JEWS IN NEW HAVEN

VOLUME II

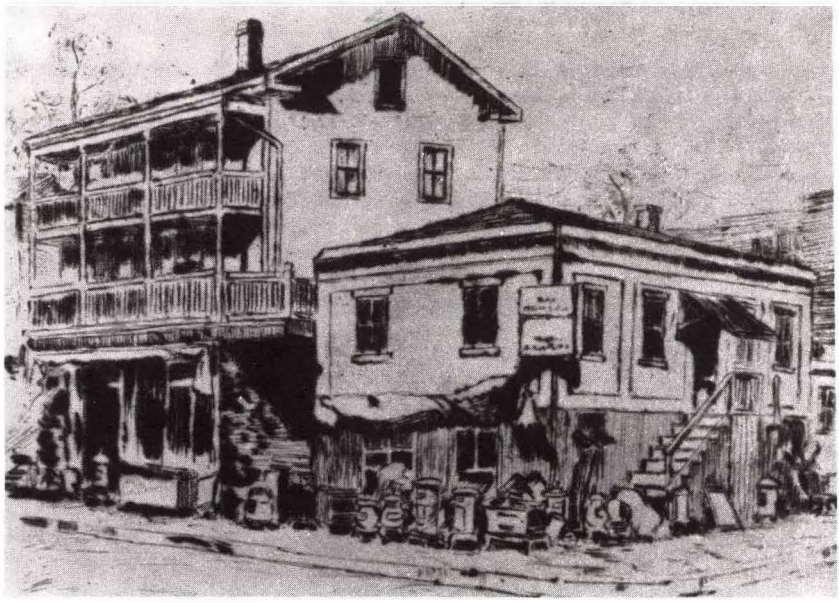
EDITED BY DR. BARRY E. HERMAN



OCTOBER 1979

PUBLISHED BY THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN

JEWS IN NEW HAVEN VOLUME II



EDITED BY: DR. BARRY E. HERMAN

PHOTO EDITOR: WERNER HIRSCH

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ACKNOWLEDGMENTS

Publishing a book like JEWS IN NEW HAVEN VOLUME II requires the time, commitment, energy and cooperation from many people. Grateful thanks go to all the writers and contributors of this book. A deep appreciation is given to a dedicated Editorial Board. I also wish to thank the officers and board members of the Society for their willingness to publish JEWS IN NEW HAVEN VOLUME II.

I am especially grateful to Rhoda S. Spear for her friendship, her invaluable suggestions and her expert editorial help.

My affection and appreciation go to my brother-in-law Werner Hirsch for his research skills, his photographic resourcefulness and his special insights.

Other thanks go to Emanuel Zeid for creating our logo design and for providing us with some of the photos; and to a group of skilled and cooperative secretaries and typists: Pamela Haines, Ann Roman, Marie Carfora, Karen Cavallaro, Susan Vessicchio, and Vincenza Vergati.

It is hoped that JEWS IN NEW HAVE VOLUME II will help to preserve the rich cultural heritage and contributions given to New Haven by its Jewish citizens.

