Jews In New Haven



THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

Edited by Jonathan D. Sarna

A publication of the Jewish Historical Society of New Haven

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Library of Congress Catalog Card Number: 78-55342

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THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN

The very first publication by a society such as ours is an event worthy of particular note. It is not enough for just a small group to know that our collection of material pertaining to the Jews of New Haven is substantial. We hope that it will become generally known that we have located, preserved and sorted all kinds of materials,including photographs, and we are constantly in search of more. Nor is it enough for us to know that the quality of papers presented at our meetings is high. We must also have the means of informing others about our resources and our activities. Therefore, this publication is important.

Our Society was organized formally in the spring of 1976. We have 160 members, including local residents, scholars and faculty from nearby colleges and universities. We have the support of the New Haven Jewish Federation and the New Haven Jewish Community Center. Even without a professional staff, we provide information about Jews of New Haven to researchers throughout the country. Some researchers have presented their findings to our meetings, and some of their papers are included in this publication.

Our forebears were constantly admonished to "write it down", and many of them did just that. Even from biblical times, Jews were instructed to put things into writing, and when they were overwhelmed in great tragic wars, the winners could not eradicate the record of the events that took place. We had scribes on the scene contemporaneously writing down the facts so that history could be preserved.

It is because someone wrote it down that we know about the earliest arrivals of Jews in New Haven.

The first local records about Jews were written by Ezra Stiles (1770), a minister who later

became the President of Yale University. Later, when the permanent Jewish community was established (1840) there were some who wrote about themselves. They kept diaries (Moses Milander, 1840) and scrap books (Maier Zunder-1860-1900) which reflect the activities of their times. And there were even some newspaper notices of the arrival and existence of Jews.

Of course, there was other written material which had bearing on local Jewish history. The State of Connecticut passed laws relating to religious freedom and practices, and some of these affected the settlement of Jews in the area. The upheavals, economic problems and persecutions of the poor and minorities, including the Jews, in much of Europe spurred immigration and had their impact upon New Haven. We possess records depicting many of these events and developments. Ultimately, some of the Eastern Europeans who arrived after 1880 also wrote things down. Indeed, a great deal was written; some was preserved; and we have collected as much as possible.

But we know that there is much more material to collect; material which is important to our knowledge of our past. We have newspapers to be researched, organizational records to be assembled, and meeting notices, minute books, and photographs to be sought. It is our task to locate, obtain, and preserve them all.

There are other sources which compel our interest, although they are not "written down". Writing is a difficult task for many; luckily, we now have an easier means to get information from anyone. Just a little proper encouragement, a reassuring "speak up", and everyone is now able to record experiences, opinions, and observations into a tape recorder. Scholars will still have to evaluate the material collected, whether it is written or oral. We know that some views are much more subjective than others, and some spoken words are crowded with emphasis and lacking in facts. Still, oral history opens to the researcher many doors and many minds which were not otherwise

available.

In New Haven, our Society has been in the forefront of this activity. We have over 50 tape recordings which pertain to our one project--the Jews of New Haven. We now have an enlarged group of interviewers to work in this area. There are hundreds of people yet to be interviewed whose recollections and views add substantially to our knowledge. Unfortunately, most of our tape recordings are not yet transcribed. Their contents have yet to be indexed and properly organized.

We consider it important to exhibit our material continuously. During the American Revolution Bicentennial celebration, in 1976 and 1977, we created ten different exhibits of historical material, using two permanent display cabinets in the lobby of the New Haven Jewish Community Center. At present, we have material pertaining to the history of the Jewish Home for the Aged on display at the Home. And we recently displayed photographs of all of the local synagogues, including many buildings which are no longer in existence.

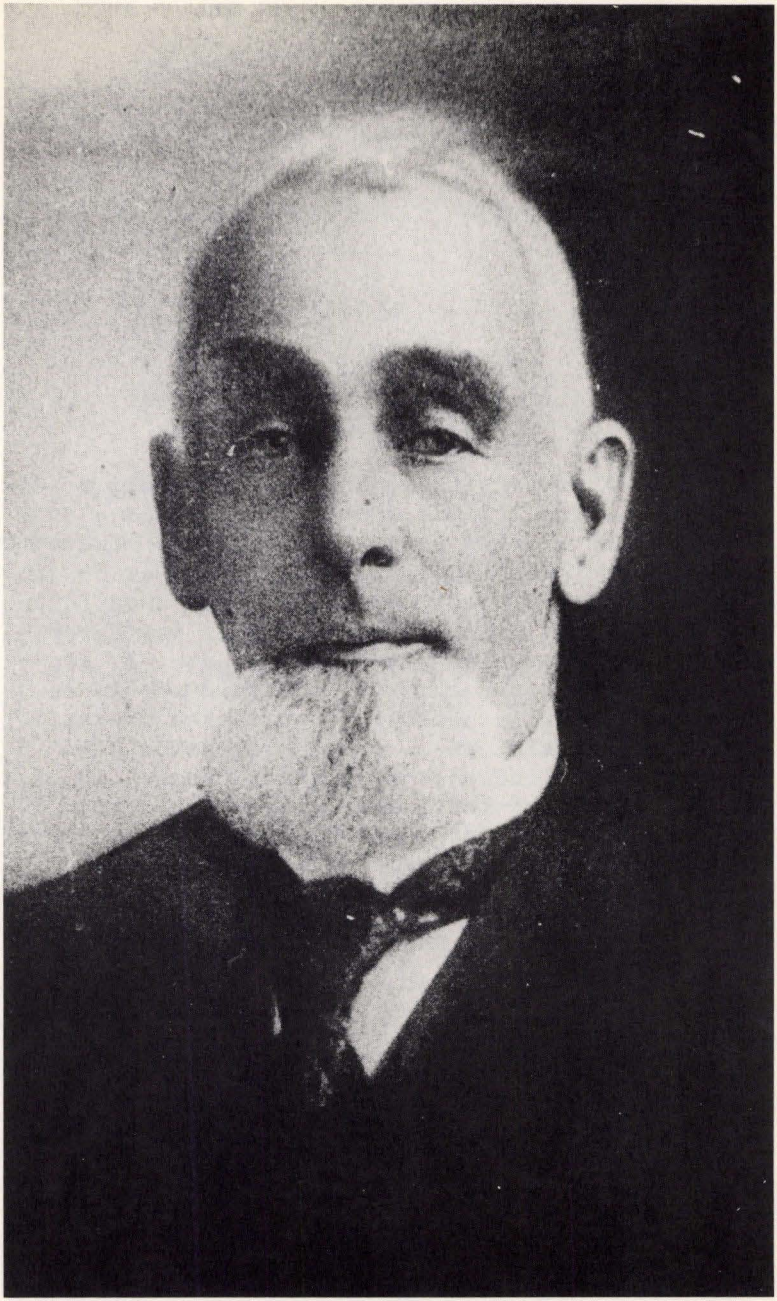
We believe that it is good that our Society has been formed. We are presently working on two major extension projects 1. to find adequate place to house our material, and 2. to seek funds to carry out our work. For the present we are in pursuit of help--volunteers--to do what is needed as we go along. We are convinced that we will grow at an increasing rate in the years to come.

Most of us know little of our origins and roots. Many of our descendants will see our work of "write it down" or "speak up" as wasted efforts. However, we are determined to continue to capture as many fragments of our past as we can. We know that some of what went before was strange, fearful, painful, and even piddling. But we believe that all which went before had impact on us and on our future. We hope to clarify--at least somewhat--our ties to ancestral ways.

We are grateful to all those who participated

in the development of the Society, and to the scholarly group who shared this publication project. The editor and chairman of the publication committee was singularly effective in stimulating action to get this accomplished, and he has our unqualified commendation.

Harvey N. Ladin, President



Maier Zunder (1829 - 1901)

MAIER ZUNDER

NEW HAVEN'S FIRST JEWISH SCHOOL BOARD MEMBER

by

Dr. Barry E. Herman
District Director K-8 South/West,
New Haven Public Schools

While browsing through a shoe box full of old postcards at an antique show, I discovered a postcard showing the old Zunder School, once located on George Street (near College Street) in New Haven. I became excited about my find but was soon faced with a dilemma. Since I collect both New Haven postcards and Judaica postcard subjects, I didn't know where the Zunder School postcard should be placed. I finally decided to place the postcard with my collection of old New Haven schools and hoped I would find another postcard soon. About a year later, at another show, I found my second Zunder School postcard and this one was placed in my Judaica album. My dilemma was solved.

Having two rare Zunder School postcards started me wondering about the man for whom the school was named. I started to research into Zunder's background and his accomplishments. I especially concentrated on his relationship to schools and education. Checking out many sources I began to piece together the life and work of one of New Haven's truly outstanding 19th century community leaders and a "giant" among New Haven's Jewish citizens.

Who was Maier Zunder and why was a school named for him? Maier Zunder was born in Fuerth, a city in Bavaria, Germany in 1829. He came to the United States in 1848 fleeing from the German revolution and revolts of that year. Settling first in New York, he came to New Haven in 1852, following the death of his brother, Samuel. Samuel owned a grocery store at 54 Church Street. When he died, his wife, Regina, invited Maier to come to New Haven to help run the family business. He consented, and soon Maier and Regina fell in love and were married.

Zunder's business talents worked wonders and he turned the store into a large wholesale house operating under the name of M. Zunder & Sons. His acumen and labors earned him a snug fortune and he soon became one of the leading entrepreneurs in New Haven's business community. The many letters Zunder wrote to different general and Jewish publications, especially the Deborah, spread his name to other parts of the country as well.

In 1866, Maier Zunder, became one of the incorporators of the old Mechanics Bank: "...its particular interest would be in the savings of poor men and men of moderate means." Four years later he was elected vice president of the bank and was elected president on July 3, 1872. The Mechanics Bank later merged with the National Savings Bank, which is still standing at 950 Chapel Street.

Maier Zunder is also credited with aiding in the foundation of two Jewish lodges in New Haven: one for men and one for women. In 1856, he helped found Horeb Lodge of B'nai B'rith and he served as its first president. In 1863, he helped found Jochebed Lodge of the United Order of True Sisters and his wife served as president. Maier Zunder was for many years treasurer, and in 1899 the women made him an honorary member. Horeb Lodge is now in its 122nd year, and Jochebed Lodge is in its 115th. Both prosper and continue to carry on charitable work.

It was uncommon in the 19th Century for a

foreign born person and a man of the Jewish faith to be interested in public office because of prejudice toward foreigners and because of anti-Semitism. However, Maier Zunder ran for a seat on the Board of Education and was elected in 1868. He served with distinction for twenty-four years up to his retirement in 1892. After the death of Hermanus M. Welch, and until his own retirement, Zunder served as school board president.

Maier Zunder had definite ideas on humanistic approaches in the educating of New Haven's students, and his views were both farsighted and somewhat controversial for the times. Many seem as relevant today as they were in the 19th century. For example, Zunder believed that Black children were entitled to an equal education along with White children. He was opposed to any altering of school lines to avoid integration of Black and White children. Since large numbers of foreign language speaking children were in the schools, Zunder felt that teachers who were bilingual should be hired. This is a very common practice today where we have a large Hispanic student population. Zunder also strongly felt that religious education should not be part of the curriculum and that opening prayers in our schools should be discarded. He was, in addition, instrumental in providing free school books to those children who could not afford to pay for books. Finally, Maier Zunder believed that the curriculum should not be restricted to the "Three Rs." Under his influence, the curriculum was widened to include art, music and penmanship. Maier Zunder was responsible for the building of recreational playgrounds in school yards to be used by children during school hours for recess and physical education and for after school and summer programs.

At school board meetings, Zunder, politically a Democrat of independent leanings, expounded on his theories in a calm, knowledgeable manner. As his fame expanded, and respect for him increased, he was pressed to run for the Senate, the House of Representatives and for mayor. Those offices he rejected, but he remained a prominent community

leader, and he devoted his time and creative energies to helping people -- Jews and Christians alike.

For more than 25 years, Zunder served as treasurer of Congregation Mishkan Israel. He was also active in the Harmonie Club, the Germania Sick Benefit Association, the Connecticut Rock Lodge A.F. & A.M., the Germania Lodge 100F, the Veteran Odd Fellows' Association, Horeb Lodge of B'nai B'rith and other German, Jewish and civic societies. After the German victory in the Franco-Prussian War of 1870, Zunder joined New Haven German-Americans in arranging for appropriate celebrations. He organized a fund-raising event to collect relief funds for the sick and injured German soldiers who served in that war. Maier Zunder's efforts on behalf of the German-American community reached their peak in 1872. He was elected vice president of the New Haven German-American Association. In a related business involvement, Zunder was appointed to serve as booking agent for the German-Lloyd Steamship Lines. He also handled a great deal of the banking business for German-Americans in New Haven.

Although he was deeply interested in the German community, Maier Zunder did not neglect his Russian-Jewish coreligionists. In 1892, he joined leaders of different New Haven Jewish societies to organize a committee aiding Jews fleeing to this country from pogroms and religious persecution in Russia. He used the fourth floor in his own home at 352 Orange Street to house penniless Russian Jews coming to this country. He made sure they were cared for, and he found employment for them. Nine years later, on June 29, 1901, Maier Zunder passed away.

Perhaps the greatest honor that can be bestowed upon an individual is to be publically recognized before his death. Maier Zunder was so honored. While serving on the Board of Education, in 1895, the City of New Haven named the new school on George Street for him. The Zunder School became the "cradle of education" for all children of all faiths within a two-mile radius. Zunder School is a memory now, and so, mercifully, are its 42 seats

to a classroom. The school was torn down on May 3, 1954. . . but many New Haven citizens remember the school fondly.

Maier and Regina Zunder had four children: Theodore who married Bertha Marcus; Albert who married Rose Falk; Sophie who married Isadore Chase; and Delia who married Charles Weil. There was also another daughter, Isabella, who was the product of Regina's first marriage. Isabella married Siegwart Spier. Regina died at a very early age. On her deathbed, she made Maier promise to bring to the United States her sister Mina Rosenthal who lived in Germany. Mina had three children and had been deserted by her husband. Maier brought Mina and her three children to this country and later married her. Mina's three children were: Flora who married Louis Weil; Albert who never married; and Carl who married Sophie Cahn. Maier and Mina had one son Reginald who took over his father's banking business and later became an executive official with the International Order of B'nai B'rith. Maier was not only an important business and civic leader--he was a devoted father and family man as well. In fact, he was responsible for raising four sets of children.

The only surviving grand-daughter of Maier Zunder (and the person who supplied the family information found above) is Mrs. Regina Zunder Baer, the daughter of Maier's son Theodore. She is a woman who has inherited much of her grandfather's community business and civic acumen. Mrs. Baer, now an octogenarian plus, was a successful businesswoman in her younger days and was responsible for the establishment of the first hot lunch program for children at the Prince School in New Haven. She also worked on legislation that enabled jailed prisoners to receive monetary compensation for work they performed both at the jail and on contract to employers in the community. Previously, they had to work for no remuneration under slave-like conditions.

In 1976, during the bi-centennial celebration,

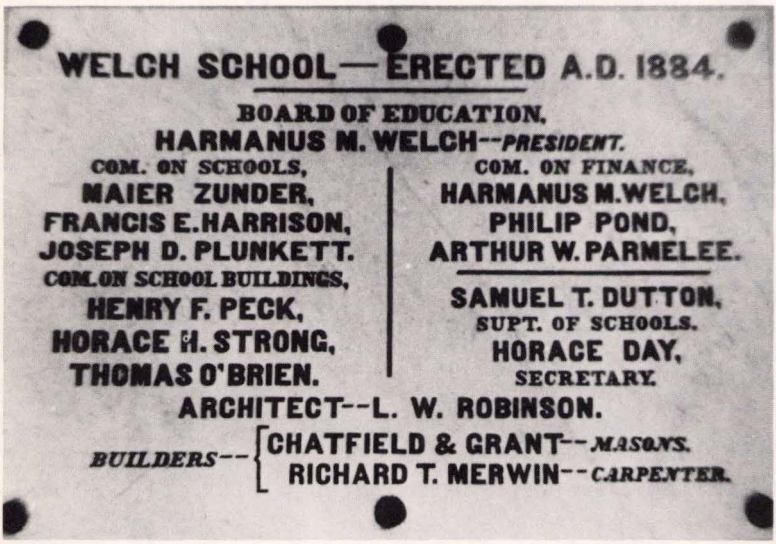
displays highlighting Maier Zunder's career were put on show at the National Savings Bank and at New Haven Jewish Community Center. Harvey Ladin, president of the New Haven Jewish Historical Society, had this to say about Maier Zunder: "Mr. Zunder was in every way a unique leader, calling for a code of equality of individuals 100 years before the civil rights movement and in the heat of the post Civil War period."

Recently, I received a thrilling surprise and a sense of pride when I visited Welch School on Congress Avenue, one of the schools under my supervision in New Haven. I looked up at the building dedication plaque and saw that the school had been built in 1884. I then read the names of the school board members. Heading the list was Maier Zunder, Committee on Schools. I took a picture of the dedication plaque because of its connection with Maier Zunder and also because Welch School will cease operating as a public school after June 1978. With Zunder School gone and the old 19th century schools being demolished, the memory of this great man will fade. But his name will live on in the annals of New Haven history.*

* Bibliography will be found on p. 139



Zunder School on George Street



Plaque at Welch School

THE AHAVAS ACHOS CONSTITUTION

transcribed by: Celia Lerner
Assistant Treasurer,
Jewish Historical
Society of New Haven

The first important Jewish organization in New Haven was Ahavas Achos, later known as Daughters of '53. Founded and led by Marianna Ullman, Ahavas Achos was originally designed to insure that the Jewish sick would be visited and the Jewish dead properly attended. Later, the organization became a benefit society with an extensive social and charitable program.

The document that follows is an English translation of the original Ahavas Achos Constitution (in German), adopted on May 29, 1853. While it is not known when this English translation was made, the language suggests that it was written at an early stage of the organization's existence. The document is printed as written.

* * *

C O N S T I T U T I O N

Article I The Officers

The officers shall be a president and vice-president. But only men, whose wifes are members, can be appointed as officers by the members.
A cashier has also to be appointed. He has to take care about the incoming and outgoing money, both with the approval of president and vice-presidnet.- Reserved money has to be deposited by the cashier quarterly to a New Haven Savings Bank-

A sick committee shall be appointed, the first person shall act as president, two others as trustee.-

A Secretary shall be appointed by the society too and shall have a fixed yearly salary.-

Article 2 To Become A Member

Women, who would like to join this society have to pay $2- contribution.-

Only such persons can become members, which have never been criminally involved. Should a member get criminally involved, she has no-further right belonging to this society. Only women, who live in the City of New Haven can be members. Women can become members by the proposal of a member and have to pay the contribution at once. Should they not be accepted the money has to be refunded. A person shall become a member through ballot. The majority of the white balls establish the membership. Every member has to take a copy of the Constitution for a certain amount of money.

Article III Meetings

There shall be four meetings during a year
The last Sunday in May
The last Sunday in August
The last Sunday in November
The last Sunday in February

Whenever a meeting takes place, every member has to be present, otherwise those who are absent have to pay 25 ct. Illness of the member or, somebody from the family will be accepted as excuse.

Both, president and vice-president, the cashier with three more members are aloud to have meetings and the business they do has to be accepted. Every year on the last Thursday in May, the officers shall be elected by ballot.

Art. IV Contribution

The monthly contribution is 12½ ct.
The members have to pay their contributions quarterly to the cashier.

Members which are behind with paying, more than 4 month have no rights and are also not entitled to any benefits.
After six months they are excluded.
Should a member want out, the president has to be informed in person. Also two witnesses have to be present.
Should a member be excluded in case of being behind paying contributions the membership is lost. It only can be regained by entering the same way as every new member has to do.

Art. V Illness

The sick committee has to order the watchers.
Should a member become sick too, she has also to call on the sick committee. Only those people shall have watchers when the doctor advises it as a necessity.
The watchers shall exist as following.
In day-time for six hours, from 6 A.M. to 12 noon, the next watcher from 12 noon to 6 P.M.
During the night two watchers are on duty from 6 P.M. to 12 A.M. and from 12 A.M. to 6 A.M. two others have to take the place.
If a member becomes sick through her own fault, no watcher can be ordered.
Should a member have an infectious illness and the doctor is testifying it, the sick-committee has to order a watcher. The society has to pay for it.
Every member has to pay 6 ct extra the following month for this case.
The watchers shall succeed one another. Should a member refuse to act as a watcher somebody else has to be appointed and the refusing watcher has to pay for it.
Should a member be dangerous sick, that death is expected, five members have to watch there steadily, as told before, every six hours.

Art. VI Death

Two watchers shall be with a dead person. Every six hours the watchers are changing, and two other members have to appear.
When the washing etc. of the dead person takes

place, at least 10 women shall attend, which shall be a special group. Women for which it is not the proper thing to do, shall not be asked. But they may attend later on again in another case.

Should a member die, which is not furnished with death cloth on account of poverty, every member has to pay 6¼ ct for this purpose. The rest has to be paid from the treasury. When the funeral takes place, a carriage should be rented. Every member has to pay 6¼ ct for this purpose too.

At least six members have to attend the funeral. For this case another group shall be appointed. In case a member dies who has no direct relatives, the president of this society has to burn the [word missing in original] for the account of this society.

The society shall exist as long as five members are able to have their meetings quarterly. If there are only four members left they have the right to do with the money and other belongings, what ever they are pleased to do.

This Constitution has to be signed by every member.

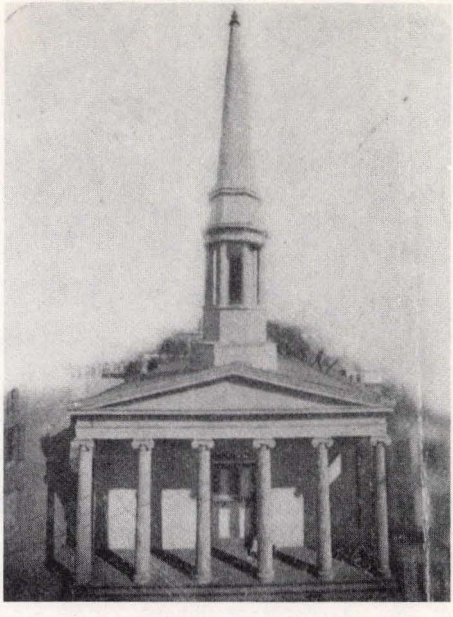
SYNAGOGUE STRUCTURES IN GREATER NEW HAVEN

The first structure in New Haven used exclusively for Jewish public worship was the Court Street Synagogue, consecrated by Mishkan Israel in 1856. During the next three decades but one other synagogue was in use: B'nai Sholom on Williams Street (1873). From the 1880s, however, increasing numbers of East European Jewish immigrants began to settle in the city. From a Jewish population estimated at 1,000 in 1880, the New Haven Jewish community expanded to almost 3200 in 1887, to 5500 in 1900, and to about 25,000 in 1930. As the size of the community grew, the number of synagogues grew apace. From 1885 to 1930 no fewer than 18 buildings were constructed for, or converted to, synagogue use. The next seventeen years, a period of depression and war, saw no new synagogues built, while two synagogues folded. In the post-war years, however, construction efforts have been renewed. New settlement patterns, the rise of a new generation and new community needs have spurred the erection of over a dozen synagogue buildings in New Haven and its environs. Still, more New Haven synagogues have closed since World War II than have opened. The location and even the existence of many an old schul is passing from mind. The list that follows is part of our effort to preserve the historical record while there is still time.

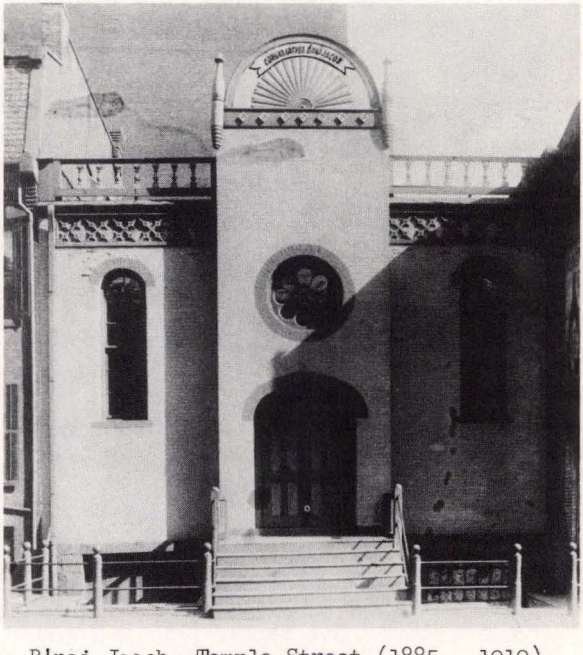
	YEARS	CONGREGATION		ADDRESS
1.	1856-1897	Mishkan Israel	A*	Court Street
2.	1873-1895	B'nai Sholom	A	40 Williams St.
3.	1885-1912	B'nai Jacob	A	105 Temple St.
4.	1888-1951	Bikur Cholim	B**	21 Factory St.
5.	1895-1936	B'nai Sholom	B	98 Olive Street
6.	1895-1957	B'nai Israel	B	10 Rose Street
7.	1897-1960	Mishkan Israel	B	380 Orange St.
8.	1900-1951	Sheveth Achim	B	10 Factory St.
9.	1903-1966	Mogen David	A	16 Bradley St.
10.	1909-1947	Keser Israel	A	132 Foote St.
11.	1911-1957	Shara Torah	A	55 York Street
12.	1912-1962	B'nai Jacob	B	347 George St.

13.	1913-1957	Adas B'nai Jeshurun	A	18 Broad St.
14.	1914-1927	Beth Israel	A	147 Orchard St.
15.	1919-1943	Tefereth Adas Israel	A	301 George St.
16.	1921-1969	Ahavas Sholem	B	30 White St.
17.	1923-	Jewish Home for the Aged	B	167 Davenport Avenue
18.	1927-	Beth Israel	B	232 Orchard St.
19.	1929-1949	West Haven Jewish Community Center	A	12 New Street West Haven
20.	1930-1964	Beth Hamidrosh Hagodol	A	George and Dwight Street
21.	1947-1967	Keser Israel	A	Chapel and Sherman Ave.
22.	1949-1957	Young Israel	A	224 Norton St.
23.	1949-	West Haven Jewish Center (=Temple Sinai)	B	426 Washington Avenue
24.	1950-	Beth Sholom	B	1809 Whitney Ave. Hamden
25.	1951-	Bikur Cholim-Sheveth Achim	A	Winthrop and Derby Ave.
26.	1957-1970	Adas B'nai Jeshurun	B	85 Greenwood Street
27.	1957-	Young Israel	B	292 Norton St.
28.	1959-	Westville Synagogue	B	74 W. Prospect Street
29.	1960-	Mishkan Israel	B	785 Ridge Rd., Hamden
30.	1960-	Beth El (became Beth El Keser Israel in 1967)	B	85 Harrison Street
31.	1962-	Temple Emanuel	B	150 Derby Ave., Orange
32.	1962-	B'nai Jacob	B	Rimmon Road, Woodbridge
33.	1971-	Orange Synagogue Center	A	205 Old Grassy Hill Road, Orange

*A - Acquired an existing structure.
**B - Built specifically for the congregation.



