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RABBI ISRAEL S. RUBINSTEIN
1876-1926

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

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CONGREGATION SONS OF ZION
PROVIDENCE, RHODE ISLAND
THE ORMS STREET SYNAGOGUE

By BERYL SEGAL

THE SONS OF ZION

1875

In 1875 a group of immigrant Jews in the North End of Providence banded together as the Chevrah Bnai Zion (Brotherhood of the Sons of Zion) and applied for a State charter in the name of the Sons of Zion which was granted in the same year. The purpose of the Chevrah was "for worshipping God in the Hebraic Faith."

The Charter was signed by the following men: Barnet Lewison, Lippman Harris, Jones (Jonas) Berman, Simon Silberstein, Shaye (Isaiah) Davidson, Aaron Andlor, and Isaac Smolenski.

In 1912 the Hebrew term Chevrah was changed to Congregation, and since then the synagogue has been known by the name of Congregation Sons of Zion.

The Chevrah met at 98 Charles Street on the corner of Charles and Orms Streets. The building in which the meetings were held no longer exists.

A comment about the use of Hebrew terms in this account is in order. Chevrah is a Society or Brotherhood. We shall use this word throughout the story of the Congregation. Bnai Zion means Sons of Zion. Whenever the year is given in Hebrew only, the year of the Common Era will be inserted in parenthesis. Eternal Home, or Beis or Beth Olom, is the name for a Jewish cemetery. In that name is the affirmation of the Jew that death is not the end. The body dies, but the soul of man lives on.

Chevrah Kaddisho is the Holy Society. The function of this Chevrah is to provide a burying place and to see that the interment is according to Jewish law and tradition.

Mikveh, or Ritual Bath, is a pool of water where men and women purify themselves before performing a religious act.

Chazan and cantor are interchangeable. The Chazan chants the prayers and often reads the Torah in the Synagogue. Shochet is the name for the man who performs the slaughtering of cattle and fowl according to Jewish law.

Zihrono Librochoh or Zal is the Hebrew for "May his name be remembered for a blessing," the usual expression when speaking of a dead person.

The Talmud consists of three major divisions: 1. The Mishnah, the code of Oral Laws; 2. The Gemara, the commentary and elaboration of the Mishnah text; and 3. The Midrash, the sermonic exposition and popular interpretation of the Bible.

The contents of the Mishnah are popularly called Shas, the Hebrew acronym for Shishah Sedarim (literally the "Six Orders"), indicating its six divisions.

Thus Chevrah Shas U'Mishnah is the Society for the Study of the Talmud. Chumas is the Pentateuch.

It has often been stated incorrectly that The Sons of Zion (Bnai Zion) was the first Orthodox Congregation in the city of Providence. There were actually two other earlier Orthodox groups.

In June 1855, the State of Rhode Island granted a charter to the Congregation of the Sons of Israel (Bnai Yisroel), the first Orthodox group in Providence. In February 1871 a second group applied for and obtained a charter under the name The Congregation Sons of David (Bnai David). The two merged in May 1874, forming The Congregation of the Sons of Israel and David. The latter soon adopted the Moderate Reform manner of worship and later became known popularly as Temple Beth El. Its official corporate name remains The Congregation of the Sons of Israel and David.

Sons of Zion (Bnai Zion), chartered in 1875, was therefore the third congregation in the city to be organized. Sons of Zion, however, is the oldest Orthodox congregation in Providence in continuous operation.

A fourth Congregation existed in Providence at that time named Sons of Abraham of Providence, R. I., chartered in 1880 (not connected with the present Sons of Abraham (Bnai Abraham) of Prairie Avenue, chartered in 1938). The fate of that congregation is not known, although the names of some of its incorporators appear later among the members of both Sons of Zion and The Congregation of the Sons of Israel and David.

FIRST CHAZAN AND SHOCHET

Chevrah Bnai Zion had no synagogue of its own. Whether the Chevrah worshipped at 98 Charles Street or in the homes of members is not known. Seven years after its founding, in 1882, the Chevrah opened its first synagogue on Canal Street. The exact location on Canal Street is not known.

A year later, in 1883, Reb Eliezer Lipshitz became Shochet and Cantor. As Lazarus Lipshitz, he arrived at the Port of New York in 1881. He served the Congregation for 25 years, and even after his retirement he still conducted services on Sabbath Eve and on Holidays. He is said to have been a student of Jewish philosophy and a staunch Zionist.

The death notice of Reb Eliezer Lipshitz recorded that he was a "supporter of the kind of Zionism that is known as religious rather than national or political, having in mind the establishment of a religious center in Palestine."

A plaque with the following inscription, is mounted in the vestibule of the present synagogue on Orms Street, popularly known as the Orms Street Shul (Yiddish for Synagogue):

In Memoriam:

Rabbi Solomon Feinberg
Rabbi Noson Y. Rabinovitz
Rabbi Israel S. Rubinstein.

Under the spiritual guidance of these Rabbis the congregation grew in numbers and in prominence. The first Rabbi received no remuneration. He and his wife conducted a little shop at 379 North Main Street, selling groceries and tinware.

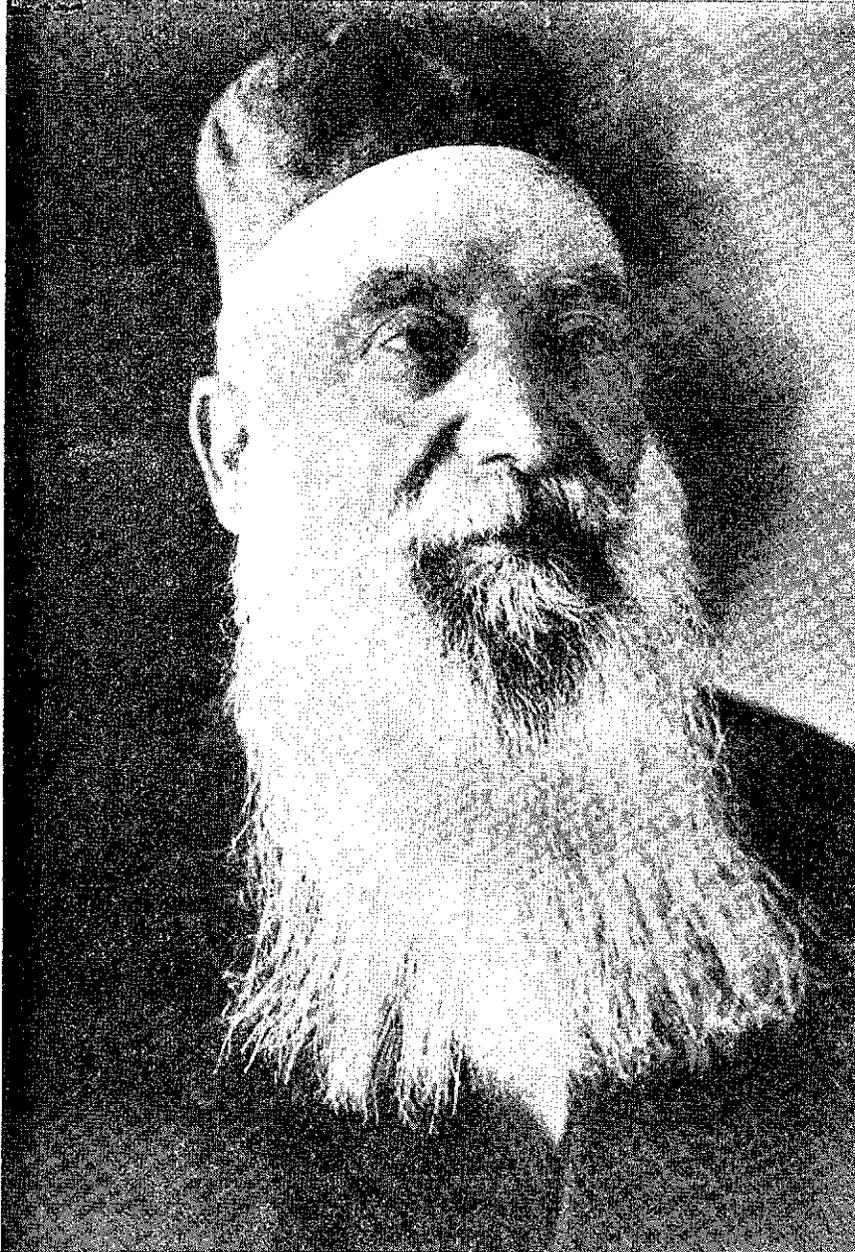
The second Rabbi, who came to Providence in 1887, is better known as the founder of the Bnai Zion Chevrah Shas (Society for the Study of Talmud). He was known also as the author of the book *Yad Yehudah* (The Hand of Judah).

The third Rabbi will receive the most attention in this history of Bnai Zion. He attained the greatest stature among the Rabbis that served this congregation.

THE SYNAGOGUE ON CANAL STREET IS OUTGROWN

The synagogue on Canal Street was soon outgrown. Immigrants came in great numbers. When a new immigrant came to the city, he would attend synagogue on the first Sabbath. Most of them became members of the Chevrah Bnai Zion. The majority settled in the North End of Providence. They lived in the vicinity of Orms, Canal, and Charles Streets and had their business establishments on North Main Street. Such was Rabbi Shlomo (Solomon) Zalmen Feinberg as previously noted. The Chazan and Shochet, Reb Eliezer Lipshitz, kept a meat market at 35 Mill Street (listed in the directory as dealing in "provisions").

The time had come to engage a Rabbi who could devote his full time to the synagogue. In 1887 Rabbi Noson (Nathan) Yehudah Leib



RABBI LAZARUS LIPSHITZ
1849-1918

RABBI LAZARUS LIPSHITZ

1849 - 1918

The following obituary appeared in *The Providence Journal* of Tuesday, April 30, 1918. Rabbi Lipshitz died on Sunday, April 28 (Year 16th) and was buried Monday in Lincoln Park Cemetery:

Lazarus Lipshitz, former Rabbi of the Synagogue of the Congregation Sons of Zion, Orms Street, and one of the most learned Hebrew students in America, died Sunday at his home, 379 North Main street. He had been connected with the synagogue for the past 40 years. During the first quarter century of that time he conducted the regular services there, but in the last decade and a half had officiated at weekly services only.

The people of the Jewish race in this country have long regarded Rabbi Lipshitz as a foremost teacher of Hebrew language, history and philosophy, some of his pupils attaining wide renown. For the past 25 years he held monthly festivals at his home, where 30 to 40 of the leading Hebrew students of the vicinity would gather after their study of The Talmud, to discuss that philosophy.

When Mr. Lipshitz retired from active charge of the synagogue he went into the wholesale meat business, having a shop at 379 North Main street. He gave up his business last Friday on account of his health, intending to go to Palestine. A strong advocate of Zionism, he often expressed his desire to spend his remaining days in the country to which that movement is directed.

Mr. Lipshitz was a supporter of the kind of Zionism that is known as religious rather than national or political, having in mind the establishment of a religious centre in Palestine. He was a staunch believer in the cause of the Allies. His son, Norman H. Lipshitz, enlisted in the aviation section and is now stationed at Camp Greene, North Carolina.

Mr. Lipshitz was 69 years old, and was born in Kovno, Russian Poland. He was educated for the office of rabbi in the Hebrew institute and came direct to Providence when a young man, and was made leader of the Orms Street Synagogue.

ספר

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כ"ל

דרושים על סדר הפרשיות, וגם פירוש על התורה

מאת

נתן יהודה ליב ראבינאוויץ

בלא"א מוה"ר אבא זצ"ל

רב בפה פראווידענס, במדינת אמעריקא

ומקודם ד"צ ומו"צ במלאבאדקע הסמוך לקאונא.

חלק ראשון.

שנת זמרתו לפ"ק

נדפס

בנויארק

1897.

ברפוס א. ח. ראזענבערג, 52 קאנאל סטריט.

TITLE PAGE OF THE YAD YEHUDAH
(HAND OF JUDAH)
BY RABBI NATHAN RABINOWITZ

Rabinovitz was invited to be spiritual leader of Bnai Zion. Rabbi Rabinovitz was a descendant of Rabbis and a man of great piety. He was a native of Slobodko, a town near Kovno in Lithuania, the seat of a famous Yeshivah, a rabbinical seminary. Many of its students never practiced in the rabbinate, which was the case with every yeshivah in Lithuania. The number of graduates was great, but only a few became rabbis. This accounted for the frequently heard stories of an ancestor who "could have become a rabbi if he had wanted to be one." Rabbi Feinberg was an example of one who could have been a rabbi, but preferred to be a learned layman. There were many like him in Providence. Rabbi Rabinovitz was paid a salary of \$2.50 per week.

Rabbi Rabinovitz had the distinction of being the first Rabbi to publish a book in Providence. The name of the book was *Yad Yehuda*, the Hand of Judah. It is a commentary on the Biblical portion read every week in the Synagogue. Copies of the book can be seen in the libraries of Congregation Bnai Zion and of the Congregation of the Sons of Israel and David (Temple Beth El). The book, which was once widely disseminated in the city, is now rarely seen and is out of print.

At the end of the book there is a list of names of subscribers, among them many of the Providence Jewish Community. Rabbi David Blaustein of the Congregation of the Sons of Israel and David was among them.

In 1888 the Chevrah Bnai Zion decided to procure a parcel of land on which to build a synagogue. A suitable location was found on Orms Street, for which \$3,000 dollars was paid. Four years were required to build the synagogue. It was completed in 1892 at a cost of \$23,500 dollars, a large sum of money for those days.

On the First Day of the Hebrew month of Ellul (Rosh Chodesh Elul), in the Hebrew year 5652 (1892 of the Common Era) the synagogue was opened for worship.

An account of the opening and dedication of the Orms Street Synagogue by an unknown staff writer of the *Providence Journal* appeared in that newspaper on July 31, 1893. The writer caught the excitement of the day and the festive mood of the gathering

crowd, as well as the inherent solemnity of the occasion. The following is the complete newspaper story:

SYNAGOGUE DEDICATED

House of Worship of Congregation Sons of Zion Consecrated.

Clergymen from New York and Boston Present.
The New Synagogue on Orms Street is a plain but substantial Building.

Plenty of Accommodation for School Purposes.

In the early spring the Congregation Sons of Zion, a flourishing Hebrew organization of this city, decided that it was absolutely necessary that a new building should be provided to accommodate its fast increasing membership. A site was procured on Orms Street, near Charles Street, and work commenced.

