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Moses Seixas House (Perry Mansion), c. 1818. From painting
by Sidney Wright. *Courtesy Newport Historical Society. See story
page 382.*

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

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NEWPORT JEWRY—WHENCE AND WHITHER?†

BY MALCOLM H. STERN*

American Jewry's civil rights march reached a high point in 1790 with the letter from George Washington to the Jewish Congregation at Newport [which was read earlier today]. However, it is seldom pointed out that most of the significant phrases in that letter were not Washington's; they were quoted from the letter the first President received, penned by the Warden or chief officer of the Congregation, Moses Seixas. Seixas was also the co-author of a letter of welcome to Washington on the same occasion from King David's Lodge of Freemasons.¹ One of the phrases which Washington reiterated from the letter of the Congregation was one in which the Jews were referred to as "Children of the stock of Abraham." This label provides the best definition of a Jew that has yet been given, for we Jews do not fit the usual human categories of race, nation, or religion, even though elements of all three terms are applicable. At this very moment the Parliament in Israel is debating the momentous question, "Who is a Jew?" Except for converts, they could find no better criterion were they to choose "children of the stock of Abraham."

Tonight, we shall use this as our starting-point for a capsule survey of Jewish history, in which we shall attempt to show that the Jews who settled in Newport and moved elsewhere, were both the products and exemplars of the long history of the Jewish people.

Most of you are familiar with the Biblical narrative of Abraham, who emerged from Ur of the Chaldees about 1800 years before the Common Era to settle in the land of Canaan, but you may be less aware of the connection between him and the first Jews who settled in Newport, Rhode Island, some 1670 years after the Common Era. Let me tell you the story!

Well known are the early chapters from the Bible: Abraham, Isaac, Jacob — the nomads; Joseph going to Egypt; the return to the

†Read at the 16th Annual Meeting of the Rhode Island Jewish Historical Association held jointly with the 6th Annual Meeting of the League of Rhode Island Historical Societies at Temple Beth El (Congregation of the Sons of Israel and David), Providence, Rhode Island, on May 3, 1970.

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Promised Land under Moses; the settlement of the land under Joshua and the Judges; the establishment of the Hebrew Kingdom under Saul, David, and Solomon. After Solomon's death, his kingdom was split; the ten northern tribes rebelling to form the independent Kingdom of Israel, and the two tribes in the immediate vicinity of Jerusalem remaining loyal to the descendants of David and Solomon as the Kingdom of Judah. In 721 B.C., the Assyrians came out of the northeast and so devastated the Kingdom of Israel that the legend arose of "the ten lost tribes." Somehow the Kingdom of Judah survived for another century and a quarter. In 597, Nebuchadnezzar of Babylon came out of the northeast and captured Judah, blinded its king as a symbol of conquest, and carried him and a large group of his leadership back to Babylonia as captives, placing a puppet king, Zedekiah, on the throne in Jerusalem. When a revolt broke out in 586, Nebuchadnezzar returned, destroyed Jerusalem and its temple and took more captives. By every parallel in human history, this should have been the end of the Jewish story, but it wasn't. Near Eastern theology decreed that a people, its deity, and its land were a unit. A conqueror usually signified to the people that his deity was stronger than theirs. In the case of the Judeans, their prophets had taught them to believe that defeat meant that their god, Jahveh (later misread Jehovah), was angry with them and using the conqueror to punish them. Sometime between the two Babylonian conquests of 597 and 586, the prophet Jeremiah, living in Jerusalem, wrote a letter to his captive brethren in Babylonia in which he urged them to settle down, marry off their children, and "seek the welfare of the city where I have sent you into exile, and pray to Jahveh (the Lord) on its behalf."² This was the prophet's answer to the question expressed in the 137th Psalm, "How can we sing Jahveh's song in a strange land?"³ With Jeremiah's letter, Judaism, the world religion, which was to sustain the Jewish people through its many crises, was born. In 538 B.C. a new conqueror, Cyrus of Persia, came out of the east, conquered Babylonia, and permitted the Jews to return and rebuild the Temple and the city of Jerusalem with its walls. In 333-332, Alexander the Great overran the Middle East, making it Greek. When he died, frustrated because "there were no more worlds to conquer", his empire was divided among his generals. Palestine fell to Ptolemy of Egypt (the ancestor of Cleopatra), but soon came under the domination of the Greek rulers of Syria, the Seleucids. One of these, Antiochus IV, attempted to introduce Greek

religion in his kingdom, polluted the Jerusalem Temple, and set up statues of Zeus. A group of Jewish zealots, led by Judah, the Maccabee (Judas Maccabeus), fought a three-year struggle. They gained Jewish independence under a nephew of Judah and his descendants, called the Hasmoneans. Unfortunately, these proved poor rulers, creating revolts from the priestly caste, and from those religious purists, some of whom founded the colony at the Dead Sea, the discovery of whose scrolls have created such a sensation in our day. The last of the Hasmoneans gave his daughter in marriage to the Idumean (or Edomite) king, Herod, who attempted to maintain his shaky throne in Jerusalem by enlarging and beautifying the Temple. When revolts still threatened, Herod invited Julius Caesar to come to his aid. Thus Judea became a Roman state; the year was 44 B.C.

Restlessness under Roman rule led not only to the birth of Christianity, but 66 years after the beginning of the Christian Era, a fresh revolt broke out, which was finally put down by Titus of Rome with the destruction of the Temple for all times. One tiny band of Jews held out for three years longer in a mountain fortress at Masada until the Romans raised a siege wall. The defenders committed suicide rather than submit to Roman slavery. In the meantime Titus had carried thousands of Jews as slaves back to Rome, where his triumphal arch at the edge of the Forum gives us the best contemporary picture of the ornaments of the Jerusalem's Temple. Today's visitors to the Colosseum will be told that it was built by the blood and sweat of 12,000 Jewish captives from Judea. This may not be accurate, but it is not impossible.

Meanwhile, those Jews who had remained in Palestine continued restive under Roman rule. Another revolt in 135 C.E. was put down by Hadrian with great cruelty, and most of the Jews were scattered abroad. Some went with the Roman legions all through the Mediterranean, over the Alps into Gaul and Germany; others fled eastward to join the Babylonian Jewish communities, where they established new centers of Jewish learning.

In the 7th century, a new star arose in the Middle East — Islam. With fire and sword, the religion of Mohammed was spread eastward to India, and westward across North Africa and up into Spain, penetrating as far as Southern France, where the onslaught was repelled. In the centuries which followed, Jews settled in the Moslem kingdoms, finding new homes in North Africa and Spain. Spain,

divided between Christian kingdoms in the north, and Moslem ones in the south, became so hospitable to Jewish thought and enterprise that a veritable Golden Age of Jewish culture existed for nearly 1000 years, as Jews brought the philosophy of Plato and Aristotle, the mathematics of Arabia, and other learning from Arab lands to the Latin-learned Christian lands emerging from the Dark Ages.

Early revolts against the Catholic Church in the 1300's, which were the first seeds of the Protestant Reformation, led to attempts in Christian Spain to suppress Judaism. Persecutions against the Jews broke out which led to the forced conversion of many. Some of these New Christians rose to positions of prominence at the royal courts. Jealousy of their influence and the fact that some New Christians were practicing their Judaism secretly, or were suspected of doing so, led to the establishment of the court of Inquisition in 1480. At the same time, Ferdinand of Aragon had married Isabella of Castile, uniting Christian Spain, and they determined to drive out the last of the Moslem rulers. Their long and costly war against Cordova led them to seek a new source of funds, and they were persuaded in 1492 — both on the grounds of religious unification and economic expediency — to expel all their Jews and to confiscate their property. The majority of the Jews fled across the border into the independent Kingdom of Portugal, where they were allowed to remain on payment of a large head tax. King Manuel, who gained the throne in 1495, decided that it would be to his advantage to retain the Jews for their business acumen, but he sought to marry a daughter of Ferdinand and Isabella, and they insisted on his expelling or converting his Jews before the match could take place. On the first day of the Jewish Passover in 1497, Manuel had his officers kidnap the Jewish children and had them forcibly baptized; most of their parents soon were forced to follow suit.

In 1575 the Dutch, under William the Silent, broke free of Spanish rule and, in establishing their Protestant Republic, opened their land to any non-Catholic. New Christians — as the descendants of Portugal's forced converts were called for 300 years after their conversion — fleeing from Portugal came to Amsterdam, threw off their Catholic exterior and re-embraced Judaism. Three congregations, later merged into one, ultimately built the handsome Portuguese Synagogue, which remains one of the sights of Amsterdam.⁴

In the 1630's the Dutch established a colony in area conquered from Portugal around Recife, Brazil. A Jewish community there

grew sufficiently so that by 1641 a rabbi was brought from Amsterdam, and two synagogues were opened. Unfortunately, the colony was short-lived. In 1649 the Portuguese, coming up the coast from Rio de Janeiro, besieged Recife, and after five years the Dutch surrendered. The Portuguese commander, recognizing the difficulty of keeping people subjugated in a colonial outpost, gave permission for those who wished to return to Holland, and most did. One boatload, containing, among others, 23 Jewish men, women, and children, was shipwrecked on one of the Spanish islands of the Caribbean (probably Jamaica), found their way to Cape St. Anthony in Cuba, where they were picked up by a French frigate, bound for French Canada. The captain of the frigate agreed, for a price, to take these refugees to the Dutch port of New Amsterdam, and thus the first Jewish settlement in North America took place — on September 6 or 7, 1654.⁵

In the meantime, reports of advantageous life in the Caribbean had led Jews and others from Holland to find their way to the newly formed British and Dutch West Indies, where they were joined by other refugees from Dutch Brazil. Jewish communities, of which varying traces survive, were established in Barbados, Curaçao, Nevis, St. Eustatia, St. Maarten, Jamaica, and — a bit later — in St. Croix and St. Thomas.

Thus it was that we find, in 1677, two Jewish merchants from Barbados, Moses Pacheco and Mordecai Campanal, having discovered the attractions of Newport as a place of settlement, purchased from Nathaniel Dickins a lot 30 x 30 feet for a burial place — the customary first formal act of every colonial Jewish settlement.⁶ Moses Pacheco was an active member of the New Christian Portuguese community which had settled in Hamburg, Germany. He was President of its congregation in 1654, and still residing there in 1660, but two years later he was granted endenization in Barbados. The increasing levies on sugar — Barbados' chief export — led him and some of the other Jewish settlers to seek new sites for trade, and he chose Newport. He died in 1688 while on a visit to Hamburg, leaving property in Newport as attested by his administrator, the subsequent Governor of Rhode Island, Caleb Carr.⁷

The year after the cemetery purchase, Mordecai Campanal (the name appears as Campanell and Campernell) returned to Barbados and persuaded other Jews to join him in Newport. Campanal left

Barbados for New England in the Ketch *Swallow* on 1 April 1679. Eleven days later, he was followed by Abraham Burgos in the Ketch *William and John*.⁸ We know the names of some others from the fact that six years later, in 1685, Major William Dyer, the unpopular surveyor-general of customs for the Crown, brought some of them into court for violation of the Navigation Acts of 1660. In addition to Campanal and Burgos, they were: Rachel, widow of Simon Mendes, Saul Brown, Aaron Verse, and more Campanals — David, Daniel, and Abraham. Dyer failed to appear for the prosecution, so the court charged him with the cost and exonerated the Jews.⁹ Abraham Burgos eventually moved to New York, where he died in modest circumstances in 1732 at the age of 107.¹⁰ The Campanals seem to have married Christian girls, and their offspring scattered through New England, anglicizing their name to Campbell.¹¹ Saul Brown moved to New York, and we shall say a bit more about him below. His departure seems to have brought to an end the first chapter of Newport Jewish history.

Saul Brown became the earliest known example of an American Jew changing his name. He was born into a family of Spanish origin named Pardo, which translates "gray." His grandfather, a native of Salonica, Greece, had been a rabbi in Amsterdam, as was our Saul's father. One of Saul's brothers was successively rabbi in Amsterdam and London, and another served in Rotterdam, Amsterdam, Curaçao, and Jamaica. In our Freudian age, one might guess that Saul rejected his family by both changing and mistranslating its distinguished name. He, however, became the first in a line of Jewish communal functionaries whom Newport exported to the various pioneer American Jewish Communities. He became the part-time minister of New York's congregation.¹² In colonial America, a rabbi, whose prime function before the 19th century was to interpret the ancient rabbinic laws and train a new generation of rabbis, was a luxury which the tiny communities here could ill afford. Colonial Jewry used a variety of laymen to chant the prayers in Hebrew, circumcise the male infants in the traditional manner, slaughter the meat in the approved kosher way, maintain the ritual appurtenances of the early synagogue, and educate the children in Hebrew lore.

The second chapter of Newport Jewish history begins in the 1740's and 1750's, when the arrival of new Jewish settlers and the growth of Newport's commerce led to the building of the handsome synagogue in 1762 — the oldest synagogue building still standing in

North America. The Newport Jewish community was never large. Rev. Ezra Stiles, whose copious diaries have long been our chief source for Newport Jewish history, counted 15 Jewish families in 1760 totalling 58 souls.¹⁵ By the census of 1774¹⁴ they had reached 121, but the British occupation in 1776 scattered many of them, although strong ties with England made a number of the Jews Tory sympathizers. When the patriots recaptured the town, the Tories were forced to flee, leading to further decimation of the Jewish community.

In its heyday of the 1760's and 1770's, Newport Jewry played host to at least six visiting rabbis.¹⁵ In most cases they came as collectors for rabbinical academies in Europe and the Holy Land, and were birds of passage. One of these was Rabbi Haim Isaac Carigal (1732-1777), a man of great personal charm as well as learning. A native of Hebron in Palestine, he embarked, at the age of 20, on a fund-raising mission which carried him through Europe to the West Indies and back, and ultimately, in 1773, to Newport where he remained long enough to establish a warm friendship with Ezra Stiles, who was an avid student of Hebrew of which he probably knew more than any of the permanent Jewish residents of Newport. The two divines carried on a lively correspondence in that language, and after Carigal's death in Barbados at age 45, Stiles — then President of Yale University — asked Aaron Lopez, the leading Jewish merchant of Newport, to have a portrait painted of the rabbi, which is one of Yale's treasured possessions.¹⁶

Another friend of Carigal's was Dutch-born Isaac Touro (1738-1783), who functioned as Hazzan [Cantor] or Minister for the newly-built synagogue in Newport. When the British left Newport in 1778, Touro's Tory inclinations led him to New York where he functioned for the congregation there, many of whose members had fled before the British occupation. He moved to Jamaica where he died suddenly, leaving his wife to rear three young children. Fortunately, her brother, Moses Michael Hays (1739-1805), a sometime resident of Newport, had established himself in Boston and was prospering, and the young widow added her three children to his seven.¹⁷ Her two sons, Abraham and Judah Touro, became successful merchants, Abraham in Massachusetts, and Judah in New Orleans. When Abraham died in 1822, he left the sum of ten thousand dollars to the State of Rhode Island for the maintenance of the Newport Synagogue.¹⁸

Judah, surviving till 1854, emulated his brother and left one of the most charitable wills in American history, remembering every Jewish organization and institution known to him, as well as a number of non-Jewish ones. He also left \$10,000 to endow the salary of a Minister for the Newport congregation (at a time when it had no members), as well as care for the cemetery.¹⁹ As a consequence of these bequests, the synagogue, cemetery, and street bear the family name.

Business failures probably outnumbered successes in colonial times. The Jewish community had a way of taking care of a bankrupt member if he brought the characteristic Hebrew education of the Northern European Jewish boy. He became the sexton of the synagogue, a ritual post requiring some knowledge of traditions. Such an individual was Myer, son of Benjamin, known in Newport as Myer Benjamin or Benjamin Myers (1733-1776). Myer came from Hungary with his Austrian-born wife, Rachel. They settled in Newport about 1761, where Myer became steward of Newport's Jewish social club. This dining and card playing club, organized 16 December 1761, had nine founders. They met every Wednesday night, and their rules were firm; e.g. discussion of synagogue affairs was taboo, stakes at any game were limited to 20 shillings. Violators were fined four bottles of good wine for the benefit of the club. This set of by-laws signed by the founders is all that we know of the club, but its hapless steward, Myer Benjamin, went bankrupt in his business affairs in 1764, and the community came to his rescue by appointing him sexton and kosher butcher for the community, a post he held until his early death in 1776, leaving his wife with nine young children. The youngest of these, Mordecai Myers, not yet six months old, later moved to New York, became a soldier in the War of 1812, rising to the rank of Major, and ultimately settled in Schenectady, where, at the age of 75, he was elected mayor for three years.²⁰

The one ritual functionary missing from Newport in the early years of this second period of Jewish history was the *mohel* or ritual circumciser. For a number of years, Abraham I. Abrahams of New York was summoned when the need arose. Jewish tradition requires that male infants be circumcised on the eighth day. Abrahams, who had to earn his livelihood as a merchant, could not always get away. Our first knowledge of his Newport service dates to 1756, when he received an invitation from Aaron Lopez to officiate for Lopez' son.

Seven months were to pass before Abrahams reached Newport, but he performed the rite for Joseph son of Aaron Lopez, as well as for another Aaron Lopez, son of Moses. The two fathers were half-brothers, and both were refugees from the Inquisition in Portugal, where they had lived as Catholics until they escaped to the freedom of America. Moses, born Jose Lopez, had arrived in New York as early as 1727, where he embraced Judaism. His half-brother, Duarte, arrived some years later, and took upon himself his ancestral faith with the name, Aaron. He became the leading Jewish merchant-shipper of eighteenth century Newport. On 11 July 1767, they welcomed from Portugal a brother of Moses Lopez, named Michael, and his three sons, Duarte, Jose, and Joao. Once more, Mohel Abrahams came from New York, and at Tiverton performed the ancient rite on the father, age 56, and the three sons, 28, 24, and 17, renaming them Abraham, Moses, Samuel, and Jacob.²¹

Newport did eventually acquire a Mohel — in 1772. He was none other than Moses Seixas, the man who was later to pen the letter to George Washington. He took a correspondence course in this delicate surgery from Abrahams. The American Jewish Historical Society at Waltham, Massachusetts has Abrahams' lengthy letter to the 28-year-old Seixas, describing each step of the procedure. Also preserved are Seixas' implements, in silver, made for him by an old family friend, Myer Myers, New York's outstanding Jewish silversmith.²²

Moses Seixas' grandfather had been born in Portugal with the baptismal name, Miguel Pacheco da Silva. He and his wife, Abigail, escaped to London, reverted to their ancestral faith, and like dozens of other refugees from Portugal, had themselves remarried in the London synagogue, where they adopted as their family name, Mendes Seixas. Their son Isaac, born in Lisbon in 1709, came to New York in 1738, where he met and married Rachel Levy, despite opposition from both families, probably due to the fact that he was of Spanish-Portuguese origin and she of German. The Portuguese Jews considered themselves culturally and socially superior to the more ghettoized German Jews. The Germans, who were extremely Orthodox in their ritual practice, considered the ex-Catholic Portuguese impure in their Judaism. Isaac and Rachel moved to Newport before 1748, and remained until the British took Newport.²³ They were the progenitors of a large family, including the above-mentioned Moses, who

became first Grand Master of King David Masonic Lodge, and in 1795 helped establish the Bank of Rhode Island in the house, later owned by Oliver Hazard Perry, where he served as cashier until his death in 1809.²⁴

His brother, Gershom Mendes Seixas (1745-1816), became the first American-born Jewish minister, and one of the earliest to earn his livelihood totally as a religious functionary. We know nothing of Gershom's training as a reader or minister [Hebrew *Hazzan*], but he must have sat at the feet of Rev. Isaac Touro in his youth, and when Gershom moved to New York — probably to assist the family trade or to be apprenticed there — he may have studied with the Minister of the New York Congregation, Rev. Joseph Jessurun Pinto. When Pinto left for Europe in 1765, his post was filled unsatisfactorily for three years, at which point young Gershom, age 23, presented himself to the trustees of the synagogue as a candidate, and was elected unanimously. He served until the British occupied New York in 1776, at which point he and some of his members fled to Connecticut, carrying with them the Pentateuchal scrolls and other movable appurtenances of the synagogue. In 1780, with the British evacuation of Philadelphia, he joined the growing Jewish community in the colonial capital, and became their spiritual leader at Philadelphia's Congregation Mikveh Israel. After the War Seixas was recalled to New York by his returning flock, and he continued to serve Congregation Shearith Israel of New York until his death in 1816.²⁵

Seixas was only one of many Newport exports to the wider American Jewish scene. Indeed, a walk through the Touro cemetery, surveying the epitaphs, will show how widespread the Jews of Newport became. There is a monument to Rev. Isaac Touro, whose remains lie 2000 miles away in Kingston, Jamaica. But his wife is buried there, along with her brother, Moses Michael Hays, and his wife Rachel, all of whom died in Boston. Several of the Hays children are there, including two maiden daughters who died in Richmond, Virginia. The philanthropic Touro brothers, Abraham, who died in Medford, Massachusetts, and Judah, who died in New Orleans, lie near their mother. Many of the Lopez family are there, along with their relatives, the Rivera family.²⁶ Jacob Rodrigues Rivera and his son-in-law, Aaron Lopez, became pioneers in the manufacture of spermaceti candles, a by-product of the whaling industry; and they, together with the noted Brown family of Providence, were prime

movers for the creation of The United Company of Spermaceti Candles, one of America's first monopoly trusts.²⁷

One cemetery plot is devoted to the Levy family, consisting of two brothers, Benjamin and Moses, originally from England, who became import-export merchants in Newport.²⁸ Benjamin's grandson and namesake became an important printer and publisher in New Orleans.²⁹ A great-grandson, Adolphus S. Solomons, resided in Washington and helped Clara Barton establish the American Red Cross.³⁰

Myer Benjamin, the sexton, has a monument with the wrong date in Hebrew inscribed on it. His oldest son, Benjamin Myers, ventured as far as Nashville, Tennessee, in 1795, but lived most of his life in Richmond and New York.³¹

Mrs. Phila Elcan, who died in Newport, was the wealthy widow of Marcus Elcan, a founder and first president of Congregation Beth Shalome, established in Richmond, Virginia, in 1789. When he died, in 1808, Marcus left an elaborate library, attesting to his broad culture.³²

Although most of the families we have mentioned were of Spanish-Portuguese, or so-called Sephardic origin, about half of Newport's 18th century Jews were of German-Polish, or Ashkenazic origin. Isaac Polok, who came from Surinam, Dutch Guiana, and the similarly named Polock family, have names that indicate Polish birth or antecedents. One of the Polock girls, Judith, married Philip Minis of Savannah, remembered as the first white child conceived in Georgia. He was born July 11, 1734, exactly one year to the day after the arrival of his parents with a boatload of 41 Jews sent by the Jewish community of London to help populate Oglethorpe's colony.³³

The commonest Jewish family name in colonial America was Hart, but there was no common relationship among them. Newport had between 1758 and 1775 the following Harts: Issachar, Naphtali, Sr. and Jr., Isaac, Jacob, and Nathan. Among Ashkenazic Jews of Europe, family names were uncommon until 1808, when Napoleon required the Jews of his empire to register and take family names. They were known simply by their patronymics; e.g. Isaac ben or bar [meaning *son of*] Jacob.³⁴ In Chapter 49 of Genesis, the patriarch Jacob blesses each of his sons, comparing them to something in nature. Naphtali is spoken of as resembling a young deer or hart.³⁵ In the 18th century those whose fathers were named Naphtali became Hart when they arrived in lands of freedom and had to take family names.

The largest number of graves in Touro Cemetery belong to members of the Lopez family. Among them lies Moses Lopez, who at 28 was circumcised with his father and brothers. If the circumcision record is correct, he was 91 when he passed away in New York, and not 86 as his epitaph records. In 1822, eight years before his death, Moses joined other relatives who had left Newport for New York, thereby bringing an end to the second chapter of Newport's history.³⁶ However, the town remained such a magnet that 9 of the 38 legible epitaphs belong to those who died after the Jewish community had disappeared from Newport.

The synagogue was closed; its key entrusted to members of the Gould family, and its appurtenances and rights of ownership given in trust to New York's Congregation Shearith Israel. Through the next sixty years, summer visitors occasionally secured permission to open the synagogue for worship.

In 1881 a group of Jews residing in Fall River, Massachusetts joined with some newcomers to Newport to petition the City Council of Newport for permission to hold New Year and Atonement Day services in the synagogue. They were referred to the New York Congregation, which ruled that the services could be held provided the Sephardic ritual was used. Rev. Henry S. Morais, who later functioned as resident rabbi of the Newport congregation, was sent to conduct the worship. The worshippers [among whom was a great-grandfather of mine] were not too happy with the service. The majority of them came from the Prussian province of Posen, territory annexed by Prussia from Poland in the partitions of the 1790's. They were accustomed to the Polish forms of Jewish worship. Other Jews were arriving from the old Russian empire, in what became the largest migration of European Jews to America. They were continually in conflict with Congregation Shearith Israel of New York over that congregation's legal insistence that the Sephardic rite be maintained in the synagogue. Thus the third chapter of Newport Jewish history was born in controversy, but, since 1883, the synagogue walls have again echoed to the sound of worshippers repeating the prayers of our faith. The third chapter is still being written, so I shall leave it to other historians to record.³⁷

The story of Newport's Jews truly reflects the historic name of their congregation, "Yeshuat Israel" — the Salvation of Israel.

NOTES

¹Schappes, Morris U. *A Documentary History of the Jews in the United States, 1654-1875*. New York, 1950, p. 79ff.

²Jeremiah 29:1-7.

³Psalms 137:4.

⁴For a survey of Jewish history see:

Graetz, H. *History of the Jews*. 6 vols. Philadelphia, 1895.

Crayzel, Solomon. *A History of the Jews*. Philadelphia, 1947.

Margolis, Max L., and Alexander Marx. *A History of the Jewish People*. Philadelphia, 1927.

Sachar, Abram Leon. *History of the Jews*. New York, 1929.

Less authentic, but delightful reading are:

Browne, Lewis. *Stranger than Fiction*. New York, 1932.

Dimont, Max. *Jews, God, and History*. New York, 1962.

⁵Wiznitzer, Arnold. "The Exodus from Brazil and Arrival in New Amsterdam of the Jewish Pilgrim Fathers, 1654." [*Publications of the American Jewish Historical Society* (=PAJHS), vol. XLIV, no. 2 (Dec. 1954), p. 80ff.]

⁶PAJHS, vol. XXVII (1920), p. 175 contains a facsimile of the deed for the cemetery.

⁷Samuel, Wilfrid S. "A Review of the Jewish Colonists in Barbados in the Year 1680." *Transactions of the Jewish Historical Society of England*, vol. XIII (1936), p. 26.

⁸Hotten, John Camden. *The Original Lists of Persons of Quality . . . who went from Great Britain to the American Plantations, 1600-1700*. London & New York, 1874, p. 351ff.

⁹PAJHS, *loc. cit.*; Goodman, Abram Vossen. *American Overture*. Philadelphia, 1947, p. 40ff.

¹⁰Pooi, David de Sola. *Portraits Etched in Stone . . .* (=Portraits), New York, 1952, p. 207f.

¹¹Freedman, Lee M. *Jewish Pioneers and Patriots*. Philadelphia, 1942, p. 207ff.

¹²Pooi, David de Sola and Tamar de Sola Pool. *An Old Faith in the New World*. New York, 1955, p. 159f.

¹³PAJHS, vol. 8 (1900), p. 123f.

¹⁴Photocopy acquired from the American Jewish Archives.

¹⁵Goodman, *op. cit.*, p. 49.

¹⁶Emmanuel, Isaac S. *Precious Stones of the Jews of Curaçao . . .* New York, 1957, p. 480ff.; Marcus, Jacob Radex. *Early American Jewry*. Philadelphia, 1951, vol. I, p. 193f.

¹⁷Marcus, *loc. cit.*

¹⁸Blau, Joseph L., and Salo W. Baron. *The Jews of the United States, 1790-1840; A Documentary History*. New York, London, and Philadelphia, 1963, vol. III, p. 832f.

¹⁹Schappes, *op. cit.*, p. 333ff.

²⁰Stern, Malcolm H. "Myer Benjamin and his Descendants". [*Rhode Island Jewish Historical Notes*, vol. 5 (Nov. 1963), No. 2, p. 133ff.]

²¹Marcus, *op. cit.*, p. 81f.; *PAJHS*, vol. XXVII, p. 153.

²²Zimmerman, Frank. "A Letter and Memorandum on Ritual Circumcision, 1772." [*PAJHS*, vol. XLIV (Sep. 1954) No. 1, p. 58f.]

²³Marcus, *op. cit.*, p. 156ff.; *Portraits*, p. 344ff.

²⁴Postal, Bernard, and Lionel Koppman. *A Jewish Tourist's Guide to the U.S.* Philadelphia, 1954, p. 568.

²⁵*Portraits, loc. cit.*

²⁶*PAJHS*, vol. XXVII, p. 191ff.

²⁷Marcus, *op. cit.*, p. 131ff.

²⁸Hershkowitz, Leo. *Wills of Early New York Jews*. New York, 1967, p. 196ff.

²⁹Korn, Bertram Wallace. *Benjamin Levy . . .* Portland, Me., 1961.

³⁰Goodman, Abram Vossen. "Adolphus S. Solomons and Clara Barton . . ." [*American Jewish Historical Quarterly*, vol. LIX (March, 1970), no. 3, p. 331ff.]

³¹Stern, *op. cit.*, p. 136.

³²Ezekiel, Herbert T., and Gaston Lichtenstein. *The History of the Jews of Richmond . . .* Richmond, Va., 1917, passim.

³³Stern, Malcolm H. "The Sheftall Diaries: Vital Records of Savannah Jewry (1733-1808)." [*American Jewish Historical Quarterly*, vol. LIV (March, 1965), no. 3, pp. 247, 250.]

³⁴*The Universal Jewish Encyclopedia*. New York, 1939-1943, vol. V, p. 90f.: "Names of the Jews."

³⁵*Genesis 49: 21.*

³⁶*PAJHS*, vol. XXVII, p. 424.

³⁷Gutstein, Morris A. *To Bigotry No Sanction*. New York, 1958, passim.

A DISTINCT PEOPLE

BY ABRAM VOSSEN GOODMAN

I want to express my appreciation for the privilege of standing in "the consecrated spot," to use the words of Emma Lazarus. We do honor to the men of long ago who dedicated this sanctuary to the God who had summoned Abram to leave his family and his father's house in Haran, the same God who journeyed with the wanderers of Colonial days across the Atlantic to find their new congregation on the shores of Narragansett Bay. How fitting is the passage from yesterday's Torah Sidra:

"זוֹפַרְתָּ אֶת כָּל הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ אֱלֹהֶיךָ:"

"Remember the long way that the Lord your God has made you travel."—Deut. 8:2

For the American Jew of the twentieth century, this synagogue is an inspiration. Like the bush of Horeb it has been a beacon for our community of six million, and its flame has not been consumed. And so Jews — and non-Jews also — have journeyed as pilgrims from Bangor and from Honolulu to do reverence to God in this holy place which has watched more than two centuries slowly unfold.

My parents saw to it that I visit the Touro Synagogue at the age of ten. Before undertaking the day's journey from Boston in our Chalmers, I copied from a neighbor's *Automobile Blue Book* such directions as "turn right at the horse trough in the village square," and I listened with rapt attention as my mother read to my sister and me the poem by Longfellow on "The Jewish Cemetery in Newport."

The day came when I concluded that my own children were ready to come to this shrine that is so Jewish and so American. But this time we had to drive not from Boston but from distant Davenport, Iowa.

Today I want to pay tribute to the builders of the synagogue. They were not mere fugitives who sought safety and security in a friendly land. They were men of courage who had suffered from the blind-

*Read at the Touro Synagogue, Newport, Rhode Island, August 23, 1970 as part of the annual George Washington Letter Ceremonies, under the auspices of the Society of Friends of Touro Synagogue, which on this occasion met jointly with the American Jewish Historical Society. Doctor Goodman is President of the American Jewish Historical Society and Rabbi Emeritus of Temple Sinai of Long Island, Lawrence, New York.

ness of bigotry overseas and who continued to fight discrimination and injustice in the fair town of Newport. It is a tale that has been soft pedalled through the years. But in justice to our coreligionists who risked so much as Jews to attain the full status of citizenship here in America, we, their beneficiaries, enjoying the rights that they won, owe it to them to understand and to make known the hardships they endured.

“How came they here?” inquired the poet Longfellow. Men like the Riveras and the Lopezes had their origin in Portugal where they were Jews in private and Catholics in public. The flames of the *autos-da-fé* were never far away, for the agents of the Inquisition were anxious to ferret out all heretics — that is, secret Jews. What is more, the Marranos longed to proclaim what they whispered *sotto voce*, their bond with God and with Israel. Newport, in far away America, was a busy maritime center with connections that extended to Europe, Africa, and the Caribbean. Hither these Jews turned their steps. And here they took Hebrew names, acknowledged their faith, and underwent the corrective covenant of milah.*

It has often been said that the tradition of Roger Williams drew them, Ashkenazim and Sephardim alike, to Newport. This is a mistake. Williams was far in advance of his generation, as Vernon Parrington indicated, but he was the founder of Providence and not Newport. William Coddington, a different type of individualist, was the guiding spirit of the island community. Newport was not Providence, let us remember, and Newport was not tolerant. Even when the two were joined in a sort of marriage under a single government, there were until 1900 two capitals to make clear the dichotomy of the smallest state in the Union. And here, in the spirit of the Torah text, the Jews travelled their long way to emancipation with God's help.

