RHODE ISLAND JEWISH HISTORICAL NOTES

VOLUME 9 NOVEMBER, 1986 NUMBER 4

FRONT COVER

Lena and Nathan Zurier, Fall River, 1900.

RHODE ISLAND JEWISH HISTORICAL NOTES

NOVEMBER, 1986
VOLUME 9, NUMBER 4

Copyright November, 1986 by the
RHODE ISLAND JEWISH HISTORICAL ASSOCIATION
130 SESSIONS STREET, PROVIDENCE, RHODE ISLAND 02906

RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

130 Sessions Street, Providence, Rhode Island 02906

DAVID CHARAK ADELMAN (1892-1967), *Founder*

EXECUTIVE COMMITTEE

OFFICERS OF THE ASSOCIATION

GERALDINE S. FOSTER ..... *President*
JEREMIAH J. GORIN ..... *Vice President*
RUTH PAGE ..... *Secretary*
BERNARD E. BELL ..... *Treasurer*

HONORARY MEMBERS OF THE EXECUTIVE COMMITTEE

RABBI ELI A. BOHNEN
RABBI WILLIAM G. BRAUDE

PAST PRESIDENTS

SEEBERT J. GOLDOWSKY, M.D.
MARVIN PITTERMAN, PH.D.
BENTON ROSEN
JEROME B. SPUNT
ERWIN STRASMICH

MEMBERS-AT—LARGE OF THE EXECUTIVE COMMITTEE

RUTH FIXLER
SEEBERT J. GOLDOWSKY, M.D.
BONNIE N. GOLDOWSKY
SIDNEY GOLDSTEIN, PH.D.
JEREMIAH J. GORIN
ZELDA F. GOURSE
SANFORD KROLL
BERNARD KUSINITZ, M.D.
BARBARA T. LONG
SIDNEY D. LONG
LOUIS I. SWEET
MELVIN L. ZURIER
ELEANOR F. HORVITZ

MICHAEL FINK, *Editor*
SEEBERT J. GOLDOWSKY, M.D., *Editor Emeritus*
ELEANOR F. HORVITZ, *Librarian*

Printed in the U. S. A.
by the William R. Brown Printing Co., Providence, Rhode Island

TABLE OF CONTENTS

A Study of the Emergence, Decline and Re-Establishment of the Jewish Community of Bristol, RI 283
by *Steven Culbertson*

The Rhode Island Israelite — A Brief Glimpse of Jewish Life in the State of Rhode Island 298
by *Linda Lotridge Levin*

A Brief History of the Self-Help Organization of Rhode Island 307
by *Stanley Abrams*

Judah Touro's Jerusalem Legacy 315
by *Eleanor F. Horvitz*

An Update on the Colonial Jewish Cemetery in Newport, Rhode Island 318
by *Bernard Kusinitz*

The Jews of Woonsocket 325
by *Eleanor F. Horvitz*

The Chesterfield Community and their Synagogue 337
by *Eleanor F. Horvitz*

A Sabbath Tour of Synagogues in Providence and Vicinity 340
by *Rabbi William G. Braude*

Harry 357
by *Michael Fink*

The Thirty-First Annual Meeting of the Association 365

Necrology 367

Errata 371

Bibliography 372
by *Seebert J. Goldowsky, M.D.*

Index 375

Funds and Bequests 394

Life Members of the Association ..... *Inside Back Cover*

PUBLICATIONS COMMITTEE

SEEBERT J. GOLDOWSKY, M.D., *Chairman*

STANLEY ABRAMS
GERALDINE S. FOSTER
BONNIE GOLDOWSKY
SIDNEY GOLDSTEIN, PH.D.
ELEANOR F. HORVITZ
SANFORD KROLL
JEROME B. SPUNT

The Library of Congress National Serials Data Program (NSDP), Washington, D.C. 20540, which operates the U.S. Serials Data System, has assigned the following International Standard Serial Number *(ISSN)* to the *Rhode Island Jewish Historical Notes,* a publication of the Rhode Island Jewish Historical Association: **ISSN 0556-3609**.

UNITED BROTHERS, BOWLING AND BAGELS IN BRISTOL: A STUDY OF THE CHANGING JEWISH COMMUNITY IN BRISTOL, RHODE ISLAND

BY STEVEN CULBERTSON* AND CALVIN GOLDSCHEIDER**

This paper is a study of the emergence, decline, and re-estabishment of the Jewish community in Bristol, Rhode Island. We examine the community through the changing character of its major institution, the synagogue, and through it the broader changes in the community. The location of Bristol, Rhode Island makes it an unlikely place for a synagogue; yet here in the midst of a predominately Catholic town on Narragansett Bay stands one of the older synagogues in Rhode Island. Chartered on June 11, 1900, the United Brothers Synagogue, Chevra Agudas Achim, provides the focus for understanding the migration of a predominately Eastern European Jewish community from Long Island to Rhode Island around the turn of the 20th century and its transformation to an Americanized third and fourth generation community a century later. This study illuminates the acculturation process of Eastern European Jews into American society and documents the historical foundations of a changing small Jewish community in Rhode Island.

We have used a variety of documents and methods to study the historical development of the community. These include an analysis of the 1915 Seating Plan of the synagogue and the records of the Bristol Jewish Community Center and Chevra Agudas Achim as they were recorded from the mid-1940s until the closing of the synagogue in the early 1960s. We have also studied the City Directories of Bristol, which, while not always complete (cf. Goldstein, 1955), provided insight into the residential and occupational patterns of the Jewish population. Visits to the current synagogue and discussions with some of the older members added an important qualitative dimension to the study.

Several aspects of the Bristol Jewish community are investigated, including the relation of the location of Bristol to the economic growth of

*Steven Culbertson is a graduate student in Urban Planning at the University of Pennsylvania.
**Calvin Goldscheider is Professor of Judaic Studies and Sociology at Brown University.

the community, the interaction of the Jewish community with the surrounding community, and the changing religiosity of the community. We show that the earlier semi-isolated location of Bristol, specifically its distance from Providence, Rhode Island, influenced the development of unique features of the community. The model for Eastern European Jewish acculturation in America traditionally follows the emergence of the community in a metropolitan context. It is the progressive and political reality of urban life that allowed Jews the opportunity to become a part of American culture and society relatively quickly. In Bristol, a different set of values, those of a small American town, guided its development. Many of the changes we document — changes from factory positions in the National India Rubber Company to real estate dealerships, from religious ecumenicism to competition, from Orthodoxy to Reform-Liberalism — symbolize the impact of "small town American" ideals and suburban lifestyles on Jewish religious practice in Bristol. The history of Bristol's Jews is linked therefore to other Jewish communities, where the small size of the Jewish population and limited economic opportunity are critical constraints on communal expansion or stability (Rose, 1977; Shoenfeld, 1977).

The small-town emphasis on personal economic success, rather than a cosmopolitan emphasis on education as a means to upward mobility provides a key insight into the development of the Jewish community in Bristol. As with other Jewish communities in America, Bristol Jews have also maintained a strong Jewish identity, even as the content and expressions of their Jewishness changed.

The Bristol Jewish community was influenced by the major historical changes in American society. Mass culture with its opportunity for communication and interaction among communities certainly diminished the former isolation of small communities in the nineteenth century. Technology and transportation changes linked Jews into a broader network of communal relationships. Bristol changed from a small isolated town to a distant suburb of Providence, forging new metropolitan ties and changing the nature of Bristol's religious institutions. World War II transformed the life of the Bristol Jewish community. Sustained contact with the cosmopolitan world brought about by the War changed the religious and ethnic identities of Bristol Jews and their pathway to upward mobility. Suburbanization, educational opportunity, and religious freedom lured the Bristol Jews away from their stable, perhaps provincial community.

The Formation of the Early Community

The development of the early Jewish community in Bristol centers on four major events; the formation of the Young Men's Hebrew Association (YMHA), the chartering of the United Brothers Synagogue, the move of the National India Rubber Company from Long Island to Rhode Island, and the building of the Synagogue in 1908. Location played a role in all four events. The distance of Bristol from the city of Providence motivated Bristol

Jews to form a YMHA and then to establish the United Brothers Synagogue. The Jewish families of Bristol "realized that to remain in Bristol they had to form their own synagogue since they were, at that time, an uncomfortable distance from the city" (Suzman, A., 1984, p. 1.). The location of Bristol along the Providence-Newport railroad and its proximity to the Newport seaport attracted the National India Rubber Company to Rhode Island. The building of the synagogue reveals the desire of Jews, who had settled in Bristol, to remain and to develop institutional roots.

The Jewish community in Bristol was founded by Eastern European immigrants to Rhode Island some of whom lived in Bristol in the last decade of the 19th century. They founded a Young Men's Hebrew Association in 1896 (Foster, 1985, p. 32). The pioneering Jews of Bristol were Louis Molasky, Joseph Suzman, Max Makowsky, Charles Goldstein, Nathan Marks, Aaron Markoff, and Isaac Eisenberg (Jewish Historical Notes, Vol. 1, No. 1, 1954). All of these men were naturalized in Providence county between 1893 and 1906. They had come from Eastern Europe and settled in Bristol (except for Nathan Marks who was from Germany and settled in Warren).

The formation of a YMHA, "for social and benevolent purposes," in a place where no synagogue existed seemed unusual (Foster, 1985, p. 32). The concept of a YMHA is a very American one, which appears anomalous as the starting point of a new Jewish community of European origins in a small American town. Yet, it is this anomaly which points to the early influence of "Bristol" culture rather than Eastern European traditions as the motivating ideology in the formation of the new Jewish community. The United Brothers Synagogue grew from the seed of the Bristol YMHA.

The Chevra Agudas Achim, United Brothers Synagogue, was formed by Eastern European Jews and organized according to Eastern European Orthodox tradition. The congregation met in the homes of members throughout the early part of the twentieth century; in 1908 a house on John Street was purchased and then moved to a site on Richmond Street (Souvenir Book). The present synagogue building on High Street was built in 1916. The influx of a large number of new Jews from Long Island transformed the community and led to the formation of a more traditional form of Jewish organization than the YMHA.

From the Seating Plan of the synagogue in 1915, it is clear that men sat on the "main floor" of the synagogue and women were removed to the "Ladies Balcony." "There was never any trouble getting a minyan," according to Arline Suzman a recent historian of the community. "The Brotherhood," of which most members were leaders of the synagogue, became the organizational elite. The Brotherhood appointed a Gabbai to lead the services, as there was never a large enough community to support a rabbi. According to the records, a "Sisterhood" also was formed. Since the men officially ran the synagogue and organized the prayers, the women assumed

a supportive role within the synagogue as charity and service providers to the Jewish community in Bristol. The "Sunshine" committee, which persisted until the mid-1950s, organized visits to sick Jews and helped the elderly Jews of the community stay in touch with the synagogue. The synagogue became the gathering point for the small community.

Many of the Jewish communities formed by Eastern European Jews in the early twentieth century began as Jewish burial societies. It was the need for burial of Jewish dead in Jewish rather than Christian ground which provided the impetus. By contrast, the formation of a Young Men's Hebrew Association in Bristol with ideals of Jewish brotherhood led to the formation of the Chevra Agudas Achim, the Fellowship of United Brothers in 1900. It appears that the group from Long Island brought with them a more traditional view of community. Thus, a strong Jewish community emerged in Bristol based on a combination of traditional ideas from Eastern Europe and on new ideas from the American YMHA. It was the life of the community rather than the burial of the dead which led to the chartering of the United Brothers Synagogue.

The synthesis of two communities, from the local YMHA and the newcomers from Long Island, led to some interesting patterns tied to the location of Bristol and the religious and economic opportunities provided in this small town. The United Brothers Synagogue contains a departure from the traditional seating plan of Orthodox synagogues. The original seating plan of the synagogue for the High Holidays in 1915 indicates the placement of a woman with the men on the "main floor". The woman was Mrs. Max Baron, who also held a seat in the Ladies Balcony. The Barons first appear in the Bristol City Directories in 1906 as rubber workers at the National India Rubber Company. Only Max and Jacob are recorded in 1906. Only Jacob is recorded in 1913 as a binder. The entire family is recorded in 1922: Eva as a clerk, Harry and Sadie as employees at the National India Rubber Company, Rebecca, as the widow of Max, presumably the Mrs. Baron recorded on the seating plan of the synagogue in 1915; Max, who is recorded as "Died", and Jacob as "removed to Springfield, Mass." The movement of the Barons, from blue collar workers in the National India Rubber Company to the binding business and to clerkships is typical for the Jews of Bristol.

The two communities of Jews which combined to form the United Brothers Synagogue came from different sources in the economic life of Bristol. The founders of the synagogue lived in Bristol prior to the arrival of the National India Rubber Company. They were Louis Bassing, a cobbler; Louis Molasky, a variety store owner; and Betsy Yarlselvetsky, who dealt in clothing and tinware. These men and women had already become a part of the Bristol economy in the sales professions in the late nineteenth century. As indicated earlier, among the founders of the Synagogue also were rubber workers in the National India Rubber Company which moved from Long Island to Rhode Island between 1897 and 1907. They had come as blue-

collar workers, but soon after moving to Bristol many of the Jewish men who stayed in the community changed employment. They became grocers, furniture salesmen, and jewelers, revealing prior knowledge of and connections to such occupations. This is evident in the movement of Abraham Eisenstadt from employment in the rubber works in 1906 and 1913 to working in "Dry Goods" in 1922, 1930, 1938, and 1947.

Seemingly, it would have been difficult for Eastern European Jews to break into new occupations after such recent immigration and recent naturalization in the United States. Yet, the opportunities materialized in Bristol after the move of the National India Rubber Company from Long Island. It was the economic growth of the town of Bristol in the first two decades of the 20th century that provided the opportunity for the newer Jewish immigrants to move into the "sales" positions. A major factor was the expansion of the National India Rubber Company during World War I. Rubber was needed for the war effort, and it came from Bristol. As the plant expanded, new immigrants, the Italians, were brought to Bristol. It was the location of Bristol, relatively far from other towns and cities, combined with the expansion of the economy and the help of fellow Jews already in services and sales, which provided an early opportunity for first generational upward mobility.

The interaction of Bristol Jews with the surrounding community provides an interesting example of religious ecumenism and economic opportunity at the turn of the century. The founders of the Chevra Agudas Achim, having formed the YMHA in the late 19th century "to build the morality of young people" (Souvenir Book), interacted with the historic YMCA in Bristol, which had been formed in 1863. It is likely that they made connections with the formal Christian community through the YMCA. This ecumenicism among the various religious groups of Bristol represents a liberal trend which began in American religion during the Progressive era and was maintained until the Second World War.

The Jews of Bristol were also treated with kindness by the congregations of several churches in the Bristol area. St. Mary's Church (Catholic) donated the pews to the United Brothers Synagogue. The founders of the Synagogue were aided in their search for a building by Dr. George Lyman Locke, rector of St. Michael's Episcopal Church, who also donated his services in teaching Hebrew (Allen, 1975). Religion served to unite the Jews in their interactions with the community. It was as "Jews" that the newest community of immigrants interacted with Bristol people. Indeed, ecumenicism only served not only to develop relations between Jews and non-Jews, but also to keep the Jews "distinct" as a community. The formal religious institutions provided the framework for social interaction. Jews interacted socially with Jews, Protestants with Protestants, and Catholics with Catholics. Any inter-religious interaction occurred with this framework

in mind. Yet ecumenicism in Bristol helped develop some cross-religious friendships, such as that between Dr. Locke and the Chevra Agudas Achim.

The interaction between Jews and non-Jews was much more widespread for Bristol Jews than it would have been for metropolitan Jews, simply because there was less of a chance for Bristol Jews to remain isolated within the Jewish community. Jews lived close to the synagogue on High, John, Wood, and Catherine Streets, but they were not congregated all in one place. Only about forty Jewish families were members of the synagogue at one time, and therefore there were not enough people to form an entire Jewish community. This served to bring Jews into the mainstream of Bristol Jewish life much more quickly than Jews who were part of larger Jewish communities in and near to the major cities of the Northeastern United States. Religion and national origin formed the focus for the primary social network for the Jews of Bristol, but the greater society of Bristol formed a strong secondary network, based on economic relationships and residential patterns.

The Jewish community in Bristol was very stable from just after the in-migration from Long Island until the years after World War II. What was it about Bristol that allowed Jews to form a community and maintain that community for close to forty years at a time when most Jews were highly mobile in America? The answer in part relates to the range of local economic opportunities available; perhaps the continuing orthodoxy of Bristol Jews also played a role. In comparison to other Jewish communities, the Bristol Jewish community appears to have maintained itself institutionally as an Orthodox community at a time when many Jews were moving away from Orthodoxy. They continued to maintain the synagogue as the center of their community throughout the first half of the twentieth century. There is a preceived absence of anti-Semitism noted often in conversations with members of the Bristol Jewish community and repeated in the minutes of the Chevra Agudas Achim. This receptive behavior of the Bristol community to Jews was also an important factor in their stability.

The children who made up the Young Judea Sunday School in the late 1930s were for the most part the children of the men and women who were seated in the Chevra Agudas Achim in 1915. This is remarkable, since most synagogues at this time period could not boast of the same stability. On the one hand, there was little pressure to move beyond the family store or the seaside setting, as there would have been in a major metropolitan setting; on the other hand, the community had to contend with the limitations of a small town. There was no Rabbi; they had to send to Providence for Kosher meat, sabbath candles and bagels (Foster, ibid, p. 33).

Economic mobility, religious flexibility, and Jewish institution building characterize the early development of the Bristol Jewish community. The rapid mobility of both the first settlers and the migrant National India Rubber Company workers provided a firm economic base for the community to thrive and grow. Ecumenicism and women seated on the

main floor of an Orthodox synagogue provide evidence of religious flexibility. The establishment of the YMHA and the United Brothers Synagogue aided the formation of a small, yet vital, Jewish community. Finally, the building of the present synagogue in 1916 firmly rooted the community in Bristol. Based on these components, the Bristol Jewish community established itself as a permanent part of the larger Bristol community and a stable religious community within this larger context.

New Institutions; New Challenges

During the 1930s, the United Brothers Congregation attempted to maintain regular Sabbath services and developed a Sunday School for religious instruction. In the course of the 1930s, two new institutions were formed. The first was a bowling league, which eventually was transformed into the Bristol Jewish Community Center. The other was the Young Judea Sunday School. It is these second and third generation Jews who faced the option of either transforming the community or leaving for greater economic, social, and educational opportunities elsewhere.

The formation of the Young Judea, a Sunday School for Jewish children, in the 1930s marked another step in the institutional development of the Bristol Jewish community. The children of the original founders of the synagogue were the members of the Young Judea. Names such as Osofsky, Shusman, Marks, Myerson, Levitan, Levy, and Molasky appear both on the seating plan of 1915 and as members of the Young Judea. The leaders of Young Judea, with names like Shusman and Levitan, were likewise the children of leaders of the synagogue. The "Bristol Jewish Community Center" had been the original name of the "club", Young Judea, first formed in 1934. The motto of the club, "American Jew," was formally selected on Sunday, November 18, 1934. Young Judea in 1935 held a debate on whether to associate with Gentiles. The Bristol Sunday School children thus were interested in questions and ideas which many older Jews hesitated to ask or discuss openly. The debate was a foreshadowing of what was to come in the life of the Bristol Jewish Community.

The children who formed Young Judea were second and third generation Jews of Bristol. They were no longer identified as ethnically Eastern European. They were American, and they were Jewish. Their choice of slogans for their club reveals their desire to integrate the beliefs of their parents with their national identity. This tension between Americanness and Jewishness was at the heart of their identities throughout their lives. The education that these young Jews received provided the impetus for change within the Bristol Jewish communtiy.

The Jewish Community Center and the Young Judea movements were particularly American forms of Jewish communal expression, broader than the traditional synagogue. They provided the space and the resources for

Jewish cultural events, for Jewish education, and for other forms of Jewish expression.

BAGELS . . . AND THE BRISTOL JEWISH COMMUNITY CENTER

In the period following World War II the Bristol Jewish community was transformed in two ways: First, new ideas and opportunities were generated by greater contact with other Jews and with non-Jews during the war. Second, there was an increase in the geographic mobility of all Americans following the war. There was a significant out-migration of Jews from Bristol in search of greater economic, social, and educational opportunities elsewhere in the United States. At the same time, there was a small in-migration of Jews to Bristol from the late 1940s to the 1960s as part of the suburbanization of the Providence Jewish community. The out-migration of old families from the Bristol community and the in-migration of new ideas and some new Jews to the Bristol Jewish community resulted in the development of a new institution/organization, the Bristol Jewish Community Center and the reformation of the Chevra Agudas Achim. Location plays a role in the transformation of the Bristol Jewish community through this period, in conjunction with changes in the impact of economic, social, and educational factors influencing the community.

The writing of the Constitution of the Bristol Jewish Community Center in 1947 marks the transition of leadership in the Synagogue from those of the first generation to those of the second generation. Ira Stone, Herbert Eisenstadt, and Maynard Suzman formed the ideals that motivated the new Jewish institution in Bristol. These men, who had returned from the war with new insights about their religion, reshaped Judaism in Bristol. Recorded minutes of the Chevra Agudas Achim of September 27, 1946 was the following:

> On the second day of Rosh Hashanah, September 27, 1946, three men of our Bristol Jewish Congregation (saw) among themselves the situation prevailing of non-activity among the Jewish people of Bristol county and took upon themselves to try to stimulate interest and good will among us.

The concept of a Community Center appeared in the thirties, with the formation of a Sunday School for the children of the original immigrants to Bristol. It also served as a bowling league in the late thirties, but was not constituted as an organization until 1946. The Bristol Jewish Community was formed as a parallel organization to the Chevra Agudas Achim. It was a social center of the Jewish community. This marked a significant formal change, since prior to the war Jews in Bristol has been oriented to the traditional social life of Orthodox Jews, with the synagogue as the focal point of Jewish life. The shift away from this tradition is the result of the ascendency of the second generation of Jews in Bristol. The Constitution of the Bristol Jewish Community Center written in 1946 reflects the change (see Figure 1).

Figure 1: Constitution of the Bristol Jewish Community Center

Preamble of the Constitution
Bristol Jewish Community Center

We, the peoples of Jewish faith of Bristol county, in order that we may be of greater service to our community and to each other, do hereby unite to establish a permanent organization.

Article I Section II

This organization is to be a religious, social, civilian, and nonpolitical group.

Article I Section III
Objects of the Organization

The objects of the organization shall be:

1. To unite socially all peoples, male and female of Jewish parentage and of good moral character.

2. To give all moral and material aid in its power to its members and those dependent upon them. Also to assist the widows and orphans of deceased members.

3. To assist Chevra Agudas Achim in the promulgation of its program in-so-far as it may be consistent with its rules and regulations.

4. To work toward and strive for increased interest in the synagogue and all things Jewish.

5. To elevate the moral and social standings of its members.

The formation of the Community Center implies that the synagogue was not meeting all of the needs of the Jewish residents of Bristol. The terminology of the Constitution is distinctly "American" rather than traditionally "Jewish". Though there are references to the Jewish faith, it is an American formulation of Judaism that was proposed in this Constitution. After World War II, Jewish veterans who returned to Bristol set about to make Jewish religious rituals more in line with what they considered to be the tenor of the times. Bristol Jews had, according to Maynard Suzman, become "restless" with the restrictions of Orthodoxy. Jewish war veterans stressed the moral, not the ritual dimension of Judaism. They wanted to integrate their heightened sense of American morality, which was formed in the service of their country, with their Jewish heritage. The appearance of a "Chaplain" position in the Community Center hearkens to the wartime experience of the returned Jewish veterans, as does the stated purpose of the Jewish Community Center: "This organization is to be a religious, social, *civilian*,

and *nonpolitical* group". Perhaps the tragic reality of Nazi anti-Semitism wrenched small-town Bristol Jews into a heightened acknowledgement of their heritage.

Discussions about Palestine, letters to Congress about international issues, buying Israel Bonds, and Jewish education classes for adults and children during the early years of the Community Center represent a successful attempt at integration of Jewish religious and moral values with American social institutions. The Bristol Jewish Community Center became the institutional symbol of the suburbanization of a small town, close to a large city. The Bristol Jewish Community Center took on the functions of the "Sisterhood" of the previous generation. Building improvements were undertaken by the Community Center rather than by the Synagogue. The "Sunshine Committee" became a part of the Community Center as did the Sunday School, fund raising, and moral education.

The first generation of Jews in Bristol with their ethnic heritage, their very foreignness, provided reminders of the differences between Jews and non—Jews. In the late 1940s and 1950s there were no such reminders. Judaism had become less of a lifestyle difference and more of a different system of cultural and social symbols within an American lifestyle. The repetition of a Jewish morality theme in the Constitution of the Bristol Jewish Community Center symbolizes the transformation of Judaism in Bristol. It was no longer identification with the Chevra Agudas Achim which defined the community, but rather identification with a sense of "Jewish" community institutionalized in the Bristol Jewish Community Center.

The "Chaplain" position in the Community Center provides an interesting study of the development and demise of this institution. The Chaplain was to read the opening and closing prayers and keep a record of all deceased members of the Community Center. The Chaplain position was a part of the Community Center for three years, after which time it was unanimously abolished. In these early years, women gained positions of leadership, and the men who had originally formed the Community Center moved into positions of leadership in the Synagogue. The "Chaplain" position was no longer viable, since the Synagogue retained the central ritual and traditions focus of Judaism in Bristol.

In addition to these new forms of Jewish expression in the Bristol Jewish community after the war, the out-migration of Bristol Jews had a major impact on the community. The efforts of the Bristol Jewish Community Center members to reshape the community can be understood as efforts to stop the decline of the once stable community. Change in the community is revealed in the names of the signers of the Constitution. The signers were mostly older Jews, new Jews who had moved to Bristol following World War II, and some returned veterans. The lack of second and third generation families on the Constitution roster is telling of the movement of these individuals and families away from Bristol to find greater economic, social, and educational opportunities. Maynard Suzman, one of those young

veterans who returned to Bristol, cited the G.I. Bill as the cause of the flight of young families from Bristol. Upward mobility through education was the result of the G. I. Bill. Jews could not climb any higher in the economic structure of Bristol, since there were limited occupational opportunities in such a small community. Interviews with older members of the community revealed that there were only "so many women in the Bristol Jewish community". Marriage to Jews from out of the community and intermarriage with non-Jews resulted in the migration of young men and women away from the community. The migration of young Jews away from Bristol resulted in the eventual closing of the synagogue in the early 1960s.

The Bristol Jewish Community Center had a life of just over ten years. Those ten years mark the ascendency, not only of the second generation, but of a distinctly "American" outlook in the Bristol Jewish community. Previously, Judaism meant Orthodox ritual, which was the norm in the Bristol Jewish community until World War II. After the war, it was Jewishness rather than Judaism which became the focus of the community for the Bristol Jews. They abandoned the Orthodoxy of their fathers and became "Conservative," a pattern that paralleled national trends (Sklare, 1955) as well as those in the nearby Providence metropolitan area (Goldstein and Goldscheider, 1968). The Bristol Jewish community maintained considerable contact with the Providence Jewish community, simply by virtue of their relative proximity. Both Jewish communities were transformed in the 1950's from mostly Orthodox communities to most Conservative. Women in positions of leadership in the Community Center and use of an English/Hebrew prayer book at High Holiday services mark this movement toward Conservative Judaism. As the Providence Jewish community moved from Providence to Riverside, Barrington, Warren, Cranston, and Warwick made Bristol closer to the suburbs of Providence. Suburbanization brought the Conservative movement to the forefront. Bristol's distance Providence narrowed by the development of the Providence suburbs and the expansion transportation networks around Providence with better roads and the automobile.

Thus, Conservatism from Orthodoxy, Community Center from synagogue, and ultimately, out-migration and decline from stability characterized this period. Small-town ideals were replaced by more cosmopolitan patterns of suburbanization. The growth of new religious institutions in Bristol reflect the geographical redefinition of Bristol. The future could only reflect the competition with other Providence suburbs for Jews and Jewish institutions. The Bristol Jewish Community Center and the remnant of the United Brothers Synagogue could not compete with the Barrington Jewish Center and other larger Conservative synagogues in the new suburbs of Providence.

The Breakdown of a Synagogue; the Renewal of the Bristol Jewish Community

The United Brothers Synagogue ceased to exist sometime between 1962 and 1965. The Bristol Jewish community became too small and too uninterested in their synagogue to maintain services there. Several attempts were made to attract new members to the synagogue in the 1950s but these attempts failed. There was some discussion of starting a Hebrew school for Jewish children in the Bristol community, but response was inadequate. With other synagogues in close proximity, there was no need to duplicate community services in the United Brothers Synagogue. A move to Barrington was discussed in early 1962, and in October purchase of the Trinity Episcopal Church building in Barrington was discussed. The cost would be $20,000. It appears that the matter was not pursued.

The growth of the Jewish community around Providence, appears to have overwhelmed the United Brothers Synagogue. It was now the *closeness* of Bristol to Providence rather than the *distance* that caused the destabilization and cessation of the Bristol Jewish community and the United Brothers Synagogue.

At some point the Levitan sisters, native residents of Bristol, became caretakers of the Synagogue during its dormancy. They kept it up as best they could. Some day-care services were provided in the building, but no Jewish religious services were held for over a decade. In November of 1953, an amendment was proposed to the United Brothers Synagogue Constitution stating that, "in the event that the congregation has less than ten members, all tangible assets are to be turned over to some Hebrew religious organization and they would act as trustees of the property." It appears that this was never carried out. The decline of the United Brothers Synagogue was quiet.

The closing of the synagogue, however was not the end of the history of the Jewish community of Bristol. The efforts of new Jews in Bristol to restore the United Brothers Synagogue in 1975 indicate the emergence of a new Jewish community in Bristol and the development of new ways to be Jewish. The Brodys, the Suzmans, Nancy Hillman, and the other families and individuals who helped to restore the United Brothers Synagogue highlight the desire of newer Jews in Bristol to worship as Jews in their own town. The heritage of the United Brothers Synagogue provided the focal point for a new community of Jews. The majority of the members of the new Bristol Jewish community are not relatives of the former residents of Bristol, but are recent migrants to the small seaside town. The new United Brothers Synagogue can only be understood as a completely distinct institution from the old Chevra Agudas Achim. Termed a "liberal-reform" synagogue by some of its members, it represents the formation of a completely new institution.

Efforts to rebuild a congregation at the United Brothers Synagogue were exerted in the early 1970s, but did not come to fruition until the restoration efforts of Nancy Hillman, a relative of the Hillmans who had been part of the

wave of suburban migration in the 1950s, and the Brodys, who were also new members. With the aid of a youth group from the Barrington Jewish Center and a local Scout troop, the restoration of the United Brothers Synagogue got underway in 1975. St. Michael's Episcopal Church and St. Mary's Catholic Church assisted in the process of restoration. An organ, panelling, and light fixtures were donated anonymously to the new United Brothers Synagogue. The re-opening party in 1975 brought many of the members of the old families from all over the United States back to Bristol.

The United Brothers Synagogue, traditionally without a rabbi, provided flexibility for Jews in Bristol to govern themselves. The institution is the people. By the nature of its size and location it had always been a "community" synagogue. The United Brothers Synagogue in the 1980s is wholly a result of the efforts of the congregants. Meetings once a month on Friday nights are attended by people as "far away" as Providence. Friday night is a social event in addition to a religious experience. Couples sit together. Guest speakers are invited to give a message. Friday evening services reaffirm in new ways the Jewishness of the congregants.

The new "historic" United Brothers Synagogue is a transformed insitution. Yet, the location of Bristol remains a pre-eminent factor in the development of the Jewish community in Bristol. The location of a community cannot be changed, and Bristol has remained a small American town. The new Bristol Jewish community completes a circle from the earliest Bristol Jewish community. It is the small town qualities that allow Bristol Jews to maintain their Jewish identity and still interact comfortably with the surrounding community. The values which made Bristol a prime site for the construction of a stable Jewish community in 1900 remain in 1980s.

The life of a small-town Jewish community is reflected in the development of its institutions. The YMHA, the Chevra Agudas Achim, the bowling league, the Young Judea, the Bristol Jewish Community Center, and the "historic" United Brothers Synagogue all serve to illustrate the development of the Judaism and Jewishness of Bristol's Jews.

At the turn of the century, Bristol was a half day's journey from Providence, Rhode Island. In 1986, Bristol is only a thirty-five minute drive. Between 1900 and 1986, the automobile, suburbanization, and mass communication have transformed Bristol from a small town, distant from Providence, to a suburb, close to Providence. While the location has not changed, the definition of its location in relation to other towns and cities has changed.

