American Jewish Landmarks

a travel guide and history

by

Bernard Postal and Lionel Koppman

volume I

part a

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FOREWORD BY

Jacob R. Marcus
Director
American Jewish Archives

Foreword

In this period of the American Bicentennial Celebration I am delighted to welcome the appearance of *American Jewish Landmarks,* by the team of Bernard Postal and Lionel Koppman. The book contains valuable historical data on all 50 states, Washington, D.C., Puerto Rico, and the Virgin Islands. For people interested in the Jewish landmarks of the United States and her territorial possessions, this work is invaluable; it is the only guidebook of its kind; there is nothing else like it.

It is worth bearing in mind that this book is more than a manual for the tourist; it is an important book for students of American Jewish history. America's present-day Jewish community is the largest the world has yet known. Jewish Palestine at her zenith could probably never have boasted more than two million or three million Jews; today America shelters a Jewish population of nearly six million. This is a Jewry of some 5,000 to 10,000 Jewish clubs, societies, synagogues, and organizations, a community which has sprung up in the memory of men and women still living, for in 1880 there were only some 250,000 Jews in the United States.

This is not only the largest Jewry in the Diaspora, it is the most affluent, the most generous, the most cultured, the most advanced in the arts and sciences. It is obvious, therefore, why historians, both Jews and Gentiles, will want to know more about a community which has made such a great career for itself in the

last two generations. *American Jewish Landmarks* supplies the information people seek. Because it is a ready reference book, adequately indexed, replete with an infinity of important detail, the student will keep it on his desk next to his Jewish encyclopedias.

When I pick up my telephone in my study to answer a call and think of Emile Berliner who invented the first practical telephone microphone, I know that the authors have described the work and personality of Berliner. And when I need data about Frederic William Wile, the author of a large-scale biography of Berliner, the assurance is mine that this book will tell me something about Wile and even inform me that his father, Jacob Wile, was the lay rabbi of LaPorte, Indiana, where the latter's achievements are memorialized in the name of Wile Street.

In a way this volume by Bernard Postal and Lionel Koppman is the only complete history of the American Jew, for it deals not only with the great and the mighty; it deals as well with the men and women of the towns and villages. Here are the annals of Jews whose communities reach from Portland, Maine, to San Diego, California—and on into the northernmost reaches of North America and into the Pacific and the Caribbean.

This is real history, grass roots history, the chronicle of an old people in a new world. It is also a delightful book, carefully researched, and well written. We are truly grateful for *American Jewish Landmarks: A Travel Guide and History.*

Jacob R. Marcus

Director
American Jewish Archives
Cincinnati, Ohio

Introduction

This book is part of a three-volume work that is a guide to and description of American Jewish landmarks and other places of Jewish interest or association in the United States, Puerto Rico, and the Virgin Islands.

It is the only book of its kind in this country. Its purpose is to identify, locate, and describe the thousands of landmarks, sites, shrines, memorials, public buildings, institutions, and other places whose collective story constitutes the chronicle of over three centuries of Jewish life in America.

Alphabetically arranged by states, cities, and towns within the states, and by places within the cities and towns, the three volumes are divided into 54 chapters, one for each state, the District of Columbia, Puerto Rico, the Virgin Islands, and one for New York City and environs.

Each chapter has two parts: an introductory essay devoted entirely to the highlights of Jewish history in the state or area covered, and a travel section listing and describing specific places.

Thirty-six categories of places have been included: shrines of Jewish history; monuments and memorials to Jews and portraits or bas-reliefs of Jews in public places; geographical places named for, founded by, or discovered by Jews; sites of early Jewish agricultural colonies; historic residences and other historic sites or buildings erected by, owned by, or named for Jews;

monuments and statuary having some Jewish connection; places of general historic importance having some Jewish association; monuments and memorials to non-Jews who were philo-Semites; interfaith shrines; historic places and buildings preserved by or donated to the public by Jews; graves of Jewish personalities celebrated in American or Jewish history; works of art depicting Jewish themes or characters on display in public places; Jewish religious objects in non-Jewish places; public collections of Judaica; Jewish museums; general museums housing Jewish artifacts; major Jewish libraries; housing complexes for aged Jews; public buildings or institutions donated by, named for, or dedicated to Jews; Jewish art collections; major libraries and art collections established by Jews for public use; major public works designed, built, or named for Jews; Holocaust memorials; institutions of Jewish higher learning; Hillel Foundations; Chabad Lubavitcher Student Centers; Jewish book and gift shops; major local Jewish institutions and agencies such as Jewish Community Centers, Homes for the Aged, Bureaus of Jewish Education, Jewish Federations and Welfare Funds, Jewish hospitals, and Jewish Vocational Services; synagogues; kosher eating facilities; selection of Jewish communally-sponsored camps; streets, avenues, and boulevards named for Jews; historic Jewish cemeteries; educational institutions named for, or founded by Jews; Israeli consulates; and Jewish community newspapers.

We have produced what we hope is a book that will be readable as well as useful. Our objective was a work that would provide pleasurable reading to armchair tourists, add to the enjoyment of the convention, business, or pleasure-bound traveler, answer the questions of all who seek hard-to-find information about Jewish beginnings, growth, and contemporary status in every state, and serve as supplementary reading in classes on American Jewish history and civics.

Each historical section is a fusion of information culled from countless sources—scholarly and popular, published and unpublished, familiar and newly-tapped.

The biographies that dot each travel section of each chapter lift from obscurity countless forgotten figures

in American Jewish history, place in new settings numerous, well-remembered figures of yesterday, and describe the beginnings of many Jewish institutions, local and national.

We had a wonderfully exciting time making this armchair journey through the past and present of the American Jewish community, now well into its fourth century. En route we corresponded with several thousand people in nearly 1,000 different towns and cities. On the way, we read or consulted some 850 books, directories, city and state guides, histories, diaries, memoirs, biographies, almanacs and other reference works, and a vast collection of newspaper and magazine articles. Scattered through the three volumes are thumbnail biographies of more than 500 men and women, details about some 2,000 sites and landmarks, facts about over 800 national and local Jewish institutions, and information about nearly 2,000 synagogues.

American Jewish Landmarks is the successor to *A Jewish Tourist's Guide to the U.S.*, which was published in 1954.

The traveler who makes all or any part of the journey mapped out in the three volumes of *American Jewish Landmarks* is sure to stub his toe on American Jewish history wherever he goes. The reader who dips into these pages will find answers to his increasing curiosity about the Jewish past in America and its tenacious connection with the Jewish present.

Bernard Postal
Lionel Koppman

We tip our hats

Years of independent research went into this book, but much of the material in the landmark sections was distilled from correspondence with thousands of people. Since we do not pretend to have visited all the places we describe, we saw large numbers of them through the eyes of good friends and correspondents in every state and Washington, D.C.

A torrent of material came from the staffs of Federal, state, and municipal agencies, Jewish and non-Jewish organizations, museums, libraries, synagogues, historical societies, universities, scholars, researchers, rabbinical seminaries, Jewish Community Centers, B'nai B'rith Hillel Foundations, Jewish Welfare Federations and Jewish Community Councils, Boards of Jewish Education, Jewish schools, and editors of American Jewish newspapers. The editors were a particularly fertile source both for historic data and contemporary information.

To this small army of men and women who cheerfully furnished information, patiently checked data, helpfully undertook local research, resourcefully unearthed new facts, and graciously answered our incessant inquiries, we tip our hats and record their names.

Among the nearly 2,000 individuals with whom we were in contact, a number made unusually distinctive contributions to this book:

Harold E. Katz, Birmingham, who checked out the data for Alabama; Bernice Bloomfield, Anchorage, who helped avoid errors of omission and commission for

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Rabbi Gerald I. Wolpe, Philadelphia
Frank F. Wundohl, Philadelphia, *Philadelphia Jewish Exponent*
York School District

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Jewish Community Relations Council of Rhode Island, Providence
Rhode Island Jewish Historical Association, Providence
Jesse M. Smith Memorial Library, Harrisville

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College of Charleston
Cong. Beth Elohim, Charleston
Mrs. Herbert A. Rosefield, Sumter
South Carolina Confederate Relic Room, Columbia
University of South Carolina, Columbia

SOUTH DAKOTA
Manny Feinstein, South Aberdeen
University of South Dakota, Vermillion

TENNESSEE
Churchmen's Sports Hall of Fame, Tullahoma
Harriet Cohn Guidance Center, Clarksville
Memphis Eye, Ear, Nose and Throat Hospital, Memphis
Oak Ridge Institute of Nuclear Studies, Oak Ridge
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Laramie County Library, Cheyenne
Laramie County School District No. 1, Cheyenne
Steve Weinstein, Laramie
University of Wyoming, Laramie
Wyoming State Archives and Historical Department, Cheyenne

* *Deceased*

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Jewish Landmarks Series

Volume I: AMERICAN JEWISH LANDMARKS: The East
Volume II: AMERICAN JEWISH LANDMARKS: The South and the Southwest
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JEWISH LANDMARKS OF NEW YORK

TRAVELER'S GUIDE TO JEWISH LANDMARKS OF EUROPE

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note

A new national program to provide Orthodox Jewish travelers with local information centers for their unique needs while traveling has been instituted by Agudath Israel of America. Information encompassing many areas of the United States, Canada, and Mexico, regarding kosher food, synagogues, and other pertinent information can be obtained by writing: Agudath Israel of America, 5 Beekman Street, New York, N. Y. 10025.

Information on special tours of Jewish sites and landmarks in New York City can be obtained from the following:

1. Sam Brown, 281 Avenue C, Apt. 7C, New York, N. Y. 10009.
2. Professor Gerard R. Wolfe, New York University, School of Continuing Education, 3 Washington Square North, New York, N. Y. 10003.
3. *Tours of Jewish New York,* American Jewish Congress, 180 East 79th Street, New York, N. Y. 10021.

American Jewish Landmarks

a travel guide and history

CONNECTICUT

Although Connecticut was the strictest of all the New England colonies in curbing religious dissenters, individual Jews found their way to the Nutmeg State six years before the Hartford and New Haven settlements were united to form the province of Connecticut in 1665.

Connecticut's charter of 1662 (which remained in force until 1818), proclaimed that "the Christian faith is the only and principal end of this plantation." (The portrait of Charles II which decorated this charter was the work of the celebrated Restoration miniaturist, Samuel Cooper, whose brother, Alexander, embraced Judaism.) On the other hand, Connecticut made the Mosaic Code the law of the colony in 1650. The first assembly of New Haven colonists in 1639 unanimously voted that the word of God as recorded in the Hebrew Bible was to be the only rule observed "in executing the duties of government in this plantation." In 1642, John Davenport, one of the Puritan founders of New Haven, introduced Hebrew in the town's first public school.

Because the first Jews in Connecticut came from New Amsterdam, they were caught in the middle of the Anglo-Dutch struggle for control of the Connecticut River Valley. The Dutch, who had established the first white settlement at Hartford in 1633, were later ousted by the English who came west from Massachusetts two years later. Jewish merchants from a Dutch colony were, therefore, doubly unwelcome at Hartford. As aliens, the Jews could count on little hospitality in a colony whose law required that all newcomers be "accepted by a major part of the town" before being permitted to take up residence. Lumped with heretics, Quakers, and Adamites, to whom it was illegal

to give food or lodging under the codes of New Haven and Hartford, the Jews found little welcome.

These harsh regulations were not enforced too rigorously, for the Jews who came were permitted to stay and their trading was tolerated. Hammond Trumbull, in his memorial history of Hartford, claims Jews were in Connecticut as early as 1650. The first recorded reference to a Jew in the colony was in November, 1659, when "David the Jew" was fined 20 shillings by the Hartford general court for illegal trading.

Evidence that the presence of Jews had some kind of legal sanction is preserved in the Hartford town records of February 11, 1660, where it is noted "that there remains in John Allyns hands 10 shillings for the Jews." This entry indicates that the town fathers may have made some kind of grant for the Jewish strangers in their midst. On September 2, 1661, the Hartford authorities ruled: "The same day ye Jews which at present live in John Marsh his home have liberty to sojourn in ye town for 7 months." A majority of the residents apparently had approved permitting the Jews to stay. John Marsh, in whose home the Jews lived, was one of the original proprietors of Hartford.

Some of these Jews must have stayed beyond the permitted seven months, or others had arrived later, for in a "List of Families in Hartford with Quantity of Grain in Possession of Each," dated March 9, 1669, the names of two Jews are included: David a Jew and Jacob a Jew. David was probably the man who had been fined in 1659. Jacob has been identified as Jacob Lucena who had settled in New Amsterdam in 1656, and engaged in trade in the various Dutch colonies. The Hartford records for 1667 list him as having transported three horses to New Amsterdam.

Three years later Lucena became the center of a legal cause célèbre. Tried and found guilty of immoral behavior, he was sentenced by the Hartford authorities in 1670 to pay a fine of 20 pounds—a huge sum for those days—or be flogged. When Lucena appealed the verdict, the General Court rendered a remarkable decision: "The court see cause, considered he is a Jew, to shew him what favore they may, abate him tenn pownds of his fine." Still not satisfied, Lucena appealed again, and this time the judges reduced the penalty to five pounds, "as a token of their respect to the sayd Mr. Assur Levy." The latter was Asser Levy, the eminent New Amsterdam burgher and merchant, whose influence reached into Connecticut and enabled him to intercede for Lucena.

In 1685, a Dutch sea captain named John Carsen, who was probably bound for Newport, Rhode Island, attempted to land goods at New London where it was impounded for being non-English and its

owner, Carsen, a Jew, and thus an alien not entitled to trade in English colonies. Carsen appealed to the governor, claiming that although he was a Dutch Jew, his cargo was British and bound for a British port. He was eventually released on his promise to leave New London. No permanent Jewish settler is known to have settled in New London until Jacob Schwartz and family turned up in 1860.

By the early 1700s, Jewish traders and merchants from New York and Rhode Island were doing business in Connecticut from Woodstock on the west to Stamford on the east. Those who preferred to remain Jews did not stay long, returning to Newport and New York. Those who stayed disappeared as Jews, victims of what Dr. Jacob R. Marcus, director of the American Jewish Archives, calls "conversion through default." In the absence of a Jewish community, even those who tried to resist the impact of a totally Christian environment were lost to Judaism within a generation or two through intermarriage.

Historians have pieced together the story of some of these Jewish pioneers from court records, letters, and family papers. Anshil Troib, a German or Polish Jew, who settled in Fairfield in 1722 and who was a member of New York's Shearith Israel Congregation in 1729, was one of the signers of a petition submitted by Fairfield County merchants in 1749 to the Colonial Assembly in protest against an import tax. His name appears twice, once in Hebrew characters as Anshil Troib, and again in Latin script as Andris Trube. When he died in 1758, he was buried as Anshil Truby, or Trubee, and his children were both Christians. Their names were Samuel Cohen Trube and Gitla Trube. When Troib died he was no longer a member of Shearith Israel. Among his descendants were F. Trubee Davidson, father of the United States Naval Reserve, and Herbert Trube of Norwalk, a member of the 1908 Unites States Olympic track team. In Bridgeport, there is still a stock brokerage firm by the name of Andris Trube.

There were also Jews named Boghragh in Salisbury and Solomon in Middletown in the mid-1770s. One who tried to resist assimilation was Michael Judah. He had settled at Norwalk in 1736, establishing a business on the 5 pounds he had borrowed from Shearith Israel Congregation. He, too, married a Christian, Martha Raymond, but when his son David was born in 1756, the boy was circumcised. David Judah, who was raised as a Christian, was the grandfather of Theodore Judah (see California), the pioneer railroad builder on the Pacific coast.

The most influential Jewish family in Colonial and Revolutionary days were the Pintos. Abraham Pinto, who had been the *shohet* of the New York Jewish community, turned up in Stratford in 1725. Jacob Pinto made his way to New Haven about 1740, where he joined the Congregationalist Church and married a woman whose Christian

name was Thankful. There was an Isaac Pinto in Stratford in 1748 and a Solomon Pinto in New Haven in 1758. When 102 New Haven citizens petitioned the governor of Connecticut in 1776 for the removal of suspected Tories to other parts of the country, and for stronger measures to put an end to their disloyalty, Abraham and Jacob Pinto were among the signatories.

Jacob Pinto's three sons by his second wife—Abraham, Solomon, and William—were among New Haven's leading citizens in the closing years of the Revolution and for many years thereafter. All three attended Yale. Solomon and William, who graduated in 1777, were the first persons of Jewish origin to receive a Yale degree. The Pinto brothers and David Judah served with distinction in the Revolution. Two were wounded and the third was captured. Solomon became one of the founders of the Society of the Cincinnati in Connecticut—the exclusive organization of Revolutionary officers.

Ezra Stiles, president of Yale from 1778-1795, did not regard the Pintos or David Judah as Jews. In 1760, when he was minister of a church in Newport, Rhode Island, he noted in his famous diary that "on inquiry it seems there are no Jews in Connecticut." Two years later he wrote, "I learn in conversation with Capt. Jno. Nichols that there are no Jews in New Haven or Bristol." In 1763, Stiles observed that "Dr. Hubbard of New Haven (his father-in-law), writes me that five Papists but no Jews live there."

Stiles was much concerned with Jews whose customs and ceremonies he had learned through his friendship with Hazzan Isaac Touro and with Rabbi Haim Carigal in Newport. He studied Hebrew with them and interested himself in a search for the "Ten Lost Tribes" of Israel. When he was inducted as president of Yale, Stiles delivered an oration in Hebrew. Later he made Hebrew compulsory for Yale freshmen. It was Stiles who reported the first known formal Jewish worship in Connecticut. His diary contains the following entry for September 13, 1772:

> *"The summer past a family of Jews settled here, the first real Jews (except two Jew brothers Pinto who renounced Judaism and all religion) that settled in New Haven. They came from Venice, sat down some time at Eustatia in West Indies, and lately removed there. They are three brothers (adults) with an aged mother, and a widow and her children, being in all about 10 or 8 souls, Jews, with 6 or 8 Negroes. Last Saturday they kept holy; Dr. Hubbard was sent for, then, to see one of them sick. He told me the family were worshipping by themselves in a room in which were lights and a suspended lamp. This is the first Jewish worship in New Haven. These Jews indeed worship in the Jewish manner; but they are not enough*

to constitute and become a synagogue for which there must be twelve (sic) men at least. So that if there should thereafter be a synagogue in New Haven, it must not be dated from this. Besides here is a few (Jews) in Town that belong to none of these meetings but are separate and associate with others scattered in the neighboring parishes."

The Revolutionary War brought the first large influx of professing Jews to Connecticut. In 1776 when Hazzan Gershom Mendes Seixas closed the doors of Shearith Israel synagogue in New York rather than continue worship under the British occupation, he led some of his congregants to Norwalk and Stratford across the state line. Other Jews came from Rhode Island, where the British were also in control. Since Seixas brought the Torah Scrolls with him, it is likely that public Jewish worship services were held at Norwalk or Stratford. But no synagogue or permanent community was established because the war refugees had come only for the duration.

The Connecticut exile turned out to be dangerous when the Tory General Tryon raided the Long Island coast towns in 1779. The Jewish refugees who had established business firms at Stamford, Wilton, Danbury, Norwalk, and Stratford suffered heavy losses. Eight Jews from Norwalk received state compensation for damages incurred during the British attack on Norwalk in 1779. One of these was the noted New York silversmith, Myer Myers, who had been recommended to Connecticut when the need for bullets made the authorities eager for skilled help in refining the ore from the Middletown lead deposits.

Even though they planned to return to New York and Newport after the war, the Jewish exiles joined with their Connecticut neighbors in defending the state against the British and in warring on the Tories. Jews were among those who petitioned the governor to set up an armed patrol on Long Island Sound. Among the refugees were two with distinguished descendants: Solomon Simson, whose son Samson, the first Jewish graduate of Columbia University and the chief founder of Mt. Sinai Hospital, was born at Danbury during the war; and old Aaron Isaacs of East Hampton, Long Island, who supported Shearith Israel Congregation but married a Christian and became the grandfather of John Howard Payne (see East Hampton, New York), composer of *Home Sweet Home*.

At the beginning of the 19th century, there were no known practicing Jews in Connecticut. A Mr. Edwards, a delegate to the 1818 state constitutional convention, was quoted in the *Hartford Courant* as saying he was "willing that the legislature should tolerate Jews and Mohammedans; at the same time there had never been any in the state and probably never would be."

A permanent community took root in the early 1840s with the arrival of German Jews in New Haven (1840), Waterbury (1840), and Hartford (1843). The first congregation was formed in New Haven in 1840, when a number of families from Bavaria established what is now Congregation Mishkan Israel. Until 1843 no Jewish congregation could be organized with a legal corporate entity. In that year an amendment to the statutes provided that "Jews who may desire to unite and form religious societies shall have the same rights, powers, and privileges as are given Christians of every denomination by the laws of the state." Under this authority Temple Beth Israel was chartered in Hartford in 1843. Bridgeport's earliest congregation (Congregation Beth Israel—the Park Avenue Temple), dates from 1850. Bequests from Judah Touro (see Louisiana), enabled Mishkan Israel and Beth Israel to acquire their first synagogue buildings in 1856. The first structure built as a synagogue was dedicated by Beth Israel in Hartford in 1876.

The Civil War found the Jewish community well established. Sigmund Waterman, who taught German at Yale from 1844-1847, became the first professing Jew to win a Yale degree when he received his M.D. in 1848. His brother, Leopold, was among the New Haven citizens who greeted the Hungarian patriot Louis Kossuth when he visited the city. Isaac Mayer, who came to Hartford as Beth Israel's first rabbi in 1856, was the father of one of Connecticut's Civil War heroes, Dr. Nathan Mayer. Named assistant surgeon of the 11th Regiment of Connecticut Volunteers when he was on 23, Mayer served for three years through the bloodiest battles. He was captured in 1864 and, after being paroled, returned to duty. Mayer wrote the official poem read at the dedication of the Connecticut Civil War monument on the Antietam battlefield.

Among the early German arrivals were Gershon Fox and Morris Ullman. Fox established a one-room fancy goods shop in Hartford in 1847 which became the city's leading department store and a New England landmark. His granddaughter, the late Mrs. Beatrice Fox Auerbach, who died in 1968, headed the G. Fox Department Store for nearly 30 years during which time it became "the center of Connecticut living." Ullman, who came to New Haven in 1847 and established a corset manufacturing business with Isaac Strouse and Max Adler, who arrived in 1843, was the father of the eminent Jacob Ullman. The latter was president of Mishkan Israel, president of the first New Haven community chest, and a leader of the state's Republican party for many years. In 1905 he was named judge of the Common Pleas Court—probably the first Jewish judge in the state.

Meier Zunder, who settled in New Haven in 1852, was a printer and importer of fine wines and whiskies, who served on the school

board from 1867-1887. Until the middle 1950s there was a public school named for him on George St. Zunder organized the B'nai B'rith lodge in New Haven in 1856. Lewis Osterweis, who had owned a cigar factory in Fort Madison, Iowa, in 1856, moved his business to New Haven in 1858. His grandson, Rollin G. Osterweis, was professor of history at Yale. Bernard Shoninger founded the Shoninger Organ Co. in New Haven in 1858. Rabbi Samuel Willner, who came to New Haven's Congregation B'nai Sholom in 1877, was the father of Rabbi Wolf Willner, the first Yale alumnus to enter the rabbinate.

By 1877 there were 1,492 Jews in Connecticut. At the turn of the century the state had a Jewish population of 8,500 spread out over 18 towns and cities where there were 18 synagogues and 13 other Jewish institutions, and 11 places where Jews lived but still had no synagogue. The coming of the Russian Jewish immigrants in the 1880s (the first to arrive in New Haven in 1882 was a family of nine), greatly enlarged the Jewish population and led to the establishment of a large number of new synagogues and a network of Jewish communal organizations.

In the 1890s, some of the Russian Jews settled on farms in Colchester where a Jewish cigarmaker and several Jewish storekeepers—Shenyan, Nahinsky and Luntz—had preceded them. In 1899, on the 200th anniversary of the founding of Colchester, it had fewer than 2,000 inhabitants but the Jewish influx checked a total decline. The Jewish farmers who bought land around Colchester with the aid of loans from the Baron de Hirsch Fund later took in boarders in their farmhouses, and then expanded into small hotels. Colchester was once known as the Catskills of Connecticut because thousands of Jewish summer visitors from Connecticut and New York came to stay at hotels, rooming houses, and on farms. The greatest Jewish settlement occurred between 1910-1925 when Jews accounted for more than half the population. In the 1920s there were seven major Jewish hotels and all the town's markets carried only kosher meat. In 1893 the Jewish farmers organized the Love of Brotherhood Cemetery Association, and founded Congregation Ahavath Achim in 1898. For a time Colchester was the center of a state federation of Jewish farm associations, drawing members from Chesterfield, Oakdale, Montville, and other towns. Inexperience in farming and misguided in land purchases, most of the Jewish farmers did not remain on the land although other Jewish colonies were established at Moodus, Marion, Norwich, Deep River, Ellington, Lebanon, Chestnut Hill, Columbia, Hebron, and Danielson.

Some Jewish farmers gave up tilling the soil and shifted to dairy farming, tobacco growing, and egg farming. Others opened factories where they manufactured leather goods, clothing, and some es-

tablished summer camps. As recently as 1966, the Jewish Agricultural Society reported that there were 30 Jewish dairy farmers in the state and about a dozen Jewish tobacco and potato growers. Of the state's 5,000,000 egg-laying chickens, 3 million were raised by Jewish farmers. The Jewish community in Danielson is an outgrowth of a settlement of displaced persons from Europe who were settled on farms there between 1947-1950. In Lebanon, Harold Liebman, a Jewish farmer, served on the town council and was elected to the state legislature. Harry Zack and his son operated a famous nursery and greenhouse at Deep River. Some of the farming communities established their own synagogues, a few of which still exist, but most of the Jewish farmers belonged to congregations in New Haven, Hartford, Bridgeport, Waterbury, Meriden, Middletown, New London, Norwich, and Willimantic.

Senator Abraham Ribicoff, who had also served as governor and as a member of the House of Representatives, is the son of one of the Russian Jewish immigrants. By 1906 there were Jewish residents in 19 towns and cities where they had established 80 Jewish organizations from synagogues to YMHAs, as they laid the groundwork for the present Jewish communities that dot the state.

The Jewish population rose swiftly from 22,000 in 1907 to 36,860 in 1910; 57,750 in 1912; 66,882 in 1917; 91,538 in 1927; 94,080 in 1937; and 105,000 in 1969. By the 1970s the Jewish population had reached 110,000 with the heaviest concentrations around Hartford, New Haven, and Bridgeport. There were 12 other places with 1,000 or more Jews, including Westport and Greenwich, where well-to-do residents live and commute to New York for their livelihoods.

In January 1974, the *Hartford Courant* published an article calling attention to a marked drop in the Jewish population of Hartford. The paper, however, failed to note that while the Jewish population within the corporate city limits had greatly declined and few Jewish institutions were left in the city, there had been an immense increase in the Jewish population of the nearby suburbs of West Hartford, Bloomfield, Farmington, East Hartford, Windsor, and East Windsor. The same trend developed in New Haven as Jews moved to suburban Woodbridge, Hamden, Orange, Derby, and Shelton, and in Bridgeport, where many residents resettled in Fairfield, Westport, and Stratford. In 1975 there were 52 towns and cities with one or more congregations.

Nevertheless, until 1965, owing to a long forgotten clause in the state constitution, Jews did not have a legal constitutional right to live in Connecticut. The late Rabbi Morris Silverman of Hartford discovered that the 1818 state constitution had adopted an article which gave rights of residence only to members of "every society or denomi-

nation of Christianity." Rabbi Silverman made his discovery while serving as a chaplain of the 1965 constitutional convention and was instrumental in having an amendment passed that changed the wording of Article 7 to members of "every religious society or denomination." Rabbi Silverman signed the new constitution and thus may have been the only rabbi with the distinction of having been a signer of a state constitution.

Article 7 of the 1818 constitution had never been used to deny Jews the right to hold public office. Jacob Klein was mayor of Bridgeport from 1886-1889. Jacob Ullman of New Haven served as judge of the Common Pleas Court in 1905, and Isaac Wolfe was a probate court judge in 1907. Bloomfield, New London, New Haven, Stamford, and West Hartford have had Jewish mayors. New London has had two Jewish mayors. Samuel Campner at the age of 27 became mayor of New Haven in 1917.

On the statewide basis Jews have held some of the highest offices from senator and governor down. Mildred Pomerants Allen and Gloria Schaffer were both elected secretary of state. Robert I. Berdon was state treasurer; David Goldstein was president pro tem of the state senate and acting governor; Louis I. Gladstone was the Democratic majority leader in the state senate; and Louis Shapiro, Samuel Mellitz, and Abraham S. Borden were judges of the State Supreme Court. In addition to Ribicoff, Herman Kopplemann and William Citron were members of the House of Representatives. Jon O. Newman, George Cohen, and Simon S. Cohen served as United States district attorneys for Connecticut. Newman and Joseph Blumenfeld were judges of the United States District Court.

Yale University, which once barred Jews from representing it in intercollegiate sports, has since had many distinguished Jewish academicians on its faculty, including deans of the law and medical schools. William Horowitz, the first and only Jew elected to Yale's board of trustees, also served as chairman of the Connecticut State Board of Education. Jon Newman was for a number of years chairman of the board of regents of the University of Hartford. In 1974, 23-year old Edward A. Zelinsky, a former national president of Aleph Zadick Aleph, (the boys component of the B'nai B'rith Youth Organization), became the first enrolled Yale student elected to public office in New Haven. A student in the Yale Law School, he was elected to the New Haven Board of Aldermen.

* * * * *

AMSTON

United Brethren Synagogue.

ANSONIA

(see Derby)

AVON

Wenograd Memorial, at the Talcott Mountain Science Center, a bronze plaque mounted on a rock platform on Talcott Mountain, honors the late Dr. Joseph Wenograd, associate dean for science at the College of Arts and Sciences of the University of Hartford. Wenograd, who died in 1972, was largely instrumental in setting up the program where university students take Talcott courses in such earth science areas as astronomy, geology, and meteorology.

BLOOMFIELD

Beth Hillel Synagogue, 160 Wintonbury Ave., has a sanctuary roof shaped like a Magen David, with the six points going downward interlocked with the "outstretched fingers" of the congregation going upward. The Ark doors have small openings to let out "light of Torah."

Cong. Teferes Israel, 27 Brown St., has a sculptured Burning Bush on its outside wall facing the street. It is a 14 foot high hammered copper piece.

Cong. Tikvoh Chodosh, 180 Still Rd.

Hebrew Academy of Greater Hartford, 53 Gabb Rd.

Interfaith Housing, Mountain Rd., sponsored by Beth Hillel Synagogue and a number of churches.

BRIDGEPORT

Arnold Bernhard Arts and Humanities Center of the University of Bridgeport, 380 University Ave., houses the university's music, theatre, and art departments. A theatre, art gallery, and an exposition hall in a seven-story building was named for a Jewish investment counselor from New York, who is the university's greatest benefactor.

Carlson Library of the University of Bridgeport, 303 Park Pl., is named for William and Philip Carlson, in whose honor there is a bronze plaque on the outer foyer that bears a bas relief likeness of the Jewish brothers. The inscription reads: "Through their generosity this library was erected. Appreciation for the opportunities America provides prompted them to leave a tangible memorial enhancing the cultural environment of Bridgeport and inspiring all who study here to greater service to their fellow men." Oil portraits of the Carlsons hang in the library's third floor periodical room.

Cong. Adath Israel, 540 E. Washington Ave.

Cong. Adath Yeshurun, 100 Butler Ave.

Cong. Beth Israel, 2710 Park Ave., third oldest congregation in the state, has on the front of the edifice an artistic representation of the Ten Commandments.

Cong. Bikur Cholim, 1541 Iranistan Ave.

Cong. Rodeph Sholom, Park and Capitol Aves.

Cong. Shaare Torah, 3050 Main St.

Geduldig Ave., running east off Park Ave. to Madison Ave., is named for Abe S. Geduldig, a former city prosecutor of Bridgeport, who gave the city a large tract of land in 1934 near 90 Acres Park.

Hebrew Sheltering Home, 699 W. Jackson Ave.

Hillel Foundation at University of Bridgeport, 276 Park Ave.

Jewish Community Center, 4200 Park Ave.

Jewish Family Service, 144 Golden Hill St.

Klein Memorial, 910 Fairfield Ave., the city's largest auditorium, was erected in 1932 through a bequest of $500,000 from Jacob B. Klein, who was mayor of the city from 1886-1889.

Schine Hall, a University of Bridgeport ten-story student dormitory, is a memorial to Isaac E. Schine, one of the founding trustees of the university.

United Jewish Council of Greater Bridgeport (see Fairfield).

BRISTOL

Cong. Beth Israel, 339 West St.

CHESHIRE

Temple Beth David, South Main and Spring Sts., occupies a landmark building that was once the historic United Methodist Church, built in 1834.

COLCHESTER

Beth Jacob Synagogue, 49 Church St.

Cong. Ahavath Achim, Lebanon Ave., was founded by Jewish farmers who settled in this area in the late 1890s with the help of the Baron de Hirsch Fund.

Jewish Aid Congregation, Mill St.

COLUMBIA

Cong. Agudath Achim.

DANBURY

Cong. B'nai Israel, 347 Main St.

Jewish Federation, 8 West St.

Stanley Lasker Richter Memorial Park, Aunt Hack Rd., was a gift from Mrs. Irene Untermyer Richter in memory of her husband. Mrs. Richter was the daughter of Samuel Untermyer, eminent lawyer and Jewish communal leader.

United Jewish Center, 141 Deer Hill Ave.

DANIELSON

Temple Beth Israel, Killingly Dr.

DEEP RIVER

Jewish Community Center of Lower Middlesex County, 93 Union St., is a synagogue and communal headquarters that serves the scattered Jewish residents of Chester, Higganiun, Killingworth, Ivorytown, Old Saybrook, Lyme, Centerbrook, Westbrook, Clinton, and Deep River.

DERBY

Beth Israel Synagogue Center, 300 Elizabeth St., represents a merger of Cong. Sons of Israel in Derby, the Jewish Community Center of Associated Towns in Ansonia, and Cong. Beth El. The Center serves the Jews of Derby, Ansonia, Shelton, Seymour, and Oxford.

EAST HARTFORD

Temple Beth Tefilah, 465 Oak St.

ELLINGTON

Cong. Sons of Israel, Pinney St., was founded by Jewish farmers.

ELMWOOD

Feldman Walkway in this Hartford suburb is named for Dr. Abraham J. Feldman, rabbi emeritus of Temple Beth Israel, West Hartford. A stone and bronze plaque marks the beginning of Feldman Walk, which runs from Manchester Circle to Beachland Park.

FAIRFIELD

Ahavas Achim Synagogue, 1571 Stratfield Rd.
Cong. Beth El, 1200 Fairfield Woods Rd.
Hillel Academy, 1571 Stratfield Rd.
Jewish Home for Elderly of Fairfield County, Jefferson St.

GILMAN

Nathan Gilman, Jewish industrialist and philanthropist, who settled in this New London County village in 1899, is memorialized by the town name which was changed from Bozrahville in 1929. The Gilman Bros.' textile plant, founded by Nathan Gilman, was converted to plastics by his sons, Charles and Lawrence. A third generation Gilman, Marty, was postmaster of the village for a number of years.

GREENWICH

Pryor Doll Library, founded in a converted barn by Samuel Pryor, includes a number of dolls from Israel.

Temple Isaac, 25 Storey Wilde Lane.

Temple Shalom,300 East Putnam Ave., is moving to Waterford.

GROTON

Submarine Library, Thames St., at the north entrance to the shipyard of the Electric Boat Divsion of General Dynamics Corp., has a collection of material about Admiral Hyman Rickover, father of the atomic submarine, and about Commander Edward Ellsberg, an expert in the raising of sunken submarines.

Temple Emanuel, 16 Fort St.

HAMDEN

Jewish Center, 27 Laconia St.

Temple Beth Sholom, 1809 Whitney Ave.

Temple Mishkan Israel, 785 Ridge Rd., is the oldest congregation in the state, founded in 1840 in New Haven, but was moved to Hamden, a New Haven suburb. The synagogue was organized three years before any Jewish congregation could be organized in Connecticut with a corporate legal entity.

HARTFORD

Auerbach Art Library, in the Wadsworth Atheneum, 600 Main St., was a gift of the late Mrs. Beatrice Fox Auerbach, whose grandfather, Gershon Fox, founded the city's famed G. Fox & Co., department store, in 1847, in honor of her daughters, Mrs. Richard Koopman and Mrs. Bernard Schiro. The library has a fine collection of silver by Myer Myers, the Colonial Jewish silversmith. Auerbach-Schiro-Koopman House, 1040 Prospect Ave., is the University of Hartford's guest house and is named for Mrs. Auerbach and her daughters.

Cong. Ados Israel, 215 Pearl St., has the original bima and Ark from the congregation's old Market St. synagogue.

Cong. Chevra Lomday Mishnayes, 191 Westbourne Pkwy.

Connecticut Historical Society, 1 Elizabeth, has the Rabbi Morris Silverman collection on Jewish history.

Federal Building, 450 Main St., has in its north courtroom a portrait of Judge M. Joseph Blumenfeld, who served as a U.S. District Court judge from 1961-1975.

Aaron Fien Sq., Ridgefield and Greenfield Sts., is named for an engineer who worked for the city from 1913-1950.

Annie Fisher Elementary School, 280 Plainfield St., is named for a Jewish principal in Hartford.

Miriam Stern Fox Interfaith Chapel at Hartford Hospital, 80 Seymour St., memorializes the mother of Lewis Fox.

Fox Middle School, 305 Greenfield St., is named for a one-time chairman of the Board of Education.

Hebrew Book Store, 262 S. Whitney St.

Hebrew Home, 615 Tower Ave., is connected by a 500-foot bridge to Mount Sinai Hospital to provide direct and rapid access for residents of the home.

Hillel Foundation at Trinity College, 30 Crescent St.

Mount Sinai Hospital, 500 Blue Hills Ave.

Nahum Dr., in a northwest housing project, is named for former Alderman Milton Nahum.

Abraham A. Ribicoff Portrait, in Memorial Hall of the State Library and Supreme Court Building, Capitol Ave., honors the most distinguished Connecticut Jew, who was a two-term governor of the state, and the first Jew elected chief executive of a New England state, U.S. Secretary of Health, Education and Welfare under President John F. Kennedy, and a U.S. senator. Ribicoff declined an offer from George McGovern in 1972 to be his running mate as the Democratic candidate for vice-president.

LEBANON

Jewish Congregation of Lebanon, Goshen Rd., also serves Jews of Hebron.

MADISON

Shoreline Jewish Community Organization.

Temple Beth Tikvah, serves the eastern shoreline Jewish communities of Branford, Guilford, Madison, Clinton, and Old Lyme.

MANCHESTER

Temple Beth Sholom, 400 East Middle Tpke.

MERIDEN

Temple B'nai Abraham, 127 East Main St.

MIDDLETOWN

Cong. Adath Israel, Church and Broad Sts.

MILFORD

Temple B'nai Shalom, 76 Noble Ave.

MOODUS

Cong. Rodfe Zedek, N. Moodus Rd.

NAUGATUCK

Cong. Beth Israel, 148 Fairview Ave.

NEW BRITAIN

Cong. Tiphereth Israel, 76 Winter St.

Jewish Federation, 272 Main St.

Abraham A. Ribicoff Apartments, a federally-built low income housing development for the elderly, named for Senator Abraham Ribicoff, 67 Hartford Ave., is located near the place where Ribicoff was born in 1910.

Temple B'nai Israel, 265 W. Main St.

NEW HAVEN

Biblical Garden, 400 Canner St., around the residence of the dean of Yale Divinity School, includes plantings of many flowers and shrubs mentioned in the Bible.

B'nai B'rith Hillel Foundation at Yale University, 206 Elm St.

Bureau of Jewish Education, 1184 Chapel St.

Cong. Beth El-Keser, 85 Harrison St.

Cong. Beth Israel, 232 Orchard St.

Cong. Bikur Cholim Shevet Achim, 278 Winthrop Ave.

Cong. B'nai Jacob (see Woodbridge).

Cong. Mishkan Israel (see Hamden).

Jewish Community Center, 1156 Chapel St., displays in its chapel an oil painting, *The Synagogue,* which depicts two figures in a synagogue. In the older adult lounge is an oil painting, *Body of the Torah,* and another entitled, *Psalm 133.*

Jewish Community Council, 1184 Chapel St.

Jewish Family Service, 1184 Chapel St.

Jewish Home for the Aged, 169 Davenport Ave.

Temple Emanuel, P.O. Box 398.

Westville Synagogue, 74 W. Prospect Pl.

Yale University

Emblazoned on the walls of the famous 221-foot Harkness Tower in the Harkness Quadrangle is the Hebrew coat-of-arms of the nation's third oldest college. The Hebrew words on the seal, *Urim* and *Thummin,* are superimposed on an open Bible. Translated as "light and truth," *(lux et veritas)* also appear on the seal. •The Beinecke Library, High and Wall Sts., houses one of the great collections of Hebraica and Judaica. Dating from the beginning of the university, when an edition of the works of Flavius Josephus was among the 40 volumes contributed by the clergymen who founded the Collegiate Col-

lege of America (Yale's original name), the collection was greatly enlarged during the presidency of Ezra Stiles. Among his contributions were Hazzan Isaac Touro's copy of the Book of Numbers, in Hebrew, and a Yiddish work printed in Zurich in 1546. The great Josephus Collection was added to by Selah Merrill, U.S. consul in Jerusalem at the turn of the 20th century. The heart of the Judaica Collection is the Alexander Kohut Collection of several thousand volumes presented by his son, George Alexander Kohut, who also bequeathed to Yale a portion of his own library, including some Heinrich Heine manuscripts. The Asch-Rabinowitz Collection, a gift of Louis Rabinowitz, New York philanthropist, contains many manuscripts of Sholom Asch and his contemporaries. Altogether, the special Hebraica and Judaica collections include some 12,000 volumes, 29 incunabula, and several hundred manuscripts. •Schulman Portrait, in the Yale Law School, memorializes the late Harry Schulman, dean of the school. •Steinert Collection of early keyboard and stringed musical instruments of the 17th and 18th centuries, on the 3rd floor of Memorial Hall in the Hewitt Triangle, is a gift of Morris Steinert of New Haven. Among the items is a piano that belonged to Beethoven.□

Young Israel House at Yale, 35 High St.

Young Israel of New Haven, 232 Orchard St.

NEWINGTON

Cong. B'nai Sholom, 26 Church St.

Temple Sinai, 41 West Hartford Rd., has a Sabbath Menorah and the Tablets of the Law built into the rear exterior wall.

Isidore Wise Pavilion, at the Newington Hospital for Crippled Children and Adults, is named for a prominent Hartford merchant who was president of Temple Beth Israel of West Hartford.

NEW LONDON

Cong. Ahavath Chesed, 203 Montauk Ave.

Cong. Beth El, 660 Ocean Ave.

Cong. Ohave Sholom, 109 Blinman St.

Joanne and Nathan Cummings Arts Center at Connecticut College, is named for Mr. and Mrs. Nathan Cummings, Canadian and American philanthropists and art patrons. •The Greer Music Library in the center was the gift of Mr. and Mrs. Jesse Greer of Willimantic. •The Castle Sculpture Court was given to the college by Mr. and Mrs. Irving Castle. •The Rosenthal Cube on the center's west terrace, was the gift of Mrs. Isadore Levin of Palm Beach, Fla. •The S. Ralph Lazrus House, a cooperative dormitory, is a gift from Mrs. Lazrus, in memory of her husband, New York Jewish communal leader and president of Benrus Watch Co.

Jewish Community Council, 86 State St.
Jewish Leader, 86 State St.

NEW MILFORD

Temple Shalom, Route 7.

NEWTON

Cong. Adath Israel, Newingtown Rd.

NORWALK

Beth Israel Synagogue, King St.

Burndy Library, alongside the Connecticut Turnpike, west of Norwalk and housed in a special building next to the Burndy Corporation's electronics plant, is a unique private library devoted entirely to the history of science. It was established by Bern Dibner, a Russian-born Jewish electrical engineer. The library is open to the public and is widely used by high school science classes. Many of the choicest items in the library are now facsimiles, the originals having been given by Dibner to the Smithsonian Institution in Washington, D.C.

Jewish Community Center, Shorehaven Rd. (East Norwalk).

Jewish Community Council, Shorehaven Rd. (East Norwalk).

Temple Beth El, 109 East Ave., has frescoes representing Law, Prophetic Idealism, Learning, and the Ideals of Zion.

Temple Shalom, Richards Ave.

NORWICH

Beth Jacob Community Synagogue, 63 Church St.

Norwich Hebrew Institute (Cong. Brothers of Joseph), 2 Broad St.

OLD LYME

Cong. Beth El, Groton Ave., in Old Colony Beach area.

OLD SAYBROOK

Jewish Community Center of Lower Middlesex County.

ORANGE

New Haven Hebrew Day School, 261 Derby Ave.
Orange Synagogue-Center, 205 Old Grassy Hill Rd.
Temple Emanuel, 150 Derby Ave.

PUTNAM

Sons of Zion Synagogue, Church St., has a large Magen David at the peak of its colonial roof. Cement from Israel was used in re-

building the synagogue's foundation, following severe damage to the building from Hurricane Diane in 1955. Israel's Histadrut contributed 1,000 bags of cement to the American Red Cross, and from this, 100 bags were allotted to the synagogue.

RIDGEFIELD

Temple Shearith Israel, 14 Peaceable St.

ROCKVILLE

Cong. B'nai Israel, 54 Talcott Ave.

SIMSBURY

Farmington Valley Jewish Congregation, Bushy Hill Dr.

SOUTH WINDSOR

Temple Beth Hill, Miller Rd. and Foster St. Extension (in Wappinger).

STAMFORD

Cong. Agudath Sholom, 301 Strawberry Hill Ave.

Rose Hartman Memorial Park, Brownhouse Rd. and Greenwich town line, is named for the mother of Jesse Hartman, local building contractor. He also gave the city a 12-acre tract on Woodway Rd., near the New Canaan town line, which has been developed into a park and center for the performing arts.

Jewish Community Center, 132 Prospect St.

Temple Beth El, 144 Prospect St.

Temple Sinai, Lakeside Dr., whose sanctuary exterior suggests the ancient tabernacle in the wilderness, has a huge pipe organ donated by the Norton Presbyterian Church of nearby Darien.

Tresser Blvd., formerly Willow St., between West Main and Atlantic Sts., was named in 1974 for Samuel Tresser, the second Stamford man to die in World War I.

STORRS

B'nai B'rith Hillel Foundation at University of Connecticut, N. Eagleville Rd.

STRATFORD

Shakespeare Festival, which performs for 27 weeks a year, was founded in 1955 by the late Lawrence Langner, Theatre Guild producer, partly with his own funds. The biggest tourist attraction in the state aside from Mystic Seaport, the festival and the theatre housing it were directed in the 1970s by Michael Kahn.

Temple Beth Sholom, 275 Huntington Rd.

TORRINGTON

Cohn Brook, one of the streams that overran its banks during the 1955 Hurricane Diane and created widespread havoc in this town, is named for Capt. Merrill Cohn of the U.S. Army Engineers, whose efforts helped rehabilitate the flood stricken area.

Cong. Beth-El, 124 Litchfield St.

TRUMBULL

Cong. B'nai Torah, 5700 Main St.

WALLINGFORD

Cong. Beth Israel, 22 N. Orchard St.

Interfaith Flora Hewitt Chapel at the Masonic Home, has a piece of stone from the Western Wall in Jerusalem donated by Rabbi Abraham J. Feldman of Temple Beth Israel, West Hartford. The chapel has three panels behind the tabernacle with symbols representing the major denominations. Two can be concealed while services are being conducted by the third. The panel representing Judaism shows the Tablets of the Ten Commandments in front of a Torah,

WATERBURY

Beth El Synagogue, 359 Cooke St.

Cong. B'nai Sholom, 135 Roseland Ave., has a sanctuary-in-the-round, and a substantial membership of Sephardim. The congregation merged in 1969 with Sharis Israel Congregation, a Sephardic synagogue founded in 1909.

"Holy Land U.S.A.," atop Pine Hill, is a 17-acre religious theme park built out of cement, stone, and bits of junk by John Greco, a local attorney and a devout Catholic. The park includes Mount Zion, the Western Wall, and the Garden of Eden.

Jewish Federation, 1020 Country Club Rd.

Temple Israel, 100 Williamson Dr.

Western Connecticut Jewish Community Center, 1020 Country Club Rd. Half of the center is located in Middlebury and the other in Waterbury, and serves communities within a 30-mile radius.

WATERFORD

Ben Kornzweig Memorial, a bronze plaque in the Eugene O'Neill Memorial Theatre Center, honors the late Ben Kornzweig, prominent theatrical press agent, who was the center's press representative for many years.

WEST HARTFORD

Agudas Achim Synagogue, 1244 N. Main St.

Beth David Synagogue, 20 Dover Rd., has an Oren Kodesh built

in the shape of an open Torah Scroll, with the arms of the Scroll supporting the center beams of the sanctuary.

Beth El Temple, 2626 Albany Ave., has a roof with symbols of the 12 Tribes of Israel, and a skylight in the form of a Magen David.

Connecticut Jewish Ledger, 2475 Albany Ave.

Emanuel Synagogue, 160 Mohegan Dr., has a memorial to the 6,000,000 victims of the Holocaust in the lobby. The exterior sanctuary wall fronting on Mohegan Dr., is faced with black on which a Menorah the height of the building has been carved.

Hartford Jewish Community High School, 2626 Albany Ave.

Hebrew Funeral Home (a nonprofit communal burial society), 906 Farmington Ave.

Interfaith Housing, Starkel Rd., is sponsored by Beth David Synagogue, Beth El Temple, and Temple Beth Israel.

Jewish Community Center, 335 Bloomfield Ave., which is built campus-style, has 52 panels cast in concrete that gird the eight elevations of the center complex and depict the story of Creation. Each panel is four feet high and four feet wide. Several acres of the land on which the center stands were donated by the Roman Catholic Archbishop of Hartford, Father Henry J. O'Brien. In the lobby is a metal sculpture called *Chanukah Symbols.* The center has a permanent collection of Jewish art.

Jewish Family Service, 333 Bloomfield Ave.

Jewish Federation, 333 Bloomfield Ave.

Jewish Historical Society of Greater Hartford, 335 Bloomfield Ave., has a large collection of pictures of Jewish life in old Hartford and a growing collection of taped interviews with prominent Jews.

Solomon Schechter Day School, 160 Mohegan Dr.

Temple Beth Israel, 701 Farmington Rd., is the oldest congregation in the state sanctioned by law, having been founded in 1843 after an amendment to the statutes gave Jews equal rights with Christians in creating religious societies. The 12-sided building of Byzantine design has a dome which is said to be a replica of the St. Sofia dome in Istanbul. Each side represents one of the 12 Tribes of Israel. There are 12 pairs of stained glass windows, six of them representing the symbols of the 12 Tribes and six portraying heroes of the Bible. The pulpit desk has enshrined in it a stone from the never-completed Third Wall of Jerusalem. In the center of each of the synagogue's nine arches are symbols of the major occasions in the Hebrew calendar. One stained glass window was installed by the Christian community in honor of Rabbi Emeritus Abraham Feldman. In commemoration of the fellowship that enabled the First Church of Christ to use the synagogue lobby and a similar one in the church's meeting house. In the synagogue lobby there is a plaque honoring Judah Touro, (see

Louisiana), the famous philanthropist, whose bequest enabled the congregation to acquire its first synagogue in 1856. There are also a library of Judaica and a Jewish Museum.

United Synagogues of Greater Hartford, 840 N. Main St., is designed in the shape of a Magen David. At the entrance to the synagogue is a ten x eight foot monument to the 6,000,000 martyrs of the Nazi Holocaust, designed as six interlocked Stars of David.

University of Hartford

University of Hartford, 200 Bloomfield Ave., is dotted with evidences of Jewish generosity: Mildred P. Allen Memorial Library, in Paranov Hall, is a memorial to a woman who was a musician and secretary of state in Connecticut from 1925-1929. •Auerbach Hall, 200 Bloomfield Ave., which houses the university's School of Business Administration, and Auerbach Auditorium, in University Hall, are named for the late Mrs. Beatrice Fox Auerbach, who for almost three decades headed G. Fox & Co., Hartford's leading department store. •Berkman Recital Hall, in Paranov Hall of the Hartt College of Music, is named for Samuel Berkman, dean emeritus of the College of Music. •The Jewish Student Union is in the Campus Ministry Office, located in Gengras Center. •The Joseloff Exhibition Gallery in the Art School, was donated by Morris and Lillian Joseloff. •Paranov Hall, in the Alfred C. Fuller Memorial Center of the university's Bloomfield Avenue Campus, is named for Dr. Moshe Paranov, president emeritus and co-founder in 1920 of the School of Music. His career began as a pianist in 1911, and he later conducted more than 500 opera productions. •Samuel I. Ward Technical College, one of eight colleges of the University of Hartford, was originally the CRL School of Communications, owned by Ward's Crystal Research Laboratories. In 1952, Ward donated the CRL School of Electronics to Hillyer College which then changed its name to honor Ward. In 1971 Ward College became part of the University of Hartford. •WWUH, the Louis K. Roth Memorial Station, the University's FM-stereo radio station, honors a former university trustee. □

Young Israel of Hartford, 1137 Trout Brook Dr.
Young Israel of West Hartford, 2240 Albany Ave.

WEST HAVEN

Cong. Sinai, 426 Washington Ave.

WESTPORT

Cong. for Humanistic Judaism, 133 Hillandale Rd.
Temple Israel, 14 Coleytown Rd.

WETHERSFIELD
Temple Beth Torah, 130 Main St.

WILLIMANTIC
Temple B'nai Israel, 327 Jackson St.

WILTON
Adath Israel Synagogue

WINDSOR
Cong. Beth Am, 362 Palisade Ave.

WINSTED
Temple Beth Israel, 74 Park Pl., replaced an older structure destroyed during the August 1955 flood. Contributions for the new building came from all parts of the country as well as Canada, and from a Synagogue Restoration Fund sponsored by the *Connecticut Jewish Ledger*.

WOODBRIDGE
Cong. B'nai Jacob, 75 Rimmon Rd., has a monumental stained glass window affixed to the facade of the sanctuary and an equally large semi-circular modernistic bronze Menorah which can be seen at a great distance. A circular chapel features stained glass windows with holiday themes.

DELAWARE

Delaware was the second of the 13 original American colonies to which Jews were legally admitted—New York having been the first. Except for a couple of Jews who strayed into Maryland and New England in the late 1640s, the only known Jews found in the area in the 1650s were the handful who had been grudgingly permitted to settle in New Amsterdam in 1654 and a much smaller number who found their way to Delaware a year later.

When the Swedish colony established the first permanent white settlement on Delaware soil, in what is now Wilmington, in 1638 (later annexed by the Dutch in 1655), the Jews of New Amsterdam petitioned for the right to engage in the fur trade with the Indians on the Delaware River. Governor Peter Stuyvesant and his council, reluctantly tolerating the first Jews in New Amsterdam, denied the request. Since Jewish traders had already dispatched a stock of goods to Delaware for barter with the Indians, the Dutch authorities conceded that outright and immediate exclusion would cause serious loss to the Jews. The Jewish businessmen were, therefore, allowed to send two agents to Delaware to dispose of their merchandise.

The designated emissaries were Isaac Cardoso and Isaac Israel. In December, 1655, one month after the petition to Stuyvesant, these men went to Fort Casimir (now New Castle), for a pow-wow between local traders and neighboring Indians. That pair were the first known Jews in Delaware. The Dutch and Swedish residents had agreed to give the Indians a bonus in order to keep the peace, but the Jewish traders refused to be a party to the agreement. As Rabbi Abram Vos-

sen Goodman points out in *American Overture,* they saw no reason for keeping the good will of the Indians with whom they were forbidden to do business and whom they would never see again.

Later events proved they were mistaken. On specific instructions from the directors of the Dutch West Indies Company in Holland, Stuyvesant lifted the curb on Jewish fur trading in Delaware. In a communication dated June 14, 1655, the directors rebuked Stuyvesant for having ignored previous instructions and ordered him to "execute punctually and with more respect" their orders to allow the Jews to do business at Fort Orange (Albany, N.Y.) and in Delaware.

By March, 1656, Joseph d'Acosta was sending goods to the Delaware River. In April, Isaac Israel was back in Delaware, trading baubles for pelts. Some writers have speculated that notwithstanding the Dutch ban on Jewish officeholders, Israel, or a man by the same name, may have become a member of the High Council governing trade in Delaware. A document in 1663, reporting that "the Honorable Councillor Israel" directed the trading at Passajongh, is cited in *American Overture* in connection with this intriguing possibility.

