews as strangers in the colony by

<sup>1</sup>In January 1962, the author was engaged by the Rhode Island Jewish Historical Association to begin a bibliography of material relating to the history of the Jews in Rhode Island. This study has been conducted under the general direction of Professor William McLoughlin of the Department of History, Brown University. This constitutes a preliminary report on the project. While an attempt is made to summarize briefly the more important printed sources which are contained in the John Hay and John Carter Brown libraries of Brown University, it is not considered to be a complete bibliography. When the project is finished, the complete bibliography will be published in these *Notes*. The author wishes to express her appreciation to Dr. Edwin Wolf 2nd, Librarian of the Philadelphia Library Company, and to Miss Mary Quinn, Archivist of the Rhode Island State Archives, for their advice and suggestions in connection with this paper. (Miss Egnal is a doctoral student in history at Brown University. Ed.)

<sup>2</sup>In order not to burden the text with specific citations of volume or pages, only the general titles of works are listed.

the General Assembly in 1684, the arrival of sixty Jewish families from Lisbon in 1755, the denial of naturalization to Aaron Lopez and Isaac Elizer in 1762, leading Jewish merchants in the pre-Revolutionary era such as Lopez and Rivera, the Yeshuat Israel Synagogue dedicated in 1763, Chazan Isaac Touro, the dispersal of the Jewish community during the Revolutionary War, Abraham Touro's bequest for the maintenance of the synagogue and cemetery, and the reopening of the Touro Synagogue in 1850.<sup>3</sup> Bayles' *History of Providence County, Rhode Island* mentions the formation of the first Jewish congregation in Providence in about 1850, the incorporation of the orthodox congregation (The Sons of Israel) in 1855, the organization of the reformed congregation (the Sons of David) in 1872, the union of the two groups to form the Sons of Israel and David in 1877, and the construction of the first synagogue in Providence in 1889.

There are many guidebooks to Newport, Rhode Island which mention the Jewish cemetery and Jewish merchants in the golden age of Newport's commerce. George Champlin Mason, *Reminiscences of Newport* (Newport, 1884) is an unusually comprehensive and detailed account of the history of the Jews in early Newport. Mason included biographical sketches of the Lopez, Pollock, Touro, and Seixas families, and of Jacob Rodriguez Rivera, Isaac Elizer, and Moses Michael Hays.

The basic edition of printed primary sources and documents for Rhode Island is John Russell Bartlett, *Records of the Colony of Rhode Island and Providence Plantations, in New England 1636-1792* (Providence, 1856-1865). This ten-volume work prints a number of documents from the Rhode Island archives and legislative records which indicate the importance and the activities of the Jews in the public life of colonial Newport. These include the act licensing Abraham Campanal (probably to operate a tavern)<sup>4</sup> in September 1688, the act granting Moses Lopez's petition in August 1750 for exemptions from personal duties to the colony in light of his services

<sup>3</sup>For a brief discussion of the historical controversies concerning some of these highlights see below.

<sup>4</sup>Morris A. Gutstein, *The Story Of The Jews Of Newport: Two And A Half Centuries Of Judaism 1658-1908* (New York, 1936) p. 44 assumes Campanal was licensed as a freeman. Jews were not admitted as freemen in colonial Rhode Island.

in translating Spanish into English for the government, the act granting Moses Lopez's petition for a ten-year monopoly in the making of potash in June 1753, the act for the naturalization of James Lucena in December 1760, the granting of a ten-year monopoly to James Lucena for the making of castile soap in February 1761, the mention of Aaron Lopez as a member of the committee which drew up a petition to His Majesty's Secretary of State in August 1773 asking permission to prosecute their fishing business in the Gulf of St. Lawrence, the legislative order for the seizure of the house of Naphtali Hart and Company in Tiverton by the state because of his loyalist sympathies, the act confiscating Moses Hart's estate, and the act of July 1780 seeking to prevent the admittance of people in the state who had joined the enemy, which mentions Isaac, Samuel, Moses, and Samuel Jr. Hart. Bartlett's *Records* are considered complete only to the beginning of the eighteenth century, for the following years some official documents concerning the Jews of Rhode Island such as petitions are not included. Those who utilize this work should be aware that Bartlett's transcriptions of documents were not always accurate in all details.

James N. Arnold, *Vital Records of Rhode Island 1636-1850* (Providence, 1891-1912) is a valuable compilation in twenty-one volumes of births, marriages, and deaths culled from contemporary newspapers and church records. The entries referring to Newport Jews are concentrated in the last four decades of the eighteenth century and the first three decades of the nineteenth. But Jews are not identified as such in the volume, and the reader must make his own assumptions from the names.

Public documents are another basic source of information for the history of the Jews in Rhode Island. Useful to the student of colonial Jewry is the *Census Of The Inhabitants Of The Colony of Rhode Island and Providence Plantations, Taken By Order Of The General Assembly, In The Year 1774*, arranged by John R. Bartlett, Secretary of State (Providence, 1858). These returns list the heads of families and the number of males and females over and under the age of sixteen, as well as the number of Indians and Negroes. The returns of 1774, include Isaac Elizer, Benjamin Hart, Jacob Isaacs, Aaron Lopez, Rebecca Lopez, Jacob Rod. Rivera, Moses Seixas, and Abraham de Isaac Touro.

John Russell Bartlett is the author of the first major bibliography for Rhode Island history: *Bibliography of Rhode Island* (Providence, 1864). This bibliography contains several items relating to the Jews. Another work useful to students of Rhode Island Jewish history is that of Charles E. Hammett, Jr., *A Contribution To The Bibliography And Literature of Newport, Rhode Island* (Newport, 1887). A check list for original work in the early period is provided by *Rhode Island Imprints: A List of Books, Pamphlets, Newspapers And Broad-sides Printed At Newport, Providence, Warren, Rhode Island Between 1727 And 1800* (Providence, 1914) and John Eliot Alden, *Rhode Island Imprints 1727-1800* (New York, 1949). Newspapers are an indispensable source for the history of Rhode Island Jews, particularly in the early period. Clarence S. Brigham's *History and Bibliography of American Newspapers 1690-1820* (Worcester, Massachusetts, 1947) is a valuable compilation of newspapers with a brief history and their present locations.

