

RHODE ISLAND JEWISH HISTORICAL NOTES

VOLUME 3

OCTOBER, 1959

NUMBER 2

FRONT COVER

Copy of a print of the Touro Synagogue which appeared in Harper's Monthly in 1874 showing the 1822 wooden fence which has been replaced by the present granite and iron fence.

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VOLUME 3, NUMBER 2

OCTOBER, 1959



RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

Headquarters at The Rhode Island Historical Society

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TABLE OF CONTENTS

ANNOUNCEMENT	79
REVIEWS OF MIDRASH ON PSALMS	81, 83
By Professor Israel J. Kapstein	
By Rabbi Eli A. Bohnen	
BROWN UNIVERSITY AND THE JEWS (ADDENDA)	87
By Seebert J. Goldowski, M.D.	
THE JEWISH ORPHANAGE OF RHODE ISLAND	88
By Seebert J. Goldowski, M.D.	
RESTORATION OF TOURO SYNAGOGUE	106
By Esther I. Schwartz	
JEWISH FAMILY NAMES (NEWPORT)	132
By Edith Ball	
FINANCIAL REPORT FOR 1958-59	135
NECROLOGY	136

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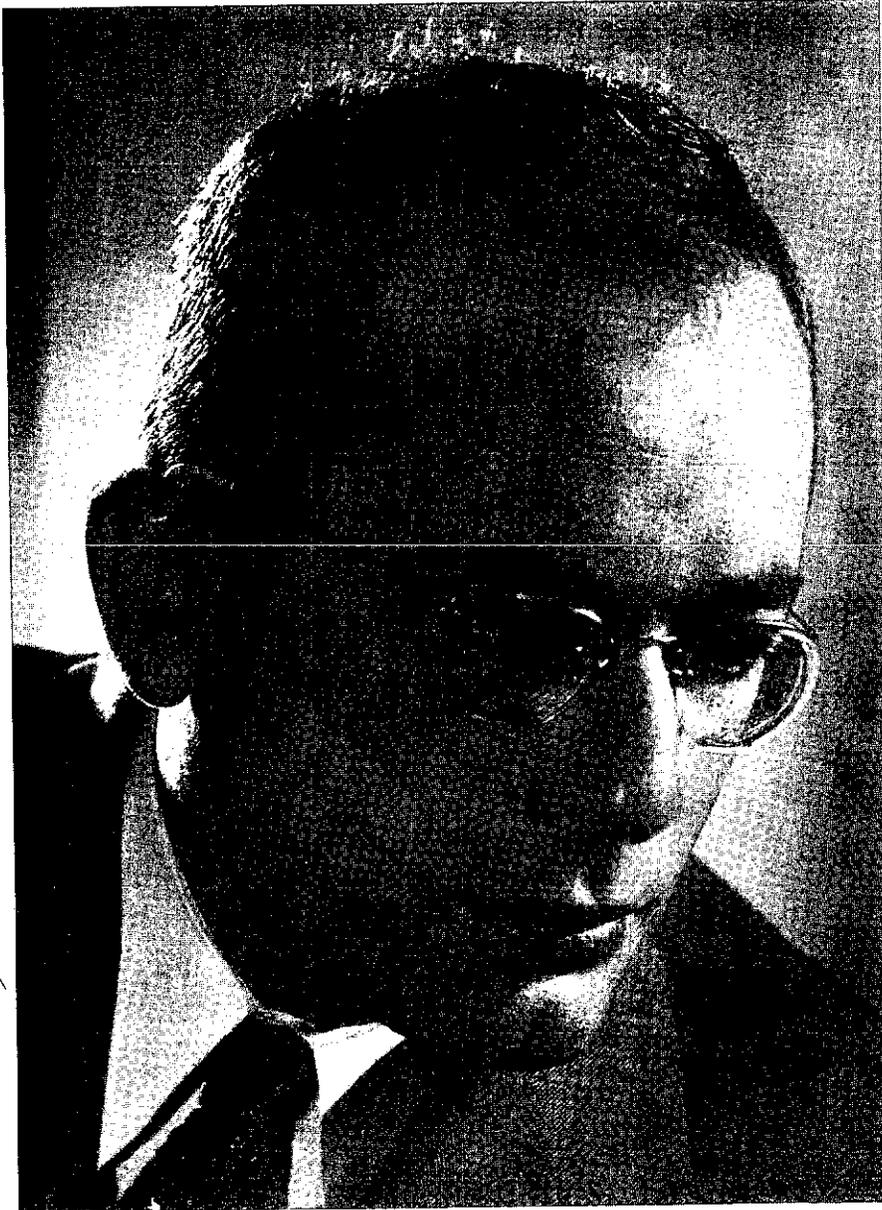
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THE RHODE ISLAND
JEWISH HISTORICAL ASSOCIATION
HAS THE HONOR TO ANNOUNCE
THE PUBLICATION OF THE
FIRST ENGLISH TRANSLATION
OF
THE MIDRASH ON PSALMS
BY
DR. WILLIAM G. BRAUDE, RABBI
OF THE
CONGREGATION OF THE SONS OF ISRAEL AND DAVID
TEMPLE BETH-EL
PROVIDENCE, RHODE ISLAND

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RABBI WILLIAM G. BRAUDE, D.D.

THE RICHES OF THE PSALMS

BY ISRAEL J. KAPSTEIN

THE MIDRASH ON PSALMS, translated from the Hebrew and Aramaic by William G. Braude. Volume XII (2 vols.), Yale Judaica Series. Yale University Press. \$15.

The Midrash on Psalms—midrash is the Hebrew word for “commentary”—had its beginnings in ancient Palestine some two thousand years ago when the rabbinical practice of interpreting the books of Scripture was already well-established. Over the centuries and well up into the Middle Ages, layer upon layer, so to speak, of rabbinical commentary on King David’s Psalms accumulated until the text of the Midrash was fixed by the publication of the first printed edition in Constantinople in 1512. The work is now translated for the first time into English out of the original Hebrew and Aramaic by Dr. William G. Braude, rabbi to the Congregation Sons of Israel and David, Temple Beth El, Providence—translated, it must be added, with a depth of devoted understanding and a scholarly precision that bring fresh lustre to the great tradition of rabbinical studies exemplified by the Midrash.

Generally, interpretation begins with quotation of a verse, a phrase, sometimes a single word, from the Psalm in hand. This quotation is usually coupled with another quotation of a verse or two from a different portion of Scripture whose wording or thought parallels or throws light upon the original quotation. The Midrash then proceeds to comment upon the two quotations by way of a brief homily attributed to one rabbi or another. Sometimes several rabbis and their varying interpretations of the same verses are given in succession. For illustration of the way the commentary works, after citing the opening phrase of Psalm One, “Blessed is the man,” the text goes on:

“Consider these words in the light of the following passage: ‘The Lord God is a sun and a shield; the Lord giveth grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee’ (Ps. 84:12-13). Hezekiah bar Hiyya taught: Blessed are the Prophets, who in figurative language liken the Creator to His creation, and the Planter to His plant. Thus Scripture says, ‘The Lord God is a sun and a shield,’ and again, ‘The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? (Amos 3:8), and further: ‘Behold

the glory of the God of Israel came from the way of the East; and His voice was like the sound of many waters; and the earth did shine with His glory' (Ezek. 43:2). Thus the Prophets speak to the ear by way of what it can hear, and delight the eye by way of what it can see."

The homilies of the Midrash expound, for the most part, the central beliefs of Judaism—the oneness and sovereignty of God, the divine origin of Scripture, the mission of Israel, the doctrines of chastisement and sin, of reward and punishment, of God's hand in history and in the world-to-come. These matters are not all expounded, however, by way of homily. Sometimes an earthly proverb, a dramatic parable, a fragment of folklore brings quick illumination to the hidden meaning of a verse. Indeed, a good deal of the fascination of the Midrash springs from the variety of methods that the rabbis used in their exploration of the multiple meanings of Scripture. Some of these modes of exegesis appear strange to modern eyes. But since the rabbis took it as a matter of course that the word of God was surcharged with His wisdom and therefore of infinite depth, they also took it as a matter of course that man must mine Scripture with all the methods his ingenuity could devise so as to get at its riches. Sometimes the rabbis find a special meaning in the titles of the Psalms, sometimes in acrostics and anagrams, sometimes in interchanging of the letters of the alphabet, or in the numerical values of the Hebrew letters as well as in other esoteric modes of exegesis.

In exploring the Psalms for their hidden meanings, the rabbis speak in the tones of men to whom God's presence is not a matter of arid, dialectical discourse, but a matter of His presence in the life of man from moment to moment as well as from age to age. So the Midrash reflects something of the warm, rich texture of life itself. It goes all up and down the range of human experience, speaking in one place of the frivolity of kissing, in another place of the radishes and cucumbers served at the table of a Roman emperor, in still another place of the different purposes best served by different languages—the Roman best for battle, the Greek for song, the Persian for lamentation, the Hebrew for prayer.

True, these matters as well as the modes of interpretation come at the reader all at once, so to speak. The Midrash does not have the unity of the poems whose meanings it expounds. Its course is a meandering one. A certain unevenness and stringiness are inevitable

since it literally depends upon another work for its existence. Yet the richness, the variety, the fervor of the Midrash serve to make up for its lack of unity and proportion—serve, indeed, to make it appeal not merely to the special student of religious texts, but to the general reader with a feeling for man's response to the wonder and mystery of his being.

The text is handsomely printed and bound. Dr. Braude has provided not only an informative Introduction for the guidance of the reader, he has also supplied 128 pages of notes—in themselves an illuminating commentary upon the Commentary—together with a glossary, an index of the Bible passages cited, an index of rabbis and scholars quoted in the text, and finally an index of subjects and names referred to by the text. All this scholarly apparatus is neatly and modestly tucked away at the end of the second volume where it cannot get in the way of the reader's perusal of the text and yet offers him quick and precise enlightenment on any of the mysteries of the Midrash.

Dr. Braude first became interested in undertaking the Herculean labor of the Midrash translation back in the early 1940s while teaching advanced Hebrew to a Benedictine monk at the Portsmouth Priory. He acknowledges generously the invaluable support of Dr. Kapstein, professor of English at Brown, who, among other editorial and morale aids, twice read through the entire manuscript.

Courtesy of The Providence Sunday Journal, February 22, 1959

TRANSLATION SHOWS WORK OF SCHOLAR

BY RABBI ELI A. BOHNEN

THE MIDRASH ON PSALMS, translated from the Hebrew and Aramaic by William G. Braude. Volume XII (2 vols.) Yale Judaica Series. Yale University Press. \$15.

Courtesy of Rhode Island Herald—March 6, 1959

The publication of Rabbi Braude's translation of the Midrash on Psalms is a source of great encouragement to anyone who is interested in Judaism. In the first place it is good to see that a dedicated rabbi has been able, despite a most demanding schedule in a large congregation, to perform such a gigantic task. Only another rabbi can fully appreciate how much sacrifice and self-discipline are involved when an American rabbi seeks to be true to his calling and spend some time each day on the study and advancement of Torah.

In the second place, it is encouraging to see that the publication of

this great work was made possible because there still are Jews who, in their individual capacities and as trustees of Foundations, believe that money spent on Torah is well spent. And finally, it is good to see the imprint of a great university like Yale on a translation of the Midrash.

We who live in Providence will take pride in the fact that one of our own has brought glory to our Jewish community through his scholarly work. We can be certain that the members of Temple Beth El will be especially proud that their rabbi will be recognized throughout the world wherever there are scholars who will seek to study the Midrash on Psalms.

There are many epigrams in many languages about translations and translators which, in a patronizing manner, would seek to imply that the translator is never successful: that he can never convey the real meaning of the text. Anyone who studies Rabbi Braude's translation must realize that in this instance, at least, the epigrams do not apply. For Rabbi Braude has made clear many passages which were frustrating puzzles to anyone who approached the Midrash seriously. One can see how the translation of just one word must, at times, have involved days of search and research.

While we are told this work is a translation from the Hebrew and the Aramaic this is only part of the story. Many words in the Midrash have Greek and Latin sources and are unintelligible until this fact is recognized. Rabbi Braude has brought to his translation a wide knowledge of methodology and the persistence which is the mark of the true scholar. It is apparent from even a cursory examination of this translation that the translator disciplined himself in the spirit of the Talmudic dictum, that it is an axiom that a Talmid Chacham will never be content with his work until it is as perfect as is humanly possible.

No one will question the statement that it is preferable to read a work in its original language. However, even those who have the ability to do so will be indebted to Rabbi Braude for his insight, and for the results of his labors. But beyond this is the fact that the Midrash on Psalms is now available in English for the first time and for this we are greatly in debt to our translator. Some day it may happen that there will be, in the English speaking world, a large number of

Jews who will be able to read the Midrash in the original. For the present, however, and for the foreseeable future, this translation will be the only way through which most Jews in this country will be able to discover what the Midrash on Psalms is.

This is not to say that one need only pick up the volumes of this translation and find it as easy to read as a detective story, *lehavdil*. Any Jew, however, who is willing to expend a little effort will find himself amply rewarded. At first the method of the Midrash will be strange to him, even when he reads it in English. But as he begins to understand how the rabbis strove to exhaust every possible meaning from every word in our Bible, and how they used one passage to shed light on another, the Midrash will become a source of enlightenment and spiritual satisfaction. The effort will be amply rewarded.

As one reads this translation one gets a picture of the worlds in which the Rabbis of the Midrash lived, both the physical world and the intellectual world. To be sure, these were not static worlds, for the quotations in the Midrash are taken from the statements of hundreds of rabbis who lived during the course of about five centuries. But all of these rabbis were as one in seeking to discover the will of God through the medium of the words of the Psalms.

Since this is a review of a translation of the Midrash on Psalms and not of the Midrash itself, any lengthy discussion of the contents of this Midrash might be out of place. However, a brief summary of just one aspect of Midrashic material should be of interest to the readers of this review.

While the primary purpose of Midrash is the elucidation of the Biblical text from many and diverse points of view, the spiritual insights manifested by the Rabbis quoted in the Midrash are not limited to exegesis. Many of the anecdotes and parables contained in it are as timely today as they were in ancient times. Such an anecdote from the Midrash on Psalms was used recently by this reviewer in a sermon on the present-day crisis in education. It is quoted here from Rabbi Braude's translation.

It is the Midrashic comment on the first verse of Psalm 127, "Except the Lord build the house, they labor in vain that build it". "R. Judah the Prince sent R. Hiyya, R. Jose, and R. Ammi to visit cities in the Land of Israel, and to set up in them teachers of Scripture and in-

structors of Oral Law. They came to one city in which they found no teacher of Scripture and no instructor of Oral Law, and they said to the people: 'Fetch us the chief watchmen of the city.' The people brought the watchman of the city to the Rabbis, and the Rabbis said: 'Are these the watchmen of the city? In truth, they are the destroyers of the city.' And when the people asked the Rabbis: 'Who then are the watchmen of the city?' the Rabbis answered: 'The watchmen of the city are the teachers of Scripture and instructors of Oral Law.' Hence it is written Except the Lord keep the city, the watchman waketh but in vain."