Jewish merchants from New Amsterdam, who were operating along the Hudson River, followed d'Acosta and Israel to Delaware. David de Ferera and Isaac Mesa were doing business there in 1657 and 1658 as traders and importers of tobacco leaf from Virginia. Mesa's name is mentioned in several pieces of litigation involving the quality and delivery of tobacco. Others whose names have not been recorded were probably in Delaware at various times in the closing decades of the 17th century. There is no evidence, however, that any of these businessmen ever settled in Delaware. Had these Jews wished to settle there, they would not have been welcome. A Mennonite colony, founded in 1662 at what is now Lewes, specifically barred not only Catholics and "all intractable people" but also "usurious Jews."

Even in the 18th century Delaware had few if any Jews, as Dr. Jacob R. Marcus points out in *Early American Jewry.* Those who did live there were linked spiritually and commercially to the Jewish community of Philadelphia. There were no religious restrictions that barred Jews from pre-Revolutionary and post-Revolutionary Delaware. As part of William Penn's lands, Delaware enjoyed religious freedom and its people were not obliged to contribute to the support of any established church. As the first state to ratify the Federal Constitution, Delaware removed all religious tests from its constitution in 1792. The previous requirement that officeholders avow a belief in the divine inspiration of the New Testament, was aimed as much at deists and atheists as at Jews.

The first Jew to live in Wilmington, according to Rabbi David

Geffen, was Abraham Judah who registered ships there in 1751 and that same year bought Thomas Canby's property on Kennett Pike, a transaction recorded by a deed in the archives of the Delaware Historical Society. Judah was involved in a lawsuit in 1758, and was awarded damages by another Wilmingtonian. By 1761 Judah had moved to Philadelphia, but he still owned property in Wilmington which he advertised for sale in the *Pennsylvania Gazette.*

Two factors probably accounted for the absence of more than a handful of Jews in Delaware until a generation after the Civil War. One was the remoteness of the greater part of the state from the main northern and southern travel routes. The other was the proximity of Wilmington, the only large city, to Philadelphia. Because Delaware and Pennsylvania were reckoned as virtually a single state until after the Revolution, there were undoubtedly Pennsylvania Jews who had commercial interests in Delaware, but few of them lived there.

Judge Moses Levy, who was already a Christian when he became one of the leading figures of the Philadelphia bar in the late 18th and early 19th centuries, was equally prominent in Delaware legal circles. Mathias Bush, prominent 18th century Philadelphia merchant, who was a brother-in-law of Barnard Gratz and a partner of David Franks, built at least one ship in Delaware, the 130-ton merchantman *Priscilla,* launched at Sussex in 1770.

Records of Jews in Delaware in the early 19th century are equally scanty. In 1817 there were two well-known Jews in Delaware—Jacob and Daniel de Solis. Hyman B. Grinstein points out in *The Rise of the Jewish Community of New York,* that when New York's Congregation Shearith Israel was rebuilding its Mill Street Synagogue in 1817, it sent a circular letter asking for contributions "to congregations or individuals" in all American cities where a Jewish community existed or even a few Jews lived. Wilmington was among the cities included, and the letter was sent to Jacob de Solis, as indicated in the Shearith Israel archives. The Solis brothers opened a store in Wilmington at 22 and 24 Third St., between Market and King Sts., in 1814. Members of a prominent Sephardic family in Philadelphia, the Solis brothers regularly advertised their dry goods merchandise in the *Delaware Gazette* and the *Peninsula Advertiser,* offering merchandise at "Philadelphia prices." The Solis brothers were wholesalers. All of their ads carried the line, "N.B. No business transacted on the 7th day." Besides dry goods, they also manufactured quill pens, used in transcribing deeds, mortgages, wills, and the like. The partnership was dissolved in 1816 and Jacob went into business alone, opening a dry goods establishment at 3 East 3rd St., in Wilmington. He remained in business in Wilmington until 1821. Jacob Solis' three

children, and David Solis' daughter, were probably the first Jewish children born in Delaware. Jacob Solis' children were Esther Etting, 1815; Judith Simiah, 1817; and Solomon, 1819. David's daughter was Benevenida Valentina, born in 1815.

No other Jew is known to have lived in Delaware until the 1840s when Henry B. Nones, son of Benjamin Nones, the Revolutionary War patriot of Philadelphia, took up residence there in 1843. The younger Nones was a Revenue Naval officer who commanded a cutter based in Wilmington for many years. His commissions were signed by Presidents Andrew Jackson, Martin Van Buren, and Abraham Lincoln. Nones, who was cited for bravery during the Mexican War, also served in the Civil War. When he married he probably converted to Christianity since he, his wife, and their four children are buried in the Christian Wilmington and Brandywine Cemetery beneath a tombstone on which there is a cross.

In 1855 Mose Stern was in business in Milford and Henry Lieberman in Dover. Lewis Richenberger opened a clothing store in Wilmington in 1859, and Nathan Lieberman did the same in 1862. The latter, together with Jacob deWolf and Henry Buxbaum, two other clothing dealers, appear to have been the prime movers in the first attempt to found a synagogue in Wilmington in 1872. Its founders planned to call it "Roudof Shalom," and its chief function, apart from conducting worship services, was to acquire ground for a Jewish cemetery. Although this synagogue never came into being, Jewish worship services in Wilmington were held for the first time on the High Holy Days in 1873. During the 1870s there were worship services for the High Holy Days in makeshift quarters in the Morrow Building, 215 Market St., the Lieberman Building, 5th and Market Sts., and on Shipley St., between 3rd and 4th Streets. In 1875 a Rabbi Herzberg was brought from Philadelphia to officiate. In that year a Wilmington newspaper reported that there are "in this city twenty families of Jewish persuasion aggregating about 100 persons."

In 1879 a reporter for the *Wilmington Every Evening* described the Yom Kippur service in the Morrow Building. He said there were 30 persons present, including four or five women and a dozen children. "All the men kept their hats on," the reporter wrote, "most of them wearing neatly brushed and glossy head-coverings of the stovepipe variety. Reverend Julius Weil of Philadelphia officiated." The service was conducted in German and Hebrew.

The day after this service, September 28, 1879, the Moses Montefiore Beneficial Society was founded in Nathan Lieberman's home. Incorporated in 1883, this first Jewish organization in Delaware is still in existence. It was established "to succor needy brethren, to accumulate a fund for the payment of sick benefits, and to aid indigent

and unfortunate brethren who may be cast ashore, so to speak, in this city." The organizer was Bernard Rosenblatt, a hairdresser, about whom little else is known.

Some months later, on March 19, 1880, a synagogue was dedicated on the third floor of the Lieberman Building. A Rabbi S. Rosenberg, who doubled as *shochet,* conducted the service for this first congregation in Delaware, which was named Ohabe Shalom. The rabbi's sermon, delivered in German, was summarized the next day in a front page story in the *Wilmington Every Evening.* The reporter described the service fully, noting that 40 persons were present, "the number being restricted to those to whom cards of invitation had been issued. Isaac Isaacs, the oldest Wilmington Israelite, carried the Thara (sic!) containing the sacred five books of Moses." The reporter concluded by saying that "an uncircumcised newspaperman then turned off the gas jets and the congregation dispersed."

George Jacobs was the first president of this congregation, which was listed in the Wilmington City Directory until 1883, with Rabbi Morris Faber mentioned as spiritual leader.

Cong. Adas Kodesch, the first enduring congregation, was founded in 1885, and its synagogue was dedicated by the celebrated Rabbi Sabato Morais of Philadelphia. In 1898, the Wilmington Lodge of B'nai B'rith was organized by Moses Weil, a Civil War veteran from Ohio who was elected Delaware state commander of the Grand Army of the Republic, an organization of Union Civil War veterans. Nathan Levy, also a Civil War veteran, from Michigan, arrived in Wilmington about the same time as Weil. Though they were German Jews, the bulk of the newcomers to Wilmington at the turn of the century were East European Jews. In 1900, Delaware's Jewish population was 1,200.

Before the end of the 19th century, a Reform congregation, called Oheb Shalom, was established in Wilmington in 1895, but endured only until 1898, the year Cong. Adas Kodesch acquired the old Zion Lutheran Church and converted it to the first synagogue building in the state. The Reform group, however, maintained a tie with Rabbi Joseph Krauskopf of Philadelphia's Reform Congregation Keneseth Israel by having him officiate at their children's weddings. Cong. Beth Emeth, the first permanent Reform congregation, was organized in 1906.

Rabbi David Geffen has pointed out that while most of Delaware's Jews are located in Wilmington, Dover's Jewish history goes back more than 110 years. Boyd's Delaware Directory of 1865-66 lists Henry Levy, general merchant, and Henry Lieberman, owner of a general store. The latter's brother, Nathan, appears to have joined him in Wilmington during the Civil War when the Liebermans became

highly successful. When Henry Lieberman died in 1878, his widow continued to operate the store. She was so highly regarded in the capital city that she and her sons were often guests at the Governor's balls. Other Jews in Dover after the Civil War were Henry Kirschbaum, M. Goldwater, Emanuel Newman, and Joseph Levy.

Between 1910 and 1920 East European Jewish immigrants who received grants from the Baron de Hirsch Fund were settled on farms near Dover by the Jewish Agricultural Society. In that ten-year period 25 Jewish families became farmers around Dover and there are still some there. Worship services were first held in Dover in the 1920s but no congregation was established until 1936 when Erwin Snellenberg, son of David Snellenberg, prominent Wilmingtonian, came down to help organize a congregation. An increase of Jewish population during World War II led to the establishment of the Beth Sholom Community Center in 1949. The present building was occupied in 1963 and dedicated in 1965.

In 1901, Moses Weil was appointed a magistrate in Wilmington, the first Jew known to have held public office anywhere in the state. Barnett Gluckman was named to the same post in 1909, and was reappointed six times by the governor. A second congregation, Chesed Shel Emeth, came into being in 1901 as the result of a disagreement over the burial policies of Adas Kodesch. The document in which Chesed Shel Emeth announced its formation and recorded on December, 24, 1901, says that "for the purpose of becoming incorporated, a meeting of a congregation of Christians consisting of more than fifteen persons was held." This language was employed, according to Rabbi David Geffen, historian of Delaware Jewry, because of an existing law which provided for the incorporation of Christian church groups but made no reference to Jewish organizations, and was intended to be ironic. In the 1950s Adas Kodesch and Chesed Shel Emeth merged and became Adas Kodesch-Shel Emeth Synagogue. Cong. Beth Shalom was established in 1922 and the Jewish Community Center had its origin in a Jewish social club formed in 1901. The B'nai Zion, a fraternal Zionist order, was founded in 1897.

On the eve of America's entry into World War I, the state's Jewish population was reported to be 3,806, fewer than those in all but ten other states. By 1937 this figure had nearly doubled to 6,587. Of this number, 6,200 resided in Wilmington, the state's only major city. The rest were scattered as follows: Dover (92), Georgetown (15), Harrington (12), Hartly (17), Middletown (43), Milford (39), Newark (47), and Seaford (19). None of these places had any congregation or other Jewish organization at that time.

The leading Jews in the state during the 1920s and 1930s were Magistrate Barnett Gluckman, Dr. Albert Robin (see below), Louis and

William Topkis, Magistrate Aaron Finger, Milton Kutz, David Snellenburg, Morris Levy, and I.B. Finkelstein.

Aware that there was no well-equipped hospital in Wilmington where Jewish physicians were permitted to practice, Robin is credited with having influenced Mrs. Irenee duPont to establish the Wilmington General Hospital. The Topkis brothers were generous supporters of local Jewish philanthropies and were the first Wilmingtonians to earn national Jewish leadership positions. Snellenburg, who was a citywide communal figure, was the chief organizer of the General Jewish Committee in 1917, the forerunner of the Jewish Federation of Delaware. In 1910 he was president of the Delaware Air Club, which developed the two-winged Delaplane, one of the earliest planes of its type. Snellenburg encouraged Samuel Saretsky, executive director of the YMHA, to enter a contest to select a motto for Wilmington. Saretsky's winning slogan, "Wilmington, the First City in the First State," is still in use. I.B. Finkelstein, son of an immigrant and a prominent businessman who helped found the Jewish Federation of Delaware, was also the founder of the annual Delaware Arts Festival at Arden, and later organized the Brandywine Festival of the Arts. Although not a social worker, he was chairman of the Delaware Conference on Social Work, encouraged prison reform, and was elected president of the Delaware Chamber of Commerce three times. One of the early suffragette leaders was the late Mrs. James N. Ginns, a member of the Topkis family, who picketed the White House in support of women's suffrage during the Wilson Administration.

It was Snellenburg who was responsible for getting Pierre S. duPont, head of the immense duPont Company, to attend a Jewish War Relief campaign dinner in Wilmington in 1918. Wilmington was then being made the testing ground in the first organized effort to get non-Jews to contribute to a Jewish relief fund. At the dinner, duPont created a sensation when he announced dramatically that "I have a special reason for being here. I have one-eighth Jewish blood in me—my grandfather (sic!) having been a Jew." Whereupon duPont underwrote the entire Wilmington quota of $75,000. With this unlooked-for inspiration, Wilmington raised $148,000 within a week.

DuPont was right about having a Jewish ancestor, but it was not his grandfather on either side of his family but his great-great-grandfather. A couple of sources erroneously stated that duPont's Jewish ancestor was Augustus Belin, the duPonts' first employee, whose granddaughter, Mary Belin, married Lammot duPont in 1865. It is true that Mary Belin, who was three generations removed from a Jewish ancestor, married Lammot duPont in 1865 and was at first shunned by his family, although her father, Henry Hedrick Belin, was a trustee of Christ Church. Pierre duPont's Jewish ancestor was Moses

Homberg, a German Jew who came to the United States from Holland. In 1786 he wrote a letter to "His Excellency, the President and the Honourable Vice-President of the State of Pennsylvania," in which he described himself as a Philadelphia merchant, and asked permission to ship to Baltimore a consignment of goods which had arrived for his firm in New York. Homberg died in 1793 during the yellow fever epidemic that struck Philadelphia. A fleeting reference to him and his wife, Anna, in a manuscript record of Mickveh Israel Congregation's Spruce Street Cemetery in Philadelphia may indicate that Moses was buried there, but no trace has survived. A year before his death Homberg applied for membership in Mickveh Israel which was in financial difficulties because many of its members had moved away during the Revolutionary War. It may be, as Dr. Malcolm Stern, genealogist of the American Jewish Archives, points out, that even those Jews like Homberg, who is mentioned by Dr. David Nassy of Philadelphia, as "one of the inter-married families in which the husband attends synagogue and the wife church, yet mix in the best society," were welcomed into Mickveh Israel. Homberg must have been in New York for a while because his name appears among those who owed the charity fund of Cong. Shearith Israel eight shillings, which he paid in 1787.

That was the year Homberg married Elizabeth Ax, daughter of a non-Jewish German named Jacob Naglee, and widow of Danish-born Adolphus William Hedrick, who had served in the 11th Pennsylvania Regiment during the Revolution. When Hedrick died he left one daughter, Mary Aletta, who later married Augustus Belin. Homberg's wife had inherited from her first husband the Franklin Tavern, on Race Street, near 2nd Street, in Philadelphia. That was the address at which Moses Homberg was listed in the United States census of 1790. Isabella Homberg, one of Moses' two daughters, married her first cousin, Henry Hedrick Belin, son of Augustus Belin, and his wife, Mary Aletta Hedrick. Isabella and Henry Belin were the parents of Mary Belin who on October 3, 1865 married Lammot duPont, Pierre Samuel duPont's great-great-grandfather.

Apart from Wilmington, the only other organized Jewish communities are in Dover, the capital, where Jews have resided since the middle of the 19th century, and Newark. High Holy Day services were held in Dover early in the 20th century for Jewish farmers in southern Delaware and residents of Dover and neighboring towns. David Snellenburg helped the Dover Jews organize Temple Beth Sholom in 1946. One of its members, Ernst Dannemann, has served on a number of state commissions. The space suits worn by America's first astronauts and moon explorers were made by the ILC Industries of Dover, of which Dr. Nisson Finkelstein was president.

In Newark, where there have been Jewish residents since the early years of the 20th century, Temple Beth El was founded in 1954 as the Newark Jewish Community when there were less than 100 Jewish families in the Greater Newark area. The present building is also the home of the Hillel Foundation at the University of Delaware. Norma Handler, a member of the temple, served several terms as mayor of Newark, and was an important leader of the state Democratic party. There are small Jewish settlements in Middletown and Odessa, both of which once had Hebrew benevolent societies; New Castle; Christiana; Glasgow; and Milford. At the end of 1974 the Jewish population of Delaware was 9,000, 96 percent of it in Wilmington. Only 17 states had fewer Jews.

The highest statewide elective political office held by a Jew was the attorney-generalship, to which Albert Young was elected in 1950 and reelected in 1952. He had previously served as president of the State Bar Association. James Rosbrow was Secretary of Labor and Daniel Weiss was Speaker of the State House of Representatives. Alexander Greenfield was appointed United States Attorney for Delaware in 1961, and Ralph V. Keil was named to the same post in 1973. Among the lower court Jewish judges were Aaron Finger (1916-20); Henry R. Isaacs (1940); Robert H. Wahl (1968); Bernard Balick; Carl Goldstein; Herbert Cobin; Roxanna Arsht; and Albert Stiftel. Daniel L. Hermann, a former president of the Jewish Federation of Delaware, has been chief justice of the Delaware Supreme Court since 1973. William Penn Frank, a columnist on the *Wilmington Morning News* for many years, was a Wilmington newspaperman for more than half a century. In 1973, too, the duPont Co. chose Irving S. Shapiro, a longtime attorney for the firm, as its president and chief executive. Henry Topel served as chairman of the Democratic State Committee from 1972 to 1974. The late Dr. Louis Gluckman, son of Barnett Gluckman, the late Dr. Harry Kurfirst, and Dr. Leon Levy all served on the State Board of Dental Examiners.

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DELAWARE CITY

Fort Delaware, on Pea Patch Island, a granite pentagon encircled by a moat, was a Union prison for Confederates where 12,000 prisoners, among them at least three Jews, were confined under horrible conditions. The three Jews, who wrote to Rabbi Isaac Mayer Wise in Cincinnati in 1864 for assistance, were Louis Meyersburg, Mobile, Ala., Max Neugas, Darlington, N.C., and Aaron Waterman, Hawkinsville, Ga., all of whom survived.

DOVER

Delaware State Museum, 316 S. Governor's Ave., has a unique collection of fire-fighting memorabilia of Delaware Volunteer fire companies from 1780 to the present, assembled and presented to the museum by Fred S. Brown of Wilmington, a Jewish fire buff, who was known as "Mr. Volunteer Fire Department."

State Highway Administration Building, has in its lobby the Delaware Highway Hall of Fame, and one of those honored there with a plaque outlining his contributions to the state highway system is the late Samuel Knopf of Wilmington. Starting with the Coleman duPont Co. that built the state's first modern highway in 1912, Knopf served with the Highway Department until his death in 1944 during which he was involved in the planning and building of the state highway system.

Temple Beth Sholom, Queen and Clara Sts.

NEWARK

Hillel Foundation, University of Delaware, 70 Amstel Ave.

Temple Beth El, 70 Amstel Ave., also houses the Hillel Foundation and the same rabbi serves both.

WILMINGTON

Adas Kodesch-Shel Emeth Synagogue, Washington Blvd. and Torah Dr., is the oldest existing congregation in Delaware, having been founded in 1885. When it moved into its present building in 1965, the street in the Brandywine Hills section where the synagogue was located had its name changed from Tyndale Rd. to Torah Rd. City officials explained that the change in name was not intended as an affront to the memory of Rev. William Tyndale, the Protestant Reformation leader who translated the Bible from Greek into English. The synagogue's former site, at 6th and French Sts., was one of the most historic spots in Delaware for it was once occupied by Delaware's first Lutheran church, the first public school in Wilmington, and also the city's first post office.

B'nai B'rith Building, 2809 Baynard Blvd.

Cong. Beth Emeth, 300 Lea Blvd.

Cong. Beth Shalom, 18th St. and Baynard Blvd., has a uniquely sculptured Ark door, Ner Tamid, and Menorot in bronze by Luise Kaish.

Delaware Art Museum, 2301 Kentmere Pkwy., has a portrait of Rebecca Gratz, the celebrated Philadelphia Jewish philanthropist and educator by Thomas Sully (see Philadelphia).

Delaware Historical Society, 505 Market St., has a treasure trove of documentary material about American Jews in its archives

which are being researched by Rabbi David Geffen, founder of the Delaware Jewish Historical Society. Among the documents in the archives are: the deed to the first piece of property bought by a Jew—Abraham Judah—in Wilmington in 1751; a commission to Isaac Franks in 1789 signed by Thomas Mifflin, mayor of Philadelphia, appointing Franks a justice of the peace; a Book of Genealogy by Mary Levy Milligan, tracing the genealogy of the Samson Levy family; a letter from Louis D. Brandeis to Senator Thomas Bayard in 1885; the commission of Nathan Levy of Maryland as U.S. consul to the island of St. Thomas, dated in 1826 and signed by President John Quincy Adams and Secretary of State Henry Clay; and the naval commissions of Henry B. Nones, who commanded a cutter for more than 30 years and was decorated for bravery by Commodore Matthew Perry during the Mexican War in 1846. Nones was the son of Benjamin Nones, a French-born Jew who settled in Philadelphia and served heroically during the siege of Savannah and the Battle of Camden, S.C. In 1800 he wrote a now famous letter to the printer of the *Gazette of the United States & Daily Advertiser* defending himself against an attack in an anti-Semitic article as a Jew, as a democrat, and as a poor man. His son, Henry, who also served in the Civil War, had his commissions signed by Presidents Andrew Jackson, Martin Van Buren, and Abraham Lincoln. He is buried with his wife and four children in the Wilmington and Brandywine Cemetery, 701 Delaware Ave. There is a cross on his tombstone, which may indicate that he converted to Christianity.

Albert Einstein Academy, 300 Lea Blvd.

Eleutherian Mills Historical Foundation, Greenville, preserves letters from the Gratz Brothers of Philadelphia early in the 19th century to the duPont Co.; letters to Admiral Samuel duPont from Henry B. Nones and his children; letters and responses to Pierre S. duPont from such Jewish leaders as Herbert H. Lehman, Julius Rosenwald, and Nathan Straus; and a newspaper article in Yiddish about Pierre S. duPont's gift to the 1918 Jewish War Relief Drive and his assertion of Jewish ancestry.

Jewish Community Center, 101 Garden of Eden Rd., has in its lobby a portrait of Louis Topkis, the first Delaware Jew to become a national figure in Jewish affairs. He was one of the founders of the American Jewish Joint Distribution and treasurer of the Zionist Organization of America. Together with his brother William he led the early campaigns to build a YMHA building in Wilmington.

Jewish Family Service of Delaware, 3617 Silverside Rd., on the second floor of the Talleyville Shopping Center.

Jewish Federation of Delaware, 701 Shipley St.

Jewish Voice, 701 Shipley St.

Milton and Hattie Kutz Home, 704 River Rd., has portraits of

the donors of the Home For The Aged, who also established the Kutz Chair of American Jewish History at Hebrew Union College-Jewish Institute of Religion in Cincinnati which was occupied for many years by Dr. Jacob R. Marcus. Kutz owned a small Tennessee chemical factory which was acquired by the duPont Co. and the Kutzes moved to Wilmington. Kutz became a vice-president of duPont and one of the principal leaders of the Jewish community. For a number of years he was president of the Jewish Federation of Delaware.

Machzekei HaDat Cong., worships in the B'nai B'rith Building, 2809 Baynard Blvd.

Robin Hall, in the Nurses Home of the Wilmington General Hospital, Chestnut and Broom Sts., memorializes Dr. Albert Robin, the first Jewish physician to practice in Delaware as a member of the Delaware Medical Association. He came to Delaware in 1899 as the bacteriologist of the Delaware State Board of Health. In 1904 he helped establish the Delaware Anti-Tuberculosis Society. When the little shack housing eight TB patients was on the verge of closing in 1907, Robin enlisted the aid of Miss Emily Bissell, a local civic leader, in devising some novel way of raising funds. Recalling Jacob Riis' story about a Christmas stamp originated in Denmark in 1904 by a postal clerk and was sold in post offices not as postage but to raise funds for a sanitarium for tubercular children, Miss Bissell came up with the idea of a Christmas stamp to educate people about TB. Encouraged by Robin and his associates, she printed up 50,000 stamps and put them on sale in the Wilmington Post Office on December 7, 1907. The sale netted $3,000 and gradually grew into the annual Christmas stamp sale of the National Tuberculosis Society. Robin, whose portrait hangs in Robin Hall, was secretary of the Delaware General Jewish Community, president of the Wilmington YMHA, and through the local B'nai B'rith lodge, established the Mt. Sinai Dispensary, the state's first free nonsectarian medical and dental clinic which was maintained by B'nai B'rith until 1919 when the state took it over. Robin persuaded the Irenee duPonts to purchase the site of the Wilmington General Hospital which he did not live to see completed. Mrs. duPont commissioned the portrait of Robin.

Town Hall Museum, 512 Market St., displays a silver salver made for Gunning Bradford (one of the Delaware signers of the Declaration of Independence), in 1770 by Myer Myers, the famous Colonial Jewish silversmith.

Wilmington and Brandywine Cemetery, an old Christian cemetery at 701 Delaware Ave., has its main entrance guarded by a magnificent cedar of Lebanon brought from Palestine in 1950.

Wilmington-Gratz Hebrew High School, 101 Garden of Eden Rd.

Wilmington Public Building, 1000 King St., which houses the city and county offices, has a carving of a figure of justice above the entrance at 11th and King Sts. In the hands of the figure are the Ten Commandments in Hebrew. The Hebrew words at the beginning of the first two Commandments and of the fourth and fifth Commandments are clearly visible.

WINTERTHUR

Henry Francis duPont Winterthur Museum has on display in Morattico Hall an oil painting of Dr. John de Sequeyra, an 18th century Italian-born Jewish physician who practiced in and around Williamsburg, Va., where his house still stands (see Virginia). Dr. Sequeyra was also known as Dr. Secarri. Also in the museum are the following items of Jewish interest: A high chest in the Port Royal Parlor, 4th floor, that once belonged to the Gratz family of Philadelphia, as is a dressing table near by. •In the Bertram Room, 3rd floor, are a silver coffee pot, silver cream pitcher, and silver sugar bowl, made by Myer Myers, 18th century Jewish silversmith. •In the Ineson-Bissell Collection are four silver tablespoons made by Myer Myers. •In the dining room porch on the 5th floor is an iron chandelier that once hung in the Colonial era synagogue in Bridgetown, Bahamas.

DISTRICT of COLUMBIA

The Congress of the United States was the godfather of the Jewish community of Washington, D.C. It is a community whose past and present have been greatly shaped and influenced by Jews in government service. It was in 1857 that the 34th Congress enacted the legislation which gave the city's first Jewish congregation full equality with the Christian churches.

That was 62 years after the first Jews had settled in Washington. In 1795, Isaac Polock, a merchant and resident of Savannah, Georgia, took up residence in Washington. That was five years before Congress transferred the seat of the Federal government to the banks of the Potomac in 1800. Polock was well-known in the city's business and social life. On a large land parcel on Pennsylvania Avenue he built six large brick houses, one of which still stands. The first Secretary of the Navy established his office in one of the buildings. Another was occupied by the State Department. A third became the residence of James and Dolly Madison while Madison was Secretary of State. Polock's name appears often in early Washington real estate records, in the proceedings of the Board of Commissioners, and in newspaper advertisements beginning in 1795. As an important builder he was asked to submit bids for two executive office buildings to be erected in 1798 and 1799. Polock's home was often the stopping off place for friends and neighbors visiting between Georgetown and Washington, and many social events were held there.

Polock, who was a grandson of one of the founders of the Touro Synagogue in Newport, Rhode Island, engaged as tutor to his children

one Raphael Jones, who was conversant in Hebrew and also served as a *shohet.* Jones had served in the militia during the War of 1812 and later became a dry goods merchant.

The city directory of 1834 was the first to list identifiable Jewish names: E.A. Cohen, whose only claim to fame is that he published the directory, and Capt. Alfred Mordecai, an Army officer. Mordecai's daughter, Rosa, told three generations of Jewish Washingtonians that she was the first Jewish child born in the city. One of Mordecai's six children, she was 97 years old when she died in 1939. Miss Mordecai said that when her infant brother, Frank, died in 1841, there were not enough identifiable Jews to hold a *minyan* for the funeral service.

Captain Mordecai, scion of a prominent Jewish family with important educational, mercantile, and military connections in New York, Philadelphia, Richmond, and Warrenton, North Carolina, was a West Point graduate. Top man in the class of 1823, he was barely 30 when he was assigned to the Army's Ordnance Board in Washington in 1828. He gained new fame as a military engineer in the Mexican War, and after the war he became widely known in his field. His wife was a niece of the celebrated Rebecca Gratz (see Philadelphia).

By the time Mordecai returned from the Mexican War in 1847 there were some 25 Jewish residents in Washington. Most of them were recent arrivals from Germany and Hungary, and had to make the long trip to Baltimore for the nearest synagogue. They had come to Washington from Baltimore where they had relatives or *landsmen.*

Mordecai also found two Jews in Congress: David Levy Yulee (see Florida), who had been elected one of Florida's first two senators in 1845, after serving in the House of Representatives since 1841 as Florida's first territorial delegate; and Congressman Charles Lewis Levin, temperance advocate and a leader of the anti-alien American Party, who had been elected from a Philadelphia district.

Neither Yulee nor Levin identified themselves with the other Jews, most of whom were peddlers or storekeepers. Twenty of these Jews—among them the ancestors of the Hamburgers, Hechts, Kanns, Hochschilds, and Kohns who founded important mercantile establishments in Washington—met in the home of Herman Listberger in 1852 and organized the Washington Hebrew Congregation. Its first synagogue was a room in the Concordia Lutheran Church, located today, as it was then, at 20th and G Streets. Among those who probably worshipped with the pioneer congregation, though not among its founders, was Emanuel Hart. He had come to Washington in 1851 as a Tammany Congressman from New York where he was a member of Congregation Shearith Israel. For several years after the congregation was established, Dr. Henry Hochheimer, the rabbi of Baltimore's Eden

Street Synagogue, came to Washington every three months to examine the children at the Hebrew day school sponsored by the Washington congregation.

The first real leader of the Jewish community was Navy Captain Jonas Phillips Levy, whose Philadelphia family had pre-Revolutionary roots in America. Younger brother of the celebrated Commodore Uriah P. Levy (see Virginia), Captain Levy had distinguished himself in the Mexican War as commander of the gunboat *America* and captain of the port of Vera Cruz after its surrender by the Mexicans. He was the author of a bizarre plan to build a road between New York and San Francisco by way of Mexico, for which the Mexican Congress had granted him an exclusive franchise in 1850. He also organized the Peruvian navy at the invitation of that government.

Levy came to Washington in 1852 and under his guidance the new congregation became permanently organized. Acting in the belief that existing laws discriminated against Jewish religious worship, Levy framed a petition to Congress requesting a charter for the synagogue. In response to this plea, the 34th Congress gave legal sanction in 1857 to the Jewish community by proclaiming "that all rights, privileges and immunities heretofore granted by law to the Christian churches in the City of Washington, be, and the same hereby are, extended to the Hebrew Congregation of the said city." Under this charter Levy became the first president of the Washington Hebrew Congregation.

Previously (in 1854) Levy had taken a leading part in setting in motion the formal Jewish protests against a proposed commercial treaty with Switzerland which discriminated against Jews doing business in that country. In the very year that Congress chartered the synagogue, the first official Jewish delegation to call on the White House laid before President James Buchanan a formal protest against the treaty. Two years later Levy sought, but failed, to get permission of Mayor Richard Wallach, who was not a Jew, for Jewish merchants to keep their stores open on Sundays because they were closed on Saturdays.

In the Senate that debated the Swiss treaty sat Judah P. Benjamin (see Louisiana), and David Levy Yulee. While Secretary of State Lewis Cass and the White House denounced the treaty, Benjamin virtually ignored it, as did Yulee, referring only to the receipt of a petition from Jewish citizens opposed to it. Yulee, who was the first Jew elected to Congress, and Benjamin differed greatly in their attitude to the local Jewish community from most of the Jews who later served in Congress. There is a story that Benjamin was given the honor of holding the new Torah Scrolls dedicated by the Washington Hebrew Congregation in 1856, but this is pure fiction. When he was invited to par-

ticipate in a benefit party to raise funds to buy the Torah, he acknowledged the invitation with a perfunctory note of regret. Philip Phillips, who was practicing law in Washington after having served in Congress as a representative from Alabama from 1853-1855, also declined to attend, but sent a contribution of ten dollars.

Two early Jewish settlers who had a major impact on the history of the city as well as on the life of the Jewish community were Adolphus S. Solomons and Simon Wolf. Solomons, who came from New York where he had been one of the founders of Mt. Sinai Hospital, opened a printing business in Washington in 1859. When he settled in Washington, he had just returned from Berlin as Daniel Webster's bearer of dispatches. Solomons' firm, Philips and Solomons, was one of the city's leading business establishments. As booksellers, printers, and publishers, the firm did much business with the government and supplied stationery to Congress. Washington artists often exhibited in Solomons' gallery. Later, Solomons became one of the founders of the American Red Cross. Wolf, who had come from Cleveland in an unsuccessful attempt to enlist in the Union Army, stayed on and began a law practice in 1862. For more than half a century thereafter he was the unofficial Jewish ambassador in the capital. Wolf was appointed a municipal judge of Washington in 1880 by President Rutherford B. Hayes—the first Jew to hold local public office in the city. By appointment of President Ulysses Grant, Wolf became recorder of deeds in Washington in 1869. He also served as president of the Washington Hebrew Congregation.

Other prominent Jews who resided in Washington shortly before or during the Civil War were Michael Heilprin, editor, scholar, and militant foe of slavery; Max Conheim, a popular playwright and producer for the German theatre in New York, who established a German-language weekly, *Columbia,* in Washington in 1863, while working for the Treasury Department; Max Weyl, the noted painter; Dr. Jonathan P. Hurwitz, a medical officer in the Bureau of Medicine and surgeon in the United States Navy from 1859-1865; Edward Rosewater, who worked in the Army telegraph office and later became a well-known newspaper editor in Omaha (see Nebraska); Abraham Hart, lawyer; Gritzer and Cohen, patent agents; Julius Lowenthal, claims attorney; Dr. Leonard Baum; and the family of Bernhard Behrend, who had settled on a farm at Narrowsburg, New York, in 1856 but moved to Washington in 1861. Behrend fathered one of the best known Jewish families in Washington. His sons were among the founders of Washington Hebrew Congregation. Benjamin Behrend married the daughter of Captain Levy, the first president of the congregation. Bendiza Behrend was one of the founders of Adas Israel Synagogue, in 1869, the city's second congregation. Adijah Behrend

was one of the first Jewish doctors to practice in the city. Rudolph Behrend, Bernhard's grandson, was a prominent lawyer who served as master of ceremonies when President Calvin Coolidge laid the cornerstone of the new Jewish Community Center building in 1925.

On the eve of the Civil War there were some 200 Jews in the city of a total population of 75,000. The 1860 census showed that there were 52 Jewish families. During the Civil War many Jews from Baltimore and Philadelphia came to Washington seeking government employment or to engage in business. By 1862, the *Jewish Messenger* reported that there were 2,000 Jews in the city, but the 1863 wartime income tax records listed only 114 Jews. Some 120 Southern Jews who left the South to escape conscription in the Confederate Army or to join relatives in the North, were among the 16,000 people arrested in Washington during the war on charges ranging from spying and smuggling to secessionist sympathies. All of those arrested spent time in Old Capitol Prison. When they were released, some remained in Washington. Demobilized Union soldiers also stayed on in Washington while some Southern Jews who had been bankrupted by the war, came to post-bellum Washington to make a new start.

Among the war veterans who became Washingtonians were Leopold Karpeles, the first known Jew to win the Congressional Medal of Honor, and Benjamin Nordlinger, who had served in the Confederate Army. Karpeles, who received the nation's highest military award for heroism at the Battle of the Wilderness in May, 1864, was a color bearer who rallied the remnants of his regiment under a hail of fire. While convalescing in Providence Hospital, he met the daughter of Rabbi Simon Mundheim of the Washington Hebrew Congregation, one of the many local Jewish women who served as hospital volunteers. She became Karpeles' wife, and when she died he married her sister. Karpeles worked in the Treasury Department from 1875-1909. Nordlinger, who was wounded at the 2nd Battle of Bull Run, also convalesced in a Washington hospital. He was said to have served as a civilian chaplain in a Georgia regiment during the war. After the war he settled in Georgetown (then a separate city), where he opened a shoe store. In 1875 he was one of the founders of Georgetown's Mt. Sinai Congregation.

In 1861, the Washington Hebrew Congregation sought the aid of the Jews of Philadelphia and New York in carrying the burden of providing aid to the large number of Jewish soldiers on duty around Washington. Captain Levy personally appealed for help. Simon Wolf tried to establish a Jewish military hospital, while the ladies of the congregation served as volunteer nurses at Army hospitals. The tiny Washington Jewish community had 33 of its men in the Union Army.

Wartime growth made it necessary to seek a larger synagogue

and an appeal for funds was issued to other sects, with the endorsement of Mayor Wallach. In 1863, the congregation purchased the South Methodist Church, on 8th St., between H and I Streets. Financing this modest little frame structure was not easy, as evidenced by the congregation's request for funds to other Jewish communities. When the famed Rabbi Isaac Leeser of Philadelphia visited Washington to officiate at the Jewish community's memorial for President Abraham Lincoln, he criticized the inadequate attendance at the synagogue.

In 1862, Bernhard Behrend had written to the President asking that Jewish soldiers be freed from unnecessary work on Saturday as Christians were on Sunday, by Lincoln's order of that year. Nathan Grossmayer, another Washington resident, proposed in a letter to President Lincoln the establishment of a veterans' home, and offered $500 as an initial contribution. This gesture eventually led to the founding in 1866 of the National Military and Naval Asylum. The first proposal of a memorial to President Lincoln came from Lansburgh Brothers' store, together with an offer to give $500 toward the erection of a statue. By 1868 the money had been raised so that the statue, the first public monument to the martyred President, could be dedicated on the third anniversary of his death.

Not long after the Civil War, the Washington Hebrew Congregation erected a brick house of worship on the site of the former church it had acquired in 1863. Before the war other Jewish organizations had come into being. The Hebrew Literary Association was established in 1856, and a year later a lodge of the Free Sons of Israel was chartered. There was also the Literary and Dramatic Society, all of whose members were Jewish, that maintained its own library and sponsored lectures by Jewish and non-Jewish notables. The Elijah Lodge of B'nai B'rith was founded in 1864.

The city's second congregation, Adas Israel Synagogue, dedicated its first house of worship at 6th and G Streets, N.W., in 1878, in the presence of President Ulysses Grant and members of his cabinet. In 1897, Washington Hebrew Congregation built an imposing Moorish-style synagogue. President William McKinley and his cabinet participated in the cornerstone-laying. The attendance of Presidents Grant and McKinley at synagogue exercises set a precedent followed by other presidents. President Theodore Roosevelt addressed a meeting of the B'nai B'rith executive committee in 1903, in connection with protests over the Kishinev pogrom. President William Taft attended a joint meeting of the American Jewish Committee and B'nai B'rith leaders in the White House in 1911 to consider the Russian passport question. Taft made three speeches to B'nai B'rith audiences in Washington in 1910, 1911, and 1913. President Calvin Coolidge spoke

at the dedication of the Jewish Community Center in 1925. President Harry Truman addressed a Jewish National Fund rally in the White House garden in 1952 and laid the cornerstone of the new Washington Hebrew Congregation sanctuary the same year. President Dwight Eisenhower spoke at the dedication of the synagogue in 1955. Presidents John Kennedy and Lyndon Johnson addressed B'nai B'rith Anti-Defamation League events in Washington. Richard Nixon, during his vice-presidency, participated at the dedication of the B'nai B'rith Building in 1957. Every president from Theodore Roosevelt to Gerald Ford received one or more Jewish delegations at the White House in connection with national and international Jewish problems.

Since the Civil War, Washington Jewry has had to cope with wars, crises, celebrations, conventions, demonstrations, and protest meetings in connection with almost all the epochal events of a century of Jewish history. But in 1861 the handful of Jews had neither the organization nor the resources to cope with the critical needs of the families of Jewish men who had enlisted in the Union Army, leaving behind penniless wives and hungry children who turned to their coreligionists for help. Nor was the community in any position to do very much in the way of welfare work for the large numbers of wounded Jewish soldiers from all parts of the country who were in Washington military hospitals. Food and clothing packages shipped from New York, Baltimore, Philadelphia, and the west were distributed, and some spiritual and morale services were provided, but the community could not do more. One thing, however, American Jewry was grateful for—their brethren in Washington faithfully provided traditional burials for all Jewish soldiers who died in Washington military hospitals.

The Civil War boom attracted Jewish business and professional men from all parts of the country and gave the community its first large growth in numbers. In 1875 there were 1,375 Jews in the city, many of the heads of families being employed in the government. At the turn of the century this figure had nearly doubled.

Shortly after President James Garfield was shot in a railroad station a few blocks from the Washington Hebrew Congregation and the Adas Israel Synagogue in 1881, the first prayers for his recovery were recited in both synagogues. Because there was no hospital in Washington to which the wounded President could be taken, he was removed to a hospital in New Jersey where he died. At a special prayer service for the President at Adas Israel Synagogue, Adolphus Solomons proposed that the city establish a hospital to be named for Garfield. The city adopted the idea and the first contributions toward the opening of Garfield Memorial Hospital came from the sisterhoods of the two Jewish congregations.

Until the 1880s the Jews of Washington were almost entirely of

German and Hungarian origin. The first trickle of East European Jews reached Washington in 1882. One of the first arrivals was Isaac Stearman, who later owned several stores at Forest Glen and Four Corners. Another was a *shohet* and *mohel* by the name of Yoelson, whose son became famous as Al Jolson, the well-known entertainer. Most of the Russian Jews who settled in Washington in the late 1880s and 1890s came via Baltimore where some had been employed in Jewish-owned clothing factories. The social, economic, and cultural needs of the growing number of East European immigrants gave rise to new Jewish organizations—synagogues, Hebrew schools, loan societies, Americanization agencies, and the United Hebrew Congregation Temple—a forerunner of the United Hebrew Relief Society. The latter was founded in 1890 and its direct descendant is the Jewish Social Service Agency. By 1907 the Jewish population stood at 5,100.

Rapid expansion of the city during and after World War I was paralleled by a major growth of the Jewish population. In 1917 it was 8,000, and in 1921 it had reached 13,782. In the 1920s and 1930s many Jews went into the real estate field, and later became important developers of suburban housing complexes and high-rise office and residential buildings that changed the city's skyline.

The New Deal and its many new agencies brought a large influx of young Jewish lawyers, social workers, scientists, and economists who became an important part of the government bureaucracy. World War II swelled the Jewish population further as the number of government workers expanded rapidly. Many of the Jewish employees who originally came to Washington on a temporary basis stayed on after the war and made careers in government or related fields. At the end of World War II, there were 25,500 Jews in the Greater Washington area and the spillover into the Maryland and Virginia suburbs had already begun, owing to housing shortages in the city. By 1948 the Jewish population had increased to 30,000. It continued to climb year after year. The 1950 figure was 45,000 and in 1956 it reached 80,000. In the 1950s many young Jewish male government employees found a shortage of young Jewish girls. One estimate was that these young men of marriageable age outnumbered Jewish young women of that age four to one. The situation had been different during World War I when the arrival of large numbers of single Jewish girls as government clerks created an immense oversupply of girls of marriageable age. A 1957 study by the Jewish Community Council of Greater Washington found that there were 89,000 Jews in the city and suburbs, representing 4.7 percent of the total population. About a third of the Jews were government employees and another third were professionals, many of them engaged in occupations that involved them with government.

Twenty years later an entirely new picture became evident. As

the city expanded, mainly northward toward Rockville and Baltimore, the Jewish population moved in the same direction. In 1946, the suburban Jewish population was said to number 3,377 (1,450 households), with 400 families in Silver Spring, Maryland, 150 in Chevy Chase and Bethesda, Maryland, 700 in Arlington, Virginia, and 200 in Alexandria, Virginia. A 1973 report by the Institute for Jewish Policy Planning and Research of the Synagogue Council of America said that three-fourths of the Jews in the Greater Washington area had moved there since World War II, mostly as professionals in the government or in related organizations. Most of the Jewish families who filled up one suburban area after another had moved to Metropolitan Washington suburbs without ever residing in the city itself.

As the black population of the District of Columbia rose from 35 percent in 1950 to 71 percent in 1970, and the public schools became 90 percent black, Jews emulated other white families with school age children and poured into the Maryland and Virginia suburbs. The move to the suburbs was also influenced by the location of major government agencies employing large numbers of Jews in the Maryland suburbs. As the Greater Washington Jewish community expanded from the prewar level of about 20,000 to 120,000 in 1973, many synagogues dating from the prewar years relocated in the suburbs. The two oldest congregations, Washington Hebrew Congregation and Adas Israel Synagogue, retained many suburban members because of the congregations' prestige and wealth. Older, less affluent Orthodox and Conservative synagogues moved further uptown closer to the Maryland state line. At the same time, 15 new congregations were established in the inner and outer suburbs between 1962 and 1974. Some of the larger city congregations opened suburban branches of their religious schools. It was reported that 80 percent of the children confirmed at Washington Hebrew Congregation in the 1970s had Maryland suburban addresses.

The move to the suburbs also involved the community's major Jewish agencies. The United Jewish Appeal of Greater Washington, which is the community's federation, now has its offices in Chevy Chase, Maryland. The Jewish Community Center of Greater Washington, the Hebrew Home for the Aged, and the Jewish Social Service Agency occupy an $8 million complex in Rockville, Maryland. These agencies did not abandon the core city but moved in order to be of more service to the large majority who no longer lived in the city. The majority of Jews living in those areas of the city that are still predominantly white are older families whose children have grown up, singles, the divorced, and widowers and widows. The statistics show what happened: in 1956 half of the Jews in Greater Washington lived in the city proper. By 1966 only 20 percent lived there while more than half

of the Jews, some 50,000, lived in the adjacent Maryland counties of Montgomery and Prince George. By the mid-1970s barely 15 percent of the Jews resided within the city, while 68 percent were located in the Maryland suburbs, and 17 percent in the Virginia suburbs.

Some city synagogues have made a determined effort to maintain a Jewish presence in the city in the face of the steady exodus to suburbia. The Jewish Community Council of Greater Washington has remained in the city. The B'nai B'rith, which was the first national Jewish organization to move its national headquarters to Washington in 1937, has added a new wing to its building. The headquarters of the Jewish War Veterans of the United States has enlarged its facilities. Reform Judaism's social action program is operated from Washington. The American Israel Public Affairs Committee and the Institute for Jewish Policy Planning and Research of the Synagogue Council of America have their offices in the city. Many of the major national Jewish organizations also have permanent offices fully staffed in the city in order to maintain contact with Congress, government agencies, and foreign diplomats.

Of the 48 synagogues in the Greater Washington area, only one has been organized in the city itself in recent years—Temple Micah, which shares facilities with a Protestant church in the rebuilt southwest section. Once the oldest area of Jewish settlement and later a slum, the whole section changed under the impact of massive urban development projects in the 1960s which brought new Jewish residents into the area.

Throughout its history, the Jewish community of Washington, D.C. has taken a special pride in the eminent Jewish figures who came to be part of the Washington scene by virtue of the offices they held in the Federal government. The imprint of these Jewish personalities—justices of the Supreme Court, cabinet members, members of both Houses of Congress, heads of major government commissions, consultants to government inquiries, and a second level among the unsung deputies, assistants, and administrative aides of government VIPs, as well as the contributions of Jewish engineers, architects, artists, and theatrical producers to the growth and beauty of the city, have left their mark on the city and the Jewish community.

Before Congress changed the status of the District of Columbia, which had long been voteless and unrepresented in Congress and was not even allowed to choose its own mayor, Walter N. Tobriner, a native of Washington and a former president of its Board of Education, served as chairman of the Board of Commissioners for the District of Columbia by appointment of President John Kennedy. This office was unofficially recognized as tantamount to mayor.

Other Washingtonians who held high local public office were:

U.S. Court of Appeals Judge Harold Leventhal; Federal District Court Judge Alexander Holtzoff and Harold H. Greene, Chief Judge of the District Superior Court; Milton Kronheim, Judge of the Court of Special Sessions; Nathan Cayton, Chief Judge of the Municipal Court of Appeals; Municipal Court Judge Nathan Margold; Municipal Court Judge Milton Strassburger; Otto Praeger, postmaster of the District in 1914; Isaac Gans, an original member of the A.B.C. Board; Gregory Hankin, chairman of the District Public Utilities Commission; David G. Bress, United States Attorney for the District of Columbia; David L. Bazelon, Chief Justice of the United States Court of Appeals for the District of Columbia; Joseph Singer, chief doorkeeper of the United States Senate; and Earl J. Silbert, first prosecutor of the original Watergate case and United States Attorney for the District of Columbia.

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Adas Israel Synagogue, 2850 Quebec St., N.W., the city's second oldest congregation, occupied its present premises in 1951, after having worshipped for 43 years in a building at 6th and I Sts., N.W. Monumental in character, in keeping with the architecture of the Federal buildings, the synagogue's main facade has in its center a huge Menorah. A youth building on Porter St., adjoining the synagogue, is known as the Joseph A. Wilner Memorial Bldg., in tribute to a former president of the congregation. In the synagogue's Hall of Memories there hangs a collection of paintings and watercolors by the late Mykola Shramchenko, a Ukrainian Christian who lived in the household of a Jewish family and was arrested by the Nazis who considered him a Jew. He used his artistic talents to forge credentials for Ukrainian Jews attempting to escape from the Nazis. His paintings are a vivid representation of what he saw in Nazi concentration camps.

Adas Israel Synagogue Landmark, 3rd and G Sts., N.W., a national historical landmark by designation of the Department of Interior's National Register of Historical Places, is Washington's oldest synagogue building. A two-story red brick structure, it was dedicated in 1876 at services attended by President Grant. In 1908, the property at 5th and G Sts., N.W., was sold. Adas Israel moved into a new edifice at 6th and I Sts., N.W., where it worshipped until it occupied the Quebec St. site. The old building was successively occupied by the Greek Orthodox St. Sophia Church, an evangelistic church, a succession of other tenants, and finally by a fast-food barbecue shop which displayed over the former synagogue's door a neon sign outlined in the shape of a pig. When the entire block on which the old synagogue stood was acquired by the Washington Metropolitan Transit Authority for use as part of the new subway system, the Jewish Historical Soci-

ety of Greater Washington began a series of moves to save the building from destruction.

The first step was to have the structure designated as a national historical site. An Act of Congress enabled the District of Columbia to acquire the building from the Transit Authority and lease it to the Jewish Historical Society. Once a new site was located, the Department of Housing and Urban Development gave the Jewish Historical Society a $100,000 matching grant for the renovation and restoration of the building on the new site to which it was moved on Dec. 18, 1969. The building has been completely restored to its original design. The restored sanctuary with its original Ark, woodwork, women's balcony, floors, doors, and at least one of its pews, is on the second floor. On the ground floor is the Albert and Lillian Small Jewish Museum of Washington, housing the library, archives, and artifacts of the Jewish Historical Society. The museum is named for Albert Small and his wife, whose substantial gift made possible the completion of the restoration work. Small is the son of the man who had helped build the 6th and I Sts. synagogue of Adas Israel.□

Agudath Achim Cong. 6343 13th St., N.W.

American Israel Public Affairs Committee, 1341 G St., N.W.

Armed Forces Medical Museum, 6825 16th St., N.W., has an extensive collection of material relating to the contributions of many Jewish physicians to various branches of medicine. Among those represented in the museum are Dr. Simon Flexner, Dr. Jonas Friedenwald, Dr. Max Einhorn, Dr. Selman Waksman, Dr. J.F. Schamberg, and Dr. Joseph B. DeLee.

Bernard M. Baruch Bench, in Lafayette Park opposite the White House, is the park bench on which Bernard M. Baruch, advisor to presidents, often sat while working in his role of unofficial counselor (see South Carolina). The bronze plaque embedded in a granite monument beside the bench was sponsored by the Boy Scouts of America.

Behrend Park, 4200 Benning Rd., at Blaine St., N.W., memorializes Suevia and Rudolph B. Behrend, members of an old Jewish family, who were closely associated with the District of Columbia Youth Gardens, whose members are the principal users of the park. Behrend, long identified with the Jewish Community Center of Greater Washington, was master of ceremonies when President Coolidge laid the cornerstone of the center's original building on 16th and Q Sts. in 1925.

B'nai B'rith Building, 1640 Rhode Island Ave., N.W., international headquarters of the oldest and largest Jewish service organization in the world, houses in addition to offices, the Klutznick Exhibit Hall and the B'nai B'rith Library. The latter is a research library on

human rights and Jewish history. The Klutznick Exhibit Hall, named for Philip M. Klutznick, a former president and one-time U.S. Ambassador to the United Nations Economic and Social Council, is Washington's first Jewish museum. The exhibit hall seeks to tell the story of Jewish contributions to American life and to portray the development of the American Jewish community since 1654. Among the notable items on permanent exhibit is the famous letter George Washington wrote to the Hebrew congregation at Newport, R.I., a collection of letters from American presidents to B'nai B'rith, and the Joseph Horwitz and Abram Kanof collections of Jewish ceremonial objects, both modern and traditional 17th to 19th century pieces. The hall's art gallery offers monthly shows of the works of leading Jewish artists, as well as a wide variety of historical exhibits. The gift shop has the largest selection of books, prints, ceremonial objects, coins, jewelry, china, and glassware of Jewish interest in the Washington area. When Richard M. Nixon was vice-president, he was the principal speaker at the dedication of the building in 1957. Also on exhibit is Phillip Ratner's *Four Covenants Triptych.* The triptych, three large paintings portraying the history of the Jewish people, was a gift from Harry S. Wender and his wife on B'nai B'rith's 120th anniversary. The glass sculptures entitled *Sholom* and *Commodore Uriah P. Levy,* by Herman Perlman, are on permanent dispaly, and were also gifts of the Wenders who own one of the city's notable private collections of Jewish art.

Bureau of Printing & Engraving, 14th and C Sts., S.W., the world's greatest paper money manufacturing installation. There can be seen, among other things, the original plate of the one-dollar bill on the back of which appears the Great Seal of the U.S., showing the 13 stars grouped in the form of a perfect Star of David.

Morris Cafritz Memorial Hospital, 1310 Southern Ave., S.E., is named for the late Jewish civic leader and philanthropist, whose wife Gwen was one of the city's leading hostesses for many years.

Cardozo High School, 13th and Clifton Sts., N.W., is named for the late Benjamin Cardozo, Justice of the Supreme Court of the U.S. The neighborhood around the school is known as the Cardozo Area.

Emanuel Celler Portrait, in the Judiciary committee room of the House of Representatives, honors the Brooklyn Congressman who headed the committee for nearly 25 years and served in the House for 50 years (less a few months)—a record only surpassed by one other Congressman.

Center for Religious Action, 2027 Massachusetts Ave., N.W., also known as the Emily and Kivie Kaplan Center, is the Washington headquarters of Reform Judaism, and the base from which the Union of American Hebrew Congregations carries on its social action and so-

cial justice activities. Kaplan, a Boston businessman and a leading supporter of civil rights organizations, was for several years the president of the National Association for the Advancement of Colored People (NAACP).

Combined Congregations, 6405 16th St., N.W.

Cong. Beth Sholom, 13th St. and Eastern Ave., N.W., has an interior lobby and Ark made entirely of stone quarried in Israel. The 200-year old Eternal Light was made by Jewish craftsmen in Venice, Italy.

Cong. Ezras Israel, 7101 7th St., N.W.

Cong. Kesher Israel, 1134 25th St., N.W.

Cong. Ohev Sholom, 1600 Jonquil St., N.W., is housed in a gleaming white building that is entered through a 24-foot high archway.

Cong. Tifereth Israel, 7701 16th St., N.W.

Department of Justice Building, Pennsylvania Ave., between 9th and 10th Sts., N.W., has on the walls of its two-story library, Maurice Sterne's painting, *The Judgement of Solomon* as part of a giant mural on the general theme of the "Search for Truth."

Farbrengen, 2027 Massachusetts Ave., N.W., a Jewish counterculture movement that seeks a Judaism divorced from establishment synagogues and community, and appeals to young people who are alienated by organized congregations. It meets in the Kivie Kaplan Center.

Folger Shakespeare Library, 201 East Capitol St., has on its white marble exterior facade, bas relief sculptures of characters from nine of Shakespeare's plays, among them *The Merchant of Venice.* From this play, the bas relief shows Shylock, ready with his knife.