#### B. JEWISH

The general histories of Judaism in America all briefly mention the Jews in colonial Newport but do not give them an extended treatment, and in general they are not based upon original research. These standard works include Isaac Markens, *The Hebrew in America* (New York, 1888), Peter Wiernik, *History of the Jews in America* (New York, 1912), Lee J. Levinger, *A History of the Jews in the United States* (Cincinnati, Ohio, 1932) which is intended as a high school text, Abram Leon Sachar, *A History of the Jews* (New York, 1937), Solomon Grayzel, *A History of the Jews* (Philadelphia, 1948), Anita Libman Lebeson, *Pilgrim People* (New York, 1950) and Oscar Handlin, *Adventure in Freedom: Three Hundred Years of Jewish Life in America* (New York, 1954).

The reader should be cautioned that most of the study and research in American Jewish history has been done by devoted amateurs and not by professionally trained historians. For this reason works on American Jewish history may be characterized by inaccuracies as well as by omissions. Too often the amateur Jewish historian has merely copied the errors found in earlier secondary works and has not utilized original sources such as newspapers, public records, tax lists, and licenses. These general histories, particularly the earlier

ones, are more valuable in indicating areas for future research than for the material contained.<sup>5</sup>

*The Jewish Encyclopedia*, 12 vols. (New York, 1901-1905) and *The Universal Jewish Encyclopedia*, 10 vols. (New York, 1930-1943) include articles with selected bibliographies on Rhode Island, Newport, Providence, Curacao, and Jamaica (places of possible origin of the Newport settlers), and brief biographies of leading Jewish inhabitants of colonial Newport: viz. Aaron Lopez (1731-1782), Isaac Hart (d. 1780), Abraham (d. 1765) and Jacob Rodriguez Rivera (1717-1789), Isaac (1737?-1784), Abraham (1774-1822), and Judah Touro (1775-1854) and Mordecai Myers (1776-1871). *Eminent Jews in America* (Toledo, Ohio, 1918) and *Who's Who In America Jewry III* (New York, 1938) contain brief biographical sketches of many distinguished Rhode Island Jews living in the first half of the twentieth century. *The American Jewish Year Book* (Philadelphia, 1889- ) contains listings of the local branches and officers of national Jewish organizations, local congregations, cemeteries, mutual benefit societies, labor unions, literary, social and athletic societies, and charities in Providence, Newport, Woonsocket, Pawtucket, Central Falls, Westerly, Bristol, and Valley Falls, Rhode Island. Some Rhode Island Jews are also included in *The Year Books* among brief biographical sketches of rabbis, cantors, and communal workers. Annual listings of elections and honors received by prominent Jews, dedications of synagogues and other community institutions, leading events, statistics, and all members of the Jewish Publication Society are also published in *The Year Book*. A great deal of valuable information concerning the social and religious activities of Rhode Island Jewish communities in the twentieth century can thus be gleaned from these sources.

Interest in American and Rhode Island Jewish history has resulted in the publication of two journals. *The Publications of the American Jewish Historical Society* (Philadelphia, 1863- )<sup>6</sup> comprise a valuable collection of monographs by amateurs, many of which deal with special aspects of Rhode Island Jewish history; the majority of these are concerned with the Jews of colonial Newport. *Rhode*

<sup>5</sup>The author wishes to acknowledge her indebtedness to Dr. Edwin Wolf 2nd for this general appraisal of American Jewish historical writings.

<sup>6</sup>This journal is referred to below by its initials, *P.A.J.H.S.*

*Island Jewish Historical Notes* (Providence, 1954- )<sup>7</sup> are devoted to the Jewish history of the State and include articles and collections of source material for Providence and Rhode Island Jewish history since 1850 as well as the earlier period.

Several bibliographies devoted to Jewish history are useful for the study of Rhode Island Jewry. Among these are A.S.W. Rosenbach, "An American Jewish Bibliography Being A List of Books And Pamphlets By Jews Or Relating To Them Printed In The United States From The Establishment Of The Press In The Colonies Until 1850," *P.A.J.H.S.*, XXX (1926), 3-468. Rosenbach's pioneer bibliography is arranged chronologically and includes a sermon delivered by Rabbi Haym Isaac Karigal in 1773 in Newport, a *Friendly Address To The Jews* by J. Bicheno printed in Providence 1795, *A Lunar Calendar* written by Moses Lopez in 1806, and several works printed in Providence in the first half of the nineteenth century. A list of some of the standard works by or about Jews which contain material on Rhode Island Jewish history may be found in *Judaica* (A Selected Reading List Of Books In The Public Library Of The City of Boston) (Boston, 1934) and in the supplement, *Recent Judaica* (Boston, 1937). Jacob Rader Marcus, *A Brief Introduction To The Bibliography of Modern Jewish History* (Cincinnati, 1935) is a good annotated bibliography of standard works but it does not include local histories. Salo Wittmayer Baron, *Bibliography of Jewish Social Studies, 1938-1939* (New York, 1941) is comprehensive and lists all of the articles which deal specifically with the Jews in Rhode Island in these two years.

### C. COLONIAL—JEWISH WORKS

A number of Jewish histories are devoted to the American colonial period in which the Jews of Newport played an important role. These include Lee M. Friedman's well-documented *Early American Jews* (Cambridge, Mass., 1934) which devotes one appendix to the will of David Lopez of Boston and another to the death of Abraham Touro. Emphasis on the commercial activities of Newport Jews is provided by Miriam K. Freund, *Jewish Merchants in Colonial America—Their Achievements and Their Contributions to the Development of America* (New York, 1939). A collection of essays by Lee

<sup>7</sup> This journal is referred to below by its initials, *R.I.J.H.N.*

M. Friedman, *Jewish Pioneers and Patriots* (Philadelphia, 1943), treats varied aspects of the life of Newport Jews such as the letter from the Newport Congregation to George Washington on his inauguration as President, the first American Jewish Club founded at Newport in 1761, the Campanel<sup>s</sup> and Touro families, Moses Michael Hays, the spermaceti candle monopoly formed by the Newport Jews, the case of Isaac Mendez in the Rhode Island Admiralty Court in 1744, and Asher Pollock, a private in the Revolutionary War. Abram Voosen Goodman, *American Overture: Jewish Rights in Colonial Times* (Philadelphia, 1947) discusses the important events in Newport Jewish history including the social, economic and political factors although the author's primary emphasis is upon the legal status of the Jews. Jacob Rader Marcus, *Early American Jewry: The Jews of New York, New England and Canada 1649-1794* (Philadelphia, 1951) devotes considerable attention to Rhode Island Jews. Professor Marcus of Hebrew Union College is one of the few trained historians who has written on American Jewish history. Harry Simonhoff, *Jewish Notables In America 1776-1865: Links of an Endless Chain* (New York, 1956) contains material on Aaron Lopez, Moses Mendes Seixas, Moses Michael Hays, Captain Mordecai Myers, and Henry Castro. Essays originally printed in the *P.A.J.H.S.* are collected in Leon Huhner, *Jews In America In Colonial And Revolutionary Times* (New York, 1959).