A short time ago the New Synagogue was completed, and yesterday afternoon the entire Hebrew population in the Northern section of the city turned out to witness the dedication of the new edifice, when the building was consecrated to the service of God, with appropriate exercises in accordance with the Hebrew faith.

The weather was delightful, though a trifle warm, but the heat had no effect on the enthusiastic Hebrews who came out in thousands to see the parade and participate in the exercises of the day.

The consecration services took place at 3 o'clock in the afternoon under the most auspicious circumstances, and the program prepared for the occasion was successfully carried out.

At 1 o'clock the Hebrew Medical Association, about 130 men strong, met at Market Square. Under the direction of A. Max they formed into line, headed by Parks's Continental Band, marched through Canal Street to the building in which the organization has worshipped for a number of years. Here they were joined by the Sons of Zion membership, in all about 300. Then they moved through Canal Street, up Constitution Hill, through North Main Street, Randall and Charles Streets to the new temple.

For an hour before the time set for the services to begin, a large crowd gathered about the Synagogue, and in less than 15 minutes after the doors were thrown open the building was packed with people. The gallery which extends about two-thirds of the way round the building was reserved for the women, and this was crowded to its utmost capacity. Parks's Continental Band occupied a position in the North-West corner of the temple and played several selections during the services, which consisted of singing by a male chorus, led by Rev. M. Kaplan, and addresses by the pastor Rev. Nathan Rabinovitz, Rev. D. Blaustein of the Congregation Sons of Israel, Rev. H. S. Shober of Boston, Mass., Rev. Dr. O Radeen of New York, and others. The speakers occupied seats on the platform at the West end of the Synagogue, and the choir were seated on a platform in the center of the temple.

The services opened with the music by Parks's Continental Band, followed by prayer and singing by Rev. M. Kaplan. Rabbi Nathan Rabinovitz then delivered an address in the native tongue, in the course of which he paid high tribute to the Congregation Sons of Zion for the energy displayed in securing a new Synagogue, and asked for their hearty support and co-operation in the future, that the organization might continue its march forward.

Following the address, the Continental Band played "The Star Spangled Banner," and a male chorus led by Rev. M. Kaplan sang a selection. Rev. H. S. Shober of Boston, Mass., then delivered a brief address, which was followed with another selection by the band. Rev. Dr. O. Radeen of New York, spoke in a congratulatory vein of the work accomplished by the organization and hoped they would continue to prosper. At the close of his remarks, Dr. Radeen led in prayer, and the service closed with a selection by Rev. M. Kaplan.

The new Synagogue is a frame structure with brick foundation, and is a plain but substantial building, well adapted to the purposes for which it is intended.

There is a fine basement which can be utilized for school purposes, and the temple will furnish seating capacity for several hundred people. The interior of the Synagogue is neatly but inexpensively done, and will meet the wants of the organization for some time to come.

The officers of the church are: M. Potoshinski, President; Simon Jersky, vice President; H. Picard, Treasurer; and Benton Mack, Secretary.

THE RHODE ISLAND HEBREW MEDICAL AID
ASSOCIATION

Mention is made in the preceding account of the Hebrew Medical Association. This was, of course, a misnomer. The society, chartered in 1890 under the above name, was an association of laymen organized for the purpose of caring for the sick and rendering medical aid to its members. The association did the same work of kindness for the sick as the Chevrah Kaddisho did for the dead. It included the work of Bikur Cholim, visitations to the sick, a duty traditionally carried out among Jews for generations.

In the old Moshassuck Cemetery, an interdenominational burying ground, there is a plot of land reserved for the members of the Rhode Island Hebrew Medical Aid Association. The entrance to the cemetery is marked by an arch, and the cemetery itself is fenced off. This cemetery is adjacent to the old Hebrew cemetery of Bnai Zion. The rather tall, ornate, wrought-iron arch reads:

The Jacob L. Goldberg Cemetery
Presented to the Rhode Island Hebrew Medical
Aid Association
In the year 5650 (1890)
LUBAR LIST, ORGANIZER

This organization apparently as old as the Chevrah Bnai Zion deserves further study and documentation. No records of the organization have come to light.

GROWTH OF BNAI ZION

The acquisition of a home of its own and a full-time Rabbi stimulated a wave of activity in Bnai Zion. In 1892 the first Talmud Torah (Hebrew School) was opened. It existed until the year 1950. While sponsored by Bnai Zion, the Talmud Torah was by no means a school for the children of members only, but was virtually a community school where the Hebrew language and Jewish studies were taught to all who wished to attend. The school had a faculty of eminent teachers. In the *Organ*, published from 1895 to 1898 by the Congregation of the Sons of Israel and David (Temple Beth El), there was an account of a visit to the Talmud Torah by the Rabbi

David Blaustein, who praised the program. There are still many living who studied there at some time during its existence.

The Talmud Torah of Bnai Zion contributed substantially to the Jewish education of children in Providence. It was a six-day-a-week school, and for the particularly receptive pupils the teachers provided special instruction on Saturdays as well.

The Talmud Torah for children was but one phase of the educational effort of Bnai Zion. In 1894 the Chevrah embarked on a program of Adult Education, which is at this writing still in progress. It was probably not known at that time by that pretentious name, but it was nevertheless Adult Education of a high order. It was, in a way, the ideal in Adult Education. A small group would gather around a table with the teacher at the head of the class, and would discuss, argue, clarify, and embellish a subject. The group would maintain the Chevruso, the brotherliness, by praying together, sharing meals, and visiting one another on holidays and in sickness.

In 1894 Rabbi Nathan (Noson) Yehudah Leib Rabinovitz and his cousin, Reb Yoseph Shoel (Joseph Saul) Rabinowitz, organized the Chevrah Shas U'Mishnah at Bnai Zion. The Chevrah Shas is a brotherhood engaged in the study of the Talmud, while the Chevrah Mishnah limits itself to the study of the basic part of the Talmud, the core around which the Talmud revolves. The differences between the Chevrachs are emphasized by linguistic differences. The Talmud is written in Aramaic and Hebrew, while the Mishnah is written in the purest Hebrew known.

Reb Yoseph Shoel is credited with having done the spadework for the two Chevrachs. He was a peddler, as were most of the members of the Chevrah. Early in the morning, Reb Yoseph Shoel began his day by going to the synagogue and setting up the books for the class. In the evening, between Minchah and Maariv (the evening and sunset prayer services), he spent time with the study group.

The Chevrah maintained a Pinkos (record book and diary). The Pinkos is now lost. This writer was fortunate to have had the opportunity to see it and to copy some of the rules and regulations before it was lost. These rules and regulations bound together the members of the Chevrah. They will be reproduced later in the story.

Reb Yoseph Shoel Rabinovitz did not live to see the Chevrah grow, having died in 1893, the year prior to its establishment. On

his grave at Mohassuck Cemetery, the Chevrah placed a vault which was later destroyed. Only the front marker, the Matzebah (tombstone), still stands. In the middle of the Matzebah is a hole, a vestige, it is said, of the place where the vault was riveted to the marker. From the inscription on the monument we learn that Reb Yoseph Shoel Rabinovitz was a descendant of distinguished scholars and a scion of martyrs.

The legend on the monument as translated by Rabbi William G. Braude reads:

The very stone cries out from the wall,
 Joseph is no longer.
 He left alas this life,
 Returned before he grew old,
 He went up to heaven,
 But his spirit still lives in our midst.
 And his deeds will ever bring him to remembrance.
 Each will work to make his presence known.
 From afar to live here his feet brought him.
 Whenever his brethren sought him in the house of God they
 found him.
 There he taught Torah, spreading knowledge, drawing after
 him twin camps.
 Morning and evening, out of his abundant knowledge of
 Torah he taught Talmud and Mishnah.
 In the presence of companies of men he set forth the lore of
 the twins of a gazelle.
 At the sound of his voice men gathered and held council
 upon the Foundation Stone.
 How great are his deeds, his glory and his constancy.
 May his memory be a blessing and his reward be very great.
 He is the distinguished scholar, descendant of a noble family,
 scion of martyrs, our master Yoseph Shoel, son of Rabbi
 Hayim Rabinovitz, whose memory is a blessing, of the City
 of Krakinovo.
 He went to his eternal rest on the sixteenth day of Mar-Heshvan,
 in 5654, in the reckoning of centuries.

CHEVRAH SHAS U'MISHNAH

Reb Yoseph Shoel Rabinovitz was probably the first instructor of a class in Adult Jewish Education in Providence. The Chevrah Shas U'Mishnah were students as well as listeners. Chevrah Shas U'Mishnah still exists at Bnai Zion, but on a smaller scale.

Reb Meyer Gereboff, the last of the teachers in the Bnai Zion Talmud Torah, informed the author that tradition has it that the Synagogue on Canal Street conducted its services in the Nusach Ashkenaz (i.e., the German, East European, or Ashkenazic ritual). This manner of worship is the choice of the Misnagdim, those who oppose the Chasidim. There were, however, in the congregation many Chasidim, particularly those who came from Poland. They desired the Nusach Sefarad ritual in the Spanish tradition, which is accepted by the Chasidim.

This difference in the system of prayers was the reason for the founding of new congregations. Thus a Congregation Bayt Hamedros Hagodel (Beth Hamidrash Hagodol), the Great House of study, was chartered in 1889. The purposes of the new synagogue were "To establish and maintain the public worship of God according to the doctrines, rites and usages of the Polish Hebrew Faith." Among the names on the charter we find Reb Solomon (Zalmen) Feinberg, the first Rabbi of Bnai Zion.

This will explain the significance of the expressions; "Drawing after him Two Camps," and "Now, Behold, we are become two camps . . ." which appear in the translation of the Pinkos of the Chevrah Shas U'Mishnah.

It was Reb Meyer Gereboff also who gave the author access to the Pinkos of the Chevrah Shas U'Mishnah. He cautioned the author that he was not to remove the Pinkos for study from the room in which it was kept. It was stored in a locked bookcase, and was greatly treasured by him.

The Pinkos was a large volume, of the kind that is commonly used as a ledger. The lettering was done skilfully by a scribe. Gereboff thought that the work was done by Abraham Gabrilowitz, a Sofer (scribe) and dealer in religious articles. Most of the Scrolls

Meyer Gereboff first appeared in the Providence directories in 1902 and was last listed in 1945. He lived variously at 82 Chalkstone Avenue, 39 Black Street, 10 North Davis Street, 251 Chalkstone Avenue, 50 Goddard Street, and lastly at 10 Goddard Street. He was listed as Teacher, Tutor, and finally as Teacher of Hebrew. His first name was spelled Mayor and Mayer in some listings.

Abraham Gabrilowitz first appeared in the Providence directories in 1911 and lastly in 1932. His residence was given variously as 376 North Main Street, 418 North Main Street, 391 North Main Street, 418 North Main Street, 391 North Main Street, and 22 Benefit Street. From 1911 to 1921 he was listed as "Agent." His "Bookstore," located at 423 North Main Street, was listed from 1922 through 1930.

of the Torah that were used in Providence, and possibly in several other New England cities, were said to have been his work.

At that time the author copied only a selection of the rules and regulations of the Chevrah Shas U'Mishnah, not suspecting that he would never see the Pinkos again. The room where the Pinkos was kept was the office of the Talmud Torah, which was in the building adjacent to the Bnai Zion Synagogue. It was at that time the only Talmud Torah having a separate building of its own. It was the usual custom for the school to be located in the basement of the synagogue. This fine brick schoolhouse was completed about 1920.

The rules and regulations of the Chevrah as far as the author copied and translated them from the Hebrew are as follows:

Pinkos of the Chevrah Shas in the City of Providence Organized in the year Vedibarto Bom ("Thou shalt Speak Of Them"), L'PAK.

With the help of God, this day, Sunday of the Sidrah of the week "For with my staff alone I crossed the Jordan, and now I became two camps" in the year 5652 (C. E. 1892).

To the City of Providence we came one by one, and hardly ten years have passed by, and, behold, we are two camps, and two houses of worship we have built . . .

And these are the rules of the Chevrah:

1. To study a page of Gemara (Rabbinic Commentary of the Talmud) each day.
2. Members are requested to live in peace and harmony among themselves. Brotherliness and friendship shall always be with them.
3. Members to visit the sick of the Chevrah, in turn each night, two by two every night. They are to meet at 10:30 at night, and to remain there until 5:30 in the morning.
4. Members are to visit the home of the mourners. They are to hold a Minyan (Prayer service by at least ten men) at the house of the bereaved and to study Torah there.
5. Members are to say Kaddish (Santification of the Name of God) at the end of each study period.
6. During the week of the Sidrah Mishpotim (a portion of the Torah read at a time corresponding to the month of February) the Chevrah should pray together and every member should be called to the Torah. (Usually seven people are called to the Torah and each in turn says a prayer, and a portion of the Torah is read.) For a hun-

- dred years (after the death of a member) the names of the deceased should be mentioned during that prayer meeting.
7. A memorial service for the departed members should be held during the Festivals.
 8. Every member is to pay dues of five cents a week.

Many other rules and regulations were contained in the Pinkos, but there was no opportunity to copy them at the time.

The loss of this Pinkos is unfortunate and argues against the often casual handling of organizational records which would be of value to historians.

The scribe who wrote the Pinkos was a scholarly man. He wrote in the terminology of scholars. Contemporary scholars would understand what he meant, but his system of recording events would not be intelligible to Jews of the present generation. The following are explanations of terms used in the Pinkos:

The Chevrah was founded in the year "Vedibarto Bom," which means the year of the founding was (5) 652, or 1894 of the Common Era. This is the sum-total of the numerical value of the Hebrew letters of "Vedibarto Bom," "Thou Shalt Speak of Them."

L'Pak is one of the two systems of reckoning time: L'Pag and L'Pak. When one prefixes the millennium, in this case five thousand, to the year, then it is L'Pag, by which is meant in the Great Reckoning of Time. When the five thousand is omitted, but understood, then it is called L'Pak, the Lesser Reckoning of Time. For instance: Bnai Zion was founded in the year 5635 (1875). That is L'Pag, since it gives the full time reckoning. If it is stated that the Chevrah Bnai Zion was organized in 635, the five thousand being omitted, it would be called L'Pak, the Lesser Time Reckoning.