One cannot write of this work and refer to it simply as a translation. Had this been all that Rabbi Braude did we would have to say "dayenu". But in addition to the translation we have an Introduction and 233 pages of notes and other aids. These are invaluable to the serious scholar and are of great help to the average reader.

This reviewer would like to feel that many will purchase this translation. He suggests that a good procedure to follow would then be to read a Psalm in a Bible either in the original or in translation and then study the Midrashic comments on it in Rabbi Braude's translation. It is safe to promise that anyone who will make this effort will feel that his time has been very well spent.

The Yale University Press has spared no pains to make the physical format of these two volumes worthy of Rabbi Braude's devoted labor. Beautifully printed and attractively bound they will make a splendid addition to the library of any Jew.



BROWN UNIVERSITY AND THE JEWS (ADDENDA)

BY SEEBERT J. GOLDOWSKY, M.D.

It has been recorded in prior issues of these notes that Jacob Rod Rivera of Newport and his son-in-law, Aaron Lopez, donated 10,000 board feet of lumber toward the building of University Hall.¹ Goodman, in "American Overture", discusses the contribution of the wealthy Moses Lindo of Charleston, South Carolina, of 20 pounds of South Carolina currency (about 3 English pounds) to the same enterprise.² This contribution followed a solicitation for funds in that town by the Rev. Hezekiah Smith. Correspondence with the trustees ensued concerning a larger gift from the same source, Lindo having implied that he would be interested in giving more substantial support to the College if he could be assured of its liberal intentions respecting the enrollment of Jewish students.³ No additional offering, however, materialized.

Two smaller donations by Jews in response to the same appeal in Charleston have not to our knowledge been mentioned. In addition to that credited to Lindo, Guild lists in his "History of Brown University" the following subscriptions: 3 pounds by Israel Joseph, and 1 pound, 10 shillings by Michael Lazarus, each in South Carolina currency.⁴ Both gentlemen were prominent merchants of Charleston and, in addition, Joseph was president and Lazarus was first secretary of Congregation Beth Elohim of that city.⁵

NOTES

¹ Adelman, David C. Strangers: Civil Rights of Jews in the Colony of Rhode Island, R. I. Jewish Historical Notes 1:105, 1954.

An Old People Help Build a New Church, R. I. Jewish Historical Notes 2:219, 1958.

Brown Papers. John Carter Brown Library, Brown University, Lopez Letters, March 15 and 27, 1770.

² Goodman, Abraham V., American Overture, pp. 61-68, The Jewish Publication Society of America, Philadelphia, 1947.

³ Bronson, Walter C. History of Brown University, p. 100, Published by the University, Providence, 1914.

⁴ Guild, Reuben A., History of Brown University, pp. 221-223, Providence, 1867.

⁵ Reznikoff, Charles. The Jews of Charleston, The Jewish Publication Society, Philadelphia, 1950.

Huhner, Leon, The Jews of South Carolina from the Earliest Settlement to the End of the American Revolution, Publications of the American Jewish Historical Society 12:30, 1904.

THE JEWISH ORPHANAGE OF RHODE ISLAND

By¹ SEEBERT J. GOLDOWSKY, M.D.

On the morning of June 22, 1908 the following news item² appeared in the local press: "The cornerstone of the new synagogue of the Congregation Machzeka Hadas³ at the corner of Willard and Prairie Avenues was laid with appropriate ceremonies yesterday afternoon in the presence of a large gathering consisting principally of Hebrews. The cornerstone laying was conducted jointly with ceremonies for the new Home for Jewish Orphans, which is to be carried on by Congregation Machzeka Hadas. The Home is at the rear of the synagogue property. The interest in the opening of the institution was fully as great as in the cornerstone ceremonies. . . . The new home is ready for occupancy with the exception of the furnishings. These will be installed this week. Two children have already been placed in the home and several more will be enrolled at once. Several of the rooms in the home will be furnished and cared for by philanthropic Hebrews. Three rooms have already been provided for this way, the endowment being furnished by Mrs. M. Dolbany [sic, probably Dolberg], Mr. and Mrs. Louis M. Grant and the South Providence Ladies' Aid Association. Mrs. Henrietta DeVries is to be the matron of the home . . . [which] will be open to homeless children anywhere in the state. [It] . . . is the first Hebrew orphanage . . . in Rhode Island. . . ."

There were human factors in this story not apparent in this purely factual account. The episode began some months earlier at a stormy meeting of an older congregation, the South Providence Hebrew Congregation, which had been founded in 1900.⁴ Herman Paster, county sheriff and political leader, was a member of this congregation. Frustrated during some intramural bickering he stalked out of the session taking his followers with him.⁴ The immediate result of this eruption was the founding of a new congregation, Machzeka Hadas, with Herman Paster as president, incorporated on March 22, 1907.⁵ Soon thereafter it acquired a parcel of land containing two 2½ story frame

¹ The Providence Journal, June 22, 1908.

² Supporters of Faith.

³ Rhode Island Jewish Historical Notes 2:34, 1956.

⁴ This episode was related by Mr. David C. Adelman, who lived in the neighborhood as a boy.

⁵ Rhode Island Jewish Historical Notes 2:44, 1956.

houses at the corner of Willard Avenue and Caswell Court.⁶ With no apparent need for the rearward building, someone suggested the splendid idea of using it as an orphanage. This plan, however, presented two difficulties: the rounding up of orphans, and the raising of money. A start toward solving the first problem was evident by the time of the dedication. It was duly announced, as previously recorded, that "two children have already been placed." The second problem proved somewhat more sticky.

The ladies of the South Providence Ladies' Aid, recently organized, were approached and their support was solicited. It was considered by these estimable and ubiquitous matrons a project worthy of their support. Shortly thereafter, in September 1908, they were granted a charter⁷ for the Rhode Island Home for Jewish Orphans to "support and maintain orphan children between the age of six and twenty-one." Herman Paster's name appeared on the charter. In short order, however, the women became disturbed over the operation and financial set-up of the home, and as a result withdrew their support. In November Herman Paster and his group obtained another charter⁸ for the same institution, now formally designated as the Machzeka Hadas Home for Jewish Orphans, "to sustain, keep and educate Jewish Orphans." It was then announced⁹ that the home "is now open under new auspices, by virtue of its incorporation and election of officers by the permanent organization." In a few months after opening its doors it sheltered seventeen children within its limited confines. Mrs. DeVries was retained as matron, but Herman Paster was now listed as "superintendent." It was pointed out that "while the home is supported entirely by contributions from those charitably inclined, its condition is of the best. Within a few days the new officers of the corporation will make public acknowledgement of the donations through which the success of the home has been assured." Over a

⁶ Caswell Court no longer exists, this whole area having been absorbed in the Willard Shopping Center.

⁷ Rhode Island Jewish Historical Notes 2:46, 1956. The following names appeared on the charter: Rose B. Adelman, Rose M. Goldstein, Herman Paster, Mary D. Grant, Sadie Grossman, Amelia Dolberg, Annie Adelman, Carrie Cohen and William Feintuch.

⁸ Rhode Island Jewish Historical Notes 2:48, 1956. The following names appeared on the charter: Herman Paster, Bernard Seal, Joseph Tenenblatt, William Feintuch, Sigmund Rosen, Samuel Borad and Benjamin Berman.

⁹ The Providence Journal, November 16, 1908.

thousand dollars was received from more than 100 contributors and the proceeds were to be used for improving the home and taking in more children.¹⁰

The South Providence ladies now had a charter for an orphanage, but no orphanage. In an effort to resolve this dilemma the assistance of the venerable and respected Montefiore Lodge Ladies' Hebrew Benevolent Association was solicited.¹¹ The conversations which followed resulted in the establishment of a second Hebrew orphans' home in which it was decided to incorporate a day nursery. The new institution, utilizing the older charter, opened its doors on January 31, 1909 with a complement of eight orphan inmates. The following announcement¹² appeared: "Complete and homelike in its appointments and attesting the earnest work of a few devoted women who were its founders, the Rhode Island Home for Jewish Orphans and Day Nursery, at 151 Orms Street, was opened yesterday, and today four more, [i. e. eight orphans in all] it is expected, will become inmates. The home, which is leased, is located on the northerly side of Orms Street, with a playground extending to the junction of Orms Street and Douglas Avenue, and adjoins the Synagogue of Sons of Jacob, on Douglas Avenue. It is a 2½ story house, with spacious piazza. It is fitted for the accommodation of 24 children in the home, beside the accommodation for the day nursery, which will be non-sectarian in its benefits. The opening exercises . . . were preceded by a public inspection. . . ." The founders were listed as Mesdames Moses Einstein, Saul Lewando, M. Goldstein, Annie Adelman and Isaac Woolf. The presidency had not yet been filled, but other officers were named. Few of the South Providence ladies named in the original charter were in evidence. The facilities were listed as a music room with piano, dining room, kitchen, and girls' and boys' dormitories. Sundry supplies donated by various organizations were acknowledged, and a cash donation of sixty dollars from the Montefiore Lodge was mentioned.

The two institutions, competing for orphans and for community support, were immediately and continuously in financial difficulties. Within a year of their founding, the two groups were obliged to call

¹⁰ *Idem*, November 24, 1908.

¹¹ See Note 4.

¹² *The Providence Journal*, February 1, 1909.

for help. Business leaders of Providence were approached, and following exploratory negotiations, a responsible group agreed to lend a hand. In fact, they took over. This was a familiar sequence of events, repeated in later years in the affairs of The Miriam Hospital and the Jewish Home for the Aged. Under the caption "Orphanages to Consolidate: Two Jewish Homes for Children to be United", appeared the following news account¹³ of a meeting held in July 1909: "A union of the Machzeka Hadas Home for Jewish Children and the Home for Jewish Children was decided upon last night at a meeting of a joint committee representing the two institutions at the office of Maurice J. Karpeles, on Mathewson Street. Until suitable quarters can be secured the two institutions will continue to operate as at present. It was voted to incorporate under the name of the Jewish Orphanage of Providence, and a Committee consisting of C. J. Fox, Charles Z. Alexander, Charles Miller and M. J. Karpeles was appointed to obtain a charter. . . . A committee was [also] appointed to seek new quarters. . . ."

According to the charter¹⁴ the new institution would "provide for the wants of orphans, abandoned and destitute children, . . . provide for their education and maintenance and . . . establish a home and shelter." Shortly thereafter it was announced¹⁵ that the Orms Street building would be closed and its children removed to the Willard Avenue building since the latter structure appeared more suitable as temporary quarters. The fifteen children at Orms Street were transferred, making a total of thirty in all, and Mrs. DeVries remained as matron.

The first annual meeting of the new organization was held on January 20, 1910 and Maurice J. Karpeles was elected as its first president.¹⁶ A large 2½ story Victorian mansion at 1213 North Main Street in Providence was acquired at a cost of \$6,100 with a mortgage of \$4,300. Preliminary alterations were made to render it more suitable for its new function. At the time of its initial occupation it consisted of the following facilities: kitchen, two dining rooms,

¹³ *Idem*, July 20, 1909.

¹⁴ Rhode Island Jewish Historical Notes 2:49, 1956.

¹⁵ The Providence Journal, August 13, 1909.

¹⁶ History of the Jewish Orphanage of Rhode Island, prepared for the dedication of the new building on Summit Avenue, October 3, 1924. Collections of the Rhode Island Jewish Historical Association.



MAURICE J. KARPELES
First President



HENRY WOOLF
First Superintendent

visitors' room and office on the first floor, five bedrooms and toilet for girls' dormitory on the second floor, and five bedrooms and toilet for boys' dormitory on the third floor. The capacity would be 45 children and there was thought to be adequate land for expansion. The children were transferred during the latter part of June, but the dedication was deferred until October 23, 1910 because of the "large number out of the city in the summer." The impressive gathering was addressed by Rabbi Stern of the Congregation of the Sons of Israel and David, Rabbi Bachrach of the Howell Street Synagogue, by President Maurice J. Karpeles, and by the Honorable Harry Cutler. The limitations of the building were stressed and the need to raise money to finance improvements was emphasized. At this time there were 35 boys and girls in residence, of whom 23 were attending school. Mrs. Ida Bolotow was appointed matron in the new home and served nearly three years.¹⁷

At the second annual meeting held in January 1911¹⁸ and presided over by President Karpeles, extensive remodelling of the interior of the building was recommended, such as the breaking through of walls and the adding of windows in the dormitories, which changes were undertaken during the ensuing year. The expenditures during the first year amounted to \$4,400. The first of a long series of excellent reports by the Educational Committee, under the chairmanship of C. Joseph Fox, appeared in the First Annual Report. The discussion appeared under three headings: education, manual training and religious instruction. The children of school age attended three neighborhood public schools, one child having entered high school. Manual training was recommended for the boys, but no immediate start was made on this program. The girls, however, were given instruction in sewing and the hope was expressed "that the girls will be capable of rendering considerable assistance in repairing the clothing of the children." The boys were given instruction in Hebrew every afternoon by a visiting Hebrew teacher. It was proposed that Sunday School classes be formed for instruction in Religion and Biblical History so that the children "may better understand the beauties of our faith." On Jewish holidays the older children attended the various synagogues. Two boys were Bar Mitzvah during the first

¹⁷ The Providence Journal, October 24, 1910.

¹⁸ First Annual Report 1910-1911, Jewish Orphanage of Providence.

year and they performed "with considerable credit both to themselves and their teacher." Fire drills were to be organized, an exercise of considerable importance, since at this time no fire escape had been installed.

The original visiting medical staff was comprised of Doctors Max B. Gomberg, Abraham P. Fishman, Hyman Chester and Mark H. Plainfield. During the first year five children were sent to the North End Dispensary for what were delicately described as "slight operations", more specifically designated in later reports as removal of tonsils and adenoids.

The first of a long series of Thanksgiving Balls, held on November 17, 1910, netted the rather surprising sum of \$900.55. A souvenir program of the fourth Annual Ball, held on November 26, 1913, now in possession of the Rhode Island Jewish Historical Association, has acquired, after some forty-five years, an aura of quaintness and charm. Music provided by Bander's orchestra included, in addition to an overture, an assortment of one steps, waltzes, schottisches, a Castle walk, and something called a fish walk. The following suggestion was tactfully made: "It will be to the advantage of guests who do not dance to take seats in the balconies where they can watch the dancing in comfort." There were during the year, in addition to the ball, a "social and dance", and so-called "theatricals" in Providence and Woonsocket. In later years the Annual Ball became a highly effective money-raising function under the chairmanship of the writer's father, Bernard M. Goldowsky.