The only printed collection of original sources for the colonial period is Jacob Rader Marcus, *American Jewry: Documents Eighteenth Century* (Cincinnati, 1959). This is a valuable work for students of Jewish life in colonial Newport because it includes a large number of Rhode Island documents not in Bartlett which shed light on religious, social, political, civil, and economic activities. The subjects Marcus deals with include circumcision, purchases of lottery tickets, membership in libraries, charity, family relations, the synagogue, school teachers, individual and community social life, messengers from Palestine, Moses Lopez as Spanish interpreter, attempts to gain a more equitable proportioning of taxes, the naturalization of James Lucena, hospitals for smallpox inoculations, contributions for the building of a college and a church, merchants desire for regulation of custom officers' fees, distilling of fresh water from salt

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<sup>s</sup>This is the spelling used by Friedman.

water by Jacob Isaacks, sailing orders for a London voyage, an order discharging two Jews jailed for bankruptcy, a contract for a slave ship, the chartering of a sloop, building contracts of Aaron Lopez, finance and banking, a good conduct bond for a privateer, supplying troops with clothing, ransoming a ship from privateering, whaling, the Jamaica trade, smuggling, the United Company of Spermaceti Candles, and the purchase of pig iron from the Browns of Providence. Deficiencies in annotation make Marcus' work less useful than it might have been. Joseph R. Rosenbloom, *A Biographical Dictionary Of Early American Jews: Colonial Times through 1800* (University of Kentucky, 1960) is a valuable reference guide for this period. This work is arranged alphabetically with a brief identification for each entry. However, Rosenbloom notes that it is doubtful whether many of the persons listed were Jews, and the usefulness is diminished by the fact that secondary works were principally relied upon without checking them.

The only book devoted entirely to the Jews of Newport is *The Story Of The Jews Of Newport: Two And A Half Centuries Of Judaism 1658-1908* (New York, 1936), written by Morris A. Gutstein, then Rabbi of Touro Synagogue in Newport. This volume is a broad and somewhat superficial treatment, which emphasizes the colonial period. It is marred in places by a sentimental tone. While utilizing many well known documents, it places too much reliance upon questionable secondary works. Rabbi Gutstein denies that the slave trade was important among the Jews, although most authorities claim that it was. He states, "We have met with no instances where the Jews of Newport traded in black slaves." (pp. 164-165)<sup>9</sup> However, Gutstein's work is still the basic secondary history of Newport Jewry.

## II. NEWPORT

The leaders of the Jewish community of colonial Newport were Sephardim, or Jews from Spain and Portugal. They had lived as secret Jews or Marranos, nominally practicing Christianity under the Inquisition. For the European background and cultural antecedents of some early Newport Jews, see Cecil Roth, *A History Of The Marranos* (Philadelphia, 1932). The Jews who settled in New-

<sup>9</sup> For the role of the Jews in the slave trade see p. 83.

port in the colonial era were from Spain, Portugal, Holland, and England; and some had first gone to Jamaica, Curacao, possibly Surinam and Dutch Guiana, and New Amsterdam before their arrival in Newport. The reader is referred to articles in the *Jewish Encyclopedia* and *P.A.J.H.S.* for accounts of this phase of Jewish history.

The date of arrival and the place of origin of the first Jewish settlers in Newport has excited considerable debate. Related to this is the question of the introduction of Freemasonry by these Jews. The Reverend Edward Peterson in his *History of Rhode Island And Newport* (New York, 1853) wrote: "In the Spring of 1658, Mordecai Campannall, Moses Peckekoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campannall; and continued to do so, they and their successors, to the year 1742" (p. 101). Peterson cited N. H. Gould of Newport as his authority. The dispute centers around the validity of the following document or memorandum which Gould found among an ancestor's papers in 1839: "Ths ye [day and month obliterated] 165 [6 or 8, not certain which, as the place was stained and broken; the first three figures were plain] Wee mett att y House off Mordecai Campunall and after Synagog Wee gave Abm Moses the degreees of Maconrie." (Samuel Oppenheim, "The Jews and Masonry in the United States Before 1810", *P.A.J.H.S.*, XIX (1910), 11. Gould's account is that the history of the first Jewish settlers in Rhode Island began with a colony of Israelites who were sent out from Holland to the coast of South America to collect precious stones. They were driven out of South America and scattered to the West Indies, some finding their way to Jamaica. A captain who sailed between Newport and Jamaica told the Jews about the policy of religious freedom in Rhode Island, and in 1658 the first Jewish settlers landed in Newport.

Judge Charles P. Daly, in *The Settlement of the Jews in North America* (New York, 1893), presents a different account of the first Jews to settle in Rhode Island. He states that after the expulsion of the Jews from New Amsterdam in 1655 some went to Newport where they were afterwards joined by others from Curacao (p. 14). Thus Daly maintains that the Jews first arrived between 1655 and 1657. The only other version appears in Richard M. Bayles ed., *History of Newport County, Rhode Island* (New York, 1888): "It is said to be

a record in the annals of the order of Masonry that fifteen Hebrew families from Holland arrived at Newport in 1652 . . ." (p. 466) . No source is offered by Bayles for this statement.

Max Kohler and Leon Huhner in their article on "Newport," *The Jewish Encyclopedia*, IX (New York, 1905), p. 294; Thomas William Bicknell, *The History of Rhode Island and Providence Plantations*, II (New York, 1920); and Morris A. Gutstein, *The Story Of The Jews In Newport* (New York, 1936) all follow the main outlines of Peterson's account of the first arrival of the Jews in Newport. Samuel Oppenheim in "The First Settlement Of The Jews in Newport: Some New Matter On The Subject," *P.A.J.H.S.*, XXXIV (1937), 1-10, concludes that the first settlement did occur in the spring of 1658, and he provides evidence in substantiation of Gould's interpretation.