Jews in Bristol developed institutions similar to those in other Jewish communities in America. Bristol is a microcosm of the larger American Jewish community. Location played a major role in its development and transformation. Its adaptability facilitated its growth, development, and survival. The history of the Bristol, Rhode Island Jewish community

illustrates how a community can adapt to internal and external pressures, and to changes within the larger community. Judaism in Bristol is American Judaism; and new forms of Jewishness and Jewish community life are emerging in Bristol as it approaches the end of its first century.

ACKNOWLEDGEMENTS

The research for this paper was first prepared by Steven Culbertson as part of a senior seminar in Judaic Studies in the spring of 1986 at Brown University under the supervision of Calvin Goldscheider. A much more detailed report with greater documentation has been deposited in the archives of the Rhode Island Jewish Historical Association. This paper is a substantially revised analysis of the highlights of that research project. We acknowledge the help of Deborah Glanzberg, Davis Guggenheim, and G. Bolton White, participants in the original seminar, for their constructive advice in the preparation of the original research. Our gratitude to Geraldine Foster, President of the Rhode Island Jewish Historical Association, who facilitated the research and was instrumental in encouraging the scholarly use of materials on the history of Rhode Island. She was helpful in providing Steven Culbertson with a Rhode Island Jewish Historical Association research grant through which he became the Association's "Research Scholar" for the spring of 1986. Eleanor Horvitz was helpful in providing access to the materials and we are all grateful to her for her historical foresight in asking for and preserving all of the records of the United Brothers Synagogue.

NOTES

Allen, Douglas, "Judaism is Alive and Well in Bristol," *The Evening Bulletin*, Providence, Rhode Island. April 3, 1975.

Foster, Geraldine, "The Jews in Rhode Island; a Brief History." Rhode Island Heritage Foundation and the *Rhode Island Publications Society*, Providence, 1985.

Goldstein, Sidney, "The Use of City Directories as Sources of Demographic Data," *American Sociological Review*, 1955.

Goldstein, Sidney, and Goldscheider, Calvin, *Jewish Americans*, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968.

Kessner, Thomas, *The Golden Door: Italian and Jewish Immigrant Mobility in New York City 1880-1915*, Oxford University Press, 1977.

Rose, Peter, "Small-Town Jews and Their Neighbors in the United States," in A. Lavender (ed.), *A Coat of Many Colors*, Westport Conn.: Greenwood Press, 1977, pp. 35-54.

Schoenfeld, Eugen, "Small-Town Jews' Integration into Their Communities," and "Problems and Potentials," in A. Lavender (ed.), *A Coat of Many Colors*, Westport Conn.: Greenwood Press, 1977, pp. 55-75.

Sklare, Marshall, *Conservative Judaism*, The Free Press, 1955.

Suzman, Arline, "A History of the United Brothers Synagogue." February 2, 1984. Souvenir Booklet, The 275th Anniversary of Bristol.

DOCUMENTS

1. Ledger of the United Brothers Synagogue, Accounts from 1903 to 1912.
2. Seating Plan of the United Brothers Synagogue, 1915.
3. Cash Book of the United Brothers Synagogue, Receipts and Payments, September 23, 1923 to July 12, 1925.
4. Letter of the United Brothers Congregation concerning the "Building Improvement Fund," 1934.
5. Minutes of the Meetings of the Young Judea, 1934-1941.
6. Minutes of the Meetings of the United Brothers Synagogue, 1935-1937.
7. Minutes of the Meetings of the United Brothers Synagogue, 1937-1940.
8. The Constitution of the Bristol Jewish Community Center, October 8, 1946.
9. Records of the Meetings of the Bristol Jewish Community Center, 1946-1952.
10. Records of the Meetings of the Chevra Agudas Achim, 1947-1962.
11. Exerpts from Bristol City Directories of 1897, 1906-1907, 1913-1914, 1922, 1930, 1938, 1947, 1954, and 1963.
12. Map of Bristol, Rhode Island, circa 1870.

THE *RHODE ISLAND ISRAELITE*: A BRIEF GLIMPSE OF JEWISH LIFE IN THE STATE IN THE 1890s

BY LINDA LOTRIDGE LEVIN

As Eastern European Jews fled the discrimination and pogroms of Czarist Russia and settled in this country during the 1880s and 1890s, they desperately needed information to help them understand and adjust to this new culture.[1] It was in response to this need that a Yiddish press was born and flourished in the urban areas, particularly in New York City, where the best-known and most influential were the *Jewish Daily Forward* and *The Yiddishes Tageblat*. Similar papers sprang up in Philadelphia, Boston, Chicago, and even in Los Angeles. And from Aug. 1, 1894, to July 1, 1896, Rhode Island could boast its own Yiddish newspaper, the *Rhode Island Israelite*. In fact, it probably was the first Jewish newspaper ever published in the state.

These early Yiddish newspaper were fragile publications, often irregular in appearance, reflecting old-country rythms and tonalities.[2] The *Rhode Island Israelite* was no exception. Like the other newspapers of its time, the Yiddish newspapers lacked the sophistication we associate with the newspapers of today. Headlines topped stories that lined up like grey soldiers across the pages. Instead of photographs, not widely used in the press until the 20th century, there were line drawings to break the monotony of the columns of type. Even the writing style in the articles published in these late 19th century newspapers lacked polish and appears to us now as naive, even crude.

Most Jews who came to America in the late 19th century arrived with no money, few skills, and little education. The newcomers were also victims of a language barrier which hindered economic development.[3] Their newspapers were written and published with this in mind. The *Rhode Island Israelite*, for instance, often was as much as 50 percent or more advertisements for goods and services. The "news" was a melange of religious and political

---

*Linda Lotridge Levin is a former reporter for the *Providence Journal* and assistant professor of Journalism at the University of Rhode Island.

articles, club and personal items, homilies, and even scraps of world news as it pertained to Jews.

Some issues of the *Israelite* were printed almost entirely in Yiddish with only the occasional English word appearing in an advertisement. Other issues came off the press with an English translation of the Yiddish front page. And some issues of the paper were bilingual, with about half the articles written in Yiddish and half in English. At best, the planning of the contents of the *Israelite* could be termed haphazard. But in all likelihood, the contents reflected the demands and needs of the paper's readers at any given time.

Reading this publication, which appeared first as a monthly, then as a weekly and finally again as a monthly during its brief two-year run*, must have been a joy to the state's Jews, especially those of Eastern European origin. The *Israelite's* office was located appropriately in the city of Providence, where by 1900 between 75 and 80 percent of the city's nearly 8,000 Jews were of Eastern European ancestry.[4]

The first issue of the *Rhode Island Israelite* is dated Aug. 1, 1894, and its eight pages, written in both Yiddish and English, leave a reader with a vivid impression of Jewish life in the state at that time. The newspaper cost three cents a copy, although later, when it became a weekly publication, the price dropped to one cent.

The front page of this first issue was printed in Yiddish, but a replica of the page appears at the end of the paper and this is in English. The publisher (or publishers) informs the readers why the *Israelite* was conceived and what its purpose was. (In later editions, the names Mason and Levin appear as publishers.) A poem, titled "The Object of the *'Israelite'* A Brief Explanation," explains that the newspaper will "visit monthly every Jewish home," and will "defend the interests of over 10,000 R.I. Israelites." In verse, it continues, "I will keep you informed of all the news, regarding Mohammedans and Christians as well as Jews."

The remainder of the front page is devoted to three articles, none of which would appear today on page one of a newspaper. The first is headed "Editorials," but it is merely a collection of jottings or thoughts from the editor. They include an announcement that the next issue of the paper will feature a letter from Mayor Frank F. Olney of Providence, "which will be of interest to all citizens." Another notation states, "We are pleased to see the rapid increase of Jewish institutions in this city. The establishment of several Educational and charitable societies is a credit to the Hebrew race."

The editorials column closes with a thank you to all the local businessmen

*A complete run of the *Rhode Island Israelite* is on microfilm at the Rhode Island Historical Society Library in Providence.

who are advertising in the paper and urges readers, "Be sure and send in your subscription before the next copy is issued."

Following the editorials is a column titled "Personals," and in the close-knit Jewish community it must have been carefully scrutinized. We learn here that "Edward A. Davidson has taken the management of the Metropolitan Clo. Co. New store at Newport in which he is personally interested," and that "Mr. J. Goldberg, one of our downtown Society leaders, will be married about the 1st of September to Miss Clara Chase of New York city." Other personals mention that "Mrs. C. Levi and her charming daughter, Esther, both of New York city, are the guests of Mr. and Mrs. J. Rose," and that "Mrs. Davis and her daughter, Rose of New York are at Bullocks Point being entertained by Mr. and Mrs. Chas. Cohen." What the paper lacked in editing and accuracy it made up for in prominently placed gossip items.

The third front page story that today would be relegated to the inside pages of a newspaper was the account of the marriage of "Mr. Henry Lein and Miss Lena Peril, both of this city." The headline reads "A Pretty Wedding."

Pages two and three of this first issue of the *Israelite* are written in Yiddish with the exception of some advertisements which utilize English to describe briefly their products or services. The news stories, in Yiddish, tell of club activities, a lodge convention in St. Louis, Missouri, and the tariff bill before Congress. The later article ends with a plea from the *Israelite's* editor, "When is the government going to do something about this mess?" Another note from the editor claims, "There are 120 advertisements on the Brooklyn side of the Brooklyn Bridge and 130 advertisements on the New York side, but they don't bring in as many customers as one ad in the smallest newspaper." He is, of course, referring to his own paper, the *Israelite*!*

Other tidbits on these pages include a romantic poem about a young man having a daydream of a girl with beautiful eyes, a breakdown of expenditures in the federal budget, and a brief descriptive piece of life on North Main Street in Providence in which the writer struggles to find the appropriate translation from Yiddish to English of New World words, such as baby carriage and sidewalks. He talks of the danger of women wheeling the baby carriages and children playing in the street from the electric street cars "that run through every five minutes."

Who were some of the advertisers in that first issue? Many gave addresses on North Main Street in Providence, which, with the North End of the city, formed the early nucleus of immigrant Jewish settlement in Providence.[5] Harry Goldsmith was a merchant tailor at 330 North Main Street; S. Lubesky had hairdressing rooms at number 351; Law and Luxnousky sold

*All Yiddish translations in this article were graciously made by Mrs. Edys Marcovitz, president of the Yiddish Club of the Jewish Community Center of Rhode Island in Providence, R.I.

bottled lager and soda at number 363; Moses Frank was a purveyor of groceries and provisions at number 364; J. Braverman was a news dealer at 373 North Main Street; George Davis had an auctioneering business at number 286; and John Nelson sold jewelry on the same premises.

South Main Street businessmen were frequent advertisers. Joseph Goman, who sold travel tickets at 29 South Main Street, was one. Other advertisers came from Chalkstone Avenue, such as Goldberg and Fischer, who sold wines and liquors, and from Westminster Street in downtown Providence, such as Bellin and Co., photographers, and the Singer Manufacturing Company, which sold sewing machines and often included line drawings of their wares in their advertisements.

Advertisements in a local newspaper often tell us a lot about the community itself — what kind of people live there, how affluent they are, and what their needs and desires are. Perusing the advertisements in the *Israelite* gives a reader a fascinating glimpse into the economic life of the Jews of Providence.

In addition to informing its readers about available goods and services in the community, another function of the Yiddish newspaper was to attempt to teach its readers the English language. The *Israelite* made sporadic and valiant efforts in this direction. Occasionally a feature titled "The Educator," a story followed by a list of vocabulary words from the story, showed up in the columns of the paper. By today's standards, these features seem an odd, even childish way to teach a foreign language. But they give us an insight into the struggles and frustrations of the immigrant Jews in the late 19th century.

On page six of the first issue of the *Israelite*, next to the advertisements and news columns in Yiddish, is a poem titled "The Little Dog Under the Wagon." In its simplicity, it is the newspaper's first attempt at English instruction. The poem tells the story of a farmer and his wife who are going to market for the day, and reluctantly they must leave behind their dog Spot. But Spot has other ideas. He follows under the wagon. And a good thing, too. A thief attacks the farmer and his wife on their way home, but Spot catches the thief, the farmer binds his hands, and loyal Spot is a hero. The poem ends this way:

> And now a hero grand and gay,
> A silver collar he wears to-day;
> And everywhere his master goes —
> Among his friends, among his foes —
> He follows, upon his horny toes,
> The little dog under the wagon.

For the historian reading that first issue of the *Israelite*, page seven is a gold mine of information about the activities of the local Jewish community, for here is a listing of the Jewish institutions in the city of Providence. Three

are religious: Congregation Sons of Israel and David at the corner of Friendship and Foster Streets, the Congregation Sons of Zion on Orms Street, and the Russian Congregation of Israel on State Street.

Nine are fraternal organizations, complete with addresses, the name of the secretary of each, and the dates each holds meetings. Four charitable societies are listed, three for women and one, United Hebrew Charities, for everyone. There were two beneficial societies, the Rhode Island Hebrew Men's Association, and the Providence Workingmen's Beneficial Association, and two educational societies, Young Men's Moses Montefiore Society, and the Young Sons of Israel. It is quite probable that the *Israelite* was the only source of information available to its readers about these Jewish organizations so vital to the life of the immigrant community.

The second issue of the *Israelite* came off the press on September 1, 1894, and its format was similar to the first issue. A few new advertisers show up. J. Hotchner was involved in "fine sign printing" at 413 Westminster Street, and a reader could purchase tinware and crockery from B. Fain at 35 Mill Street. Jacob Feinstein sold leather and cut stock at 281 North Main Street, and H. Ginzberg was doing business as a boot and shoe repairman at 18 Steeple Street.

Again much of the news and the other articles are printed in Yiddish. In this issue, however, a reader of English would find foreign news. From Germany, we learn that "The Historical Seminary of Berlin University received the literary property of Dr. S. Lowenfeld," and, perhaps a more pertinent piece of news from Germany, "Prof. Assman, president of the Berlin Yacht Club, and other members of the committee have resigned, owing to the members of the Club having twice blackballed a Jew who had been nominated for election."

From Austria-Hungary, we learn that an editor "of an anti-Semitic paper in Prague was sentenced to hard labor for insulting Jews and their religion." From Morocco comes word that "a deputation of the Hebrew community recently waited to present gifts to the new Sultan," and from Turkey, "The chief rabbi of Turkey was received warmly by the Sultan on a visit to Yildiz Palace."

This issue of the *Israelite* also ran a separate front page in English, and again one of the major features is editorials or jottings mostly to do with the publisher's gratitude to the Jewish community for subscribing to the new paper. A three-stanza poem titled "The Result of Love," a homily about courtship and marriage, graces the front page.

A feature that eventually becomes a staple of the *Israelite* shows up for the first time in this issue on page one. It is a two-column listing of new state laws, in this case those that came out of the January, 1894, session of the General Assembly. Today local and state government listings or advertisements are a lucrative source of revenue for a newspaper. We can only assume the same was true for the *Israelite*.

Some of these laws would be of interest to the readers of the *Israelite*, assuming they were acquainted with a variety of English words. One law printed in the November, 1894 issue dealt with women and children in the workplace and ordered employers to install "water closets, earth closets or privies in places where women and children work." Other laws, such as the one that related to coroners and medical examiners, were probably bypassed by all but the most careful reader.

Like many foreign language newspapers of the late 19th and early 20th centuries, the *Israelite* had no scruples about "lifting" articles from other publications when they thought such materials would appeal to their own readers. One example of this is an excerpt from the *Jewish Chronicle* on the death of Tsar Alexander III that appears in the December 1, 1894 issue of the *Israelite*.

It is an unusual article, not because it is about a Russian czar, obviously a topic of some interest to the recent victims of that country's discrimination, but because it is an analysis of his rule written in the flowery prose of the late 19th century. It begins "Alexander III's sun has set in the firmament. The evening bell has tolled: the 'bar' is crossed, the Tsar has 'put out to sea.' " It then goes on to portray him as "an evil dictator" who "crushed the joy and the life of thousands of his fellow men." His reign is described as "a failure." It notes that "the liberal work of Alexander II has all been undone," and concludes, "To the Jewish community, the Tsar has bequeathed a heritage of woe."

By May 1, 1895, the *Israelite* had become a weekly publication and would continue so until January 1, 1896, when it reverted to a monthly until it ceased publishing after the July 1, 1896, issue. As a weekly, the paper had fewer pages, usually four, and it cost one cent. It contained more advertising than news and feature articles, and fewer of the stories were printed in English. The frequency of publication at times took its toll on the quality of the *Israelite*. As a weekly, the paper occasionally came out with crooked lines of type and misspelled words.

Throughout its brief life, the *Israelite* published little information about its owners, the people who wrote and edited the paper, and those who sold the advertising. There are two probable explanations. First, the Jewish community, in particular those of Eastern European origin, presumably the principal readers of this Yiddish newspaper, was small and concentrated, so everyone probably knew who owned and operated the paper. Second, as noted earlier, newspapers in the late 19th century, especially the unconventional papers such as those written for immigrants or other minority groups, tended to be lacking in polish and refinement. Their job was to introduce immigrants to American politics, culture, and society quickly and cheaply.[6] Sometimes the amenities we take for granted today simply were overlooked or lacking then, like publishing bylines on stories or names of owners or editors in each issue.

For the first year of the newspaper, the only names to appear regularly on an inside page were those of Mason and Levin, but without first names. The address of the *Israelite* in the premiere issue in August, 1894 was a post office box number in Providence. Then, it changes to 25 Mill Street, Providence, and by the May 17, 1895 issue, the office is at 286 North Main Street, Providence, with a printing office at 38 Shawmut Street in the city.

With the August 2, 1895 issue, the *Israelite* added a Boston office at 100 Salem Street to its operations. Now the masthead over the top of the front page reads "Providence and Boston," and the name of the paper has been altered slightly to *The (Rhode Island) Israelite*. Earlier the state's name had not been in parenthesis.

The editorial staff shows changes, too. Samuel Mason (presumably the aforementioned Mason) and George Davis are the editors; A. Alpert is the literary editor, and Lewis Levin (of the Mason and Levin team?) is the assistant editor. In the following November 15 issue, George Davis and Lewis Levin are the editors; C.H. Enovitz is the literary editor, and E. Gavrielov is the assistant editor. By now, the *Israelite* is claiming to be "the only Hebrew paper published in New England."

Throughout the summer and fall of 1895, the paper remained a weekly, publishing lists of new laws from the General Assembly session earlier in the year, advertisements from Boston as well as Providence, including such regular advertisers as the Dudley Street Opera House in Providence, and Sam Benjamin, a notary public and collector with an office at 286 North Main Street.

"The Educator" shows up sporadically to teach the new immigrants some rudimentary English. One column tells the readers it is "a condensed novel," but omits the name of the work. It gives the word condensed new meaning. Chapter one is boiled down to one paragraph, while chapter two is four paragraphs. The remainder of this "literary masterpiece" is missing altogether except for chapter thirty-one, which is described as "the last." It is two paragraphs and ends with "So the hero gets his title and the heroine is free, and they marry and live happily everafter, don't you see." We never learn the names of the hero, the heroine or the villian, or exactly where this takes place other than "on the moors." The vocabulary list that follows is almost as long as the novel condensation itself and includes such words as abounds, bleak, chum, haunted, lunatics, and villain, not words the average newly-arrived Jew in Providence would find especially useful in conversation.

Mayor Frank F. Olney is an often-seen name in the *Israelite*, either as the author of letters to the editors congratulating them on their newspaper or in stories about activities in the city. In the September 1, 1894 issue, one of the briefs under the page one heading "Editorials" states: "As the letter we expected from the Hon. Frank F. Olney was to be on the Filtration question and that matter has been so complicated that he does not care to express his

opinion on the subject at present. So we have to dispense with the expected letter." That was the letter the first issue of the paper announced it planned to run the following month. But that early disappointment did not flag the editors' enthusiasm. On page one of the November 8, 1895 issue of the *Israelite*, they ran a line drawing of the mayor.

When the paper reverted to monthly publication at the beginning of 1896, it once again contained 16 pages and was three cents a copy. It continues to call itself "the only Hebrew paper published in New England," and its owners appear to be growing prosperous from the advertising revenues. It costs one dollar for one inch of advertising a month. Of the 16 pages, about eight are filled with advertisements each issue.

In the May 1, 1896 issue, the publishers announced, "The *Israelite* will now and here-after be published in English as well as Jewish for the benefit of the younger readers. By request of the Majority of our readers."

Two items are examples of what the editors considered "worthwhile" news for the readers of English. One is labeled an excerpt from the *Boston Herald* and it tells about a Springfield, Massachusetts woman who saved her cat from being killed by a poisonous centipede. The other is titled "A 12,000,000 Franc Diamond." It reads:

> One day in strolling through the Louvre, says a Paris correspondent, I stopped to examine and admire the wonderful diamond known as the Regent, which, with a few of the remaining crown jewels — including the Crown of Charlemagne — is exhibited in a glass case under the watchful eyes of a guard. It was originally purchased by Phillipe d'Orleans for 2,500,000 francs. It is nearly 11.4 inches square — *Paris Correspondence*.

From January 1896, until July 1, 1896, the *Israelite* appeared regularly each month. Then it suddenly ceased publication, or it appears to have done so, despite there being no indication as to why it was going out of business. A check with the Boston Public Library showed that, according to the Library of Congress microfilm listings for newspapers, the July 1, 1896 issue was indeed the last. And the Rhode Island Historical Society Library is unaware of any issues beyond what it has, on microfilm.

That final issue of the *Israelite* gives no real clue to its imminent demise. Like the previous six issues, it runs 16 pages, including seven pages full or partly full of new laws. Fewer pages than in the past are devoted to local advertising, and the last page of the paper is a full-page "house ad" urging merchants to advertise in the *Israelite*. Perhaps a sudden financial reversal caused the owners to close shop.

Except for the reprints of the general laws and portions of some

advertisements, this last issue of the *Israelite* is written in Yiddish, which is odd considering the announcement from the publishers in the May issue.

A translation of some of the material in this final edition of the *Israelite* reveals a hodgepodge of articles. One of the more unusual is a page one account of a sermon by a minister at the First Baptist Church in New York City who described the future of the Jews, predicting that "the day will come shortly when an opponent of Christ will come amongst the Jews and who will make trouble for the European nations and Palestine will emerge a powerful nation. This Jewish king will sit in Jerusalem, and from there will beat the enemies of the Jews in Europe, and will scare them." Is the opponent the Baptist minister talks about meant to be the Messiah? It is not explained.

So, after two years and 49 issues, the *Israelite* apparently closed its doors. It was a short-lived periodical, but in reading its columns, we are given a remarkable, if somewhat disjointed and unsophisticated at times, insight into Jewish life in Rhode Island at the turn of the century.

> "What is essential is not that everyone shall speak, but that everything worth saying shall be heard": Alexander Meiklejohn, First Amendment theorist.

NOTES

[1]Kessler, Lauren, *The Dissident Press: Alternative Journalism in American History*, Sage Publications, Beverly Hills, CA, 1984, p. 88.

[2]Irving Howe, *World of Our Fathers,* Harcourt Brace Jovanovich, New York, 1976, p. 519.

[3]Kempner, Brian, *Rhode Island Jewish Historical Notes*, "Jewish Immigration into Providence: A Comparison of the Settlement of Soviet Jews, 1970-1982 with that of Russian Jews, 1881-1924," p. 10, Nov., 1983.

[4]*Ibid.*

[5]*Ibid.*

[6]Kessler, Lauren, *The Dissident Press*, p. 93.

A BRIEF HISTORY OF THE SELF HELP ORGANIZATION OF RHODE ISLAND

BY STANLEY B. ABRAMS

America has witnessed through the years the arrival of many thousands of immigrants. It was, however, only in the years following the arrival of Jewish refugees from Hitler's repressive anti-Jewish policy in Germany and Austria that a thorough pogrom of settlement throughout the United States and integration into American life was put into operation. This involved the activities and interactions of numerous individuals, organizations, and government agencies. Three major steps were necessary in the actual immigration process: 1) politics, legislative activities, lobbying, and organized assistance to immigrants prior to their arrival; 2) the resettlement, which included the reception of immigrants, locating them geographically and providing all forms of social assistance; 3) the acculturation process, involving the activities of local organizations and individuals, including the immigrants own organizations, relating to linguistic, economic, social, religious, and professional integration into American society. The scope of this essay will focus on an immigrant organization — Rhode Island Self Help — that for over forty years perfomed a vital service to Jewish refugees who settled in Rhode Island.[1]

Rhode Island Self Help (RISH)[2] was formally established in 1944. It was affiliated with the founding chapter in New York City, which had been incorporated in 1936 as "Selfhelp of Emigrés From Central Europe, Inc." Other self help groups had been created in Boston, Chicago, San Francisco, and Dallas. The first members of RISH were the same individuals who had been meeting informally since the late 1930s at the Jewish Community Center of Rhode Island. They were recent refugees from Germany and Austria who had settled in Rhode Island to start their new lives in America.

In its first years RISH fulfilled many of the functions necessary to integrate the refugee into a strange environment. Chief among them was the building of the morale of the newcomer by providing a link to the past and a guiding hand into the future. Among the members of Self Help the newcomer found people with a common cultural background, a common language, similar interests,

Stanley B. Abrams is vice president of the Rhode Island Jewish Historical Association.

Dedication of

MEMORIAL PLAQUE

by

RHODE ISLAND SELFHELP

✡

Wednesday, November 11, 1953

at

JEWISH HOME FOR THE AGED
Providence, R. I.

Memorial Services will be held annually
on or about November 11.

and a deep understanding of their concerns. Simply stated, the people of RISH aimed to give the displaced Jewish refugees from German-speaking countries a feeling of being at home. Once the settling-in process had been achieved, Self Help then introduced the newcomers to their new social milieu in Rhode Island. From their own experience, the people of Self Help knew that the refugee had to quickly learn to live with new people and, in time, become a part of the economic, social, and cultural life of the Rhode Island community.

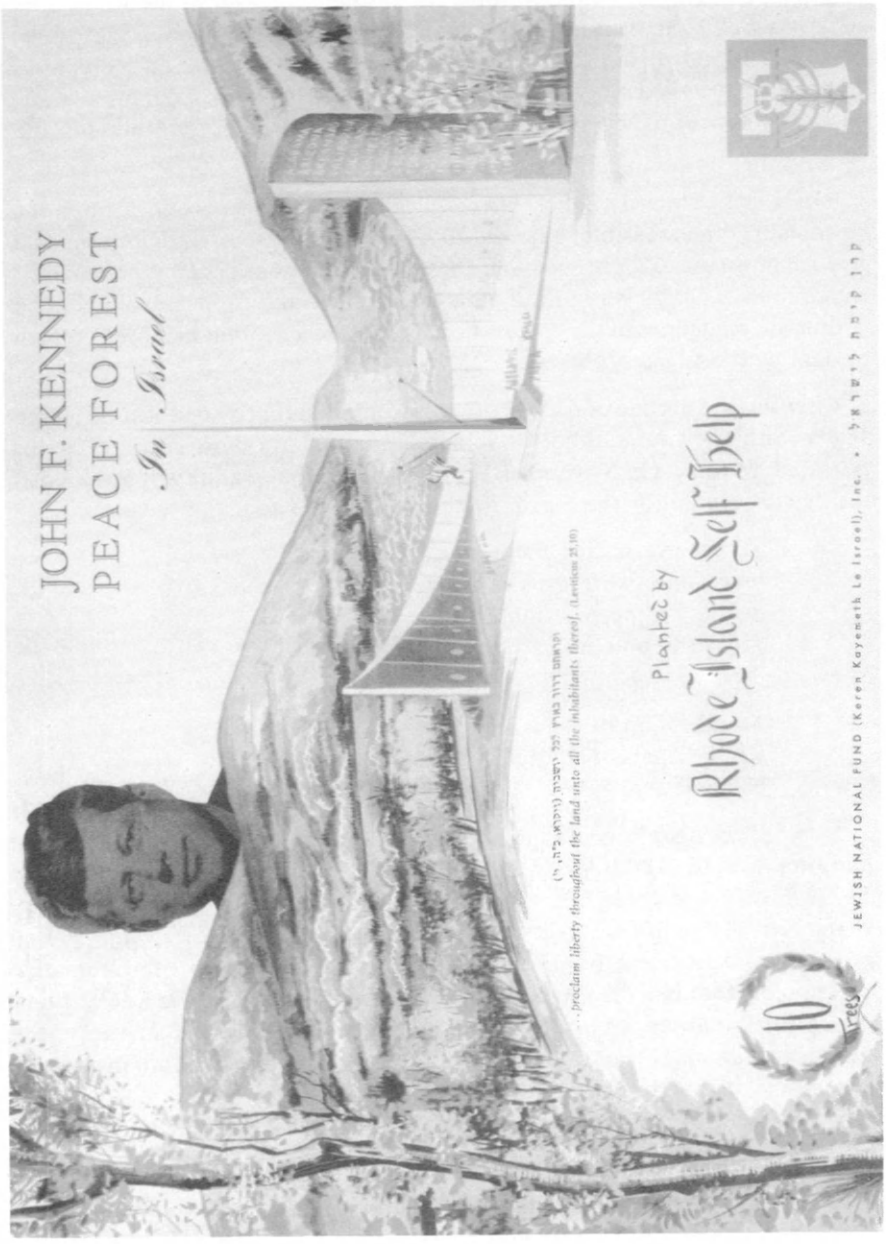
RISH was primarily concerned with the social problems confronting the newcomer. When feasible, it helped to secure employment, find housing, and give small financial assistance, but these were functions generally beyond its capabilities. Though very proud of its independent status, Self Help operated within the guidelines of the established Jewish agencies, that had been created to deal with refugee problems.

After its first decade of formal organization, RISH provided Rhode Island Jewry with the first symbol of remembrance of the darkest years in the twentieth century. On November 11, 1953 a memorial plaque was unveiled at the Jewish Home for the Aged of Rhode Island. The plaque reads:

> To the everlasting memory of our
> loved ones who lost their lives
> during the persecution of the
> Jewish People in Europe 1933-1945.
>
> Dedicated by
> Members and friends of
> Rhode Island Self Help
> November, 1953.[3]

Many of the people in attendance at the memorial service had witnessed (or had been victims of) the Nazi desecration of Jewish synagogues on November 11, 1938. Most of them had lost close relatives and friends during the Nazi years. Self Help chose this day, the fifteenth anniversary of *Kristallnacht*, a most significant event for German Jews, as the time to memorialize the catastrophe that befell all European Jewry. Every year since 1953, RISH has held a memorial service on November 11 at the Jewish Home for the Aged. The memorial plaque with its eternal light now has a place of honor in the new synagogue at the Home.

In retrospect, the year that RISH dedicated the memorial is meaningful. Eight years after the defeat of Nazi Germany very little information had been made available for popular consumption about the annihilation of one third of the world's Jewish population. In 1953, the Rhode Island Jewish community was fulfilling its responsibility to assist those survivors who settled in and around the state. The time to memorialize would come years later. But, for the members of RISH who were so close to the tragedy, a memorial was indeed one way of expressing their grief.


JOHN F. KENNEDY
PEACE FOREST
In Israel
Planted by
Rhode Island Self Help
10 trees
JEWISH NATIONAL FUND (Keren Kayemeth Le Israel), Inc.

While RISH set aside one day every year to honor and remember the past, its major concern was to influence the present and future for the members. The calendar of events for the year 1958 is representative of the range of social and educational activities sponsored by RISH. In January a 'game night' (bridge, chess, and other activities) was held at the South Side Jewish Community Center. On February 22, members and guests were invited to hear a mezzo-soprano sing arias and songs by Schubert and Gluck at the Florentine Room of the former Crown Hotel. In March there was an evening of square dancing. As part of the April gathering, which featured a Jewish comedian, a bon voyage party was held for members Herta nd Bruno Hoffman, who were soon to leave on a trip to Europe and Israel.

The annual meeting for 1958, the fourteenth for RISH, took place on June 9, at Johnson's Hummocks Grille. A full-course dinner with a choice of either Yankee pot roast or boiled halibut was offered at a cost of $2.50 per plate (including tip). The agenda for the meeting included normal business matters, a report by the Hoffmans on their recent trip abroad, a book review by Self Help President Ludwig Regensteiner, and a social hour.