Ford Theatre Museum, 511 10th St., N.W., has among its extensive Lincolnia collection a portfolio of facsimiles of documents on *Lincoln and the Jews,* produced by the B'nai B'rith Jewish Historical Committee.

Foundry Methodist Church, 1500 16th St., N.W., has two stained glass windows incorporating the Star of David and a Menorah.

Freer Gallery of Art, 12th St. and Independence Ave., S.W., has among its collections a painting of Noah's Ark.

Georgetown University Law Center houses part of the Harry Wender collection of paintings on the theme of justice. One painting by Phillip Ratner is a heroic work showing Justice with scales surmounted by a jury of unidentified members with vignette portraits of the Warren Supreme Court, including Justice Arthur Goldberg. Another Ratner painting, the *Supreme Court,* includes oil portraits of the Warren Court sitting with Justice Felix Frankfurter. A Ratner bas relief, *Judicial Tryptich* depicting blind Justice with scales, a judge in

robes, and a Moses with the Tablets of the Law, is also on display.

Samuel Gompers House, 2122 First St., N.W., home of the late labor leader, is a registered historic place.

Gompers Memorial, 10th St. and Massachusetts Ave., in Samuel Gompers Memorial Park, was erected by the American Federation of Labor through contributions from its members, and dedicated by President Franklin D. Roosevelt on Oct. 7, 1933. Of bronze and marble, the monument shows Gompers, the English-born Jew who was one of the founders and for nearly 40 years the president of the AFL, seated in front of three allegorical figures representing unionism, fraternalism, and brotherhood. In the main lobby of the AFL-CIO Building, 815 16th St., N.W., there is a circular wood carving of Gompers. His portrait hangs on the 8th floor of the building.

Gompers, born in 1850, became a cigarmaker and emigrated to this country in 1863. Joining the Cigarmakers Union and the National Labor Union in 1870, he won his trade union spurs in these early labor organizations. He was among the early exponents of craft unionism and helped organize the Cigarmakers International Union and the Federation of Organized Trades and Labor Unions. When the AFL was formed in 1886, he was chosen its first president. It was Gompers who led and helped win the battle against sweatshops and starvation wages. He succeeded in outlawing the company union and labor injunctions and defeated the first Communist attempt to control the American labor movement. During World War I, he served on the Council of National Defense, winning status for the unions by his patriotic mobilization of labor behind the war effort. When he died in 1924, the AFL had grown to a membership of 5,000,000. Gompers won his place in history as one of the leaders who had helped set American labor free.□

Health, Education, and Welfare Dept. Building, 330 Independence Ave., N.E., displays in the foyer leading to the Secretary's office, portraits of the two Jews who served as Secretary of Health, Education, and Welfare, Abraham Ribicoff and Dr. Wilbur J. Cohen. Ribicoff, a former governor of Connecticut and a one-time member of the House of Representatives, was named to the Cabinet by President Kennedy, and served from 1961-1962, when he was elected to the U.S. Senate. Cohen, who held the office under Presidents Kennedy and Johnson, is credited with having drafted part of the original Social Security legislation when he began his government service in 1935. After serving as assistant to the commissioner of Social Security and director of the Social Security Statistics Division, Cohen became professor of public welfare at the University of Michigan. President Kennedy appointed him chairman of the task force on health which submitted a report which ultimately led to Medicare. When President

Johnson signed the Medicare Act, he presented the pen he used to Cohen.

Hebrew Home for Aged, (see Rockville, Md.)

Joseph Hirshhorn Museum and Sculpture Garden, 7th St. and Independence Ave., to 9th St. and Madison Dr., an integral part of the Smithsonian Institution, is a huge, four-level, doughnut-shaped structure that houses more than 8,000 sculptures and paintings representing significant examples of many of the major artists of the last 100 years. The collection was amassed by Joseph Hirshhorn, an immigrant from Russia who made his fortune in uranium mines in Canada. He donated the collection to the people of the U.S. Valued at anywhere from $50 to $100 million, the gift was accepted by President Lyndon Johnson on May 17, 1966, after which Congress set aside a site and appropriated more than $15 million for construction of a building to house this collection. Hirshhorn also contributed a million dollars to the building fund. The museum is a striking building of white marble, 231 feet in diameter (larger than a city block), with an adjoining sunken garden bisecting the mall. The museum rests on a podium 300 feet long and 400 feet wide. The outdoor sculpture garden, located in a plaza sunk seven feet below grade level to preserve the vista from the steps of the Capitol to the Washington Monument and Lincoln Memorial, displays most of the larger sculptures in the collection. The garden, the first of its kind, was suggested by Mrs. Lyndon B. Johnson. President Johnson and Chief Justice Earl Warren officiated at the groundbreaking and President Ford did the same at the dedication in 1974. On the museum grounds there is a 200-foot aluminum structure entitled *Needle Tower,* by J. Snelson, which features concentric Stars of David.

House of Representatives Prayer and Meditation Room, a tiny nonsectarian chapel just off the Capitol rotunda, halfway between the House and Senate chambers, was opened in 1955 by House Concurrent Resolution No. 60, authored by Representative Brooks Hays of Arkansas, and adopted in May, 1954. Once a cloakroom, the 17-foot square chapel was carefully designed and equipped to reflect the American concept of separation of church and state and respect for religion. There is no sign on the entrance door. Inside the room intended for prayer and meditation by members of Congress, is a stained glass window. The center panel depicts the kneeling figure of George Washington, representing the people of the U.S. in prayer. The upper and lower panels show the reverse and obverse sides of the Great Seal of the U.S., the latter showing the 13 stars within the halo above the eagle's head grouped in the form of a perfect Magen David. Immediately below the upper panel is the inscription, "This Nation Under God." In the two corners of the oval window are shown a candle

and a book, representing the Bible. Between them is a quotation from the 119th Psalm, "Thy word is a lamp unto my feet and a light unto my path." A white oak altar contains an open Bible and two vases of freshly cut flowers. Shielded wall lights and two seven-armed candelabra illuminate the room.

Opening the Prayer and Meditation Room was delayed for some months in order to change the design of the stained glass window to eliminate a scroll prominently shown in the original design, along with a candle and open Bible. The scroll was criticized on the ground that it might have been regarded as depicting the Torah, thus conflicting with the desire to maintain a wholly nondenominational decor in the chapel which would not offend any religious group. Ten years after the room was opened, it was the scene of the first, and to date, the only Rosh Hashanah services ever held in the Capitol. It was on Sept. 28, 1965 that ten Jewish members of the House, led by Rep. Herbert Tenzer of Lawrence, N.Y., participated in private first day Rosh Hashanah services. The service in the House chapel became necessary because the first day of Rosh Hashanah coincided with the beginning of debate on a bill that the White House said was a "must." Speaker John McCormack agreed that the Jewish members of Congress could use the chapel since there was no synagogue within walking distance of the Capitol. Rabbi Hyman Shapiro of Long Beach, N.Y., officiated, and Cantor Aryeh Maidenbaum of Tenzer's own synagogue, Cong. Beth Sholom of Lawrence, N.Y., was the cantor. Orthodox, Conservative, and Reform prayer books were available. When the service was over at 11 :15 A.M., the Jewish members of the House went to the House chamber to vote, and since voting in the House is by voice, no writing was required. □

I.F.A. Gallery, 2623 Connecticut Ave., N.W., displays and sells original prints by Israeli artists.

Israel Embassy, 1621 22nd St., N.W., houses the mission of Israel to the U.S. When the U.S. granted *de jure* recognition to Israel on May 14, 1948, this mission became the first foreign embassy of the Israel Government. Apart from offices, the embassy has a large hall for receptions and a permanent display of Israeli handicrafts, newspapers, and magazines. The embassy's walls are decorated with Israeli pictures and paintings, among them the famous *Jacob's Dream* by Ardon Bronstein.

Jaffa Gate, 5512 Connecticut Ave., N.W., exhibits and sells original prints and sculptures by Israeli artists.

Thomas Jefferson Memorial, south bank of Washington Tidal Basin, has a striking sculptural panel depicting the father of religious liberty in America reading the first draft of the Declaration of Independence to a committee of the Continental Congress. On the four

panels within the Memorial Room are inscribed inspirational quotations from Jefferson's writings, expressing his philosophy of liberty, including religious liberty. The quotation on religious liberty reads:

> *Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens. . .are a departure from the plan of the Holy Author of our religion. . .No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain their opinions in matters of religion. I know but one code of morality for men, whether acting singly or collectively.*

Jewish Chapel Downtown, Room 621, 1404 New York Ave., N.W., holds midday worship services and provides a place to say Kaddish in the business district.

Jewish Community Center of Greater Washington, (see Rockville, Md.).

Jewish Community Council of Greater Washington, 1330 Massachusetts Ave., N.W.

Jewish Social Service Agency, (see Rockville, Md.).

Jewish Week, 744 National Press Building.

Justice Department Bldg., Pennsylvania Ave., bet. 9th and 10th Sts., N.W., has on the walls of its two-story library, Maurice Sterne's huge mural on the general theme of "The Search for Truth," a panel, *The Judgment of Solomon.* In the Attorney General's office a place is reserved on the walls for a portrait of Dr. Edward H. Levi, former president of the University of Chicago, and great-grandson, grandson, and son of rabbis, who was appointed Attorney General by President Gerald Ford in 1975, the first Jew to hold this office.

A.S. Kay Spiritual Life Center, at American University, Massachusetts and Nebraska Aves., houses the headquarters of all student religious associations on the campus, including the Hillel Foundation at American and Georgetown Universities. The center is named for Abe Kay, one of the city's leading philanthropists and builders, who helped change the city's skyline.

John F. Kennedy Center for the Performing Arts, a memorial to President Kennedy, overlooking the Potomac River on Rock Creek Parkway, houses a unique gift of Israeli art in the concert hall lounge, which is used by the President of the U.S. and other dignitaries. The art covers the walls and ceiling of the lounge adjacent to the concert hall, on the balcony level. The room's interior, valued at more than $500,000, was designed by Ralph Blumenfeld, one of Israel's leading architects. The art displays three different media, all following the

theme of music in Biblical stories. The north wall is covered by panels of carved walnut, two feet thick, created by Nehemiah Azaz. The huge wood sculpture, 20 feet long and 20 feet wide and carved to a depth of nine inches, depicts some 43 of the musical instruments mentioned in the Bible. The other three walls carry mural panels of heavy cream-colored silk done in sepia ink by Ezekiel Kinche, and depicting scenes of life in modern Israel. A ceiling mural by Shraga Weil describes Biblical scenes remembered for the part music played in them, such as the trumpets at Jericho and King David's lyre. The Israeli flag flies in the center's Hall of Nations, which is decorated with the national emblems of every country recognized by the U.S. Leonard Bernstein's *Mass,* composed at the request of Mrs. John F. Kennedy, had its world premiere the night the Kennedy Center opened, Sept. 8, 1971. The concert hall was opened by the National Symphony Orchestra under the baton of Antal Dorati, Hungarian-born Jewish conductor, with Isaac Stern as soloist. Julius Rudel, the Austrian-born music director of the concert hall, conducted the world premiere of Albert Ginastera's *Beatrice Cenci*, while wearing in his jacket lapel the gold leaf symbol of Palmach, which he received for directing the Israel Symphony Orchestra in the Negev.

Labor Department's Hall of Fame, in the lobby near the office of the Secretary of Labor, on the 3rd floor of the Department of Labor Building, 14th and Constitution Ave., N.W., has a series of plaques commemorating memorable achievements in labor-management relations. One plaque is a tribute to the Amalgamated Clothing Workers Union, founded and for many years led by Sidney Hillman, and then by his successor, Jacob Potofsky, and another to the Jewish-founded and owned Hart, Schaffner & Marx clothing manufacturing company of Chicago, for "fifty-years of constructive contribution to the private democracy of labor-management relations." Nearby is a portrait of Arthur J. Goldberg, Secretary of Labor from 1961-1962.

Library of Congress Annex, east of the Main Bldg., on 2nd St., S.E., houses on the first floor the Hebraic Section, the greatest collection of Hebrew books, manuscripts, documents, and pamphlets under government auspices. Although the library was collecting works in Semitic languages from its very inception in 1800, it was not until 1914 that a separate Hebraic section was established by an Act of Congress. The Hebraic section originated with the gift of 19,936 volumes and pamphlets brought together over a period of many years by the world traveler and bibliophile, Ephraim Deinard, and presented to the library in 1912 by Jacob H. Schiff (see New York). In 1914 Schiff enlarged this collection with an additional gift of 4,200 volumes. Two more collections totaling 5,500 volumes were acquired in 1917 and 1921. Today the Hebraic section numbers nearly 100,000 items in

Hebrew, Yiddish, Ladino, Aramaic, Syriac, Ethiopic, and other languages, plus 250,000 volumes in Western languages that deal with Hebrew, Semitic, Biblical history, literature, civilization, Israel, Jewry throughout the world, Judaism as a religion, and Zionism. The Hebraic section includes virtually every edition of the Bible and Talmud published in most languages since the 16th century; an extensive collection of Responsa, prayer books, over 600 Haggadahs from all parts of the world, some dating back almost five centuries; literature of the golden age of Jewish letters under Arab rule in the Middle Ages; Hebrew poetry; rare pamphlets and incunabula; the most complete collection outside of Israel of official printed matter relating to Israel; Biblical manuscripts; items on modern Hebrew literature; and several thousand Yiddish monographs, brochures, newspapers, and periodicals from many countries.

Library of Congress Main Building, 1st St., bet. E. Capitol and B Sts., N.E., has many individual items and collections of great Jewish interest. On the first floor, in the visitor's gallery, there is a statue of Moses by Charles H. Niehaus. •The dome of the main reading room has, among other symbolic figures, one that represents Judea, shown as a woman lifting her bonds in ecstatic prayer to Jehovah. The overgarment she wears falls partly away and reveals the ephod, a vestment worn by the High Priest in the Temple in Jerusalem, ornamented with a jeweled breast-plate on which are engraved the names of the 12 Tribes of Israel. On the face of a stone pillar set beside her is inscribed in Hebrew the injunction from Leviticus 19:18: "Thou shalt love they neighbor as thyself." •Among recent collections acquired by the library are: 75,000 papers of the late Dr. J. Robert Oppenheimer, who headed the group of scientists working on the first atomic bomb project (see New Mexico); 300 volumes of the papers of Samuel Gompers, the great labor leader; the manuscripts of Dr. Alfred Adler, one of the founders of modern psychiatry; the personal papers of Edward L. Bernays, numbering 250,000 items, which trace the rise of public relations; the personal papers and correspondence of Groucho Marx; the papers of the late Supreme Court Justice Felix Frankfurter; a collection of rare books worth more than $1 million, presented by Lessing J. Rosenwald, the library's greatest benefactor; and the Lenore and Charles E. Feinberg Walt Whitman Collection. •Thanks to the late Barney Balaban, film industry leader, the library possesses one of the original 14 copies of the Bill of Rights. The library never owned an original copy. The originals were given to the 13 states and the National Archives. Because the copy owned by the latter had deteriorated badly and only Virginia and Connecticut still owned their original copies, Balaban's gift (purchased at an auction sale), on Feb. 21, 1945, was an historic acquisition by the Library. The Balaban copy of this

cherished document of American liberties is on permanent display in a special shrine near the exhibit of originals of the Declaration of Independence and the Constitution until their removal to a permanent resting place in the National Archives. •Among the Library's hundreds of Bibles is the 500-year-old, illustrated manuscript Bible known as the Great Bible of Mainz, hand-lettered and illuminated at the exact time and in the same place as Gutenberg printed his Bible. The Great Bible of Mainz was given to the Library in 1952 by Lessing Rosenwald, son of Julius Rosenwald (see Chicago). •In the Library's manuscript collection is a receipt dated Dec. 24, 1781, signed by Daniel Boone, showing that he received "six pounds specie" from Jacob J. Cohen and Isaiah Isaacs of Richmond, for staking out a 10,000 acre tract these Jews owned in Kentucky (see Richmond, Va.). The Library has a collection of George Gershwin's most valuable original manuscripts, presented in accordance with the will of his mother. Included in the collection are the original penciled score of *Rhapsody in Blue;* full ink score of *Porgy and Bess;* and the pencil draft of the *Concerto in F.* •The Library also houses and administers the Serge Koussevitzky Music Foundation, established by Serge Koussevitzky, the eminent Jewish conductor and his wife, to stimulate the creation and study of 20th century contemporary music. •In the Library's art collection are Enrico Glicenstein's six dry-points of Old Testament figures. •Also in the Library are 95 miles of audio tape containing the entire proceedings of the four-month trial of Adolph Eichmann in Israel.

Eugene Meyer Elementary School, 11th and Clifton Sts., N.W., on the site of the old Garfield Hospital, is named for the late publisher of the *Washington Post* who headed the War Industries Board under Presidents Coolidge and Hoover.

Military Chaplains Association of U.S.A., 7758 Wisconsin Ave., N.W., has in its national headquarters a large plaque honoring the memory of more than 300 chaplains in the U.S. Armed Forces who were killed in action or died while on active duty from the Revolutionary War through the Korean War. The Jewish chaplains listed are: Alexander D. Goode, one of the famed four heroic chaplains of World War II, April 17, 1943; Irving Tepper, August 13, 1944; Nachman S. Arnoff, May 9, 1946; Frank Goldenberg, May 22, 1946; Henry Goody, Oct. 19, 1943; Samuel D. Hurwitz, Dec. 9, 1943; and Louis Werfel, Dec. 24, 1943.

National Archives, Pennsylvania and Constitution Aves., bet. 7th and 9th Sts., N.W., has among its historic letters one from Prof. Albert Einstein to President Roosevelt first alerting him to the work on a uranium nuclear chain reaction by which "vast amounts of power and large quantities of new radium-like elements would be generated"—a phenomenon which led to the construction of atomic

bombs. •Under the dome of this building in a specially constructed shrine, is the permanent home of the Bill of Rights, the first ten Amendments to the Constitution, including the one establishing religious liberty, and of the original drafts of the Declaration of Independence and the Constitution. •Also on display here is the text of the surrender of Nazi Germany in May, 1945, and the Emancipation Proclamation, which was first made public in a telegraphic message tapped out from the War Department's telegraph office by Edward Rosewater (see Nebraska). •Permanently on file among the Federal government's valuable documentary records are many of great Jewish interest, including Presidential, State Department, and diplomatic statements on Jewish rights abroad.

National Gallery of Art, Constitution Ave., bet. 4th and 7th Sts., N.W., an internationally famous treasure house of art, displays the priceless Lessing J. Rosenwald Collection containing more than 20,000 examples of graphic art. It includes more than 30 important early illuminations from manuscripts, a number of famous early drawings, an exceptionally fine collection of early German woodcuts, many rare 15th century engravings, as well as superb impressions of all the great masters of graphic art, i.e., Durer, Schongauer, Cranach, Rembrandt, Goya, Daumier, etc. •Among the paintings to be seen in the National Gallery are: Savaldo's *Elijah Fed by the Raven;* Piazetta's *Elijah Taken Up in a Chariot of Fire;* Bacchiacca's *Finding of Moses;* Mantegna's *Judith and Holofernes;* Durer's *Lot and His Daughters;* Rubens' *Meeting of Abraham and Melchizedek;* Veronese's *Rebecca At the Well;* and two sculptures of David by Delliano and Verrochio.

National Historical Wax Museum, 4th and E Sts., S.W. includes among its historical tableaux one that shows the four heroic chaplains of World War II, including Rabbi Alexander D. Goode, surrendering their lifebelts to GIs, and going down with their torpedoed military transport. In the Hall of Americans, Albert Einstein and Henry Kissinger are represented.

National Jewish Welfare Board, 1012 14th St., N.W.

National League of Women Voters, 1026 17th St., N.W., displays on a framed parchment in its national headquarters, the names of 72 of the most distinguished American pioneers in woman suffrage, among them Ernestine Rose (see New York), a Polish-born daughter of a rabbi who from 1840 until her death in 1892, was in the vanguard of the struggle for women's emancipation.

National Portrait Gallery, F and G Sts., from 7th to 9th Sts., N.W., housed in the old Patent Office, was created by Congress in 1962 for "the exhibition and study of portraiture and statuary depicting men and women who have made significant contributions to the history, development, and culture of the people of the United States

and of the artists who created such portraiture and statuary." Included are statues of Dr. Isaac Mayer Wise, founder of the major institutions of American Reform Judaism, Dr. Albert Einstein, and a portrait of Mrs. Golda Meir, former prime minister of Israel. •Also on exhibit: a sculpture by William Zorach, eminent sculptor and painter, of his 13-year old daughter; a bronze of Raphael Soyer, sculptor, by his brother Eugene, and another of William Zorach; a sculpture of William and Marguerite Zorach by Rhode Sherbel; a self-portrait of the painter Alfred Maurer; a majestic sculpture of King Saul by William Wetmore Story; a painting *Moses Viewing the Promised Land* by Robert W. Weird; a sculpture of the late Ben Shahn, sculptor and painter, by his son, Jonathan; Ben Shahn's underpainting of a mural for a housing development in Roosevelt, N.J., that includes Albert Einstein, the Triangle Shirt Waist Fire (see New York), and labor leaders; a sculpture of Albert Einstein by Joseph Scharl; and Jo Davidson's sculptured heads of Samuel Gompers and of Otto Kahn, banker and art patron.

National Press Club, 14th and F Sts., N.W., displays in one of its corridors an autographed photograph of Mrs. Golda Meir, presented to the club the day the then Prime Minister of Israel spoke there by Harry Wender, Washington attorney and art collector. In the library of the club, which is a rendezvous of the capital's editors and correspondents, is a woodcut of the prophet Jeremiah, by the Israeli artist, Jacob Steinhardt, presented by an Israeli and an American Jewish journalist as a symbol of American-Israeli friendship. Among the reproductions of historic front pages from American newspapers on display in the club's foyer is one from the *Jewish Daily Forwrd.*

National Shrine to Jewish War Dead, 1712 New Hampshire Ave., N.W., houses memorabilia, souvenirs, and records of military achievements by American Jews from Colonial days to the present. In the Hall of Heroes are portraits of Jewish fighting heroes from various wars, some of the decorations they were awarded, and a small chapel with a portable Ark. The shrine was dedicated in 1955 by the then Vice-President Richard M. Nixon. In the same building is the national headquarters of the Jewish War Veterans of the U.S., and its ladies auxiliary. The JWV is the oldest existing veterans organization in the U.S.

Navy Memorial Museum, Washington Navy Yard, Main Gate at 9th and M Sts., S.E., has an exhibit of the achievements of Dr. Albert A. Michelson, U.S. Naval Academy graduate, who won the Nobel Prize in Physics in 1907 for first measuring the speed of light. Also on display are models of nuclear submarines designed by Admiral Hyman Rickover, father of the nuclear submarine; a navy belt buckle worn by Commodore Uriah P. Levy; and a two-man Nazi submarine with a swastika still visible.

New York Presbyterian Church, 1313 New York Ave., N.W., displays in a specially fabricated case in the Lincoln Parlor of the church which Abraham Lincoln attended, the original manuscript of Lincoln's first proposal leading to the Emancipation Proclamation. The handwritten document was presented to the church by Barney Balaban, film executive, on Dec. 20, 1951 and was dedicated by President Eisenhower on Feb. 13, 1953.

Oak Hill Cemetery, 30th and R Sts., is the last resting place of John Howard Payne, composer of *Home Sweet Home,* and grandson of Aaron Isaacs, an early Jewish settler on Long Island (see Long Island, N.Y.).

Organization of American States, N.W. cor. 17th St. and Constitution Ave., N.W., home of the Inter-American agency once known as the Pan-American Union, has two busts of the late Dr. Leo S. Rowe, life-time exponent of Pan-American friendship, who was director-general of the Union from 1920 until his death in 1946. This Iowa-born Jew had much to do with overcoming anti-American feeling in Latin America. From the time President McKinley named him head of a commission to revise and codify the laws of Puerto Rico in 1899, Rowe was identified with every major effort to achieve Pan-American unity. He served as delegate to scores of Pan-American congresses, was Assistant Secretary of the Treasury for two years, and chief of the State Department's Latin-American Affairs Division. One bust of Dr. Rowe, with the inscription of "a citizen of the world," stands in the Hall of the Americas. The other is in the director-general's office.

Polock House, 2109 Pennsylvania Ave., N.W., was one of a group of buildings erected in 1796 by Isaac Polock, the earliest known Jewish resident in the nation's capital. In 1800, when the government established itself in the District of Columbia, contemporary reports said that the most prominent landmarks between "the President's House" and Georgetown was the group of buildings known as "the six buildings." The structure at 2109 Pennsylvania Ave., which was once part of "the six buildings," is now occupied by Billy's III, a bar and restaurant.

Post Office Department Building, S.W. cor. Pennsylvania Ave. and 12th St., N.W., has in the stamp exhibit room the original designs of almost every stamp issued by the U.S. since 1847, including seven that honor Jews. The first was the 3¢ Joseph Pulitzer Commemorative, issued in 1947 on the 100th birthday of the great editor and publisher. Pulitzer, born in Hungary of a Jewish father and a Catholic mother, came to the U.S. during the Civil War, and served as a private in the Union Army. After the war, he settled in St. Louis where he became a reporter on a German language daily and then editor and publisher of the *Post-Dispatch.* In 1883 Pulitzer moved to New York, after purchasing the *New York World,* which he built into one of the country's

great newspapers. He was elected to Congress in 1885 but resigned halfway through his term because of illness which culminated in blindness. Pulitzer never considered himself a Jew; nor did the Jews regard him as one of them, but his enemies assailed him as a Jew and he is identified as of Jewish origin in all reference works. •The second stamp containing reference to a Jew was the 3¢ Four Chaplains Commemorative, issued in 1948 in honor of Chaplains George J. Fox, Clark V. Poling, John P. Washington, and Alexander D. Goode (see Pennsylvania). Across the top of this stamp are the words: "These Immortal Chaplains. . .Interfaith in Action." •The third stamp, issued in 1950, was the 3¢ Samuel Gompers Commemorative, honoring the great labor leader on the centennial of his birth. •The fourth stamp, an 8¢ issue, bore the likeness of Albert Einstein. •The fifth was an 8¢ commemorative bearing a large profile of George Gershwin, one of the immortals of American music, and a montage of characters from his folk opera, *Porgy and Bess*. •The sixth stamp of Jewish subject matter is one of Haym Salomon, the Polish-Jewish patriot of the American Revolution who was included in a four-stamp set honoring unheralded persons who played important roles in the American Revolution. It was issued in March, 1975. •The seventh is a 13¢ commemorative honoring Adolph S. Ochs, publisher of *The New York Times* from 1895 until his death in 1935. Issued in September, 1976, it has a likeness of Ochs. •A 6¢ stamp honoring the astronauts who landed on the moon has the first words from the Hebrew Bible, "In the beginning. . ."

Raphael House, 1305 Fern St., N.W., is the first and so far as is known the only orthodox superivsed home for the emotionally disturbed.

Red Cross World War I Memorial, 1730 E St., N.W., a memorial to the heroic women of World War I, was made possible by a Congressional appropriation and contributions from noted Americans, among them Mortimer Schiff. Among the historic objects housed in the Red Cross Museum, 17th St., bet. D and E Sts., N.W., are many mementoes of Adolphus S. Solomons. It was in his Washington home that the first meeting to organize the American Red Cross was held. In 1881, President Arthur named Solomons and Clara Barton as the American representatives to the first International Red Cross Congress in Geneva. In the museum may be seen Solomons' passport and calling card, the State Department commission of appointment, a letter from Clara Barton, and a dinner invitation from the President of Switzerland. Solomons headed the publishing house of Philips and Solomons in Washington, which did much of the government printing until the Government Printing Office was established. It was in Solomon's establishment that the last known photo of Abraham Lincoln was taken, sharpening a pencil for his son. A prominent figure in the city's life for nearly 40 years, Solomons served in the District of Columbia House of

Representatives when the city first had its own government. He declined President Grant's offer of an appointment as governor of the District of Columbia. In 1891 Solomons became the general agent of the Baron de Hirsch Fund in the U.S. He was also active in the organization of the Jewish Theological Seminary of America. •In the Red Cross World War I Memorial, large individual contributors are memorialized, among them: Mortimer Schiff (see New Jersey); Eugene Meyer; Otto Kahn, banker and art patron; Adolph S. Ochs, publisher of *The New York Times* (see Tennessee); Felix M. Warburg, communal leader and philanthropist (see New York); Simon Guggenheim, mining tycoon (see Colorado); George Blumenthal, New York civil leader; Julius Garfinckel, Washington merchant; Haskell Levy; Jacob Epstein, Baltimore art patron (see Maryland); and Simon Stein, clothing manufacturer. One of the 12 white marble columns in the war memorial building—all memorials to American womanhood—bears the inscription: "To the Women of the Jewish Welfare Board." This column is on the east side of the building.

SMITHSONIAN INSTITUTION

National Museum of History and Technology,
Constitution Ave., between 12th and 14th Sts., N.W.

•Dibner Library of the History of Science and Technology, a gift in 1975 of Bern Dibner, Russian-born Jewish electrical engineer and manufacturer, was at that time one of the most extensive and important private collections of instruments, manuscripts, and books documenting the history of science and technology. The gift was estimated to be worth many millions of dollars. In the collection of more than 25,000 rare books, letters, and experimental devices, are 200 publications which were epochal in the history of the physical and biological sciences. Among the items are several manuscripts of Sir Isaac Newton; 10 surviving manuscript pages from Darwin's *Origin of the Species;* Einstein's corrected proof summary of his general theory of relativity; and a copy of Pliny's *Historia Naturalis,* published in Venice in 1461, and considered the first published book on science.

•World of the Newspaper Cartoon section: there are representative drawings by Al Capp, creator of L'il Abner; Rube Goldberg; and Herblock, whose political cartoons are world famous.

•American Masters area: there are five prints by Aaron Siskind, five by Lee Friedlander, and a silver print portrait by Henry Leach Robinson of Samuel Adam Salomon (1811-81). On the wall is a long shot of the crowd entering Warner Bros. Theatre in Hollywood. Over the marquee is a large billboard picture of Al Jolson in *The Jazz Singer,* the first successful feature film with sound.

•In the Newsroom there is a lighted sign with the heading

"OCHS SAVES FAILING N.Y. TIMES." On the International News Wall there is a photo of Adolph S. Ochs telephoning, with the caption, "the first regular transatlantic phone call was made by Adolph Ochs, publisher of *The New York Times,* to Geoffrey Davis, editor of the *London Times."* On the photogravure wall is a picture of Sarah Bernhardt, the great French actress. In the printing area is an offset lithograph machine described as the first practical offset press invented about 1904 by Ira W. Rubel of Nutley, N.J., and Alex Sherwood of Chicago. Rubel also pioneered offset printing on paper, building his first press in 1903-04. Rubel's offset press of 1905 is on exhibit.

•Graphic Arts section, Print Reference Room: the half-tone screens invented by Max and Louis Levy of Philadelphia can be seen. The Levys, who invented the levytype photoengraving process and perfected the manufacture of the half-tone screen, are credited with making possible the wide use of half-tone screens.

•Hall of Medical Sciences preserves a number of items relating to Dr. Selman Waksman, discoverer of streptomycin and 1952 Nobel Prize winner in medicine. Among them: the innoculating needle he used to isolate and transfer the first strains of streptomyces griseus which produced streptomycin; a sample of actinomycin, the first antibiotic produced by an actinomyces; notebook pages (replica copies by Dr. Waksman from his original notes), which describe four crucial experiments establishing the nature and effectiveness of streptomycin; and samples of streptomycin. •In the U.S. Drug Store Segment there are old furnishings provided by Sydney N. Blumberg and Mischel H. Wagman. •In the Bacteriological Research Laboratory there is a portrait of Dr. Simon Flexner, noted medical educator, and the microscope, laboratory table, cabinet, and chair used by him at Rockefeller University, of which he was the first president. •In the same section there are portraits of Paul Ehrlich, best known for his discovery of salvarsan, a specific against syphilis, and Robert Koch, who proved that the anthrax bacillus causes specific disease.

•Triumph Over Disability Area: there is a pencil drawing by disabled Kathy Kahn. There is also an acrylic and watercolor by her of Dr. Jonas E. Salk administering vaccine from deactivated polio virus to the first child. Nearby, is a picture of Dr. Albert B. Sabin, who also developed a polio vaccine from weakened live virus that could be taken orally.

•In the Hall of Rehabilitative Medicine there is a heart pacemaker donated and used by Dr. Adrian Kantrowitz, one of the pioneers in heart transplants.

•Hall of Petroleum has a 57-foot mural depicting the history of the petroleum industry, that includes a portrait of the late Jacob Blaustein, who, with his father, built American Oil Co. (AMOCO) from a one-horse and wagon operation in Baltimore to an industrial

giant. He later became president of the American Jewish Committee.

•Hall of American Merchant Shipping has a ⅛-scale model of the SS *President Warfield,* a one-time Chesapeake Bay passenger boat which was renamed the *Exodus* and became one of the fleet of Haganah ships which brought illegal immigrants to Palestine. The plaque, attached to the model, presented by the American Veterans of Israel, describes the role of the *Exodus* in the epic of the Jewish underground railway during the years just preceding the birth of Israel in 1948.

•Division of Engineering has in its reference collection many of the inventions of Emil Berliner. Among these is a reproduction of the original microphone he invented in 1877. It was this Jewish, German-born physicist whose development of the loose contact transmitter made Bell's telephone a practical instrument. A decade after Edison invented the phonograph in 1877, it was still largely a toy until Berliner's invention of the disk record, much like those in use today, made the talking machine a reality. Berliner's patent was incorporated in the Victor talking machine. He was also the inventor of the present method of duplicating disk records, and of the acoustic tile for soundproofing. A pioneer in dealing with public health problems, he was one of Washington's most beloved citizens for three decades.

•Hall of Electricity has the original laser developed by Theodor Maiman, and a ¼-scale model of Heinrich Hertz performing an experiment.

•In the Reference Collection are early selenium cells invented by Samuel Wein for use in translating voices photographically recorded back into sound; some of the more than 600 electrical devices invented by William Dubiler; the first reading machine, invented by Jacob Rabinow; and a 1910 model of "an adding and subtracting machine," invented by Rabbi Judah L. Levin of Detroit.

•Hall of Nuclear Energy displays a bronze sculpture of Albert Einstein's head and exhibits items related to his theoretical work.
•Also on exhibit here is the cyclotron used by Leo Szilard and Walter Zinn, Jewish physicists, in the experiment on March 3, 1939 which demonstrated for the first time that large-scale nuclear energy was practicable. This test was crucial in persuading the Federal government to subsidize further atomic research that led to the building of the atomic bomb. The atomic beam apparatus, which involved the measurement of the spin of atomic nuclei, developed by Dr. Isador I. Rabi, a Columbia University Nobel Prize winner in physics in 1944, and Dr. Victor W. Cohen, physicist at the Brookhaven National Laboratory, is also on view here.

•Postal History Museum has on display a number of items relating to Capt. Benjamin Lipsner, pioneer aviator who was the first to suggest Federal airmail service to be operated by the Army Air Corps.

He was the pilot of the first plane to carry mail. Also here are the first pieces of automated sorting equipment invented by Jacob Rabinow to be used by the Post Office.

•Division of Numismatics displays many examples of modern Israeli coinage.

•Division of Political History displays 12 of Max Kalish's bronze statuettes of notable American leaders of World War II, including Bernard M. Baruch. A statuette of Henry Morgenthau, Jr., is part of 36 other Kalish statuettes that are in the reference collection.

•Nation of Nations Exhibit displays among hundreds of items depicting the growth of the United States, the upright piano on which Irving Berlin composed the songs *White Christmas* and *Easter Parade,* and a pair of old levis developed by Levi Straus, one of the California gold rushers.

(A number of Jewish religious objects and artifacts identified with Jews, normally on exhibit in the various museums that make up the Smithsonian Institution, are included in the "The Nation of Nations" exhibit on display at the National Museum of History and Technology from June 1976 to June 1981. Among the more than 6,000 items on display are a Decalogue used in 19th century Philadelphia; silver Torah bells made by Myer Myers, Colonial Jewish silversmith; Irving Berlin's piano; Eddie Cantor's makeup kit; and neon signs from kosher restaurants.)

National Museum of Natural History,
Constitution Ave. at 10th St.

•Hall of Gems and Minerals has on display the 44½ carat Hope diamond, donated by Harry Winston, noted jeweler. Winston also gave the museum an 875-carat uncut emerald, said to be the finest in the world.

•Department of Anthropology, Reference Section, has the famous *Bat Creek Stone,* excavated in Loudon County, Tenn., in 1885, which has strange writings on it which some anthropologists claim is proof of the early arrival in North America of Semitic people.

•Judaism Ceremonial Objects from the Near East and North Africa, in Hall 7, Peoples of Asia and Africa, consists of several cases of ceremonial objects of the Kanof Collection, a gift of Dr. and Mrs. Abram Kanof.

Air and Space Museum,
10th St. and Independence Ave., S.W.,

On display is the first successful monoplane, *Walden II,* in-

vented by Dr. Henry Walden, a Jewish dentist who was an aviation pioneer. The first light monoplane made its maiden flight in Mineola, N.Y., in 1909. The museum also owns models of Dr. Walden's first radio-controlled guided missile. Walden held patents for more than 100 inventions, among them a coffee-packing machine and animated electric signs, including the one that flashed news bulletins on the former Times Tower in Times Square, New York City. •Also on display are a number of photos of Arthur L. Welsh of Washington, D.C., who was one of the first students of the Wright Brothers Flying School at Montgomery, Ala. In 1911, Welsh became a flying instructor and helped train the late Henry A. Arnold, later famous as "Hap" Arnold, first chief of the U.S. Army Air Corps. The pictures show Welsh with some of his tropies and in early model planes. He met his death on June 11, 1912 while testing a new military biplane. •The Charles A. Lindbergh plane, *The Spirit of St. Louis,* which he used for the first solo flight across the Atlantic, is on display here. It was powered by an engine designed in part and built by the late Herman B. Ring, assistant to the president of the Wright Aeronautical Corp.

•Other items of Jewish interest in this museum are: The B-29 bombers that dropped the first atomic bombs on Hiroshima and Nagasaki in August, 1945. The radar officer on the bomber *Enola Gay* which exploded the first atomic bomb over Hiroshima was Lt. Jacob Beser, a one-time rabbinical student from Baltimore. The bombardier in the second plane over Nagasaki was Lt. Charles Levy of Philadelphia; Emil Berliner's helicopter, a 1924 invention that was a landmark in vertical flying machines; the model of the *Delgado Flash,* a small airship named for Isaac Delgado, a New Orleans philanthropist (see Louisiana), which broke the world's record for planes of its size and class; and a model of the celebrated airship invented by Otto Lilienthal, a German-Jewish scientist, whose 1894 craft is universally recognized as one of the pioneer lighter-than-air ships.

•The 250-seat theatre or Spacearium, a gift to the U.S. on its Bicentennial from the Federal Republic of Germany, is named the Albert Einstein Spacearium at the specific suggestion of the West German Government which said that the famous physicist and Nobel Prize winner was "the most significant person of German extraction to contribute to the study of the cosmos." Einstein, who renounced his German citizenship after Hitler's rise to power, also held Swiss citizenship which he acquired in 1910. After he settled in the U.S. in the 1930s Einstein became an American citizen.□

Spingarn High School, 24th St. and Benning Rd., N.E., a public high school once open only to black students, is named for Joel Elias Spingarn, poet, critic, book publisher, educator, and army officer, who was one of the small group of Jews that helped found the National As-

sociation for the Advancement of Colored People in 1909. One-time head of the Department of Comparative Literature at Columbia University, Spingarn was president of the NAACP from 1930 until his death in 1939. The Spingarn Medal, awarded annually to an American Negro for outstanding achievement, is named for him.

State Department Building, 21st St. and Virginia Ave., N.W., has at the west end of the Diplomatic Lobby a large memorial plaque honoring the more than 80 American foreign service officers who lost their lives "under heroic and tragic circumstances." The following Jews are among those memorialized: Alfred M. Gottschalk, 1918; Robert K. Franzblau, 1967; Frederick J. Abramson, 1968; and Thomas M. Gompertz, 1968. •In the reception hall outside the Secretary's office, space has been set aside for the portrait of Secretary of State Henry Kissinger. •In the Department's Division of Protocol is the seal of the U.S., the obverse face of which shows the 13 stars within the halo above the eagle's head, grouped in the form of a perfect Magen David. This seal is the national arm and emblem of authority and it appears on all official documents, medals, currency (the one dollar bill), official stationery, above the entrance to U.S. embassies, legations, and consulates, and on army service caps and uniform buttons. Until 1882, each star in the seal was also a six-pointed Star of David. Many efforts have been made to explain the meaning of the Magen David on the seal, but there is no authoritative interpretation of this feature beyond the Act of Congress of June 20, 1782, fixing the design of "the Great Seal for the United States." When the Continental Congress in 1776 appointed Benjamin Franklin, Thomas Jefferson, and John Adams as a committee to prepare a design for the Great Seal, they submitted a sketch depicting the exodus of Israelites from Egypt and their passage through the Red Sea under the leadership of Moses, with the Egyptians in pursuit. This theme reflected the parallel which the founding fathers of the Republic saw between the American Revolution and the redemption of Israel from Egyptian slavery. The design was not acted upon by Congress, nor did they act upon another design prepared by Jefferson. The second design showed the children of Israel being led through the wilderness by Moses. The final design adopted in 1782 provided for the 13 stars above the escutcheon, without indicating how the stars should be arranged.

Oscar S. Straus Memorial, on the Great Plaza in front of the Commerce Department Building, 14th St., bet. Pennsylvania and Constitution Aves., N.W., honors the first Jew to serve in a President's Cabinet. A circular fountain flanked by two pedestals supporting allegorical figures, the memorial was dedicated Oct. 26, 1947, with President Truman accepting it on behalf of the nation. Oscar S. Straus, younger brother of Nathan and Isidor Straus (see New York), was the

son of Lazarus Straus of Otterburg, Germany, who first settled in Talbottom, Ga., before the Civil War. Impoverished by the war, he moved his family to New York where he launched the business that ultimately led to the Straus family ownership of R.H. Macy.

Oscar Straus was a lawyer by profession, a merchant by family tradition, and a civic leader and historian by inclination. He was one of the founders of New York's 92nd St. YM-YWHA in 1874, and of the American Jewish Historical Society in 1892, of which he was president for a number of years. Appointed U.S. Minister to Turkey in 1887 by President Cleveland, Straus held the same post under Presidents McKinley and Taft. From 1902 until his death in 1926 at the age of 76, Straus was one of the American members of the Permanent Court of Arbitration at The Hague. In 1906, President Theodore Roosevelt named him Secretary of Commerce and Labor. When Roosevelt ran for president in 1912 on the Bull Moose ticket, Straus was the Bull Moose candidate for governor of New York. In a central position on the terrace around the memorial's fountain is a bronze plaque on which is inscribed a resumé of the public positions held by Straus. □

Supreme Court Building, E. Capitol and 1st Sts., N.E., displays portraits of three of the five Jews who have served on the Supreme Court bench. A bust of Louis D. Brandeis is in the West Conference Room, and an oil portrait hangs in the ground floor exhibit hall. There is a bronze bas-relief of Benjamin N. Cardozo in the east end of the Lawyers Library, and an oil portrait in the ground floor exhibit area. Felix Frankfurter's portrait also hangs there. The Court does not yet have portraits of Justices Arthur J. Goldberg and Abe Fortas, but provision has been made to display them. •Brandeis (see Kentucky), was the first Jew named to the Supreme Court, serving from 1916 when President Wilson appointed him, until his retirement in 1939. •Cardozo was appointed to the Court by President Hoover in 1932, to fill the vacancy left by the retirement of Oliver Wendell Holmes. Ranked with John Marshall, Joseph Story, and Holmes among the ten greatest judges in American history, Cardozo came to the Supreme Court with a towering reputation. He had been a judge of the New York State Supreme Court for only a few weeks in 1913 when he was elevated to the Court of Appeals, which he served on until his designation to the Supreme Court. From 1927-1932 Cardozo was Chief Justice of the Court of Appeals, New York's highest court. His decisions on the state and federal benches made legal history and his opinions have been acclaimed as models of English writing. A loyal Jew, Cardozo numbered among his forebears Gershom Mendes Seixas, the patriot minister of the Revolution, and a certain captain in the Revolutionary Army. Cardozo was a member of New York's Shearith Israel Congregation and the second Jew to serve as a trustee of Columbia Univer-

sity. His ancestor, Hazzan Seixas, was the first. Cardozo died in 1938. •Frankfurter, who was appointed to the Court in 1939 by President Franklin Roosevelt to fill the seat formerly held by Brandeis, had no previous judicial record. His influence on law and government, however, had been far-reaching through the many students he taught at Harvard Law School and who subsequently filled key posts in the government. Born in Austria in 1882, Frankfurter was 12 when he came to the U.S. He served as an assistant U.S. Attorney in New York, was on the staff of the War Department's Bureau of Insular Affairs, and acted as chairman of the War Labor Policies Board during World War I. Before and after his elevation to the Supreme Court, Frankfurter was regarded as an intimate advisor of President Roosevelt and an important figure in what was known as the New Deal "Brain Trust." Government officials whose appointments were said to have been influenced by Frankfurter were dubbed "New Deal hot dogs." Like Justice Brandeis, with whom he was associated in Zionist leadership and with whom he was allied in the historic events that led to the issuance of the Balfour Declaration in 1917, Frankfurter took an active part in Jewish affairs until he sat on the bench. He died in 1965. •Arthur Goldberg, who was Secretary of Labor from 1961-1962 under President Kennedy, succeeded to Frankfurter's seat on the Court when the latter resigned in 1962. Goldberg left the Supreme Court at the insistence of President Johnson who appointed him senior U.S. delegate and ambassador to the United Nations in 1965. He resigned after two years and served a year as president of the American Jewish Committee. In 1970 Goldberg ran on the Democratic ticket for governor of New York, but was defeated by the incumbent, Nelson Rockefeller. •Abe Fortas was appointed to the Supreme Court in 1965 and later named Chief Justice by President Johnson. However, before he could be confirmed by the Senate, he was forced to resign because he had accepted lecture fees while on the bench. One of Johnson's closest friends, Fortas wrote a number of historic decisions while on the Supreme Court. •Moses, together with Solon and Confucius, lawgivers of the past, are the central figures of the pediment on the east front of the nation's supreme temple of justice. The two medallions on the west side facing the Capitol are presumed likenesses of Moses and Hammurabi. In the elaborate courtroom, the south wall is decorated with a procession of historical lawgivers, including Moses and Solomon.

Temple House (or House of the Temple), 16th and S Sts., N.W., a huge building that is the world headquarters of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, has in the center of the square temple room a great altar of black and gold marble on the front side of which are inscribed the

Hebrew words "God said, Let there be light, and there was light." The temple was erected in 1911 on the 110th anniversary of the founding of the Supreme Council in Charleston, S.C., under the leadership of Emanuel de la Motta, whose portrait hangs in one of the temple corridors. De la Motta was an active member of Congregation Beth Elohim in Charleston. Born in what is now the Virgin Islands in 1761, De la Motta was one of four Jews of the original nine founders of the Supreme Council. He was its first treasurer-general. Abraham Alexander served as secretary-general, and Israel Delieben and Moses C. Levy were inspectors-general. De la Motta is buried in Charleston's Coming Street Cemetery, one of the oldest Jewish burial grounds in America. •In the Temple library is the Simon Wolf Collection of Hebraica and Judaica, bequeathed by Simon Wolf. On terms of personal friendship with every president from Lincoln to Harding, Wolf was for two generations a key figure in virtually every effort involving diplomatic intervention to protect Jewish rights abroad and in legislation and hearings affecting immigration to the U.S. For many years he acted as the Washington representative of and spokesman for the Union of American Hebrew Congregations, B'nai B'rith, and the American Jewish Committee. He was the channel through which official and unofficial representations were made to Washington. President Grant appointed him recorder of deeds of the District of Columbia, and President Arthur named him consul general to Egypt. Wolf's library originally consisted of some 1,000 volumes on Jewish history, but the Supreme Council added to it over the years. Also in the Temple library is a collection of Hebrew manuscripts assembled by Albert Pike, a non-Jew, who was grand master of the Council from 1859-1891, and a respected Hebrew scholar.

Temple Micah, 6th and M Sts., S.W., in Washington's reconstructed southwest section, shares the facilities of St. Augustine's Episcopal Church on a joint partnership basis. The permanent arrangement was entered into in 1972 after five years of a tenant-landlord relationship. The rabbi occupies an office adjoining that of the church's vicar. The two congregations have alternate use of meeting rooms for religious school and other functions, as well as the worship hall. Temple Micah paid for the structural modifications and shares in the annual cost of the chapel's overall maintenance. Except for a unique four-section Ark for the Torahs, the sanctuary has no permanent religious symbols of either faith. The large bronze Maltese cross that forms the base of St. Augustine's free-standing altar is covered by a frontal during Jewish services. The only other permanent symbols are twin redwood signs on the lawn, the *mezuzahs* on the doorpost, and a centuries-old baptismal font in the forum. In the early days of the reconstruction of southwest Washington, it was generally believed that

Jews would not be attracted to the new neighborhood. When the redevelopment authorities sought to reserve a site for synagogue use, the offer was not accepted by the Jewish community agencies. But once it became apparent that Jews were settling as tenants and homeowners, Temple Micah was organized in 1963 as the Southwest Hebrew Congregation. Outside there is a Menorah five feet by eight over the front door and a simple Latin cross tops the open-sided steeple.

Temple Sinai, 3100 Military Rd., N.W.

Treasury Department Building, 15th St. and Pennsylvania Ave., N.W., has in the office of the Secretary of the Treasury a portrait of Henry Morgenthau, Jr., who served in this post longer than any man in history with the exception of Albert Gallatin. The second Jew to be a member of the Cabinet, Morgenthau was appointed by President Franklin Roosevelt and served all through the New Deal, World War II, and for four months under President Truman. Morgenthau had been a lifelong friend of Roosevelt. He was conservation director when Roosevelt was governor of New York. Morgenthau came to Washington in 1933 as chairman of the Federal Farm Board, later moving up to the governorship of the Farm Credit Administration, and Under Secretary of the Treasury. As Secretary of the Treasury he raised nearly $37 billions. Son of Henry Morgenthau, Woodrow Wilson's ambassador to Turkey, Morgenthau, Jr. became national chairman of the United Jewish Appeal after the war, and later headed the Israel Bond drive. He was also chairman of the Franklin D. Roosevelt Memorial Foundation.

United Jewish Appeal Federation of Greater Washington (see Chevy Chase, Md.)

Veterans of Foreign Wars National Memorial Building, at intersection of Maryland and Constitution Aves., and 2nd St., N.E., has in its assembly room a gallery of past national commanders-in-chief, including Paul C. Wolman of Baltimore, who held the office from 1930-1931, and Max Singer of Boston, who held it from 1941-1942.

War College, 4th, Main and P Sts., S.W., has in the library a bust of Bernard M. Baruch (see South Carolina), erected in honor of his services as chairman of the War Industries Board during World War I.

Washington Hebrew Congregation, Massachusetts Ave. and Macomb St., N.W., the oldest Jewish congregation in the city, worships in a modernistic synagogue dedicated on May 6, 1955 at ceremonies addressed by President Dwight D. Eisenhower. President Truman was the speaker on Nov. 16, 1952 when the congregation marked its centennial by laying the cornerstone of the new building. A stone used 2,000 years ago in the Wall of Agrippa, one of the defensive walls surrounding ancient Jerusalem, was among the items placed in the

cornerstone. In the lobby is the treasured original charter of the congregation issued by Congress in 1857 and signed by President Franklin Pierce. President McKinley participated in the cornerstone laying ceremony of the congregation's former temple at 8th and I Sts. N.W., in 1897. The main sanctuary is noted for the large white marble Ten Commandments which serve as the doors to the Ark, and for its massive 500-pipe organ. Adjacent to the sanctuary is an art gallery which includes Elbert Weinberg's heroic statues, *The Processional,* Van Leon's *The Judge,* Alcalay's *The Burning Bush,* and Jim Dine's *Creation.* In Ring Hall is the Hyman J. Cohen Judaica Collection.

Washington Monument has at least one stone that was paid for by funds raised among American Jews in a campaign sponsored in 1871 by the New York *Jewish Messenger.* Although the cornerstone of the great shaft was laid in 1848, lack of funds prevented the completion of the monument until 1885. In the interim, many fundraising devices were employed, including an effort to get individuals, organizations, and states to buy stones. It was during one of those periodic drives that the *Jewish Messenger* undertook to solicit American Jewry. Somewhere in the monument is a copy of the *American Advertiser* containing the text of Washington's Farewell Address. It was owned by Naphtali Phillips, a Jewish reporter for the *Advertiser,* a New York daily, who stood near the press as the issue was being printed, and kept the first copy for himself. Fifty years later, when New York City proposed its own monument to Washington, Phillips offered his prize memento and it was placed in the cornerstone. This memorial, however, was never erected. When Congress authorized the monument in Washington, New York presented its cornerstone and the Phillips gift as a permanent part of the Washington Monument.

Washington National Cathedral, 1728 Massachusetts Ave., near Wisconsin Ave., N.W., has at the rear of the south nave, over the tomb of President Woodrow Wilson, a huge stained glass window dedicated to Samuel Gompers, a founder and first president of the American Federation of Labor. Donated by the AFL-CIO in memory of three labor giants of different faiths, (Gompers, a Jew; William Green, a Baptist; and Philip Murray, a Catholic), the window is known as *The Artisans and Craftsmen Window.* Among the eight scenes in the window are Noah building the Ark and the building of King Solomon's Temple. The *Law Window,* a tribute to the legal profession, shows Moses the Lawgiver as the central panel. The high altar of the cathedral, a Protestant shrine, is known as the Jerusalem Altar because it is built of 12 stones from King Solomon's quarry in Jerusalem. Also in the cathedral is an ancient manna pot from the synagogue of the Chinese Jews of Kaifeng; oak choir stalls depict the Ark of Noah, the discovery of the infant Moses in the bulrushes, David

and Goliath, a statue of King David and his lyre, and Ruth with a sheaf of wheat.

George Washington University, Lisner Hall, 2033 G St., N.W., is a six-story structure housing the university library. It was a gift of Abraham Lisner, a Washington merchant who served on the university's board of trustees for 27 years. •The Charles B. Smith Center for Physical Education and Athletics, named for Charles B. Smith, a university trustee, real estate developer, and Jewish Communal leader. In the lobby there is a profile of Smith in relief and a plaque citing him as a humanitarian and civic leader.

The White House has a number of Jewish artifacts. In the library is an old siddur belonging to the late Rabbi David de Sola Pool of New York's Shearith Israel Congregation, the oldest existing congregation in the Western Hemisphere. •On display in the China Room is a set of seven plates depicting the seal and the several buildings of the Touro Synagogue in Newport, R.I., the oldest existing synagogue building in the U.S. The handmade sketches on the plates are the work of Mrs. Esther Oppenheim of Kings Point, L.I., who presented the plates to President Eisenhower in 1954 on behalf of the Shearith Israel Congregation. The artist was the 12th generation to worship in that historic synagogue. The presentation was made in connection with American Jewish Tercentenary. •Somewhere in the White House there is an antique Chanukah Menorah rescued from Nazi Germany and presented to the White House during President Kennedy's administration by the National Council of Young Israel. •A famous portrait of Benjamin Franklin, done in 1767 by David Martin, and valued at $200,000, was given to the White House by Walter Annenberg, then publisher of the *Philadelphia Inquirer* and U.S. Ambassador to Great Britain during the Nixon administration. •A sculptured head of President Franklin D. Roosevelt, a gift of Max Band, an internationally known Jewish artist, was accepted for the White House in 1961 by President Kennedy. •In what was then the office of the secretary to the Cabinet, but is now used for other purposes, there hangs a portrait of Maxwell Rabb, who, under President Eisenhower, served as the nation's first secretary of the Cabinet. •A handmade Menorah, a gift of Israel's Knesset, is also in the White House.

Wholly Bagel Coffeehouse, a project of the Tzedek, Tzedek Collective, which meets at Quaker House, 2121 Decatur Pl., N.W., is a popular gathering place for Jewish young people.

MAINE

A marine from Maine is one of the heroes of whom the United States Marine Corps sing as they recall their exploits "from the Halls of Montezuma to the shores of Tripoli." He was Joseph Israel. In 1804 he gave his life in an almost forgotten daring act of bravery on the shores of Tripoli. During America's naval war with the Barbary States of Algeria, Tunis, Morocco, and Tripoli, Commodore Edward H. Preble and Captain Stephen Decatur planned to destroy the Tripolitan fleet by exploding a small boat loaded with explosives in Tripoli's harbor. When the call went out for volunteers to man the fittingly named vessel, the *Intrepid*, 6 men stepped forward. One of these was Israel, a young marine from Portland, Maine.