More recently two writers have challenged this thesis, particularly the aspect which ascribes the introduction of Freemasonry to the Jews. Abram Goodman, in his *American Overture: Jewish Rights in Colonial Times* (Philadelphia, 1947), asserts that the earliest Jews in Rhode Island were from the West Indies and that the date of their arrival cannot be definitively determined, although it may have been 1659. Goodman pronounces the story about introducing Masonry a fantastic tale and a hoax. The latest contribution to the controversy is David C. Adelman, "Did Jews Settle in Rhode Island in 1658?" *R.I.J.H.N.*, II, 4 (April, 1958), 216-218. Adelman concludes that the document in Gould's possession probably did exist and in the form given above, but that this document does not provide proof that a lodge of Masons existed in Newport in 1658.

In light of the general agreement that the first Jews arrived in Newport in 1658, it is important to note that there is no mention of Jews in the Rhode Island Court Records or the Newport Deeds prior to 1678. The first official mention of a Jew is in the tax records for 1678 which includes Mordecai Campanal among those listed as inhabitants for the year 1677. From that date, Jews are frequently mentioned in all records. Miss Mary Quinn, Archivist of the Rhode Island State Archives, points out that it does not seem reasonable that Jews lived in Newport for nineteen years without leaving any records. The fact that the cemetery deed was recorded for the year 1677 is further substantiation that 1677 was the earliest date for Jews in Newport, rather

than 1658. In 1684 David Brown and other Jews asked for permission to come into the Colony and were assured of equal protection along with other aliens. If Jews were living in Newport from the year 1658, rather than from 1677, it would seem probable that this petition would not have been necessary.

The next important event in the history of the Newport Jewish community was the execution of a deed for the Jewish Cemetery in 1677. A facsimile of the certified copy of the deed (made in 1767) can be found in *P.A.J.H.S.*, XXVII (1920), 175. An early article on the subject is Henry T. Tuckerman, "The Graves at Newport," *Harper's New Monthly Magazine*, XXXIX (1869), 372-388. For copies of the inscriptions on the tombstones in the old cemetery and some analysis of the epitaphs see Rev. A. P. Mendes, "The Jewish Cemetery At Newport, Rhode Island," *The Rhode Island Historical Magazine*, VI, 2 (October, 1885), 81-105 and Morris A. Gutstein, *The Story Of The Jews Of Newport* (New York, 1936), Appendix. Most accounts of the Cemetery mention Longfellow's poem, "The Jewish Cemetery at Newport," written in 1854. This poem is reproduced on the inside back cover of *R.I.J.H.N.*, I, 4 (December, 1955). For a commentary see John J. Appel, "Henry Wadsworth Longfellow's Presentation Of The Spanish Jews," *P.A.J.H.S.*, XLV (1955-1956), 20-34.

Newport was one of the most important commercial centers in eighteenth century colonial America, and it is hardly surprising to find prominent members of the Jewish community in Newport actively engaged in commerce. The only volume devoted to this subject is S. Broches, *Jews In New England: II Jewish Merchants In Colonial Rhode Island* (New York, 1942). This is a comprehensive and factual account loosely centered around eighteen hitherto unpublished documents printed in the Appendix. James Blaine Hedges, *The Browns of Providence Plantations: Colonial Years* (Cambridge, Mass., 1952) is a scholarly account of the economic activities of the outstanding commercial family of Providence which sheds light on general economic conditions in the colonial era. Professor Hedges includes some discussion of the commercial dealings between Aaron Lopez and Jacob Rod. Rivera and the Browns, based on original correspondence and records in the Brown Papers which are located in the John Carter Brown Library.

Dorothy S. Dowle ed., *Records of the Vice Admiralty Courts of Rhode Island 1716-1752* (Washington, 1936) contains brief references to Israel, Abraham, and Moses Lopez as interpreters, and more extensive documents relating to the commercial activities of Abraham Hart, Jacob Isaacs, Aaron Lopez, Moses Levy, and Isachar Pollock. Another printed collection of original documents, in this case principally manuscript sources, which sheds light on the economic activities of Newport Jewry is Elizabeth Donnan, *Documents Illustrative of the History of the Slave Trade to America: III New England and the Middle Colonies* (Washington, 1932). Newport was the center of the colonial slave trade in the period prior to the American Revolution, and Miss Donnan's volume, in dealing with the slave trade, includes letters, bills of lading and accounts of Aaron Lopez, letters to Moses Seixas, and references to Jacob Rodriguez Rivera in contemporary documents. The Jewish merchants of Newport carried on a diversified trade with many ports of the world including England, the Mediterranean, Africa, the West Indies, and the other American colonies. One aspect of this trade is illustrated by an item published in *The Newport Historical Magazine*, IV, 2 (October, 1883) which relates to the importation of molasses into Newport during 1769 and lists one vessel owned by Aaron Lopez and two by Myer Pollock.

Outstanding members of the Jewish community in colonial Newport, particularly Aaron Lopez, are the subject of a substantial amount of historical writing. The Lopez family was originally from Portugal. Aaron Lopez arrived in Newport in 1750 and quickly became one of the merchant princes of that seaport. He owned as many as thirty vessels, was engaged in the European, West Indian, and African trade and actively involved in the whaling business and manufacture of spermaceti. The basic source of information is the Lopez Papers which are housed in the Newport Historical Society. Other primary sources, in addition to those previously cited, include a substantial collection of letters between Aaron Lopez and his business correspondents published in *The Commerce of Rhode Island 1726-1800*, 2 vols. *Collections of the Massachusetts Historical Society*, 7th Series, IX-X (Boston, 1914-1915) and a contemporary description of Lopez together with an account of his death by drowning and an eulogy to him by Ezra Stiles, later President of Yale University published in *The Literary Diary of Ezra Stiles 1769-1795*, 3 vols. Franklin Bow-

ditch Dexter ed. (New York, 1901). For a discussion of Dr. Stiles and a commentary with bibliographical references, see George Alexander Kohut, *Ezra Stiles and the Jews: Selected Passages From His Literary Diary Concerning Jews And Judaism With Critical And Explanatory Notes* (New York, 1902). A portrait of Aaron Lopez can be found in the *P.A.J.H.S.*, XXVII (1920), frontispiece.