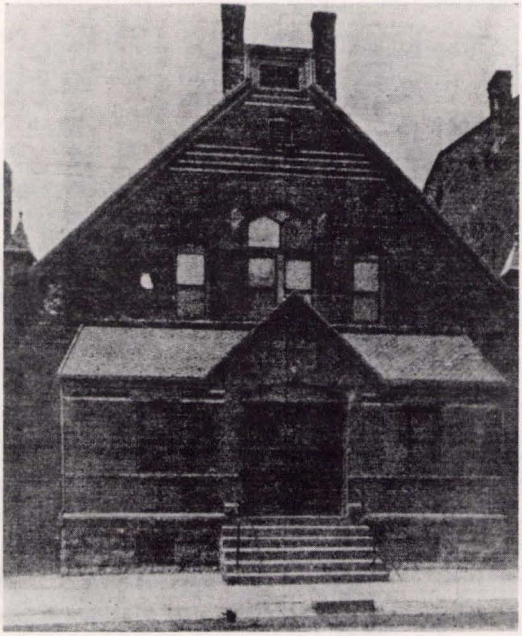
Mishkan Israel, Court Street (1856 - 1897)



B'nai Jacob, Temple Street (1885 - 1912)



Bikur Cholim, Factory Street (1888 - 1951)



B'nai Sholom, Olive Street (1895 - 1936)

Bikur Cholim Sheveth Achim In New Haven Votes To Construct Mechitza

At an historic meeting st Sunday, the member- ip of Congregation Bikur holim Sheveth Achim, ew Haven, Conn., voted to tify the decision of its oard of Directors the pre- ous week to erect a echitza. The Synagogue s, from its conception en orthodox, men and omen being seated on ch side of the Sanctuary, t there was no visible echitza.

The Bikur Cholim hevet Achim is a merger the original congrega- ons on Factory Street to s present location on Win- rop Avenue 40 years ago. In expressing his gratifi- tion at the decision of the Congregation to have a ditional mechitza, R David Avigdor, spir leader said, "With the rection of this physica ture in the Synagogu are opening our doo many young Jewish lies who seek a st orthodox house of ship."

Dr. David Fischer, dent of the Congre who has assisted the in its drive for mechitza, has annou the launching of a centennial celebratio the existence of the agogue and the compl of the construction o mechitza in Februar



L to R) Dr. David Fischer, Rabbi David Avig



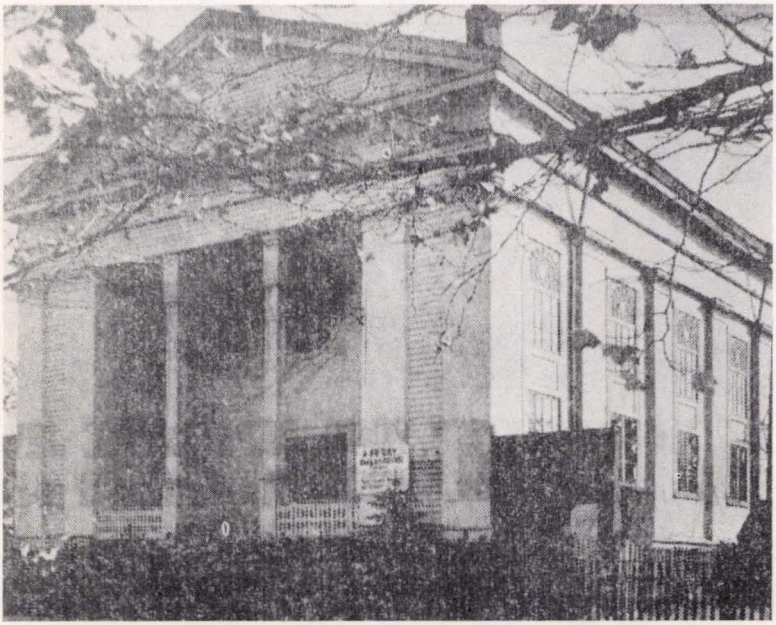
B'nai Israel, Rose Street (1895 - 1957)



Sheveth Achim, Factory Street (1900 - 1951)



Mogen David, Bradley Street (1903 - 1966)



Keser Israel, Foote Street (1909 - 1947)



Shara Torah, York Street (1911 - 1957)



B'nai Jacob, George Street (1912 - 1962)



Adas B'nai Jeshurun, Broad Street (1913 - 1957)



Beth Hamidrosh Hagodol, George and Dwight Streets (1930 - 1964)

ISRAEL L. SACHS:
CONGREGATION B'NAI ISRAEL'S FIRST 'RABBI'[1]

by: Werner S. Hirsch
Chief Researcher, Jewish
Historical Society of New Haven

Israel Lazar Sachs was the first "Rabbi" to be associated with Congregation B'nai Israel. He was a tall, vivacious man, with a fair complexion and a small beard. He liked to have a good time and enjoyed his weekly card game with fellow synagogue members.

Sachs was born in Lukniki, a small 'shtetel' near Shavel (Shavli)[2] in the district of Kovno, Russia, on February 20, 1855, the son of Moses Sachs. In 1886, at the age of 31, he came to the United States with his wife Tobie (Taube Greenberg) and his three young sons, Moses, Morris, and Louis, and his infant daughter Jennie. They settled in New Haven, and within two years he had assumed the function of "Rabbi" at the Congregation B'nai Jacob.

Whether or not Sachs was an ordained Rabbi is unknown. He received his religious training in the yeshivas of Europe and he was certified as a Shochet (ritual slaughterer) and a Mohel (circumciser), besides being trained as a sofer, a religious scribe. Significantly, Sachs was issued a travel permit by the Czar, a document usually given only to ordained Rabbis and certain other privileged persons.

Israel Sachs remained the religious functionary at B'nai Jacob until 1892, when he became "Reverend" at the newly formed Congregation B'nai Israel. That congregation had been established the year before and its members were then worshipping in a private home. In 1894 the congregation purchased a house on Rose Street and construction of a synagogue building was started that winter. The following year the largest orthodox synagogue then in New Haven -- henceforth known as the "Rose

Street Shul" -- was dedicated. Sachs remained on as religious leader until 1896.

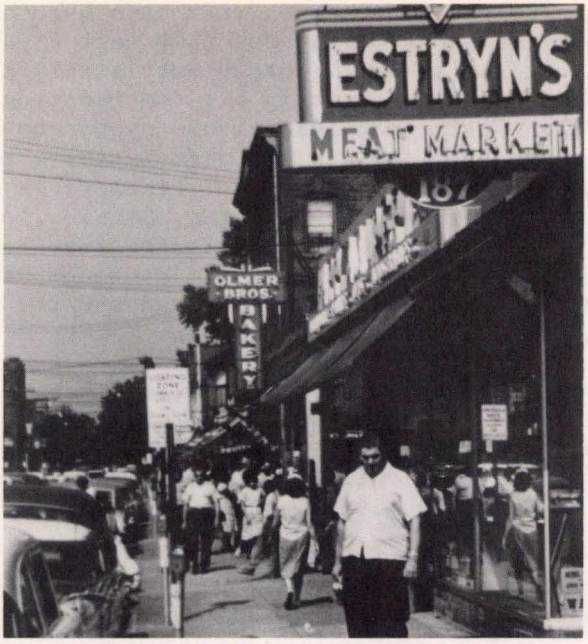
Israel Sachs' affiliation with Rose Street did not end when he stopped being "Reverend". He became president of the synagogue in 1905 and was secretary in 1892 and again from 1906 until 1911. He was also president of B'nai Jacob in 1897 and secretary from 1898 to 1905 (ex. 1899 and 1902), and was an officer of several New Haven Jewish charitable and fraternal organizations as well.[3]

Being a Rabbi in New Haven in those days was not a very lucrative job. Synagogues generally did not pay their Rabbis any salary. Instead they got private remuneration for officiating at religious functions such as weddings, Bnai Mitzvah and funerals. They were also given "Shnoder-gelt", money pledged to them by the worshippers during Sabbath and Holiday services. Since Sachs was also a shochet, a mohel and a sofer he received additional income from the performance of these religious functions. The offices he held in the synagogues and in the other organizations were also most likely salaried. But all of this income together was probably not enough --especially since the Sachs family had had two more children, Frank and Sarah, (born 1895) after they came to America.[4]

When Sachs first came to New Haven he supported himself, as did many new arrivals, by peddling. He later put his background in salesmanship to good use, and in 1893--while still serving as "Reverend"--he opened a cigar store at his home at 18 Oak St. In 1895 he purchased a building at 123 Lafayette St. to which he moved his home and store, expanding the latter to sell confectionaries and books.[5] Unfortunately, the business did not prosper. Over the next couple of years Sachs borrowed additional sums of money from friends and relatives, using his home as collateral. In 1898 Magnus Manson, the previous owner and holder of the mortgage, filed suit against Sachs for non-payment and the title reverted to Manson. It was at about this time that Sachs' health started to fail.

The years in New Haven must have been hard ones for the Sachs family but they were undoubtedly very rewarding as well. Sachs must surely have witnessed and taken part in his congregation's dedication of the magnificent new synagogue on Rose Street. He also saw his two oldest sons graduate from the Yale School of Law.[6] Finally, in June 1908, Sachs married his daughter, Jennie, to Alexander Wolodarsky,[7] who graduated from Yale's School of Medicine in 1906. The marriage was performed by Rabbi Abraham P. Rosen and the couple took up residence in Brooklyn, New York.

By 1910 the other Sachs children had also moved to New York. In 1911, suffering from asthma and heart disease, Rev. Israel L. Sachs and his wife joined their children in Brooklyn. He died there on March 24, 1914.



Legion Avenue



Sunday Market on Lafayette Street

THE PASSOVER ELECTIONS AT THE SHARON ISRAEL

by: Joseph S. Alderman - Yale '15S

Introduction
by: Abraham S. Alderman - Yale '23 Emeritus
Assistant Professor of English, S.C.S.C.

"The Passover Elections at the Sharon Israel" was written by Joseph Sorrel Alderman and appeared in The Yale Sheffield Monthly for June 1915. It is a fictionalized version of a rather turbulent--though not without the element of humor--episode in the history of the Congregation Sheveth Achim on upper Factory Street, one of the leading Orthodox synagogues of New Haven during the first half of the present century.

The event with which this story is concerned was of great moment to the author, for it was his father Max, familiarly and widely known and loved throughout the Jewish community as Mordche (Mordecai) the Shamus, whose long tenure in that office of the Sheveth Achim Synagogue was now challenged by Aaron Peretz Svirsky, who for several years had ably served the Congregation as its secretary. The threat posed by the challenge brought out all the resources, such as they were, that were available to the partisans both of the incumbent and of his newly risen adversary, as is freely depicted in the story.

Joseph Alderman was born in Kurnitz, Lithuania in 1894 and was brought here shortly thereafter as a child of four. He spent his entire impressionable youth in the Jewish Ghetto of New Haven, living at one time or another on Dow, Commerce, Factory, and Spruce Streets. He attended the schools in or close to this enclave; and was strongly influenced by its parochial institutions, religious, social, cultural, and economic, as well by its traditions, ideals, and way of life. Upon graduating from Hillhouse High School in 1912, he entered Yale, from which he graduated with honors as a member of the class of 1915S.

From the very beginning of his college career he showed marked literary ability in creative writing, and several of his articles, poems, dramas, and stories appeared in The Yale Literary Magazine and The Sheffield Monthly. He won several prizes and awards for composition, notably the Stone Trust Corporation Prize for a series of short stories collectively titled Shadows of Israel. The themes and subject material of practically all his writings were derived from the life in the Jewish quarter of New Haven in which he grew up. His writings reflect his familiarity with, and his love of the characters, values, events, and even the very languages--Yiddish and Hebrew--of that community.

Following his graduation from Yale he pursued his literary studies in the Yale Graduate School and then joined the faculty of the then newly founded Rosenbaum School (later to be known as the Milford Preparatory School and presently as the Milford Academy.) He remained at his post for more than fifty years, preparing its students and others for college. Upon his retirement about ten years ago, he took up his residence in Florida.

In the April 1915 issue of The Sheffield Monthly, the members of the Editorial Board expressed their appreciation to Joseph Alderman for contributing almost monthly "compositions of unusual excellence". They added:

> His writing has been superior to that of any man in Sheff--possibly in Yale--that we know of. The Board is glad to have had the opportunity to publish his work, almost every piece of which he could have disposed of to outside publishers, and we take this opportunity of making very grateful acknowledgement.

* * *

SHANEH MALKAH JACOBSON lay under her best, highly polished bed, scrubbing the region below it with that sudden enthusiasm for cleanliness which annually beset her the week before Passover.

When Shaneh Malkah had been born, her mother, partly because one of her grandaunts had been thus called, partly because of a maternal pride in her first child, had bestowed a name upon her that signified, literally, "Beautiful Queen." Whether or not Shaneh Malkah's mother had been justified in giving her first daughter so ambitious a name, certain it is that that daughter had long since lost all appositeness for it, more especially since she had become the portly Mrs. Jacobson with six healthy offspring of her own. Truth to tell, Shaneh Malkah's appearance was neither regal nor prepossessing.

Those who met Mrs. Jacobson for the first time were struck at once by the sight of her feeble, plaintively protruding eyes. She was woefully near-sighted, of that degree of near-sightenedness, indeed, which made her stare passively at a visitor if she happened to be at the other side of the room from the door, and not realize until the visitor spoke whether it was her sister-in-law from the other end of the city, or a neighbor come to borrow some onions. It was because of this myopic defect, also, that so many of Mrs. Jacobson's domestic duties were performed with such startling abandon. Her floors, when swept, showed generally a unique, albeit a somewhat irregular, pattern, indicating those places over which her eyes had wondered ineffectively. The food, also, which she set before her family, brought to light queer ingredients on being analyzed. Bits of paper and stray hairs, with an occasional pin or a toothpick, inadvertently swept into the platter from her pastry board, were found nestling among the more legitimate components of her pies; and once, a dime, whose mysterious disappearance she could in no way account for, was triumphantly discovered by Master David Jacobson, innocently lodged between two noodles in his slice of Luckschenkugel. Nor did the glasses, which she was finally persuaded to procure, prove a source of continuous advantage to her, for she firmly persisted in regarding them as an acquisition to her jewlry, and, as such, to be worn only on the Sabbath and on holidays.

This particular afternoon, however, the floors

showed only to a remarkably small degree the usual imperfections that resulted from Mrs. Jacobson's limited vision. It was with a complacent pride, therefore, in having accomplished more than usual, that she emerged from beneath the bed, and, finishing soon what little there remained of floor space, brought the holiday washing of her rooms to a successful close. Turning then with some regard for her own begrimed appearance, she had scarcely begun a vigorous ablution of her face and hands, when the lusty cries of her youngest-born caused her to hasten nervously through that function and attend to his uncertain wants. "Sha, sha!" she cried, attempting, by violently bouncing him up and down to overcome his merciless yowls. "Sha, mei traste! Hear, my little dove! If you will but hush, God will bring here your rich uncle from Africa, just as He brought over Mrs. Berman's; and he, also, will have many fine presents with him, for you and all the rest of us." The youngest addition to the Jacobsons, after due meditation upon the inducement for quiescence thus offered, suddenly subsided; and, as if in fulfillment of the maternal promise, a knock was heard at the door, and Mr. Mendel Nathans entered the room.

Mendel Nathans, let us hasten to say, lest the unsuspecting reader draw wrong inferences as to the affluential connections of the Jacobsons, was not that rich uncle to whom Shaneh Malkah had just alluded; being as a matter of fact, neither rich, nor, as yet, anybody's uncle. Indeed, to tell the truth, Mrs. Jacobson's allusion to the wealthy relative from Africa had no justification other than that prompted by her active imagination, spurred on by the envy of the more fortunate Mrs. Berman. Far from being so romantic a personage, Mendel Nathans was but an humble, indigent carpenter, who, in his struggle to provide for his evergrowing brood, undertook, in addition to his trade, the collection of the weekly dues of a charitable society to which Mrs. Jacobson belonged.

When Shaneh Malkah had approached near enough to recognize him and had answered his doleful "Gut Morgen!" with a like phrase, she delved into her

apron pocket and carefully counting out five pennies there, delivered them to him. Now ever since Mr. Nathans had begun collecting, it had been his custom, after acknowledging Mrs. Jacobson's payment with a receipt, to bid her "a good day," receive "a good year" in return, and then depart to the next door. That afternoon being very warm--surprisingly so for the first week in April--and Mrs. Jacobson chancing to be his last contributor that day, he lingered a little after giving her the receipt. Whereat Mrs. Jacobson, being of a hospitable nature, of that kind indeed which finds its greatest pleasure in forcing refreshments on the chance visitor and its greatest rebuff in the refusal of the visitor to partake, inquired tentatively: "Perhaps you will sit down, Mr. Nathans, and have a little Branfen und Lekech (brandy and gingerbread)?" Fortunately for her ease of mind, Mendel Nathans was not one of those who required insistent pressure to partake of any refreshments, especially where Branfen und Lekech were concerned. The refection being duly served then by beaming Mrs. J., the carpenter-collector seated himself with a sigh on the chair nearest the window, that he might enjoy, in addition to the delectables, the mild breeze that blew in with grateful relief, even though it bore unmistakable evidence that the opposite neighbors in the next tenement were to have fish and cabbage for supper.

It was in the midst of the general conversation that followed, and when he had swept off the last remaining crumb of Lekech, that he suddenly asked: "What do you think, Mrs. Jacobson, about Aaron Smolansky running for Shames against your husband this year?"

Mrs. Jacobson gave a nervous start. "Aaron Smolansky for Shames?" she cried. "Why, what are you saying, Mr. Nathans? I hear this for the first time."

He shook his head decisively. "Oh, yes. He was in the synagogue this morning, and he said that he was going after the office. Already, he is running around to all the members of the

Congregation Sharon Israel, asking them that they should vote for him at the election next week."

"May mad dogs run after him!" she cried irefully. "What business has that old toper to run for Shames?"

"You know your husband has had that office for eighteen years--ever since the Sharon Israel has been founded. And there are a lot of members who say that it's time we had another one--not, of course, that there is any real dissatisfaction against your husband, you know, but just because they say it is good to have a change in everything."

"Always a change, always a change!" she cried petulantly. "There's nothing you can keep on doing in this precious country, and as for wearing or keeping something you once get, that's out of the question! Now look at my daughter Annie! Just as soon as she gets enough to buy a new hat in the latest style, she wears it for about two weeks, and then, behold! there's a change; the brim is wider, or it's narrower, or they stick on some new baubles or a Heaven-knows-what. And then Annie doesn't wear it any more, and saves a month or two from her wages and gets another one. And it's the same with everything. The children are changing; they don't want to go to the synagogue and they don't say the morning prayers. And now, as if all this wasn't enough, the change is to come to the Sharon Israel. I don't know, though, what we will do if Aaron Smolansky is elected. Annie is the only one who is working, and God knows she needs enough for herself!"

"Mr. Jacobson might go back to teaching Hebrew," he suggested.

"Lazar is not made for that. Oh, I know he can sit with some of those old do-nothings, and drone over the Commentaries for hours at a time. And he seems like a perfect angel, too, so mild-tempered and obliging. But when he teaches children, and they don't hear him or understand him, he turns into a devil, and he throws the books about, and screams, until he gets them into hys-

terics. I've had enough of his teaching the first few years after our marriage, when every new pupil he got, fled after a week or two. Heaven keep us from having to go back again to that!"

Mendel Nathans having no ready comment to make to this, remained silent a moment and then, rising, departed hastily, leaving Mrs. Jacobson in a highly distressed and agitated state of mind.

And what was this office of Shames which Lazar Jacobson had held undisputedly for eighteen years, only to see a rival arise in the nineteenth? The Shames you must understand, is an executive peculiar to the Jewish synagogue. He is a janitor and a beadle, a sexton and a cantor. He is ubiquitous. It is he who recites the prayers that bring the new-born child into the ranks of Israel; he is present again at the confirmation service and the wedding feast; and it is he who digs the graves for the departed members of his congregation. For all these manifold services, the Congregation Sharon Israel presented its Shames with a salary of one hundred dollars a year. More important than this stipend, however, were those dispensations which the members of the synagogue gave to the Shames for the various duties he performed for them, so that his income netted from ten to fifteen dollars a week, a not inconsiderable sum for the Ghetto.

When Lazar Jacobson came home for supper that evening, his spouse turned reproachfully at him as he took forth a book of Commentaries and began to read.

"I hear that Aaron Smolansky will run against you for Shames this year," she said with an attempt at indifference.

"Yes," he answered mildly.

"Yes!" she repeated angrily. "You take it indeed with a gay heart. I'd like to know what you will do if Aaron Smolansky is elected?"

"At the worse, I can go back to my Hebrew teaching. Besides, Aaron Smolansky hasn't been elected yet."

"A fine answer indeed! Behold, my children," she cried, pointing dramatically to the unperturbed Lazar, "behold the blockhead with whom God has blessed me! May all my enemies be so blessed! And what if he is not elected yet? Is that a reason for his not being elected next week?"

"Woman," said Lazar calmly, "you are a fool!" With which remark he serenely turned again to his book and buried himself in its didactic contents.

Mrs. Jacobson shuffled irately about, directing a continuous stream of reproaches on her husband. She repeated again and again her assurance that their rival would have no difficulty at all in obtaining the coveted office, and followed it up with a dismal picture of the results after the election; she and her children begging from house to house, and Lazar unable to obtain a single pupil.

"Sayeth Rabbi Joseph Lehak" droned Lazar in that plaintive, monotonous chant which is found especially appropriate for the reading of holy texts: "He that hath no wife shall not teach small children, for the mothers of the children will come to the school and he will cast eyes upon them. And she that hath no husband shall not teach small children.. .. .."

Mrs. Jacobson cast as furious a look as her poor eyes were capable of upon the slight, diminutive form of her husband, and surrendered.

The next day, assisted by her children, Shaneh Malkah began her campaign. Meeting Mrs. Smolansky at the butcher's, she glared at her with all the force of her feeble eyes, while Mrs. Smolansky mockingly stuck her tongue into her cheek and laughed. Annie Jacobson deliberately cut Ida Smolansky as they left the shop in which they both worked, going home with Esther Levine instead of with Ida; this despite the fact that up to that very

moment she had regarded the Levine girl as "a little fool" whom she "perfectly detested." The young gentlemen of the rival houses showed their animosity in a more vigorous way, and Harry Jacobson came in the next day with a bloody nose and a generally rumpled appearance, but triumphant withal that he had left Simon Smolansky in even a worse condition. Shaneh Malkah changed her milk-dealer for one who was a member of the Sharon Israel, not until he had assured her, however, that he would, in recompense, vote for her husband. From her storekeeper, also, she demanded a promise to give his vote to the Jacobsons, and the storekeeper had smiled genially and promised. How was poor Mrs. Jacobson to know that that double-faced wretch had smiled just as genially upon Mrs. Smolansky an hour before? She received an ally, and a powerful one, in the shape of old Deborah, a shrivelled widow of seventy who lived above them, and who effectually spread the direst scandals concerning the Smolanskys about the neighborhood; that Mr. and Mrs. S., and a friend played pinochle nightly till past midnight, and that Mrs. Smolansky would have no other than an orchestra seat when she attended the theater. Old Deborah brought in, also, daily reports to Shaneh Malkah to indicate the election sentiment; that, for example, Mr. Brownstein had averred that he would vote for the Jacobsons, and that Mrs. Greenblatt had sworn by all that she regarded most holy that her husband would vote against them because Shaneh Malkah had dared to call her Sammie a M'shumid (apostate) for throwing stones at a cat.

And thus the week progressed, while the conflicting parties bribed and cajoled and wheedled each member of the congregation. Lazar Jacobson, however, remained passive throughout.

Passover came and the first two days of the eight were celebrated with the greatest rejoicing in all but two of the homes in the neighborhood. On the evening that ushered in the third day, the holiday restrictions against writing being removed until the final two hours, the elections at the Sharon Israel were to take place. The rival parties exerted themselves to the utmost that day,

and even Lazar Jacobson lost something of his indifference, and looked pale and worried.

The fateful evening drew on. It was with the feeling that she had done all that she could, and that, for the rest, the future lay with the Almighty, that Shaneh Malkah, having first prudently removed her glasses and other holiday ornaments so that the mind of the congregation might not be unfavorably turned at the sight of such opulence, entered the synagogue, and repaired to the women's balcony. As a rule, women rarely attended the elections, through some dim feeling that it was not altogether decorous for them to interfere in a matter outside of the domestic hearth. This evening, however, besides Mrs. Jacobson and Old Deborah, who sat together in a corner of the balcony, were Mrs. Smolansky and a sympathizing friend who had seated themselves in the very middle of the first row and kept up a continual chattering and laughing.

"There you have it!" cried Shaneh Malkah indignantly, as a burst of scornful laughter came from the direction of Mrs. S. "The old sorceress has got nothing else to do but laugh. I wish I could laugh now; only I'm too nervous and don't mistake the synagogue for a theater." Indeed, Mrs. Jacobson had been fidgeting nervously about for the last half hour. Below her, in the main hall, the members came straggling in, by twos and threes, all engaged in high-pitched conversation on topics that ranged from the latest scandal and account of the war to the election on hand. Among all these, however, Shaneh Malkah failed to distinguish her husband, though she strained her eyes vexatiously among the whole assembly. At last her eyes rested at a table in the corner directly beneath her, sitting near which she dimly recognized the figure of her husband. She plucked Old Deborah agitatedly by the sleeve.

"Will you but look there," she whispered hoarsely, "If the old dolt hasn't gone and fallen asleep!" Old Deborah peered carefully through her glasses. "He isn't asleep," she said, "but he is

bent over, reading a book. And besides, he isn't your husband. "Then he's probably asleep somewhere else," Shaneh Malkah answered, gazing again over the indistinct blur beneath, to find confirmation of her suspicion. "You can't tell anything about a man who fell asleep poring over the Commentaries on his wedding day, and had to be searched out and wakened for the ceremony!"

Lazar Jacobson, however, despite his spouse's presentiment, was not asleep. On the contrary, he had, for the last half hour, been going about from member to member in solicitation of their votes, with an energy and a desperate eloquence that would have filled his good lady with amazement.

Promptly after the half-hour leeway always given to the set time had passed, the president arose, and, after he had cried himself hoarse and had nearly broken the minister's table, at which he presided, with the thumping of his mallet, the meeting was called to order. A half silence being established, the president, after a sonorous prelude in a gaudy handkerchief, addressed his congregation.

"Brothers of the Congregation Sharon Israel, I need not tell you that we meet tonight to elect officers for the coming year. We will begin, therefore, with the nominees for president."

It is not my purpose, however, to give an account of the installation of the new officials of the Sharon Israel. Suffice it to say that the new president and vice-president were duly elected; that a fitful competition for the secretaryship did not succeed in overthrowing the dynasty of the present wielder of the pen; and that the treasurer having declined renomination, an embarrassing time ensued to find a successor, which not being forthcoming, the treasurer was forced go remain in office.

And then, at last, nominees for Shames were called for.

"Lazar Jacobson!" came from the carpenter-

collector. "If that collector comes to my house again," whispered Mrs. Smolansky ominously to her companion, "may the Lord help me if I won't throw him down stairs!"

"Aaron Smolansky!" called the hypocritical storekeeper. "A black pestilence seize him!" cried Shaneh Malkah to Old Deborah. "He promised to vote for us!"

The blanks were then distributed, and after the ten members who alone had pens or pencils had had these articles circulated among the unfurnished ones, they were collected.