"With the help of God" is a phrase Jews traditionally have used at the beginning of every letter, record or document.

"With my staff alone I crossed the Jordan, and now I have become two camps" alludes to the Sidrah (Biblical portion) of the week in which the passage is read. The passage is taken from the Sidrah Vayishlah* in the Book of Genesis, corresponding approximately to the month of November, when the Chevrah was organized. Jews trad-

*Genesis 32.4 starting "Jacob sent . . ."

itionally counted the days and weeks and months by the Sidrah in the Torah. The appropriate Sidrah is usually indicated by a pertinent phrase in the text of the Torah. When it was said that an event took place in the Sidrah "With my staff, etc.", it was understood that the Sidrah "With my staff alone I crossed the Jordan" further alluded to the crossing of the ocean without worldly possessions, as did most immigrants who came to the United States.

"And now I have Become Two Camps" alluded to the two congregations that existed in the North End of Providence, one praying in the manner of Ashkenaz and the other in the manner of Sefarad. Reb Yoseph Shoel Rabinovitz was the reader and teacher of the Bayt Hamedros Hagodel, of the Sefarad Nusach.

"Mishpotim" is a Sidrah in the Book of Exodus. It means "The Laws" and usually is read in February. The Sidrah begins with the words "And these are the Laws which Thou shalt put Before Them." It also alludes to the Laws and Regulations of the Chevrah Shas U'Mishnah, which the members were to accept and abide by. On occasions when the author visited the Bnai Zion Synagogue he found the Chevrah Shas U'Mishnah studying in a room adjacent to the Chapel. At the time of the founding of the Chevrah, the Synagogue possessed eleven sets of Shas, published in Vilna, Lithuania. There were many more in later years. We can assume that many of the students brought their own Gemaras with them. It was the custom among immigrants to bring across the ocean from home sets of the Talmud for fear of not finding them in America. They also brought their Pentateuchs (Chumashim) and prayer books as well as their praying shawls and tefillin (phylacteries). Volumes of the Talmud, the Chumashim, and prayer books that came across the ocean with our immigrant fathers are still to be found—often in cellars and attics.

When we recall that many of the early immigrants were peddlers and tradesmen who worked from early morning till late at night, we can appreciate more their devotion in attending synagogue and their staying on for the study of Shas and Mishnah. The study of Torah had been made a part of their fiber from childhood.

It should also be remembered that the immigrants knew very little English, hardly enough to make themselves understood to their customers and to their trade. Their language was Yiddish, which sharply distinguished the men of Bnai Zion from the members of the Congre-

gation of the Sons of Israel and David (Temple Beth El), who spoke no Yiddish at all. In their study they used both Hebrew and Yiddish. They read the Hebrew text and then translated it, argued about it, clarified it, and elaborated on it in Yiddish. Thus Yiddish which became the language of study for the adults, was transmitted to the children as well. They spoke it at home with their parents, and it was the language used for translating the Hebrew at the Talmud Torah at Bnai Zion and in other similar schools. Many who were born in this country, therefore, knew Yiddish as a matter of course.

A DAY OF ATONEMENT AT BNAI ZION

Bnai Zion grew in importance in the community. The services were colorful, and many people came to the synagogue on Orms Street on the Sabbath and on Holidays.

It was especially crowded during the High Holidays. The manner in which the services were conducted during Yom Kippur is described in a story in the PROVIDENCE JOURNAL of October 6, 1897. This story is not as well written as the earlier Dedication report in the same newspaper, and there are many inaccuracies and some misconceptions. However, the report conveys the picturesqueness of the all-day Yom Kippur service. We reprint it as it appeared, without correcting errors:

THE DAY OF ATONEMENT

Began at Sunset Last Night and Continues for 24 Hours

It was about 3210 years ago that the Hebrew race first began to celebrate the Day of Atonement. Since that ancient origin, the day has changed somewhat in the character of the celebration, but the fidelity with which it is observed is as great as it ever was. It has become more of a religious festival than it formerly was, and thereby its solemnity has been increased.

The day began at sunset last evening and continues for 24 hours, the Hebrews of the city observing it as a fast day and a day of prayer. Continuously many of them will be found at the Synagogue, while in some cases their places of business will be closed today.

In the olden times, this was a day on which all the Jews congregated in Jerusalem and had a festival among themselves. The High Priest would make offerings and there would be some singing, but no religious prayers. But since the destruction of the Temple 2453 years ago, it has been turned into a strictly religious holiday with greater solemnity and the chanting of

Psalms and reading of prayers that have been prepared for the purpose. The Jews eat nothing during the time of its continuance, and the orthodox Jews spend the entire day in their places of worship.

It is the day of forgiveness, the day on which it is believed by them that the divine record of the year is sealed up. It is their desire to obtain forgiveness on that day. The verdict is supposed to be rendered later, on the day of Heishano Rabo.

When the sun went down last night each made his way to the church, carrying with him a candle about four feet long, which must burn during the continuance of the services. They all take off their shoes and on entering begin the offering of prayer from a prayer book prepared for the purpose and printed in the old country. As they do so the candles burn in another part of the house, and the going out of a candle of its own accord means catastrophe to its owner.

At some time during the celebration the Rabbi delivers an address. In addition there is a man at the service who chants the prayers.

The celebration as a whole is picturesque, and of historical as well as present interest. The Reformed Jews do not observe it so laboriously as the Orthodox Jews. They do not worship all night. The printed prayers are in the ancient Hebrew language, and are not very fully understood, but are just as earnestly pronounced as if they were.

At the Synagogue Sons of Zion on Orms Street the services took place early in the evening. Every seat was taken. The men, women and children of the North End, nearly a thousand, attended.

The balconies were draped with white and many of the worshippers likewise wore the Tallas and a vestment of white. As is the custom, all wore their hats at their devotions, while Rev. Mr. Kaplan offered prayers during the singing, and while Rabbi Rabinowitz made a short address. He spoke in Hebrew and stated, in brief, that this was the day of fast and prayer, when God would give all life for the next year.

At the conclusion of the regular service the Congregation trooped out and a number of the elder men remained for their devotions. They formed a group near the altar and were led by one venerable man. All were cloaked in the gray and black robes that custom has prescribed, and wore the square black cap. The reader read a line of the Hebrew prayer, while the others answered in chant in the strange language.

This is the only day of the year when there is a fast for 24 hours, which should be rigidly observed. It is also the custom to stay and pray in the Synagogue all day, from 6 p.m. last evening until today at 6 p.m., but shortly after 9 o'clock the last of the worshippers had left the Synagogue and all was dark.

The services at the Synagogue at Friendship and Foster streets, where the Hebrews of the Reformed faith worship, was crowded at the services last night. They were conducted by the Rev. David Blaustein, who also preached an interesting discourse appropriate to the occasion.

RABBI RUBINSTEIN COMES TO BNAI ZION

Rabbi Noson (Nathan) Yehudah Leib Rabinovitz died in the year 1899. Nothing is known about his burial place. The records of Bnai Zion are silent about this. He may well have been buried in another city. The scarcity of documents at Congregation Bnai Zion has been a problem throughout the preparation of this history. Very little has been preserved, and what little there was in the records was either destroyed by fire and water or otherwise lost.

After the death of Rabbi Rabinovitz the Congregation called on Rabbi Hayim David Bachrach to fill the post of Rabbi and Master of Bnai Zion. Rabbi Bachrach was a man of great learning, but he did not succeed in the Rabbinate at Bnai Zion. His short term as Rabbi was marked by strife and contention. He left Sons of Zion to assume the Rabbinate of Ahavath Sholom, a new congregation on Howell Street. This was the beginning of the migration of the Jews toward the East Side. The year was 1904.

The Congregation Bnai Zion called to its Rabbinate a young man who was destined to leave his mark in the community and in the state. Rabbi Yisroel Zisl Rubinstein assumed his duties at Bnai Zion in 1904, a year of good omen for the congregation.

Rabbi Rubinstein had the title of Rabbi of Bnai Zion and Rav Hakollel (Chief Rabbi) of Rhode Island. He served as religious guide to three congregations in the city of Providence, one in South Providence (as the South End was called), and two in the North End. He travelled all over the state to perform religious functions and to answer questions on religious matters. He thus took care of small congregations in Newport, Woonsocket, Pawtucket, Westerly, and

Bristol. He was in great demand as a speaker at various public gatherings in Rhode Island and elsewhere. Rabbi Rubinstein received the princely sum of \$6.00 per week as salary.

Besides his religious activities Rabbi Rubinstein was in the midst of every community enterprise. It was his belief that a Rabbi must be a leader in community affairs. Thus he helped in the organization of the American Jewish Relief Committee of Rhode Island, an agency that gave aid and comfort to the sufferers of World War I. He was among the founders of the Young Men's Hebrew Association which became a constituent of the later Jewish Community Center which is still very active.

Rabbi Rubinstein was an instructor in the Extension Division of Brown University and helped in the organization of the Menorah Society, a student club. The latter, a forerunner of the Hillel Foundation, was an association of students interested in Jewish affairs. Rabbi Rubinstein's name appeared on the boards of the Hebrew Free Loan Association, the Providence Hebrew Sheltering Association, the Jewish Home for the Aged, and other organizations.

The story of Bnai Zion would not be complete without mention of the principal of the Hebrew School, or Talmud Torah as it was commonly known.

Hyman B. (Chayim) Lasker who came to Providence from Russia in 1905, was principal and teacher of the Talmud Torah for thirty years. During that time the school flourished until it had some three hundred pupils. Not only did Lasker himself teach, but he also pressed into service his sons and his daughters. He was a teacher of great skill and effectiveness. His method was learning by translation. He taught a sentence in Hebrew and translated it into Yiddish. His pupils learned what they were expected to use in the synagogue when they grew older. They learned Hebrew and Chumas, Jewish Laws (Shlhan Arukh), and the rudiments of Talmud. The school was open six days a week, Saturday being the day off. But even on Saturday Lasker had a class of the older and more promising boys come to his home afternoons.* There he told them stories of the great men in Israel in Ancient Times and in the days of the Golden Years in Spain.

*Listed as Teacher of Hebrew, he lived at 46 Staniford Street, 12 Mallett Street, and lastly at 107 Fourth Street.



CANTOR SMITH IN HIGH HOLIDAY VESTURE
CIRCA 1920



INTERIOR OF ORMS STREET SYNAGOGUE SHOWING THE HOLY ARK,
THE MENORAH (SEVEN BRANCHED CANDELABRUM), AND
THE READER'S DESK. CANTOR SMITH STANDING BEFORE THE DESK.
CIRCA 1920.

These stories, masterfully told, are still remembered by some of the pupils who were privileged to come to his home.

Lasker died on October 18, 1938, at the age of 74, after a retirement of about four years.

During this period another young man who came to Providence and joined the staff of Bnai Zion brought color and dignity to his position. Reverend Meyer E. Smith came to Bnai Zion to become its first full-time cantor in 1911. Before his coming to Bnai Zion, no one in the community had devoted himself exclusively to cantorial work. Reverend Eliezer Lipshitz was Cantor and Shochet, as was the Reverend M. Kaplan. During the period of Rabbi Rubinstein's tenure, the congregation had a thousand members. They needed and could afford a full-time cantor.

Reverend Smith was a scholar of eminence, and with the exuberance of youth made his influence felt in every phase of the work of the congregation. He was the chairman of Vaad Hachinuch, the Board of Education. With Reb Hayim (Charles) Lasker, he brought the school to a high level of excellence. For twenty years Reverend Smith served Bnai Zion not only as cantor, but as teacher for the adults. His duties were numerous.

Every morning Reverend Smith studied a Perek Mishnayes, a Chapter in the Book of Mishnah, before the entire Congregation. Everyone who came to services — and the synagogue was usually full every morning — attended the lesson in Mishnah.

The congregation instituted a Daf Yomi, a group reading of a page-a-day in Gemara. This was in addition to the Chevrah Shas, who were the élite of Bnai Zion. The page-a-day reading in Talmud took place between Minchah and Maariv, that is, between the late afternoon service and the evening service. Reverend Smith took charge of the class when Rabbi Rubinstein was not in town. In addition, he was usually busy in other synagogues and Minyanim in the state.

Rabbi Rubinstein and Reverend Smith had a very harmonious relationship. When Rabbi Rubinstein was out of town, he left Reverend Smith in charge. He performed every duty except Paskenen Shaalos, deciding between Kosher and Trefe (non-Kosher).

On Sabbath afternoons, Reverend Smith conducted a class of former yeshiva students, of whom there were about 40 in Bnai Zion. These men were scholars in their own right who could swim expertly in the ocean of the Talmud.

Reverend Smith is still active in the community at this writing. His services as a Mohel (professional circumcizer) are much in demand.

RABBI RUBINSTEIN AS WRITER

Rabbi Rubinstein was a prolific writer. Whenever a publication needed information on a matter concerning the Jewish community, he was consulted.

He wrote the monograph on Providence in a Jewish encyclopedia known as the *Otzor Yisroel*, *The Jewish Treasury*. He also wrote the following article on Jewish education which appeared in the Providence Board of Trade Journal for August 1914, an issue devoted to the religious denominations of Rhode Island:

The problem of better church attendance does not, in my opinion, confront the Jewish people; for the religion of the Jew is an intrinsic part of his life and does not depend on Synagogue attendance.

The religious persecution that the Jew has suffered during the past 2,000 years has implanted his religion in his heart as a part of his daily life. The Jewish people, during the dark days of exile, while dwelling among hostile nations, were not permitted to build synagogues and were, therefore, compelled to worship God in their own homes. Consequently, every Jew became a student of the Torah (the Law), the prayers, and the religious rites, thus training himself to officiate as the priest of his own household, where he and his family worshipped God.

Generation after generation of this practice made of each family an individual congregation. The sons were all trained to conduct the services in the same manner so that when they were married and left their father's home they, too, were able to officiate as priests.

When the Jews were finally permitted to build Synagogues and to worship God without hindrance, every Jew attended Synagogue, since his religion required his attendance three times a day: morning, before sunset, and evening. When, owing to business or other causes, a Jew could not attend the Synagogue three times a day daily during the week days, he would sacrifice everything in order to attend on the Sabbath. In the United States conditions of life are different. In European countries a Jew

could close his business on a Sabbath, since he is permitted to do business on Sundays. As the Jew's religion comes in conflict with his economic problems in this country, naturally his religion must suffer.