The major summer event for many years was an outing and picnic. In 1958 it was scheduled to be held on June 14 at Camp Centerland of the Jewish Community Center of Rhode Island, but heavy rains forced the cancellation. After numerous requests the outing was held on August 30. During the fall of 1958 RISH sponsored a gala dance affair, an annual event which followed the Jewish High Holidays. In November, the memorial service was held. Hanukkah was celebrated on December 6, with Cantor Jacob Hohenemser, a member of Self Help, lighting the first candle and singing festival songs.

The same basic format of social and educational events was followed by RISH over the next two-and-one-half decades. Those changes that did take place reflected the aging and contraction of its membership. Whereas the major fall event had been a dinner dance, by the mid-1960s it was replaced by different types of entertainment. In 1963, the actress Barbara Orson presented scenes from contemporary American theater, and in 1976 the members enjoyed a performance by the Young Rhode Island Shakespeare Theatre. It was a great pleasure for member Bertha Engelman to hear her granddaughter address a Self Help gathering in October 1964 about her recent experiences in Israel.

The performance of any small tightly-knit volunteer group depends in great part on the efforts of its leaders. This was especially true in the case of Rhode Island Self Help. Igo Wenkart, a president in the early years, expressed his feelings about RISH when he wrote:

> The many pleasures derived from participating in the uncounted gatherings, and also the many purely social meetings will never be forgotten . . . Our common background and interests have formed an indestructible bond between us, that has kept us together — in good and bad times — almost like

> members of one family. I cannot think of any group that has been closer to my heart in all these years.[4]

The one individual who stands out as the dominant personality of RISH is Ludwig Regensteiner. With the exception of a short period in the mid-1950s, Regensteiner was the president of RISH from its inception to 1971. His organizational and leadership skills made these years the most active, creative, and productive in the history of RISH. His correspondence (in English and German) with prospective speakers and performers, or with members over matters of RISH, and to those who assisted him through the years is evidence of a man with true humanistic values.

The level of success achieved by Ludwig Regensteiner was perpetuated by Bruno Hoffman, who became president in 1971. Bruno Hoffman had been a founding member of RISH and for many years had served as its vice-president-treasurer. On assuming the presidency he proudly noted that over the years RISH had the largest percentage of active participation of any local Jewish organization, He acknowledged the fact that the average age of the membership was "growing up" and for this reason pledged to keep RISH a vibrant and significant group. Bruno Hoffman kept his pledge. He engaged a steady stream of speakers that included Ernest Nathan, Lotte and Morris Povar, Greta Steiner, and David Newman, all of whom were members of RISH.

During the years of Hoffman's leadership the annual memorial service at the Jewish Home had far greater meaning for the Jewish community as a whole than solely for the sponsoring organization. While the format of the service remained unchanged, Bruno Hoffman realized that the event should be made as poignant and meaningful for Jews in the 1980s as it had been for the survivors in the 1950s. Besides memorializing the Jews who lost their lives between 1933 and 1945, the memorial service in 1981 was dedicated as well to the memory of those Jews who sacrificed their lives in defense of the State of Israel. Also, the date of the service, November 11, was associated with the national holiday, Veterans Day.

As Hoffman and his gentle wife Herta guided RISH into the 1980s, it became his obligation to consider the future of the aging group. And so it was with the pride befitting the forty-one year old organization that its president announced in September 1985 that the decision had been made to liquidate RISH. In his final notice Hoffman assured the membership that the organization 'Holocaust Survivors of Rhode Island' had promised to continue the annual November Memorial Service. And faithful to its tradition of cultural involvement, the last statement in the notice of liquidation mentions a series of lectures to be given by member Bertha Engelman about the life of the famous German Rabbi Leo Baeck.

How is the contribution of Rhode Island Self Help to be judged and what is its legacy to the Jewish community of Rhode Island? Even though RISH opened its heart and doors to displaced persons from Eastern Europe after

World War II and to Jewish refugees from other lands in the following years, it was basically a honogeneous organization of German-speaking people from a German-Jewish cultural background. A new-comer to Rhode Island from a similar environment found an immediate and natural affinity with the people in RISH. After the much-needed comfort and security provided by RISH, a person's quest for identity, self-determination, and economic security was indeed more attainable.

RISH considered the tedious process of acculturation and integration into American society as a dual objective of primary importance. At the same time it was committed to retaining those aspects of life in Central Europe that meant so much to the individual members.

Being part of RISH was an enriching experience. Many members made notable contributions to the business, cultural, and religious affairs of their new community. Besides those individuals already cited, any paper on RISH would be incomplete without mention of Peter Bardach and his fund-raising efforts for Self Help, the Manfred and Frederick Weil families, Mr. and Mrs. Julius Epstein, the Carl Passmans, Edward Scherz, Lily Sussman, Lola Schafranick and many others who derived a certain identity and pride from their involvement in RISH. These people are the legacy of Rhode Island Self Help.

The program for the final meeting of Self Help of Rhode Island was held on October 28, 1985. It read as follows:

Dear Friends:

We cordially invite you to the annual Memorial Service which will be held .....November 10 at 11:30 A.M. at the
Jewish Home for the Aged
99 Hillside Ave,Providence,R.I.

P R O G R A M

Invocation.....Rabbi Richard Ben Leibovitz
of Temple Am David, Warwick,R.I.

Greetings.....Mr.Ellis S. Waldman,
for the Jewish Home of the Aged

Remarks.....Mrs. Helen Schwarz,
Vice President,Holocaust Survivors of R.

Address.....By Professor Michael Fink
"Ethiopian Jews in Israel-A Status Report"

Selected Readings--Exerpts from "Crystal Night" book written by
R.Thalman & E.Feinermann

Poem--"Night Of The Broken Glass" from Book of Poems
by E.Borenstein
Narration by..Francine Fink,
Second Generation Holocaust Survivor

El Mole Rachamin.....Joseph Schwartz

Kaddish in memory of the fallen Martyrs and of our fellow Jews who sacrificed their lives in the defense of the State of Israel.

Closing Remarks.....Rabbi Richard Ben Leibovitz

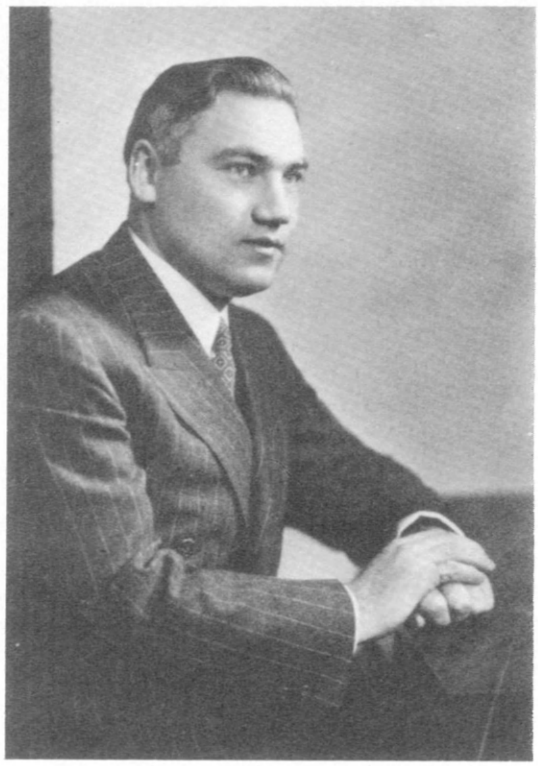
NOTES

[1]The source material for this paper is from the files of Rhode Island Self Help. From 1953 to 1985 the records are fairly complete. They include organizational structure, membership lists, correspondence, and records of social and cultural activities. Prior to 1953 there is very little to work with. The files are presently in the hands of the Rhode Island Jewish Historical Association awaiting final disposition. Raymond Eichenbaum also provided valuable information and assistance.

[2]Hereafter cited as RISH.

[3]The memorial plaque can be seen in the new synagogue of the Jewish Home for the Aged of Rhode Island. A picture of it appeared on the rear cover of the *Rhode Island Jewish Historical Notes*, volume 9, number 3, November 1985.

[4]Letter from Igo Wenkart to Ludwig Regensteiner, 13 October 1970.



Cantor Jacob Hohenemser

JUDAH TOURO'S JERUSALEM LEGACY

BY ELEANOR F. HORVITZ

On January 6, 1854 Judah Touro a native son of Rhode Island, made out his will in New Orleans, Louisiana. This generous man bequeathed large sums of money to many charitable organizations in the United State. He also designated that money be donated to Jerusalem, Palestine. He stipulated as follows:

> 26. I give and bequeath to the North American Relief Society, for the indigent Jews of Jerusalem, Palestine, of the city and State of New York (Sir Moses Montefiore of London, their agent), ten thousand dollars.
>
> 27. It being my earnest wish to co-operate with the said Sir Moses Montefiore of London, Great Britain, in endeavoring to ameliorate the condition of our unfortunate Jewish Brethren, in the Holy Land, and to secure to them the inestimable privilege of worshipping the Almighty according to our religion, without molestation, I therefore give and bequeath the sum of fifty thousand dollars, to be paid by my Executors for said object, through the said Sir Moses Montefiore, in such manner as he may advise, as best calculated to promote the aforesaid objects; and in case of any legal or other difficulty or impediment in the way of carrying said bequest into effect, according to my intentions, then and in that case, I desire that the said sum of fifty thousand dollars be invested by my Executors in the foundation of a Society in the City of New Orleans, similar in its objects to the "North American Relief Society for the Indigent Jews of Jerusalem. Palestine, of the City of New York," to which I have before referred in this my last will.[1]

On July 4, 1986 there appeared in the *Jerusalem* (Israel) *Post* an article by David Geffen[2] titled, "An Enduring Legacy", in which he refers to the bequest of Judah Touro to Jerusalem, Palestine.

Eleanor F. Horvitz is archivist of the Rhode Island Jewish Historical Association.

Dr. Geffen has been collecting data about Judah Touro for several years and he feels that an injustice has been done, that Touro has not received the recognition he deserves in Israel.

The following excerpts from his article illustrates his interest in this subject:

> Years will roll on, another generation will succeed us, many a name now shining in the meridian of its glory will be forgotten and unknown; yet the name and memory of Judah Touro will ever live in the hearts of posterity.
>
> Unfortunately, these words, delivered at Touro's 1854 funeral in Newport, Rhode Island, are far from true in Israel, where Touro, for all the legacy he bequeathed over 130 years ago, is basically a forgotten man.

David Geffen lists the many institutions to which Judah Touro gave material and moral encouragement. About his bequest to the land of Israel, Touro was the first American Jew to contribute on such a large scale.

What were the circumstances which were responsible for this large donation? Geffen cites reference to this question in a book written in 1871 by novelist, Moses Wasserman, titled *Judah Touro*. Wasserman wrote: ". . . Touro's wrestling with the question of whether to include aid to the Holy Land in his will. A lay leader in the New Orleans Jewish community and Touro's unofficial adviser on Jewish affairs, Gershom Kursheedt, told Touro about the noble work of Montefiore." Paragraph 27, as cited above, was thus included in Touro's will.

What happened to the funds left by Touro which were earmarked for Israel is narrated by Geffen:

> In 1855 while visiting Jerusalem Sir Moses purchased, with a portion of Touro's legacy, a piece of land outside the walls of the Old City intending the site for the construction of a hospital. Kursheedt had accompanied Montefiore on this mission helping to insure the fulfillment of Touro's last wishes.
>
> The project then lay dormant for several years. During the interim another hospital was built in Jerusalem, so the funds were to be used by Montefiore for a different type of facility . . . in the fall of 1860, this new structure with apartments for Ashkenazi 'scholars' was ready. A plaque placed in the centre of the building's facade mentioned Touro as well as Montefiore.
>
> The houses became known locally as Sir Moses Montefiore's Jewish Hospice, or colloquially as Montefiore's cottages. Their official name was Mishkenot Sha'ananim.[3]

According to Geffen, Montefiore felt remorse that Touro did not receive

the recognition he deserved. Montefiore stated in the *Jewish Chronicle of London* during an interview which covered his last trip to Palestine, that Touro's role should be better reflected in some way even through re-naming the building:

> In spite of his larger-than-life reputation, Montefiore could not convince the people to alter their impression that he had not only built the hospice, but financed it as well.
>
> So the sad fate of Judah Touro in Jerusalem has continued.
>
> Modern Jerusalem can thank Touro for his prophetic gift by affording him better recognition in the Holy City's academy of honourees. Then, as he was eulogized, 'Touro will ever live in the hearts of posterity,' even in Israel.

NOTES

[1]*Rhode Island Jewish Historical Notes*, Vol. 3 No. 4, Page 279, "Life and Times of Judah Touro" by David V. Adelman, Esq.

[2]David Geffen, Ph.D. from Columbia University, New York; Director of the Wesleyan University (Connecticut) Israel program, and a fellow of the America-Holy Land project of Hebrew University.

[3]*Jerusalem, Rebirth of a City* by Martin Gilbert, Viking Press, 1985.

AN UPDATE ON THE COLONIAL JEWISH CEMETERY IN NEWPORT, RHODE ISLAND

BY BERNARD KUSINITZ, M.A.

In the *Rhode Island Jewish Historical Notes* of November 1985, we wrote of the various problems that have arisen out of the unique juxtaposition of the history of the Colonial Jews of Newport, Rhode Island and the history of its miniscule cemetery located at the juncture of Kay Street and Bellevue Avenue right above Touro Street. Both the community and its cemetery have been memorialized by innumerable historians in the case of the former and by poets (Henry Wadsworth Longfellow and Emma Lazarus) in the case of the latter. It would seem that mortality has begotten immortality. And if that be the case, it is only proper that any mistakes and omissions in the previous paper be corrected, and the on-site events of the summer of 1986 be added and recorded.

First, we made the unintentional error of stating that the monuments in the cemetery were suffering from well over *two hundred years* of neglect, dirt, grime, moss, sap, current maintenance abuse and a late nineteenth century attempt at a restoration of questionable value. Except for the last portion dealing with the restoration of questionable value, we were mistaken.[1]

Now research reveals that in 1889 the surfaces of the gravestones were "cleaned and polished" together with "the granite foundation and posts of the fence and the massive stone gateway".[2] The iron portions of the fence were also painted. The work was done by the Messrs. P. Stevens & Sons about whom more will be written below. In retrospect, then, we were wrong by about one hundred years, but we were not wrong about the deplorable conditions that recurred in the ensuing ninety-seven years.

In 1898 additional work was done. And it was this work that now has to be considered, for it countered the prevalent conventional concepts, much as other beliefs were dispelled under the probing eye of our restorative research.

Bernard Kusinitz is chairman of the Cemetery Restoration Committee of the Society of Friends of the Touro Synagogue.

Keeping in mind that (1) there were no visible monuments on the northwest or Kay Street side of the cemetery, that (2) tradition and the on-site evidence combined to shout aloud that the two mounds at either end of that side covered the crumbled fragments of the earliest Jewish settlers, these facts could lead to no other reasonable conclusion but that the northwest side, showing no visible monuments, had to be the original cemetery site of the earliest settlers.

As reported in the November 1985 issue of these *Notes*, despite all of the above "evidence" and conjecture, our research determined that it was all wrong. The location of the original 1677 purchase turned out to be southwest not northwest — not on the Kay Street side, but a portion of the Bellevue Avenue side. The cemetery is on an angle, and the only true points on the compass, that is north, south, east, and west, are the four corners of the cemetery, not the sides.

If the beliefs about the original site were wrong, what of the beliefs about the fragments in question? Were they wrong too? The belief had been that the fragments, because they were supposedly buried in the original site, had to be the fragments of the seventeenth century gravestones. Now we have determined that the evidence leads to the conclusion that the fragments that were buried — the very fragments that had not been discovered by radar — were not of the mysteriously departed seventeenth century group, but were of the later famous eighteenth century group. This is the story.

In response to a letter written to her in 1957 about Touro Synagogue by Julius Schaffer, Mrs. Rydia Schreier Cass, a prominent leader of Congregation Jeshuat Israel, wrote:[3]

> I know that he had the crumbled stones which lay buried in a heap in the old Cemetery deciphered and many restored.

The "he" she referred to was her father, Eugene Schreier, president of Congregation Jeshuat Israel in 1898. Mrs. Cass's recollections are lucid and coincide with the facts. What are the facts?

Item One. News reports of 1898 had the following to say about the additional work that had been done:[4]

> During the year all the ground tombs were rebuilt and stones reset and the monuments and the walls surrounding the grounds were painted.

Item Two. The buried crumbled stones that Mrs. Cass stated were deciphered and restored had to be the same "ground tombs" that were rebuilt and reset in 1898. As further proof, these are the same stones that had been deciphered earlier by Rabbi Abraham Periera Mendes, spiritual leader of Congregation Jeshuat Israel. He wrote about the results of his work in a paper which he read before the Newport Historical Society on June 23, 1885, and then had printed in the *Rhode Island Historical Magazine* of October 1885, Vol. 6 No. 2.

Fragments that were dug up, deciphered, rebuilt, and reset could not have been those of the seventeenth century, because what one sees today is of the eighteenth century. This I believe is the reason, in addition to the complex nature of the soil in the cemetery, the radar study revealed no fragments of either seventeenth century or eighteenth century stones in the northwest side of the cemetery or in any other side. They had already been dug up.

We were deceived by what appears to be physical evidence pointing to seventeenth century burials in the northwest Kay Street side of the cemeteray. We were confused when the radar investigation was inconclusive.

Nevertheless, we still stand by our opinion that early restorative efforts were of questionable long-range value. Our reasoning is further explained below.

The restoration work done in the summer of 1986, for want of a better term, may be called Phase I. Twelve of the forty-odd visible monuments and gravestones were fully restored.

The most important work, it should be understood, was below the surface of the earth or within the four walls where "chest" monuments were the subject. The lack of proper foundations was the primary cause of all the splitting, leaning, sinking, and capsizing in the first place. Hence, first priority in almost all of the cases was the laying and leveling of new and proper foundations, utilizing cinder blocks, slabs of granite, cement, and epoxy. All of this was in the hands of concientious, master craftsmen. Vertical slate monuments were taken down and rebuilt, as were marble ones. Three horizontal ledgerstones that had been jammed together and distorted were separated, raised, and leveled with new granite bases above the surface.

The Moses Seixas slate stone which had been broken in two was set into a piece of the original Quincy granite, and the legend in the front, which is badly worn, was reinscribed in the new granite back. The Aaron Lopez chest monument (he whose career almost epitomizes the golden commercial age of Newport before the American War of Independence) was the only one that had complete collapsed into a heap. Hence, it was the only one that had to be completely rebuilt. Fortunately, all the pieces were intact on site, and the marble stone was completely rebuilt, using nothing but the original marble.

The Rachel Lopez ledgerstone, resting on four beautifully sculptured legs that had sunk twelve inches below the surface because of the weight of the monuments and the inadequate foundations, was raised on top of new solid underpinnings.

The four monuments within the Hayes enclosure were the most difficult to restore, requiring the most work and the most money. Of those that had not already collapsed, they were the ones suffering the most from the lack of proper foundations. Hence, one was learning more and more to the point

that total collapse was relatively imminent; two others were splitting at an undetermined rate; one other, a ledgerstone, was off center. Now they are all in perfect condition, never to be threatened again because of imperfect workmanship.

The Israel Jacob Polock ledgerstone was a perfect example of the questionable restoration effort of 1898. Although obviously rebuilt in the past, the stone had once again broken completely in two, after our original inspection which just showed imperfect patching. In fact, it was not scheduled for restoration at all in Phase I, but the new complete break persuaded us to give it preference over other scheduled work. Hence, it was taken back to the Bonner Shop, the top reset upon a new granite slab, and the whole reset upon new granite slab foundations.

Other work was done on several stones in the rear of the cemetery, including the righting of several foot stones. To finish Phase I, the fifty year old unattractive wooden sign affixed to a metal pipe was removed. A new attractive granite sign with a more complete legend was installed on top of a stable base sunk well below the surface. Several final observations on Phase I are in order.

First, under the careful supervision of both the author and Mr. Comoli, the project manager, the religious integrity of the cemetery was not compromised. Second, the appearance of the monuments was not compromised. What one sees is what the monuments were supposed to look like originally. Third, the workmanship, both visible and invisible, was impeccable and meticulous. It was what one would expect from conscientious expert craftsmen who take great pride in their work. Fourth, the granite used to make the sign and all the renovations above the surface came from the original Quincy granite used in the 1850s when the present Egyptian-style fence was installed. When the fence was repaired in recent years, the replaced portions were saved. It was these portions that were used in the current restoration effort. This, too, adds to the authentic ambience of the cemetery. Finally, the sum total of all of our efforts and all of the above factors combined have created an historically authentic site.

When the restoration process was under way and the work was in progress, the gates to the cemetery were of necessity open. Many people were able to enter the cemetery grounds and look around. Two questions visitors raised deserve an answer at this time. The first was whether or not coffins were used at the time, and the second whether the makers of some of the monuments are known.

The answer to question one is "yes".[5] There is sufficient documentary proof that coffins were used. Obviously, we cannot vouch for every interment. The answer to question two is more complex and incomplete. The research is an ongoing one with no time limitations, and indeed results often are forthcoming when least expected.

Of the eleven visible monuments in the original 1677 site, seven were produced by the prolific John Stevens II. He had his own identifiable style, featuring sure strong carving with distinctive borders and cherubs. One other came from Amsterdam.[6] Another was a Connecticut brownstone with both interred body and stonemaker unknown. The source of the remaining two are unknown at this time.

One monument just beyond the 1677 area was distinctly the work of John Stevens III. Three others, scattered to the left, were the work of either John Stevens III or John Bull, one of his craftsmen, with the possibility that they were recut at a later date. It is also quite possible that identical plaques identifying the various ledgerstones also came from the Stevens shop and were affixed probably during the 1898 restoration work.

The source for the above information is Mrs. Esther Fisher Benson, widow of John Howard Benson, who took over the John Stevens Shop in 1927, and their son John Benson, the current master proprietor. Both were extremely helpful in our on-site research effort.[7]

To begin with, there had been three John Stevenses in a row; father, son, and grandson. The next owner was Philip Stevens, youngest son of John III. He had four sons, two of whom, Lysander and Philip, operated the shop as "P. Stevens and Sons". They were followed by Edwin Burdick, brother-in-law to the last Stevens, who died in 1900. After the death of the stone-cutter, Martin Burke, John H. Benson took over. Today the shop is being worked by his son, John, another master craftsman.[8]

The John Stevens Shop is considered to be America's leading stone shop, offering hand-carved lettering at its best. Referring back to the work done in 1889, it was the same "P. Stevens and Sons" shop that did the actual "cleaning and polishing". An interesting continuity of history is to be seen here, for, before them, it was the colonial Stevens Shop which did so much of the eighteenth century work. An interesting juncture of history and *yichus*, (prestige).

What remains to be done in the future can be termed Phase II. This would involve ten additional monuments of several styles and varieties — four within the Touro enclosure, four ledgerstones near the gate, plus two additional ledgerstones which we believe were inadequately restored in 1898. The work would be of a similar nature as Phase I with correction of improper foundations again being a prime objective.

More specifically, new foundations would be installed under all the targeted monuments. The vertical monuments would be taken down and rebuilt. The ledgerstones would be raised and reset with new granite bases. The improperly restored ones would be removed to the Bonner shop where they would be bonded to new granite slabs before being reinstalled on top of new foundations on the site.

An interesting and perhaps foreboding statement made at the time of the

1898 work should be seriously considered at this time: "Some of the marble tombs in this ground should be carefully taken down and rebuilt".[9] In view of the fact that the rate of deterioration is unknown, it is hoped that action will be taken before it is too late. It should also be kept in mind that marble is much softer and less durable than granite. The complete collapse of the Aaron Lopez stone is a case in point.

The Phase II proposal is to be studied in depth by both the Society of Friends of Touro Synagogue and Congregation Jeshuat Israel of Touro Synagogue.

BIBLIOGRAPHY

1. Benson, Esther Fisher, "The History of the John Stevens Shop", Bulletin of the Newport Historical Society, Number 112, October, 1963.
2. Kusinitz, Bernard, "The Enigma of the Colonial Jewish Cemetery in Newport, Rhode Island", *Rhode Island Jewish Historical Notes* Volume 9, Number 3, November 1985.
3. Ledger Book of Tounsend #504 1750-1798 Newport Historical Society.
4. Letter from Rhydia Schreier Cass to Julius Schaffer, 1957.
5. Manuscript letter from John Turner & Son in Amsterdam to Aaron Lopez in Newport September 23, 1765, Box 650, Folder 622 No. 69, Newport Historical Society.
6. *Newport Daily News*, November 11, 1889.
7. *Newport Daily News*, February 4, 1898.
8. *Newport Journal & Weekly News*, February 12, 1898.
9. On-site interviews with Mrs. Esther Fisher Benson and John Benson.

NOTES

[1]Kusinitz, Bernard, "The Enigma of the Colonial Jewish Cemetery".

[2]*Newport Daily News*, November 11, 1889.

[3]Letter from Rhydia Schreier Cass to Julius Schaffer 1957.

[4]*Newport Daily News*, February 4, 1898.

[5]Ledger Book of Townsend #504 1750-1798 Newport Historical Society.

[6]Manuscript letter from John Turner & Son in Amsterdam to Aaron Lopez in Newport.

[7]On-site interviews with Mrs. Esther Fisher Benson and John Benson.

[8]Benson, Esther Fisher, "The History of the John Stevens Shop".

[9]*Newport Daily News*, February 4, 1898.

THE JEWS OF WOONSOCKET

By Eleanor F. Horvitz

A study of the history of the Jews of Woonsocket is concerned with their family life, their role in the non-Jewish community and assimilation into that community, their synagogues, their social and philanthropic organizations, the education of their children (both secular and religious), and their businesses and professions. The first known Jew who settled in Woonsocket was Solomon Treitel, a scholarly, religious, and self-confident man, who arrived in 1866 and opened a clothing business in Market Square.[1] By 1900 Woonsocket's Jewish population had grown to 28,204.[2]

Concern for each other was one of the most distinguishing characteristics of the group of Jews who settled in Woonsocket. As one resident observed: "You cut one Woonsocket Jew and every Jew in the city bleeds."[3] This concern manifested itself in the charitable and social organizations in which these Jews were involved. The first focus of the history of this community is on these organizations and their importance in the life of the Jew of Woonsocket.

Preceding the establishment of the first social and charitable organizations was the incorporation in 1893 of the Lovers of Peace Congregation of Woonsocket, R.I.[4] and in 1895 the Woonsocket Congregation Sons of Israel.[5] Although incorporated as congregations, their charters also provided for charitable, social, and benevolent purposes.

The first of these social and charitable organizations of record was the Woonsocket Hebrew Mutual Aid Association chartered on March 17, 1905.[6] It was organized to share "social and literary culture" and for "mutual aid, charitable and educational purposes." The incorporators were Max Dimond, Hyman Nestor, David Howitz, Samuel Schlausky, Louis Shapiro, and Jacob Benner.

Chartered on July 28, 1906 was the loan society, Woonsocket Gemiles Chesed Association "to promote the mutual welfare of the members and to aid them in every material way when in want".[7] M. Greenberg, J. Shein, S. Russian, Eli Sherman, Hyman Kramer and Nathan Falk were the

---

Eleanor F. Horvitz is the archivist for the Rhode Island Jewish Historical Association.

incorporators. The Woonsocket Gemiles Chesid was chartered on January 8, 1914 "for charitable, benevolent, literary and social purposes" the organizers were Nathan Falk, Eli Sherman, Mitchell Greenberg, David Horovitz, and Hyman Katz.[8]

The Woonsocket Y.M.H.A.

A Young Peoples Hebrew Association (Y.P.H.A.) lasted for a while, but went out of existence in 1908.[9] For several years there was no other organization for young people. Two young men, Harry Fellman and Arthur Kornstein, recognized the need for a Jewish center in which the young adults could meet for their own benefit as well as for the benefit of the community at large.[10] They acted upon the need by forming a Woonsocket Young Men's Hebrew Association (Y.M.H.A.) club. They met at the home of Arthur and Samuel Kornstein, 529 East School Street, on October 26, 1913. The following were the organizers: Harry Fellman, Arthur Kornstein, Samuel Kornstein, Louis Sadwin, Nathan Tickton, Israel Dunn, Harry Baker and Hyman Baker. At this meeting it was decided to recruit the Jewish young men who might be interested in the movement, which they considered to be for the betterment of the Jewish people as a whole. Harry Fellman was elected the first president of the association, Louis Sadwin treasurer, and Arthur Kornstein secretary. With the announcement of its formation, many new members enrolled. When membership reached 36, St. George's Hall was hired for meetings.

On March 15, 1914 the group became affiliated with the associated Y.H.M.A.s of New England. In August 1914 they were incorporated under the laws of Rhode Island and were granted a charter by the Secretary of State "To advance the moral, educational, physical and social standing of the Jewish young men and the community at large". The incorporators were Harry Fellman, Samuel Kornstein, Louis E. Sadwin, Hiram Rosenfield, Nathan Tickton and Israel Dunn.[11]

Toward the end of September 1919, membership had increased to 82 and a campaign was launched to raise a $500 fund for leasing and furnishing permanent quarters. The formal opening of the Y.H.M.A. rooms took place on January 3, 1915. Located at 6 South Main Street, the association now became the Jewish center of the entire Jewish community.

Many and varied were the activities of the Y.H.M.A. as evidenced by newspaper clippings contained in a scrapbook kept by Arthur Kornstein. One of the important activities was the formation of a debating team with Joseph Greenberg as captain and Arthur Kornstein and Samuel Kornstein as members. The first debate to receive newspaper publicity was an Inter-Y.H.M.A. contest between the Providence and Woonsocket Y.H.M.A.s, held at Congregation B'nai Israel Synagogue on November 14, 1915. The question was: "Resolved: That the convening of a Congress of Jewish Representatives in America on a democratic basis to consider all problems affecting the Jewish people of the world will best serve the interests of the

Jewish people." Speaking for the Providence Y.H.M.A. on the negative side were Bernard Bercu, Captain Abraham Goldener, and Newman Priest. Speaking for the Woonsocket Y.H.M.A. and the affirmative were Joseph G. Greenberg, Captain, and Samuel and Arthur Kornstein. The judges were Attorney Max Margolis, Vice President of the New Bedford Y.H.M.A.; Attorney Benjamin Evarts, Director of the Immigration and Naturalization Department of Associated Y.H.M.A.s, and Attorney Nathan Yamins of the Fall River Y.H.M.A. The Woonsocket team were the winners of the debate by unanimous decision. An audience of more than 500 people crowded the synagogue to hear the debate. In the newspaper account the following comment appeared: "Having demonstrated beyond the shadow of a doubt that to help our stricken brethren in Europe we must have the cooperation of all American Jewry, we must agree that if we are to continue to receive aid we must bestow upon the people a division of the power and responsibility for which they are now calling."

In 1922 the Woonsocket Y.H.M.A. again held a debate with the Providence Y.H.M.A. which also received much publicity. Speaking for the Providence Y.H.M.A. were Sydney Levine, Jack Greenstein, and Max Winograd. For the Woonsocket team were Joseph Eisenberg, Fred Israel, and Israel Rabinowitz. Held in the Providence Conservative Synagogue (Temple Beth Israel) the subject was "Resolved: That the United States should recognize the Soviet Government of Russia." The judges were prestigious: Judge J. Jerome Hahn, Judge Max Levy of Newport, and Dr. Charles Carroll of the Rhode Island College of Education. The auditorium was filled to overflowing. The Woonsocket debaters were the winners. They upheld the negative side, arguing that the Communist Government of Russia did not recognize the right to ownership of private property, thus stultifying individual effort and taking away from the people the incentive to produce.

On March 12, 1922 the same opponents debated the same question in Woonsocket in Congregation B'nai Israel Synagogue. Judges for this debate were Hon. Ambrose J. Kennedy, Rhode Island Congressman; Dr. J.J. Gearon, and Judge J. Earle Brown. Again the Woonsocket team, which upheld the negative side, won the debate. According to the newspaper report: "Arthur Kornstein of Woonsocket had complete charge of the event which was declared one of the most successful affairs of its kind ever held in this city."

Social affairs such as the Y.H.M.A. annual ball figured prominently in the activities of the members. A review on February 15, 1916 of a ball held the night before, proclaimed it to be a great success: "Third annual event of the local association held in Harris Hall — Proceeds for the benefit of war-suffering Jews — large attendance thoroughly enjoys last evening's festivities". It was deemed to be a social, financial, and artisitic triumph. Guests came from many neighboring cities of Rhode Island and Massachusetts. It was noted that "the music for the one-step and fox trot were so alluring that they were repeated again and again in response to the

outspoken wishes of the dancers." Proceeds were almost $1,000, which was donated to the Jewish Relief Fund.[12]

Several other newspaper accounts of annual balls reflected the success of these undertakings, which attracted guests from many other New England Y.H.M.A.s.