An unutterable anguish swept through Mrs. Jacobson. Her heart beat rapidly and her lips formulated prayer after prayer for success. At last the secretary rose. A quiet fell over the house, while Mrs. Jacobson swayed nervously forward. Having paused enough and cleared his throat enough to sufficiently impress the congregation with his peculiar importance at the moment, he read slowly:

Jacobson, 67--Smolansky, 34.

Mrs. Jacobson arose dizzily, unable, at first, to comprehend the overwhelming victory. Only for a moment, however. With a sob of exultation, she gathered her skirts about her, and, followed by her faithful attendant, marched superbly past the crestfallen Mrs. Smolansky. And if ever, at any time, Shaneh Malkah looked more like a queen it was then, when, with Old Deborah as lady-in-waiting, she proceeded majestically down the stairs to congratulate her husband.

ISIDOR E. OFFENBACH LOOKS BACK:

AN ORAL HISTORY

Interview by: Harvey N. Ladin, July 29, 1974
Transcription by: Celia Lerner
Selected and Edited by: Jonathan D. Sarna

[Editor's Note: Isidor E. Offenbach (1905-) served for 33 years (1936-68) as Executive Director of New Haven's Jewish Family Service. For five years (1936-40) he also served as Executive Director of the city's Jewish Community Council. A trained social worker -- he is an alumnus of City College (1929), the Columbia Graduate School of Social Work, and the Graduate School for Jewish Social Work (both in 1931) -- Mr. Offenbach was the guiding hand behind many of New Haven's Jewish social service activities.]

I.O.: New Haven became of interest to me late one afternoon in December of 1935, when I was invited for an interview to be considered as a candidate for the executive director of the Jewish Social Service Agency. I think it was then the Jewish Welfare Society. The interview was held in the office of Louis M. Rosenbluth, the well known attorney and philanthropist, at 7 Whitney Avenue. Also present were Mrs. Nathan Podoloff, Mrs. J.C. Goldbaum and Hyman Jacobs. During that interview I was quizzed about all matters relating to my professional training. I indicated that I had attended both the Hebrew Union College in Cincinnati (for two years), and the Jewish Theological Seminary. After college, I went to the Graduate School for Jewish Social Workers, and graduated in 1931. I then worked for three years as a case worker with the Jewish Social Service Bureau in Baltimore, after which I became a case supervisor with the Baltimore Emergency Relief Commission. Although I had been invited to come to several Jewish agencies as executive, I had not liked the offers I had received. Suffice it to say, that I was asked to come to New Haven and I arrived as executive director of the agency on January 27, 1936.

H.L.: How is it that there was an opening?

I.O.: Well, it happened that the previous superin-

tendent, Miss Sadie Kronish, had retired. Sadie was the first clerk, hired by any Jewish agency in New Haven, and this was by the Hebrew Charity Society. The Hebrew Charity Society in 1913, opened an office in the old Congress Square building because there was that much business, and Miss Sadie Kronish was hired as the clerk. She would have interviews with people or applicants; especially on Sunday, when a committee, under the chairmanship of president Jacobs and others, would interview the clients.

H.L.: What was their need at that time? Money? Help of the moment?

I.O.: Primarily their need at that time was for money. But it is interesting to note that the Hebrew Benevolent Society gave money for food, and the Hebrew Charity Society gave money for coal and rent. In 1914, under the chairmanship of Mrs. J.C. (Hattie) Goldbaum, Temple Mishkan Israel set up a benevolent fund. There were then three groups, really serving the same population. This involved so much duplication that in 1919 the Hebrew Benevolent Society was incorporated. This organization utilized the facilities and the personnel and integrated all the programs of these three agencies. (I think there was also the Daughters of Miriam and somebody else.) They organized the Hebrew Benevolent Society; it was called then the United Jewish Charities.

H.L.: Were any of these societies involved with women only? Like Hebrew Ladies?

I.O.: No, no. The United Jewish Charities included the Hebrew Benevolent Society, the Hebrew Charity Society and the Mishkan Israel Sisterhood. They organized on what was then a very modern, professional basis, and they brought in as first executive director Mr. Morris Lewis from Cincinnati, who had been the assistant director of the Jewish Social Service of that city. Miss Kronish was kept on as a clerk. Morris Lewis was here for about a year and a half when unfortunately his wife died. He was so upset, that he left to go with the Joint Distribution Committee overseas. Miss Marion Goldbaum was asked to become the superintendent. Marion wasn't then married. She was Mrs. Hattie Goldbaum's daughter. She had had training,

and she had been a worker in several correction agencies of the state, including the state program up in Middletown for girls in difficulty. Marion remained, with the title of superintendent until 1922 when she left to marry and become Mrs. Harry Silverstone. And then Sadie Kronish was asked to be the superintendent, and was so until her resignation in 1935.

Now, let me also say something about the first officers of the United Jewish Charities: Mrs. Goldbaum, Mr. Rosenbluth, Hyman Jacobs, Judge Kaplan, Attorney Samuel White, and people from all groups in the community. The agency really represented every aspect of Jewish religious affiliations. I didn't mention Colonel Isaac Ullman and Major Ullman were also active on the board. The Jews under the Colonel ran a drive to raise money for the United Jewish Charities in 1921. They went for $21,00 and got $28,000. This so impressed the Colonel with the desirability of a united drive, that he helped organize the New Haven Community Chest. This was in 1922. In 1924, Mrs. J.C. Goldbaum was among those who helped organize the Council of Social Agencies. As you can see, our Jewish people have been participating and in many respects have been leaders in Jewish welfare as well as the general community welfare.

After 1922 the work of the Jewish Social Service Agency was for giving financial assistance to families. It started out in 1919 giving financial assistance, but at least it gave it to the entire family. It met all the appropriate needs, which would be for food, clothing, rent, coal, and milk. When I came here, I must say, that we were still assisting families on a loan basis. After all, in those years a man could peddle. He could hire a horse and wagon and, with a $50.00 capital, buy coal or notions or fruits and vegetables. He could work all summer and make a living and then even repay the agency. So we had a bit of a loan fund for that purpose. After about 1924, the financial assistance need, while it continued, was not the strong need of the community. People started bringing personal and family matters to the agency. The new purpose of it no longer being so much financial assistance, meaning charity, the agency's name was changed to the Jewish Welfare

Society, in line with the newer thinking and understanding of the dignity of people. This went on until the depression of 1929 when things became very, very bad indeed and in 1931 the Community Chest, because of the welfare needs of the entire community raised the largest amount of money it had ever raised. Under the Council of Social Agencies, an agreement was made that the city should assume the financial responsibility for people who needed financial aid. The Family Service, which was the new name of the previously called Organized Charities, the Diocesan Bureau of Social Service, which later became the Catholic Family Service, and the Jewish Welfare Society, were to give financial assistance where needed but only where it was part of a family social work needed program, not as the basic purpose. When I was brought here in January of 1936, it was already planned that the agency would change from being an old line financial assistance agency to a modern agency using modern case work purposes and differentiating between financial assistance and family planning.

H.L.: Well, did you have competition or opposition --or was this something that went smoothly, this change of purpose?

I.O.: The change of purpose went very smoothly; the board was extremely understanding and helpful, and more than that, they were very anxious to have a well trained agency with qualified trained professional staff. This had been brought out clearly to me when I arrived. After discussion with the Community Chest--the director was Homer Borst-- this was made possible. Within 5 months of my coming here we were able to bring on the first case worker professionally trained, a graduate of the Jewish School of Social Work.

H.L.: I got the impression, that before this change took place, decision making was by a lay committee.

I.O.: The lay committee with a staff, but the lay committee really decided whether Mrs. Cohen's family should have a half a ton of coal or Mr. Levy's rent should be paid etc. The committee immediately agreed within my being here a month,--I didn't want to turn over the tables too fast--but within a month, eight cases were being presented without identification, and then shortly after that for confidentiality,

we stopped making any presentations to the case committee, even without identification. The case committee was for ever after used in discussing policies, or in hearing about a number of family problems, for which a policy needed to be made. They could interpret the kind of problems which families had when they came to the agency, and the kind of services that were needed to meet these problems.

H.L. : Now, did you have among any of those who were on the committees people who were unhappy because they were being removed from the actual operation which previously they had been a part of?

I.O.: Thank God, that the two persons who were most willing to leave it to the responsibility of the professionals were the two ladies who succeeded themselves as chairman, Mrs. Hattie Goldbaum and Mrs. Nathan (Hilda)Podoloff. They were very willing that the professional staff should make the professional decisions. I think that if Mrs. Goldbaum's daughter, Marion Silverstone, wasn't so alert to social work practices and the recognition of the professionally trained worker, it would have been hard for Mrs. Goldbaum to give this up. Marion's approval, and her having adopted me and my wife practically as one of her family, made this easier.

[In a section which could not be included here, Mr. Offenbach discusses relations between the Jewish Family Service and other Jewish charities in New Haven.]

H.L.: Perhaps it would be good if you would tell us what connection you had with the Jewish Community Council.

I.O.: I'm awfully glad you asked that. Within a week of my arrival, I was asked by Hyman Jacobs, who was president of Jewish Family Service, if I would take on, on a volunteer basis, being executive secretary of the Jewish Community Council. I was the only professionally trained social worker who was interested in community organization. It was a big attraction, and as it turned out, I was glad to do it. It was something I liked to do, and I don't think anybody will criticize me today when I say that I used the secretarial staff of the J.F.S. on behalf of the Jewish Community Council. Anyhow, the result was, I became the executive director, as

I say, of the Jewish Community Council.

There was no other pro, and I was the one involved in planning with Mr. Jacobs, who was still the president. We arranged the agenda for the meetings and carried on. Let me say with pride, in which I'm sure you will share, that the Jewish Community Council of New Haven organized in 1928, was the first Jewish Community Council in the United States.

A week or two after I came here, Hilda Podoloff, invited my wife and me to dinner at her house. She was always very hospitable. Among the people we met there were people active in the center. Because of my personality and interest, I got to know all the things going on in the Jewish community, and I wondered why there was this duplication, in service to the youth, in terms of group work and in Jewish education. I didn't see why it couldn't be combined. Then, I also learned about the difficulty of the YM and YWHA. A lot of well known Jewish people had signed notes for over $50,000 dollars, which had not been honored. To make a long story short, the Jewish Community Council, with the approval of both institutions, the Hebrew Institute and the YM and YWHA set up a committee to make a study, as to what would be a feasible program for the Jewish youth, in the educational, recreational area. This is when I became acquainted with Attorney Samuel H. Platcow, who became chairman of that committee, Professor Harry Shulman of the Yale Law School, Louis Sachs, Nate Podoloff, and others. We had a series of meetings in the beautiful board room at the Home for the Aged and we met there for almost six to eight weeks. Meantime, Morris Lewis, of the Council of Jewish Federations and Welfare Funds, did a community study; Ben Rabinowitz, field man, for the Jewish Welfare Board, did a group work study; and I did a New Haven study. To make a long story short, the commission of the Jewish Community Council recommended a merger of the two institutions. Both groups accepted it, because both were in trouble. The result was that in 1937 the merger was accomplished. This was the first successful venture of the Jewish Community Council.

I continued my activity in the council, of course, and by this time there was quite a lot of

feeling that Hyman Jacobs had been president long enough, and it was time for new blood. In 1938 Samuel H. Platcow, an extremely well known, and highly thought of attorney, was elected president of the council. It also happened, a year or two prior to that, that the Jewish Welfare Fund in Hartford had been started. There was talk throughout the country, of having one drive for JDC and Zionist causes. On the 27th of November 1938, an important meeting was held in New Haven, some of the elegant people from Hartford were brought down (I was not able to be present), and the New Haven Jewish Welfare Fund was started.

H.L.: Now maybe it would be good to start to get into programs of the Family Service, like the refugee program.

Mr. O.: The refugee thing, that is really very interesting. Before I had ever heard of New Haven, in 1933, I was sent to give a paper at the National Conference of Jewish Social Workers in Detroit. Being interested and nosey, I happened to see a notice of a meeting being held on whether there was to be a program to serve children brought out of Germany. Germany had already been taken over in 1933 by Adolf Hitler. I went to the meeting. This was where they started planning services for Jewish children who might be brought in from Germany and Austria. When I came back to Baltimore, I told my boss about it, and from that point on, of course, it was out of my hands.

When I came here in '36, I went to a conference where Marshall Field, the great millionaire and philanthropist, was heading up a committee on a non-sectarian basis to give service to non-Jewish kids. In association with that, the German-Jewish Children's Aid was organized. I heard about this, and I came back from this conference, and the board was very interested in our co-operation. Colleagues of mine communicated with our agency about participating in this program, bringing Jewish children from Germany to be kept in foster homes, to be looked after, as a way of rescuing them from Germany, and Austria. The question was, where could we get the money? We hadn't yet organized the Jewish Welfare Fund, we could not go to the Community Chest--it was strictly a Jewish proposition--and here we were importing kids. Well, I had a pleasant relationship

with the Council of Jewish Women, and a former president of the National Council of Jewish women, had been the mother of one of my school friends, in Bradford, Pennsylvania. I approached the New Haven Section, and they were extremely generous and offered to underwrite. The first Jewish child that we received, was late in '36, and we found a foster home with the family of Mrs. Israel Friedman, on Chapel Street, At one time we had three children living there. The second one came in 1937. That second young man was in my house this January, I hadn't seen him since he came back after World War II. He is now the assistant Attorney General of the State of Michigan. Another young man, from whom I heard recently was trained by A.D. Steinbach, as a printer and engraver. He now works for the U.S. government.

H.L.: Now, your operation actually was to find places where you could put the children, and to supervise. . . .

I.O.: Yes, finding and supervision. This also required being licensed as a child care agency, by Connecticut, and also by the Children's Bureau in Washington. We were license number 44 of child placing for this purpose.

H.L.: And the payment of fees to the foster homes was by the New Haven Section of the National Council of Jewish women.

I.O.: Then, in 1938, there was another Jewish Conference. It was called by William Rosenwald on behalf of the National Committee for the Aid of Emigres--non-sectarian only in name, to cause no difficulties. In order to help refugees get re-settled, you had to find them jobs, and due to the Great Depression, and the labor unions we could not ask an employer to let anybody go. Anyhow, here was this big meeting, and we were asked to take on this program--the first program we were asked to take on.

H.L.: Now this was not children anymore.

I.O.: This is now adults, in addition. I got a call from N.Y. one day saying that there are four states in the United States, which do not require citizen-ship for a person to become licensed to practice medicine. We have here 38 Jewish doctors from Germany and Austria, who we want to send to New Haven.

Why they chose New Haven, and not Bridgeport or Hartford I don't know, because if they thought that Yale was going to do us any good, it became early evident that Yale wouldn't lift a finger. Never mind lifting a finger; it would give us no internship, no nothing. Anyhow, this was discussed with the board. On the board, were two very marvellous human beings, our Dr. Maxwell Lear, and Dr. Harry Zimmerman, also Associate Professor of Pathology at Yale. These two men said take them. It also happened that the Joint Distribution Committee was going to reimburse all expenses. These two men were absolutely magnificent. They provided courses of study; they provided internships; they provided lecturers in English; and all the rest of it. We had the hard work of finding homes for the families to live in. We received 38 doctors and families. It was not easy. We tried to get the whole Jewish Community involved and interested. Afterwards, the refugees would come to me and say in German, "What does it mean when they say, come and see us sometime?" And I would say, unless the famous actress Mae West asks, it doesn't mean a thing.

The doctors had great difficulties and I discussed it with Dr. Joseph Lindy, who is a personal friend of mine. I said, how is it that no matter how many doctors take the examination, the state only passes two at a time? The exams were given four times a year. He said be patient. Well, I was patient. Most of them passed and went to other states. The amount of money it took to help these people until they were on their feet--this was all underwritten by the JDC. Then, in 1939, after we organized the welfare fund, the National Committee for Aid to Emigres, wanted us to take families here. With the approval of the agency and the Jewish Community Council, we organized a New Haven Coordinating Committee for Aid to Emigres.

H.L.: You were talking about not children only, not doctors only, but, all kinds of people.

I.O.: Human beings, all kinds of families. And this was organized, and the first person elected was Henry Calechman. Rollin Osterweis was active and so was Max Livingston. Harry Barnett was chairman for finding employment.

We used to meet in the Barnett home--of course

Marion was always gracious--and potential employers were invited to come to these meetings. Newcomers were asked to be there, so they could be looked over. As I say it was against the law for an employer to let somebody go, in order to hire one of our refugees. So the men were asked, which would you rather do: hire these men, let them start to make a living, and have the satisfaction of being self supporting, or do you want to give more money to the Welfare Funds to support them that way? Most men, who were in a position to, who were employers, were very helpful.

Harvey: You had to call particular people who were receptive to them?

Mr. O.: People who had factories and stores. I will tell you that Sears, Roebuck took one or two of our people. After all, what are you going to do with a lawyer? With a Ph.D.? So we got one a job as a clerk in Sears, and he worked in Sears until he retired. For two years beginning in 1940, the Community Council underwrote us, and a worker: Samuel Moksic. We had to get larger quarters, in the Liberty Building, because we were very busy then. He [Samuel Moksic] worked with the refugees in finding employment; he had a very large caseload. After two years he left.

I noticed that the Family Service of New Haven was getting money for its service to transients. I felt that if the Family Service was getting money from the Community Chest for families who were not residents in town, the refugee program, at least for its professional staff could be underwritten that way. Eventually, the Chest accepted that part of the budget, although the actual financial assistance to the refugees was underwritten by the Community Council. From the time we started, til approximately 1965, we probably resettled over 750 families. The big burden and work came after World War II. We were very helpful in finding relatives and looking for people. I was very good in spelling out names by sound not by alphabet. So we frequently found relatives.

Now we'd get requests from HIAS [Hebrew Immigrant Aid Society], and the same ones from JDC, [Joint Distribution Committee] thru the United Service for New Americans. This became annoying--

I was really angry and so I presented it to the board. The board said I should see what I could do about getting a national organization to be united. Bernie Kopkind, who was representative to the CJFWF, went to the meeting in San Francisco, and told them about the big complaint I had regarding all this quadruplication of the National Council of Jewish Women, United Service for New Americans, HIAS and the JDC in its immigration work overseas. Out of this emerged the United HIAS Service. Anyhow, we got many families, we served many, and after World War II we became expert. Under President Truman, who was most helpful and philanthropic, lots of people came in. We were the only ones who made out all the documentation. Originally, some of the lawyers wanted to; but we didn't charge anything for the affidavits, and could afford the time. They didn't feel that we were in competition.

In 1956 was the Hungarian uprising. Rabbi Andrew Klein, and Rabbi Klein from Buffalo (both Hungarians) were sent over to Hungary to act as escorts. Rabbi Andrew Klein was marvellous; he personally went out to interview employers.

Only recently, the Jewish Community Council authorized the Jewish Family Service to start resettling families from Russia. Six weeks ago [June, 1974], Lew Lehrer, who is now the chairman of the Community Council and the national board of the United HIAS Service, went down to Kennedy to escort a young couple and child. They have started again with refugee resettlement work ... very, very good.

[Note: The original tape and a complete transcript of this oral history may be found in the Archives of the Jewish Historical Society of New Haven.]

THE JEWISH STUDENT AT YALE:

A PRELIMINARY EXAMINATION

by: Dan A. Oren
Yale '79

Little has been written about the history of the Jews at Yale--a history that dates back to about 1780. What does exist is contained in the memories of people connected with Yale, in a handful of newspaper articles, and in scattered writings in the Yale University Manuscripts Library. Using these sources, this paper attempts to compile a preliminary history of Jewish students at Yale: who they were, what they did, and how they were viewed by the administration.

I

The first Jewish students to attend Yale were the Pinto brothers: Abraham, Solomon, and William. All three were residents of New Haven, having settled there after moving from New York in 1755. Abraham never finished his course of studies, but Solomon and William both were graduated, with William even receiving a distinction for 'his exquisit penmanship."[1] Eventually, all three Pintos intermarried and dropped the Jewish faith. Another of the early Jews to attend Yale was Judah P. Benjamin, who later became prominent in United States history as the "brains of the Confederacy." The son of English parents, Benjamin enrolled in Yale College in 1825. For three terms he was an outstanding student. In the second semester of his Sophomore year, however, he was suddenly required to leave Yale for some unknown offense. He wrote a letter to Yale President Jeremiah Day in the hope of being allowed to return. It is not known if Day even bothered to respond. In any case, Benjamin did not come back.

Although individual Jews and Jewish families had been in New Haven after the Pintos, the actual Jewish community in New Haven began in the 1840's when German Jews, particularly those from Bavaria,

came to the city. The founding of the first synagogue by the German-Jewish community was in May, 1843 when 15 Jewish families founded Congregation Mishkan Israel. The New Haven Register of May 26, 1843 reported:

> Whilst we have been busy converting the Jews in other lands, they have outflanked us here, and effected a footing in the very centre of our own fortress. Strange as it may sound, it is nevertheless true that a Jewish synagogue has been established in this city--and their place of worship...was dedicated on Friday afternoon. Yale College divinity deserves a court-martial for bad generalship.[2]

In terms of Jews at Yale this was a significant event. In the ensuing years the history of the Jews at Yale was to be, in many ways, a history of some of the Jews of New Haven. From 1843 on, both New Haven and Yale had to deal with Jews on a regular basis.

The first undeniable Jew to be graduated from one of Yale's professional departments was Sigmund Waterman, who received his M.D. in 1848 and later became the first Jew to teach on the Yale faculty. Yale College graduated a Jew--perhaps the first one who did not convert--seventeen years later in the person of New Orleans-born Henry Jacob Labatt. Labatt actually left the undergraduate program during his sophomore year, but in 1865, when he was awarded an M.A., Labatt was credited by the university as being a graduate of the class of 1852. Jonathan Sarna has found a letter that Labatt wrote from Yale in 1849. The letter was sent to Rabbi Isaac Leeser of Philadelphia, editor of the Occident and a leader of American Jewry, in connection with Labatt's desire to peddle Leeser's books on the Yale campus. Labatt later went on to become a lawyer; he died in the Galveston flood of 1900.[3] Labatt was followed to Yale in 1866 by Siegwart Spier, who helped to organize the University Glee Club. With the rise of immigration, small numbers of other Jews began to

attend Yale. Generally, these Jews lived off-campus, with their immigrant parents, or relatives.

We do not know much about the Jewish student life in these years except for what comes from the diary of Louis Ehrich, a Jewish student at Yale from 1866-9. [See Jonathan Sarna's essay in this volume]. We learn from this diary that Yale made life easier for the Jewish student by excusing him from Sunday prayers; the university expected Jews to attend Saturday services instead. But attendance at the daily chapel was mandatory through 1926, although it was less of a religious service and more of an opportunity to bring the college together once a day.[4] The Jewish student who was willing to testify that he put on Tefillin daily and prayed to the Almighty was later exempted from attending daily chapel as well.[5]

The arrival, beginning in the 1880's, of Eastern European Jews changed the character of New Haven's Jewish community. As described by Louis Sachs, a Yale graduate who became a prominent attorney and a leader of the New Haven Jewish community:

> Jews of those days were a remarkable lot. These small shop-keepers, tailors, and butchers and shoemakers...opened up at seven in the morning and with their wives and children they worked until 12:00 at night. And for what purpose? To provide for the kinder, for the kids and their education, naturally for the boys a college education. They dared even dream about Yale for their children.[6]

So Jews sent their youngsters to New Haven High School and encouraged them to study.

These immigrants entered into many different fields. Wolff Willner, born in Prussia and the son of a rabbi, became the first Jewish Yale graduate to enter the rabbinate. He was graduated from Hillhouse High School in New Haven in 1881 and received his bachelor's degree four years later.

Another graduate was Russian-born Abraham Tulin of the class of 1903. Tulin, who became a leading lawyer and Zionist, was responsible for convincing General Electric President Gerard Swope to give eight million dollars to the Technion Institute in Haifa. Samuel Campner, A Russian-born member of Yale's class of 1908 also achieved fame. He was the first and only Jewish mayor in New Haven, succeeding to the post when the previous mayor died in office. Immigrant Jews studied at Yale's medical school as well. Particularly notable is Dr. David Bercinsky, who became the "beloved Jewish doctor of the immigrant community."[7]

The early 1900's and the influx of Eastern European Jews into Yale brought on an increase in social anti-Semitism at Yale. Jewish students found themselves unable to join secret senior societies and fraternities; even many of the athletic teams were closed to them. Consequently the East European boys formed what became known as the Atlas Club. It began around 1906 when high school boys from the Jewish ghetto went to play basketball at the Bancroft Foot Boys' Club under the guidance of non-Jews from the Yale Divinity School. By 1921 the Atlas Club had about 100 members, many of whom were then either Yale students or graduates. On Friday nights they would usually have a dance preceded by a basketball game. Although these Jews came from Orthodox families, they had the dance and basketball game on Friday night since Friday drew the largest crowds and therefore was most profitable.[8]

In 1922 the Atlas Club played the Yale basketball team and won 42-22. The game, a benefit for the Jewish relief fund, drew the largest crowd to ever see a basketball game in New Haven until that time: 3000. Dr. Joseph Weiner, a member who went on to become the first Jew on Yale's varsity basketball team, said that the club played in cities where an all-Jewish team had never before been seen:

> We looked upon ourselves not simply as another team of players but also as a group of goodwill representatives on

behalf of the Jewish community. We were shattering the stereotype of the nebbich Jew.[9]

In that same year Yale's varsity basketball team was slumping. A group of Yale alumni prepared a report which charged that Jewish athletes were consistently rejected. According to the report, this led "to setbacks...especially on the basketball court."[10] The situation soon changed. At the insistence of the new basketball coach, Joe Fogarty, players were selected regardless of whether they were, "black or white, Jew or Gentile, so long as [they could] play basketball."[11] Fogarty soon built his team around two Jews. The Evening Register reported that:

> Because Fogarty had the guts to pick the best players at Yale and impart his sound knowledge of the game he has given the Blue its first basketball winner in a decade. Yale has obviously found the Jewish undergraduate a credit both as an athlete and a scholar.[12]

Public speaking and debate, too, appealed to Jewish students. In 1892, Isadore Stein (Law School, 1893) addressed a large audience of Russian immigrants on "The Execution of Alexander II."[13] The Jewish student who desired to join one of Yale's debating clubs or secret societies, however, generally found the door locked. As a result, in 1871, six Jews formed their own secret society--complete with its own motto, initiation ritual and secret handshake. This society, the Knights of Jerusalem, or K.O.J., was set up officially for the purposes of "charity, literature, and sociability."[14] Debates and orations, however, were its major bill of fare. K.O.J. did not meet on Yale grounds but rather in business buildings a few blocks away from campus. While led by Yale students, any student aged 18-25 was admitted. For half a century the club was a social center for its members. Beginning in the 1930s, however, a sharp decline set in. Cars became more common, families moved to the suburbs, the Jewish Community Center

opened, and soon Yale's Hillel lured Jewish students away.