A satisfactory number of people attend the Sabbath services in the seven local Synagogues and each day a certain number of people attend the morning, sunset and evening services. This is, indeed, pleasing and speaks well for the small Jewish population. About 80% of the Jewish people attend Synagogue on the Festivals. Fully 100% attend on the Sacred Holidays, Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement).

The Synagogue serves other purposes. One hour each evening is devoted to the study of the Talmudical and Biblical Laws, by the elders, the Rabbi officiating and delivering a lecture. This is called 'Chevrah Shas,' the Society for the Study of Talmud.

The larger Synagogues maintain Hebrew and Religious schools for children. These schools hold sessions after public school hours, and are always well attended. Though a child spends two or three hours each day in this school, facts prove that it does not in any way affect his standing as a good scholar in the public school.

EULOGY FOR RABBI YISROEL ZISL RUBINSTEIN

Rabbi Rubinstein died on May 19, 1926 at the early age of 50 during the Festival of Shabuot. The news of his death brought grief to many in the community.

The following obituary notice appeared in the *Providence Journal* of May 20:

HEAD OF CONGREGATION SONS OF ZION IN THIS CITY, DEAD AT AGE OF 50

Rabbi Israel Rubinstein, head of Congregation Sons of Zion, Orms Street, died shortly after eleven o'clock last night, after an illness of about a week, at the Jane Brown Memorial Hospital. He was 50 years of age.

Rabbi Rubinstein was born in Wilno, Poland, at that time a part of Russia, and was educated at several Rabbinical Colleges and schools in Poland and Russia.

At the age of 20 he became the Chief Rabbi of Ostrow, Poland. He came to America 24 years ago (sic) settling in this city and holding posts as Rabbi of Congregation Bnai Zion and other congregations in this city, continuously since that time. He was prominently identified with various Jewish movements, both local and national.

He was a national officer of the Orthodox Rabbis of America.

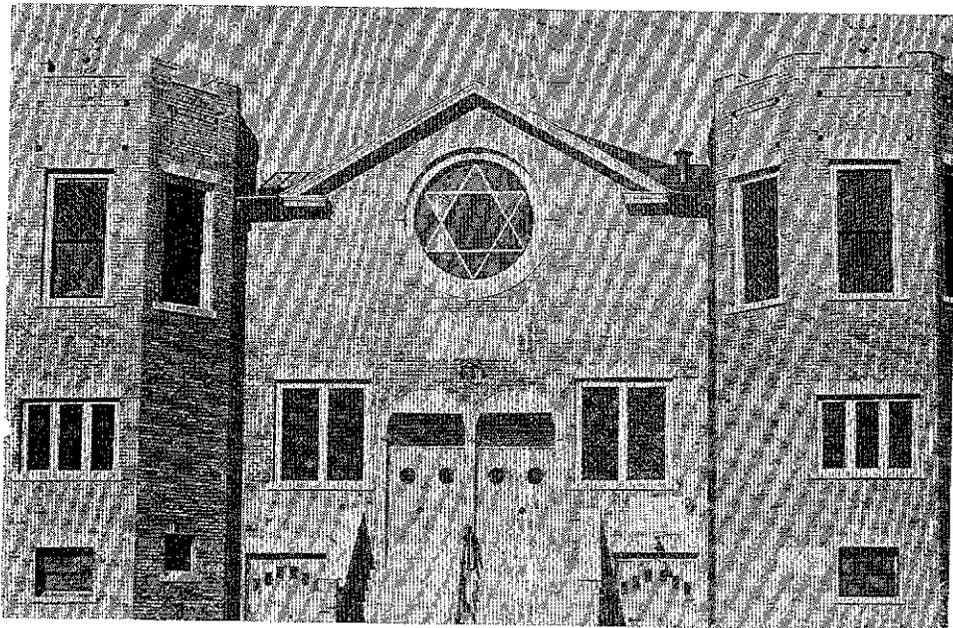
His funeral services were held on Friday, May 21, at the Synagogue. Many stores were closed, and children were allowed to remain home from school. The Providence Journal of May 22 reported that "A crowd estimated at nearly 6,000 filled the street outside the Synagogue." The funeral procession consisted of some two hundred automobiles and a cordon of motorcycles. Rabbi Rubinstein was buried in Lincoln Park Cemetery in Warwick, Rhode Island. The more extended obituary which accompanied the story of the funeral noted that Rabbi Rubinstein had received degrees from the theological seminaries of Wolozin and Slabodka. He had been a founder and Director of Keren Hayesod Zionist Organization, the Jewish Community Center (Providence), and The Miriam Hospital (Providence), and had been a member of the executive committee of the American Association of Orthodox Rabbis.

Rabbi Rubinstein was a descendant of fifteen generations of Rabbis and was co-founder and past president of the World Mizrahi, the Orthodox Zionist organization.

RHODE ISLAND AS RABBI RUBINSTEIN SAW IT

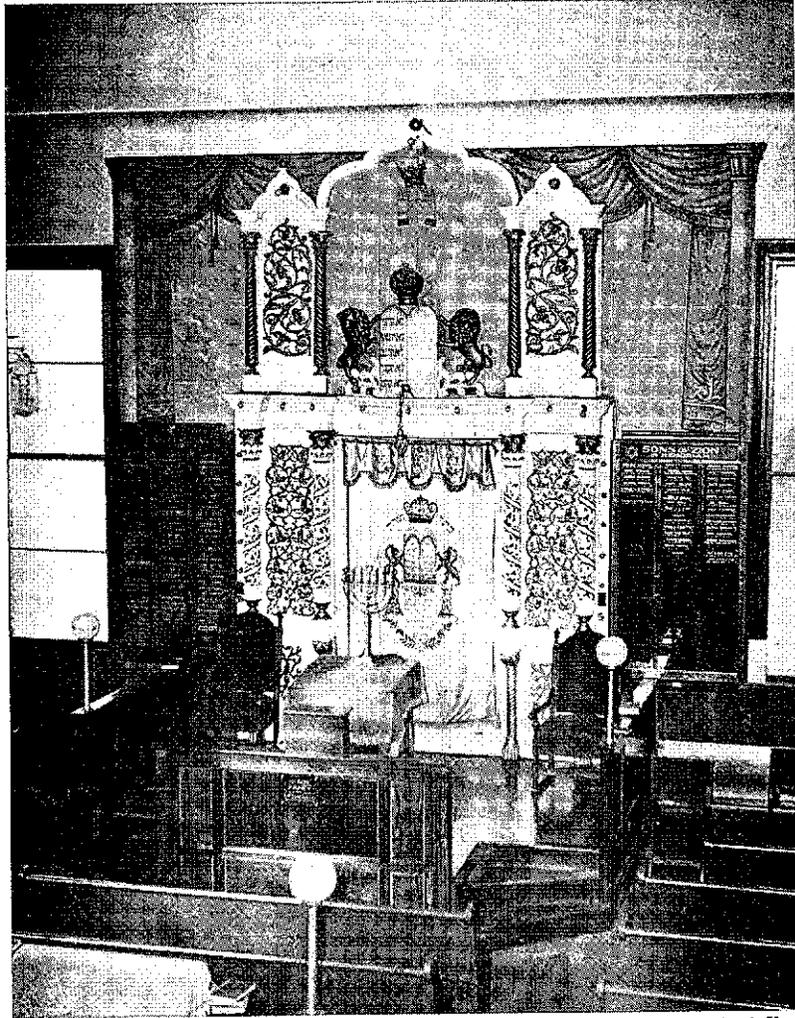
In the monograph on Rhode Island, previously mentioned, which appeared in the *Otzor Yisroel*, the Treasure of Israel, edited by Yehudah David Eizenstein, Rabbi Rubinstein wrote of Rhode Island and of Providence as it was in his day. It was written for Jews throughout the world. A translation from the Hebrew follows:

RHODE ISLAND: One of the States of the United States of America. The State was founded as a colony by Roger Williams, in the year 1636, who was banished from the State of Massachusetts because of his liberal ideas in religion and politics. When he came to Narragansett Bay, he selected this place for a settlement for himself and his followers, to live here in great tolerance to members of other beliefs who would want to join them. On the seal of this State he inscribed the word "Hope." Jews, of course, were the first to come here, and they settled in the town of Newport. Among them were Jews from Spain and Portugal and from the West Indies. Before the close of the seventeenth century, Jewish merchants flourished on the shores of Rhode Island, and their ships sailed to Europe. After the earthquake in Lisbon, Rabbi Isaac Touro came to Newport and became the Chazan of the community. (See Newport.) For many reasons Providence became the center of trade, and that city is now the capital of the State.



Courtesy of Rhode Island Herald

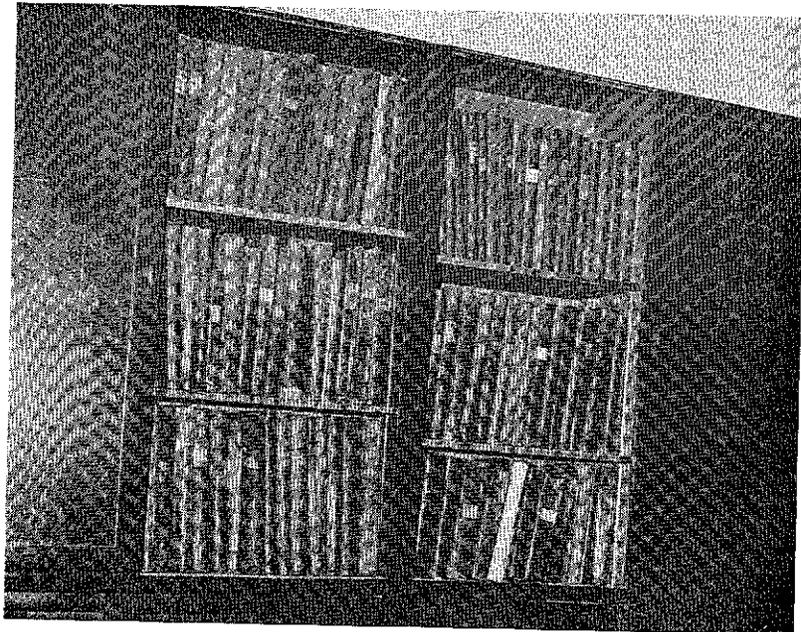
PRESENT APPEARANCE OF EXTERIOR OF THE ORMS STREET SYNAGOGUE



Courtesy of Rhode Island Herald

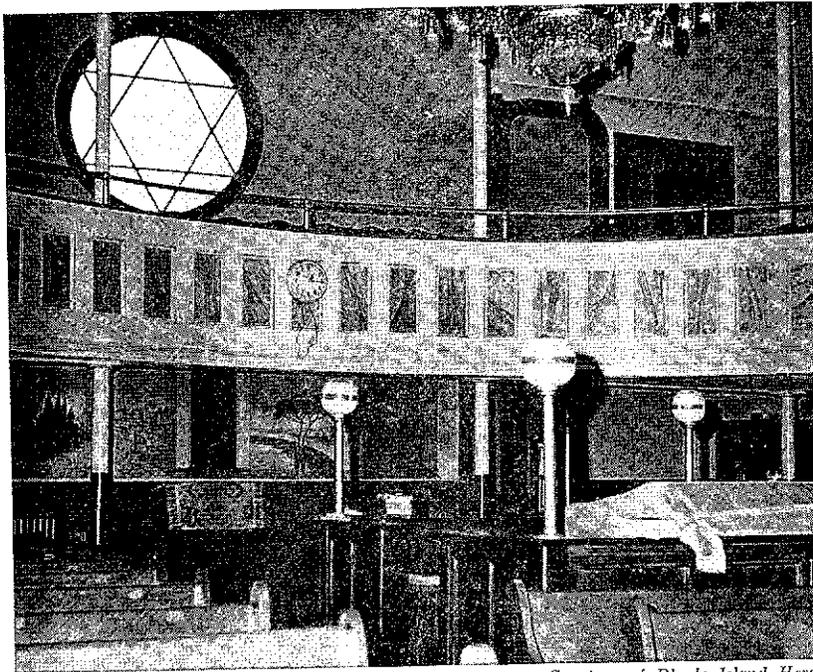
THE HOLY ARK --- INSIDE ARE THE SCROLLS OF THE TORAH

(1965)



Courtesy of Rhode Island Herald

SOME OF THE BOOKS BROUGHT FROM EUROPE BY THE IMMIGRANTS
WHO FOUNDED CHEVRAH BNAI ZION IN 1875



Courtesy of Rhode Island Herald

VIEW OF THE SYNAGOGUE SHOWING WOMEN'S BALCONY
(1965)

The Jews who first settled in Providence came from Germany around the year 1846. They organized a Chevrah, Sons of Israel, in the year 1855. In time, some of their members founded a separate organization called, Sons of David. In the year 1874, they united under the name of Sons of Israel and David, and opened a temple on Friendship Street. In 1907, they sold their temple to be used as a Christian church and they built for themselves a new temple on Broad Street. The preachers were: Voor-sanger, Blaustein, Englander, and Stern. The Orthodox Jews who came from Lithuania and Poland began to settle here in 1869.

In the year 1874, they founded the Chevrah "Bnai Zion." The first Shohtim (ritual slaughterers) were Havim Tubin, Zilberman, and Eliezer Lipshitz, Cantor and Shochet. In the year 1892, they built a Synagogue on Orms Street, and this is the first Shul for the Orthodox Jews of Providence. The first Rabbi was Reb Noson Rabinovitz, and the present Rabbi (1913) is Yisroel Zisl Rubinstein who, together with Rabbi Reines of Lida, founded the Mizrachi organization in the year 1901. The Chevrah "Agudath Hakollel Anshe Russia" (Society of Russian Jews) was organized in 1883, and they built a Synagogue on Chalkstone Avenue in 1896. The Chevrah Bnai Yaakov (Sons of Jacob) was founded in 1896, and they built a Shul in 1906. Rabbi Rubinstein is also the spiritual head of these two Congregations. In the year 1905, the Congregation Ahavath Sholom was founded, and they bought a church on Howell Street and converted it into a Synagogue. Rabbi Bachrach is their spiritual head. When the Jews of Russia and Galicia began to arrive in the city, they settled in South Providence in large numbers. They built the South Providence Hebrew Congregation on Willard Avenue in 1898, and the Chevrah Beth Yisroel Anshe Austria built a Shul on Robinson Street in 1906. The Chevrah Tiferes Yisroel (Glory of Israel) built a Shul in 1905 (on Willard Avenue). The Rabbi for all these three Congregations is also Rabbi Y. Z. R. (Yisroel Zisl Rubinstein).