From the beginning there had been a group of ladies affiliated with the corporation known as the Board of Patronesses. Thirty-one in number during the first year, they were appointed by the President, and duly listed in the First Annual Report. In accordance with a suggestion made by Mr. Archibald Silverman, and supported by the Patronesses, a Ladies Auxiliary was formed at a meeting in February 1912, with Mrs. Ida Silverman as the first President.¹⁹ Initially called the Ladies' Auxiliary Society, it later assumed the title of Ladies' Auxiliary of the Jewish Orphanage of Rhode Island, but no record of incorporation has been found. For a number of years it distributed the traditional tin collection boxes. There is a notation in the official

¹⁹ History of the Jewish Orphanage of Rhode Island. See Note 16.

minutes of the Corporation for December 1916, suggesting that the Finance Committee and a committee of the Ladies' Auxiliary meet for the purpose of improving "the collection from boxes." Dues were initially set at ten cents per month. In the spring of 1913 it sponsored the first of a series of annual bazaars at Elysium Hall located on Weybosset Street in Providence, and realized on that occasion the considerable sum of \$1,600.²⁰ The Auxiliary was active throughout in financing repairs and improvements, and in addition assumed as its special project the liquidation of the mortgage on the orphanage property. In addition to the contribution of the Ladies' Auxiliary and the proceeds of the Annual Ball, the Orphanage was supported by contributions of individuals and organizations and by annual membership dues. The usual difficulty in recruiting new members and in collecting membership dues was experienced. In December 1917 it was reported that one Leo Hartman was "engaged to collect the outstanding bills . . . on a commission basis of 20%." As late as 1926 there was earnest discussion of methods of "increasing our receipts through increasing membership, getting members to increase their dues, and also in getting those who have pledged to pay what they owe."²¹

Henry Woolf, the first superintendent of the home, replacing Mrs. Ida Bolotow, assumed his new responsibilities on April 1, 1913. This estimable gentleman, a forward-looking and enlightened administrator, rapidly earned the respect and affection of the community. In his first report he spoke of the importance of "system among the children and their participation in the work of the household." He made the pertinent observation "that the financial problems and the troubles experienced in solving them were not peculiar to this community." Undertaking to implement the suggestion of the Educational Committee respecting manual training for the boys, he was pleased to report an excellent response, as evidenced by their construction of "three playground benches, a clothes cabinet and a large bookcase." The children planted their own vegetable gardens which "have pro-

²⁰ Annual Reports for 1912 and 1913.

²¹ Most of the material in this and succeeding paragraphs, unless otherwise attributed, has been extracted from the following sources: Annual Reports, minutes (manuscript) of the annual meetings of the Corporation, and of meetings of the Board of Directors, and bound manuscript reports of Maurice Stollerman. These items are in the Collections of the Rhode Island Jewish Historical Association.

duced a good crop." Several also participated during the summer of 1917 in the school garden program at the Rochambeau Avenue School, reflecting the popular war fervor for increasing the food supply.

Henry Woolf's modern approach to child care is sharply delineated by a set of recommendations made in September 1919:

1. That a psychological test be made of all the children and be recorded with physical records.
2. That a card system of mental and physical data of the children be kept, similar to what is used in up-to-date child-caring agencies.
3. That the Orphanage affiliate with the National Conference of Jewish Social Service as a constituent society.

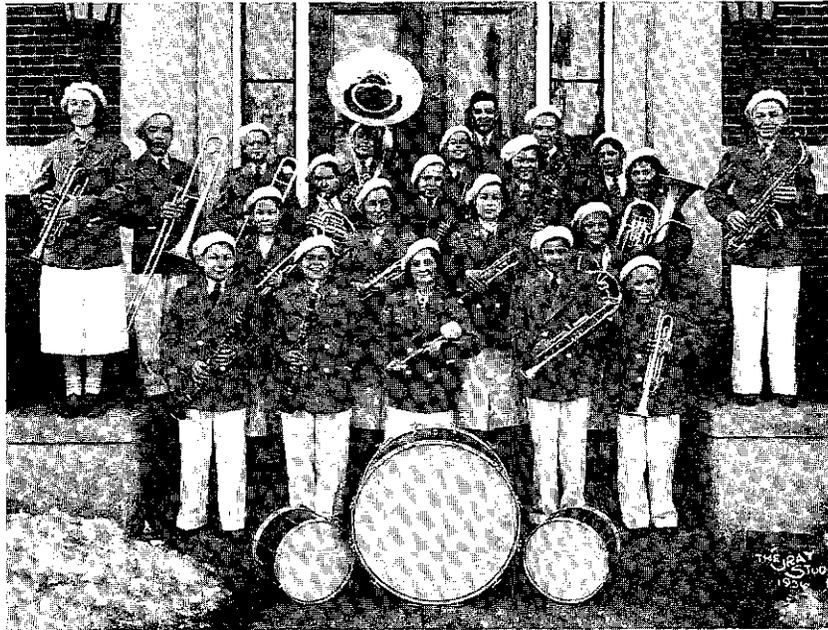
These recommendations were implemented with the unanimous approval of the Board of Directors.

Henry Woolf never became wealthy on the job; in fact, by current standards we should judge him to have been grossly underpaid. His starting salary, not clear from the available records, was increased in July 1917 to \$1,500. Never exceeding \$2,400 it was, of course, supplemented by food and lodging for himself and his family. His untimely death from pneumonia at the age of 49 occurred on May 6, 1926.²² He was survived by his wife and two children.

Henry Woolf was succeeded as superintendent by Lewis S. Morgans from June 1926 to May 1927, Reuben Koftoff from May 1927 to December 1928, Dr. L. B. Wolfenson from January 1929 to mid 1933 and Maurice Stollerman from September 1933 until the closing of the Home in the summer of 1942.

The census at the home, fluctuating between twenty-five and thirty-five, had rarely in the latter years on North Main Street dropped below the higher figure. The Home was a crowded place considering the varied activities taking place within its walls, and the need for adequate space for study compounded the problem. Repairs and maintenance on the old building had made continuous demands upon the organization's financial resources.

²² Death Return Files, Department of Vital Statistics, City of Providence.



BAND OF JEWISH ORPHANAGE OF RHODE ISLAND—1936

Largely through the efforts of the Ladies' Auxiliary the mortgage on the North Main Street property had been progressively reduced, and at a meeting of the Executive Committee in July 1919 it was announced with great satisfaction that the mortgage had been discharged. At the official burning of the mortgage, which did not take place until October 20, 1920, President Archibald Silverman gave assurance that serious attention was being directed to a suggestion of the Ladies' Auxiliary in favor of purchasing land for new and more adequate quarters. He was able to report, in fact, that a tract of land located on Summit Avenue between Fifth and Sixth Streets (the present site of The Miriam Hospital) was under consideration and that it was of sufficient size and suitably located for the erection of a modern building. In accordance with a vote of the Directors, a committee was appointed to investigate the property and arrange for its purchase. The cost of the land was subscribed to within a week's time and the purchase was consummated.

At a special meeting of the Directors in January 1922 a unanimous vote was recorded in favor of building a new Home, and shortly thereafter at the annual meeting the action of the Directors was approved. A building committee, appointed at the same session, held its first meeting in March and after securing estimates on a modern fireproof structure made its final recommendations to the Board of Directors at a meeting early in April. The plans, drawn by architects William R. Walker and Son, were entrusted to the E. Turgeon Construction Company, general contractors.

A building campaign with a goal of \$125,000 was launched on April 30, 1922.²³ Pledges of \$76,000 were received at the initial meeting and these were increased in the ensuing weeks to over \$100,000, insuring the success of the venture. The ground-breaking ceremony was held on May 6, 1923²⁴ and the cornerstone was laid on October 21, 1923.²⁵ The latter exercise, conducted by Hon. Philip C. Joslin, Speaker of the Rhode Island House of Representatives, was addressed by Mayor Joseph H. Gainer and Rabbis Israel S. Rubinstein of the Sons of Zion Congregation, Phineas Israel of Woonsocket, and Morris Schussheim of Temple Beth Israel. Others participating were President Archibald Silverman, Mrs. Elizabeth Fain, president of the Auxiliary, Walter S. Lederer, chairman of the building committee and George W. Gardiner, treasurer of the building fund. Construction proceeded rapidly and the dedication of the completed building was held on October 5, 1924. An audience of 1500 interested supporters was addressed by public officials and clergy.²⁶ Speakers at both ceremonies emphasized the historic role of the Jewish community in caring for its own poor and unfortunate. In the almost fifteen years since its inception, the Orphanage had given shelter to some two hundred children.

The new Home with capacity for seventy-four children was a modern, attractive, red brick veneer structure. It contained roomy quarters for sleeping, dining and study, adequate facilities for play and recreation, and a spacious combination gymnasium and auditorium. The furnishing of the Home had been completely financed by the Ladies' Auxiliary.

²³ The Providence Journal, April 30, 1922.

²⁴ *Idem*, May 7, 1923.

²⁵ *Idem*, October 22, 1923.

²⁶ *Idem*, October 6, 1924.

In May 1926, after several months of discussion, the Orphanage was formally invited to join the Providence Community Fund, Inc. In the fall of that year affiliation with the Fund was consummated, this association remaining in force throughout the subsequent history of the corporation.

The need for summer recreation had been met for a number of years by taking the children in small groups to Barrington Beach for swimming, and on outings to Rocky Point, Crescent Park, Tower Hill and Narragansett Pier. Some of the boys had, in addition, attended Boy Scout Camp at Camp Yawgoog, Rhode Island. In the spring of 1936, Stollerman proposed to the Directors that the Orphanage itself conduct a summer camp for the benefit of the resident children. A ten room house and later another with five rooms were rented for this purpose at Cronin's Beach, near Scarborough Beach on the Point Judith Road. This experiment proved highly satisfactory with the result that consideration was given to the establishment of a permanent camp for the Home. The Jewish community found this project attractive and substantial contributions began to materialize almost immediately.

Architectural plans for a suitable establishment were prepared by Henry Turoff, the cost of the land and buildings being estimated at some \$15,000. Benjamin Brier, chairman of the Camp Committee, announced the selection of an attractive site at Point Judith, Rhode Island, and early in 1937 acquired this property at a cost of \$4,250. In May pledges and contributions of \$11,355 were reported, and in addition there were tentative offers of roofing, hardware and other building materials. Construction by the contractors, Kelman and Kelman, commenced in the spring of 1937, and although construction was started late the camp was opened officially on July 15. Its activities were soon well organized, and it became thereafter an integral part of the Orphanage organization. It was named Camp Jori, the name being derived from the initials of The Jewish Orphanage of Rhode Island. The final total cost for land and buildings came to \$15,500, of which \$14,500 had been collected or pledged by the fall of that year; all remaining obligations were met during the next two years. Camp Jori, having survived the Home by many years, is still very much a part of the local scene.

The census of the Home, which had averaged forty-one children

during the first year of operation on Summit Avenue, reached a peak of forty-six in 1927, remained near this figure for a number of years, and then began a gradual decline. This decline, reflecting a change in economic climate and in social philosophy, had a number of causes. During the prosperous twenties the once poor immigrants had now attained a middle class status and were better able to make provision for dependents. Moreover, the concept of institutional care was gradually outmoded by a steadily increasing use of foster homes and by a considerable demand in recent years for children for adoption. A change in attitude toward community dependent children further resulted in the adoption in 1939 of an amendment to the original charter changing the name of the corporation from The Jewish Orphanage of Rhode Island to The Jewish Children's Home of Rhode Island. The constitution of January 1919 had stated: "The object shall be to maintain, provide for and educate orphans, half orphans and indigent children, between the ages of five and sixteen years, of Jewish parentage who have established a residence in the State of Rhode Island."

This was amended in the following interesting manner:

The objects of this corporation shall be restricted to the care of Jewish children residing in the State of Rhode Island as set forth in the following purposes:

- (a) To maintain an Orphanage.
- (b) To provide a home for children requiring placement due to causes of dependency, neglect or other social maladjustment.
- (c) To provide opportunities and guidance for education, professional and vocational training for the children under the supervision of this corporation.
- (d) To provide after care supervision to all children discharged from our custodial care as their needs may require during their respective minority.
- (e) To act as the central agency for all Jewish children requiring placement and to plan and supervise such children either in the Orphanage or in foster homes, licensed and approved by the State Department of Public Welfare.
- (f) To co-operate with all private and public social agencies.

These new provisions were an acknowledgement of the changing social scene, and of more progressive practices already prevalent. Even more, they prepared the way for the eventual liquidation of the Home, and orientation of the organization toward functions more in harmony with current concepts.

Two important steps were taken by the Directors in May 1941, reflecting concern over the steadily declining census. A committee was set up to "examine into the future policy of the Home and make a general survey of the situation", and in addition Superintendent Stollerman was directed to "make a survey canvassing total needs of Jewish children in the State of Rhode Island with relation to the future policy of the Home." In view of the continuing small census, serious consideration was ultimately given to closing the Home altogether, and to development of a new program for the organization. A report, submitted in October 1941, formally recommended the establishment of a Jewish Children's Foundation of Rhode Island which would absorb the Home, take over any funds on hand, and any realized from the sale of the building, and continue operation of Camp Jori for all underprivileged children. The approval of the Providence-Cranston Community Fund was assured, and state and city appropriations previously in effect would be continued.

In January 1942 the Directors were informed of a meeting held with Robert O. Looseley, Executive Director of the Community Fund, and of the consensus of those present that the Jewish Children's Home and the Jewish Family Welfare Society should merge for the purpose of conducting a general welfare and child-care program. Hope was expressed that the building would prove useful in some way in the new program. Later, on February 4, the Board of Directors voted to establish a Jewish Children's Foundation within the framework of The Jewish Children's Home of Rhode Island. This action was ratified by the corporation in May. Mrs. Maurice Stollerman was retained as temporary director of the Home.

The Foundation, never separately incorporated, continues at this writing to provide educational scholarships, and summer camp scholarships for Camp Jori. Although the recommended merger with the Jewish Family Welfare Society (now The Jewish Family and Children's Service, Inc.) was never effected, the latter organization has since that time co-operated in the administration of camp scholarships.

On May 29 it was announced to the press,²⁷ following approval of the corporation, that the Home would be closed in a few months. There were now in residence only fifteen children, eight of whom would be ready to leave the Home at the end of the school year. All would be taken to Camp Jori, and after the camp season they would be placed, as indicated, with relatives or in foster homes under the supervision of the Foundation. The Camp would be open that year to underprivileged children, accepted on the basis of recommendations by the Children's Family Welfare Society, accommodating forty children every two weeks throughout the summer. Thus without much fanfare, the Home closed its doors forever, and Camp Jori embarked upon a new and broader program.

The corporation of the Jewish Children's Home and Foundation was informed in March 1944 that The Miriam Hospital had, following earlier negotiations, offered to purchase the Home for \$60,000, including the \$14,000 mortgage indebtedness still in effect. The appraised value was \$70,000. In order to preserve the memorial tablets and plaques in the building, the Children's Home would contribute the sum of \$20,000 to be credited to the purchase price, in return for which The Miriam Hospital would make adequate provision for the display of these tablets and plaques.

At this same meeting an interesting and touching incident took place. Maurice Karpeles, who had presided over the opening of the Orphanage almost thirty-five years before, appearing not to comprehend the magnitude of the social changes which had occurred in a generation, asked the reasons for selling the home. In reply to his question the following facts were brought out: that the population of the Orphanage was steadily decreasing; that in January of 1943 there would have been not more than five or six children in the building; that the handling of future cases involving children was to be the responsibility of The Jewish Family and Children's Service under the foster care program; that there was no present occupancy of the building; that a wartime lease of the building to the United States Army had been cancelled after six months; that there was no present prospective use for the premises; and that under the advanced social welfare program of the State and Federal Governments, funds for child care were being provided in such a way as to preclude the need for such an institution.

²⁷ *Idem*, May 29, 1942.