Loaded to the gunwales, the *Intrepid* sailed on its fateful mission under cover of darkness. The tiny ship reached the harbor of Tripoli safely and the fuses were lit, but before the crew could get away, a premature explosion carried all six marines to their deaths. Israel's role in this mission is recorded in a letter from Commodore Preble.

When Lieutenant Israel (whose Jewishness has not been definitely established), lived in Maine it was still a district of Massachusetts. Admitted to the Union in 1820, Maine barred any religious test as a qualification for public office in its first constitution. Although 82 years elapsed before a Jew was elected to office, Jews were no strangers in Maine.

Families with remotely Jewish antecedents, such as the Moses, Abrams, Campanals, and Decosters, have been prominent in Maine for

nearly two centuries, and lone Jewish traders from Massachusetts undoubtedly traveled through the Maine towns in the early 1800s and later. The first known Jewish resident on record was Susman Abrams, a native of Hamburg, Germany, who settled at Waldborough during the Revolutionary War. He also lived at Thomaston and Union at various times. While there is no documentary proof that he embraced Christianity, Abrams did marry a Christian and, until his death in 1830 at the age of 87, was a faithful attendant at church.

A history of Maine published in 1832 does not mention Jews among the state's religious sects, however, by the early 1840s there was already a Jewish community of considerable size in Bangor. These Jewish settlers were engaged in various retail businesses catering to the workers in the lumber industry centered around Bangor. When the prime timbering areas had been cut and the industry moved west, almost all of the Jews departed, too. They were there long enough, however, to organize the state's first Jewish congregation, Ahabat Achim, in the 1850s. The earliest modern Jewish settler was Haiman Philip Spitz, who had been one of the founders of the Boston Jewish community.

Spitz came to Bangor in 1848 when the lumber industry was at its peak, and opened a clothing store that catered to the lumberjacks. He was followed by five other Jewish families whose living came from clothing and dry goods stores, and peddling. Moses Silber was the first president of Ahabat Achim and Spitz was vice-president. When the lumber industry declined during the panic of 1856-57, the congregation and the pioneer Jewish community disintegrated. Captain A. Goldman, of Bangor, who served with Maine's 17th Regiment during the Civil War, was probably a member of one of the Bangor families.

Immigrants from Eastern Europe who settled in Portland and in the factory towns of Lewiston, Auburn, Bangor, and Waterville founded the present Jewish community in the early 1880s. The Jewish population must have been considerable by 1884 since in that year the State Legislature liberalized the Sunday closing law to permit Jews who kept their places of business closed on Saturdays to work at their regular trades and vocations on Sundays.

There is no agreement as to which community established Maine's oldest existing synagogue. When the Union of American Hebrew Congregations took a census of the country's Jewish population in 1877, it listed a synagogue in Portland, but the government's religious census of 1890 reported no Jewish congregations anywhere in Maine. The Portland Hebrew School was founded in 1884. The *American Jewish Year Book* for 1901 reported seven towns in Maine with one or more Jewish institutions and with synagogues in Biddeford, Rockland, Portland, Lewiston, Bangor, and Auburn. Bangor's Congregation Beth

Israel erected the state's first synagogue in 1890. Biddeford had a congregation in 1892, and Auburn in 1897.

By 1912, Maine had over 5,000 Jews, nearly half in Portland. In 1917 there were 7,387 Jews in the state. Portland had 3,650; Lewiston, 1,100; Auburn, 825; Bangor, 1,650; Biddeford, 250; Bath, 180; Rumford Falls, 176; Waterville, 215; Rockland, 90; and Gardiner, 80. There were also 25 other towns with ten or more Jews. Twenty years later, the Jewish population had risen to 9,000. The 1954 population figures showed little change. In the early 1970s there were 8,190 Jews in the state, with Portland accounting for 3,500.

In 1975 there were one or more synagogues in Auburn, Bangor, Bath, Aroostock, Biddeford, Lewiston, Old Orchard, Old Town, Portland, Rockland, and Waterville. There were Jewish federations in Portland, Lewiston-Auburn, and Bangor; Jewish Community Centers in Portland and Lewiston-Auburn; and Hillel Foundations at the University of Maine and Bates College.

The Grossman family of Quincy, Massachusetts, have revitalized industrially declining towns in Maine such as Limerick, Passamaquoddy, and Sanford. They have bought and sold industrial properties in Maine and used the profits to revitalize whole communities. They have restored over 2,500 square feet of abandoned industrial areas and put it to constructive use at a cost of over a million dollars. Louis Bernstein of Portland, son of one of the 1880s immigrants, served as president of the board of overseers of Bowdoin College, the state's oldest university, in the early 1970s. He also served as president of the Higher Education Assistance Foundation of Maine. Bernstein was the first president of the Portland Jewish Community Center. The Lipman brothers of Augusta were among the leading poultry raisers in that part of the state, and Israel and Maurice Stein operated the Maine Egg Farms at Auburn.

The first Jew elected to public office in the state was Harry Taylor, who served on the Portland Board of Aldermen, 1902-04, and in the State Legislature, 1904-06. Louis Kaplan was elected tax assessor of Portland in 1910. Max L. Pinansky of Portland, who was a municipal court judge (1927-31) and a member of the State Senate (1934-36), served as a member of the Maine Public Utilities Commission. Albert Abramson, who had been a professor of economics at Bowdoin College, was the state's WPA director from 1936-1940. Edward Glaser was a judge of the Bangor City Court 1926-30; Louis Bernstein was a member of the Portland Civil Service Commission and judge of the Municipal Court; Barnett Shur served as Portland city attorney. Simon Spill and David Berman held a similar office in Biddeford and Lewiston, respectively. Ben L. Berman was state's attorney for Androscoggin County and his brother, Jacob Harrison, was state's attor-

ney for Cumberland County and United States Commissioner for Maine. Herman S. Gerrish was chairman of the Old Orchard Board of Selectmen. The late Abraham M. Rudman of Bangor, the first Jew to serve on Maine's Superior Court, 1955-1965, was also the first Jew on the State Supreme Court, 1965-1970. William S. Cohen, who was elected to Congress from Maine's 2nd District in 1970 and 1972, and formerly served as mayor of Bangor, is a half-Jew raised by his Christian mother as a Unitarian. Cohen, who reads and writes Hebrew and quotes from Jewish sources, learned Hebrew from his Jewish father—a baker in Bangor. In the 1970s, Bennett D. Katz of Augusta was in the State Senate. Alan S. Grossman of Rockland served as first chief justice of the Maine Probate Court, 1970-75.

AUBURN

Cong. Beth Abraham, Laurel Ave. and Main St.
Jewish Community Council (see Lewiston).

BANGOR

Community Chapel, Center St., between Cumberland and Garland, is one of the three community-sponsored Jewish funeral chapels (the others are in San Francisco and Passaic, N.J.) in the United States. The chapel stands on almost the exact spot where Bangor's first synagogue was erected in 1890.

Cong. Beth Abraham, 145 York St.
Cong. Beth Israel, 144 York St.
Cong. Toldos Itzhock, 37 Essex St.
Hebrew Academy of Bangor, 28 Somerset St.
Jewish Community Council, 28 Somerset St.

BATH

Cong. Beth Israel, 862 Washington St.

BIDDEFORD

Cong. Etz Chaim, Bacon St.

CARIBOU

Aroostock Hebrew Cong., 1 Sumner St.

"Blotner Radar Ballistics Site" are the words on a sign on U.S. Highway 1, halfway between Caribou and Van Buren. The site was donated to the U.S. Air Force by Samuel Blotner, a dealer in government surplus property. In 1962 he acquired from the General Services Administration the surplus Nike-Ajax missile site. A year later, when the Air Force wanted to buy back the control section of the base for a

radar ballistics installation, Blotner asked $30,000 and the government offered $5,000. Blotner then offered it for one dollar if the Air Force would name the site for his father and erect a sign to that effect. The exchange also provided that if the Air Force again decided to leave the site, the property would revert to Blotner.

CUSHING

Olson House Museum, overlooking the mouth of the St. George River, where Christina and Alvaro Olson died, was bought and restored at a cost of $300,000 by Joseph Levine, film producer and art collector. It was converted into a museum for the paintings of Andrew Wyeth, who immortalized Christina Olson in his best known painting, *Christina's World.* Levine also contributed 20 Wyeth paintings from his own collection.

HANCOCK

Pierre Monteux Memorial Foundation is named for the late French-born Jew who was for many years conductor of the San Francisco Symphony. He made his home in this seaside town for many years. The foundation annually offers young instrumentalists the opportunity to learn and to play under the direction of established conductors.

LEWISTON

Cong. Beth Jacob, Sabbatus and Shawmut Sts.
Hillel Foundation at Bates College, 7 Field Ave.
Jewish Federation, 134 College St.
Lewiston-Auburn Jewish Community Center, 134 College St.

Isaac L. Rice collection of French literature and music in the Coram Library of Bates College, is named for the famed inventor, industrialist, chess master, and editor. Assembled by Rice while he was studying in Paris and later as a music historian and teacher, the collection was presented to Bates College in 1916 by Mrs. Rice. The college had conferred an honorary LL.D. in 1902 to Mr. Rice.

LIMERICK

The late Louis Grossman, industrialist and philanthropist from Quincy, Mass., bought this little factory town soon after World War II when most of the factories had closed, and guaranteed its inhabitants security and prosperity. The town's 52 houses were sold to their occupants at a low cost and easy terms, and those unoccupied were offered to World War II veterans. The profits from the town's woolen mills were used for charitable purposes only.

OLD ORCHARD

Cong. Beth Israel, East Grand Ave., is known as the "international synagogue" because its membership is composed of Americans and Canadians.

OLD TOWN

Temple Israel, Center St., is open only during the summer and for the High Holy Days.

ORONO

Hillel Foundation at University of Maine, The Maples.

PORTLAND

Cong. Etz Chaim, 296 Congress St.

Cong. Shaarey Tphillah, 76 Noyes St.

Jacob Cousins Memorial, a plaque on the Eastern Promenade, memorializes the first Jewish servicemen from Maine killed in World War I.

Hillel Academy, 76 Noyes St.

Jewish Community Center, 341 Cumberland Ave.

Jewish Family Service, 341 Cumberland Ave.

Jewish Federation-Community Council of Southern Maine, 341 Cumberland Ave.

Jewish Home for the Aged, 158 North St.

ROCKLAND

Rockland Hebrew Cong., 34 Fulton St.

ROCKPORT

Lands End Cultural Center was converted from the Straitsmouth Coast Guard Station, which the U.S. government gave up in 1964, through a community campaign headed by Dr. Louis Schwartz, a former professor of medicine and sociology, and one-time commander of the U.S. Naval Hospital at Great Lakes, Ill., and of the hospital ship, *Refuge,* in the South Pacific during World War II. Schwartz was the first president of the center.

SOUTH PORTLAND

Jewish Cemetery, Smith St., in this suburb of Portland, is the oldest Jewish burial ground in southern Maine and is maintained by the Jewish Federation-Community Council of Southern Maine.

WATERVILLE

Harold Alfond Hockey Rink in the Colby College physical

education-athletics compound, was a gift of Harold Alfond and was dedicated as an ice hockey rink in 1967. In Colby College's science building there is a plaque recording the fact that the initial gift of $120,000 toward the cost of the structure came from Mr. and Mrs. Allan Goldfine of New York.

Cong. Beth Israel, 291 Main St.

MARYLAND

Of all the original 13 colonies, Maryland was the last one to have permanent Jewish residents. Prior to the American Revolution full citizenship rights were accorded only to those who professed a belief in Christianity.

The royal charter, in 1632, gave Maryland to George Calvert, the first Lord Baltimore, warning him that nobody was to be admitted to the colony "by which God's holy and truly Christian religion may in any thing suffer any prejudice or diminution." Calvert's son, Cecelius, however, wanted to make Maryland a refuge for persecuted British Catholics, but also sent Protestants to his colony. The latter quickly became a majority. To placate the Catholics, Calvert issued the Toleration Act of 1649 which declared that "no person or persons professing to believe in Jesus Christ shall henceforth be in any ways troubled or discountenanced for or in respect of his or her religion." It also provided the death penalty for anyone who "denied Jesus Christ to be the sonne of God" or "the holy Trinity." Blasphemy under that Act was also a violation and liable to the death penalty.

These edicts were not directed specifically at Jews since there were no Jews in Maryland or in any of the other colonies at that time. The 1649 statute was amended in 1723 by the elimination of the death penalty for first and second offenders who were to be fined and branded, but for third offenders the penalty was burning at the stake. In 1718 the Church of England was made Maryland's established church and every resident had to contribute, in the form of tobacco, to the local minister. That same year the Colonial Assembly barred

Catholics from voting. On the eve of the Revolution the Catholics were more discriminated against in Maryland than in any other colony.

The only recorded trial under the 1649 act involved the curious case of Jacob Lumbrozo, the "Jew doctor," who came to Maryland in 1656, and is the first known Jew in Maryland. He was also the first Jewish doctor to practice in what is now the United States. Lumbrozo was also an innkeeper, an Indian trader, a farmer, and a plaintiff or defendant in many legal actions. In 1658 Lumbrozo went on trial for blasphemy, a charge based on testimony of witnesses that in a conversation with a Quaker missionary the doctor had denied the divinity of Jesus and had uttered words of blasphemy against him. In court, the Jewish doctor asserted that he had been prodded into expressing his opinions on Jesus, and testified that he was forced "*to declare his Opinion, & being by profession a Jew he answered to some particular demands then urged & as to that of miracles done by Art magick, he declared what remains written concerning Moses & the Magicians of Egipt; But sayd not any thing scoffingly or in derogation by him Christians acknowledge for their Messias.*"

Lumbrozo was found guilty and placed in the sheriff's custody until the next court session, but ten days later the doctor was released as part of a general amnesty proclaimed in honor of Richard Cromwell's becoming Lord Protector of England. In 1663, Lumbrozo was granted letters of denization, which gave him many of the rights of a native-born or naturalized subject, but only after he had taken the oath of fealty "on the faith of a Christian" and after marrying a Christian. Two years later he received a tract of land along Nangemy Creek, Charles County, which was recorded as "Lumbrozo's Discovery." While he is accepted as having been the first Jew in Maryland, Father J. Elliot Ross, writing in the Catholic weekly *Commonweal,* in 1934, referred to the "established fact" that a Jew named Mathias de Sousa was among the settlers who arrived in Maryland in 1634 to establish Lord Baltimore's colony.

The first permanent Jewish settler is believed to have been Benjamin Levy, who came to Baltimore in 1773 from Philadelphia where he had been a prominent merchant, and one of the signers of the Non-Importation Resolutions of 1765. He opened a general store in Baltimore. When Philadelphia was on the verge of being captured by the British in 1776, Levy invited Robert Morris, the financier of the Revolution, to come to Baltimore and stay with him. Levy's father-in-law, Nathan Levy, had bought the first Jewish cemetery in Philadelphia in 1733, but Benjamin Levy and his wife were buried in a non-Jewish cemetery in Baltimore.

Old court records cited by Paul and Rita Gordon in their book *The Jews Beneath the Clustered Spires,* indicate that Benjamin Levy

had been in business in Frederick for 20 years before he settled in Baltimore. These and other records examined by the Gordons appear to demonstrate the presence in Frederick of persons named Henry Lazarus, Isaac Etting, Levi Cohen, Solomon Bush, Moses Mordecai (all of whom were probably Jews), twenty years before the Revolution.

Benjamin Levy was not the only Jew in Baltimore at the time of the Revolution. Abraham Peters and Wolf Samuel were in the city in 1775 as escaped indentured servants who had sold themselves to masters for seven years in exchange for their passage from Europe. Peters was described in a newspaper advertisement by his master as a "bearded Jew" and a cripple. Samuel's return was also sought by his master in a newspaper advertisement. A fleeting mention of one Isaac Abrahams tells of his reporting a Sabbath violation by a fellow Philadelphian visiting in Baltimore. A Sampson Levy won a judgment in a Baltimore court in 1775. The "Jew tailor" Henry Hart of Arundel County, was convicted in 1752 of having fathered an illegitimate child and sentenced to six months of servitude to the man who had employed the wronged woman. A different sort of Hart, Jacob Hart, was the father-in-law of Haym Salomon's son, Mordecai M. Salomon, who headed the list of subscribers to a patriotic loan after General Lafayette had told the citizens of Baltimore of the urgent needs of George Washington's troops. Nathaniel Levy, also of Baltimore, served under Lafayette in a Baltimore cavalry regiment. Benjamin Levy was so highly regarded by Robert Morris that he was authorized to sign bills of credit on behalf of the Continental Congress. Elias Pollock, who for some reason went by the name of Joseph Smith, enlisted as a private in the 3rd Maryland Regiment in 1778 and saw active service in New Jersey, Pennsylvania, and New York, and then went with his regiment to Charleston, South Carolina in 1780. He was wounded in the Battle of Camden and taken prisoner and detained at St. Augustine, Florida, until the end of the war. In 1818, when he applied for a veteran's pension, the customary oath "was administered to him on the Five Books of Moses, he being a Jew." He signed himself "Elias Pollock," in Hebrew letters. Reuben Etting of Baltimore was also captured in South Carolina.

When Maryland adopted its first constitution in 1776, the Jews were given religious freedom in a clause that recognized the duty of every man to worship God "in such manner as he thinks most acceptable to Him." This was, however, limited by a qualification that "all persons professing the Christian religion are equally entitled to protection in their religious liberty." More serious, however, was the inclusion in the constitution of a test oath which provided that only Christians could hold public office, even though Jews were allowed to vote. Some scholars believed that this limitation on Jewish rights might not have been included in the constitution if there had been any

number of Jews in Maryland in 1776 to protest, or at least so phrased as not to discriminate against them.

Members of Baltimore's first prominent Jewish families, the Ettings and the Cohens, began a 30-year struggle to end the constitutional bar against Jewish officeholders. In 1790, Shina Etting, widow of Elijah Etting, an Indian trader from York, Pennsylvania, moved to Baltimore with her five daughters and opened a "gentlemen's" boarding house. Her sons, Solomon and Reuben, joined her in 1792. Solomon, who was the first America-born *shohet,* was the son-in-law and partner of the famed Lancaster Jewish merchant, Joseph Simon. His second wife was Rachel, the daughter of Barnard Gratz, Simon's partner. The younger son, Reuben, had served in the Revolution.

One of the first Jewish merchants in Baltimore, Solomon was an important business and civic leader. He was a founder of the German-American Society and one of its vice-presidents for two decades. During the War of 1812 he served on the citywide committee of vigilance and safety. He was also a bank director, one of the founders of the city's first water system, and a director of the first hospital in Maryland. Etting was also active in the Republican (Democratic) party. Reuben, the older brother, less successful than Solomon, was a partner in a millinery shop. In 1798, when war with France loomed, Reuben joined a volunteer outfit called the Marion Corps of which he was elected captain. But when it was pointed out that under the state's constitution no Jew could be a commissioned officer, practice law, or hold public office, the military unit decided against choosing a new captain until Jews were given equal rights. In 1801, President Thomas Jefferson appointed Reuben Etting United States marshal for Maryland. Isaac M. Fein, in his book *The History of Baltimore Jewry from 1773 to 1920,* calls this appointment a major breakthrough for the Jews of Maryland.

The Cohen family was even more important in Baltimore than the Ettings. Judith Cohen, whose husband Israel had died in Richmond in 1803, settled in Baltimore with her children soon after she was widowed. Her sons ran a lottery in Baltimore (then a legal enterprise), from which they branched into banking. The firm of Jacob I. Cohen, Jr. and Brothers, was one of the few banks to weather the panic of 1837. Jacob Cohen was one of the founders of the Baltimore & Ohio Railroad, president of a convention to promote the city's commercial interests, and secretary of the board of education. His brother, Mendes, also a banker, was a famous world traveler. He was the first person to carry the American flag to the cataracts of the Nile River. Joshua L. Cohen, the youngest brother, was a prominent physician. Benjamin Cohen was one of the founders of the Baltimore Stock Exchange.

Cohens and Ettings were among the eight Jews who helped de-

fend Fort McHenry during the War of 1812. They were Mendes, Philip, and Samuel Cohen, Jr., Samuel Etting, Israel Davidson, Jacob Moses, Solomon Myers, and Samuel Solomon. Reuben Etting fought in the defense of Baltimore in 1814. Simon Levy, one of two Jewish members of the first class graduated from the United States Military Academy in 1802, was the son of Levy Andrew Levy, who had been a member of the Board of Health in Hagerstown in 1793 before settling in Baltimore in 1796. He was a nephew of the Lancaster merchant, Joseph Simon.

Like the aristocratic Christian families of New England and Virginia, who looked down on later arrivals, the Ettings and Cohens held themselves aloof from other Jews in Baltimore. Both families maintained private *minyanim* in their homes, and each acquired its own cemetery. Neither Ettings nor Cohens were involved in the founding of the first synagogue in 1830, but one of the Cohens participated in an abortive attempt to found a Sephardic congregation in the 1850s. The Ettings retained their membership in Philadelphia's Mikveh Israel Congregation. When Shearith Israel Congregation of New York asked Solomon Etting to contribute to its building fund in the 1820s, he sent $150 but cautioned that little could be expected of Baltimore since there were only three other Jewish families in the city. Actually, by then there were over 100 Jewish families in town and they had their own *mohel* and *shochet.*

In 1797, Solomon Etting began the long struggle—nearly 30 years—to achieve full civil equality for the Jews of Maryland. In a petition to the Maryland Assembly, "Solomon Etting and others," declared that they were "a sect of people called Jews and thereby are deprived of invaluable rights of citizenship and praying to be placed on the same footing as other good citizens." The legislature failed to act that year and similar petitions for the next seven years were also pigeonholed. Following 1804 there were no further petitions offered for 14 years. In 1818 the struggle was renewed under the leadership of Thomas Kennedy, a non-Jewish member of the State Assembly from Washington County. At Kennedy's request, the Assembly appointed a committee "to consider the justice and expediency of placing the Jewish inhabitants on equal footing with the Christians." Kennedy, chairman of the committee, received a report from Jacob Cohen on the plight of the Jews of Maryland. The three-man committee recommended that "Jews and Christians be placed on equal footing in regard to their civil rights."

The bill- introduced after the report, declared that "no religious test, declaration, or subscription of opinion as to religion, shall be required from any person or sect called Jews, as a qualification to hold or exercise any office or employment of trust in this state. . .and. . .that

every oath to be administered to any persons of the sect of people called Jews, shall be administered on the five books of Moses, agreeable to the religious education of that people, and not otherwise." In supporting the measure, which was called Kennedy's Jew Baby and the Jew Bill, Kennedy pointed out that without such an amendment Jews were barred from practicing law and from serving on juries, in addition to being denied the right to hold any local or state public office. In 1819 the legislature defeated the bill after prolonged debate.

In 1822, Kennedy sponsored a universal version of the bill which would have extended to all citizens of Maryland the same civil and religious rights, and privileges enjoyed under the Constitution of the United States. The bill passed the Lower House by a vote of 40-33 and by 8 to 7 in the Senate. As an amendment to the Constitution, passage by two successive legislative sessions was required. In 1824 a petition was presented to the Legislature signed by Jacob Cohen, Solomon Etting, and his uncle, Levi Solomon, pointing out they were not seeking any special privileges but only equality with all other citizens. In supporting a new bill, Colonel W.G.D. Worthington submitted a document based on Etting's answers to Worthington's questions. In this document Etting estimated the Jewish population of Maryland as "at least 150," with a wealth of $10,500,000. On the last day of the 1824 session, February 26, 1825, the Jew Bill finally passed, and was confirmed on January 5, 1826. The act repealed the test oath under which Jews could not hold office. However, it still required a belief in a future state of rewards and punishments, thus excluding from public office atheists, deists, and nonconforming Jews. Kennedy, who had spearheaded the long fight for the bill, had never met a Jew until he first became involved in the Jew Bill struggle.

Within a few months after the Jew Bill became law, Solomon Etting and Jacob Cohen were both elected to the Baltimore City Council. Three years later the first *minyan* which is documented, met in the home of Zalma Rehine, a nephew of the eminent Rabbi Isaac Leeser of Philadelphia. Rehine had first come to Baltimore in 1789 but moved to Richmond, Virginia, where he became a successful merchant and communal leader. He was 72 years old when the first official services were held in his house in 1829. Isaac Fein, however, believes that there were too many Jews in the city prior to 1820 for the service in Rehine's house to have been the first. In December 1829, some of the members of that first *minyan*—including Rehine, Moses Millem, Lewis Silver, John M. Dyer, Levi Benjamin, Joseph Ancker, Levy Collmus, Joseph Osterman, Tobias Myers, and Jacob Aaron—asked a member of the Legislature to offer a bill chartering a synagogue to be known as the Baltimore Hebrew Congregation. It passed on first reading but when it came up for a second vote, the bill was defeated. On reconsid-

eration it was approved and the first Jewish organization in Maryland, whose Hebrew name was Nidche Israel (Dispersed of Israel), came into being.

In 1826 there were 150 Jews in Baltimore and a handful in other cities. By 1840 there were 200 families or about 1,000 individuals. Nidche Israel's first meeting place was a rented room over a grocery on the corner of Fleet and Bond Streets. In 1837, the congregation moved into a brick building at the corner of Etna Lane and Harrison Street. By then the congregation had over 60 members as immigration from Germany rapidly increased during the 1830s and 1840s. Most of the Jewish immigrants started as peddlers. In two generations they were part of the city's leading mercantile and industrial enterprises. The early immigrants lived primarily in East Baltimore, around Lloyd and Lombard Streets. It was on Lloyd Street that the Baltimore Hebrew Congregation erected Maryland's first synagogue in 1845. That building, now a Jewish museum, was used by the pioneer congregation for 44 years.

Nidche Israel's first president, John M. Dyer, was a butcher who came to America in 1812 and lived in New England before coming to Baltimore in 1820. His son, Leon Dyer, who was president from 1840-1847, was Baltimore's acting mayor during the bread riots caused by an economic crisis in 1834. He later went to Texas to join the fight for freedom from Mexico. When President James Polk called for volunteers in 1846 for the war with Mexico, Baltimore Jews organized the First Hebrew Guards regiment. The surgeon of this outfit was Dr. Phineas J. Horwitz. His father, Dr. Jonathan Horwitz, also an army surgeon, was a Dutch-born Jew who came to the United States in 1812 with a trunk full of Hebrew type and a plan to publish the first Hebrew grammar and Hebrew Bible in the United States. Another printer, however, accomplished this before him. The elder Horwitz received a medical degree from the University of Pennsylvania and later was assistant director of the United States Army's Bureau of Medicine and Surgery.

Splinter groups that broke away from the Baltimore Hebrew Congregation created Baltimore's other early synagogues: Fell's Point Hebrew Friendship Congregation (1832), which disbanded in 1904; Har Sinai (1842); Shearith Israel (1851); Oheb Shalom (1853); and Chizuk Amuno (1870). By 1855 Baltimore had 4,000 Jews and four congregations. The city's first rabbi was Abraham Rice. He was the first rabbi to be ordained in the United States and occupied the pulpit of the Baltimore Hebrew Congregation from 1840-1849. Har Sinai was the first Baltimore congregation established as a Reform group. As a result of the introduction of women into its choir, Jonas Friedenwald led a secession that produced Chizuk Amuno. Four generations of

Friedenwalds were among the city's chief Jewish communal leaders. Aaron, Jonas' younger son, was a physician specializing in eye diseases who taught at the University of Maryland Medical School. He was also an early Zionist, and one of the founders of the American Jewish Historical Society and the Jewish Publication Society of America. Aaron's son, Harry, was also an ophthalmologist of national repute. From 1904-1918 he was president of the Federation of American Zionists, and in 1919 was acting chairman of the Zionist Commission to Palestine. All of the Friedenwalds held office in Chizuk Amuno.

Benjamin Szold, father of Henrietta Szold, was Oheb Shalom's rabbi for nearly 40 years. At the turn of the century Baltimore Hebrew Congregation's rabbi was Adolph Guttmacher, father of Dr. Alan F. Guttmacher, the pioneer leader of the Planned Parenthood Organization. The influx of impoverished Jews from Germany in the 1830s, 1840s, and 1850s led to the formation of a network of social welfare agencies: United Hebrew Assistance Society (1846), later reorganized as the Hebrew Benevolent Society, and the direct ancestor of the Jewish Family and Children's Service; the Society for Educating Poor and Orphan Children (1852), which became the Hebrew Education Society and the ancestor of the city's celebrated Jewish education system; the Young Men's Hebrew Literary Society which, in 1854, became the first organization to call itself YMHA; and the Hebrew Hospital and Sinai, which became Sinai Hospital and Medical Center.

On the eve of the Civil War there were some 7,000 Jews in Baltimore. Maryland had many secessionist sympathizers, among them some Jews. Rabbi Bernard Illoway of Baltimore Hebrew Congregation defended and justified slavery and endorsed secession. Most members of the Friedenwald family were Southern sympathizers. Ike Friedenwald joined the Confederate army. Aaron Friedenwald, who was strongly for the Union, was nevertheless arrested by Union forces as a smuggler. Dr. Friedenwald and Dr. Abraham B. Arnold attended wounded soldiers in military hospitals around Baltimore. Moses Wiesenfeld, Friedenwald's son-in-law, and a pioneer in ready-to-wear clothing, was sent to a Union prison for two years after being framed by one of his employees who planted Confederate military buttons in his factory. Mendes Cohen belonged to the Peace Party, one of many pro-secessionist groups. Baltimore Jews served in both armies. Brig. General Leopold Blumenberg, who came to Baltimore from Germany in 1854, joined the state militia in 1862 and won fame at the Battle of Antietam, where he was severely wounded. In 1863 President Lincoln appointed him provost marshal of the 3rd Maryland District.

Blumenberg was a disciple of Rabbi David Einhorn, the great exponent of Reform Judaism. He was called to Har Sinai in 1856 from

Budapest after the Hungarian government had closed his synagogue because of his sermons in defense of liberty. From the pulpit of Har Sinai and in the pages of his newspaper, *Sinai,* he denounced slavery as the cancer of the country and attacked other rabbis who defended it. Week after week he thundered against slavery and when war broke out he urged his congregants to enlist. In a city with strong Southern sympathies, Einhorn's position troubled many of his congregants who called a protest meeting to make clear to the general public that he spoke only for himself and not the Jewish community. On April 19, 1861, Union troops passing through Baltimore en route to Washington were attacked by a proslavery mob and among those arrested was Joseph Friedenwald. Twenty-four hours later, a mob smashed the print shop where Einhorn's paper was printed and he himself was threatened with violence. His congregation persuaded him to leave the city for his own safety and he spent the war years in Philadelphia as rabbi of Congregation Keneseth Israel. At Oheb Shalom, on the other hand, Rabbi Szold advocated a position of neutrality on slavery and secession. He was a strong advocate of peace and reconciliation.

The first Jewish immigrants from Eastern Europe arrived in the 1860s and 1870s. In 1865 they formed Bikur Cholim, and by 1875 there were enough Jews from Poland and Lithuania to establish the Ohel Yaakov Bialystoker Shul. Twenty-five years later there were 20 East European congregations. When Chizuk Amuno moved uptown in 1895 its original building was acquired by Bikur Cholim. Bikur Cholim suffered a split in 1873 which gave birth to B'nai Israel.

The Yiddish-speaking East European Jews began pouring into Baltimore in the 1880s and 1890s. The community of only 10,000 Jews in 1880 absorbed 24,095 newcomers between 1881 and 1890, and 17,367 more from 1891 to 1898. By 1907 Maryland had 41,000 Jews, of whom 40,000 lived in Baltimore and the rest were located in Annapolis, Brunswick, Cumberland, Frederick, Hagerstown, Frostburg, and in the agricultural towns of the eastern shore. The immigrants settled in east Baltimore in houses vacated by the well-established German Jews who came to the aid of their coreligionists with a network of new agencies. The German Jews, though helpful, did not associate with the East European Jews who created many social welfare, cultural, and religious institutions of their own. By the turn of the century, Baltimore had two well established parallel Jewish communities—the uptown Jews and the downtown Jews. The former integrated their organizations into the Federated Jewish Charities in 1906, and the latter followed a year later with the United Hebrew Charities.

The uptown Jews tried to reduce the number of Russian refugees settling in Baltimore by three abortive attempts at agricultural

colonies. Two were launched in 1882. One was in Middlesex County, Virginia, on land owned by Joseph Friedenwald and David Wiesenfeld, but after six years the colony disintegrated. Another settlement called Pisgah was established in Charles County, Maryland, but that too failed. The third and last attempt to make farmers out of the refugees from the *shtetl* was made at Halofield, just outside Ellicott City, Maryland in 1902. Despite their attitudes toward the Russian Jews, the German community did help them extensively. On one occasion after a shipload of Russian Jews was refused admission at Baltimore harbor for fear they would become public charges, the German Jews obtained their admission by pledging as security the community's hospital and orphan asylum buildings. The Baltimore Evening Night School, the first of its kind in the country, was organized by Henrietta Szold in 1889 for the benefit of the Russian Jews. The Yiddish-speaking newcomers, many of whom worked in clothing factories owned by the German Jews such as L. Greif, Henry Sonneborn, and Henry Strauss, helped organize labor unions and were active in strikes against sweatshop conditions and low wages.

Meanwhile, the German Jews helped establish the scholarly reputation of Johns Hopkins University. One of its first faculty members was the distinguished Jewish mathematician, Dr. J.J. Sylvester, who was brought from England. Other early faculty notables were Maurice Bloomfield, later professor of Sanskrit and philology, who also taught Hebrew, and Paul Haupt, professor of Semitics. One of Haupt's early students was the young Cyrus Adler, who married Racie Friedenwald, a daughter of Moses Friedenwald. Adler collaborated with Henrietta Szold in editing the first books issued under the imprint of the Jewish Publication Society by the Friedenwald Press, later known as the Lord Baltimore Press. Fabian Franklin was a member of the first graduating class at Johns Hopkins in 1876 and later was a professor of mathematics and associate editor of the *Baltimore News.* Jacob Hollander, the noted economist, David S. Blondheim, authority on the Romance languages, and Florence E. Bamberger, the first woman professor at Johns Hopkins, were other Baltimore luminaries associated with the institution.

It was Louis Levin, a brother-in-law of Henrietta Szold, who brought the German and Russian communities together. Lawyer, editor, short story writer, social worker, Levin was a bookkeeper for the Straus brothers. Levin wrote for *The Jewish Exponent* of Philadelphia, and later edited *The Jewish Comment of Baltimore.* As the first full-time executive director of the Federated Jewish Charities, he had the ear of the leading German Jews. In 1920 he succeeded in bringing the two federations together into the Associated Jewish Charities, of which he was also the first executive director. During World War I he

headed the American Jewish medical mission to Palestine. The formation of the Associated Jewish Charities integrated the philanthropies and interests of the once mutually antagonistic and separate uptown and downtown communities, and paved the way for the future growth of the Jewish community.

Twenty years after the Associated Jewish Charities was formed, 73,000 of Maryland's 76,000 Jews lived in Baltimore. The rest were scattered in 29 cities, each with 10 or more Jews, and 41 places with ten or less Jews. In the latter group were Silver Spring, Bethesda, and Rockville—all in Montgomery County, which borders on Washington, D.C. Until the early 1940s there was no organized Jewish life in Montgomery County. A scattering of Jews had lived in the larger towns such as Bethesda, Rockville, Kensington, and Silver Spring but they were never numerous enough to create any Jewish institutions. Their Jewish identification, if any, was with the synagogues in Washington, D.C. In the years just preceding World War II when the New Deal of the Roosevelt administration attracted thousands of new employees for the newly-created agencies, a substantial number of them were young Jewish economists, lawyers, and administrators who decided to settle in the Washington, D.C. area. They found housing in Washington, D.C. unavailable or too expensive, and began moving across the District line into northern Virginia and Maryland's Montgomery and Prince George Counties. Silver Spring, Bethesda, and Chevy Chase, Maryland, became the area of major Jewish settlement. In the 1960s and early 1970s the second generation of Washington, D.C. area Jews pushed further north and west into new Maryland suburbs. By 1974 it was estimated that there were some 65,000 Jews in Montgomery County compared with 94,000 in the city of Baltimore and Baltimore County. Another 15,000 Jews resided in Prince George County. There were 30,000 Jews in Silver Spring, 20,000 in the Bethesda-Chevy Chase area, and 5,000 in and around Rockville. The Jewish Community Center of Greater Washington moved to Rockville in the late 1960s where it is the hub of a Jewish communal complex that includes the Hebrew Home for the Aged and the Jewish Social Service Agency. The United Jewish Appeal—the Greater Washington area's Jewish federation—has its headquarters in Chevy Chase. There are now so many Jewish children in the Montgomery County public schools that they are closed on Rosh Hashanah and Yom Kippur. The county has 23 synagogues of all denominations and many other Jewish organizations.

In the early 1970s there were nearly 100,000 Jews in Baltimore and its suburbs, out of a total of 226,610 in the whole state. The center of Jewish life in Baltimore moved successively from Lloyd Street to Eutaw Place to Park Circle and Garrison Boulevard to upper Park

Heights Avenue and Liberty Road and then beyond the city into the Baltimore County suburbs of Pikesville, Reisterstown, Randallstown, and Owings Mills. Northwest Baltimore is now the heart of the Jewish community. Almost all of the major Jewish institutions have been transplanted from downtown to the northwest section. At the beginning of the 1970s there were 30 synagogues in Baltimore city and 20 more in the suburbs.

Besides Baltimore County, Montgomery County, and Prince George County communities, there were also Jewish communities in Bowie, Laurel, Aberdeen, Cumberland, Frederick, Hagerstown, Columbia City, Salisbury, Greenbelt, Hyattsville, Lexington Park, Olney, Randallstown, and Reisterstown. Between Baltimore and Washington, D.C. there is almost a solid line of Jewish settlement and organization.

Maryland has elected five Jews to the House of Representatives and one to the Senate. Maryland is also one of the few states to have had a Jewish senator, a Jewish governor, and a Jewish mayor of its biggest city. Isidor Rayner, who served in Congress from 1887-1889 and again from 1891-1895, was elected to the United States Senate in 1905 and served until 1912. Philip B. Perlman was secretary of state 1920-23. Marvin Mandel was in his second full term as governor in 1976. Louis Goldstein was elected state controller five times. Philip H. Goodman served two terms as mayor of Baltimore in the 1960s. Besides Rayner, Maryland elected to Congress Harry B. Wolf (1907-09); Samuel Friedel (1953-71); Daniel Ellison (1943-45); and Mrs. Gladys N. Spellman (1974-). The late Simon E. Sobeloff, who was a justice of the Fourth U.S. Circuit Court of Appeals, had previously served as United States Solicitor General, United States Attorney for Maryland, and chief judge of the Maryland Court of Appeals. Philip Perlman also served as United States Solicitor General and secretary of state of Maryland. Isidor Rayner and Isaac Strauss were attorneys-general of Maryland. In 1975 Walter Orlinsky was president of the Baltimore City Council. Irving A. Levine was a judge of the State Court of Appeals in 1975. In 1935 Emanuel Gorfine was speaker of the State Assembly. The first Jew elected to public office from Baltimore County (outside the city of Baltimore) was Suzanne Mensh, elected a judge of the Orphans Court in 1962 and its chief judge since 1966.

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ABERDEEN

Hartford Jewish Center, Md. Route 155 and Earlton Rd.

ANNAPOLIS

Knesseth Israel Congregation, Hilltop Lane and Spa Rd., the

only synagogue in the capital city of Maryland, is also the official chapel for Jewish midshipmen at the U.S. Naval Academy. The congregation's rabbi is designated as the Jewish chaplain for Jewish personnel at the Academy by the JWB Commission on Jewish Chaplaincy.

State Capitol has a spot reserved in the Governor's office for a portrait of Marvin Mandel who was serving as speaker of the State House of Delegates when Governor Spiro Agnew became vice-president in 1968. Mandel was elected governor by the House of Delegates and filled out the remaining two years and 18 days of Agnew's term. He was elected on his own in 1970 and reelected in 1974. The first professing Jew elected chief executive of a southern state, he had been a member of the House of Delegates for 16 years before his election as speaker. Born in Baltimore in 1930, Mandel is the son of East European immigrants. His father was a cutter in a men's clothing factory.

State Governor's Mansion displays among its portraits, a painting of Mrs. Barbara Mandel, who was married to Governor Marvin Mandel until their divorce in 1973. This portrait hangs on the wall of the mansion's winding staircase.

U. S. Naval Academy

Jewish Prayer Chapel is located in a corner of the rotunda of Bancroft Hall. •Memorial Hall of the U.S. Naval Academy's Bancroft Hall displays a full length portrait of Commodore Uriah P. Levy, who worked for many years for the abolition of flogging as punishment in the Navy (see Virginia). •An exhibit case containing the names of all Academy graduates who died in action, includes a large number of Jews. •The Herbert Schiff Trophy is named for Lt. Herbert Schiff, a Naval reserve officer killed in 1924. The trophy was presented to the Navy Department by Col. William Schiff, in memory of his brother. For many years the Schiff Trophy was awarded annually by the President to naval aviators for outstanding flying safety. •Michelson Hall, a science building at the Academy, is named for Dr. Albert A. Michelson, an 1873 graduate, a member of its science faculty from 1875-1879, and the first American scientist to win a Nobel Prize. He was awarded the Nobel Prize in physics in 1907 for his measurements of the velocity of light. Michelson, who was born in Poland, grew up in Virginia City, Nev., when it was a boom town where his father ran a drygoods store. On examination for Congressional appointment to the Academy, he tied with another boy and was named alternate appointee. After he had given up hope of a vacancy at the Academy, he received word from its commandant that President Grant had given him an "appointment at large." Since this was Grant's 11th such appointment—the President had informed Michelson that he had already exhausted his 10 appointments at large—Michelson used to joke that his career was

launched by an illegal act. After four years on the Academy's faculty, he taught at Case School of Applied Science in Cleveland, Clark University, and for 37 years at the University of Chicago. His improvements in methods of measuring the velocity of light catapulted him into the international scientific limelight at the age of 26. He invented the interferometer, which was used to test the relative velocity of the earth and the ether, and was also applied to the measurement of the diameter of the stars. In its day the Michelson interferometer was considered the most useful instrument available to this branch of science. Michelson also developed the echelon spectroscope and designed the most powerful instruments of diffraction yet developed. Dr. Michelson's brother Charles, a long-time Washington correspondent for the *New York World*, was also public relations director of the Democratic National Committee. •Naval Academy Library includes the Harry S. Guggenheim Collection of many first editions and rare volumes, and all the works of Dr. Robert Goddard, the American scientist whose pioneer experiments in rocketry paved the way for space science, and who was supported for many years by Guggenheim, a patron of aeronautical science. •Naval Academy Museum houses the Michelson Museum which contains an array of instruments, data records, publications, awards, photographs, and other memorabilia relating to Michelson's personal life and career, as well as an exact replica of his laboratory. •Tripoli Monument, located between the Officers Club and Sampson Hall, has inscribed on its base the names of the six young officers who lost their lives in naval action at Tripoli during the war against the Barbary pirates in 1804. One of the names is that of Lt. Joseph Israel of Portland, Me., who is believed to have been Jewish (see Maine).

ARNOLD

Temple Beth Sholom, Old Annapolis Rd., east of Gov. Ritchie Hwy.

BALTIMORE

Abraham Street, which runs for one block south of Monument St. from Hartford Ave. east to Ajax Alley, is named for one of the early Jewish families in Baltimore.

Associated Jewish Charities, 5750 Park Heights Ave.

Associated Placement and Guidance Service, 5750 Park Heights Ave.

Attorney General's Office, 1 South Calvert St., has on permanent display photographs and portraits of Maryland's attorneys-general. Likenesses of Isidor Rayner, who held the post in 1904, and of Isaac L. Strauss, who held it in 1907, are included.

Bais Yaakov School for Girls, 4901 Greenspring Ave., is housed in the Robert G. Cohn Memorial Building.

Baltimore Hebrew College, 5800 Park Heights Ave., is both an

institution for Jewish higher learning and a school for training qualified teachers for Jewish religious schools. The college also includes a high school department, a college of Jewish studies, and a women's institute of Jewish studies. The Joseph Meyerhoff Library, which serves as a primary source of Jewish information to scholars and students in the Baltimore area, also houses important archival material, including the papers of the Szold and Friedenwald families. The college also houses the administrative offices of the Board of Jewish Education and the Jewish Historical Society of Maryland. The Baltimore Hebrew College is a monument to Dr. Louis L. Kaplan, who headed it for 40 years while also serving as director of the Board of Jewish Education. In 1970 he was named chairman of the Maryland Board of Regents on which he had served for 18 years.

Baltimore Hebrew Congregation, 7401 Park Heights Ave., the oldest congregation in Maryland, chartered in 1830, has in its Hoffberger Chapel 16 unique stained glass windows, each 16 feet high and two feet wide, depicting Judaism from the Creation to the birth of the State of Israel. Unlike most stained glass windows in synagogues that are usually abstract in nature, these depict well-known figures, among them Abraham sacrificing Isaac, Moses, King David, Judah the Maccabee, and the Wandering Jew. Nissan Engel, an Israeli artist, designed the windows. A mural in the lobby depicts Moses and the Burning Bush.

Baltimore Museum of Art, Wyman Park, has a Cone Wing that houses the Cone Collection, one of the most comprehensive collections of modern art in the world, bequeathed by Claribel and Etta Cone, daughters of Herman and Helen Guggenheim Cone. Claribel was the first woman to receive a medical degree from Johns Hopkins University. •The museum's 17th century room, displaying stained glass from the 13th and 14th centuries, and a children's wing—the Saidie A. May Young People's Art Center—were contributed by Mrs. Saidie A. May. •In addition, there are the Julius Levy Collection of Oriental Art, and the Jacob Epstein Collection, the latter contributed by Jacob Epstein, a noted Baltimore art patron. This collection has a bronze of Epstein by the renowned Jewish sculptor, Sir Jacob Epstein.

Harry Bard Library of Community College of Baltimore, 2901 Liberty Heights Ave., is named for Dr. Harry Bard, president of the college since 1959, and a prominent member of the Jewish community.

Blaustein Building, 1 N. Charles St., is named for the late Jacob S. Blaustein and his father, who founded the Amoco Oil Co. in 1910 with one small tank wagon and a horse. Jacob Blaustein served as president of the American Jewish Committee and as a U.S. Delegate to the United Nations.

Block Street, formerly called Queen St., is named for Judah

Block, an early resident of Baltimore, whose daughter married Benjamin F. Jonas, U.S. Senator from Louisiana.

Board of Jewish Education, 5800 Park Heights Ave.

Cohen Section of Baltimore Hebrew Congregation Cemetery, Belair Rd., is the old Cohen Cemetery once located on Saratoga St. near Carey St. In 1837 Jacob I. Cohen, Jr. deeded the property to Mendes J. and Jonas I. Cohen as trustees for use as a cemetery. There are 44 graves of members of the Cohen family buried there between 1834 and 1952. The relocation of the historic cemetery was completed in 1974 with court approval.

Cong. Beth Abraham Anshe Sfard, 6210 Wallis Ave.

Cong. Beth Am, Eutaw Pl. and Chauncey, a new traditional congregation, occupies the old building of Cong. Chizuk Amuno which is now located in Stevenson (see Stevenson).

Cong. Beth El, 8101 Park Heights Ave., has over the main entrance to the sanctuary three large plaques, executed in brass and ceramics by Raymond A. Katz, representing the three ways in which the Divine Power enters the life of man—Creation, Revelation, and Redemption.

Cong. Beth Isaac Adath Israel, 4901 Greenspring Ave.

Cong. Beth Jacob, 5713 Park Hts. Ave., has an open courtyard with two archways symbolizing the two Tablets of the Law.

Cong. Beth Jacob Wisheer, 1016 Hillen St.

Cong. Beth Tfiloh, 3300 Old Court Rd.

Cong. B'nai Israel, 3701 Southern Ave.

Cong. B'nai Jacob, 6605 Liberty Rd.

Cong. Chizuk Amuno, Eutaw Pl. and Chauncey, is an in-town synagogue for those members who have not moved into the suburbs. The congregation's suburban synagogue is located in Stevenson, (see Stevenson).

Cong. Chofetz Chaim Adath Bnei Israel, 3702 West Rogers Ave.

Cong. Darchei Tzedek, 3615 Seven Mile Lane.

Cong. Mogen Abraham, 3114-C Parkington Ave.

Cong. Ohr Knesseth Israel Anshe Sphard, 3910 W. Rogers Ave.

Cong. Shaarei Tfiloh, Auchentroly Terr. and Liberty Height Ave., is a landmark because of its uniquely domed synagogue.

Cong. Tzemach Tzedek V'Shomrie Hadas, 7037 Surrey Dr.

Council House, 7241 Park Heights Ave., is the headquarters of the Baltimore section of the National Council of Jewish Women.

Darnal Young People's Museum of Maryland History, 201 W. Monument St., exhibits, among other things, a photograph of the Lloyd Street Synagogue (see below), the oldest existing synagogue building in the state and the third oldest in the entire country; a portrait of Rabbi Abraham Rice, the first spiritual leader of Baltimore Hebrew

Congregation and the first ordained rabbi to officiate anywhere in the U.S.; a handwritten draft of Thomas Kennedy's *Jew Bill,* which gave Jews in Maryland full civil and political rights in 1826. •Other material about Jews is also included in the display on "Early Religious Groups in Maryland."

Downtown Hebrew Cong., YMCA Building, Franklin St. and Park Ave.

Downtown Minyan, 4th floor, Title Building, 106 St. Paul St., conducts daily afternoon Orthodox services at 1 p.m., from Monday through Thursday for downtown businessmen who have to say Kaddish or who are observing *yahrzeit.*

Etting Street, a narrow thoroughfare which stretches for many blocks north from Hoffman St., almost to Druid Hill Park, is named for Solomon Etting, one of the first Jews in Baltimore to hold a public office. He was a prime mover in seeking legislation to enable Jews to enjoy civil liberties. He fought for the passage of the Jew Bill in the State Legislature. In 1794 he was a member of a committee which protested to President George Washington the terms of John Jay's treaty with Great Britain. Soon after the passage of the Jew Bill in 1826, Etting was elected to the City Council of Baltimore, of which he was later president. He was also one of the founders of the Baltimore & Ohio Railroad.

Fort McHenry National Monument, on the site of bombardment by a British fleet on Sept. 13, 1814 during the War of 1812, is the place where the still-flying flag inspired Francis Scott Key to write *The Star Spangled Banner.* Eight Jews, including members of the Cohen and Etting families, were among the defenders of Fort McHenry.

Harry Greenstein Social Service Building of Associated Jewish Charities and Welfare Fund, 5750 Park Heights Ave., is named for the late eminent social worker, educator, and communal leader who directed the Associated Jewish Charities from 1928 until his retirement in 1965. Greenstein, who died in 1972, was the agency's head when the building was planned and opened. During the 1940s he served as director of welfare for the United Nations Relief and Rehabilitation Administration, and advisor on Jewish affairs to the U.S. Army in Occupied Germany and Austria. Greenstein's portrait hangs in the building's lobby. In addition to the Associated Jewish Charities, the building is occupied by the Jewish Family and Children's Service Agency, the Hebrew Free Loan Association, the Jewish Big Brothers League, the Associated Placement and Guidance Service, and HIAS. The building is flanked on either side by the Jewish Community Center and the Baltimore Hebrew College, both of which were erected during Greenstein's administration of the AJC.

Har-Brook Hebrew Cong., 4303 Gov. Ritchie Hwy.

Har Sinai Congregation, 6300 Park Heights Ave., second oldest congregation in Baltimore, and said to be America's oldest continuous Reform congregation, was founded in 1842. Its aluminum dome has made it a city landmark. Tablets of the Law in the sanctuary measuring 18 by 8 feet and using the style of Hebrew letters in use in Israel, in a design by Ludwig Wolpert, dominate the altar. Har Sinai was the pulpit from which Rabbi David Einhorn vigorously denounced slavery at the risk of his life.

Har Zion Tifereth Israel Cong., 6221 Greenspring Ave.

Hendler Memorial, in the headquarters of the Baltimore chapter of the American Red Cross, 23rd and St. Paul Sts., is a plaque citing L. Manuel Hendler's more than 30 years of service to this organization.

Hoffberger School of Painting, an endowed graduate division of the Maryland Institute-College of Art, 1300 Mount Royal Ave., is named for the prominent Hoffberger family active in Jewish philanthropies and civic and communal affairs.

Hollander House, a division of the Johns Hopkins University Alumni Memorial Dormitory, is named for Jacob Hollander, for many years professor of economics at the university. In 1897 he was named to the U.S. Bimetalic Commission and sent to Europe to negotiate monetary agreements with several countries. After the Spanish American War, when the U.S. acquired Puerto Rico, Hollander was named a special commissioner by the Secretary of War and assigned to revise the taxation laws of the island. Later he was named the first treasurer of Puerto Rico. In the central lobby of the university's Gilman Hall there is an oil portrait of Hollander in academic robes.

Jew Alley, in the western section of the city near the location of the old Cohen Cemetery, runs from Lexington St., one block east.

Jewish Community Center, 5700 Park Heights Ave., is the descendant of the Baltimore YMHA, founded in 1854 as the first agency with that name. A mammoth tile mural, which flows from the outside lobby to the inside lobby, emphasizes the center's role in bringing together all Jewish groups. The theme of the mural, 25 feet at its highest point, is embodied in the quotation, partially inscribed in Hebrew on the center panel: "Behold how good and pleasant it is when brethren dwell together in unity." The mural was presented to the Center in honor of the late Harry Greenstein, who was president of one of the center's predecessor agencies. A strictly kosher cafeteria in the center serves lunch and dinner, from Sunday to Thursday.

Jewish Convalescent Home, 5601 Pall Mall Rd.

Jewish Family Service, 5750 Park Heights Ave.

Jewish Historical Society of Maryland, 5800 Park Heights Ave.,

an affiliate of the Baltimore Hebrew College, collects and preserves material about Maryland Jewish history, encourages research in that field, and prepares taped interviews with prominent members of the Jewish community. It also acquires the papers of important Baltimore Jewish families, including the Benjamin and Henrietta Szold papers and the Harry Friedenwald papers. The society also owns and administers the historic Lloyd Street Synagogue and its museum.

Jewish Times, 2104 North Charles St.

Johns Hopkins University

Johns Hopkins University Kosher Dining Hall, in the main dormitory dining hall, is sponsored by the Council of Orthodox Jewish Congregations of Baltimore. •Shriver Hall has in its lobby a 640 square foot mural made up of panels depicting early faculty members, the city's famous ladies, and prominent philanthropists. Among those identified in the panel are Dr. James J. Sylvester, the renowned mathematician, and Dr. Simon Flexner, eminent bacteriologist and the first head of Rockefeller University. •The University Library has the Strouse Rabbinical Library, the Loewenberg Collection of Modern German Drama, and the Cohen Collection of Egyptian Antiquities. The latter is comprised of some 600 items collected by Mendes I. Cohen in Egypt, which illustrate the history of minor arts. •In Gilman Hall there are more than 3,000 volumes of Judaica. □

Levindale Hebrew Geriatric Center and Hospital, Belvedere and Greenspring Aves., is a part of the Sinai-Jewish Medical Center. It is named for Louis H. Levin, editor, communal leader, and social worker, who was a brother-in-law of Henrietta Szold, founder of Hadassah.

Levindale Road is named for the above center.

Lloyd Street Synagogue, Lloyd and Watson Sts., a national shrine owned by the Jewish Historical Society of Maryland, is the third oldest synagogue building in the country (only Touro Synagogue in Newport, R.I., which dates from 1763, and Cong. Beth Elohim, Charleston, S.C., dedicated in 1843, predate the Lloyd Street Synagogue, which was dedicated in 1845). The first Jewish house of worship in Maryland built as a synagogue, was erected in 1845 by the Nidche Israel Congregation (The Dispersed of Israel), the original Hebrew name of the Baltimore Hebrew Congregation, under the direction of Rabbi Abraham Rice, the first American-ordained rabbi to officiate in an American synagogue. In 1888, the building was sold to the Church of St. John the Baptist, a Lithuanian Roman Catholic church. In 1905, the building reverted back to a synagogue when it was acquired by Congregation Shomrei Mishmeres, an Orthodox congregation of Russian immigrants. Its rabbi was Abraham N. Schwartz,

a noted Talmudic scholar who founded the Talmudical Academy of Baltimore in 1917, the first Hebrew day school established outside of New York City. He was the father of the late Dr. Joseph Schwartz, European director of the Joint Distribution Committee, and later executive vice-president of the United Jewish Appeal and the Israel Bond Organization. By 1958, most of the members of Shomrei Mishmeres had moved to new sections of the city, and the few elderly people left in the old downtown neighborhood could not maintain the synagogue. It was on the verge of being torn down to make room for a parking lot, when Wilbur J. Hunter, director of the Peale Museum of Maryland, brought to the attention of the National Park Service and the Baltimore Jewish community the historic and architectural significance of the building. Hunter's writing and lectures about the synagogue led to the establishment of a committee which persuaded the officers of Shomrei Mishmeres to sell the building to the community in order to preserve it.