Among the charitable institutions in Providence are: The Orphanage which the Jews of Providence founded in 1905. There are forty orphans, boys and girls, living in the orphanage. A Home for the Aged was built in 1909. Gemilas Chasodim (Free Loan Association) with a fund of ten thousand dollars. Three Talmud Torahs for boys and girls. Also ladies' associations for aid to the poor and the sick. According to the United States census of 1910, the number of people living in Providence was 225,000 and among them there were about fourteen thousand Jews. In the nearby city of Pawtucket, the number of citi-

zens was about fifty thousand souls, of which, Jews are about a hundred and thirty families. Their Shul is on North Main Street. In Woonsocket, the two hundred Jewish families have a Shul; and in Bristol, there are about forty families, and they have a Shul. In the city of Westerly live many Christian Shomrei Shabbat (Observers of the Sabbath, i.e. Christian Sabbatharians) who close their places of business and factories on the Seventh Day. There are about thirty Jewish families in Westerly. A few Jews serve in the legislature of the State of Rhode Island. (See also Newport.)

THE END AND THE BEGINNING

With the death of Rabbi Rubinstein an illustrious chapter in the story of Bnai Zion came to a close.

The Synagogue was then fifty years old — the same number of years granted to Rabbi Rubinstein on earth. This was in the mid-twenties and about the time when a new Temple (Temple Emanu-El) had opened its doors. The East Side of Providence, that part of the city east of Hope Street, was opening up for settlement. The land was in the process of subdivision and attracted many Jewish families. Many became members of the Conservative Temple Emanu-El on Sessions Street. The sons and daughters of these families grew up in the Conservative tradition. Many were unaware that their families had been associated with the synagogues on Orms Street or Douglas Avenue. During the migration to the East Side, Bnai Zion remained where it was in 1892, on Orms Street in the North End.

In 1962 Congregation Bnai Zion merged with Congregation Anshei Kovno. The latter synagogue had also been located on Orms street, a few doors away from Bnai Zion. Anshei Kovno (People of Kovno, Lithuania) was a congregation of Shomrei Shabbat, strict observers of the Sabbath, Reverend Morris Drazin, who had been spiritual leader of Anshei Kovno, became the Rabbi of both congregations. He still maintains the Chevrah Shas and, of course, the daily Minyan. But the Talmud Torah is gone forever, the building having been sold for business purposes about 1951. It still stands at this writing, bearing the date 1919 on its cornerstone.

Chevrah Bnai Zion, now celebrating its Ninetieth Anniversary, is about to move to a new neighborhood, but still in the North End. It contains a wealth of memories, a fine library, and a goodly number of

Sifreh Torah (The Five Books of Moses). Every evening between Minchah and Maariv, the synagogue still has a class in Ein Yaakov (Wells of Jacob), in Shlhan Arukh,* and in Gemara.

From a small group of immigrants it flourished to a one-time membership of over a thousand. Many retain membership for sentimental reasons, though they worship in other temples of the city. Perhaps its Golden Days are still in the future.

COMPLETE LIST OF RABBIS WHO SERVED
THE CONGREGATION SONS OF ZION FROM THE
DAY OF ITS INCEPTION TO THE PRESENT

Rabbi Shlomo Zalmen (Solomon) Feinberg was the first to serve the young congregation. He was a businessman-scholar, or a scholar-businessman. There were many like him among the immigrants from Russia, Poland, Lithuania, and Galicia — people who studied for the Rabbinate but who were careful not “to make the Torah a spade with which to dig ditches.” He gave his services free to the congregation.

Rabbi Noson Yehudah Leib (Nathan L.) Rabinovitz was called to Providence in 1887, twelve years after the founding of the Sons of Zion. Previously he had served as Rabbi in Slobodka, a town near Kovno, in Lithuania. Slobodka was the home of the famous Slobodker Yeshivah, and he was, no doubt, connected with that Yeshivah. He died in 1899.

Rabbi Hayim David Bachrach assumed the duties of Rabbi in 1900 after the death of Rabbi Rabinovitz. His stay with the Sons of Zion was very brief. After three turbulent years, he left the congregation and became the Rabbi of Ahavath Sholom, the first Jewish Synagogue established on the East Side of Providence (Howell Street).

Rabbi Yisroel (Israel S.) Zisl Rubinstein assumed the duties of Rabbi in 1904. He was the Rabbi of Sons of Zion, but was also the Rav Hakollel, the Chief Rabbi of Rhode Island. He was the most illustrious of the Rabbis of Sons of Zion, and the congregation had its finest moments during his time. He died in 1926.

Rabbi David Lecht succeeded Rabbi Rubinstein. He arrived during 1927 and remained in Providence but a short time, some nine

*Set Tables, a collection of laws governing the life of Jews from birth to death.

months. He was obliged to leave Sons of Zion because of illness in his family and removed to Denver, Colorado.

Rabbi Osher W. Werner* was a Gaon (literally "Excellency"), a brilliant scholar, according to the Rabbi of another congregation who knew him well. He came to Providence about 1931. His memory was phenomenal and he could quote any passage in the Talmud, giving volume, page, and line. He was also a restless person, according to others, and his soul longed for a place of scholars. He wanted greater challenges than a Rabbinat in Providence could offer. After five years at Bnai Zion, he returned in 1935 to Israel, whence he had come, and spent his days there in study and in the company of scholars and students through his declining years. Many from Providence visited him in Israel and he was always anxious to talk about the community and about the congregation. Rabbi Osher W. Werner died in 1958.

Rabbi David Werner,** brother of Osher, who also came from Israel, succeeded him. He came to Providence about 1936. He was the last of the Rabbis of Sons of Zion. He left Providence in 1954.

Reverend Moshe (Morris) Drazin has officiated at Bnai Zion since 1962, when Bnai Zion was united with Congregation Anshe Kovno (People of Kovno). At that time, the synagogue of Anshe Kovno was razed to make room for a highway. The name of the combined congregation is now Bnai Zion—Anshe Kovno.

FORTIETH ANNIVERSARY OF THE CONGREGATION SONS OF ZION

On the occasion of the celebration of its Fortieth Anniversary in 1915, the Congregation Sons of Zion published a twelve page anniversary booklet in Yiddish. This account of the founding of Chevrah Bnai Zion is the only source of information about its early years. The following is a translation from the Yiddish:†

*Rabbi Osher W. Werner was listed in the Providence directories for the years 1931 through 1935. He lived at 47 Mulberry Street.

**Rabbi David Werner was listed in the Providence directories for the years 1936 through 1954. He lived for one year at 263 Orms Street, but then moved to 25 Mulberry Street.

†The names in the various listings are transliterations from the Yiddish text. They do not always conform to names appearing in city directories or naturalization lists.

5635 — 5675

1875 — 1915

Congregation Bnai Zion

Orms Street Synagogue

Providence, R. I.

40th Annual Report

of

Chevrah Bnai Zion

"The age of forty for understanding."

(Quotation from the Sayings of the Fathers)

40 years of the existence of Chevrah Bnai Zion. What the Chevrah accomplished in Providence in all Jewish affairs that concerned Providence Jewry.

The first Jewish society was founded forty years ago by 17 immigrants, nine family men and eight bachelors. Also a brief report of the year 1915.

NAMES OF THE FOUNDERS

Meyer Potoshinsky	Tanhum (Thomas?) Weisman
Selig Lipsky	Jacob Finklestein
Shabsai (Simon?) Weisman	Zalmen (Simon?) Jersky
Lipman Harris	Jacob Mistowsky
Abraham Isaac Solomon	Joseph Podrat
Isaac Leib (Levi) Jersky	Isaiah (Isaac?) Davidson
Isaac Greene	(Given in Charter as Shaye Davidson)
Nathan Marks	Zalmen Silverstein
Raphael Marcus	(Given in Charter as Simon Silberstein)
Dov (Edward?) Harris	

NAMES OF THE PRESIDENTS FOR THE FORTY YEARS

Meyer Potoshinsky	Raphael Marcus
Zalmen (Simon?) Jersky	Herman Max
Yaakov Lakashansky (Jacob Luksinansky or Lurkshansky?)	Wulf Sidney
Harris Goldberg	Abraham Isaac Solomon

The Chevrah Bnai Zion was founded in the year 1875, on Charles Street.

The first Eternal Home was bought in Moshassuck Cemetery, Pawtucket, in the year 1876.

The Chevrah Kaddisho of Bnai Zion was founded in the year 1876.

The first Ritual Bath House was opened on Clayton Street, August 27, 1876.

The first Shul for prayer on Sabbaths and Festivals was opened on Canal Street, May 4, 1882.

Chazan and Shochet Reb Eliezer Lipshitz was elected by the Chevrah Bnai Zion in August 19, 1883.

Reb Noson Yehudah Rabinovitz, may his name be remembered for a blessing, was called to become Rabbi of Providence in the year 1887.

Arrangements to buy lots on Orms Street for the purpose of building a Shul for the sum of \$3,000 were made in the year 1888.

The Orms Street Shul was built and completed in the year 1892.

The cost of building the Shul was \$23,500.00.

The Building Committee consisted of:

Meyer Potoshinsky	Eliezer Lipschitz
Harris Goldberg	Herman Max
Zalmen (Solomon) Feinberg	Zalmen (Simon?) Jersky
Shmeril (Samuel) Goldstein	

The Shul was opened on the first day of Elul (August 24), 5652, 1892.

The Chevrah Shas and Mishnah (Society for the Study of the Talmud) was founded by Rabbi Noson Yehudah Rabinovitz and Reb Yoseph Shoel Rabinovitz in the year 1894.

Rabbi Noson Yehudah Rabinovitz died on the sixteenth day of Tebet, 5659, 1899 (about December).

Rabbi Hayim David Bachrach was elected Rabbi in Providence in the year 1900.

The first Talmud Torah (Hebrew School) was founded in the year 1892.

The cemetery in Lincoln Park was bought by the Chevrah Bnai Zion in the year 1895. The committee consisted of Sender Silverstein, B. Fain (Barnet Fain?), Simchah (Simon?) Levin, Jacob Mistowsky, and Aaron Rose.

Rabbi Israel Zisl Rubinstein was invited to be Rabbi in Providence in the year 1904.

There are 15 scrolls of the Torah in the Shul. Four of the scrolls were presented to the Shul by Shmeril (Samuel) Goldstein, Feivel (Philip?) Goldstein, Mrs. Rosenberg, and Mrs. Potoshinsky.

There are 17 Vilner Shas (Sets of Talmud published in the City of Vilna, Lithuania). Eleven of them were presented by: The Young Men's Hebrew Association, Jacob Lakashansky (Luksinansky?), Abraham Isaac Solomon, Joseph Joslin, Moshe (Moses) Bender, Harris Goldberg, Mendel Mendell, Leibush (Louis?) Adelman, Aaron Cohen, J. (Jacob) Finklestein, and Mrs. Paster.

The Shul was redecorated in the year 1910 at a cost of \$4,500.00. Donations were received from members and outsiders to the sum of \$3,000.00.

Alteration committee consisted of:

Abraham Isaac Solomon	Harry Lyon
Rabbi Rubinstein	Shmeril (Samuel?) Goldstein
B. (Benjamin) Hyman	Joel Radin
Zalmen (Simon?) Jersky	M. (Meyer) Bromson
Moshe (Moses) Frank	Abraham Eli Goldberg
Joseph Joslin	G. B. (George B.) Brooks

MEMBERS OF CHEVRAH BNAI ZION WHO DIED
DURING THE LAST FORTY YEARS

Rabbi Nathan Yehudah Rabinovitz	Jonah Tov Berman
Reb Shlomo Zalmen Feinberg	Isaac Eisc Mendelowitch
Reb Joseph Shoel Rabinovitz	Zeev Dov Wolinsky
Herman Max	Daniel Jacobs
Isaac Shein	Barnet Cohen

Pinchas Markovitz	Joseph Epstein
Yehudah Zorah Schutzman	Osher Isaac Weissman
Jacob Lakashansky (Laksinansky?)	Shoel Potashnasky
David Kahanowsky	Isaac Palkofsky
Zalmen Sapowitch	Joseph Sodersky
Naphtali Eibelson	Isaac Ari Jersky
Joel Feinberg	Joel Ari Goldberg
Eliezer Tubin	Harris Goldberg
Abba Altman	Meir Potoshinsky
Moshe Zalel Bordowsky	Shlomo David Davidson
Manny Wasserman	Zanwil Shechter
David Jacob Kaplan	Louis Marc
Hayim Zvi Mistowsky	Shabsai Weisman
Isaac Eisc Davidon	Simcha Levin
Moshe Blattel	Jacob Kaminsky

A BRIEF FINANCIAL REPORT OF THE YEAR 1915

Income and balance of the previous year	\$5,853.33
Total expenditures	5,269.43
Balance	\$ 583.90

Number of Members — 138

OFFICERS FOR THE YEAR 1915

Abraham Isaac Solomon, *President*
 Moshe (Moses) Frank, *Vice President*
 G. (George) Samdperil, *Treasurer*
 B. (Bernard) Rosen, *Secretary*

TRUSTEES

Shmeril (Samuel) Goldstein Moshe (Morris) Taberisky
 Reuben Grinspan Isaac Greene

FINANCE AND JUBILEE COMMITTEE

Eliezer Lipshitz, *Chairman* Barnet (Bernard) Rosen, *Secretary*
 Abraham Isaac Solomon, Moshe (Moses) Frank, Zalmen (Simon) Jersky, Joseph Joslin, Aaron Rose, Shmeril (Samuel) Goldstein, Wulf (William) Katznelson, Israel Arie Sidcofsky, Jacob Mistowsky.

SOURCES CONSULTED

The Providence Journal
The Providence Board of Trade Journal
Otzor Yisroel — A Hebrew Encyclopedia
Rabbi William G. Braude, private conversation.
Rev. Moshe Drazin, private conversations.
Rev. Meyer Smith, private conversation.
Pinkos of the Chevrah Shas, Bnai Zion.
Report of the 40th Anniversary of Bnai Zion, 1915.
Rhode Island Jewish Historical Notes.