There were also annual picnics, which included entertainment, concerts, sports, athletic events, exhibition bouts, boating, and fishing. There were bowling matches and other cooperative activities between the members of the New England Y.H.M.A.s. Various conferences were held with delegates representing each group, and Woonsocket on one occasion was the host city for the delegates of the Associated Y.H.M.A. of New England.

The educational committee scheduled as speakers such noted public figures as Dr. Nathan Krass, rabbi of Temple Emanu-El, of New York, "an outstanding public figure in the forefront of the educational and religious life of the country.[13] Another speaker was John Spargo, noted economist, author, journalist, and lecturer. Spargo was considered the most powerful and effective opponent of Bolshevism in the world. The well-known educator, Dr. Mordecai Solts, who was considered a leading authority on all phases of Jewish education and Yiddish literature, spoke on the subject, "Jewish Ceremonies. Their value and significance."

The activities offered by the Y.H.M.A. to its members and the public represented a wide scope of interests. There were classes concerned with attaining citizenship. There was a Y.H.M.A. orchestra. One group concerned themselves with the religious aspect of Judaism, participating in Friday night services which were conducted in the association's rooms.

The Woonsocket Y.H.M.A. joined with the other Y.H.M.A.s in adopting a resolution expressing their disapproval of the proposed restriction of immigrantion to this country. It was vitally interested in the concerns of world Jewry.

United States participation in World War I affected the Woonsocket Y.H.M.A. directly. Thirty-three members served in the war. Activities of the Y.H.M.A. were curtailed. Upon the return of the servicemen a reorganization meeting was held on November 16, 1919, and plans were made for returning the Y.H.M.A. to an active status.

On December 1, 1921 the dedication and formal opening of the renovated and remodeled Y.H.M.A. and the quarters which they would now share with the Young Women's Hebrew Association (Y.W.H.A.) were described in the "Jewish Advocate" of Boston. More than 300 persons attended the opening of the quarters in the Ray Building located on the corner of Bernon and South Main Streets. President Jacob Russian outlined the program of the Y.H.M.A. and urged those present to continue to display interest in the welfare of the association. Miss Flora F. Schlansky, president of the Y.W.H.A., pledged the support of her organization in carrying out the slogan of the Y.H.M.A., which was, "Service to the individual, service to the

home, and service to the community." Rabbi Phineas Israeli of Congregation B'nai Israel lauded the joint efforts of the Y.H.M.A. and the Y.W.H.A. He encouraged the study of Hebrew and urged them to help toward the social and physical betterment of the individual.

The last entry in Kornstein's scrapbook was dated 1929. From this and from the recollections of Mr. and Mrs. Arthur Kornstein, it appears that the Y.H.M.A. ceased to be active at that time.

WOONSOCKET Y.W.H.A.

The role of the Jewish women of Woonsocket in the charitable and cultural life of the community was of great importance. Three Jewish women's organizations were prominently involved. Following along parallel lines with the Woonsocket Y.H.M.A. was the Young Women's Hebrew Association organized October 8, 1914.[14] Chartered on December 18, 1915, its purpose was "To advance the moral, educational, physical and social standard of the Jewish community; to create a Jewish center which shall act as a common ground, and for the promotion of good fellowship, charity and the best interests of all". The incorporators were Hazel I. Fellman, Bessie Russian, Rose Schlansky, Rebecca Cole, Ida Myerson, Lillian B. Fellman, Sarah Brenner, Jennett Lazarus, Rae Schlansky, and Esther Belansky.[15]

According to the history published in the *Trumpet* (the B'nai Israel Junior Congregation's publication), the Y.W.H.A. became the only true and important factor at that time in Woonsocket perpetuating and encouraging Jewish sisterhood. That the women met with opposition in some quarters is indicated by the following statement: "We are thankful to many of our members, who, in spite of opposition and lack of co-operation, adhered faithfully and who worked with their whole heart and soul for the interest of the Y.W.H.A."

Sisterhood, Congregation B'nai Israel, 23rd Donor Event, 80th Birthday. L to r: Mrs. Alexander Brennan, Mrs. Martin Goodman, Mrs. Cyril Israel and Mrs. Samuel Kondy.

Sisterhood, Congregation B'nai Israel. L to r: Gladys Galkin, Frances Mactez, Rebecca Levine, Ida Dunn, Ida Levein, Lena Cohen, Ida Colitz, Minnie Levine, and Lena Turkel.

Their social activities were numerous, involving dances, concerts, entertainments, and whist parties. They presented several lectures, speakers being furnished by the Associated Y.H.M.A. of New England.

A successful event was sponsored by the Y.W.H.A. on June 22, 1919, a cabaret in honor of the Y.H.M.A. men who had returned safety from service in World War I.

The annual ball of January 29, 1924 called "The Midwinter Frolic" was held at the Chateau ballroom. The entertainers were described in this way: "Little Miss Emily Potvin, star of many theatrical productions, will be

Sisterhood, Congregation B'nai Israel. L to r:Sadye Finklestein, Edith Ginsburg, Becky Brenner, Becky Levin and Dollie Brown.

featured in a review of snappy songs and dances, and Master Duke Lacasse of 'Kiddie Revue' fame will offer his enticing program of latest songs and dance steps." Proceeds from such balls were donated to the Woonsocket Hebrew Communal Fund, the Jewish Relief Drive, and other organizations.

During World War I ladies donned cap and apron and made surgical dressings. Others with more time helped at the Red Cross Center. They formed a knitting class and sent packages of food to various camps where the Y.H.M.A. boys were stationed.

They referred to the Y.H.M.A. as "No man's land" during the absence of the men. The return of the servicemen prompted the hope that things might be getting more normal and that there would be a revival of the Y.M. and Y.W. spirit. The women anticipated closer cooperation between their organization and the Y.H.M.A., so that a firmer foundation might be laid for the future.[16]

The Woonsocket Hebrew Communal Fund Association

The interest, hard work, and dedication of the Woonsocket women are reflected in a minute book kept by the Woonsocket Hebrew Communal Fund Association from September 17, 1919 through October 4, 1949. At a meeting on May 9, 1920 the women of the association voted to hold semi-annual meetings. Officers elected were Mrs. Morris Falk, president; Mrs. A. Saunders, treasurer; and Mrs. Arthur I. Darman, secretary.

One of their first activities was a dance held in December of 1920, which netted a profit of $146.85. This sum was turned over to the Hebrew School, which was operating at a deficit. Since the purpose of the organization was to raise money, most of the minutes are concerned with methods of accomplishing this goal. Bazaars and dances were a profitable source of income, as were bridge and whist games. In 1922 a "Country Store" was a unique fund-raising attraction.

At the November 20, 1928 meeting there was a discussion about obtaining a building for a community center. The cooperation of the Ladies Hebrew Aid, the Y.M.H.A. and the Y.W.H.A. was solicited. The only positive response recorded was that of Miss Rae Schlansky of the Y.W.H.A., which approved the idea. Throughout the years of its existence the Woonsocket Hebrew Communal Fund donated as well as loaned money to Congregation B'nai Israel.

The women at a special meeting on February 25, 1936 approved the formation of a Hebrew Loan Association. A committee from the Woonsocket Hebrew Communal Fund was to be represented on the Hebrew Free Loan Association board. Their plan was to solicit a membership of 75 individuals with dues of $5.00 and $10.00 annually. The plan never materialized since the men who had originally proposed the formation of a Hebrew Free Loan Association failed to avail themselves of the grant offered by the women. The women thereupon withdrew the offer.

On February 15, 1937 the name of the organization was changed to the Woonsocket Hebrew Community Center. The women participated in a mass meeting held at B'nai Israel Synagogue together with delegates from various Jewish organizations. Their purpose was to discuss building a community center in Woonsocket. It was decided to start a money-raising campaign, but not to build until 80% of the total had been reached.

In addition to their preoccupation with the raising of money, the women of the Woonsocket Community Center also devoted their efforts to a series of social events, such as musical festivals and fashion shows.

At the request of the directors of the Woonsocket Congregation Sons of Israel a special meeting was held on October 4, 1949 for the purpose of deciding on a transfer of all funds of the Woonsocket Community Center to the Congregation B'nai Israel Community Center School and the Hebrew School.

The Woonsocket Hebrew Community Center was disbanded and with unanimous approval all funds were transferred. This action was recorded in the minutes as follows: "Per order of the President and Directors of the Congregation. Whereas the Board of Directors acknowledged that the Woonsocket Community Center fund was raised for use of a community center for members of Congregation B'nai Israel; Whereas the board has been instrumental in creating the Community Center upon purchase of St. James Rectory on Hamlet Avenue in the City of Woonsocket, said community center having been constructed in accordance with the purpose for which the Woonsocket Community Center Fund was promised, therefore then the Board of Directors hereby recommends that the officers of the Woonsocket Community Center fund hold a meeting of its members for the purpose of transferring said sums of money to Congregation B'nai Israel Community Center fund for which said fund was created."

"For sentiment", as stated in the minutes, the books of the Woonsocket Hebrew Communal Fund Association, later known as the Woonsocket Hebrew Community Center, were turned over to the Congregation B'nai Israel.

Further research reveals the nature of the disposition of the $5,000 which was turned over to the synagogue. The Congregation B'nai Israel's new Hebrew School and Community Center was located, as predicated above, in a building that had once been the Rectory of St. James Espicopal Church at 28 Hamlet Avenue. Dedication was on September 11, 1949. Together with the Sisterhood of the congregation, the women of the Woonsocket Hebrew Communal Fund Association were responsible for rebuilding, equipping, and beautifying this structure.[17]

The new Community Center in its twelve years of existence held a very important place in the cultural, educational, and social life of the Woonsocket Jewish community. Square dances, costume parties, ping-pong tournaments, and Hannukah parties were held there, as were meetings of

Young Judea, B'nai B'rith, Y.M.H.A.-Y.W.H.A., interfaith groups, and Girl and Boy Scout troops. There was a library for use before and after classes. A gift shop which was the forerunner of the Ladies Aid and Sisterhood's Gift Shop, was a source of fund-raising for many years.

Woonsocket Hebrew Ladies Aid Society[18]

In the fall of 1901 a group of twenty women gathered to discuss the formation of a Jewish ladies aid society to help the people of Woonsocket. They named their organization The Woonsocket Hebrew Ladies Aid Society. The first president was Mrs. Solomon Treitel. According to a short history of Congregation B'nai Israel in a pamphlet issued upon the consecreation of the remodeling of the synagogue on September 2, 1923, the Society was reorganized as an auxiliary to the Woonsocket congregation. It met once a month, and officers were elected annually. According to the account, "the problems they faced took time to overcome; no telephones, no baby sitters, no modern household conveniences, no ready grasp, in many cases, of the English language, and little or no money."[19]

In 1904 the Hebrew Ladies Aid Society donated the "Ark of Law" to the first home of Congregation B'nai Israel, which was located on Green and Bernon Streets. It first major money-raising affair was a rummage sale held in 1910 in Nugent's Stable on Social Street. A total of $150 was realized, a goodly sum in those days.

An annual event was the gala ball which had the dual purpose of raising money and providing an enjoyable evening. In order to realize as much profit as possible the women made their own refreshments, did their own decorating, charged for coat checking, and sold chances on homemade goodies. Money-raising had a very important role in the history of the society. A Hebrew School fund was started and later became the Woonsocket Communal Fund, as mentioned above. The fund grew from the quarters, nickels, dimes, and pennies collected by the ladies from Jewish families. By 1913, quarters over a store in Lee's Block on lower Main Street were used for the first Hebrew School.

The years of World War I were very active ones for the ladies of the Hebrew Ladies Aid Society. They were involved in the Red Cross, they sold Liberty Bonds, and became involved in civil defense programs. But they did not forget their commitment to aiding those Jews who emigrated from Europe to Palestine. Nor did they diminish their care of local Jewish families who were in need. This involved assuming the bills for coal, groceries, and clothing. They visited the sick. And all of their good deeds were performed in such a way as to preserve the dignity of the recipient. Horse and buggy carried food and clothing. They were quietly laid at the doorstep of the needy, the donors remaining anonymous.

Another endeavor in which the ladies demonstrated their concern was in helping itinerant persons. A two-story dwelling on East School Street (in the Social district of Woonsocket) contained a little shul (synagogue) named

Sons of Jacob. In addition, the house had a kitchen and bedrooms upstairs which served as a warm place for the poor and hungry. It also sheltered Jews who might be caught in a storm, or detained because of the Sabbath. The women provided utensils and food and laundered linens for those who occupied the quarters.

In 1920 the 84-member group formally became the Hebrew Ladies Aid and Sisterhood. Their involvement in supporting the Temple was varied and substantial. They bought prayer books for services. They assumed the financial burden of the Hebrew School, putting it on a debt-free basis for the first time in its history. They purchased curtains for the vestry and reported that they had raised $300 to help repair the *shul.*

In spite of the generous suport they gave the congregation, the women felt that there was a gap between the administration and the sisterhood, that the men considered them solely in the role of workers, especially in the kitchen, where they cooked and served for the money-raising events.

The Sisterhood ladies bestowed their energies and charity upon many other deserving causes. The sale of Palestine stamps raised funds to help needy Jewish families during Passover. They sent contributions to the Jewish Orphanage of Rhode Island, Jewish Home for the Aged, the Miriam Hospital, Hebrew Sheltering and the Immigrant Aid Society, B'nai Jacob Synagogue in Woonsocket, and the United Palestine Appeal. They helped support other organizations such as the Christmas Seal Fund, the Hospital Aid Association, the Girl Scout Council, the Travelers' Aid Society, the Public Health Nursing Association, and the American Red Cross.

The women of the Ladies Aid used imaginative methods for raising money. One of the most original was called, Project Cedar Chest of 1936. A chest was first placed in the window of Kane's Furniture Store in Woonsocket. When the store window space was needed by the furniture owners, the chest was placed in the window of the Blackstone Valley Gas and Electric Company. The chest was filled with crocheted doilies, embroidered scarves, pillowcases, towels, and even an elaborate patchwork quilt. The ladies had worked for hundreds of hours producing this handiwork. Raffle tickets for the cedar chest were sold for ten cents or three for a quarter. Tickets were sold inside the utility company building. The project netted $500.

A successful money-raising project was a theatre party. The women used telephone book listings to solicit pledges for tickets to an event at the Bijou Theatre, which had donated its facilities for the performance. Six hundred and thirty dollars was realized. On another occasion a hand-crocheted bedspread, made through the cooperative efforts of many of the ladies, was raffled.

One of the members in 1937 conceived the idea of compiling a cookbook, the money from the project to be used for a new community center. The first year was devoted to collecting recipes, watching their preparation so that

exact measurements could be determined, and often translating Yiddish directions into English. A total of $2,000 was needed from sponsors and advertisements to pay for printing costs, but the depression made it impossible to raise such a sum. The project was temporarily tabled. Ten years later, in 1947, the book was finally printed. A second printing was required in 1950, and a third in 1952. In 1956 the cookbook sold for $2.25 a copy. About 5,000 copies were sold, resulting in a net profit of approximately $10,000. This money was divided, a portion for the purchase of stainless steel items for the kitchens in the synagogue located at Green and Bernon Streets, and the remainder to the old Community Center on Hamlet St.

There was no limit to the fund-raising capabilities of the Ladies Aid Group, from running a "kitchen" where they sold their baked goods to conducting "business men's luncheons" at the Jewish Community Center. These luncheons were prepared and served by the women themselves.

In May of 1956 the name of the Hebrew Ladies Aid and Sisterhood was again changed. It was now designated Sisterhood, Congregation B'nai Israel. In 1962 the name was further shortened to Sisterhood.

Their programming broadened into aspects of education, when they joined the National Women's League. A Torah Fund was instituted, which made funds available for scholarships. The Camp Ramah Scholarship Fund was set up in 1953. Other funds were established for specific purposes.

The first Sisterhood donor event was held successfully in 1960. At this time the women rebelled against their "place in the kitchen" and sought a closer bond with the administration of the synagogue. The new role which they sought and won is still in effect.

In the new magnificent synagogue and Community Center on Prospect Street, dedicated on September 16, 1962, the Sisterhood continued to assume responsibility for many of the expenses of the synagogue and the various programs connected with it.

On the occasion of the Woonsocket Hebrew Ladies Aid and Sisterhood's 50th anniversary, the ladies presented a play entitled, "The Golden Times", a history of their organization in dramatic from. Quoted from the dialogue are these thoughts which seem to sum up the role of this dedicated group of women:

> A Ladies Aid and Sisterhood is the mother of a Jewish community! Through our women the Sabbath spirit of the Synagogue is taken to our homes. The Woonsocket Hebrew Ladies Aid and Sisterhood through its fifty years of existence has been the embellishment of Jewish life in Woonsocket.

It may be added that these women demonstrated this same devotion to Hadassah, the Y.W.H.A., the Communal Fund, and whatever charitable group called upon them.

The men's role in charitable causes is no less a dedicated one than the women's and will be described in a further study of the remarkable history of the Jews of Woonsocket.

NOTES

[1]1962 dedication book, Congregation B'nai Israel, *History of Congregation B'nai Israel.*

[2]*A History of the Jews in Woonsocket*, by Zel Levin, February 1962, an unpublished movie script.

[3]Telephone conversation with Ida Decter Kornstein, September 15, 1986

[4]*Rhode Island Jewish Historical Notes*, Vol. 2, No. I, (June 1956) page 25

[5]*Ibid*, page 28

[6]*Ibid*, page 40

[7]*Ibid* page 43

[8]*Ibid*, page 63

[9]*The Trumpet*, Vol. I, No. 1, issued by the members of the Junior Congregation of B'nai Israel, December 1919, page 9.

[10]*Ibid*,

[11]See No. 8, page 63.

[12]See No. 9, page 10.

[13]*Woonsocket Call*, January 28, 1925

[14]See No. 9, page 13

[15]See No. 4, page 68

[16]See No. 9, page 14

[17]Booklet compiled by Sisterhood, Congregation B'nai Israel, *World of Our Mothers*, 23rd annual donor event and 80th birthday celebration, May 16, 1982

[18]*Ibid.*

[19]*Ibid.*

THE CHESTERFIELD COMMUNITY AND THEIR SYNAGOGUE

BY ELEANOR F. HORVITZ

It was the dream of the wealthy German Jew, Baron Maurice de Hirsch, to resettle Eastern European Jews seeking refuge from religious persecution. The lands he chose for farming were located in three Connecticut communities, Chesterfield, Colchester, and Ellington, Whether Jews had any knowledge of farming seems not to have been taken into consideration. In addition, although the average farm ranged in size from about 40 to 200 acres, in reality only a small portion was cultivated because most of the land was rocky and hilly. The Jewish farmer paid half the purchase price in cash, and the other half was financed by Baron de Hirsch. Alien to the country and the language, they attempted dairy farming. They set up small factories to manufacture such items as pants and suspenders. In the summer they took in boarders from the city, who sought the fresh air and farm cooking.

By 1892 at a cost of $900 they had built a synagogue, known as "The New England Hebrew Farmers of the Emanuel Society". The synagogue building was 50 feet long, 30 feet wide, one story high, and raised off the ground. It was painted white and said to be more austere than a Protestant church.

Life in Chesterfield was in some ways similar to that of the Eastern European *shtetle* (village). They usually observed *Kashrut* (dietary laws) which required *a shohet* (one trained in ritual slaughtering). Many visited the *mikveh* (the ritual bathhouse). And they developed a cemetery to bury their dead.

The social activities of the community revolved around the synagogue and the concerns of the daily life of the farmer and his family. The synagogue served as a house of prayer as well as a meeting place for the Jews who lived a relatively isolated existence as farmers.

The summer boarders came from the city to stay for a week or a season. Many of the farm houses were large enough to accomodate several families. Here the Jewish family from the city could escape the heat, have kosher meals, attend a synagogue. The city children participated in the farming.

Eleanor F. Horwitz is Archivist for the Rhode Island Jewish Historical Association

For adults and children there was swimming, picking of blueberries, and in the evenings impromptu entertainment such as square dancing and singing.

As the children of the settlers grew into young adults, many left the farm to work in nearby mills or businesses. Some went to college. None chose to remain in agriculture. The exodus from Chesterfield began about 1916. Gradually the Jewish farmers, who had replaced the Yankee farmers, were in turn replaced by Polish farmers.

Baron de Hirsch's dreams of Jewish agricultural colonies were never

Site of the

Chesterfield Synagogue

1892 - 1975

As early as 1890, Chesterfield was one of three Connecticut communities (Ellington and Colchester the others) chosen by the Baron Maurice de Hirsch Fund of New York to resettle Eastern European Jews seeking refuge from religious persecution.

On May 6, 1892, several Russian Jewish immigrant families living in and around Chesterfield, having incorporated themselves as the New England Hebrew Farmers of the Emanuel Society, consecrated a modest one room synagogue on this site. The purpose of the Society was recorded as follows in the Town of Montville Land Records:

> We, the subscribers, for the purpose of perpetuating the cause of Judaism in all its essential purity, and cherishing and promoting its great and fundamental principle in the Rock upon which our undying Faith is founded, the belief in and worship of one God, hereby unite to form a Society for public worship according to the principles and practices of our Faith.

For over fifty years, the synagogue flourished as a vibrant religious and social center for the Jewish people of Chesterfield. To preserve and honor their memory, their dreams, struggles and achievements, we their descendants lovingly dedicate this historic marker.

September 28, 1986 — 24 Elul, 5746

The Montville Bicentennial Commission
The Connecticut Historical Commission
The American Jewish Historical Society

successfully fulfilled. But his fund helped some of the Russian Jews to start an independent life in America.

The plaque marking the site of the Chesterfield synagogue, which burned to the ground in 1975, is illustrated on —. The descendents of the early settlers and interested residents of the area attended ceremonies on September 28, 1986 dedicating the historic marker.

NOTES

Unnamed newspaper, 9/30/81, "So, We Came to Chesterfield" by Micki Savin "To Begin Again: the Russian Jewish Migration to America with Special Emphasis on chesterfield, Connecticut" — A thesis presented by Dana L. Kline to The History Department in partial fulfillment of the requirements for the degree of Master of Arts. Connecticut College, New London, Connecticut, April 1976.

SABBATH TOUR OF SYNAGOGUES IN PROVIDENCE AND VICINITY

BY WILLIAM G. BRAUDE

In the active rabbinate, a rabbi is obliged to remain at his post, so to speak. As Emeritus, I feel free to tour local synagogues, worshiping in them and thus savoring the flavor of each.

So here in brief is an account of my Sabbath adventures — my synagogue-hopping, in 13 houses of worship.

Mishkan Tfiloh, 203 Summit Avenue, Providence, Orthodox (9:00 a.m. to 11:30 p.m.)

Four Sabbaths, 11 May 1985, *Emor* (Leviticus 21:1-24:23); 18 May 1985, *Behar Behukkotai* (Leviticus 25:1-27:34); 1 June 1985, *Naso* (Numbers 4:1-7:89); 8 June 1985, *Behaalotecha* (Numbers 8:1-12:16).

Mishkan Tfiloh is an offshoot of the old Howell Street *shul* (incorporated in 1904). After the sale of the Howell Street *shul*, its Rabbi, Morris Silk (1900-1952), was raising funds to build a new synagogue on Rochambeau and Camp. But a strong group which controlled the purse were suspicious of the liberalizing tendencies of Rabbi Silk. They refused to join the new synagogue then being built. Under the lead of Sidney Pickar, this "orthodox" group used the money acquired from the sale of the Howell Street structure to put up in 1962 Mishkan Tfiloh on Summit Avenue. The synagogue has approximately 80 members.

The first morning I attended, the congregation numbered 40 people, mostly elderly, except for Danny Berlinsky, a contemporary of my middle son, Benjamin Meir. The Hertz Bibles in the pews were given to the congregation by Temple Beth-El.

Rabbi Philip Kaplan, whose wife, Esther, has for 20 years been the rabbi's

---

William G. Braude is Rabbi Emeritus of Temple Beth-El.

This interesting exercise of Rabbi Braude's of visiting thirteen synagogues in metropolitan Providence provides for future historians the religious fare available to the Jews of Northern Rhode Island in the summer of 1985, together with the unique ambience of each congregation.

secretary at Temple Beth-El, serves as Mishkan Tfiloh's rabbi. In his effective sermon, he asked why Jews do not make much of Mother's Day. Because, he answered, honoring father and mother is a continuing year-round obligation, not a one-day stand.

Rabbi Morris Drazin chanted the Torah. Occasionally Mr. Obadiah, an Egyptian Jew, conducts *musaph* (the additional service) and uses Oriental motifs, which are captivating. Among the worshipers I saw David Hirsch, professor of English at Brown University.

At another service, Rabbi Philip Kaplan explained why people are told not to look at priests hands when raised to pronounce the priestly blessing. The reason: so that people should not be critical of the failings of others, specifically, of the failings of the priests on the dais, but look to their own shortcomings.

After each service there is a bountiful Kiddush provided by different worshipers. Samuel Rotkopf is president. In recent months the congregation inaugurated a daily morning *minyan.*

Chabad House, 360 Hope Street, Providence, Orthodox (9:30 a.m. to 12 noon)

8 June 1985, Sabbath *Shelah* (Numbers 13:1-15:41)

The house was bought about two years ago. The *shaliah*, or leader, is Rabbi Yehoshua Laufer.

A *Chabad* Hasid once said: The gaon of Vilna, a great scholar, to be sure, left books, only books; but the Baal Shem Tov, the founder of Hasidism, left human beings. So on this Sabbath morning I sampled about 30 such human beings. The first to greet me was Sandick Chernov, a confirmand of Beth-El. Then Dovid Sears, an artist. His son, Chayim, under 13, who during parts of the service, was practicing how to put on *tephillin*, seems to have a good sense of humor. When the one who called me to the Torah changed my name from "Gershon" to "Nossen," and I said, "What's the difference? Nossen is also a good Jewish name," Chayim laughed in appreciation of my effort.

Leibel Estrin, a writer, led the first part of the service, which was marked by the congregants' lively singing — in unison, as well as in free solo.

The second leader of the service was Gorkin, a student of graphic design at The Rhode Island School of Design.

Throughout the worship one felt the warmth and friendship of the human beings present.

About forty families are associated with Chabad.

Temple Emanuel, 99 Taft Avenue, Providence, Conservative (10:00 a.m. to 12 Noon)

22 June 1985, Sabbath *Korah* (Numbers 16:1-18:32)

About 150 present. Edward Adler chanted a third of the weekly portion, in keeping with the triennial cycle more or less followed at Beth-El, the entire five books being concluded during a three-year period. Cantor Ivan Perlman intoned the prayers beautifully. Coming down from the dais, Rabbi Daniel Liben discussed with the congregation the puzzling fact that the fire pans of those who had sinned at the cost of their lives was made as plating for the altar (Numbers 17:3). How, he asked, is it possible for the profane to be turned into sacred? He put a similar question with regard to the mirrors which serving-women brought as their gifts for the building of the Tabernacle (Exodus 38:8). These mirrors were made into a copper laver from which priests drew water to wash their hands and feet, before starting their ministrations. Once again, how is it possible that mirrors meant to arouse lust be turned to sacred use? An ancient text sets forth a kindred paradox: "All that have the care of the Red Heifer make their garments ritually unclean, but the Red Heifer itself makes clean the unclean."

In the event, such transformation is the mystery of God's providence, and for mankind a source of continuing hope.

A Kiddush followed the service. Among those present were Rabbi Saul and Elsie Leeman, Hadassah (Mrs. Philip) Davis, Jenny Klein, veteran teacher and active in adult education, Leo Rosen and Professor Seymour Siegel, head of the U.S. Holocaust Council.

Temple Emanuel has three Rabbis, Eli A. Bohnen, Emeritus, Wayne Franklin and Daniel Liben. Sheldon Weinstein is executive director. In a letter dated December 12, 1985, 29 Kislev 5746, Rabbi Liben provided me with the following information:

"Temple Emanuel has approximately 1100 member families.

"Its president is Edward D. Feldstein, a Providence attorney.

"The Temple library, according to our Librarian, Lillian Schwartz, has 7,200-7,300 volumes.

" Emanuel is a predominantly older congregation. Consequently, in the religious school there are only 175 children. However, there is an important and growing core of younger families active in the congregation. Many of these are young professionals who are relative newcomers to Providence. Some have joined Emanuel because of the Solomon Schechter School (directed by Rabbi Alvan Kaunfer) which is housed in our buildings.

"In many cases, the younger members are more tradition-oriented than their predecessors. There is a resultant diversity of needs and approaches here which is quite exciting.

"For example, it is possible to find three Services here on the first Friday night of each month; the daily Chapel Minyan which is Orthodox in style,

except for mixed seating; the 8:10 p.m. Main Service which is the most formal, and uses an organ and choir; and a 5:30 p.m. Family Service which is lay led, and from which the organ and choir are absent.

"I see the trend towards greater individual participation through a growing variety of religious expressions as positive, and one which will continue."

In Emanuel there are quite a number of men and women who served and serve the Jewish community, as well as the city and state in its political and judicial life.

Providence Hebrew Day School, 450 Elmgrove Avenue, Providence, Orthodox (9:30 a.m. to 11:30 a.m.)

22 June 1985 Sabbath *Hukkat* (The Red Heifer, Numbers (19:1-22:1)

At the service there were about 45 men, many young, including toddlers, their fringes loose hanging; and about 10 women. The Torah was read by Joshua Strajcher, the Haftarah was chanted and *Musaph* (the additional service) led by Joshua Pearlman.

Rabbi Avi Shafran analyzed the paradox of the Red Heifer — though itself ritually unclean, it makes others clean. He illustrated its paradox and mystery by saying: Out of the Holocaust's horror and the world's and the nations' bad conscience, there emerged the State of Israel. Rabbi Sholom Strajcher, spoke of Israel's three providers in the wilderness: Moses — justice; Aaron — mercy; Miriam — chastity.

Participation in the worship was lively. Besides the members of the Hebrew Day School faculty, including Rabbi Eliezer Gibber, head of the newly formed Providence Yeshiva (the first in New England), there were present Professor Edward Beiser of Brown University, Thomas Pearlman and Hershel Smith, attorneys, and Avraham Martin, a proselyte.

The Providence Hebrew Day School, organized in February, 1947, first met on Waterman Street in a house which was condemned in 1959 as a fire hazard. For one school term it met at Temple Beth-El, then at Temple Emanuel, until its present structure on Elmgrove Avenue was finished in 1962.

There are 253 students in classes from kindergarten to grade 12. The students come from Providence, Pawtucket, Cranston, Warwick, South County, and communities in Massachusetts and Connecticut. The school's library numbers 7,000 volumes. Mrs. Carol Wartenberg is librarian.

Mrs. Sheldon (Gladys) Solosy is president; Rabbi Sholom Strajcher, Dean; and Samuel M. Shlevin, executive director.

The School has thirteen in its faculty. The average number of children in the faculty families is five. Besides the faculty, 35 family units attend services

at the School. Then, too, there are 68 students of its High School who are present at services during the school year.

Beth Sholom — Sons of Zion, 275 Camp Street, Providence, Orthodox (9:00 a.m. to 11:30 a.m.)

20 July 1985, Sabbath *Mattot-Massae* (Numbers 30:2-36:13)

At the entrance I met David Pliskin who teaches biology in a New Bedford high school. But he recently moved to Providence to enable his four children to attend the Providence Hebrew Day School. Five days a week he will be commuting to New Bedford.

Aaron Segal, son of the late Isaiah and nephew of the late Beryl Segal, welcomed me, gave me a *tallit*, and escorted me to a middle row. At that time Jack Mossberg was leading beautifully the *Shaharit* (morning) service. There was vibrancy in the air. Clearly the worshipers — many young — were "with it." Later I was to learn fron Deborah (Debby) Schiavo, that quite a few of the synagogue's 100 members are on the faculties of Rhode Island College and Rhode Island School of Design. Her husband, Bartholomew (Bart), at one time a member of Beth-El, is Dean of Roger Williams College. Another member of the congregation is Michael Fink, associate professor of English at the Rhode Island School of Design, and editor of the *Rhode Island Jewish Historical Notes*. Jay Rosenstein is president of the synagogue.