While the synagogue's fate was being considered, the same community group, headed by Dr. Isaac Fein, was preparing to organize the Jewish Historical Society of Maryland. It was logical, therefore, for the Lloyd Street Synagogue to be acquired in 1962 by the Jewish Historical Society. Two years later the historic edifice was rededicated as a museum and historic shrine. The *mezuzah* at the museum's entrance was affixed by James Fensterwald, then 15 years old, who was a lineal descendant of Rabbi Abraham Rice who had dedicated the building on Sept. 26, 1845. Both the interior and exterior of the Greek Revival style building have been restored to their original style, except for a 30-foot extension at the eastern end of the structure, which was added in 1860. Most of the pews on the main floor and the balcony date from 1845. At the east end of the ground floor are two *mikvas,* one dating back to 1845. In the basement is a matzoth-baking oven. All the brass studs on the doors are the original, as are most of the locks and hardware and the iron foot-scrapers on the portico. The large round stained glass window over the Ark, which has been restored so skillfully that it is difficult to detect the new portions from the original, has as a major motif the Star of David, which is believed to be its first use in a synagogue stained glass window. The Orthodox congregation that sold the building laid down as one condition of the sale that no religious services of any kind be held in the building. This condition was motivated by concern that Reform or Conservative services might be held in the building. □

Lubavitcher Chabad House, 5721 Park Heights Ave.

Manhattan Park Apartments, 5715 Park Heights Ave., is a senior citizens apartment house of nine stories, jointly sponsored by Baltimore's Nathan Hackerman B'nai B'rith Lodge, the Associated

Jewish Charities, and Beth Jacob Congregation. The residents have access to the programs and facilities of the Jewish Community Center and Jewish Family Service, both located directly opposite the apartment building which adjoins Beth Jacob Congregation.

Maryland Historical Society, 201 W. Monument St., houses the Eleanor S. Cohen Collection which contains paintings and miniatures of the Cohen family—Mrs. Benjamin I. Cohen (Kitty Etting), Benjamin I. Cohen, et al.—silverware, and period furniture. The collection is located in the Cohen Room. Eleanor Cohen, daughter of Israel Cohen, was one of the principal benefactors of the society of which her cousin, Mendes Cohen, was president from 1904-1913. The society also has portraits of members of the Etting family. Among the more recent acquisitions is the Levy Collection of 200 pieces of sheet music and music books pertaining to *The Star Spangled Banner,* a gift of Lester S. Levy.

Morris Mechanic Theatre, on one side of Charles Center, which is connected physically to the Civic Center by an elevated promenade, one of the city's architectural showplaces, was built by and memorializes the prominent theatrical impressario.

Memorial to the Six Million, a bronze plaque 3½ feet high by 4½ feet long, and weighing 278 pounds, is in the reception room of the HIAS offices in the Harry Greenstein Social Service Building of the Associated Charities, 5750 Park Heights Ave. Paid for by the New Americans Club, the memorial design is a Star of David at the apex of an inverted triangle and a grill-enclosed memorial candle. Light beams radiate to scrolls on either side, one bearing the inscription in English, "In memory of the 6,000,000 of our people who perished under the Nazis," the other engraved with quotations in Hebrew from Lamentations: "Behold and see if there be any pain like unto my pain. . . The youth and the old man. . . My virgins and my young men are fallen by the sword."

Ner Israel Rabbinical College, 400 Mt. Wilson Lane, is believed to be the first American institution of Jewish higher learning to be accorded the right to grant graduate degrees in Talmudic Law by the Maryland State Board of Education in 1953.

Ner Tamid Greenspring Valley Synagogue and Center, 6214 Pimlico Rd.

Oheb Shalom Temple, 7310 Park Heights Ave., founded in 1853, was the synagogue whose pulpit was occupied from 1859-1902 by Rabbi Benjamin Szold, the father of Henrietta Szold.

Ohel Yaakov Cong., 3200 Glen Ave., founded in 1875, was facetiously known as *Die Franzaizische Shul* because so many of its members from East Europe came to synagogue dressed in formal clothes. Baltimoreans unacquainted with this amusing facetious refer-

ence were, for many years, under the impression that the congregation was made up of Jews from France.

Park Heights Ave. is itself a noteworthy point of Jewish interest because within a few blocks of this avenue there are four prominent synagogues, The Jewish Community Center, the Baltimore Hebrew College, the Associated Jewish Charities, the Board of Jewish Education, HIAS, the Council of Jewish Women, the Lubavitcher Chabad House, the Jewish Historical Society of Maryland, the Jewish Family Service, and the Associated Placement and Guidance Service.

Pickwick Jewish Center, 6221 Greenspring Ave.

Pimlico Race Track has in its Jockeys Hall of Fame a portrait of Walter Miller, the Brooklyn-born Jewish jockey who was recognized as the greatest rider of the early 20th century.

Rayner Avenue, which runs from 1801 Kirby Lane West one block north parallel to Harlem Ave., is named for William Solomon Rayner, industrialist, financier, and a founder of Har Sinai Congregation. By the mid-1850s, Rayner was one of the city's leading industrialists. He was also president of a gas company and had mining interests in Pennsylvania and North Carolina. After the Civil War, Rayner led the way in developing Locust Point as an industrial center.

His son, Isidor Rayner, was U.S. Senator from Maryland. He began his political career as a member of the General Assembly in 1878. In 1885 he was elected to the State Senate. He resigned to run for Congress to which he was elected in 1888 and reelected in 1890 and 1892. In the House of Representatives he was a staunch supporter of President Grover Cleveland, a leader in the fight for the repeal of the Sherman Silver Act, and an early advocate of the popular election of U.S. senators. From 1899-1902 he was attorney-general of Maryland. In 1905 Rayner was elected by the General Assembly to the U.S. Senate where he served until 1912. In and out of the Senate he led the fight against a move to disenfranchise Maryland's black citizens. He was also a strong supporter of the move to abrogate the Russo-American Commercial treaty because of Czarist discrimination against American Jews holding U.S. passports. At the 1912 Democratic National Convention at which Woodrow Wilson was nominated for president, William Jennings Bryan proposed that Rayner be nominated for vice-president. □

Shaar Zion Cong., 660 Park Heights Ave.

Sinai Hospital and Medical Center, Belvedere and Greenspring Aves., a $20,000,000 8-building complex opened in 1959, is the successor to the Hebrew Hospital and Asylum, founded in the 1860s. In the lobby of the main building there is a plaque memorializing Thomas Kennedy, sponsor of the Jew Bill. It pays tribute to Kennedy as "a Christian gentleman and an earnest advocate of civil and religious

liberty" who "during his struggle for what he conceived to be right," said, "pray God, I may die before I cease to be the friend of civil and religious liberty, and a supporter of the rights of the people."

Star Spangled Banner Flag House, 844 E. Pratt St., a museum devoted to artifacts relating to the American flag, was saved from permanent closure in the 1930s by the late Aaron Straus, philanthropist and businessman.

Suburban Orthodox Synagogue, 7504 Seven Mile Lane.

Szold Drive, in the northwest section of Baltimore, is named for Henrietta Szold, founder of Hadassah, who was born in Baltimore. A plaque on the first home built on Szold Dr. (cor. of Szold Dr. and Bonnie Pl.) bears the seal of Hadassah and Miss Szold's name. Although she was prominent in a variety of activities, Henrietta Szold is best remembered as the founder of Hadassah. In her first visit to Palestine in 1909, she saw the appalling prevalance of trachoma (an eye disease which leads to blindness), and other maladies. While there, (Miss Szold was nearly 50 years old with a long career in Americanization work among Jewish immigrants in this country, having founded Baltimore's first evening high school), she conceived the idea of district nursing in the Holy Land.

This was the inspiration for Hadassah, founded in New York in 1912. Before Hadassah developed into the women's Zionist organization and a major influence on health and medicine in Palestine, it was the sponsor of the American Zionist medical unit that went to Palestine during World War I. Miss Szold was a Zionist before she had ever heard of Theodor Herzl. Her first Zionist address was made in 1895 before the Baltimore section of the National Council of Jewish Women, of which she was an active member. There she stressed the importance of Zionism to Jewish immigration problems and to the cultural and spiritual development of Judaism. Born Dec. 21, 1860, she was the daughter of Rabbi Benjamin Szold. After study in Baltimore schools, she became a teacher. In 1892 she was appointed editorial secretary of the Jewish Publication Society, a post she held for nearly 25 years. From 1904-1908 she edited the JPS's *American Jewish Year Book.* She translated into English Louis Ginzberg's *Legends of the Jews,* Moritz Lazarus' *Ethics of Judaism,* and Nahum Slouschz's *Hebrew Renaissance.* In 1935, recognizing the urgency of rescuing German-Jewish children from Nazi persecution, Miss Szold, then 75, became the director of the Youth Aliyah movement which brought the youngsters to Palestine. She died in 1945 at the age of 84. There are a number of memorials to her, among them the School of Nursing in Jerusalem, and Kfar Szold, a colony in southern Israel. □

Talmudical Academy of Baltimore, 445 Old Court Rd., is the oldest Hebrew day school in the U.S. outside of New York City. The

study hall is named for the late Theodore R. McKeldin, former mayor of Baltimore and governor of Maryland, in appreciation of his many manifestations on friendship to the Jewish community.

Temple B'nai Sholom 4303 Ritchie Hwy.

Temple Emanuel, 3301 Milford Mill Rd.

United Orthodox Services, 3700 Labryinth Rd.

University of Maryland School of Social Work and Community Planning, 525 W. Redwood St., displays in its main building a portrait of the late Harry Greenstein, in recognition of the role he played in its founding. There is also on display a portrait of Henrietta Szold, who pioneered in many social activities. The Szold family lived on Lombard St., just a block from the present site of the University of Maryland's downtown campus.

Woodmore Hebrew Cong., 3607 Milford Mill Rd.

BETHESDA

Bethesda Jewish Cong., 6601 Bradley Blvd.

Cong. Beth El of Montgomery County, 8215 Old Georgetown Rd., has among its Torah Scrolls one that was a gift of the Jewish community of the West German state of Wuertemberg in memory of Dr. Otto Hirsch of Stuttgart. He was president of the Central Organization of German Jews until his deportation to the Mauthausen concentration camp, where he died in 1941. After World War II, the revived Jewish community of Stuttgart dedicated the Torah to Dr. Hirsch and stipulated that his son and two daughters should select the congregation in the U.S. to receive the Torah. Hans George Hirsch is a member of Beth El.

BOWIE

Temple Nevey Shalom, 12218 Torah Lane, originally known as the Jewish Congregation of Belair, occupies a site given it by Levitt Brothers, builders of the huge Belair community. When the congregation first acquired the site, the street was known as Trinity Lane but it was changed on a petition from the congregation. One of the principal contributors to the building fund was Paul Himmelfarb, Washington synagogue leader and philanthropist.

Temple Solel, 2901 Mitchelvale Rd.

BRUNSWICK

Beth Israel Synagogue, "A" St., stands empty and unused, a remnant of a Jewish community that no longer exists. The sign that reads "Kaplon's" can still be seen at the corner of Maryland Ave. and Potomac St., although the company started by Victor Kaplon is gone, as is the Jewish community he started in 1885.

CHEVY CHASE

National Institute of Health has in its administration building portraits of Dr. Milton J. Rosenau and Dr. Joseph Goldberger. Rosenau's portrait hangs in Wilson Hall, an auditorium on the 3rd floor, and the portrait of Goldberger is in the director's office on the first floor. While on the staff of the U.S. Public Health and Marine Hospital Service, Rosenau mastered the problem of anaphylaxis, or sensitivity to proteins. He standardized the diphtheria antitoxin and worked with Goldberger and others on the conquest of yellow fever. Later, he was professor of preventive medicine at the Harvard Medical School (see Cambridge, Mass.). Goldberger was also associated with the U.S. Public Health Service. He is best known for his research and discoveries in pellagra, and is credited with having proved that pellagra is related to an unbalanced diet.

Ohr Kodesh Congregation, 8402 Freyman Dr., occupies the first Jewish building of any kind erected anywhere in Montgomery County during its more than 300 years of existence. Founded in 1942 under the leadership of the Montgomery Lodge of B'nai B'rith, the congregation was first known as the Montgomery County Jewish Community when it was more of a community center than a synagogue. Freyman Drive is named for that organization's first president, Myer Freyman. One of the first stained glass Arks in a synagogue is in the congregation's sanctuary. The design and work of Philip Ratner, the Ark is a unit with six stained glass windows. The Hebrew letter *aleph* forms the central part of each window and is carried through to the Ark. In the front lobby of the synagogue is a memorial to the 6,000,000 victims of the Nazi Holocaust on which are inscribed the names of the relatives of congregational members lost during this tragic period. The memorial was given in the memory of the parents of Mr. and Mrs. Charles Liff. There is also a memorial plaque honoring by name the 11 Israel athletes murdered by Arab terrorists at the Olympic Games in Munich, Germany, Sept. 5, 1972. In the lobby there is a larger-than-life stone bust of Golda Meir by Bernice Marker.

Temple Shalom, 8401 Grubb Rd., has as part of its landscaping, a dwarf apple tree beautifully pruned into a seven-branched Menorah.

United Jewish Appeal Federation of Greater Washington, 4701 Williard Ave.

CHILLUM

Shaare Tefila Cong., 11120 Lockwood Dr.

COLLEGE PARK

Hillel Foundation at University of Maryland, 7505 Yale Ave., is said to have the largest kosher campus dining facility. *Breirah,* (Heb-

rew for "choice" or "alternative"), is the name of Hillel's outreach facility at 7712 Mowatt Lane.

Lefrak School of Architecture at University of Maryland is named for Samuel Lefrak, New York housing builder who is an alumnus of the university and was a varsity two-miler as an undergraduate.

M'Karev House, 7505 Dartmouth Ave., is the residence and headquarters of the Chassid on campus. (*M'Karev* means "to bring near" in Hebrew.)

COLUMBIA

Interfaith Center, adjacent to Wilde Lake Village Green in this new city in Howard County, between Baltimore and Washington, D.C., is the home of all the religious groups in the village of Wilde Lake, one of seven villages which will form the city when it is completed in 1980. The Interfaith Center was erected by the Columbia Religious Facilities Corp. (CRFC), in which the Jewish Council of Howard County represents the Jews. Its partners are the Roman Catholics, the United Methodist-Presbysterians, the Lutherans (Missouri Synod), and the American Baptists. As the Jewish member of CRFC, the Council serves as the umbrella organization for the four congregations that use the center and also for the growing number of secular Jewish groups. The oldest Jewish congregation is Beth Shalom (Conservative); the others are Temple Isaiah (Reform); the nondenominational Columbia Jewish Congregation, which engages in what it describes as "innovative Judaism," and Cong. Ner Torah (Conservative). Under the Council's auspices, the four congregations co-sponsor a Sunday school and a weekday Hebrew school. Occasionally the Jewish congregations hold joint services and they co-sponsor community seders, cooperative Chanukah and Purim programs, and adult Jewish study activities. There is also an alternative Jewish Family School not affiliated with any congregation. The Interfaith Center is designed not as a house of worship in the traditional sense, but with a view to creating an environment conducive to new patterns of worship and community life. Under a single roof, tiered to give dimensions to the rooms, there are separate Catholic, Protestant, and Jewish worship areas which lead into a common foyer. The close proximity of the three areas allows one group to utilize another's space when needed. No group is permitted to have permanent religious appurtenances or symbols in its room. Everything is movable except the *mezuzah* on the door of the Jewish space. Banners and posters are used to decorate the rooms when they are being used for worship. Each of Columbia's six other villages will have its own interfaith center. The Jewish Community Council is involved in planning the interfaith center in the village of Oakland

Mills. The Jewish community of Baltimore is aiding the Council in meeting its share of construction costs. At the beginning of 1975 there were some 400 Jewish families in the city but this is expected to grow to about 600 by 1980.

CUMBERLAND

Cong. Beth Jacob, 11 Columbia St.
Jewish Welfare Fund, 72 LaValle Ct.
Temple B'er Chayim, 107 Union St.

EASTON

Temple B'nai Israel, Adkins Ave.

ELLICOTT CITY

Yaazor, a Jewish agricultural colony, was founded in 1902 by the Hebrew Colonial Society of Maryland, on 351 acres on Johnnycake Rd., between Rolling Rd. and the Patapsco River, northeast of Ellicott City. The original 25 settlers did not stay long but moved to Baltimore. Joseph Tobesman, a retired Air Force officer, remains on the plot his father owned, and operates a tree nursery.

ESSEX

Cong. B'nai Sholom, 401 Eastern Blvd.

FOREST HEIGHTS

Beth Chayim Cong.

FREDERICK

Cong. Beth Sholom, 20 W. 2nd St. Jews settled here in the 1740s.

GAITHERSBURG

Gaithersburg Hebrew Cong., P. O. Box 35.

Henry Diamond Ordnance Laboratory of the National Bureau of Standards, memorializes one of the nation's foremost scientists and inventors whose contribution to navigational landing aids saved countless American airmen during World War II. Diamond, who died at the age of 48 in 1948, pioneered in the development for American and Allied use of "blind landing" aids, the radiosonde for forecasting weather from the upper atmosphere, and the radio proximity fuse that explodes through electronic contact with its target. The fuse is widely used in bombs, rockets, and mortar shells.

GREENBELT

Mishkan Torah Cong., Ridge and Westway Rds.

HAGERSTOWN

Cong. B'nai Abraham, 55 E. Baltimore St.

Thomas Kennedy Monument is a tall graveside shaft over the grave of Thomas Kennedy, sponsor of the Maryland Jew Bill in the State Legislature. The plaque on the monument reads: "One who loved his fellow man." This monument was erected in 1918 by Brith Sholom in recognition of services rendered by Thomas Kennedy in the Legislature in 1818.

HAVRE DE GRACE

Adas Shalom Temple, Route 155 at Earltown.

HYATTSVILLE

Beth Torah Cong., 6700 Adelphi Rd.

KENSINGTON

Albert Einstein High School, 11135 Newport Mill Rd., is named for the famed scientist and Nobel Prize winner.

Temple Emanuel, 10101 Connecticut Ave.

LAUREL

Cong. Oseh Shalom, Briarwood Dr. off Route 197.

Jachman Drill Field, at the Army's Fort George Meade, memorializes Staff Sgt. Isadore S. Jachman, an alumnus of the Baltimore Talmudical Academy, who received the Congressional Medal of Honor posthumously for conspicuous gallantry at Flamierge, Belgium, on Jan. 4, 1945, during World War II. A member of Company B, 513th Parachute Infantry Regiment, Jachman was one of two Jewish soldiers to receive the Congressional Medal of Honor for heroism in World War II. President Harry Truman presented the medal to his parents at a White House ceremony.

LEXINGTON PARK

Beth Israel Cong.

LIBERTY LAKE

Holniker's Farm, a few minutes drive past the bridge over Liberty Lake, where there is a sign extending a welcome to Carroll County, and past the intersection of the Old Liberty Rd. and Rte. 97, there is a wrought iron gate marking the farm's entrance, and the site of Jewish worship services on the last Friday night of the month. Serving the 25-30 Jewish families who have moved into Carroll County in recent years, the services are hosted by Ken and Peggy Holniker, whose son, Scott David, was the first bar mitzvah in the County. Plans

are in the making to establish Carroll County's first synagogue.

MT. RAINIER

Northeast Hebrew Cong., 4601 Eastern Ave.

NEWCOMB

Temple B'nai Israel, P.O. Box 12.

OCEAN CITY

Popular summer resort, and an increasingly year-round community on the eastern shore, has a growing number of Jewish residents and businessmen. There are, however, no synagogues or Jewish organizations, and those wishing to attend religious services can go to Salisbury, 23 miles away.

OLNEY

B'nai Sholom Congregation, Box 493, an Orthodox Shabbat *minyan* serving Olney and Rockville, has no synagogue as of 1976. There are, however, plans for two small synagogues, one in Rockville and one in Olney.

OWINGS MILLS

Jewish Museum, in the Enchanted Hills Apartments, cor. of Reisterstown Rd. and Enchanted Hills Rd., a Baltimore suburb, exhibits art works with Jewish themes, works by Jewish artists regardless of theme, and art belonging to Jewish collectors.

Youth Service Building, Baltimore Jewish Community Center, s.w. corner Garrison Forest Rd. and Gwynnbrook Ave.

PIKESVILLE

Central Hebrew Book Store, 228 Reisterstown Rd.

Sabra Room, a *glatt* kosher restaurant in this Baltimore suburb, is located just up the road from the Baltimore Yeshiva and down the road from Exit 20 of the Baltimore Beltway.

POCOMOKE CITY

Congregation of Israel, 3rd St., serves the dwindling Jews of this farm town on the eastern shore of Chesapeake Bay as well as those from Berlin, Snow Hill, Crisfield, and Princess Anne, in Maryland, and a few towns from nearby Virginia.

POTOMAC

Beth Ami Congregation, 8213 Lakenheath Rd.

Beth Sholom Cong., 11825 Seven Locks Rd.

Cong. Har Shalom, 11510 Falls Rd., occupies a building named for Ilene and Joel Kline, benefactors of the congregation. The sanctuary is named for Rabbi Morris Gordon, the congregation's first rabbi.

Washington Hebrew Cong., Falls Rd. at intersection of Tuckerman Rd., is the suburban branch of the oldest congregation in Washington, D.C.

RANDALLSTOWN

Ahavas Sholom Randallstown Synagogue Center, 8729 Church Lane.

Cong. Anshe Emunah-Aitz Chaim Liberty Jewish Center, 8615 Church Lane.

Cong. Beth Israel, 9411 Liberty Rd.

Memorial to Holocaust Victims, a nine-foot marble shaft on which is inscribed the Eleventh Commandment in Hebrew, *Thou Shalt Not Forget,* was erected in 1964 in the Randallstown Cemetery by Holiday Services of Baltimore, a group founded in 1939 by German-Jewish refugees. The group's burial society arranged for the placement of the memorial. The shaft is topped by a Star of David and the Hebrew inscription. Below this are the words: *In memory of the six million victims of tyranny in Europe and to those who fell in the defense of human dignity and freedom 1938-1945.*

Winands Road Synagogue Center, 8701 Winands Rd.

REISTERSTOWN

Reisterstown Jewish Center, 109 Cherry Valley Rd., serves some 400 Jews in this Baltimore suburb and a smaller number in Owings Mills, another suburb.

ROCKVILLE

Bethesda-Chevy Chase Jewish Community Group, 6125 Montrose Rd.

Beth Tikva Synagogue-Rockville Wheaton Synagogue, 2200 Baltimore Rd.

B'nai Israel Cong., 6301 Montrose Rd.

Lake Bernard Frank, off State Hwy. 28 (Norbeck Rd.) near Bauer Dr., was named by Maryland-National Capital Park and Planning Commission in honor of the late Bernard Frank, a prominent forester, land economist, and conservationist, who played an important role in helping to preserve the beauty of the Potomac Valley.

Jewish Community Center of Greater Washington, 6125 Montrose Rd., houses the first Jewish museum in the Washington suburban area. It stages changing exhibits but also has a permanent collec-

tion of Judaica and archeological artifacts, as well as the Kass Judaica Library. *Mitzvah Dance,* a sculpture by Wilton Hebald, is in the Center lobby. The drive fronting the center is known as Kochubiyevsky Drive, named for one of the first Soviet Jews imprisoned for seeking permission to emigrate to Israel.

Jewish Day School of Greater Washington, Montrose Rd. and Jefferson.

Jewish Social Services Agency of Washington, 6123 Montrose Rd., is part of the community complex that includes the center and the Hebrew Home of Greater Washington, 6121 Montrose Rd.

Silver Spring Hebrew Day Institute, Montrose Rd.

Temple Beth Ami, 6 Purdue Court.

ST. MARY'S CITY

Center for the Study of Major World Religions is being developed here by the Temple of Understanding, Inc., which seeks to promote better understanding of Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, and others. It was at St. Mary's City in 1649 that the so-called first Act of Religious Tolerance was signed in the New World. This act extended its benefits only to those who believed in Jesus Christ.

SALISBURY

Cong. Beth Israel, 600 Camden Ave.

SILVER SPRING

Agudas Achim Academy Cong., 2107 Briggs Rd.

Cong. B'nai Israel, 1050 Georgia Ave.

Cong. Har Tzeon, 1840 University Blvd., W.

Cong. Ohavei Zekek, 8055-13th St.

Cong. Shaarei Tefila, 11120 Lockwood Dr.

Ezras Israel Cong., 8055-13th St.

Goodman Hebrew Books & Gifts, 2305 University Blvd.

Greater Washington Board of Jewish Education, 7961 Eastern Ave.

Hebrew Academy of Greater Washington, Seminary Rd. and Georgia Ave.

Kosher Kitchen of Greater Washington, bottom floor of the Eldorado Apts., 11200 Lockwood Dr., is a community-sponsored, nonprofit strictly kosher restaurant supervised by the Vaad HaKashruth of the Orthodox Council of Rabbis.

ORT Road, a street named for the local chapter of the American Women's ORT, is the approach to Parking Facility No. 7 between

Fenwick Lane and First Ave., near the Georgia Ave. and Colesville Rd. intersection.

Silver Spring Jewish Center, 1401 Arcola Ave.

Southeast Hebrew Cong., 1090 Lockwood Dr.

Summit Hill Cong., 8512 16th St.

Temple Israel, 420 University Blvd., E., has a unique outdoor memorial to the victims of the Nazi Holocaust in the form of an elaborate garden-patio and two massive sculptured tablets symbolic of the Ten Commandments. Each Commandment is represented by its first Hebrew letter. There are seven *lameds,* each of a different design. On the first tablet there are *aleph, lamed, lamed, zayin,* and *kaf.* The second tablet has five *lameds,* for each of the last five Commandments which begin with the word *lo,* which means "thou shalt not."

Weizmann Yiddish Hebrew School, 11724 Auth Lane.

Yeshiva High School of Greater Washington, 815 University Blvd.

Yom Tov Sephardic Society of Washington, 2410 Spencer Rd.

Young Israel Shomrei Emunah, 1132 Arcola Ave.

SOLOMONS

Isaac Solomon is memorialized in both this Calvert County village of 183 people, and the nearby Solomons Island. Both places were named for him in 1867. The village was originally part of the plantation of Alexander Somerville whose daughter married Solomon.

STEVENSON

Cong. Chizuk Amunah, 8100 Stevenson Rd., located on a 72-acre tract, the structure is built around three gardens, the largest of which is known as the Garden of Hebrew Culture. All of the buildings are of glass and fieldstone and the several gardens can be seen from all of the buildings. The front wall of the synagogue, 60 feet high, has sculptured windows reaching from floor to ceiling and in front of them is an indoor garden.

TEMPLE HILLS

Cong. Shaare Tikvah, 5404 Temple Hills, serves families drawn mainly from workers employed at nearby Bolling Field and Andrews Air Force Base. Two years after its dedication, it was virtually demolished by an unsolved bomb explosion. It was entirely rebuilt in 1969.

TOWSON

Hoffberger Science Hall at Goucher College, dedicated in 1954,

was a gift of the Hoffberger Foundation, a philanthropic fund established by the well-known Baltimore Jewish family of industrialists and communal leaders.

WHEATON

Washington Jewish Book Store, 11250 Georgia Ave.

WOODLAWN

Afternoon *minyan* is conducted Mon. thru Thurs. at 12:30 p.m. in the main building of the Social Security complex.

MASSACHUSETTS

The *Mayflower* which carried the Pilgrim Fathers across the Atlantic to Plymouth Rock in 1620 brought no Jews, but it did carry men and women deeply imbued with ancient Hebrew traditions. The founders of Plymouth Colony and Massachusetts Bay Colony were, as James Truslow Adams, the England historian, said, "in spirit. . .Jews not Christians."

While living Jews were virtually unknown to the Puritans, Adams pointed out, their God was the God of the Jews, their laws the laws of the Hebrew Bible, and their guides the heroes and prophets of Israel. Nourished on the ancient Jewish moral and juridical traditions, the early New Englanders likened their intolerable status in England to the fate of the Jews of old. The Puritans saw England as a modern Egypt. King James I was hated as another Pharoah. Their hazardous crossing of the Atlantic was compared to Israel's crossing of the Red Sea. The barren shores of New England were cherished as the Promised Land. The Indians were identified with the "lost ten tribes" of Israel. Their wars with the Indians, on the other hand, recalled the struggles of the Israelites with the Philistines and Amalekites.

The "Christian Israelites," as some of the Puritans called themselves, sought methodically to recreate in a new land the theocracy developed by the Jews in Canaan, even to the extent of patterning their legal codes on Hebrew models. In 1642, Governor Bradford of Plymouth Colony wrote to Governor Bellingham of Massachusetts that "ye judicials of Moses are immutable and perpetual" for the guidance of the colony. When the famous Mayflower Compact was revised in 1658, it was prefaced by the statement that:

"it was the great priviledge of Israel of old, and soe was acknowledged by them. . .that God gave them right judgements and true lawes. . .and accordingly wee. . .can safely say. . .that wee have had an eye primarily and principally unto the aforesaid Platforms."

Because they shaped their lives by the Hebrew Bible, the Puritans set great store on Hebrew learning. Daily prayers in Hebrew were part of the early curriculum at Harvard, whose founder gave the college its first Hebrew books. John Dunster, Harvard's first president, consistently encouraged Hebrew scholarship. Three of the six orations given at Harvard's first commencement, in 1642, dealt with Hebrew themes. All of the leading Puritan divines knew Hebrew and did everything possible to further study of the language. One of the 1675 commencement addresses at Harvard referred to the college as "a beth hamidresh," (a house of study), and quoted from Maimonides and from speeches of John Harvard to compare the college's founder to the Jews because he, like they, considered a school of greater importance than a synagogue, and accordingly left his entire fortune for the endowment of a college rather than to a church.

The ability to read the Hebrew Bible in the original was much prized among the Puritans. The *Bay Psalm Book,* the first book published in America, appeared in 1640 with several words in the Hebrew alphabet. An original translation of the Psalms from Hebrew, this book was the most widely used prayer book in Colonial New England. Even after the Pilgrim Fathers were gone, the Hebraic tradition remained potent in Massachusetts. In the absence of newspapers or other means of communication, the pulpit was almost the only force for molding character and ideals. Drawing freely on Old Testament lore, the New England pastors ingrained in their people hatred of monarchy and a passion for free government. From the lives and deeds of Moses, Joshua, David, Gideon, and Samuel the preachers distilled the spiritual influences that helped develop in the New Englanders the old Hebraic characteristics of rugged individualism and resistance to tyranny.

Biblical arsenals were among the chief source of weapons during the pre-Revolutionary years of struggle between the colonies and England. By citing the doctrines and history of Israel, the clergy nourished the rebellious spirit of the people. Sermons comparing King George III to Pharoah and predicting that the same God who had saved Israel from Egyptian bondage would free the colonies from British domination, were common in the decades before the Revolution. William E.H. Lecky, the British historian, asserted that "in the great majority of instances the early Protestant defenders of civil liberty derived their political principles from the Old Testament and the defenders of de-

spotism from the New." Other writers have said that "Hebraic mortar cemented the foundations of American democracy."

Although they patterned their lives on that of the ancient Hebrews, the Puritans admitted no kinship with living Jews, who were no more welcome in Colonial Massachusetts than pagans, Catholics, Turks, and Protestant dissenters. The atmosphere of Puritan America was hostile to all strangers, whatever their religion. A society which rigorously curbed differences and dissents, established bigotry as a way of life, and made control of conscience the law, had no room for living Jews. The Puritans were unaware of the glaring inconsistency of holding up the Jews of Biblical days as models to be emulated while simultaneously regarding their contemporary descendants as persons to be shunned. Yet, while Jews were rarities in the early days of Massachusetts, they were neither outlawed, like Catholics, Turks, and heathens, nor persecuted like Quakers and other Protestant dissenters. There was no official recognition of the Jews' right to live in Massachusetts, but stray Jews came and went with comparative freedom and a few even settled in Massachusetts Bay Colony within two decades after Boston was founded in 1630.

There is a slight possibility, as yet unproved, that Massachusetts' first Jew arrived only a few months after the Pilgrims landed on the *Mayflower*. In a letter to the *Philadelphia Public Ledger* of November 15, 1920, the Reverend Paul Sturtevant Howe of the Church of the Advent, Cape May, New Jersey, a genealogist, suggested that Moses Simonson, a passenger on the *Fortune* that arrived in Plymouth early in 1621, might have been a Jew from Amsterdam, Holland. Simonson's daughter Rebecca married John Soule, whose father, George, was a *Mayflower* passenger. Rebecca's son, Benjamin Soule, married Sarah Standish, granddaughter of Miles Standish.

That there may have been Jews in Massachusetts as early as 1644 is hinted at in a letter of 1645 from Plymouth's Governor Winslow to Governor John Winthrop of Massachusetts, reporting the failure of an effort in the Plymouth Legislature to enact a law that would have permitted religious toleration for all, including Jews. Historically, the first would-be Jewish resident, Solomon Franco, arrived in 1649, although one Isaac Abrahams is recorded as having sold a ship in Boston in 1648 and appeared before a notary. Franco had come from Holland with a cargo of goods for the colony's major general and found himself penniless when the fee to which he was entitled was refused. Alarmed lest he remain in Boston, the authorities supported him with an allowance for ten weeks until he could book passage back to Holland. Another 20 years elapsed before a Jewish resident was found in Massachusetts.

It was in 1668 that "Sollomon, ye Malata Jue," was arrested

and fined for violating the strict Sunday observance law. Probably an early peddler hawking his wares from a wagon, he had been apprehended traveling towards New Hampshire. On Boston's first published tax list, issued in 1674, appeared the name of Rowland Gideon, "ye Jew," who was taxed at 18 shillings. Another Jew, Joseph Bueno, who settled in Boston in 1680, was permitted to stay only after he had put up a bond guaranteeing that he would not become a public charge. The city's official list of residents for 1695 contained the names of two Jews, Raephaell Abandana and Samuell the Jew.

By 1697, the Frazon brothers, Joseph, Samuel, and Moses, were numbered among Boston's leading merchants. They maintained a large warehouse in Charlestown and owned ships plying between Boston and the West Indies. One of the Franzons successfully warded off the Reverend Cotton Mather's determined efforts to convert him. Another Frazon was probably the Jew to whom the Earl of Bellemont, a royal governor of Massachusetts, referred in 1699 when he investigated the reported circumcision and conversion to Islam of a captured English pirate. "I had him searched by a surgeon and a Jew in this town," the governor wrote: "they both declared on oath that he is circumcised." When Joseph Frazon died in 1703, the event was noted in the diary of the Reverend Samuel Sewall, pastor of the Second Church of Boston. Sewall recorded that Frazon "is carried in Simons's coach to Bristow, from thence by water to Newport (Rhode Island) where there is a Jew burying-place." This referred to the only Jewish cemetery in New England.

A number of Jewish merchants and shipowners were in and out of Boston on business by the early 1700s, as that city became the hub of Colonial commerce and the busiest port in the Americas. Among these were Michael Asher and his partner, Isaac Solomon, Isaac Lopez of London, Solomon and Joshua Isaacs, Joseph Brandon, Isaac Bar Judah, Judah Levy, Simon Barzelay, David Franks of the eminent Colonial family, and Jacob Judah. The latter got to Boston as a released prisoner of war in 1747.

By 1728, it appeared that a good-sized community was in the making when Asher and Solomon bought a lot on what is now Chambers Street and set it aside as a burial ground for "the Jewish nation." After 1750, all trace was lost of this cemetery. No permanent Jewish community materialized and the handful of Jews turned to Newport and New York for religious services and burial. Levy and Barzelay were among the Boston contributors in 1729 and 1730 to the building fund of New York's Congregation Shearith Israel.

The best known Jew in Colonial Massachusetts was Judah Monis, Italian-born, who came to Boston as a merchant with a little rabbinical training. In 1723 he received from Harvard the first degree

granted a Jew by any college in America. Named instructor of Hebrew at Harvard after he had been publicly converted to Christianity, Monis wrote a Hebrew grammar for his pupils, which, when published by Harvard in 1735, was the first Hebrew book issued in North America. The first Jew to be elected to an office in Massachusetts was Isaac Lopez who was elected to the onerous post of constable in 1720, but he chose to pay a fine rather than serve.

The first Jew to be naturalized in Massachusetts was Aaron Lopez (no kin of Isaac), Newport merchant prince and shipowner, whose fleet of merchant ships became part of the American naval forces during the Revolution. Denied citizenship in Rhode Island because he was not a Christian, Lopez was naturalized at Taunton, October 15, 1762. In his application he said he had lived for a number of years both in Newport and Swansea. This same Lopez in 1777 created the first Jewish settlement in Massachusetts outside of Boston when he moved his family, and business from Newport to Leicester after the British occupied Newport.

During the Revolution there were still only a handful of Jews in Boston, among them the celebrated Moses Michael Hays, uncle of Abraham and Judah Touro, who were raised in Hays' home. Another was Isaac Moses, probably the same man who had been "warned out" of the city in 1762 because he was a penniless stranger. Later celebrated as a Revolutionary patriot who bolstered the credit of the Continental Congress, Moses helped relieve hunger in Boston during the British siege of 1775 by handling the bill of exchange for a cargo of corn consigned from Virginia to John Hancock and John Adams.

Two Jews are known to have served with Massachusetts regiments during the Revolution. Isaac Franks (see Philadelphia), was commissioned in the 7th Massachusetts Regiment. Abraham Solomon of Marblehead fought in the Battle of Bunker Hill and witnessed George Washington taking command of the Continental Army. When Solomon received a new uniform, he signed the muster roll in Hebrew letters characteristic of a Sephardic hand. He served with Colonel Grover's 21st Regiment of Marbleheaders which had the distinction of carrying Washington's troops across the Delaware on Christmas eve, 1776, to surprise the British at Trenton and Princeton.

After the Revolution, when there were still only a few Jewish residents in Massachusetts, mostly in Boston, and no organized Jewish community anywhere in the state, Boston counted among its leading citizens, Moses Michael Hays, his son Judah, his nephews, Abraham and Judah Touro, and their widowed mother. Judah Hays was one of the founders of the Boston Athenaeum, the first library association in the United States. In 1806 he was elected fire warden. Abraham Touro, who held the same post in 1809, provided some of the land for

the Middlesex Canal. Hays and Touro were also shareholders in Boston's first theatre.

There were undoubtedly other Jews in Boston and perhaps elsewhere in the state, too, between 1800 and 1840, but seemingly never enough for a congregation. In 1815 a farmer in Pittsfield turned up one phyalactery while ploughing and set off much excitement over this "link" between the Indians and the "ten lost tribes" of Israel. The phylactery had probably been lost by some Jewish peddler who had bedded down in a farmer's field.

Massachusetts' permanent Jewish settlement probably dates from the 1830s when a group of Sephardic Jews from Algeria is said to have settled in Boston. In 1837 there arrived in Boston Isaac Wolf, a peddler. He was followed in 1841 by Peter Spitz, a cloth cap manufacturer; in 1842 by William Goldsmith, a hotel keeper; Bernard Fox; Charles Heineman, a peddler; Jacob Borton, a furrier; and Abraham Block, a soapmaker; in 1843 by Moses Ehrlich, drygoods dealer, and Bernard Wurmser, storekeeper. There were others too, whose names were not recorded, mostly peddlers who moved north and west of Boston with their merchandise and returned to Boston for the weekend and religious worship.

Most of the newcomers were from southern Germany or German Poland. They began holding worship services in Peter Spitz's home on Fort Hill, in 1842, with Wurmser acting as lay rabbi. On February 26, 1843, 18 families organized Massachusetts' first congregation, Congregation Ohabei Shalom, with Moses Ehrlich as the first president and Abraham Saling as rabbi. Later, services were held in Saling's home. Until 1844, when deaths occurred, these early Boston Jews had to take the bodies to Newport or New York for burial. A petition to the city government on April 29, 1844, asking permission to establish a Jewish cemetery on the outskirts of east Boston aroused such a storm of protest, much of it anti-Semitic, that it was rejected. On July 25th of the same year, the town council reversed itself and authorized the consecration of Massachusetts' first Jewish cemetery. There were 40 members in the congregation when it was chartered in 1845. They worshipped in private homes until 1852 when the first synagogue was erected—a wooden structure on Warren St. (the present Warrenton Street)—in Boston. In 1855 most of the German members of Ohabei Shalom seceded and formed Adath Israel, the ancestor of the present Temple Israel. Another split in 1858 gave birth to what is now Mishkan Tefilah.

The founders of the Jewish community settled first in Boston's South End but gradually moved to the North End where they did not have to compete with the Irish and Italians. Only one Jew had been known to live in the North End, then the city's commercial hub, until the 1850s, when some Jews opened men's and boy's clothing stores, the

largest of these being owned by Leopold Morse. He was followed to the North End by Simon Vorenberg, Nathan Waxman, Asher Ratshesky, Simon Barnard, Wolfs, Isaacsons, Hermansons, Raphaels, and Wingerskys. Then came the second hand clothing dealers who lived in the back of their stores. By the end of the 1860s some Jewish peddlers from the South End also moved to the North End. Before long several *minyanim* were established in the North End. The Civil War industrial boom in the New England cotton and woolen mills and shoe factories attracted new Jewish immigrants, a few as factory workers but most as tradesmen and peddlers. By 1870 there were 2,500 Jews in Boston.

In 1864 the community had so many needy Jews that a Jewish relief agency was needed. This led to the establishment of the United Hebrew Benevolent Association, ancestor of the Combined Jewish Philanthropies, founded at a meeting of 27 of the more well-to-do Jewish businessmen. The Hebrew Women's Sewing Society was organized in 1878 to implement the work of the Benevolent Association. In 1888 Leopold Morse founded the state's first Jewish institutional agency, the Leopold Morse Home for Aged and Infirm Hebrews and an orphanage in Mattapan. Morse was then Boston's leading Jew. In 1876 he was a delegate to the Democratic National Convention. The following year he was elected to Congress. He served four consecutive terms and then was reelected in 1887, each time as a Democrat. No other Jew has ever been elected to Congress from Massachusetts. Morse's younger brother, Godfrey, was elected president of the Boston Common Council in 1883.

Many of the East European Jews who began arriving in the late 1870s and early 1880s had relatives in Boston's North End and they settled there. The newcomers were mechanics, carpenters, tailors, jewelers, shoemakers, and traders but some went to work in the textile mills and shoe factories. By 1894 Boston Jewry had grown to 20,000, almost three-quarters of them being recent immigrants. Some of the latter began finding their way to the booming mill towns where they first arrived as peddlers and then went into business or opened shoe repair shops and tailoring establishments. In 1882, Boston's Jews had raised $4,000 to bring over victims of Czarist pogroms but the community was not organized to handle them when they arrived. Some landed in the poorhouse. In 1895 Rabbi Solomon Schindler and Abraham Spitz proposed a unification of all Jewish charitable agencies in the city and the Federation of Jewish Charities was born, the first Jewish federation in the United States. The first president was Jacob Hecht whose wife had founded Hecht Neighborhood House in 1889 as a Hebrew industrial school to teach immigrant girls cooking, sewing, and other domestic arts.

New waves of immigration after the turn of the century raised

Boston's Jewish population to 60,000 in 1905 and to 85,000 ten years later. By the turn of the century the North End was becoming less and less Jewish as the West End became the heart of the Boston Jewish community and New England's counterpart of New York's Lower East Side. By 1920, however, Jews had almost entirely gone from the West End and settled down in the Dorchester-Roxbury-Mattapan area, which became Boston's equivalent of New York's Bronx and Harlem in the 1920s and 1930s. The rich Jewish life of Boston's Jews has been preserved in Charles Angoff's literary saga of the Polonsky family. At the end of World War I there was also considerable Jewish migration to Chelsea, Malden, Revere, and Everett. On the eve of World War II, the Jewish population of the state had grown to 190,000. Of this number, 118,000 were in Boston; 12,000 in Brookline; 5,000 in Newton; 18,000 in Chelsea; 12,000 in Malden; 6,000 in Revere; 4,000 in Cambridge; 1,900 in Everett; and 3,900 in Brockton.

The exodus from Boston began in the early 1950s when World War II veterans began leaving Roxbury, Dorchester, and Mattapan where most of them had grown up. In the late 1930s two out of every three Jews in Greater Boston lived in the Roxbury-Dorchester-Mattapan area. The more well-to-do settled down in the Brookline-Newton area, but much of the postwar Jewish settlement took place in the suburbs south of Boston—Canton, Holbrook, Sharon, Stoughton, and Randolph—where large medium priced housing developments attracted thousands of young Jewish families and gave birth to instant Jewish communities. Sharon quickly became half-Jewish; Randolph counted 6,000 Jews out of a total population of 30,000. Brookline is 30 percent Jewish and Newton 40 percent. Further dispersion created new Jewish communities in Natick, Lexington, Framingham, Weston, Belmont, Wellsley, and in many towns along Massachusetts Bay.

By 1960, the state's Jewish population had grown to an estimated 226,000, with Greater Boston accounting for 150,000. There was no significant change in the state's total number of Jews in the 1970s. Greater Boston's Jewish population rose to 180,000 but the newer settlements showed much greater increases as the exodus from Dorchester-Roxbury-Mattapan accelerated. A 1965 study by the Combined Jewish Philanthropies of Greater Boston reported that 176,000 Jews lived in its areas of service and 32,000 more in adjacent towns of Metropolitan Boston. Three-fourths of Greater Boston Jewry resided in the suburbs to the north, west, and south, while Boston itself, including Roxbury-Mattapan-Brighton-Dorchester, had only 40,000 Jews. Only 14,000 remained in the Dorchester-Mattapan-Roxbury section while in the Chelsea-Malden-Revere area, which was 40 percent Jewish in 1940, the number was declining steadily. By 1975, these historic Jewish neighborhoods were either dead or dying. Street after

street had former Jewish stores boarded up, and many synagogues stood empty, or were converted into churches or schools by blacks. The handful of poor and elderly Jews who remained in the once thriving Jewish neighborhoods were being cared for through special programs of the Combined Jewish Philanthropies and its affiliated agencies. The shift from the older neighborhoods in and around Boston to the suburbs were reflected in the establishment of new synagogues in dozens of new communities within an hour's ride of Boston. Beyond Boston there were 35 cities and towns with 100 or more Jewish residents, all with one or more synagogues, many with a panoply of Jewish communal services and organizations. The largest of these were Lynn-Peabody (19,000); Brockton (5,200); Framingham (16,000); Springfield (11,000); Worcester (10,000); Haverhill (2,275); Holyoke (1,150); Lawrence (2,550); Lowell (2,000); New Bedford (3,100); Pittsfield (2,400); Fall River (3,300), and Leominster (1,500). There are communities with synagogues in Plymouth and Salem, where the Pilgrims first settled, as well as on Cape Cod (Hyannis) and Martha's Vineyard, popular seashore resorts.

Massachusetts is the home of two major national Jewish institutions, Brandeis University, founded in 1948, in Waltham, and the American Jewish Historical Society, whose headquarters is on the Brandeis campus. Harvard University, in Cambridge, has a long history of Jewish association even though it had earlier limited Jewish students by a quota system. The roster of Harvard alumni and eminent faculty reads like a who's who of American Jewry. Among them were Louis D. Brandeis and Felix Frankfurter, both justices of the Supreme Court; Judge Charles E. Wyzanski of the U.S. Court of Appeals, a former head of the Harvard Board of Overseers, whose grandfather founded the state's first Hebrew school in 1852; Paul Freund, the eminent authority on constitutional law; the late Dr. Harry Wolfson, Jewish philosopher; Oscar Handlin, historian and Nobel Prize winner; and Dr. Paul J. Sachs, who headed the Fogg Museum of Art for 25 years. The Menorah Society, now displaced by the Hillel Foundations, was founded at Harvard in 1906 as the first Jewish intercollegiate movement. The prestigious Massachusetts Institute of Technology had a Jewish president in the 1970s, Dr. Jerome Wiesner, former science advisor to the White House, and three Jewish Nobel Prize winners, Kenneth Arrow, Simon Kuznets, and Paul Samuelson. The Jewish student protest against the Jewish establishment's priorities began in Boston in 1969 and the first Jewish student publication, *Response,* appeared in Waltham. The Combined Jewish Philanthropies, which in 1920 succeeded the Federation of Jewish Charities, was the first federation to give financial support to Jewish education locally.

It is widely known that Secretary of State Henry Kissinger was

once a professor at Harvard, but few know that in the 1970s the world's greatest authority on linguistics was Dr. Noam Chomsky of the Massachusetts Institute of Technology, that Dr. Henry Rosovsky was dean of the faculty of arts and sciences at Harvard, that Albert Sachs was dean of the Harvard Law School, a post once held by Felix Frankfurter, that Joel Trachtenberg was dean of the Boston University College of Liberal Arts, and that so many Jewish students attend the Catholic-sponsored Boston College that it has removed the crucifixes from its classrooms and closes on Yom Kippur.

Despite their prominence in the State's business, civic, cultural, professional, and philanthropic life, Massachusetts Jewry, the sixth largest in the country, has not been too well represented in public office. There have been many Jews elected to municipal and state legislative bodies and many Jews have served and are now serving as judges in the lower county and state courts. But only one Jew has been elected to a state-wide office. The late George Fingold, who was elected attorney general of Massachusetts in 1952, and twice reelected, was the Republican nominee for governor when he died suddenly in 1958 at the age of 49. Three Jews were Federal judges—Frank H. Freedman of Springfield on the United States District Court; Herbert N. Maletz of Boston on the United States Customs Court; and Charles Wyzanski of Federal Circuit Court of Appeals. Two Jews served on the State Supreme Court, Jacob J. Spiegel of Boston, who was appointed in 1961, and Benjamin Kaplan in 1969. Judge Franklin Faschner was named chief justice of the District Court system in 1970. Holyoke, Springfield, Worcester, Pittsfield, Chelsea, Salem, and Revere have had Jewish mayors. Boston had a Jewish acting-mayor (William Berwin) in 1905.

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ACTON

Cong. Beth Elohim, 82 High St.

ALLSTON

Charlesview, a 212-unit housing complex opposite Harvard Stadium, North Harvard St. and Western Ave., was the first housing development in the state to be jointly sponsored by Catholics, Jews, and Protestants. Cong. Kadimah-Toras Moshe is one of the owners. About one-fourth of the residents are Jewish.

ALTON

Hillel Foundation at Nichols College, 18 Strawberry Hill Rd. (Dudley).

AMHERST

Hillel Foundation at Amherst College, Chaplain's Office, Chapin Hall.

Hillel Foundation at University of Massachusetts, 215 Student Union Bldg.

Lubavitcher Chabad House, 30 N. Hadley Rd.

ASHLAND

David Mindess Middle School, 90 Concord St., is named for the town's school superintendent who died in 1972. A bronze plaque with his likeness is in the lobby.

ATHOL

Temple Israel, 107 Walnut St.

ATTLEBORO

Cong. Agudas Achim, N. Main St.

BELMONT

Beth El Temple Center, 2 Concord Ave.

BEVERLY

Cong. Ohav Sholom, 3 Beckford St.

Temple B'nai Abraham, 200 E. Lothrop St.

BOSTON

Associated Jewish Community Centers of Greater Boston, 72 Franklin St.

Associated Synagogues of Greater Boston, 177 Tremont St., a six-story building, has a daily *minyan* in downtown Boston. It houses the Massachusetts Board of Rabbis, the Massachusetts Rabbinical Court of Justice (Beth Din), the Vaad Harabonim, and a reading room with many Jewish periodicals.

Beth Israel Hospital, 330 Brookline Hospital, is a world-famous medical center which is one of the major teaching hospitals of the Harvard Medical School.

Boston Evening Clinic, 314 Commonwealth Ave., has treated millions of patients since it was founded in 1927 by Dr. Morris A. Cohen.

Boston University

Mugar Memorial Library, 771 Commonwealth Ave., houses the Rabbi Joseph S. Shubow Collection of books and manuscripts dealing

with the Nazi era, and a wide selection of Judaica literature, bequeathed by the late rabbi of Cong. B'nai Moshe, Brighton. •The Samuel Weisberg Collection of Jewish Ritual Silver, including several superb examples of Menorahs, Torah ornaments, seder plates, spice boxes, and other religious objects in silver •In the chapel of the University School of Theology, 775 Commonwealth Ave., are two stained glass windows of special Jewish interest; one depicts the entrance to King Solomon's Temple in Jerusalem, and a balcony window frames a medallion picture of the Four Chaplains of World War II, from left to right, George Fox, Boston U. alumnus; Clark V. Poling, a Baptist; John P. Washington, a Catholic priest; and Alexander A. Goode, a rabbi. •Center for Applied Social Science, 270 Bay State Rd., has the Joseph G. Brin Library, named for the editor of the *Boston Jewish Advocate,* and his portrait. •The Paul Simons Memorial Room, named for the first chairman of the center's board. •The Lipsky Reading Room, named for Mr. and Mrs. Benjamin Lipsky of Brookline. •Dewey D. and Harry K. Stone Science Building, 675 Commonwealth Ave., was a gift of two Brockton businessmen and noted Zionist leaders. •Alfred L. Morse Auditorium, 602 Commonwealth Ave., once the home of Temple Adath Israel, is named for the shoe magnate whose gifts made possible the acquisition of the building and its complete renovation. •Sherman Student Union Bldg., 775 Commonwealth Ave., is named for George Sherman, university trustee and Jewish philanthropist. •Portrait bust in marble of Dr. Samuel M. Waxman, a professor of Romance languages at the University, is in Room 17 of the Department of Foreign Languages, 675 Commonwealth Ave. •Housman Research Center, Harrison Ave. and E. Concord St., was a gift from David Housman, pioneer manufacture of automobile radios. •Dr. Abraham Krasker Memorial Film Library, in the School of Education Building, 765 Commonwealth Ave., memorializes the late Abraham Krasker, a member of the university faculty for more than 30 years and founder of the film library, one of the first in the country, in 1930. •Ziskind Lounge in the Sherman Student Union Bldg., is named for Jacob Ziskind, a Fall River manufacturer and philanthropist. •Hillel Foundation, 233 Bay State Rd., has a metal sculpture, *Triumph of the Torah,* on an inside wall. •School of Medicine, 80 E. Concord St., has in the lobby of its instructional building, the Bernard Appel Hall of Medicine, named for Dr. Bernard Appel, professor emeritus of dermatology at Tufts University School of Medicine. The Appel Hall consists of 12 massive stone plaques, each 8 feet high, depicting in bold relief the great figures in the history of medicine. The work was conceived and executed by medical historian and sculptor Doris Appel, the wife of Dr. Bernard Appel, for the Medical Musuem of the Armed Forces Institute of Pathology in Washington D.C. in 1940, and donated in 1976 by two of Dr. Appel's daughters and their

husbands, Dr. and Mrs. George M. Sanger and Dr. and Mrs. G. Robert Baler. □

Boys Clubs of Boston, Evan D. Jordan Gym, in Charleston, displays a portrait of the late Nate Cohasset, for more than two decades physical education director of the Bunker Hill unit of the Boys' Clubs.

Peter Bent Brigham Hospital, 721 Huntington Ave., has a cardiac research laboratory named for the late Dr. Samuel A. Levine, world-renowned cardiologist.

Bunker Hill Monument, famous shrine across the Charleston Bridge from downtown Boston, near the Navy Yard, would never have been completed but for the generosity of Judah Touro (see New Orleans). In memory of the Battle of Bunker Hill, a group of citizens planned a monument after the Revolution. Early support for the memorial soon petered out and from the time General Lafayette laid the cornerstone in 1825 until 1840 there was great difficulty in raising funds. For many years the monument remained unfinished, a taunt to civic pride. Finally, a Boston merchant, Amos Lawrence, agreed to give $10,000 if another citizen would be found to match his offer. Half a continent away, Judah Touro, of New Orleans, remembering his happy days in Boston, in the home of his uncle, Moses Hays, wrote a check for $10,000 and thus made possible the completion of the monument. At its dedication on June 17, 1843, President John Tyler, Daniel Webster, and Oliver Wendell Holmes paid tribute to Touro. Webster, Joseph Story, Edward Everett, and ex-President John Quincy Adams were commissioned to prepare an inscription for a plaque on the monument, as a permanent tribute to Touro and Lawrence. But to this day there is nothing on the monument to link Touro and Lawrence with the shrine whose completion they made possible. A verse read at the Faneuil Hall banquet marking the dedication is part of the American epic:

Amos and Judah–venerated names,
Patriarch and Prophet, press their equal claims.
Like generous coursers, running neck and neck,
Each aids the work by giving it a check.
Christian and Jew, they carry out one plan,
For though of different faiths, each in heart is a man.

Bureau of Jewish Education, 72 Franklin St.