Organizational life at Yale after about 1910 did not include Jews. Although one student remembered that he earned a "fair share of respect from his peers,"[15] Jews generally could not join the Yale Daily News, the Wiffenpoof senior singing group, and most other extracurricular organizations. The college fraternities were also shut to the Jews. Earlier, while Jews still attended Yale in small numbers, they had been accepted into the fraternities. Between 1910 and 1915, however, the fraternities passed local house rules excluding Jews.[16] As a consequence, Jews of German descent formed their own fraternities excluding non-Jews; Zeta Beta Tau, Sigma Alpha Mu, Pi Lambda Phi, and Tau Epsilon Phi, each averaging about 16 members. The Jewish fraternities also helped to preserve the social separation between German Jews and Eastern European Jews. Rollin Osterweis, a former president of Zeta Beta Tau in the class of 1930, tells a story of the president of Beta Theta Pi receiving the name of a prominent East European Jewish swimmer at Yale for membership. Since Beta Theta Pi was a Christian fraternity its president knew that the Jew could not be accepted. So he called Osterweis and asked if Zeta Beta Tau would take the swimmer. Osterweis thought not, but submitted the name anyway for election. The Eastern European Jewish swimmer was refused membership in the German-Jewish fraternity.[17] Four criteria denoted eliteness in the Jewish fraternities: prep school background, relatives who attended Yale, percentage of members from outside the Northeast, and a low percentage of foreign-born parents.[18] The first two qualities were also marks of eliteness among Yale's Christian students. Both Jewish and non-Jewish fraternities declined in the 1930s after Yale introduced the residential college system. A belated display of tolerance by Christian fraternities, many of which began to accept Jews, did not stave off disaster. After World War II most Yale fraternities died out.

Jewish students at Yale who wished to attend

religious services generally visited area synagogues: orthodox or reform. Other types of Jewish student needs were provided by Yale's Menorah Society, dedicated "to the fostering of the Jewish 'humanities' and the furthering of their influence as a spur to human service,"[19] and later by Yale Hillel. Area Jews also took an interest in Jewish students. Most notable were the activities of Leon Tulin, a strong Zionist and young Yale law professor who occasionally brought small groups of students together to meet and listen to men like Chaim Weizmann, Julian Mack, and Stephen Wise.[20]

Some of Yale's Jewish students were rabbis in New Haven synagogues. Indeed, rabbis were--and still are--attracted to New Haven by Yale's libraries and by the knowledge that one could pursue a degree and lead a congregation at the same time. Congregations, for their part, thought that such an arrangement brought them prestige.[21] An early rabbi-student was Rabbi Solomon Kohn. When he arrived in New Haven from Hungary, he enrolled at Yale at the same time that he assumed his pulpit at Congregation B'nai Sholom. In 1876 he got a Ph.B. from the Sheffield Scientific School--the university's undergraduate science school--and he soon left the city. According to Yale records, wherever Rabbi Kohn later resided, "he helped in organizing different institutions beneficial to Jewish life, and was active in...improving the conditions of his people."[22] Another rabbi-student was Sidney S. Tedesche of Temple Mishkan Israel. Hired in 1923, Tedesche received his Ph.D. from Yale in 1928, while still on the pulpit. For three years he also lectured part time in Hellenistic studies at the university.[23] Still another rabbi-student was Louis Greenberg of B'nai Jacob. Greenberg's 1941 dissertation, The Jews in Russia, is still in print today.[24]

II

The Yale administration's attitude to the Jewish student is perhaps the most interesting and significant part of Yale's Jewish history. Yale President Ezra Stiles, in office from 1778 to 1795, had a deep respect for the Jewish people and

strongly admired the Hebrew language. He insisted that Hebrew be taught at Yale, certain that the first thing one would hear upon arrival in heaven would be angels chanting various psalms in the holy tongue. After he left, Hebrew was dropped from the required curriculum and the attitude of the Yale administration toward Jews became less benevolent.

Most of the early Jews to be accepted by Yale were "locals": Jews who lived or boarded in New Haven. Such an admissions policy permitted Yale to perform its obligation to the New Haven community, without risking 'contamination' of the dormitories by Jews. Nor were local Jews likely to play an active role in the university's social life.[25] Local Jews, reports Louis Sachs, did have fewer college friends and fewer opportunities to socialize than their on-campus fellow students. Still, Sachs himself did not feel discriminated against.[26]

Slowly, Jewish students began to fashion a different atmosphere at Yale, one less aristocratic and more oriented toward study.[27] Anson Phelps Stokes, Secretary of Yale hinted at this development in a 1915 address before the Yale Menorah Society. There were three reasons why Jews were welcome at Yale. The first was that the Jews showed themselves capable of the highest scholarship, as shown by the large numbers of Jews who won prizes. The second was that Yale needed Jews to make a contribution to its life and thought since Yale was a melting pot of democracy. Finally, he said that the presence of Jewish students attracted Jewish donations to Yale--especially in the field of Semitic studies. Stokes specifically mentioned George Kohut's gift of a several thousand volume rabbinic library to the university. Stokes encouraged Jewish students to pursue varied academic careers, not just law and medicine. He failed to mention that opportunities for Jews in academic careers were then quite limited.[28]

Not all of Yale's officials, however, were so pleased with the presence of the Jewish student at

Yale. Louis Sachs, for example, tells of an experience he had when, as an undergraduate, he went into the office of Yale College Dean Frederick Sheetz Jones to receive assurances that he would not lose his scholarship because of his missing classes for the High Holidays. Jones told him:

> Young man, we don't run a Jewish institution here, nor a Mohammedan institution, nor a Buddhist institution. This is a Christian institution and you'll take your chances. It's entirely up to you.[29]

On leaving the dean's office, Sachs was consoled, by an assistant, Tom Tully--later to become mayor of New Haven--who promised to take care of any problems that might arise.

Dean Jones, or "Tyrannosaurus Superbus," as he was once called,[30] left a series of files covering his years as dean from 1909 to 1927. These papers, now in the Yale Archives, reveal an extremely negative attitude toward the Jewish student. Particularly important is a folder labeled Jews which contains a special report analyzing the make-up of Yale's Jewish student body. The report begins by stating that Jews from the classes of 1911 to 1925 of Yale College came mostly from New Haven High School. The largest group of Jews had Russian-born parents; Jews with American-born parents made up the next largest group. In the classes of 1923-6, 10% of the student body is listed as Jewish and the university-wide percentage was 13%. Jews made up 25% of the scholarship and loan applicants to Yale College, however, only 15% of the scholarship and loan grants, were given to Jews. The figures for the university as a whole proved quite similar. The report goes on to present evidence that "the Jewish element...nearly doubled" in the college between 1911 and 1926. The classes of 1911-4 averaged 5.5% Jewish, 1915-8 were 6.4% Jewish, 1919-22 were 7.5% Jewish, and 1923-6 averaged 10.2% Jewish. The grade distribution was:

	A	B	C	D&E
Jews	4.8%	29.6%	45.6%	20%
All Students	7.3%	20.0%	42.6%	30%

Sixteen per cent of Yale's Jews are recorded as having been elected to the honorary scholars society Phi Beta Kappa. The Jewish students are also recorded as having won more than their share of academic prizes. Yet, the report notes that Jews were not elected to senior societies. Many, though, were members of a socialist organization. The report states that many Jewish names appear in musical lists, particularly in the orchestra. Jews were active in debate and many tried out for sports --though few Jews were accepted to any teams. Most startling of all is the final assessment of the Jewish problem at Yale by the registrar of Yale College, A.K. Merritt:

> The Jew, with ten and two-tenths per cent of the college enrollment, does not at present constitute an acute evil, but if the percentage increases during the next four college generations at the same rate as in the last four, it will become a serious problem. The best Jewish students have not the ability of the best students in the college, but despite the handicaps of poverty and the necessity of working their way, the Jews make better average records than their Gentile fellows. They are ambitious and industrious and distinctly worth educating.[31]

This report thus alerted the Yale administration that the number of Jewish students was rising rapidly. The Jewish percentage at Yale was approaching 'undesirable levels'

In Dean Jones' "Jewish File" are two letters that evidence intentional discrimination against Jewish students at Yale. The first letter, dated May 3, 1922, is from Board of Admissions Chairman Robert N. Corwin to Dean Jones. Corwin asks Jones if he believes "that it is desirable...to limit the

number of Jewish students admitted to Yale" and asks how this might be accomplished. Jones writes back saying that, "While many of these Hebrew boys are fine students, I think the general effect on the scholastic standing is bad." Jones expresses his dismay at the increasing numbers of Jewish students within the college. He suggests insisting on English as an absolute requirement for admission and also calls for putting "a very definite limit, and a rather low one, on the amount of beneficiary aid that we grant to Jewish students" as a method of deterring Jews from entering the college.[32] The long-standing ten per cent Jewish quota dates back to the time of these letters.[33]

When Yale established its residential college system in 1933 it allowed the Master of each college to choose students from the entire incoming pool of freshmen for assignment to his own college. To assure a fair distribution, each of the seven colleges was required to take in at least 15 Jews. Each college was also allowed to select any 15 freshmen right off the top of the pool. Master Clarence Mendell of Branford College used this opportunity to choose as his 15 guaranteed entrants the top 15 Jewish applicants in the class. For assigning rooms, instructions were explicit to those on the rooming committees: never mix Jew and Christian, Protestant and Catholic, Prep school student and Public school student, or self-supporting and scholarship student.[34]

By the 1940's Jews were well aware of the unofficial quota against them and they began to ask questions. The 1944 correspondence of Yale alumnus Leonard Shiman, a Jew, and Yale President Charles Seymour is particularly revealing.[35] Shiman wrote that he had told others that Yale did not discriminate against Jews and that he considered such statements to be "idle gossip and unfair innuendo." Yet he asks that Seymour reply to him on the matter. Seymour wrote in return a lengthy letter that began by denying that Yale excluded any racial or religious group, but continued by affirming that it was "a definite policy of the University to maintain a balanced undergraduate

population in so far as this can be achieved without detriment to the average quality of the student body." Seymour went on to say that Yale did not exclude Jews and had no rigid quota, but Yale did make some attempt to "keep the various elements in the incoming classes in some rough approximation" to their percentages in the national population. Surprisingly, Seymour believed that Yale's policy was good for Jewish boys, since by preserving their proportion within the student body the university prevented an increase in anti-Jewish prejudice. He even mentioned that many of his Jewish friends had told him, "that it is because of this balance that they want their boys to come to Yale." Seymour's most definite statement on the quota came at the conclusion of his letter when he stated that Yale had "decided to stand by its policy of selective admission and to preserve as in past years the balanced character of the Freshman Class." A letter from Edward Noyes, chairman of the Board of Admissions, to President Seymour gave high praise to Seymour's response.[36]

Seymour's correspondence with a Buffalo lawyer[37] indicates the kind of pressure Yale faced from some alumni with negative views about Jews and other minorities. One of the lawyer's caustic letters asked Yale to increase its Christian outlook and to limit "faculty appointments to native born christian Americans with a substantial American background and preferably of Yale education." Seymour replied that Yale was in the process of "planning very much along the lines which you suggest." Four years later the lawyer wrote back to Seymour and asked him to "reduce and restrict the student body....Draw a line on Jews, foreign-born, communistic, and atheistic elements and revert to the standards of our days with Arthur Twining Hadley," president from 1899-1921. Though he did not refer to Jews, Seymour answered that the university was proceeding with plans to limit the student body.

But even in these years the changing world attitudes could already be seen. In 1941 Edward Noyes prepared a memorandum to President Seymour

on the future of admissions policies at Yale:

> My own experience with applicants for Yale has convinced me that most of these boys have chosen Yale...because of our academic reputation. There is, of course, a considerable backlog of candidates influenced at least in part by family tradition, but many of these...would go elsewhere if they did not feel sure that Yale standards are at least as high as those of any other institution. There are also some whose motivation is partly the desire for social prestige, but this group is, in my opinion, decreasing steadily; it may well disappear in the new world we are entering. If the conviction expressed above is correct, it follows that a lowering of our undergraduate standards would before long be followed by a decrease both in the number and in the calibre of boys who want to come to Yale.[38]

Later, in an address at the Hillel Foundation's 25th anniversary, President Charles Seymour himself spoke of how "our American colleges have failed to appreciate the vital importance of the Hebrew tradition."[39] Yale would soon realize that to maintain academic goals it would have to accept more Jews.

By the 1950's the quota within Yale College began to be relaxed. President Brewster's appointment of R. Inslee Clark to lead the Board of Admissions in 1965 signalled the end of Yale's discriminatory policies. Open admissions became a reality. By 1976, Jews represented between 25 and 30 per cent of all the students in Yale College. Brewster also fought other forms of anti-Jewish discrimination. In 1966, he boycotted the Harvard-Yale-Princeton clubhouse in Pittsburgh because no Jewish alumni had been admitted.[40] At the same time, barriers against Jewish faculty appointments were lifted and Jews entered the different faculties of Yale in large numbers. Finally, in

a move that surprised the entire Yale community, the Yale Corporation, in 1977, invited Henry Rosovsky, a Polish-born Jew and dean of the Faculty of Arts and Sciences at Harvard, to assume the presidency of the university. As the appointment of a Jewish provost, Abraham S. Goldstein (former dean of the Yale Law School), by an Italian President, A. Bartlett Giamatti, demonstrates, Yale has changed.

For the Jew at Yale today, life is quite different from what it was in the past. The modern Yale Jew is generally assimilated and accepted. Some undergraduate organizations that once looked down upon Jews are now controlled by them. Faculty departments that once excluded Jews are now filled with them. A kosher kitchen, founded in 1959, feeds over forty orthodox students. Today's Yale Jew no longer struggles so much against a university that discourages his Judaism. He struggles rather against a far more formidable opponent--himself.

A JEWISH STUDENT IN NINETEENTH CENTURY AMERICA:

THE DIARY OF LOUIS EHRICH -- YALE '69

by: Jonathan D. Sarna
Yale University

In the 1970s, 400,000 - 450,000 Jews, roughly 85% of America's college age Jewish population, were receiving some kind of higher education.[1] This is a remarkable figure, one in which American Jews take justifiable pride. But it is easy to forget how recent a phenomenon this American Jewish love affair with universities has been. Just over a century ago, in 1867, Rabbi Isaac Mayer Wise knew of but six Cincinnati area Jews who were studying in American colleges. "Commerce swallows our best talents," he lamented, "many of our young people go through the city high school and then they pass over to practical life."[2]

One of the few Jews who did not immediately 'pass over to practical life' was a Jewish student at Yale named Louis Ehrich. Ehrich was not Yale's first Jew -- that distinction belongs to Abraham Pinto who attended Yale in the 1770s. Nor was Ehrich Yale's most distinguished early Jewish student. In neither his intelligence nor his achievements did he match the record of Judah Benjamin ("the Brains of the Confederacy"), who was, however, expelled from Yale in his Junior year under mysterious circumstances.[3] Ehrich's importance stems rather from a diary which he kept during his Junior and Senior years at Yale: from January 1, 1868 until October 14, 1869.[4] In this diary, the earliest known diary of an American Jewish college student, Ehrich recorded comments on subjects ranging from the weather to the future of Judaism. He did not dwell on routine activities at Yale, an omission he later justified:

> Throughout this diary I have rarely mentioned my study hours. In the life of a student there is so much study, that each day is almost a bare repetition of the one next

preceding. All time not given to reading has been devoted to study.[5]

But when it came to Jewish affairs, Ehrich was more generous. His diary yields a detailed picture of the life and thoughts of an American Jewish college student in the late 1860s.

Ehrich begins his diary by telling us something about himself: "I dip my pen to write the first page of my first diary. I therefore prefix a brief sketch of my short life. I was born in Albany Jan. 23 49 [1849]. Moved to New York City in 1851." Ehrich proceeds to tell us of the four addresses which he had in but seven years in New York and continues: "Father died on the 21st of Jan. 1858.[5a] Went to New Haven for my health on July 20 60 [1860] at the age of eleven. My health being benefited, Mother permitted me to stay and I just attended Hopkins Grammar School in September 1860."[6]

Hopkins was the foremost grammar school in New Haven, and many of its pupils traditionally went on to Yale. The record discloses that Ehrich was far from a good student at Hopkins and was near the bottom of his class in Greek and Latin. In 1862, his teacher sent a note to the Ashmuns, the uncle and aunt with whom Ehrich boarded, which read somewhat laconically: "Louis Ehrich has done poorly in recent lessons. I suspect has not studied at home as he ought to."[7] Presumably Ehrich improved, since he graduated in 1865 and was admitted to Yale. Although he makes no mention of this, Ehrich must have taken and passed an entrance exam -- the exam, incidentally, was usually administered on the Sabbath.[8] It is important to point out one thing which Ehrich does not mention in his sketch of his early life. He makes no mention of any formal Jewish or Hebraic education. Ehrich knew that he was Jewish, but he did not know what this entailed.

Being a Jew at Yale must often have been awkward. Yale was, in the nineteenth century, quite a religious place, and the religion was certainly

not Judaism. Many Yale students were involved in Christian missionary activities, and most attended church on Sunday. It is too easy, however, to exaggerate Ehrich's difficulties. He was excused from Sunday prayers,[9] and did not, therefore, have to listen to Christian sermons. Attendance at daily chapel -- fifteen minutes every morning -- still was mandatory, but as Brooks Kelley points out, "the morning meeting was hardly a religious service." It was basically a device to bring the college together once a day.[10]

Instead of going to chapel on Sunday, Ehrich went to synagogue on Saturday. He was not terribly committed; indeed, as we shall see, he had many objections to the service. He nevertheless attended fairly often, absenting himself only when the pressures of work became too great. Ehrich also took note of Jewish holidays -- but he did not always observe them in the traditional way. "It is Shabuoth and we intend to enjoy it," Ehrich wrote to his diary on May 27, 1868. He enjoyed himself by going to Hartford and meeting the girls. On Yom Kippur, Ehrich did attend synagogue. At lunchtime, he and two friends "went to Hoadley's and partook of a good dinner." Ehrich did not believe in fasting; he considered it "a relic of old time superstition."[11] The only holiday never mentioned in the Ehrich Diary is Chanuka, which in the 1860s had not yet been magnified into the important holiday which it is today. For Ehrich, Purim was still the day for Jewish merriment and gift giving. He seems greatly to have enjoyed himself at New Haven's annual Purim Ball.

Ehrich's attendance at the Purim Ball underlines the fact that, although he was at Yale, and although he was somewhat dissatisfied with Judaism as practiced, Ehrich did not dissociate himself from the Jewish community. The synagogue and Jewish rituals were still important to him. Whatever his feelings about Judaism, Ehrich did not intend to rebel against it. He hoped to reform his religion from within.

Ehrich did not remember his Judaism only on

Sabbath and holidays. Even during the week, Ehrich seems to have maintained his primary relationships with those of his own faith. Most of the names in the diary -- Waldheimer, Binswanger, Fleischner, Goldsmith and Weiss -- were Jewish names. When Ehrich entered Kappa Sigma Epsilon, Yale's freshman fraternity, it was also in the company of Jews: Ashmun, Myers, Adler, Milander and Meinanger. Ehrich's closest friend at Yale, Sam Weiss, actually came from an Orthodox Jewish background. Sam's father, Ehrich reports, wanted his son to eat only kosher food, even in New Haven. But Sam was rebellious and displayed traits which Ehrich feared would hinder him in later life. Ehrich was wrong. Sam Weiss became a distinguished lawyer and helped to found the New York law firm now known as Paul, Weiss, Rifkind, Wharton and Garrison.[12]

The fact that Ehrich's best friends were Jewish did not prevent him from having contact with non-Jews at Yale. Several are at various times mentioned incidentally in the diary. Most of Ehrich's social activities, however, were planned by the Jewish community. He attended a recital put on by Jews; he was a regular at balls and parties run by the Jewish community; and he spent many a pleasant evening in the company of the Zunders or the Brands -- prominent New Haven Jewish families. Ehrich's cultural and social life was intertwined not with that of Yale, but with the cultural and social life of New Haven Jewry. For Ehrich this sufficed. Indeed, writing under the name 'Uncle Lew', Ehrich advised readers of the New York Hebrew Leader that New Haven "had more Israelitish entertainments and lectures than any other city in the United States."[13] Be this as it may, Ehrich still found something missing from his social life: "I often feel as if there ought to be a nice Jewish young lady in the city with whom I could spend an agreeable evening occasionally."[14] The poor fellow had trouble finding suitable female companionship. The problem, however, was only temporary. At other times, Ehrich seemed quite happy in the company of one or another Jewish -- never once non-Jewish -- young lady. "Dear dear

Helen," he wrote on May 29, 1868, "no one has and I think no one can drive you from my thoughts." By September someone had succeeded. In fact, Ehrich must have made the acquaintance of most of the available young Jewish maidens of New Haven. In this connection, it is most important to underline that Ehrich never thought of dating a non-Jewish girl -- or at least he did not record such thoughts. One hesitates to generalize from one case; however, those who believe that all German Jews in America were well on the road to intermarriage before the East European immigrants came and reminded them of their Judaism will find no support for their claims in the diary of Louis Ehrich.

The Jewish world of Louis Ehrich extended beyond the limited confines of New Haven. Through the Jewish newspapers, which he read avidly, Ehrich kept in touch with Jews all over the country. He also carried on an extensive correspondence with Jewish notables, of whom the most important, Rabbi Isaac Mayer Wise of Cincinnati, expected great things from Ehrich.[15] Most of Ehrich's ties, however, were with the Jews of New York. When he was visiting his mother in the city, Ehrich spent time with Rabbis Bondi, Illowy, Einhorn and Adler, as well as with lay leaders like Morris Ellinger, Benjamin Peixotto and M.S. Isaacs. Ehrich's youthful New York friends are equally noteworthy: Oscar Straus became a prominent American statesman and Felix Adler founded the Society for Ethical Culture.[16] How was it possible for a boy barely twenty years of age to have gained entry into the upper echelons of New York's intellectual Jewish community? In all likelihood, his university education served as his ticket of admission. The intellectual Jewish community in America was small in the 1860s. A young student with ideas could receive respectful attention.

The ideas which Louis Ehrich propagated reflect two concerns. On the one hand, he favored radical reform of Judaism. On the other hand, he was Jewishly conscious, and was eager to see a

united, separate and proud Jewish community arise in America. Ehrich the reformer refused to adhere to the 'antiquated ceremony' of kashrut and refused to fast on Yom Kippur. He was no more fond of other Jewish rituals. He believed that the Bible should be read in the synagogue from a printed book; that prayers should be said in English; and that the Sabbath should be observed on Sunday. As to the Messiah, Ehrich wanted to write him out of Judaism altogether. Reporting to his diary on the Ehrich family's Passover seder he commented: "how awful if a ~~second~~ Messiah should enter the door."[17] The scratched out word "second" reveals the influence of Christianity on Ehrich; the rest of his ideas were borrowed from Jewish reformers in America and in Germany.

Ehrich's views on Judaism crystallized during his senior year at Yale. In March of that year (1869), he advocated his radical reforms in a public lecture delivered before the Horeb Lodge in New Haven. The lecture received some attention both in the New Haven and in the Jewish press, and it evoked comment -- much of it critical -- from traditionalists and reformers alike. But criticism did not faze Ehrich. "I feel that I am taking extreme ground in my plan of reformatory changes," he told his diary, "yet I honestly believe that they would lift our people to a higher realization of Judaism. Of if God will but give me the power to convince others of these truths."[18]

Ehrich's reforms were motivated by his concern for the Jewish people. It was this concern which led him both to the study of the Bible and to the study of Hebrew. It was this same concern which prevented Ehrich from supporting General Grant's presidential bid in 1868, despite the General's popularity at Yale. Ehrich had not forgotten Grant's famous General Order number 11: the 1862 order, overturned by President Lincoln, in which Grant expelled Jews from the territory under his command.[19] As far as Ehrich was concerned, a Jew could not respect Grant: "my nation is too dear to me to allow me to respect one who injured it."[20] Detractors of Judaism, according to Ehrich, were

destined for failure. Judaism would survive. "Let Catholicism and Protestantism scratch each other's eyes out," he wrote, "Judaism, the 'law of love' must prevail. May God pour light on the benighted minds of men."[21]

How long until Judaism prevailed? Ehrich doubtless believed that it would take at least as long as it took Jews to reform themselves into a lofty people united under a 'higher realization of Judaism'. To further this goal, Ehrich himself considered entering the ministry. Only as a rabbi, he realized, could be put his ideas into practice: "I would abolish all these antiquated ceremonies, abolish all Hebrew from the synagogue and erect a religion of spirituality."[22] The rabbinate, in Ehrich's eyes, was the key to reform: the instrument of uplift through which Judaism could be modernized. The only question was whether Ehrich himself wanted to accept the mantle and to undertake its burdens. As the Ehrich diary closes in October 1869, Louis Ehrich had resolved to leave for Europe. A year of study in Germany was to decide his future course.

No further diaries exist to help us chart this future course. From other sources,[23] however, we learn that Ehrich arrived safely in Frankfurt-on-the-Main and immediately commenced the study of theology. On the first of January 1870, he delivered his first sermon, an event which was duly reported in both the Jewish and the New Haven press. The report of the New Haven Lever (March 8, 1870) follows:

> Mr. Lewis R. Ehrich, a talented young Israelite who resided in New Haven nearly eight years and graduated at Yale College with the class of 1869, is now in Frankfurt-on-the-Main studying to become a Jewish clergyman. He was well known to all the Israelites of this city and won among them last winter quite a reputation both as a speaker and reformer by a lecture which he delivered before Horeb Lodge on

"Judaism".

> A Frankfurt correspondent of the Jewish Times writes of him thus: "On Saturday, the 1st of January, we enjoyed an unusual pleasure in the halls of the West End Union. Mr. Louis Ehrich, a talented young man of 21 years, penetrated with the holiest enthusiasm for pure Judaism, and for its dissemination in a decidedly liberal conception, who [Ehrich] went to Germany in order to study as a theologian and preacher delivered on that day his first religious lecture. He spoke in English on "Honesty in the pulpit. . . ." The originality of his conception, the earnestness of his convictions, his style of oratory and gesticulation secured for him the fullest appreciation of the assembly. The numerously represented countrymen of the youthful lecturer from America expressed their high satisfaction. We congratulate in advance the Jewish community in America to which this young preacher may be destined, and prognosticate for him a successful career in the profession he has chosen."

The press is a notoriously bad prophet. Ehrich did not have a successful career as a preacher; in fact, he abandoned the study of theology altogether and returned home in 1871 to enter the dry goods business. Three years later he married Henrietta Minzesheimer. Ehrich continued in business until his health failed, at which time he went to Europe. In 1885, he settled in the developing city of Colorado Springs where his health improved and where he quickly prospered -- first as a businessman, and later as a collector and dealer in art.[24] Entering politics, Ehrich proved that he was still a radical reformer -- albeit in a different sense. In a state which was strongly pro-silver, Ehrich championed gold, becoming the only Colorado delegate at the Gold Democratic

Convention in 1896.[25] This was not the only unpopular cause which Ehrich espoused. He was also active in the Anti-Imperialist League and in the American Free Trade League, which for a time he served as president.[26] In 1903, Ehrich returned to New York, bringing with him his increasingly prestigious Ehrich Galleries. Eight years later, in 1911, Louis Ehrich died of an asthma attack while in London. He was 62 years old.