Bruce M. Bigelow wrote a doctoral dissertation at Brown University (1930) entitled "The Commerce of Rhode Island with the West Indies before the American Revolution". An article based on this thesis, "Aaron Lopez: Colonial Merchant of Newport," appeared in *The New England Quarterly*, IV, 4 (October, 1931), 757-776 and was reprinted in the *R.I.J.H.N.*, II, 1 (June, 1956), 4-17. Bigelow also wrote the article on Aaron Lopez in the *Dictionary of American Biography*. The publication of Bigelow's thesis would be a valuable contribution to our knowledge of the Jewish merchants of Newport. Other secondary literature on Aaron Lopez includes Morris A. Gutstein's book entitled *Aaron Lopez and Judah Touro: A Refugee and a Son of a Refugee* (New York, 1939); two notes written by Herbert Friedenwald in the *P.A.J.H.S.*, III (1895), 149-150 and VIII (1900), 147; Lee M. Friedman, "Aaron Lopez's Family Affairs from 'The Commerce of Rhode Island'," *P.A.J.H.S.*, XXXV (1939), 295-304 and Friedman, "Aaron Lopez' Long Deferred 'Hope'," *P.A.J.H.S.*, XXXVII (1947), 103-113; Harold Korn, "Documents Relative to the Estate of Aaron Lopez," *P.A.J.H.S.*, XXXV (1939), 139-143 and Max J. Kohler, "The Lopez and Rivera Families of Newport," *P.A.J.H.S.*, II (1894), 101-106 which includes a genealogy of the Lopez family based on an unpublished letter of Sarah Lopez. Aaron Lopez married the daughter of Jacob Rodriguez Rivera.

Moses Lopez was the nephew of Aaron Lopez and the last Jew to leave Newport in the early nineteenth century. *The Newport Mercury* printed a lunar calendar prepared by Moses Lopez in 1806. The title page reads: "A Lunar Calendar of the Festivals, and Other Days in the Year, Observed by the Israelites, Commencing Anno Mundi, 5566, and Ending in 5619, Being a Period of 54 Years, Which by the Solar Computation of Time, Begins September 24th, 1805 and Will End the 28th of the Same Month in the Year 1859, Together with Other Tables Useful and Convenient."

The Touro family was the only prominent Jewish family of this period which did not owe its position to commerce. Isaac Touro was the Chazan of the Yeshuat Israel Synagogue in Newport from his arrival in 1760 to the Revolutionary War. As Chazan he chanted, conducted services, read from the Holy Scroll and supervised the education of the youth. Isaac Touro married Reyna Hays, daughter of Judah Hayes, in 1773. One daughter of this union, Rebecca, married Joshua Lopez, the son of Aaron. For a discussion of the Touro family, see Morris A. Gutstein, "The Touro Family in Newport," *Bulletin of the Newport Historical Society* (January, 1935), 3-39 and individual biographies in the *Jewish Encyclopedia* and *Universal Jewish Encyclopedia*.

The most written about Jew of colonial Newport other than Aaron Lopez is Judah Touro, the son of Isaac Touro. Judah was born in Newport in 1775 and later settled in New Orleans where he died in 1854. Judah Touro is noted for his philanthropy. His contribution which made the Bunker Hill Monument possible is discussed by Lewis Abraham in "The Relation of Jews to Our National Monuments," *P.A.J.H.S.*, III (1895), 97-101. Biographies of Judah Touro include Leon Huhner, *The Life of Judah Touro (1775-1854)* (Philadelphia, 1946); Max J. Kohler, "Judah Touro, Merchant and Philanthropist," *P.A.J.H.S.*, XIII (1905), 93-111 which contains his famous will; Alexander Walker's laudatory account in Freeman Hunt, *Lives of American Merchants*, II (New York, 1858), 441-467 and an address by David C. Adelman, *Life and Times of Judah Touro*, delivered before the Touro Fraternal Association May 13, 1936 which is reprinted under the same title in the *R.I.J.H.N.*, III, 4 (May, 1962), 262-291.

The Rivera family, originally from Spain, was one of the most important mercantile families among Newport Jewry. Jacob Rodriguez Rivera (1717-1789) became a leading merchant soon after his arrival in 1745. He was the father-in-law of Aaron Lopez and engaged in commercial ventures with him. Rivera is noted as a large importer of dry goods and credited with the introduction of the manufacture of sperm oil in America. Both Jacob and Abraham Rodriguez Rivera were members of the Redwood Library of Newport in the late eighteenth century, and Jacob was one of the six original members of the social club formed by the Newport Jews in 1761. Marcus Cohn wrote the account of Rivera in *The Universal Jewish Encyclopedia* IX

(1943), 173 and most Newport and American Jewish histories mention his role. For a portrait see *P.A.J.H.S.*, XXVII (1920), 452.

Two Jews were important Masons. Moses Michael Hays (1739-1805), whose sister was the wife of Isaac Touro, was a prominent Mason in Boston and the founder of the St. John's Lodge, Newport. Lee M. Friedman's article, "Moses Michael Hays," *P.A.J.H.S.*, XXXV (1939), 288-292 includes documents relating to Hays' business activities between 1771 and 1773. Moses Seixas was Deputy Grand Master of the Masons 1800-1802 and Grand Master 1802-1809. For this aspect of his career see Henry W. Rugg, *History of Freemasonry in Rhode Island* (Providence, 1895) and Albert M. Friedenbergs "A List of Jews Who Were Grand Masters of Masons in Various States of This Country," *P.A.J.H.S.*, XIX (1910), 99-100. A good example of the intermarriage among Jews in different colonial settlements is N. Taylor Phillips, "The Levy and Seixas Families of Newport and New York," *P.A.J.H.S.*, IV (1896), 190-214. Moses Seixas was cashier of the Bank of Rhode Island in Newport from its inception to his death. A broadside in the John Carter Brown Library reads, "Resolved, That the following Acts and Resolutions be published for the information of the Stockholders of the Bank of Rhode Island . . ." and is dated Newport, January 5, 1796, "By Order of the President and Directors, Moses Seixas, Cashier."