The following resolutions were then adopted; they are reprinted in full as they document the legal burial of the Jewish Orphanage of Rhode Island and the end of an era:

1. The real estate and such personalty as may be affixed to the real estate on Summit Avenue, Providence, shall be sold to the Miriam Hospital for the sum of \$60,000 in cash; provided, however, that the Miriam Hospital shall have the right to assume the payment of the presently outstanding mortgage indebtedness in the amount of \$14,000, in which event the obligations of individuals arising out of their personal endorsements on the mortgage note, are to be cancelled and discharged.
2. The Jewish Orphanage of Rhode Island shall contribute the sum of \$20,000 to the Miriam Hospital, to be credited on the payment of the purchase price, and the Miriam Hospital shall in consideration thereof, present to The Jewish Orphanage of Rhode Island an agreement binding the Miriam Hospital properly and safely to keep and maintain all memorials of every kind and nature now in the orphanage building and to afford them appropriate recognition upon the Hospital premises.
3. A permanent joint committee is to have charge of the placement of the memorial tablets and plaques. This committee is to consist of an equal number of representatives of both institutions with provision made for the appointment of an arbitrator in the event of a dispute arising between representatives of both institutions on the matter of the placement and preservation and recognition of the memorial tablets and plaques.
4. The Miriam Hospital shall be given until September 15, 1944, within which to notify The Jewish Orphanage of Rhode Island of its intention to purchase the property in accordance with the terms herein stated, and if it furnishes such notice, the transaction is to be consummated not later than January 1, 1945.

Although some discussion followed as to the manner in which the memorials and plaques would be utilized in the hospital structure, no definite commitments were made at the time. This obligation was

in fact met by placing in the Board Room of the new Hospital a single large plaque containing the names of all persons memorialized in the Orphanage Building. The orphanage building was incorporated into the structure of the new Miriam Hospital. At the formal cornerstone laying of the hospital on May 20, 1951, the following document was placed in the cornerstone box:

To Whom It May Concern:

This memorandum is but a brief resume of The Jewish Orphanage of Rhode Island, organized in the year A.D. 1909, later to be known as The Jewish Children's Home and Foundation of Rhode Island.

It was started by a number of noble men and women who believed that the living generation should actively make provisions for the care of children who become full or half orphans. As the years rolled on, the policy of the Home was enlarged so as to take care of the needy, indigent and neglected children, as well as orphan children.

Throughout its years of functioning which began in 1909 and continued until 1942, with a trained staff of social workers in child care work, the Orphanage cared for hundreds of children. They came to us at the tender age of three years and were often with us until seventeen years of age. Practically every boy and girl reared in the Orphanage or under its influence, for some were placed in foster homes, developed into a fine man or woman. Later many took their position in society as sound and active citizens and helped others; many were even helped to attain higher education when they showed proper aptitude for higher learning and in this group were some doctors, lawyers, successful business men and school teachers. A number of our girls married well and became the mothers of fine families. It can be said truthfully that no child of ours ever became a problem or reflected any discredit upon the Orphanage at any time. . . .

These apt and eloquent phrases memorialize the end of a cherished institution, which was born, flourished and died in the span of one generation.

APPENDIX

Officers and Trustees of the Jewish Orphanage of Providence for
the year 1910. (From the First Annual Report).

President:	Maurice J. Karpeles
First Vice President:	Joseph Samuels
Second Vice President:	Isaac Wolf
Financial Secretary:	S. D. Binge
Recording Secretary:	C. Z. Alexander
Treasurer:	Harry Robinson

Board of Trustees

G. Berman	M. D. Grant	C. Miller
G. B. Brooks	A. Golden	Wm. Rabinowitz
H. Cutler	S. Kapland	W. Schloss
A. Colitz	L. Lyons	J. Shartenberg
J. D. Edelstein	S. Lewando	L. Samuels
C. J. Fox	M. Levy	C. Silverman
S. K. Grover	H. Lamb	A. Weitman

Patronesses

Mrs. Adelman	Miss Rose Fox	Miss C. Robinson
Mrs. S. D. Binge	Mrs. J. Goldstein	Mrs. H. Robinson
Mrs. G. B. Brooks	Mrs. M. D. Grant	Mrs. E. Rosen
Mrs. Adolf Cohen	Mrs. F. V. Hoffman	Mrs. Wm. Schloss
Mrs. A. Colitz	Mrs. S. Kapland	Mrs. T. Sherman
Mrs. H. Cutler	Mrs. M. J. Karpeles	Mrs. Shein
Mrs. M. Einstein	Mrs. H. Lamb	Mrs. A. Silverman
Mrs. Falk	Mrs. S. Lederer	Mrs. M. Streicher
Mrs. Feldman	Mrs. S. Lewando	Mrs. Sulzer
Mrs. D. C. Fink	Mrs. Wm. Rabinowitz	Mrs. A. Weitman
		Mrs. I. Woolf



RESTORATION OF THE TOURO SYNAGOGUE

BY ESTHER I. SCHWARTZ

This manuscript represents with some revision and additions "Touro Synagogue Restored, 1827-29" which appeared on page 23 of the "Journal of the Society of Architectural Historians" Summer 1958 Volume XVII, Number 2. Portions of this paper were read before the American Jewish Historical Society, February 1958.

TOURO SYNAGOGUE RESTORED, 1827-29

Although we are apt to feel that it is only in recent years that we, in the United States, have shown an awareness and appreciation of our architectural heritage, as early as June, 1822, the "Rhode-Island American and General Advertiser" wrote:

JEWES IN NEWPORT

Sometime about the year 1690, a number of Jews established themselves at Newport (R. I.). By industry and commercial enterprise they became wealthy, and their numbers increasing, they built themselves a Synagogue. When the late Rev. Dr. Stiles was Minister at Newport, he maintained a pleasant and friendly intercourse with the leading members of the Society, and spoke favourably of their character and religious temper. This Society, by removals and deaths, has of late years been fast dwindling away, and the last of the nation has at last taken his departure. Mr. Moses Lopez, the death of whose brother we lately noticed, was the only surviving Jew on the island. We understand that he has lately removed to New York, to enjoy the society of those of his nation who reside there.

We are told that the Jewish Synagogue at Newport is still standing, and with little expense might be long preserved, as a "handsome specimen of ancient architecture." It is expected that a number of the Jewish Society will assemble at Newport, and perform worship at the Synagogue during the summer, for the purpose of holding possession of the building. It is also expected that M. M. Noah, Esq. of New York, will deliver an address to those who meet on that occasion.¹

Before this "handsome specimen of Ancient architecture" was built and dedicated in 1763, religious services were held in the upper story

¹ Volume XIV June 14, 1822—Gift of Ray Martin to Society of Friends of Touro Synagogue.

of a house in Duke Street, corner of Washington Square, formerly Queen Street, joint property of Moses Lopez and Dr. Williams, (Jewish religious services do not require a formal structure.) When the portion of the house belonging to Moses Lopez was sold and the house repaired, a section of a Hebrew book published in Amsterdam was found under the floor of the room where the congregation formerly worshipped.²

When the British captured Newport during the American Revolution, the majority of the population, Jew and Gentile alike, supporting the colonial cause, fled the town.³

Remnants of the population returned after the Revolution, but Newport did not again become the thriving town it had been before the War. Members of the Jewish community that had returned gradually moved away and at the date of the newspaper article, the synagogue had not been used by an active congregation since the early 1790's and it was believed that the title of the building had passed into the hands of the Shearith Israel Congregation in New York.⁴ The historic structure stood empty and neglected, but not unthought of, for four months later, in October, 1822, Abraham Touro,⁵ on his deathbed, made a bequest—probably the first ever recorded in the United States for the preservation of a building no longer in active use, leaving \$10,000 to the legislature of the state of Rhode Island for the purpose of "supporting the Jewish Synagogue in that State." In the laws of the State of Rhode Island we find in the Schedules of the General Assembly for the June Session 1823 "An Act to Secure and Appropriate the Touro Jewish Synagogue Fund" (perhaps the source from which the synagogue received the name by which it is commonly called today, "Touro Synagogue").

We gather, reading a letter written by Moses Lopez in New York to Stephen Gould in Newport, that although the money was accepted

² Manuscript collection Rev. J. J. Lyons, American Jewish Historical Society. Lyons tells us, too, "This relic was presented to me by N. H. Gould, Sept. 17, 1872."

³ For further details of the period, see Morris A. Gutstein, "The Story of the Jews of Newport" (New York, 1936), and Jacob Rader Marcus, "Early American Jewry (Philadelphia, 1951), I, 102-157.

⁴ David and Tamar De Sola-Pool, "An Old Faith in the New World" (New York, 1955), p. 422.

⁵ Abraham Touro was son of Rev. Isaac Touro, Hazzan of the synagogue at the time of its dedication.

in 1823, nothing was done for some time, evidently a matter of no small concern to Rebecca Touro, sister of Abraham:

"I shall be glad to know at the same time if the petition I sent last from Rebecca Touro has ever been presented to the Assembly. If it has not, she desires you not to delay it any longer as it appears very singular to her and indeed to us all, that the interest of the money bequeathed by her brother for the preservation of the Synagogue should be kept in their hands, unemployed and that the building suffered to go to ruin, as Perry said it is fast decaying inside, contrary to the intent and meaning expressed in the testator's will."⁶

In all fairness to the General Assembly, there may have been more to the delay in fulfilling the terms of the Touro bequest than meets the eye, for Moses Lopez wrote to Stephen Gould in 1825:

"I was not a little surprised that in your conversation with Mr. Welles you joined him in the opinion that it is best to let the council superintend the repairs of the Synagogue. . . . That building is now considered as owned at present by the Hebrew Society in this city, and I am doubtful whether the trustees of it will tamely submit to the forced agency of the council to repair their own property without their consent."⁷

The Newport Council, April 1826, wrote to the "Hebrew Congregation residing in New York requesting them to furnish the keys of said synagogue for the purpose of making said repairs and they were invited at the same time to *point out the particular mode or style in which they wished the repairs made.*"⁸ Over a year later, August 17, 1826, the documents on the subject of the Newport Synagogue were referred by the Board of Trustees of the Shearith Israel to Moses L. Moses and David Hart "with full powers to act thereon as they may deem proper."⁹

The matter was finally resolved, for, in a letter of September 27, 1827, from the Trustees in New York to the Town Council of Newport we read:

⁶ Lyons Collection, Vol. II. "Publications of the American Jewish Historical Society," No. 27, p. 433.

⁷ Ibid., p. 440.

⁸ Newport Council Records 1826 New Port Historical Society.

⁹ Shearith Israel Minute Book 1826 p. 356.

"We had perusal of a letter to Moses Lopez, he lately received from the appointed agent Stephen Gould, informing him you had made some beginning in the repairs of the Synagogue and from the description he gives of what has been done so far, we are perfectly satisfied and shall equally be so with anything you may think essential and necessary to do further without consulting us. Our object is to comply with the wish and desire of the Testator, Mr. Touro, in having the building and its premises (in which we include the burying ground) completely repaired in which good order they are to be kept in the future."¹⁰

From the Newport Council Report to the General Assembly 1828, it is quite evident that had it not been for the timely bequest by Abraham Touro, the Yeshuat Israel Synagogue would have been nothing but a memory, if indeed that.

"The committee, appointed for that purpose, have examined the acts or repairs which the Town Council of Newport have by their committee (Messrs. Ennis and Freeborn) caused to be put upon the Synagogue in that Town and find said acts to be correct, proper vouchers being produced to us for the paper contained therein.

We also examined the Synagogue buildings and premises which appear to have been in a runious condition and not repairable but at great expense. Entire new fences have been created and the front wall of the burial ground attached to the Synagogue permanently ruined. But the principal expense has been upon the building itself, the walls of which were in a state of rapid decay owing to the bad quality of the bricks and the long period during which the building has been left to go to ruin. The repairs so far have been expensive but they were necessary and suited the condition and state of the buildings required. We are satisfied that the committee of the Town Council have conducted the repairs and applied the money put into their hands for the purpose with judgment and prudence and have conformed strictly to the intention of Mr. Touro, the donor of the fund, as they appear also to have given entire satisfaction to

¹⁰ Unfortunately neither the letters from the Newport Council to Shearith Israel or Stephen Gould's letter describing work done have been found. To date the question of the exterior finish of the Newport Synagogue in the eighteenth or early nineteenth century is still unanswered. The documents if found might provide some clue.

the members of the Jewish Congregation who in a letter to the Council express their wish that the building may be repaired in the most thorough and permanent manner possible.

Considerable further external repairs upon the walls and roof of the building are necessary. On the inside, the plastering has been put immediately on the brick wall, without any furring between as there should have been is crumbling to pieces and must necessarily be taken off and the plastering renewed. *The pannelings and wood work also connected with the walls has a great part of it perished and must be nearly all of it repaired with new.* It appears from a certificate of the General Treasurer that the Town Council or their committee as authorized, have drawn from the Treasury at several times the sum of \$1,900, being the whole of the interest of the fund up to the last quarter, of which amount there remains in the hands of the Council or their committee \$271.29. The residue having been already expended. From a rough estimate made by the workmen employed it would appear that near or quite \$1,600, more will be required to complete the repairs for painting the building outside and in.

Your committee recommends that for the present the Town Council be authorized to hire upon the credit of the accruing interest of the fund, and from time to time as occasion may require, the sum of \$1,000 to be applied towards completing and repairs.

B. HAZARD *for the Committee*

House Rep. May 10, 1828

Report Received and Accepted

WILLIAM J. PATTEN"¹¹

Moses Lopez throws further light on the attitude of the New York congregation:

"From what I find by your letter in what they calculate to do, I think they are inclined to be at more expense than we would dare to attempt ourselves if we did the work, as the money being at their disposal, they might object to it, but as they are to pay, we are fully satisfied and if the trees you mention are in their way they may cut them down."¹²

¹¹ Rhode Island State Archives Reports to the General Assembly Vol. 8. No. 79.

¹² Publications American Jewish Historical Society. Vol. 27.

The expenses listed point to considerable work on both the interior and exterior of the Synagogue.* The many hundreds of days billed for joiners work represent but a fraction of the expenditures. Items mentioned bring questions to mind but aside from the Newport Council's invitation to Shearith Israel, New York, "to point out the particular mode or style in which they wished the said repairs made," there is no evidence in the vouchers that the replacements differed to any great extent from the original design.

Title was taken and the ground broken for the synagogue in 1759, however, plans seem to have been made some time in advance for Ezra Stiles notes the Synagogue on his map of Newport 1758.¹³ Contemporary views are unknown. Harper's Monthly 1874 pictured the earliest sketch found to date. The field sketch may have been drawn before 1842, when the present granite and cast iron fence was erected, for it illustrates a board fence presumably the one mentioned in the 1824 report. (The earliest interior view is the photograph taken in 1872 for the Rev. Jacques Judah Lyons.)¹⁴

In the search for data concerning the Synagogue, realizing the items seemingly of little importance might have been overlooked by historians and editors, original manuscript material was read where ever possible. With this in mind the Stiles Manuscript Collection at Yale was consulted. Ezra Stiles' account of the dedication of Jeshuat Israel Synagogue, December 2, 1763,¹⁵ has been quoted so often that expectations were little in that quarter. To find a sketch of the ark on the margin of his notes that had never been mentioned was surprising enough, but to find it different completely in design from the ark that had so long been accepted as original was a shock indeed.