Dr. Barry E. Herman



Ghetto Crossroads

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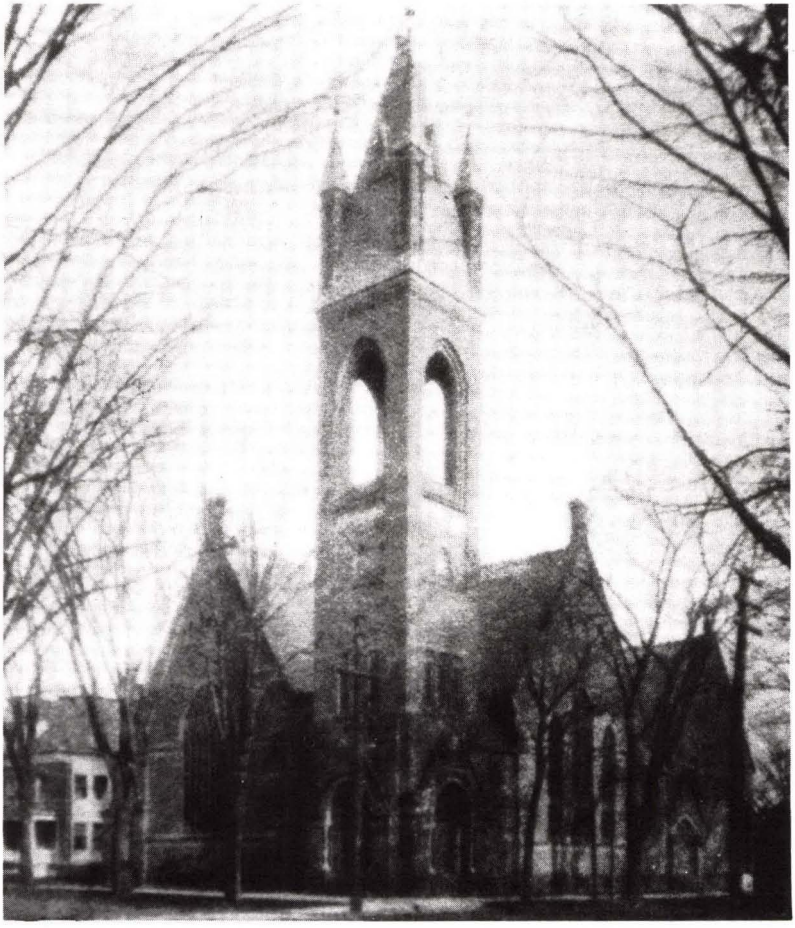
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Beth Hamedrosh Hagodol Synagogue (George St.) with steeple as a church in 1905.

JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

169 Davenport Avenue
New Haven, Ct. 06519

In our third year of existence (1978-79), our Society made significant progress in many ways. We looked long and hard and finally found a suitable place for our archives--in a newly rebuilt section of the beautiful New Haven Jewish Home for the Aged. Then, with the help of a grant from the New Haven Foundation, we furnished the archives with the equipment needed to function. That grant will also help us to maintain a professional archivist on a part-time basis. Another grant provided by the Eder Foundation enabled us to sponsor an essay competition which is open to everyone. Papers on some aspect of the history of the Jews of New Haven may be submitted to us until December 1979.

We have continued, of course, to collect historical material, and also to hold meetings to hear speakers on subjects relating to the history of the Jews of Greater New Haven. We have recorded on tape all of the talks presented at our meetings, as well as a dozen interviews with people who had significant recollections worthy of preservation. We responded to endless requests for specific information which required research of our records. And several of our members have spoken on historical subjects to meetings of other local societies and organizations. And in the past year our membership grew from 160 to over 300.

In September 1978, we issued our first annual publication, JEWS IN NEW HAVEN. We worked hard on that project, and were greatly concerned with the quality of the material presented. We assembled a group of scholarly people to organize, check, and edit and we selected from our large collection of papers, interviews, and photographs. We received a variety of comments after publications and they included both compliments and criticisms. In review, we must say that most of the criticisms were valid, and we are mindful of the need for more careful editing of spelling and completion of proper names, as well as correctness of dates. The compliments, of course, were gratifying. The most frequent comments from careful readers indicated that we had included articles of scholarly research with others of pleasant, easy reading. The result was actually read with great interest and attention by many people, and it is now included in collections in over 50 libraries throughout the country. Our sales of the book exceeded 500 copies, and we continue to fill orders constantly.