Other prominent Jewish residents of colonial Newport include Jacob Isaacs and the Hart family. The Jewish histories devoted to the colonial period, mentioned above, should be referred to in this connection. For one aspect of the career of Isaacs, see Herbert Friedenwald, "Jacob Isaacs and His Method of Converting Salt Water Into Fresh Water," *P.A.J.H.S.*, II (1894), 111-117. Although most Jewish families of this period in Newport were Sephardim, there were Ashkenzim, among them the Hart family from England. Abraham Hart appears to be the earliest Jewish member of the Redwood Library: November 4, 1747. An article by Morris A. Gutstein, "A Newport Ledger, 1760-1770," *P.A.J.H.S.*, XXXVII (1947), 163-169 refers to the records of Naphtali Hart and Company. Most Jews of Newport supported the Revolutionary cause, but the Harts were Loyalists. See Cecil Roth, "Some Jewish Loyalists in the War of American Independence," *P.A.J.H.S.*, XXXVIII (1948), 81-107.

The famous Touro Synagogue of the Congregation Yeshuat Israel (Salvation of Israel) is mentioned in every history and guide book devoted to Newport and in all American Jewish histories. Construction began in 1759 and the Synagogue was dedicated in 1763. Ezra Stiles left a valuable account of the building, dedication ceremonies, and religious services printed in *The Literary Diary of Ezra Stiles* (New York, 1901). A good biography of the architect which includes the building plans for the Touro Synagogue and the possible sources of the plan is Carl Bridenbaugh, *Peter Harrison: First American Architect* (Chapel Hill, 1949). Esther I. Schwartz contributed two articles to the history of Touro Synagogue: "Restoration of the Touro Synagogue," *R.I.J.H.N.*, III, 2 (October, 1959), 106-131 and "Touro Synagogue Restored, 1827-1829," *Journal of the Society of Architectural Historians*, XVII, 2 (Summer, 1958), 23-26. In the latter article, she maintains that the present ark is not the original one as hitherto believed.

The first Jewish sermon delivered and printed in America was that of Rabbi Haim Isaac Karigal, in the Newport Synagogue, 1773. The title page reads: "A Sermon Preached at the Synagogue, in Newport, Rhode-Island, Called 'The Salvation of Israel': On The Day of Pentecost, Or Feast of Weeks, The 6th Day of the Month Sivan, The Year of the Creation, 5533, Or, May 28, 1773. Being the Anniversary of Giving the Law at Mount Sinai: By The Venerable Hocham, The Learned Rabbi Haijm Isaac Karigal, of the City of Hebron, near Jerusalem, in the Holy Land. Newport, Rhode Island: Printed and Sold by S. Southwick, in Queen-Street, 1773." Lee M. Friedman wrote a book on this subject, containing a description from the account of Ezra Stiles and the correspondence between Karigal and Stiles and Aaron Lopez: *Rabbi Haim Isaac Carigal: His Newport Sermon and His Yale Portrait* (Boston, 1940). For a portrait see *P.A.J.H.S.*, X (1902), frontispiece.

The Revolutionary War coincided with the dispersal of the Jewish community in Newport; the last Jew left the city in 1822. It is customary to ascribe this development to the destruction of Newport's commerce caused by the War. However, Miss Quinn of the State Archives, points out that Newport's commerce did not display a decline in the last years of the eighteenth century and that many merchants, both Jewish and Gentile, went to New York City because of

greater business opportunities. The Synagogue and Cemetery were maintained by a bequest of Abraham Touro; his brother Judah left money to pay the salary of the reader. For the nineteenth century history of the Synagogue see David De Sola Pool, "The Touro Synagogue: Aspects of the Missing Half-Century of Its History (1850-1900)," *P.A.J.H.S.*, XXXVIII (1948), 57-76. David C. Adelman, in "They Broke In—To Pray," *R.I.J.H.N.*, II, 4 (April, 1958), 226-237 gives a good account of the new Congregation formed in Newport in the 1880's as a result of the influx of Jews from Central and Eastern Europe and the conflicts of this group with the trustees of the Touro Synagogue, the Sephardic Congregation Shearith Israel of New York City, over the nature of the services at the turn of the century. The Synagogue published a collection of essays in 1948, *Touro Synagogue Of Congregation Jeshuat Israel, Newport, Rhode Island*. The authors include David D. De Sola Pool (Touro Synagogue), Fiske Kimball (Peter Harrison), Morris A. Gutstein (Jews in Pre-Revolutionary Newport), Lee M. Friedman (Early Days), Leon Huhner (Judah Touro), and Henry Wadsworth Longfellow Dana (the Hebrew Cemetery).

### III. Providence

The focal point of Rhode Island Jewish history in the colonial and early national periods was Newport. With the scattering of the Jewish community and the closing of the Synagogue in the early nineteenth century, Providence becomes the center of interest. The standard State and County histories, encyclopedias, *Who's Who*, and *Jewish Year Books* cited above are relevant to this phase of Rhode Island Jewish history. The major contributions to the history of the last century are found in monographs published in the *Rhode Island Jewish Historical Notes* (1954- ), the journal of the Rhode Island Jewish Historical Association located in Providence.

David C. Adelman, President of the R.I.J.H.A., and Editor of the *R.I.J.H.N.* (1954-1960), has collected a wealth of primary source material on the Jews in the following articles: "Jews in the Court Records of Providence 1739-1860: Superior Court of Judicature: Inferior Court of Common Pleas," *R.I.J.H.N.*, I, 1 (June, 1954), 8-10; "Naturalization Lists: United States Court, District of Rhode Island, Naturalization of Jews to September 26, 1906; Naturalizations to 1905,

State of Rhode Island; Naturalizations to 1905, State of Rhode Island, Providence County," *R.I.J.H.N.*, I, 1 (June, 1954), 11-71 which includes the date of naturalization, the port of entry, birthplace and witnesses; "Chartered Organizations," *R.I.J.H.N.*, II, 1 (June, 1956), 21-85 which includes a list of all types of organizations from 1855 to 1956 with the petitioners and stated purpose, except business corporations which are not listed after 1918; and "New Charters," *R.I.J.H.N.*, III, 1 (November, 1958), 4.