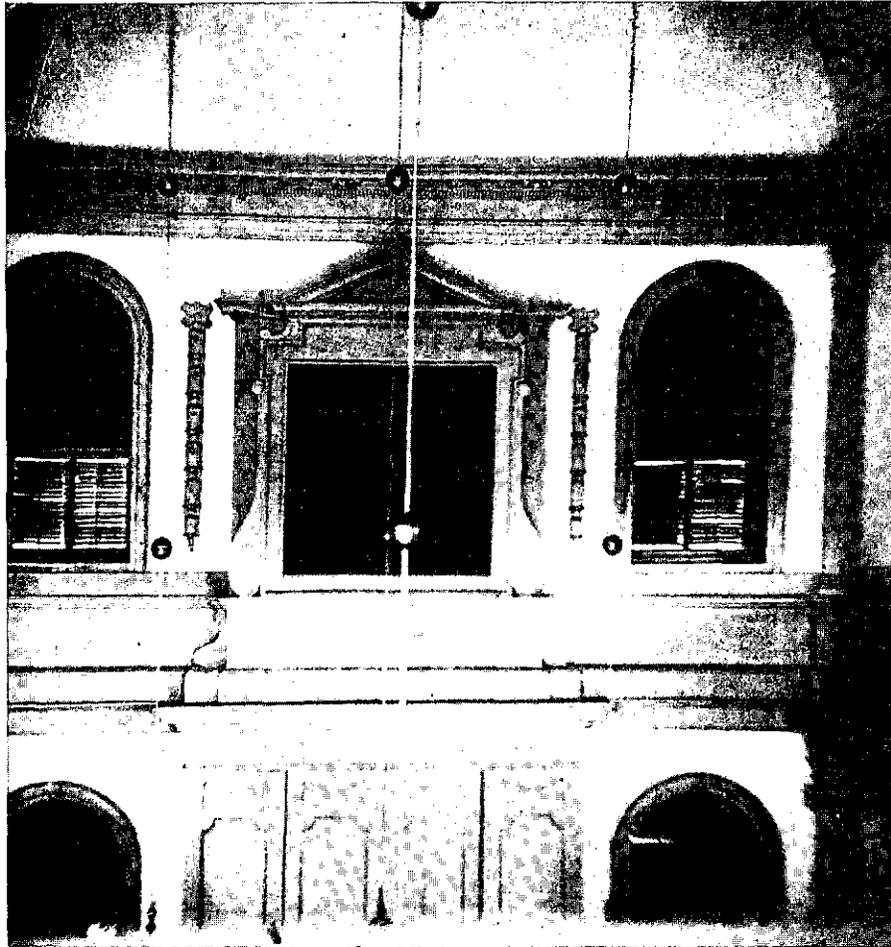
On reflection, Ezra Stiles marginal sketch is so consistent with his written description, harmonious with the simple building with its

*See Appendix.

¹³ The symbol locating the future synagogue is placed at an angle to the street the way it was later built. Original map Redwood Library, Newport, Rhode Island.

¹⁴ Lyons Collection Vol. II American Jewish Historical Society Collections.

¹⁵ The description of the Synagogue used as a footnote by F. B. Dexter Literary Diary of Ezra Stiles New York 1901, was not written by Ezra Stiles in his Diary. (The Diary dates from 1769 to 1795) (The Synagogue description dated December 1763 was one of a multitude of Ezra Stiles' notes some in notebooks, others on loose sheets of paper which were bound together at a later date.) The description of the dedication is bound, today, with Ezra Stiles' records of experiments on growing silkworms.



Courtesy of American Jewish Historical Society

TOURO SYNAGOGUE—OLDEST KNOWN INTERIOR VIEW (1872)
SHOWING PRESENT ARK.

Dedication of the Synagogue in Newport 1763

Dec. 2. 1763. Friday. In the Afternoon was the Dedication of the new Synagogue in this Town. It began by a handsome procession, in which were carried the Books of the Law, to be deposited in the Ark. Several Portions of Scriptures, & of their Service with a Prayer for the Royal Family were read & finally sung by the Priest & People. There were present many Gentlemen & Ladies. The Order & Decorum, the Harmony & Solemnity of the Music, together with a handsome Assembly of People, in a Edifice the most perfect of the Temple kind perhaps in America, & splendidly illuminated, could not but raise in the Mind a faint Idea of the Majesty & Grandeur of the ancient Jewish Worship mentioned in Scripture.

"D. Isaac Abraham Touro performed the Service"

ARK



10 feet

The Synagogue is about perhaps forty foot long & 30 wide, of Brick on a Foundation of freestone: it was begun about two years ago, & is now finished except the Porch & the Capitals of the Pillars. The Front representation of the holy of Holies, or it Partition Veil, consists only of wrought Brass-work on the East End, in the lower part of which four long Doors cover in upright Square Slats the length of which about a foot or the Thickness of the Wall & in this Apartment vulgarly called the Ark, were deposited three Copies of the Pentateuch written on vellum or rather tanned Calf skin, one of them Roll, I was told by D. Touro was procured from Amsterdam & is Two Hundred years old. The Letters have the Rabbinical Flourishes.

Courtesy of Yale University Library

TOURO SYNAGOGUE—THE FIRST ARK—FROM EZRA STYLES
MANUSCRIPTS, DEC. 2, 1763.

round arched windows, is so in keeping in its restraint with what we would expect of the Quaker workmen who constructed it, and the limited funds of the congregation concerned, that one cannot help but wonder (with the clarity born of hindsight) how the present elaborate ark could have been accepted without question as the original.

The design of the ark sketched by Dr. Stiles is consistent too, with the history of the ark design. A Jewish style in art does not exist; Jews thru the years, adapting themselves to their environment, have expressed themselves in the art forms of their milieu. The ark, originally a modest receptacle for the Torah, did not become a dominant feature in the Synagogue until the seventeenth century. A glance at the arks of the eighteenth century reveals the strong influence environment played in their design. "In Bohemia, Torah arks were in some instances, adaptations of altars removed from the monastery churches which had been secularized under Joseph II of Austria."¹⁶ In eighteenth century Poland, we find the Synagogue enriched with oil paintings on wooden panels their arks carved, painted and gilded in fantastic splendor.¹⁷ The ark in the Bevis Mark Synagogue in London England, 1701, is close in design to an altar in the typical Wren Church.^{18, 19}

The ark in the Synagogue Cavillon France 1772, decorated with garlands and surmounted by a basket of fruit, is a lovely example of the Louis XV style.²⁰ The arched pediment from the ark taken from the private synagogue of Joseph Simon, Lancaster, Pennsylvania with its inlaid tulip decoration, bespeaks the Pennsylvania cabinet

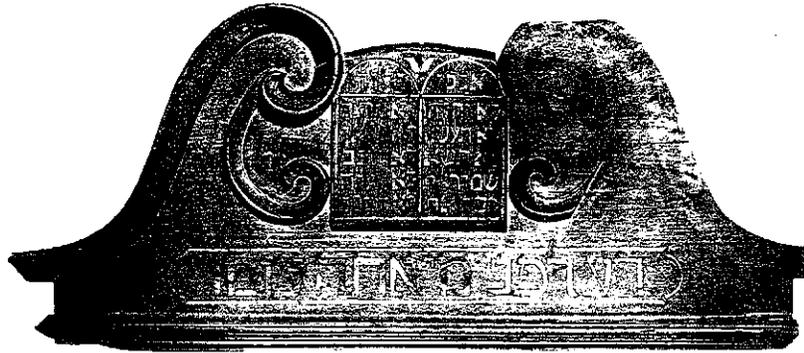
¹⁶ Stephen S. Kayser "Art of the Hebrew Tradition"—introduction p. 10 Jewish Publication Society 1952.

¹⁷ Bozinice Drewiane (Wooden Synagogues) Maria Kazimierz Piechotowies. Warsaw 1957.

¹⁸ Edward Croft-Murray *Treasures of the London Temple-Taylor's Foreign Press*. London 1951. Note on the Painting of Moses and Aaron.

¹⁹ Ibid. The Aaron de Chavez painting of Aaron and Moses that now hangs in the board room of the Bevis Marks Synagogue, originally hung in the older Creechurch Lane Synagogue. "It is difficult to say what the original purpose of this picture was,—. It does however present a most interesting parallel to the painted or sculptured figures of Moses and Aaron which as supporter to the panels, containing the Ten Commandments, the Lord's Prayer and the Apostles' Creed, formed one of the most conspicuous and characteristic adornments of the east end of the English Church of the late seventeenth and early eighteenth century."

²⁰ Armand Lunel—*Les Synagogues Comandines Magazine L'Oiel*. April 15, 1955.



Courtesy American Jewish Historical Society

FROM ARK OF MID-EIGHTEENTH CENTURY PRIVATE SYNAGOGUE
OF JOSEPH SIMON, LANCASTER, PA.

maker.²¹ True to form, we find the counterpart of the arched paneling depicted by Ezra Stiles in the paneling of the pulpit of Trinity Church, Newport, 1726²² and the Sabbatarian Meeting House, Newport 1729.^{23, 24}

Reverend Stiles, lacking space on the marginal sketch, abbreviated the inscription which translated reads, "Thou shalt have no (other) Gods (before me,)" but the quotation was in all probability used in its entirety over the Newport Ark. (Use of the Decalogue is not mandatory in the Synagogue, on occasion such as we have here, a Biblical quotation is used and at times the ark is left bare of all inscription).

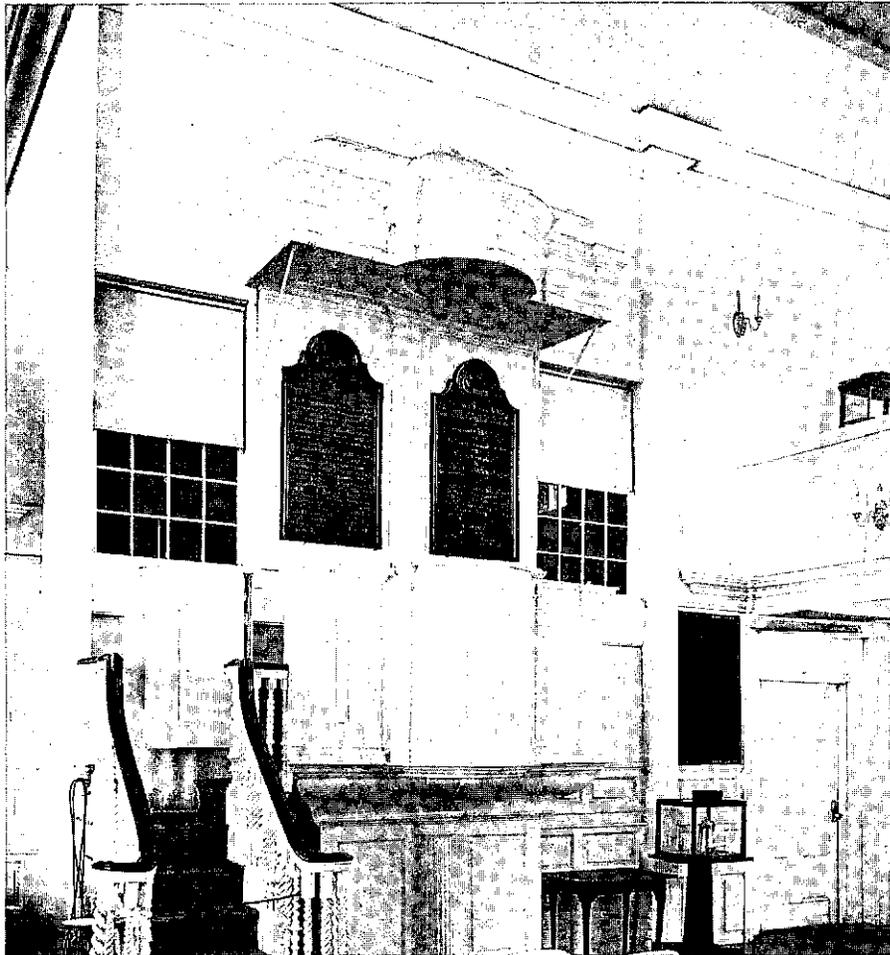
There is no quarrel with the theory that the eighteenth century design books were the source of the present ark design. Large numbers of handbooks containing designs based on earlier sources were printed and reprinted through the years. Eighteenth century books were reprinted, (an edition of Batty Langley's *Builders' Jewel* was reprinted in Charlestown, Massachusetts 1800). Books known to have been in

²¹ Collection American Jewish Historical Society.

²² "The Architectural Heritage of Newport, Rhode Island" Downing & Scully Harvard University Press. Cambridge, Mass., 1952, Plate 56.

²³ *Ibid.*, Plate 57-58.

²⁴ ". . . Styles in America survived their allotted span by several decades even in centers of expert craftsmanship" Joseph Downes "American Furniture" Macmillan Company, New York, 1952, p. 276.



Courtesy Newport Historical Society

SABBATARIAN MEETING HOUSE

Providence about 1800 varied in style from the Baroque to the Academic Palladisium, from Classical to Gothic, and included the relatively new Adam ideas.²⁵

An interesting comparison can be made between Ezra Stiles 1763 description of the interior of the Synagogue and Hugh Morrison's description in his *Early American Architecture* 1952.

Dr. Stiles wrote: "The Synagogue is about perhaps forty foot long and 30 wide, of Brick on a Foundation of Free Stone; it was begun about two years ago, and is now finished except the Porch and the Capitals of the Pillars. The Front Representation of the holy of holies, or its Partition Veil, consists only of wainscotted Breast Work on the East End in the lower part of which four long Doors cover an upright Square Closet the depth of which is about a foot or the thickness of the Wall, and in this Apartment (vulgarly Called the Ark) were deposited three Copies and Rolls of the Pentateuch, written on Vellum or rather tanned Calf Skin: One of these Rolls I was told by Dr. Touro was presented from Amsterdam and is Two Hundred years old; the Letters have the Rabbinical Flourishes.

"A Gallery for the Women runs round the whole inside, except East End, supported by Columns of the Ionic order, over which are placed correspondent Columns of the Corinthian order supporting the Ceiling of the Room. The Depth of the Corinthian Pedestal is the height of the Balustrade which runs round the Gallery. The Pulpit for Reading the Law is a raised Pew with an extended front table; this placed about the center of the Synagogue or nearer the West End, being a Square balustrading Comporting with the Length of the indented Chancel before the end of the Foot of the Ark.

"On the middle of the North Side and affixed to the Wall is a raised Seat for the "Parnas" or Ruler, and for the Elders; the Breast and Back interlaid with Chinese Mosaic Work. A Wainscotted Seat runs round Sides of the Synagogue below, and another in the Gallery. There are no other Seats or Pews."²⁶

Hugh Morrison describing the Synagogue states, "The brick exterior is plain to the point of bareness. Only the round arch windows,

²⁵ "The Architecture of Russell Warren" Robert L. Alexander New York University, January 1952. Unpublished thesis.