Charles River Park Synagogue, 55 Martha Rd., was the first congregation to return to the inner city and locate in the renovated West End after its old North Russell St. synagogue (Cong. Beth Hamedresh Hagodol Beth Jacob) was torn down to make way for urban renewal. In a new modern building, and under its new name,

the synagogue continues the Orthodox tradition but now seeks to serve the young Jewish professionals who have repopulated the area.

Charles Street Playhouse, Warrenton St., is the oldest building still standing in Boston that was once a synagogue. Temple Ohabei Shalom acquired the building in 1863 and used it as a synagogue until 1887.

Combined Jewish Philanthropies, 72 Franklin St., serves all of Greater Boston. In its entrance foyer there is a 16-foot bas-relief depicting the theme of zedekah, based on a quotation from the Ethics of the Fathers. The Gerald Wohlberg Middle East Research Library is located in the CJP building.

Consulate General of Israel, 450 Park Square Bldg., 31 St. James Ave.

Emerson College Hillel Foundation, c/o Michael Markman, 323 Newberry St.

Sidney Farber Cancer Center, 35 Binney St., part of the Harvard Medical School, is named for the late Dr. Sidney Farber, renowned pathologist whose work with chemotherapy in treating leukemia and other childhood cancers brought him world-wide recognition.

Arthur Fiedler Bridge, a walkway crossing Storrow Dr. and connecting Beacon St. with the park along the Charles River where the Hatch Memorial Hall is located, is named for the popular conductor of the free outdoor summer Boston Pop Concerts which he started in 1930.

Edward A Filene Memorial, a plaque at the corner of Boylston St. and Carver, near the entrance to Boston Common, honors the famous merchant as one of the founders of the credit union movement in the U.S. The tablet was erected by the National Credit Union Association.

Lee Max Friedman Hall, the concourse level of the Central Library's general library building, on the west side of Copley Sq., is named for the late attorney, historian, and president of the American Jewish Historical Society. He was one of the four benefactors from whom the library received funds used toward the construction of its addition. Friedman Hall includes a lecture hall and several conference rooms. Friedman's name is inscribed to the left of the entrance to the audio-visual area.

Genesis 2, 233 Bay State Rd., is the Jewish student paper for the Boston Metropolitan area.

Greek Orthodox Church, Union Park St., originally built as a church, was the synagogue of Temple Ohabei Shalom from 1887 until its present structure in Brookline was occupied.

Greenbaum St., formerly Macallen St., is named for Joseph

Greenbaum, head of the Court Square Press and a former president of Temple Emanuel in Newton.

Harvard Club, 374 Commonwealth Ave., honors 83 of Harvard's most distinguished alumni, including Supreme Court Justices Louis D. Brandeis and Felix Frankfurter, with the display of their portraits.

Harvard School of Public Health, 55 Shattuck St., displays in its lobby a portrait of Dr. Milton J. Rosenau, a founder of the school and one of the great pioneers in the field of preventive medicine and public health. It was at Harvard, in 1909, that Dr. Rosenau organized the first department of preventive medicine. He was also one of the founders of the first postgraduate school of public health in the country, jointly operated by Harvard and M.I.T. A plaque honoring the founders, including Dr. Rosenau, is affixed to one of the lobby walls.

Jewish Advocate, 251 Causeway St.

Jewish Community Council of Metropolitan Boston, 72 Franklin St.

Jewish Crafts Center, 233 Bay State Rd.

Jewish Family and Children's Service, 31 New Chardon St.

Jewish Vocational Service, 20 Boylston St.

Jewish War Veterans Drive, in heart of Franklin Park section, is named for the country's oldest existing veterans organization by act of the State Legislature.

Kivie Kaplan Building of Boston's branch of National Association for Advancement of Colored People, is named for the late philanthropist and civil rights champion, who was national president of NAACP from 1966 until his death in 1975.

John F. Kennedy Presidential Library and Museum is to be built at the University of Massachusetts' Columbia Point campus in the Dorchester section of Boston. It will have among its thousands of documents and memorabilia, a number of items of Jewish interest. One is a Torah Scroll which belonged to Rabbi Isaac Mayer Wise and was presented to President Kennedy in 1961 by the Union of American Hebrew Congregations. •A silver menorah given to the President at the same time will also be in the library. •Among the papers will be those of James P. Warburg, a member of President Franklin D. Roosevelt's first "Brain Trust," and during World War II deputy director of the overseas branch of the Office of War Information. •Drafts, manuscripts, and proofs of Theodore H. White's books on presidential campaigns. •A large number of microfilms of speeches, photographs, and clippings dealing with Secretary of Labor Arthur J. Goldberg. •A Nieman Fellow's plaque that lists David Halberstam, co-winner of the 1964 Pulitzer Prize for his newspaper coverage of the Vietnam War. Pending the completion of the library, all of its contents are stored in the Federal Records Center in Waltham.

Kirstein Memorial Library, branch of the Boston Public Library,

20 City Hall Ave., was erected in 1930 and given to the city by the late Louis E. Kirstein as a memorial to his parents. The library contains one of the finest collections of books on business, trade, commerce, and industry. A plaque outside the front door records Kirstein's gift. Inside is a photograph of Kirstein and an inscription noting that he was a trustee of the public library from 1919-1942. There is also a large framed scroll presented to Kirstein by the city. Born in Rochester, N.Y., in 1867, Kirstein once owned the Rochester Baseball Club of the International League. Settling in Boston in 1894, Kirstein became one of the city's leading merchants as head of the Filene Store. A pioneer in labor-management relations, he devoted himself to the civic welfare of his adopted city for a generation. Kirstein helped found Harvard's School of Business Administration and served on the National Labor Relations Board in the early days of the New Deal. Equally active in Jewish affairs, he was the first president of the Associated Jewish Philanthropies, chairman of the executive committee of the American Jewish Committee, president of the Graduate School for Jewish Social Work, and honorary national chairman of the United Jewish Appeal. He died in 1942.

The Madonna, a 30-foot statue atop a six-foot sphere in front of the Don Orione Home for Aged Italian-Americans, was designed by Arrigo Minerbi, a prominent Italian-Jewish sculptor. He was saved from the Nazis when he was in his 60s by the Don Orione fathers who hid him in their home in Rome. In appreciation, Minerbi promised to repay the debt one day, and when he heard there was to be a Don Orione home in America, he offered to create an appropriate religious monument.

Masonic Temple, Boylston and Tremont Sts., a shrine of New England Masonry, displays a portrait of Moses Michael Hays, a copy of an original by Gilbert Stuart, alongside the portrait of Paul Revere. Son of a New York merchant, Hays moved to Newport, R.I., sometime before the Revolution. In reply to a challenge to his loyalty to the American cause he published a notable petition to the Rhode Island General Assembly in 1776 in which he refused to sign a loyalty oath on the ground that it was unconstitutional and discriminatory. Hays settled in Boston after the Revolution began where his home attracted the city's mercantile and social leaders. Hays was prominently identified with the introduction into the U.S. of the Ancient and Accepted Scottish Rite of Masonry. He was named in 1768 deputy inspector-general of Masonry for North America and authorized to establish the Scottish Rite in America. From 1788-1792 he was grand master of the Grand Lodge of Massachusetts, and Paul Revere was his deputy grand master. One of the country's leading marine insurance brokers, Hays was a founder of Boston's first bank, which through reorganizations, is

now the First National Bank. He died in 1805 and is buried in the famous Touro Cemetery at Newport, R.I.

Massachusetts General Hospital, displays in the corridor leading to the trustees room of this pioneer hospital on Fruit St., a Gilbert Stuart portrait of Abraham Touro, brother of Judah, who was one of Boston's leading businessmen in the early 19th century. He bequeathed $10,000 to the hospital and $15,000 to the Newport Synagogue in whose cemetery he is buried. He also left large sums to other Boston charities. Judah Touro also bequeathed $10,000 to the hospital in 1854.

Museum of Fine Arts, 465 Huntington Ave., displays many works by Jewish masters, but the best known painting of Jewish interest is Jacob Binder's *The Talmudist.* This painting is said to have been commissioned as a protest against John Singer Sargent's painting, *The Synagogue,* in the Boston Public Library. Binder denied this, even though his work was completed in the same year as the controversial Sargent mural. Binder was Sargent's protégé and studied with him. •Also in the museum is the M. and M. Karolik Collection of 18th century American arts, a gift of the Karoliks in 1941. They spent six years assembling the 350 objects (paintings, furniture, textiles, silver, glass, and porcelains), all representing Colonial and early Federal America. •There is also the Lee M. Friedman Collection of prints and impressionistic art.

Museum of Science, Science Park, near Lechmere Sq., has the Cahners Theatre, named for Norman Cahners, magazine publisher, and Mrs. Cahners. The museum's elegant conference room is also named for Cahners.

New Courthouse, Pemberton Sq., has portraits of the late Justice Jennie Loitman Barron, first woman justice of the Massachusetts Superior Court, and the late Judge Lewis Goldberg. In 1950 Justice Barron was named the "national American mother" of the U.S. A local school is named in her honor.

Northeastern University Law School, Huntington Ave., is housed in Gryzmish Hall, named for industrialist-philantrophist Reuben Gryzmish. •In the Law School library is the Sara R. Ehrmann Collection of books, pamphlets, studies, and documents on capital punishment amassed by Sara R. Ehrmann, a lifelone crusader against capital punishment. Her husband, Herbert Ehrmann, an eminent Boston lawyer, was a member of the team of attorneys that vainly sought to save the lives of Sacco and Vanzetti in the 1920s. •The library itself is named for Abram Berkowitz, who earned his law degree at Northeastern in 1915. •The lobby of the university's Carl S. Ell Student Center, 360 Huntington Ave., is known as the Clara and Joseph F. Ford Lobby in honor of a couple whose philanthropies are widely

known. Portraits of the Fords hang in the lobby. •The university's Hillel Foundation is in the student center. •The Riesman Lecture Hall in the Graduate Center Bldg. is named for an electrical manufacturer from Brookline who, in 1914, received a scholarship from the university. •The Lovinger Conference Room in Hayden Hall is a memorial to Merrill Lovinger, a young lawyer from Newton who was murdered in his home by gunmen in 1957.

Old Vilna Shul, 16 Phillips St., a traditional Orthodox congregation, is the last synagogue on Beacon Hill.

Posner Hall, on Harrison Ave., the residence hall for medical students of Tufts College and for interns and residents of the New England Center Hospital, is named for Mr. and Mrs. Harry Posner of Medford. In 1953 they gave Tufts $1 million in stock in a company the Posners owned. Russian-born immigrants who came to America in 1900, the Posners made the gift "as part payment of the debt we owe this land of freedom and opportunity." The Posners also gave the Tufts School of Dentistry the Daniel E. Ziskin Research Laboratory in memory of Posner's brother-in-law, a pioneer in oral pathology at Columbia University.

Public Library, on the west end of Copley Sq., has in the John Singer Sargent Gallery, the artist's famous wall painting, *The Synagogue,* one of a series of mural paintings on Judaism and Christianity. In the 1920s, when *The Synagogue* was first installed in the library, it created a great stir in Jewish circles where it was regarded as a slur on Judaism. Petitions were submitted to the mayor of Boston and to the library trustees demanding the removal of the picture. Jewish objections to the painting grew out of the fact that Sargent depicts the synagogue as a grim, ugly old woman, with blinded eyes and bent head from which a crown is falling. In her hands is a broken sceptre and she clutches to her breast what are supposed to be the Tablets of the Law. All about her is in chaos and ruin. The protest was based on the fact that the painting suggests that the synagogue represents what is broken and passed away. Jewish criticism was heightened by the fact that an adjoining panel, also by Sargent, depicted the Christian church as a bright young maiden, alert, proud, and dignified. Today the controversy is all but forgotten and visitors hardly notice the once talked-about murals. More attention is paid to Sargent's *Frieze of the Prophets,* a painting depicting Moses holding the Tablets of the Law, with the prophets of the Bible lined up beside him. •The library's Fanny Goldstein Judaica Collection was built up over 30 years by the late Fanny Goldstein, branch librarian of the West End branch. It is now in the Central Library where it serves as the nucleus for a larger collection of books, some of which are now on open shelves in the General Library Building.

Pucker-Safrai Gallery, 171 Newbury St., is devoted to the exhibition of the art of Israel, as well as to "modern Judaica."

State House, on Beacon St., facing the north east section of Boston Common, has a bronze bust of Justice Louis D. Brandeis commissioned by the Commonwealth of Massachusetts on the 3rd floor near the chamber of the House of Representatives. It was the first such memorial in honor of a judge in Massachusetts' history. •The State House Library, known as the George Fingold Memorial Library, was named in honor of Fingold in 1960. A Republican nominee for governor, he had served as attorney-general of the Commonwealth from 1953 until his death in 1958. There is a memorial plaque in the library with a bas-relief of Fingold. •In the Archives Museum of the State House is the manuscript history of Plymouth Plantation by Gov. William Bradford, Plymouth Colony's second governor. What gives this celebrated document Jewish pertinence is the fact that it contains a Hebrew preface occupying eight and a half pages. On the first two pages the Hebrew words are written in English characters. The other pages are in Hebrew characters. •Also in the museum is a Civil War battle flag carried by Sgt. Leopold Karpeles, a Union Army regimental color bearer, who was the first Jew to win the Congressional Medal of Honor. •In the archives, beneath the State House, is displayed the Massachusetts State Convention of 1770, written largely by John Adams. His bill of rights antedates the Federal Bill of Rights, including the religious freedom clause. •In the Old State House, on Devonshire St., is a naval museum which displays advertisements for packet boats between Liverpool and Boston, one of which is called *The Wandering Jew*. •In the State House's Hall of Fame is the Chaplain's Memorial, a piece of sculpture that represents a Protestant and a Catholic chaplain ministering to a wounded Jewish soldier.

Temple Israel, 260 Riverway, Plymouth St. and Longwood Ave., has a Louise Nevelson 20-foot high steel sculpture entitled *Covenant,* completely covering the exterior concrete wall to the left of the Riverway entrance of the new temple dedicated in 1973. The sculpture is the first public work in or near Boston by Nevelson, who is regarded as one of the greatest sculptors of her day. The windowless walls of the temple's main sanctuary retain contact with the outside through a transparent ceiling and walls of the clerestory embracing the pulpit and skylight roofing the main foyer. The Ark is designed with sloping sides to symbolize Mount Sinai. There is an outdoor memorial garden containing Biblical flowers and plants. The Meeting House segment of the temple, an older unit, is named for the late Rabbi Joshua Loth Liebman. The auditorium in the complex is named for Rabbi Harry Levi, Liebman's predecessor.

Zion African Methodist Episcopal Church, Columbus Ave. and

Northampton St., occupies the first building erected in 1885 by Temple Israel.

Zionist House, 17 Commonwealth Ave., headquarters of local Zionist organizations, is used for meetings, conferences, and rallies. It serves as an information center, houses a library, and makes its facilities available to community groups.

BRAINTREE

Temple B'nai Sholom, 41 Storrs Ave.

BRIDGEWATER

Horace Mann Auditorium of the Southeast Massachusetts State University, founded in 1840 by the great educator, Horace Mann, has a panel of five murals depicting the progress of education through the ages in which the fifth mural is called *The Lord Thy God Is One Lord.* This panel is a monument to early synagogue schools and depicts the High Priest, Joshua ben Gamla, instructing children in the Torah. Behind the High Priest is an open Ark and a seven-branched Menorah.

BRIGHTON (Section of Boston)

Bluestone Square, cor. Chiswick Rd. and Commonwealth Ave., is named for Sgt. Edward Bluestone, who was killed in France on D-Day (June 6, 1944).

Brookline-Brighton-Newton Jewish Community Center, 50 Sutherland Rd.

Cong. Beth David, 64 Corey Rd.

Cong. Chai Odom, 77 Englewood Ave.

Cong. Kadimah-Toras Moshe, 113 Washington St.

Lt. Kalish Sq., Commonwealth and Chestnut Aves., honors Sumner J. Kalish, killed in 1944.

Kaplan Square, Washington St. at Commonwealth Ave., is named for Stanley N. Kaplan, who was killed in World War II.

Leventhal House, 40 Wallingford Rd., a Jewish community housing complex for the elderly, is sponsored by the Jewish Community Housing for the Elderly, a project of the Combined Jewish Philanthropies of Greater Boston.

Rabbi Joseph S. Shubow Memorial Park, a small green area in front of Temple B'nai Moshe, memorializes the Temple's late rabbi, who, during his many years of service in the Jewish and general community, had sought to preserve the park now named for him.

Temple B'nai Moshe, 1835 Commonwealth Ave.

Ulin House, 30 Wallingford Rd., is a housing project for the elderly sponsored by the Jewish Community Housing for the Elderly.

BROCKTON

Combined Jewish Philanthropies of Greater Boston, 71 Legion Pkwy.

Cong. Agudas Achim, 144 Belmont Ave.

Jewish Family Service, 71 Legion Pkwy.

South Areas Jewish Community Center of Associated Jewish Community Centers of Metropolitan Boston, 71 Legion Pkwy.

Temple Beth Emunah, Torrey and Pearl Sts.

Temple Israel, 184 W. Elm St.

BROOKLINE

Allerton Hospital, Chestnut St.

Cong. Beth David, 64 Corey Rd., the congregation of the Talner Rebbe (the late Meshulem Z. Twersky), is now led by his son, Prof. Yitzhak Twersky, who occupies the Littauer Chair of Hebrew and Jewish Philosophy at Harvard University.

Cong. Kehillath Israel, 384 Harvard St.

The Hebrew College, 43 Hawes St. (formerly the Hebrew Teachers College), was founded in 1921. It trains Hebrew teachers for Jewish schools, and grants B.A. and M.A. degrees in Hebrew, Jewish education, and Hebrew literature. The college has exchange programs with secular colleges in the Boston area. The college has a growing library of Judaica and occupies a building named for Abraham and Yetta Goodman. The college owns the famed Oscar Feinsilver Collection of Ancient Judaic and Related Coins, a gift of Dr. Feinsilver, a member of the class of 1924, who died in 1974.

Israel Book Shop, 410 Harvard St., is said to be New England's largest supplier of Judaica, as well as Jewish ritual and art objects.

Jewish Times, 118 Cypress St.

Maimonides School, Philbruck Rd., oldest and largest Hebrew day school in New England, is where Rabbi Joseph Soloveitchik, the eminent Talmudist and authority on Halachah, lectures twice a week.

New England Chassidic Center, 1710 Beacon St., also houses the Machseke Torah Institute (Cong. Beth Pinchas, home of Bostoner Rebbe) and the Lionel Goldman Seminary, a women's seminary in Judaic ethics.

New England Hebrew Academy (Lubavitz Yeshiva), 9 Prescott St.

I.L. Peretz School of Workmen's Circle, 1762 Beacon St.

Senior Centre of Brookline-Brighton-Newton Jewish Community Center, 82 Centre St.

Temple Beth Zion, 1556 Beacon St.

Temple Emeth, 194 Grove St., has a stained glass window dedi-

cated to the memory of President John F. Kennedy. The artist's theme for the design is based on the first verse of the 127th Psalm: "except the Lord keep the city, the watchman waketh in vain"—Kennedy's last words in his undelivered Dallas speech.

Temple Ohabie Shalom, 1187 Beacon St., oldest existing congregation in the state, founded in 1842.

Temple Sinai, 50 Sewall St.

Young Israel, 62 Green St.

CAMBRIDGE

Harvard University

Harvard University, mother of American colleges, is a treasure trove of Jewish culture. One of the world's great collections of Hebrew books and manuscripts is housed in the Andover-Harvard Theological Library (Dean St.) and the Houghton and Widener Libraries (Harvard St.). Harvard's Hebrew Collection dates from the beginning of the college in 1636, when its founder, John Harvard, had among his 39 volumes several commentaries on the Old Testament, four Hebrew grammars, a Talmudic Aramaic lexicon and *The Calling of the Jews,* by Sir Henry Finch, the earliest Zionist book in English, published in 1621. All but two of the books were destroyed by fire in 1764. Among Harvard's most prized possessions is a Hebrew Bible owned by John Dunster, the college's first president, which bears his signature in Hebrew. Also in the college library is Judah Monis' Hebrew grammar, published by Harvard in 1735, and original commencement addresses in Hebrew dating back to the college's early days. •The college's Semitics library, now distributed through various collections, was established in the 1880s through the generosity of Jacob H. Schiff. It contains among its cherished items a set of the Babylonian Talmud printed in 1774 which once belonged to the Rev. Calvin Ellis Stowe, whose wife wrote *Uncle Tom's Cabin.* In 1920 an alumnus gave the college 2,000 Hebrew volumes. The Morris Alberts Collection was added in 1926. In 1929 the great collection of Amos Deinard, consisting of 12,000 items and representing Hebrew lore from almost every period and every center of Hebrew printing, was presented to the college by Lucius N. Littauer. That year, Julius Rosenwald gave the college 3,000 volumes of rabbinic literature, modern Hebrew literature, fiction, essays, and many rare periodicals, in honor of Judge Julian W. Mack. Among Harvard's 3,000 Hebrew manuscripts is one of Maimonides' *Mishneh Torah,* which was given to the college in 1951 by a committee headed by Lee M. Friedman. In 1968 Harvard Univer-

sity Press published a remarkable six-volume *Catalogue of Hebrew Books,* a photographic reproduction in book form of the 75,000 cards in the university's Hebrew card catalogue, representing the 40,000 volumes in the Hebrew collection. It is the leading research collection of Hebraica in an American university. The late Dr. Harry Wolfson, for nearly 40 years the Littauer Professor of Hebrew and Jewish Philosophy, who was the founder of the Hebrew collection, was its honorary curator for many years. With some additional 60,000 volumes of Judaica in English, French, German, Russian, and Yiddish, Harvard's collection of Hebraica and Judaica is one of the world's major bibliographic sources in the field of Jewish studies. The Hebrew and Yiddish collections include thousands of rare works and manuscripts.•Semitics Museum, Divinity Ave., was founded in 1889 by Jacob H. Schiff. In the building, erected in 1902, hangs an oil portrait of Schiff. The museum was created to aid in the regular instruction given in the Semitics Department and to furnish the means of research and illustrations of the civilization and history of the Near East in ancient and modern times. The museum contains collections on the history and arts of the Hebrews, Arabs, Assyrians, Babylonians, and Hittites. Among the exhibits are scale-size models of the Hill of Zion, Herod's Temple, the Temple of Solomon, and the Hebrew Tabernacle. •Houghton Library, Massachusetts Ave., preserves a copy of a little known broadside issued by George Washington to the Continental Army some time in 1777 while it was encamped at Peekskill, N.Y. Washington calls on his soldiers to live up to the standards of cleanliness maintained by "a great army" of the "Children of Israel. . .that continued forty years in their different Camps under the Guidance and Regulations of the wisest General that ever lived." Washington was specific in the Mosaic practices he wanted emulated, quoting chapter and verse from Numbers and Deuteronomy. •Littauer Center, intersection of Kirkland St. and Massachusetts Ave., which now houses the John F. Kennedy School of Government, was originally erected as the Graduate School of Public Administration, established through an endowment of $2 million by Lucius N. Littauer. A portrait of the donor, a member of Harvard's class of 1878, hangs in the center's library. Littauer (see Gloversville, N.Y.), was the coach of Harvard's first football team and rowed on the college's varsity crew. •Straus Hall, on the western side of the Harvard Yard, is a student dormitory erected in 1926 through a gift of Jesse, Percy, and Herbert Straus, all Harvard alumni, in memory of their parents, Ida and Isidor Straus, who were lost in the sinking of the *Titanic.* A portrait of Isidor Straus hangs in the office of the assistant to the college president. Carved into the stone facade of the fireplace is an inscription recording the tragic death of the

Strauses. •Lehman Hall, in the southwest corner of the Yard, the university's business administration office, was a gift of Arthur Lehman, brother of the late Senator Herbert H. Lehman. •Harvard's Music Bldg., off Kirkland St., was erected in 1914 through the generosity of James Loeb. •Harvard-Radcliffe Theatre in the Loeb Drama Centre, 64 Brattle St., was made possible through a gift of $1 million from John L. Loeb. •Frances Loeb Library in the Harvard Graduate School of Design, Gund Hall, Quincy St., is named for Mrs. John L. Loeb. •Spalding Room in the Music Bldg., was endowed by Walter W. Naumburg. •David and Arnold Hoffman Laboratory of Experimental Geology, 24 Oxford St., was endowed by Robert Hoffman in memory of his younger brothers, one of whom went down with the USS *Tampa* in 1918 when torpedoed by a German U-boat. •Harvard Law School Library, 3rd floor, Langdell Hall, has a bust of Supreme Court Justice Felix Frankfurter and a portrait of Justice Louis D. Brandeis. Among the library's treasures is an original broadside listing Biblical authority for 15 offenses punishable by death in Colonial New England. The document, dated 1643, is entitled *The Capitall Lawes of New England,* and represents the Puritans' efforts to derive laws directly from the Bible without reference to English statutory or common law. •Gutman Library, Appian Way and Brattle St., part of the university's Graduate School of Education and Library Research Center, is named for the late Monroe C. Gutman, class of 1905, and a member of the banking firm of Lehman Brothers. •Paul J. Sachs Gallery of Fogg Museum of Art, Quincy St., of which the late Dr. Paul J. Sachs was director from 1923 to 1948, houses his famous collection of prints and drawings which he contributed to Harvard. •Daniel and Florence Guggenheim Center for Aerospace Health and Safety. •Hillel Foundation at Harvard University, and Radcliffe, and Lesley Colleges, 1 Bryant St. □

Daniel Guggenheim Aeronautical Research Building, on the campus of the Massachusetts Institute of Technology. •Hillel Foundation at M.I.T., Religious Counselors Bldg., 312 Memorial Dr.

Jewish Community Center, 298 Harvard St., also houses Tzavta, an Israeli coffeehouse for students. Also here is headquarters of Project Kehillah of *Genesis 2,* the newspaper of Boston's Jewish student and young adult community. Project Kehillah seeks to establish continuing links between the Jewish college community and the remnant of the non-college community, mostly elderly people isolated by the departure of familiar institutions. On the grounds of the center is a memorial to Cambridge Jews who died in World War II.

Temple Shalom, 8 Tremont St., is the last synagogue in the city. What used to be the building of Cong. Beth Israel Anshe Sfard at 238 Columbia St., is still recognizable as a former synagogue by the Stars of David in its windows.

CANTON

Temple Beth Abraham, 1301 Washington St.

Temple Beth David, 250 Randolph St.

Young Israel, 6 Ridgehill Rd.

CHATHAM

Brandeis House, Neck Lane, off Cedar St., 8 miles SW of State Harbor Rd., is the gray-shingled summer house of the late Supreme Court Justice Louis D. Brandeis, preserved as an historic house, but privately owned.

CHELMSFORD

Cong. Shalom, 3 Waco Circle.

CHELSEA

Chelsea Hebrew Academy, 48 Washington St.

Cong. Agudas Sholom, 145 Walnut St.

Cong. Ahavas Achim Anshe Sfard, 15 Elm St., is a merger of three of the old Orthodox synagogues. Urban renewal and the shift of the Jewish population to the outer suburbs have greatly shrunk the Jewish community.

Cong. Shaari Zion, 75 Orange St.

Cong. Shomrei Linas Hazedek, 140 S. Shurtleff St.

Sampson Square, on Revere Beach Pkwy., adjacent to Union St., is named for James Sampson, a municipal engineer.

Temple Emanuel, 16 Cary St.

YM and YWHA Jewish Community Center, 19 Crescent Ave.

Young Israel, 23 Heard St., absorbed Congs. Toras Chaim and Shaari Israel.

CLINTON

Cong. Shaarei Zedek, Water St.

DEDHAM

Norfolk County Superior Courthouse has on display a portrait of the late Judge Abraham E. Pinanski, who served on the Superior Court for 19 years.

DORCHESTER (section of Boston)

Bloom Square, cor. Woodrow Ave. and Lucerne St., is named for Pfc. Frederick J. Bloom, who was killed in action in Korea.

Epstein Square, cor. of Fairmount and Morton Sts., memorializes Seaman First Class Jack Epstein, who was killed in 1943 during World War II.

Franklin Field Housing Project, is a residence of the fast dwindling elderly Jews who are the last remnant of the once vibrant Dorchester Jewish community. The Combined Jewish Philanthropies of Greater Boston serves hot lunches to the old folks. Students from Brandeis University visit them to conduct worship services and to provide a link with the Jewish community since the last operating synagogue, Cong. Agudath Israel, was sold in 1972.

Rabinowitz Memorial Square, at intersection of Maxwell St. and Milton Ave., honors Marine Col. Jack Rabinowitz, who was killed in action in Korea.

EVERETT

Cong. Tifereth Israel and Community Center, 34 Malden St.

FALL RIVER

Cong. Adas Israel, 1647 Robeson St.
Jewish Community Council, 56 N. Main St.
Jewish Home for the Aged, 199 Hanover St.
Temple Beth El, 385 High St.

FITCHBURG

Cong. Agudath Achim, 40 Boutelle St.

Fitchburg-Leominster Jewish Community Center, 40 Boutelle St.

Jewish Federation, 40 Boutelle St.

FORT DEVENS

Col. Martin R. Beck Memorial, a life-size statue of a Green Beret soldier, which honors members of the 10th Special Forces Group (ABN) who gave their lives in Vietnam. It is named for Lt. Col. Martin R. Beck, the former deputy commander of the group, who was killed in Vietnam in 1969. He was a native of Baltimore.

FRAMINGHAM

Jewish Community Center, 1000 Worcester Rd.
Jewish Federation, 1000 Worcester Rd.
Jewish Reporter, 1000 Worcester Rd.

Shachna Galleries, 605 Worcester Rd., on Rte. 9, specializes in Israeli giftware, art, jewelry, and religious objects.

Temple Beth Am, 7 Travis Dr.
Temple Beth Shalom, Pamela Rd. (Saxonville)

GARDNER

Cong. Ohave Sholom, 152 Pleasant St.

GLOUCESTER

Bible Museum, 62 Middle St., which exhibits some 500 Bibles from around the world, has a Hebrew Alcove containing a 500-year old Torah Scroll, a 1667 edition of the Hebrew Bible printed in Amsterdam, several *mezuzahs,* a number of sets of phylacteries, a prayer shawl, yarmulkes, siddurim, and Menorahs. The walls of the museum are covered with a large colored map of the Holy Land (pre-1948), with notes and markings setting forth the events of the Old Testament.

Temple Ahavath Achim, 86 Middle St.

GREAT BARRINGTON

Cong. Love of Peace, 29 North St.

Eisner Camp Institute of Union of American Hebrew Congregations.

GREENFIELD

Greenfield Hebrew Cong., 256 Federal St.

HAVERHILL

Temple Emanuel-Jewish Center, 514 Main St.

United Jewish Appeal, 514 Main St.

HINGHAM

Jewish Community Center of South Shore.

Temple Beth Am, 349 Lincoln St.

HOLBROOK

Jewish Community Center, 27 Marion St.

HOLYOKE

Cong. Rodphey Sholom, 1800 Northampton St.

Cong. Sons of Zion, 378 Maple St.

HULL

Temple Beth Sholom, 600 Nantasket Ave.

HYANNIS

Cape Cod Synagogue, 145 Winter St.

John F. Kennedy Memorial has at its entrance the seal of the United States with the stars laid out in the familiar design of a Star of David.

HYDE PARK

Temple Adas Israel, 28 Arlington St.

JAMAICA PLAIN

New England Sinai Hospital, 215 Forest Hills St.

LAWRENCE

Cong. Anshei Shalom, 411 Hampshire St.
Cong. Tifereth Anshai Sfard, 492 Lowell St.
Jewish Community Center, 580 Haverhill St.
Jewish Community Council, 580 Haverhill St.
Temple Emanuel, 483 Lowell St.

LEICESTER

Leicester Academy, in the southwest part of what is now Leicester Common, is one of the oldest schools in the country. Its main building was originally erected as the double house which Aaron Lopez, America's leading merchant and shipowner up to the Revolution, built in 1777 when he fled from Newport, R.I., with his family, ahead of the British who had captured Newport. Taking with him some 60 people, Lopez established here what was the first Jewish settlement in the state outside of Boston. At that time he owned some 30 ships that sailed the seven seas. In Leicester, Lopez opened what was virtually a department store to which customers came from as far away as Hartford. Lopez kept his business shut on Saturday, and together with his large family, observed all the Jewish holidays during the six years the community remained in Leicester. After the Revolution the community dwindled away.

LENOX

Berkshire Music Centre at Tanglewood was founded by Serge Koussevitzky while he was conductor of the Boston Symphony Orchestra. The Berkshire Music Festival has been underwritten for many years by the Fromm Foundation of Chicago, headed by Paul Fromm.

LEOMINSTER

Cong. Agudas Achim, 268 Washington St.
Jewish Community Council, 30 Grove Ave.

LEXINGTON

Hastings Park, Massachusetts Ave. and Worthen Rd., has a cypress tree from Israel, planted in 1963 on the 250th anniversary of the founding of Lexington and the 15th anniversary of Israel.

Minuteman Monument, erected in 1949 on the Green in this historic Revolutionary town, was the result of a single-handed seven-year campaign by the late Julius Seltzer, an immigrant tailor from

Russia. Seltzer was president of the Lexington Minutemen, an organization that seeks to preserve Colonial landmarks, of which he was a founder. He was also vice-president of the Lexington Historical Society.

Temple Emunah, 9 Piper Rd.
Temple Isaiah, 55 Lincoln St.

LONGMEADOW (see also Springfield)

Beth Israel Synagogue, 137 Wolf Swamp Rd., has bronze motifs of the revelation of the Decalogue and the seven-branched Menorah exhibited on two separate design panels, the former at the extreme forefront of the building and the latter over the hooded main entrance.

Cong. B'nai Jacob, 2 Eunice Dr.

Jewish Nursing Home of Western Massachusetts, 770 Converse St.

Kamberg Collection of Prints, owned by and housed in the home of Abraham Kamberg, 102 Meadowbrook St., contains some 850 items in the graphic medium, but also included are oils, watercolors, and sculpture. The collection began as an exhibit of works by Jewish artists and about 180 of the items are by 60 artists of Jewish descent. On the front door of the Kamberg home the word "Shalom" is spelled out in large brass letters.

LOWELL

Cong. Montefiore, 460 Westford St.
Temple Beth-El, 105 Princeton Blvd.
Temple Emanuel, 101 W. Forest St.

LYNN

Cong. Ahavat Shalom, 151 Ocean St.
Cong. Anshe Sfard, 150 S. Common St.
Cong. Chevra Tehillim, 12 Breed St.
Jewish Home for Aged, 31 Exchange Pl.
Jewish Social Service Agency, 45 Market St.

MALDEN

Cong. Agudas Achim, 160 Howard St.
Cong. Beth Israel, 10 Dexter St. (Beth Israel West)
Cong. Beth Israel, 78 Faulkner St. (Beth Israel East)

Salem Towers, near Beth Israel West, was the first middle-income apartment house built by a synagogue with a Federal grant. The elderly Jewish residents in the apartment house are served by Beth Israel West.

Tartikoff Square, at the junction of Willow, Suffolk, and Cross

Sts., memorializes Pvt. David Tartikoff, who was killed in Belleau Woods, France, during World War I.

Temple Ezrath Israel, 245 Bryant St.
Temple Tifereth Israel, 539 Salem St.
Young Israel, 45 Holyoke St.

MANOMET

Landers Park, a memorial to the daughter of Mrs. Pearl Landers of Brookline, was established on one of the lots Mrs. Landers donated for home sites to the first five repatriated Korean War veterans from Massachusetts who were prisoners of war. Mrs. Landers was known to two generations of servicemen and hospitalized veterans as "Ma Landers" because of her long years of service on their behalf.

MARBLEHEAD

Jewish Federation of the North Shore, 4 Community Rd.
North Shore Jewish Community Center, 4 Community Rd.
Temple Emanuel, 393 Atlantic Ave.
Temple Sinai, 1 Community Rd.

MARLBORO

Temple Emanuel, 130 Berlin Rd.

MARTHA'S VINEYARD (see Vineyard Haven)

MATTAPAN (section of Boston)

Mattapan-Dorchester Combined Jewish Philanthropies of Greater Boston Centre, 1421 Blue Hill Ave,, is the focal point for many services being provided to the tiny remnant of the once proud and vigorous Jewish community of 65,000 in this area, where the Jews used to constitute 90 percent of the total population. Until 1958 this was the largest Jewish community in the Greater Boston area, with some 50 synagogues. The area now is almost "Judenrein," after most of the Jewish residents moved to the suburbs. In 1974 it was estimated that about 2,400 Jews remained in Mattapan, almost half of whom were in their middle 60s. With synagogues closed, kosher butchers gone out of business, Jewish establishments shut down, the Mattapan-Dorchester CJP Center was established to provide a visible Jewish presence for those Jews still living there. Through the Center and other CJP agencies, the Jewish residents are assisted with hot and cold lunch programs, security guards for worship services, transportation to shopping areas, and community activities. Many of the former Jewish institutional buildings are occupied by black organizations.

Myers Square, at junction of River and Mattakeeset Sts., memorializes Marine Corps Corp. Jeffrey P. Myers, who was killed in action in Vietnam.

Ohel Torah Cong., 149 Greenfield St.

MEDFORD

Edward E. Cohen Auditorium and Arts Center at Tufts College is the gift of Dr. Edward E. Cohen, Boston industrialist and philanthropist. In the medical library of the Tufts Medical College is an oil painting of Dr. Benjamin Spector, for more than 30 years professor of anatomy and the history of medicine.

Hillel Foundation at Tufts College (see Somerville)

Temple Shalom, 475 Winthrop St.

Touro Avenue in this northern suburb of Boston is named for Abraham Touro, brother of Judah Touro, who was a great philanthropist and merchant in his own right. In addition to his business interests in Boston, Touro owned a shipyard at Medford, and his summer home here was the town's showplace. He died in 1822 at the age of 48 as the result of an accident.

MEDWAY

Cong. Agudath Achim, 73 Village St.

MELROSE

Old Sephardic Cemetery here recalls a long vanished Sephardic Jewish community.

Temple Beth Shalom, 21 Foster St.

MILFORD

Cong. Beth Chaverim, 19 Whip-O'Will Lane (c/o Alan Wolpin), worships at St. Mary's Elementary School, Winter St.

Cong. Beth Shalom, 30 Pine St.

MILLIS

Cong. House of Jacob, 343 Village St.

MILTON

Cong. B'nai Jacob, 100 Blue Hills Pkwy.

Drapkin Student Center at Curry College is named for Mr. and Mrs. Joseph Drapkin of West Newton who gave generous support to the college.

Temple Shalom, 180 Blue Hill Ave.

NANTASKET BEACH

Cong. Beth Israel, Sunet Dr., open only during the summer.

NATICK

Temple Israel, 145 Hartford St.

NEEDHAM

Temple Aliyah, 1664 Central Ave.

Temple Beth Shalom, 670 Highland Ave.

NEW BEDFORD

Cong. Ahavath Achim, 385 County St.

Cong. Tifereth Israel, 145 Brownell Ave.

Jewish Community Center, 467 Hawthorn St. (North Dartmouth)

Jewish War Memorial, cor. Rockdale Ave. and Hawthorn St., erected in 1962 by the Jewish War Veterans of this city, is a monument of six 14-foot granite pillars dedicated to the New Bedford Jews who died in the wars of the U.S. Each of the inside four pillars is inscribed with one of the Four Freedoms.

Jewish Welfare Federation, 467 Hawthorn St. (New Darthmouth).

Joseph Irving Segall Square, at east end of Hawthorn St. on County St., is named for Ensign Joseph Irving Segall, the first Jew from the city to die in World War II.

Stones of Old Sephardic Cemetery date from mid-19th century when Sephardic Jews settled here.

Temple Sinai, 169 William St.

NEWBURYPORT

Cong. Ahavas Achim, Olive and Washington Sts.

NEWTON

Cong. Beth El-Atereth Israel, 561 Ward St.

Cong. Chevra Shas, 35 Moreseland Ave.

Cong. Kehilath Jacob, 858 Walnut St.

Temple Mishkan Tefila, 300 Hammond Pond Pkwy., which was founded in 1858, has a very large collection of Jewish ceremonial objects and material on Boston Jewish history in its Herman and Mignon Rubenovitz Museum, named for a former rabbi and his wife.

Temple Reyim, 1860 Washington St., uses a Menorah as a large exterior identifying symbol integrated into the structure of the outer wall.

NEWTON CENTRE (section of Newton)

Temple Beth Avodah, 45 Puddingstone Lane.

Temple Emanuel, 385 Ward St.

NORTH ADAMS

Cong. Beth Israel, 265 Church St.

NORTHAMPTON

Cong. B'nai Israel, 253 Prospect St.

Hillel Foundation at Smith College, Helen Mills Chapel, Elm St. and Round Hill Rd.

Ziskind Hall at Smith College is named for the late Jacob Ziskind of Fall River who bequeathed $500,000 to the college.

NORTHBOROUGH

Judah Monis grave, behind the old Congregational Church on a triangular green in an old cemetery, is the last resting place of the man who taught Hebrew at Harvard for 40 years. He was probably born in Italy, having studied in the Jewish schools in Leghorn and Amsterdam. He came to America in 1715 and was admitted as a freeman in New York. By profession he was described as a merchant. Monis turned up in Boston in 1720 with a plan for a Hebrew grammar which, as he explained in a letter to Harvard, would "facilitate the instruction of youth in the Hebrew language." Impressed with his learning, Harvard gave Monis the honorary degree of Master of Arts at its commencement in 1723, the first Jew to receive a college degree in America. A year earlier he had been publicly baptized and was received into the Congregational Church at ceremonies held before a capacity audience in the college hall. Not long after, he was engaged as instructor in Hebrew at Harvard. The Hebrew grammar he had proposed in 1720 was published in 1735—the first Hebrew book produced in North America. To eke out a living, Monis also sold hardware and tobacco and acted as an interpreter. The royal governor of Massachusetts appointed him a justice of the peace for Middlesex County in 1740. When his wife died in 1760, Monis, then 77, retired to Northborough where he died in 1764. On his grave he is identified as a rabbi. Monis' modest estate was bequeathed as a permanent fund for the relief of clergymen's widows. The American Unitarian Association administers this trust.

NORTH RANDOLPH (section of Randolph)

Davidson's Hebrew Book Store, 1100 N. Main St.

NORWOOD

Temple Shaare Tefila, 556 Nichols St.

ONSET

Cong. Beth Israel, Onset Ave., cor. Locust St., is the only Or-

thodox synagogue on Cape Cod, holding services from June to Sept. only, and on the High Holy Days. For information on services and reciting Kaddish, call 295-5016.

PALMER

Camp Ramah in New England.

PAXTON

All-Faith Chapel at Treasure Island Boy Scout Camp, was contributed by the Probus Club of Worcester, a Jewish service organization.

PEABODY

Cong. Sons of Israel, Spring St.
Temple Beth Shalom, 489 Lowell St.
Temple Ner Tamid, 368 Lowell St.

PINEHURST

Shalom Emeth Temple-Shawsheen Valley Community Center.

PITTSFIELD

Cong. Ahavath Sholem, 177 Robbins Ave.

Cong. Knesseth Israel, 16 Colt Rd., has a building designed in the shape of a Star of David.

Jewish Community Center, 235 East St.
Jewish Community Council, 235 East St.
Temple Anshe Amunim, 26 Broad St.

PLYMOUTH

Burying Hill, the oldest cemetery in the country, having been established by the Pilgrims shortly after their arrival in 1620, is the last resting place of Gov. William Bradford, the colony's second governor. On the tombstone, the oldest in the cemetery, are three Hebrew words. Only the first and third words can still be read but from the faint vestiges of letters in the second word, scholars believe the words read: "The Lord is the light of my life," which does not differ from the words in the first verse of the 27th Psalm, "The Lord is the strength of my life."

Temple Beth Jacob, 8 Pleasant St., is believed to be the oldest synagogue building in Massachusetts still in use as a synogogue. It was dedicated in 1913.

QUINCY

Beth Israel Synagogue, 33 Grafton St.

Reuben A. and Lizzie Grossman Park and Nature Trail, Quincy Shore Dr. and Fenno St., are on land given to the people of Quincy by the children of Reuben and Lizzie Grossman in 1972. Reuben Grossman was the oldest son of Louis Grossman, founder of a noted family of industrialists, civic leaders, and philanthropists who have specialized in revivifying dying New England communities. Louis Grossman began the business in 1890 when he arrived from Russia and became a pack-peddler. The plaque at the entrance to the park reads: "This land and its natural resources made available to the people of the City of Quincy by the children of Reuben A. and Lizzie Grossman in memory of their parents who will always be remembered for their humility, humanity, kindliness, and Godliness." The Beechwood Knoll Elementary School, stands on a site donated by the Grossmans in memory of "Louis Grossman, 1862-1948—Humanitarian—Industrialist." The site of Reuben Grossman's home is also marked by an inscription near the city's municipal park lot which he first proposed and then developed.

South Area Jewish Community Center, 10 Merrymount Rd.

Temple Adas Shalom, 435 Adams St.

Temple Beth El, 1001 Hancock St.

RANDOLPH

Holocaust Memorial Courtyard, at Temple Beth Am, 871 N. Main St., is an atrium on the 2nd floor consisting of an 18-foot by 5-foot mosaic depicting plight of Jews during the Nazi era, and an eight ton Star of David with an eternal flame. There is also a small museum housing memorabilia of the Holocaust.

Jewish Family and Children's Service of Greater Boston, 44 Highland Ave.

I.L. Peretz Yiddish School, 51 N. Main St.

Temple Beth Am, 871 N. Main St.

Young Israel, 374 Main St.

REVERE

Cong. Ahavas Achim, 89 Walnut St.

Cong. Tifereth Israel, Shirley Ave. and Nahant Ave.

Housing Complex for Elderly, Revere Beach Blvd., is sponsored by the Hebrew Rehabilitation Center for the Aged Housing for the Elderly Inc.

Jacobs Recreation Area and Park, Hastings St., memorializes Eli and Anna Jacobs, parents of William M. Jacobs, Boston investment banker and philanthropist.

Temple B'nai Israel, 1 Wave Ave.

ROSLINDALE (section of Boston)

Hebrew Rehabilitation Center for the Aged, 1200 Centre St. The newest wing is named for Milton Berger, a prominent worker for the center.

ROXBURY

There are virtually no Jewish residents left in this area where there once was a large and lively Jewish community. In 1974 the Combined Jewish Philanthropies of Greater Boston reported that there were no more than 25 elderly Jewish households left in Roxbury. The religious school of Temple Mishkan Tefila is now the Elma Lewis School of Fine Arts, a black institution. The old synagogue building of Mishkan Tefila, later occupied by the Lubavitz Yeshiva, is also part of the Lewis School. Both buildings, appraised at $1,200,000, were contributed by the CJP in 1968 to the black community.

Ulin Skating Rink, an outdoor recreation area sponsored by the state, is named for State Senator Max Ulin who was a member of the Metropolitan District Commission.

SALEM

Peabody Museum, 161 Essex St., has among its great collection of old sailing vessel prints one of the ship *Touro,* which was owned by the eminent Jewish philanthropist and merchant, Judah Touro.

Temple Shalom, 287 Lafayette St.

SAUGUS

Cong. Ahavas Shalom, 343 Central St.

SHARON

Cong. Adath Sharon, Harding St.
Temple Israel, 125 Pond St.
Temple Sinai, 100 Ames.
Young Israel, 12 Oakland St.

SOMERVILLE

Cong. B'nai B'rith, 201 Central St.

Havurot Shalom Community Seminary, 113 College Ave., founded in 1968, is a group of students, professors, and rabbis, all dissatisfied with existing synagogue practices, who banded together to explore the possibilities of Jewish study within the context of intensive communal life. All members of the havurat live within walking distance of the seminary.

Hillel Foundation at Tufts College, 108 Bromfield Rd.

SPRINGFIELD

Basketball Hall of Fame, Springfield College, Alden St., where the sport was first developed, included eleven Jewish players, coaches, and managers among the 94 immortals of the game who are enshrined in ceiling-to-floor hand painted stained glass window plaques. The ten are: Barney Sedran and Nat Holman, who played with the "Original Celtics"; Adolph Schayes, who starred at New York University and later with the Syracuse Nationals in the National Basketball Association; "Red" Auerbach, long-time coach and general manager of the Boston Celtics; Abe Saperstein, who founded and managed the Harlem Globetrotters; Abe Radel, manager of the SPHAS basketball team in the old Eastern and American Basketball Leagues; Maurice Podoloff, who was one of the founders and first president of the National Basketball Association; Harry Litwack, former Temple University coach; and Edward Gottlieb; Marty Friedman; and Leonard Sachs.

Beth Israel Synagogue, 148 Ft. Pleasant Ave.

B'nai Jacob Synagogue, 2 Eunice Dr. (Longmeadow).

Cong. Kesser Israel, 17 Oakland St.

Cong. Kodimoh, 124 Sumner Ave.

Cong. Sons of Israel, 1321 Dwight St.

Alfred M. Glickman School, Ashland Ave., is named for the late Dr. Alfred M. Glickman, surgeon, school board member, and civic leader, who died in 1954. A portrait of Glickman hangs in the lobby.

Hebrew Academy, 89 Randolph St.

Heritage Academy Beth Morasha, 302 Maple St.

Hillel Foundation at Springfield College, 14 Henshaw Ave.

Jewish Community Center, 1160 Dickinson St.

Jewish Family Service, 184 Mill St.

Jewish Federation, 1160 Dickinson St.

Jewish Home for the Aged, 44 Copley Terrace.

Jewish Nursing Home of Western Massachusetts, 770 Converse St. (Longmeadow).

Jewish Weekly News, 99 E. Mill St.

Lubavitcher Yeshiva, 29 Oakland St.

Newhouse Rehabilitation Center, adjacent to the Springfield Hospital Medical Center, is named for the late Donald R. Newhouse, general manager of the Springfield Newspapers, who died in 1963. Newhouse had served on the board of the hospital and had been a vigorous champion of state funding for the mental health center named for him.

John I. Robinson Gardens, Berkshire and Bay Aves., a public housing development named for the former chairmen of the National Association of Housing Officials, vice-chairman of the Massachusetts State Board of Housing, and a leader in Sinai Temple.

Sinai Temple, 1100 Dickinson St.

Temple Beth El, 979 Dickinson St., has an exterior 19-foot bronze sculpture, *Pillar of Fire,* that rises from the low foundation to a point even with the tip of the synagogue roof, recalling the Burning Bush. Inside there is an 8-foot tapestry depicting the symbols of 12 Jewish holidays. There is also a *yahrzeit* wall, with memorial candleholders on the ledge below the inscription of the opening words of the Kaddish in Aramaic, not Hebrew. One of Beth El's Torahs was a gift from the then Bishop Robert M. Hatch of the Roman Catholic Diocese of Western Massachusetts, presented in 1965, when the synagogue burned down.

STONEHAM

Temple Judea-Jewish Community Center, 188 Franklin St.

STOUGHTON

Cong. Ahabath Torah, 1179 Central St.

New England Sinai Hospital, 50 York St.

SUDBURY

Temple Beth El, Hudson Rd.

SWAMPSCOTT

Jewish Rehabilitation Center for Aged of North Shore, 330 Paradise Rd.

Temple Beth El, 55 Atlantic Ave.

Temple Israel, 837 Humphrey St., has an exterior copper relief depicting the heavens.

TAUNTON

Cong. Agudath Achim, 133 High St.

VINEYARD HAVEN

Hebrew Center, on Center St., in this principal town of the resort island of Martha's Vineyard, has about two dozen year-round Jewish residents. The first Jewish settlers were Sam Cronig and his family, who arrived in 1905, and were followed in 1911 by Yudel Brickman. The synagogue was established in 1940 as an Orthodox congregation. It switched to Conservative and then Reform, depending on the views of the latest rabbi to vacation there. During the summer the Jewish population increases by four or five-fold.

WAKEFIELD

Temple Emanuel, 120 Chestnut St., has an auditorium named for Dr. Chaim Weizmann, the first president of Israel. On the outside

wall above the entrance to the temple is a large granite tablet on which the Ten Commandments are engraved. On the ground beneath the Tablet is another tablet in the shape of a pulpit with an open book on which are recorded the names of the four heroic chaplains of World War II—two ministers, a priest, and a rabbi.

WALTHAM

American Jewish Historical Society, 2 Thornton Rd., on the campus of Brandeis University, is open to visitors as well as scholars and researchers the year round. It is closed on major Jewish holidays, Saturdays, some legal holidays, and Sundays from June to September. Founded in 1892, the AJHS collects, catalogs, displays, and publishes material relating to the Jewish experience in America. It maintains a library of over 50,000 books, 4 million pages of manuscripts, and thousands of issues of newspapers and periodicals. The society sponsors exhibits, lectures, and meetings at which research papers are presented. The archival material is in English as well as Hebrew, Yiddish, German, French, Russian, and Ladino. A large collection of American Yiddish theatre posters and sheet music is maintained as are microfilms and photographs. The Society owns a unique collection of American newspapers containing items of Jewish interest and a group of over 40 oil portraits, some dating back to 1740, of Jewish notables. There is also a collection of daguerreotypes that provide views of a number of mid-19th century individuals and families. Special collections include the records of early B'nai B'rith lodges, Board of Delegates of American Israelites, Hebrew Orphan Asylum of New York, Synagogue Council of America, American Association for Jewish Education, American Jewish Congress, and Phi Epsilon Pi. Papers of noted Jewish personalities preserved at AJHS include those of the poetess Emma Lazarus, Dr. Cyrus Adler, actress Molly Picon, Nobel Prize winner Dr. Selman Waksman, Adolphus Solomons, Isaac Leeser, Haym Salomon, Rebecca Gratz, and Dr. Stephen S. Wise. The society sponsors exhibitions throughout the year in its two galleries where its own historic possessions and items on temporary loan are placed on display.

Brandeis University

Brandeis University, established in 1948, was the first nonsectarian institution of higher learning in the Western hemisphere to be founded by Jews. It was established in an effort to make a corporate Jewish contribution to American higher education in the tradition of the great universities which had their origin in denominational generosity. Named for Justice Louis D. Brandeis, the first Jew appointed to the Supreme Court of the U.S., the university

occupies a 300-acre campus overlooking the Charles River. A nine-foot high bronze statue of Brandeis stands on a knoll facing the university's administration building and the Sherman Student Center. The statue was unveiled in 1966 on the centennial of Brandeis' birth by Chief Justice Earl Warren. By 1975, the major buildings on the campus were: Rosenstiel Basic Medical Sciences Research Center; Florence Heller Graduate School for Advanced Studies in Social Welfare; Spingold Theatre; Rabb Graduate Center; Rose Art Museum; Usdan Swig Student Center; Goldfarb Library; Usdan Castle; Shapiro Athletic Center; and the Ullman Amphitheatre. All told there are 75 major structures on the campus. •The world-famous Three Chapels area at Brandeis consists of separate Jewish, Catholic, and Protestant houses of worship, grouped in a cluster around a heart-shaped pool. The Jewish chapel, which houses the Hillel Foundation, is known as the Mendel and Leah Berlin Chapel, in memory of the parents of Dr. David Berlin, a Boston surgeon. The Newman Club and the Student Christian Association sponsor the Catholic and Protestant chapels, respectively. Although Jewish-sponsored, some of the student body is non-Jewish. •Holocaust Monument, next to the Berlin Chapel on the Brandeis campus, is a statue of Job cast in bronze from the original which stands at Yad Vashem in Jerusalem. Both statues are the work of sculptor Nathan Rapaport. Six feet high, the statue was commissioned and sponsored by the New Americans of Boston, a group of Holocaust survivors. Ashes from the Treblinka Concentration Camp are interred at the base of the statue.□

Temple Beth Israel, 25 Harvard St., also serves as a Jewish community center.

WARE

Temple Beth Israel, 89 Main St.

WELLESLEY

Temple Beth Elohim, 10 Bethel Rd.

WESTBORO

Westboro Jewish Association, P.O. Box 136.

WESTFIELD

Westfield Jewish Community Association, c/o Martin Kaufman, 666 Western Ave., or Judy Brown, 7 South St.

WEST ROXBURY

Hebrew Rehabilitation Center for Aged, 1200 Center St., includes a synagogue specially designed for the convenience of infirm,

convalescent, and aged persons. The synagogue can accommodate wheel chairs and has permanent pews for ambulatory patients. The bimah is situated so that ambulatory patients may pray at the ark.

WESTWOOD

Temple Beth David, 40 Pond St.

WILLIAMSTOWN

Bronfman Science Center, at Williams College, was a gift of the late Samuel Bronfman, Candian philanthropist and liquor manufacturer, whose children contributed $1,250,000 toward the center.

Lehman Hall, the freshman dormitory at Williams College, was a gift of the late Senator (and Governor) Herbert H. Lehman (see New York), who was an alumnus of the college.