The record reveals nothing about Ehrich's Jewish activities during his 42 post-Yale years. There is nothing further about his plans for radical reform, or his quest for a 'higher realization of Judaism'. Everything that is known about Ehrich's subsequent views on religion comes from his own pen: an article entitled "A Religion For All Time" which he contributed to the Arena magazine. "The old religions are crumbling," Ehrich wrote, "everything eventually crumbles which is not true." The only true religion, Ehrich claimed, would be one based exclusively on love. "Love-Man-Earth-Now" would be the religion's key words, and its central commandment would be "Love thy neighbor more than thyself." Ehrich, who once called Judaism the 'law of love', was now more sympathetic to Christianity. In Jesus of the Christian Bible he found "a heart overflowing with an ocean of love," something which he professed to find nowhere in the Hebrew Bible. But Ehrich was not a Christian -- that was one of the crumbling religions. Instead, he proposed a 'heaven on earth': a utopian religion acceptable to all.[27]

Ehrich had clearly come a long way from his diary views. Instead of trying to reform and universalize Judaism, as was his original goal, he now strove to set up a new religion altogether. There is a surprisingly close parallel here between Ehrich and Felix Adler.[28] Like Ehrich, Adler too had graduated from college (Columbia) with ideas for religious reform of Judaism. He too went to Germany to complete his studies and quickly abandoned all plans to enter the rabbinate. Finally, he too advocated a universalistic, utopian conception of religion in place of reformed Judaism. Of

course, Adler advocated Ethical Culture long before Ehrich wrote about his religion of love. What is more, Adler founded a movement, while Ehrich seems never to have gone beyond his single article. Yet the pivotal experience, both in the life of Adler and in the life of Ehrich, seems to have been the period of study in Germany. Each returned with a totally new outlook on Judaism and on religion in general.

At Yale, Louis Ehrich had learned a different lesson. As a Jew in a basically Protestant environment, Ehrich was still able to maintain social relationships with his own kind, even if intellectually he was part of a wider environment. Yale's Protestantism certainly had an effect on Ehrich -- it may even have spurred him to espouse reform -- but it did not lead him to abandon his faith. To the contrary, Yale allowed Ehrich to attend synagogue, and freed him from the normally obligatory Sunday sermons. From Yale's point of view, Ehrich could simultaneously strive to be a good Jew, a good American and a good 'Yalie'. After what he encountered in Germany, however, Ehrich decided to pursue other goals.

THE KOHUT JUDAICA COLLECTION AT YALE

by: Arthur A. Chiel
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Until 1701 the needs of New England in the way of higher education were provided by Harvard College.[1] The two commonwealths, Massachusetts Bay Colony and Connecticut shared in support of Harvard. With the development of divergences in theological and political attitudes between these two communities there arose, too, the desire for a separate college in Connecticut. The Rev. James Pierpont (Harvard, 1681) minister of the New Haven church was the chief proponent.

The general court of Connecticut Colony met at New Haven in October, 1701, and a charter was granted "for the founding, suitably endowing and ordering a Collegiate School within His Majesty's Colony of Connecticut." The Rev. Abraham Pierson was chosen as rector of the new school and it was at his Killingworth parsonage that the first student sought admission in March, 1702. The school continued at Killingworth until the death of Rector Pierson in 1707. For the eleven years that followed, from 1707 to 1717, the Collegiate School jogged along rather uncertainly in the several towns where the tutors lived, with commencement exercises being held annually at Saybrook. It was not until a gift of some seven hundred valuable books was collected in England by Jeremiah Dummer, the resourceful agent for Connecticut at London, that the building for a school became an immediate necessity. After considerable debate among Connecticut clergy and laity it was decided to establish the academic institution at New Haven.

In the meanwhile, Cotton Mather, who had been bypassed for the presidency of Harvard, became an advocate of the Connecticut Collegiate School. He sent a written appeal to Elihu Yale, a Bostonian who had made his fortune in India and was now retired in London. Knowing that Yale was childless, Mather wrote him: "The Colony of Connecticut, hav-

ing for some years had a College at Saybrook without a collegious way of living for it, have lately begun to erect a large edifice for it in the town of New Haven. The charge of that expensive building is not yet all paid, nor are there yet funds of revenues for salaries to the Professors and Instructors to the Society. Sir, though you have your felicities in your family, which I pray God continue and multiply, yet certainly, if what is forming at New Haven might wear the name of Yale College, it would be better than a name of sons and daughters. And your munificence might easily obtain for you such a commemoration and perpetuation of your valuable name, which it would be much better than an Egyptian pyramid." Mather urged Yale to explore his proposal with Agent Jeremiah Dummer. Thanks, then, to Mather's advocacy of the project and Dummer's direct personal suasion, Elihu Yale made a gift of India goods which were shipped to Boston for sale, the proceeds of which went towards the New Haven enterprise. In recognition of that generosity the trustees used the name Yale College at the 1718 commencement in the completed college edifice. And the books previously collected by Dummer now found their proper place on shelves in the new setting; they became the foundation of a library which would bring luster and learning to Yale.

Until 1914 the Yale Judaica collection consisted of material obtained by purchase and small gifts during the two centuries of Yale's existence. With Bible as a focal point, the books which were further acquired over the years dealt largely with philology, and a comprehensive collection of Hebrew grammars and dictionaries were accumulated. Every learned work by a European scholar or Hebrew philology was acquired, from the pioneer work, Rudimenta, by Johannes Reuchlin (1506) to the Gesenius grammar and the monumental dictionary of Eliezer Ben-Yehudah, the father of modern Hebrew. Interesting, too, a Yiddish literature collection was developed. In the Yale Library Gazette of October, 1927, Leon Nemoy, curator of the Hebrew and Arabic Collection, indicated that "it numbers now about a thousand volumes and contains all of

the best of both old and new Yiddish belles lettres...."[2]

A remarkable addition to Yale's Judaica Collection was made in 1915, when the Yale Library was presented with an impressively sizeable collection of the Works of Josephus. Personally acquired over the years of his lifetime by Dr. Selah Merrill, a pioneer archaeologist and later the U. S. Consul in Jerusalem, his wife, at Dr. Merrill's death, presented the Josephus collection of more than fifteen hundred volumes to Yale in her husband's memory.

It was in the same year of the Josephus gift, 1915, that George Alexander Kohut presented to Yale the gift of the library of his father, the late Rabbi Alexander Kohut. This collection of 5,000 volumes in Judaica was a precursor to additional gifts that would be presented later by George Alexander Kohut. It is here that we focus on this benefactor's interest in Yale and how it led up to his precious benefaction to Yale.

George Alexander Kohut was born in Fünfkirchen, Hungary, in 1874, to Rabbi Alexander and Julia Kohut. The elder Kohut was a scholar who had earned his doctroate in oriental languages at the University of Leipzig in 1865, and was ordained at the Breslau Rabbinical Seminary in 1867. Dr. Kohut returned to his native Hungary where he served with distinction in several rabbinic posts. In 1872 he was called to be the chief rabbi of Fünfkirchen where he remained for eight years. There he began his major life's work in scholarship, the compilation of a Talmud dictionary, Arukh ha-Shalem. It was a project which he had resolved to carry out when he was fifteen, while trying to decipher some foreign terminology in the Talmud. Now, in Fünfkirchen, in 1873, at the age of thirty-one he began a systematic labor of scholarship which would occupy him for the rest of his life, altogether a period of over two decades. In 1885, Dr. Kohut was called to America to serve as the rabbi of Congregation Ahavat Chesed in New York. One year later, in 1886, he joined with Rabbis

Sabbato Morais and H. Pereira Mendes in founding the Jewish Theological Seminary. It was a year of achievement and promise for the newly-arrived rabbi but 1886 was also darkened by tragedy; his wife, Julia, died in their first year in America. In February, 1887, Dr. Kohut, a widower with five daughters and three sons, married Rebekah Bettelheim. A singularly remarkable woman, the twenty year old daughter of a Baltimore rabbi took over as mistress of the New York household in the very month that George Alexander Kohut was to become bar mitzvah. The relationship between Rebekah and the youthful Kohut was to be a strong and complex one in all the years ahead.[3]

George Alexander Kohut was launched in his Jewish Studies under his father's tutelage at an early age. He was an apt student and became enamored of his father's precious Hebraica collection which consisted of some five thousand volumes. At the ripe age of nine, George made the first attempt at cataloging his father's superb library. It was this project that he undertook with unswerving seriousness soon after his Bar Mitzvah in the Kohut's home on Fifty-seventh Street, in New York. He made a careful index of the books in the process of which he memorized all of their titles. This early bibliographic aptitude foreshadowed the broad familiarity and passion for books that characterized the rest of his life. In later years George Alexander Kohut had an extraordinary knowledge of thousands of volumes. He could instantly locate them, describe their contents and estimate their current value. As a young man he and Dr. A.S.W. Rosenbach, one of the world's outstanding dealers in rare books and manuscripts, would amuse themselves by placing wagers on the price that a certain volume would bring at a forthcoming sale.

The tremendous admiration for his scholar-father and the boy's extraordinary devotion to a library which had been acquired at great monetary sacrifice pointed to one calling -- rabbi-scholar. At fifteen, when Kohut began making his decision for his life's calling, the very serious youth found himself conflicted. Somehow the profession

of law was appealing to him but he doubted that this vocational choice would please his father.

In a letter of March 29, 1889, to Felix Bettelheim, his step-uncle, in Baltimore, Kohut wrote:

> A boy with such a God-Blessed Father as I have, good, kindhearted, self-denying, unselfish and whose fame has come from beyond the Atlantic and who sacrificed twenty-five years of his life for the benefit of Jewish science and to establish the fame of the Jewish people and our family so long as there lives a member of it; who is to keep up this great name? Surely of the three sons whom he has there ought to be one, the eldest, [there were also five sisters older than George Alexander Kohut] that should be adopting the profession of his father, if not for anything else but for gratitude..[4]

Further in this long soul-searching letter to Uncle Felix, Kohut wrote:

> My mind and soul have been burning with unspeakable torture, my conscience is troubled, it seems to ask the same question all the time, "Boy, where is your gratitude? Have you the heart to disappoint your father? His only and most fervent wish is that his eldest son was to become a rabbi, and that is the way you repay him for all his goodness... .... Your way is all carved out, you have not to contend with all the many hardships and trials that have fallen to your father's lot, you have a grand library that has been your father's pride and joy, obtained through his denials of food and rest and clothing. Every book valuable to him for some history of its origin and how he obtained it. To whom can he give this library?.....[5]

Kohut capitulated to his "troubled conscience" and continued his studies at Columbia University. In 1891 he entered the Jewish Theological Seminary along with his fellow-freshmen Stephen S. Wise and Joseph Hertz.[6] His studies at Columbia and the Seminary were, however, frequently interrupted by chronic illness. Kohut had been beset by physical debilities from childhood; his lungs were weak and over the years he had on several occasions been close to death. He suffered also, at intervals, severe mental depression. At his father's death of cancer, in 1894, George Alexander Kohut, who was now only twenty had this to say to his devoted step-mother Rebecca Kohut:

> I seem destined to live some more years. If God will give me the strength, I will try to follow in the path of my father.[7]

Kohut's father died in March, 1894. In the fall of that year he left for Berlin where for the next two years he studied at the Hochschule Für die Wissenschaft des Judenthums. In Berlin he came under the influence of the greatest of bibliographic scholars, Moritz Steinschneider. Though the Berlin savant was seventy-eight and Kohut a mere twenty-one, at their first acquaintance, the gap of years between the old scholar and the youthful student was easily bridged by their mutual passion for books. The eager Kohut learned much from Steinschneider. In 1896, while still in Berlin, George Alexander Kohut compiled a bibliography of the writings of Professor Steinschneider for the Festschrift honoring the scholar at his eightieth birthday. At a later time, Kohut, in an evaluation of Steinschneider, would write:

> Nor can I forget our daily walks together, usually at six o'clock [in the evening] unless one or the other was seriously indisposed, could be seen this strangely uncongruous couple emerging from the famous portals of Wallen theaterstrasse 34, trudging arm in arm across the city pavements -- the ancient of days

> tapping the sidewalk with his cane, the young man, still a mere boy, athrill with happiness. With what pride and exultation I kept in step with him, and how transfigured I was when I brought him safely home![8]

During his several years in Berlin he worked also on a project of filial love, the publication of a scholarly memorial work in tribute to his father. As editor of Semitic Studies in Honor of Alexander Kohut he gathered a list of contributors that reads like a Who's Who of outstanding semitic scholars. Kohut's health was undermined by the ambitious load he had undertaken during these Berlin years. So poor was his health that Rebecca Kohut was summoned in 1897 from New York to Berlin to nurse him. Professor Steinschneider had a candid conversation with Mrs. Kohut. He urged that the sick young man be dissuaded from the commitment to his late father to be "a great rabbi and a great scholar." Said the blunt scholar to Mrs. Kohut:

> George knows too much to be a rabbi. Rabbis don't have to know too much. At any rate, the knowledge he now has would be entirely wasted in the rabbinate. As for being a scholar, his promise is already fulfilled. He is a scholar, a sound one. But what is scholarship without health? What good is it? Are you going to let him continue on here, working himself into one breakdown after another until the last one comes suddenly when you are far away from him? I wouldn't advise that. I would advise you take him home with you, to look after him."[9]

There was no choice now except to bring the ailing George Alexander Kohut back to New York. Rebecca Kohut nursed the sickly patient back to reasonable health. He remained determined to follow in his father's footsteps and accepted a call to become the rabbi of the Dallas' Temple Emanu-El where he served with distinction from 1897

through 1899 when again his lungs gave out and his health reached a dangerous low. Kohut had left Dallas with deep sadness and a sense of defeat. He and his father's great library which he had brought with him to Texas returned to New York. This experience marked an end to his very promising rabbinic career.

With Rebecca Kohut as the guiding force, George Alexander Kohut who had regained his strength during a summer cure in Switzerland, together launched the Kohut School For Girls with the financial support of Jacob H. Schiff. At this school with a positive Jewish orientation, Kohut became an outstanding teacher. In addition to this work, Kohut served as an assistant librarian at the Jewish Theological Seminary and as the principal of the Religious School of Temple Emanu-El. Eventually Kohut successfully established several education institutions: the Kohut School For Boys, Camp Kohut in Maine, the Dalton High School and the Columbia Grammar School. But Kohut's profound love of Jewish scholarship continued unabated through all of these years. He sought to encourage it in a variety of creative ways.

The earliest reference of George Alexander Kohut's interest in Yale is an editorial written by him for the Jewish Exponent of Philadelphia on November 1, 1901, and reprinted as an introduction to a series of articles, in The American Hebrew beginning on November 8, 1901, and ending on June 13, 1902. The editorial spoke of an interesting Hebraic aspect of Yale's Bicentennial Celebration of its founding, which had been observed from October 20 to October 23, 1901. Kohut wrote:

> The fact that Yale College, which celebrated its Bicentennial at New Haven last week with so much eclat, has on its seal, in addition to a Latin inscription, one in Hebrew, is a significant as well as a curious circumstance. It represents an open book, upon which are inscribed the symbolic words, Urim V'Tummim. It illus-

trates the influence of the Old Testament upon the thought and policy of New England.

In his articles in The American Hebrew, Kohut explored Yale's interest in Hebrew and Judaic matters as they were revealed in The Literary Diary of Ezra Stiles, a three-volume work edited by Professor Franklin B. Dexter and published at the occasion of the Bicentennial observance. Kohut culled all of Stiles' references to the Jews and to Hebraic scholarship and shared them with the readership of The American Hebrew for a period of seven months and published the whole of this series in book form in 1902, under the title: Ezra Stiles and the Jews. Kohut's subsequent writings which appeared in a variety of learned journals and popular periodicals dealt with Stiles and various Christian Hebraists revealing the permanent impress made on him by the Dexter work on Stiles.

Kohut's relationship with Yale eventually took on a more than sentimental character through the strong friendship which developed between him and Albert T. Clay, Professor of Assyriology at Yale from 1910 until his death in 1925. In a tribute to him in The Yale Alumni Weekly of October 2, 1925, Clay was lauded for his scholarship and productive results in Assyriology. The encomium went on to say about Professor Clay:

> He was personally a vivid individuality, tingling to his fingertips with a never failing excitement over his own studies that often rose to white heat as he worked out some difficult translation, and passing his own enthusiasm for archaeology to everyone he met.

Somewhere in a learned setting, possibly at a meeting of the American Oriental Society, Kohut made Clay's acquaintance and Clay conveyed to Kohut his enthusiastic plans to build up the Semitic collection at Yale. In turn, Kohut shared with Clay his cherished plans for a memorial to his

late father. Clay now became a persuasive advocate of his project, and Kohut's already favorable disposition toward Yale with which Ezra Stiles had connected him made him more than willing to fall in with Clay's designs. In a letter of April 17, 1913, which Kohut sent to Dr. David Levy, rabbi of Congregation Mishkan Israel, he set forth in detail his proposal to donate the greater part of his father's precious library to the University:

> Referring to our joint conference with Prof. Clay recently, regarding the disposition of my library, I beg to make the following proposition.
>
> It is my wish to make over to Yale College, my entire collection of books, retaining for my own use, several hundred volumes, which I need for purposes of research. I should say that the collection aggregated from five to seven thousand separate bound volumes and about two thousand pamphlets and miscellaneous periodicals.
>
> The greater portion deals with Hebrew and Rabbinic literature and contains several hundred items on Oriental subjects. It is especially rich in Hebrew and Jewish periodicals, some of them exceedingly rare and only to be found in great libraries. Among the notable features may be mentioned the following works: The Sacred Books of the East, edited by Max Mueller, about 50 volumes; Walton's Polyglot, with Castelli's Dictionary together, 6 volumes; Freytag's Arabic Dictionary; Vuller's Persian Dictionary; Levy's Dictionary of the Targumim, two volumes, and also his Neo-Hebraic Lexicon, 4 volumes; all the principal works of the Persian scholar Spiegel, Max Mueller, Sayce, G. Weil, and other celebrated Oriental scholars - this includes standard histories of the East, works on Oriental Archaeology, Philology

and Folklore; Journal of the German Oriental Society, the first 47 volumes bound, balance unbound (including indexes); Journal of the American Oriental Society (several volumes); Journal of Biblical Literature and Exegesis, first 10 volumes; Hebraica, first 8 volumes bound, some numbers unbound; several hundred standard periodicals in Hebrew and modern languages, relating to Jewish literature. The Bible and Rabbinic literature are well represented by standard works, including rare editions of the Talmud and Midrashim.

It is impossible to enumerate all the rarities in the collection, and it is unfortunate that I possess no complete catalogue. However, I have myself indexed about one-half of the Library, and this card index is at the disposal of the College and to accompany the gift. As intimated to you and Prof. Clay, I shall undertake to finish the work for the College in the course of two or three years, devoting all my spare time to the task, so that you may have a complete catalogue of the collection.

In general let me say that the Kohut Library will form a nucleus for a representative collection of Hebraica and Judaica, which is to be augmented by a special fund, so that all the standard works missing, some of which I have retained for my own use, may be replaced, and the books kept in serviceable condition.

I regret to say that owing to frequent moving about from place to place, the condition of the Library is not attractive, so that most of the volumes will require rebinding. However, this is a matter of detail, which, in view of the importance of the acquisition, may be readily overlooked. The conditions and stipulations

under which the Library is to be given to Yale College, are the following:

It is to be separate and intact, and to be termed and known as the ALEXANDER KOHUT MEMORIAL LIBRARY. Each volume is to bear the bookplate of the donor. When the volume is rebound, the bookplate is to be restored. Bookplates will be supplied in sufficient quantity, by the donors, at their own expense;

The collection is to be shelved, in a fireproof building, with the least possible delay, and classified and catalogued within the space of three years.

A special fund of $1000, to be paid in a lump sum, or in annual installments of $250 each, for four years, is to be at the disposal of the University Trustees, for the purposes of renovating the bindings wherever necessary, and purchasing such important reference books as are needful to complete the collection. From time to time, other sums will be donated for the purchase of other valuable books, so as to keep the collection up to standard.

The primary condition is a definite and official guaranty from the Trustees of the University, that an Alexander Kohut Memorial Publication Fund be instituted, for the purpose of publishing books and monographs on Semitic and Oriental subjects. The choice of theme is to be regulated and governed by the Professors of the Semitic and Oriental Departments. Hebrew literature, including Rabbinics, is to be admitted into this category.

Each volume in the series is to bear the imprint, on the preliminary fly-leaf, as well as on the title page:

"THE ALEXANDER KOHUT MEMORIAL PUBLICATION FUND."

It is stipulated and agreed that these volumes are to be brought out at intervals of three years each, as a maximum; if funds are available for a regular annual volume, the same description is to be printed as specified. The donor reserves for future consideration, the privilege of making over by gift, his collection of Hebrew Manuscripts to the ALEXANDER KOHUT MEMORIAL LIBRARY. Pending the consummation of this act, he is not disposed to here set forth any conditions pertaining thereto.

The donor volunteers his efforts to establish an ALEXANDER KOHUT FELLOWSHIP FOR SEMITICS, to be established as soon as funds for such a purpose can be collected. Meanwhile, he would be glad to be advised as to what sum would be adequate to create a fellowship.

In conclusion the donor desires the gift, with all the conditions implied, to be presented through his accredited representatives, the Rev. Dr. David Levy, Rabbi at New Haven, and Prof. Clay of the Semitic Dept. at Yale College.[10]

Yale was more than delighted with George Alexander Kohut's generous offer and the University's Corporation at its meeting of April 23, 1913 passed the following resolution:

The Secretary read a communication under date of April 17th, 1913, addressed to Rev. Dr. David Levy of New Haven from Mr. George Alexander Kohut, principal of the Kohut School for Boys, Riverdale-on-Hudson.

Voted, to communicate to Mr. George Alexander Kohut the University's deep

appreciation of the offer contained in his letter to Dr. David Levy under date of April 17th, and to assure him that the University, in co-operation with Professor Clay and Rev. Dr. Levy, will do its utmost in the near future to meet the general conditions of his offer, in a way satisfactory to him and to the University Librarian.[11]

By Fall, 1915, the Alexander Kohut Collection was ensconced at Yale University. The solid bond thus created between Kohut and Yale further led to his establishment of the Alexander Kohut Foundation at Yale. In October, 1915, Kohut signed an agreement with President Arthur T. Hadley and George Parmly Day, the head of Yale University Press, creating the Alexander Kohut Memorial Publication Fund. The primary object of this fund, as officially stated was "to foster Jewish learning and to make it possible for scholars engaged in original research to publish the results of their investigations." In 1919, Kohut established at Yale the Alexander Kohut Fellowship in Semitics, awarded annually to a post-graduate student devoting himself or herself to special investigation in the field of Semitic learning.[12]

Among Kohut's wide-ranging literary interests was included his enthusiasm for the poet Heinrich Heine. Kohut had built up a personal collection of Heiniana over many years. In 1930, he purchased a large collection of Heine material in Munich. Later that year he made a gift of it to Yale. To Professor Carl F. Schreiber of the German studies department, Kohut wrote June 27, 1933: "If I come across any item in my library which I think will be of particular significance as a presentation gift, I shall be only too happy to cede it to you. After all, all my literary property will eventually go to Yale, so I consider myself only the temporary custodian of what I have."[13]

George Alexander Kohut, passionate lover of books and magnanimous patron of scholars, died in New York on December 31, 1933, a few weeks before

his sixtieth birthday. Nine months earlier, in April, Kohut made his last visit to Yale. At the Sterling Library, where the Kohut Collection was lodged, there was an exhibit of rare books out of the Judaica and Hebraica at the University. The opening of the exhibit, held on April 22, 1932, was a fulfilling event for Kohut. Rebecca Kohut described that pilgrimage movingly:

> To George it was the happiest day of his life. Before him were the fruits of patient labor and sacrifice made over a period of many years. They were the visible symbols of his devotion to what he had always considered the most important aspect of his life's work. His father, he knew, would have smiled in approval.[14]

George Alexander Kohut had devoted the better part of his life to the perpetuation of the name and memory of his scholar-father. He succeeded in that noble enterprise. His father's name lives on among students and scholars of the continuing generations.[15]

ORGANIZING JEWISH EDUCATION:

THE DEVELOPMENT OF THE NEW HAVEN BUREAU OF JEWISH EDUCATION AS SEEN THROUGH ITS 1946 "CODE OF PRACTICES"

by Dr. Justin H. Lewis, Executive Director,
Department of Jewish Education, New Haven

In 1945, the New Haven Jewish Community Council formed the New Haven Bureau of Jewish Education. For almost two years Samuel Rosenberg served as Executive Director. After Rosenberg left, for family reasons, in 1946, the post was held by Dr. Hillel Hankin who served the community until 1969. In 1970, the Bureau was re-organized as a Department; and from 1970-75 Hans Erman served as Department Director. Then, in 1977, after a hiatas without a professional Jewish educator at the helm, Dr. Justin Lewis was appointed as Executive Director. Thus, the Bureau-Department, at least as seen through its ladder of succession, demonstrates both structural change and continuity.

In order to understand more fully the role of the Bureau-Department, a serious student of history must pore over its archives. The Bureau-Department has files going back to 1946, with accumulated records, teacher-aid material, annual reports, and codes of practice that could serve as primary source material for many an essay or even a dissertation.[1] The goal of this particular article is more modest. We shall examine but one of these sources and its implications for subsequent growth of the Bureau-Department: the first "Code of Practice" of 1946.

At first glance, the 1946 "Code" seems to have an air of apologetics about it. The author of the preamble of the newly-formed Bureau felt it necessary to justify the very creation of a new communal super-structure:

> The New Haven Bureau of Jewish Education is justified by its belief that Jewish

> education must be regarded not merely as a personal but as a communal responsibility.[2]

One must, however, recall that in the early part of the 20th Century the normal Hebrew School was a heder, or private enterprise school, which met in the home of the individual melamed. Although some of these individuals proved to be good instructors, the majority were found lacking in pedagogic skills.[3] Occasionally, personal gain, though more often the desire to eke out a livelihood, motivated such entrepreneurs. But for whatever reason, Jewish education suffered. By establishing a central agency for Jewish education in the community, the founders of the New Haven Bureau demanded that Jewish education be publically accepted for the first time as the province of the total Jewish community.[4] Earlier efforts--notably the New Haven Community Talmud Torah (Hebrew Institute)--were much more limited.

This interest in using education to preserve group solidarity and cultural continuity is clear from the Preamble to the 1946 Code:

> . . . for only by this recognition can the Jewish community preserve its identity, transmit its acquired culture and ideas and achieve the purpose of its existence, which is to have the collective experience of the group enrich the personality of the individual member of the Jewish group.

It is interesting to note that although some of the nation's other Jewish educational agencies were independently organized,[5] in time they also saw the benefits of associating and affiliating with community organizations. Indeed, despite the structural changes in both the New Haven Jewish Community Council and in the Bureau, the general organizational pattern established by the Bureau in 1946 continues in New Haven down to this very day.