²⁶ Ezra Stiles' manuscript "Silkworms" p. 309-310.

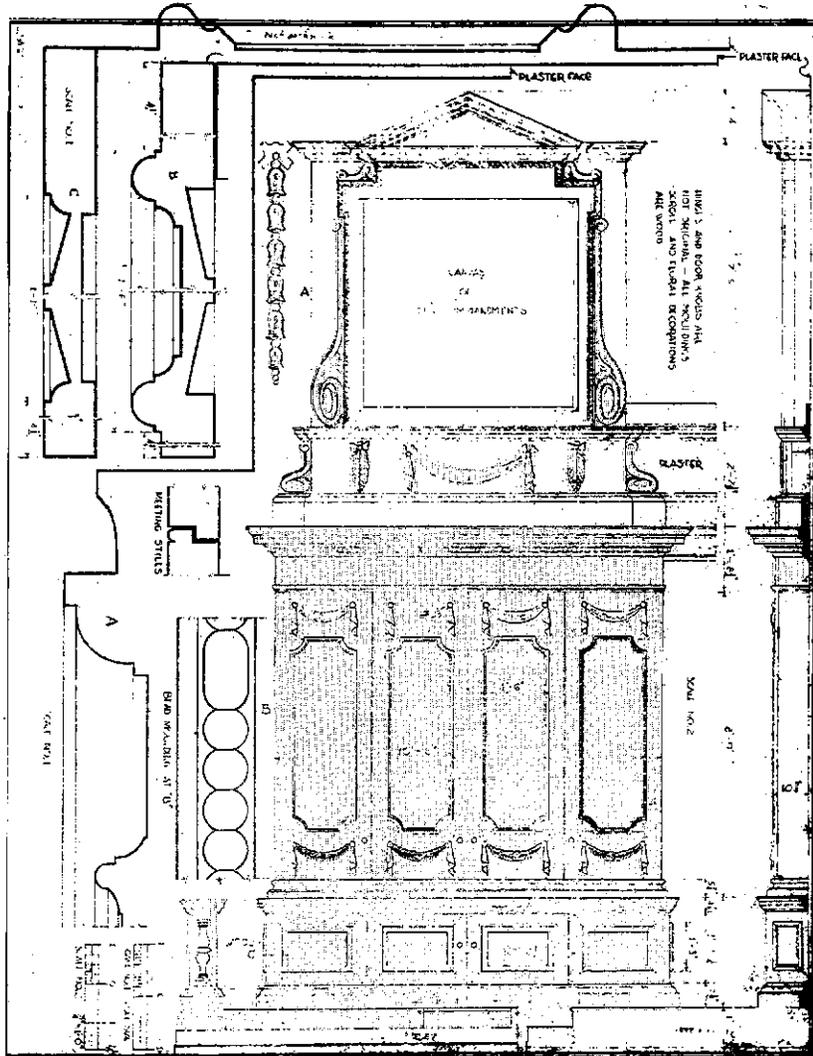
a belt course and a small Ionic porch relieve the severity of the box like mass. . . . After this Spartan exterior the extraordinary richness and delicacy of the interior comes as an astonishing contrast. Indeed, for it's relatively small size, the interior is over rich in its display of every device and detail of the joiners and carvers arts.—Touro Synagogue has often been regarded as Harrison's masterpiece; it is indeed a brilliant display of virtuosity in adapting the novelties and details of the English fashion but it expresses nothing of the sombre and tragic intensities of the service it was designed to house and in this fails of being great architecture. On the contrary it is aggressively sprightly and cheerful".²⁷

Study of the interior reveals "devices and details of the carvers and joiners art" on the ark which we do not find elsewhere in the Synagogue. Though the carving of the modillions and capitals of the pillars of the Synagogue compare favorably with carvings on the altar of King's Chapel Boston designed by Peter Harrison, the carving of the ark is heavy and coarse by comparison. Batty Langley's Treasury of Design Plate XVII Photo 2 was in all probability the source for the design of the bellflower pendants which ornament the wall on either side of the ark. The Synagogue pendants, Photo 3, however, lack the delicacy of Batty Langley's design, a lack which evidences latter day workmanship.

During the current restoration of the Synagogue, the woodwork stripped of its many latter day encrustations of paint (some 15 layers*—each layer comprised of several coats of paint) to the first paint layer, uncovered information of not one but several alterations during the lifetime of the structure. In major portions of the building the wood darkened with what may have been clear oil, had a first paint level of grey blue, verging on the purple. In other areas the wood stained with red oxide had this same first paint level. When the painting of the Decalogue above the ark was removed for cleaning, the wood paneling behind it, protected over the years by the canvas was found painted a puttyish grey green in pristine condition. Since the stretcher of the canvas removed from the wall for perhaps the first time bore the signature of Benjamin B. Howland Pinxt, November

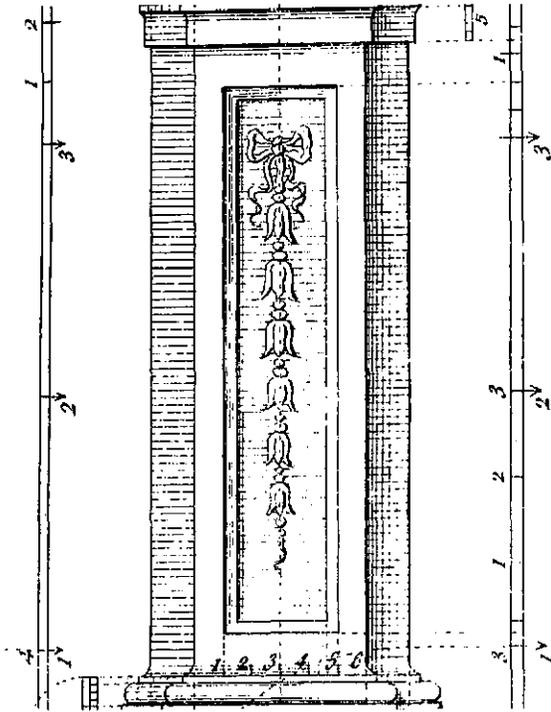
²⁷ Hugh Morrison "Early American Architecture" Oxford Press, 1952.

*Colors range from red oxide—grey blue, two shades of grey green—to white—a later grey—and white.



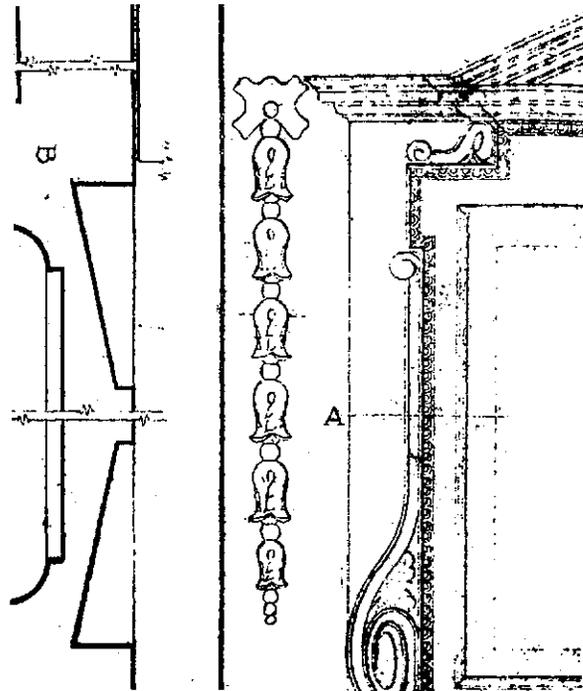
Courtesy of Society of Friends of Touro Synagogue

LINE DRAWING OF ARK—TOURO SYNAGOGUE, NEWPORT



Detail of Pendant
 from Batty Langley's
 Treasury of Design—
 Plate XVII—London
 1745.

Detail of bellflower
 pendant on wall ad-
 jacent to the Ark.



1828, we felt safe in dating woodwork that had this grey green as a first paint layer—1828. This woodwork, lacking the oil or red oxide stain, minus the grey blue was much lighter and newer looking, was easily distinguishable from the earlier wood. The interior window frames which had a first level of white were presumably of a latter date.

We expected to find the ark painted the grey green of the 1827-28 period, but were surprised to find that though this was true of the upper section and the side walls, the consoles, the lower section, and the bell flower pendants were of the older wood, stained with red oxide and had a first paint layer of blue grey paint. Here was evidence of a restoration prior to the work in 1828! The situation certainly warranted further study!

Little if anything is known of the history of the synagogue structure during and immediately following the Revolution. Newport suffered early the ravages of war. Dr. Stiles in his diary, February 1776 wrote: "All marketing from Narrag (annset) & northward cut off by the Fleet (British) & the Ferries stopt—no wood Boats. The Town with perhaps a third of it's inhabitants yet behind suffering greatly for Wood & Provision— especially Wood— Fences & Houses rapaciously pulled down for fewel."^{28a} During the British occupation 1776-80, shortage of firewood resulted in waste to the timber of the island. Woodwork, fences and house after house fell to the need. Dr. Stiles on a visit in 1780 found the town in ruins. Some three hundred houses had been demolished and many of the buildings still standing were in a sorry state. The enemy, who had used his meeting house as an assembly hall, had run a chimney, up in the middle of the building and had demolished the pews and seats. The damage was so extensive that in 1785 the inside of necessity, was "entirely & Elegantly rebuilt."^{28b} The condition of the Colony House was such that courts and Assembly were held in the Synagogue in 1781. Legend to the contrary, considering the general state of the Newport building following the war, it is inconceivable that the Synagogue, standing in a town occupied by thousands of foreign troops would have survived the ordeal unscathed. Historical information, concerning major repairs during 1827-28 —A matter of public record — was forgotten

^{28a}The Literary Diary of Ezra Stiles. F. D. Dexter, New York, 1901, Vol. 1, p. 662.

^{28b}Ibid, Vol. 2, p. 426-27.

over the years. How easily, knowledge of earlier undocumented repairs could have fallen by the wayside. The fact that the building was used by the Town Council as a meeting place in 1781 could mean only that it was damaged less than the Colony House or repaired earlier.

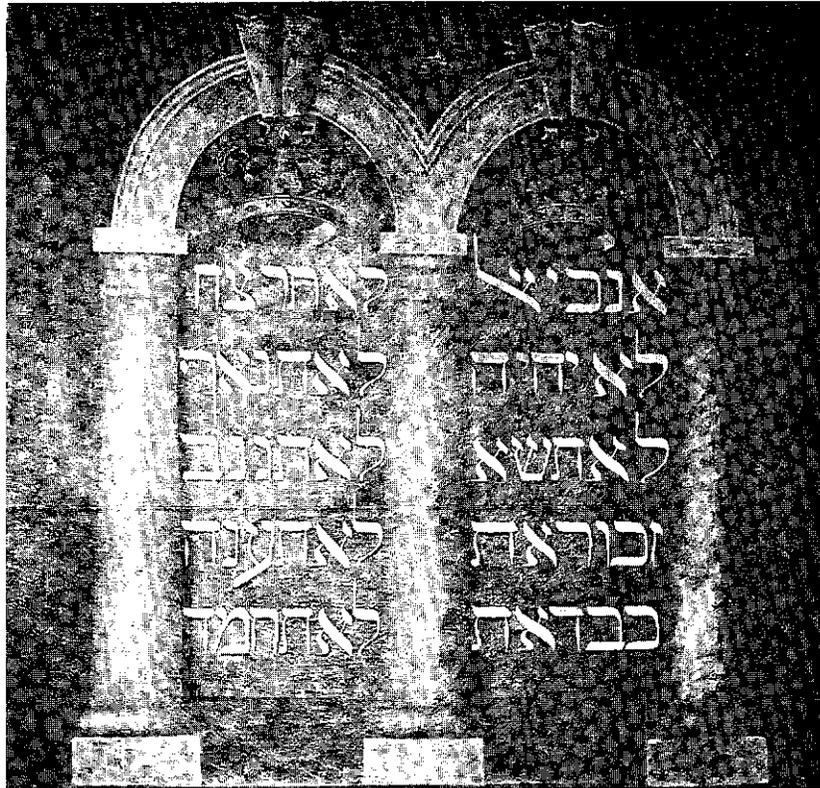
Pre-revolutionary public buildings in Newport were, as far as is known, generally unpainted. The Council Chamber of the Colony House was painted for the first time a light stone color in 1784. The original columns of the chamber, scarred and darkened with age, can still be seen behind hinged doors in the casings, placed around them after the Revolution. Miss Mary Edith Powell in her notes tells us that when her Grandmother left Newport in 1818, "all the old houses and Trinity Church had woodwork in its natural color, unpainted, and many were dingy".²⁹

Studying Ezra Stiles' sketch and description of the interior, 1763, what we know of the history of Newport Public Buildings during and after the Revolution, documents pertaining to alterations 1827-28, details of the carving, and information uncovered in paint removal, we are of the opinion that the interior of the Synagogue was originally unpainted with an oiled finish.³⁰ After the Revolution necessary repairs were made. The ark, either because it no longer existed or had been desecrated, was replaced with the present ark. The newer wood was stained with red oxide and the building painted for the first time a bluish grey. Closed in the 1790's because there no longer was an active congregation in the town, the building by 1827 was in ruinous condition from long years of neglect. Large rotted portions of the ark were replaced during the 1827-28 alterations, and the interior painted a putty green. Some years later, the window frames were replaced and with the interior, painted white.

Listed in the Record of Expenditures made by the Newport Council,

²⁹ A. Downing "Architectural History of Newport."

³⁰ The Naphthali Hart Account Book lists in the Synagogue Account, a bill for Cahoone and Yates, June 8, 1763. There is no mention of the type of work done. Other vouchers show that Cahoone and Yates did gilding, and painted carpets and material. This item may have been a bill for oiling the interior. On May 7, 1765, we find another bill for Cahoone and Yates, and on July 10, 1764, a bill for William Giles, whom records tell us was a painter. At the time of the dedication, December, 1763, the exterior of the building was incomplete. These latter items may have been for painting the exterior of the building. Further research, we hope, will clarify the matter of interior and exterior painting.



PAINTING ABOVE THE ARK—BENJAMIN B. HOWLAND, PNXT NOV. 1828

October 1828, we find "to cash paid Benjamin B. Howland for painting piece for Commandments, \$12.00."* Benjamin Baker Howland's obituary in the "Providence Journal" October 22, 1877, the day after his death, tells us that born in 1787, he "early in life evinced a taste for painting—While he cannot have been said to have been an accomplished artist, it can be with truth said that some of his portraits were true to life.—Mr. Howland's works were not confined to Newport for he painted many pictures of persons who lived in Pawtucket and Providence. For some time Mr. Howland devoted himself to painting, making a modest living.—In 1825 he was elected Town Clerk. In addition he held office as Clerk of Probate, a position which he held until 1875.—With one exception Mr. Howland was the best probate lawyer of any time during his life."³¹

If as we surmise, the design of the present ark is a product of the 1780's, Mr. Howland's painting could be a copy of a deteriorated canvas which previously occupied the space above the ark. The errors we find in the spacing and drawing of the Hebrew lettering can be attributed to the fact that Mr. Howland, without a knowledge of Hebrew, copied without guidance since in 1828, there were no longer any Jews living in Newport.³²

Few if any eighteenth century buildings in America have survived the years unaltered. Regrettable as the alterations in the ark are, the present ark, associated with the Synagogue and considered the original for so many years, is far to be preferred to any reproduction. Despite the changes, the Newport Synagogue is one of our finest existing examples of colonial architecture. With our added knowledge, we appreciate the fact that the building as it was designed by Peter Harrison, was indeed an architectural gem.