From all of the responses which came to our attention we have been encouraged to issue this, our second effort, and we

decided that it be called JEWS IN NEW HAVEN-VOLUME II. The editors have again selected articles, interviews, listings, and photographs which they feel are worthy of publication. If errors or omissions continue to escape their editing, we are truly sorry. We have tried to improve the physical product by a slight enlargement of the size of the pages, and by some innovative type setting. We have increased the number of photographs and charts. This book is the result of the labors of many devoted fellow workers, and we hope the result will be satisfying. We believe we are carrying out all the purposes for which we were organized -- collection, preservation, and publication of material pertaining to the history of the Jews of New Haven.

Harvey N. Ladin, President



Jewish Home for the Aged, housing Archives of Jewish Historical Society of New Haven.



ELLA GRASSO
GOVERNOR

STATE OF CONNECTICUT
EXECUTIVE CHAMBERS
HARTFORD

It is a pleasure to commend the Jewish Historical Society of New Haven on the publication of Volume 2 of JEWS IN NEW HAVEN.

The issuance of these sketches serves a vital function in preserving the culture, artifacts and memorabilia of New Haven's Jewish community.

The history of the Jews in New Haven is long and replete with accomplishment. Jews came to the city in the 17th century, but it wasn't until 1840 that the community was organized. In that year Connecticut's first synagogue was built in New Haven. Congregation Mishkan Israel stands today as one of America's oldest synagogues.

The Jewish community of New Haven is further distinguished for its outstanding contributions to the business, professional and civic life of the city.

The reflective mood of the Bicentennial inspired the founding of the Historical Society. It has flourished to the point of establishing an archive for the irreplaceable material its members have gathered.

On behalf of the people of Connecticut, it is my privilege to extend gratitude for the invaluable service which the Jewish Historical Society of New Haven provides to the community, the city and the state in documenting the rich heritage of New Haven Jews.

Ella Grasso
ELLA GRASSO
Governor

FRANK LOGUE
MAYOR

OFFICE OF THE MAYOR

CITY OF NEW HAVEN
CONNECTICUT 06508

The publication of this second volume recounting the history of Jews in New Haven comes at a time of joy, of hope, and of cautious optimism for Jews across the country and indeed the rest of the world.

The recent signing of the Peace Treaty between Israel and Egypt, which I had the profound honor of attending, represents hope for the beginning of the end of the long nightmare of the Jewish people -- a tragedy of monumental proportions - spanning more than 2,000 years of history and reaching a frightening climax during the Holocaust.

The formation of President Carter's Commission on the Holocaust reflects a new national awareness of the obligation to remember the horrors of the past so that they will not be repeated. As a member of the Advisory Board to the President's Commission, I will do everything in my power to insure that this nation does not lose sight of the lessons to be learned from the Holocaust.

In keeping with this national commitment it was a great privilege to preside with Governor Grasso in the "Days of Remembrance" ceremony, the first statewide commemorative service for the victims of the Holocaust.

After visiting Yad Vashem during my Israeli trip in December of 1976, I recognized even more strongly the need for constant vigilance against the violence perpetuated on the Jews in Nazi Germany. Upon my return I was deeply honored to appoint and chair the committee which, in cooperation with the New Haven Jewish Federation, erected the Holocaust Memorial in Edgewood Park.

New Haven was the first city to designate a portion of publicly owned land as a tribute to the six million Jews murdered during the Holocaust. Special thanks go to the current president of the Jewish Federation, Joseph Adler; former president, Herbert D. Setlow; chairman of the Federation, Lew Leher; landscaper, Marvin Cohen; architect, Augustus Joseph Franzoni; contractor, George Skolnick, and many others whose vision and hard work contributed to the completion of this project.

Since our early days, Jewish people have enriched the life of our city. New Haven Jews have distinguished themselves in government, business and industry; and as professionals in the arts, education, medicine, law and social service. The strong social and moral conscience that has characterized Jewish people, displayed by a deep and continuing concern for those in need, has made New Haven a better place to live.

Tower One, The Jewish Home for the Aged, and the Jewish Community Center,

with their infinite variety of programs, reflect the moral concerns of the Jewish community in New Haven. These concerns - and these facilities - serve members of all faiths, and that breadth of vision is also central to Jewish life.