Doctor Jacob Marcus in his work, *Early American Jewry*, reminds us that the charter for the province granted by Charles II in 1663, just one hundred years before the synagogue was dedicated, guaranteed the settlers “liberty in the true Christian faith and worship of God.” The words of the charter came back to haunt the Jewish residents at the very time they erected their “Edifice the most perfect of the Temple kind perhaps in America,” as the *Newport Mercury* then described it.

*Circumcision.

The discovery of Jewish liabilities and disabilities was the unhappy lot of Aaron Lopez in 1761. Lopez, sometime of Lisbon, became the renowned merchant prince of Newport. He was described by Ezra Stiles, the local Congregationalist minister, who later became president of Yale, as "the most universally beloved . . . of any man I ever knew. His Beneficence . . . to all the World is at most without a Parallel." This was the man to suffer humiliation and outrage at the hands of the authorities here when he sought to become a British subject in accordance with an act of Parliament.

In 1740 Parliament had provided for the naturalization of Protestants and Jews in the colonies. Protestants were obliged to take two steps from which Jews were exempt: to receive the sacrament of the Lord's Supper in one of their churches (thus excluding Catholics) and to swear "upon the true Faith of a Christian." Jews, valuable economic assets overseas, were naturalized by a simpler ritual in the various colonies in the West Indies and on the mainland, Rhode Island included.

Yet when Lopez applied, the authorities disregarded the law and rejected the petition. Ezra Stiles must have got wind of their decision, for he was in attendance that day. He told how a burglar and a Negro arsonist were sentenced to be hanged, and how a perjurer was condemned to the pillory. Then, he reported, Lopez was called to hear his "almost equally mortifying sentence and judg^t."

The court's verdict gave a clear explanation for its conclusion. It recalled the Charter of 1663, and stated that the settlement was established for the purpose of promoting Christianity, and that the Charter barred non-Christians from being "admitted free in this colony."

Lopez may have been taken aback, but he had been hardened in the school of persecution in Portugal. And he was determined to win his right to citizenship, if not in Rhode Island, at least in Massachusetts. He took up residence in Swansea across the border and was properly naturalized by the Superior Court in Taunton on October 12, 1762. The Massachusetts which had driven Roger Williams into the wilderness was the same government that accepted Aaron Lopez, rejected by Rhode Island.

The Jews of Newport were unhappy that they labored under civil disabilities, but they were not silent. They resented the situation.

existing: though they fulfilled all other requirements for the franchise, the fact that they worshipped in their lovely synagogue instead of a Protestant church was reason enough to prevent them from casting votes as their neighbors did. We know how Moses M. Hays spoke out in 1776.

Hays belonged to the non-Sephardic element in the congregation, but the good will existing between the two groups belied the traditional legend of Ashkenazic-Portuguese hostility. As a matter of fact, his brother-in-law was the hazzan, Isaac Touro. At the time of the Revolution, Hays was a shopkeeper dealing in general merchandise.

For some reason he was suspected of Tory sympathies. These he stoutly denied. To prove his loyalty to the Patriot cause, he was commanded to take a test oath, identifying himself with the newborn United States. He was, he insisted, "warmly and zealously attached to the rights and liberties of the colonies." At the same time he would not submit to the humiliating oath while he was denied his civil rights. "I am an Israelite," he declared, "and I am not allowed the liberty of a vote, or voice in common with the rest of the voters, though consistent with the Constitution."

As I pointed out in my book on Jewish rights in Colonial times, *American Overture: The Jews of Rhode Island*

might enjoy equal economic opportunity and freedom of worship without the necessity of supporting a state church by their taxes: but they were second class citizens who could not vote or hold office, whose rights might be further abridged at the whim of Court or Assembly.

This same resentment appears in the letter dispatched to George Washington by the Newport Congregation on the occasion of his visit in August, 1790. The author of this impressive historic paper, as you well know, was Moses Seixas, a merchant, who was warden of the Congregation and brother of Gershom Mendes Seixas, the Minister of Shearith Israel Congregation in New York. Washington's visit came less than three months after the state convention had ratified the Federal Constitution by the close vote of 34 to 32. The address radiates the pleasure of the Jewish community that they were now under the protection of a national government which made complete emancipation possible.

Deprived as we have hitherto been of the invaluable rights of free citizens, he wrote, [please give weight to this phrase]

we now . . . behold a Government . . . which to bigotry gives no sanction, to persecution no assistance — but generously affording to All liberty of conscience and immunities of citizenship — deeming everyone, of whatever nation, tongue, or language equal parts of the great governmental machine.

It is to Washington's credit that he recognized the epigrammatic quality of the phrase he borrowed in his reply. Unfortunately, the credit of authorship has been transferred to him and denied to Seixas. Monuments to Washington are universal, but where is the tablet honoring Seixas for his contribution to the American tradition of religious freedom?

Today we mark another year in the saga of the old synagogue. We recall its early days when the Jewish community combed the seven seas in commerce and travelled the long road to liberty at home. We remember the later time when the congregation scattered to New York and New Orleans and other faraway places when the synagogue was closed. We thrill to the sound of Hebrew accents here on the Sabbath, once more reciting the message of the Torah to a new age. And we delight in the fact that the equality for which its builders contended is enjoyed by this generation as dramatized in the person of the Governor of Rhode Island in the year 1970 — the Honorable Frank Licht. And in Newport itself, a Jew, Fred Aloffson, is mayor.

When Ezra Stiles heard the verdict of the court against Aaron Lopez, he wrote:

I remark that Providence seems to make every Thing to work for Mortification to the Jews and to prevent their incorporating into any Nation; that thus they may continue a distinct people.

He was right only in part. The Jews have continued to be a distinct people, to be sure. At the same time they have been incorporated as part of the brick and mortar of the fabric which has made America great. If you doubt me, look around you at the State of Rhode Island, at the composition of the United States that we honor and we love.

JEWISH MERCHANTS OF NEWPORT IN
PRE-REVOLUTIONARY DAYS

BY JACOB MARK JACOBSON

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REPORT

JEWISH MERCHANTS OF NEWPORT IN
PRE-REVOLUTIONARY DAYS

FOREWORD

The research was carried on primarily in Rhode Island, both in Providence and in Newport. In addition, documents possessed by the American Jewish Historical Society were examined. The study was conducted under the immediate supervision and direction of Mrs. Wessel, to whom the writer is indebted for her many suggestions as to sources of material and methods of procedure. Mr. Max J. Kohler and Mr. Leon Huhner, both of the American Jewish Historical Society, have been kind with their advice and information. The librarians of the Rhode Island Historical Society and of the Newport Historical Society permitted the writer great freedom among their colonial documents. This enabled him to unearth papers that he might never have discovered otherwise. For this aid and for their patient assistance the writer thanks them. Several valuable references had been indicated by Professor Verner Crane to Mrs. Wessel who in turn made them available to the writer.

In writing the report the writer did not attempt to present finished conclusions, but rather to outline facts, findings, documents, and sources of material. The brief sketch on pre-Revolutionary Newport Jewish merchants is designed to guide the reader through the documentary summaries which assume the major portion of the report and also to form a possible basis for expanded articles on Jewish commercial life.

J. MARK JACOBSON

Brown University
Providence, R. I.
September 16, 1927

JEWISH MERCHANTS OF NEWPORT OF PRE-REVOLUTIONARY DAYS

In presenting this information concerning pre-revolutionary Jewish commercial activities in Newport I am limiting myself primarily to a consideration of facts not previously published. Thus much material that can be found in the publications of the American Jewish Historical Society and in the general histories of Rhode Island and of the Jews in America has not been repeated. The bibliography attached hereto will give an evaluation of the original sources of material used by the writer; this bibliography will thus indicate what Jewish materials are available in Rhode Island. The writer has examined not only letters and papers of the Jewish merchants themselves, but has also read the papers of other important colonial merchants of Newport and Providence, R. I., and has found there materials of a Jewish nature not previously noted in other studies. The important letters, agreements, etc., found therein have been copied or their contents noted.

The most prominent of Jewish merchants was Aaron Lopez. His commercial activities carried his ships along the New England coast, to New York and the Southern colonies, into the Caribbean and the West Indies, over to England and Ireland, and across to the Netherlands and the Iberian Peninsula. A picture of his trade—his correspondents, markets, commodities—can be secured by an examination together of the attached list of Lopez commercial letters and bills of lading. The principal letters received by Lopez from merchants and his agents have been grouped by the writer according to geographic origin and arranged chronologically. The bills of lading mentioned were found mainly in the Shipping Book of Aaron Lopez for the dates of 1771 to 1773. This book contains copies of his bills of lading and

shows his foreign transactions for a period of a year and a half. From Henry Lloyd, his Boston agent, and from Joseph Rotch & Son of Bedford in Dartmouth (now New Bedford, Mass.) Lopez received his shipments of whale head-matter from which he produced spermaceti candles for which Newport was then noted. His trade with Providence, which consisted largely in supplying that community with imports and in securing from there such products as New England rum for export purposes, was carried on with several firms as Paul Tew, Samuel Nightingale, Daniel Tillinghast, Joseph and William Russell, and Cooke and Allen. His trade with New York was wide and varied. While Lopez himself was a large importer, nevertheless he procured many of his European products through that port, particularly from the firm of Levy and Marache (later Solomon Marache). On the other hand, he frequently supplied New York merchants with his imports, as Mercer and Ramsey, and James Jauncey. Lopez carried on a heavy trade with the Southern colonies, particularly with the firms of Nathaniel Russel of Charlestown, S. C., Joshua Hart of that same city, and Josiah Hewes of Philadelphia. His trade with the West Indies formed an important link in his general trade. To his agents there, mainly Benjamin Wright and Abraham Pereira Mendes, he sent lumber, barrel materials, fish, spermaceti; from there he received in Newport molasses to make New England rum, which he then sent to the coast of Africa in exchange for slaves; these slaves his captains carried back to Jamaica and other West Indian Islands to work the sugar plantations, the products of which he then sent to England, Amsterdam, and Spain. At the Bay of Honduras, under the direction of captains John Newdigate and William Bourke, Lopez for a time secured large quantities of mahogany and logwood, which were made into furniture in Rhode Island. While at Gaspee Lopez supplied Felix O'Hara with supplies and received in return fish. A large part of his trade was carried on with the British Isles. Here he sent lumber and West Indian sugar and secured in return English dry goods, steel ware, and East Indian products. Moreover, with Hayley & Hopkins of London Lopez placed most of his ship insurance and carried on as well his London trade in the 1770's. Beginning at about 1770 and increasing at a rapid pace as the Revolution broke out, Lopez carried on commerce with the continent of Europe, particularly with Amsterdam and Spanish ports, sending there spermaceti, lumber, and corn.

The principal items in Lopez's exports include: spermaceti, fish, white and red oak lumber, barrel staves and headings, pine lumber, mahogany,

bricks, rum, sheep, geese, flour, turkeys, cheese, molasses, and oil. The quantity and destination of these products can be secured by examining the copies of his bills of lading. His imports the writer has not examined in detail. However, the nature of these can be secured from an examination of his exports, since those of his exports, such as whale head-matter for oil, sugar, molasses, etc., were not products of Rhode Island. His imports can also be noted to a certain degree in the few advertisements of his that were printed in the *Newport Mercury*, excerpts of which are here attached. These include all varieties of English dry goods, India goods, looking-glasses, cutlery, earthen ware.

The excerpts from the many Lopez agreements show how he secured many of his products. He would contract with fishing vessels to supply them with their provisions and to secure in return a fixed percentage of the catch. The same method was used in whaling. Lopez made countless contracts with lumbermen, ship builders, hunters, etc., for their products.

The writer endeavored to ascertain the number and names of Lopez's ships. Such he found to be impossible since his ships changed hands too frequently. Thus Lopez would send a ship-load of products to Bristol or London and instruct his captain or Hayley & Hopkins or Henry Cruger, Jr., to dispose of the ship. However, in his *Sailors' Book* for the years 1767 to 1769 the writer did check up 24 ships that remained in his possession for the entire period. These were:

Brig Industry	Ship America
Ship Pitt	Brig Sally
Ship Cleopatra	Sloop Greyhound
Schooner Eleanor	Brig Hannah
Brig Africa	Brig Diana
Sloop Priscilla	Ship Jacob
Brig Charlotte	Schooner Betsey Ann
Sloop Abigail	Schooner Ranger
Brig Hope	Sloop Mary
Sloop Rhoda	Sloop George
Sloop Thresher	Sloop Fanny
Sloop Tamar	Ship Aaron

In addition to these ships, according to his *Sailors' Book*, Lopez possessed a few others which he disposed of before the end of this two year period. Besides his own ships Lopez frequently chartered vessels from others and also carried goods in the bottoms of other merchants'. For example, we find a letter written by Lopez to Samuel Hart and

Samuel Hart, Jr., on June 21, 1773, instructing them how to dispose of his goods on their ship. (Lopez Letters. IV, 4. N.H.S.) As to chartered ships, Lopez several times chartered the Sloop King Fisher belonging to John Strange of Freetown, together with its owner as master. (see attached excerpts from Mason's *Reminiscences of Newport*, Inlaid Edition)

Mason in his "Reminiscences of Newport" (p. 37) makes the following statement concerning the Jews of Newport and the spermaceti industry. "The Jews who came from Portugal introduced the manufacture of spermaceti. Other capitalists joined them, or followed their example, and it was not long before the demand for the manufactured article was greater than the supply of crude material. We can form an estimate of this industry at that time from the fact that in the months of June and July, 1774, 17 returned whalers entered the harbor of Newport. They were all small vessels, it is true, but they were able to push their way successfully as far as the Falkland Islands in search of whales. In 1761 a syndicate was formed, known as the 'United Company of Spermaceti Chandlers', to regulate and control the manufacture of spermaceti. All the manufacturers in the colonies joined the syndicate, with the exception of a house in Philadelphia and Moses Lopez in Newport. It was agreed by the company that all crude spermaceti, wherever landed in the colonies, should be considered common stock, to be bought on joint account, whether the vessels landing it were owned by the members of the company or not, and it was to be divided among the members pro rata. By this arrangement the Newport manufacturers received 56 barrels out of every 100; and, of the rest, Nicholas Brown & Co., of Providence, had 20 barrels. Conspicuous among the manufacturers of spermaceti on the Point were Jacob Rodriguez Riveira, one of the most accomplished and intelligent Hebrews of his day; . . . the Hart brothers, . . . and Aaron and Moses Lopez." The first spermaceti candle agreement of November 5, 1761, to which Mason had reference, is included among the documents in his Inlaid Edition at the Rhode Island Historical Society and is copied in "Commerce of Rhode Island", Vol. I, pp. 88-92. The companies involved numbered eight and included:

Naph Hart & Co.	(Naphthali, Samuel, Abram, and Isaac Hart)
Aaron Lopez Collins & Rivera	(Jacob Rod Rivera)

On April 13, 1763, this agreement was renewed and somewhat altered. This new agreement included among its signatories Moses Lopez, who,

Mason said, was not included in the monopoly. ("Commerce of R. I." I, 97-100) This new contract provided that out of every 100 barrels Aaron Lopez was to secure 11 barrels; Moses Lopez, 2; Naphtali Hart & Co., 9; and J. Rivera & Co., 11.

Of Moses Lopez, Mason said: "Moses Lopez was the nephew of Aaron. He was also born in Portugal, and was sent to America and placed under the care of his uncle. It has been said that this was after the great earthquake that nearly destroyed Lisbon in 1755, but in 1750, at his own request, he was excused by the colony from all civil duties, on account of his gratuitous service to the government in translating Spanish documents. In 1753 Parliament passed an act encouraging the manufacture of potash in the colonies, and that year Moses Lopez obtained a patent from the General Assembly for ten years for making the article after an improved method." ("Reminiscences of Newport" p. 56)

Mason also writes: "Of the Pollock family there were a number, and they were intimately connected with the Pollocks of North Carolina. Issachar Pollock was in business in Newport as early as 1753. His partner was Moses Levy. That year they had a falling out, and their affairs were placed in the hands of Daniel Ayrault, Jr., and Walter Cranston, two prominent citizens, for adjustment." A document concerning this dispute and its arbitration is included in the Inlaid Edition of Mason's "Reminiscences" and is copied and attached hereto. In 1765 this same Issachar Pollock had a dispute with Jacob Isaacks and Isaac Elizer over a sale of spermaceti. The letters, testimony, and affidavits concerning this dispute were printed in the *Newport Mercury* of July 8, 1765.

The various issues of the *Newport Mercury* contain many advertisements of the Jewish merchants. Copies or excerpts from them have been made. They show the nature of their local business, and the types of commodities they sold. Also these advertisements indicate quite frequently the sources of these commodities and indicate to a certain degree the scope of these merchants' general business. The documents in Mason's "Reminiscences", Inlaid Edition, and the Miscellaneous Champ-*lin Papers* indicate that in addition to their commercial transactions, Moses Levy, Issachar Pollock, and Jacob Isaacks invested in insurance policies. Of Jacob Isaacks, Mason says (p. 61): "Jacob Isaacks kept himself before the public through his untiring efforts to get on in the world. In 1772 he was insolvent, and from that time we hear nothing from him until 1783." This statement on the part of Mason is difficult to understand since from 1773 to 1776 the *Newport Mercury* contained no

less than twenty-three advertisements of his concerning his business as a broker. While the *Newport Mercury* of January 1, 1772 contained notice of his petition for insolvency relief, the writer could find no notice of his petition being granted. On the other hand, the poor business conditions of 1771 together with the liberalization of the colony's insolvency laws caused a great increase in the number of insolvency cases. These included:

- Naphtali & Isaac Hart—January 7, 1772—granted
(*Newport Mercury* of June 8, 1772)
- Isaac Elizer—December 16, 1771—granted
(*Newport Mercury* of May 11, 1772)
- Moses M. Hays and
Myer Pollock—Petition September 30, 1771
Granted December 17, 1771
(*Newport Mercury* of September 30, 1771
and May 11, 1772)

BIBLIOGRAPHY OF SOURCES FOR RHODE ISLAND JEWISH MATERIALS

ORIGINAL MATERIAL IN THE RHODE ISLAND HISTORICAL SOCIETY

- Mason, G. C.: "Reminiscences of Newport", Inlaid Edition. 6 volumes. Contains probably the best account of early Newport. Inlaid between the pages are many of Mason's collection of colonial letters, documents, and papers. Of these some are by or pertain to the Jews. A similar edition exists in the Newport Historical Society but does not contain as valuable Jewish materials. (Summaries made.)
- Moses Brown Papers. Vol. I. 1735-77. Contains a few items in connection with Jewish merchants. (Summaries made.)
- Champlin Papers. 1712-1840.
- Miscellaneous Papers relative to Christopher S. Champlin in Box.
- Manuscript Accounts of Christopher Champlin. 1758-1789. These three sources contain several letters and other items of Jewish interest. (Summaries made.)
- Papers Concerning Newport. Scattered papers of all natures. (Copy made of single Jewish item.)
- Lyman, E.: "A Reminiscence of Newport before and during the Revolutionary War." 1906. Gives the recollections of the author's grandmother. Mentions the increased Jewish immigration to Newport after the Lisbon earthquake.

Karigol, Isaac: Sermon in Newport, May 28, 1773.

Bartlett: Colonial Records of Rhode Island. Contains several mentions of the Jews in connection with the legislature of the colony.

The following have been examined but found to contain no Jewish materials:

Diary of Thomas Vernon, 1776.

Reminiscences of Thomas Vernon.

Foster Correspondence, 1746-91. 2 volumes.

Tillinghast Papers, 1738-1824. 4 volumes. Vol. I.

Newport *Mercury*, 1758-1776. Published weekly. Contains many advertisements of Jewish merchants (summaries made), notices of ships clearing from Newport and entering the port (but does not state the owner of the cargo of the vessels), and in a few instances news items on Jewish inhabitants of Newport.

Rhode Island Historical Society Manuscripts (summaries made.)

Shipping Book of Aaron Lopez, 1771-73. Contains the most valuable material on the commodities, quantities, places, and merchants involved in the Lopez export trade. The book contains bills of lading for a period of a year and a half. (Summaries made.)

Shipping Book of Rivera and Lopez, 1785. Has only three of its blanks filled.

Letters received by Aaron Lopez, 1737-1781. 20 volumes. This is the largest collection of Lopez letters.

Miscellaneous Lopez Papers in Box. Contains letters, agreements, and a small copy book of letters sent out by Lopez from 1764-65. (Summaries made.)

Letter Book of Lopez. Two volumes for the year of 1767. These letters sent by Lopez throw no added light on his transactions than can be secured from the collection of letters received by him. The location of their recipients is not given, and consequently in many cases, particularly of infrequent correspondents and of sea captains, the destination of the letters are unknown.

Receipt Book of Aaron Lopez: 1764-67; 1767-71/ 1772-77. Gives receipts for money paid by Aaron Lopez but with few exceptions does not state the nature of the transaction.

Ledger of Aaron Lopez, 1764-68. Gives the names of the men with whom Lopez dealt. (Not thoroughly examined.)

- Invoice (or Sailors') Book, 1767-69. Gives accounts of moneys spent by and received from sailors and masters on cruises. Can secure from this book a list of Lopez's ships for these years (copy made.)
- Outward Invoice Book of Aaron Lopez, 1763-68. (Not thoroughly examined.)
- Day Books of Aaron Lopez: 1755-60; 1764; 1764; 1764-70; 1767; 1767-68; 1768; 1768-69; 1769; 1769-72; 1770; 1770-71; 1771; 1772; 1772-73; 1773; 1774-75.
- "Jewish Cemetery": Newport Historical Society Bulletin #10.
- Mason, G. C.: Reminiscences of Newport, Inlaid Edition. 6 volumes.
- Newport *Mercury* (see R. I. H. S.)
- G. H. R. Scrapbook. Contains clippings from old newspapers and periodicals, particularly concerning death notices. Items on various colonial Jews.

MATERIAL OF JEWISH NATURE IN SHEPLEY LIBRARY (PRIVATE),
PROVIDENCE, R. I. [now in R. I. H. S.—Ed.]

ORIGINAL MATERIAL:

Shepley Collection, 2 volumes.

Champlin Collection, Vol. I.

These two collections contain several Lopez letters.

PRINTED MATERIAL:

"Commerce of Rhode Island". 1726-1774, 1775-1800. Published in the Massachusetts Historical Society Collections. Contains considerable number of Jewish letters taken from the Newport collection and from the Massachusetts Historical Collection.

The Literary Diary of Ezra Stiles.

Itineraries and Correspondence of Ezra Stiles.

See also Publications of the American Jewish Historical Society.

JEWISH MATERIAL IN
RHODE ISLAND HISTORICAL SOCIETY MANUSCRIPTS

Vol. XII. P. 37

January 17, 1760. Newport. Letter from Aaron Lopez to Joseph Bennet, Providence. Two trunks to Bennet from Henry Lloyd in Boston. Requests that he forward to Newport a trunk destined for James Lucena.

Vol. XII. P. 48.

March 1770. Barbados. Reckoning of account of Jones and Moe with Aaron Lopez from October 1769 to March 1770. Balance in favor of Aaron Lopez (amount destroyed).

On reverse side of sheet is a reckoning of account of George Brown, master of Sloop Industry, belonging to Aaron Lopez, for sale of sundries of the ship from October 1769 to January 1770 to the amount of 647. 12. 7¼. The articles sold include sheep, horses, oars, boards, slaves, hoops, shingles, fish, flour.

Vol. III. P. 1.

January 22, 1777. Commission to Isaac Jacobs as first lieutenant of artillery regiment, signed by Nicholas Cooke, governor.

Vol. XII. P. 44.

September 10, 1761. Newport. Oath of allegiance signed by Aaron Lopez and Isaac Elizer. (All except the last three lines missing.)

MISCELLANEOUS LOPEZ PAPERS

SELECTED AGREEMENTS

September 13, 1764

Record of sale by Jacob Isaacks and Joshua Saunders to Aaron Lopez of a cargo of mahogany from the Mosquito shore to be delivered in Providence.

December 29, 1764

Agreement that Samuel Moses is to deliver to Aaron Lopez a new ship being built by the former.

Agreement that Samuel Moses is to deliver to Aaron Lopez a new ship "Hope", to be paid for in English dry goods.

April 15, 1765

Agreement that Jacob Isaacks is to deliver to Aaron Lopez the Brig Charlotte.

March 1767

Agreement between Isaac Elizer and Myer Pollock (acting for Hays and Pollock). The latter is to provide for a load of oak lumber on Ship Richa, sailing from Newport to Croix. He is to dispose of vessel or to proceed to Honduras Bay for mahogany or logwood which he is to carry to Europe or to New York.

March 8, 1768

Hayman Levy of Newport, merchant, grants power of attorney to Aaron Lopez.

April 1769

Agreement between Aaron Lopez and Joshua Amy providing that Lopez furnish one-half the provisions and stores for a whaling cruise in return for one-eighth of the oil. Sloop Mary.

Ditto agreement for Sloop Dolphin. May 25, 1769.

November 23, 1769

Agreement that Cromwell Child build Ship "Ocean" for Moses M. Hays and Myer Polock.

February 10, 1770

Agreement that Isaac Elizer and John Manley charter to Aaron Lopez their sloop Hope for a trip to Jamaica.

April 22, 1771

Agreement between Aaron Lopez and Joseph West that the former provision West & Co. on a fishing trip to Gaspee and that he receive in return 9/20's of the catch.

Similar agreement with Thomas Earnshey & Co. for 7/16's of the fish and 1/2 of the oil and gurry.

JEWISH MATERIAL IN

MASON: "REMINISCENCES OF NEWPORT"—INLAID EDITION

Vol. I. P. 48

November 15, 1773. An agreement between Aaron Lopez and John Strange of Freetown, Mass., chartering the latter's sloop King Fisher and the latter as captain, to go to Cape Nichola Mole on Hispaniola and back to Newport. On John Strange is to rest the sole risk "as to all dangers of the seas or any other casualty of any sort except seizures." Lopez to pay at the rate of £ 19/16 s per month. In case of seizure Lopez to pay £ 200 sterling.

Signed in the presence of Benjamin Wright and Daniel Lopez.

Vol. I. P. 50

June 3, 1820. New Orleans. Letter from Judah Touro to Christopher Champlin.

Touro informs the latter of the arrival of his ship "Ocean", loaded with bricks and iron. States that the market is poor because of the large importations from Gothenburg. He is loading the ship with cotton and tobacco.

Vol. II. P. 146

December 17, 1760. Bill of sale of brig Bawler by Naph Hart and Isaac Hart to Joseph Wanton for £ 16,500.

Vol. III. P. 200

November 1, 1762. Receipt from Christopher Champlin to Issachar Polock on lease rent.

Vol. IV. P. 362

December 16, 1767. Insurance policy to Christopher and George Champlin for £ 2,100 on sloop Adventure, from harbor or river of Patuscin, Maryland, to Windward Islands in West Indies and then to Newport. Rate is 7 £ per cent. Among the 10 assurers was Moses Levy for £ 100.

Vol. VI. P. 366

"Memorandum that Whereas Moses Levy and Isachar Polock both of Newport in the County of Newport in the Colony of Rhode Island and Merchants Are in partnership and jointly concerned in Trade and Navigation and there being sundry Accounts matters and things subsisting between them concerning the same—Which are now in Debate and Unsettled—Now for the better settling and acomodating of matters and things between them They the said Moses Levy and Isachar Polock do hereby Mutually bind and oblige themselves, their Heirs Executors and Administrators and every of them for their and each of their parts and behalf in and by all things well and truly to stand to Obey Abide Observe perform fuifil and keep the Award Arbitration Order Judgment final end and determination of Daniel Ayrault junr and Walter Cranston both of Newport aforesaid Merchants Arbitration indifferently named Elected and chosen as well on the part and behalf of the said Moses Levy as on the part of the said Isachar Polock to Award Arbitrate Judge and determine of for upon and concerning all and all manner of Action and Action Suits in Law and Equity Bills Bonds Specialties Debts Dues Duties Sum and Sums of Money Goods Wares Merchandises Reckonings Accounts Judgments Quarrels Controversies Tresspasses Damages and Demands Effects and things whatsoever and also for all Accounts of every Nature and kind whatsoever that ever subsisted between the said Moses Levy and Isachar Polock or for or by reason of any of any other matter cause or thing whatsoever had made moved risen or depending between them—the said parties from the beginning of the World to the date of the date hereof Provided always the said Award

Arbitration Order Judgment final end and determination of the said Arbitration be given up in Writing indented under their hands and Seals the Sixth day of July in the Twenty seventh Year of the Reign of Our Sovereign Lord George the Second King of Great Britain, etc. and in the Year of our Lord one thousand seven hundred and fifty three.

(signed) Moses Levy
Issachar Pollock

“Sealed and Delivered in the presence of
Clother Peirce Jr.
Joseph Wanton.”

JEWISH MATERIAL IN
“PAPERS CONCERNING NEWPORT”

June 15, 1770

Document forming an Association to Prevent Riots at Newport, R. I. Proposes to aid Civil Magistrates in suppressing all Riots and Disorders. Mentions “the attempt made this morning by some Evil disposed Persons to us unknown by posting up sundry Inflammatory Papers in several parts of the Town with a design to Stir up the well designing the unthinking part of the Community, to bring in danger the property and perhaps the Lives of many of his Majesty's Good Subjects in this Colony”.

The document contains 18 signatures and included:

L. Pollock
Moses Seixas

JEWISH MATERIAL IN
MOSES BROWN PAPERS

VOL. I. 1735-77

P. 98

September 1, 1769

To Charles Dudley:

Sir: The Trade having been informed by Mr. Aaron Lopez that you requested an accommodation in the present dispute between them and the Custom House, in consequence of this request made thro' Mr. Lopez, there was a meeting of a very considerable part of the Gentlemen con-

cerned in trade, from among whom we are appointed a Committee to meet and have a conference with you, we would now acquaint you of our readings to put an end (if possible) to all animosity subsisting between the Custom House and Trade and for that purpose, if convenient to you, will on Monday Evening next at 6 o'clock meet you at Mr. Potter's. Your Answer we expect by Bearer.

We are
Your most hble Servts.

Silas Cooke
Frans Malborne
Will Wanton
Committee.

P. 98

Sept. 14, 1769. Newport. Letter from Charles Dudley possibly to Moses Brown.

Refers to the committee letter of September 1st and states that he had not asked for "An accommodation" through Aaron Lopez nor had the latter requested the same for him.

Dudley was collector of the port of Newport. The quarrel mentioned referred to fees collected.

JEWISH MATERIAL IN
MISCELLANEOUS CHAMPLIN PAPERS. 1732-84

January 16, 1759

Insurance document made out to Christopher Champlin for William Lester on Sloop Catherine for £ 4000 at 8 £ per cent from Monte Cristi to Newport. Among the list of 18 assurers is Issachar Polock for £ 200.

October 11, 1759

Insurance document made out to Christopher Champlin for Oliver Champlin on Sloop Nancy from Monte Cristi to Newport for £ 1700 at 8 £ per cent. Among the 5 assurers is Jacob Isaacks for £ 300.

"Receipt Book 6" of Daniel Ayrault, merchant of Newport.

On September 14, 1734:

"Rec'd 12th 6 mo 1735 of Daniel Ayrault, jr. twenty-four pounds fourteen Shillings fully.

Josp Jacob."

JEWISH MATERIAL IN
CHAMPLIN PAPERS. VOL. 1715-95. (R.I.H.S.)

P. 137

June 1, 1767. New York. Sworn affidavit before a notary public by Peter R. Livingston that Issachar Pollock owes him overdue £ 855. 14. 2. Christopher Champlin and Capt. James Harris of R. I. made attorneys, jointly or severally, to recover or sue for said amount.

P. 49

June 29, 1756. Boston. Letter from Stephen W. Greenleaf to Wilkinson and Ayrault, merchants in Newport. Mr. Pollock as "who setsout in the morning and covers you of accounts received from Mr. Willet, which find without Error."

P. 125

Feb. 9, 1763. Newport. Letter from Isaac Elizer and Samuel Moses to Christ. Champlin at New Providence.

The former two had sent the Sloop Prince George to Africa Coast. They instruct Champlin that upon its return to Providence in March he dispose of the slaves and load the ship "with sugar, molasses or any produce you may think best to our advantage to Charles Town, S. C., to Bocot and Far."

P. 125

March 10, 1763. Newport. Letter from Isaac Elizer to Christopher Champlin at New Providence.

Gives instruction to send back to Newport "the slaves that won't sell." Mentions that Samuel Moses is taking a trip to Savannah.