*See *Appendix VIII*

³¹ George Richardson's Scrap Book p. 28 Newport Historical Society, Gladys E. Bolhouse.

³² This gives some credibility to the legend, that the painting above the ark was the work of Gilbert Stuart. Since Stuart was born in 1755, he would hardly have painted a canvas for the ark in 1763; though he may have painted a canvas at a later date which was replaced by Mr. Howland's Canvas in 1828.

APPENDIX

Reports to the General Assembly

Vol. 8 No. 79

The Jewish Synagogue Fund in Account with the Town Council of Newport for repairs on said Building fences and Premises

		To cash paid	Charles Gyles Account Sundries.....	\$6.43	
1827	"	"	Wm. W. Freeborn Account Sundries.....	4.25	
Aug. 23	"	"	James Westgate Account for one days Labour.....	1.00	
"	29	"	George Enge Account for lumber, nails.....	342.43	
Sept. 1	"	"	William Eldred Account 4½ days labour 6/.....	\$4.50	
"	8	"	John Cornell Account 3 days labour 9/.....	4.50	
"	8	"	Daniel M. Beckham Account 2 days labour 9/.....	3.00	
"	8	"	Elisha Smith Account 3 days labour 6/.....	3.00	
"	8	"	George Irish Account 3½ days labour 6/.....	3.50	
"	8	"	William Eldred Account 4 days labour 6/.....	4.00	22.50
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"	8	"	James L. Carpenter 7 days labour 7/6.....	8.75	
"	14	"	Nath H. Langley for 5 load building stone.....	5.83	
"	15	"	John Cornell, Mason 2 days work 9/.....	3.00	
"	"	"	Daniel M. Peckham 2½ days work 9/.....	3.75	
"	"	"	Adam Burdick 1½ days work 8/.....	2.00	
"	"	"	Wm. Eldred, Labourer 4 days work 6/.....	4.00	
"	"	"	Geo. Irish 2½ days work 6/.....	2.50	
"	"	"	Elisha Smith, Mason 2 days work 7/.....	2.33	17.58
<hr/>					
"	22	"	John Cornell 3 days work 9/.....	4.50	
"	"	"	Daniel M. Peckham 3¾ days work 9/.....	5.62	
"	"	"	Elisha Smith 1 days work 7/.....	1.17	
"	"	"	Adam Burdick 2¾ days work 8/.....	3.67	
"	"	"	George Irish, Labourer 3 days work 6/.....	3.00	
"	"	"	William Eldred, Labourer 3¼ days work 6/.....	3.25	21.21
<hr/>					
"	28	"	Ben. D. Davol for granite stone		
"	29	"	Wm. Hale, Mason 8¾ days work 10/.....	14.53	
"	"	"	Adam Burdick, Mason 4 days work 8/.....	5.33	
"	"	"	John Cornell, Mason 4 days work 9/.....	6.00	
"	"	"	Daniel M. Peckham 4 days work 9/.....	6.00	
"	"	"	Geo. Irish, Labourer 4 days work 6/.....	4.00	
"	"	"	Wm. Eldred, Labourer 2½ days work 6/.....	2.50	38.41
<hr/>					
Oct. 11	"	"	John Sterne for lime Wharfage.....	8.65	
"	"	"	Peter Remson for 2 lbs. cement freight.....	8.25	
"	"	"	Nicholas Gifford Drayage of Brick.....	3.15	
"	"	"	John Sterne for 163½ flaging stone.....	13.08	
"	13	"	Wm. Freeborn for sunday expenses incurred.....	8.91	
"	"	"	John Cornell, Mason 2 days work 9/.....	3.00	
"	"	"	Wm. Eldred, Labourer 2½ days work 6/.....	2.50	5.50
<hr/>					
"	15	"	Ben B. Howland 18 load Building stones 7/.....		21.00
"	20	"	John Cornell, Mason 3 days work 9/.....	4.50	
"	"	"	Adam Burdick, Mason 4½ days work 8/.....	6.00	
"	"	"	Wm. Eldred, Labourer 4½ days work 6/.....	4.50	

				George Irish, Labourer 1 $\frac{3}{4}$ days work.....	1.75	
				Oliver Tennant, Labourer 2 days work.....	2.00	18.75
	26			Sylvester R. Hazard Casting Stone.....		2.37
	27			Wm. Hale, Mason 6 days work 10/.....	10.	
				John Cornell 3 days work 9/.....	4.50	
				Daniel M. Peckham 5 days work 9/.....	7.50	
				Adam Burdick 4 days work 8/.....	5.33	
				Wm. Eldred, Labourer 5 $\frac{2}{3}$ days work 6/.....	5.67	33.
	30			Thos. Lawton for Carting Stones Gravel.....		9.
				Joshua Stacy for Carting stone, Earth, Gravel.....		24.21
Nov.	1			Jon H. Lake one Load of Gravel.....		.50
	3			Wm. Hale, Mason 6 days work 10/.....	10.	
				John Cornell 6 days work 9/.....	9.	
				Daniel M. Peckham 6 days work 9/.....	9.	
				Adam Burdick $\frac{1}{2}$ days work 8/.....	.67	
				Geo. Irish, Labourer 5 $\frac{1}{2}$ days work 6/.....	5.50	
				Wm. Eldred, Labourer 6 days work 6/.....	6.	40.17
	6			George Freeborn, Carpenter 6 $\frac{1}{4}$ days work.....		33.
				Wm. Weeden, Carpenter 2 $\frac{3}{4}$ days work 8/.....		31.
	13			Wm. White for Blacksmithing.....		4.85
	14			Ben D. Davole for Granite Stone.....		4.83
	16			Charles Whitfield for one bble. Cement.....		4.
	17			Joseph Lyon Jr. for Curb stones.....		3.48
Dec.	1			John Sterne for 8 load Paving Stones.....		6.
				Joshua Stacy for Casting Gravel Stones.....		.87
				Wm. Weeden for 22 days work 8/.....		29.33
				George Freeborn for 23 $\frac{1}{2}$ days work 8/.....		31.33
	4			Theophilus Topham for Liquor for workmen.....		9.81
				Wm. Hale, Mason 3 days work.....	5.00	
				Paid by him for chissels.....	1.00	6.
			 1 $\frac{1}{2}$ days work 10/.....	2.50	
				John Cornell, Mason 2 $\frac{3}{4}$ days work 9/.....	4.12	
				Daniel M. Peckham 4 $\frac{1}{4}$ days work 9/.....	6.38	
				Wm. Eldred, Labourer 5 $\frac{1}{4}$ days work 6/.....	5.25	24.25
				Wm. Hale, Mason 7 $\frac{1}{4}$ days work 10/.....	12.08	
	15			John Cornell 5 $\frac{3}{4}$ days work 9/.....	8.62	
				Daniel M. Peckham 7 $\frac{1}{4}$ days work 9/.....	10.87	
				Adam Burdick 4 $\frac{3}{4}$ days work 8/.....	6.33	
				Wm. Eldred, Labourer 6 days work 6/.....	6.	43.90
1828						
Jan.	12			Wm. Weeden, Joiner 29 $\frac{1}{2}$ days work 8/.....	39.33	
				by him for repairing latch.....	.33	39.66
	8			George Freeborn, Joiner 30 days work 8/.....		40.
				Wm. White for smithing.....		19.74
Feb.	2			Wm. Weeden, Joiner 9 $\frac{1}{2}$ days work 8/.....		12.67
				George Freeborn, Joiner 9 $\frac{1}{2}$ days work 8/.....		12.67
				Wm. White for smithing.....		12.
	12			Jon. Ingell for a 3 $\frac{1}{2}$ bricks at 351. pa.....		20.42

At a Town Council holden Newport May 5, 1828, The foregoing account was this day presented by William Ennis and Wm. W. Freeborn Esqrs. the Committee for jettlement, and was examined with the vouchers and found correct. Wherefore paid account was approved and ordered to be recorded.

Witness

Ben. B. Howland
Council Clerk

Reports to the General Assembly

Vol. 8 No. 79

At a Meeting of the Town Council of Newport May 5th 1828.

Whereas, William Ennis and William W. Freeborn who were appointed a Committee from this Council to superintend the repairs of the Jewish Synagogue, having this day exhibited their account of expenditures up to Saturday the 3rd of May instant inclusive. And Whereas, it appearing to this Council both by the representation of the said Committee and by the accounts by them rendered, that the interest of the Touro Jewish Synagogue Fund, which has already accrued together with the amount that will accrue thereon, in the course of the present year will prove insufficient by a considerable sum to complete the repairs necessary to preserve the building and premises from decay, and as the Jews interested are very desirous that the repairs should be completed as soon as possible. Wherefore, Voted and Resolved, That it be and hereby is recommended to the Honourable General Assembly to authorize the Town Council to obtain by a loan from any of the Banks or individuals within this state such sum of money as may be required to complete the repairs of said building on the credit of the interest of said fund, and to pay off and extinguish the said debt by quarterly payments as the interest on the Synagogue fund shall from time to time fall due and payable, or to provide such other ways and means for accomplishing the object desired, as the General Assembly may deem most proper.

By Order of Council

Ben B. Howland, Council Clerk

Reports to the General Assembly

Vol. 8 No. 86

The Touro Jewish Synagogue Fund in Account with the Town Council of Newport for Repairs made on the Synagogue and Premises

1828		
May 10	By Amount of Monies received to this day of the General Treasurer as per account rendered to the General Assembly to 3 May Instant	1,902.32
Oct. 1	By Cash hired of Capt. John Dunwell on Note.....	400.00
" 3	By Cash received of the General Treasurer.....	200.00
" 6	By Cash received of Trinity Church for Bricks and Laths sold them.	8.18
" 27	By Cash of Wm. Hale for old Boards sold him.....	.50
" "	By Cash of Daniel M. Peckham for Mortar sold him.....	3.00

Restoration of the Touro Synagogue

129

Dec. 13	By Cash of R. P. Lee for Plank remaining, sold them at auction....	33.47	
" "	By Cash of Geo. Tilley and E. Trevett for old window shutters sold them.....	6.30	
" "	By Cash of J. A. Burdkick for Cask lime sold him.....	.75	
" "	By Cash of Wm. Ennis for lumber and old stuff sold him.....	7.77	
" "	By Cash of Wm. Weeden for lumber and old stuff sold him.....	31.94	
" "	By Cash of Geo. Freeborn for lumber and old stuff sold him.....	2.38	
" "	By Cash of Wm. Freeborn for lumber and old stuff sold him.....	11.97	
" 19	By Cash hired of Savings Bank in Newport.....	600.00	
1829			
Jan. 17	By Cash received of the General Treasurer.....	100.00	
			\$3,308.58
	Balance to be provided for by Loan.....	174.00	
			<u>\$3,482.58</u>

Newport January 7, 1829

At a Town Council holden at the Clerks Office, Newport, January 7, 1829.

The foregoing account of the Committee for Repairs on Jewish Synagogue and premises, was this day examined and compared with the vouchers and found correct, and the same was allowed and ordered to be Recorded.

By Order of Council

Ben. B. Howland
Council Clerk

Recorded

Newport Jan. 7, 1829
Ben. B. Howland, Council Clerk

Reports to the General Assembly

Vol. 8 No. 86

The Touro Jewish Synagogue Fund in account with the Town Council of Newport for Repairs made on the Synagogue and Premises

1828

Oct. 4	To Cash Paid C. M. Peckham, Mason 4½ days work 9/.....	6.12	
" "	" " " " John Stevens, Mason 8 1/3 days work 9/.....	12.50	
" "	" " " " Phillip Shearman, Labour 4 1/3 days work.....	4.33	
" "	" " " " Wm. Scott, Labour 4¼ days work 6/.....	4.25	43.59
" 7	" " " " Ben. Barker for Carting Sand and Gravel.....	8.00	
" 13	" " " " Wm. W. Freeborn for Sand.....	2.40	
" 18	" " " " Wm. Hale, Mason 13½ days work 10/.....	22.50	
" "	" " " " John Stevens, Mason 11½ days work 9/.....	17.25	
" "	" " " " Daniel Peckham 5¼ days work 9/.....	7.88	
" "	" " " " Phillip Shearman, Labour 8 days work.....	8.00	55.63
" 21	" " " " Wm. White for Smith Work.....	1.29	

Dec.	11	"	"	"	Sanford Bells bill for Sashings.....	.82	
"	"	"	"	"	3 Women for scouring the Synagogue.....	6.66	
"	13	"	"	"	R. P. Lee for Lumber Nails.....	77.37	
"	"	"	"	"	Phillip Shearman for cleaning out the Synagogue Yard....	1.63	
"	"	"	"	"	I. C. Shaw Auction fees.....	1.37	
"	18	"	"	"	Wm. Nichols for plate to Charity Box.....	1.75	
"	19	"	"	"	William Weeden per Bill.....	372.70	
"	"	"	"	"	George Engs per Bill.....	225.21	
"	"	"	"	"	Phillip Stevens per Bill.....	50.00	
"	"	"	"	"	George Freeborn per Bill.....	56.00	
"	23	"	"	"	B. B. Howland for recording accounts and proceedings since May 1828 1	4.00	
"	"	"	"	"	Town Councils fees for 2 Special Meetings.....	10.00	
"	"	"	"	"	Wm. Ennis and Wm. W. Freeborn Committee for Buying Materials and superintending Repairs since May 1828 5 percent on \$1,924.15.....	96.18	
"	"	"	"	"	Wm. W. Freeborn Expenses to Providence to present this account.	8.00	
"	"	"	"	"	Underwood & Stevens in part of their account....	276.00	
					Amount remaining due to Underwood & Stevens being also the Balance of this account. to be provided for by a Loan to this amount if sanc- tioned by the General Assembly.....	174.00	450.00
							<u>\$3,482.58</u>

Reports to the General Assembly

Vol. 8 No. 86

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of Newport for Repairs made on the Synagogue and Premises

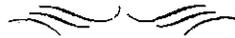
1828

May 10	To.	amount of	Expenditures to the 3rd May, Instant as per Debits in Account rendered to the General Assembly at the session in the present month of May 1828.....	1,440.25	
"	"	To Cash Paid	Wm. Hale, Mason 4 days work 10/.....	6.67	
"	"	"	John Cornell, Mason 3½ days work 9/.....	5.25	
"	"	"	Daniel M. Peckham 5 days work 9/.....	7.50	
"	"	"	A. Burdick 4 days work 8/.....	5.33	
"	"	"	Wm. Eldrege, Labourer 5 days work.....	5.00	29.75
"	17	"	Wm. Hale, Mason 4½ days work 10/.....	7.50	
"	"	"	John Cornell 5¼ days work 9/.....	7.37	
"	"	"	Daniel M. Peckham 5½ days work 9/.....	6.75	
"	"	"	A. Burdick 4¼ days work 8/.....	5.67	
"	"	"	Wm. Eldrege, Labourer 5 days work.....	5.00	32.79
"	24	"	Nicholas King for Sawing Pine Timber.....		4.66
"	"	"	Wm. Hale, Mason 4 days work 10/.....	6.67	
"	"	"	John Cornell 2 days work 9/.....	3.00	
"	"	"	Daniel M. Peckham 4 days work 9/.....	6.00	
"	"	"	A. Burdick 4¼ days work 8/.....	5.67	
"	"	"	Wm. Eldrege, Labourer 6 days work.....	6.00	27.34