WILMINGTON

Temple Sholom, 68 Salem St.

WINTHROP

Cong. Tifereth Abraham, 283 Shirley St.
Temple Tifereth Israel, 93 Veterans Rd.

WOBURN

Temple Shalom Emeth, 14 Green St.

WORCESTER

American Antiquarian Society, 185 Salisbury St., has in its collection material shedding light on the history of Jews in the 17th, 18th, and 19th centuries in America. This is primarily a research library and casual visiting is discouraged.

Cong. Beth Israel, Kinnicutt Rd., has an outdoor worship area.
Cong. Beth Judah, 889 Pleasant St.
Cong. Magen David, 1029 Pleasant St.
Cong. Shaarai Torah Sons of Abraham, East, 32 Providence St.
Cong. Shaarai Torah, West, 835 Pleasant St.
Cong. Sons of Jacob, 14 Woodford St.
Cong. Tifereth Israel, 22 Newton Ave.

Green Hill, famous old estate which was deeded to the city for park purposes more than 75 years ago, figures in an interesting, but unsubstantiated incident in American Jewish history. On this estate once stood "Lopez trees," two giant sycamores planted by Aaron Lopez, patriot merchant of Newport, R.I., who fled inland with his family when the British captured Newport during the American Revolution. When Lopez and his family reached Worcester, no one was willing to

give them refuge except John Green, who offered the Jews the hospitality of his home. After spending two nights with Green, the Lopez family moved on to Leicester. When the war was over, Lopez, returning to Newport (he drowned en route), stopped again at Green Hill and in memory of his host's kindness planted two trees in front of the house. One of the trees was cut down many years ago when in old age it threatened the main house. The other was blown down in the hurricane of 1938. Members of the Green family, including Andrew H. Green, legislative architect of New York City and father of Central Park, the Museum of Natural History, and the Metroplitan Museum of Art, and the late U.S. Senator Theodore Green of Rhode Island, delighted in telling this story of their ancestor's close friendship with Jews. Although a non-Jew, Andrew Green was a good friend of New York's Congregation Shearith Israel and an active member of the American Jewish Historical Society. He was guest of honor at the dedication of two synagogue buildings of Shearith Israel.

Hillel Foundation at Clark University, 18 Strawberry Rd.

Hirshberg Square, cor. Hadwen Rd. and Chandler St., memorializes Lt. Jack Hirshberg who was killed in action in Dec., 1944 while piloting a bomber over Germany.

Jewish Civic Leader, 11 Norwich St.

Jewish Community Center, 633 Salisbury St.

Jewish Family Service Center for Older Adults, 270 Park Ave.

Jewish Federation, 633 Salisbury St.

Jewish Home for Aged, 629 Salisbury St.

Katz Square, at junction of Lodge and Waverly Sts., is a memorial to Private Maxwell B. Katz who was killed in World War I.

Silver Square, at intersection of Harrison and Coral Sts., is named for Private Jack B. Silver who was killed in World War II.

Starr Square, at junction of Grantic, Jones, and Loxwood Sts., is named for Private Samuel J. Starr, who was killed in World War I.

Temple Emanuel, 280 May St.

Temple Sinai, 661 Salisbury St.

NEW HAMPSHIRE

Entombed where earthborn troubles cease
A son of faithful Abraham sleeps.

These are the first two lines of the epitaph on a tombstone in Portsmouth's North Burying Ground. Beneath that stone "sleeps in peace" Abraham Isaac, the "Jew of Portsmouth," the first known Jewish resident of New Hampshire, who settled there some time after the Revolutionary War. His epitaph was written by J.M. Sewall, the celebrated Revolutionary poet, whose ballad, *Vain Britons Boast No Longer,* was sung at every Continental campfire. In the fading inscription of Sewall's epitaph there is this moving characterization of Isaac:

In life's first bloom he left his native air
A sojourner as all his fathers were.
Through various toils his active spirit ran,
A faithful steward and an honest man.
His soul we trust, now freed from mortal woes,
Finds in the Patriarch's bosom sweet repose.

An old history of Portsmouth records that Isaac and his wife were natives of Prussia "and Jews of the strictest sect." Described as "the first descendants of the venerable Patriarch that ever pitched their tent in Portsmouth," the Isaacs "during their lives were the only Jews among us."

Isaac was obviously a man of some status, for "he acquired a good property and built a house on State Street." This lone Jew in New Hampshire was an observant son of the Covenant for the histo-

rian notes that "their shop was always closed on Saturday." He was also a leading Mason, participating in the work of the State Grand Lodge as early as 1798. Isaac died Feb. 15, 1803. He left one son who, like so many other Jews who lived alone in the early days of America, was absorbed in the general population and lost to Judaism.

Stray peddlers and traders from Massachusetts, so-called "Christian Jews" and baptized descendants of the early Jewish settlers at Newport, Rhode Island, preceded Isaac to New Hampshire in the middle of the 17th century. "Sollomon ye Malata Jue" was tried and convicted at Ipswich, Massachusetts, in 1668 for traveling toward New Hampshire on a Sunday by horse and wagon. An early history of the town of Sanbarton lists the Abrams and Moses families as "Jewish descendants." One Aaron Moses lived at New Castle in 1693. The Abrams family, kin to Daniel Webster, was started by William, a ship's carpenter, and his brother, John, "Christian Jews who came from Palestine to New England at an unknown date."

William Campanal, whose great-grandfather, Mordecai, settled in Rhode Island in the 1650's and was one of the two Jews who bought the land on which the Newport Jewish cemetery was established in 1677, founded a family whose descendants are widespread in New Hampshire and Maine. William Campanal, who fought in the Revolutionary War, was the grandson of David Campanal, "a Jew from Rhode Island," who settled down at Ipswich, Massachusetts, as a weaver and farmer, after having been ordered out of Boston in 1726 as a penniless stranger. The town records of Ipswich, in whose village churchyard David Campanal is buried, contain a special notation that he was a Jew. His son, also named David, is buried there. This David Campanal's granddaughter, Hannah, who married Richard Taylor, moved to New Hampshire after the Revolution and settled at Effingham.

Old New Hampshire land records contain the name of Joseph Levy who was granted a home site near Ossipee in 1777. In that same year William Levy of Somersworth is listed as a private in the 2nd New Hampshire Continental Regiment. Had there been more professing Jews in New Hampshire after the Revolution they would have wondered at the strange language in the state's constitution. The ninth and deciding state to ratify the Federal Constitution, New Hampshire, in its own bill of rights, granted freedom of worship to all; but in another section of the state constitution, which is still the law of the state, there appear these two sentences:

> *And every denomination of Christians, demeaning themselves quietly and as good subjects of the state, shall be equally under the protection of the law. And no subordination of any one sect or denomination to another, shall ever be established by law.*

New Hampshire, the first of the 13 colonies to declare its independence from Great Britain, was the last of the original states to grant complete political equality to Jews. Until 1877, Jews and Catholics were excluded by law from some political offices, but by 1894 two Jews had served in the State Legislature: Abraham Stahl of Berlin (1891), and Louis Goldschmidt of Dover (1894). The state also had a quasi-religious establishment until 1817, with everyone except members of recognized dissenting churches required to pay a tax for the support of the established Congregational Church.

Until the end of the 19th century, the history of Jews in New Hampshire was confined to scattered individuals. Leopold Morse, a native of Bavaria, settled at Tamworth about 1850, but soon moved to Massachusetts where he was elected to Congress from a Boston district in 1877. Abraham Cohn, who had fought with the 68th New York Regiment in the early days of the Civil War and was then honorably discharged because he was not physically fit for active duty, reenlisted in the 6th New Hampshire Infantry. As Sgt. Major Cohn, he won the Congressional Medal of Honor for bravery at the Battle of the Wilderness in 1864.

While there was a small Jewish settlement in Portsmouth in 1877, the first permanent Jewish community was established by immigrants from Russia and Poland who arrived about 1885. Largely peddlers and storekeepers who came into the state via Boston, the newcomers struck roots in Manchester, Portsmouth, Concord, Nashua, Dover, Berlin, Keene, and Laconia. The state's first Jewish organization, the Hebrew Ladies Aid Society, was founded in Manchester in 1896, followed the next year by Congregation Anshe Sphard, the oldest in the state. By 1905, there were 1,000 Jews scattered through the state, more than 650 of them in Manchester which had a second congregation, while Berlin, Concord, and Nashua each had single congregations.

In 1905, at the height of the anti-Jewish persecutions in Russia, from which the founders of the New Hampshire Jewish community had but recently fled, New Hampshire became the scene of a dramatic event in Jewish history which must have deeply stirred the refugees from the land of the Czar. In the midst of the negotiations to settle the Russo-Japanese War, which President Theodore Roosevelt initiated with a meeting in Portsmouth, the emissaries of the Czar sat down in New Hampshire with spokesmen for American Jewry. Attending this notable meeting—at which a futile attempt was made to convince Russia to halt its anti-Jewish program—were Jacob H. Schiff, Adolph Lewisohn, Oscar S. Straus, Isaac N. Seligman, Count Witte, the Russian prime minister, Baron Rosen (a non-Jew), the Russian ambassador to the United States, and Gregory Wilensky, a Russian Jew who was financial attache to the Russian embassy in Washington.

On the eve of World War I, there were 3,257 Jews in the state. Manchester was already the largest Jewish community, with 600 Jews, followed by Portsmouth (550), Nashua (350), Concord (158), and Derry (42). Dispersed in 58 small towns were a total of 2,149 Jews. In 1937 the state's Jewish population showed no growth over what it had been two decades before. By 1960 the Jewish population had increased to 5,200, with just about half living in Manchester. The other major communities were Portsmouth, Nashua, Concord, Claremont, Laconia, and Dover. In 1975 there was a falling off in the Jewish population to 4,220, attributed to a decline of more than 1,000 in Manchester's Jewish population.

In 1976, the rabbi of Manchester's Temple Israel, which claimed to have the only regular daily *minyan* in the whole state, warned that it might fade away.

William Loeb, the right wing publisher of the *Manchester Union-Leader,* the state's most influential newspaper, takes delight in such headlines as "Kissinger the Kike." In private conversation Loeb makes it a point to note when a person he is talking about happens to be a Jew. Loeb, who is an Episcopalian, and has a baptismal certificate to prove it, is the son of the late William Loeb, Sr., a Jew who was private secretary to President Theodore Roosevelt from 1901-1909. In 1947, Loeb took in as a partner in the Manchester paper, the late Leonard Finder, who had been assistant national director of the Anti-Defamation League from 1937-1947. When Loeb and Finder quarreled, Finder started a new daily in Dover which lasted only a short time. While Finder was associated with the *Union-Leader* he scored one of the great journalistic scoops of the day when in response to an inquiry, General Dwight D. Eisenhower told him he would be interested in a presidential nomination.

Eight Jews have served in the State Legislature since 1891. The late Samuel Green, who was a member of the House of Representatives from 1957-1961, was elected to the State Senate in 1961 and named its president in 1962. Leo Liberson, one-time city attorney of Portsmouth, was a delegate to the New Hampshire Constitutional Convention in 1938. Kennard E. Goldsmith was only 23 when he was elected mayor of Portsmouth in 1936. Milton Shapiro of Concord was chairman of the State Department of Resources and Economic Development from 1963-1968. Abraham Stahl of Berlin, the first Jew elected to the State Legislature (1891), later served as president of the New Hampshire Bankers Association.

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BERLIN

Cong. Beth Israel, Exchange St.

BETHLEHEM

Bethlehem Hebrew Cong., Strawberry Hill.

CLAREMONT

Gellis Street was named in 1953 for the late Morris A. Gellis, one of the founders of the Claremont Jewish community and the first Jew to be elected to public office here.

Temple Meyer-David, 19 High St., is named for David Blumberg and Meyer Satzow, New Hampshire boys who were killed in World War II.

CONCORD

Temple Beth Jacob, 67 Broadway.

DOVER

Temple Israel, 45 Fourth St.

DURHAM

Hillel Foundation at University of New Hampshire, 200 State St., Temple Beth Israel, Portsmouth.

EXETER

Philips Exeter Academy, one of the country's leading private secondary schools, has The Jewish Congregation, a synagogue founded by Jewish students which meets on the school grounds.

HANOVER

Dartmouth College

Dartmouth College's seal includes two Hebrew words: *El Shaddai,* God Almighty. The words are contained in a triangle at the top of the seal, a large replica of which is on the front of the Baker Library on Dartmouth Green. •Filene Auditorium in Gerry Hall, a classroom and faculty office building housing the psychology department, is named for the late Lincoln Filene, Boston department store owner and philanthropist. •Charles Gilman Life Science Laboratory, housing the department of biological sciences, is named for the late paper manufacturer. •Hillel Foundation, Box 5051, Hinman Hall. •Jaffe-Friede Gallery in the Hopkins Center was a gift of William B. Jaffe, New York attorney and a board member of the Jewish Museum, and his wife, Evelyn Annenberg Friede Jaffe. The gallery is used for art exhibitions. •Jacob H. Strauss Memorial Gallery in Hopkins Center, was a gift of Mrs. Strauss of Swampscott in memory of her husband, a Dartmouth alumnus, class of 1922.□

KEENE

Community Synagogue of Cong. Ahavas Achim, Hastings Ave., is a tent-like structure resembling the sanctuary in the desert of the ancient Israelites. It was dedicated in 1974, although services were first held here in 1900. The city's Christian churches held fundraising events for the synagogue and hundreds of non-Jews sent in unsolicited donations. The religious appurtenances were built mostly by non-Jews. The community's first synagogue had been the old Red Cross building on Court Street.

LACONIA

Temple B'nai Israel, 208 Court St.

MANCHESTER

Bronstein Park, bounded by Amherst, Beech, Hanover, and Union Sts., is named for the late Lt. (J.G.) Richard Bronstein, the first commissioned officer from New Hampshire killed in World War II. Bronstein was the medical officer on the destroyer USS *Jacob Jones* when it was torpedoed and sunk by a German submarine in February, 1942. In December, 1943, the Navy commissioned a destroyer-escort, USS *Bronstein.* When that ship was transferred to Uruguay in 1952, a second ship, USS *Bronstein,* was christened in 1962.

Jewish Community Center, 698 Beech St.

Temple Adath Yeshurun, 152 Prospect St.

Temple Israel, 678 Pine St.

NASHUA

Temple Beth Abraham, 4 Raymond St.

PORTSMOUTH

Hymanson USO Center, 53 Market St., was rededicated in 1968 in memory of Harry Hymanson, who had been director of the club for many years, former executive director of the USO Council of New England, and a member of the staff of the National Jewish Welfare Board.

Temple Israel, 200 State St.

Warner House, Chapel and Daniel Sts., a town landmark since 1716, has some unusual murals on both sides of the stairwell, including one showing Abraham preparing to offer his son Isaac as a sacrifice. It is the work of an unknown artist.

RINDGE

Cathedral of the Pines, a unique outdoor sanctuary where religious services of all faiths are held during the summer, was created in

1946 by Mr. and Mrs. Douglas Sloane in memory of their son, Lt. Sanders Sloane, who was killed in Germany in 1944. The Altar of Nations was dedicated as a shrine to all American war dead. It has incorporated in it soil from all World War II battlefields and stones from all parts of the world, including one from the Normandy beachhead contributed by President Dwight Eisenhower, and stones from the old city of Jerusalem and Buchenwald concentration camp. Nestling atop a knoll facing Mt. Monadnock, near the Massachusetts line, the cathedral has become internationally famous for its services conducted by a different denomination each week. The Jewish service is usually held the first Sunday in August. The first Jewish service was conducted on August 1, 1947, with Rabbi David Max Eichhorn, World War II chaplain and then director of field operations of the National Jewish Welfare Board's Commission on Jewish Chaplaincy, officiating at the dedication of the Magen David. The Aron Kodesh and Torah Scroll, gifts of Charles Gottesman of White Plains, N.Y., were dedicated at a service conducted by Rabbi Lawrence W. Schwartz of the White Plains Jewish Center. The Aron Kodesh and Torah memorializing the heroic Four Chaplains of World War II, were consecrated by Rabbi Roland B. Gittelsohn of Temple Israel, Boston, a former Marine Corps chaplain. In inclement weather the service is held in Hilltop House and broadcast over the public address system to parked cars. At the entrance to the cathedral are two large boulders containing inscriptions in English and Hebrew. The two stones are reminders that the Ten Commandments were received by Moses on two stone tablets. The inscription reads: "Thou shalt Love the Lord Thy God," and "Thou shalt Love Thy Neighbor as Thy Self."

Franklin Pierce College has the Kermit Bloomgarden Theater, named for the prominent Broadway producer.

NEW JERSEY

Benjamin Levy, of London, England, never set foot in New Jersey—or anywhere else in America—but he was 28th on the list of the 32 proprietors who owned West Jersey before it was united with East Jersey in 1702 to form the royal colony of New Jersey. West Jersey included all of the territory west of a diagonal line from Little Egg Harbor, near Atlantic City, to a point on the Delaware River just north of the Delaware Water Gap.

Levy's ownership of a slice of New Jersey came about through a complicated series of deals. Until 1664 New Jersey was an unnamed section of New Netherland. When the British took New Netherland, the Duke of York, (later King James II), who had received all of the Dutch domain from his brother, Charles II, created New Jersey by the stroke of a pen and made a present of the whole area to Lord Berkeley and Sir George Carteret. Berkeley disposed of his share to British Quakers in 1674 from whom William Penn and others ultimately acquired it. Levy, an elder of London's first synagogue and a prominent late 17th and early 18th century broker and merchant, became one of the proprietors of West Jersey through the forfeit of security on a loan he had made to one of the Quaker shareholders of the territory.

Levy owned three shares in the West Jersey Society in 1691 but he never claimed his shares and they appear on a list of 31¼ unclaimed shares. When the proprietors of the two Jerseys surrendered their civil rights in the colony to the British crown, Levy, as a shareholder, was entitled to sign a petition to Queen Anne, (1702), asking that Andrew

Hamilton be reappointed governor and another document agreeing to the cession of stockholders' rights to the crown.

Under the rule of the proprietors, the province of West Jersey declared that "liberty of conscience in matters of faith and worship towards God shall be granted to all people within the province aforesaid who shall live peaceably and quietly therein, and that none of the free people of the said province shall be rendered uncapable of office in respect of their faith and worship." In her instructions to Governor Hamilton in 1702, Queen Anne declared that "you are to permit a liberty of conscience to all persons (except Papists) so that they may be contented with a quiet and peaceable enjoyment of the same, not giving offense or scandal to the government."

The site of William Penn's first refuge for persecuted Quakers, and one of the four original colonies in which no established church of any denomination existed on a statewide basis, New Jersey was known for its religious tolerance from its earliest days. To supplement the first regulations governing New Jersey issued in 1665 by Berkeley and Carteret, which permitted each inhabitant to "have and enjoy his and their judgments of conscience in matters of religion," the proprietors, freeholders, and inhabitants of West Jersey adopted in 1676 "concessions and agreements" which proclaimed "that no men, nor number of men upon earth, hath power or authority to rule over men's consciences in religious matters." This document also guaranteed that no one was to be interfered with "for the sake of his opinion, judgment, faith or worship towards God." William Penn, who is believed to have been the author of this document, visited the Quaker colony in West Jersey in 1681 and described the Indians there as closely resembling Jews. Penn's report that the Indians were descended from the "Ten Lost Tribes" of Israel became the basis later for a book on this subject by Elias Boudinot, the New Jersey silversmith and Revolutionary patriot. He served as a president of the Continental Congress and became an avid supporter of efforts to convert Jews to Christianity.

While the West Jersey Quakers banned any religious test for public office in 1681, East Jersey, also owned by Quakers, instituted a religious test in 1683, and West Jersey followed suit a decade later. Full freedom of worship was granted to all by the constitution adopted by the New Jersey Provincial Congress on June 10, 1776, but only Protestants were permitted to hold office. This curb remained in effect until 1844, when a new state constitution finally established complete religious and civil equality for all.

Although Benjamin Levy, the proprietor, never visited West Jersey, other Levys were among the handful of Jews who lived or did

business in New Jersey all through the 18th century, and perhaps even earlier. Among the enterprising New Amsterdam Jewish traders who dickered with the Indians along the Delaware River as early as 1660 or 1670, there were some who probably visited what is now New Jersey. Another Benjamin Levy, who is identified as a Jew in the New Jersey archives, lived near what is now Camden in 1702. Moses Levy (see New York), the eminent New York merchant and shipowner, whose son, Nathan, was the founding father of the Philadelphia Jewish community, had extensive business interests in New Jersey in the first decades of the 18th century and may even have owned an estate there. When 12 inhabitants of and traders in New Jersey petitioned King George I, in 1718, to override the governor who had permitted the Quakers to hold office by making a solemn affirmation instead of taking an oath, Moses Levy's name appeared as one of those who claimed that the concession damaged their interests. This is one of the rare instances of a Jew in Colonial America taking a position against religious freedom. This same Moses Levy, however, was one of the New York Jews who contributed to the fund for the erection of Trinity Church's steeple.

Isaac Emanuel, Joseph Isaac, and Solomon Isaac were all in business at Freehold in 1720. Emanuel was involved in considerable litigation in Monmouth County Court from 1720-1724. Daniel Nunez of Piscataway Township in Middlesex County, served as town clerk and justice of the peace in Quarter Sessions Court at New Brunswick in 1722, while running his store. He was also town treasurer and tax collector, and one of the first Jews in America to hold public office. The Louzada family, active members of New York's Congregation Shearith Israel, was identified with Bound Brook from 1698 until midway through the Revolutionary War.

Aaron Louzada, who settled at Bound Brook in 1698, after retiring from business in New York, built Bound Brook's third house, "the Jew House." He later acquired the Codrington homestead on which much of Bound Brook now stands. Aaron's daughter, a widow, was the last Louzada to live in "the Jew House." A Tory sympathizer in the Revolution, she invited Lord Cornwallis and his staff to make "the Jew House" their headquarters in 1777 when the British occupied Bound Brook. Dr. David de Sola Pool in *Portraits Etched in Stone,* records that "when the British left Bound Brook, one of the officers who had arrived as a bachelor went away as a married man, taking his hostess, the widow, with him as one of the prizes of war." The Americans later seized the house and sold it, as they did with the property of Jacob Louzada, who had to leave Bound Brook hurriedly because of his Loyalist sympathies. Another Aaron Louzada, who was a generous supporter of the New York synagogue, and his brother, Moses, also

lived at Bound Brook. During the second quarter of the 18th century they were large landowners and leading citizens. They operated a grist mill, owned a general store, and helped their neighbors erect a Lutheran church. A letter from Hannah Louzada, Moses' widow, is in the archives of the American Jewish Historical Society.

Contemporaries of the Louzadas were Rodrigo Pacheco, who was in business around New Brunswick in 1742, and David Hays, kinsman of the New York Hays and Seixas families, who owned a plantation in Griggstown in Somerset County in 1742. Pacheco was a New York merchant who had helped build that city's first synagogue and also contributed toward the construction of Trinity Church's steeple.

A pair of rascals named Levy completes the list of Jews known to have lived in New Jersey prior to the Revolution. One was Myers Levy, of Spotswood, a black-bearded trader who disappeared with a large assortment of unpaid goods, taking along his wife and five children, but leaving behind enraged creditors. Among these were the Gratzes and Franks (see Pennsylvania), of Philadelphia, as well as some non-Jewish merchants in Pennsylvania, who inserted an advertisement in the *New York Mercury* in 1760 offering a reward for information about Levy's whereabouts. Nathan Levy, of Phillipsburg, was the subject of another advertisement, this one in the *Pennsylvania Journal* in 1765. The advertiser was John Farnsworth, Levy's neighbor, whose wife had run away with the Jewish shopkeeper. Besides proclaiming that he was no longer responsible for the debts of his wife, Deborah, Farnsworth told the world that "she likes said Levy better than me, and intends to live with him, as he will maintain her as a gentlewoman; I have waited on Levy respecting the affair, from whom I have received no other satisfaction than insolent language. . ."

A Levy of a different stripe was Asser Levy, who was probably the only Jew to serve with Jersey troops in the Revolution. An ensign in the 1st New Jersey Regiment, Levy may have been a grandson as well as the namesake of the celebrated Asser Levy of New Amsterdam (see New York). There was a Moses Levy of Philadelphia in Washington's army of 2,500 picked men who, on Christmas eve, 1776, crossed the ice-choked Delaware to defeat the surprised British and their Hessian mercenaries at the Battle of Trenton. But this Levy was already a Christian. One of Philadelphia's ablest lawyers, he is said to have been considered by Thomas Jefferson in 1804 as attorney general of the United States.

With the 21st Regiment of Marbleheaders from Massachusetts, which had the distinction of carrying Washington's troops across the Delaware, was Abraham Solomon (see Massachusetts). Among the Hessians who survived the Battle of Trenton was Alexander Zuntz, a Westphalian Jew who had come to America with the British forces. He

later served as a commissary and adjutant to the British general staff in New York. When Zuntz reached New York in 1779, he became the leader of a handful of Jews who had remained in the city after the British captured it. He was president of Congregation Shearith Israel until the end of the war. Immediately thereafter, following the return of the congregation's patriot leaders, Zuntz resigned, but he was elected to the synagogue's governing board. He remained active the rest of his life, and when he died in 1819, was buried in the historic Bowery Cemetery (see New York). David Franks (see Pennsylvania), the Philadelphia merchant, was an involuntary resident of New Jersey in 1779. Suspected of Loyalist sentiments, he was prevented from returning to Pennsylvania and thus found himself in Elizabeth and Camden, while he vainly sought to obtain payment for the funds he had advanced to free British prisoners of war held by the Americans.

Although individual Jews continued to find their way to New Jersey all through the 18th century, no Jewish community developed in the state until the fourth decade of the 19th century because of the state's geographical position between two metropolises. From the very first days of Jewish association with New Jersey, the Jews who lived there were in a kind of hinterland of the New York and Philadelphia Jewish communities. Those who resided or did business in West Jersey maintained community ties with Philadelphia, while those whose interests lay in East Jersey were bound to New York. This was as true after the Revolution as before. The Jewish merchants from Philadelphia who moved their families and businesses to Trenton in 1793 while yellow fever raged in the City of Brotherly Love, went back to Philadelphia when the plague abated. Isaac Moses (see New York), whose company was probably the largest Jewish mercantile firm in America during the Revolution, and who helped bolster American credit at a crucial point in the War of Independence, had large business interests around Montclair and Passaic after the Revolution, and may even have lived in Montclair for a time. But he considered himself a New Yorker. Harmon Hendricks and his partner and brother-in-law, Solomon Isaacs, opened America's first copper rolling mill in America in 1812 at Belleville. As agents in New York of the Boston firm of Paul Revere & Sons, the Hendricks-Isaacs mill supplied the Reveres with much of its metal needs, including some copper used to build the famed warship, *Constitution,* and Robert Fulton's first steamboat, the *Clermont.* Hendricks and Isaacs were members of leading New York Jewish families.

The earliest Jewish communities were established in Paterson, Newark, Trenton, and New Brunswick between 1840-1850 by immigrants from Germany, Hungary, and Bohemia. The pioneer silk fac-

tories of Paterson must have attracted Jewish settlers in the 1840s, since the first Jewish congregation in the state, B'nai Jeshurun, was formed there in 1847. The Ashmans, who arrived in 1844, and the Harrises, who came in 1848, are regarded as the founders of the Paterson Jewish community.

Newark, where a government patterned on the Mosaic Code was set up in 1666 by New England Puritans, had no known Jewish residents until the 1840s. (The name Newark is believed by scholars to be the Biblical New Ark, or the commonplace New Work, meaning a new project.) The first arrivals, Louis and Aaron Trier, settled there in 1844. Trier, who founded a tannery, was the father of Abraham Trier, born in 1845, said to be the first Jewish child born in Newark. Emanuel and Isaac Newman came in 1845. Isaac opened a boarding house and later was in the wholesale meat business. Abraham Newman, who came in 1847, was a peddler, Bernard Hauser, who arrived in 1848, sold cigars, ran a grocery store, and owned a boarding house that served as a social center for Jewish peddlers. Isaac Cohen, who located in Newark in 1847, is credited with being the chief organizer of the first *minyan,* which met in his home in 1847. This was the beginning of Temple B'nai Jeshurun, organized in 1848, New Jersey's second congregation. The first, also named B'nai Jeshurun, was organized a year earlier in Paterson. Newark's second congregation was B'nai Abraham, the product of a split in B'nai Jeshurun. The third congregation, Oheb Shalem, was a split off from B'nai Abraham, which was named for Abraham Newman, one of the founders of B'nai Jeshurun. By 1855 there were 200 Jewish families in Newark. Ten years later all of the leading drygoods stores in the city were owned by Jews. Louis Bamberger established the store that would grow into the state's largest department store. The Ullman & Isaacs drygoods store had a young clerk by the name of Benjamin Altman who later founded New York's B. Altman & Co. Newark's first philanthropic organization was the Young Men's Benevolent Society, founded in 1861, the ancestor of the present Jewish Community Federation of Metropolitan New Jersey.

Dr. Daniel Levy Maduro Peixotto, who edited the *Emporium and True American* while practicing medicine in Trenton, lived there in the late 1830s, but the first permanent Jewish settlers did not arrive until a decade later. They were Simon, Emanuel, and Leon Kahnweiler, who came from Germany. Simon was one of the sponsors of a protest meeting at city hall in 1848 when German-Americans demonstrated against autocratic rule in their native land. Samuel Kahnweiler, a son of Leon, was one of the early steamboat pilots on the Delaware and Raritan Rivers. Although Temple Har Sinai was not organized until 1860, some kind of Jewish community seems to have

existed as early as 1856 when the *Trenton Gazette* reported that the Jews were observing Passover. Rosh Hashanah services were held in Trenton for the first time in 1858.

One of the city's leading citizens in those years was David Naar, the state's most prominent Jew in the 1850s and 1860s. Naar, a Sephardic Jew who was related to Peixotto, was born in St. Thomas, Danish West Indies, in 1800. Educated in New York, he returned to St. Thomas where he went into business and simultaneously served as military commander. In 1834 he settled in New York and a year later a fire wiped out his business and he moved to a farm at Wheatsheaf, near Elizabeth, which was then part of Essex County. He became active in the community, and in 1843 the State Legislature appointed him mayor of Elizabeth and lay judge of the Court of Common Pleas. In 1844 Naar stumped the state for James K. Polk, the Democratic presidential nominee,who later appointed him United States Consul at St. Thomas where he served from 1845-1848.

As a member of the state constitutional convention in 1844, Naar was a member of the committee that added a bill of rights to the constitution, and he fought for a motion that provided that minutes of the proceedings be kept. The bill of rights outlawed a religious test for public office. Naar also advocated universal suffrage. In the 1850s he moved to Trenton where he bought the *True American* which through mergers incorporated the paper previously edited by Peixotto. One of the founders of what is now Trenton State University, Naar was a strong supporter of the South. Before and after Lincoln's election to the presidency, he spoke and wrote in support of the South. In 1861 his pronounced Southern sympathies led to his being threatened by a mob. Denounced by another Trenton daily as "a treasonable editor" and assailed as the author of "treasonable babblings of a West India Jew," Naar lost circulation because he remained a Confederate sympathizer. Nevertheless, in 1865 he was elected state treasurer. Naar had little to do with the Jewish community but he was the principal speaker when Temple Har Sinai dedicated its first synagogue in 1866.

While Daniel Nunez and the Louzadas of Bound Brook were identified with New Brunswick in the 1700s, the first Jewish organization in the latter city dates from 1852. Congregation Anshe Emeth was incorporated in 1859 by German, Bohemian, and Polish peddlers and storekeepers but its existence was mentioned a year earlier by the *Jewish Messenger*. For its first Torah, however, the congregation looked not to its coreligionists in New York or Philadelphia but to the Prague *kehillah* to which it wrote asking if the historic Alteneu Synagogue could provide a scroll. When the first large numbers of Jews from Eastern Europe came to New Jersey in the 1880s they found established Jewish communities in Hoboken (1855), Jersey City

(1864), Elizabeth (1864), Perth Amboy (1870), Montclair (1875), East Orange (1873), and Bayonne (1880). Before 1900 there were also Jewish settlements in Passaic (1899), Atlantic City (1890), Camden (1894), and Englewood (1896).

Hoboken was first settled by German Jews in 1855 and beginning in the 1860s worship services were held in private homes. The first permanent congregation, Adas Emuno, founded in 1871, moved into its own building in 1872, and in 1883 built its first temple on land donated by the Stevens family who founded Stevens Institute of Technology.

Isaac Moses was alone when he did business around Montclair and Passaic during and after the Revolution, but about 1800 there were reports of Jewish peddlers around Cranetown, Speertown, and West Bloomfield, which later became part of Montclair. Hirsh Salov was an early settler around Lodi, and Louis and Jacob Harris opened a drygoods store in Montclair in 1875. They were among the founders of Shaarey Tefila in East Orange, the first suburban synagogue in the state. Felix Marx was probably one of the earliest New Jersey commuters because he lived in Plainfield in the early 1870s and journeyed daily to New York where he owned a restaurant. Jewish services were first held in Elizabeth in the 1850s; Louis Strauss, Samuel Eichberg, and Mayer Sontheimer were the earliest Jewish settlers.

Bergen County's earliest Jewish residents were shopkeepers and a few farmers who settled in and around Englewood in the 1880s. Jersey City's first Jewish settler was Joseph Mayer, a tobacconist, who arrived in 1858. The city's first congregation known as Isaac Ephraim Congregation, now known as Temple Beth El, dates from 1868. Israel Goldstein opened a store in Kearny in 1879. Bayonne's first Jewish resident, Louis Lazarus, arrived in 1880. His son, Hyman, a successful lawyer, acquired the *Bayonne Times* in 1901. It remained in the Lazarus family until 1971 when it was sold to Samuel Newhouse, who had begun his career as a clerk in Lazarus' office. When Lazarus became a judge in 1922, he sent for Newhouse and engaged him as the paper's business manager, marking the start of Newhouse's newspaper career. In North Hudson the first Jews arrived in the 1880s. A Mr. Bloom owned some land in New Durham, now called North Bergen. Joseph Backenroth was a tinsmith in West New York where a Mr. Brody did much to build the town's commerce. Max Smith operated a milk route and cattle business in Union Hill. William Lieberman was a butcher in West Hoboken in 1888, a Mr. Moose dealt in cattle, and Isaac Smith owned a milk route. Many of the first residents were peddlers. Hudson County's oldest Orthodox synagogue, Congregation Sons of Israel in Jersey City, dates from 1880.

Among the newcomers to New Jersey from Eastern Europe were

the pioneers who established the South Jersey farm colonies, the cradle of the Jewish agricultural movement in the United States. Of all the agricultural colonies founded in the 1880s, 1890s, and early 1900s for and by the immigrants who poured in from Russia, only the settlements in New Jersey survived. Drought, floods, poor land, inexperience, inadequate funding, lack of water, absence of transportation, and poor marketing facilities contributed to the failure of the agricultural experiments in the Dakotas, Kansas, Colorado, Nebraska, Michigan, Louisiana, Maryland, Virginia, and Washington, but the South Jersey colonies weathered all these difficulties.

The first South Jersey colony, Alliance, was founded in May, 1882, by members of the Am Olam movement, established in Odessa in 1881 by Sidney Bailey, Michael Bakal, and Moses Herder. In the triangle formed by the cities of Vineland, Millville, and Bridgeton, 35 miles south of Philadelphia, 67 families from Odessa, Kiev, and Elizabetgrad were settled on a 1,100-acre tract. The land was fertile but uncleared. Later in the same year a second colony was established nearby in Rosenhayn in Salem County, and a third at Carmel. Between them and around them there grew up the Jewish farm villages of Six Points, Brotmanville, Norma, and Garton Road. Alliance was named for the Alliance Israelite Universelle, the Paris-based organization that aided Jews around the world. At first the colonists did not know whether potatoes grew above or under ground, but their lack of experience was compensated for by a series of fortunate circumstances. They had the advantage of nearby markets for their products. The factories of Vineland, Millville, and Bridgeton, and the industries of Philadelphia provided essential sources of supplementary income. Most important of all was their proximity to New York and Philadelphia which kept them in the Jewish public eye and heart, and thus enabled them to get the support needed to tide them over the rough years. While the fate of the first colonies was still in doubt, the newly created Baron de Hirsch Fund established the Woodbine Colony in Cape May County, the first all-Jewish town in modern times. The Baron de Hirsch Fund's grant to the Jewish Agricultural Society, founded in 1900, enabled the latter to guide and counsel the Jewish farmers and to lend them money when they needed credit.

The sons of the pioneer Jewish farmers included many notable people. Among them were Benjamin Golder, a member of Congress from Philadelphia; Israel Lubin, theatre builder; Theodore Rosen, a judge; Raymond and Jacob Lipman, noted agricultural scientists and educators; Charles Lipman, dean of the graduate school at the University of California; Joseph Perskie, a judge of the New Jersey Supreme Court; and Arthur D. Goldhaft, the first veterinarian to specialize in poultry diseases, who established a plant for making vaccines for

chickens—an enterprise now conducted by his son, Dr. Tevis Goldhaft, and son-in-law, Dr. M.L. Werhicoff.

In the 1970s, the old Jewish farm settlements had 2,450 Jews, most of them in the poultry and egg business. In the 1920s the Jewish Agricultural Society settled Jewish families on poultry and truck-gardening farms in Toms River and Farmingdale. By the 1950s there were 2,500 Jewish poultry and egg-raising farmers in the state who owned 7,500,000 egg-laying chickens. In the 1930s, the Jewish Agricultural Society placed some German-Jewish refugees in the poultry-raising area, and after World War II a number of concentration camp survivors also found their way to the South Jersey poultry-raising towns. The postwar settlers created a Jewish Poultry Farmers Association and were active in forming farm cooperatives. From 1906-1936 the number of Jews in Monmouth County climbed from 205 to 7,000. During the same span the Jewish population in Ocean County increased from 25 to 1,760.

From the farm communities came many of the first Jewish settlers in the resort cities of Atlantic City, Lakewood, Bradley Beach, Belmar, and Asbury Park. Lakewood, the most famous winter resort in the east from the 1880s-1930, had few hotels that admitted Jews until the turn of the century. In 1891, however, Nathan Straus, the philanthropist, who had himself been turned away from the Laurel House, built the Lakewood Hotel. Thereafter, Lakewood became a popular resort for middle-class Jews from New York, Newark, and Philadelphia. Elberon, Deal, and Long Branch were summer resorts for wealthy Jews from the 1880s to the 1920s, when the whole area was known as "the Jewish Newport." Atlantic City's first Jewish settlers arrived from Philadelphia in the 1880s. That city's well-to-do Jews had long summered in Atlantic City where the Bacharach family, which produced a mayor and a member of Congress, owned a hotel. Belmar's earliest Jewish settler was Solomon Weinstein, who arrived in 1886, but the present community dates from about 1920. In the adjoining town of Bradley Beach there were Jewish hotel and boarding-house owners before World War I. There are also Sephardic communities in Bradley Beach and Deal.

From less than 6,000 Jews in 1877, New Jersey has seen its Jewish population grow to 25,000 in 1900; 40,000 in 1905; 149,476 in 1917; 267,790 in 1937; 326,300 in 1960; and 418,000 in 1974. In that year New Jersey had more Jews than any other state except New York, California, and Pennsylvania. Only in New York (11.8) was the Jewish percentage of the total population greater than in New Jersey (5.7).

The bulk of the Jewish population lived in the northeastern part of the state, from Bergen County in the north to Middlesex County on

the south, with substantial numbers in Camden County across the river from Philadelphia, in and around Trenton, in the two major shore areas—Atlantic City and environs—and the Long Branch, Asbury Park, Deal, Bradley Beach, Belmar, and Elberon axis.

Major demographic changes, however, began in 1948. Of the 86,300 Jews in Essex County, 56,800 lived in Newark, the state's largest city. Two decades later, there were only 8,000 Jews in Newark, largely older people over 65 years of age, mostly foreign-born, and largely Orthodox. The move to the suburbs which had been gaining headway through the 1950s reached runaway proportions in the late 1960s after the Newark race riot of 1967. Of the 100,000 Jews in Essex County in 1974, about 5,000 still resided in Newark. The rest live in the many suburban communities west of the Garden State Parkway, in such places as Maplewood, the Oranges, Millburn, Livingston, Short Hills, Parsippany, and Springfield. A growing number of Jews in the older Essex County suburban communities such as Irvington, Summit, and Montclair, where there have been major changes in neighborhoods, have moved to newer communities. The move from Newark to the suburbs was underscored by the changed location of the city's three oldest congregations: Oheb Shalom moved to South Orange in 1959; B'nai Jeshurun occupied a new site in Short Hills in 1968; and a year later B'nai Abraham established itself in Livingston. The Essex County Jewish Community Council, renamed the Jewish Community Federation of Metropolitan New Jersey, left Newark for East Orange, which is also the headquarters of other county-wide Jewish agencies. Vast stretches of Newark which once housed flourishing Irish and Jewish communities are now solidly black. Where once a dozen synagogues flourished, only one or two survive. Weequahic, once Newark's well-known neighborhood of substantial Jewish middle-class families living in private homes on tree-lined streets made famous by the fiction of Philip Roth, is now part of a black area.

Similar changes have occurred in other parts of the state. Up to 1937 about one-third of all the Jews in the state lived in Newark. By the late 1960s the bulk of them resided not only in the suburban areas of Essex County but in new Jewish areas of residence in suburban Bergen, Passaic, Union, Middlesex, and Camden Counties. The example of the federation in Essex County taking a name reflecting its broader scope was similar to name changes that occurred in other parts of the state.

Bergen County had barely 5,000 Jews until 1930. The completion of the George Washington Bridge in 1931 opened the door to a large migration from New York. By 1950 the Jewish population had quadrupled to 20,000 and in the next decade it quintupled, with major

communities in Englewood, Teaneck, Fair Lawn, Palisades Park, and Leonia. In 1963 Bergen County's Jewish population was estimated at 68,000, 70 percent of whom had moved to the county since 1950. In 1973 the Jewish population topped 100,000.

In Hudson County, just south of Bergen County, there has been a sharp decline in Jewish population since the late 1950s. Hoboken, which once counted 4,000 Jews, was down to 50 families. The oldest congregation, Temple Adas Emuno, moved to Bergen County. Before World War II there were more than 45,000 Jews in Hudson County. In the early 1970s it had fallen to less than 20,000. Jersey City is down to 10,000 from its high of 21,000. Union City, Weehawken, and West New York now have very few Jewish residents but a good number of Jewish businessmen in an area that has become heavily Cuban and Puerto Rican. In Bayonne the Jewish population dropped from nearly 10,000 in 1950 to 8,500 in 1973.

Paterson, once the state's second largest Jewish community, has lost population to the newer suburbs of Midland Park, Saddle Brook, Glen Rock, Waldwick, Wayne, Wyckoff, Allendale, East Paterson, Rochelle Park, Franklin Lakes, and Pompton Lakes. A 1972 study found 20,000 Jews in the area served by the Jewish Federation of North Jersey. In 1960 Paterson accounted for 16,000 Jews, but by 1970 it had only 7,800 Jews, while Fair Lawn had 13,100, Wayne, 5,100, Rochelle Park, 17,000, and other towns in the area had a total of 2,200.

Atlantic City's Jewish population has dropped from 12,000 to 9,500 in 20 years, while the city's total population fell from 60,000 in 1960 to 45,000 in the 1970s. Blacks and Puerto Ricans now constitute half the city's population. The Jews in the city are mostly elderly and retirees. The whites, including the Jews, have moved to the nearby residential communities of Ventnor, Margate, Brigantine, Hammonton, Longport, and Pleasantville. A similar shift occurred in Camden County and Union County. Of the 50,000 Jews in Union County, only a small proportion reside in Elizabeth itself. New Brunswick, which had 5,000 Jews in 1950, had less than 900 in the 1970s, as the Jewish population moved into the Middlesex County suburbs—Highland Park, Bound Brook, Sayreville, and East Brunswick. In Lakewood and the neighboring shore communities the Jewish population has remained stable and even increased owing to the building of tract houses, condominiums, and the mushrooming growth of retirement communities in Ocean and Monmouth Counties.

Joseph Weintraub, who was chief justice of the New Jersey Supreme Court for 16 years, held the highest office of any Jew in the State's history. Other Jews who served on the State Supreme Court were Justices Samuel Kalisch, Harold Kolovsky, William A. Wachen-

feld, Nathan L. Jacobs, Sidney M. Schreiber, Sydney Goldman, James Rosen, Nathan L. Jacobs, Joseph Perskie, and Morris Pashman. David Wilentz and Arthur J. Sills served as state attorney-generals. Nelson G. Gross, who was state Republican chairman, was the Republican nominee for the United States Senate in 1971. Leon Leonard, who once was acting governor, was speaker and majority leader of the State Assembly. Other Jews who served as speaker were Paul M. Salsburg, Joseph Altman, Joseph A. Greenberg, and Edward Schoen.

Only two Jews have been elected to Congress from New Jersey, Isaac Bacharach of Atlantic City, 1915-1937, and Charles Joelson, Paterson, 1961-1969. Stanley S. Brotman of Vineland, president of the New Jersey Bar Association, who was appointed a United States Federal Court judge in 1975 by President Gerald Ford, was the sixth Jew to hold such a post in New Jersey. The others were Philip Forman, Mendon Morrill, Mitchell H. Cohen, Herbert Stern, and James J. Rosen. Rosen and Forman also served on the United States Circuit Court of Appeals. Jews who have served as United States Attorneys in New Jersey were Jonathan J. Goldstein, Herbert J. Stern, Donald Horowitz, David M. Satz, Jr., Philip Forman, and Isaac Gross.

The following have served as mayors of New Jersey cities: David Naar, Elizabeth (1850-52); Moses Wolf, Bordentown (1850s); Samuel Barnert, Paterson (1883-85, 1889-91); Isaac Taussig, Jersey City (1881-83); Isaac Schoenthal, Orange (1904-08); Harry Bacharach, Atlantic City (1911-1935); Hirsch L. Sabsovich, Woodbine; Joseph Rabinowitz, Woodbine (1912-14); Joseph Mayer, Belmar (1931-33); Samuel Greenstein, Woodbine (1930); Henry Hershfield, Pompton Lakes (1910-18); Joseph Levenson, Woodbine (1936-38); Aaron J. Bach, Deal (1922-24); Meyer G. Ellenstein, Newark (1933-35); Abram Blum, Nutley; Mrs. Katherine Elkus White, Red Bank (1950-58); Burt Ross, Fort Lee (1973-75); Abraham Rosenberg, Bogota (1961-65); Sol Needles, Jr., Cape May (1954); Albert Moskin, Englewood (1956-60); Joseph Altman, Atlantic City (1944-52); Charles Kiva Krieger, Jersey City (1971); Ned Feldman, Englewood (1950-54); Milton Conford, Cranford (1952); Matthew Feldman, Teaneck (1961-65); Burton S. Goodman, Cranford (1975); and Joseph Lazarow, Atlantic City (1976).

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ADELPHIA

Talmudical High School of Central New Jersey, Adelphia Rd.

ALLIANCE

Shearith Israel Cong., Gershel Ave., serves the farmers of the oldest surviving Jewish agricultural colony in the U.S., where there

are still some 50 Jewish families. The congregation, the second in Alliance, was founded in 1890. The colony's first synagogue was erected in 1888. Alliance is named for the Alliance Israelite Universelle which was founded in Paris in 1860, under the leadership of Adolph Cremieux, to unite Jews of different lands for the defense of Jewish rights wherever threatened. For more than 50 years the Alliance was the principal international Jewish organization whose political, educational, and colonizing efforts did much to ameliorate the lot of Jews in the Balkans, Mideast, and North Africa. After the Russian pogroms of 1881, when 20,000 Jews fled to Galicia, in Austria-Hungary, the Alliance was largely responsible for enabling some to come to America. The town was named in honor of this international organization.

ALPINE

Nathan Ohrbach Scout Arena at Alpine Boy Scout Camp is a circular social center and dining hall accommodating 1,000 persons that was donated by and named for Nathan Ohrbach, New York merchant and philanthropist.

ASBURY PARK

Cong. Sons of Israel, 412 Asbury Ave., built its first synagogue on land donated by James A. Bradley, founder of the city. Part of the synagogue's recreation and education building is dedicated to Bradley, a devout Roman Catholic.

ATLANTIC CITY

Atlantic City Boardwalk, the famous promenade of this resort city, was the joint idea of Alexander Boardman, a Jewish train conductor on the old Camden and Atlantic City Railroad, and Jacob Keim, a non-Jewish hotel man. Boardman conceived of a plank walk from the beach when he tired of having passengers spilling sand on the seats and floor of his train. Simultaneously, Keim had the same idea, hoping that a wooden walk would prevent people from tracking sand into his hotel. When the first boardwalk was built (the present structure is the fifth) in 1870, it was eight feet wide and was removed after the tourist season.

Atlantic County Jewish Community Center, (see Margate).

Bacharach Boulevard, from North Carolina Ave., to Pennrose Blvd., is named for Harry Bacharach, three-time mayor of the city. The Bacharach family settled in Atlantic City in the 1880s and gave the city three of its most distinguished citizens. Harry was president of the City Council in 1900, postmaster from 1901-1909, and became mayor for the first time in 1911. He remained mayor until 1916, when he was appointed to the State Public Utility Commission. In 1930 he

was again elected mayor, serving until 1935. With his brothers, Benjamin and Isaac, Bacharach headed the campaign to build the local Jewish Community Center, now moved to the suburbs. Isaac was a Republican member of Congress from 1915-1937.

Best of Life Park, S. Virginia Ave., is a senior citizens' housing development, sponsored by the Community Synagogue.

Chelsea Hebrew Cong., 4001 Atlantic Avenue.

Community Haven, Virginia and Pacific Aves., a 15-story high-rise senior citizen housing development is sponsored by the Community Synagogue.

Community Synagogue, 906 Pacific Ave. The Senior Citizens Service Center, housed in the synagogue, is sponsored by the Federation of Jewish Agencies of Atlantic County.

Cong. Beth Israel, 901 Pacific Ave., is the oldest congregation in the city, having been founded in 1893. It has another location in Margate.

Cong. Beth Jacob Amunath Israel, 506 Pacific Ave.

Cong. Rodef Sholom, 2016 Pacific Ave.

Cong. Sharreth Zion Sephardic, 212 Pacific Ave.

Hebrew Old Age Center, 3850 Atlantic Ave.

Jewish Record, 1537 Atlantic Ave.

AVENEL

Cong. Sons of Jacob, Lord St.

BAYONNE

Bayonne Bridge, the longest steel arch span bridge in the world, linking New York City with New Jersey via Staten Island. It was designed by the late Leon Moisseiff, one of the world's foremost bridge builders. The 1,675-foot single span structure is a monument to the Latvian-born Jew who was the consulting engineer or designer on bridges connecting New York City's five boroughs, as well as other major spans in the U.S. Moisseiff, who fled Russia because of his political activities as a leader of the Jewish Bund, arrived in America penniless in 1892 when he was 20. In his younger days he was active in Jewish radical circles in New York, edited the Yiddish language magazine, *Freie Gesellschaft,* through which he introduced Walt Whitman, Ibsen, and other noted writers to the Yiddish masses. One of the founders of the New York Kehillah, he was for many years on the editorial board of the Jewish Publication Society of America and the board of directors of the Yiddish daily *The Day.* Moisseiff, who died in 1943 at the age of 70, was for a time chairman of the scientific committee of the American Friends of the Hebrew University.

Cong. Beth Abraham, 42 N. 21st St.

Cong. Ohab Sholom, 1016-22 Avenue C.

Cong. Ohave Sholom Anshe Sfard, 190 Avenue B.

Cong. Talmud Torah, 489 Kennedy Blvd.

Harry D. Dembe portrait hangs in the District Courthouse where Judge Dembe served for many years.

Jewish Community Center, 1050 Kennedy Blvd., has on its outside wall a bronze sculpture entitled *The Family*.

Jewish Community Council, 1050 Kennedy Blvd.

Temple Beth Am, 111 Avenue B.

Temple Emanu-El, 735 Kennedy Blvd.

BELLEVILLE

Belleville Rolling Mill, the first copper rolling mill in the United States, built in 1812 by Harmon Hendricks, member of an old New York Jewish family, was still in use as late as 1939, when the Hendricks family sold its plant to the Andrew Jergens Co. as the site for a new factory. A stone wall and brick building near the Jergens plant are the last vestiges of this pioneer industrial enterprise.

Cong. Ahavath Achim, 125 Academy St.

BELMAR

Cong. Sons of Israel, 503 11th Ave.

BERGENFIELD

Bergenfield-Dumont Jewish Center, 169 North Washington Ave.

Cong. Beth Abraham, South Prospect Ave.

Workmen's Circle Center, 52 East Johnson Ave.

BLOOMFIELD

Cong. B'nai Zion, 430 Franklin St.

Temple Menorah, 934 Broad St.

BOONTON

Hebrew Academy of Morris County, 219 Hill St.

Temple Beth Shalom, Harrison St.

BORDENTOWN

Cong. B'nai Abraham, 55 Crosswick St.

BOUND BROOK

Cong. Knesseth Israel, 229 Mountain Ave., was once known as the Jacob H. Schiff Congregation after the famed philanthropist whose gift helped Jewish farmers establish the congregation.

BRADLEY BEACH

Cong. Agudath Achim, 301 McCabe Ave.
Magen David Congregation, 101 5th Ave.

BRICKTOWN

Cong. Beth Or, Van Zile Rd. and Highway 70.

BRIDGETON

Cong. Beth Abraham, Fayette St. and Belmont Ave., has among its membership survivors of the old Jewish farm colony at Rosenhayn.

Dix Public Hunting and Fishing Area, a few miles southeast of Bridgeton, on the Delaware River, memoralizes Henry A. Dix, a Russian Jew who arrived a penniless immigrant in 1890, and became a millionaire making and selling Army and Red Cross uniforms. He became the leading citizen of the Bridgeton-Millville area.

BRIGANTINE

Jewish Center, Brigantine Blvd.

BROWNS MILLS

Deborah Heart and Lung Center, Trenton Rd., is an independent gift-supported center for the medical and surgical treatment and care of patients with heart and lung diseases, originally founded as a free tuberculosis sanitarium by Mrs. Dora M. Shapiro.

BURLINGTON

Cong. B'nai Israel, 212 High St.

West New Jersey Proprietors' Office, Broad St., bet. High and Wood Sts., a tiny, one-room brick building, is the headquarters of the 200-year old corporation known as the Proprietors of West New Jersey. Still in business under a charter granted by Charles II in 1676, this strange organization meets annually to carry out its privilege of disposing of any new land created in West Jersey. Benjamin Levy of London, England, was once one of the proprietors. In the tiny building, which is not open to the public, are housed historic documents, including William Penn's charter of religious liberty for the first colonists.

CALDWELL

Cong. Agudath Israel, 20 Academy Rd.

CAMDEN

Cong. Beth Israel, 331 Grand Ave.

CARMEL

Site of an agricultural colony for immigrant Jews established in 1883.

CARTERET

Jewish Community Center, 42 Noe St.

CEDAR GROVE

Temple Sholom of West Essex, 760 Pompton Ave.

CHERRY HILL

Bureau of Jewish Education, 2395 W. Marlton Pike

Camden Jewish Community Center, 2295 W. Marlton Pike, has an eternal light as a permanent reminder of the plight of Soviet Jewry.

Cong. Beth El, 2901 W. Chapel Ave., has a memorial room dedicated to the 6,000,000 Jewish martyrs of the Holocaust.

Cong. Sons of Israel, 220 Cooper Landing Rd.

Jewish Family Service, 2397 W. Marlton Pike.

Jewish Federation of Camden County, 2393 W. Marlton Pike.

Jewish Geriatric Home, 3025 W. Chapel Ave., adjoins a residential housing complex for the aged.

Jewish Voice, 2393 W. Marlton Pike.

Harry B. Kellman Hebrew Academy, 2901 W. Chapel Ave.

Temple Emanuel, Cooper River Pkwy.

CINNAMINSON

Temple Sinai, New Albany Rd. and Route 130.

CLARK

Temple Beth Or, 111 Valley Rd.

CLAYTON

Cong. Sons of Israel, East Center St.

CLIFFSIDE PARK

Temple Israel Community Center, 207 Edgewater Rd.

CLIFTON

Beth Sholom Reform Temple, 733 Passaic Ave.

Clifton Jewish Center, 18 Delaware St.

Daughters of Miriam Center for the Aged, 155 Hazel St.

Memorial to the Six Million, King Solomon Memorial Park, Dwas Line Rd. and Alwood Rd.

CLOSTER

Temple Beth El, 221 Schraalenburd Rd., has 28 stained glass windows representing the books of the Bible and Jewish historical events.

COLONIA

Temple Beth Am, 220 Temple Way.

CRANFORD

Temple Beth El, 338 Walnut Ave.