In addition to being a more efficient mode of education, a central agency was designed to serve

several other practical goals.[6] In the context of the New Haven community, the Bureau was justified by its founders on the following grounds:

> 1). . . to provide an educational program for all age groups and all ideological groups.
> 2) (to) . . . render guidance to all groups seeking assistance in the furtherance of Jewish education.
> 3). . . to coordinate the educational activities of schools so that the community may benefit. . .[7]

These crucial raisons d'etre are also to be found in nearly all the other communities establishing central coordinating agencies.[8] A. M. Dushkin gives still a further dimension to this desire to systematize Jewish education in America: "What the general state community has been able to do for orderly development of public education, the Jewish community should be called upon to perform, at least in some measure, for Jewish education."[9] The New Haven agency, in its 'search for order', was careful to provide the caveat, that although the structural coordination would eliminate unnecessary duplication of services, the Bureau was to recognize "the ideological autonomy of every cooperating group."[10]

In order to facilitate the input of each ideological group in the new Bureau, the "Code of Practices" built in representation on the board from each school (synagogue and non-synagogue) on a parity basis.[11] Rabbis of all New Haven area congregations, representatives of the New Haven Jewish Community Council,and the Chairman of the New Haven Jewish Welfare Fund were also designated as board members.[12] In addition, the President of the Jewish Community Council was given the power "upon consultation with the President of the Bureau of Jewish Education" to appoint ten "representatives-at-large."[13]

One particularly fascinating aspect of the "parity representation" from each religious ideo-

logy, was that the then six existing Orthodox congregations received one designated representative, the then existing two conservative congregations received 3 representatives each and the one Reform congregation was entitled to 6 representatives. The "Code" explicitly states that this "parity figure is on a continuing sliding scale "... subject to change as the number of orthodox synagogues increases or decreases or when one of the other ideological groups shall gain numerical ascendency."[14]

From a national perspective the question of "parity representation" finds echoes in other communities. On the one hand one finds the views of certain Jewish educators favoring equal treatment by the central agency for all ideologies with the realization that no one can predict which will emerge dominant. Leo L. Honor states this idea in detail.[15] A. M. Dushkin is even more explicit in his treatment of this policy of 'even-handidness':

> All forces in Jewish life- Orthodox, Conservative, Reform, Nationalist and Anti-Nationalist, religious and secular- must be given full opportunity for expression in the education of our children. Wanting a prophet to foretell us the exact character of American Judaism in the future, each group of Jews has an equal right to educate its children in its own spirit, so that the most valuable and most potent elements in present Jewish life may shape whatever realignment of synthesis may be produced in the American Jewish life of the future.[16]

On the other hand, Samuel Dinin expresses the view that the central agency must cease to be a coordinating agency for conflicting ideologies and create its own communal institution reflective of its own individual ideology:

> By stressing the idea of unity in diversity, central educational agencies as a whole have

> become service agencies to various types of schools, trying to help each type of school do better the kind of work it wants to do. As a result, there is a tendency to perpetuate and accentuate differences instead of obliterating them...the central educational agency, in short, must cease to be merely a midwife for all groups in the community and produce something of its own which represents the best conceptions of the best educators.[17]

As part of its effort to create some sense of order and direction, the New Haven Bureau set up standards and requirements for all schools associated with it.[18] The instrument for this attempt at standardization, was the effort to establish an equitable form of subsidization.[19] For it to receive subsidies, any school in the area had to have a minimum registration of 35 students, all attending sessions at least 3 days a week. That effectively eliminated the large and prestigious Reform Temple school of Mishkan Israel from receiving community funds; however, as noted earlier, the Reform Movement, together with the Conservative and Orthodox Movements, were granted "parity representation" on the Board. Some formula for involving Mishkan Israel, without fully accepting its fewer number of days of instruction had therefore to be devised.

The Board worked out an interesting resolution (if not solution) to the problem, by establishing a tri-partite division of schools:

a) Community Schools which received their entire budget from the Bureau;
b) Subsidized schools which received financial assistance from the Bureau;
c) Associated Schools which did not receive any financial assistance from the Bureau--but had membership on its Board of Directors.[20]

The "Code" attempted to establish standards for all three types of schools in the area of "physical

standards," teaching personnel and administration.[21] "Physical standards" were defined in terms of: adequately sized plant facilities, ceiling to floor partitions between classes, proper ventilation, and sufficient heating, lighting and sanitation. Teaching personnel for all community and subsidized schools were required to be licensed from the National Hebrew Teachers' Licensing Board, trained in an accredited Hebrew College, and possessed of at least two years of teaching experience. Employment of such qualified personnel was also "requested" of associated schools. Yet, any school could still hire teachers without the above qualifications on a provisional basis -- so long as the Bureau first gave its permission. Such employment was only allowed under two circumstances: 1) The lack of qualified personnel, 2) The agreement of the candidate to take in-service course set by the Bureau or approved by it.

In the area of administration, schools in all the areas were "requested" to keep permanent records, issue periodic reports on student progress, submit lists of pertinent school statistics to the Bureau, establish co-curricular programs (i.e. children's libraries, Keren Ami activities, etc.), attend inter-school activities sponsored by the Bureau, and refrain from fund-raising unless approved by the Bureau.

In addition to the above three areas of control and input, the Bureau required from subsidized and community schools additional and more specific standardization measures. These were promulgated through consultation with and review by the Bureau of: budgets and finances, yearly curriculum development, classroom changes, teaching methods, personnel and textbook choice, pupil achievement rates, monthly pupil attendance reports, and school calendars.

The Bureau Director reserved the right to visit classes, confer with the Principal, and make recommendations on any aspect of the school. He was also consulted about the appointment of all new teachers. Finally, the Bureau's Director and

President were required to be ex-officio members of all community school boards and the Bureau Director had to be invited to all staff meetings.

From a national perspective, the problem of different categories of schools -- those controlled by a central agency and those oriented to a particular synagogue -- found many echoes in Jewish communities.[22] The tension between more intensive 3-day-a-week schools and the less intensive Saturday or Sunday school also repeated itself across the nation. New Haven's solution to the latter problem -- the associate membership given to Reform Temple schools -- may have been more lenient than the national norm at the time.[23] Overall, however, the centralization, bureaucratization and standardization brought on by the "Code of Practice" of the New Haven Bureau of Jewish Education of 1946 placed New Haven well within the American context. Similar trends were evident in both Jewish and general communities all across the nation.[24]

JUDGE CHARLES HENCHEL LOOKS BACK:

AN ORAL HISTORY

By: Roberta S. Friedman
M.S., Urban Studies, S.C.S.C., 1977

[Editor's Note: Charles Henchel was born in New Haven in 1904 and he attended New Haven public schools. After graduating from Fordham Law School, Henchel, in 1930, returned to New Haven and began to practice law. Entering politics as a Democrat, Henchel served as a member of the Connecticut House of Representatives (1945-47; 1949-50), and was later appointed to be a judge. He served on the Municipal, City and finally on the Probate Court until his retirement from the bench on May 28, 1974. Judge Henchel has been active in the New Haven Jewish community and served a term as president of the Jewish Community Council.]

* * *

I. EARLY DAYS

I started school in the kindergarten on Scranton Street which was only about a block away from my home. At that time that was a fairly Jewish neighborhood. Later on we moved to Auburn Street. My father was a painter. I was at the Scranton Street School until the third grade, and then we moved to Auburn Street. There was a new school that had been started on Oak Street at the corner of Green Street. I went there for the fourth grade. We then moved to Davenport Ave. The portion of Davenport Ave where we lived has now been eradicated. We had a gang of kids on Davenport. They used to battle with the gang of kids on Lafayette and there was another gang of kids that came from Broad Street. So we had three way gangs. Most of the fighting that was done was with sticks and stones. Nothing very serious.

Years later we moved to Steven Street between Congress and Temple. We moved there because my father's brother had come from New York and had

opened up a little restaurant. He came here originally with a camera on a tripod. He used to take pictures of the street. We thought that was wonderful. From Steven Street we moved to Commerce Street. My father bought the little restaurant; he wanted to get out of the house painting business. The restaurant was a little hole in the wall. I can remember he used to sell a plate of two frankfurts and beans, two slices of bread and a cup of coffee for a dime. Business expanded and we finally had to enlarge that store. We put a kitchen in upstairs in our living room with a dumb-waiter to bring the food up and down. We were brought up there in our teens. When we first moved there I was to go into the eighth grade, and I went to three schools on the first day of school. First, they sent me to Webster. I was there for about an hour and they decided that they didn't have room for me. They sent me to Prince. In the afternoon I was told to go to the Orange Street School. I went to high school from Orange. I graduated from Orange in 1917 and went to Hillhouse the following fall. I quit before the end of my second year. I was a drop out. I just decided I didn't want any more school.

I got a job at Shartenberg's [a leading New Haven department store]. I started work on the day that Warren Harding was sworn in as President, March 4, 1921, and I worked there as a stockboy. One day I was walking on Church Street and I met an old friend who had been a classmate at high school. He had finished college and law school in New York and had just been admitted to the Bar. He proceeded to berate me for having dropped out of school. He told me that I was a damn fool and that I was missing a bright future. That got me to thinking and I decided that I would go into night high school. I took a course in public speaking, a course in advertising and one in typing. I had gone to work at Shartenberg's because I applied there and had gotten the job. An Aunt of mine had worked there, and met the man who she subsequently married. So I had an affinity for Shartenberg's. I got ambitious, and I went to my boss and I asked him if I could transfer into

the advertising department. He said no, so I went to the superintendent of the store, and he said no. So I went to the general manager and he said, no, whereupon I quite the job and talked my father into sending me to Collegiate Prep School which was a day school in New Haven. I think the tuition was $25 a month. I went there for two years and one summer and with the credits I had from high school I graduated from Collegiate and went on to Fordham. I was at Fordham for two years. At that time you only needed one year of college to go to law school. I was one year at Rose Hill. I should tell you that I had skipped the seventh grade. I was in the Zunder School for sixth grade and went to a summer session, so I skipped the seventh grade. I didn't realize it for many years but the basic study of grammar was in the seventh grade. I never had any grammar and I could never master a language.

Because of the difficulty I was having in school I decided that I would transfer downtown to pre-law. I never got an academic degree, but I saved three years. I have never felt that I lost anything by not having that degree. When I came back to New Haven I had no intention of practicing here. I had taken the New York Bar and passed one half and flunked the other half. I was going to go back and take it again. When I got back to New Haven I met a friend of mine who had been a classmate in New York at Fordham, (Paul Cashman), who had taken the bar exam after law school and had flunked it. He asked me to study for the December bar exam with him. So Paul and I started to study. I had never taken Connecticut law or statutes, so I was quite surprised to find out when the returns came out that not only had Paul Cashman passed, but I had too. The question then was do I stay here or do I go back to New Haven. My folks wanted me to stay. I had a couple of fraternity brothers who were in a law office here in New Haven and I stopped up to see them. They suggested that I become associated with John Henry Sheehan, who was quite a lawyer in those days.

I was with John Henry Sheehan for nine months. In those nine months I learned what not to do--

more than I would have learned on my own in five years. Sheehan was an uncommon person. He loved to drink, and loved to play around with women. John Henry Sheehan was a terrific trial lawyer. He had an awful lot of moxy and a fairly good knowledge of the law. If a legal question came up he always had a citation to cite in support of his contention. But if you sent to look for that case, it was non-existent. He would take cases that no other lawyer could possibly win and would come out with a verdict. He had a great way with a jury. He had a magnificent voice. I remember watching him in action in the city courtroom. He was defending a man charged with a crime. It looked as though the State had an open and shut case all based upon the testimony of one particular witness. Sheehan listened to the testimony and didn't interrupt once. He sat silent. The man went on and began to drone. It was silent in the courtroom. Finally, the Prosecutor finished with the witness, turned to Sheehan and said, "Your witness, Mr. Sheehan." Sheehan looked up, and stared at the witness and kept staring at him for fully two or three minutes. The Court said, "Mr. Sheehan do you have any questions?" Sheehan looked up at the judge and then back at the witness and finally he roared, "YES, your honor!" He almost knocked that guy out of the witness stand with that bellow of his. He proceeded to unnerve that guy--the witness became so confused that he shredded his testimony to pieces. Yet the man had been telling the truth. That was the type of guy Sheehan was.

I left him after nine months. When I started in his office he agree to accept $35 a month from me for rent. I bought myself an old second-hand desk and a chair for $15. That was my total furniture. Sheehan never took a penny from me, but he never paid me the fees that I earned. When I finally left him, one of my fraternity brothers came to see me and told me that John Henry was going around telling people that I owed him a lot of money--that I never paid him any rent. My

friend said, "that won't do you any good, Charlie, you should square things with him". "But he never paid me anything," I said, "I have kept an account; he owes me several hundred dollars." Sheehan never did pay me. Years later, he came before me charged with drunken driving. The state had a good case. I gave him a break--a discharge. I couldn't help myself--I should have disqualified myself--but there was some opening in the case and I seized it. Well, a few days later I met him on the street and I stopped to say hello. He bellowed so that everybody could hear, "Charlie, of all the guys that have been in my office, you are the best. You are the greatest!"

II. THE COMMUNITY CLUB

[The Community Club of New Haven was a vital organization of young, Jewish men, established in the early 1930's. It filled the void left by the waning interest in the YM-YWHA. The club was motivated by an interest in athletics, especially basketball, and by a concern for strengthening the Jewish community in New Haven.]

I returned to New Haven in June, 1930, after completing Fordham Law School, and was becoming re-involved in the New Haven community. About this time, it was decided to unite the Young Men's and Young Women's Hebrew Associations. A building was bought on Crown Street and for a time YM-YWHA was a growing organization. After a while the men began to lose interest because the women were taking over. Membership of young men fell off. The Y's executive director, a man named Jacob (Jack) Maviss, wanted to revive the young men's interest in the YMHA. But he knew that a campaign to get the men to join would not be effective, because he sensed that most of the young men just didn't like the way the women had taken over. Maviss took the problem to Ab Ullman who, at that time was very influential in the Republican Party. He was not exceptionally interested in Jewish organizations, but Maviss approached him and a fellow named Zeke, who was an athlete in town and fairly well known.

Zeke had been a basketball player, but at that time was officiating basketball. Maviss felt that Zeke was the kind of a guy who would attract young fellows. It was decided to invite young Jewish men to form an organization under a name other than the "Y." They decided to call it the Community Club. A meeting was held and several young men were asked to attend. I was at that meeting. Both Zeke and Maviss spoke about the need for an organization of young aggressive Jewish people. The "Y" was made available as a meeting place.

At that time there were two, maybe three, organizations for Jewish men in New Haven. One was the KOJ--Knights of Jerusalem--I was invited to join, but I never became interested and I don't know what their goals were. They were an active group, with a nucleus of 40-50 members. Another organization was the Knights of Pythias, which never amounted to much. Most of those that belonged were interested in the card games that were always going on. A third organization was the Atlas Club, which was based primarily on their basketball team. The team was one of the best semi-pro teams in New England, although by that time the guys were a bit old and the team was disbanding.

The Community Club finally developed in the 1930's into a group of over 300 members. We had a basketball team, and I was the manager. [The Spectator, the publication of the Community Club, in its October 1, 1934 issue, advises that Manager Henchel was aided by Assistant Managers Abe Katz, Bob Pearson, and Sam Ticotsky. The coach was Eddie Rahm, who was assisted by Eddie Horowitz.] We had a number of very successful seasons. We brought teams from New York like the Atlas used to do. We brought Hank Greenberg, the baseball slugger, and his kid brother. I also brought up the Fordham Flashers.

One of the goals of the Community Club was to obtain a proper center in New Haven. There was a building located across Dwight and Legion Avenues known as the Hebrew Institute. After the "hole in the ground" had been created [this refers to a

piece of property next to the "Y" on Crown St. upon which a building was to be built, however, after forty people each contributed $1000 and the hole was dug, the costs disillusioned many and the hole remained for quite some time] and the "Y" building had become run down, the Community Club decided to make other arrangements. We moved the Community Club's meeting place to the Hebrew Institute, which originally started as a Hebrew school and never had any money. We used the second floor as a basketball court. It had a low ceiling, but we practiced there and became adept at throwing the ball at a flat angle. We soon found that we could not play basketball easily and the seating capacity was very limited. We moved our basketball games to the music hall, which is no longer there, on Court Street. That was where the Atlas used to play. The Community Club ran other activities, some in conjunction with other organizations. But the Club started to break up when the war came.

A movement began to merge the YMHA with the Hebrew Institute. It was felt that the YMHA was failing badly and that the Hebrew Institute needed money. The Community Club, led by myself, became very active in promoting the idea of the two organizations merging--and eventually it happened. The next move was to build a new center and again the Community Club pushed. We stirred up the community and finally a committee was formed to buy land on Chapel Street for a new Jewish Community Center. Morris Proctor was made the chairman of the committee. He was quite affluent and gave a substantial amount of money. I helped to alleviate the financial problems of the Hebrew Institute by getting the Comptrollers Office of the State to agree to use rooms in the Hebrew Institute for the overflow of The New Haven Normal School (later Southern Connecticut State College).

The committee under Morris Proctor bought land. With the sale of the old building and help from the Jewish community, they were able to put up the new building. Architect Charlie Abramowitz was given the job of designing the new Jewish Community Center. What he gave us was a plain exterior.

It didn't suit the members of the committee, of which I was one. We felt that we should have something very attractive. Abramowitz said that on the budget he was given, he couldn't design anything better. The head of the Yale School of Architecture was invited to re-design the front. He did the job for nothing. He not only re-designed the front, but did a great deal on the inside as well. It was through him that we got the Jewish Community Center of today.

The Community Club has disappeared. The fellows had grown older, and there was no real need for such an organization. Periodically we have had reunions. I hope to organize one for this spring.

III POLITICAL LIFE

I became interested in politics when I was a kid. The political boss at that time was David E. Fitzgerald who was elected mayor. My father said to me, "You should be in politics. Whatever party you join, stay with that party. Always be in line, don't be a renegade." So when I went into practice of law there was no question in my mind that I was going to be a Democrat. I admired Wilson. I hated Hoover. I always thought that people joined the Republican Party because they felt that it was the socially elite thing to do. I believed that the Democratic Party was the party of the People. There was no doubt that I was going to become a Democrat, which was not the majority party that it is today.

David E. Fitzgerald had been elected Mayor. Prior to him there had been a succession of Republican mayors and after him there were other Republican mayors. I started at the 5th ward level, I continued in the practice of law, and I got to be better known in politics.

I became active in politics through a group which included: Harry Brooks, a lawyer who later

became an Assistant Attorney General. Dave Richman, who later became a referee of the Bankruptcy Court; his father, Mark Richman; and a few others. Our group used to meet in a back room. We were a lonely little group of twelve Jewish Democrats. I became very active and later I became President. As the older men died off or became inactive, myself and a group of others took over. We were slowly getting people to break away from the Republicans. We were assisted by the fact that the Colonel [Ullman] died. At that time a vast majority of the Jews in the New Haven community were associated with the Ullmans--many worked in the Ullman Factory--and many of them became Republicans. I remember when I was a kid, long before I was a voter, a friend took me around to Ullman's office on an election night after the Republicans had won the election and introduced me to the Colonel. He told me that he hoped that when I became a voter I would become a Republican.

The Democratic Party was becoming more solid and more dominant. I decided that the only way we were going to get the Jewish community into some power was to get rid of some of the old timers. I started a campaign to attract younger men and I succeeded. Most of the time I would urge young fellows to join, particularly young lawyers, by telling them that I would support them for the presidency of the club. They would be given a position of prominence so they could get some political patronage. They went for it, and I kept my word. I became the unofficial leader of the Jewish Democratic Club. We used to run a Sunday night rally the Sunday before election day. It was very well attended for years. That is what gave me a foothold.

All through the 1930's I used to go up to the legislative sessions and just listen in. I was unmarried at the time. I became well aware of what went on in the way of legislative patronage. I couldn't aspire to the job of Clerk of the Senate because that was a job that was given to men of more prestige and influence. However, there was an opening for the job of Assistant Clerk of the

Senate. I went to John Golden (New Haven Democratic boss) and asked him for his support for that job. He said he would see what he could do. He learned that the job had been promised to Davey Cohen from Derby. Golden remembered that there was another opening and that was as the Assistant Statute Revision Commissioner for the session of the General Assembly. The Statute Revision Commissioner was a Republican because that job was usually filled by the Republican House. The Assistant Statute Revision Commissioner job had always been given to a fellow from Stamford. It was assumed that he would be given the job again. However, a deal was made, and, in 1941, the Statute Revision Commissioner was told that the man he always appointed could not have the job. I got the job instead. The Assistant Clerk of the Senate, was earning $1500 which is what I was going to get. When I started on the job and it came time to get my first pay I was called down to the Comptroller's office. The Assistant Comptroller was Catherine Quinn who was the Secretary of the Democratic State Committee. The Comptroller called in Catherine Quinn and said, "What do you think we ought to pay our friend Henchel?" They decided that I should get $3500 for the session, retroactive to the day the session first started. I got a big check that first time.

In 1945 the Democrats won the Senate, but lost the gubernatorial election. I was elected; that was my first experience as a legislator. In '47 and again in '48 we won, and again I was elected to the House. Then John Bailey asked me if I wouldn't step aside. I should have been the minority leader, but I was glad to step aside for John Cotter, now on the Supreme Court. I became the Assistant Leader. Cotter and I got along famously and a lot of good legislation was passed.

In 1949, I was appointed by Governor Chester Bolls, as Judge of the City Court and I served for two years. Then, Bolls was defeated because he wouldn't listen to Henchel. We passed a bill which the dental association had been seeking that restrained dental labs from practicing dentistry--a very worthwhile bill. The AFL-CIO lobbied in

support of the dental labs, and Bolls was pressured to veto the bill. I heard about it, and begged him not to incite the enmity of the dentists in the state--there were about 5000 dentists. I advised him to let the Senate recall the bill, but his decision was to veto, and he came out with a very strong veto message. He was playing up to the unions. The upshot of it all was that there was not a dentist in Connecticut who did not speak to his patients. The medical profession was further antagonized by the rumor that Bolls really favored socialized medicine. Bolls got beaten by 10,000 votes. Easily 15,000 votes against him came from the dentists and the doctors.

* * *

I was a very strong supporter of Dick Lee. Dick Lee was nominated and lost his first election. The second time Lee ran, a group of guys led by M. Edward Klebanoff, decided that they were going to support Mark Barbarito. Eddie Klebanoff decided that the proper place to lodge a campaign for Mark Barbarito and against Dick Lee was at the Jewish Democratic Club, which had by now changed its name because the Rabbis had objected to the use of the name "Jewish" for the Club. We now called ourselves the Benjamin Leventhal Democratic Club. Benjamin Leventhal was one of the old timers, one of the first Jewish Democratic leaders along with Harry Brooks. Our dues were one dollar a year. Eddie Klebanoff, George Volotin and a few others decided to bring some ringers to our meeting, which we had on a Sunday morning, but they didn't think about having these guys pay their dues. I went up and signed up about 100 guys and paid their dues for them. We jammed that place and when the resolution was presented that the Benjamin Leventhal Democratic Club endorse Mark Barbarito for the nomination for mayor, I had gotten there first. We outvoted them badly, plus we wouldn't let those guys who hadn't paid their dues vote. That opened the door completely for the re-nomination of Dick Lee. He ran and lost by 17 votes, which was later reduced to 2 votes. Dick ran a third time and was elected.

Dick Lee could have been the biggest man in the Democratic Party in the State of Connecticut. He could have exceeded Bolls; he could have exceeded Bailey; he could have exceeded Ribicoff. He had an opportunity and he tossed it right out the window because he became arrogant. We were very close friends, as well as close political friends. I don't think you could find anyone who worked harder for Lee or did more for him politically than I. But one crack he made didn't dawn on me until afterwards: If he was elected, he said, he would convert the Democratic Party to a party of his own choosing. That is what he started to do. After being elected, he tried to get rid of John Golden; he tried to get rid of Arthur Barbieri; he tried to get rid of Jimmy Geelan. He never tried to get rid of old Tom Keyes, because Tom Keyes in his opinion was a zero. He tried to push me, and did push me to one side. He had a chance to run for the U.S. Senate and he was afraid. He would have won, he would have been a big man. However, he antagonized too many people who had worked for him and supported him. Dick Lee was a hero in this community--he still is a hero to a lot of people. But to the rank and file Democrat who got to know him, and who watched him; who got pushed to one side; got knocked down by him; they found out, as I did, that he was a treacherous little "Mamzer." His arrogance destroyed him politically.

Dick Lee appointed me as Assistant Corporation Counsel. I was supposed to be Corporation Counsel. He had promised that position to me. When he told me that George Crawford was going to be Corporation Counsel, I couldn't believe my ears. George Crawford hadn't lifted a finger for him; hadn't given him a dime. George Crawford was a Black man who considered himself to be far superior to the other members of his race, and the Black community had little use for him. Lee was making a pitch to the Black community. I was to be first Assistant Corporation Counsel, but when Lee made the announcement, instead of naming a first, second and third Assistant Corporation Counsel, as it had always been done, he decided to make us all Assistants on the same level. Since the Charter read that

there were three levels of Assistants, Lee wanted me to give a portion of my pay to the other two so that we would be equal until the Charter could be revised. I fought it to no avail.

Abe Ribicoff became Governor, and in 1953 there was again an opening in the City Court. I had seen too many men get involved in politics, take political jobs which took them away from their offices and then when they lost their political job they were "hung up." I made up my mind that this was never going to happen to me. I always looked for some job with some money attached to it that did not demand full time. So, the judgeship of the City Court was a very lucrative prize and everybody sought it. They decided to make three judges, and I was one of them. However, John Golden, had promised to support Lester Aaronson. Golden asked me to step aside and let Aaronson take my place. He promised to support me for Common Pleas Court Judge once there was an opening. I just couldn't accept that. I wanted to be judge of that court. So I turned Golden down. I'll say this for Dick Lee. At that time, he said he had to support Charley Henchel over anybody else. He owed me that much at least. So I was judge of the City Court from 1953 until the Circuit Court came into existence in 1960. I was not a candidate for the Circuit Court Judgeship because it was a full time job that paid $15,000 a year, and I couldn't afford it.

I wanted the nomination for the Judge of Probate. It couldn't be taken away from Jim Shanley, but when Jim Shanley died, and there was an opening, I had the support of Arthur Barbieri. He supported me because I was the one who brought him on the political scene. When Lee tried to beat Bill Celantano, I told Jimmy Geelan and some of the others, "The only way we are going to beat Celantano, is by putting an Italian against him." They wondered who we had to put against him. We had fellows like Fred Trotta, and Pastore. There were problems with all of them. I said we have somebody who we can build up--a new face--a new name--Arthur Barbieri. He went on the ticket for Town Clerk.

The year that Lee lost by 2 votes, Barbieri won. He was Town Clerk for 2 years.

I have never been sorry I supported Arthur Barbieri. There is one thing I admire about Barbieri and it is his obedience to a precept that I have also followed: if there is a job to be given to anybody, Barbieri feels it should be given to somebody who has been loyal and faithful to the party. There is not a single instance where Barbieri has reached out and gotten somebody something because he is a personal friend.

When Bolls was Governor, there were five judicial openings, in the Court of Common Pleas and the Superior Court. I went to Bailey to ask for his support for an appointment to the Court of Common Pleas. His answer was "no." He said that if he supported me that would mean that two out of five judicial appointments would be going to Jews. He felt he couldn't do that, and he wouldn't support me. While I am grateful that I never got that job, I always resented it. I went to Bolls and told him what had transpired. Bolls really was very sad about it, but he said that he had agreed to let Bailey have the last word on patronage. He promised that if he was re-elected, the first opening on Common Pleas would go to me. I think he would have done it--but he wasn't re-elected--and I'm happier. Political expediency is a very funny thing.

There was an agreement between John Golden, Mitchell Sviridoff (Labor Commissioner) and Driscoll that any job that could be considered to be a political patronage job and in which labor had a voice would require their approval. Harry Sviridoff, Mitchell's brother, was a friend of Mitchell Garber's, who was a friend of mine. I put Garber into my court as Assistant Clerk. Harry Sviridoff proposed Mitchell Garber to his brother as Unemployment Compensation Commissioner. M. Sviridoff took it up with Driscoll and they agreed to support Garber. They went to Bolls and Bolls told them to get Golden to okay it. They knew that if they went to Golden there was no hope because Golden did not

like Garber. So, Garber came to me and asked me if I would get Golden to okay his appointment. I went to Golden and said, "John, he's a personal friend of mine. The Governor won't appoint him unless you okay him." If I had told him that Driscoll and Sviridoff had already said okay, he would not have gone along. By letting him think that his word would make the decision...that was how you handled him. Golden said, "Okay, Charley, I'll support him." And he got the job.