P. 127

March 28, 1763. Providence. Letter from Samuel Moses to Christopher Champlin.

Mentions that he is leaving Rhode Island for some time and that he has appointed Nat. Hart & Co. as his attorney.

LOPEZ COMMERCIAL LETTERS

This lists all of the principal commercial letters examined by the writer that throw light on the nature and extent of Aaron Lopez's trade. They are arranged according to geographic origin and then according to name of sender and date. By examining this list together with the copies from the Lopez Shipping Book one can secure a picture of the commercial relations of Lopez.

Each date given indicates a letter from that source. After each date is given the source where the letter was found. The abbreviations used are as follows:

- N—VI 17 means Collection of Lopez Letters at the Newport Historical Society, volume 6, page 17. In each instance the Roman numeral indicates the volume.
- C—"Commerce of Rhode Island".
- S. I—Volume 1 of the Shepley Collection at the Shepley Library (private) Providence. [Now in R. I. H. S.—Ed.]
- S C. I—Volume I of the Champlin Collection at the Shepley Library.
- N—M.L.P.—Newport Historical Society, box of miscellaneous Lopez papers.
- J—Original in the possession of the American Jewish Historical Society.
- T (following any other symbol)—Typewritten copy in the possession of the American Jewish Historical Society.

LOPEZ COMMERCIAL LETTERS

		from			
<i>Paul Tew—Providence</i>					
4/ 8/55	(N — V 29)	5/ 2/55	(N — V 30)		
5/ 3/55	" " 31	5/15/55	" " 32		
5/24/55	" " 33	6/ 3/55	" " 34		
9/ 7/55	" " 35	9/17/55	" " 36		
9/28/55	" " 37	10/15/55	" " 38		
11/ 8/55	" " 39	11/22/55	" " 40		
12/ 3/55	" " 41	12/19/55	" " 42		
12/23/55	" " 43				
1/16/56	" " 44	1/23/56	" " 45		
2/29/56	" " 47	3/27/56	" " 49		
4/ 7/56	" " 50	4/22/56	" " 51		
5/13/56	" " 52	5/25/56	" " 53		
5/31/56	" " 54	6/22/56	" " 55		
7/ 3/56	" " 56	7/ 3/56	" " 56		
7/16/56	" " 57	8/ 6/56	" " 58		
9/14/56	" " 62	11/10/56	" " 63		
12/28/56	" " 64				
1/17/57	" " 65	1/22/57	" " 66		
2/12/57	" " 67	3/ 9/57	" " 69		
4/ 9/57	" " 72	4/15/57	" " 73		
4/30/57	" " 74	5/11/57	" " 75		
5/25/57	" " 76				
6/30/61	(N — VI 42)				

Samuel Nightingale—Providence

3/ 6/66	(N — VIII 5)	5/10/66	(N — VIII 10)
5/20/66	“ “ 11	5/31/66	“ “ 12
6/ 5/66	“ “ 13	6/19/66	“ “ 14
6/23/66	“ “ 17	6/26/66	“ “ 18
7/14/66	“ “ 19	8/14/66	“ “ 21
8/25/66	“ “ 22	8/26/66	“ “ 23
9/ 5/66	“ “ 25	11/ 3/66	“ “ 28
11/ 4/66	“ “ 29	12/15/66	“ “ 30
1/14/67	“ “ 31	2/20/67	“ “ 33
3/14/67	“ “ 36	11/ 9/69	(N — IX 64)
12/ 6/69	(N — IX 67)	2/16/70	“ “ 73
3/ 7/70	“ “ 77	4/24/70	(N — X 7)
7/20/70	(N — X 27)	8/ 8/70	“ “ 28
11/12/70	(N — X 45)	1/ 4/71	“ “ 53
1/ 9/71	“ “ 54	1/11/71	“ “ 54
2/11/71	“ “ 65	3/ 5/73	(N — XIII 33)
9/14/73	(N — XIV 53)		

Daniel Tillinghast, and Tillinghast & Holroyd—Providence

2/ 9/67	(N — IIA 26)	8/18/67	(N — VIII 50)
8/25/67	(N — VIII 53)	6/21/70	(C)
3/20/71	(C)	11/ 2/72	(N — XIII 6T)
11/23/72	(C)	11/25/72	(C)
3/25/73	(C)	3/31/73	(N — XIII 45)

Joseph & William Russell—Providence

1/19/68	(C)	2/23/68	(C)
5/16/69	(N — IX 49)	6/ 1/69	(N — IX 52)
10/16/69	“ “ 63	11/20/69	“ “ 65
3/ 7/70	“ “ 76	3/ 6/70	(N — X 4)
6/18/70	(N — X 17)	6/19/70	“ “ 16
6/22/70	“ “ 17	6/29/70	“ “ 18
7/11/70	“ “ 20	7/16/70	“ “ 22
7/19/70	“ “ 24	7/20/70	“ “ 25
10/13/70	(N — III 24)	1/13/72	(S. I)
3/ 2/72	(S. I)	4/20/72	(N — XII 32)
6/22/72	(N — XII 50)	11/ 4/72	(S. I)
11/10/72	(S. I)	11/25/72	(S. I)
1/ 4/73	(N — XIII 14)	1/25/73	(N — XIII 17)
2/ 9/73	(S. I)	4/14/73	(S. I)
6/29/73	“	7/22/73	“
7/24/73	“	7/27/73	“
8/ 4/73	“	1/ 8/74	“

Cooke & Allen—Providence

7/24/73	(N—IV 9)	8/19/73	(N—IV 12)
10/ 6/73	“ “ 28	11/10/73	“ “ 30
11/29/73	“ “ 33	12/ 4/73	“ “ 35
3/12/74	“ “ 43	3/17/74	(N—XVI 7)
6/ 8/74	(N—XVI 48)	6/21/74	“ “ 56
7/16/74	“ “ 64	7/14/74	(N—IV 58)
7/23/74	(N—IV 60)	7/26/74	(N—XVI 67)
8/10/74	“ “ 62	8/27/74	(N—IV 64)
9/ 1/74	“ “ 65	10/ 3/74	“ “ 69
10/ 6/74	“ “ 71	10/ 9/74	“ “ 72
10/19/74	(N—XVII 35)	12/17/74	“ “ 74
2/ 9/75	(N—IV 77)		

Jacob Franks—New York

1/30/52	(N—V 3)	5/28/53	(N—V 8 T)
6/11/53	“ “ 10 T)	8/23/53	“ “ 14 “
12/ 9/53	“ “ 19 “		

Daniel Gomes—New York (most in Spanish)

10/30/52	(N—V 1)	5/28/53	(N—V 5)
6/19/53	“ “ 11	7/ 4/53	“ “ 12
7/28/53	“ “ 13	8/23/53	“ “ 15
9/20/53	“ “ 16	11/15/53	“ “ 17
1/ 9/54	“ “ 20	3/18/54	“ “ 21
8/22/54	“ “ 26	9/ 6/54	“ “ 27
3/19/59	(N—I 4)	4/26/59	(N—I 42)
6/25/59	“ “ 43	1/25/67	(N—IIA 23)

Abraham I. Abraham—New York

8/ 8/56	(N—V 59 T)	8/25/56	(N—V 60 T)
9/ 9/56	“ “ 61 “	3/ 1/57	“ “ 68 “
5/29/57	(N—I 12 T)	6/ 2/57	(N—V 77 T)
7/12/57	(N—VI 1 T)	10/ 5/67	(N—III 17 T)
10/ 6/67	(N—III 18 T)	9/19/71	“ “ 43 “

Benjamin Gomes—New York

6/ 3/60	(N—I 43 T)	7/ 8/60	(N—I 46 T)
7/24/60	“ “ 47 “	9/ 8/60	“ “ 49 “
9/16/61	“ “ 55 “	12/ 3/64	(N—II 56 T)

Mercer & Ramsay—New York

6/10/60	(N—I 44)	8/28/60	(N—I 48)
10/ 7/60	“ “ 50	10/30/60	“ “ 51
12/29/60	“ “ 52	2/16/61	(N—VI 30)
7/29/61	(N—VI 48)		

*Levy & Marache—New York**Solomon Marache*

5/29/60	(N—VI 11 T)	6/ 9/60	(N—VI 12 T)
6/10/60	(N—VI 13 T)	6/16/60	(N—VI 14 T)
6/20/60	" " 15 "	6/27/60	" " 16 "
7/10/60	" " 18 "	7/23/60	" " 21 "
7/28/60	" " 22 "	8/15/60	" " 24 "
8/28/60	" " 25 "	10/ 6/60	" " 26 "
10/ 8/60	" " 27 "	10/27/60	" " 28 "
11/28/60	" " 29 "		
2/15/62	(N—VII 1 T)	3/ 8/62	(N—VII 5 T)
3/22/62	" " 9 "	3/30/62	" " 11 "
4/26/62	" " 12 "	5/18/62	(N—I 54 T)
10/ 1/62	" " 26 "	10/ 5/62	(N—VII 27 T)
11/ 9/62	" " 41 "	12/24/62	" " 36 "
3/ 4/63	" " 41 "	5/17/65	(N—II 64 T)

James Jauncey—New York

1/ 1/60	(N—VI 37)	7/16/60	(N—VI 20)
7/21/61	" " 47	8/10/61	" " 52
8/17/61	" " 55	8/24/61	" " 56
9/28/61	" " 62	10/ 5/61	" " 63
10/21/61	" " 65	11/ 2/61	" " 67
11/ 9/61	" " 69	1/25/62	" " 73
2/ 6/62	" " 74	2/22/62	(N—VII 2)
3/ 2/62	(N—VII 4)	3/30/62	" " 10
5/14/62	" " 14	1/ 4/62	" " 15
7/15/62	" " 15	7/26/62	" " 19
8/18/62	" " 21	10/17/63	" " 56

Henry Lloyd—Boston

4/ 3/56	(C)	5/ 3/56	(C)
5/10/56	(C)	5/17/56	(N—V 52a)
6/ 7/56	(N—V 54a)	6/14/56	(C)
6/28/56	(C)	7/ 7/56	(C)
7/12/56	(C)	7/19/56	(C)
8/16/56	(S)		
1/10/57	(N—I 8)	5/ 9/57	(N—I 11)
5/23/57	" " 12	5/30/57	" " 13
6/ 6/57	" " 14	6/ 9/57	" " 16
7/ 4/57	" " 15	7/11/57	" " 17
7/18/57	" " 18	8/ 1/57	" " 19
8/10/57	" " 20	8/15/57	" " 21
9/ 5/57	" " 23	9/12/57	" " 24
9/13/57	" " 26	9/26/57	" " 25
10/ 3/57	" " 27	10/17/57	" " 29

10/24/57	" "	50	11/ 7/57	" "	31
11/22/57	" "	32	11/30/57	(N—VI	5)
12/ 5/57	(N—VI	6)	12/12/57	" "	7
12/19/57	" "	8	12/24/57	" "	9
1/ 9/58	" "	10			
2/ 7/63	(N—I	72)	2/16/63	(N—IIA	1)
2/18/63	(N—IIA	2)	4/26/63	(N—VII	44)
6/ 7/63	(N—VII	47)	6/30/63	" "	48
7/ 4/63	" "	49	7/11/63	" "	50
8/ 1/63	" "	52	9/ 9/63	" "	55
12/17/63	" "	61			
1/ 1/65	(N—IIA	11)	1/14/65	(N—IIA	12)
1/28/65	" "	13	2/16/65	" "	14
4/22/65	" "	15	8/12/65	" "	17
8/15/65	" "	16	8/19/65	" "	17a
8/26/65	" "	18	9/ 3/65	" "	19

Thomas Cartwright, Jr.—Boston

7/12/73	(N—XIV	2)	7/26/73	(N—XIV	7)
8/ 2/73	" "	21	10/11/73	" "	71
7/ 4/74	(N—XVI	61)	4/ 5/75	(C)	

Joseph Rotch & Son—Bedford in Dartmouth

?/16/60	(S. I)		3/ 9/67	(N—VIII	37)
3/ 3/67	(N—VIII	34)	4/25/67	" "	39
5/16/67	" "	45	5/19/67	" "	47
10/ 1/67	" "	56	10/ 5/67	" "	57
10/15/67	" "	62	10/11/67	" "	58
12/12/67	(N—IX	7)	12/22/67	(N—IX	13)
2/20/68	" "	19	3/ 3/68	" "	21
6/14/68	" "	23	6/26/68	" "	26
7/17/68	" "	28	8/ 1/68	" "	31
9/21/68	" "	34	8/ 8/68	" "	32
10/ 4/68	" "	36	12/ 8/68	" "	39
12/ 9/68	" "	40	4/27/69	(C)	
5/ 5/69	(C)		7/25/69	"	
9/29/69	"		10/19/69	"	
11/11/69	"		3/18/73	(N—XIII	36)
4/15/73	(N—III	66)	5/ 6/73	(N—III	72)

Leonard Jarvis—Bedford in Dartmouth

8/19/73	(N—XIV	31)	9/ 2/73	(N—XIV	42)
9/ 9/73	" "	49	10/21/73	(N—XV	1)
10/28/73	" "	32	10/29/73	" "	9
11/23/73	(N—XV	26)	12/ 1/73	" "	37
12/ 2/73	" "	38	12/13/73	" "	43
8/ 6/74	(N—XVI	72)			

*Willing & Morris (2)—Philadelphia**Charles Willing & Son (1)**Morris, Willing & Co. (3)*

5/24/53	(N — V 6 T)	4/29/54	(N — V 22 T)
7/10/54	" " 23 "	11/27/58	(N — I 39)
1/22/63	(N — VII 69 T)		

Woodham & Young—Philadelphia

6/11/61	(N — VI 38)	7/ 2/61	(N — VI 44)
7/ 7/61	" " 45	7/30/61	" " 49
8/ 6/61	" " 50	8/13/61	" " 53
8/25/61	" " 57	9/10/61	" " 60
10/31/61	" " 64	11/ 5/61	" " 68
12/ 2/61	" " 70	12/ 4/61	" " 71
3/ 1/62	(N — VII 3)	12/22/62	(N — VII 30)
4/28/63	" " 40		

*Anthony Stocker—Philadelphia**Stocker & Wharton*

8/14/70	(C)	12/ 4/73	(N — IV 24)
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Josiah Hewes—Philadelphia

2/29/80	(N — XIX 24)	4/15/80	(N — XIX 28)
5/ 2/80	" " 29	5/16/80	" " 30
6/13/80	" " 33	9/ 5/80	" " 37
11/20/80	" " 41	12/12/80	" " 48
12/27/80	" " 49	1/ 8/81	(C)
1/15/81	(N — IV 80)	2/13/81	(C)
4/21/81	(N — XX 6)	5/ 2/81	(S C. I)
5/ 8/81	(N — IV 85)	5/15/81	(N — IV 86)
4/24/81	(C)	6/ 3/81	(S C. I)
6/26/81	(C C. I)	7/10/81	(S C. I)
7/17/81	(S C. I)	9/ 4/81	(N — XX 33)
10/ 9/81	(C)	12/ 4/81	(S. II)
12/24/81	(C)	5/22/82	(S. II)

*Isaac Da Costa—Charlestown, S. C.**Da Costa & Farr*

6/ 1/61	(N — VI 35 T)	12/24/61	(N — I 53)
3/15/62	(N — VII 6 T)	3/27/62	(N — VII 7 T)
9/24/62	" " 25 "	10/23/62	" " 28 "
11/15/62	(N — II 77 T)	12/22/62	" " 34 "
1/11/63	(N — II 59)	4/14/63	(N — II 62)
4/15/81	(N — XX 3 T)		

Moses Lopez—Charlestown, S. C.

4/13/64	(N — II 11)	5/ 3/64	(N — II 13 T)
5/18/64	" " 16 T)	5/23/64	" " 19
6/ 8/64	" " 23		

James Lucena—Savannah, Ga.

6/28/68	(C)	4/21/72	(J)
4/22/72	(J)		

Nathaniel Russell—Charlestown, S. C.

1/ 7/69	(N — IX 41)	1/28/69	(N — IX 42)
2/11/69	“ “ 44	2/28/69	“ “ 46
3/17/69	“ “ 47	4/14/69	“ “ 48
5/18/69	“ “ 50	5/27/69	“ “ 51
6/10/69	“ “ 53	8/21/69	“ “ 60
2/10/70	“ “ 72	3/ 3/70	“ “ 75
3/24/70	(N — X 2)	4/12/70	(N — X 6)
5/ 5/70	“ “ 9	5/28/70	“ “ 11
6/14/70	“ “ 14	8/30/70	“ “ 32
12/ 6/70	“ “ 52	1/10/71	“ “ 56
2/15/71	“ “ 66	3/29/71	“ “ 76
5/22/71	(N — XI 24)	7/ ?/71	(N — XI 35)
8/30/71	“ “ 53	12/31/71	(N — XII 14)
2/13/72	(N — XII 19)	5/ 1/72	“ “ 40
7/14/72	“ “ 56	9/ 1/72	“ “ 71
10/14/72	(N — XIII 2)	2/ 9/73	(N — XIII 24)
4/12/73	“ “ 51	7/16/73	(N — XIV 3)
9/ 4/73	(N — XIV 45)	10/22/73	(N — XV 2)
11/27/73	(N — XV 29)		

Cullen Pollock—Edenton, N. C.

1/16/72	(C)	3/ 7/72	(C)
4/ 9/73	“	9/20/73	“
4/25/74	“		

Joshua Hart—Charlestown, S. C.

6/22/72	(N — XII 51 T)	3/ 1/70	(S. I)
8/30/70	(S. I)	2/15/71	(C)
8/28/71	(C)	3/27/72	(C)
10/15/72	(J)	12/ 3/72	(J)
2/ 8/73	(C)	7/26/73	(C)
3/10/75	(S. I)		

Abraham Pereira Mendes—Kingston and Savanna La Marr, Jamaica

2/15/67	(C)	2/26/67	(C)
4/10/67	“	5/11/67	(J)
9/28/67	“	9/29/67	(C)
11/ 1/67	“	11/18/67	“
11/29/67	“	12/12/67	(J)
2/28/68	(J)	3/11/68	(C)
7/25/68	(C)		

Abraham Lopez—Savanna La Mar

11/16/66	(C)	12/ 5/66	(S. I)
4/ 7/67	"	8/14/69	(N — IX 59 T)
6/ 1/70	"	12/ 5/70	(J)
4/23/71	(J)	10/21/71	(C)

Benjamin Wright—Savanna La Mar

1/ 2/68	(C)	2/29/68	(S. I)
2/29/68	"	3/ 9/68	(C)
11/12/68	"	11/28/68	(N — III 22 T)
1/ 2/69	"	2/27/69	(N — IX 45)
3/ 3/69	"	3/ 8/69	(C)
6/ 2/69	"	7/15/69	(S. I)
6/17/69	"	8/18/69	(N — IX 58)
8/22/69	(N — IX 61)	3/30/70	(N — X 3)
6/ 2/70	(C)	2/ 5/71	(N — M.L.P.)
3/14/71	(N — X 71)	4/10/71	(C)
4/28/71	(C)	10/ 4/71	(N — XI 65)
11/16/71	(N — XI 65)	3/14/72	(C)
3/22/72	(N — XII 29)	4/11/72	(N — XII 29)
3/14/73	(C & N — XIII 35)	4/ 7/73	(N — XIII 49)
6/19/73	" " " 70		

Thomas Dolbeare—Kingston

5/15/73	(C)	10/ 2/73	(C)
10/ 8/73	"	10/22/73	"
11/20/73	"	12/ 7/73	"
12/ 9/73	"	6/13/74	"
1/24/76	"	3/22/82	(S. C. I)

Felix O'Hara—Gaspee

9/ 4/72	(N — XII 72)	5/29/73	(C)
7/30/73	(C)	8/21/73	(N — IV 13)
9/23/73	(N — IV 24)	9/30/73	" " 26
6/ 8/74	" " 53		

John Newdigate—Bay of Honduras

3/10/71	(N — X 69)	4/ 9/71	(N — XI 1)
5/ 7/71	(N — XI 13)	5/ 8/71	" " 37
7/14/71	" " 38	8/27/71	" " 50
2/24/72	(N — X 68)		

Capt. William Bourke—Mole St. Nichola and Bay of Honduras

11/16/71	(N — XII 1)	12/ 6/71	(N — XII 8)
1/ 4/72	" " 8	2/24/72	" " 22
4/23/72	" " 33	8/17/72	" " 66

Abraham Sarzedas—Mole St. Nichola

7/25/71	(C)		3/15/61	(N—III 61)
8/23/71	(N—III 41 T)		3/30/73	" " 63 T
4/16/73	" " 67 "		4/22/73	" " 69 "
4/25/73	" " 71 "		3/12/73	" " 58 "

Godfrey Laycock—Halifax, England

11/ 7/62	(N—VII 30)		7/ 6/63	(N—II 28)
7/18/63	(N—II 32)		11/20/63	(N—VII 58)
1/ 9/64	(N—VII 64)		7/18/64	(N—II 70)
9/30/65	(N—II 70)		11/14/65	(N—II 76)

Lane, Benson, & Vaughan—Cork, Ireland

Benson & Hamilton

10/ 1/64	(N—II 45)		3/ 8/66	(N—VIII 7)
2/16/66	(N—VIII 3)		8/28/66	" " 24
4/ 3/67	(N—IIA 43)		8/22/67	" " 52
3/ 8/68	(N—IX 37)		10/ 3/68	(N—IX 35)
7/15/69	" " 54		9/12/69	" " 62
3/ 8/70	" " 78		4/10/71	(N—XI 2)
5/27/71	(N—XI 2)		9/17/71	" " 4
4/24/73	(N—XIII 56)		6/ 1/73	(N—XIII 67)
4/26/74	(N—XVI 29)			

Henry Cruger, Jr.—Bristol, England

Cruger & Mallard

8/20/65	(S. I)		9/ 4/65	(C)
9/13/65	(C)		9/19/65	(S. I)
10/ 4/65	"		10/11/65	(C)
3/ 1/66	"		4/ 9/66	"
5/20/66	"		7/28/66	"
7/30/66	"		8/24/66	"
10/ 9/66	"		2/20/67	"
3/23/67	"		2/13/68	"
3/ 2/68	"		3/23/68	"
4/ 6/68	"		4/28/68	"
6/ 1/68	"		8/ 1/68	"
9/19/68	"		10/ 3/68	"
10/18/68	"		10/31/68	"
11/ 3/68	"		12/22/68	"
12/31/68	"		2/20/69	"
3/24/69	"		6/ 7/69	"
6/20/69	"		7/ 6/69	"
10/18/69	"		11/ 1/69	"
12/ 6/69	"		12/23/69	"
3/ 7/70	"		5/14/70	"
11/10/70	"		2/20/71	"
3/16/71	"		4/12/71	"
5/21/71	"		7/15/71	"

8/23/71	"		2/ 1/72	"	
3/11/72	"		7/14/72	"	
12/ 1/72	"		2/ 2/74	(N—IV	41)
3/14/74	(N—IV	44)	5/ 3/74	" "	48
1/ 3/75	" "	75	3/12/75	" "	78

William Steade—London, England

1/12/63	(N—VII	39)	3/12/63	(N—VII	42)
5/ 9/63	" "	46	9/ 9/63	" "	54
11/19/63	" "	57	1/14/64	" "	62
1/ 5/64	" "	63	2/10/64	" "	73
2/25/64	" "	74	3/30/64	(N—II	8)
5/12/64	(N—II	15)	6/ 9/64	" "	22
6/22/64	" "	26	7/ 7/64	" "	29
8/ 3/64	" "	36	8/17/64	" "	37
10/ 6/64	" "	41	10/21/64	" "	41
9/14/64	" "	42	12/ 8/64	" "	57
12/17/64	" "	58	1/14/65	" "	60
1/22/65	" "	61	4/15/65	" "	63
4/19/65	" "	63	7/ 5/65	" "	65
8/10/65	" "	66	9/ 8/65	" "	68
10/ 4/65	" "	71	10/25/65	" "	73
11/ 9/65	" "	75	12/27/65	(N—VIII	1)
2/14/66	(N—VIII	2)	3/ 7/66	" "	6
3/28/66	" "	8	6/30/66	" "	15
8/ 8/66	" "	20	10/11/66	" "	26
11/15/66	" "	27	2/14/67	" "	32
3/ 6/67	" "	35	5/ 9/67	" "	41
7/10/67	" "	41	10/31/67	" "	68
2/12/68	(N—IX	18)	3/12/68	(N—IX	22)
6/18/68	" "	24	7/29/68	" "	29
9/ 2/68	" "	29	2/ 4/69	" "	55
6/18/69	" "	55	8/ 4/69	" "	57
10/18/69	" "	57	11/30/69	" "	66
5/18/70	" "	66	5/25/70	(N—X	31)
10/ 4/70	(N—X	40)	3/11/71	" "	70
7/25/71	(N—XI	42)	3/20/72	(N—XI	43)
10/15/72	(N—XIII	4)	11/ 6/72	(N—XIII	7)
2/ 3/73	" "	20	3/ 5/73	" "	31
5/ 6/73	" "	58	6/ 2/73	" "	62
7/ 9/73	(N—XIV	1)	8/12/73	(N—XIV	25)
10/ 4/73	" "	65	12/ 1/73	(N—XV	36)
1/31/74	(N—IV	40)	3/17/74	(N—IV	45)
4/ 6/74	" "	49	5/ 4/74	" "	49
7/ 6/74	" "	56	10/ 5/74	" "	70
4/ 5/75	(N—XVIII	3)	5/ 3/75	(N—XVIII	8)
6/ 7/75	" "	12	12/23/75	" "	24

Hayley & Hopkins—London, England

George Hayley

1/15/70	(N — IX	70)	2/ 6/70	(N — IX	70)
2/22/70	" "	71	3/10/70	" "	79
3/10/70	(N — X	1)	3/21/70	(N — X	1)
4/ 7/70	" "	5	4/26/70	" "	8
5/30/70	" "	12	7/ 7/70	" "	19
7/16/70	" "	21	7/24/70	" "	26
8/21/70	" "	29	9/22/70	" "	34
9/25/70	" "	38	9/26/70	" "	39
10/ 8/70	" "	41	10/20/70	" "	42
12/ 8/70	" "	47	1/10/71	" "	48
2/ 2/71	" "	55	2/23/71	" "	55
3/16/71	" "	73	3/28/71	" "	74
4/18/71	(N — XI	7)	5/11/71	(N — XI	19)
6/ 8/71	" "	28	6/24/71	" "	32
7/30/71	" "	45	8/29/71	" "	49
8/31/71	" "	55	9/21/71	" "	49
10/21/71	" "	71	12/23/72	(N — XII	12)
4/ 6/74	(C)		4/29/74	(C)	
7/30/74	"		8/10/74	"	
7/11/74	"		8/30/74	"	
2/30/75	(C&N — XVII	75)	3/31/75	(N — XVIII	2)
4/30/75	(C&N — XVIII	2)	7/15/75	" "	14
7/17/75	(C)		8/ 7/75	" "	35
8/31/75	"		9/20/75	(C&N — XVIII	14)

11/ 9/76 (N — XVIII 35)

William Robertson—London

1/20/70	(N — IX	69)	2/24/70	(N — IX	74)
6/ 2/70	(N — X	13)	8/25/70	(N — X	30)
9/22/70	" "	35	12/10/70	" "	49
2/ 4/70	" "	64	3/14/71	" "	72
3/18/71	" "	75	4/20/71	(N — XI	8)
6/17/71	(N — XI	30)	5/17/72	(N — XII	45)
8/20/72	(N — XII	67)	10/14/72	(N — XIII	2)
2/24/73	(N — XIII	27)	8/15/73	(N — XIV	29)
2/27/74	(N — XV	72)	3/12/74	(N — XVI	2)
5/ 4/74	(N — XVI	34)	8/ 2/74	" "	75

George Sears—St. Johns, Newfoundland

7/11/71	(C & N — MLP)		7/17/71	(N — MLP)	
7/20/71	(N — MLP)		9/25/71	" "	
11/13/71	" "		1/12/72	(N — XII	36)
7/17/72	(C)		7/30/72	(C)	
8/11/72	(N — XII	63)	10/ 4/72	(C)	
7/ 8/73	(C & N — MLP)		7/27/73	(N — XIII	76)

8/12/73	(N—XIV 24)	9/ 6/73	(N—XIV 47)
11/ 8/73	(N—XV 14)	6/ 7/74	(N—XVI 47)
6/27/74	(N—XVI 58)	7/ 3/74	" " 60
9/ 6/74	(N—XVII 6)	9/22/74	(N—XVIII 17)

John Turner & Son—Amsterdam

6/30/60	(N—VI 17)	3/31/61	(N—VI 31)
6/15/61	" " 40	8/ 3/61	" " 51
9/ 8/61	" " 58	8/10/61	" " 51
10/16/61	" " 65	10/21/61	" " 33
2/ 8/62	" " 75	4/28/62	(N—VII 13)
8/31/62	(N—VII 22)	9/ 8/62	" " 20
10/30/62	" " 29	4/25/63	" " 43
1/31/64	" " 71	9/23/65	(N—II 69)
10/31/65	(N—II 74)	2/18/66	(N—VIII 4)
5/ 8/71	(N—XI 14)	11/22/71	(N—XII 3)

Daniel Crommelin & Sons—Amsterdam

6/29/73	(N—XIV 14 T)	7/ 7/73	(N—XIV 14 T)
10/ 1/73	" " 63 "	11/23/73	" " 64 "
1/28/74	(N—XV 54 T)	3/ 2/74	(N—XV 75 T)
3/10/74	" " 75 "	4/24/74	(N—XVI 23 T)
8/ 2/74	(N—XVI 69 T)	9/17/74	(N—XVII 10 T)
9/26/74	(N—XVII 22 T)	11/29/74	" " 23 "
2/10/75	" " 72 "	5/30/75	(N—XVIII 13 T)
6/27/75	(N—XVIII 13 T)	8/31/75	" " 16 "
11/ 9/75	" " 19 "	11/14/75	" " 19 "
12/ 5/75	" " 22 "	3/ 9/76	" " 26 "
5/ 4/76	" " 27 "	5/28/76	" " 29 "
11/ 1/76	" " 34 "	12/16/76	" " 33 "
10/28/77	" " 38 "	2/24/79	" " 50 "
2/26/79	" " 51 "	3/31/79	" " 52 "
6/30/79	" " 69		

John De Neufville—Amsterdam

4/27/61	(N—I 59)	7/ 3/61	(N—I 57)
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Samson Marcus & Co.—Amsterdam

12/ 4/81	(S C. I)	12/20/81	(S C. I)
3/14/82	(S C. I)	6/ 3/82	(S. II)
6/24/82	(S. II)	7/ 3/82	(S. II)

Sigvney, Ingraham, & Bromfield—Amsterdam

1/15/81	(S C. I)
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Scott & Frazier—Gottenburg

8/15/73	(N—XIV 55)	3/16/74	(N—XVI 6)
6/ 4/74	(N—XVI 43)	10/29/74	(N—XVIII 4)
10/29/74	(C)	4/ 8/75	(N—XVIII 4)

Edward Burns & Son—Lisbon

7/ 3/64 (N — II 12)

Thomas Horn & Co.—Lisbon

5/28/71	(N — XI 25)	9/10/71	(N — XI 59)
9/13/71	" " 60	7/ 3/72	(N — XII 54)
9/10/72	(N — XII 73)	9/ 3/74	(N — XVII 5 T)

Robert Anderson & Co.—Gibraltar

2/13/73	(N — XIII 50)	4/13/73	(N — XIII 50)
4/24/73	" " 55	5/24/73	(N — XIV 38)
8/28/73	(N — XIV 37)	9/25/73	" " 37
1/23/74	(N — XV 69)	2/22/74	(N — XV 69)
4/ 1/74	" " 68	4/11/74	" " 68
4/16/74	(N — IV 47)		

Livingston & Turnbull—Gibraltar

4/27/75	(N — XVIII 5)	5/26/75	(N — XVIII 10)
11/28/75	" " 21		

Mayn & Co.—Lisbon

5/15/75	(S C. I)	9/26/75	(C)
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Bewickers, Timerman, & Romero—Cadiz

5/13/74	(N — XVI 40)	9/24/74	(N — XVII 19 T)
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Buff & Welsh—Cadiz

11/29/73	(N — XV 30)	8/15/74	(N — XVII 2)
9/14/74	(N — XVII 2)		

Joseph Gardoqui & Sons—Bilbao

3/22/81	(C)	4/27/81	(C)
8/21/81	(C)	4/26/82	(S C. I)
5/22/82	(S. II)	8/ 7/82	(S. II)

JEWISH COMMERCIAL ADVERTISEMENTS
IN THE
NEWPORT MERCURY

The advertisements are arranged according to name and include either the entire advertisement (if enclosed in quotation marks) or a list of the principal articles or types of articles advertised.

Following each advertisement is a list of dates on which that particular advertisement was published in the *Newport Mercury*.