Because of the great length of *Mattot-Massae*, the Torah portion, Rabbi Samuel Singer did not preach. The rabbi, I am told, is a very good speaker. He is also flawless in chanting the Torah.

A Kiddush given by Dr. and Mrs. Donald Jurkowitz — he teaches chemistry at a community college — followed the service. The delicious victuals were prepared by Mrs. Jurkowitz on the synagogue's premises. There was also a chocolate cake to celebrate daughter Shuly's birthday.

Certain details about the congregation's history are, I believe, interesting. The building it occupies was put up, as was stated in the account of Mishkan Tfiloh, with money raised largely by Rabbi Morris Silk. But the mortgage was huge, around $265,000. Bingo, as I recall, was a regular event in the congregation's calendar. Then B'nai Zion synagogue, the Orms Street *shul*, was sold, and its people, although ready to join Beth Sholom, stipulated that they would do so provided it became Orthodox — it had been leaning toward Conservatism. Beth Sholom did become Orthodox, and was given the money B'nai Zion received for the sale of its structure. Now Beth Sholom has a *mehitza*, a barrier separating men from women.

Jack Mossberg, who lives in Warwick, comes regularly to the minyan (weekdays at 7:00 a.m. and Sundays at 8:00 a.m.). Rabbi Singer is determined to have a daily minyan. Whenever a quorum of 10 is lacking, he gets on the phone to call in "reserves."

Ordinarily there are about 70 worshipers at a Sabbath service. But on the day I was present, about 20 of Beth Sholom's people attended the Providence Hebrew Day School's festivities to celebrate the birth of a Strajcher daughter.

Sons of Jacob, 24 Douglas Avenue, Providence, Orthodox (9:00 a.m.)

27 July 1985, Sabbath *Debarim* (Deuteronomy 1:1-3:22)

At 9:20 Herbert Wagner picked me up and took me to B'nai Yaakov, Sons of Jacob's Hebrew name. The congregation was organized in 1896, and its imposing brick structure was built in two stages — in 1906 and 1922.

For Wagner and for me attending a service in B'nai Yaakov was a journey in nostalgia. On a Friday evening, 16 September 1932, I gave my trial sermon at Beth-El, and the following morning I asked the Hotel Biltmore, where I was putting up, the location of the nearest *shul*. I was directed to B'nai Yaakov whose Rabbi Bick was so intense in his devotions that, instead of standing still, he kept walking across the length and breadth of the rather spacious interior of the synagogue.

A nostalgic journey for Herbert Wagner also — Rabbi Bick officiated at his marriage to the late Tessie Ruth Brockman.

Besides, through the years, Herbert Wagner has been volunteer electrician for all sorts of needs in the synagogue. It was he who installed in it an electric time-clock so that the lights go out automatically after the Friday night service, and come on again for the service at the outgoing of the Sabbath.

So well known in the synagogue is Herbert Wagner that Harold Silverman, the president, greeted him warmly while I had to be identified. Silverman, I should add, is purchasing agent for the A and H Manufacturing Company, owned by the Feibelman family.

When Wagner and I arrived in the synagogue at the reading of the *Shema*, there were only nine men present. Earlier in the service, the *Barekhu*, which requires the presence of a minyan, was omitted. Yaakov Levin, who lives in Cranston and regularly attends all services, told me that B'nai Yaakov has daily morning and evening services as well as Sabbath eve and morning services. He also explained that because quite a few were away on vacation, there had been no minyan at the service's beginning. "Tonight, Tisha Beav, there was going to be a large turnout." In the event, a minyan did not materialize. A "refugee" came from Shaare Zedek, the old Beth-El on Broad Street, where there was also no minyan. Since he had to say Kaddish, which requires the presence of ten men, he drove to B'nai Yaakov. There, but for Herbert Wagner and myself, he would have been the tenth man. Every one at the service, either because of age, or because of distance, had to drive to the synagogue.

The reader of the morning and *musaph* services was Harold Labush, a

clerk in the Elmwood Post Office. He also chanted well the Torah and Haphtarah.

During the Kiddush, which followed the service, the "refugee" identified himself as Shalom Shapiro, and said that years ago he attended Beth-El's school with Maurice Davis, now Rabbi at White Plains. He also said that at the old Beth-El on Broad Street there are four columns hollowed out to provide ventilation and cool air during the summer months, a device so secret that I did not know it existed.

The area, Douglas and Chalkstone Avenue, where the synagogue stands, is being renovated. But no Jews live in it, so that the synagogue is sustained largely by nostalgic memories. How long such memories will continue to keep the synagogue alive remains to be seen.

Shaare Zedek — Sons of Abraham (formerly Temple Beth-El), 688 Broad Street, Providence, Orthodox (9:00 a.m.)

4 August 1985, Sabbath *Wa-ethanan* (Deuteronomy 3:23-7:11)

Angela Graboys, a student at the Hebrew Union College, and I went to Shaare Zedek, Beth-El's location from 1911 to 1955.

I was greeted warmly. Messrs. Louis Sacarovitz, Sheldon Shapiro, Isador Berstein, Charles Tapper, and Max Kerzner came over to reminisce briefly about earlier encounters with me. Some of them when young attended Sunday School at Beth-El, and recall the names of certain teachers, such as Amy Wise Salinger. Joseph Margolis, the president, welcomed me, and asked me whether I wanted to sit in the pulpit chair which I used from 1932 to 1955. Besides Angela and myself there were 11 men present. Ordinarily, I was told, about 16 or 17 attend. The membership is about 100.

Joseph Margolis conducted the morning service (*shaharit*) and Henry Bucheister chanted the Torah and the Haphtarah, and led the additional service (*musaph*). Bucheister, a native of Cracow, Poland, spent two-and-a-half years in a concentration camp where all his family perished. He was 18 in 1945 when liberated. After the service he told Angela that the Holocaust was, in his opinion, God's punishment for sins Jews committed. Angela was taken aback by an opinion so radical. I should add that, though Angela found the service richly textured in melody and in fellow feeling, she felt that the Orthodox mode which gives little recognition to women is not for her.

A Kiddush followed the service.

What of Shaare Zedek's future? The neighborhood is no longer Jewish. All but one or two worshipers get to the synagogue by car. There are no children. There is a daily minyan in the morning, but not at night when it is dangerous to venture abroad. The youngest member of the congregation's board is 70.

David Hassenfeld feels that if a satisfactory offer for the building were made, it should be sold, and the money used for a good purpose.

But Joseph Margolis who treats the structure as an heirloom feels differently. He spoke feelingly of the care taken to maintain the building. The organ, though not used, has been retained: the stained glass windows are protected by screens. To keep away loiterers who have been littering the premises, an iron grill around the structure was built at a cost of $5,000. Even the two trees on the Glenham Street side have been lovingly cared for. He regards Shaare Zedek as the last living link to the once flourishing Jewish community of South Providence, and wants the congregation's continuance.

Ohawe Sholam, East Avenue, Pawtucket, Orthodox

18 August 1985, Sabbath *Reeh* (Deuteronomy 11:26-16:17)

Rhode Island's "youngest" synagogue was built in 1980. The congregation is of course much older, having been incorporated in 1906. (Hayim Berger, one of its pioneer members, was the father of Edith Sinel and Sylvia (Mrs. Abraham) Snyder. But because the neighborhood had changed, the old synagogue was sold in 1979 to a Black church for about $80,000, and a new $200,000 structure — elegant but simple — was put up at East Avenue and Lowden Street. Carl Passman, who later became President, was chairman of the building committee. Mr. Passman, a refugee from Germany in 1938, told me that the congregation numbers 100 members. There is no school. Most of the children attended the Providence Hebrew Day School. The congregation's Rabbi Chayim Pearl, who is about to become assistant principal of the Yeshiva of Central Queens, Kew Garden Hills, was not present because of illness. But Sunday evening, 18 August, he was going to attend the banquet in his honor at which 170 people were expected.

Dr. Barry Weisman, chairman of the banquet and his lovely 6-year-old Beruche Hinda, welcomed me warmly, providing me with an arm chair.

Shmuel Suchadolski read the *shaharit* service. Leibl Schwartz intoned the Torah portion, and Evan Weisman chanted the Haftarah and led the *musaph* service.

Among those who greeted me was Edward (Eddie) Gershman, Harry Gershman's brother.

About 30 men were present, most of them elderly. But lively participation belied their years.

Since the synagogue is located in a Jewish area, and its people take pride in the fact that their congregation is the only one in Pawtucket, it is likely to continue, and possibly grow in size and importance.

Recently Jay Jacobs, 38, ordained at Rabbi Isaac Elchanan Theological Seminary, came from Louisville to be Rabbi of the synagogue.

Temple Am David, 40 Gardiner Street, Warwick, Conservative (9:30 a.m. to 12 noon)

What's in a name? A lot, a lot, as Am David, the name of the congregation Herbert Wagner and I visited on 23 November, Sabbath *Wayyesse* (Genesis 37:1-40:23) richly testifies.

Am David, "David's People," as the congregation is now named, was founded — so my friend Rabbi Richard Leibovitz tells me — by the Warwick Jewish Community Association in May 1954 at the state's airport. In 1959, a social hall, doubling as a sanctuary, and classrooms were built. During the 1970s, as the need for a sanctuary became more urgent, the people of Beth Am, as it was then called, began to investigate outside sources whereby the building of a sanctuary might be funded.

At that time in Providence's North End, there was Temple Beth David-Anshe Kovno, the name resulting from a merger: Anshe Kovno (People of Kovno, Lithuania) on Shawmut Street, and Temple Beth David on Oakland Avenue. The latter congregation was started in 1892 by Russian Jews. In the years that followed there were mergers with congregations besides Anshe Kovno.* Finally in 1954, a new structure was dedicated and named Temple Beth David.

But in the 1970s, Providence's North End was so rapidly losing its Jewish inhabitants that Beth David had to close its doors, all the while insurance, heating, and maintenance eating up its limited resources. Just then the congregation's leaders became aware of Beth Am's need of an additional structure — a sanctuary.

Thereupon the possibility of having Beth Am and Beth David merge was vigorously pursued by committees representing both congregations. Herbert Wagner, who was then treasurer of Beth David, was deeply concerned with the fate of Beth David's 12 Torah Scrolls and memorials in windows and pews. He felt that a merger with Beth Am would provide a home for the Torah Scrolls, and assure preservation of the memorials. He prevailed. Beth David was sold to Meals on Wheels, a social agency, and the money thus realized was used to put up Beth David's attractive sanctuary. The congregation's new name was the cumbrous Beth Am-Beth David. When Rabbi Richard Leibovitz came, he suggested Am David, an original name, the combination not being found in Scripture.

Oh, yes. Beth David-Anshe Kovno's name, and its memorials are preserved on beautiful plaques in Am David's chapel.

So to return to the question at the outset — what's in a name? Particularly in the name Am David? The struggles, yearnings, hopes of generations of Jews ever on the move, but always responding to the call to worship and "learn" Torah.

Wagner and I arrived as the Torah Scrolls were taken out of the Ark. About 25 children moved to the front of the Ark where, led by Cantor Steven

*For details, see Eleanor Horvitz, "Remember When?" *Federation Voice* (R.I.), 3 July, 1980.

Dress, they sang the appropriate songs. The Cantor chanted the Torah beautifully. Stacy Corin, a recent Bat Mitzvah who has continued to study cantillation with the Cantor, intoned the Haftarah, and Joseph (Joe) Spraragen, age 15, led the *musaph*.

The triennial cycle of reading is more or less followed. Among the worshipers were William Kanopkin and Abraham (Abe) Shuster, old-time members of Beth David, who come regularly from the North End; and Dr. Elliott Schwartz, director of the Bureau of Jewish Education. There was also the attractive Adam Smith, great grandson of Providence's legendary *Mohel*, Meyer Smith.

Among Am David's congregants are Professor Sidney Goldstein of Brown University and his wife Alice. Professor Goldstein, who is renowned throughout the world for his demographic studies, is, we are proud to say, Rhode Island Jewry's official demographer.

Before the Torah reading Rabbi Richard Leibovitz suggested that Scripture's etymologies (in Genesis, chapter 30) of the names of the Tribe Fathers — Jacob's sons — imply that each human being is endowed with traits and qualities that are his very own, and that the task of parents is to be aware of such differing traits and qualities, and endeavor to give equal love to each of their children.

The School's older children were to go the next Sabbath to the Jewish Home for the Aged, where they were to sing such songs as "Tumbala, tumbala, tumbalalaika", which they were practicing using the *UJA Book of Songs and Blessings*. The Congregation followed the Torah reading using an edition of the Pentateuch called *The Living Torah* by Rabbi Aryeh Kaplan. Taking note of the various books used by the Congregation, Rabbi Leibovitz pointed out that the Conservative Movement's Rabbinical Assembly had recently published Siddur *Sim Shalom*, a prayer book for daily use, edited by Rabbi Jules Harlow. The covers of the aforementioned books being blue, they, together with the white of the Sanctuary's walls, suggest the colors of Israel's flag.

The Rabbi was both reverent and sprightly, giving verve to the Sabbath service at which about 65 were present. The attendance, I am told, is on the upswing.

The congregation numbers 320 families. There are 100 children in the elementary school. Am David's library, comprising Judaica in English, Hebrew, and Yiddish, numbers approximately 1,000 volumes.

Bernard Labush is the congregation's president; and Dr. Joseph (Joe) Alper, a *gabbai* (warden) in Am David, loves Torah and once a week drives sixteen miles to "learn" *Humash* and Talmud.

During the *Oneg Shabbat* (collation), following the service, Melvin Levin shared a reminiscence of long ago when he asked me whether after his Bar

Mitzvah he was to go to Beth-El where his parents belonged, or to B'nai Zion, the Orms Street *shul* where his grandfather wanted him to go. I replied: "Go where your heart tells you to." Melvin ended his reminiscence by saying: "So now I belong to Am David, a Conservative congregation."

Am David looks forward to a bright future. The southern area is growing rapidly, and young couples settling in it find the Warwick Temple an attractive spiritual home for themselves and their children.

Temple Habonim, 165 New Meadow Road, Barrington, Reform

29 November 1985, Sabbath *Way-yishlach* (Genesis 32:4-36:42) 8:00 p.m.

William Mutterperl, president of the congregation and chief counsel for the Fleet National Bank, picked me up at 7:40 p.m. Enroute he told me that because of its small size, the people of the congregation work closely together, and give freely of their time. Thus most of the teachers in the school which begins in pre-kindergarten level, are members of the congregation. He also told me that he would like one of his sons to be a rabbi. Because he is a native of Manhattan, he prefers life in the city to life in a suburb. So about a year ago he moved to Angell Street, Providence.

We got to the Temple at 7:58 p.m. Only Rabbi James Rosenberg and his wife Sandra were in the synagogue, whose interior is warm and intimate. I was told that services don't start on time, and, besides, the post-Thanksgiving service draws the fewest number of congregants. The service started at about 8:15 with 15 men and women present.

Accompanying himself on a guitar, Rabbi Rosenberg led in the singing of *Yedid Nefesh*, "O Soul's Beloved," and *Lecho Dodi*, "Come beloved to meet the bride." Then Rabbi Rosenberg's "bride," Sandra blessed the candles. Service IV in *Gates of Prayer* followed. During the service Leda Whitman Raymond, who teaches English at Brown University and Rabbi Rosenberg read poems which each composed. The readings were followed by the *Halle!* Psalms of Praise (113-118). The Torah Scroll was taken out, and Rabbi Rosenberg chanted beautifully the account of Jacob's wrestling with the angel (Genesis 32:23-32).

Because the service was innovative, and suffused by the Rabbi's winsomeness and the worshipers' full participation, it was spirited and alive.

The *Kiddush* over the wine and *Hallah* in the synagogue was followed by an *Oneg Shabbat* in the social hall — *rogelach* and pastries, tea, and apple cider.

Some vital facts about Habonim: The congregation was started in 1963 by 35 families as the Barrington Jewish Center. In 1980, it moved to its present quarters, a renovated Civil War schoolhouse. Habonim now has 120 families, 110 children in its school, and a library of 2,000 volumes of Judaica. Lois Siegal is librarian.

Temple Sinai, 30 Hagan Avenue, Cranston, Reform

30 November 1985, Sabbath morning *Way-yishlach* (Genesis 32:4-36:43)

Cynthia Agronick brought me to the Temple's social hall, where 15 men and women were breakfasting on rolls, oatmeal, homebaked cake, and coffee. Then Rabbi George Astrachan announced that in honor of Hanukkah the city of Cranston will for the first time have community observance of the feast at Temple Sinai, next year at Torat Israel, alternating annually. After that he led in a discussion about Jonathan Pollard, a civilian employee of the United States Navy, as intelligence analyst, who admitted selling secrets to Israeli officials. He cited television news analyst Ted Koppel's worrisome query: Can American Jews in sensitive posts be trusted to put America above Israel?

At the end of the discussion we — now about 16 — went to the synagogue, where Remmie Brown, *Mohel* Meyer Smith's grandson, chanted the liturgy melodiously in keeping with traditional motifs, and Rabbi Astrachan conducted the service and read the beginning of the week's portion.

Sinai has a library of some 2,000 Judaica with Edith Grant as part-time librarian. There are 200 children in the school and 375 families on the congregation's roster. Eric Spitzer is president.

Temple Sinai began holding Friday night services March 7, 1958 at the Greenwood Community Hall, Warwick, with the late Rabbi Daniel Davis of the UAHC* as leader.

The present structure was put up in 1961. According to Rabbi George Astrachan, "Temple Sinai's prospects for the future are bright. The congregation has been attracting a large number of families, which is evidenced by the fact that we now have, according to the Bureau of Jewish Education, the largest elementary religious school in the suburbs of Providence. We are confident that within the next 2-3 years we will be approaching 400 families, and with the demographics for Rhode Island's Jewish community indicating a southern movement, we are anticipating a continuing growth into the 1990s."

Temple Beth-El, 70 Orchard Avenue, Providence, Reform

6 December 1985, Sabbath *Way-yesheb* (Genesis 37:1-40:23) 8:15 p.m. Service.

Beth-El is the name of the structure. The congregation's official name is "Congregation of the Sons of Israel and David," a hybrid resulting from the merger of the two congregations, Sons of Israel and Sons of David in 1874. Sons of Israel was organized in 1854 and incorporated in 1855.

*Union of American Hebrew Congregations.

Because of inclement weather, the service was in the chapel with some 75 people present. Chaya Segal blessed the Sabbath candles. Rabbi Lawrence Silverman conducted the service. Parts of it were chanted by Alice Solorow and choir. Rabbi Leslie Gutterman, after contrasting life in repressive Russia with life in free America, said that among other restrictions, the giving of Hebrew names to Jewish children was prohibited in Bolshevik Russia. He then bestowed the names Sarah Rivkah and Esther Ahavah upon the two daughters of Jane and Jeffrey Sharfstein, grandchildren of Dr. George and Betty Meissner, and Jack and Sylvia Sharfstein. Dr. Meissner has since died. The girls' father Jeffrey chanted the *Kiddush*, at the end of which Charles Lindenbaum uttered a hearty *lechayim* ("To Life").

Then there followed the Women's Plea for Soviet Jewry, prayerfully called "Light their Way to Freedom." Geraldine Foster, Chaya Segal's daughter and president of the Rhode Island Jewish Historical Association, spoke briefly before introducing five readers. It is significant that Geraldine Foster is the daughter of the late Beryl Segal, who wrote some twelve children's stories about Hanukkah, the Festival of Freedom.

The readers were Dorothy (Mrs. Sidney) Fishbein, Grace (Mrs. Wesley) Alpert, Elaine Hoffman, Marilyn (Mrs. Julius) Levine, and Marilyn (Mrs. David) Rosenzweig.

After the readings Geraldine Foster said: "Today in the Soviet Union, thousands of Jews are engaged in a struggle to break the political and social and economic shackles that prevent them from leaving and attaining cultural and religious freedom. Despite oppression, they champion their Jewish identity and refuse to be engulfed or subverted. For them Hanukkah is not just memory, but their experience. If we remain indifferent, then Hanukkah loses its essential meaning for us and becomes no longer even memory but merely a pleasant myth."

At the end of the service there was an *Oneg Shabbat* given by Dr. and Mrs. George Meissner to honor the naming of their granddaughters.

Temple Beth-El has 1092 families. Its library, said to be the best congregational library in the United States, numbers some 25,000 volumes, and employs a full-time librarian. The congregation's president is Melvin Zurier.

Rabbi Leslie Gutterman, senior Rabbi, writes as follows: "I am heartened about the prospects for Beth-El's future. Programming for young families is meeting with an enthusiastic response. There has been a modest increase in school enrollment, it numbers 215, and the School is thriving under Rabbi Lawrence Silverman's leadership. Robert (Rob) Goldberg, Executive Director, and Allen Metz, librarian, bring a devotion to their tasks, and the morale of the Temple is high! All of us feel in debt to Rabbi Braude's years of consecrated service to the congregation. We are trying to emulate his example."

The congregation has a Sabbath morning service at 10 or 11 a.m. and at 5:45 p.m., a daily minyan. Its *gabbai*, (head), is Abraham Adelman.

Among Beth-El's congregants there are many men and women who with scrupulous devotion serve the Jewish community, staff hospitals, teach in academic institutions, hold responsible posts in the city and state governments, and in the judiciary of Rhode Island and the United States.

Temple Torat Yisrael, 330 Park Avenue, Cranston, Conservative

7 December 1985, Sabbath morning *Way-yesheb*, 9:30 a.m. to 12 noon.

The congregation's dramatic name, "Israel's Torah," resulted from several mergers. Founded in 1948 as the Cranston Jewish Center, it was renamed Temple Beth Torah in 1966, and in 1981, following union with Temple Beth Israel (begun in 1921), it was renamed triumphantly Torat Yisrael.

Herbert Wagner and I arrived a little before 10:00 a.m. Ordinarily, on a Sabbath morning, 40 to 50 people attend. But because of a Bar Mitzvah on this Sabbath, there were some 175 people in attendance. The cantor, Stephen Freedman, has a pleasant voice and is a *sheliah sibbur*, "true emissary in prayer." Before the Torah was taken out, Franklin Prosnitz, Torat Yisrael's president — recently designated Big Brother of the year — walked down to my seat in the rear, invited me to come to the dais, and seated me in a seat between him and Steven Lefkovitz, son of Jerome and Rochelle, the Bar Mitzvah of the Sabbath.

Before the Torah was read, Rabbi David Rosen deepened our understanding of Joseph's dreams by citing Rashba's (1235-1310) response, and Rabbi Meir Berlin's (1880-1949) keen observations on the significance or non-significance of dreams.

Max Rothkopf, a veteran reader, read the Torah. To cope with the length of the portion of the week, and patience of worshipers, Torat Yisrael has a novel approach: On Sabbath afternoon, *rishon*, or the first part of the portion is read; on Mondays and Thursdays, *sheni* and *shelishi*, the second and third parts are read; and on Sabbath morning the reading begins with *revii*, the fourth part to the end of the portion of the week.

Steven the Bar Mitzvah of the day read not only *maftir*, the concluding part in the Torah, and the Haftarah, but also led the *musaf*, the additional service.

Steven is writing to his age peer Aleksai Abramowitz of Russia, with whom he is "twinned" in the observance of Bar Mitzvah. Thus far Steven received no reply. Commenting on Steven's endeavor to do something for his age peer in Russia, Rabbi Rosen told the following: Two men, earning the same pay, living in the same apartment house were confronted in the lobby of their apartment house by a frantic woman who had just been told that if her husband is to remain alive, he needs a kidney machine, and she doesn't have the money to purchase it. Whereupon one man expressing all

manner of sympathy made out a $25.00 check. The second man, saying that he was in a hurry, gave the woman a check for $100. "More important than expression of concern," Rabbi Rosen concluded, "are acts that are helpful — the kind of acts Steven is performing."

A luncheon followed the service.

Because of the congregation's complex history, the synagogue's lobby displays five commemorative plaques:

1. A plaque commemorating the dedication of the Temple Beth Israel Social Hall in September 1967.

2. A plaque commemorating the rededication of Temple Beth Israel in March 1968 after a major fire (the temple was largely rebuilt).

3. A plaque commemorating the building of the present facility, in April 1962 (then known as Cranston Jewish Center).

4. A plaque commemorating the renaming of the Cranston Jewish Center to Temple Beth Torah, October 1966.

5. A plaque commemorating the merger of Temple Beth Israel and Temple Beth Torah, to become Temple Torat Yisrael, June 1981.

The congregation has some 750 families, and a library of more than 1500 volumes. Hanna Berman is librarian. In the school there are 160 students through Bar/Bat Mitzvah. Fifty of its post-Bar/Bat students are enrolled in the Harry Elkin Midrasha, which meets at Temple Torat Israel and Temple Emanuel. Because many of the congregation's new members live in Warwick, West Warwick, and East Greenwich, it is considering ways of bringing its physical presence to those areas.

The congregation's leaders — lay and Rabbinic alike — are young, and are eager to serve new areas of Jewish settlement in Rhode Island's southern and western parts.

In sum: During the summer and fall months of 1985 I attended Sabbath services in seven Orthodox synagogues. Two of them B'nai Yaakov on Douglas Avenue and Shaare Zedek — Sons of Abraham on Broad Street, both of Providence, have no Jews in their vicinity, and their future is problematic. One, Mishkan Tfiloh on Summit Avenue, in Providence, though led well by Rabbi Philip Kaplan, is made up largely of older people. Another, Ohawe Sholam of Pawtucket, has more young people and may conceivably draw on the reservoir in Pawtucket. The remaining three, Chabad House on Hope Street in Providence, Providence Hebrew Day School on Elmgrove Avenue, and Beth Sholom — Sons of Zion on Rochambeau Avenue in Providence, draw young people, many of them intellectuals who serve on the faculties of schools of higher learning in the area. The smallness in numbers is more than made up by worshipers' intensity of purpose and devotion. The vibrancy within the walls of those synagogues clearly promises life and growth.

Finally: The three Conservative congregations in the Providence area number 2170 family units; the three Reform congregations number 1595 such units; the seven Orthodox congregations number 430 such units, bringing the total to 4195 units. In addition, the congregations in Westerly, Narragansett, Woonsocket and Bristol with an estimated membership of 250, raise the grand total to 4445. Hence, one may state conservatively that out of the 22,000 Jews in the State of Rhode Island, 11,137* are affiliated with congregations.

*Assuming a family unit consists of two and a half people, 4435 multiplied by two and one half gives a total of 11,137.

"HARRY", a pen-and-ink sketch by Herbert L. Fink.

HARRY

By Michael Fink

I met only one grandparent, Harry H. Fink. By the time I was born he was already living at 112 Summit Avenue in Providence. It was a twin house that shared a common driveway with the house of his brother Zelig. Each household contained four children, plus guests and, during the Depression, boarders. Harry and his brother also maintained twin cottages in Oakland Beach. Harry was raising a new, American family with a second wife, Clara, who was also my maternal great aunt.

I thought him a fine-looking man, but with his deep creases and silvery mustache could not conceive of him young. Just days before he died in June 1968 at the age of 87, Harry Fink wrote a journal of memories which may prove to be of some historic interest, for they create direct, sensory scenes from a route toward Rhode Island traveled by many other Rhode Island Jews of his generation.

Born in Rumania, an eldest son with a gymnasium education in Jassy, Harry went alone from there to London, where he learned the trade of upholstery, married and started his first family. He sailed with them from England to Canada. Montreal makes the briefest entry in his journal, probably because it was there his wife Mirel (Bercovitz) died shortly after a childbirth. Her parents raised the boy there, Samuel Raphael. Harry left for New York, where his mother and a sister had settled. Zelig came later directly to Providence. Thus Harry did not pass through Ellis Island. From New York, Harry relocated to Rhode Island and opened an upholstery factory called Fink Brothers, which occupied a building opposite the present Rhode Island Hospital. As a gifted tufter in the gilded Edwardian age, he had moved among the stately homes of England, becoming court upholsterer to King George V. His influence upon our local community lay in this skill he had acquired in London. At the top of its form, Fink Brothers employed about a hundred persons, but it was not to be an eternal emporium. Labor and union problems and pressures, the fact that the retail end of furniture was more profitable than the manufacturing start of

---

Michael Fink is editor of *Rhode Island Jewish Historical Notes.*

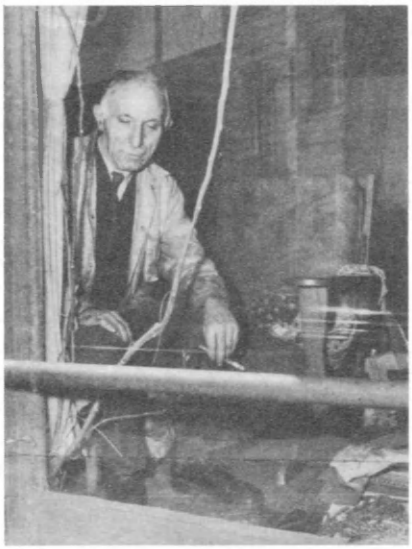
Finkelstein's of London C. 1910: Harry stands 9th from the left. Here he acquired both a trade and a last name.

Fink Brothers of Providence C. 1935: Harry stands 11th from the left, 2nd row. His son Moe stands at his left. His brother Zelig stands 4 persons to his right.

furniture, and perhaps an excess of relations drawing salaries during the Depression, were contributing factors to its demise.

After the failure of his enterprise, Harry, or Hirsch, embodied the proud disappointments of the time. He became a kind of surreal poem in the flesh. His youngest son from his second marriage, Herbert L. Fink, presently distinguished professor at the University of Southern Illinois, liked to draw his dad at his studio dozing in an unfinished chair, or asleep with a book in his garden, or at leisure in his two-piece woolen bathing suit at Narragansett Beach. His eldest son, Moe, my father, called him "Henry," and liked to regale him with off-color jokes, half in Yiddish. To his grandchildren he was "The Old Gent." Journalists liked to portray him in words. Ben Bagdikian in a *Providence Sunday Journal* rotogravure portrait of Harry in 1946 in his small stove-heated studio near the former Fink Brothers, describes his thus:

> Fink is by birth Romanian. A continental. He has the air of a count in a novel of European intrigue by E. Philips Oppenheim. He smokes a cigarette in a holder. Fink has been around. In the Boer War Fink went to Johannesburg to upholster saddle pads for the British cavalry so it wouldn't 'urt so much being chased by bloody Boer. Time was when Fink was the leading Providence upholsterer. Novices of the art studied with him, spread through the east the fame of Fink and "Fink's College." Fink has the air of one who might well have conferred degrees in arm chairs, settees and chaise lounges, magna cum velveteen. Despite adverse circumstances Fink has survived . . .



SPRING Smoking a philosophic cigarette, Fink is pictured in tender contemplation of early buds.

SUMMER. And now Fink's heavenly tree is really starting to go to town and spread some shade.

"A TREE GROWS ON EDDY STREET"

No. 523122

New England Department
85 WATER ST., BOSTON

BOSTON
FIELD & COWLES
MANAGERS
Herbert Damon — Thomas R. Young
George Nolley — H. L. Hitchcock
John J. Carnish — Harry F. Damon

A STOCK CORPORATION, INCORPORATED A.D. 1845

AMOUNT, $ 2000. RATE 2.20 PREMIUM, $ 44.00

In Consideration *of the Stipulations herein named and of*

Forty-Four and 00/100 Dollars Premium

Does Insure Harry H. and Zelig Fink, doing business as Fink Brothers

for the term of One Year

from the 25th *day of* September *19* 18, *at noon.*

to the 25th *day of* September *19* 19, *at noon.*

against all direct loss or damage by fire, except as hereinafter provided,

To an amount not exceeding Four Thousand and 00/100 Dollars,

to the following described property while located and contained as described herein, and not elsewhere, to wit:

$ 2000. On stock consisting principally of furniture, in the rough or in process, or finished, their own or the property of others for which they may be responsible, supplies of all kinds usual to their business, materials for covering and finishing furniture, sewing machines, tools, implements and apparatus, improvements, signs and awnings in and on the building, office and shop furniture and fixtures of every description; all while contained in brick building and basement, situated #79 South Main Street, in Providence, R. I.

Trading with the Enemy Clause attached.