FIRST JEWISH PHYSICIAN IN RHODE ISLAND

In "Jews in Medicine in Rhode Island" (R. I. Jewish Historical Notes 2:151, (Dec., No. 3) 1957), it is stated that: 1. No Jew is known to have practiced medicine in Rhode Island before 1875 (Doctor Bernard Cohen of Providence); 2. No Jewish physician is known to have practiced in New England prior to the Civil War; 3. No Jewish physician was known to have practiced in Newport during its Golden Age before the War of the Revolution. The following item from *The Newport Mercury* of September 17, 1764 (No. 315, page 3, Col. 3), called to our attention by Miss Freda Egnal, indicates that these statements are incorrect. We have at this writing no further information on Doctor Lucena:

FRANCIS LUCENA, PHYSICIAN FROM LISBON

Takes this Method to acquaint the Public, that he designs to practice Physick in this Place,—He was once of the Royal Society of Portugal:—his regular education, travels, practice, Experience, have acquired him the Knowledge that enables him to be of Service to the Public.

N.B. Those who shall employ him, may depend on careful Attendance, and any poor Persons may have his Advice gratis
— He keeps at the Point, at the House of Mr. JAMES LUCENA, Merchant.*

*There is a citation in "History of Newport County, Rhode Island" (1888) by Richard M. Bayles (p. 101) indicating that Francis and James were brothers.

MATERIALS PERTAINING TO THE BI-CENTENNIAL
CELEBRATION OF TOURO SYNAGOGUE,
NEWPORT, RHODE ISLAND

I. PRESS RELEASE ISSUED JUNE 6, 1963:

TOURO SYNAGOGUE—NEWPORT, RHODE ISLAND

A NATIONAL HISTORIC SHRINE

UNDER THE DIRECTION OF THE DEPARTMENT OF THE INTERIOR

AND

THE SOCIETY OF FRIENDS OF TOURO SYNAGOGUE

BI-CENTENNIAL YEAR

June 1, 1963 - May 31, 1964

BLAUSTEIN SPEECH TO INAUGURATE TOURO BI-CENTENNIAL, JUNE 23RD

Jacob Blaustein, noted philanthropist, industrialist and statesman, will be the principal speaker at the inaugural service opening the Bi-Centennial Year of the Touro Synagogue, a National Shrine in Newport, Rhode Island, on Sunday afternoon, June 23, 1963 at 2:00 p.m.

Mr. Blaustein, Honorary President of the American Jewish Committee of New York, and a Baltimore resident, is a member of the Board of Directors of the Society of Friends of the Touro Synagogue. He was appointed a member of the United States delegation to the United Nations by President Eisenhower in 1955, and as a close personal friend of the late Dag Hammerskjold, was one of the three Americans named in April, 1962 by the King of Sweden to serve as a permanent Trustee of the Dag Hammerskjold Foundation.

Mr. Blaustein has been lauded for his work on behalf of the democratic concepts and peace at home and abroad by Presidents Eisenhower, Truman, and Kennedy. His work on behalf of American-Israeli friendship and understanding has received the commendation of Abba S. Eban, former Israel Ambassador to the United States, and Israel Prime Minister David Ben-Gurion recently wrote of Mr. Blaustein: ". . . a great American who has rendered devoted and distinguished service alike to the United States and Israel."

Mr. Blaustein has been a member of the Presidium and Senior Vice-President of the Conference on Jewish Material Claims Against

Germany, and a member of the Executive Committee for Jewish Claims on Austria. Both of these organizations together have distributed over a billion dollars to the State of Israel and to individual Jewish victims of Nazi persecution residing throughout the civilized world.

Known throughout the world as an authority on petroleum, Mr. Blaustein participated in the United Nations Scientific Conference on Conservation and Utilization of Resources (1949). He is a Director of the Standard Oil Company (Indiana), and a director and member of the Executive Committee of the Pan-American Petroleum and Transport Company and of the American Oil Company, of which he was co-founder with his father, the late Louis Blaustein. He is a director and member of the Executive Committee of the Pan-American Refining Corporation, Mexican Petroleum Corporation, Pan-American Pipe Line Company, Lord Baltimore Filling Stations, Pan-American Production Company, the Carib Marine Corporation, and Pan-American Gas Company. He is President and a director of the Union Trust Company of Maryland and of the United States Fidelity and Guaranty Company.

Mr. Blaustein has received many awards, including honorary doctorates from his alma mater, Lehigh University, and from Morgan State College.

Participants in the inaugural service will include Mr. Aaron Slom, General Chairman of the Arrangements Committee for the Bi-Centennial Year. The Chairman of the Day will be Mr. John Dannin, a Co-Chairman of the Arrangements Committee. Other speakers and invited guests include Senators John O. Pastore and Claiborne Pell, Representatives Fernand J. St. Germain and John E. Fogarty of Rhode Island, and Dr. Cornelius Moore of Newport, Rhode Island, Co-Chairmen of the Bi-Centennial Commission. Greetings on behalf of the state will be brought by Governor John H. Chafee, a National Co-Chairman of the Bi-Centennial Commission, and on behalf of the city of Newport, by its mayor, the Honorable Charles A. Hambly.

Other speakers will include the Reverend L. Edgar Stone, Jr., minister of Emmanuel Church, Newport, Rhode Island, representing the Ministerial Council of the Newport area, and Mr. Samuel Friedman, President of Congregation Jeshuat Israel—the Touro Synagogue of Newport.

The religious ceremony, which will be a feature of the program, will be conducted and directed by Rabbi Theodore Lewis and Reverend Eli Katz of the Touro Synagogue of Newport.

This inaugural service formally opens a year-long program of observances of the 200th Anniversary of the Dedication of the Synagogue Building in Newport, Rhode Island.

The Synagogue, a beautiful example of Colonial architecture, is a National Shrine under the aegis of the National Parks Department of the Federal Department of the Interior, and is operated by the Society of Friends of Touro Synagogue National Historic Shrine, Incorporated, headed by Judge Alexander G. Teitz of Newport, Rhode Island.

II. INVITATION TO THE BI-CENTENNIAL CELEBRATION:

1763 - 1963

*The Bi-Centennial Committee of Touro Synagogue
requests the honour of your presence at*

THE OPENING CEREMONY

celebrating the

TWO HUNDREDTH ANNIVERSARY

of the

DEDICATION OF THE SYNAGOGUE

to be held on

Sunday, June 23, 1963 at two o'clock at Touro Synagogue

III. PROGRAM OF THE BI-CENTENNIAL CELEBRATION:

THE BI-CENTENNIAL YEAR

of the

TOURO SYNAGOGUE

1763 - 1963

*Sunday, June the Twenty-third, Nineteen Hundred and Sixty-three
at Two o'clock*

<i>Greetings</i>	Samuel Friedman President, Congregation Jeshuat Israel, Touro Synagogue
<i>Greetings</i>	Rev. Edgar T. Stone President, Newport County Ministerial Association
<i>Greetings of the City</i>	Charles A. Hambly Mayor, City of Newport
<i>Remarks</i>	Judge Alfred Joslin Supreme Court, State of Rhode Island
<i>Greetings</i>	Hon. John E. Fogarty U. S. Representative, Second Congressional District, State of Rhode Island
<i>Greetings</i>	Hon. John O. Pastore U. S. Senator, State of Rhode Island
<i>Address</i>	Hon. Jacob Blaustein Honorary President, American Jewish Committee of the United States
<i>Presentation</i>	Julius Schaffer Secretary, Bi-Centennial Committee
<i>Benediction</i>	Rev. Ely Katz Touro Synagogue

GENERAL COMMITTEE

MR. AARON J. SLOM, *Chairman*
 MR. JOHN J. DANNIN, *Vice Chairman*
 MR. MILTON E. MITLER, *Vice Chairman*
 MR. JULIUS SCHAFFER, *Secretary*
 MR. SAMUEL BAZARSKY, *Treasurer*

Dr. Samuel Adelson	Mr. Robert G. Mirman
Rev. Lockett F. Ballard	Mr. Cornelius C. Moore
Mrs. Louis Bruguiere	Judge Florence K. Murray
Mr. and Mrs. John Nicholas Brown	Mrs. Ottavio Prochet
Mr. Barclay Douglas	Mr. John Scott
Mr. Herbert Epstein	Mr. Albert Sherman
Dr. Bernard C. Friedman	Mr. Morton Socks
Mr. Samuel Friedman	Rev. L. Edgar Stone, Jr.
Mr. A. L. Greenberg	Judge Arthur Sullivan
Mayor Charles A. Hambly	Mr. Abe G. Smith
Mr. James Hidler	Judge Alexander G. Teitz
Mr. Morton Kosch	Mr. David U. Warren
Rabbi Theodore Lewis	Mrs. George Henry Warren
Mr. Maxim Karolik	Rev. Daniel Quinby Williams
Mr. Emil Jemal	

JUNE 23RD ARRANGEMENT

Mr. John J. Dannin	Mr. Samuel Gold
Mr. Clifford Weiss	Mr. Harry Herz
Dr. B. C. Friedman	Mr. Gildor Goldstein
Mr. Bernard Kusnitz	Mr. Gabriel Rosen
Mr. Herman Mines	Dr. Samuel Nevelson

RECEPTION COMMITTEE

Mr. and Mrs. Robert G. Mirman	Mr. and Mrs. Samuel Adelson
Mr. and Mrs. Gustave Oberhard	(Sic Dr. and Mrs.)
Mr. and Mrs. Morton Socks	Mr. and Mrs. Herbert Epstein
Mr. and Mrs. Gustave Schmelzer	Mr. and Mrs. A. G. Smith
Dr. and Mrs. Erwin Colitz	Mr. and Mrs. George Gold
Mr. and Mrs. Samuel Bazarsky	Mr. and Mrs. A. L. Greenberg

LUNCHEON

Mrs. Samuel Gillson	Mrs. Robert Mirman
Mrs. Norman Klein	Mrs. Gustave Schmelzer
Mrs. Samuel Gold	Mrs. Aaron J. Slom
Mrs. Henry Novick	Mrs. Samuel Friedman
Mrs. Harry Cohen	Mrs. Irving Eisenberg
Mrs. Joseph Schmelzer	Mrs. Bernard Richards
Mrs. Harry Herz	Mrs. Alexander Teitz
Mrs. Max Adelson	Mrs. Milton Mitler
Mrs. Diana Adelson	Mrs. Edwin Josephson
Mrs. Abraham Ziskind	Mrs. Irving Nemtzow

SEATING AND USHERING COMMITTEE

Mr. Samuel Kosch	Mr. Bernard Richards
Mr. Milton Herstoff	Mr. Earle Slom
Mr. Irving Eisenberg	Mr. Jack Tetelbaum
Mr. Morton Kosch	Mr. Merris Dannin

FLORAL ARRANGEMENTS

Mrs. Julius Schaffer	Mrs. Ira Mason
Mrs. John J. Dannin	Mrs. Bernard Friedman

IV. PROGRAM OF THE SYNAGOGUE SERVICE:

THE BI-CENTENNIAL YEAR

of the

TOURO SYNAGOGUE

1763 - 1963

Sunday, June the Twenty-third, Nineteen Hundred and Sixty-three

at Two o'clock

ORDER OF SERVICE

1. MAH TOVUPage 7
Rev. Eiy Katz
2. OB'CHOPage 393
Dr. Jacob Hobenemser, Chazan, Temple Emanuel, Providence

3. PRAYER FOR GOVERNMENT
Rabbi Theodore Lewis
4. SIM SHOLOMPage 61
Dr. Jacob Hohenemser
5. MEMORIAL PRAYER FOR EARLY FOUNDERS OF TOURO SYNAGOGUE
Rev. Ely Katz
6. ADON OLAMPage 7
Assembly

This is the day which the Lord hath made;
we will be glad and rejoice thereon.

(Psalm 118.24)

V. NEWSPAPER REPORTS OF THE BI-CENTENNIAL CELEBRATION:

I.

(From the Providence Journal, Monday, June 24, 1963)

CONGREGATION IN 200TH YEAR

Touro Synagogue Has Service Inaugurating Bicentennial Events

Government officials and leaders of the American Jewish community gathered on a warm summer day in Newport yesterday to conduct the inaugural service of the bicentennial year of Touro Synagogue.

Jacob Blaustein, president emeritus of the American Jewish Committee and a former member of the United States delegation to the United Nations, was the principal speaker.

Mr. Blaustein paid tribute to the ideals of Roger Williams in establishing Rhode Island as "the first haven of complete religious liberty in all the world."

He said the Touro Synagogue "stands as a symbol of all religions" in their endeavor to stem the tide of turmoil, anxiety and hatred.

Governor Chafee spoke at a luncheon in the Viking Hotel which preceded the service.

Wearing a traditional white skull cap, the governor said the history of Rhode Island is closely linked with that of Touro Synagogue.

He suggested that all Rhode Islanders dedicate themselves to a principle which he said the Jewish people have adopted: that constant vigilance is the price of liberty.

At the synagogue, Rabbi Theodore Lewis and Cantor Ely Katz, both of Touro Synagogue, and Cantor Jacob Hohenemser of Temple Emanu-El in Providence conducted the religious service, which included prayers of thanksgiving as well as for the welfare of the government and the establishment of world peace.

After the service, Sen. John O. Pastore, Sen. Claiborne Pell and Rep. John E. Fogarty, spoke briefly.

Mr. Fogarty praised America's "quality of differences" as that aspect of American life which "enriches our culture."

He said the Touro Synagogue was "of great significance" in the history of Rhode Island.

"The synagogue holds a special position as an example of the very best in the American heritage—man's right to freedom of religion and thought," Mr. Fogarty declared.

Senator Pastore pointed out that 1963 is not only the bicentennial of Touro Synagogue, but the centennial of Abraham Lincoln's Emancipation Proclamation.

"This is a promise binding on our Constitution and on our conscience, but it is a promise we have kept," Senator Pastore said.

Referring to the murder of Medgar W. Evers, NAACP field secretary in Jackson, Miss., Senator Pastore said the murder was "a tragic symbol of the agony of frustration, the gap between our conscience and our conduct."

Senator Pell said his visits to the synagogue, built from the designs of Peter Harrison, remind him of the golden age of Newport when the town was a leading seaport.

Also speaking at the ceremonies were Aaron J. Slom, general chairman of the bicentennial committee; John J. Dannin, chairman of events; Samuel Friedman, president of the congregation; The Rev.