These advertisements indicate the names of the Jewish merchants, the nature of their local business, and to some degree, the extent of their external trade.

JEWISH ADVERTISEMENTS IN THE
NEWPORT MERCURY

Aaron Lopez

Imported from London via New York for cash or short credit, for sale at his store on his Wharf, an assortment of checks and linens, looking glasses, window glasses, cutlery ware.

6/20/63 7/ 4/63 7/11/63

Sloop Industry sailing for London in 10 days and has good accommodations for passengers.

5/ 7/64 5/14/64

Just imported per the Hope via New York—European and India goods, looking glasses, cordage.

5/ 7/64 5/14/64 5/21/64
5/28/64

Ship America, Jeremiah Osborne, master, sailing for Bristol, England. Passengers taken.

2/17/66 2/24/66 10/27/66
11/ 3/66 11/10/66 11/17/66

Imported from Cork, Ireland, per the Industry and Three Sally's, rose butter, pork, a number of indented servants.

5/19/66 5/26/66 6/ 2/66
6/ 9/66 6/16/66

Imported from Bristol, England, per Brig Charlotte, an assortment of European goods, bottled beer, earthen ware. Brig reloading for Bristol. Passengers taken.

6/23/66 6/30/66

Imported from Bristol, England, per Brig Charlotte, an assortment of European goods, bottled beer, earthen ware.

6/23/66 6/30/66 7/ 7/66
7/14/66

Ship Aaron sailing for New York in 12 days. Passengers and freight taken.

11/ 6/69 11/13/69 11/20/69

Jacob Rodriguez Rivera

"Just imported from Cork, in the Sloop Fair Lady, and to be sold for Cash, by Jacob R. Rivera, at his House on the Point, a Parcel of Choice Irish Rose Butter, and a few Boxes of best Tallow Mould Candles."

12/27/62	1/ 3/63	1/10/63
1/10/63	1/17/63	1/24/63

Imported from London in the *Britannia* and in the *Sally* via New York and for sale for cash or short credit, an assortment of dry goods, cutlery, iron goods, tea kettles, etc.

12/17/64	12/24/64	1/ 7/65
1/14/65		

Imported from London via New York and for sale for cash or short credit, nails, dry goods, clothing, cutlery, etc., and Bohea tea for cash.

10/14/65	10/21/65	10/28/65
11/ 4/65		

For sale for cash, Russia duck, dry goods, cutlery. A house to rent.

2/ 2/67	2/16/67	2/23/67
3/ 2/67	3/ 9/67	3/16/67
3/20/67		

Imported from Bristol, England, via New York, and from London per the *Cleopatra* and for sale for cash or short credit, Bohea tea, dry goods, furniture, cards, knives and forks, candlesticks.

10/10/68	10/17/68	10/24/68
10/31/68	11/ 7 68	

Moses Lopez

"To be sold by Moses Lopez, a Parcel of Carolina Oranges, by the Barrel or smaller Quantity, — and Rough Rice by the Bushel".

12/13/62	12/20/62	12/27/62
1/ 3/63	1/10/63	

David Lopez

For sale for cash by David Lopez at the store of Aaron Lopez, best Lisbon wine, lindseed oil, Philadelphia bar iron, etc.

9/12/63	9/26/63	10/ 6/63
10/10/63		

Nathan Hart

Imported via New York. For sale, wholesale and retail, for cash or short credit, a list of dry goods, blankets, hats.

5/16/63	5/23/63	5/30/63
6/ 6/63		

Ditto. Also notice of removal to Main Street.

6/20/63	6/27/63	7/ 4/63
7/11/63	7/18/63	

For sale for cash choice new rice, by the tierce or larger quantity, and bees wax.

12/19/63 12/26/63 1/ 2/64

For sale for cash English dry goods, stone and glass ware, New England rum, molasses, flour.

7/ 2/64 7/ 9/64 7/16/64
7/23/64

For sale "cheap for Cash or West India Goods", English dry goods, china ware, stone and glass ware.

3/18/65 3/25/65 4/ 1/65
4/ 8/65 4/15/65

Wants to charter a sloop of about 70 or 80 tons.

6/17/65 6/24/65

For sale for cash, wholesale or retail, tar, pitch, turpentine, red cedar, English goods.

6/31/65 7/ 8/65 7/15/65

For sale — a list of groceries, crockery, notions.

4/ 1/76 4/22/76 6/ 3/76

Sloop Nancy sailing for Cape Fear, N. C., in four days. Freight and passengers taken.

12/ 4/69

For sale — tea, coffee, chocolate, sugar, spices, cotton, tobacco, wood, rice, flour, stone and glass ware, etc.

6/11/70

For sale for cash — list of groceries, brandy, raisins, almonds, sugar, sweet oil, spices.

8/ 3/72 8/10/72 8/17/72
8/24/72 8/31/72 9/ 7/72
9/28/72 10/ 5/72

Ditto. Also French indigo.

11/ 2/72 11/ 9/72 11/23/72
11/30/72 12/ 7/72 12/14/72
12/21/72

For sale, wholesale or retail, olives, figs, raisins, tea, brandy, salt, sugar, chocolate, spices, powder, shot, stone, glass, and Delph ware, etc.

2/ 8/73

Isaac Hart

For sale sweet oil and honey.

2/ 7/74 2/14/74 2/21/74
4 /4/74

For sale two double-decked snows. Also European and India goods.

6/20/63	6/27/63	7/ 4/63
7/11/63	8/29/63	9/ 5/63
9/12/63		

For sale a single decked brigantine and a ship building on the Point.

7/ 2/64	7/ 9/64	7/16/64
7/23/64	7/30/64	8/20/64
8/27/64	9/ 3/64	9/10/64
9/17/64	9/24/64	10/ 1/64
10/ 8/64	10/15/64	10/22/64
10/29/64	11/ 8/64	11/26/64
12/ 2/64	12/10/64	12/17/64
12/24/64	12/31/64	

Sailing for New York, the Brigantine Peace and Plenty, at the wharf of Aaron Lopez. To take on freight at 1/3 less than the common freight.

2/25/65	3/ 4/65	3/11/65
3/18/65		

For sale for cash or for West India produce, linseed oil, twine, window glass, European and India goods.

4/14/66	5/ 5/66	5/12/66
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Notice of removal to Thames Street. European and India goods for sale, wholesale or retail, for cash or West India produce.

7/28/66	8/ 4/66	8/11/66
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For sale for cash, short credit, or West India goods, dry goods and a long list of miscellaneous items.

12/15/66	12/22/66	12/29/66
1/12/67	1/19/67	1/26/67
2/ 2/67	2/ 9/67	2/16/67
2/23/67	3/ 4/67	3/ 9/67
3/16/67	3/23/67	3/30/67
4/ 6/67	4/13/67	4/20/67
4/27/67	5/ 4/67	5/11/67
5/18/67	5/25/67	6/ 1/67
6/ 8/67	6/15/67	6/25/67
6/29/67	7/ 6/67	7/13/67

"Will give Six Pounds Old Tenor per bushel for good and merchantable Flax-Seed in payment for any Kind of European and India Goods."

9/14/67	9/21/67	9/28/67
---------	---------	---------

Ditto — Seven Pounds.

10/ 5/67	10/12/67	10/19/67
10/26/67	12/ 2/67	

Notice that he desires those indebted to him to make speedy payment or he will be compelled to sue in the May court.

3/ 7/68 3/14/68

Issue missing

4/11/68

Issue missing

9/12/68 9/19/68 9/26/68
10/ 3/68 10/10/68

Abraham Sarzedas

"To be Sold by Abram Sarzedas, at his House on Easton's Point, wherein John Pate, deceased, lived, (some items destroyed. Those legible include:) Tandems, Lawns, middling Irish Linen, kerchiefs, Ribbands, Stockings, Gloves for Men and Women, Tapes, Checks, Breeches, Lawn Handkerchiefs, Callicoes, and Chints, Twine, English Duck, best Turks Island Salt, Wine, Muscovado Sugar, French Indigo."

6/11/60

"Just Imported from London, via New York and to be sold by Abraham Sarzedas, at his Store in Thames Street, a Neat Assortment of European and India Goods suitable for the Season; Also a Variety of Millenary, ready made Hats, caps, Red Stone neck laces and Earrings, and several other colours, new fashion Gauze, apron width, with a great variety of Gartering, Trimmings, etc."

5/19/61

Myer Polock

Just imported via New York and to be sold cheap for cash, clothing, dry goods, rings, pearls, razors, thimbles, combs, tea, cordage, etc.

3/21/63 3/28/63 4/11/63
5/ 2/63 6/ 9/63 6/23/63
5/30/63 6/ 6/63 6/20/63
6/27/63 7/11/63 7/18/63
7/25/63 8/ 1/63 8/ 8/63
8/15/63 8/22/63 8/29/63
9/ 5/63 9/12/63

Just imported from London and Liverpool a similar list of articles.

9/ 5/63 9/12/63 9/19/63
9/26/63 10/ 6/63 10/10/63
10/17/63 10/24/63 10/31/63

For sale choice old Lisbon wine in quarter casks.

4/ 4/63 4/11/63 4/18/63
4/25/63 5/ 9/63 5/16/63
5/23/63

For sale for cash or short credit, dry goods, English steel, grind stones, tea, Madeira and Teneriffe wines, bar iron, brown sugars.

1/30/64	2/ 6/64	2/13/64
2/27/64		

Imported from London and for sale for cash or short credit, English and East India goods.

12/24/64	12/31/64	1/14/65
1/21/65	1/28/65	

Brig Felix sailing for New York, Freight and passengers taken.

2/16/67

Moses Isaacks

Imported from London and Bristol via New York and for sale a list of dry goods, cutlary, combs, glass ware, etc.

8/ 8/63	8/15/63	8/22/63
8/29/63	9/ 5/63	

Issachar Polock

"To be sold by Issachar Polock in Newport Choice Auguilla Salt, Russia Duck, Pipes, Pepper, and several other Articles."

7/?/59

For sale for cash or West India goods at cash price, wholesale or retail, dry goods, notions, spices, old Teneriffe wine.

6/10/65	6/17/65	6/24/65
6/31/65	7/ 8/65	7/15/65
7/22/65	7/29/65	8/ 5/65
8/12/65	8/19/65	8/26/65
9/ 2/65	9/ 9/65	9/16/65
9/23/65	9/30/65	10/ 7/65
10/14/65	10/21/65	10/28/65
11/ 4/65	11/11/65	11/18/65
11/25/65	12/ 2/65	12/ 9/65
12/16/65	12/23/65	12/30/65
1/ 6/66	1/13/66	

For sale European and West India goods for cash.

6/ 8/67	6/15/67	6/25/67
6/29/67	7/ 6/67	

Frances and Jacob Polock

Notice of removal to North Side of the Parade. General assortment of ship-chandlery, tea, sugar, coffee, chocolate, spices, etc. Notice that claimants on Isaac Polock, deceased, bring claims and balances to Frances Polock.

12/31/64	1/ 7/64	1/14/64
1/21/64		

Polock & Hays

Just imported from London via New York and for cash sale English and East India goods, Bohea tea, German steel, English Duck.

5/ 2/68	5/ 9/68	5/16/68
5/23/68	5/30/68	

Jacob Polock

For cash sale a general assortment of European and East India goods, Bohea tea, pepper, window glass, nails.

9/18/69	9/25/69	10/ 2/69
10/ 9/69	10/16/69	10/30/69
11/ 6/69	11/13/69	11/30/69
11/27/69	12/ 4/69	1/ 1/70
1/ 8/70	1/15/70	1/22/70
1/29/70	2/ 5/70	2/19/70
2/26/70	3/ 5/70	3/14/70

Jacob & Moses Isaacks

"Jacob and Moses Isaacks, Hereby informs such Gentlemen who have any New-York Bills, that by applying to them, at their House next Door to Capt John Collins, or at their Store opposite Mr. Peter Harrison's, they may have them exchanged.

The said Jacob and Moses Isaacks have an Assortment of English Goods which they will dispose of cheap; likewise good Tea, Rigging, Russia and Raven Duck, and old Jamaica Rum by the Hogshead, etc., etc., etc."

1/? /60

Moses Seixas

Imported from London via New York and for sale at his store at #1 Long Wharf and assortment of dry goods.

5/ 9/68	5/16/68	5/23/68
---------	---------	---------

Just imported from London by "The Providence" and for sale for cash, European and East India goods, raisvns, currents, sugar, cloves, spices, oil.

5/20/71

Moses M. Hays

For sale at his store on the Point near Holmes's wharf, raisins, salad oil, Irish beef, Burlington pork, gin, brandy, bar-iron, flour.

7/27/72	8/24/72	9/ 7/72
9/14/72	10/ 5/72	10/12/72
10/26/72	11/ 2/72	11/ 9/72
11/23/72	11/30/72	12/14/72
12/21/72		

For sale rhubarb, Jesuit's bark, nutmeg, cinnamon, wine glasses, vinegar, chocolate.

6/ 3/76

James Lucena

For sale a variety of European and India goods, at the most reasonable rate, for cash or short credit.

8/14/59

"To be Sold by James Lucena at his Store A few Casks of the best Lisbon Wine, a few Boxes of Lemons, China Oranges, Anchovies, and Raisins. Also, a large Assortment of Linens, and a great Variety of English Goods, just imported."

5/19/61 6/23/61

"Philadelphia Flour, Sea Bread in Casks, Butter in Firkins, a few Casks of Lisbon Wine, Madeira and Claret in Bottles, Green Tea, Anchovies, Raisins in Casks, Nutmegs by the quantity. Likewise Rod and Iron Hoops. Also a good Assortment of European Goods."

3/16/62

Imported from London via New York European and India goods.

8/10/62 8/17/62 8/24/62

For sale for cash best sort of refined and powdered Havana sugars, Philadelphia flour and bar iron, wine, nutmegs, Turks Island salt, steel plate mill saws, men's English shoes, dry goods.

1/30/64 2/ 6/64 2/13/64

For sale a 80 ton sloop and a brig on the stocks ready to be launched of about 112 tons.

3/19/64 3/26/64 4/ 2/64
4/ 9/64

For sale Lisbon salt, Havana sugars.

9/17/64 9/24/64 10/ 1/64
10/ 8/64 10/15/64

For sale Teneriffe wine, rice, Lisbon salt.

6/ 9/66 6/16/66 6/23/66
6/30/66 7/ 7/66 7/14/66

John C. Lucena

For sale (inquire at Aaron Lopez's) Georgia pork, tanned leather, Rum or molasses will be taken in payment.

6/29/72 7/ 6/72 7/13/72
7/20/72 7/27/72 8/ 3/72
8/10/72 7/17/72 6/ 8/72
6/15/72

Francis Lucena

Physician from Lisbon at the house of James Lucena.

9/17/64 9/24/64 10/ 1/64
10/ 8/64 10/15/64

Moses Levy

"Just Imported In the Leopard, Capt. Hunter, from London, And to be Sold by Moses Levy, At his Store on the Wharf of Joseph Scott, Esq., opposite the Miss Coles, A Neat Assortment of European and India Goods, suitable for the Season, at the cheapest Rate for Cash or Credit. For New York and Philadelphia, the Sloop Nancy, Lying at the Wharf of Capt. John Brown. For Freight or Passage, apply to Joseph Cozzens, Master, or Capt. Silas Cooke."

8/14/59

Just imported from London via New York and for sale for cash or credit, European and India Goods.

6/23/61

For sale best of Burlington pork, Bohea tea, pepper, salad oil, loaf sugar, blue and white china cups and saucers, and half pint and pint china bowls, Russia and Raveas duck.

8/21/69

8/28/69

Isaac Nunis Cardozo

Notice that Isaac Nunis Cardozo of New York is beginning taylor business at the house of Myer Benjamin.

2/ 7/74

2/14/74

NEW DATA PERTAINING TO JEWISH MERCHANTS
OF COLONIAL NEWPORT

BY JACOB MARK JACOBSON

When Roger Williams announced, "All the consciences, yea the very consciences of the papists, Jews, etc., ought freely and impartially to be permitted their several respective worships," he little realized the tremendous import this privilege promised for the commercial prosperity of Newport. Driven from the Iberian Peninsula, inquisitioned from Recife, restless in the Netherlands, the Jews did not delay long in testing the reality of Rhode Island's freedom. The earliest authentic mention of Jews in Newport was in 1658, when fifteen families are said to have arrived from Holland. Though tolerated, some disputes did arise. In 1684, the Jews secured from the General Assembly of Rhode Island an affirmation of their right to settle in the colony. In 1694 and in the middle of the next century, Jewish settlers arrived from the West Indies. Jacob Rodriguez Rivera in 1745 and Aaron Lopez in 1750 added to the commercial group of Newport two names that gave prestige to that port's trade. Our story concerns itself with these Portuguese Jews of the 1700s, with their contributions to the growth of Newport commerce.

The most prominent of Jewish merchants was Aaron Lopez. The coast of New England, New York, the Carolinas, the Caribbean and the West Indies, England and Ireland, the Netherlands and the Iberian Peninsula, all knew his ships. The story of his expansion parallels the growth of modern export trade. Two years after his arrival in Newport (1752)¹, we find Lopez engaged in coast trade with New York, buying from Jacob Franks and Daniel Gomes. The next year he had reached Philadelphia and carried on business with the house of Willing and Morris. In 1755, we note the beginning of his long connections with Paul Tew in Providence. Up to the occupation of Newport by the British, Lopez continued to supply that town with imports and to secure therefrom, for export, such products as New England rum. Names that afterwards loomed large in Rhode Island history were among his customers, — Samuel Nightingale, Daniel Tillinghast, Joseph and William Russell, Cooke, and Allen. In 1756, Lopez became interested in whale oil. Henry Lloyd, his Boston agent, and Joseph Rotch and Son of Bedford in Dartmouth (now New Bedford, Mass.) sent him shipments of whale head-matter from which he produced spermaceti candles for which Newport became noted.

During the next decade, his trade grew by leaps and bounds. The year 1760 marks his entrance in the Amsterdam market. The next year we find him trading in Charlestown, South Carolina, with Isaac Da Costa, and at the Mole St. Nichola with Abram Sarzedas. Trade was going on in 1766 and 1767, respectively, in Savanna La Mar (Abraham Lopez) and Kingston, Jamaica (Abraham P. Mendes). His trade with these Southern and West Indian colonies increased with the years. Such names as Nathaniel Russell and Joshua Hart of Charlestown, Josiah Hewes and Woodham & Young of Philadelphia, Cullen Pollack of Edenton, N. C., Benjamin Wright of Savanna La Mar, and Thomas Dolbeare of Kingston were added to his list of connections. His trade with the West Indies was his pivot. To these colonies he sent lumber, barrel staves, fish, spermaceti; from there he received in Newport molasses for New England rum, which in turn he sent to the coast of Africa in exchange for slaves; these slaves his captains carried back to Jamaica and other West Indian Islands to work the sugar plantations, the products of which he early began sending to England, Amsterdam and Spain. At the Bay of Honduras in 1771, under the direction of his captains, John Newdigate and William Bourke, Lopez secured large

¹This and the dates following are the earliest the writer could find in each instance. The facts following are found in his letters at Newport Historical Society.

quantities of mahogany and logwood, which were made into furniture in Rhode Island.

In 1762, we find his ships beginning a regular trade with Godfrey Laycock of Halifax, England; the next year with William Steade of London; and in 1764 with the house of Lane, Benson & Vaughans of Cork, Ireland. That year, too, one of his vessels touched Lisbon. For a while Lopez's British trade was handled by Henry Cruger, Jr., in Bristol and by William Steade in London. In the 1770s the emphasis is shifted to the important London firm of Hayley and Hopkins. With them, Lopez placed most of his ship insurance and London commerce.

Existing Lopez commercial agreements show how he secured several of his products. Illustrative are his fishing contracts. Lopez would contract with fishing vessels to supply them with their provisions and to secure in return a fixed percentage of the catch. The same method was used with whalers, lumbermen, and hunters for their products. In April 1769, and on May 25, 1769, we find agreements between Lopez and Joshua Amy providing that Lopez furnish one half the provisions and stores for a whaling cruise in return for one-eighth of the oil. On April 22, 1777, Lopez, contracted with Joseph West to provision West & Company on a fishing trip to Gaspee and to secure in return nine-twentieths of the catch. On the same date, a similar agreement was signed with Thomas Earnsbey & Company for seven-sixteenths of the fish and one-half of the oil and gurry.²

The writer in his search for Lopez materials discovered some isolated bills of lading among the Miscellaneous Lopez Papers at the Newport Historical Society and a "shipping book" of Aaron Lopez that covers the major part of the years 1771-1773. This last find contains a complete list of Lopez's reports and voyages during that period. These bills of lading together with his numerous letters enable us to secure definite knowledge as to his commercial transactions for those three years. The principal items in his exports include: spermaceti, fish, white and red oak lumber, barrel staves and headings, pine lumber, mahogany, bricks, rum, sheep, geese, flour, turkeys, cheese, molasses and oil. The contents of the following bills of lading³ will give typical instances of the quantities and commodities Lopez shipped abroad. The first is a shipment from Newport to Henry Cruger, Jr., at Bristol, England, in the Ship Henry (Wm. Bourke, Master), on November 20, 1772:

²Newport Historical Society. Miscellaneous Lopez Papers.

³Newport Historical Society. Lopez Shipping Book.

194	casks (7,525 gal.)	white spermaceti oil
27	" (1,031 ")	yellow " "
7	"	pot ash
4	"	salt
11	pieces (762 ft.)	Jamaica mahogany
40	" (1,992½ ft.)	Florida "
81	" (49 tons & 2 ft.)	white oak
6,842	white oak	barrel staves
10,560	" "	hogshead "
2,093	" "	pipe "
400	" "	barrel headings
70	(1,870 ft.)	two-inch white oak planks
40	(1,190 ")	two & one-half inch white oak planks
106	(1,382 ")	oak boards
86	barrels	tar
4	tons, 1,502 lbs.	pig iron
2	hhds, 3 tierce & bbl.	copper

On December 29, 1772, the following shipment was made to Benjamin Wright at Savanna La Mar, Jamaica in the Ship Jacob (John Peters, Master):

100	bbls.	superfine flour
30	"	common "
30	boxes	spermaceti candles
31	hhds.	codfish
203	bbls.	monhayden [menhaden]
8	"	bass
6	"	mackerel
4	"	pickled cod
1	"	herring
17	kegs	honey
40	"	biscuits
72	"	oysters
6	bbls.	pork
22	half-bbls.	pork
6	quarter casks	Lisbon wine
20	bbls.	lamp oil
16,600	red oak	hogshead staves
8,200	white "	" "
1,000	" "	" headings
55	shaken	hogsheads
1,200	hogsheads	hoops
706	ft.	heading boards
15,894	"	white pine boards
32,200	shingles	
2	white beaver	hats
4	horses	

51 turkeys
51 geese and provender
12 kegs tongues
1 chest merchandise

Of the continental trade, the following is illustrative. On January 20, 1772, the Brig *Venus*, under Zebadiah Story as master, set out for the Iberian Peninsula and called at Madeira, Gibraltar, and Lisbon. Its cargo contained:

1,146 lbs. codfish
24 bbls. cocoa
1 " beeswax
1,975 pine staves
15,500 barrel "
150 red oak hogshead staves
500 hogshead hoops
6 pieces (1,992 ft.) mahogany
24½ tons unchipt. logwood
6 cord fire wood
1,208 bu. Indian corn
51½ " rye
47½ " barley
899 " oats
68 bundles hay
12 bbls. tar
60 boxes spermaceti candles
137 red oak boards.

The writer has not examined in detail the imports of Lopez. However, the nature of these can be ascertained to a certain degree from an examination of his exports and from a study of his business correspondence and his advertisements in the *Newport Mercury*. His exports include whale head-matter for oil, sugar, molasses, and other products not native to Rhode Island. His advertisements for retail and wholesale trade include, in addition, all varieties of English dry goods, India goods, looking glasses, cutlery, and earthen ware.

During the years 1771-1773 the writer has counted 104 separate shipments from Newport alone,⁴ and yet during this period there were but few shipments of gold or silver. Through a diversified trade, by balancing of accounts, and through use of bills of exchange on his various agents, Lopez succeeded in carrying on his trade with a minimum transfer of money.

⁴Newport Historical Society. Lopez Shipping Book.

The writer has endeavored to ascertain the number and names of Lopez's ships, but he found this to be impossible since his ships changed hands too frequently. Thus, Lopez would send a ship load of products to Bristol or London and instruct his captain, Hayley & Hopkins, or Henry Cruger, Jr., to dispose of the ship. However, in his *Sailors' Book* for the years 1767 to 1769 the writer did check up 24 ships that remained in his possession for the entire period. These were:

Brig Industry
 Ship America
 " Cleopatra
 Schooner Eleanor
 Brig Africa
 Sloop Priscilla
 Brig Charlotte
 Sloop Abigail
 Brig Hope
 Sloop Rhoda
 " Thresher
 " Tamar
 Ship America
 Brig Sally
 Sloop Greyhound
 Brig Hannah
 " Diana
 Ship Jacob
 Schooner Betsey Ann
 " Ranger
 Sloop Mary
 " George
 " Fanny
 " Aaron

In addition to these ships, Lopez possessed, according to his *Sailors' Book*, a few others which he disposes of before the end of this two year period. Besides his own ships, Lopez frequently chartered vessels from others. On several occasions he chartered the Sloop King Fisher belonging to John Strange of Freetown, together with its owner as master. Frequently, too, Lopez shipped goods in the bottoms of other merchants. In fact, several of the 104 shipments mentioned above were in the boats of other traders.

The Jews of Newport introduced and developed the industry of spermaceti candle making into America. Mason in his "Reminiscences of Newport" (p. 37) stated: "The Jews who came from Portugal introduced the manufacture of spermaceti. Other capitalists joined them, or

followed their example, and it was not long before the demand for the manufactured article was greater than the supply of crude material." Whale ships chartered or provisioned by Lopez and other merchants pushed their way successfully as far as the Falkland Islands in search of whales. Mason reports that during June and July, 1774, no less than 17 returned whalers entered the port of Newport. In addition, his letters indicate that Lopez secured large quantities of whale head-matter through Henry Lloyd of Boston and Joseph Rotch & Son of Bedford. In 1761 a syndicate was formed, known as the "United Company of Spermaceti Chandlers", to regulate and control the manufacture of spermaceti. All the manufacturers in the colonies, says Mason, joined the syndicate, with the exception of a house in Philadelphia and Moses Lopez in Newport. However, on April 13, 1763, this agreement was renewed and somewhat altered. In the new agreement we do find the name of Moses Lopez. (Commerce of R. I. I 97-100.) Curiously, Mason omits this fact. It was agreed by the company that "all crude spermaceti, wherever landed in the colonies, should be considered common stock, to be bought on joint account, whether the vessels landing it were owned by the members of the company or not, and it was to be divided among the members pro rata. The 1763 contract provided that out of every 100 barrels, Aaron Lopez was to secure 11 barrels; Moses Lopez, 2; Naphtali Hart & Co., 9; and J. Rivera & Co., 11.

Other outstanding Jewish merchants of Newport were Issachar Pollock, Moses Levy, Jacob Isaacks, Isaac Elizer, the Hart Brothers, and Jacob Rodriguez Rivera. Pollock & Levy were in partnership by 1753. In that year they had a falling out, and their affairs were placed by agreement for adjustment in the hands of Daniel Ayrault, Jr. and Walter Cranston, two prominent citizens. The writer does not have the terms of this settlement, but when we first find their advertisements appearing in the Newport *Mercury* in 1759 they are conducting business separately. In 1765 this same Issachar Pollock had a dispute with Jacob Isaacks and Isaac Elizer over a sale of spermaceti. The letters, testimony and affidavits concerning this controversy were printed in the Newport *Mercury* of July 8, 1765.

Before the Revolution there was an effort among Rhode Island merchants to establish their own insurance organizations to replace English policies. In this movement Moses Levy, Issachar Pollock, and Jacob Isaacks participated. On December 16, 1767, we find an insurance policy issued to Christopher and George Champlin for \$2,100 on their sloop

Adventure on a trip from the harbor or river of Patucsin, Maryland* to the Windward Islands in the West Indies and then to Newport. Among the 10 underwriters was Moses Levy for \$100 (Mason: "Reminiscences of Newport R.I.H.S. Inlaid Edition IV p. 362). On January 16, 1759, Christopher Champlin took out a policy for £ 4000 on his sloop Catherine. Among the 18 assurers was Issachar Pollock for £ 200. Also on October 11, 1759 Jacob Isaacks underwrote for £ 300 a £ 1700 policy to this same Christopher Champlin on his sloop Nancy together with five others. (Miscellaneous Champlin Papers 1732—84 R.I.H.S.)

Of Jacob Isaacks, Mason said (p. 61): "Jacob Isaacks kept himself before the public through his untiring efforts to get on in the world. In 1772 he was insolvent and from that time we hear nothing from him until 1783." This statement on the part of Mason is difficult to understand since from 1773 to 1776, not counting missing issues, the writer noted in the Newport *Mercury* no less than 23 advertisements of his concerning his business as a broker. While the Newport *Mercury* of January 1, 1772, contained notice of his petition for insolvency relief, the writer could find no notice of his petition being granted. On the other hand, the poor business conditions of 1771 together with the liberalization of the colony's insolvency laws caused a great increase in the number of insolvency cases. Among the numerous cases we find these:

Naphtali & Isaac Hart—January 7, 1772
Granted (Newport *Mercury*, June 8, 1772)

Isaac Elizer—December 16, 1771
Granted (Newport *Mercury*, May 11, 1772)

Moses M. Hays and Myer Pollock—Petition—September 30, 1771
Granted, December 17, 1771 (Newport *Mercury*,
September 30, 1771 & May 11, 1772)

Before closing it may be interesting to present a few typical advertisements inserted by Jewish merchants in the Newport *Mercury*. The advertisements never exceeded one column in width and extended from one to seldom over five inches. Occasionally, a tiny cut of a ship or house would draw attention to the fact that a cargo was wanted or a house was for rent. But usually the advertisements were undecorated and burdened with long enumerations of the articles for sale. Interesting information frequently appears on the origin of the goods and the ship they were imported in. The following serve to illustrate the contents

*Patuxent.

of these advertisements and at the same time the types of commodities that various merchants handled:

"Just imported from Cork, in the Sloop Fair Lady, and to be sold for cash, by Jacob R. Rivera, at his House on the Point, a Parcel of Choice Irish Rose Butter, and a few boxes of best Tallow Mould Candles." (Newport *Mercury*, December 27, 1762)

"Notice is hereby given to the inhabitants of Newport that there is a young man, late from London, that has been regularly brought up to the act of chimney-sweeping: Those who have occasion for such a useful person, may be waited upon by applying to him at his place of abode at Mr. Isaac Elizer's". (September 31, 1732)

"Just Imported in the Leopard, Capt. Hunter, from London, and to be sold by Moses Levy, at his store on the Wharf of Joseph Scott, Esq., opposite the Miss Coles, a neat assortment of European and India goods, suitable for the Season, at the cheapest Rate for Cash or Credit.

"For New York and Philadelphia, the Sloop Nancy, Lying at the Wharf of Capt. John Brown. For Freight or Passage, apply to Joseph Cozzens, Master, or Capt. Silas Cooke." (September 14, 1759)

"Just imported from London, via New York and to be sold by Abraham Sarzedas, at his store in Thames Street, a Neat Assortment of European and India Goods suitable for the Season; Also a Variety of Millenary, ready made Hats, caps, Red Stone necklaces and Earrings, and several other colours, new fashion Gauze, apron width, with a great Variety of Gartering, Trimmings, etc." (May 19, 1761)

See Appendix — Page 378

APPENDIX

JACOB MARK JACOBSON

1905-1938

Jacob Mark Jacobson was born on January 6, 1905. He received both his AB and AM degrees from Brown University in 1926. He was a member of the Phi Beta Kappa. In 1929 he was awarded a PhD, also from Brown University, in the field of Political Science. Following the completion of his studies at Brown University he served for about two years on the Political Science faculty of the University of Wisconsin at Madison. During this period he published *The Development of American Political Thought, A Documentary History* (Appleton—Century, 1932). There were several reprintings of this standard text as late as 1941, and a posthumous second edition in 1961, edited by Thornton Anderson.

He later attended Yale University Law School, receiving his LL.B degree from that institution in 1934. Following graduation from law school he served for a time on the legal staff of the National Labor Relations Board. Prior to 1937 he was admitted to membership in the New York bar and practiced law privately as a tax attorney. During this time and as early as 1936 he also served as Professor of Law at the Law School of Newark University in New Jersey. He died on March 26, 1938 at the early age of 33. Besides his major work noted above he contributed several papers to law journals. He is survived by his widow, Mrs. Blanche Woolf Jacobson Shogan of Cambridge, Massachusetts, whose father, Henry Woolf had been superintendent of the former Jewish Orphanage of Rhode Island.