That's the way politics works.

THE ARCHIVES OF THE NEW HAVEN JEWISH HISTORICAL SOCIETY:

A PRELIMINARY INVENTORY

by: Jonathan D. Sarna

Note: Dates refer to years covered in the collection.

I. JEWISH COMMUNAL AND INSTITUTIONAL LIFE IN NEW HAVEN

A. Records, Correspondence, Miscellaneous Papers

1. The Independent Rambam Lodge (1899-1977).
2. The Independent Rambam Lodge Cemetery Association (1965-1977).
3. National Council of Jewish Women -- New Haven Chapter
4. Congregation B'nai Jacob
5. Congress Bank and Trust Company (1923-1932). The incorporators included: Henry Salzman, Josef Adler, Ignatz M. Adler, Isador W. Resnik, Adolph Perlroth, and Hyman Jacobs.
6. Horeb Lodge of B'nai B'rith.
7. The Jewish Home for the Aged.
8. The Community Club.
9. Ladies Auxiliary of the Hebrew Institute (minutes of 1936).
10. New Haven Jewish Center.
11. Hebrew Institute of New Haven.
12. United Hebrew Charities.
13. Jewish Community Council.
14. Young Women's Hebrew Association (minutes, 1917-24).
15. Daughters of '53, Ahavas Achos (microfilm of records, 1853-1918).
16. United Israel Society (cashbook, 1930-1949).
17. Cosmopolitan Lodge.
18. Pioneer Club of New Haven (includes treasurer's book, 1924-5 and a manuscript history of the club by Joseph Drabkin).

B. Printed Materials

1. Workmen's Circle.
2. Bureau of Jewish Education.
3. Young Men's and Young Women's Hebrew Association.
4. Knights of Jerusalem.
5. Atlas Club.
6. Jewish Home for Children.
7. New Haven synagogues.
8. Jewish Family Service.

9. Adelphi Literary Society.
10. Eclipse Literary Association.
11. Hebrew Charity Society.

II. PROMINENT JEWS IN NEW HAVEN

A. Papers

1. Isaac Israel, Last Will and Testament, 1791 (Lippe Detmold, Germany). Mr. Israel was related to the Rogowski family of New Haven.
2. Michael Milander Diary, 1834-1877. Includes material on Milander's voyage to the United States.
3. Manuel S. Sachs.

B. Scrapbooks

1. Mrs. Adolph (Mattie Metager) Asher, 1876-1953 (2 volumes).
2. Mrs. Philip (Asher) Buxbaum, 1895-1959.
3. Barnett Kalin, 1939-1953.
4. Aaron Kurhan, 1909-1929.
5. Joseph Mann, 1873-1919.
6. Maier Zunder, 1870-1946 (6 volumes).

C. Printed Materials

1. William Horowitz
2. Hyman Jacobs
3. Raphael Lemkin
4. Michael Myers
5. Louis Sachs
6. Isaiah Spector
7. Siegwart Spier
8. Ullman Family
9. Maier Zunder

III. EPHEMERA

A. Souvenir books.
B. Yiddish Theater posters and handbills.
C. Handbills

TAPE RECORDINGS IN THE ARCHIVES OF THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN

By: Harvey N. Ladin
President

INTERVIEW OR MEETING	SUBJECT		DATE
Horeb Lodge	Anti-Defamation Meeting	R	2-17-60
Isadore L. Ladin	Russia and New Haven c. 1900	R	8-26-60
John Edw. Ritch	New Haven c. 1900	R	8-27-60
Dr. Bernhard Rogowski	Milander Diary (1839) and Mishkan Israel	R + C	9- 2-60
Horeb Lodge	Meeting-Honor 50 year Members	R	10- 9-60
Louis Rosenfeld	B'nai Jacob	R	10-30-60
Joseph Drabkin	Jewish Center, Printing Bus.	R	11-17-60
Congregation B'nai Jacob	Last Friday Night Service George Street Synagogue	R	4-28-61
Congregation B'nai Jacob	Second Sabbath Service Rimmon Road Woodbridge	R	7- 1-61
Samuel Silverman	Oak Street, B'nai Jacob	R	10- 6-62
D.T. Langrock	Yale and Tailoring business	R	10-27-62
Mrs. J.C. Goldbaum	B'nai Sholom & Organized Charities	R	11- 3-62
Hyman Smolanski	Jewish Labor-Yiddishist Groups	R	11- 3-62
Batya Greenberg Abbady	B'nai Jacob Rebbitsin recollections	R	12- 9-62
Harry Weller	Jewish Undertaker	R	12-29-62
Congregation B'nai Jacob	Shavuot Service	R	5-17-64
Louis Sachs & Dr. Maxwell	Life in Europe & a Jewish Doctor's Career	R	1966
Horeb Lodge	Meeting-Honoring 25 & 50 Year Members	R	12- 8-71
Samuel Hershman	Synagogues & Businesses in the 1920s	R	8-28-72
Dr. Frank Cohen	Grand Avenue	R	8-28-72
Maxwell Brownstein	Fruit & Produce Business	R	11-20-72
Harry & Marion Barnett	B'nai Jacob etc.	R	1- 3-73
Louis Sachs	Oak Street	R	8-14-73
Louis Sachs	Oak Street (Continued)	R	8-20-73
James & Marion Kauffman	Jewish Center Camp	R	10- 3-73
Maurice B. Ullman	Strouse-Adler & Horeb Lodge	R	10-23-73
Dr. Jacob Sharp	Dental Profession	R	12-12-73
John J. & Rose Fox	B'nai Jacob, Zionist Organization of American Women's Ass.	R	1- 6-74
Mrs. Harry Hornstein	Jewish Home for the Aged	C	6-18-74
Isidor Offenbach	Family Service & Organized Charities	C	7-29-74
Robert L. Levine	Jewish Home for the Aged	C	8- 7-74
Isaiah Spector	Jewish Activists	C	8-14-74
Dr. Maxwell Lear	Jewish Physicians Club	C	9-11-74
Hyman Blumstein	Recollections	C	11-11-74
Dr. Barnett Greenhouse	Jewish Physicians Club	C	11-13-74
Louis Stovin	YMHA & Lafayette St.	C	12-28-74
Philip & Nathan Ticotsky	Oak St. Businesses	C	6- 8-75
Batya Greenberg Abbady	Birthday Party	C	9-28-75
Rabbi Arthur Chiel & Harvey N. Ladin	(J.H.S.) Jewish New Haven Oak Street	C	9-16-76

INTERVIEW OR MEETING	SUBJECT		DATE
Louis Sachs	Oak Street	C	7-17-76
Frances Lerner & Bessie Alpert	Recollections	C	9-16-76
Dr. Lloyd Gartner	(J.H.S.) American Jews and Public Schools	C	11- 1-76
Jonathan Sarna	(J.H.S.) Jews at Yale	C	2-27-77
Harvey N. Ladin	(J.H.S.) Jewish Roots	C	4-11-77
Jacob Belford	Young Peoples' Socialist Leag.	C	4-25-77
Prof. Sid Leiman	(J.H.S.) Orthodox Community (1890s-)	C	5-11-77
Louis Sachs	Recollections	C	6- 4-77
Abraham Alderman	Young Peoples' Socialist Leag.	C	6- 4-77
Prof. Rollin Osterweis	(J.H.S.) Mishkan Israel	C	6- 1-77
Dr. Hyman Levin	Reminiscences	C	10- 3-77
David Korn & Budgy Stone	Izzie Winters	C	10-10-77
Abraham Alderman	(J.H.S.) Literary View of New Haven	C	11- 3-77
Dan Oren	(J.H.S.) Jews at Yale	C	12- 1-77

"R" 7" Reel
"C" Cassette

J.H.S. --Presented at a regular meeting of the Jewish Historical Society of New Haven, Inc.

ARCHIVAL MATERIAL IN THE NEW HAVEN COLONY HISTORICAL SOCIETY RELATING TO THE HISTORY OF JEWS IN NEW HAVEN

by: M. Ottilia Koel
Librarian

Throughout the collection of printed books and manuscripts in the library of the New Haven Colony Historical Society, material can be found on Jews in New Haven as citizens and integral parts of the City, its politics and government, its social life and customs. Sometimes they are identified as Jews, other times by their professions, trade, as residents of specific locations, or members of various organizations.

In the Dana scrapbook collection, New Haven Old and New, there is a history of Jewish temples and Jewish congregations in the volume on New Haven churches. There is some material also in the archives of the New Haven Council of Churches of which several synagogues were members.

There are three manuscript collections in the Society's library that provide original source material for the study of Jews in New Haven as a separate ethnic group: the archives of The Daughters of '53 (Ahavas Achos), the Jochebed Lodge of The United Order of True Sisters, New Haven No. 4, and the Knights of Jerusalem. All three collections have been processed and so reported to the National Union Catalog of Manuscript Collections.

The Jochebed Lodge, also referred to as New Haven No. 4, was organized in September, 1863 as a new lodge of the United Order of True Sisters, Inc., one of the oldest national women's organizations in the United States, having been established in 1846. The Sisters are known for their civic, social, and charitable activities. New Haven No. 4 has been contributing funds and services to local welfare and health organizations, such as the Jewish Welfare Service, New Haven Blind Association, Cancer Research Center, Special Service Committee for the Veterans Hospital, and the New Haven Committee for Retarded Children. The Lodge sends underprivileged children to summer camps and helps in the rehabilitation program for refugees coming to New Haven. It has received several citations for its work. The records, from 1863 to 1960, consist of minutes, financial and legal documents, account books, ledgers, membership lists, records of the executive committee and of the philanthropic league, as well as miscellaneous printed matter, photographs, and memorabilia. The early documents are written in German.

The Knights of Jerusalem was a fraternal secret society, founded in New Haven in 1871. The membership was made up of young Jewish men and was similar in purpose, structure, and rituals to the Greek letter fraternities and secret societies which flourished that time. The organization was primarily social and philanthropic in nature. The Knights were active until the early 1950's, when regular meetings ceased. The society held anniversary dinners every five years and celebrated its centennial in 1971. A definitive history of the organization was written by Rabbi Arthur A. Chiel, a copy of which is with the archives. The collection consists of correspondence of officers and members, minutes of the organization, financial records, files, and two scrapbooks. The minutes and financial records are fairly complete, covering most of the active life of the Knights of Jerusalem from 1871 to 1953.

The Ahavas Achos (Love of Sisters) was organized in New Haven by a group of women in 1853 mainly with the purpose of mutual assistance for the sick and the dead. The constitution of the group was adopted in 1854 and a small membership fee levied. The first group of sixteen women soon expanded in number and territory so that in ten years time they could afford to hire help with the sick and to watch over the dead. Later on they accumulated sufficient funds to enable them to contribute outside of New Haven, even as far as helping Russian immigrants to the country. Within thirty years of the founding the group changed to a benefit lodge with the outreach aspect being stressed. There is a steady ascent from the outset to about the turn of the century, when interest in the organization declined almost to the point of dissolution. Although it was started by women, men were admitted later on, which brought families together in their activities within the organization. This was later reversed: in 1914 the inevitable reorganization occurred with only daughters and daughters-in-law being made eligible for membership. At the same time they changed their name from Ahavas Achos to Daughters of 1853. Between 1914 and 1955 they were mainly a social organization giving financial aid to members and contributing to charities, such as the United Fund and the United Jewish Appeal. Soon thereafter, the Daughters of 1853 nursing scholarship award was established with an increasing number of scholarships awarded, leading to the Rhoda Feldman Nursing Scholarship Endowment Fund which was created in 1969 and has provided numerous scholarships since. The collection consists of minutes, notes, financial records, membership lists, and miscellany from 1853 to 1972. The early records are written in German.

ARCHIVAL MATERIAL IN THE YALE UNIVERSITY LIBRARY RELATING TO THE HISTORY OF JEWS IN NEW HAVEN

by: Judith A. Schiff
Chief Research Archivist,
Manuscripts and Archives,
Yale University Library

Louis Rinaldo Ehrich, 1849-1911. Yale Class of 1869.

Diaries (2v.) kept during his junior and senior years at Yale College which describe in vivid detail his participation in the activities of the Jewish communities of New Haven and New York City, 1868 January - 1869 October. With a scrapbook of memorabilia of his years at the Hopkins Grammar School and Yale, 1865-1869, including material relating to Jewish social clubs and events. After graduation, Ehrich worked in the family dry goods business. Suffering from failing health, he travelled widely and in 1889 settled in Colorado Springs, where he became a leading citizen. Ehrich was active in Democratic Party affairs, published many articles on economic and political questions, and was a noted collector and dealer of antique paintings.

Isaac M. Ullman, 1863-1930.

Papers consisting of five letters from Theodore Roosevelt, 48 letters from William Howard Taft, two letters from Mrs. Taft, and one from Ullman to Taft, 1910-1930. In addition, the papers of Charles Dewey Hilles, Republican Party leader and Taft's secretary, include 39 letters of Ullman, 1908-1912. A leading businessman and civil leader of New Haven, Colonel Ullman served as President of the Chamber of Commerce, Chairman of the Board of the New Haven Hospital, and first President of the New Haven Community Chest. As a leader of the Republican Party in Connecticut, he served as colonel and quartermaster general on the staffs of governors Lounsbury and Woodruff, and became a close friend and confidant of President William Howard Taft.

Yale University Archives.

The archival records and publications of the university include documentation on the Jewish experience at Yale. Class histories, newspapers, periodicals, and other printed material contain biographical and historical information about Jews of New Haven. Individually catalogued material includes the following:

Yale Hebrew Club. Record Book, 1890-1891

Yale Hebraic Club. Constitution and list of members, 1908.

Hillel Foundation

Periodical publications-

Hilleli, 1944.

Ram's Horn, 1950-1953.

Miscellaneous publications.

Photographs of many students and faculty members of New Haven are included in the Yale Picture Collection in the individual portrait and sports series.

NEW HAVEN IN EARLY AMERICAN JEWISH NEWSPAPERS

by: Jonathan D. Sarna

Newspapers are among the best sources available to the student of New Haven Jewish history. Local journals are strewn with information on long-forgotten Jewish notables, synagogue affairs and communal activities. But before finding a single item of Jewish interest, one may have to wade through pages of general news. The American Jewish press is an equally rich source of New Haven Jewish history. Local Jews diligently sent letters to editors around the country, and most had the satisfaction of seeing their names (or pseudonyms) in print. But, again, locating such material can be a tedious task.

Happily, a few Jewish newspapers have been wholly or partially indexed, and it is with the help of these indices that the following listing has been compiled.* It should be emphasized that many Jewish newspapers remain to be examined. Even some of those noticed below might be examined more closely. As for local New Haven newspapers, they, unfortunately, have not been examined at all.

* I am grateful to Dr. Abraham J. Peck of the American Jewish Archives, and to Dr. Nathan M. Kaganoff of the American Jewish Historical Society for putting these indices at my disposal.

ABBREVIATIONS

DEB. = Deborah (in German)
ISR. = Israelite, American Israelite
MES. = Jewish Messenger
OCC. = Occident

OCC. III (AUG. 1845) p.262 Plans to erect a synagogue in city.

OCC. III (JAN., FEB. 1846) pp.526,572 Address of Rev. Samuel M. Isaacs before the Yale and New Haven communities.

OCC. V (APR. 1847), p.5 A German Congregation in existence.

OCC. VII (JUL. 1849), p.225 Two small congregations unite and plan to construct a synagogue.

OCC. VIII (FEB. 1851), p.578 Isaac Strause, "who lately was minister of the New Haven congregation" compiled a phrase book entitled The Polyglot Pocket

Book.

OCC. IX (OCT. 1851), p.380 Isaac Leeser describes his brief visit to New Haven, "a numerous and well organized community."

OCC. X (MAY 1852), p.104 Leopold Sternheimer elected chazan and teacher. A synagogue building is to be constructed at a cost of $10,000.

OCC. X (AUG. 1852), p.263 Leopold Waterman collects $20 for the Jewish poor of Palestine.

OCC. XI (MAR. 1854), p.598 Will of Judah Touro bequeathes $5000 to New Haven's Hebrew Congregation.

OCC. XII (JUL. 1854), pp.211,225 Jacob Heller, I. Nadler and Jonas Jonas Ullman of Mishkan Israel attend Judah Touro's funeral in Newport.

ISR. I (AUG. 11, 1854), p.39 Jews buy a church for $12,000 and plan to convert it into a synagogue.

ISR. I (NOV. 17, 1854), p.150 Julius Waterman, in a letter, reports on the Education Society, debating club, and other communal activities. Also reports on death of his brother, Leopold.

DEB. I (FEB. 1, 1856), p.189 Letter from M. Zunder describes New Haven's Jewish community and its congregation, as well as the founding of Horeb Lodge.

ISR. II (FEB. 8, 1856), p.251 Opening of B'nai B'rith Lodge.

OCC. XV (JUL. 1857), p.200 Isaac Leeser stops briefly in New Haven. He finds the Jews prosperous, but laments "the spirit of unwise reform" in the synagogue.

DEB. III (JUN. 11, 1858), p.338 Judaism and Jewish affairs in New Haven described as generally lifeless.

OCC. XVII (DEC. 8, 1859), p.219 B. Sugenheimer and M. Maylander of Mishkan Israel accredited as delegates to the organizing conference of the Board of Delegates of American Israelites.

OCC. XVII (FEB. 2, 1860), p.270 Mishkan Israel donates $85.50 to aid Jewish refugees from Morocco.

MES. VII (MAY 4, 1860), p.133 Officers of Mishkan Israel and Bnai Sholom elected.

DEB. VI (NOV. 16, 1860), p.80 M. Kahn is president of Mishkan Israel.

DEB. VI (JAN. 11, 1861), p.111 A Lasar is moving from Baltimore to New Haven in order to teach and preach at Mishkan Israel.

DEB. VI (FEB. 8, 1861), p.127 In a letter, Maier Zunder describes: social and religious conditions in the Jewish community, contributions of women to the newly opened Mishkan Israel school, and the anniversary celebrations at Horeb Lodge.

DEB. VI (MAR. 15, 1861), p.147 In a letter, Maier Zunder discloses plans to set up a Jewish orphan asylum fund, and describes a recently held Purim festival.

MES. X (AUG. 9, 1861), p.21 News of New Haven synagogues reported; 130 Jewish families said to reside in the city.

DEB. VII (OCT. 18, 1861), p. 62 Letter from Maier Zunder reports that Edward Engel has adopted a 10 month old Jewish foundling boy, found in the poorhouse, whose father was a Christian and whose deceased mother was Jewish. Although the mother intermarried, she was buried in a Jewish cemetery.

MES. X (OCT. 18, 1861), p.61 High Holiday services in New Haven were well attended. A search has begun for the parents of a Jewish child who was recently rescued from the poorhouse.

DEB. VII (DEC. 13, 1861), p.95 The death of the foundling child reported.

DEB. VII (FEB. 7, 1862), p.127 David Aschmann recites a poem at the anniversary of B'nai B'rith Lodge.

DEB. VIII (OCT. 31, 1862), p.68 The Mishkan Israel School Association is looking for a teacher. A suitable candidate might also teach at Yale College.

DEB. VIII (DEC. 26, 1862), p.100 A. Rosenberg of New Haven advertises for a position as teacher, chazan, shochet and mohel (also in subsequent issues).

DEB. VIII (JAN. 9, 1863), p.108 S. Bretzfelder and M. Zunder each subscribe 50¢ towards a memorial volume of Wolf Rothenheim's poems.

OCC. XXI (AUG. 1863), p.2A Subscribers from New Haven listed.

DEB. IX (OCT. 2, 1863), p.55 Michael Felsenthal is coming to New Haven from Chicago to teach in the Mishkan Israel School. New Haven Jewish women have recently conducted a fair and organized Jochebed Lodge.

DEB. IX (NOV. 6, 1863), p.75 Article approves of Michael Felsenthal's progressive religious sermon, hopes that reform will be carried out at Mishkan Israel, and encourages Mr. Steiner to establish a Jewish Boarding School in New Haven.

DEB. IX (AUG. 12, 1864), p.28 Mishkan Israel advertises for a first chazan and for a teacher.

DEB. X (NOV. 11, 1864), p.80 Michael Felsenthal plans to move to Cincinnati.

DEB. X (MAR. 24, 1865), p.155 Jonas Gabriel induces H.F. (pseudonym) to revert to Judaism after he has been baptized into the Roman Catholic Church.

ISR. XI (FEB. 24, 1865), p.276 A New Haven paper reports on a fashionable Jewish wedding in the city which was marred by rowdyism.

DEB. X (JUN. 30, 1865), p.212 Michael Felsenthal's school is advertised (also in subsequent issues).

DEB. XI (OCT. 6, 1865), pp.55,56 Michael Felsenthal's Scientific Academy in New Haven is lauded.

OCC. XXIII (JAN. 1866), p.470 Mishkan Israel donates $139 and Horeb Lodge $75 to the Palestine Relief Fund.

DEB. XI (APR. 27, 1866), p.171 I. M. Wise asks friends in Wheeling, West Virginia to check local hospitals in search of young Mr. Fleischner of New Haven.

DEB. XI (JUN. 8, 1866), p.196 Jonas Gabriel expresses his gratitude for the surprise party tendered by his congregation.

OCC. XXIV (OCT. 1866), p.334 Morris Goodhart, Nathan C. Myers and Lewis R. Ehrich of the Young Men's Dramatic and Debating Fraternity address an open letter to Isaac Leeser. They urge the creation of a nation-wide fraternity of Jewish young people's societies and call for a convention to be held to further this aim.

ISR. XIII (NOV. 23, 1866), p.3 Notice of M. Felsenthal's Scientific Academy in New Haven.

DEB. XII (JAN. 18, 1867), p.112 Florine Hirsch of New Haven is betrothed to Germain Gabriel.

DEB. XII (FEB. 8, 1867), p.123 Reports on divisions and reforms within Mishkan Israel, as well as on the activities of Horeb Lodge.

DEB. XII (APR. 19, 1867), p.163 Many members of Horeb Lodge resolve to cancel their fire insurance policies with agents who continue to maintain ties with anti-Jewish insurance companies. Other communities are asked to join in the boycott.

DEB. XIII (SEP. 20, 1867), p.47 Jonas Gabriel, minister of Mishkan Israel, speaks before a German Moravian congregation as part of its farewell ceremony to its minister, Rev. Rice.

DEB. XIII (JAN. 31, 1868), p.119 Jonas Gabriel is reported to be convalescing after a long illness.

DEB. XIII (FEB. 7, 1868), p.121 The betrothal of Cornelia Mandelbaum to Philip Sanger of Cincinnati is announced.

DEB. XIII (MAY 15, 1868), p.179 Regina Zunder and Clara Feldman honored as ex-presidents of Jochebed Lodge.

DEB. XIV (OCT. 2, 1868), p.51 Report on the consecration of Temple Mishkan Israel's new sanctuary.

MES. XXV (FEB. 26, 1869), p.7 Article mentions Purim Ball held in the city.

ISR. XV (MAR. 19, 1869), p.2 In a letter, Joe M.R. describes the condition of New Haven Jewry.

ISR. XVII (DEC. 30, 1870), p.9 News of New Haven synagogues and communal organizations.

MES. XXIX (JAN. 13, 1871), p.4 S.M.S. of Hartford attacks New Haven Jews for scheduling a B'nai B'rith ball for Friday night.

ISR. XX (JUN. 27, 1873), p.4 Minhag America is adopted in New Haven.

ISR. XXI (AUG. 8, 1873), pp.5-6 Letter of Rabbi Wechsler on reforms instituted at Mishkan Israel and on communal activities.

ISR. XXI (SEP. 26, 1873), pp.5-6 Letter of Rabbi Wechsler on innovations and activities at Mishkan Israel.

ISR. XXII (JUN. 5, 1874), p.5 Letter of Rabbi Wechsler reports on communal activities and urges retention of the Sabbath on the seventh day of the week.

ISR. XXIII (DEC. 11, 1874), p.5 Letter of Rabbi Wechsler reports that eight Jews study at Yale, and that late Friday night services have been instituted by Temple Mishkan Israel.

ISR. XXVI (FEB. 4, 1876), p.5 Letter of Rabbi Wechsler describes well-attended synagogue services. Wechsler claims to be friendly with ministers and Yale professors and announces a forthcoming lecture before the George Street Methodist Church which he will deliver. Eleven Jews, according to Wechsler, attend Yale University. One of them, Rev. Mr. Cohen, Minister of an Orthodox Congregation in New Haven, recently circumcised his son. Professors Day and Whitney attended the ceremony.

ISR. XXVI (MAR. 3, 1876), p.5 Rabbi Wechsler estimates that not less than 250 Jewish families reside in New Haven.

ISR. XXVII (NOV. 10, 1876), p.6 A letter of Rabbi Wechsler summarizes New Haven Jewish news: the economic downturn had little impact on Mishkan Israel; Miss Sanford, a Christian lady, joined the choir; the Hebrew Benevolent Society voted to admit women; and the cemetery was undergoing beautification.

ISR. XXXII (JAN. 10, 1879), p.4 Mrs. Minna Kleeberg, a German-Jewish poetess, passed away.

DEB. XXXII (FEB. 7, 1879), pp.3-4 Discusses address given by Dr. Leopold Kleeberg of Mishkan Israel in memory of his poetess wife, Minna.

DEB. XXXIV (MAR. 12, 1880), p.2 First anniversary of the death of poetess Minna Cohn Kleeberg. A momument to her is planned.

ISR. XXVII* (JAN. 28, 1881), p. 247 Twenty-fifth anniversary of Horeb Lodge; address of Maier Zunder noticed.

ISR. XXVIII (JAN. 6, 1882), p.221 "J.P.G." writes that Jewish students at Yale attend Friday night services only to fulfill Yale regulations. A small group of Russian Jews have come to the city: "we find plenty to do in caring for their wants."

* All subsequent volumes of the American Israelite are given according to the new system of numbering begun in 1881.

ISR. XXVIII (MAY 5, 1882), p. 356 Rev. Mr. Harris, a convert, tells New Haven Christians "that the Jews could not explain certain chapters in the Bible."

ISR. XXVIII (JUNE 2, 1882), p. 386 "J.P.G." describes the reception tendered to the departing Rabbi Kleeberg. Russian immigrants participated in the affair.

ISR. XXVIII (FEB. 17, 1882), p.266 "J.P.G." summarizes New Haven news: Horeb Lodge celebrated its 26th anniversary; the Young Boys Jewish Association extended help to Russian Jews; Rev. Dr. Kleeberg lectured on Thomas Paine; Henry M. Wolf, Yale '84 received a prize in English; and 16 new Russian Jewish immigrants had arrived. They are described as "bright and remarkably intelligent, differing greatly from those who preceded them in this city."

ISR. XXX (MAY 30, 1884), p.8 Description of the unveiling ceremony for a monument to Minna Kleeberg in the Jewish cemetery.

ISR. XXXI (JUL. 25, 1884), p.5 "J.P.G." notes 7 Jewish graduates at Yale commencement. Jews at Yale are seen as split between those who embrace the community and those who reject it. On a more primary level, 180 Jewish children in New Haven attend Sunday School. The community is debating the question of Sunday services.

DEB. XXXV (APR. 24, 1890), p.4 Mishkan Israel's Sabbath School said to contain 260 pupils and 23 teachers.