The collection of basic data for the history of Rhode Island Jewry in the last century can be found in seven articles (each devoted to a separate city) published in the *R.I.J.H.N.*, which are devoted to Jewish Family Names, and include the occupation, place of business, and home address. These are: Bristol, 1905 [II, 2 (April, 1957), 145-146]; Central Falls, 1885, 1890 [II, 2 (April, 1957), 138-140]; Newport 1856-1892, 1902 [II, 4 (April, 1958), 238-240 and III, 2 (October, 1959), 132-134]; Pascoag [II, 2 (April, 1957), 143]; Pawtucket 1880, 1885, 1890 [II, 1 (June, 1956), 89-90 and II, 2 (April, 1957), 138-140]; Providence 1850-1870, 1877, 1880, 1885, 1890, 1895, 1900 [I, 1 (June, 1954), 72-74 and I, 4 (December, 1955), 239-243, and II, 1 (June, 1956), 86-89 and II, 2 (April, 1957), 118-138 and II, 4 (April, 1958), 254-281 and III, 1 (November, 1958), 5-43]; Westerly 1875-1910 [III, 3 (December, 1960), 142-143] and Woonsocket 1878-1893, 1895, 1900 [II, 1 (June, 1956), 90-91 and II, 2 (April, 1957), 140-145].

The first Jewish settler in Providence, Solomon Pariera, arrived in 1838 and became President of the Congregation Sons of Israel, which was organized in 1854. For a picture of Pariera see *R.I.J.H.N.*, I, 1 (June, 1956), front cover. "Early Days Of The Providence Jewish Community," *R.I.J.H.N.*, III, 3 (December, 1960), 148-159 is a good account of the first decade of the Jewish community in Providence by David C. Adelman. The same author has traced the history of the Congregation from the outbreak of the Civil War to the dedication of the Friendship Street Synagogue in 1890 in a monograph titled, "Congregation Of The Sons Of Israel And David (Temple Beth-El), The Early Years," *R.I.J.H.N.*, III, 4 (May, 1962), 195-261. Several editions of the newspaper published by Temple Beth-El at the turn of the century, *The Organ Of Congregation Sons Of Israel And David*, are deposited in the Special Collections, John Hay Library at Brown University. The Pinkosim or minute books of several con-

gregations in Providence are reproduced with notes and an English translation: Beryl Segal, "The Pinkas," *R.I.J.H.N.*, I, 3 (June, 1955), 183-184 is an introduction to the Beth David Pinkas (*Ibid.*, 186-226). David C. Adelman in "Beth David Pinkos," *R.I.J.H.N.*, I, 3 (June, 1955), 184 states that this is the Pinkas of at least four congregations: Kesher Israel, Anshei Sfarad, Ahavath Achim, Anshei Slavita, and Beth David. For the Pinkosim of the South Providence Hebrew Congregation and the Congregation Beth Israel Anshe Austria see *R.I.J.H.N.*, I, 4 (December, 1955), 262-294.

The only Jewish Cemetery in Providence is the Reservoir Avenue Cemetery (founded in 1849) which belongs to the Congregation of the Sons of Israel and David. A brief history and the list of burials can be found in "Reservoir Avenue Cemetery," and "List of Burials In The Reservoir Avenue Cemetery," *R.I.J.H.N.*, I, 4 (December, 1955), 244-261.

Several articles describe the history of Jewish charity and community institutions in Providence. David C. Adelman, "Gemilath Chesed Hebrew Free Loan Association of Providence," *R.I.J.H.N.*, I, 2 (December, 1954), 129-145 is a copy of the first annual report (1902-1906) and the report for the year 1906 in Yiddish. Another article by Adelman, "The Providence Jewish Communities United," *R.I.J.H.N.*, III, 3 (December, 1960), 160-191 is an account of organized charity in the twentieth century. Seebert J. Goldowsky, the present editor of the *Notes*, is the author of three articles on community institutions established by Providence Jewry: "The Jewish Orphanage of Rhode Island," *R.I.J.H.N.*, III, 2 (October, 1959), 88-105; "The Jewish Home for the Aged of Rhode Island—The Early Years," *R.I.J.H.N.*, II, 4 (April, 1958), 241-253; and "Jews In Medicine In Rhode Island," *R.I.J.H.N.*, II, 3 (December, 1957), 151-191 which includes an account of The Miriam Hospital.

Among Providence Jewry special attention has been devoted to Louis Lewisson and Harry Cutler. Beryl Segal and David C. Adelman wrote an article concentrating on the business activities of the clothing merchant who settled in Providence in 1850: "Louis Lewisson: A Pioneer Jewish Merchant of Providence," *R.I.J.H.N.*, I, 2 (December, 1954), 119-128.

Harry Cutler was the most distinguished public representative of the Jewish community in Providence in the early twentieth century until his death in 1920. He served as State Representative 1910-1913, Colonel of the First Light Infantry 1913, President of the Congregation Sons of Israel and David 1911-1920, one of the founders of the American Jewish Committee 1914-1920, President Jewish Welfare Board, First World War, received the United States War Department Distinguished Service Medal and the French Medal of Honor in 1919, and was a Minority Group Delegate to the Peace Conference at Versailles. For Cutler's account of his successful rise from a poor emigrant boy, see "Reminiscences of Harry Cutler," *R.I.J.H.N.*, II, 2 (April, 1957), 104-107. A guide to Cutler's achievements is provided by *The American Jewish Year Book*, VII-XXII (1905-1920), *passim*.

Two Providence Rabbis of note are David Blaustein and William Gordon Braude. David Blaustein was Rabbi of the Congregation Sons of Israel and David 1892-1898. For a laudatory and comprehensive account of his life and work "as a scholar, teacher, preacher, philanthropist and communal worker", see Miriam Blaustein, *Memoirs of David Blaustein: Educator and Communal Worker* (New York, 1913). This volume contains some of his addresses and articles.