Jacobson's papers on the Jewish merchants of Newport, which appear in this issue of the Notes, were in manuscript form, among the papers of Bessie Bloom Wessel given to the Rhode Island Jewish Historical Association by her son, Doctor Morris A. Wessel of New Haven, Connecticut. The work was supported by a grant of \$500 from the American Jewish Historical Society.¹ At the 35th Annual Meeting of the American Jewish Historical Society² held at the YM and YWHA in Newark, New Jersey on November 23 and 24, 1927 Jacobson read a paper titled "Jewish Merchants of Newport in Pre-Revolutionary

¹Publications of the American Jewish Historical Society, Number 31, 1928, P. xxviii.

²Ibid P. xxx.

Days." This was probably the shorter of the two papers published herein.

So far as can be determined these papers have never been published before. They do not appear in the Publications of the American Jewish Historical Society, nor do they appear among his published papers in the Brown University Archives. The timing would indicate that the work was done while he was a graduate student at Brown University. The documents which follow and which accompanied the manuscript show that the work was inspired and sponsored by Professor Wessel.

DEPARTMENT OF SOCIAL AND POLITICAL SCIENCE

BROWN UNIVERSITY, PROVIDENCE, R. I.

STUDY OF ETHNIC FACTORS IN COMMUNITY LIFE

Mrs. Bessie Bloom Wessel, Director of Research

September 19, 1927

The following report by Mr. J. Mark Jacobson covers an investigation of hitherto unexamined documents pertaining to the role played by the Jewish merchants in the colonial prosperity of Newport. This investigation was made possible by a subsidy for that purpose from the American Jewish Historical Society. During the early months of 1927 the director of this Study had occasion to work among materials bearing upon racial elements in the colonial population of Rhode Island. She became aware of a wealth of materials already in print, and of the possibility of other materials to which attention should be called, and realized that it was properly the function of this office to centralize and make available to students of the problem the materials on the subject.

To this end she put herself in touch with Mr. Max J. Kohler of the American Jewish Historical Society. Mr. Kohler's response was immediate and generous. As a result of this correspondence and of several interviews in New York with Mr. Kohler and with Mr. Leon Huhner, also of the Society, this office was in receipt of 31 volumes of "Publications of the American Jewish Historical Society." Added to the 9 volumes already existing at the John Hay Library, these constitute a complete set of these materials. The Study also received several pamphlets of peculiar interest in the Study of the Jews of early Rhode Island.

At the recommendation of this office the American Jewish Historical Society engaged Mr. Jacobson, a graduate student at the University and a member of the Seminary in Race Problems, to spend the summer in an investigation of materials as yet unexamined.

Mr. Jacobson made this office his headquarters and was given whatever hospitality it could afford by way of materials and equipment. A conference in New York with Mr. Kohler and Mr. Huhner, who themselves are the authors of various papers in this field and are uniquely informed on early Jewish history in America, determined in large part the nature of the investigation.

B. B. Wessel

REPORT BY MR. JACOBSON

November 18, 1927

At the request of the Study of Ethnic Factors in Community Life, the American Jewish Historical Society subscribed a fund which made it possible for an investigator to be put to work on colonial materials for the purpose of locating and examining any hitherto unexamined papers pertaining to the role played by the Jewish merchants in the colonial prosperity of Newport. The research was carried on primarily in Rhode Island, both in Providence and in Newport. Documents in the possession of the American Jewish Historical Society were also examined. In his foreword to one of the reports, the investigator, Mr. J. Mark Jacobson, states, "In writing the report the writer did not attempt to present finished conclusions, but rather to outline facts, findings, documents, and sources of material. The brief sketch on pre-Revolutionary Newport Jewish merchants is designed to guide the reader through the documentary summaries which assume the major portion of the report and also to form a possible basis for expanded articles on Jewish commercial life."

"The investigator is indebted to Mr. Max J. Kohler and to Mr. Leon Huhner, both of the American Jewish Historical Society, for advice and information. The librarians of the Rhode Island Historical Society and of the Newport Historical Society permitted the writer great freedom among their colonial documents. This enabled him to unearth papers that he might never have discovered otherwise. For this aid and for their patient assistance, the writer thanks them. Several

valuable references had been indicated by Professor Verner Crane to Mrs. Wessel, who in turn made them available to the writer."

The material is presented in two papers:

(1) A report on the Merchants of Newport in pre-Revolutionary days, which is really a reference paper for students of history. It contains a list and description of materials that have been examined, synopsis of some of the material and a bibliography of sources for Rhode Island Jewish materials. It contains also notations regarding material found in manuscripts examined.

(2) The second paper is a more popular statement based on "New Data Pertaining to Jewish Merchants of Colonial Newport."

As Mr. Jacobson indicates, in presenting the information in both of these reports he limited himself primarily to a consideration of materials not hitherto published. He "examined not only letters and papers of the Jewish merchants themselves but has also read papers of other important colonial merchants of Newport and Providence, Rhode Island, such as Christopher Champlin and Moses Brown, and has found there materials of a Jewish nature not noted in other studies. Little or no consideration is given to materials, however valuable, which have already been presented through publications of the American Jewish Historical Society, and in the general histories of Rhode Island and of the Jews in America."

B. B. Wessel

WHERE THEY LIVED AND WORKED IN OLD NEWPORT

BY SEEBERT J. GOLDOWSKY, M.D.

While more original eighteenth century buildings survive in Newport than in any other American town, little physical evidence remains of pre-Revolutionary Jewish life there, other than Touro Synagogue and the Jews' Cemetery. At least four hundred and eighty buildings were destroyed by the British for firewood during their occupation. George C. Mason in *Reminiscences of Newport* wrote of The Point section near the waterfront: "The Jews and Christians, who lived here side by side, cultivated the most friendly relations and prospered and grew rich together." Mason also recalled that "Isaac Hart, a wealthy Jew residing on the Point, was a liberal patron of the fine arts", said to have owned a fine portrait of Czar Peter attributed to Sir Godfrey Kneller.

Mrs. Antoinette Downing places the home of Jacob Rodriguez Rivera on Bridge Street in The Point section, noting that Brigadier de Choisy of the French forces was quartered in his home. Just north of Long Wharf on Washington Street, according to the Rev. Edward Peterson, "stood the spermaceti works of Myer Pollock, who was extensively engaged in manufacturing oil and candles, and stored large quantities of goods for others."

Peterson also stated that "the north side of what is now the Mall (i.e. Washington Square) was once covered with Jewish residences, which were destroyed by fire", a generalization not accompanied by documentation. Mason, however, does record that "the building on the corner of Duke Street (and Queen Street, now Washington Square) was owned and occupied by Moses and Aaron Lopez." This site on the northeast corner of that intersection, now occupied by The Savings Bank of Newport, would accord with Peterson's description. Mason further noted that three buildings on Queen Street (i.e. Washington Square) were destroyed by fire in 1770, in other words prior to the British occupation. George G. Channing also placed the Lopez family residence "on the north side of the Parade, near the Newport Bank", and added "or in the same building." Mrs. Downing in 1937 called the bank "the Lopez house", but does not in her later works refer to it as such, but rather as the "Rivera House."

Aaron Lopez's name survived in the street designation "Lopez Wharf" until the early 1960's, when it was obliterated for urban renewal. Lopez Wharf appeared in the city directory as late as 1962.

The wharf ran toward the harbor from 203 Thames Street, opposite Cotton's Court. According to Mrs. Downing, Lopez's house was "at Lopez Wharf and Thames Street at the foot of Cotton's Court." Florence Simister quotes "one biographer" (unnamed) as placing his residence farther north at 131-133 Thames Street, with his buildings extending toward the water. This unlikely spread of 70 numbers is not explained. At any rate his warehouse, facing his wharf, was a three story building, the first floor used as a storehouse, the second for his offices, and the third as a sail loft. Thomas Wentworth Higginson wrote in 1873: "His little counting-room is in the second story of the building, its wall-timbers are of oak, and are still sound; the few remaining planks are grained to resemble rosewood and mahogany; the fragments of wall-paper are of English make. In the cross beam, just above your head, are the pigeon holes once devoted to different vessels, whose names are still recorded above them, on faded paper, — 'Ship Cleopatra', Brig 'Juno', and the like." Mason wrote about this building in 1884: "It was only within a comparatively short time that the old store in which they did business was still standing." According to Simister the house, wharf, and stores were sold for \$3800 after Lopez's death.

During the Colonial period that portion of modern Bellevue Avenue running south from the Jewish cemetery to just beyond the present Newport Casino was known as Jew Street. Renamed South Touro Street after the Touro bequest, it became Bellevue Street around 1850, and later Bellevue Avenue, when it was extended southward. It is ironical that this exclusive avenue to which Jews were not welcomed in its most flourishing years, should have started out as Jew Street. The descendants of a German Jew named August Schoenberg (anglicized to Belmont), who frequented this area, may be considered exceptional in this regard, although they were in fact the products of intermarriage.

The cover picture shows the house once owned by Moses Seixas. Built some time prior to 1757 by Peter Buliod, it was then described in the records as a "large new house fronting Ann Street", now 29 Touro Street. Moses Levy, who acquired it about 1760, owned it for thirty-odd years and throughout the British occupation. DeBéville, Quartermaster-General of the French forces, was quartered with the Levy family during the sojourn of the French forces in Newport. Seixas purchased the house from Levy in 1792 or 1794. In 1795, when

the new Rhode Island Bank was opened with Seixas as cashier, the house became the bank building. He resided there and served as cashier until his death in 1806. Mason described the house in 1865 as containing "a wide hall, fine large rooms, and . . . elaborately furnished within." In 1818 it was sold to Commodore Oliver Hazard Perry. The cover picture shows how it appeared at about that time. Later, in 1884, Mason wrote that "Recently it has undergone great changes, and the old Dutch tiles have been taken out and sold to a dealer in such wares." Much mutilated, at about the turn of the century it housed the Perry Mansion Market, a picture of which shows dressed chickens hanging in the front windows. Used as Salvation Army headquarters since 1914, it can now be seen as a large, square, three-story, rusticated, hip-roofed house, facing the mall and obviously much changed from its earlier appearance.

Channing in 1868 recalled his youthful association with Seixas: "I was well acquainted with Mr. Moses Seixas, cashier of the Bank of Rhode Island, whose family occupied the bank building on the south side of the Parade. He and his son Benjamin, who was the teller, were in stature so short, that I thought the vault or safe, which occupied a portion of the cellar, and was very shallow, had been constructed with especial reference to their convenience. Directly over the safe, secured to a timber in the ceiling, was a block and tackle, by help of which the heavy iron door was raised from its bed. One set of the bank keys, at the close of bank hours, was regularly left at our store for safe keeping by the teller. On the Jewish Sabbath (Saturday), I was expected to take the keys to the bank, when a *Christian* officer would be in attendance; for this service, I always received some token, usually in the shape of Passover bread and bonbons resembling ears, in memory of those cropped from Haman, when hung for his intended cruelty to Mordecai. It was in the same bank where, for five consecutive years, I assisted the teller in counting Spanish milled dollars for shipment in the Indiaman, Mount Hope. . . ."

Across the square can be seen the Abraham Rivera house, also illustrated in this issue. The building at 8 Washington Square, now housing The Newport National Bank, is a two-story gambrel-roofed building with central doorway and pedimented dormer windows. It was constructed with brick-filled studs. Built in the first half of the eighteenth century, it was enlarged prior to 1758. Abraham Rivera (1762-1823) acquired it from George Gardner in 1793. Rivera, the

son of Jacob Rodriguez and the grandson of Abraham Rodriguez Rivera, owned the house until 1803. It was then acquired by the old Newport Bank (now The Newport National Bank), which opened its offices there soon after and has occupied it continuously since that time. The doorway was subsequently altered, as shown in one of the photographs. Its exterior, however, was beautifully restored in 1950 to approximately its original appearance, although the brick encasement visible on the eastern end is not authentic.

Isaac Touro lived in a house which survives at 46 Division Street not far from Touro Synagogue. This two-story gambrel-roofed structure placed end to street was built in the period 1750 to 1772.

One other surviving house has Jewish associations. The Minturn House at 53 Washington Street in The Point section was also owned by Abraham Rivera from 1794 to 1799. Not pictured in this issue, it is a gambrel-roofed structure with central fanlight doorway built in the mid-eighteenth century. In 1881 it was moved back from its original next-to-sidewalk location and turned end to street.

A stroll through picturesque contemporary Newport to visit the old neighborhoods and to seek out a few vestiges of Jewish life there in olden times will help to evoke the lively and elegant atmosphere of the Golden Age and its declining years.

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JEWISH LIFE IN PROVIDENCE

BY BESSIE EDITH BLOOM*

For the study of Jewish life in all its phases—economic, social, and religious—Providence, a community of twelve thousand Jews, may certainly be taken as a typical city. It gives us material for the study of the Judaism which is fast passing away, as well as of the new Judaism which is being ushered in with glowing enthusiasm by its new upholders.

HISTORY

Although Jews settled in Newport, Rhode Island as early as 1658, the growing history of Judaism in this state, and especially in Providence, is a short one. Those living in the city some thirty years remember the aggregate number of Jewish families as about forty, with the centre in Charles Street; and those living here twenty years remember when it was unsafe for a Jew to pass Chalkstone Avenue, a district now wholly inhabited by Jews.

STATISTICS

The Jewish Encyclopedia gives the population for 1901 as 3,500. For 1907 The Religious Census¹ gives it as 7,974. At present there are, according to the Jewish Year Book for 1909-10, 12,000 Jews. The greatest increase, therefore, has been in the past ten years, the immigration from 1901 to 1907 being equal to the entire immigration up to 1901, and the immigration in the past two years in turn being equal to that. There is much difficulty in this city, as well as in others in getting anything like accurate statistics. The Jews are not considered by census reporters as a nationality, and therefore in any reports which involve classifications according to nationality the Jews figure as Russians, Germans, Austrians, and Americans. This is rather unfortunate, since the Jewish problem is one discussed at length by various students and one which raises much comment. Yet no one has any definite statistics upon which to base such studies. The method usually adopted is that of considering all Russians as Jews. This method in the first place is very incorrect, since it excludes a large number of individuals who are Jews and includes a considerable number who are not Jews. From

*Dated February 14, 1910, this study was written by the late Bessie Bloom Wessel, class of 1911 at Brown University, while she was still a junior in college. It was included in a collection of her papers donated to the Rhode Island Jewish Historical Association library by her son, Doctor Morris A. Wessel of New Haven, Connecticut. For more on the author, see p. 409.

a comparison of statistics, I find that according to this method about twenty-five per cent of the Jews in this city are not accounted for. This method is, moreover, rather unjust, since American Jews are classed as native born and in a study of Jewish conditions are usually disregarded. This leaves the Jews to be judged only under the most unfavorable circumstances and by the most unfortunate classes. It is almost impossible, upon the face of statistics, to know the real truth of the economic situation, since American Jews are prominent in the professions but do not appear as Jews in reports, while the Russian Jews are usually merchants and are always taken to be Jews, not at all unjustly.

POPULATION IN PROVIDENCE

It is almost invariably true that the Jews of any city are judged by one district, usually the business and market centre, while many surrounding districts, where there are actual living problems, are altogether overlooked. This is also true of Providence. To the general observer, the Jewish community of Providence consists of that part of North Main Street known as Constitution Hill with its crowded stores and seemingly unclean meat markets.

This district is not only no index to the living conditions of the Jews in general, but it is not even an index to the living conditions of any one particular class. North Main Street is the market centre for a much larger area, and, while presenting the grave economic problems which call for civic regulation, it does not present any of the real living problems. It does not present the real "Jewish Problem", as do such districts as Shawmut Street, Hawes Street, and parts of South Providence.

In his essay on "Population",² Professor William MacDonald of Brown University gives the number of Russian born as 3,685, Roumanian 303, and Austrians 670. If we take these to be Jews, we have a total of 4658 foreign born Jews out of some 12,000. It is these four thousand who to the general observer stand for all that there is of Judaism in the city. I believe that the *greater* number of Jews in this city, as in other cities, are scattered and assimilated, that is, economically speaking. Again, taking the liberty of benefiting from Professor MacDonald's labors, for Ward III we find 2,105 listed as Russian born. The next largest number of Russians (458) comes from Ward II. Adopting for a moment the unsatisfactory method of calling Russians Jews, the Jewish problem in this city would seem to lie in Ward III, that is, in Branch Avenue, Douglas Avenue, and Admiral and Charles

Streets. The Jews are also thickly settled in Ward II, which includes the area within North Main, Camp, Hope, and Cypress Streets. In dealing with Jewish life, Professor MacDonald makes no mention of the district about Chalkstone Avenue and Shawmut Street, nor of the South Providence Jewish district. This is an example which corroborates my statement in the previous paragraph, that the Jews are usually judged by the business centre and that many of the Jewish districts presenting the truest pictures of Jewish life are not known and seldom studied.

ECONOMIC ACTIVITY

For the most part, Jews are found functioning in business and as merchants; and it is this, perhaps, which has gained for them the reputation of money-seekers. "As rich as a Jew" is a common expression among certain classes of people. Whence comes this business instinct, so-called?

For hundreds of years this has been the only means of gaining subsistence allowed to the Jew in the country from which he comes. Naturally, he has developed those faculties of mind necessary for this phase of the struggle for self-preservation. This is the manifestation of a true biological principle. But this by no means solves the question. It is not simply through racial instinct, nor through willing desire, that the immigrant Jew engages in business. It is because he, as an adult *individual*, has no other profession. This may at first seem a negative way of expressing the same fact, but when we learn that American educated Jews are found in other occupations, the truth becomes somewhat clearer.

Peddling and the installment business have been so widely taken up by recent immigrants, that it seems difficult to disassociate it from the Russian Jew. But let us consider these two important facts: that peddling is an occupation unheard of in Russia among the Jews, and that the clothing and furniture installment business, which is carried on to such a great extent here, is practically unknown in European cities. Aside from the question of whether social distribution is a necessary and worthy goal in the economic world of to-day, we must admit that the Jew in entering these kinds of business is being taken up by the current of American life and, with his developed ability, directing it.

Furthermore, a close study of actual conditions shows invariably that the immigrant Jew does not turn to business as a first resort. Every one of them seeks and enters some shop or factory, and those that leave

—truly a large number—leave because as inexperienced hands their chance for advancement is slow, conditions are bad, and remuneration is insufficient. Yet there is a much larger proportion of laborers and artisans than is commonly supposed. The great majority of immigrants at first enter the jewelry shops. This, at least, has been the case among the large numbers of immigrants who have attended the evening schools for the past four years. Many are tailors, others tinsmiths. These two classes of artisans are usually experienced in their occupations and advance rapidly. In comparatively little time the laborers either hold responsible positions or go into business for themselves. Of course, in professions such as tinsmithing, paper hanging, and painting, business for themselves does not mean that they are not engaged in productive occupations. We shall make a detailed study of the conditions in certain districts in order better to understand certain truths regarding the economic condition of the Jewish immigrants.

Taking one hundred families scattered through three of the principal districts of Providence, we obtain the following results:—

Peddlers	24	Butchers	2
Stores	17	Painters	1
Jewelers	12	Real Estate	1
Tailors	8	Expressmen	1
Tinsmiths	7	Carpenters	1
Laborers	6	Glaziers	1
Shoemakers	6	Capmakers	1 (Mfr.)
Bakers	2	Others	10

100

Of course, this is a small number to judge by, but it may be taken to be fairly representative of the poorer districts. The ten families which I have added at the end of the list include those where the head of the family is either not living or not employed. These figures apply only to the heads of families.

Forty-three per cent thus are engaged in business. This needs further qualification. Nine of the seventeen store-keepers belong to a group of fifteen families who are comparatively well-off and for whom there is no economic problem; but the district was investigated for the purpose of contrast and for the purpose of studying the rise of the Jew. Six of the other eight stores are in the very poorest district, and neither from the individual nor from the social standpoint can their existence be

justified. They are small grocery stores, in back of which are several living rooms and from which the keepers draw their food supply and two or three extra dollars a week which, added to the income of the working members of the family, supply clothes and education for the children.

COUNTRY FROM WHICH THEY CAME

Of 150 families, we find that 80 per cent came from Russia, so that even among this small number, 20 per cent would be unaccounted for in any study which accounts for the Jews by taking simply figures given for "Russians." In a broader and more general study the difference would be still greater, since American Jews would not be included. In this group we have practically no American Jews. To be more exact the figures are as follows:—

From Russia	120	80%
Roumania	11	7.33
Austria-Hungary	8	5.33
Galicia	2	1.33
Germany	1	.66
No definite information		5.33
		<hr/>
		100%

If we are to study the separate districts, we find that in Shawmut Street there are practically all Russians, while in Robinson and Pratt Streets, where there is a higher standard of living, the population is mixed. It is generally thought to be true that the highest type of Jew comes from Russia, in contrast to those from other countries listed above. In this case, the apparently lower standard of Russian Jews is, in all probability, due to the fact that only the poorest of the Russian Jews have settled in this district, those who have been driven here by the recent massacres, while others who are somewhat better situated have mingled among the people of the other districts.

SHAWMUT ST., CHALKSTONE AVE.

The conditions about Shawmut Street, Hawes Street, and Chalkstone Avenue are to the investigator the most interesting. It is here that we find the conditions brought about by the process of adjustment from the life of an older and purely serene civilization to the life of our modern complex civilization with all its economic and social problems.

The younger element is fast becoming Americanized, while the older has retained many of its old traits and belongs to that older Judaism which is passing away. Those living in this district who have been here from two to seven years are not living on a standard which may be termed desirable, that is, economically speaking. It is well to note that the heads of these families are not peddlers, but butchers, painters, cobblers, and jewelers. In this district, the statistical mode of income is from ten to twelve dollars a week while the mode for the size of family can be settled at between 4 and 6. The average size family then is five.

Even these conditions, it seems to me, are better than conditions among other groups of immigrants. This is due to the fact that Jews are seldom willing to be employed as manual laborers and in doing the coarser and more cheaply paid work. It is this that drives them either into skilled labor or into business. It is indeed a peculiar psychology which terms this as an undesirable characteristic in the pursuit of economic self-preservation.

Even in this very poorest district, we found only four families living on less than \$10 a week. In these families there were three members, i.e. only one child. Out of twelve other families:

3	were found living on	\$10.00
4	" " " "	12.00
3	" " " " from	13.00 to 15.00
2	" " " "	20.00

Both of the families living on \$20 were in the better homes at the head of the street. The family living on \$15 occupied a fine sunny tenement of a large house (as did also four of the other families of this group). The head of the family intelligently explained how business and family ties had kept them in this district which they were now about to leave. This case is characteristic of practically all of those living on more than \$12 a week. The others, of course, find the struggle too new and too strenuous to think of immediate change. It is well to note that the families living on less than \$10 a week are in the country less than *four years*. It is also true that those living on \$20 are in the country only four years. Although many of the older Jews had been living here for many years, some for fifteen and some even longer, it is also true that their children after marriage never live upon the same standard, nor in the same district.

In Hawes Street, a neighboring district, a curious fact presents itself, inasmuch as the families on one side of the street are living at a much higher standard than the families on the other.

About one third of the men here are in business. On the better side of the street the family averages from four to eight members, and the mode of income is \$15 a week. On the other side of the street the average is about seven members to a family, and the mode of income is from \$8 to \$12 a week.

SOUTH PROVIDENCE

The South Providence district chosen for investigation presents much better conditions, although our figures do not show this. The statistical mode of income lies between 10 and 15 dollars a week, the mode of family size being four. Although the largest number of families in this district are living on \$13 a week, there are as many families living on \$10 as on \$15.

Out of thirty families there were 13 peddlers, 7 jewelers, 4 tinsmiths, and 6 tailors. We see then that peddling is the most prominent occupation here, and it is most likely due to this that the standard of living is higher here.

PRATT STREET

Pratt Street was taken to be a characteristic district for investigation, because of its immediate proximity to North Main Street, and because it presents such direct proof of the rise of the Jew and betterment of Jewish conditions. The homes here are all of the most modern pattern, well built and offering all conveniences. The tenements consist usually of 5, 6, or 7 rooms, and the rent ranges from \$16 to \$24 a month, frequently higher. Investigating conditions in one block, we found 9 storekeepers (the stores are usually large and *not in the immediate vicinity*), three peddlers, and three jewelers. Most likely the storekeepers were peddlers in the early days of their lives here. The people living here have been in this country anywhere from thirteen to twenty-five years. Only one or two of the families in this district are living on less than \$25 a week, many on more than this and some on twice this amount. Pratt Street is by no means a small district of the aristocracy or the élite of the Jewry here. There are many families living on a similar scale along Benefit Street and the adjoining streets, and up toward Doyle Avenue. This study does not include the wealthy Jews

living on the other side of the city, many of whom constitute the Reform element as it is represented in religious life.

EXPENDITURES

Among the classes where the income averages anywhere from \$10 to \$15 a week, it is almost invariably true that more than 50 per cent is spent for food. The statistical mode lies between 60 and 66 per cent. Where the income is very low the percentage of expenditure for food always rises until it frequently absorbs all but the rent. In these cases the purchase of clothing is but a rare incidental. The clothes, however, which they bring with them from Europe, are of a much better grade than that which they buy here, and last much longer.

The mode of rent expenditure ranges from 15 to 25 per cent of the total income. The greatest number of families expend 20 per cent and the next greatest number 15 per cent. The remainder goes for clothing, coal, furniture, and education. Through membership in lodges, Jewish families are as a rule protected in case of illness or death.

The rent in Robinson Street (South Providence) is much higher, and rightly so, than that in Shawmut Street. The houses in the latter district are old and small, and have none of the improvements necessary for decent living. The cleanliness which prevails in these homes is perfectly astonishing when the weekly income and the excessive toil of the tenants are considered. The streets, on the other hand, are dirty and are no index to the life within the homes. In South Providence the houses have been built more recently, are larger, and are closer together. It is the close proximity of these modern two and three flat houses which give rise to conditions which, to the outward observer, stand for the entire Jewish problem. On the whole, the tenements here are lighted by gas, sometimes by electricity; and practically all have bath-rooms, including hot and cold water. There are, it must be admitted, other districts in South Providence where the standard of living is somewhat lower and similar to that of the Shawmut Street district.

NORTH MAIN STREET

The part of North Main Street called Constitution Hill—and to most people representing the Jewish community of Providence—is in my opinion important first and primarily as a business centre for a much larger district. The problem as presented here is only a result of the business activity and of the necessity which people find of living near

their places of business. If we should for a moment imagine the business centre remodelled, the unhappy living conditions would of themselves disappear. Or if we could conceive of a complete disappearance of the stores, the conditions would be much the same as that of any of the other districts we have already investigated.

Constitution Hill contains no less than sixty small stores of a most varied nature. On the one hand, it is a pushing out of the old market centre of the city. On the other, it is the food supplying centre for a district stretching as far east as Hope Street and as far north as Doyle Avenue, including a great number of Jewish families living on Benefit, Pratt, Jenckes, Olney, Camp, Lippitt, and Howell Streets. The people in these sections are living in the conventional two and three family house with five or six rooms to a tenement, in addition to which there are frequently several sleeping rooms upon an upper story.

Among these sixty stores on North Main Street there are some grocery stores, dry goods stores, tailor shops, butcher shops, and bakeries. It is this congestion of centres for "all things nice", with the clutter of Jewish signs and the gaggle of shopping women, which gives an unfavorable impression. It is a mistake to think that the Jewish butcher shops are actually unclean, for, whether or not the Mosaic law is adhered to elsewhere, it certainly is in the butcher business, where the most sanitary and cleanly conditions prevail. Taken as a whole I do not believe that the Jewish grocery store is less clean than any other grocery store, if we include in our comparison not only all of the Jewish grocery stores, but all of the grocery stores in any city. Comparisons are often dangerous because they are made between things unequal. The whole group of Jewish stores is usually compared to some of the large stores down town, or a small grocery store is compared to one of the best and up-to-date markets or grocery departments in the city. On the other hand, due credit is seldom given to the fact that practically all of the large, well-kept stores below Constitution Hill almost as far as Market Square, are kept by Jews. This is not taking into account the large department stores, half of which are in the hands of Jews, as are many of the jewelry manufacturing establishments.

From the nature of its role, Constitution Hill must fulfill a need represented by our Canal Street wholesale produce markets, as well as that represented by the R. L. Rose* type of grocery, but on a smaller scale. And it does. There is an impression quite prevalent that the food

*A quality retail grocery store in the downtown area.

which comes from these stores is not clean. Yet there is scarcely any people who are more careful and cleanly in their choice of food. There is no question of any good old Orthodox Jewish family eating meat or fowl which has been in cold storage for a year or so, or any of those curious mixtures which come as "canned goods". The bakery shops on North Main Street present no more or less serious a problem than that of the entire bakery industry in this city, as laid open by a recent investigation.

NEWLY ARRIVED IMMIGRANTS

For a study of the life of the Jewish immigrant just after his arrival in this country, the Evening School affords the best opportunity. The evening school at Doyle Avenue, near to the Jewish centre, has in the past four or five years proved to be a splendid index of the size and nature of the immigration. When the immigration is large, the attendance is large; when the immigration decreases, the attendance decreases correspondingly. The average ability of the pupils is also an index of the class of immigrants who are arriving. Thus three years ago the immigration was much larger than at present, and a great percentage of the evening school pupils were highly educated and keenly alert as far as civic interest is concerned. This was due to the political and religious disturbances in Russia, the immigrants consisting mostly of those who sought freedom and liberty. This year, however, the immigration consists mainly of those who are coming here because their nearest relatives are here or because they wish to improve their economic condition.

On investigating the economic conditions among the advanced class of pupils, I found that I could draw the following conclusions:

Nine out of fourteen of the young men, from 17 to 22 years of age and in this country from two to three years, were earning from \$8 to \$12 a week. Six were earning \$10 to \$12 a week. Seven of these nine spent more than one-half of this income for board and lodging. The large majority of the men and girls in this class, in fact of all of the members of all evening school classes, are employed in the jewelry shops of the city.

Practically all of the pupils in the lower, or beginners' class had been here only a few weeks when this investigation first began, and were already employed in jewelry and other shops. They were earning from \$6 to \$8 a week. Comparing this with the figures obtained from the upper class, we find an advance in the upper class of about \$4 a week.

The pupils, however, who make the greatest advance in business or at their positions do not figure in these statistics, because as a rule they do not come back to school. This is either because their business takes the greater part of their time, or because they have advanced more rapidly in learning the language than the other pupils.

The Jewish department has been increasing for the past five years, not only in the numbers attending, but also in the facilities which the school committee of this city has made possible. Five years ago the city did not think the department important enough to maintain one Jewish teacher throughout the season. In 1907 the classes were extremely large, and one teacher was employed throughout the season. The following year there were two teachers and the work received recognition in the *Providence Sunday Journal* and in a western Jewish publication.

The school committee has been most liberal in their attitude towards the work, and great freedom is left to the teachers and principal of this department. This year there are three Jewish teachers in the Jewish department of the Doyle Avenue evening school, and there is much more opportunity to attend to the individual needs of the pupils. This admits of particular attention to those pupils who wish to enter the higher educational institutions in this country.

The success in securing three teachers was due in great part to the committee's recognition of the work done by the Doyle Association during last summer. This society consists of all of the pupils who attend the public evening school and a group of American Jews who cooperate with them and, after the close of the evening public school season at the end of February, continue classes for the instruction of English to foreigners in some hall situated close to the Jewish centre. For the past two years this work has supplemented that of the evening school; and the workers, both pupils and voluntary teachers, have been most enthusiastic and persistent in their endeavors. The voluntary teaching is done by those who are now employed by the city and by several of the Jewish students of Brown University who have shown a great and active interest in the work. At present the leader of the association is a Junior at Brown University, whose interest and services are wholly voluntary and who is not otherwise connected with the School. I understand that this year several who have not hitherto been actively interested have volunteered their services.

THE NATURE OF THE EVENING SCHOOL PUPIL

These immigrant classes are so full of interest and have such a wealth of material for the study of Jewish life, that it is not at all unlikely that the relationship between the American student and the Russian immigrant will continue to hold strong. The early mental and physical development of the Russian Jew immediately impresses one in marked contrast to the more boyish and less serious appearance of his American brother. Brought up in a country where there is now exceeding interest in political matters, the immigrants are keenly susceptible to all political and social movements. Their attitude toward social problems is most liberal; and I say "liberal" rather than "radical", since it is a mistake to believe that their views are not based upon critical study of the past, and keen insight into present general and local conditions. Those who are inclined towards Socialism show all of the enthusiasm of a class devoted to an ideal. Yet it is a great mistake to think that the majority of the Russian immigrants are Socialists. Those who are Socialists have an intelligent knowledge of the growth and evolution of Socialism, of the theories of Karl Marx, and of the subsequent changes and the direction which the movement has taken since the time of the great German Socialist. Their views on the subject are surprisingly scientific and broad. Nor is there the least danger of their transplanting to this country the Socialistic propaganda which they consider to be, and which is in fact, a necessity in Russia. The strife between capital and labor and the ultimate brotherhood of man they look upon as scientific fact and a glorious ideal. They do not strongly advocate propaganda and are keenly alert to individual reform.