ISR. XXXVIII (MAR. 10, 1892), p.5 A description of the Jewish community of New Haven: population, 15,000 including 12,000 Russian Jews; many Jewish firms and societies -- Harmonie Club is the Jewish social center; Jews involved in local politics; yet, some discrimination against Jews found in "polite Christian society."

DEB. XXXIX (SEP. 28, 1893), p.7 George A. Kohut functioning as High Holiday preacher in New Haven.

MES. LXXVIII (OCT. 4, 1895), p.2 Bnai Scholom dedicated on September 15th; the festivities are described.

MES. LXXIX (JUN. 19, 1896), p.3 Knights of Jacob 25th anniversary noticed.

MES. LXXIX (JUN. 19, 1896), p.5 Fiftieth anniversary of Mishkan Israel celebrated.

MES. LXXXI (MAR. 19, 1897), p.2 New sanctuary of Mishkan Israel dedicated.

DEB. XLV (DEC. 14, 1899), p.7 Maier Zunder made an honorary member of True Sisters Grand Lodge.

JEWS IN NEW HAVEN:

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By: Jonathan D. Sarna

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Mrs Betty Winston
Rabbi & Mrs. David Wortman

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Maier Zunder Pp. 10-16

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Israel L. Sachs Pp. 29-32

1. In the many records which are extant, "Sachs" is variously spelled as SACK, SAX and SAXE and even misspelled as SARCE and MARSAK. Although his descendants all use the spelling SAXE, he seems to have preferred SACHS.

2. Shavli is situated in what is now northern Lithuania and is known as Siauliai. Lukniki is about 45 Km west of Shavli and is now called Luoke.

3. The following chart summarizes Sachs' positions in the Congregations B'nai Jacob and B'nai Israel:

Dates	Position	Congregation
1888-1892	"Reverend"	B'nai Jacob
1892	Secretary	B'nai Israel
1892-1896	"Reverend"	B'nai Israel
1897	President	B'nai Jacob
1898-1905*	Secretary	B'nai Jacob
1905	President	B'nai Israel
1906-1911	Secretary	B'nai Israel

*Except for the years 1899 and 1902.

In addition to the synagogue offices, Sachs held the following positions:

a. Associated Hebrew Charities (later, Hebrew Charities Soc.)
President 1897-1906

b. Israelite Benevolent Society
President dates unknown
Vice President 1891-1892
Treasurer 1893-1894

c. Independent Order of Brith Abraham, New Haven Lodge #131
Treasurer 1895-1903

NOTE: This information was compiled from New Haven City Directories and most of it has not been verified. The list may be incomplete and the dates inaccurate.

4. Sarah died of laryngitis at the age of 20 months in 1897.

5. This should not be confused with the variety store owned by Max Sachs at 37 Oak Street. These two families were not related.

6. Moses Walter Saxe, LL.B., Yale School of Law, 1902, and Maurice (Morris) David Saxe, LL.B., Yale School of Law, 1906.

After graduation, Moses became a member of the law firm of Kugel & Saxe of New York City. His partner, Simon H. Kugel (LL.B., Yale, 1900), was also from New Haven where his father, Herman S. Kugel, was a founding member of the Congregation B'nai Israel. Saxe was active in several Jewish charitable organizations in New York.

Morris went on to practice law in New Britain, Connecticut where he became the first Jewish member of the Board of Education. He and his wife were both very active in various Jewish and civic organizations in New Britain. He was also a director of the New Britain General Hospital.

7. Alexander Zangwill Wolodarsky (nicknamed Sosh), a Russian immigrant whose father, Israel, was a wholesale dry goods merchant in New Haven, graduated from the Yale School of Medicine in 1906. He was a classmate of Morris Saxe (see Note 5, above) and of Dr. Bernard Jules Rosen, the son of Rabbi Abraham A. Rosen, who received his M.D. degree on the same year. Alexander's brother, Meyer, also graduated from Yale (Ph.D., 1899) and was an assistant there in Rabbinical Literature (1898-1899) and an instructor in Russian (1899-1902). His nephew, Abraham Wolodarsky, was also a Yale graduate, receiving the degree of Ph.B. in 1900.

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The Jewish Student at Yale Pp. 56-69

1. Arthur A. Chiel, "Looking Back," The Connecticut Jewish Ledger (hereafter: Chiel), 11/16/72.

2. Quoted in Chiel, 4/20/72.

3. Labatt to Leeser, December 1, 1849, Leeser Papers, Microfilm 200 American Jewish Archives; Yale University Obituary Record of 1901, p.51.

4. Brooks Kelley, Yale A History (New Haven: 1974), p.209.

5. Chiel, 12/15/77.

6. Chiel, 10/11/73.

7. Yale University Obituary Record of 1932; Chiel, 3/28/74.

8. Chiel, 3/30/72.

9. Chiel, 11/14/72.

10. Chiel, 5/4/72.

11. Joe Fogarty quoted in Chiel, 6/8/72.

12. Quoted in Chiel, 6/8/72.

13. Chiel, 11/22/72.

14. Chiel, 2/8/73.

15. Maxwell Lear to author, May 31, 1977.

The Jewish Student at Yale (Continued)

16. Rollin Osterweis cited in John Whitehead, "The Jewish Fraternity at Yale College" (unpublished paper).

17. Interview with Rollin Osterweis.

18. Whitehead, "The Jewish Fraternity".

19. The Menorah Journal, I (January 1915) quoted in Leo W. Schwartz The Menorah Treasury (Philadelphia: 1973), p.vii.

20. Interview with William Horowitz.

21. Interview with Arthur Chiel.

22. Yale University Obituary Record of 1916.

23. Rollin Osterweis to author, April 30, 1977.

24. Louis Greenberg, The Jews in Russia (New York: 1976), first issued as Miscellanies 45 and 54 of Yale Historical Publications.

25. Mark Singer, "God and Mentsch at Yale," Moment, July-August, 1975, p.28; Interview with Arthur Chiel.

26. Quoted in Chiel, 12/15/77.

27. George Pierson quoted by Arnold Jacob Wolf in an interview with the author.

28. Anson Phelps Stokes, "Address before Yale Menorah Society" Menorah Journal, December 1915, p.21.

29. Chiel, 12/22/77.

30. George Pierson, Yale: A Short History (New Haven: 1976), p. 27.

31. A.K. Merritt in "Jews" folder, Frederick Sheetz Jones Papers, Yale University Archives.

32. R.N. Corwin to Frederick S. Jones, May 3, 1922; Jones to Corwin, May 6, 1922, "Jews" Folder, Jones Papers.

33. Interview with Rollin Osterweis.

34. Interview with George Vaill.

35. Leonard Shiman to Charles Seymour, June 23, 1944; Seymour to Shiman, July 7, 1944, Seymour Papers, Yale University Archives.

36. Edward Noyes to Charles Seymour, July 10, 1944, Seymour Papers.

37. Correspondence of Charles Seymour with P.S: August 3, 17, 1945; February 14, 21, 1949, Seymour Papers.

38. Edward Noyes in a memorandum to the President and Provost, December 13, 1941, Seymour Papers.

39. Press Release of the Yale University News Bureau, February 13, 1949.

40. From a written statement by Steve Kezerian, Director of the Yale University News Bureau.

ACKNOWLEDGEMENTS

I wish to acknowledge the assistance of the following people who helped me to research this subject:

Dr. Robert Arnstein, Psychiatrist-in-Chief, Division of Mental Hygiene of Yale University Health Services and Clinical Professor of Psychiatry at Yale University.

Patricia Bodak, Reference Archivist of the Manuscripts and Archives Library of Yale University.

Professor Arthur Galston, Eaton Professor of Botany at Yale University.

William Horowitz, Former member of the Yale Corporation.

Mrs. Milton Krensky, Great-granddaughter of Sigmund Waterman.

Dr. Maxwell Lear, Former medical and graduate student at Yale University.

Dr. Theodore Lidz, Professor of Psychiatry at Yale University.

Professor Robert Lopez, Sterling Professor of History at Yale University.

Professor George Pierson, Professor Emeritus of History and Historian of Yale University.

Professor Eugene Rostow, Sterling Professor of Law and Public Affairs at Yale University.

Jonathan Sarna, Graduate student at Yale University.

Judith Schiff, Chief Research Archivist at the Manuscripts and Archives Library of Yale University.

George Vaill, Retired Associate Secretary of Yale University.

John Whitehead, Lecturer in History at Yale University.

Rabbi Arnold Jacob Wolf, Director of the Hillel Foundation and Jewish Chaplain at Yale University.

I also thank Visiting Professor Lloyd Gartner, who gave me valuable criticism in his American Jewish History course, for which I originally prepared this paper.

I am indebted to two authorities in this field who kindly spent a great deal of time in assisting me. They are:

Rabbi Arthur Chiel, Rabbi of Congregation B'nai Jacob, Woodbridge, Connecticut.

and

Professor Rollin Osterweis, Professor Emeritus of History and Oratory, Director Retired of Debating, Public Speaking and the Political Union at Yale University.

The Diary of Louis Ehrich Pp 70-79

1. B'nai B'rith Hillel Foundation to Author, May 3, 1977.

2. American Israelite, XIV, November 22, 1867, p.6 in answer to a query from Louis Ehrich, November 15, 1867, p.6 Two decades later similar laments were aired in the Sabbath Visitor, the Jewish Young People's periodical. See especially vol. 16 (1886), pp. 607-8. On the education of East European immigrants see Selma C. Berrol, "Education and Economic Mobility: the Jewish Experience in New York City, 1880-1920," American Jewish Historical Quarterly, LXV (March 1976), pp. 257-71.

3. Arthur A. Chiel, "Looking Back. . ." Connecticut Jewish Ledger, November 16, 1972, p.4. On Pinto see Jacob R. Marcus, "Light on Early Connecticut Jewry," Studies in American Jewish History (Cincinnati: 1969), p.80. On Benjamin's Yale days see Anson Phelps Stokes, Memorials of Eminent Yale Men, vol. II (New Haven: 1919), pp. 261-7; and Robert D. Meade, Judah P. Benjamin Confederate Statesman (New York: 1943), pp. 20-30.

4. Louis Ehrich Diary, Yale University Library. I am grateful to Miss Judith A. Schiff, Chief Research Archivist of Manuscripts and Archives at Yale for drawing this diary to my attention and for permitting me to quote from it in this paper. The first two months of the Ehrich Diary (January-February, 1868) were reprinted in Arthur A. Chiel, "Looking Back. . ." Connecticut Jewish Ledger, September 10-October 1, 1976.

5. Louis Ehrich Diary, introduction, written January 4, 1869. One of Louis Ehrich's classmates wrote a brilliant book on Yale life in the 1860s. He, however, makes no mention of Yale's Jews. See [Lyman H. Bagg] Four Years At Yale (New Haven: 1871).

5a. Ehrich's father was Samuel E. Ehrich, founder of Ehrich Bros., a dry and fancy goods bazaar on New York's Eighth Avenue. See Isaac Markens, The Hebrews in America (New York: 1886, reprinted 1975), p. 159.

6. Louis Ehrich Diary, introduction.

7. This note is found in the Louis Ehrich Scrapbook, Yale University Library.

8. Bagg, Four Years at Yale, p.545.

9. Louis Ehrich Diary, March 19, 1868.

10. Brooks M. Kelley, Yale: A History (New Haven: 1974), pp.209-10. Cf. Bagg, Four Years at Yale, pp.524,570-3; and more generally Ralph H.Gabriel, Religion and Learning at Yale (New Haven: 1958), esp. pp. 125-68.

11. Louis Ehrich Diary, September 26, 1868. Cf. Felix Adler's views on Yom Kippur, Benny Kraut, "Felix Adler's Emergence Out of Judaism" (Unpublished Ph.D. Thesis, Brandeis University, 1975),pp.58-60.

12. I am grateful to Rabbi Arthur A, Chiel for sharing with me a letter containing this identification.

13. Hebrew Leader, XIII (December 11, 1868).

14. Louis Ehrich Diary, October 22, 1868.

15. American Israelite, XIV (November 15, 1867), p.6; (November 21, 1867), p.6; XVI (April 8, 1870), p.9.

16. On Strauss see Naomi W. Cohen, A Dual Heritage: The Public Career of Oscar S. Straus (Philadelphia: 1869); on Adler see below n.28.

17. Louis Ehrich Diary, April 6, 1868.

18. Louis Ehrich Diary, March 2, 1869. The diary entries for March and April discuss reactions to the speech.

19. See Bertram W. Korn, American Jewry and the Civil War (2nd ed. Philadephia: 1961), pp.121-155 esp. 132-8. Nathan Reingold ("Resources on American Jewish History in the National Archives," Publications of the American Jewish Historical Society, 47 [1957-8], p.193) observes that the order should be known as General Order no. 12. The error, however, is probably too deeply entrenched to be corrected.

20. Louis Ehrich Diary, October 14, 1868.

21. Louis Ehrich Diary, May 7, 1869.

22. Louis Ehrich Diary, January 14, 1869.

23. For what follows see Yale University Obituary Record 1910-1915 (New Haven: 1915), pp. 230-2; as well as the books and records of the class of 1869 housed in the Dept. of Manuscripts and Archives, Sterling Memorial Library and in the Yale University Alumni Office.

24. Allen D. Breck, The Centennial History of the Jews of Colorado 1859-1959 (Denver: 1960), pp.95, 147.

25. See Louis Ehrich, The Silver Question (Colorado Springs: 1891); The Question of Silver (New York: 1892, 2nd ed. 1896); "The Folly and Futility of Fighting Evolution," National Sound Money League Pamphlet K (Chicago: 1898).

26. See Louis Ehrich, The Present Duty of this Nation (Boston: 1899); The National Policy That Would Ennoble (Boston: 1902).

27. Louis Ehrich, "A Religion For All Time," The Arena, XL (March, 1893), pp.385-94.

28. On Adler see Kraut, "Felix Adler's Emergence Out of Judaism;" Henry Neumann, Spokesman for Ethical Religion (Boston: 1951) and Robert J. Guttchen, Felix Adler (New York: 1974). Ehrich was somewhat ambivalent about Adler. He believed that Adler had "great opportunities" and he was "very glad" that Adler was studying for the 'ministry', but he found Adler to be a "conceited puppy" and he argued with him over points of theology. Louis Ehrich Diary, April 21, October 3, October 9, 1869.

The Kohut Judaica Collection At Yale Pp.80-94

1. For a full treatment of Yale's beginnings and the Dummer library acquisition see: Edwin Oviatt, The Beginnings of Yale, 1701-1726, Yale University Press, 1916, Chapter V, pp. 289-303.

2. Yale University Library Gazette, October, 1927, Volume 2, Number 2, p. 17. Article by Leon Nemoy, Curator of Hebrew and Arabic Library at Yale. (Judith Schiff, Yale archivist, drew this and other Kohut material to my attention.)

3. Rebekah Kohut, My Portion, New York, 1925.

4. Rebekah Kohut, His Father's House, Yale University Press, 1938, p. 67.

5. Ibid., p, 68.

6. George Alexander Kohut officiated at a New Haven synagogue on the High Holy Days of 1893. (Die Deborah, September 28, 1893, p. 7. Drawn to my attention by Jonathan Sarna.)

7. His Father's House, p. 48.

8. Ibid., p. 51-52.

9. Ibid., p. 63.

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11. Ibid.

12. The Alexander Kohut Memorial Foundation, A Review of Activities, 1915-1972, American Academy For Jewish Research, New York, 1973, p.12.

13. Extracts From Correspondence of Dr. George Alexander Kohut sent to Mrs. Rebecca Kohut by Andrew Keogh, Librarian of Yale, March 17, 1934.

14. His Father's House, op. cit., p. 200.

15. A detailed evaluation of the Alexander Kohut Memorial Collection, by Leon Nemoy, is to be found in the Yale University Library Gazette, October, 1927, pp. 17-25. A complete bibliography of George Alexander Kohut's writings, by Edward D. Coleman is included in His Father's House, pp. 211-243.

Organizing Jewish Education Pp. 95-101

1. Vide the Department of Jewish Education Library, 1184 Chapel Street.

2. Preamble, "Code of Practice," 1946.

3. Zevi Scharfstein, Toldot HaHinukh Be-Yisrael (N.Y.: 1945), ch.1-2.

4. Abraham Gannes, Central Community Agencies for Jewish Education (Philadelphia, Dropsie College) ch.1.

5. These include the United Hebrew Schools of Detroit; the Associated Talmud Torahs of Pa., and the Jewish Education Committee of N.Y.C.

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8. Cf. Israel S. Chipkin, Twenty-five Years of Jewish Education in the United States (N.Y.: 1937) A.M. Dushkin, "The Community Principle in Jewish Education," Jewish Education, XVII, No.2 (1946).

9. Dushkin, "Community Principle," p.19.

10. Preamble, "Code of Practices," 1946.

11. Article I, Section (1)g.

12. These two organizations were precursors to the New Haven Federation and United Jewish Appeal.

13. Article I, Section (1)h.

14. Article I, Sectin (1)g.

15. "The Function of a Community Agency for Jewish Education," Jewish Education III, No. 1 (1931).

16. A.M. Dushkin "Jewish Charities and Jewish Education," Jewish Education III, no.1 (1931) p.13.

17. Samuel Dinin, "Community Jewish Education," The Reconstructionist, XIII, No. 18, No. 20, p.14.

18. "Code of Practices," Article III.

19. "Code of Practices," Article II.

20. "Code of Practices," Article III.

21. Ibid.

22. This is particularly true of large communities such as New York City, Chicago, Philadelphia, and Los Angeles.

23. Uriah Z. Engelman, "Jewish Education in Facts and Figures," Jewish Education Register and Directory, (New York: 1951).

24. Jerry Israel (ed), Building the Organizational Society: Essays on Associational Activities in Modern America, (New York: 1972).

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SYNAGOGUES AND JEWISH ORGANIZATIONS IN GREATER NEW HAVEN

Compiled by: Dr. Barry E. Herman
District Director K-8, New Haven Public Schools
Note: For current information consult Jewish Federation of New Haven

Anti-Defamation League of B'nai B'rith
1184 Chapel Street 06511
787-4281; 787-3274
Malcolm Webber, Exec. Dir.

Beth David Temple
3 Main St., Cheshire 06410
272-0037
Rabbi John Nimon

Beth El-Keser Israel Synagogue
85 Harrison Avenue 06515
389-2108
Rabbi Michael Kurz
Brotherhood
Sisterhood
Bet Knesseth Sr. Citizens

Beth Hamedrosh Hagodol B'nai Israel-Westville Synagogue
74 West Prospect Street 06515
389-9513
Rabbi Albert Feldman
Brotherhood
Sisterhood
Mr. & Mrs. Club.
Jewelites-Sr. Citizens.

Beth Israel Congregation
232 Orchard Street 06511
776-1468
Rabbi Maurice I. Hecht

Beth Israel Synagogue Center
300 Elizabeth St., Derby 06418
777-1264
Rabbi Michael Laxmeter

Beth Israel Synagogue-Wallingford
22 N. Orchard St., Wallingford 06492
269-5983
Rabbi Rudolph Loebel
Sisterhood

Beth Sholom Temple
1809 Whitney Ave., Hamden 06514
288-7748
Rabbi Alvin K. Berkun
Cantor Charles Gelman
Men's Club
Sisterhood

Bikur Cholim Sheveth Achim Synagogue
278 Winthrop Avenue 06511
776-4997
Rabbi Abraham Hefterman
Men's Club
Sisterhood

B'nai B'rith Lodges, Chapters & Organizations

Horeb Lodge #25
Andrew Hodes, President
426 Mix Ave., Hamden 06514

Horeb Chapter #51
Mrs. Morris Wolf, President
59 Orangewood West Derby 06418

Hamden Lodge
Joseph Garcia, President
51 Jennifer Rd., Hamden 06517

Hamden Chapter
Mrs. Kenneth Weiner, Pres.
6 Ash Drive, Hamden 06518

Milford Lodge #1865
Charles Levine, President
165 Penn Common, Milford 06460

Milford Chapter
Mrs. Esther Opotzner, Pres.
520 Woodruff Rd., Milford 06460

New Haven Co-ed Unit
Charles Lipetz, President
376 Ridge Rd., Orange 06477

Shalom Couples of Cheshire
David Kozak, President
418 Mix Ave., Hamden 06514

West Haven Lodge #2484
Morton Kaplan, President
7 Winslow Drive, W.H. 06516

West Haven-Orange Chapter
Mrs. Arthur Klein & Mrs. Elliot Glassman, Co-Pres.
25 Glen Rd., West Haven 06516

B'nai B'rith Career and Counselling Services
1184 Chapel Street 06511
865-1909
Arnold Lerner, Director

B'nai B'rith Youth Organization
1184 Chapel Street 06511
777-5471
Mrs. Vivian Kantrow, Director

B'nai Jacob Congregation
Rimmon Road, Woodbridge 06525
389-2111
Rabbi Arthur A. Chiel
Cantor Irving Sobel
Men's Club
Sisterhood

B'nai Shalom Temple
88 Noble St., Milford 06460
874-1010
Rabbi Bernard Nisenholz
Men's Club
Sisterhood

Brandeis University Women
Mrs. Milton Walleck, President
76 Stonehall Dr., Hamden 06514

Bureau of Jewish Education
See: Department of Jewish Education

Camp Laurelwood Inc.
Madison, Connecticut
winter office: 1156 Chapel St. 06511
624-2589
Norman Feitelson, Director

Chug Aliyah
Ms. Florence Yudhim, President
57 Orangewood West, Derby 06418

Chug Iuri
Contact: Dept. of Jewish Education

Combined Jewish Appeal-Israel Emergency Fund
1184 Chapel Street 06511
562-2137

Women's Division
Mrs. Alan Shiff, chrpsn.

Cosmopolitan Lodge
Joseph Albert, President
66 Roydon Road 06511

Daughters of '53
Mrs. Michael Gompertz, Pres.
173 Corbin Rd., Hamden 06514

Department of Jewish Education
1184 Chapel Street
562-3163
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Emanuel Temple
150 Derby Ternpike, Orange 06477
397-3000
Rabbi Gerald S. Breiger

Ezra Academy
Rimmon Road, Woodbridge 06525
389-5500
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Farband LZA Branch #82
William Rosenberg, President
55 Stimson Road 06511

Fellowcraft Club
Michael Brunt, President
9 Rocky Ledge La., Branford 06405

Fidelity Lodge #78 Knights of Pythias
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120 Roydon Road 06511

Grand Hebrew Free Loan Assoc.
1156 Chapel Street 06511
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Hadassah, Chapters & Organizations

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Jenick Lane, Woodbridge 06525

African Affairs
Mrs. Morris Israel
34 Barnett Street, E1 06515

Business & Professionals
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343 Alden Avenue 06515

Chai Chapter
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75 Rogers Road 06515

Cheshire Chapter
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7 Lakeview Drive, Farmington 06032

Consignment Shop
512 Whalley Avenue 06511
389-9411

Hanna Senesch Chapter
Mrs. Susan Levine, Pres.
865 Mix Ave. #505, Hamden 06514

Henrietta Szold Chapter
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208 Blue Hills Ave., Hamden 06514

New Haven Chapter
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55 Gorham Drive, Hamden 06514

Thrift Shop
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562-4511

Wepawaug Chapter
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532 Meeting House Circle
Orange 06477

Hebrew Day School
261 Derby Ave., Orange 06477
795-5261
Rabbi Maurice I. Hecht, Principal
P.T.A.
Women's Guild

Hebrew Free Burial Association
34 Gilbert Avenue 06511
562-0584

Hebrew Free Loan Association
34 Gilbert Avenue 06511
562-0584

Israel Bonds
419 Whalley Avenue 06511
624-9975

Israeli Pioneer Women
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340 Wildwood Dr., Organge 06477
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16 Orangewood West, Derby 06418

Jewish Book Shop
1184 Chapel Street 06511
562-3161

Jewish Community Center
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865-5181
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562-2137
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1162 Chapel Street 06511
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789-1650
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397-3767
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8 Shepard Hill Rd., Hamden 06414
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387-2184
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152 Goffe Street 06511
562-2227
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785 Ridge Road, Hamden 06517
288-3877
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288-3877

New Haven Hebrew Day School
See: Hebrew Day School

Orange Synagogue Center
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795-0386
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934-7946
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1674 Boulevard 06511

Tay Sachs Association
Nancy and Warren Rosen, Co-Pres.
30 Hemlock Hollow Rd., Woodbridge 06525

Temple Beth Tikvah
Box 523 Durham Rd., Madison 06443
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Torah Academy
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397-3243
Rabbi Nasson Framowitz

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18 Tower Lane 06519
772-1816
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United Order of True Sisters
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428 Fountain Street 06515

United Synagogue Youth
152 Temple Street 06510
787-3347

Vilner Independent Lodge
1198 Chapel Street 06511
Jack Flederman, Pres.
Ladies Auxiliary: Mrs.
Jack Flederman, President

Workman's Circle Branch 10
18 Tower Lane, Tower One 06519
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Yale University Hillel
Box 1904A Yale Station 06520
432-4164
Rabbi Arnold J. Wolf

Yeshiva Gedolah Rabbinical College
(Lubavitz)
298 Norton Street 06511
787-4060
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Yiddish Circle
Contact: Dept. of Jewish Education

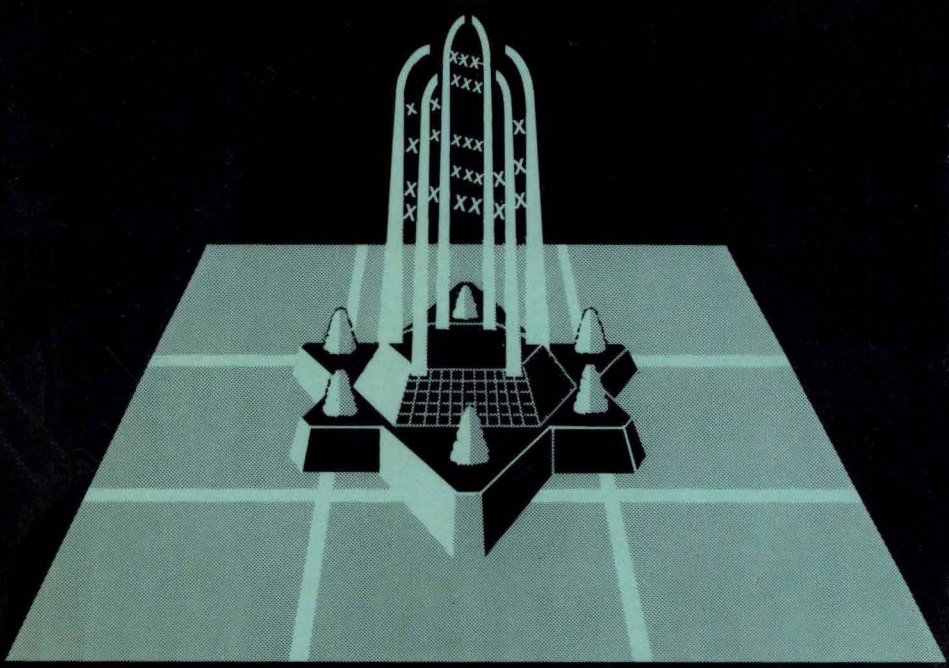
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292 Norton Street 06511
776-4212
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Women's League

Young Israel House at Yale
305 Crown Street 06520
777-3146
Jeffrey Zigun, President

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527 Whalley Ave 06511
389-9603

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כתב זאת זכרון



THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

Design by Emanuel Zeid

September 1978