DEAL

Synagogue of Deal, 128 Norwood Ave., is a Sephardic congregation composed largely of Syrian Jews whose original seashore community is at Bradley Beach.

DEAL PARK

Jewish Federation of Monmouth County, 100 Grant Ave.

Jewish Voice, 100 Grant Ave.

Monmouth County Jewish Community Center, 100 Grant Ave.

DOVER

Adath Israel-Dover Jewish Center, 18 Thompson St.

EAST BRUNSWICK

East Brunswick Jewish Center, 511 Ryders Lane.

Reform Temple of East Brunswick, Old Stage Rd.

Young Israel of East Brunswick (this group meets in homes and schools until a permanent home is established).

EAST ORANGE

Cong. Emunath Israel, 175 Breakwood.

First Lutheran Church, 156 Glenwood Ave., has four stained glass windows portraying the history of the ancient Israelites.

Jewish Community Federation of Metropolitan New Jersey, 60 Glenwood Ave.

Jewish News, 60 Glenwood Ave.

Jewish Vocational Service of Metropolitan New Jersey 454 William St.

Temple Sharey Tefilo, 57 Prospect St., has the Rabbi Marius Ranson Brotherhood Chapel in honor of the rabbi's efforts to achieve racial and religious amity.

EAST PATERSON

Jewish Center of East Paterson, 100 Gilbert Ave.

EDISON

Edison Jewish Center, 91 Jefferson Blvd.
Moriah Yeshiva Academy, 2 Harrison St.
Temple Emanu-El, 100 James St.

EGG HARBOR CITY

Mordecai and Sheftall Sheftall (see Georgia), used Egg Harbor as a port for their privateering ventures during the American Revolution.

ELBERON

St. James Chapel, a turreted structure on Shore Dr., where seven presidents of the U.S. worshipped, was saved from destruction in the 1950s by neighboring residents, most of them Jewish, who provided the funds to prevent foreclosure of the mortgage on the building, and then gave it to the Long Branch Historical Museum Association.

Temple Beth Miriam, Lincoln Ave., has in its Haupt Memorial Chapel a Torah Ark that rests on an urn-shaped mahogany base bearing a carved representation of Moses, the Lawgiver. Frescoes on either side of the Ark depict the "shema" and a memorial prayer.

ELIZABETH

Bruria High School for Girls (Jewish Educational Center Branch), 35 North Ave.

Cong. Adath Jeshurun, 200 Murray St.
Cong. Bais Yitzchok Chevra Thilim, Bellevue and Jersey Aves.
Cong. B'nai Israel, 1005 E. Jersey St.
Elmora Hebrew Center, 420 West End Ave.
Elmwood Park Jewish Center, 100 Gilbert Ave.
Jewish Educational Center, 330 Elmora Ave.

Mesifta High School of Jewish Educational Center, 607 Park Ave.

Temple Beth El, 1374 North Ave.

Whitken Library of the Theodore Roosevelt School, 650 Bayway, is named for Donald Whitken, who was principal of the school for 25 years and served on the board of library trustees of Elizabeth and as president of the Jewish Federation of Central New Jersey.

Workmen's Circle Center, 225 W. Jersey St.
Workmen's Circle Home for the Aged, 225 W. Jersey St.

ELWOOD

Adat Beyt Mosheh Hebrew Community, a congregation of black Jews, Moss Mill Rd. (Route 561).

EMERSON

Emerson Jewish Center, 53 Palisade Ave.

ENGLEWOOD

Cong. Ahabath Torah, 240 Broad St.

Jewish Community Center, 153 Tenafly Rd.

Moriah School, 53 S. Woodland St.

Research Center for Kabbalah, 22 Lane Dr., is a spiritual center for alienated Jewish youth and those attracted by Eastern religions.

Temple Emanu-El, 147 Tenafly Rd., is an elliptically-shaped structure enclosed in a garden compound, reminiscent of the setting of synagogues in the Middle Ages. The tent effect of the walls and the roof of the synagogue, with colonnades rising above the ellipse, expresses the traditional use of the *chupah* (canopy) which has its roots in the simple tent of Biblical days. Above the Ark is a stained glass window 19 feet high by 6 feet wide that spans the pulpit. Designed by Chaim Gross, the window is entitled *Rebirth,* and incorporates many aspects of Jewish holidays and rituals.

United Jewish Fund, 153 Tenafly Rd.

ENGLISHTOWN

Cong. Sons of Israel, 4 Park Ave.

Temple Shaari Emeth, Craig Rd.

FAIR LAWN

Cong. B'nai Israel, 30th St. and Pine Ave.

De Lucena Drive, Fair Lawn Ave. to Lindell Dr., between Prospect Ave. and Lindell Dr., is named for Abraham de Lucena, one of the first Jewish settlers in New Amsterdam, who arrived in 1655, bringing with him the settlement's first Torah Scroll.

Fair Lawn Jewish Center, 10-10 Norman Ave.

Fair Lawn Orthodox Cong., 19-09 Morot Ave.

Jewish War Veterans Memorial Home, Plaza Rd.

Temple Avoda, 10-10 Plaza Rd.

Temple Beth Sholom, 40-25 Fair Lawn Ave.

FARMINGDALE

Jewish Community Center, Peskin's Lane, is on a street named for the first Jewish farmer in the area where there still is a community of Jewish poultry farmers.

FLANDERS

Mount Olive Jewish Center, Box 52.

FLEMINGTON

Jewish Center, East Main St.

FORDS

Gross' Corner in this Middlesex County town is named for William Gross, who developed the area.

FORT LEE

Fort Lee Jewish Community Center, 1449 Anderson Ave.

FRANKLIN

Cong. Sons of Israel, Oak St.

FREEHOLD

Jewish Community Center (Cong. Agudath Achim), Broad and Stokes Sts.

GARFIELD

Jewish Community Center, 1 Gaston Ave.

GARTON ROADS

Washington Hall, a recreation center built by the Jewish Agricultural Society for Jewish farmers in the vicinity of this hamlet, which was one of the early Jewish farm colonies in South Jersey.

GLASSBORO

Cong. Sons of Israel, 6 Green Ave.

GLEN RIDGE

Temple Shomrei Emunah, 959 Bloomfield Ave.

GLEN ROCK

Glen Rock Jewish Center, 682 Harristown Rd.

GLOUCESTER CITY

Cong. Beth-El, 1221 Lengham Ave.

HACKENSACK

Family Service of Jewish Welfare Council, 170 State St.

Jewish Welfare Council of Bergen County, 170 State St.

Moses returning from Mt. Sinai with the Ten Commandments is depicted in an interior mural in the Bergen County Courthouse, opposite the Green.

Temple Beth El, 280 Summit Ave., absorbed the Hasbrouck Heights Jewish Center in 1974.

YM & YWHA of Bergen County, 211 Essex St.

HADDON HEIGHTS

Temple Beth Sholom, White House Pike at Green St.

HAMMONTON

Temple Beth El, Bellevue Ave.

HIGHLAND PARK

Cong. Etz Chaim, 230 Dennison St.
Highland Park Conservative Temple, 201 S. 3rd Ave.
Jewish Family Service, 2 S. Adelaide Ave.
Jewish Federation of Raritan Valley, 2 S. Adelaide Ave.
Jewish Journal, 2 S. Adelaide Ave.
Moriah Yeshiva Academy, 201 S. 3rd Ave.
Workmen's Circle School, 73 Woodbridge Ave.
YM & YWHA of Raritan Valley, 2 S. Adelaide Ave.

HIGHTSTOWN

Walter H. Annenberg Library at Peddie School, is named for the Philadelphia newspaper publisher and one-time U.S. Ambassador to Great Britain, who donated the three-story building.

Cong. Beth El, 237 Franklin St.

Hechalutz Farm Shomria, training farm for young American Jews planning to settle in Israel, is maintained by Hashomer Hatzair, 40 miles west of Exit 8 on the New Jersey Turnpike. In addition to training future *olim,* the farm is the scene of frequent Jewish youth conferences.

Temple Beth Chaim, P.O. Box 128.

HILLSIDE

Cong. Sinai-Torah Chaim, 1531 Maple Ave.
Hillside Jewish Center, 1548 Summit Ave.
Temple Shomrei Torah, 910 Salem Ave.

HOBOKEN

United Synagogue of Hoboken, 830 Hudson St.

HOWELL

Solomon Schechter Academy, Kent Rd.

IRVINGTON

Cong. Agudath Israel, 1125 Stuyvesant Ave.
Cong. Ahavath Achim Bikur Cholim, 644 Chancellor Ave.
Cong. Anshe Lubowitz, 74 Mill Rd.
Cong. B'nai Israel, 706 Nye Ave., has a Holocaust memorial.
Cong. Chevrah Thilim Tifereth Israel, 745 Chancellor Ave.
Jewish Reconstructionist Group, 1040 Springfield Ave.

ISELIN

Cong. Beth Shalom, 90 Cooper Ave.

JACKSON

Jewish Center, in Whitesville section.

JAMESBURG

Cong. Sons & Daughters of Israel, Sedgwick St.
Rossmoor Congregation in the Rossmoor retirement village.

JERSEY CITY

Bayview Cemetery, Chapel Ave., holds the remains of oldest Jewish settlers.

Bergen Hebrew Institute, 2 Oxford Ave.

Chavurah, 83 Montgomery St., occupies an old bank building converted into a 13-apartment condominium occupied by 13 families who share Jewish experiences together in a Jewish atmosphere. They are all affiliated with the New Synagogue (see below).

Cong. Agudath Sholom, 472 Bergen Ave.
Cong. B'nai Jacob, 176 West Side Ave.
Cong. Emanu-El, 633 Bergen Ave.
Cong. Mount Sinai, 128 Sherman Ave.
Cong. Mount Zion, 233 Webster Ave.
Cong. Ohal Sholom-Hebrew Institute, 126 Rutgers Ave.
Cong. Sons of Israel, 35 Cottage St., and 294 Grove St.
Cong. Tifereth Israel, 247 5th St.

Grover Park, Kennedy Blvd. and Broadman Pkwy., is a memorial to Lt. Robert P. Grover, first Jewish serviceman from Jersey City to be killed in World War II.

Jewish Community Center, 604 Bergen Ave., has on its front lawn a stone memorial to Jewish veterans of all wars of the U.S.

Jewish Hospital and Rehabilitation Center of New Jersey, 2520 Kennedy Blvd.

Jewish Standard, 924 Bergen Ave.

Journal Square Menorah, a permanent Menorah installed by

the city at one of its main crossroads, Journal Square and Kennedy Blvd.

B. Manischewitz Matzoth Factory, 143 Bay St.

New Synagogue, 100 Sherman St., is an innovative congregation, which is related to the Chavurah (see above).

Pollak Hospital for Chest Diseases, 100 Clifton Pl., is a public institution named for the late Dr. Berthold S. Pollak, a pioneer in the treatment of tuberculosis and related diseases. The hospital's clinic is named for Dr. Abraham Jaffin.

Rabbi Eliezer Regosin Yeshiva High School, 25 Cottage St.

Temple Beth-El, 2419 Kennedy Blvd.

Tikva (Hope) Towers, Washington and Montgomery Sts., a moderate income housing project of 200 units, located in the urban renewal area, is sponsored by Cong. Sons of Israel, the oldest Orthodox congregation in the city and in Hudson County.

JEWSTOWN

Jewstown was listed on Revolutionary War maps of New Jersey on the present site of the town of Jobstown. Some historians claim that Jewstown and Jobstown were interchangeable names.

KEARNY

Henrietta Bernsted Senior Citizens Building, Columbia Ave. and Chestnut St., has a flagpole dedicated by the United Veterans Organizations to the memory of Aaron Kahn, a prominent leader in local veterans affairs. The local Sanford L. Kahn Post of the Jewish War Veterans is named for his son, who was killed in France during World War II.

Cong. B'nai Israel of Kearny and North Arlington, 780 Kearny Ave.

KENDALL PARK

Herbert J. Kendall, builder and developer, is honored in the name of this town.

Temple Beth Sholom, 9 Stanworth Rd.

LAKE HIAWATHA

Hebrew Academy of Morris County, 20 Lincoln Ave.

Jewish Center, 140 Lincoln Ave.

LAKE HOPATCONG

Lake Hopatcong Jewish Community Center, 15 Durban Rd., near River Styx. A pair of stained glass windows by Sol Nodel, known

as *The Song of Song Windows* are on either side of the Ark overlooking Lake Hopatcong.

LAKEWOOD

Bazelel Hebrew Day School, 419 Fifth St.

Cong. Ahabat Sholom, Forest Ave. and 11th St.

Cong. Sons of Israel, Madison Ave. and 6th St., oldest congregation in this resort community, most of whose hotels cater to Jewish guests, has an octagonal synagogue topped by a multi-faced dome similar in structure to an old East European synagogue. The all-copper dome appears from a distance as two hands clasped and raised in prayer.

Rabbi Aaron Kotler Institute for Advanced Jewish Learning, 6th St. and Private Way, originally known as the Beth Hamedrash Govoha, is named for its founder, the late Rabbi Kotler, a famed Talmudic scholar.

Temple Beth Am, Carey St. and Madison Ave.

LEDGEWOOD

Morris-Sussex Jewish News, 500 Route 10.

United Jewish Federation of Morris-Sussex, 500 Route 10.

LEONIA

Cong. Adas Emuno, 148 High St., moved into this Bergen County community in 1966 after having been located in Hoboken for 95 years.

Cong. Sons of Israel, 150 Grand Ave.

LINDEN

Cong. Anshe Chesed, St. George Ave. and Orchard Terr.

Temple Mekor Chayim, Academy Terr. and Deerfield Rd.

LIVINGSTON

Cong. Beth Shalom, 193 E. Mt. Pleasant Ave.

Suburban Torah Center, 85 West Mt. Pleasant Ave.

Temple B'nai Abraham, 300 East Northfield Rd., the third oldest congregation in the state, is named for its chief founder, Abraham Newman, and for the patriarch Abraham. The architectural design of the synagogue creates a union of Ark, bima, sanctuary, and landscape.

Temple Emanu-El, 264 W. Northfield Rd.

LONG BRANCH

Cong. B'nai Sholom, 622 Ocean Ave.

Cong. Brothers of Israel, 85 Second Ave.
Hillel Foundation at Monmouth College, 166 Morris Ave.
Home for Chronic Sick, 81 Washington St.

LONGPORT

Betty Bacharach Home for Children was founded by Benjamin, Harry, and Isaac Bacharach of Atlantic City, in 1924 in memory of their mother.

LYNDHURST

Lyndhurst Jewish Hebrew Center, 333 Valley Brook Ave.

McKEE

Jewish Farmers Cong., English Creek Rd.

MADISON

Friendship Library on Madison campus of Fairleigh Dickinson University, is a gift from Samuel Silberman, New York philanthropist, who named the library "Friendship" in honor of his friend, Fairleigh Dickinson, Jr. This friendship began at sea three days before the attack on Pearl Harbor when both were serving in the U.S. Navy. The Samuel Silberman College of Business Administration at Fairleigh Dickinson's Madison campus is named for the New York philanthropist.

MANAHAWKIN

Stafford Township Memorial Building, a mile east of the center of Manahawkin, on Route 72, is a memorial to M.L. Shapiro, home builder. His sons, Herbert L. and Jerome Shapiro, gave the building to the township in 1959.

MANALAPAN

Temple Shaari Emeth, Craig Rd.

MAPLEWOOD

Cong. Ahavath Zion, 421 Boyden Ave.
Cong. Beth Ephraim, 520 Prospect St.
Sky Book Associates, 1923 Springfield Ave.

MARGATE

Atlantic County Jewish Community Center, 5321 Atlantic Ave.
Cong. Beth Israel, 8401 Ventnor Ave.
Cong. Or Chodesh, 39 N. Exeter Ave.

Hebrew Academy of Atlantic City, 501 N. Jerome Ave.
Temple Beth El, 500 N. Jerome Ave.
Temple Emeth Sholom, 8501 Ventnor Ave.

MARLBORO

Cong. Ohav Sholom, P.O. Box 98.

MATAWAN

Cong. Beth Tefilah, meets in South Matawan First Aid Squad, Church St., near Lloyd Rd.
Temple Beth Am, 550 Lloyd Ave.
Temple Shalom, 5 Ayrmont Ave.

MAYS LANDING

Lauderdale Jewish Center, Hickory St. and Route 50, is the religious and cultural center of a community of poultry farmers, many of them survivors of the Holocaust.

MAYWOOD

Temple Beth Israel, 34 W. Magnolia Ave.

MENDHAM

Mortimer L. Schiff Scout Reservation, the national training center for Boy Scout leaders, is named for Mortimer L. Schiff, son of Jacob H. Schiff (see New York), who at the time of his death in 1931 was president of the Boy Scouts of America. The 480-acre tract was given to the Boy Scouts by Mrs. Jacob H. Schiff. An 1,800 foot lake on the reservation is called Lake Therese in honor of Mrs. Schiff. Only son of Jacob H. Schiff, Mortimer Schiff devoted most of his life to social service. He was one of the founders of the Boy Scout movement in the U.S. to which he gave large sums of money. He was also one of the leaders of the National Jewish Welfare Board during World War I, serving as its overseas commissioner. Mortimer Schiff was the prime mover in the creation of the Jewish Committee on Scouting. His son, John, followed in his footsteps in JWB leadership, and as president of the Boy Scouts of America.

MERCHANTVILLE

Cong. Beth Jacob, 109 East Maple Ave.

METUCHEN

Jewish Federation of Northern Middlesex County, 210 Durham Ave.

Temple Neve Sholom, 250 Grove Ave., has an exterior

sculptural panel whose design depicts the Tree of Life with the Ten Commandments.

MILLBURN

Cong. B'nai Israel, 162 Millburn Ave., has on its outside wall a sculpture by Herbert Ferber based on the quotation from Exodus 3.2, "And the bush was not consumed." A 12-foot section of metal, no part of it actually touches the wall on which it hangs. In the synagogue foyer is a large mural depicting the symbols of Judaism.

Jewish Counseling and Service Agency of Metropolitan New Jersey, 161 Millburn Ave.

National Council of Jewish Women, Essex Section, 321 Millburn Ave.

MILLVILLE

Beth Hillel Temple, Oak and 3rd Sts.

MONMOUTH JUNCTION

Cong. Shaari Sholom, Georges Rd.

MONTCLAIR

Charles Bierman Home for the Aged, 10 Madison Ave.

Temple Shomrei Emunah, 67 Park Ave.

MORRISTOWN

Chabad House of Lubavitcher Movement, 226 Sussex Ave.

Morristown Jewish Community Center, 177 Speedwell Ave.

Rabbinical College of New Jersey, 226 Sussex Ave.

Seeing Eye, the widely known institution for training dogs to guide the blind, and for teaching the blind to use dogs, was founded here in 1929 by Morris Franks, the first blind man in the U.S. to use a dog for this purpose. He was the director of the Seeing Eye from 1929 until his retirement in 1957.

Temple B'nai Or, Overlook Rd.

MOUNT FREEDOM

Mount Freedom Jewish Community Center, Sussex Tpke.

MOUNT HOLLY

Cong. Har Zion, Ridgway and High Sts.

NEWARK

Beth Israel Medical Center, 201 Lyons Ave.

Club for the Elderly, 24 Lyons Ave.

Cong. Ahavas Sholom, 145 Broadway.
Cong. Beth David Jewish Center, 821 Sanford Ave.
Cong. B'nai Moshe, 19-29 Ross St.
Cong. B'nai Zion, 215 Chancellor Ave.
Cong. Knesseth Israel, 882 Bergen St.
Cong. Mount Sinai, 250 Mt. Vernon Pl.

Dreyfus Planetarium, housed in the Newark Museum, 49 Washington St., was a gift of Mr. and Mrs. Leonard Dreyfus of Essex Falls. Its 24-foot aluminum dome has become a city landmark.

Friendly Fuld Neighborhood Centers, headquarters at 71 Boyd St., in the Rev. William P. Hayes Homes, is the product of a 1971 merger of the Friendly Neighborhood House, a nonsectarian settlement house founded in 1926, and the Fuld Neighborhood House, founded in 1906 as the Jewish Sisterhood Day Nursery to aid working mothers of children and immigrants. Named for Mrs. Felix Fuld, sister of Louis Bamberger, Fuld House's program gradually changed as its neighborhood changed, and it turned to serving people in the central ward. The combined agency operates the Fuld quarters as well as three other centers that were branches of the Friendly Neighborhood House.

Jewish Student Services, serving Rutgers State University-Newark, and Newark College of Engineering, 61 Washington St.

B. Manischewitz Co., matzoth factory, 9 Clinton Ave.

Newark Museum, 49 Washington St., which houses one of America's great collections of art and science, was a gift of the late Louis Bamberger, merchant prince who, when he died in 1944 at the age of 88, was acclaimed "Newark's first citizen." The museum building, opened in 1926, was made possible by Bamberger's gift of $750,000. A memorial plaque in the lobby "records the gratitude of the people of Newark to Louis Bamberger who in the year 1925 gave them this building." Bamberger also gave the museum its collection of paintings of American artists, a unique array of 150 working models of industrial devices, and the museum's permanent exhibition of masterpieces of art. A modest millionaire who converted a bankrupt drygoods store into one of the nation's leading department stores, Bamberger was born in Baltimore in 1855 and settled in Newark in 1892. For half a century he was identified with the commercial, cultural, and civic growth of the state's largest city. With his brother-in-law, Felix Fuld, he contributed generously toward the building funds of virtually every Jewish Community Center erected in New Jersey in the 1920s. Bamberger made large gifts to Jewish hospitals and overseas Jewish philanthropies, as well as to Newark charities. When he retired from business in 1929, he gave more than $1 million in cash to 236 employees. A valuable collection of books and records on Jewish

life from the 13th to the 18th centuries was given by Bamberger to the Jewish Theological Seminary of America.

St. Mary's Catholic Church, 528 High St., has a Star of David under its roof.

Louis Schleifer Memorial Park, Elizabeth Ave. and West Runyon St., is named for one of Newark's World War II heroes.

Weequahic High School, 279 Chancellor Ave., has a portrait of the late Judge William M. Unterman in its lobby. The school's athletic field and part of its library are named for Unterman.

Zion Towers, a 28-story housing development for the elderly, is sponsored by Cong. B'nai Zion.

NEW BRUNSWICK

Anshe Emeth Memorial Temple, 222 Livingston Ave.

Cong. Ahavas Achim, Morris St.

Cong. Ohav Emeth, 35 Richmond St.

Jelin Street, which runs for one block from 85 Paterson St. to cor. of Church and French Sts., in the downtown business district, is named for Abraham Jelin, who settled in New Brunswick in 1889. President of the local Jewish Welfare Federation, Jelin was State Road Commissioner and held several offices in the city government.

Moriah Yeshiva Academy, 35 Richmond St.

Poile Zedek Cong., 145 Neilson St.

Rutgers University

Hillel Foundation at Rutgers State University, Clifton Ave. and Ryder's Lane, on the campus of Douglass College. •Institute of Microbiology, Hoes Lane and University Heights, built at a cost of $4,500,000, is a monument to the late Dr. Selman A. Waksman, discoverer of streptomycin, whose medical discoveries contributed enormously to the virtual elimination of tuberculosis as a major health problem. A Russian immigrant, the famous microbiologist won the 1952 Nobel Prize in medicine. Dr. Waksman donated 82 percent of all royalties from his discoveries to Rutgers State University's Research and Endowment Foundation which used the money to build the institute. Dr. Waksman was the Institute's first director. In the Institute's building there is a bust of Waksman and also a memorial plaque presented by the students and faculty in 1954. •In the administration building of the former New Jersey State College of Agriculture, now Cook College, there is a plaque noting that Waksman's laboratories were once located here. His portrait hangs in the University Art Gallery, in Voorhees Hall. •Jacob Goodale Lipman Hall, on the Cook College Campus, is a memorial to the internationally known agricultural

chemist and pioneer in soil conservation. Born in Latvia in 1875, Lipman first became interested in agriculture when his father settled in the farming community at Woodbine, N.J. in 1891 (see Woodbine). He was among the first graduates of the Baron de Hirsch Agricultural School at Woodbine and was called to Rutgers in 1902 to organize the first department of soil chemistry and bacteriology in the country. From 1915 until his death in 1939, Lipman was dean of the New Jersey College of Agriculture, now known as Cook College, and director of the State Agricultural Experiment Station. His research led to many major discoveries in soil chemistry and to important achievements in agriculture. Lipman trained many of the nation's leading soil chemists, among them Dr. Selman A. Waksman. Lipman had a large role in encouraging cooperative enterprises among New Jersey truck farmers, particularly Jewish farmers. □

NEW MILFORD

Temple Beth Tikvah, 435 River Rd.

NEW SHREWSBURY

Monmouth Reform Temple, 322 Hance Ave.

NEWTON

Jewish Center of Sussex County, 13 Washington St.

NORMA

Norma Congregation Brotherhood, Almond Rd., serves the Jewish farm families in this old Jewish agricultural colony.

NORTH BERGEN

J. George Fredman Memorial Park, 75th St. and Boulevard East, honors the late national commander of the Jewish War Veterans of the U.S.

Temple Beth Abraham, 8410 Fourth Ave.

Temple Beth-El, 7501 Hudson Ave., has in its main entrance a memorial plaque to the 6,000,000 victims of the Holocaust in the form of a tablet and an eternal light.

NORTH BRUNSWICK

National Scouting Museum has a number of items on exhibit of special Jewish interest: A Hebrew edition of *Scouting for Boys,* by Robert Baden-Powell, founder of the Boy Scouts; an olive wood plaque presented by the Israel Scout Federation to the Boy Scouts of America; scout patches of the Boy Scouts of Israel; a bronze plaque presented to the Boy Scouts of America by District 1 of B'nai B'rith; and a collec-

tion of postage stamps from all over the world commemorating scouting events, including Israeli and Israeli Scout Anniversary stamp.

NUTLEY

Temple B'nai Israel, 192 Centre St.

OAKHURST

Temple Beth El, 301 Monmouth Rd.

OAKLAND

Jewish Center of Oakland, 192 Ramapo Valley Rd.

OCEAN

Temple Beth Torah, 1200 Roseld Ave.

OLD BRIDGE

Cong. Beth Ohr, 300 Matawan Rd.

ORANGE

Cong. Beth Torah, 270 Reynolds Terr., has nine stained glass windows each 14½ feet high, whose theme is based on the three paragraphs of the Shema.

Young Israel of the Oranges, 42 High St.

PALISADES PARK

Cong. Sons of Israel, Broad and Edsall Aves.

PARAMUS

Cong. Beth Tefillah, 241 E. Midland Ave.

Frisch School, Frisch Court, Route 4 and Forrest Ave., a Jewish day school.

Jewish Center, Spring Valley Rd. and Midland Ave.

PARK RIDGE

Temple Beth Sholom, 32 Park Ave.

PARSIPPANY

Temple Beth Am, 879 South Beverwyck Rd.

PASSAIC

Beth Israel Hospital, 70 Parker Ave.

Cong. Adas Israel Synagogue Center, 565 Broadway.

Cong. Bikur Cholim, 22 Market St.

Cong. Chevra Thilim, 132 Spring St.

Cong. Hungarian Hebrew Men, 71 Dayton Ave.

Cong. Tifereth Israel, 180 Passaic Ave.

Hillel Academy, 65 Broadway.

Jewish Community Council, 178 Washington Pl.

Jewish Family Service, 184 Washington Pl.

Jewish Memorial Chapel, 66 Howe Ave., is a non-profit chapel sponsored by the United Hebrew Burial Association.

Passaic-Clifton YM & YWHA, 178 Washington Pl.

Temple Emanuel, 181 Lafayette Ave., has an unusual accordion-shaped facade containing 24 stained glass windows representing the 12 Tribes of Israel and the 12 Jewish holidays.

Workmen's Circle Center, 50 Howe Ave.

Young Israel, 220 Brook Ave.

PATERSON

Barnert Memorial Hospital, 680 Broadway, is one of the many institutions established for the Jewish community by Nathan Barnert, one of the city's early industrial leaders.

Barnert Statue, in City Hall Sq., is a life-size monument to Nathan Barnert, one of the city's leading benefactors. It was erected in 1925 by public subscription while the 87-year-old philanthropist was still alive. The statue stands near those of Alexander Hamilton, a founder of Paterson, and Garret Hobart, a vice-president of the U.S. in the McKinley administration. Born in Germany in 1838, Barnert was only eleven when he began working in his father's tailor shop on New York's Lower East Side. In 1851 he crossed the country alone to seek his fortune in California. Though he did not find gold, he made enough to return east in style, opening a clothing factory in New York in 1856. Two years later he moved his plant to Paterson where he branched out into silk manufacturing. Barnert erected many of the city's large silk factories. During his lifetime he gave over $1,000,000 to various philanthropies. He was elected mayor in 1883 and served two four-year terms.

Community Synagogue, 660 14th Ave.

Cong. Anshai Lubavitz, 427 11th Ave.

Cong. Beth Hamedrash Hagodol, 115 Vreeland Ave.

Cong. B'nai Israel, 561 Park Ave.

Cong. B'nai Jeshurun, 152 Derrom Ave., the oldest congregation in the state, was founded in 1847. It is also known as the Barnert Memorial Temple because its former sanctuary at Broadway and Straight Sts., stood on land donated by Nathan Barnert, who also provided much of the money to build the temple.

East Side Hebrew Center, 440 East 36th St.

Federation Apartments, 510 E. 27th St., independent housing for older citizens, is sponsored by the Jewish Federation of North Jersey. The lobby is dedicated to the late Herman Yucht, president of the

Federation when the housing project was launched.

Hebrew Free School, 660 14th Ave.

Jewish Federation of North Jersey, 140 Market St., will be moving to the new community complex at Ratzer Rd. and Hinchman Ave., in Wayne, N.J.

Kushner Field in East Side Park is a softball diamond named for the late Jacob Kushner, a recreation and sports figure.

Lipschulz Village, Building No. 4 in Permanent Veterans Housing, a veterans housing project at McLean Blvd., memoralizes Pfc. Kenneth D. Lipschulz, the first paratrooper from Paterson to die in World War II. A plaque outside the building notes that the memorial was erected June 24, 1952.

Plaza of Memories and Plaza of the Gay Nineties, East Side Park, is an unusual collection of statues and monuments presented to the city by the late Harry B. Haines, publisher of the *Paterson Evening News*.

Schneider Branch of YM & YWHA, 26 East 39th St.

United Brotherhood Linath Hasedek, 611 E. 26th St.

Workmen's Circle Center, 463 12th Ave.

Yavneh Academy, 413 12th Ave.

YM & YWHA of North Jersey, 152 Van Houten St., has plans for an ultimate move to a Jewish community complex in suburban Wayne.

PAULSBORO

Jewish Community Club, 411 Cook Ave.

PENNS GROVE

Cong. Shaari Tzedek, North Broad St.

PERRINEVILLE

Jewish Center, Perrineville Rd.

PERTH AMBOY

Cong. Beth Israel, 166 Jefferson St.

Cong. Beth Mordecai, 224 High St., is named for Mordecai Wolff, whose father, Henry, was one of the founders of the congregation. A Yad Vashem memorial light perpetuates the memory of the victims of the Holocaust.

Cong. Shaarey Tefiloh, Water and Market Sts.

Hillel Academy, 100 First St.

Jewish Federation of Northern Middlesex County (see Metuchen).

YM & YWHA of Raritan Bay Area, 316 Madison Ave.

PINE BROOK

Pine Brook Jewish Center, Change Bridge Rd.

PLAINFIELD

Hebrew Day School, 532 W. 7th St.
Jewish Community Center, 403 W. 7th St.
Jewish Community Council, 403 W. 7th St.
Temple Beth El, 225 E. 7th St.
Temple Sholom, 815 W. 7th St.
United Orthodox Synagogues, 75 Somerset St.

PLEASANTVILLE

Cong. B'nai Israel, West Jersey Ave. and Franklin Blvd.

Holocaust Memorial, in Rodef Sholom Cemetery, is a large three-paneled stone bearing the names of immediate relatives of Holocaust survivors who live in Atlantic City and belong to the Club of New Americans, which erected the memorial.

PRINCETON

Princeton University

Elmer Adler Graphic Arts Collection, in the Princeton University Library, consisting of 4,000 prints and books, is named for the late Elmer Adler, a noted book designer and authority on typography, and expert on fine printing. •Corwin Hall at Princeton University is named for the late Dr. Edward S. Corwin, first chairman of the department of political science, and a faculty member for 41 years. •Daniel and Florence Guggenheim Laboratories for Aerospace Propulsion Science and the Guggenheim Jet Propulsion Center, both at Princeton University, were established by the Daniel and Florence Guggenheim Foundation. •Hillel Foundation at Princeton University, Murray-Dodge Hall. □

Institute for Advanced Study, 20 Nassau St., which is both a university and a research center devoted to the encouragement, support, and patronage of higher learning, is a world famous center of scholarship established in 1930 through a $5 million endowment by the late Louis Bamberger, Newark department store magnate, and his sister, Mrs. Felix Fuld. Fuld Hall is the home of the Institute's School of Mathematics of which the late Dr. Albert Einstein was the first director. The room where Einstein worked at the Institute has been maintained in its original state and the last problem on which he worked is still chalked on the blackboard. Einstein Dr., between Olden Lane and Springfield Rd., near the Institute, memorializes the Nobel

Prize laureate and father of the theory of relativity who worked at the Institute for Advanced Study from 1933 until his death in 1955. The former Einstein Cottage at 112 Mercer St., still stands. Dr. Abraham Flexner (see Kentucky), was the first director of the Institute. He was succeeded in 1954 by the late Dr. J. Robert Oppenheimer (see New Mexico), who had been director of the Los Alamos Laboratory of the Atomic Energy Commission, where the first atomic bomb was assembled. Oppenheimer retired in 1965. The Institute's library is partly dedicated to the late Senator Herbert H. Lehman (see New York). The papers of the late Bernard M. Baruch (see South Carolina), adviser to presidents, and of David E. Lilienthal (see Tennessee), first administrator of the Tennessee Valley Authority and later chairman of the Atomic Energy Commission, are in the Institute Library.

Jewish Center, 435 Nassau St.

Princeton Theological Seminary, Mercer St., bet. Library Pl. and Alexander St., has a large stained glass window depicting five great characters from the Hebrew Bible—Abel, Noah, Abraham, Melchizedek, and Job.

David Sarnoff Research Center, Trenton Rd. and New Brunswick Tpke., the focal point of the major research laboratories of the Radio Corporation of America, was dedicated in 1951 and named for the man who was then chairman of the board. A commemorative plaque affixed to the center building declared that "David Sarnoff's work, leadership and genius comprise radio's preeminent record of the past, television's brilliant performance of the present, and a rich legacy in communications of the future."

Yavneh House at Princeton University, 21 Olden St., headquarters for Orthodox students, provides kosher meals.

RAHWAY

Rahway Hebrew Cong., 1389 Bryant St.

RAMSAY

Temple Beth Sholom, Plaza Lane and Maple St.

RED BANK

Cong. Beth Shalom, 186 Maple Ave.

Eisner Public Library was presented to the city in 1937 by the heirs of Sigmund Eisner, a clothing manufacturer.

RIDGEFIELD PARK

Temple Emanuel, 120 Park St.

RIDGEWOOD

Temple Israel, 475 Grove St.

RINGOES

Site of one of the first South Jersey Jewish agricultural colonies. The Ringoes Synagogue no longer exists.

RIVER EDGE

Temple Sholom, 385 Howland Ave.

RIVERSIDE

Kenesseth Israel Temple, 45 Hancock St.

RIVER VALE

Jewish Hospital & Rehabilitation Center, 685 Westwood Ave.

ROCHELLE PARK

Cong. Ohav Shalom, 385 W. Passaic St.

ROCKAWAY

White Meadow Temple, 153 White Meadow Lake Rd.

ROOSEVELT

Originally known as Jersey Homesteads, this town was built in 1935 by the Rural Resettlement Administration of the U.S. Department of Agriculture as a cooperative agricultural-industrial community for unemployed Jewish garment workers from Philadelphia and New York. Prime mover in the creation of the town was the late Benjamin Brown, a pioneer in farm cooperatives, (once the "turkey king" of New York), who persuaded the New Deal administration to settle some 200 Jewish needle trades workers on the land under a plan that would enable them simultaneously to work at their trade. The experiment never succeeded and today the town is no longer predominantly Jewish. The name of the town was changed in 1945 following the death of President Roosevelt. One of the first settlers in the area was the late Ben Shahn, the artist, whose bright lobby murals in the community building depict Jews escaping from Old World oppression and their rise to better conditions in the New World. On the wall of the Roosevelt School is Shahn's *Roosevelt Mural,* a fresco 55 feet long and 11 feet high, that is a panorama of the United States in the early 20th century. It shows the reception room of Ellis Island, and Albert Einstein and Charles Steinmetz arriving as immigrants. Also there is Sidney Hillman, the labor leader, who was involved in planning the community. Over grim-faced Nazi storm troopers are signs that read: "Germans protect yourself. Do not buy from Jews," and "Jew, you cannot enter." The FDR Memorial Park and Amphitheatre was Ben

Shahn's idea. The massive bronze head of Roosevelt in the park is the work of Shahn's son, Jonathan.

ROSELLE

Cong. Emanuel, Brooklawn and Schafer Ave.
Temple Beth Torah, 11101 Frank St.

ROSENHAYN

Synagogue of Cong. Kadish Anshe Ashkenaz, built by the Jewish families that founded an agricultural colony here in 1882 under the auspices of the Hebrew Emigrant Aid Society, now stands empty and unused. Its Torah Scrolls and records are stored in Cong. Beth Abraham, Bridgeton. Rosenhayn was the second Jewish farm settlement established in south Jersey. Franklin Hall, a building adjoining the synagogue, and which was used as a Hebrew school and social center, collapsed some years ago.

RUMSON

Cong. B'nai Israel of Greater Red Bank, Hance and Ridge Rds., has a covered folded wooden roof pinpointed on four masonry piers that suggest the tent of the ancient Israelites.

RUTHERFORD

Ann Robison House on the Rutherford Campus of Fairleigh Dickinson University, 223 Montrose Ave., is named for Mrs. Adolf Robison of Teaneck, prominent civic and Jewish communal leader.

Temple Beth El, 185 Montrose Ave.

SALEM

Oheb Sholom Synagogue, 240 Grant St.

SALEM COUNTY

Salem County is the only county in the U.S. whose name is of Hebrew origin, Salem being an anglicized form of the Hebrew "Shalom," and an abbreviation of "Jerusalem."

SAYREVILLE

Jewish Center, Bordentown Ave., south of Ernston Rd.

SCOTCH PLAINS

Temple Israel, 1920 Cliffwood Ave.

SHORT HILLS

Temple B'nai Jeshurun, 1025 South Orange Ave., is the second

oldest congregation in the state, having been founded in 1848. Situated on a 21-acre wooded hillside, the building is approached via a landscaped entrance and a brick-paved courtyard in which there are dense plantings and a decorative fountain, surrounded by a ring of benches and small shade trees. The building won a 1969 prize for architectural design. The sanctuary, in the form of a diamond, has walls of unadorned brick and a roof made entirely of exposed wood beams and planks, hovering free of the brick walls. At the apex of the diamond, the walls spread to clasp a stained window which rises in ten six-foot panels, each containing an abstract of one letter of the Ten Commandments. The Ark is 30-feet high and the pews are continuous seats rather than theatre type seats, to increase the sense of community participation. In the lobby are two heroic-sized murals created by women of the congregation. One is an 11-foot mural-in-stitchery that depicts in visual imagery the lines from Psalm 24. The mural is executed in linen, silk, leather, and man-made fabrics through surface stitchery, applique, and needle weaving. The second mural, an assemblage of three dimensional embroidery, translates into contemporary fabrics the shape and spirit of the ancient musical instruments referred to in the Bible.

SIX POINTS

Site of an early Jewish agricultural settlement linked to the Salem and Norma colonies.

SOMERSET

Central New Jersey Jewish Home for the Aged, 380 De Mott Lane, is sponsored by the Jewish federations of Eastern Union County, Plainfield, Somerset, Perth Amboy, Raritan Valley, and Somerville.

Temple Beth El, 1495 Amwell Rd.

SOMERVILLE

Cong. Beth Israel, 16 Union St.
Jewish Center of Somerset County, 11 Park Ave.
Jewish Federation of Somerset County, 11 Park Ave.
Temple Beth El, 1495 Amwell Rd.
Temple Sholom, Upper N. Bridge St.

SOUTH BRUNSWICK

Cong. Sharri Sholom, Georges Rd.

SOUTH ORANGE

Cong. Beth El, 222 Irvington Ave., has a series of front court panels representing the seven days of Creation. In the lobby there is a

7 by 4 foot tapestry whose design reflects the symbols and letters of the Hebrew alphabet.

Cong. Oheb Shalom, 170-180 Scotland Rd.

Hebrew Youth Academy, 457 Centre St.

Temple Israel of Oranges and Maplewood, 432 Scotland Rd.

Young Israel, 457 Centre St.

SOUTH PLAINFIELD

Schindler Drive was named by three former Nazi concentration camp prisoners, all Jews and all builders, for the late Oskar Schindler, a Roman Catholic, who saved 1,400 Jewish men and women from the Nazi gas chambers while he was operating munitions factories for the Nazis in Poland.

SOUTH RIVER

Cong. Anshe Emeth, 88 Main St.

SPRINGFIELD

Cong. Israel Springfield, 339 Mountain Ave.

Temple Beth Am, 60 Baltusrol Way.

Temple Shaarey Shalom, 75 Springfield Ave.

SUCCASSUNA

Temple Shalom, 215 South Hillside Ave.

SUMMIT

Jewish Center of Summit, 67 Kent Pl. Blvd.

Temple Sinai, 208 Summit Ave.

TEANECK

Cong. Beth Aaron, 950 Queen Anne Rd.

Cong. Beth Abraham, Queen Anne Rd.

Cong. Beth Am, 510 Claremont Ave.

Cong. Beth Sholom, Rutland Ave. and Rugby Rd.

Hillel Foundation at Fairleigh Dickinson University, 1000 River Rd.

Jewish Community Center of Teaneck, 70 Sterling Pl., has on its front lawn an abstract memorializing Israeli soldiers who died in the Yom Kippur War of 1973.

Judaica Shop, 1345 Queen Anne Rd.

Robison Hall of Science at Fairleigh Dickinson University, is named for Mr. and Mrs. Adolf Robison of Teaneck.

Temple Emeth, 1660 Windsor Pl.

Weiner Library at Fairleigh Dickinson University, 1000 River Rd., is named for the late Mr. and Mrs. Martin Weiner. Weiner, a former trustee of the university, and a prominent textile manufacturer, helped raise funds for the university. The library's periodical room is named for their daughter, the late Iris Weiner Bluestein.

TENAFLY

Temple Sinai of Bergen County, 1 Engle St.

TOMS RIVER

Cong. B'nai Israel, Old Freehold Rd., serves Jewish poultry and egg farmers in this south Jersey poultry center.

TRENTON

Cong. Adath Israel, 715 Bellevue Ave., has a memorial to the victims of the Holocaust in the Bellevue Ave. wall of the Lewis Auditorium. The memorial is an aluminum sculpture affixed to a bronze plaque on which there is a couplet in Hebrew and English from one of Abraham Shlonsky's poems.

Cong. Ahavath Israel, 1130 Lower Ferry Rd.

Cong. Brothers of Israel, 499 Greenwood Ave.

Cong. People of Truth, 1201 W. State St.

Helene Fuld Medical Center, 750 Brunswick Ave., is named for the mother of the late Dr. Leonhard Felix Fuld, an eccentric self-made millionaire, who spent his last years giving more than 20 hospitals around the country substantial gifts for nurses' residences, nurses' training, and scholarships. In the main lobby there is a memorial to and a portrait of Fuld and his mother and a small display case containing Fuld memorabilia. He died in 1965 at the age of 82.

Fuld Street memorializes Dr. Leonhard Felix Fuld.

Greenhouse Home for Jewish Aged, 547 Greenwood Ave.

Har Sinai Temple, 491 Bellevue Ave.

Jewish Community Center, 999 Lower Ferry Rd.

Jewish Family Service, 225 S. Hanover St.

Jewish Federation of Trenton, 999 Lower Ferry Rd.

David Naar portrait, in the second floor rotunda of the State House, New Jersey's capitol, 121 W. State St., honors the eminent public figure and newspaper publisher (see above).

State Capitol Annex, West State St., opposite Taylor Pl., has a display in Part 2 Court Room an oil painting of Justice Samuel Kalisch, the first Jew to serve on the New Jersey Supreme Court. Son of Rabbi Isidor Kalisch, one of the pioneers of Reform Judaism, Judge Kalisch was one of Newark's leading lawyers when Gov. Woodrow

Wilson appointed him to the bench in 1911 for a seven-year term. He was reappointed by two other governors and was serving his third term when he died in 1930 at the age of 79. There are also portraits there of former Chief Justice Joseph Weintraub, Justices Harold Kolovsky, William A. Wachenfeld, Sydney Goldman, James Rosen, Joseph Perskie, Nathan L. Jacobs, and room is left for portraits of Justices Morris Pashman and Sidney M. Schreiber.

State Museum, on West St., one of the four buildings that make up the state's Cultural Center complex, exhibits the brilliant Ben Shahn mosaic that was once a mural on the S.S. *Shalom,* Israel's onetime luxury liner. Shahn is also represented in the museum by a 30-foot mural on the periodic tables of the elements, and by a mural of similar size entitled *The Tree of Life.*

UNION

Cong. Beth Shalom, Vauxhall Rd. and Plane St.

Jewish Community News, Green Lane.

Jewish Family Service of Union County, Green Lane.

Harry Lebau Jewish Center of Eastern Union County YM & YWHA, Green Lane, memorializes the late Harry Lebau who was associated with the Y for 50 years and who served as JWB field worker in World War I. This is the first Y to be named for a professional center worker.

Solomon Schechter Day School, Vauxhall Rd. and Cedar St.

Temple Israel, 2373 Morris Ave.

UNION CITY

Cong. Beth Jacob, 325 Fourth St.

Temple Israel Emanuel, 33rd St. and New York Ave.

Yeshiva of Hudson County, 2501 New York Ave., occupies the building abandoned in the 1960s by the North Hudson Jewish Community Center when it went out of existence. Also known as the Mesifta Sanz Yeshiva, the school was moved from Brooklyn by Grand Rabbi Solomon Leib Halberstamm, who heads the Klausenberg sect of Chasidim. The building converted into a school for 150 students, with a dormitory on the top floor, was once occupied by a Jewish Masonic lodge. Some 60 married couples, all adherents of the Klausenberger Rebbe, live in the area between 30th and 34th Sts., and Kennedy Blvd. and Park Ave.

VENTNOR

Cong. Beth Judah, 6725 Ventnor Ave.

Federation of Jewish Agencies of Atlantic County, 5321 Atlantic Ave.

Jewish Family Service, 31 S. Surrey Ave.

VERONA

Jewish Community Center, 56 Grove Ave.

VINELAND

Cong. Ahavas Achim, 618 Plum St.

Cong. Beth Israel, 1015 E. Park Ave., has a sculpture 18 feet long and six feet wide commemorating the Holocaust and the Jewish resistance to the Nazi terror. The work of Vermont artist Dennis Sparling, it was commissioned by Mr. and Mrs. Miles Lerman, who are survivors of the Holocaust.

Cong. Sons of Jacob, 321 Grape, like the other two synagogues in this town, serves the descendants of the Jewish immigrants who established an agricultural colony here in the early 1880s. Some of the colonists' descendants still live here and are engaged in truck farming as well as agricultural chemistry.

Jewish Community Council, 629 Wood St.

WALDWYCK

Jewish Reform Temple of Northwest Bergen County, 1 Franklin Turnpike.

WAYNE

Temple Beth Tikvah, 950 Preakness Ave.

Temple Emanuel, 12 Stockler Ave.

YM & YWHA of North Jersey, Ratzer Rd. and Hinchman Ave., also houses the Jewish Federation of North Jersey, the Jewish Family Service, and the Board of Jewish Education.

WEST ENGLEWOOD

Cong. B'nai Jeshurun, 641 W. Englewood Ave.

Temple Beth Emeth, 1666 Windsor Rd.

WESTFIELD

Temple Emanu-El, 657 E. Broad St., has in its social hall a huge needlepoint mural shaped as a Star of David within a Star of David. In the center, representing the rock of Judaism, is the Torah. Surrounding six points of the inner star represent the major holidays. Beyond these points are representations of ceremonies important in Jewish life. The outermost points represent the history of Judaism. Each piece of canvas is separately mounted on a block of wood and the

whole is covered with sheer muslin to resemble a stained glass window. The canvas took three years to make by 32 members of the sisterhood.

WEST LONG BRANCH

Murry and Leonie Guggenheim Library at Monmouth College, Cedar and Norwood Aves., occupies the former Guggenheim estate, donated by the Guggenheim Foundation. A bronze plaque in the foyer opposite the main entrance acknowledges the Guggenheim gift, and just inside the entrance to the main building are plaques recording the contributions to Monmouth College of Milton Erlanger, Florence Kridel, and Maurice Pollak.

Hillel Foundation at Monmouth College, 166 Morris Ave.

WEST NEW YORK

Cong. Shaare Zedek (Talmud Torah of West New York and Guttenberg), 5308 Palisade Ave.

WEST ORANGE

Cong. Ahavas Achim B'nai Jacob and David, 700 Pleasant Valley Way.

Cong. Tifereth Zion, 700 Pleasant Valley Way.

Daughters of Israel Pleasant Valley Home, 1155 Pleasant Valley Way.

Theresa Grotta Center for Restorative Services, 20 Summit St.

Jewish Center of West Orange, 300 Pleasant Valley Way.

Kessler Institute for Rehabilitation, Pleasant Valley Way, founded by Dr. Henry I. Kessler in 1940, is a voluntary nonprofit institution for rehabilitating handicapped adults.

YM & YWHA of Metropolitan New Jersey, 760 Northfield Ave., has on its mezzanine level, a *Wall of History* depicting the growth of the Y since 1925. The wall features pictures etched on brass plaques highlighting activities and events in the growth of the Y. Next door to the Y is a 134-unit senior citizens housing complex sponsored by the Jewish Community Federation of Metroplitan New Jersey.

Young Israel, 567 Pleasant Valley Way.

WESTWOOD

Temple Beth Or, 56 Ridgewood Rd.

Temple Emanuel, 111 Washington St., is named for Charles Emanuel, one of the early settlers here.

WILDWOOD

Temple Beth Judah, Pacific and Spencer Aves., has a large

stained glass window donated by Edwin Zaberer, a former member of the Cape May County Board of Freeholders and a prominent Catholic layman, in memory of his mother.

WILLINGBORO

Cong. Beth Torah, Rancocas Rd. and Beverly.

Temple Emanu-El, John F. Kennedy Way.

The town was once known as Levittown, in honor of the Levitt brothers, builders. In 1959 the voters of the then-271 year old borough approved a change from Willingboro. In 1963 the voters restored the old name of Willingboro as a result of a campaign led by Stanley Goldstein, editor-publisher of the local weekly.

WOODBINE

Brotherhood Synagogue, 614 Washington Ave., is the only synagogue in this first all-Jewish town of modern times (Tel Aviv was not established until 1909). It was founded in 1891 by the Baron de Hirsch Fund. The first 60 Jewish families, all from Russia, arrived in 1892 and began clearing part of the 5,300 acres of land that had been acquired in Cape May County, 30 miles southwest of Atlantic City. Simultaneously, the Baron de Hirsch Fund arranged for the opening of small factories to enable the settlers to supplement their income. In 1895, Professor Hirsch I. Sabsavage, the colony's superintendent, opened the now famous Woodbine Agricultural School, America's first high school for agriculture. From this school came a host of teachers, scientists, research workers, soil chemists, and agronomists who pioneered many far-reaching developments. When the school was closed in 1917, its building and farms were deeded free to the State of New Jersey for an institution for retarded girls.

The red-letter day in Woodbine's history was April 14, 1903, when it became an independent community, with its own municipal government. Jews filled all public offices and manned the police and fire departments. The principal buildings were the synagogue and Talmud Torah. Jews and non-Jews came to see this unique experiment launched, among them Ab Cahan, editor of the *Jewish Daily Forward;* General William Booth of the Salvation Army; and Booker T. Washington, the great black leader. Woodbine is still a largely Jewish but no longer an all-Jewish town whose residents engage in farming and poultry-raising, and work in or own a number of small factories.

De Hirsch Avenue is named for Baron Maurice de Hirsch, who established the de Hirsch Fund in 1891. Grandson of a Bavarian court banker, de Hirsch, who was born in Munich in 1831, became one of the wealthiest men of the 19th century through his gigantic railroad and industrial enterprises in Turkey, Russia, Romania, France, and

Switzerland. Until the beginning of the Russian pogroms in the early 1880s, de Hirsch had made extensive but not lavish contributions for Jewish education, philanthropy, and the work of the Alliance Israelite Universelle in the Balkans and Middle East. After the Russian May Laws of 1881, he offered the Czar 50,000,000 francs for agricultural and industrial training provided Russia would agree to spend the money without regard to race or creed. When the Russian government refused to accept this condition, de Hirsch marshalled all his resources for the task of mass emigration of Jews from the Czar's empire. Because of his abiding faith that the Jews of Russia could rebuild their lives as farmers, de Hirsch created the Jewish Colonization Association (ICA), which settled thousands of Jews in Latin America and Canada, and the Baron de Hirsch Fund, which helped establish large numbers of Jews who arrived in the United States after 1891. Through trade schools, settlement houses, loan societies, model homes, and public bathhouses, the de Hirsch Fund had a major part in the orientation of the first generation of Jewish immigrants. It was this fund that initiated the plan to remove Jews from the crowded eastern seaboard cities to the south and west. This work was taken over in 1900 by the Industrial Removal Office which received substantial financial support from the de Hirsch Fund.

The fund's agricultural activities were turned over to the Jewish Agricultural Society, which in some 70 years of effort helped create a substantial Jewish farming population not only in New Jersey but in many other states as well. De Hirsch was one of the great philanthropists of modern times. When his only son died in 1887, he replied to a message of condolence on the loss of his heir by saying: "My son I have lost, but not my heir; humanity is my heir." He proved this by giving with equal generosity to all regardless of race and creed. Even his race horses ran for charity, for he gave all his winnings to philanthropies in France and England. During his lifetime, and in his will, he gave away nearly $100 million, a colossal sum in the 19th century. The original capital of the Baron de Hirsch Fund of $2,400,000 was increased to $4 million by the will of Baroness de Hirsch. The successful Jewish farmers in New Jersey would have pleased de Hirsch whose money enabled the Jewish Agricultural Society to aid Jewish farmers all over the U.S. □

Heilprin Avenue, is named for Michael Heilprin, one of the leading spirits in the organization of the early South Jersey colonies. Scholar, journalist, encyclopedist, and colonizer, Heilprin was born in Poland in 1823. He emigrated to Hungary in 1843 and became active in the 1848 revolution. His role as secretary of the department of interior's literary bureau in the short-lived Kossuth government compelled him to flee. He came to America in 1856 and settled in Philadel-

phia and later in New York. A passionate and outspoken foe of slavery, Heilprin's amazing memory and scholarship and his mastery of 12 languages won him a position as an editor of Appleton's *New American Encyclopedia.* Later he became an editor of *The Nation.* He translated Dr. David Einhorn's prayerbook into English and wrote *The Historical Poetry of the Ancient Hebrews.* Heilprin was perhaps the most distinguished non-rabbinical Jewish scholar in America from 1860-1890. When the exodus of Jews from Russia began, Heilprin threw himself into the work of agricultural colonization. The detached scholar became a feverish organizer, and one of the prime movers in the establishment of the Russian Emigrants Relief Committee. Out of this body came the Hebrew Emigrant Aid Society, the first unified organization of all Jewish elements in New York and the agency which sponsored the first Jewish agricultural colonies in the west. Heilprin founded the Carmel colony in New Jersey and also helped establish colonies in Kansas, Oregon, and the Dakotas. He died in 1892. His son, Angelo, was an eminent explorer and geologist who led the Peary Relief Expedition to Greenland in 1892.

WOODBRIDGE

Bible Gardens of Israel, in Beth Israel Memorial Park, is a park in the cemetery where all the plants, flowers, trees, and shrubs mentioned in the Bible are being raised. At each plant is a sign bearing a Biblical quotation mentioning the plant in question. The cemetery also has a monument known as the Archway to Israel on which there is an enormous bronze bas-relief map of ancient Palestine depicting many major Biblical events. Each of the 12 arches in the monument is dedicated to one of the 12 Tribes of Israel, and is adorned with the appropriate tribal symbol. Also in the cemetery is a simple memorial to the victims of the Holocaust in the form of two large stone replicas of the Ten Commandments, with lions at either end.

Cong. Adath Israel, 424 Amboy Ave.

WOODBURY

Cong. Beth Israel, Warner and High Sts.