Equally strong among them is the Zionistic tendency which comes to an excellent expression, particularly among a group of immigrants who came to this city about two years ago. They are the enthusiastic supporters of the most active Zionistic Society in this city, a branch of the Paoli Zion (Workers of Zion). They also are liberal in their views, showing a knowledge not only of Jewish history, but of political history in general. They also hold true Zionism not incompatible with true American citizenship and look with a kindly eye upon their friends who believe that the Jewish problem will ultimately solve itself through the development of humanitarian ideals.

THE EVENING SCHOOL A PROMOTER OF CITIZENSHIP

I have dealt at length with the immigrants as they appear in the evening schools, first, because these fairly well represent the direction

which the immigration is taking and, secondly, because I believe the public schools of this country can do more toward the development of American citizenship than any other single force. I cannot give too much credit to the broad-mindedness and liberality with which the Jews of this city have been treated in the schools. The persons with whom I associate this liberality are the late Superintendent Walter Herbert Small*, the present Evening School Supervisor, Gilbert E. Whittemore, and the Principal of the Doyle Avenue Evening School, Miss Susan L. McKenzie.

The Evening School, while it stands for Americanization through the teaching of language, must stand for more than this. It must be most essentially American in its freedom of discussion and in its ideals. It must make the immigrants American by creating an American atmosphere, by acquainting them with the social and political conditions of this country, and moreover by a willingness to admit any faults which the Americans as individuals and as a nation may have. There always seems to be restraint on the part of American, as well as of Jewish, leaders in speaking with freedom upon political and social matters. We are always told to remember that this is a "public school". I frankly admit that it is not legitimate to advocate adherence to any particular party. At the same time I believe it undesirable and useless to hope to attain American citizenship among foreigners by preaching patriotism and loyalty to a group of men and women with highly developed intellects who know the difference between social right and wrong. America's only salvation, if I may use so great a term, must lie in a means, not below, but up to the understanding of the immigrant. From my own experience with some 300 or 400 immigrants, I find that interest in and loyalty to things American grows just in proportion to the degree of freedom which is encouraged. This gives an opportunity for the correction of many doubts and false impressions and for studies of conditions which make one movement desirable in one country and undesirable in another.

Providence immigrants are fortunate in this respect, inasmuch as they live in a university city where there are Jewish students who are interested in Americanism and because it is easy to secure good speakers among the University professors and among social workers who are invited to the school and who keep the problem a live one. It is along these, as well as along purely educational, lines that the efforts of the

*Died 1909.

Doyle Association are directed, as are also those of the evening schools in general; for they have become convinced that the pitiful sentences, which our primers for teaching English to foreigners afford, are by no means sufficient food for the eager minds of the Jewish immigrants.

EDUCATION IN GENERAL AMONG THE JEWS

As far as the education of the Jew in general is concerned, we hardly need mention the prevalent "mental curiosity", as one professor calls it. Education is one of the most essential phases in their religious and social life. The education of the Jewish child is, among rich and poor alike, one of the most fundamental of duties. In religious life it finds its expression in the study of Hebrew and the scriptures, which begins early in the life of the Jewish child, especially that of the boy. There are at present two large Talmud Thorahs where the children are taught the scriptures in Hebrew, and at least three Sabbath Schools where the children are taught Jewish history in English. Most of the parents who send their children to the Talmud Thorahs pay for the instruction, although the children of the poor are admitted free of charge. The large majority employ teachers who come to the house daily to instruct the children. Among the poorest homes investigated it was always observed that the boys were taught their religion no matter what sacrifice the small expense might mean.

As far as the public schools are concerned, the Jews are considered by the teachers as among the very best pupils. In the grammar schools they have for the past few years been winning the medals in the Anthony prize readings, at least in those districts where there is a considerable Jewish element. In the high schools the proportion of Jewish pupils is not large, and honors do not appear as conspicuous. However, at the University here (i.e. Brown) the record is far from unfavorable, and the Jews are taking a considerable share of the honors. At the recent entrance examinations the majority of the honors went to Jews. There are at present some twenty-odd Jewish students at the University. While many of them rank no higher than the average student, some rank considerably higher. These boys come from both Orthodox and non-Orthodox families. Most of them are working their way through college and live in the college dormitories. Upon graduation, study is usually continued, many going to the Harvard Medical and Law schools, others to New York universities. Some enter the professions immediately. At present there is one Jewish professor in Hebrew and a Jewish Instructor in English, the latter a member of the class of 1908.

At the Women's College in Brown University (now Pembroke) the representation is less favorable, inasmuch as for the past three years there has been only one female Jewish student at the University.* In Radcliffe there are, I believe, more than twenty. However, there have also been Jewish students at Pembroke in previous years who have made good records.

As for racial prejudice among the students of the University, the Jews themselves are divided in their opinions as to its existence. The fact that they are as a class debarred from the fraternities seems to point to the affirmative. This I personally call a physical inborn characteristic which separates all races and nationalities and which is not essentially antisemitic nor a result of hatred of the Jew. I believe that anti-semitism in educated circles is fast passing away. I am confirmed in this opinion by some of the professors who have looked into the problem and by some of the students.

There is among the Jewish students of this city a healthy interest in Jewish history and in Jewish life about them. They are in sympathy with the foreign Jews, yet frequently seem unable to enter into an unrestrained relationship with them. This most likely is due to the fact that the bond of language is less strong and that, while one is still Russian in his manner and thought, the other is essentially American in both. It must be admitted that among some of the Jewish students there is a sad misconception of Jewish life in its totality, and as regards the local institutions. For instance, one student lately gave his professor the impression that Jewish charity as a whole is essentially indiscriminate and of the door-to-door "schnorer" type. While Providence does need stronger organization as far as charity work is concerned, there do exist several strongly organized societies dispensing very discriminate charity.

As another example, a group of students recently debated an essentially Jewish subject before a large Jewish audience and had not gone deeply into the subject because they thought their audience not capable of understanding the fullest and best expression the debaters were able to give. This is a prevalent mistake; and American Jews in their attempts not to go above the heads of their foreign brethren frequently fall far below.

*Undoubtedly the author. Ed.

This ignorance of true conditions and this underrating it is hoped will disappear, first, through the scientific training which the students get at college and which teaches them to see things in their truest light, and, secondly, through a less intellectual and more sympathetic relationship with the foreigners. It is safe to say that at present both of these forces are strongly at work in Providence. They have already shown, and are continuing to show, good results.

RELIGIOUS LIFE

The Jewish Year Book for 1907-1908 gives the number of congregations in this city as fourteen, the majority having auxiliary societies and many having Sabbath Schools for the children. (Doctor Lester Bradner in his chapter on "Religion"² in Doctor William Kirk's book entitled "A Modern City" says there are four synagogues and four cheoras—congregations without any regular place of worship. He values Jewish church property at \$85,000. These figures are evidently all too small. He also estimates the Jewish population at eight or nine thousand.) There are three cemeteries in the city.*

The religious life falls into three categories, the attitude of the Jew as an individual being not at all unlike that of one in any other sect or people. Some among the Jews are extremely orthodox, others lax or indifferent, and some reformed and showing the influence of ethical culture as such.

The first and largest class is the Orthodox with its strict adherence to the Mosaic Law and its belief in Hebrew traditions. It is this firm belief and strict adherence which has kept the Jewish people identified as a people, although it may also account for the dislike and prejudice which the Jews, by thus separating themselves, have brought upon themselves. Nevertheless it accounts for much of the moral strength and racial purity the influence of which has been essentially positive.

Orthodoxy expresses itself first through piety, and secondly through virtue. Piety consists in a strict moral life, virtue in charitable work, using charity in its good old-fashioned sense. It is generally admitted that there is no race so sexually clean and that there is no other religion so persistent in its teachings of this purity. Marriage is the most sacred of ties, and the teaching of sexual purity is one of the most fundamental

*Presumably Temple Beth El Cemetery in Providence, Lincoln Park Cemetery in Warwick, and Moshassuck Cemetery in Central Falls.

of parental duties. The theory of virtue expresses itself in the same taboo form. However narrow this conception may appear to us to-day, it nevertheless must have had an enormous influence upon previous generations. Virtue consists in a conformance to the moral code and especially in material charity wherever and whenever this is possible. Each deed not only is a reward in itself but also assures for itself divine reward or punishment.

This may seem a narrow view of Judaism, but upon inquiring among Jewish old men or women, one is pretty sure to find that Judaism to them stands for piety and virtue as just described.

It can easily be seen that this dogmatic and taboo religion, while absolutely necessary and extremely powerful in its time, cannot long exist for those Jews who as they become more enlightened seek more rational explanations of ontology. As their theories of being become more defined, they reject the idea of a personal God, and the taboo has less significance. In some cases this is essentially good, in others sometimes bad. Bad, I say, applying that term to the influence upon a group of previously fanatic worshippers who have long sought divine reward for themselves and their race in return for their virtues. Disappointment finds its expression in skepticism and in a thorough disregard for religious worship of all kinds. Religion is looked upon as hypocrisy and as a means of misleading the mass of people. Among this set of Jews moral relationship is no less strong, and the skeptic attitude against religion is counteracted by a healthy practical view of life and by active interest in social and economic movements.

For this skeptic attitude towards religion, there is nothing better than a college education, a study of ancient and present philosophies and of the development of religion. The student can then look with a sympathetic eye upon the Jewish religion as it manifests itself in its various stages and accept it in its most purified and highest form. We have here then a third aspect of religious life which is Reform Judaism and which takes on the aspect and all of the virtues of ethical culture.

I would hardly make this group identical with the recognized sect striving for Reform Judaism and having a Temple of its own. In the former I include simply a group of a few individuals who through conviction believe in a purified Judaism, reformed so that the old Jewish ideals meet present day civilization. The latter is a recognized sect, with formulated theories, and with a congregation of some 120 members. It

would not be wrong to include the former within the latter, since they do, or it is safe to say they will, join that congregation. I have separated them as showing the dividing line and the healthy reaction against all that is narrow.

Reform Judaism has been increasing in this city, but this is largely due to a proportionate increase in population. About ten years ago, the present Reformed Jews still retained in their worship many of the old ceremonies. To-day there are about 120 members, and a new Temple is being built upon a much grander scale than the old Temple which is situated on Friendship Street and has been sold to a Swedish congregation. From a social standpoint a wealthier class is represented in this group. In my opinion many of the Reformed Temples are inadequate in their methods and thus temporarily alienate themselves from the large mass of Jews in this country. Whether or not this is unavoidable in the process of purification I am not prepared to say.

PHILANTHROPY

That the Jew offers no problem as far as criminality and pauperism are concerned is a fact which is generally admitted. Providence is no exception to the rule. What criminality and what poverty do exist are being taken care of by philanthropic associations. There are no less than fifteen charity organizations in this city, many of them carried on by women. One of the most important is the Gemilath Chesed which loans every year thousands of dollars without interest to those in need of it. In addition there are 14 branches of national orders. In practically every instance the lodge members are protected in case of illness and the families in case of death. Many of the Jewish men belong to several of these orders; there are very few who do not belong to at least one. Much fraternal feeling and mutual help exists in the community as a whole.

The Miriam Society, a group of some ten or twelve women, have for their object the maintenance of beds in the hospital. For a period of 18 months during 1908-09 they contributed \$375 to the Rhode Island Hospital and \$50 to St. Joseph's Hospital. During this time they also built a tent at the Hill's Grove Tuberculosis Camp, contributed to the Milk Fund, and contributed also to the Lying-In Hospital. One thousand patients through their efforts were treated at the Rhode Island Hospital dispensary; and 26 patients remained at the hospital from 2 to 3 weeks.

The Council of Jewish Women. Among the very best work in the city is that of the Council. The local Council was organized by Mrs.

Caesar Misch, a woman of great ability and of keen insight into social problems. She has been president of the local Council and is at present president of the National Council. The local Council has standing committees on: Religious Work, Religious Schools, Dispensaries, Friendly Visiting, Juvenile Court—Delinquent Work, Reciprocity, Immigration, Child Labor, and Education. The best work so far has been done by the Committees on Juvenile Court Work, Dispensaries, and Philanthropy.

The work of Mrs. Felix V. Hoffman, Chairman of the Committee on Juvenile Work, has been recognized and praised by the judges and the Truant Officer of this city. The report, which is reprinted below, gives one but a slight idea of the great value of Mrs. Hoffman's work. The new system of probation has proved a great success in juvenile work in general, and the Jewish workers have done much to increase this benefit to Jewish children. From the Truant Officer I understand that many petty cases which formerly used to be tried are now attended by Mrs. Hoffman without trial.

REPORT OF THE JUVENILE COURT WORK FROM MAY 1908 TO 1909

This being our first year of Juvenile Court Work, we are still in our infancy, our committee being a small one consisting of the chairman and one able and efficient assistant. However, through the kindness of Judge Rueckert, who has always shown the greatest interest in our work and who has been ever anxious to consult and advise with us, we feel that some good work has been accomplished in a comparatively short time. It is the aim of our committee to correct the evil tendencies of the children and thereby lessen crime. The influence exerted by its preventive means has a great effect upon the growing child. A very important feature is visiting the teachers at the various schools, co-operating with them as also with the parents. We make a special effort to visit the children at their homes as often as possible with the result that there were fewer arrests this year than in any of the previous years. We have, at present, sixty cases, and when you learn that each case requires many months of patient work, you can realize the need of added volunteer services so that these cases may not become neglected with the many new ones coming in.

It would be interesting to note the causes of these various cases of wayward children. From our observation, we would not hesitate to

say that the home conditions are responsible. It is the opinion of your committee that the caring of the children, important as it is, does not strike at the root of the evil. Recognizing these conditions as they are, there is a far nobler and greater work, that of alleviating the poor home conditions, of giving the boy or girl better surroundings, better companions. Especially such cases where there isn't a father to guide the child and where the mother has to earn the daily bread for the family, we can hardly expect her to look out for her boy and his doings. Here lies a great field of charity well worth the consideration of thoughtful men and women.

The Council has also spent over \$1000 for the North End Dispensary work, which in many ways is the best work done in the city and which was well spoken of in many of the homes. Mrs. Caesar Misch is Chairman of this work. During 1908-09 a total of 4868 treatments were given to 1579 different patients, and 44 operations were performed. One paid worker is employed; all the other service is voluntary.

Home for Orphan Children. In addition to the work done by charitable organizations already mentioned there is now an orphans' home taking care of some 51 children. Plans are now in operation for a new home.

In spite of all of these philanthropic activities, there is much room for improvement. The great object for which the Providence Jews ought to aim is a Society for Organizing Charity. Thousands and thousands of dollars are spent for charity every year, and various societies are working for similar ends. Organization, experienced leadership, and scientific methods would lead to great economy and to better results as far as just distribution is concerned. A central bureau would save a great deal of unnecessary labor now carried on by individual leaders. For example, there are various societies whose object is to aid the sick and to provide medical attendance; again there are several working upon the problem of immigration. In the former case there has been an unsuccessful attempt on the part of two societies to combine their forces. In the latter case, the efforts of philanthropic societies with a few exceptions have not amounted to much. Nothing has been done on a large scale, and most of those who are presumably workers on the problem have never visited, nor do they know anything about, the hundreds of immigrants who come to the school, which is one of the best mediums for getting to the immigrants.

SOCIAL ACTIVITIES

In addition to the many charities and branches of national organizations, there are six distinctly literary societies and several social organizations, the latter frequently connected with some congregation. The young men's societies afford a splendid opportunity for fellowship, the rooms being furnished as reading rooms and open for reading and various games. A Federation of Jewish Clubs was organized, but its work so far has not been very promising. The various associations in the city give dances and balls during the winter season, which are of the finest nature and attract the best Jewish crowds.

The Young Men's Hebrew Association is among the most prominent of Providence organizations, and has recently been reorganized, the Rabbi of the Reformed Temple having been elected president. It is from this society that the most active work is to be expected. It has among its members the ability for leadership and provides the means of organizing all the literary and philanthropic work in the city.

POLITICS

The Jews seldom form a unit in politics, and this perhaps stands more in their favor as American citizens than anything else which can be said of them. Last year there were two Jews in the Providence legislature; this year there is one. According to the opinion of Mr. Jacob A. Eaton, there are about 900-1000 Republican voters and from two to three hundred Democrat voters. The numbers in the other parties are, he thinks, too small to amount to anything. From other sources I understand that there are about 60 Jewish members in the Socialist party of Rhode Island, although there are many more sympathizers.

NEWSPAPER READING

Aside from the literary activities already described, we must take into consideration the literature which is being read. There is scarcely a home among the non-English speaking Jews, where a daily and frequently a weekly or monthly magazine is not read. Three or four daily papers come into the city, but it is difficult to ascertain the exact extent of the distribution. I know of one man who alone distributes over 900 daily papers. According to the figures of the home office, about 600 Jewish "Tageblatt" (Jewish Daily News) come into this city every day. In addition to this there is the "Forward" and the "Wahrheit," two more

liberal newspapers. "The Boston Advocate", printed weekly in English but dealing with Jewish problems, claims a circulation of 100 papers in Providence alone. The Other Jewish magazines read in Providence are the "Arbeiter Stimme", "Die Zukunft", "Die Ziet Geist", "The Hebrew Standard", and "The Federation."

Jewish boys practically control the newspaper business in this city, many working at the trade for several hours after school each day.

GENERAL REMARKS IN CONCLUSION

I have spoken in detail of the social, religious, and economic life of the Jew, and little in general can be added. The evil in ghettos lies not so much in the living condition as in the business activity. In the Russian cities all marketing is done in the city centre, and no such conditions prevail.

The Jew, while condemned for the ghetto, is restricted to it. It is very difficult for him to get land and better homes. To do this he always has to resort to cunning or to gain it under false pretenses. It is this which gives rise to the "Social Prejudice" of which Professor William MacDonald speaks in his essay on "Population" ("The Modern City," p. 58)². I am afraid that Professor MacDonald is himself not free from that social prejudice. when he speaks of the dirty and offensive shops without giving any of the qualifying conditions. When speaking of the Portuguese homes, he says, "They are likely to be clean and orderly in contrast to that of the homes of the Italians and Jews." From an investigation of the poorest homes in several of the Jewish districts, we found no such dirty conditions to prevail, and the cleanliness of the homes impressed the investigator as in marked contrast to the dirty districts in which they were found. (Walking up North Main Street the other day, I observed that the street was indeed offensively dirty. Why does not the city sweep it? It is a business street, and moreover it belongs to the city.)

Frederic A. Bushee, in his study³ entitled "Ethnic Factors in the Population of Boston," says "The position of the Jews differs somewhat from that of other nationalities owing to their peculiar history. So far as the physical and moral characteristic are concerned, they are superior to almost every other nationality." He recognizes that the Jew presents no problem as far as pauperism and criminality are concerned and praises their family relationships.

It is to be regretted that in this enlightened age of toleration in religion and of recognition of the good in every creed, we should be informed of the attempts to convert Jews, and of the opinion that these attempts will most likely be carried on. (See "Modern City" p. 331.) We agree, however, with Doctor Lester Bradner, who is the author of the chapter² on "Religion" in "The Modern City," that such efforts are not likely to be successful.

As far as assimilation is concerned, I think the problem is hardly as serious as some would make it. Economically, socially, politically, the Jew is assimilated. We need just look at the difference between a Russian, German, and American Jew to be convinced of this fact. The physical and industrial environment transforms the individual Jew, just as it transforms any individual. What then—amalgamation by marriage? And why is this necessary? The problem of assimilation and amalgamation concerns itself with assimilating an inferior element or of gaining the influence of a superior element. Judaism has not shown itself negative in its influence. Everywhere in practical life, in the newspapers, in the magazines, and even in the United States Senate the Jew is being praised by non-Jewish individuals as a splendid citizen, and his contribution is generally admitted to be a desirable one. We have already seen that the immigrant Jew is quickly Americanized. He learns the language quickly, and he interests himself in American ideals. If we admit that the influence of the Jews is beneficial, that they have not manifested any interests detrimental to American interests, becoming American in appearance, in life, and in manners, we must concede then that the *problem* of assimilation has no real existence.

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In Memoriam

BESSIE BLOOM WESSEL

1888-1969

Bessie Bloom Wessel died April 11, 1969 in New Britain, Connecticut at the age of 81. She was born in the Ukraine on April 22, 1888, and came to the United States at the age of two. She attended the public schools in Providence, R. I., acquired her Ph.B. at Brown University in 1911, majoring in literature and sociology. An M.A. was obtained from Columbia University in 1924; also a Ph.D. in Sociology from Columbia in 1935. Her chief mentors were Ward, Giddings and MacIver in Sociology and Boas and Benedict in Anthropology. While her formal graduate education extended over nearly 25 years, during this time B.B.W. established herself professionally both as a teacher and research worker and published her most definitive work, "An Ethnic Survey of Woonsocket, Rhode Island."

From 1911 to 1915 she held the position of Director of the Immigrant Educational Bureau in Providence and was a part-time appointee directing the Adult Educational Center of the Boston Public Schools. In 1918 she was appointed Instructor, and in 1922 Assistant Professor in the Department of Economics and Sociology at Connecticut College for Women at New London. She served as Chairman of this department until 1938, having received promotions to Associate Professor in 1925 and full Professor of Sociology in 1934. She became Chairman of the Department of Sociology in 1938 and held this position until 1945. She then became Professor and Chairman of the Department of Social Anthropology, positions which she held until her retirement in 1954.

From 1925 to 1928, while on leave of absence from Connecticut College, she served as Lecturer in Social Science and Director, Study of Ethnic Factors in Community Life, Graduate School of Brown University. The Study extended over a period of five years and was made possible by grants to Brown University and later to Connecticut College by the Laura Spelman Rockefeller Memorial and the Rockefeller Foundation.

In reasearch Doctor Wessel gained early recognition and distinction through her interest in and formulation of improved methodology and techniques for the study of "community areas" and with particular reference to the effects of existing ethnic backgrounds and relationships of the population on the community life within the context of cultural diversities and the processes of social change.

Early in her career, B.B.W. became professionally and very personally concerned and committed to this task of devising and perfecting precise procedures for the study of specific ethnic components that operate in any particular community setting. She was inspired by the idea of using questionnaires distributed to public and parochial school populations as the point of approach for data gathering. She traced and classified the "ethnic descent" of each child through information obtained on ethnic background of parents and all four grandparents. She drew attention to the pronounced differences that appear in the classification of persons by nationality based on direct lines of kinship, i.e., "ethnic descent"—in contrast to the then customary classification based on country of birth.

As may be surmised from her own ethnic background, her early work in immigrant education, and her post-graduate education—especially with Boas and MacIver—Doctor Wessel was able to blend both anthropology and sociology in pursuit of her chosen research interest—a fact that is reflected repeatedly in all of her publications.

B.B.W. pitched the significance and challenge of her chosen career interest on the then popular national concept of the "melting pot" which was currently regarded as a unique distinction and the bright hope of America. To question the reality of the "melting pot" process was like flaunting our national aspirations. There was common awareness of much "melting" going on, but very few serious attempts made to identify the major components of the process or to measure its effects upon succeeding generations.

The opportunity for a "head start" in research came relatively early. While on leave of absence from Connecticut College from 1925 to 1928, Doctor Wessel directed a Study of Ethnic Factors in Community Life in the Graduate School of Brown University. This became a five-year project made possible by a grant, first to Brown University and later to Connecticut College, from the Laura Spellman Rockefeller Memorial and Rockefeller Foundation. It is through the publications derived from this grant-funded series of studies that B.B.W.'s contributions to research in the social sciences are remembered.

Surveys were made in four communities: New London and Stamford in Connecticut and Providence and Woonsocket in Rhode Island. The last named study was published in a book by the University of Chicago Press in 1931 under the title, *An Ethnic Survey of Woonsocket, Rhode Island*, and is the best known.

To B.B.W. the quintessence of the "melting pot" rests primarily upon the tendency to, and the extent of, intermarriage that occurs between members of the separate ethnic groups represented; and intermarriage between members of the first, second and third generation immigrants usually increases significantly in the order of the generations named.

Something of the implication, and perhaps the spirit and significance of her unusual capacity to blend cultural, sociological and anthropological attitudes with her research approach, is reflected in a quotation from an original manuscript of the New London survey, and later published in 1929.

As one looks down upon the city from one of the hills on the outskirts, one conceives of New London as a constantly dissolving view. Anthropological investigations infer a prehistoric people. The Indian community—still extant, though attenuated and degenerate—recalls the Indian villages, a fortified town of pre-colonial days, and makes real the romantic legends which constitute the Indian folklore of the community. The Mayflower Society, on the other hand, the D.A.R., the Historic Society, the old colonial homes, and the public buildings still standing speak of another day, of another ethnic group, and of another cultural pattern . . .

Another period, and an industrial town arises, with its silk mills, and quilt mills, with shipbuilding and engine plants. In the immediate surroundings there are Army and Navy bases, a summer resort, and fashionable hotels. In the community itself, Celts have replaced Anglo-Saxons as artisans and laborers. They in turn are being replaced by groups that are dark-eyed and speak a foreign tongue, indeed, many tongues.

It is out of these strains of blood, out of cultural patterns themselves in dissolution, that a new life blood and a new cultural pattern is being created for this Old New England "harbor town." Fanciful query asks which out of the many traits of culture are to be predominant in the shuffling of cultural traits. That depends upon the intelligent understanding and direction of those very human forces which we have been trying to seek out and to measure.

These ethnic studies, and especially the Woonsocket one, were strongly commended for their precise methodology, for the "breaking of a new path in social research" for lending "a hitherto unknown precision to the term 'melting pot'", and for illuminating the social process of assimilation and accommodation. Such supportive praise came from scholars and scientists like Bruno Lasker, H. L. Shapiro, Franz Boas,

Jay Rumney, Stewart Rice, Rupert Vance, Raymond Pearl and Melville J. Herskovits.

The Woonsocket study may be regarded as the peak in Doctor Wessel's research achievements. The succeeding twenty-odd years of her career at Connecticut College was spent primarily in department administration, undergraduate and graduate teaching, of which she was very fond, and in extensive community activities.

She believed strongly that individuals trained in the disciplines of anthropology and sociology had an important role in the American community at large. This conviction stimulated her to participate actively in many local, state and national committees. She served on the Advisory Committee on Public Welfare to the City Manager of New London, the Housing Committee of the American Association of Social Workers, the Advisory Council of the National Conference of Family Relations, the Conference on Jewish Relations, and in 1934 as President of the Connecticut State Conference of Social Work. She also travelled widely, gathering large quantities of data relevant to ethnic studies and to her teaching of which she was generous in sharing with others. She made frequent exploratory trips to the Southwest and to rural communities in Kentucky and Tennessee. She visited Mexico, Germany, Russia, Israel, England and certain French communities in or around Quebec.

Over the years Doctor Wessel collected an extensive library of articles and books dealing with the adjustment of various ethnic groups to the American scene. Much of the material dealing with the French Canadians in America has been deposited in the libraries of Yale University, New Haven, Connecticut and Rivier College, Nashua, New Hampshire. Her anthropological and sociological texts have been placed in the library of the Hebrew University in Jerusalem.

Doctor Wessel was a Fellow of the American Anthropological Association and retained active membership in the American Sociological Society, Eastern Sociological Society, the National Association of Social Workers, the American Ethnological Society and the American Society of Applied Anthropology.

Doctor Wessel lost her husband as a casualty of the influenza epidemic in 1918. She is survived by a son, Dr. Morris A. Wessel, who is a practicing pediatrician in New Haven, Connecticut.

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GEMILATH CHESED
HEBREW FREE LOAN ASSOCIATION
OF PROVIDENCE

In an early issue of these *Notes* (*R.I. J.H.N.* 1:129, Dec. 1954) the following explanatory paragraphs appeared:

The long history of the Jewish people has been characterized by social institutions and customs with a religious basis, which strengthened Jewish life by filling the daily needs of the people. They may be summed up in the words *Tzedokah* (justice), *Mitzvah* (righteous act) and *Gemilath Chesed* (requital of kindness, favor).

The Gemilath Chesed Associations were formed in every new Jewish community (fifty years later in Providence) and have persisted down to our own day. Other institutions were sponsored by them (In Providence, the Hebrew Institute, which became the Jewish Community Center).

The Hebrew Free Loan Association of Providence, organized in 1903 with a subscribed capital of \$725, made loans up to \$25 and grew financially from dues and donations until today they make individual loans as high as \$650 and have a capital of \$105,000. These loans are made without interest or any other charge whatsoever, on easy repayments, thus enabling those in financial distress to go into or stay in business, marry, continue their studies, bury their dead, celebrate the high holidays, in short, to live as self-respecting members of the community.

The following pages (in Yiddish) are to be read from right to left, in reverse order and are a copy of the first annual report (1903-1906) and the report for the year of 1906, reproduced from the only known copy in existence. The alterations in ink in the introduction to the report for 1906 were made in order that the text for the 3rd Anniversary report might be used again for the 25th Anniversary (1928). It is hoped that a translation into English may be published in some subsequent issue of these Notes.

Ed.

The author of this statement was David C. Adelman.

The documents which followed have not previously been translated from the Yiddish. The translation appearing below was prepared by Beryl Segal at the request of Benton H. Rosen, whose paper titled "The Gemiloth Chasodim of Rhode Island: The Hebrew Free Loan Associations" appeared in the previous issue of these *Notes* (*R.I.J.H.N.* 5:275, Nov. 1969). The page numbers 145 to 130 correspond to the pages of the *Notes* of the issue in which the original reproduction appeared. The smaller numbers (5 to 10) correspond to the pages of the original booklet.

PAGE 145
TRIENNIAL REPORT
AND ACTIVITIES OF THE
PROVIDENCE
GEMILATH CHESED
ASSOCIATION
FROM FEBRUARY 4, 1903
TO JANUARY 1, 1906
Printed by Solomon S. Brandt
297 Canal Street, Providence, R. I.
1906

PAGE 144
PROVIDENCE GEMILATH CHESED ASSOCIATION
Founded on February 4, 1903
Office: 317 North Main Street

The Board of Directors meet every Tuesday of
the week, at 6 o'clock evening, at the office.

DR. S. LEWANDA, CHAIRMAN.
JOSEPH JOSKOVITCH, TREASURER.
CHARLES GOLDSTEIN, SECRETARY.

Board of Directors:

Jospeh Kroll	Isaac Woolf	A. Golden	Harry Lyon
M. Dauer	W. Rabinowitz	Ephraim Rosen	Hyman Katz
Jacob Feinstein	Sam Lubar	Calmen Abes	Joe Levye
Sydney Kaplan	Louis Feiner		B. Fine

Auditors:

WILLIAM BAXT
ADOLPH LINDER

¹In the original corporate charter the name of the organization is rendered as Gemilath Chesed. Most of the people of Providence refer to it as Gemilas, which is the Ashkenazi form. Chesed is the analogous Ashkenazi form, while in the Sephardic it would be rendered Hesed. In this translation the form used in the original charter, while not consistent, will be followed.

²Some of the surnames may be read in two ways. For instance: Yoshkowitz (Joskovitz), may also be read as Yoshkowitch.

Dauer may also be Dower.

Rabinowitz may also be Rabinowitch.

Fine may be Fain.

Lubar is written in the book as Luber.

Woolf may also be Wolf.

Abish (Abes) may also be written as Eibish.

(Where possible the spellings have been made to correspond to those appearing in the Providence City Directory of 1900, or in certain instances to the Naturalization Lists. There was, of course, great variation in the spellings as they appeared in different places and at different times. Ed.)

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1903

INCOME

The following moneys were loaned to the fund.

Jospeh Joskovitch	100.00	
Isaac Woolf	100.00	
B. Flink	75.00	
Jacob Feinstein	50.00	
William Rabinowitz	50.00	
Abraham Golden	50.00	
Miss Lena Lewanda	50.00	
Joseph Kroll	25.00	
Harry Lyon	25.00	
Philip Kelman	25.00	
Hyman Katz	25.00	
Harry Rosenhirsch	25.00	
Ab. Abrich	25.00	
Benjamin Goldstein	25.00	
Dr. Lewanda	25.00	
Charles Goldstein	15.00	
Morris Brown	15.00	
Calmen Abes	10.00	
Sam Lubar	10.00	
Total	725.00	725.00
Dues from members	280.00	
Profits from a raffle	213.19	
Donations	46.95	
Collection at Brith Celebrations	11.30	
From the Plates on Erev Yom Kippur	5.19	
Interest from the bank	3.85	
	560.48	560.48
Income from loaned moneys	3,236.65	3,236.65
		4,522.13

¹The occasion of a Brith (Circumcision) in the family was also an occasion for giving to charity.

²Plates were placed in the Synagogues on the Eve of Yom Kippur. Each plate, or Kaaroh, had the name of a charity indicated so that people might give to each charity according to his choice.