Harry H. Fink was the founder of the first Providence, Rhode Island Fink family. For this writer, he represented the major themes of a family tradition. Jewish pride in education, a Rumanian, even a Gypsy, delight in dance and merriment. A British — Edwardian or Georgian — sense of reserve and the dignity of domicile. A Canadian feeling of frontier promise, a New York respect for development, and finally for nearly half a century, a Providence, Rhode Island sense of privacy, almost of hibernation. I used to stare at him as a youngster, to study his "historic" features. He looked like what he was: a dashing figure with a Tartar — perhaps a Khazar? — cast of features, the high cheekbones and almond eyes, narrow, long sculptured nose, cleft chin, strong veiny hairy hands and a rather cool, witty, courteous mien. Under a creased hat and behind the curling blue smoke of the perennial cigarette or occasional Manhattan cocktail, he had flair.

* * *

Excerpts from a Journal of June 1967 Written in Rhode Island Hospital

Each page is written both in Yiddish and English.

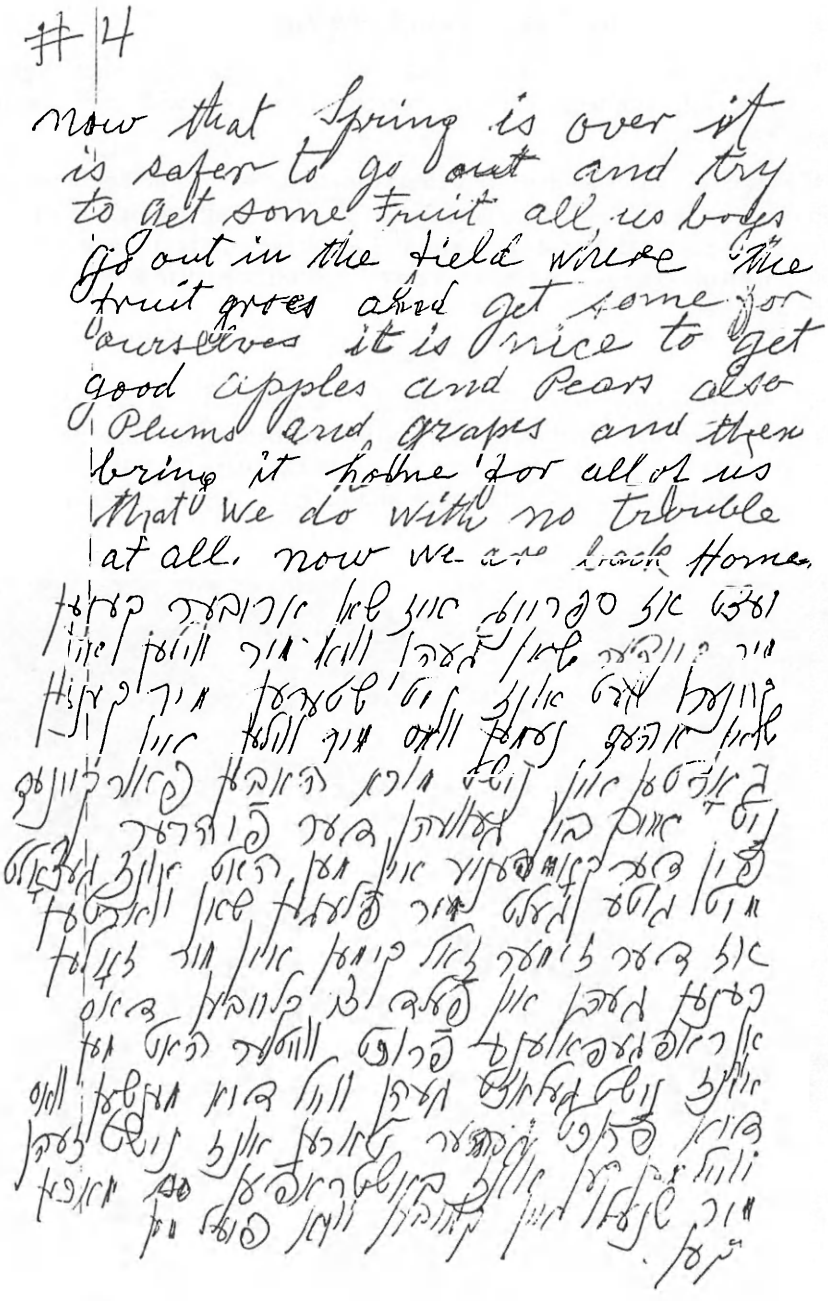
This is my life story. It is written with my Hand all I can remember I hope you like it. I'll write what I call my personal experience with my life and leave it to you.

My room is very clean and I like to stay in it. My partner in the room is a cripple. One leg has been taken off and he must wait to make him an artificial one so that he can walk with it. I am very sorry that I cannot help him but I will do all I can to make it easy for him. I will try to give him a lift with my story.

Rumania

My father will give me a beating for skating on the Baclui. Now Spring has arrived here and we must stay away from the Bachlui because the water runs off very fast and it might catch us and pull us away from the shore so therefore we have to stay in the house and be safe until the water is gone.

Left: Harry with wife Mirel and son Moe, London, 1905. Right: Harry with his wife Clara and daughter Edith, Providence, 1925.


#4

now that Spring is over it is safer to go out and try to get some fruit all us boys go out in the field where the fruit grows and get some for ourselves it is nice to get good Apples and Pears also Plums and Grapes and then bring it home for all of us that we do with no trouble at all. now we are back Home.

Now that spring is over it is safer to go out and try to get some fruit. All of boys go out in the field where the fruit grows and get some for ourselves. It is nice to get good apples and pears. Also plums and grapes and then bring it home for all of us. That we do with no trouble at all. Now we are back home.

I have a professor who is very learned. I am living in the second largest city in Rumania, it is called Jassy it is a nice place to live, I will have all my friends come to visit me. Bucurest is the capital city, I have never been there. I intend to go there very soon, because I would like to see it.

LONDON

I am going to apprentice for an upholsterer at Glanzstein and Finkelstein. I am very happy to learn the trade I'll try to pick it up easy and fast, because they say it is easy to make money that way. I am going to smoke because they claim that the beard grows faster when you smoke. I am already smoking a long time and I have already begun to shave. I am shaving once a week and that is enough for me. I am starting to go out with the girls and pretty soon I will get engaged to one of them and maybe I will eventually get married. So things are going fast and I have to meet with it and watch my step.

My wife was a very goodlooking girl and very sharp. My *heirat* (wedding) was in the Stepny Green Synagogue. It was a beautiful wedding. I had a nice crowd. Since then I stopped in the synagogue and had a lot of friends visit us. I got married in London and my son Moe was born in London. I am going to write a few lines about Whitechapel. It is all Jewish and you can't find a English man for a bargain. London is quite a big city. I am learning to cut slip covers and I will be happy to go working in people's homes and measure for them. I am now a very busy Person cutting covers. London you know is the capital of England.

Now I am getting ready to move to America where we intend to stop for always. They say you can rich quick and I will not be behind. I will go about my business.

CANADA

I am going to take a boat to Montreal and I will write about the Boat. In the first place the Boat is a Big one and it takes a lot of people to ride on it, and the captain and sailors. There is plenty of room and everybody is comfortable so we will take it easy and not disturb anybody. By the time we get to Montreal it will be worth the labor.

NEW YORK

There I will meet my mother and all my relatives especially the children of my sister, and also my brother-in-law Edil Neiderman. He is a good sport and you can have a lot of fun. Neiderman is looking for a store he wants to go in a hardware store and I am willing to help him find one. Now I have

arrived in New York and we go about our business and it makes you feel good. You see in New York anything you care to see and you don't mind it. I am not going to miss a trick and it is a wonderful trick to be in New York and watch everything else that is to see.

(After he moved to Providence and created Fink Brothers, his buyer and also friend at the Outlet Company Department Store was a man named William or Bill Smith, to whom he refers in a passage about a business trip to New York.) In New York I met Bill Smith so we went together and we stopped to make a Shnaps in one of the pay toilets. We took the shnaps while sitting in the toilet it makes it romantic.

* * *

This fragmented journal cannot convey the vigor and style of the man who was Harry H. Fink. But it presents a few vivid, almost dadaist, glimpses taken from a lifetime of dramatic changes. Born before the century of technological marvels, Harry's final thoughts were of the feel of water, the taste of fruit, the adventures and discoveries of work and love, friendship and family, and the urge to succeed and survive. Finally, the will to remember and the willingness to share those memories. It is the shard of a chronicle and implies a vanished world of experiences.

RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

THIRTY-SECOND ANNUAL MEETING

April 27, 1986

The Thirty-Second Annual Meeting of the Rhode Island Jewish Historical Association was held in the Jewish Community Center on Sunday, April 27, 1986. The meeting was convened at 2:30 P.M. by Barbara and Sidney Long, co-chairpeople of the meeting. They thanked their committee, as well as Eleanor Horvitz, Rhode Island Jewish Historical Association librarian and archivist, for her display. They referred to Geraldine Foster's publication, *The Jews in Rhode Island*, as a valuable asset to one's library collection.

Geraldine Foster, President of the Rhode Island Jewish Historical Association then thanked the Longs for chairing the Annual Meeting. She also thanked Toby Rossner and the Bureau of Jewish Education for their help in creating the display on Jews in Rhode Island. Mrs. Foster noted that several local scholars use the library's resources. Requests are varied and information is sent across the country from the files of the Rhode Island Jewish Historical Association, a resource center of the Jews of Rhode Island. Mrs. Foster expressed her gratitude to Michael Fink, editor of the Rhode Island Jewish Historical Association's *Notes* and to the writers of its articles. She then posed the question, "What are we, of the Rhode Island Jewish Historical Association, not doing that should be done?" In considering new directions to explore, the Association will consult with Bernard Wax, President of the American Jewish Historical Association. A report on that study will presented at next year's Annual Meeting. Mrs. Foster then extended kudos to Mrs. Horvitz for her outstanding work as librarian and archivist.

In her report, Eleanor Horvitz commented: "History is recreated every time an article of memorabilia is donated to the Rhode Island Jewish Historical Association." This year the Association received materials from the Jewish Home for the Aged, the Temple Beth-El Artist Series of the 1950's, the Jews of South Providence, the Jewish Orphanage of Rhode Island, among others. The Association's goals are acquisitions, service to researchers, and genealogical data.

Michael Fink, editor of the *Notes*, who recently made a film about Holocaust survivors in Rhode Island entitled "Here We Live Again" teaches

at the Rhode Island School of Design. He thanked Jerome Spunt, Dr. Seebert Goldowsky, Geraldine Foster, and Eleanor Horvitz. He also thanked Jacqueline Teverow and Zelda Gourse for their service as proofreaders. He acknowledged the influence of Rabbi William Braude on him, in helping him to appreciate tradition; he also noted the importance of Rhode Island's 350th Anniversary as a vehicle to understand our own roots and traditions.

Sidney Long presented the budget for 1986-87 for Treasurer Bernard E. Bell who was unable to be at the meeting. (See attached.) In addition, he gave a summary report of the Association's financial standing. A suggestion was made to combine the personal line in deference to confidentiality. Mrs. Foster entertained a motion to dispense with the reading of the secretary's minutes of the last annual meeting and the midwinter meeting. Motion was seconded and passed.

Mrs. Foster thanked Mrs. Bertha Kasper for her dedicated seven years of service as bookkeeper to the Rhode Island Jewish Historical Association. The membership unanimously approved a motion to make her an honorary life member. Mrs. Foster then thanked Jerome Spunt for always being available.

Mr. Spunt reported on an amendment to the by-laws. In response to an idea by Sanford I. Kroll, the Association would like to establish an Endowment Committee. Dr. Goldowsky made a motion to adopt the proposal; it will be ratified at the next membership meeting.

Mr. Spunt, chairman of the nominating committee, presented the slate for 1986-87. In includes: Geraldine S. Foster, President; Stanley B. Abrams, Vice-President; Ruth Page, Secretary; Bernard E. Bell, Treasurer; Members at Large are: Mrs. Arthur (Ruth) Fixler, Dr. and Mrs. Seebert Goldowsky, Dr. Sidney Goldstein, Jeremiah J. Gorin, Zelda F. Gourse, Mrs. Abraham Horvitz (Eleanor), Sanford I. Kroll, Bernard Kusinitz, Mr. and Mrs. Sidney Long, Louis I. Sweet, Melvin I. Zurier. Past Presidents, include: Dr. Seebert J. Goldowsky, Dr. Marvin Pitterman, Benton H. Rosen, Jerome B. Spunt and Erwin E. Strasmich. Michael Fink is editor of the *Notes*. Dr. Goldowsky moved that the nominations be closed and that the Secretary cast one ballot in favor of the slate. It was so moved.

Speaker for the Annual Meeting was Dr. David Neiman, associate Professor of Theology at Boston College. His topic was, "The American Experience: The Transformation of Jewish Life." Professor Neiman discussed the mystery of events which affected our people greatly, and how history has transformed us. In essence his remarks concluded that in Europe, Jews were a nation; in America Jews are a religion. In Europe, Jews were unassimilable; in America, Jews assimilated. Professor Neiman's thought-provoking and insightful talk was followed by a lively question and answer session.

The meeting was adjourned at 4:30 P.M. A collation followed.

NECROLOGY — 1986

BENJAMIN BRIER, born in Austria, son of the late Rachel (Rubin) and Abraham D. Brier.

Mr. Brier was a founder of the former Brier Manufacturing Company and its president until he retired in 1972. He was also a past president of the Manufacturing Jewelers & Silversmiths of America. He was active in many organizations serving as a past president of the Miriam Hospital, of the former Jewish Orphanage of Rhode Island and of Camp JORI. His many civic and philanthropic activities included Jewish Federation of Rhode Island, the United Way, Temple Emanuel, the Jewish Community Center, Roger Williams Lodge of B'nai B'rith in which organizations he held positions as officer or board member.

Benjamin Brier was an Army veteran of World War I.

Died in West Palm Beach, Florida on February 17, 1986 at the age of 88.

MELVIN A. CHERNICK, born in Providence, Rhode Island, a son of the late Tillie (Berger) and Israel Chernick.

A partner in the law firm of Adelson and Chernick, he was past president of the Rhode Island Bar Association and a member of the Rhode Island Supreme Court Disciplinary Board.

Mr. Chernick was a 1946 graduate of Brown University and a 1950 graduate of Boston University Law School.

Melvin A. Chernick was a World War II Navy veteran. He was active as a board member of Temple Emanuel, and of the Jewish Community Center. He served as president of the Brown Navy Club and was an adjunct instructor at the University of Rhode Island.

Died in Providence on November 3, 1986 at the age of 62.

ESTHER FORMAL, born in Russia, a daughter of the late Fannie (Polonsky) and Menachem M. Gladstein.

Mrs. Formal was a member of Hadassah, the Jewish Home for the Aged, the Providence Hebrew Day School, Pioneer Women as well as several other Jewish organizations.

Died in Providence on January 10, 1986.

ROSETTA GALKIN, born in Saskatchewan, Canada, a daughter of the late Rebecca (Kofsky) Wasserman.

Mrs. Galkin attended the University of California, Los Angeles. She was a member of the Meshanticut Valley Garden Club, the Audubon Society of Rhode Island, the Nature Conservancy, Greenpeace. She was also a member of Temple Torat Israel, Jewish Home for the Aged, the Miriam Hospital and the Jewish Federation of Rhode Island.

She died in Boston on November 26, 1986.

BERNICE E. GERSTEIN, born in Lynn, Massachusetts, a daughter of Eva Finkelman and the late George Finkelman.

A founding member of the Trinity Repertory Theatre, Mrs. Gerstein was a director, writer, and producer in amateur theatre productions. She was a graduate of Burdett College, Massachusetts and also attended Providence College. A member of Temple Emanuel she was also past president of its garden club. Active in garden clubs, she was vice president of the R.I. Federation of Garden clubs. Among the organizations to which she was a member were the Jewish Federation of Rhode Island, Jewish Home for the Aged, National Council of Jewish Women, and several other groups.

Died in Providence on March 10, 1986 at the age of 67.

LEONARD Y. GOLDMAN, born in Providence, a son of the late Frances (Levy) and James Goldman.

Mr. Goldman graduated from Cornell University in 1935. He was a member of many organizations: the Rhode Island Jewish Historical Association, B'nai Brith, Ledgemont Country Club, Jewish Community Center, Redwood Lodge of Masons, Providence Rotary Club, among others. He also served as a board member of the Jewish Home for the Aged and Camp JORI, as well as Temple Emanuel, He was an Army veteran of World War II and served as a captain.

Died in Providence on July 24, 1986 at the age of 73.

S. SAMUEL KESTENMAN, born in Providence, a son of the late Pauline (Garr) and Max Kestenman.

President of Kestenman Brothers Manufacturing Company, he was active in the Jewelry manufacturing industry for more than 35 years. He was past president of the Jewish Family Service and a past president of the Providence Jewelers Club. A member of the board of trustees of Temple Emanuel, he also served as president of their Men's Club.

He graduated from Rhode Island State College in 1950 and was a Korean War Army veteran.

Died in Providence on January 13, 1986 at the age of 56.

DR. GEORGE MEISSNER, born in Vienna, Austria.

Dr. Meissner immigrated to Canada after the German occupation of Austria, and received his medical degree from Queen's University in Kingston, Ontario in 1943. He also served in the Royal Canadian Medical Corps. He served his residency in Pathology at the Boston City Hospital.

He was appointed associate director of Pathology at the Rhode Island Hospital in 1966 and directed the sections of coagulation and autopsy pathology for many years.

Dr. Meissner was an expert particularly in blood coagulation, and was an outstanding teacher in the residency training program at Rhode Island Hospital. He was a member of several national pathology associations.

Died in Providence on March 12, 1986 at the age of 70.

DAVID SUGERMAN, born in Central Falls, a son of the late Goldie (Flint) and Morris Sugerman.

Mr. Sugerman was executive vice president of Monet, Providence. He was a lobbyist at the State House for the AARP and was on the Governor's Commission for the Handicapped. He was a member of Temple Torat Yisrael, B'nai B'rith, Redwood

Masonic Lodge and the Shriners. He also served as past commander of the Narragansett Bay Power Squadron. Mr. Sugerman was a 1935 graduate of Brown University.

Died in Cranston on August 13, 1986 at the age of 73.

EDMUND WALDMAN, born in Providence, a son of the late Jennie (Smira) and Samuel Waldman.

In 1931 he founded the Walco Electric Company and served as president until his retirement in 1975. He also founded the Walco Power Service, an electrical contracting firm, and the Walco Handling Company. He attended Brown University and was a graduate of Columbia University in 1928. He was a member of Temple Beth-El, the Jewish Home for the Aged and Roger Williams Lodge of B'nai B'rith.

Mr. Waldman was a member of the Providence Engineering Society, and Ledgemont Country Club. An avid yachtsman, he was a member of the Old Court Cove Yacht Club in North Palm Beach, Florida. In 1977 he was named a Rhode Island Commodore by Governor Frank Licht.

Died on February 23, 1986 at the age of 80.

ERRATA

Page 261. 2nd line, 6th paragraph. Should read to dress "us" up.

Page 265. The teacher referred to as Miss Church is Annie L. Church of the John Howland Elementary School.

BIBLIOGRAPHICAL NOTES

BY SEEBERT J. GOLDOWSKY, M.D.

Recent acquisitions in the Library of the Rhode Island Jewish Historical Association (1985 and 1986) containing items of Rhode Island interest and a listing of these items:

1. *American Jewish History a Bibliographical Guide.* By Jeffrey Gurock. Anti-Defamation League of B'nai B'rith, New York, N.Y., 1983 (195 Pages).

Cites *A Tale of Ten Cities* (1962) by Eugene J. Lipman and Albert Vorspan, Ed.S., and Jewish Americans (1968) by Sidney Goldstein and Calvin Goldscneider, both on the faculty of Brown University, "For important discussions about the changes in identification methods and practices among Jews in Providence and nine other cities." p. 71.

2. *American Jewish Year Book 1985.* Volume 85. The American Jewish Committee, New York, and the Jewish Publication Society of America, Philadelphia. 498 Pages.

Lists *Rhode Island Jewish Historical Notes* among Jewish periodicals. p. 399

3. *A Modern City.* By William Kirk. University of Chicago Press, Chicago, Ill., 1909. 363 Pages.

Contains some very interesting comments about the Jews of Providence, R.I. at that time, both historically important, sometimes unflattering, and generally ethnically biased. Kirk was an assistant professor of economics at Boston University. pp. 43, 57-60, 101, 204 and 329-330.

4. *Family Connections.* By Judith E. Smith. State University of New York Press, Albany, N.Y., 228 Pages.

Subtitled "A History of Italian and Jewish Immigrants Lives in Providence, Rhode Island 1900-1940", it describes the similarities and differences between the two immigrant groups.

5. *Rhode Island History.* Vol. 44, No. 4, Nov. 1985. Published by The Rhode Island Historical Society. 8 Pages.

Contains paper titled "Ethnicity and Politics in Rhode Island: The Career of Frank Licht." By Walter H. Conser, Jr. Licht was the first Jewish Governor of Rhode Island and a Superior Court Judge. pp. 97-109.

6. *The Jewish Heritage in American Folk Art.* By Norman L. Kleeblatt and Gerard C. Wertkin. Universe Books, New York, 1984. 24 Pages. Catalogue of an exhibit sponsored by The Jewish Museum and the Museum of American Folk Art, both of New York City.

Contains several items and references relating to Newport, R.I.

7. *Avotaynu.* The International Review of Jewish Genealogy. Vol. 1, No. 1, January, 1985. 19 Pages.

Lists the Rhode Island Jewish Historical Association and the *Rhode Island Jewish Historical Notes.*

8. *American History and Life.* Part D. Annual Index with list of Periodicals. Vol. 21, Part D, 1984. 529 Pages.

Lists several items of R.I. Jewish interest under *Rhode Island, Rhode Island (Newport), Rhode Island (Newport County),* and *Rhode Island (Providence)* pp. 333-334.

Lists *Rhode Island Jewish Historical Notes*, p. 523.

Lists also several authors on R.I. Jewish subjects.

9. *The American Jewish Album 1654 to the Present.* By Allon Schoener Rizzoli, New York, 1985. 342 Pages.

Items relevant to Rhode Island are forward on pp. 16, 20, 25, 32, 33, 40, 41, and 56, mostly of Newport in the Colonial Period.

10. *Providence: A Survey of Historic Resources.* By William McKenzie Woodward and Edward I. Sanderson. Rhode Island Historical Preservation Commission, 1986. 278 Pages.

Discusses Providence Synagogue buildings, p. 124.

Several buildings of Jewish interest are mentioned such as the Outlet Company, the Narragansett Hotel, and several private homes.

11. *Who's Who in Poetry.* John Campbell, ed. World o Poetry Press, 1986. 137 Pages.

Curriculum vitae of Lillian G. Abrams (Mrs. Saul Abrams) of Providence and citations, p. 5.

12. *American Jewish History.* Vol. 75, No. 3, March 1986. Quarterly publication of the American Jewish Historical Society. 94 Pages.

Mentions Touro Synagogue, Newport, R.I. among Synagogue buildings erected prior to 1900, p. 298.

13. *The Jews in Rhode Island, A Brief History.* By Geraldine S. Foster. R.I. Heritage Commission and the R.I. Publications Society, Providence, R.I., 1985. 48 Pages.

A brief and concise history of the Jews of Rhode Island. Embracing the period from their arrival in Newport in 1678 to the present time.

14. *Jewish Merchants in Colonial America.* By Miriam K. Freund. Behrman House, West Orange, N.J., 1986. 127 Pages.

Discusses their achievements and their contributions to the development of America. Chapter 15 is devoted to the Jews of Newport from 1658 to the Revolutionary War, pp. 50-67.

15. *S. J. Perelman, A Life*. By Dorothy Herrmann. G.P. Putnam & Sons, New York, 1986. 337 Pages.

Born in Brooklyn, N.Y. in 1904, Perelman's family moved to Providence, R.I. during his first year of life. He attended Classical High School and Brown University, from which he departed in his senior year. Noted humorist, his writings contained many references to his boyhood city, as does this biography.

16. *Rhode Island History*. Vol. 45, No. 1, February 1986. Published by the Rhode Island Historical Society. 37 Pages.

Contains paper "Irving Fain and the Fair Housing Movement in Rhode Island, 1958-1970". By Joseph Cenforti. Describes Fain's motivating force in the civil rights movement in this state, pp. 25-35.

17. *History You Can See*. Subtitled: Scenes of Change in Rhode Island, 1790-1910. By Hadassah Davis and Natalie Robinson. The Rhode Island Publications Society, Providence, 1986.

Mentions several Jews living in a typical street in the Smith Hill section of Providence in 1895, p. 155.

Both authors are members of the Rhode Island Jewish Historical Association. The limiting dates of the title excluded such landmarks of Jewish interest as Touro Synagogue (Newport) 1763 and barely the old Temple Beth-El (Broad Street, Providence), 1910.

RHODE ISLAND JEWISH HISTORICAL NOTES

INDEX

VOLUME NINE

— A —

Abramowitz, Aleksai, 353
Abrams, Lillian G. (Mrs. Saul), 373
Abrams, Stanley B., 366; "A Brief History of the Self Help Organization of Rhode Island," 307-314; executive committee, 268; "Harry Cutler: An Outline of a Neglected Patriot," 127-140
Acculteration: "The *Rhode Island Israelite*: A Brief Glimpse of Jewish Life in the State at the 1890s," 298-306; "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," 283-297
Adams, Henry, 148
Adams, John, 158
Adelman, Abraham, 353
Adelman, David C., 6, 27n, 139
Adelson, Devora (Kusinitz), 195
Adelson, Elix, 195
Adelson, Joseph, obit., 195
Adelson, Max, 107
Adelson, Samuel, 107
Adler, Cyrus, 130, 132, 136, 139n
Adler, Edward, 342
A. Feder & Son, 247, 253
Agidah, Achin, 145
Agronick, Cynthia, 351
Ahavoth Shalom Synagogue, Pawtucket, 192
A and H Manufacturing Company, 345
Albert, Archie, 249
Albert, Lionel L., 249
Alexander II, Tsar of Russia, 7
Alexander III, Tsar of Russia, 303
Alexander, Sheila, 109
Allen, Ebenezer, 72
Alper, Joseph, 349
Alperin, Max, 174
Alpert, A., 304
Alpert, Grace (Mrs. Wesley), 352
Alvarez, Moses, 237
Am David Temple, Warwick, 347-350
American Curled Hair Company, 246
American Federation of Labor, 148
American Furniture Company, 244, 247
American Jewish Committee, 129-132, 136-137, 152
American Jewish Congress, 132, 136
American Jewish Joint Distribution Committee, 132
American Jewish Relief Committee, 132
The American Jews, 7, 13
Angell, Kenneth, 55
Antin, Mary, 157-158
Anti-semitism, 157, 169-170, 245; and Providence Jewish community, 141, 147; Russia, 7, 13, 17

Armstrong, John Borden, 191
Arnoff, Mae, 66
Arzt, Max, 42
Assimilation: "A Further Assessment of the Use of Yiddish in Rhode Island Households," 209-219; "Organized Impulses of Resistance and Assimilation Within the Providence Jewish Community, 1880-1921," 141-154
Assman, Prof., 302
Associated Textiles, 248
Astrachan, George, 351
Attleboro Council of Churches, 44, 46
Auerbach, Arnold "Red", 156
August, Ray, 177
Austin, John O., 190n

— B —

Bachrach, Harry, 151
Bachrach, Hayim D., 171
Backman, Louis, 51, 65
Baeck, Leo, 312
Bagdikian, Ben, 359
Baker, Harry, 179n, 326
Baker, Hyman, 326
Baker, Newton D., 137
Ball, Nathan, 107
Ballon, Sidney, 52-53
Bank of Rhode Island in Newport, 185
Banner, Lois, 153n
Bardach, Peter, 313
Barenbaum, Morris, obit., 195
Baron, Eva, 286
Baron, Harry, 286
Baron, Jacob, 286
Baron, Max, 286
Baron, Mrs. Max, 286
Baron, Rebecca, 286
Baron, Sadie, 286
Barondess, Joseph, 137
Baron Hirsch Lodge O.B.A., 251
Barrington Jewish Center, 295
Bartis, Peter T., 110
Bassing, Louis, 286
Beck, Claire, 66
Beiser, Edward, 343
Belansky, Esther, 329
Belden, Frederick H., 54-55
Belkin, Samuel, 191
Bell, Bernard E., 366; executive committee, 113; treasurer, 268
Bell, Joshua, 31
Bellin and Co., 301
Bellin, Frank, 249-250
Bellin, Louis, 250
Bellon, Sadie, 177
Benjamin family, 226
Benjamin, Sam, 304
Benner, Jacob, 325
Bennett, John, 234
Bennett, Susanna, 234
Benson, Esther Fisher, 322
Benson, John Howard, 322
Bercu, Bernard, 327
Berger, Hayim, 347
Berger, Ilie, 40, 42, 65
Berick, Abraham, 170
Berick, Abram, 248
Berick, Louis, 179n, 248
Berick, Morris, 250
Berick & Son, 248
Berkelhammer, Bertha, 173
Berkelhammer, Jacob, 250
Berlin, Irving, 155
Berlin, Meir, 353
Berlinsky, Danny, 340
Berman, Hanna, 354
Berstein, Isador, 346
Beth Abraham Congregation (Dayton, Ohio), 242
Beth Am (Warwick), 58-59
Beth David-Anshe Kovno Temple, 348
Beth-El Temple: Pawtucket, 164; Providence, 19, 138, 351-353
Beth Israel Synagogue, Providence: cantors, 66; confirmation class, 56, photo, 37; front and back covers, #1; presidents, rabbis, 65; religious school pupils, photo, 33; "Temple Beth-Israel 1921-1981," 30-67; sisterhood presidents, 66
Beth Olam cemetery, 100, 102-103, 107
Beth Sholom — Sons of Zion, Providence, 344-345
Beth Torah Temple (Cranston), 30, 58-59
Bevan, Bruce, 227
Beyond the Melting Pot, 10
Bick, Rabbi, 345
Bigelow, Bruce M., 190n
Binder, Arnold, 27n
Blackstone Canal, 161
Blackstone Valley Jewish Community Counsil, 250
Blaine, Joseph, 229, 231, 233
Blima, *see* Fink, Betty C.
Blima, Emily, 261
Bloomberg, Reuben, 170
Bloomquist, Carl W., 223
The Bloody Tenent of Persecution for Cause and Conscience, 71
Blumenthal, Louis, 66
B'nai B'rith, Woonsocket, 333
B'nai B'rith Lodge 899, 175
B'nai Israel Community Center School, Woonsocket, 332

B'nai Israel Congregation: Providence, 6; Woonsocket, 331-335
B'nai Israel Junior Congregation, 329
B'nai Jacob Synagogue, Woonsocket, 334
B'nai Zion Synagogue, Providence, 344
Bochner, Celia, 66
Bogen, Rebecca, 177
Bogin, Nathan, 246
Bohnen, Eli A., 44, 47, 342; executive committee, 113, 268
Bojar, Leo, 41
Bojar, William, 42
Bolhouse, Mrs. Peter, 229, 233
Bongartz, Roy, 27n, 28n
Bonner, Donald, 235, 237
Bonner Monument Company, 235
Booth, Alan, 236
Borenstein, E., 313
Boston Herald, 305
Boston Jewish Advocate, 127
Boston Public Latin School, 158
The Boston Tailoring Company, 248, 255-256
Boucher, Susan Marie, 178n
Boy Scouts, 30
Braden, Judith, 109
Braman Cemetery Company, 96, 99, 102
Brandeis, Louis D., 132, 138, 159-160
Braude, Benjamin Meir, 243, 340
Braude, Chiene Rachel (Halperin), 239
Braude, Dubbe, 239
Braude, Miche, 239, 241
Braude, Velvel, 239
Braude, William G., 40, 44, 47, 116, 191, 366; "Brief Account of the Life of My Father Rabbi Yizhak Aisik Braude (1885-1932)," 239-243; executive committee, 113, 268; memoirs, 112; "Sabbath Tour of Synagogues in Providence and Vicinity," 340-355
Braude, Yizhak Aisik, "Brief Account of the Life of My Father Rabbi Yizhak Aisik Braude (1885-1932)," 239-243
Braunstein, Jeannette, obit., 269
Braverman, J., 301
Brayton, Charles, 151
Breitbart, Israel, 66
Brenner, Sarah, 329
Bridenbaugh, Carl, 78, 82
Brier, Abraham D., 367
Brier, Benjamin, obit., 367
Brier, Rachel (Rubin), 367
Bristol, "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," 283-297
Bristol Jewish Community Center, 283, 289-293, 295
Broad Street Furniture Company, 247
Brockman, Tessie Ruth, 345
Brodsky, Irving, 42-44, 52, 65
Bromson, Mrs. Aaron, 54
Bromson, Bessie, 66
Brotherhood Assisting Association, 174
Brown, Esther, 174
Brown, Isaac, 170
Brown, J. Earle, 327
Brown, Remmie, 351
Brown, Rose, 249
Brown, Rose M., 173
Brown University, 44
Bucheister, Henry, 346
Buckler, Ralph, 174
Bull, John, 322
Burdick, Edwin, 322
Bureau of Jewish Education, 19-20, 365
Burick, Si, 242
Burke, Martin, 322
Burlingame, Robert S., 190n
Burnaby, Andrew, 77-78
Burns, George, 156
Burns, Robert, 174
Bushee, Frederick A., 157, 159