A brief biographical sketch of Rabbi William Gordon Braude (1907- ) of Temple Beth-El, Providence, can be found in *Who's Who In American Jewry*, III (New York, 1943), 133. Two volumes of his collected works in the Special Collections, John Hay Library include original copies of eighteen articles, sermons and reviews from 1938 to 1962. Rabbi Braude has contributed articles of a scholarly and popular nature to such magazines as the *Journal and Yearbook of the Central Conference of American Rabbis*, the *Bulletin of the Temple Beth-El*, *The Jewish Layman*, *The Providence Passover Journal*, *Yidishe Shprakh (The Yiddish Language)* and *The Jewish Quarterly Review*. He is also the author of a scholarly work, *Jewish Proselyting In The First Five Centuries Of The Common Era: The Age of the Tannaim and Amoraim* (Providence, 1940) and translator of *The Midrash on Psalms* from the Hebrew and Aramaic (New Haven, 1959), 2 vols. Other prominent twentieth century Rhode Island Jews are mentioned in *Who's Who In American Jewry*, III (New York, 1938) and *Eminent Jews in America* (Toledo, 1918) with brief biographical sketches.

IV. Summary

This survey of printed material relating to the Jews in Rhode Island found in the Library of Brown University indicates that a great deal has been written about the Jews in Newport history, particularly in the colonial era. However, most of the essays are the work of amateurs and are characterized by inaccuracies and incompleteness. Although there is a wealth of primary material, a scholarly history of the Jews of Newport has yet to be written.

Nor has anyone written a general history of Providence Jewry. Some of the ground work has been provided by the collections of source material published in the *R.I.J.H.N.* and several competent essays are also included in that series. No attempt has been made to use newspapers, tax records, and public licenses, nor to write a comprehensive work in this field.

There is a need for local, town, and state history of the Jews in Rhode Island, and much material which could be utilized for these projects. It is hoped that the completed bibliography now under way will provide both a guide and an impetus to such work.

EIGHTH AND NINTH ANNUAL MEETINGS OF  
THE ASSOCIATION

The Eight Annual Meeting of the Association was held on Sunday evening, May 27, 1962, at the John Brown House. The business portion of the meeting included a report by Dr. Goldowsky, editor of the *Notes*, on the forthcoming issue and on the bibliographical work being done by Miss Freda Egnal in cooperation with Professor McLaughlin of the History Department of Brown University. Mrs. Charles Potter, chairman of the Nominating Committee, presented the following slate of officers: President, David C. Adelman; Vice-President, Beryl Segal; Secretary, Jerome B. Spunt; Treasurer, Mrs. Louis I. Sweet. The officers, as nominated, were unanimously elected, and were installed in a brief ceremony conducted by Rabbi William G. Braude.

Rabbi Eli A. Bohnen introduced the speaker of the evening, Professor Selig Adler, Professor of American History at the University of Buffalo, who addressed the Association on "Judaism in American Civilization." The meeting was followed by a coffee hour, at which Mrs. Louis I. Sweet and Mrs. Seebert J. Goldowsky were hostesses. About 75 persons were in attendance.

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The Ninth Annual Meeting of the Association was held at the John Brown House on Sunday evening, May 12, 1963. The business meeting included reports of all officers and a report of Louis I. Sweet, Chairman of the Budget Committee. The officers of the Association for the past year were re-elected for the ensuing year. Rabbi William G. Braude installed the officers and introduced the guest speaker, Rabbi Abraham J. Karp of Temple Beth-El, Rochester, New York. His subject was "What is American about American Jewish History?" The meeting was followed by a coffee hour. Mrs. Beryl Segal and Mrs. Louis I. Sweet were hostesses.

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**NECROLOGY**

**ALBERT, ARCHIE A.**, born in Chelsea, Massachusetts, August 20, 1898, the son of Isaac and Rebecca Albert; attended Brown University and graduated from the Harvard Dental School in 1921. Chief of Dental Services at the Miriam Hospital for 35 years, and on the staffs of the Memorial Hospital of Pawtucket, Rhode Island, and the Rhode Island Hospital. He was a practising dentist in Pawtucket for many years. A former President of the Jewish Children's Home of Rhode Island, a member of the Board of Trustees of the Miriam Hospital, a director of the Jewish Home for the Aged; a former director of the American Friends of the Hebrew University in Jerusalem and also chairman of the Building and Planning Committee of the Israel Dental School; a member of the State Board of Examiners in Dentistry for 20 years and a past President of the Rhode Island Dental Society and other dental societies; a Democratic Candidate for State Representative in 1956 and 1958; a member of Temple Beth-El. Died August 28, 1962.

**BROMBERG, MORRIS H.**, born in Providence, June 12, 1910, the son of Max and Zlata (Fishman) Bromberg. Executive Vice President of Benny's, Inc., an automobile accessory chain outlet. A member of the Board of Trustees of Temple Emanu-El and of the Jewish Home for the Aged; member of the Jewish Community Center, the Zionist Organization of America, and the Roger Williams Lodge of B'nai Brith. First recipient of the "Man of Emanu-El" award; holder of the Distinguished Service medal of the Masonic Grand Lodge of Rhode Island. Died July 14, 1962.

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NECROLOGY—*Continued*

MARCUS, MARSHALL B., born in Providence, February 9, 1911, the son of Lyon A. and Mabel (Phillips) Marcus. A graduate of Classical High School in 1928 and a graduate of Brown University with the class of 1932, where he was a James Manning Scholar and was admitted to Phi Beta Kappa in his junior year. A graduate of Harvard Law School in 1935. He was admitted to the Rhode Island Bar and started the practice of law at that time with Max Winograd, later becoming a partner in the firm of Winograd, Winograd & Marcus. Chief Counsel for the Board of Review of the Department of Employment Security from 1940 to the time of his death. A President of Temple Beth Israel and of the Temple Israel Men's Club. A President of the New England Members' Group of the Commercial Law League of America; for several years a Chairman of the Rhode Island Bar Association's Committee on Unauthorized Practice. Died February 24, 1963.

SWARTZ, DAVID, born in Russia, December 30, 1888, the son of Moses and Liebe (Hirsch) Swartz. A resident of Providence since 1905. Treasurer of Royal Sales, Co., a dealer in paper supplies. Member of the Hebrew Free Loan Association. One of the earliest active members of the Rhode Island Jewish Historical Association, a member of its Executive Committee, and Treasurer of the association for six years from January, 1955, to February, 1961. Died May 30, 1962.

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BACK COVER: Reproduction of cover of cook book published in 1907 by the Ladies Montefiore Lodge, Hebrew Benevolent Association, entitled

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