Edgar T. Stone, president of the Newport County Ministerial Association; Charles A. Hambly, mayor of Newport, and Alfred H. Joslin, associate justice of the Rhode Island Supreme Court.

2.

(From the Providence Evening Bulletin, Monday, June 24, 1963)

TOURO SYNAGOGUE RITES OPEN BICENTENNIAL YEAR

State and local officials and leaders of the American Jewish community met in Newport yesterday to attend the inaugural service of the bicentennial year of historic Touro Synagogue.

The speakers included Jacob Blaustein, president emeritus of the American Jewish Committee and a former member of the United States delegation to the United Nations; Governor Chafee, Sens. John O. Pastore and Claiborne Pell, Congressman John E. Fogarty, Mayor Charles E. Hambly of Newport, and Alfred H. Joslin, associate justice of the R. I. Supreme Court.

Religious services were conducted at the synagogue by Rabbi Theodore Lewis and Cantor Ely Katz, both of Touro Synagogue, and Cantor Jacob Hohenemser of Temple Emanu-El in Providence.

Mr. Blaustein paid tribute to the ideals of Roger Williams in establishing Rhode Island as "the first haven of complete religious liberty in all the world."

He said the Touro Synagogue "stands as a symbol of all religions" in their endeavor to stem the tide of turmoil, anxiety and hatred.

Governor Chafee spoke at a luncheon in the Viking Hotel which preceded the service.

Wearing a traditional white skull cap, the governor said the history of Rhode Island is closely linked with that of Touro Synagogue.

He suggested that all Rhode Islanders dedicate themselves to a principle which he said the Jewish people have adopted; that constant vigilance is the price of liberty.

ADVERTISEMENTS APPEARING IN THE PROVIDENCE
DAILY JOURNAL IN 1860

- I. FALL CLEARANCE (September 24)
II. NEW FALL STYLES (September 27)
III. THE COMPETITION (September 27)
IV. THE FIRST DRY CLEANER? (September 24)

I. SUMMER CLOTHING
SELLING OFF AT COST!

to make room for the
FALL TRADE,
at the

NEW ENGLAND
CLOTHING HOUSE

J. LEVINE & BROTHERS,
Proprietors.

NO. 29 SOUTH MAIN STREET
As this stock was manufactured under
our own supervision, we can guar-
antee every article purchased of us.

Goods will be freely shown, and no
one urged to buy unless well suited.
Our motto is

"Quick Sales and Small Profits."

Please give us a call, as the "proof of
the pudding is in eating."

II. New and Fashionable Styles
RECEIVED WEEKLY FROM
NEW YORK.

At the New England Clothing House of
J. LEVINE & BROTHERS,

No. 29 South Main st., Providence, R. I.
The subscribers, thankful for the liberal
patronage bestowed upon them since their
opening in this place, would announce to the
people of Providence and surrounding coun-
try, that their stock is increased by addi-
tions made to it weekly from their extensive
establishment in New York, where all cloth-
ing is made to order under the supervision
of one of the firm, who has many years' ex-
perience in the business and possesses ad-
vantages over most other houses, who only
visit New York two or three times a year
and spend only a few days in the selection
of their goods. Our stock of

GENTS' FURNISHING GOODS
is very complete—some new and beautiful
styles not shown by any other house. Our
assortment of

HATS, CAPS, TRUNKS, VALISES,
UMBRELLAS, &c.,

is one of the best in the city.

Call and see for yourselves. We do not
consider it a trouble to show our goods.
Remember one thing—we sell 20 per cent
less than any other house in the city. War-
rant our Goods as represented. Our terms.

Small Profits and Quick Returns.
For Gentlemen's Wear.

III. GRAND OPENING OF
FALL AND WINTER GOODS

FOR 1860,

—At—

Louis Lewisson's Clothing
Palace,

Corner North Main St. and
Market Square

*Hope for the million at Louis
Lewisson's.*

To buy a fine Suit of Clothes at Louis
Lewisson's.

Now exhibited in this city, at
Lower prices than ever offered before,
at Louis Lewisson's.

COMPETITION DEFIED!

Call at Louis Lewisson's for the finest
Furnishing Goods.

Call at Louis Lewisson's

Famous Clothing Palace, corner North
Main st. and Market Square,
Providence, R. I.

IV. Something of Importance

To those who wish to economize I
would say, look up your old and soiled
garments and have them restored to
their original color and beauty, thus
saving the expense of purchasing new.
The above can be accomplished by
taking them to H. SOLOMON, at his
original Clothes Cleaning establish-
ment, No. 47 Broad street, and have
them pass through his celebrated reno-
vating process, known only to himself.
Repairing neatly executed so as to defy
the most prying eyes. The highest cash
price paid for cast off clothing. Gents
waited on at their own residences. A
good assortment of new and second
hand Clothing constantly on hand and
will be sold cheap for cash.

H. SOLOMON,

47 WEYBOSSET STREET.

N. B.—No connection with any other
establishment.



JACOB A. EATON
1871 - 1921

JACOB A. EATON: A BIOGRAPHICAL NOTE

By MELVIN L. ZURIER

Near the entrance to the Lincoln Park Cemetery in Warwick, Rhode Island stands a simple monument of Westerly granite, somewhat higher and different from the others crowded around it. The monument bears a Star of David. On its sides, in English and in Hebrew characters, is the inscription "In Memoriam of Jacob A. Eaton, Born Dec. 1871. Died March 20, 1921. He Lived for his Fellow Men. He Died in Their Service."

Almost forty-five years later, people still talk about the day "Jake" Eaton was buried. A colorful account in the Providence Journal of March 23, 1921 described it thus:

LAST TRIBUTE PAID TO JACOB A. EATON

VAST THROG HONORS LEGISLATOR AT FUNERAL SERVICE

STATE OFFICIALS PRESENT

Governor, Congressmen, Members of General Assembly and Men and Women in all Walks of Life Gather to Participate in Ceremonies

State and City and hosts of constituents and friends paid last tribute yesterday to Jacob A. Eaton.

The man who represented the Seventh Providence District in the House for the past eleven years died penniless. But a multimillionaire could not have had such a funeral as he.

Orms Street, from a block either way from the dead man's home, was jammed with men and women until the body of their old political leader was borne away. The whole Third Ward was there. As many of them as could were allowed to pass through the house to get a last view of the body. But only a few, in comparison with the crowds outside, could enter.

Governor SanSouci, Lt. Governor Gross and most of the high State officers paid Rhode Island's last official respects. Scores of Senators and Representatives, led by Frederick S. Peck, Mr. Eaton's old colleague on the House Finance Committee, marched the short distance across from the State House to the home. Congressmen Kennedy and Burdick were there and Congressman Stiness was represented by his secretary, Harry Sandager.

JUDGES PAY TRIBUTE

Judges of the Supreme and Superior Courts, members of the Party, Aldermen and Common Councilmen joined in the tribute. A committee of three represented the Providence Post of the

American Legion. The State Republican organization was represented by Joseph P. Burlingame, Nathan M. Wright, Isaac Gill and many local leaders. The Republican City Committee sent its chairman, William N. P. Bowen, Ward Chairman and others. Deputy Sheriffs, doorkeepers of Senate and House, pages of the General Assembly, men drawn from all walks of public and private life were in the crowd.

It was the biggest funeral of a public man in Rhode Island since that of General Charles R. Brayton in 1910.

It took a large squad of police under the command of Captain George H. Monahan of the Second Precinct to handle the crowds. Hundreds pressed forward to enter the house and had to be turned away. Mounted officers kept open a path through which could come many officials.

Following the short service at 235 Orms Street at 2:30 p.m., the casket was borne down Orms Street to the Synagogue, where the Jewish funeral chant was sung. With a halt of but a few minutes, the procession then passed through the streets of the North End, crowded with the dead man's old constituents and friends. Silently, often tearfully, they watched the body of their old leader pass.

Mounted policemen led the way. Behind them came two automobiles packed with flowers, but a part of those that had been sent to the Eaton home. About 300 members of the Touro Fraternal Association, What Cheer Lodge, Independent Order of B'rith Sholam and Hope of Rhode Island Lodge, Independent Order of B'rith Abraham, to which Mr. Eaton belonged, formed an escort to the hearse. Honorary bearers, officials and others followed in cars.

The line, mounting the Smith Street hill from Charles Street, passed down Gaspee Street and by the State House where flags were at half mast and whose activities were suspended for the time. On Promenade Street, behind the Union Station, the procession was broken. The marchers took machines and the line then passed through the City and out to the Lincoln Park Cemetery where the burial took place.

Who was Jacob Eaton? Born Jacob Etan in Baia, Roumania, he came to Providence in 1895 by chance and stayed to make his mark in the tough colorful period in Rhode Island politics from 1900 to 1921.

For many years Eaton lived in and represented Providence's North End. His district embraced Constitution Hill, Howell Street, and the areas generally bounded by Chalkstone Avenue, Douglas Avenue,

and Orms Street. His constituency was a melting pot of immigrants—mainly Jews and Irish—and a substantial negro population. Yet Eaton's influence extended far beyond Orms Street and Constitution Hill.

His father was a banker and landholder—one of the group of Jews admitted to citizenship in Roumania. Jacob first came to America at age fourteen for a brief visit. He lived for a while in Brooklyn but found he could not be naturalized while a minor. Though he returned to Europe soon afterward, nevertheless, on his father's advice, he retained his room in Brooklyn for six years so that when he did return, he would be able to get citizenship papers more readily.

In 1886, he entered the Gymnasium at Frankfort, Germany. After graduation he spent a year studying law at the University of Heidelberg. Reputedly he enjoyed telling stories of dueling and other student customs there.¹

In 1889, following further travel on the Continent, he returned to Roumania to enlist in the army. After nine months' service, he gained a commission as Lieutenant of Cavalry. Years later in Rhode Island, he was closely identified with military activities. He sponsored many bills for military organizations and veterans, was himself a charter member of the Touro Guards of Rhode Island, a well known Jewish volunteer military group—and when the United States entered the war against Germany he tried repeatedly though unsuccessfully to get into the service.²

Eaton returned to America in 1894. The following year he came to Providence on a business errand and was to remain here until his death. Though he was said to have had Socialist leanings in his student days, in Rhode Island he identified with the Republican party, in 1895 the epitome of vested power and wealth. The reasons—perhaps the currency issues in the McKinley-Bryant election campaign of 1896, but more likely the very practical fact of life that in Rhode Island at the turn of the century the road to political power was with the G.O.P.

Eaton was naturalized in 1899. In 1901 he was made a member of the Republican Third Ward Committee. Two years later he became its chairman, a position he held until his death. This was his base of political power.

Several times during the first decade of the 1900's, he ran unsuccessfully for the City Council. He became a lieutenant of the blind General Charles Brayton, acknowledged Republican political leader of the State.³ For Brayton, he dispensed patronage and performed other political duties. Through Brayton, he gained access to the high councils of State Republicanism. He also gained a working knowledge of the political forces in the State legislature.

In 1909 Eaton was elected to the House seat from Providence's Seventh Representative District in the North End. Although defeated in the 1910 election he was again elected in 1911 and served continuously as Representative until his death.

During this period also he held several official State positions. He was Clerk of the House Committee on Fisheries one year and of the Committee on Special Legislation another.⁴ From 1912 to 1917, he was Secretary of the State Printing Commission. In this capacity, he introduced competitive bidding for this important work, thereby bringing him into conflict with several members of the State Senate, including the late E. L. Freeman whose company then held the State printing contract. Ultimately Eaton stumped against them in their own districts and they were defeated. Eaton claimed he saved the State more than \$200,000.00 during his tenure with the Printing Commission.⁵

In 1918, Eaton was elected the State's first Jury Commissioner by the Judges of the Superior Court.⁶ This position was later abolished in 1920 by political enemies determined to strip Eaton of his power, but despite an all-out effort to defeat him, Eaton said "I'll come back," and he did. In the 1920 election, he overcame a combination of Democratic power in a normally Democratic district and the disallowance of 100 Republican votes to win. At the time of his death, he was again a powerful figure in the General Assembly.

Eaton throughout his lifetime was closely identified with Jewish groups and activities. He was a charter member and founder of the Touro Fraternal Association and belonged to the Congregation Sons of Zion, What Cheer Lodge, Independent Order of B'rith Sholam; Palestine Lodge, Knights of Pythias; Hope Lodge of Rhode Island, Independent Order of B'rith Abraham; Hebrew Free Loan Association; Dramatic Order of the Knights of Khorassan; and the Hebrew Institute.

His legislative activity included sponsorship of legislation for Jewish causes, including support of Americanization activity of the Council of Jewish Women for the North End Dispensary. He was a strong Zionist.⁷ In 1914, he sponsored legislation to include among school holidays any day of solemn fast.⁸

On one occasion, after Eaton's appointment as Jury Commissioner, he came under criticism by the Providence Journal for continuing to hold his seat in the Legislature. This, said the paper, was "dual office holding." Eaton's reply, given at a testimonial dinner in his honor at the Dreyfus Hotel, if given today, would shock the sophisticated modern student of political science who tries to play down ethnic considerations. According to the *Providence Journal* of May 15, 1918:

"Mr. Eaton in responding to the welcome, declared that the Jews of the City and State must always insist that their public representatives truly represent them and must be the first to repudiate any Jew who by his actions casts discredit upon the race. He announced that the reason he was running was that there was going to be a vacancy in the State Courts and he desired to support a Jew for that place."⁹

An examination of Eaton's legislative activity shows no particularly well-defined pattern.¹⁰ In his more than ten years in the Legislature he associated himself with much legislation on behalf of the State's military organizations and veterans. Thus he sponsored bills to build the State Armory of Mounted Commands on North Main Street, to provide State bonuses for veterans of World War I, and to provide other benefits for them. Many bills providing for support for purchases of uniforms for military organizations bore his sponsorship. One of his last acts was to introduce a bill making Armistice Day a State holiday.¹¹

He also, paradoxically, sponsored a good deal of legislature in the area of agriculture. Annually he would introduce bills supporting plant pest eradication, or sponsoring corn shows. His dear friend, Harry Horovitz (in whose home Eaton lived and who assumed Eaton's House seat after he died), was active as a forester for the State Board of Agriculture during this period, and this undoubtedly spurred Eaton's interest in agriculture. Certainly, Eaton's Jewish-Irish constituents of the North End were otherwise far removed from the problems of the Gypsy Moth and the Corn Borer.