— C —

Cady, John Hutchins, 109
Calverly, Charles A., Jr., 180n
Camp Centerland, 311
Camp Ramah Scholarship Fund, 335
Campanell, Mordecai, 181-182, 226
Campbell, John, 373
Cantor, Eddie, 156
Carigal, Haim Isaac, 73-74
Carlin, Mrs. Morris, 173
Carr, Edson I., 190n
Carroll, Charles, 327
Carter, Robert L., 55
Casey, Stephen F., 236
Cass, Mrs. Rydia Schreier, 319
Cassock, Harry, 170
Cemeteries: "The Enigma of the Colonial Jewish Cemetery in Newport, Rhode Island, Myths, Realities and Restoration," 224-238; illus., 224, 228, 232, 236; "History and Mystery on Farewell Street and Wyatt Road — The Jewish Cemeteries of Newport County, Rhode Island, 1894-1982," 94-108;

Jewish Lincoln Park Cemetery, 251; Moshassuck Cemetery, 250-251; "An Update on the Colonial Jewish Cemetery in Newport, Rhode Island," 318-324
Cenforti, Joseph, 374
Chabad House, Providence, 341
Chafee, John, 174
Chapel Committee of the City of Newport, 102-103
Chase, Clara, 300
Chernack, Lizzie, 177
Chernick, Israel, 367
Chernick, Melvin A., obit., 367
Chernick, Tillie (Berger), 367
Chernov, Sandick, 341
Chesterfield, Conn., "The Chesterfield Community and Their Synagogue," 337-339
Chevra Agudas Achim Synagogue: *see* United Brothers Synagogue
Chevra B'nai Zion Synagogue, 12
Chevra Kadisha, 97, 101-107
Chiel, Arthur A., 69; "Newport Synagogue, A Rewarding Legacy," 70-76; "Peter Harrison and the New Haven Connection," 77-82
Christmas Seal Fund, 334
Church, Annie L., 371
Church House, 131
Chusmir, Morris, 65
Cianci, Vincent A., Jr., 58, 269
City of Newport Lodge 255 of B'rith Shalom, 97
Clark, Bertha W., 190n
Cohen, storekeeper, 164
Cohen, Mrs. Aaron, 54
Cohen, Blima-Ruchel, 259-266; front cover #3
Cohen, Mr., and Mrs. Charles, 300
Cohen, David, 179n
Cohen, Elizabeth, 107-108
Cohen, Gershon, 43-44
Cohen, Meyer, 263
Cohen, Nettie, 66
Cohen, Sadie, 177
Cohen, Sanford H., 249
Coken, Charles, 49, 52, 62, 65
Cokin, Abraham, 247
Cokin, Annie, 177
Cokin, Harry, 247
Cokin, Isaac, 247
Cokin, Jack, 166-169, 172, 176, 178n. 247
Cokin, Leon, 247
Cokin, Sam, 247
Cole, Rebecca, 329
Colt, LeBaron, 151
Commelli, Richard J., 237
Comoli, Mr., 321
Concerned People of Elmwood, 57
Conference of Christians and Jews, 46
Congdon, William G., 356
Connelly, Edwin, 235, 237
Conser, Walter H., Jr., 372
Conservative Blackstone Valley Temple-Center, 174
Conservative Judaism, Providence, 12; "Temple Beth-Israel 1921-1981," 30-67; *see also* Torat Yisrael Temple
Cook, James, 39
Cooperative Union of Cigar Makers, 144
Copland, Aaron, 155
Corin, Stacy, 349
Cotter, Thomas H., 39-40
Couglin, Charles E., 156
Councils and Grand Councils of Knights of the East and Prices of Jerusalem (Masons), 184
Cranston Jewish Community Center, 49, 353
Culbertson, Steven and Calvin Goldscheider, "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," 283-297
Curran, Pearl E., 173
Cutler, Harry, 175
Cutler, Ida (Mrs. Harry Cutler), 137
Cutler Jewelry and Comb Company, 128

— D —

Dannin, John J., 107
Darman, Mrs. Arthur I., 331
Davidson, Edward A., 300
Davies, David L., 110
Davis, Daniel, 351
Davis, George, 301, 304
Davis, Hadassah, 374
Davis, Hadassah (Mrs. Philip), 342
Davis, Henry R., 109
Davis, Maurice, 346
Davis, Mrs., 300
Davis, Rose, 300
Dawidwoic, Lucy S., 111
DeHaas, Jacob, 137
Depas, Leon H., 190n
Derber, Sophie, 177
DeRivera, Rachel Rodrigues, 237
Desotnek, Hyman, 107
Dickens, Nathaniel, 72
Dimeberg, Anna, 177
Dimeberg, Jacke, 179n
Dimond, Max, 325
Dolberg, Morris, 256
Doorley, Joseph, 52

Doorley, Joseph A., 269
Drawin, Morris, 341
Dress, Steven, 348-349
Dressler, Hattie (Schulman), 269
Dressler, J. Samuel, 269
Dudley Street Opera House, Providence, 304
Dunn, Israel, 326
Dwares, David, 249

— E —

Eaton, Jacob, 149, 151
Eides, Mira, 17, 28n
Eisenberg, Fannie, 177
Eisenberg, Isaac, 285
Eisenberg, Joseph, 327
Eisenberg, Mr., 172
Eisenstadt, Abraham, 287
Eisenstadt, Herbert, 290
Eliot, Charles William, 158
Elizer, Elaezer, 187, 189
Elizer, Isaac, 187
Elmwood Group Commission, 56-58
Emanuel, Temple (Providence), 19, 24, 58-59, 61, 341-343
Emerson, Ralph Waldo, 158
Engelman, Bertha, 311-312
Engelman, Morris, 139n
Englander, Henry, 138
Ennis, William, 86
Enovita, C. H., 304
Epstein, Ethel (Rosenblum), 195
Epstein, Herbert W., obit., 195
Epstein, Samuel, 195
Ernstof, Pearl, 33, 38-39
Ernstof, Samuel, 33, 39
Ernstoff, Claire, 62, 67n, 176
Espo, Morris, 250
Estrin, Leibel, 341
Evarts, Benjamin, 327

— F —

Fain, Barnett, 115, 302
Fain, Ida, 115
Fain, Irving I., 374; obit., 115
Fairlawn Spinning Company, 248
Falk, Mrs. Morris, 331
Falk, Nathan, 325-326
Farber, Celia, 250
Farber, Joseph, 166
Farber, Samuel, 167
Feder, Adloph, 251
Feder, Emma, 251
Feder, Max, 179n, 251
Feder, Pauline, 251
Feibelman family, 345
Fein, Robert, 42
Feinberg, Gerald, 107
Feinberg, Moses, 250
Feinerman, E., 313
Feital, Anna, 177
Feital, Bessie, 177
Feital family, Pincus, Annie and Jacob, 166; front cover #2
Feital, Pearl, obit., 196
Feital, Peney, 167, 246-247
Feital, Samuel, 167, 196
Feldman, H. B., 249
Feldstein, Barbara, 109
Feldstein, Edward D., 342
Fellman, Harry, 326
Fellman, Hazel I., 329
Fellman, Lillian, 329
Fine family, 168
Fine, Morton, 27n, 28n
Fink, Betty C. (Blima Ruchel Cohen), 259-266; front cover #3
Fink Brothers, 357, 364; photo, 358; back cover #4
Fink, Charles B., photo, 260
Fink, Clara, 357
Fink, Francine, 313
Fink, Harry H., 356-364
Fink, Herbert L., 356, 359
Fink, Mirel (Bercovitz), 357
Fink, Moe, 359, 363; photo, 260, 266, 358
Fink, Ruth, 56, 61-62, 66
Fink, Samuel Raphael, 357
Fink, Zelig, 357, 360; photo, 358
Finkelman, Eva, 368
Finkelman, George, 368
Finkelstein, Louis, 40
Finkelstein's of London, 358
Finn, Rebecca, 177
Finn, Samuel, 172
Finn, Mrs. Samuel, 173
First Light Infantry Brigade of Rhode Island, 131
Fishbein, Dorothy (Mrs. Sidney), 352
Fishman, Abraham P., 115
Fishman, Leroy, obit., 115
Fishman, Ruth, 177
Fishman, Sarah, 115
Fixler, Ruth (Mrs. Arthur), 366; executive committee, 268
Flanagan, William F., 138
Formal, Esther, obit., 367

Forward, 168
Foster, Geraldine S., 176, 296, 352, 366, 373; *The Jews in Rhode Island*, 365; newsletter, 113; president, 268; vice president, 113, 194
Francks, Jacob, 187
Francks, Joseph, 187
Frank, Moses, 302
Franklin, Benjamin, 158
Franklin, Judge and Mrs. Robert, 100
Fraklin, Wayne, 342
Frazon, Joseph, 229
Fredberg, Etta, 66
Freedman, Stephen, 353
Freeman, E. L., 153n
Freemasonry, "Masonry and the Colonial Jews of Newport," 180-190
Freund, Miriam K., 373
Friedman family, 168
Friedman, Gertrude, 177
Friedman, Harry, 172, 175
Friedman, Janet, 222
Friedman, Morris, 107
Friedman, Samuel, 107-108
Frucht, Sophie, 177
Fuchs, Lawrence H., 154n; "The Jews of New England: Anything Special?", 155-160, 194

— G —

Gabor, Annie, 177
Gaines, Paul L., 69
Galkin, Ira S., 40, 42, 44, 49, 51-54, 65
Galkin, Joseph, 46
Galkin, Rosetta, obit., 368
Gallagher, Joan, 227
Garfield, John, 156
Garrahy, J. Joseph, 69, 223
Gavrielov, E., 304
Gearon, J. J., 327
Geffen, David, 315-316
Gelineau, Louis E., 54
Geller, Herman, 174
Gemileth Chesed, 14, 167, 173; Pawtucket and Central Falls, 175, 251
Gemiloth Chasodin (Hebrew Free Loan Associatio n), 145
General Jewish Committee of Providence, 16
General Wine Company, 250
Gershman, Edward, 174, 347
Gershman, Frances, 66
Gershman, Harry, 347
Gershwin, George, 155
Gerstein, Bernice E., obit., 368
Gibber, Eliezer, 343
Gikow, Ruth, 109
Gilbert, David, 179n
Gillson, Mrs. Samuel, 107
Ginzberg, H., 302
Ginsberg, Louis, 240
Gitelman, Zvi, 16, 27n
Gladstein, Fannie (Polonsky), 367
Gladstein, Menachem M., 367
Glanzberg, Deborah, 296
Glanzstein and Finkelstein, 363
Glassman, Stella, secretary, 113-114, 193-194
Glazer, Nathan, 10, 27n
Gleckman farm, 168
Gleckman, Thomas, 176
Glickman, Anna, 177
Glickman, Morris, 179n
Globus family, 168
Goel Zedeick (Merciful Redeemer), 95-96, 105
Gold, Rabbi, 173
Gold, Samuel, 107
Goldberg, Charlotte, 66
Goldberg and Fischer, 301
Goldberg, Harry, 166, 179n
Goldberg, J., 300
Goldberg, Jack, 257
Goldberg, Robert, 352
Goldenberg family, 250
Goldenberg, Jonas, 34
The Golden Door, 10
Goldener, Abraham, 327
Goldin, Aaron, 173
Goldman, Anna (Yogel), 269
Goldman, Frances (Levy), 368
Goldman, Israel M., 40, 42, 269
Goldman, James, 368
Goldman, Leonard Y., obit., 368
Goldman, Mildred G., obit., 269
Goldman, Mr., teacher, 171
Goldman, Myer, 269
Goldman, Sidney, obit., 269
Goldowsky, Bonnie, executive committee, 113, 268
Goldowsky, Seebert J., 366; *Bibliographical Notes*, recent accessions to R. I. Jewish Historical Association Library, 109-11, 191-192, 372-374; executive committee, 268; president, 112-113; 193-194; 267-268
Goldowsky, Dr. and Mrs. Seebert, 366
Goldscheider, Calvin, 8, 27n, 153n, 372; *see also* Culbertson, Steven
Goldsmith, Harry, 300
Goldstein, Alice, 9-10, 27n, 110, 153n, 349
Goldstein, Charles, 285
Goldstein, Diana Feital, 164, 169-171, 176, 178n

Goldstein, Jacob, 179n
Goldstein, Mr., teacher, 171
Goldstein, Sidney, 6, 7, 27n, 110, 153n, 154n, 219n, 349, 366, 372; executive committee, 113, 268; "A Further Assessment of the Use of Yiddish in Rhode Island Households," 209-219
Goldwyn, Samuel, 156
Goman, Joseph, 301
Goodman, A., 179n
Goodman, Abraham, 166
Goodman, Jacob, 169, 176, 247
Goodman, Joseph and Jacob, back cover #2
Goodman, Mr., 177
Goren, Arthur, 7, 13, 27n
Gorin (Greenberg), Igor, 36
Gorin, Jeremiah J., 366; vice president, 268
Gould, John, 181
Gould, Nathan H., 182-183
Gould, Steven, 74-75
Gourse, Zelda, 366; executive committee, 194, 268
Graboys, Angela, 346
Grand Council of Princes (Masons), 184
Grand Mars Rug Company, 248
Granoff, Samuel, 52
Granoff, Sidney, 52
Grant, Edith, 351
Grant, Madison, 147
Green, Theodore Francis, 40
Greenberg, Hank, 156, 160
Greenberg, (Gorin) Igor, 36, 66
Greenberg, Joseph, 326-327
Greenberg, Mitchell, 325-326
Greenberg, Morris, 179n
Greene, Julian, 51
Greene, Leo, 62, 65
Greenstein, Charles, 65
Greenstein, Jack, 327
Grollman, Carl A., 238n
Gross, Helen Mason, 109
Grossman, Leo, 31, 41, 45, 49, 65, 249
Guggenheim, Davis, 296
Gunther, S. J., 179n
Gurock, Jeffrey, 372
Gutstein, Morris A., 107, 188n, 190n
Gutterman, Leslie, 352

— H —

Habonim Temple, Barrington, 350
Hahn, Isaac, 149, 151
Hahn, J. Jerome, 149, 327; photo, 150
Hak, Eva, 173
Hak, Gertrude Goldberg, 176
Hak, Gertrude Goldstein, 168-169, 178n
Haley, John William, 178n
Halpert, Bella Goldberg, 62
Halpert, Freda, 174
Halpert, Samuel, 246
Hancock, John, 158
Handler, Anna, 173
Handler, Jacob, 47-50, 52-55, 57-58, 60-62, 65, 222; photos, 48, 56
Harlow, Jules, 349
Harriet, Eva, 174
Harrison, Elizabeth (Pelham), 78
Harrison, Hermione, 79
Harrison, Isabelle, 81
Harrison, Joseph, 78, 81
Harrison, Peter, 70, 72; "Peter Harrison and the New Haven Connection," 77-82
Harrison, Thomas, 81
Hart, Isaac, 72, 183, 234
Hassenfeld, David, 346
Hassenfeld, Henry, 44, 65
Hayes, Barrak, 187
Hayes, Baruch, 189
Hayes family, 226
Hayes, Moses Michael, 84, 184-185, 187, 189, 237
Hays, Catherine, 237
Hebrew American Club, 146
Hebrew Assisting Association, 145
Hebrew Day School (Providence), 19, 24
Hebrew Domestic Club, 144
Hebrew Free Assisting Association, 170
Hebrew Free Loan Associatio n, 129, 175; (Gemiloth Chasodin), 145; Woonsocket, 331
Hebrew High School, Pawtucket-Central Falls, 173
Hebrew Immigrant Aid Society, 16
Hebrew Institute of Pawtucket and Central Falls, 175
Hebrew Ladies Aid Society, Woonsocket, 333-336
Hebrew Ladies Aid and Sisterhood, Woonsocket, 334-335
Hebrew School: *see* Talmud Torah
Hebrew Sheltering and Immigrant Aid Society, 15, 18, 334
Helfner, Benjamin, 107-108
Helford, George, 151
Heller, Kittie, 177
Henry Friedman Lodge, B'nai B'rith, 250
Herrmann, Dorothy, 374
Herstoff, James K., 69
Herzl, Theodor, 36
Hess, Everett L., 107
Higham, John, 153n
Hillman, Nancy, 294
Hillsgrove Country Club, 221-222

Himmelfarb, Milton, 27n, 28n
The Hireling Ministry, 71
Hirsch, David, 341
Hirsch, Maurice de, Chesterfield, Conn. Synagogue, 337-339
History of Freemasonry in Rhode Island, 180
History of Rhode Island, 181
Hockman, Harry, 107
Hoffman, Abraham, 107-108
Hoffman, Mr. and Mrs. Abraham, 102
Hoffman, Bruno, 311-312
Hoffman, Elaine, 352
Hoffman, Herta, 311-312
The Hoffman Jewish Memorial Chapel of Newport, 102
Hoffman, Mim, 27n
Hohenemser, Jacob, 311; photo, 314
Holocaust survivors, Self-Help Association plaque memorializing, back cover, #3
Horovitz, David, 326
Horvitz, Eleanor F., 9, 27n, 112, 154n, 296, 365-366; "The Chesterfield Community and Their Synagogue," 337-339; executive committee, 113, 268; "The Jews of Pawtucket and Central Falls, Part I," 166-179; Part II, 245-258, advertisements, 244, 245; "The Jews of Woonsocket," 325-326; "Judah Touro's Jerusalem Legacy," 315-317; "The Morris B. and Nellie Sholes Memorial Bridge," 220-223; report, 193,; 268; "Temple Beth-Israel 1921-1981," 30-67
Horvitz farm, 168
Horvitz, Linda Lotridge, "*The Rhode Island Israelite: A Brief Glimpse of Jewish Life in the State at the 1890's*," 298-306
Horvitz, Samuel, 248
Horowitz, Pearl, 177
Hospital Aid Association, 334
Hotcher, J., 302
How the Other Half Lives, 9
Howe, Irving, 7, 27n, 153n, 155
Hurvich, Barnet, 33
Hurwitz, B. Leon, 30-31, 65

— I —

Immigrants assistance and benevolent associations, 13-24
Immigrants: "A Brief History of the Self Help Organization of Rhode Island," 307-314; "A Further Assessment of the Use of Yiddish in Rhode Island Households," 209-219; "Jewish Immigration into Providence: A Comparison of the Settlement of Soviet Jews, 1970-1982 with that of Russian Jews, 1881-1924," 5-29; "Organized Resistance and Assimilation Within the Providence Jewish Community, 1880-1921," 141-154; Russian Jews and Harry Cutler, 128-140
Immigration Restriction League, 147
Inbar, Efraim, 153n
In Search of History, 158
Isaacs, Isaac, 187, 189
Isaacs, Jacob, 187, 189
Isaacs, Moses, 187, 189
Israel, Fred, 327
Israel J. Josephson Lodge No. 294 of B'rith Abraham, 97, 102
Israeli, Phineas, 329

— J —

Jacobs, Dan, 17, 27n
Jacobs, Isaac, 189
Jacobs, Jacob, 187, 189
Jacobs, Jay, 347
Jacobs, Joseph, 187
Jacobs, Laura, photo, 56
Jaffee, Mary, 177
Jaffee, Ralph, 107-108
Jagolinzer, Charles, 174
Jagolinzer, Marc S., 105
James, William, 159
Janowsky, Oscar I., 139n
Janson, Patrick, "Organized Impulses of Resistace and Assimilation Within the Providence Jewish Community, 1880-1921," 141-154
Jay, Edythe, 38
Jenks Park, Central Falls, 162
Jerusalem Post, 315
Jeshuat Israel Congregation, Newport, "The Enigma of the Colonial Jewish Cemetery in Newport, Rhode Island, Myths, Realities and Restoration," 224-238; illus., 224, 228, 232, 236; "History and Mystery on Farewell Street and Wyatt Road — the Jewish Cemeteries of Newport County, Rhode Island, 1894-1982," 94-108; *see also*, Touro Synagogue
Jessel, George, 156
Jewish Americans, 8

Jewish Board of Welfare Work, 132, 136
Jewish Bureau of Education, 6, 19-20, 23
Jewish Cemetery Unification Association, 97, 101, 103-104, 107
Jewish Chronicle, 303, 317
Jewish Community Association of Newport, Inc., 104
Jewish Community Cemetery Association of Newport, Inc., 100
Jewish Community Center, 112; Providence, 19-20, 24; of Rhode Island, 307, 311
Jewish Consumptive Relief Society, 240
Jewish Couples of Pawtucket, 173
Jewish Daily Forward, 298
Jewish Federation of Rhode Island, 16, 211
Jewish Home for the Aged (Providence), 14, 308-309, 334, 349, 365
Jewish Lincoln Park Cemetery, 251
Jewish Men's Club (Newport), 184
Jewish National Fund, 175
Jewish Orphanage: of Providence, 14; of Rhode Island, 334
Jewish Planning Council of Newport, 97, 103
Jewish relief, Harry Cutler, 127-140; photos, 133-134
Jewish Relief Drive, Woonsocket, 331
Jewish Relief Fund, 328
Jewish War Relief Commission, 132
Jewish War Veterans, 39, 173
Jewish Welfare Board, 136-137
The Jews at Home, 156
The Jews in Rhode Island, 365, 373
John F. Kennedy Peace Forest in Israel, 310
Jones, Inigo, 79
Jones, Maldwyn A., 153n
Joseph, Samuel, 153
Joslin, Phillip, 151
Judah Touro, 316
Junior B'nai B'rith, 168
Jurkowitz, Dr. and Mrs. Donald, 344
Jurkowitz, Shuly, 344
Juster, Fannie, 177

— K —

Kadima, 57
Kagan, Ethel (Brody), 196
Kagan, Harry, 196
Kagan, Samuel C., obit., 196
Kallen, Horace, 158-160
Kalman, Adele, 177
Kalman, Annie, 177
Kalman, Bessie, 177
Kalman, Charles, 170, 177
Kalman, Hattie, 177
Kalman, Mary, 177
Kanarek, Oscar, 107
Kane, Benjamin N., 65
Kane, Esther, 66
Kanopkin, William, 349
Kaplan, Aryeh, 349
Kaplan, Esther, 340
Kaplan, Philip, 340-341
Kaplan, Rose, 177
Kapstein, Bernard, 115
Kapstein, Fannie (Silver), 115
Kapstein, Israel J., obit., 115
Karlin, Elizabeth, 177
Karlin, Michael, 248
Karnovsky, Rose, 177
Kasper, Bertha I., 366; treasurer, 112-113, 193-194, 267
Katz, Beatrice, 66
Katz, Ely, 69, 105
Katz, Hyman, 326
Katzman, Hyman, 107
Katzman, Laura Leichter, 62, 67n
Kaunfer, Alvan, 342
Kay, Howard, 235
Kaye, Danny, 156
Kelman, Fred I., 53, 57, 62
Kellner, George H., 178n; editor *Rhode Island Jewish Historical Notes*, 193-194
Kempner, Brian, 153n; "Jewish Immigration into Providence: A Comparison of the Settlement of Soviet Jews, 1970-1982 with that of Russian Jews, 1881-1924," 5-29
Kennedy, Ambrose J., 327
Kenner, Mrs. Barney, 40
Kenner, Samuel, 52-53
Kenner, Tillie Saunders, 38, 62, 67n
Kern, Jerome, 155
Kerzner, Max, 346
Kessner, Thomas, 10, 27n
Kestenman, Max, 369
Kestenman, Pauline (Garr), 369
Kestenman, S. Samuel, obit., 369
Keystone Athletic Club, 152
King David Lodge of Masons (Newport), 187
King David Lodge of Masons (N.Y.), 184-185
Kirk, William, 372
Kishinev program, 7, 129, 141
Kleeblatt, Norman L., 372
Klemer, Gertrude, 66
Klitzner, Frances (Pockar), 269
Klitzner, Harry, 269
Klitzner, William S., obit., 269-270
Kobrin, Frances, 219n
Koppel, Ted, 351

Kornstein, Arthur, 326-327, 329
Kornstein, Mr. and Mrs. Arthur, 329
Kornstein, Samuel, 326-327
Kovitch, Anne, 66
Kramer, Hyman, 325
Krass, Nathan, 328
Krauss, Rabbi, 47
Kraveta, Samuel, 107
Kritz, Alan M., 52
Kritz, Karl S., 52-53, 66
Kroll, Sanford I., 366; executive committee, 113, 268
Kursheedt, Gershom, 316
Kusinitz, Bernard, 69, 104-105, 108, 366; "The Enigma of the Colonial Jewish Cemetery in Newport, Rhode Island, Myths, Realities and Restoration," 224-238; illus., 224, 228, 232, 236; executive committee, 194, 268; "History and Mystery on Farewell Street and Wyatt Road — the Jewish Cemeteries of Newport County, Rhode Island, 1894-1982," 94-108; photos, 98; "Masonry and the Colonial Jews of Newport," 180-190; "How Touro Synagogue Got Its Name," 83-93; "An Update on the Colonial Jewish Cemetery in Newport, Rhode Island," 318-324

— L —

Labush, Bernard, 349
Labush, Harold, 345
Lacasse, Duke, 331
Ladies Aid and Sisterhood Gift Shop, Woonsocket, 333
Ladies Aid Society, Congregation Ohawe Sholam (1915), 177
Ladies Friendship Lodge, 144
Ladies Hebrew Aid Society, Pawtucket, 172
Ladies Hebrew Union Aid Association, 143; Providence, 14
Ladies Mutual Assistance Association, 143
LaFantasie, Glenn, address, 113
Lakeb, Rabbi, 173
Laufer, Yehoshua, 341
Lavlow, Jacob, 148
Law, Bertha, 177
Law and Luxnousky, 300-301
Layman, Robert, 46-47, 65
Lazarus, Emma, 317
Lazarus, Jennett, 329
Leathley (ship), 78
Leeman, Elsie, 342
Leeman, Saul, 46-47, 342
Lefkovitz, Jerome, 353
Lefkovitz, Rochelle, 353
Lefkovitz, Steven, 353
Lefkowitz, Carl, 55-56, 65
Leibovitz, Richard, 313, 348-349
Leichter, F., 248; National Clothing Company, 256
Leicther, Jacob, 62
Lein, Henry, 300
Lemons, J. Stanley, 178n
Levenson, David, 253
Levenson, Morris, 170
Levi, Mr. (Newport), 181
Levi, Mrs. C., 300
Levi, Esther, 300
Levin, Herman, 107
Levin, Lewis, 299, 304
Levin, Samuel, 107, 246
Levin, Yaakov, 345
Levine, Marilyn (Mrs. Julius), 352
Levine, Philip B., obit., 270
Levine, Sarah, 177
Levine, Sydney, 327
Levingston, Nellie (Mrs. Morris B. Sholes): *see* Sholes, Morris B. and Nellie
Levinson, Ida, 66
Levinthal, B. L., 137
Leviton Manufacturing Company, 41
Levy family, 226
Levy, Julius M., 247, 253, 255
Levy, Max, 327
Levy, Moses, 72, 80, 83, 234
Levy, Samuel, 187
Levy, Sophia, 174
Levye, Ralph R., 249
Lewis, Theodore, 69, 88, 105
Lewiss, Peter L., 268
Liben, Daniel, 342
Licht, Frank, 372
Licht, Jacob, 40, 51, 62, 65
Lifland, Martin, 249
Lillian, Hyman, 174
Lincoln High School, Central Falls, 162
Lincoln Park Cemetery, 62
Lindenbaum, Charles, 352
Lipman, Eugene J., 372
Literacy test, 131, 148-149, 151
Locke, George Lyman, 287
Lodge, Henry Cabot, Sr., 147, 151
Lodges of Royal Arch and Perfection (Masons), 184
Loew, Marcus, 155
Long, Barbara, 365;executive committee, 194, 268
Long, Sidney D., 365-366; executive committee, 268; recording secretary, 267-268

Long, Mr. and Mrs. Sidney, 366
Longfellow, Henry Wadsworth, 75-76, 318
Lopez, Aaron, 183-184, 231, 233, 235, 237, 320, 323
Lopez, Abigail, 237
Lopez, David, 187, 189
Lopez, David, Jr., 187, 189
Lopez family, 226
Lopez, Moses, 187, 189, 237
Lopez, Rachel, 237, 320
Lopez, Rebecca, 237
Lorraine Woolen Mills, 162
Lovers of Peace Congregation, Woonsocket, 325
Lowenfeld, S., 302
Luber, Rebecca, 173
Lubesky, S., 300
Luckman, Sid, 156

— Mc —

McGeough, Jude, 55
McGrath, J. Howard, 40
McGuigan, Cathleen, 110

— M —

Mack, Julian W., 137
Mactas, Ellen, 109
Maimondies Lodge No. 112, O.B.A., 251
Makowsky, Max, 285
Mal, Abraham M., 174
Mal, Mrs. Abraham, 172
Manfred family, 313
Marcus, Jacob R., 70
Marcus, Joseph H., 198
Marcus, Julia (Horvitz), 198
Marcus, Marshall B., 43-45, 65
Margolis, Joseph, 346-347
Margolis, Max, 327
Markoff, Aaron, 285
Markoff, Florence, executive committee, 113
Marks, John, 248
Marks, Joseph, 249
Marks, Nathan, 285
Marshall, Louis, 120-131, 137-138
Martin, Avraham, 343
Marx Brothers, 156
Masada, 30
Mason, Samuel, 299, 304
Massachusetts Board of Trade, 159
Massias, Abraham, 187
Maximon, Shalom B., 242
Mayer, Louis B., 155
Mazur, Maurice, 36, 65
Meierowitz, Mrs. Max, 107-108
Meiklejohn, Alexander, 306
Meissner, Betty, 352
Meissner, George, 352; obit., 369
Mendes, Abraham Pereira, 75-76, 88-91, 187, 189, 233, 319
Metropolitan Blo. Co. New Store, 300
Metz, Allen, 352
Meyers, Solomon A., 189
Middletown Agricultural Fair Grounds, 100
Miller, Bertha, 66
Miller, Esther, 18, 20, 22, 28n
Miller, Isaac, 249
Miller, Mr., teacher, 171
Millman, Etta (Pollock), 270
Millman, Lester, 249-250
Millman, Max I., obit., 270
Millman, Samuel, 270
Minkin, Rhonda, photo, 56
Miriam Hospital, 19, 334
Miriam Society, 14
Misch, Marion L., 127
Mishkan Tfiloh Synagogue, Providence, 340-341
Mogileftkin, Adele, 177
Mogileftkin, Dora, 177
Mogileftkin, Rose, 177
Mogilevkin, Barry, 246
Molasky, Louis, 285-286
Montefiore, Moses, 315-317
Morgan, Louis, 246
Morgan, Mary, 177
Moser, Barry, 110
Moses, Abraham, 182
Moses, Isaac, 151
Moses Montefore Association, 143
Moshassuck Cemetery, Central Falls, 250-251
Mossberg, Jack, 344
Motley, John Lothrop, 158
Moynihan, Daniel Patrick, 10, 27n
Muni, Paul, 156
Mutterperl, William, 350
Myers, Christian, 187
Myers, Soloman A., 187
Myerson, Ida, 329