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4,522.13

1903

EXPENSES

Paid from the Fund

B. Flink	75.00	
Miss Lena Lewanda	50.00	
Sam Lubar	10.00	
Calmen Abes	10.00	
Total	145.00	145.00

EXPENDITURES

Hall rent	7.50	
Charter	7.00	
Postage and Stationery	12.54	
Printing	17.50	

Total 44.54 44.54

To 197 Applicants 4,298.00 4,298.00

4,487.54

Balance in treasury 34.59

4,522.13

Income of moneys direct to Gemilath Chesed 560.48 560.48

Expenses for the Fund 44.54 44.54

Net Profit 515.94

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1904

INCOME

Dues from Members	205.09	
Donations	134.53	
Donations from Baron Hirsch Lodge 99, A.B.A. ¹	15.00	
Collected at Brith Ceremonies	41.55	
From Entertainments	12.20	
From Plates on Yom Kippur Eve	19.48	
From Weddings	2.20	
Profits at a Picnic	179.45	
	<hr/> 609.50	609.50
Income from Loans	4,531.70	4,531.70
	<hr/>	5,175.79

1904

EXPENSES

Paid from the Fund to Dr. S. Lewanda	25.00	25.00
Hall Rent	1.50	
Postage	3.70	
Printing	14.50	
Gift to the Assistant Bookkeeper	12.00	
Coetion (sic) ² to the Collector	6.42	
Loss from Theater Presentation	131.65	
	<hr/> 169.67	169.67
LOANS ON 236 APPLICATIONS	4,777.00	4,777.00
	<hr/>	4,971.67
BALANCE IN THE TREASURY		204.12
	<hr/>	5,175.79
INCOME FROM MONEYS DIRECT TO GEMILATH CHESED	609.50	609.50
EXPENDITURES DIRECT FOR GEMILATH CHESED	169.67	169.67
	<hr/>	
Net Profit		439.83

¹O.B.A. is the Lodge of Order Brith Abraham. The Yiddish A.B.A. is an error in printing.

²Coetion is the nearest to the original. It should read *commission*.

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1905

BALANCE IN THE TREASURY 204.12
INCOME

LOANED TO THE FUND

Mrs. Lisker	50.00	
Ladies Union Aid Association	25.00	
	75.00	75.00
Membership dues	469.85	
Donations	73.08	
From the Will of Mr. Adelman Z"l ¹	30.00	
Annual Donation of Baron Hirsch Lodge No. 99, O.B.A.	15.00	
From a Mass Meeting with Masliansky ²	8.90	
From Weddings	21.00	
From Plates on Yom Kippur Eve	17.25	
From an Entertainment	4.35	
Profits from Picnic	282.15	
	921.58	921.58
Income from moneys loaned	6,307.75	6,307.75
		7,508.45

1905

EXPENSES

PAID FROM THE FUND

Jospeh Joskovitch	100.00	
Isaac Woolf	100.00	
A. Golden	50.00	
Jacob Feinstein	50.00	
Joseph Kroll	25.00	
William Rabinowitz	50.00	
Harry Lyon	25.00	
Harry Rosenhirsch	25.00	
Philip Kelman	25.00	
Hyman Katz	25.00	
Ab. Abrich (Temporary)	10.00	
	485.00	485.00

¹Z"l is an abbreviation of the words *zirchrone livrocho*, used after the names of deceased. It means: *may his memory be a blessing*.

²Mr. Masliansky, a famous speaker, was brought from New York to address public gatherings or mass meetings, as they were called at the time.

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INCOME

 7,508.45

(Continuation of page 8*)

EXPENDITURES

		485.00
Hall rent	3.00	
Printing	4.55	
Postage and Stationery	10.11	
Gift for the Assistant Bookkeeper	25.00	
To Fund for the Jews in Russia	25.00	
Deposit for the next Picnic	10.00	
Commission to the Collector	60.54	
	138.20	138.20
LOANS TO 324 APPLICATIONS	6,577.00	6,577.00
		7,200.20
BALANCE IN THE TREASURY		308.25
		7,588.45
Income direct to Gemilath Chesed	921.58	
Expenses for the Fund	138.20	
	783.38	783.38

*This parenthetical notation appears in the original. Page 8 indicates the printed page in the original Yiddish booklet.

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GENERAL REPORT

LOANED TO THE FUND	800.00	
PAID BACK	655.00	
		145.00
Owe to the following:		
Mrs. Lisker	50.00	
B. Goldstein	25.00	
Ladies Union Aid Association	25.00	
Charles Goldstein	15.00	
M. Brown	15.00	
Ab. Abrich	15.00	
		145.00
Total	145.00	145.00

LOANS

197 Applications, 1903	4,298.00	
236 Applications, 1904	4,777.00	
324 Applications, 1905	6,577.00	
		15,652.00
		15,652.00

INCOME FROM MONEYS LOANED

During year 1903	3,236.00	
During year 1904	4,531.70	
During year 1905	6,307.75	
		14,075.45
		14,075.45
DUE		1,576.55

MONEYS GIVEN DIRECT TO GEMILATH CHESED

1903	560.48	
1904	609.50	
1905	921.58	
		2,091.56
		2,091.56

Expenditures Direct for the Gemilath Chesed

During the year 1903	44.54	
During the year 1904	169.67	
During the year 1905	138.26	
		352.41
		352.41

Net Profit for the three years		1,738.59
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Providence, R. I., January 16, 1906

We the undersigned have on the above mentioned date examined the finance books of the Providence Gemilath Chesed Association, (kept) by the secretary Charles Goldstein, and have examined all the accounts of Incomes and Expenses, and we found everything in perfect order and correct.

William Baxt
Adolph Linder
Auditors

(G " CH) *

*The initials of Gemilath Chesed.

 PAGE 136

BRANDT PRINTING COMPANY
297 CANAL STREET
PROVIDENCE, R. I.

In English in the original.

 PAGES 135 AND 134

PROVIDENCE, R. I., FEBRUARY 2, 1906

Dear sir,

February 4, 1906 completes the first three years since the Gemilath Chesed of Providence was founded. With pleasure and pride we remember that unforgettable evening, when the foundation was laid for this important, and much needed institution. Only a few good people, being enthusiastic for the idea of a Gemilath Chesed in town, have offered their time and money to make this institution a reality.

Difficult, very difficult was the beginning. The community, or the well-to-do people (Belebatim) of the community, have viewed the idea with a smile on their lips, and have failed to come to the aid of this institution. Only the poor and the needy, for whom this institution was founded, only to them are due thanks that the "Gemilath Chesed" is not among the dead institutions which were organized and buried in the community.

When we consider the activities of Gemilath Chesed during the first three years, and when we count the hundreds of applications which were received in the office and acted upon (filled and loans made), and when we see how scores of people, who otherwise would have to come to the various beneficial societies, and when we see how they were helped by the Gemilath Chesed and have come to a better position, then our hearts begin to beat more

warmly and faster for this noble institution, and we are full of hopes that the Gemilath Chesed will become the only Jewish society which will always be considered as the ornament of the City of Providence.

The fact is, that the Gemilath Chesed started without a penny in its fund and possesses now about 18 hundred dollars of its own. This fact alone shows that it has a brilliant future. With the help and sympathy of those who are in a position to help, will the Gemilath Chesed be able to fulfill all that is required of it. Let the good honest people, in whom a human and Jewish heart beats, not stand at a distance and let them take interest in this noble society.

Hoping that the day will come when the Gemilath Chesed will have sufficient money and few applications,

Yours truly,
For the Board of Directors
Charles Goldstein, secretary.

Office: 317 North Main Street

¹The Yiddish of the Secretary's report is very flowery and full of Deutchisms, as was the style of the day. I have tried to translate it to convey the meaning as best I can.

²The report was written for the first three years of the existence of the Gemilath Chesed, and was used again in 1928, twenty-five years later. Hence there are alterations in ink above certain of the printed words. For instance: Where it says *Dear Sir* in the 1906 version, the reader is addressed as *Friend*.

³Wherever the report refers to *three* years, the corrected copy reads *twenty-five* years.

⁴Instead of *hundreds of applications* in 1906, we have *thousands* in 1928.

⁵Apparently the "people in whom beats a human and Jewish heart" failed to come forward to help the Gemilath Chesed in 1928 just as in 1906.

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FOURTH ANNUAL FINANCIAL REPORT OF THE
PROVIDENCE GEMILATH CHESED ASSOCIATION
FROM JANUARY 1, 1906 TO JANUARY 1, 1907.

INCOME 1906

DUES:

Collected dues from members	446.25	446.25
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CONTRIBUTIONS:

Baron Hirsch Lodge No. 99, O.B.A.	10.00
Jacob A. Eaton	10.00
Young Men's Hebrew Association	5.00
Touro Guards	5.00
From a Children's Entertainment	5.00
William Adelman	5.00
Smaller Donations	42.75

	82.75	82.75
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BRITH CEREMONIES AND ENTERTAINMENTS

Pidyon Haben ¹ S. H. Gordon	7.50	
Brith at J. Jaffe	1.00	
“ “ J. Moskol	12.05	
“ “ Sidney Copeland	17.00	
“ “ Joseph Joskovitch	26.00	
“ “ Charles Goldstein	19.45	
“ “ I. Jampolsky	3.65	
“ “ A. Abrich	6.44	
“ “ Solomon Lifshitz	2.50	
	<hr/>	
	95.59	95.59
	<hr/>	

PLATES ON YOM KIPPUR EVE
AND PLEDGES FROM
ALYOTH²

	23.05	23.05
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SPECIAL PROJECTS:

Profits from Picnic	260.87	
“ “ Banquet	49.45	
	<hr/>	
	310.32	310.32

IN MEMORIAM

From the Will of Mrs. Paster, O" H. ³	100.00	100.00
--------------------------------------------------	--------	--------

INTEREST:

Interest from the Bank	7.81	7.81
	<hr/>	
Paid up Debts	7,255.35	1,065.77
	<hr/>	
		7,255.35
		<hr/>
		8,321.12
Balance of the year 1905		308.25
		<hr/>
		8,629.37

¹*Pidyon Haben* is the ransom paid by the parents for their first son. It is a token ransom, and it is paid to a Cohen, a Priestly Descendant, to indicate that the First Born Son is not really theirs. They have to redeem him from the Cohen.

²Alyoth are the honors bestowed upon members of the Congregation invited to come up to the weekly reading from the Torah. A man so honored pledges a sum to charity.

³O" H means *peace to her*, or *to him*. It is the initials of the Hebrew phrase *olech hasholom* for a woman and *olov asholom* for a man, who has died. Z" L is reserved for a scholar or a very pious man.

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EXPENSES, 1906

Salary for the secretary and office	100.00	100.00
Commission to collector, 15 cent per dollar	67.35	
Postage, Stationery and Printing	37.95	
Bonds for Treasurer and Secretary	8.00	
	<hr/>	
	213.30	213.30

FROM FUND

Paid to B. Goldstein	25.00	
Paid to Charles Goldstein	15.00	
	<hr/>	
	40.00	40.00
LOANS TO 295 Applications	7,045.00	7,045.00
	<hr/>	
		7,298.30

SITUATION OF GEMILATH CHESED

INCOME for 1906		8,321.12
EXPENSES for 1906		7,298.30
		<hr/>
		1,022.82

Loan to the Fund from Temporary* Hebrew Alliance		20.00
		<hr/>
		1,042.82

Balance for 1905		308.25
		<hr/>
		1,351.07

Balance in the Bank		1,351.07
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Moneys received direct for Gemilath Chesed	1,065.77	
Expenditures direct for Gemilath Chesed	213.30	
	<hr/>	
	852.47	

Net Profit	852.47	
Balance of 1905	1,738.59	
	<hr/>	
	2,591.06	2,591.06

Total balance January 1907	2,591.06	2,591.06
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DEBTS OF FUND

Mrs. Lisker	50.00	
Ladies Union Aid Association	25.00	
A. Abrich	15.00	
M. Brown	15.00	
Temporary Hebrew Alliance**	20.00	125.00
		<hr/>
		2,716.06

In the Bank	1,351.07	
Due from Debtors	1,364.99	
	<hr/>	
		2,716.06

2,716.06

*The meaning of *temporary* is obscure. Was the *Hebrew Alliance* temporary or was loan a temporary one? In the Yiddish text the word *temporary* is used. If the loan were temporary the Yiddish for that would be *zeitweilig*.

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The following organizations have allotted money for tickets to the picnic of 1906:

Haggai Lodge, I.O.B.B.	15.00
R. I. State Lodge, No. 130, I.O.B.A.	15.00
Providence Workers Mutual Aid Society	7.50
Maimonides Lodge, No. 112, I.O.A.	7.50
Baron Rothschild Lodge, I.O.F.S. of Judah	5.00
Star of R. I. Lodge, No. 330, O.B.A.	3.75
New England Lodge, O.B.A.	3.75
Yelisavetgrader Society ¹	3.75
Bikur Holim Lodge, I.O.B.A. ²	3.75
Congregation Ahavas Sholom	3.75
Maccabee Lodge, O.B.A.	3.75
Providence City Lodge, O.B.A.	3.75
Hebrew Standard Lodge, I.O.B.A.	3.50
Providence Lodge, I.O.B.A.	3.75
Arbeiter Ring Branch 14 ³	3.75
Young Men's Hebrew Association	3.75
Sons of Jacob Lodge, I.O.B.A.	3.75
Hevra Tifereth Yisroel Anshei Kovno ⁴	3.75
Hevra B'nai Zion	3.75
Hevra B'nai Yakov	1.50
Roumanian Congregation ⁵	1.50
Russian Congregation ⁵	1.50
Hevra Hov've Zion	.75
	107.50

PROVIDENCE, R. I., JANUARY 16, 1907

We the undersigned have examined the finance books and all records of the Secretary Charles Goldstein on the above date and found everything in order and correct.

W. Baxt
P. Marcus Auditors
Adolph Linder

Printed by Solomon Brandt, 297 Canal Street

¹Yelisavetgrad is the name of a city in Russia from which many Jews emigrated to Providence.

²There were in America two orders of Brith Abraham, the original one and the later independent order. O.B.A. refers to the older Order Brith Abraham. I.O.B.A. refers to the Independent Order Brith Abraham.

³Arbeiter Ring means "Workmen's Circle." The Workmen's Circle, now in existence, however, was chartered in 1909.

⁴Hevra or Hebra means a Society or Brotherhood. These societies formed Congregations. B'nai Zion and B'nai Yakov still exist. Hevra Hov've Zion is no longer in existence.

⁵The Roumanian and the Russian Congregations were on the old Willard Avenue and have now merged into *Shaare Zedek*, on Broad Street.

PAGE 130

TO ALL MEMBERS AND SYMPATHIZERS OF THE
PROVIDENCE GEMILATH CHESED ASSOCIATION

Dear friends!

As we give you the financial report and the situation of the Gemilath Chesed for the year 1906, allow us to express our thanks for the sympathy and confidence which you have shown to the Board of Directors in aiding them in this noble and important work.

We suggest that as you read this report you should study the data, because we wish to call your attention to the following: When you compare the income from membership dues with the income of last year you will see that it is 23 dollars less, while the City of Providence has increased its population by hundreds of families, and we loaned a thousand dollars more than last year. This is a problem which you will discuss at the next meeting.

You will also notice that the balance in the bank is now greater than last year, and we, the directors, believe that the time has come to increase the sums of loans, and we hope that you will discuss this matter also at the meeting. Finally, allow us to thank you for the honor which you have bestowed upon us, to fulfill this pleasant and thankful duty as the Board of Directors, and believing that we have fulfilled this duty according to our ability,

We remain forever yours for the good
and welfare of the Gemilath Chasodim.*
In the name of the Board of Directors,

Charles Goldstein, Secretary

COME TO THE NEXT ANNUAL MEETING, SUNDAY
THE 3rd OF FEBRUARY, 1907, AT 7 O'CLOCK EVENING,
AT 128 NORTH MAIN STREET. VERY IMPORTANT
MATTERS TO TAKE UP. NEW DIRECTORS WILL BE
CHOSEN.

**Gemilas chasodim* is the plural for *chesed*. If we translate *chesed* as *kindness*, then *chasodim* is *kindnesses*. The institution has been named in error. It should have been either *Gemiluth* or *Gemilus Chesed*, since the Hebrew word is written with a *U*.

TRANSLATED FROM THE YIDDISH BY
BERYL SEGAL



Rabbi Morris Schusheim
1895-1970

TEMPLE BETH-ISRAEL FINDS A SPIRITUAL LEADER*

BY BENTON ROSEN

The time had come for Rabbi B. Leon Hurwitz¹ to return to the Jewish Theological Seminary in New York for the completion of his studies. In a period of a little over one year his was a record of remarkable organizational and development work in behalf of the pioneer Conservative congregation in Rhode Island. Announcement of his departure and of the appointment of his successor appeared in the *Providence Journal* of December 15, 1922:

"Rabbi B. Leon Hurwitz has resigned from Temple Beth-Israel, Niagara Street and Atlantic Avenue, of which he has been the head since the organization of the synagogue last year. Rabbi Morris Schussheim of Columbus, Ohio will succeed him.

"Rabbi Hurwitz is leaving to devote his entire time to completing his course at the Jewish Theological Seminary in New York City, where he has been a student for some time. He will deliver his farewell sermon this evening and will dwell upon the life of the Jew, 165 B.C. until the present day. He will also deliver a sermon to the pupils of the school.

"Rabbi Hurwitz came to Providence from New York in October 1921 upon the request of a group of Jewish people to organize a Conservative Temple after he had received the recommendation of the United Synagogue of America. Upon his arrival here, the Rabbi organized High Holy Day services, which were well attended. A large number of the worshipers responded favorably to the appeal of Rabbi Hurwitz that they band themselves into a congregation, and within a short time the membership grew."

The arrival of Rabbi Schussheim was noted in the December 26 issue of the *Providence Journal*:

"Rabbi Morris Schussheim of Columbus, Ohio, who was recently selected to fill the pulpit of Temple Beth-Israel, corner of Atlantic Avenue and Niagara Street, vacated by Rabbi B. Leon Hurwitz,

*This is a continuation of the story of Temple Beth-Israel, "The Providence Conservative Synagogue—Temple Beth-Israel" by Mr. Rosen, which appeared in the November 1967 issue of these *Notes* (5:81-99).

¹*RIJH Notes*, Vol. 5, No. 1, November 1967. "The Providence Conservative Synagogue," page 84: ". . . B. Leon Hurwitz, who was always addressed as 'Rabbi' even though his studies were not yet completed . . ."

who resigned in order to continue his studies at the Jewish Theological Seminary in New York, arrived in Providence to-day to assume charge of the conservative temple.

"Rabbi Schussheim comes from Columbus, Ohio, where he occupied the pulpit of the conservative temple, Tifereth Israel. He is a graduate of the Theological Seminary of New York and has received the degree of Bachelor of Science from City College of New York and a Master's degree from Columbia University.

"In coming to Providence, Rabbi Schussheim² says his aim is to give to the Jewish people here an institution to provide for religious, social and educational activities. Plans will be formulated to broaden the scope of the various departments of the synagogue. At present, the synagogue is conducting a Hebrew School, Men's Club, Sisterhood, Young People's Club and Children's Club."

Five letters to Rabbi Schussheim from key officers of the congregation give a lively picture of the problems faced by the young congregation and some hopes for their solution. The texts of these letters follow:

November 21, 1922

Dear Rabbi Schussheim:

Supplementing the telegram which you must have received by this time, I hereby take great pleasure in informing you of your election as Rabbi of Temple Beth-Israel.

I wish to take this opportunity to congratulate you and express my sincere wishes that your leadership in our Congregation may be accompanied by absolute success, and may we all go "from strength to strength."

Kindly let us know at your earliest convenience how soon we may expect to have you with us.

With best personal wishes, I beg to remain,

Yours very truly,

JOSHUA BELL, *Secretary*

²Rabbi Schussheim was born in the Austrian province of Galicia in 1895. He received his B.S. from the City College of New York in 1916, and his M.A. from Columbia University in 1920. He graduated from the Jewish Theological Seminary of America "With Merit" in 1920, the first graduate of that institution to serve in Rhode Island pulpit. See p. 458 this issue for his obituary.

11/21/1922

My dear Rabbi:

It is with pleasure I am able to announce that you have been elected as Spiritual Leader of the Providence Conservative Synagogue, by a unanimous vote of the Congregation.

I hope you will be able to wind up your affairs in your city and come to Providence to take up your new duties as soon as possible.

May this be the beginning of new and happy relations between you and the Providence Jewish community.

We wired you Sunday night immediately after your election. We have located a very fine apartment for you and are holding same until we hear from you.

On Thanksgiving night we have the Annual Jewish Charity Ball, given for the benefit of the Jewish Orphanage of Rhode Island. It is one of the biggest Jewish events of the year, and if you could possibly be down it would be of great help to you in meeting the distinguished men and women of Jewry in our community. On Wednesday evening (the night before Thanksgiving) one of our members is getting married. The ceremony is to take place in our Temple. He would like, if possible, to have you perform the ceremony. However, if you are unable to make it we will be forced to get a Rabbi from one of the orthodox congregations.

Will appreciate if you will advise at your earliest convenience how soon you expect to be here. If possible would like to have you make arrangements to come first, alone or with your family, and have your furniture follow along, as we are in urgent need of your leadership. Our School and our Services have been suffering for the lack of a Spiritual Leader. Please let us hear from you.

With kindest regards, I beg to remain,

Sincerely yours,

HR/E

H. R. ROSEN, *President*

P.S. My address is "Broad & Franklin St."

11/27/22

My dear Rabbi,

I am indeed thankful for your letter of the 23rd just received. Am glad to answer the questions you ask regarding your election.

Wish to say that the Congregation has elected you unanimously for one year simply because the Board of Directors did not ask the Congregation that the contract be anymore than that.

If you can recollect our conversation at the Station before you left Providence, our understanding was that if elected, and you or the Congregation finds that they cannot work in harmony, the contract is merely a scrap of paper. I personally feel confident that it will not be a year but a good many years that you will stay with us in Providence, and the election is merely a legal form and does not make any difference whether it is one year or five. If the Congregation will be satisfied, and I have all the confidence that they will, you will surely be elected again the following year. I am sure that no mistake has been made.

Regarding the salary, we worked that in the same channels. We have a committee of three (consisting of Mr. Gartner, Mr. White and myself) which is to take up the question with you personally when you come to Providence. We did not want to vote that before the Congregation as they were willing to leave the matter entirely in the hands of the Board. I am also sure that will be arranged to your entire satisfaction.

In reference to you coming here as soon as possible would say, we need a spiritual leader to be here every day, as our school is literally going to pieces and members are losing interest, and we would of course like to have you as soon as possible. But since your Congregation deserves the courtesy of you remaining with them until the 17th, I presume it is advisable for you to do so and come here immediately after that date.

The date of the ball given by the Sisterhood is Dec. 14th.

In reference to your apartment would say, there is a brand new house being built, which will be ready for occupancy between the 1st and 10th of December. Same consists of seven fine rooms, sun parlor, steam heat and all modern improvements. Two sleeping rooms, a kitchenette, breakfast room, dining room, living room, parlor, and tile bath. This is a two floor apartment. The rent is \$65.00 for the top floor and \$70.00 for the first. It is a beautiful apartment, very fine location, and only about 4 or 5 minutes walk from the Temple.³ I am sure you and Mrs. Schussheim will like it immensely.

Regarding the furniture that you would like to take along with you, I suggest that you sell your stove and ice box, also other small things that you may have. However, if you see fit, bring your bed room sets along, also your dining room and living room furniture. The kitchenettes are built very small and cozy, and they use nothing but gas ranges, as you get your heat from the steamer. The ice box I believe it would be best

³The Providence City Directory of 1924 gave this address as 249 Gallatin Street.

for you to sell there and buy a new one here as the one you have might be either too large or too small to fit in its place.

I realize the expense it would be to you to pack, crate and ship furniture all the way from Columbus. The freight would be enormous. There is a question in my mind as to whether it would pay you to carry too much of it or if it would be better to sell it there and buy new furniture when you get here. However, as I said before, unless your furniture is brand new and you do not care to part with it, I believe it would be best to dispose of it there. However, you may use your own judgment in the latter.

Please advise me as soon as possible as to what apartment we should hold for you, the lower or the upper floor.

I had lunch with Mr. Grossman to-day and read your letter to him. We discussed the plans of you coming here. You will no doubt receive a letter from him within a day or two. He will give you his idea.

We are at present at a loss as to what we can do for the next 3 or 4 weeks before you get here. The idea of getting a student from the Seminary for Friday night services does not seem to work very well, since they are strangers and are only here for the Friday night. Our School is the most important matter that is worrying us.

I am writing to Rabbi Hurwitz to-day to have him suggest what can be done for the next three weeks until you arrive. No doubt he will communicate with you.

Hoping this letter finds you and Mrs. Schussheim in the very best of health and with kind regards to Rabbi Goldman, I beg to remain,

Very truly yours,

H. R. ROSEN, *President*

11/27/22

I was to lunch with Harry Rosen to-day and showed your letter to him. On this account I take the privilege to write to you. I hope you have received Mr. Rosen letter. I have asked him to look out for a proper apartment wich I am sure will please you and Mrs. Schussheim. Our congregation is probably not working in the same way as other congregation. But that will be up to you to correct it.

The congregation voted only on (the engagement of) the Rabbi, but the (financial) arrangements are left with the Board

--and I am sure that I will be able to make satisfactory arrangements with my committee when you come. I hope you will feel that everything is going to be so it should please you.

I wrote to Rabbi Hurwitz to-day that he should write to you and you should please see what we should do with the pulpit and Sunday school for the next three weeks. They are not conducted right at all.

Hoping to hear from you soon, I beg to remain

Yours very truly,

LEO GROSSMAN

Chairman of the Board

12/1/22

Dear Rabbi Schusheim:

Your letter of Nov. 27th on hand. I presume that my letter of Nov. 27th has reached you by this time. I will be more than glad to write to you weekly as suggested if you can read my letters. You know that I am a foreigner and my writing is poor and my grammar worse. I assure you that I am anxiously waiting for your arrival in Providence. Our congregation is still so young that it is about impossible to be without a leader. So I will try my best to keep everything going until you arrive and, then, I am sure that with your leadership things will progress. We don't know yet what arrangements to make for your arrival. We have received a letter from Rabbi Goldman⁴ that he will come to Providence if it is our wish. He said that we should send him an invitation if we hold a banquet to raise a few thousand dollars--and he would. While I am in favor of holding a nice reception for you dear Rabbi and for Rabbi Goldman, I am not in favor of raising any money at this time for the following reasons: we have raised as much money from our members in the last sixteen months as they can properly spare--and I have been fortunate enough to make financial arrangements last week with our bank. So all our bills by the time you come will be paid. With a little campaign for new members, with your help, our budget is going to be covered. I believe what is most necessary at this time is to get all our members and the new ones into a spirit of enthusiasm--and if our services and school are going to function properly then after the High Holidays we can think of something. I believe it is wonderful for Rabbi Goldman to come with you. We have

⁴Rabbi Solomon Goldman of Cleveland, Ohio, a leading figure of the Conservative movement of the period.

written Rabbi Hurwitz to come and take charge of the pulpit and Sunday School until your arrival but he wrote that he was busy, so we are left alone. As far as your apartment is concerned, Harry Rosen is going to let you know all about same. I believe that you know now all of the facts. We would like to hear from you about your plans for the coming arrangements. The farewell address of Rabbi Hurwitz, when it should take place, and when you and Rabbi Goldman should be received.

Hoping this letter will find you and Mrs. Schussheim in the best of health, I beg to remain.

Yours very truly,

LEO GROSSMAN

THE STORY OF A WILL*

BY RABBI WILLIAM G. BRAUDE

The February 4th issue of the Temple Bulletin contained excerpts from the unique will left by John J. Rosenfeld. That will bequeaths the residue of his estate to the Congregation for the specific purpose of erecting a school house.

Tonight, I wish to speak of the story behind the will. It began unfolding 70 years ago when Abraham Jacobs became Rabbi of Sons of Israel, which later merged with another Congregation to form the present Sons of Israel and David. Rabbi Jacobs came with his family and struck roots in this community. John Rosenfeld was his last surviving grandchild. No man now alive can tell the entire story. The records perished in a fire many years ago. My tale is only a fragment which began nine and a half years ago when I came to Providence.

Toward the end of my first year, I concluded that no religious school can function properly unless it have a trained man devote his entire time to its administration. Charles C. Brown, then President, and the Board agreed with this suggestion, appropriated a sum of money for that purpose, and in 1933, we engaged Mordecai I. Soloff as Director of Religious Education. He came to us highly recommended. He had written a series of textbooks which were used in countless schools throughout the country. I have always regarded Mr. Soloff as a man of great probity and absolute loyalty to his work. His career since he left us—

*Sermon read on Friday Evening, February 26, 1942 at Temple Beth El (Congregation of the Sons of Israel and David), Broad and Glenham Streets, Providence, R. I.

as you know, he is now rabbi and director of religious education in a large congregation in Milwaukee—is ample proof of the quality of his devotion. He left Providence because at the moment in 1936 the congregation found itself in financial stringencies.

In the interregnum, Mattie Pincus took charge of the school and did a fine job under very great difficulties.

During my first five years in Providence, I kept dreaming of a better school. I kept working for higher standards, for fair play, for equal treatment of rich and poor, the son of the widow and the son of the well-to-do. There were a few with whom I shared my hopes. I spoke to them freely of my joy and my heartaches. Among these there was Mrs. Moses Einstein, also a grandchild of Rabbi Jacobs. She always listened. Her door was always open. Her table was always set. I only had to give the word and she—good soul—was ready to welcome me. But it was not always I—and those of you who remember her will bear me out—who did the talking. She did enough of her own, and she and I enjoyed every bit of it. She told me of former rabbis and former officials, of differences in old families as well as of deep understandings. She gave me the history behind the official records of the congregation. Official histories, as you know, always leave out the most interesting stories. Mrs. Einstein, Mother Pincus, Mrs. Sigmund Lederer, J. Jerome Hahn and C. Joseph Fox, all now of blessed memory, took me behind the curtains of the past and let me peep into the achievements as well as the mistakes of former generations in this congregation. It was a thrilling experience, and I always asked these men and women for more. They were delighted to share what they remembered.

Very often during my visits with Mrs. Einstein she would say: “Now, rabbi, next time you need anything just go to my brother. You ask him. He’ll give it to you.”

I didn’t go to him until the fall of 1937. At that time we decided once again to engage a qualified man for the direction of the school, and as before we found ourselves on the short end financially. At the Religious School Committee a few of us—Adolf Meller, then President, Samuel Kaplan, Harry M. Myers and myself—pledged a sum between us. The next morning, I made an appointment with John J. Rosenfeld. He was the first man I went to see. It was the first time I stepped into his modest office. He received me cordially. I did not know him well at the time. I did not know whether I could interest him in

the school. And so I let go with all the fire I had. I told him of my dream of a good school, yes, a great school with adequate supervision and competent instruction. I spoke of a school building, a meeting house where the facilities and the quarters would be so attractive that children could not resist the temptation of coming regularly and gladly. He said very little at the end of my outburst. He smiled pleasantly and said: "Yes, yes, I'll be glad to contribute. How much would you like to have?" I mentioned the sum. He nodded. Within a few days we received his check.

This call at his office took place about a year after his delicate and beloved wife, Elizabeth Mary Eberhardt, had passed away. Her death was a devastating shock to him. He was bedridden for a few months. I visited him often, sought to comfort him, but it was an impossible task.

My visit at his office provided the first opportunity for speaking of matters other than his great sorrow. After that, I called often. Each time he inquired about the school. Gradually this taciturn man began to talk. He told me stories of political life, of buccaneering gerrymanders and bold maneuvers. He told me of the early days of men now prominent in state and city government. We did not always agree in our politics.

Sometimes I met ex-big-wigs of the state government and the Republican Party at his home. One evening there was a man from West Greenwich and another from Westerly. Their conversation had a strong Rhode Island flavor, as unmistakable as South County Johnny Cakes. It was an unforgettable evening rich in many yarns.

But generally he and I were alone. After a while, as the deaths of his two sisters brought us even closer together, he began talking of his childhood. He spoke of the severity of his grandfather, Rabbi Abraham Jacobs, whose photograph hangs in the vestry, of the tenderness of his grandmother, of the understanding of Anna Rosenfeld, his mother. He spoke of the Hebrew which he learned in Sabbath School days. He very proudly confided that, although a bit rusty, he still followed the Hebrew prayers easily. He rarely spoke of this house of worship as a Temple. He generally called it a "shul."

Sometimes he spoke of his hardships as a young man, of his days as a cub reporter, of the elevator accident which almost ended his life, of

his experience as managing editor of the Providence Journal. He spoke little of himself as the maker of men in political life.

He displayed ever greater interest in the life of the congregation. I told him my disappointments as well as my occasional triumphs. He listened keenly. Sometimes a quick smile lit up his imperturbable face. When he spoke, he uttered penetrating judgments of men and affairs in the congregation. Unlike politics, we were at one in our views of congregational life.

I cannot recall how we came specifically to the subject of a school building. I vaguely remember that we once spoke of the inadequacies of wills left by men in our community. I ventured, quite timidly, to utter the hope that someone some day might provide an adequate school building. He was interested. At later meetings, I came back to the subject. His interest was unmistakable. I never asked him in so many words to do it. But there developed a silent understanding that he was going to do it.