Restoration of the Touro Synagogue

131

	"	26	"	"	"	Geo. Engs for 20 Shingles \$5..... 100.00
	"	31	"	"	"	Joseph Lyon for Five Tons Paving Stones 6/..... 5.00
	"	"	"	"	"	Wm. Hale, Mason 2 days work 10/..... 3.33
	"	"	"	"	"	John Cornell, Mason 3 days work 9/..... 4.50
	"	"	"	"	"	Daniel Peckham, Mason 2 days work 9/..... 3.00
	"	"	"	"	"	A. Burdick 2 days work 8/..... 2.67
	"	"	"	"	"	Wm. Eldgege, Labourer 6 days work..... 6.00
June		4	"	"	"	Wm. Eldrege, Labourer 1¼ days work..... 1.25 20.75
	"	24	"	"	"	Jon. H. Lake for 5 loads Building Stone 7/6..... 6.25
	"	25	"	"	"	William White for Blacksmithing as per Bill..... 5.86
	"	30	"	"	"	Wm. Weeden 11 days work 9/..... 16.50
	"	"	"	"	"	Geo. Freeborn 11½ days work 9/..... 17.25 33.75
July		14	"	"	"	Wm. Hale, Mason 4¼ days work 10/..... 7.08
"	"	"	"	"	"	Daniel Peckham 2¾ days work 9/..... 4.12
"	"	"	"	"	"	Philip Shearman, Labour 1 days work..... 1.00 12.20
Aug.		1	"	"	"	Wm. Eldrege 2 days work 6/..... 2.00
"	"	17	"	"	"	Wm. Jorwet, Joiner 12 days work..... 18.00
"	"	30	"	"	"	Wm. Lemelville, Blummer per bill..... 7.88
Sept.		3	"	"	"	Wm. Weeden and Geo. Freeborn for making spair window blinds by special agreements..... 40.00 67.88
"	"	"	"	"	"	Joshua Stacey for sand, Gravel, and Carting Lumber..... 4.54
"	"	27	"	"	"	Wm. Hale, Mason 3 days work 10/..... 5.00
"	"	"	"	"	"	John Cornell, Mason 5½ days work 9/..... 8.25
"	"	"	"	"	"	John Stevens 5½ days work 9/..... 8.25
"	"	"	"	"	"	Daniel Beckham 3 days work 9/..... 4.50
"	"	"	"	"	"	Phill Shearman, Labourer 2½ days work..... 2.50
"	"	"	"	"	"	Wm. Scott, Labourer 1 days work..... 1.00
"	"	"	"	"	"	Oliver Tennant ¾ days work..... .75 30.25
*Oct.		1	"	"	"	Ben. B. Howland for Painting piece for commandments... 12.00
"	"	3	"	"	"	Geo. Freeborn, Joiner 96 days work 9/..... 144.00
"	"	"	"	"	"	Nath B. Hammett for Timber and Lime..... 6.87
"	"	"	"	"	"	Nicholas Gifford for Draying Sundries..... .98
"	"	"	"	"	"	John Sterne for 6 Casks Lime..... 24.86
"	"	4	"	"	"	Wm. Hale, Mason 5 1/3 days work..... 8.89
"	"	"	"	"	"	John Cornell 5 days work 9/..... 7.50



JEWISH FAMILY NAMES

Compiled by EDITH BALL

NEWPORT

1856-1857

Solomon Abraham H. (Merchant N. Y.) house 23 Mann Ave.
Brown Isaac carpenter h. 243 Thames St.
Brown Isaac butcher h. Broadway near Vernon Ave.
Davis Salmon W. fruit store 175 Thames St. h. do.
Davis Simeon baker 205 Thames St. h. do.
Fisher J. H. grocer 15 Spruce St.
Gesner Simon at Naval Academy h. Clarendon Ct.
Jacques Nathan mason h. 11 Pope St.
Kindler Frederick photographer 144 Thames St. h. 36 Division
Reichenbosch Henry cutter h. 30 Church St.

1867

Bloomingthal Alexander (N. Y.) Brinley St.
Brown Isaac butcher h. 46 Broadway
Davis Simeon baker 205 Thames St.
Jacques Nathan mason h. 20 Pope St.
Kindler Frederick photographer 144 Thames St. h. Frank St.
Kuhn Wm. F. confectioner 111 Thames St. h. do.
Riedell Hannah Mrs. h. 49 Touro St.
Schloss Philip (N. Y.) h. Bath near Bellevue
Sedizman S. J. (N. Y.) h. Catherine near Brinley
Sternberger Mayer house Clay corner Atlantic
Thalman George tailor 162 Thames St.

1872

Coriat Hiam Turkish rugs 6 Downing Block h. do.
Jacques Nathan mason h. 20 Pope St.
Kuhn Louise Miss clerk 111 Thames St. h. do.
Kuhn Wm. F. confectioner 111 Thames St., h. do.
Lazarus Moses (N. Y.) house Bellevue near Victoria
Leavitt Aaron L. artist 127 Thames St. rooms do.
Romes Isaac W. janitor h. 16 Farewell St.
Solomons George shoemaker Bellevue Ave. bds. 9 John
Yagerman Rudolf watchmaker 128 Thames bds. 157 Thames

1876

Finkel Charles engineer h. 16 Franklin
Henius Isidor ladies furnishings 148 Thames St. h. Prov.
Jacques Nathan mason 20 Pope St.
Lazarus Moses (N. Y.) Bellevue Ave.
Leavitt Aaron L. photographer 127 Thames Street
Lepoids Jeanne dressmaker 38 John
Lepoids Samuel teacher Rogers High
Miller Jacob shoemaker h. 5 Holland St.
Phifer David laborer h. 6 Brewer
Pollitt Samuel liquors 18 Dennison St. h. do.
Schacher Stephen tailor 270 Thames St. h. do.
Schuster Isidor saloon 165 Thames St. h. do.

1881-1882

Finkel Charles engineer h. 16 Franklin
Friedman Edward A. boards Park House
Jacques Nathan mason 20 Pope St.
Leavitt Aaron L. photographer 127 Thames St.
Levi Issac dry goods 279 Thames St. h. do.
Posner Morris N. hairdresser Newport Casino h. N. Y.
Rosen Maurice dry goods 220 Thames St. h. 14 Cannon St.

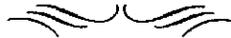
1887

Alman Louis photographer Bellevue Ave.
Bergman I. B. manager One Price Clothing 208 Thames St.
Cohen Israel Newport One Price, h. 22 Church St.
Feinstein Michael tailor boards 334 Thames St.
Finkel Charles E. engineer h. 130½ Spring St.
Goldsmith S. A. & Co. (L. Hess) fancy goods 154 Thames h. New
London
Greenstein Nathan B. house 34 William
Herskovits Sigmund moved to N. Y.
Hess Henry clerk 154 Thames St. boards Perry House
Jacob Solomon shells, etc. 119 Bellevue Ave.
Josephson Israel dry goods 415 Thames St.
Kohn Jacob watchman 91 John St.
Leavitt Aaron L. h. 81 Pelham St.

Levi Isaac dry goods 54 Broadway
 Levi Marks clerk 54 Broadway
 Mendes Abraham Rabbi 292 Broadway (Congregation "Touro"
 Synagogue)
 Posner Morris N. hairdresser Newport Casino
 Rosen Morris dry goods 332 Thames St.
 Schreier Eugene 143 Thames St. h. 3 Summer St.
 Schreier Martha Mrs. millinery 143 Thames St.
 Schwed Isidor clerk 12 Franklin boards 271 Thames St.

1892

Abrams Jacob boots & shoes 427 Thames St. h. 16 Dennison
 Ackerman Abraham B. U.S.N. house 12 Cherry St.
 Alman Louis photographer Bellevue Ave. boards Ocean House
 Aptel Nathan dry goods 519 Thames St. house do.
 Bee Hive S. A. Goldsmith & Co. fancy goods 159 Thames St.
 Bergman S. B. manager Newport One Price Clothing 208 Thames St.
 boards Perry House
 Bloom Isaac manager robes and mantles 9 Travers Block boards
 Brayton House
 Burg Max drug clerk rooms 434 Thames St.
 Cohen Israel Newport One Price Clothing 208 Thames St.
 boards 22 Church
 Dannin Chone H. shoemaker 434 Thames St. rooms do.
 Finkel Charles E. engineer house over 130½ Spring
 Finkel James H. clerk boards 130½ Spring
 Goldsmith S. A. & Co. (L. Hess) fancy goods 159 Thames St.
 house New London, Conn.
 Greenberg Samuel soda water & cigars 246 Thames St. h. do.
 Greenstein Nathan B. removed to Providence
 Hess Henry clerk 159 Thames St. boards Perry House
 Hess Louis (S. A. Goldsmith & Co.) fancy goods 159 Thames St.
 house 4 Park



RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

FINANCIAL REPORT

January 1, 1958 to January 1, 1959

Balance on hand January 1, 1958..... \$2,049.51

Income

Dues	\$2,045.00	
Contributions	1,830.00	
Sale of Books	165.25	
Interest	13.49	
Touro Fraternal Association.....	50.00	
Chesed Shel Ames.....	25.00	
General Jewish Committee.....	1,500.00	
Woonsocket U. J. A.....	25.00	
Blackstone Valley U. J. A.....	50.00	
State of Rhode Island.....	500.00	6,203.74
Total:		\$8,253.25

Expenses

Books, Periodicals and Copyright.....	\$ 34.50	
Stenographic Services	184.00	
Annual and Membership Meetings.....	236.68	
Photostats and Prints.....	80.66	
Secretary of State.....	2.00	
Postage	101.77	
Supplies	72.25	
Long Distance Calls.....	2.33	
Travel Expense	260.28	
Rhode Island Historical Society.....	50.00	
American Jewish Historical Society.....	50.00	
Printing and Binding.....	2,637.50	
Research	2,600.00	
Bank Charges	3.74	6,316.21
Balance on Hand:		\$1,937.04*

DAVID SWARTZ, *Treasurer*

*Payment for November Issue pending.

NECROLOGY

BRIER, CHARLES, son of Abraham and Rachel (Rubin) Brier, was born in Galicia, Austria, March 3, 1899, founder and Treasurer of the Brier Manufacturing Co., manufacturers of jewelry; was a member of the Board of Directors of the General Jewish Committee of Providence, Treasurer of the Jewish Home for the Aged, and a charter member of Temple Emanu-El, and a life member of the Miriam Hospital and Brandeis University, Past Master of Redwood Lodge F. and A.M. and a charter member of Ledgemont Country Club, died May 24, 1959.

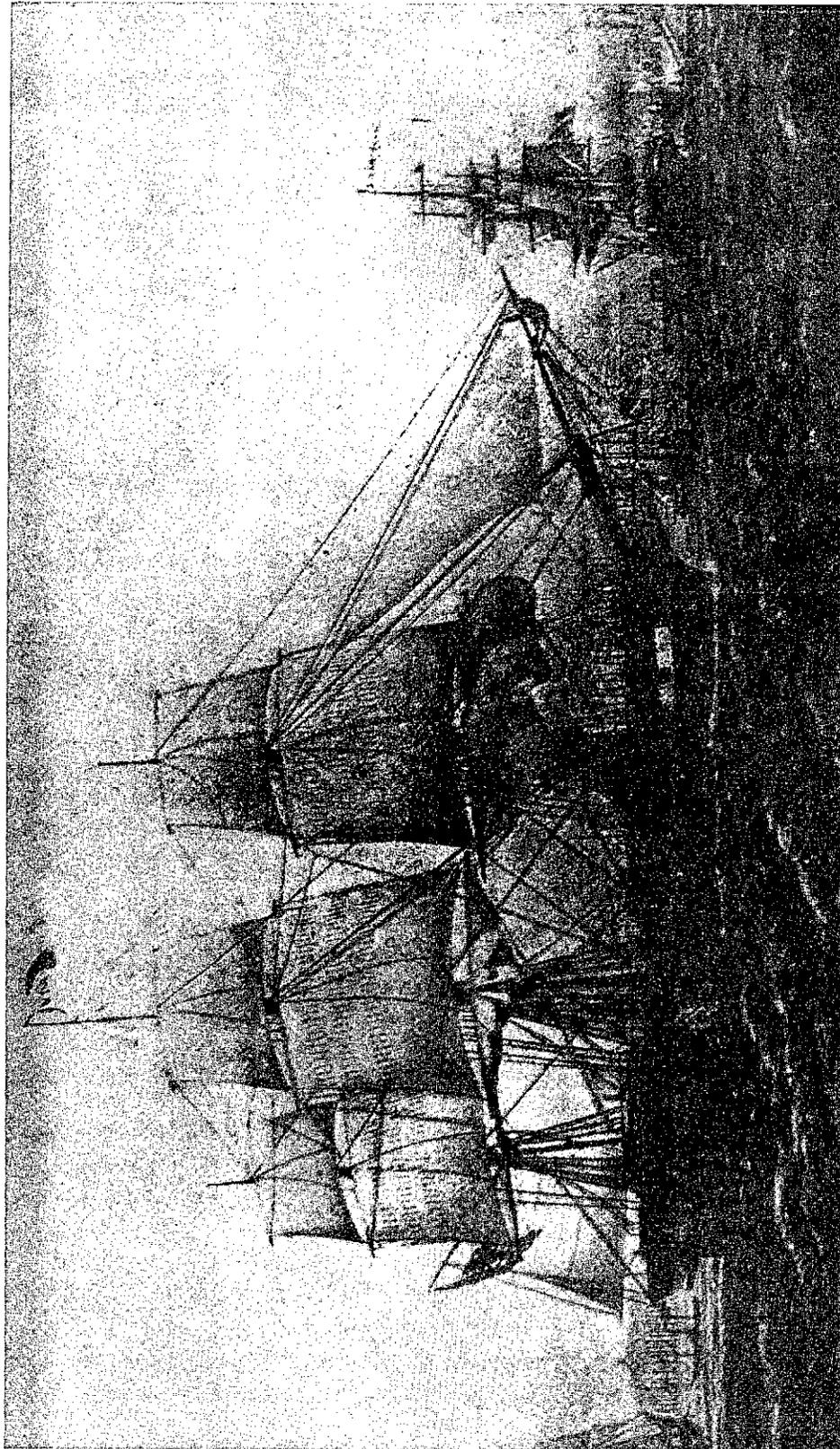


Photo Courtesy of Charles E. Lairiat Co., Boston

THE BARK JUDAH TOURO

Soon after the discovery of gold in California, sailed from New Orleans, February 3, 1849; arrived at San Francisco, September 7, 1849 after a voyage of 214 days. Master—W. H. Low.