— N —

Nathan, Ernest, 312
Nathans, Jeannette S., obit., 116
Nathans, Samuel, 116
Nathanson, Isaac, 247, 255
Nathanson, Mrs., 177
Nathanson, Samson, 250
National Board of Trade, 128
The National Clothing Company, 248, 256
National Conference of Christians and Jews, 49
National Conference on Soviet Jews, 6
National Council of Jewish Women, 14-16, 18, 144
National India Rubber Company, 284-288
National Realty Building, 248
National Women's League, 335
Naturalization and citizenship, 143, 146
Needle, Rose, 177
Needle, S., 179n
Needle, Samuel, 248; Boston Tailoring Company, 255-256
Neiderman, Edil, 363
Neiman, David, 366
Nelson, John, 301
Nemtzow, Irving, 104, 107-108
Nestor, Hyman, 325
Nevelson, Samuel, 107
New Bedford Young Men's Hebrew Association, 327
New England Hebrew Farmers of the Emanuel Society, 337
New England Manufacturing Jewelers and Silversmiths Association, 128
New England Tailoring Company, 247, 253
The New England Wine and Liquor Company, 248, 257
The New Haven Jewish Ledger, 77n
New Idea Store, 164-165, 244, 257
Newman, David, 312
Newman, Zalman, 104, 108
Newport: "The Enigma of the Colonial Jewish Cemetery in Newport, Rhode Island, Myths, Realities and Restoration," 224-238; illus., 224, 228, 232, 236; "History and Mystery on Farewell Street and Wyatt Road — The Jewish Cemeteries of Newport County, Rhode Island, 1894-1982," 84-108; 'Masonry and the Colonial Jews of Newport," 180-190; "An Update on the Colonial Jewish Cemetery in Newport, Rhode Island," 318-324; *see also* Touro Synagogue
Newport Historical Society, 84, 89, 231
Newport Mercury, 77, 85
New York, New Haven and Hartford Railroad, 159
North American Relief Society, 315
North End Political Club, 148
North End Traders Mutual Aid Association, 15
Notte, John A., Jr., 46
Novick, Harry, 107
Nussbaum, Max, 34, 36
Nussenfeld, Evelyn, 62

— O —

Ohawe Sholam Congregation, 161, 166, 168, 170-171, 173-176, 245, 251, 347
Olney, Frank F., 299, 304-305
Oppenheim, Samuel, 188n, 190n
O'Rourke, Stephen J., 58
Orson, Barbara, 311
Orthodox Judaism, "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," 283-297
The Other Bostonians, 160
Oxford Club, 144

— P —

Pachaekoe, Moses, 226
Page, Ruth, 366; executive committee, 113; secretary, 268
Palladio, Andrea, 79
Pansy, Neil, 249
Pareira, Solomon, 6
Paris Peace Conference, 128, 137
Parks, Roger, 191
The Passing of the Great Race, 147
Passman, Carl, 174, 176, 347
Pastore, John O., 46, 52
Patriots of Zion Chonevey Zion of Providence, 146
Paul, Samuel, 179n

Pawtucket, "The Jews of Pawtucket and Central Falls, Part I," 166-179; Part II, 245-258
Pawtucket Assisting Association, 174
Pawtucket Boys Club, 168, 170, 250
Pawtucket-Central Falls Hebrew Free Loan Association (Gemliath Chesed), 251
Pawtucket and Central Falls Junk Peddlers Association, 174, 179n
Pawtucket Chamber of Commerce, 166
Pawtucket Chapter Council of Jewish Women, 174
Pawtucket Hadassah, 174
Pawtucket Hebrew Benevolent Association, 174, 179n
Pawtucket Preservation Society, 193
Pawtucket Times, 167-168
Pawtucket Wine Company, 250
Pearl, Chayim, 347
Pearlman family, 169
Pearlman, Joshua, 343
Pearlman, Thomas, 343
Pechekoe (Pacheco), Moses, 181
Pelham, Elizabeth (Mrs. Peter Harrison), 78
Pennell, Joseph, 156
People's Forum, 152
Percelay, Abraham, 248, 254
Percelay, Joseph, 248
Percelay, Max, 248
Percelay, Merrill, 248
Percelay, Morris, 248
Perelman, S. J., 374
Peril, Lena, 300
Perl, Max, 246
Perlman, Ivan, 50
Perry Centennial Commission, 131
Perry, Oliver Hazard, 131
Peterson, Edward, 181-182
Phillips, Daniel, 187
Phillips, Nathaniel, 187
Picar, Sidney, 340
Pitterman, Marvin, 153n, 366; executive committee, 113, 265
Pliskin, David, 344
Plotkin, Fannie, 177
Polish, David, 191
Polish German Speaking Society, 246
Pollard, Jonathan, 351
Pollock, Abraham, 187
Pollock, Isaac, 183
Pollock, Myer, 189
Polock, Israel Jacob, 321
Polock, Isaac, 237
Polock, Isaac Jacob, 237
Population Survey of the Greater Providence Jewish Community, 6, 211
Potvin, Emily, 330
Poulton, Pauline, 66
Povar, Lotte, 312
Povar, Morris, 312
Premack, Benjamin, 42
Presel, Esther (Spiegal), 196
Presel, Howard, 194; executive committee, 113; obit., 196
Presel, Joseph, 196
Presel, Marie N., obit., 197
Priest, Newman, 327
The Promised Land, 157
Prosnitz, Franklin, 353
Providence: "Jewish Immigration into Providence: A Comparison of the Settlement of Soviet Jews, 1970-1982," 5-29; "Organized Impulses of Resistance and Assimilation Within the Providence Jewish Community, 1880-1921," 141-154
"Providence: A Century of Greatness, 1832-1932," 194
Providence Charitable Society, 144
Providence Conservation Synagogue (Beth-Israel Temple), 30-67
Providence *Evening Bulletin*, 39
Providence Hebrew Assisting Association, 143
Providence Hebrew Butchers Association, 15
Providence Hebrew Day School, 47, 61, 112, 343-344, 347
Providence Hebrew Free Loan Association, 14
Providence Hebrew Institute, 146
Providence Jewish Family and Children's Service, 6, 18, 20, 22-23
Providence Journal, 30-31, 127; Jewish Immigration, 5, 12
Providence Redevelopment Agency, 195
Providence Sunday Journal, 359
Providence & Worcester Railroad, 161
Providence Workingmen's Beneficial Association, 302
P. Stevens & Son, 318, 322
Public Archaelogy Laboratory, Inc. 227
Pulver, Harold L., obit., 116
Putnam's Monthly Magazine, 75

— R —

Rabbinical Association of Rhode Island, 44, 46
Rabinowitz, Israel, 327
Ragilsky, Saul, 66
Raizman, Chaim, 174
Rakovsky, Rabbi, 173
Rand, Sigmund, 250
Raphall, Morris J., 89
Rappaport, Norton, 52
Raskin, Solomon, 246
Raymond, Leda Whitman, 350
Reback-Winston Post No. 406, Jewish War Veterans, 176
Redwood, Abraham, 79
Redwood Library, 79-80
Reform Judaism, and Russian Immigrants, 12-12
Regensteiner, Alice, 66
Regensteiner, Ludwig, 311-312
Reich, Jacob, 40
Resnik, Jeannette Sholam, 62, 67n
Retail Merchants Association of Pawtucket, 166
Reynolds, Walter H., 44
Rhode Island Council of Churches, 44
Rhode Island Hebrew Medical Association, 251
Rhode Island Hebrew Men's Association, 302
Rhode Island Herald, 49-50
Rhode Island Heritage Commission, 113
Rhode Island: The Independent State, 194
Rhode Island Jewish Herald, 38
Rhode Island Jewish Historical Association: acquisitions, 109-111, 191-192, 372-374; annual meetings (1983), 112-114; (1984), 193-194; (1985), 267-268; (1986), 365-366
Rhode Island Israelite: "The Rhode Island Israelite: A Brief Glimpse of Jewish Life in the State at the 1890s," 298-306
Rhode Island Jewish Historical Notes, 365
Rhode Island Junior College, 47
Rhode Island Self Help, "A Brief History of the Self Help Organization of Rhode Island," 307-314
Rhode Island Shoe Makers Aid Association, 144
Richman, Rita, 66
Rigelhaupt, Samuel, 250
Rils, Jacob, 9-10, 27n
Rivera, Ab Rodrigues, 189, 237
Rivera family, 226
Rivera, Jacob Rodriguez, 72, 80, 183-184, 234
Roberts, Dennis J., 40, 44, 46
Roberts, Kenneth, 147
Robinson, Edward G., 156
Robinson, H., 257
Robinson, Jennie, 177
Robinson, Julius G., 174
Robinson, Natalie, 374
Robinson, Roscoe C., 50-51
Rogers and Hammerstein, 155
Roitman, Barnet, 197
Roitman, Kate, 197
Roosevelt, Franklin Delano, 38
The Rhode Clothing Company, 248, 256
Rose, Isaac, 248
Rose, Mr. and Mrs. J., 300
Rosen, Benton H., 30-31, 67n, 153n, 179n, 366; executive committee, 113, 268
Rosen, David, 353-354
Rosen, Harry, 31, 65
Rosen, Hilton, 174
Rosen, Leo, 342
Rosen, Max, 65
Rosenberg, Frieda, 33, 62, 67n
Rosenberg, James, 350
Rosenberg, Louis, 179n
Rosenberg, Sandra, 350
Rosenfeld family, 166
Rosenfield, Hiram, 326
Rosenfield, Julia, 177
Rosenfield, Sarah, 177
Rosenfield, Thomas, 247-248, 255
Rosenhirsh, Harry, 250
Rosenstein, Jay, 344
Rosenwaike, Ira, 219n
Rosenwald, Julius, 129, 131
Rosenzweig, Marilyn (Mrs. David), 352
Ross, Ruth, 56
Rossner, Toby, 365
Rothberger, Joseph M., 173-174
Rothkopf, Max, 353
Rotkopf, Samuel, 341
Roumanian Augdath Zedeck, 251
Routtenberg, Max J., 42
Rubell, Charles, 47, 49
Rubin, Samuel, 107
Rubinstein, Israel S., 175
Rugg, Henry W., 180, 190n
Rumpler, Alexander, 174, 176
Rumpler, Celia Farber, 169, 176, 178n
Russian, Bessie, 329
Russian Congregation of Israel, 251, 302
Russian, Jacob, 328
Russian Jews: "Jewish Immigration into Providence: A Comparison of Soviet Jews, 1970-1982 with that of Russian Jews, 1811-1924," 5-29; relief for, and Harry Cutler, 128-140
Russian, S., 325

— S —

Sacarovitz, Louis, 346
Sadwin, Louis, 326
St. John's Lodge No. 1, Masons, 180-181, 183, 185, 187
St. Joseph's Hospital, 131
St. Mary's Catholic Church, Bristol, 287, 295
St. Michael's Episcopal Church, Bristol, 287, 295
Salinger, Amy Wise, 346
Salzberg, Albert C., 112
Samuel H. Zucker Hebrew Educational Association, 148, 175
Samuel Zucker & Co., 244, 248, 257
Samuels, Elizabeth, 109
Sanborn, Alvah H., 180-181
Sanderson, Edward I., 373
Sanek, Madeline Bogin, 176
SanSouci, Emery J., 151
Sapinsley, Milton, 249
Saunders, Mrs. A., 331
Saval, Eva, 270
Saval, Joseph, 270
Saval, Meyer, obit., 270-271
Sayles, Frederick C., 162
Saylesville Bleaching Co., 162
Schachter, Fay, 49
Schaffer, Bessie, 271
Schaffer, Harry, 271
Schaffer, Isadore George, obit., 271
Schiavo, Bartholomew, 344
Schiavo, Deborah, 344
Schiff, Bar, 271
Schiff, Bencel I., obit., 271
Schiff, Esther (Kwait), 271
Schiff, Jacob H., 129-131, 138
Schinagel, Jacob, 250
Schisgall, Abraham, 173
Schlansky, Flora F., 328
Schlansky, Rae, 329, 331
Schlansky, Rose, 329
Schlar, Lois, 28n
Schlausky, Samuel, 325
Schlossberg, Harry, 62
Schlossberg, Joseph, 34, 40, 42-43, 66
Schmelzer, Joseph, 104, 107-108
Schoener, Allon, 373
School for the Jewish Women, 44
Schreier, Eugene, 319
Schwartz, Elliot, 20, 23, 28n, 349
Schwartz, Harry, 249
Schwartz, Joseph, 313
Schwartz and Lederer, store, 161
Schwartz, Leibl, 347
Schwartz, Lillian, 342
Schwartzkopf, Seymour, 66
Schwartzman, 43
Schwarz, Helen, 313
Scouting, Woonsocket, 333-334
Sears, Chayim, 341
Sears, Dovid, 341
Seder, Harry, 196
Seder, Sadie (Silverstein), 196
Seebode, Richard W., 39
Segal, Aaron, 344
Segal, Beryl, 15, 27n, 139n, 344, 352
Segal, Chaya, 352
Segal, Isaiah, 344
Segall, Aryeh, 110
Seixas family, 226
Seixas, Moses, 74, 184-185, 187, 189, 237, 320
Self-Help Association, plaque memorializing Holocaust survivors, back cover #3
Selfhelp of Emigres from Central Europe, Inc., 307
Selinker, Solomon E., 54, 58-59/0, 65
Sellers, Maxine, 153n
Selzen, Anna, 177
Sentler, Barney, 179n
Sentler, Charles J., 246
Sentler, Sam, 179n
Sewall, Samuel, 229
Shaare Zedek — Sons of Abraham Synagogue, Providence, 346-347
Shachter, Faye, 66
Shaffer, Julius, 319
Shafran, Avi, 343
Shain, Edward, 116
Shain, Sonya, 116
Shaler, Nathaniel, 156
Shapiro, Louis, 325
Shapiro, Shalom, 346
Shapiro, Sheldon, 346
Shapiro, Solomon, 240
Sharfstein, Esther Ahavah, 352
Sharfstein, Jack, 352
Sharfstein, Jane, 352
Sharfstein, Jeffrey, 352
Sharfstein, Sarah Rivkah, 352
Sharfstein, Sylvia, 352
Shartenberg, Jacob, 164-165, 248, 257
Shartenberg & Robinson, 248, 257
Shartenberg's Department Store, 247, 254
Shavas Achim Congregation, 99, 101
Sheffield (ship), 78
Sheftall, Sheftall, 187, 189
Shein, J., 325
Sherman, Eli, 325-326
Shipkin, Mary (Mrs. Morris Sussheim), 31, 34, 40, 46
Shlevin, Samuel M., 167, 169, 172, 174, 176, 178n, 179n, 343
Shoham, Morris, 33-34
Sholes, Alice, 221
Sholes, Anne, 66
Sholes, Bertha, 221
Sholes, Bessie, 221

Sholes, David H., 222
Sholes, Esther, 221
Sholes, Evelyn, 221
Sholes, Leonard J., 49, 51-52, 65, 221, 223
Sholes, Morris B. and Nellie, "The Morris B. and Nellie Sholes Memorial Bridge," 220-223; plaque honoring, 220
Sholes, Mrs. Morris, 172
Sholes, Sampson, 221
Shore, Joseph, 148
Shorr, Raoul, 66
S. Horvitz & Son, 244, 248
Shussheim, Mary, 40, 62, 67n
Shussheim, Morris, 31-34, 38-44, 46, 50, 52-54, 64-65
Shuster, Abraham, 349
Siegal, Lois, 350
Siegel, Seymour, 342
Siletchnik, Leon, 107-108
Silk, Morris, 340, 344
Silver, Mammie, 177
Silverman, Charles, 197
Silverman, Harold, 345
Silverman, Lawrence, 352
Silverman, Lena (Rozenblatt), 197
Simon, Mrs. storekeeper, 164
Simon, Rita and Julius, 21, 24, 28n
Simpson, S., 187
Sinai Temple Cranston, 58, 351
Sinel, Edith, 347
Sinelnicoff, Kate, 177
Singer Manufacturing Company, 301
Singer, Samuel, 344
Singer, Sophie, 66
Sisterhoods: Ahavath Sholom, Pawtucket and Central Falls, 173; B'nai Israel Congregation, Woonsocket, 335; Beth Israel Temple, Providence, 66; Bristol, 285-286, 292; Hebrew Ladies Aid and Sisterhood, Woonsocket, 334-335; Woonsocket Young Women's Hebrew Association, 328-331, 333
Slifkin, Esther, 177
Slom, Aaron J., 69
Smith, Abe G., 107
Smith, Adam, 349
Smith, Gerald L. K., 156
Smith, Hershel, 343
Smith, H. P., 190n
Smith, Judith E., 153n, 372
Smith, Meyer, 349, 351
Smith, Miriam Bell, 62, 67n
Smith, William, 364
Snydacker, Daniel, 235
Snyder, Sylvia (Mrs. Abraham), 347
Socialist Party, Providence, 148
Social services, Jewish relief and Harry Cutler, 127-140; photos, 133-134
Society of Friends of Touro Synagogue, 225, 235, 237
Soforenko, Miriam, obit., 197
Solomon, Anita, 272
Solomon, Eliot M., obit., 272
Solomon, Eva (Robbins), 272
Solomon, John A., 272
Solomon Schlecter Day School, 60-61
Solomon, Selma, 66
Solorow, Alice, 352
Solosy, Gladys (Mrs. Sheldon), 343
Solts, Mordecai, 328
Something of a Hero, 116
Sonderling, Jacob, 35-36, 65; photo, 35
Sonderling, Paul, 34, 67n
Sonkin, Anna, 177
Sons of Abraham Congregation, 251
Sons of Israel, 250
Sons of Israel and David Congregation, Providence, 12, 131, 166, 250, 351-353
Sons of Jacob shul, Woonsocket, 333-334
Sons of Jacob Synagogue, Providence, 12, 345-346
Sons of Poland, 246
Sons of Zion Congregation, Providence, 175, 251, 302
South Providence Enterprising Association, 144
South Providence Hebrew School, 146
South Providence Junk Peddlers' Protective Union, 152
South Providence Ladies Aid Association, 144
South Side Jewish Community Center, 311
Soviet Jews, "Jewish Immigrants into Providence: A Comparison of the Settlement of Soviet Jews, 1970-1982 with that of Russian Jews, 1881-1924," 5-29
Spargo, John, 328
Spigel, Frederick, 52
Spitzer, Jack, 16, 27n
Spraragen, Joseph, 349
Spunt, Jerome B., 112, 194; executive committee, 113, 268
Stanwyck, Barbara, 156
Star Social and Literary Association, 152
Steinberg, Sheila, 110
Steiner, Greta, 312
Steingold, Charles, 174
Steingold, Harry, 179n
Stevens, John II, 322
Stevens, John III, 322
Stevens, Lysander, 322
Stevens, Philip, 322
Stiles, Ezra, 72-74, 77, 83
Stone, Ira, 290
Stone, Lisa, photo, 56
Strajcher, Joshua, 343
Strajcher, Sholom, 343
Strand Theater, Providence, 128, 248

Strasmich, Erwin, 154n, 248, 366
Strasmich, Erwin E., executive committee, 113, 268
Straus, Oscar S., 129-130, 138
Strauss, Elsie, obit., 197
Studies of the Third Wave, 17
Suchadolski, Samuel, 347
Sugerman, David, obit., 369-370
Sugerman, Goldie (Flint), 369
Sugerman, Morris, 369
Sulzberger, Cyrus L., 130
Sumner, Charles, 158
Sunday-Hebrew School, 173
"Sunshine" committee, Bristol, 286-292
Suzman, Arline, 285; obit., 198
Suzman, Joseph, 285
Suzman, Maynard, 290-292
Sweet, Louis I., 366; budget committee, 112, 193, 268; executive committee, 113, 268
Synagogue life, "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," 283-297
Syrkin, Nahum, 137
Szold, Henrietta, 174

— T —

Taber, Ethel, 66
Tabitsky, Irwin, 66
Taft, William H., 130-131, 151
Talmud Torah (Hebrew School), Providence, 12, 170-172
Tapper, Charles, 346
Tatz, Max, 197
Tatz, Sarah (Brooks), 197
Teitz, Alexander, 237
Teitz, Jeffrey, 235
Temple Beth-El Artist Series, 365
Tesler, Sarah, 177
Tesler, Sophie, 173
Tetelhaum, Barney, 179n
Teverow, Jacqueline, 366
Thalman, R., 313
Thernstrom, Stephen, 160
Tickton, Nathan, 326
Tiernan, Robert, 52
Tippe, Samuel, 53, 56, 65
Tobak, Charles, 107
Tobak, Irving, 107
Toferes Israel Congregation, 12
Torat Yisrael Temple, Cranston, 19, 24, 60-62, 353-354
Touro, Abraham, 74, 83-84, 86, 88, 234, 237
Touro family, 226
Touro, isaac, 72, 74, 80
Touro, Judah, 74-75, 83-84, 88, 234
Touro, Rebecca, 74
Touro, Reyna (Mrs. Isaac Touro), 74
Touro Synagogue: "How Touro Synagogue Got Its Name," 83-93; "Newport Synagogue, A Rewarding Legacy," 70-76; "Peter Harrison and the New Haven Connection," 77-82; rededication centennial, 68-71; *see also* Jeshuat Israel Congregation
Travelers Aid Society, 334
Treitel, Solomon, 325
Treitel, Mrs. Solomon, 333
Trinity Episcopal Church, Barrington, 294
Troy Yarn and Textiles, 248
Trumpet, 329
Twenty-third District Republican Club, 146, 148
Twitchell, Thomas, 55

— U —

Union Clothing Store, 256
L'Union Francais Lodge No. 17 (N.Y.) (Masons), 185
United Brothers Synagogue, Bristol, "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," 283-297
United Hebrew Charities, 302
United Hebrew Citizens of Rhode Island, 148
United Jewish Appeal of the Blackstone Valley, 176
United Jewish Relief Committee (Providence), 129
United Palestine Appeal, 334
United Synagogue Youth, 30, 42-44, 57
University of Rhode Island, 44
Urban League of Rhode Island, 195

— V —

Vaisfeld, Isaac, 16
Vanderbilt farm, 168
Van Rensselaer Lodge of Perfection, 181
Vascovitz, Tillie, 166-167, 176, 178n
Vengerow, David, 246
Vine, Bessie, 177
Vorspan, Albert, 372

— W —

Wagner, Herbert, 345, 348, 353
Waldman, Edmund, obit., 370
Waldman, Ellis, 313
Waldman, Jennie (Smira), 370
Waldman, Samuel, 370
Walsh, Joseph W., 223
Warburg, Felix M., 132, 136
War Memorials Commission, 137-138
Wartenberg, Carol, 343
Warwick, "The Morris B. and Nellie Sholes Memorial Bridge," 220-223
Warwick Jewish Community Association, 348
Washington, George, 157; Touro Synagogue, 74
Wasserman, Moses, 316
Wasserman, Rebecca (Kofsky), 368
Waterman, Charles, 107-108
Wax, Bernard, 365
Wayside Furniture Company, 266
Weil, Frederick family, 313
Weinschevsky, Morris, 137
Weiner, Mrs. Leo, 37
Weiner, Pauline, 66
Weinstein, Sheldon, 342
Weinstock, Alfred, 52
Weisman, Anna, 177
Weisman, Baily, 177
Weisman, Barry, 347
Weisman, Beruche Hinda, 347
Weisman, Evan, 347
Wendell Phillips Educational Club, 146
Werner, Mrs. Jack, 104, 107-108
Werner, Jacob, 249
Wertkin, Gerard C., 372
Wessel, Bessie Edith Bloom, 9-10, 15, 27n
Westminster Unitarian Church, 39
W. F. & F. C. Sayles, 162
White, G. Bolton, 296
White, Theodore H., 158
Whitfield, Stephen J., 267
"Why Are They Choosing America," 16
Williams, Roger, 70-71, 113
Wilson, Woodrow, 152
Winnerman, Louis, photo, 135
Winograd, Max, 327
Winrod, Gerald B., 156
Winsor Bar and Grill, 250
Wise, Stephen S., 132, 137
Women, role in Bristol Jewish community, 286, 292-293
Women's Plea for Soviet Jewry, 352
Woocher, Jonathan, "The Community of Paradox: American Jewry's Journey from Adjustment to Survivalism and Beyond," 113
Woods, Robert A., 156-157, 159
Woodward, William McKenzie, 373
Woonsocket, "The Jews of Woonsocket," 325-326
Woonsocket Congregation Sons of Israel, 325, 332
Woonsocket Gemiles Chesed Association, 325-326
Woonsocket Hebrew Communal Fund, 331
Woonsocket Hebrew Communal Fund Association, 331-333
Woonsocket Hebrew Community Center, 332
Woonsocket Hebrew Ladies Aid Society, 333-336
Woonsocket Hebrew Mutual Aid Association, 325
Woonsocket Young Men's Hebrew Association, 326-329, 331, 333
Woonsocket Young Women'w Hebrew Association, 328-331
Workingman's Money Savings Association, 144
Workman of Zion, 145
Workmen's compensation, Harry Cutler's efforts, 131
The World of Our Fathers, 155
World Zionist Organization, 34

— Y —

Yad achas Congregation, 240
Yamins, Nathan, 327
Yanover, David, 49, 52, 65
Yanover, Gladys, 66
Yarlselvetsky, Betsy, 286
Yeshivah, R. Isaac Elhanan, 239
Yeshuat Israel Congregation (Newport), 184
Yiddish language, "A Further Assessment of the Use of Yiddish in Rhode Island Households," 209-219
Yiddish press, "*The Rhode Island Israelite*: A Brief Glimpse of Jewish Life in the State at the 1890s," 298-306
The Yiddishes Tageblat, 298
Yolkoff, Arthur, 47, 66
Young Judea, 30; Woonsocket, 333
Young Judea, Sunday School, Bristol, 288-290, 292
Young Marrieds of Ohawe Sholam, 173
Young Men's Hebrew Association: Brisol, 284-287, 289, 295; New Bedford, 327; Providence, 14, 132, 144; Woonsocket, 326-329, 331, 333
Young Men's Moses Montefiore Society, 302
Young Mens Mutual Assistance Association, 143
Young Men's Polish Club, 246
Young, Morton, obit., 198
Young Peoples Hebrew Association, Woonsocket, 326
Young, Rachel (Levin), 198
Young Rhode Island Shakespeare Theatre, 311
Young, Shapshel, 198
Young Sons of Israel, 302
Young Women's Hebrew Association: Providence, 14; Woonsocket, 329-331
Youth Group, Pawtucket-Central Falls, 173

— Z —

Zacks, Benjamin, obit., 198
Zacks, Fannie, 198
Zacks, Wolf, 198
Zangwill, Israel, 159
Zarchen, Sophie, 174
Zelermyer, Rabbi, 60
Zera Abraham Synagogue, 240-241
Zimmerman, Coleman B., 42, 50, 52, 65
Zionism, 34, 36, 39, 146, 159; Harry Cutler and Russian Jewish Relief, 128-129, 131-132, 136-137, 139
Zionist Organization of American, 44, 136
Zucker, Mrs. Samuel H., 175
Zurier, Len and Nathan, front cover #4
Zurier, Melvin L., 154n, 352, 366; executive committee, 113, 269; membership committee, 112, 193, 268

FUNDS AND BEQUESTS OF THE RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

FUNDS

SEEBERT J. AND GERTRUDE N. GOLDOWSKY *Research Scholarship Fund*
BENTON H. AND BEVERLY ROSEN *Book Fund*
ERWIN E. AND PAULINE E. STRASMICH *General Fund*

BEQUESTS

JEANNETTE S. NATHANS

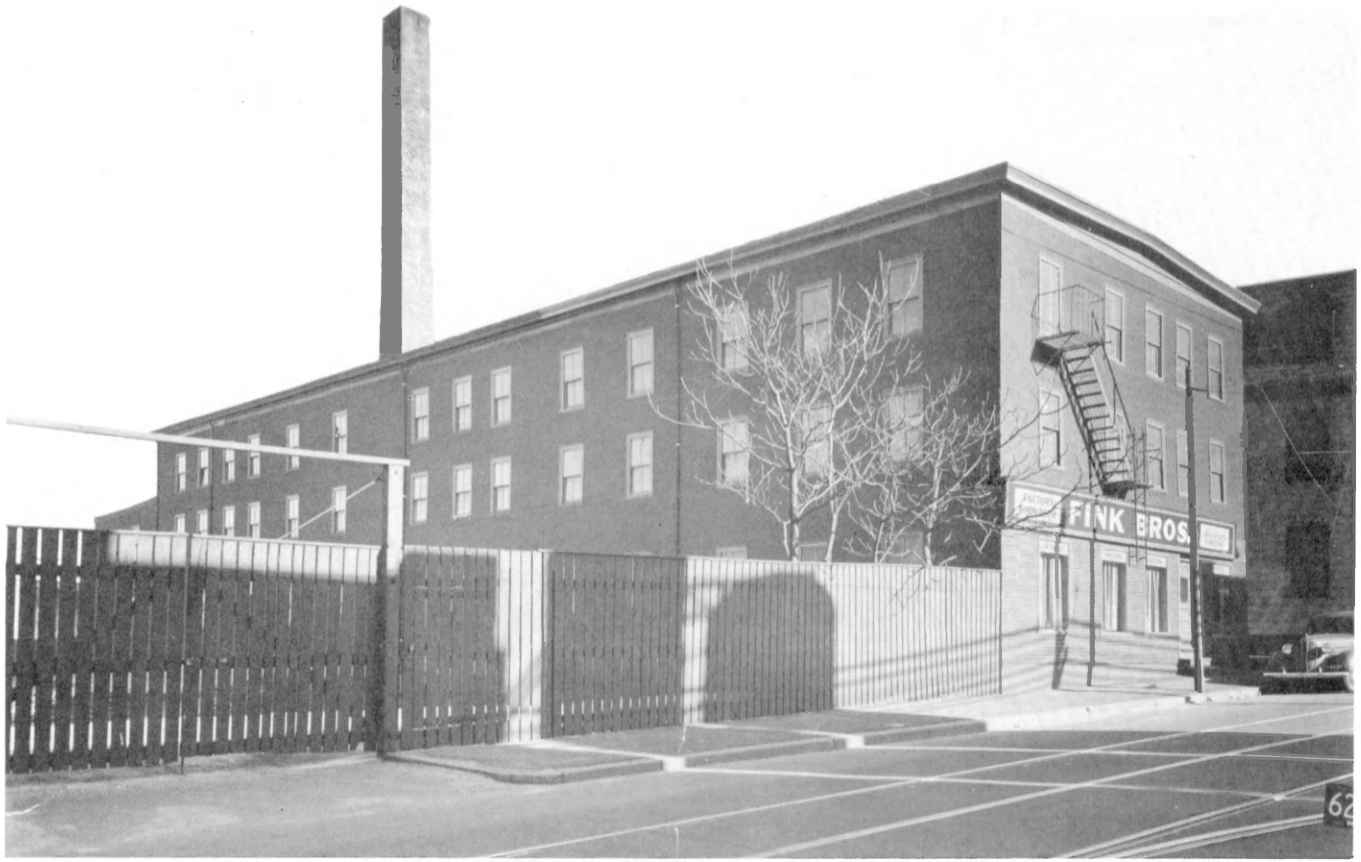
LIFE MEMBERSHIP OF THE RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

MRS. SAUL ABRAMS
MRS. BENJAMIN BRIER
MRS. AARON BROMSON
DR. AND MRS. EARLE F. COHEN
MR. AND MRS. NEWTON B. COHN
MR. AND MRS. DONALD H. DWARES
MR. AND MRS. JOSEPH ENGLE
MR. AND MRS. CARL H. FELDMAN
WARREN AND GERALDINE FOSTER
MR. ARNOLD T. GALKIN
DR. AND MRS. SEEBERT J. GOLDOWSKY
MRS. HAROLD A. GOURSE
DR. AND MRS. JAMES HERSTOFF
MR. AND MRS. JAY ISENBERG
MRS. SAMUEL KASPER
MR. JORDAN KIRSHENBAUM
MR. AND MRS. SANFORD KROLL
MRS. BESSIE SHOLES LIPSON
MR. SAMUEL J. MEDOFF
MR. AND MRS. ABRAHAM PERCELAY
DR. AND MRS. MARVIN PITTERMAN
MRS. NATHAN RESNIK
RESS FAMILY FOUNDATION
MR. AND MRS. S. DAVID ROBERTS
MR. AND MRS. WILLIAM L. ROBIN
MR. AND MRS. BENTON H. ROSEN
MR. AND MRS. HERBERT L. ROSEN
MR. AND MRS. DONALD SALMANSON
MR. HAROLD SCHEIN
MRS. BERNARD SEGAL
MRS. MARTIN SILVERSTEIN
MRS. JOSEPH S. SINCLAIR
MR. AND MRS. ERWIN E. STRASMICH
MISS RUBY WINNERMAN
MR. AND MRS. MELVIN L. ZURIER
MR. AND MRS. SYDNEY ZURIER

For information on becoming a Life Member or establishing a Fund, write to the Association at 130 Sessions Street, Providence, Rhode Island 02906.

BACK COVER

Fink Brothers, Eddy Street, Providence, 1935.


FINK BROS.