Late last summer, after my wife and I returned from Mexico, he invited me to call on him at his office. He asked a few direct questions involving his will. He asked how much the erection of a school building cost. I mentioned a minimum sum. He answered quietly, "I think I can manage it." Since that conversation, I never spoke to him about his will or about money.

He could not be present at the High Holiday Services, and I brought to him my sermons which he read. I also brought to him the journal of the Congregation of the Sons of Israel and David which I presented at the opening meeting of the Brotherhood last fall. It amused him a good deal, and he told me that the account I gave of the Congregation was accurate. I told him to call me whenever he needed me at any hour of day or night.

The call finally came Monday, the 19th of January, the day of his death. Mr. A. Henry Klein sent out a letter to the Board requesting them to pay honor to this last descendant of one of the oldest Jewish families in Providence.

When the terms of this will became known, I read another great testament in a pamphlet compiled by David C. Adelman. It was also the will of a Rhode Island Jew of rabbinic stock, made out in 1854. Judah Touro was a millionaire and he died in the grand manner. Every Jewish con-

gregation which then existed in the land, and of whose existence he knew, benefited from his will. Charitable institutions, Jewish and Christian alike, all the way from New Orleans to Boston, received substantial bequests. The wills of Judah Touro and John J. Rosenfeld share alike in the great and often forgotten conviction that religion is basic in human life, that without religion and its cultivation, life is not worth living. John J. Rosenfeld's will is greater in that it displays a singleness of purpose which with the help of God will make his testament even more enduring.

The Rosenfeld will is the noblest expression of faith we ever had in the strength and future of our institution. We, the men and women of this congregation, in the years to come will have to live up to the greatness of this trust.

Of course these are turbulent and uncertain times. But our congregation has now been given the extraordinary privilege of working for the years of peace which will follow these days of war. We shall dream and plan with the confidence that our dreams can be made to come true. All of us, young and old, will rally to carry out faithfully the alluring and challenging program ahead of us. We shall erect a great meeting house with facilities for the instruction of young and old, with quarters for books, drama and music, with room for meditation and prayer. We shall erect a meeting house which will bring joy to our children, Jewish wisdom to our hearts and peace and beauty into our lives.

Providence guided the hands of John T. Rosenfeld as he wrote his last will and testament. His faltering fingers strengthened our faith in ourselves, and with the help of God we shall find the wisdom and the vision to build here in this community one of the great congregations of American Israel.



HALBERSTAD MONUMENTS

LEONARD AND ESTHER HALBERSTAD

BY BERYL SEGAL

Leonard Halberstad, among the early Jewish settlers of Providence, was one of ten men who formed the first Minyan at the home of Solomon Pareira. He was employed in the clothing store of Pareira, who was also his brother-in-law. His name appears on the charter granted by the Rhode Island General Assembly in 1855 to Congregation of the Sons of Israel (later Congregation of the Sons of Israel and David.)

Pareira left Providence in 1858 as a result of difficulties resulting from the panic of 1857. Halberstad and his wife Esther, however, remained in Providence. In 1865 he lived at 167 Pine Street and made his way as a peddler. In 1870 he had a second hand clothing store at 328 North Main Street, and lived at 264 Pine Street. In 1878 he lived at 285 North Main Street. Following his death in 1885, his widow lived at the same address until her passing three years later. Both were buried in the cemetery for Dutch Jews in Melrose, Massachusetts.* The legends on their gravestones read as follows:

FATHER

LEONARD HALBERSTAD
Died September 2, 1885
In His 63 Year
REST IN PEACE

MOTHER

ESTHER HALBERSTAD
Died June 4, 1888
In Her 65 Year
REST IN PEACE

No other graves of Rhode Island Jews have been found in the cemetery at Melrose.

*See The Minyan *R.I.J.H.N.* 3: 148-159, Dec. 1960. Also various listings of Jewish Family Names in the *Notes*.

BOOK REVIEWS

LOPEZ OF NEWPORT. COLONIAL AMERICAN
MERCHANT PRINCE. STANLEY F. CHYET. *Wayne
State University Press. Detroit, 1970. 246 pp. Price \$8.95.*

Doctor Chyet, who is Associate Director of the American Jewish Archives and Professor of American Jewish History at the Hebrew Union College—Jewish Institute of Religion in Cincinnati, has produced what will in all probability stand as the definitive biography of Aaron Lopez.

The broad outlines of the life of Lopez have been well known to those acquainted with the story of the Golden Age of Pre-Revolutionary Newport. In fact, the sketch of Lopez by the late Bruce Bigelow, a small classic in its own right, appeared in these *Notes* in June, 1956. While Doctor Chyet's researches have been prodigious, it does not appear that new historical resources have been tapped.

This story brings to life the teeming world of Colonial Newport and reads like a novel. The accomplishments of Lopez in rising from a poor immigrant to one of the great merchant princes of his day are impressive and well documented.

His shrewdness as a trader tempered by an urbane humanity made him an impressive personage indeed. At all times he retained his Jewish identity and consciousness, and supported Jewish functions and friends in need with a kindly generosity. It is of interest that he lived by the tenets of *kashruth* to the extent that provincial resources permitted, and dealt in kosher foods both in local trade and in the overseas and coastal market.

The account of his rising fortunes and impending disaster with the looming of the Revolutionary War is well told. As one reads the story, however, one senses a lack of flesh and blood, as the stature and world-wide operations of this great merchant grew apace. The author overcomes this defect, which it would seem was obvious to him as well, in the penultimate chapter titled "An Ornament to Society." This chapter has the virtue of giving substance to the man and defining his place in history. It is our feeling, however, without discounting this approach to a biographical imperative, that the story would have benefited by interlarding some of the human interest with the main body of the text.

Without, we hope, appearing petty, we must point out that, as most Rhode Islanders would recognize, Nathaniel Greene was of course that great Rhode Island general Nathanael Greene.

It will serve no purpose here to rehash the story of Lopez's eventful life, ending tragically, by drowning in Smithfield, Rhode Island, while he was still in the prime of life. Rather, we would urge all who are interested in this important era in Rhode Island and American history to read this fascinating biography.

SEEBERT J. GOLDOWSKY, M.D.

THE SHAPE OF THE JEWISH YEAR

PESIKTA RABBATI, *translated from the Hebrew by WILLIAM G. BRAUDE, Rabbi, Congregation Sons of Israel and David, Providence, R. I. Yale Judaica Series. 2 volumes, 995 pages. Yale University Press. \$25 the set.*

Pesikta are pieces or sections of scripture read aloud in synagogue during the many festal days throughout the Jewish year—a zodiacal moon year, with prayers to bless each new moon, full of seasonal and historic rituals and fasts—a year of Torah, the word of God and story of His people. Pesikta Rabbati are the rabbinic discussions held to interpret the meaning of these sections of scripture. The survival of a people through nomadic wanderings and wars, slavery and prosperity, exile and martyrdom, isolation and diffusion depends upon holding onto its identity and following its star. For the house of Israel a passion for God has given unity and sense to every condition of life. For Israel's rabbis, the land and its lore are like a bride, with God the groom. The land of Israel is so precious that to be buried there is to achieve redemption. For the blessed buried elsewhere there are underground passages for your bones to crawl through to Israel.

Rabbi Braude's remarkable, Miltonic life's work has been to translate into emphatic and direct English the fund of rabbinic commentary of the first millennium of the common era. Each page of the present two volumes portraying the shape of the Jewish year has something to startle your nerve centers. There are the great national disasters. During the famine of the Roman siege of Jerusalem, Miriam, daughter of wealthy Nakdimon, had to pick bran and barley out of cattle dung.

Atrocities of battle are graphic with mass castrations, cannibalism, mothers eating their infants. As Jeremiah prophesied, "the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers." Virtues are not assumed but must be defined. What is brotherly love when Cain and Abel, Ishmael and Isaac, Esau and Jacob, Joseph's brothers and Joseph, bore hatred—but Joseph forgave his brothers, as Jeremiah asks God to forgive Israel its sins (even alphabet letters of the Torah vie in sibling rivalry.) It is not enough to honor thy father with actions, but also with words, unlike the son who inherits Gehenna or Hell because he spoke, "Old man, eat and shut up, even as dogs shut up when they eat."

Contending with the vividest pictures of ancestors doing what they did in love and war, the rabbis instinctively impressed all Israel with a sense of its special, intimate relation to God. Yet there are charming, pious, naive anecdotes that suggest folk tale fun. God loves the humble, the pursued, the disappointed. Sarah gave birth in her old age, and to prove it was she, not her handmaid, God gave her such a supply of milk that her breasts poured forth two rivers of milk—a supply that satisfied every infant on earth. The Bible may be a Book of spirit, but it is very much a book about the body as well.

At the same time, there are disconcerting distortions that may dismay the lay reader. Solomon's groovy love song, or Song of Songs, is of course seen as God's love song to Israel. Why do nut-bearing trees grow in Solomon's garden? The rabbis found abundant allegory. Other fruits, when they fall, make no sound. A nut announces itself, like the reputation of a righteous man when he dies. A dozen other discourses on the meaning of nuts, one more inventive than another.

To the rabbinic mind, every letter of scripture is divinely inspired. The Bible is not a collection of folk tales, love poems, laws and heroic histories, but a mysterious and succinct revelation. Even an omission, misspelling, contradiction is fraught with meaning. This is both maddening and revealing, nostalgic and enthralling: the people of the Torah are a very old, proud, strong-willed people. They will not let go, they will not be let go.

MICHAEL FINK

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by SEEBERT J. GOLDOWSKY, M.D.

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Newport, R. I. 9, 75-76, 88, 145, 249, 256-57.
Old Stone Mill park, Newport, R. I. 256.
Providence, R. I. 9.
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Touro, Abraham. 76, 85, 90, 256, 291-92.
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Touro, Judah. 66, 74-90, 94-96, 104, 122, 132, 140, 145, 154, 197-98, 209-12, 216-21, 230, 234, 247-58, 289-93, 304, 332, 338-39.
Yeshuat Israel Congregation, Newport, R. I. 75.
2. *The Jews of the United States, 1790-1840, A Documentary History*. Ed. by Joseph L. Blau and Salo Baron. Columbia University Press, N. Y. and London, 1963. The Jewish Publication Society of America, Philadelphia, 5724. 3 vols., 1034pp.
The references significant to Rhode Island are too numerous to itemize in toto. The index includes the following:
Lopez, Aaron. 826-28, 980.
Lopez, Moses. 128-29, 272, 506-7, 647, 828, 831, 981, 983.
Newport, R. I. 7-10, 91, 95, 128-29, 240, 476-77, 778, 825-33.
Providence, R. I. 100, 830.
Rhode Island. 90, 697, 887.
Seixas, Moses. 8-9, 240, 478, 644, 830, 982.
Stiles, Ezra. 90, 240, 241, 247.
Touro, Abraham. 272, 277-78, 649, 829, 832-33, 982.
3. *Census of the Inhabitants of the Colony of Rhode Island and Providence Plantations 1774*. Arranged by John R. Bartlett with Index by E. E. Brownell. Genealogical Publishing Company, Baltimore, 1969. 120pp.

The following are the Jews, actual or possible, listed as living in Newport. None were found elsewhere. The Harts in the list are not verified. The number following each name of head of family indicates the page in the text. The spellings are given as they appear:

Isaac Elizir. 13.
 Sarah Hart. 16.
 Benjamin Hart. 16.
 William Hart. 16.
 Isaac Hart. 18 (verified).
 Jacob Hart. 18 (probable).
 Moses M. Hayes. 16.
 Jacob Isaacs. 19.
 Joseph Jacob. 19.
 Moses Levy. 21.
 Stiam (undoubtedly Haim) Levy. 21.
 Aaron Lopez. 21.
 Rebecca Lopez. 21 (widow of Moses Lopez).
 Jacob Myers. 21
 Hannah Philips. 25.
 Phebe Philips. 25.
 Also Richard, Joseph, John, Joseph, William and Jeremiah
 Philips. 24-25.
 Frances Pollock. 25.
 Myer Pollock. 25.
 Abram de Isaac Touro. 32.
 Jacob Rod Rivera. 28.
 Moses Seixas. 28.
 Catherine Sarzedas. 29.

The household of Aaron Lopez contained thirty-one members, the largest number, not only in Newport, but in the whole state. The term family as used in the census comprised servants and slaves, as well as resident members of the immediate family and relatives. The Aaron Lopez family was broken down as follows:

Whites		
Males above age 16	9	
Males under age 16	2	
Females above age 16	7	
Females under age 16	7	
Indians	1	
Blacks	5	
Total		31

4. *Heads of Families at the First Census of the United States Taken in the Year 1790. Rhode Island.* Genealogical Publishing Company, Baltimore, 1966. Originally published Government Printing Office, Washington, 1908. 71pp.

The following are the heads of families who were known or possible Jews. As in the preceding, the household comprises all members of the immediate family, relatives in residence, and servants. The number following the name indicates the page in

the text. All are in Newport. Names indicating certain Jewish origin were not discovered in other communities. The spelling is that given in the text:

Isaac Elizier. 21
 Abigail Hart (?). 22.
 Nicholas Hart (?). 22.
 Sarah Hart (?). 22.
 Jacob Isaacs. 20.
 Belah Jacobs. 19.
 Joseph Jacobs (?). 20.
 Hillil Judah. 21.
 Moses Levi. 21.
 Moses Lopez. 21.
 Sarah Lopez. 21.
 Jacob Myers. 22.
 Elizabeth Phillips. 20.
 James Phillips. 22.
 Mr. Phillips. 23.
 Phebe Phillips. 20.
 Sarah Phillips. 19.
 Sarah Phillips. 22.
 Abigail Pollock (?). 19.
 Abram Rivera. 19.
 Moses Soxias (Seixas). 21.

5. *The Rise of Religious Liberty in America: A History*. Sanford Hoadley Cobb, with a new Introduction by Paul L. Murphy. Originally published in 1902. Johnson Reprint Corporation, New York and London, 1970. 541pp.

Rhode Island and Roger Williams are considered at length. The only direct reference to the treatment of Jews in Rhode Island (p. 377 in the section on Maryland) states: "While the liberty confirmed by the statute (of 1650) was far greater than obtained in England, it was distinctly lower than that of Rhode Island."

6. *Portrait of Newport*. Leonard J. Panaggio. Published by The Savings Bank of Newport and Mowbray Company—Publishers, Providence, 1969. 136pp.

Congregation Jeshuat Israel Community Center. 22.
 Free Masonry and Trade. 39-40.
 Aaron Lopez. 40.
 Emil "Bus" Mosbacher, Capt. 89.
 Moses Seixas. 119.
 Touro Park. 64.
 Touro Street. 15, 22.
 Touro Synagogue. 119.

7. *Manuscript Collections in the American Jewish Historical Society, Catalogued Jan. 1968 - Jun. 1969*. Published by American Jewish Historical Society, Waltham, Mass. No covers. 27pp.

Papers of Moses Mendes Seixas (1744-1809) for period of 1755-1809. Contains a letter from Abraham Isaac Abrahams of New York describing method of circumcision and a list of those circumcisions done by Seixas in Newport, 1775. Also a Masonic manual, and business documents for period 1799-1809.

8. *American Jewish Historical Quarterly*, 58:360-375, March, 1969. *Jewish Deaths Included in the Vital Records of American Cities, 1821-1829*, by Ira Rosenwaike.

Listed here are only those of Rhode Island birth. Genealogical study undoubtedly would reveal other Rhode Island connections.

New York, N. Y. Register

Rachel Phillips, age 49, d. Aug. 5, 1823.
Joseph Lopez, age 68, d. Nov. 27, 1822.
Abm. Rivera, age 60, d. Jan. 9, 1823.
Simeon Levy age 78, b. Newport, d. Dec. 22, 1825.
Billah Jacobs, age 72, d. Dec. 31, 1826.
Judith Lopez, age 52, b. Newport, d. Nov. 26, 1829.

Savannah, Ga. Register

David Pollock, age 43, b. Newport, d. June 30, 1822, listed as merchant.

9. *American Jewish Historical Quarterly*, 59:228-229, Dec., 1969. *Ezra Stiles' Rabbi Tobiah*, by Arthur A. Chiel. Discussion of an item in Stiles' "Literary Diary."
10. *The Jewish Experience in America. Selected Studies from the Publications of the American Jewish Historical Society*. Numerous authors. Ed. with Introduction by Abraham Karp. 5 volumes. American Jewish Historical Society, Waltham, Massachusetts; KTAV Publishing House, Inc., New York, 1969. Well indexed.
- Volume I. The Colonial Period. 245pp. Numerous references to Rhode Island and Newport.
- Volume II. In the Early Republic. 339pp. Numerous references to Rhode Island and Newport.
- Volume III. The Emerging Community. 417pp. One reference to Rhode Island.
- Volume IV. The Era of Immigration. 422pp. No references to Rhode Island.
- Volume V. At Home in America. 440pp. One reference each to Rhode Island and Harry Cutler.

ERRATA and ADDENDA

RHODE ISLAND JEWISH HISTORICAL NOTES

VOLUME 5, NUMBER 3 NOVEMBER, 1969

In Table of Contents:

Burton H. Rosen should read *Benton H. Rosen*

Beryl Segan should read *Beryl Segal*

Executive Committee page 188:

Bernard Segal should appear as a member-at-large of the
Executive Committee

Financial Statement page 286:

Should be designated *TABLE C*

Caption for cover photo:

Frank A. Silberman in Army Dress Uniform

Caption for photo page 192:

Frank A. Silberman in Army Field Uniform, taken in Ilo-Ilo,
the Philippine Islands

Photo page 273:

Frank A. Silberman standing center rear



Planning session for joint meeting of Rhode Island Jewish Historical Association and League of Rhode Island Historical Societies held on May 3, 1970. Left to right, Walter R. Martin, President of the League; Mrs. Seebert J. Goldowsky, Secretary of the Association; and Seebert J. Goldowsky, M.D., Editor of the *Rhode Island Jewish Historical Notes*, Reprinted from *The Providence Journal* of April 30, 1970, with permission of the publisher.

Announcement of the
SIXTH ANNUAL MEETING
THE LEAGUE OF RHODE ISLAND HISTORICAL SOCIETIES
In conjunction with the Sixteenth Annual Meeting of the
RHODE ISLAND JEWISH HISTORICAL ASSOCIATION
SUNDAY, MAY 3, 1970—TEMPLE BETH EL
70 ORCHARD AVENUE, PROVIDENCE
(near Wayland Square on the East Side)

PROGRAM

- 2:30 REGISTRATION
- 3:00 GREETINGS: Walter R. Martin, President
The League of R. I. Historical Societies
Jerome B. Spunt, President
R. I. Jewish Historical Association
The Honorable Frank Licht
Governor of Rhode Island
- WELCOME: Rabbi William G. Braude, Temple Beth El
- 3:15 Temple Beth El and Synagogue Architecture through the Ages
Mrs. William G. Braude
- 3:45 1. Reading of George Washington letter to the Jews of
Newport
2. The Historical Development of Touro Synagogue
Rabbi Theodore Lewis
- 4:30 The Jews of Providence
Seebert J. Goldowsky, M.D.
- 5:00 ANNUAL MEETING: The League of R. I. Historical
Societies
- 6:00 BUFFET SUPPER
- 7:00 Rhode Island Jewry—Whence and Whither?
Rabbi Malcolm H. Stern
- 8:00 ANNUAL MEETING: Rhode Island Jewish Historical
Association

THE SIXTH ANNUAL MEETING of The League of Rhode Island Historical Societies will be held at Temple Beth El in Providence, Sunday, May 3, 1970 on the eve of Rhode Island Independence Day, during Rhode Island Heritage Month. It will be the first time a meeting of the League has been held in conjunction with that of a member organization, the Rhode Island Jewish Historical Association, which is also to act as host for the day.

The meeting is open to all members of the member societies and their guests, but reservations will be accepted on a first come, first served basis. To be sure of acceptance, reservations must be received not later than April 28. There is ample room for the large attendance expected at this unusually interesting session, but the caterer must be notified by that date.

Organized on April 10, 1965, the League today comprises a total of 48 member societies in Rhode Island and southeastern New England. Plans for the Fall meeting, with the Bristol Historical Society as host, will be announced soon. Be sure your name is on our mailing list.

* * * * *

RABBI MALCOLM H. STERN is a native of Philadelphia and the fifth member of his family to graduate from the Hebrew Union College of Cincinnati over a period of three generations.

He was educated in the public and private schools of Philadelphia, at Ecole La Villa, Lausanne, Switzerland, and received his B.A. degree from the University of Pennsylvania in 1935. He was ordained as rabbi and granted the Master of Hebrew Letters degree at the Hebrew Union College, Cincinnati, 1941, and earned his Doctorate in Hebrew Letters at the same institution in 1957.

Upon ordination, Rabbi Stern served for three years as Assistant Rabbi of Philadelphia's Reform Congregation Keneseth Israel, and during World War II was Chaplain in the U. S. Army Air Corps. For 17 years, he served as Rabbi of Ohel Sholom in Norfolk, Va. He functions as genealogist for the American Jewish Archives of Cincinnati, and under their aegis published AMERICANS OF JEWISH DESCENT, a compendium of family trees of every known Jewish family settled in America before 1840.

Rabbi Stern has published numerous articles on American Jewish history and Jewish music. He is an active member of the American Jewish Historical Society, the National Genealogical Society, and the Jewish Historical Society of England. In 1966 he was named a Fellow of the American Society of Genealogists, the first Jew to be so named.

RABBI THEODORE LEWIS, M.A.T.C.D. (Congregation Jeshuat Israel—Touro Synagogue, founded 1658—National Historic Shrine) was born in Dublin, Ireland. Following his secular education at Irish schools, as a graduate of Dublin University and disciple of Rabbi Dr. Isaac Herzog, late Chief Rabbi of Israel and former Chief Rabbi of Ireland, Rabbi Lewis received his Rabbinic education in Europe.

Prior to his arrival in the United States, he was Rabbi of the Adelaide Road Synagogue, the largest Congregation in Dublin. He is now Rabbi of Touro Synagogue in Newport, Rhode Island, the oldest Synagogue in America and the only one designated by the government as a National Historic Site.

MRS. WILLIAM G. BRAUDE was educated at Hope High and Pembroke College, and took her master's degree in Art History at Brown University. Beginning with Jewish image making in her college studies, her interest in iconography has expanded to cover some 12 centuries of the Middle Ages, particularly the changing interpretation of Cain and Abel. A published paper on the latter subject indicates her background in Jewish symbolism and its application to synagogue architecture. The sculpture and mosaics at Temple Beth El, erected in 1954, are immediate examples.

DR. SEEBERT J. GOLDOWSKY has been the editor of RHODE ISLAND JEWISH HISTORICAL NOTES for nearly a decade. Educated at Classical High School, Brown University, and Harvard Medical School, he is a surgeon in Providence. As a historian, he is helping to fulfill the three objectives of the Rhode Island Jewish Historical Association, which are 1) to establish a Repository for historical material, 2) to publish a learned Journal, and 3) to sponsor continuing research in Rhode Island history. A new issue of the NOTES is now in the making.

SIXTEENTH ANNUAL MEETING OF THE RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

The Sixteenth Annual Meeting of the Rhode Island Jewish Historical Association was held jointly with the Sixth Annual Meeting of the League of Rhode Island Historical Societies on Sunday, May 3, 1970 from 3:00 to 8:30 P.M. in Temple Beth El, Providence. A unique event in the annals of the Association, the program was geared to interest in the individual members of the forty-eight constituent societies which comprise the League. Organized in April, 1965, the League was holding the meeting in conjunction with that of a member organization which acted as host for the day. The date was chosen for its aptness on the eve of Rhode Island Independence Day and during Rhode Island Heritage Month.

The meeting was held in the Synagogue of the Temple, and after greetings from Walter R. Martin, President of the League, Jerome B. Spunt, President of the Association, and His Excellency Governor Frank Licht, Rabbi William G. Braude welcomed the assemblage. Substituting for Mrs. Braude, who was ill, the Rabbi gave a talk titled "Temple Beth El and Synagogue Architecture Through the Ages." While reference was made to the development of synagogue architecture through the centuries, the speaker emphasized primarily the modes of architecture which housed the Congregation of the Sons of Israel and David throughout its long history.

The program continued in the Meeting Hall where Rabbi Theodore Lewis, spiritual leader of Congregation Jeshuat Israel of Touro Synagogue in Newport, gave an illustrated talk on "The Historical Development of Touro Synagogue," including the reading of the George Washington letter to the Jews of Newport. Rabbi Lewis pointed out that some of the phraseology in the Washington letter derived from an earlier communication from Moses Seixas to President Washington.

Dr. Seibert J. Goldowsky, Editor of the *Rhode Island Jewish Historical Notes*, followed with a paper on the Germanic and East European period of immigration to Providence titled "The Jews of Providence," covering roughly the time from 1840 to the present.

A Delicatessen Buffet Supper was served in the Meeting Hall at 6:00 P.M., after which the meeting was resumed in the Synagogue with the main address by Rabbi Malcolm H. Stern. Genealogist for the American Jewish Archives, the first Jew to be named a Fellow of the Ameri-

can Society of Genealogists, and Curator for the American Jewish Historical Society, Rabbi Stern concerned himself with the Newport Jews of the Colonial period and the ultimate dispersion of these families throughout the United States. Dr. Stern has published *Jewish Descent*, a compendium of family trees of every known Jewish family settled in America before 1840.

The whole day's symposium constituted in effect a course in the history of the Jews of Rhode Island.

Following the program Jerome B. Spunt, President of the Association, called the Annual Meeting to order at 8:00 P.M. (The League held its Annual Meeting under the gavel of Walter R. Martin, President, at 5:00 P.M., preceding the Supper). The following reports were given. The Annual Report of the Secretary by Mrs. Seebert J. Goldowsky, Secretary, the Treasurer's by Mrs. Louis I. Sweet, Treasurer, and the Budget by Mr. Sweet, Finance Chairman. For the first time in some years the budget is not a deficit one. Melvin L. Zurier, Chairman of the Nominating Committee, read the report of that committee, and the secretary was instructed to cast one ballot for the slate of officers as re-elected (attached). Dr. Goldowsky reported that Volume 5, Number 3 of the *Notes* will be in the mail very shortly. The page proofs of this issue were on display in the foyer of the Temple along with all the issues of the *Notes* published thus far.

The meeting was adjourned at 8.40 P.M.

Prior to the calling of the above meeting, the following communication from Mrs. David C. Adelman and Morris David Adelman was read by the latter:

"Because my voice is so like my father's, it seems most appropriate he be heard today in expression of how he would feel were he able to be with you today on this very special occasion.

"Therefore, as the wife and son, Morris David Adelman, of the founding President of the Rhode Island Jewish Historical Association and Editor of the *Rhode Island Jewish Historical Notes*, only we can possibly know what this day would have meant to David C. Adelman.

"How very deeply he would appreciate the continued efforts, devotion, and dedication of the Officers who knew him well, and what they have put into all that has made this wonderful day possible!

“To him, it would be not only ecumenical, but euthenic, because in a sense it would be atonement, which separated means at-one-ment with God and humanity, in which he believed devoutly.

“His historical drive was for understanding of, and compassion for, diverse cultures and ways of life, which only history can record and preserve. It is history’s echo and results that cause the ways in which we live our lives today, and, we hope, improve them for tomorrow.

Thank you, on behalf of,

Louise Z. Adelman and
(Mrs. David C. Adelman)
Morris David Adelman (Son)”

NECROLOGY

IRVING JAY FAIN, born in Providence, Rhode Island, August 11, 1906, the son of Alfred A. and Elizabeth (Stoneman) Fain. He attended Classical High School, where he was active in debating, and Harvard College, where he received his bachelor's degree in 1927.

His main occupational activity was in a diversity of family-owned businesses. At the time of his death, he was president of Tower Iron Works of Seekonk, Massachusetts and of University Heights Incorporated, a private developer of integrated housing; he was also a vice-president of Apex, Inc., a discount department store.

Mr. Fain was a leading proponent of a fair housing law in Rhode Island from the 1950's until enactment of a state fair housing law in 1965. He founded Citizen's United for Fair Housing and was its first chairman and chief lobbyist. In addition to investment in University Heights, he purchased a large number of residences in white neighborhoods in the Providence area which he rented to both blacks and whites. He helped finance civil rights activities in the South and in 1965 helped to organize the exchange between Brown University and the black Tougaloo College in Mississippi, where he was a trustee; he received honorary degrees from both schools.

He was one of the presidents of the Urban League of Rhode Island and was a member of the Social Action Committee of the Union of American Hebrew Congregations. He was a member of and at one time president of Temple Beth-El. In 1963 he received the Brotherhood Award of the National Conference of Christians and Jews for his work against anti-Catholic prejudice in the 1960 Presidential election.

Died in Boston, Massachusetts, August 22, 1970.

MORRIS NARVA, born in Poland, March 15, 1885, the son of Mordecai and Ida Narva. He was a resident of Providence since the 1920's.

He was a co-founder of Morton's Shoe Stores, Inc., a chain of retail shoe stores and Chairman of its Board of Directors at the time of his death. He was one of the founders of Temple Beth-Israel in Providence and an honorary treasurer of the temple.

Died in Providence, August 13, 1970.

MORRIS SCHUSSHEIM, born in Austria, August 15, 1895, the son of Samuel and Chaya (Ausible) Schussheim. He received his bachelor's degree from the City College of New York, his master's degree from Columbia University, and he was ordained a rabbi by the Jewish Theological Society of America.

He served briefly as the rabbi of congregations in Buffalo, New York and Columbus, Ohio before coming to Providence in 1923. He was the first ordained rabbi of Temple Beth-Israel; when he assumed that post the congregation was only two years old, and he was one of only four rabbis in Providence. In 1929 he resigned to travel to Palestine for a year of study. He returned to the United States in 1930 and served as rabbi of the Bay Ridge Jewish Center in Brooklyn. He returned to Temple Beth-Israel in 1933 and remained there until his retirement in 1961.

Rabbi Schussheim was recognized as a biblical scholar. He taught at the Jewish Theological Seminary of America, where he received an honorary Doctor of Divinity Degree in 1956. At one time he was president of the Rabbinical Association of Rhode Island and of the Providence Chapter of the Zionist Organization of America. He was also a leader of Jewish student study groups at Boston University and the University of Rhode Island.

After his retirement in 1961 he lived in Oakland, California.

Died in Oakland, California October 12, 1970.

NATHAN Y. TEMKIN, born in Russia, May 1, 1893, the son of Basha Deborah and Noah Temkin. He came to Rhode Island as a young boy, and was a Providence resident most of his life.

In the early 1900's, he worked as a newsboy in downtown Providence, and he served in the United States Army during World War I.

He founded the Temkin Cigar Store, was one of the founders of the Temkin Tobacco Company in 1920, and was its treasurer when it ceased business forty years later in 1960. He was at one time a president of the Zionist District of Providence and the Hebrew Free Loan Association; he was a member of the Board of Trustees of Temple Emanu-El; and he received the Man of Emanu-El Award from the temple's Men's Club in 1964.

He was a board member of numerous organizations including the General Jewish Committee of Providence, the Jewish Community Center, the Jewish Home for the Aged, Jewish Family and Children's Service, the Hebrew Day School and the Providence Hebrew Immigrant Aid Society.

Died in Providence, May 1, 1970.

IRVING WINOGRAD, born in Providence on December 7, 1905, the son of Leo and Dora (Broomfield) Winograd. Attended Hope High School, Rhode Island State College, Boston University Law School and Georgetown Law School. He received his J. D. degree from Georgetown in 1933.

He was admitted to the Rhode Island Bar in 1934, began the practice of law with his brother, Max Winograd, at that time, and continued an active law practice for more than thirty-five years. He was an Assistant City Solicitor for the City of Providence from 1942 to 1949, interrupted only by a period of army

service during World War II. He was appointed Clerk of the District Court for the Sixth Judicial District in 1952, was acting judge of that court, and was made an Associate Justice in 1958, a post which he held until his resignation in September 1969.

He was a member of the Board of Directors of the General Jewish Committee of Providence, the Jewish Home for the Aged, and a member of the corporation of The Miriam Hospital.

Died in Providence, December 23, 1969.

MAX WINOGRAD, born in Providence on November 9, 1899, the son of Leo and Dora (Broomfield) Winograd.

He attended the Providence Public Schools and Boston University, and he received his Bachelor of Laws Degree from Boston University Law School in 1921. He was a practicing lawyer in Providence from 1921 until his death. He was active in the Commercial Law League of America and, at one time, its secretary.

He was president of the Jewish Home for the Aged from 1955 to 1960; a president of the Bureau of Jewish Education of Greater Providence; a vice-president of the General Jewish Committee; and a president of Ledgemont Country Club.

Died in Scottsdale, Arizona, April 25, 1970.

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Abraham Rivera House (Newport National Bank), c. 1880-90.
Courtesy Newport Historical Society.



Abraham Rivera House (Newport National Bank), present appearance following 1950 restoration. *Courtesy Newport National Bank.*