What was especially notable about Eaton's legislative record was the phenomenal degree of success he had in getting bills passed. During his twelve years on Capitol Hill, more than fifty per cent of the measures he introduced became law. (This is particularly notable when one recalls, by way of comparison, that in the two years Isaac Moses served in the Legislature, only one of his bills ever passed.) Eaton was the first assistant to Frederick S. Peck, powerful chairman of the House Finance Committee. He was an able parliamentarian and, above all, possessed of an innate skill in politics. He was a "doer" rather than a formulator of policy. And he did get things done.

Through his experience in the House Finance Committee, Eaton was able to follow the lifeline of State Government. He became expert in State finance. He had the important responsibility of presenting and defending the Finance Committee's recommendations on the floor of the House. In 1916 he sponsored a bill to create a special "Commission on Efficiency and Economy" in government,¹² surely the forerunner of "Baby Hoover Commission" legislation that became popular thirty and forty years later.

In assessing Eaton's role in Rhode Island political history, it can be said that he was a part of the turbulent aggressive and colorful era of the early twentieth century. He was a leader—but not an outstanding theoretician. He had no particular social goal or direction. He took to the political waters like the proverbial duck.¹³ Undoubtedly, had he lived longer, he would have attained further and higher influence.

It is Eaton's role in the history of the Rhode Island Jewish community, however, that is particularly significant. Eaton identified completely with the problems of his constituents. He made no bones about the fact that he was a Jewish politician and that he wanted to advance Jewish causes and help deserving Jews become established. During his lifetime, he helped countless Jews to become naturalized American citizens. His name probably appeared as sponsor on more naturalization papers than did that of any one else of his time.

To the North End Jewish immigrant, Eaton was the embodiment of America. He was an idol, a friend, a counsellor. Although until he died he spoke with a marked Yiddish accent, he was the link between the North End and the power structure of Rhode Island. He was in the tradition of the "Shtadlan" of the Ghetto, the person selected by its members to represent them to the outside world.

And in the early days of the century, when the popular vote on election day was far more susceptible of control by the political boss than it is today, Eaton's talents were of substantial value to the Republican leaders. He could deliver the vote, he was reliable, he was intelligent, and he knew human nature.

Eaton nurtured great interest in politics among Jews. Among his opponents were Harry Bachrach, George Helford, Isaac Moses — aggressive members of the Jewish community and anxious to emulate Eaton's role in politics. Representative Philip Joslin, later to become House Speaker, and still later Superior Court judge, and Maurice Robinson, later a State senator and a judge, were both Eaton proteges. The image of Eaton, the immigrant, rising to Eaton, the powerful political leader, was doubtless an inspiration to many Jewish politicians of his time and later.

A word must be said about some of Eaton's personal characteristics. As noted, though he had ample opportunity to accumulate wealth, he died penniless. His generosity was almost a fault. His characteristic method of helping was not to give money to the person in need. Rather he would take the hungry man to a restaurant and pay for his meal, or take the poor family to a clothing store and pay for their apparel. His friends attributed his lack of worldly possessions (and apparent unconcern) entirely to his generous instincts. He was universally recognized as incorruptible, a virtue particularly noteworthy considering the political era in which he lived.

Tall of stature and having a commanding physique, he was careless, almost slovenly in his personal appearance. He never wore a hat, rarely a coat, even in the coldest weather. His trademarks were his moustache, a pot of black coffee, and a cigar. He had a sense of humor and enjoyed teasing and playing practical jokes on his friends. His chief amusement was playing cards for stakes with his cronies, but that he played merely for the sport is evidenced by the fact that he usually lost.¹⁴

Eaton never married. He had no family in this country. Perhaps if he had, in the struggle for survival he would not have had the time or inclination so to dedicate himself to the political world. Politics was his life, and, though at various times he was a salesman of goods and services ranging from picture frames to insurance, there was little doubt where his major interest lay.

His loyal following not only loved him as an individual, but proudly and vicariously shared his associations and accomplishments; and he never let them down. In today's world of Social Security and the Welfare State, we may tend to forget the role of the politician in an immigrant neighborhood a generation ago. He would arrange for the ton of coal to heat the needy family's home, the political job for the relative, the opportunity for a son to get his education. He would be on hand at weddings, Bar Mitzvahs, and outings. He would also be on hand in times of sorrow — whether upon the death of a loved one or if a member of the family ran into difficulties with the authorities.

This was Eaton's life — a role he savored. Since 1921 Rhode Island has had some notable political figures of the Jewish faith, perhaps more cultured and accomplished. But it is doubtful whether any single person has made such an impression on Rhode Island Jews as did Eaton — largely because of the context of his times.

As the *Providence Journal* editorialized shortly after his death:¹⁶

“Who would have prophesied from its Roumanian beginnings that (Eaton's life) would close in this devoted service to the people of Rhode Island? There are thousands of native-born Rhode Islanders today who have far less information regarding its history than he possessed and far less of the real Rhode Island temper and spirit. He became, in a word, thoroughly acclimatized. He found in the public affairs of the City and State interest and inspiration for his entire energies. He was sleepless in defence of the people's rights. He united with his extraordinary aggressiveness a sincere desire that the taxpayer should receive a full equivalent for his money. He fought, sometimes against great odds, to maintain his seat in the Legislature, but he was much more than a ward leader. When the full record of his achievements is written it will be seen that the work he did for his fellow citizens was genuine and substantial. Everyone likes courage, and of this Jacob A. Eaton had an abundance. Everyone, except the treacherous and dishonest man, appreciates fidelity and honesty. For these reasons the passing of this unusual Rhode Island legislator is learned today with keen regret in both political parties and by the people of the State.”

NOTES

¹ For an interesting resume of Eaton's early days see David Adelman, “Jacob A. Eaton, Memorial Address Delivered Before the Touro Fraternal Association, March 15, 1935.”

² Providence Journal, March 23, 1921.

³ For discussion of Brayton's role in Rhode Island political history, see Lockard, *New England State Politics*, pp. 175-7 (Princeton University Press 1959).

⁴ See Rhode Island Manual 1921-1922, pp. 407-408.

⁵ Providence Journal, January 18, 1917. Eaton was Printing Commissioner while serving in the legislature. At one point, while a member of the House Finance Committee, pressure was brought upon Eaton to approve an appropriation for a substantial salary for the Clerk of the House Fisheries Committee.

In an article appearing on Page 1 of the Providence Journal of March 15, 1918, there was a discussion of a resolution to employ a certain clerk of the Fisheries Committee and to provide compensation for him. Eaton declared that a member of the House "in a drunken fit" tried to attack him. The bill had been ordered out by the Republican Steering Committee without the recommendation of the Finance Committee. Eaton opposed the bill on the floor calling it "the most useless office ever created by the Assembly."

The Journal reporter quoted Eaton's remarks thus:

"In 1907 I was made clerk . . . a resolution to pay me \$300.00 for my services though approved by the Committee on Accounts and Claims . . . was at my own request never reported to this House. I needed the money but I was ashamed to take it."

Eaton reported threats of bodily harm by a member of the legislature "and when prevented he heaped on me every low and dirty word that his vocabulary, well stocked with filthy expressions could furnish." He mentioned that threats had been brought against him to take away his job with the State Printing Commission and was quoted as follows: "If you want to abolish it you can do so. If you want to make changes in the law, you can do so. But don't threaten me with it in the expectation you can therewith force me to vote or to act as a member of this House contrary to my convictions."

⁶ Providence Journal, May 5, 1918. The Jury Commissioner was then and is now elected by the judges of the Superior Court. The law providing for this manner of appointment was passed on Eaton's behalf. (Governor Beeckman had earlier announced he would not reappoint Eaton as Printing Commissioner so long as he was a member of the legislature since this would be "dual office-holding.")

⁷ The following is a resolution that was introduced by Eaton in 1919 favoring the establishment of a Jewish homeland in Palestine and the protection of Jewish rights and liberties in the settlement of the European war. (H. 821)

"Whereas the future prosperity and peace of the world depend upon a just settlement of the European war whereby every nationality however small shall be granted the right to determine its own destiny and the opportunity of living its own life; and

"Whereas the Government of the United States is recognized as an ardent exponent of the rights of the small nation; therefore be it **RESOLVED**, that the General Assembly of the State of Rhode Island endorses the national aspirations and historic claims of the Jewish people with regard to Palestine and hopes that they be recognized at the peace conference, and that, in accordance with the British Government's declaration of November 2, 1917, there should be established such political, administrative and economic conditions in Palestine as will assure development of Palestine into a Jewish commonwealth, and that the General Assembly of Rhode Island requests the American representatives at the peace conference that they use their best endeavors to accomplish this object; and be it further Resolved, that in the opinion of the General Assembly of Rhode Island, express provisions should be made at the peace conference for securing for the Jewish people of every land a complete enjoyment of life and liberty, and the opportunities for national development, to the end that justice be

done to that people which, in the long course of history, has suffered more than any other on earth; and be it further resolved

"That a copy of these resolutions be transmitted by the Secretary of State to the President of the United States."

⁸ H. 405—1914.

⁹ The Providence Journal subsequently applauded Eaton's performance as Jury Commissioner. The following editorial appeared in the Providence Journal of June 2, 1920, "Mr. Eaton's Retirement"

"In accordance with the action of the General Assembly abolishing the office of Jury Commissioner Jacob A. Eaton retired from that position yesterday. While there was undoubtedly genuine antagonism to the Commission on the part of some senators from country towns, it is a fact known to every member of the legislature that the office was abolished at the orders of professional politicians whose one interest in the matter was the elimination of Mr. Eaton from a salaried position. The State thus loses the services of a man whose work has been of distinct value and loses also a piece of official machinery which was a great step in advance of the antiquated jury system which is once more saddled upon us. The suggestion that Mr. Eaton would have been retained but for the fact that he also holds a position as a member of the legislature is both dishonest and untrue. The office has been destroyed and his position with it because the little bosses who control the State Government were determined to punish him for his independence of them and his refusal to take their offers. Mr. Eaton's fine service to the State both as Printing Commissioner and later as Jury Commissioner has deserved a better fate than this."

¹⁰ Eaton introduced 419 measures during his ten years in the House. With the help of Miss Mabel Johnson of the Rhode Island State Library, the writer examined each of these bills and resolutions. Their variety is astounding.

¹¹ H. 508, 1921.

¹² H. 220, 1916.

¹³ In an article that appeared in the Providence Journal of October 30, 1914, the Women's Suffrage Party of Rhode Island criticized the endorsement of Eaton by the Voters League. A spokesman said that the Women's Suffrage Party was "amazed" and that Eaton was "not a fit man for the position." It noted that "a party of women were met by Mr. Eaton with marked rudeness and we are convinced that he is a stumbling block in the progress of matters in which women are interested."

"From personal interviews throughout his district, the women are convinced he outwits the progressives and plays with the Democrats quite as consistently as he does with the Republicans."

As further indication of Eaton's skill as a politician, in 1920, though a Republican, he had some Democrat friends put his name up for nomination as Representative in the Democratic caucus. He lost by only a few votes; actually protested publicly the nomination of his opponent, George Helford; and even obtained an official recount before the Board of Canvassers. (Providence Journal, October 2 and October 5, 1920).

¹⁴ See Adelman, Memorial Address, *Supra*.

¹⁵ Evening Bulletin, March 21, 1921.

ELEVENTH ANNUAL MEETING OF THE ASSOCIATION

The Eleventh Annual Meeting of the Association was held on Sunday evening, May 23, 1965, at the Rhode Island Historical Society Library. The business portion of the meeting included reports of the officers and reports of Louis I. Sweet, Chairman of the Budget Committee, and Melvin L. Zurier of the Membership Committee. Mrs. Charles Potter, Chairman of the Nominating Committee, presented the following slate of officers: President, David C. Adelman; Vice President, Beryl Segal; Secretary, Jerome B. Spunt; Treasurer, Mrs. Louis I. Sweet. The officers, as nominated, were elected.

Clifford P. Monahan brought the greetings of the Rhode Island Historical Society. Dr. Goldowsky, Editor of the *Notes*, related his plans for future publications and reported that the Association had engaged Miss Dorothy M. Abbott, a professional librarian.

Rabbi Braude introduced the speaker of the evening, William G. McLoughlin, Professor of History at Brown University, whose subject was "The Reverend Isaac Backus (1724-1806): Forgotten Hero of Religious Liberty." The meeting was followed by a coffee hour at which Mrs. Louis I. Sweet, Mrs. Seebert J. Goldowsky, and Mrs. Beryl Segal were hostesses.



FRIEND OF JUDAH TOURO

The following interesting account has been sent to us by Mrs. Jane Friedman (Mrs. Ray E. Friedman) of Pawtucket, R. I. It was written by her mother, Mrs. Oscar R. Furchgott (Née Nathalie Sachse) of Florence, South Carolina:

"My great grandfather was Joseph Bensadin, and he was Judah Touro's best friend. When the Touro Infirmary (in New Orleans) was built, he was the *first doctor* there, and Touro gave each of his (Bensadin's) daughters a house. There were three of them side by side, and in the one belonging to my grandmother, Charlotte Bensadin, my mother was born, there married, and I was born. He served in the Confederate Army during the Civil War."

NECROLOGY

ADELSON, SAMUEL, born in Russia, July 4, 1897, the son of Elix and Dora (Kusinitz) Adelson. A resident of Newport since 1905. A graduate of Rogers High School in 1917 and the Tufts University School of Medicine in 1922. A practicing physician and surgeon in Newport, he was for several years secretary of the Newport Board of Health, a former president and senior surgeon of the medical staff at Newport Hospital, a past president of the Newport County Medical Society, and president of the Rhode Island Medical Society in 1961. A past president of Congregation Jeshuat Israel and of the Newport Zionist District. A member of the School Committee of the City of Newport from 1963 until the time of his death, and a member of the commission that drew up the present City Charter for the City of Newport. Died at Newport, June 30, 1965.

BACK COVER

COVER OF THE FORTIETH ANNIVERSARY BOOKLET
OF THE CONGREGATION SONS OF ZION
SHOWING ORIGINAL APPEARANCE OF THE SYNAGOGUE

תרע"ה
1915

תרל"ה
1875

חברה בני ציון



ארמס סטריט שוהל

פראוידענס, ד. א.