One of the unique characteristics of the Jewish tradition is the close relationship between culture and religion. It is essential that this relationship be understood if citizens are to fully appreciate the many contributions Jews have made to our city, state and nation.

At a time when our cultural and religious values are constantly being challenged, the ability of the Jews to sustain their faith over centuries of persecution stands as a model for us all.

The New Haven Jewish Historical Society, formed during the 1976 Bicentennial celebration, must be commended for its work in preserving the rich cultural heritage of Jews in New Haven. I am inspired by your efforts to preserve Jewish History through the development of a permanent archive and by the publication of the first volume of Jews in New Haven. I know this second volume will be equally successful and will deepen our appreciation of New Haven's Jewish community.

I salute the New Haven Jewish community for its rich history, its generous support of those in need and the strong moral and cultural force that it represents in our city.

Frank Logue, Mayor
City of New Haven



Mayor Frank Logue at Holocaust Memorial Dedication, Oct. 30, 1977.

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Presenting Appreciation Plaque to Harvey Ladin, Founder and First President of the Jewish Historical Society of New Haven. L. to R.: Werner S. Hirsch, Dr. Barry E. Herman, Harvey N. Ladin, Judith A. Schiff.

CONTRIBUTORS TO VOLUME II

BIOGRAPHICAL SKETCHES

ABRAHAM S. ALDERMAN - ASSOCIATE PROFESSOR OF ENGLISH, SOUTHERN CONNECTICUT STATE COLLEGE, (RETIRED)

WILLIAM M. BOLTON - CITY ENGINEER OF NEW HAVEN, (RETIRED).

DR. ARTHUR A. CHIEL, RABBI - RABBI OF CONGREGATION B'NAI JACOB AND AUTHOR OF MANY BOOKS AND NUMEROUS ARTICLES.

LOUISE S. ETKIND - DIRECTOR OF COMMUNITY RELATIONS, NEW HAVEN JEWISH FEDERATION.

HOWARD L. FROHMAN - NEW HAVEN REDEVELOPMENT AGENCY STAFF WORKER (RETIRED) AND WORLD WAR II VETERAN.

DR. BARRY E. HERMAN - DIRECTOR K-8, NEW HAVEN PUBLIC SCHOOLS AND PRESIDENT OF THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

WERNER HIRSCH - ASSOCIATE MANAGER IN THE NETWORK DEPARTMENT, SOUTHERN NEW ENGLAND TELEPHONE COMPANY.

HAROLD HORNSTEIN - EDITORIAL WRITER FOR THE NEW HAVEN JOURNAL-COURIER AND AUTHOR OF "OUR CONNECTICUT" COLUMN IN THE NEW HAVEN SUNDAY REGISTER.

HARVEY N. LADIN - PARTNER IN ACCOUNTING FIRM OF LADIN AND TEITELMAN AND CURATOR OF THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

CELIA LERNER (MRS. ARNOLD) - SECRETARY TO DIRECTOR OF COMPUTING FACILITY, YALE UNIVERSITY.

DAN OREN - GRADUATE STUDENT, YALE UNIVERSITY HISTORY DEPARTMENT.

PROFESSOR ROLLIN G. OSTERWEIS - EMERITUS PROFESSOR OF HISTORY, YALE UNIVERSITY AND AUTHOR OF EIGHT BOOKS IN THE FIELD OF AMERICAN HISTORY.

SADIE S. PLATCOW RATNER - REPORTER "THE ELDER" NEWSPAPER AND FREE LANCE WRITER.

JUDITH A SCHIFF - CHIEF RESEARCH ARCHIVIST, MANUSCRIPTS & ARCHIVES, YALE UNIVERSITY LIBRARY.

ARTHUR SPIEGEL - EXECUTIVE DIRECTOR OF NEW HAVEN JEWISH FEDERATION.

INTRODUCTION

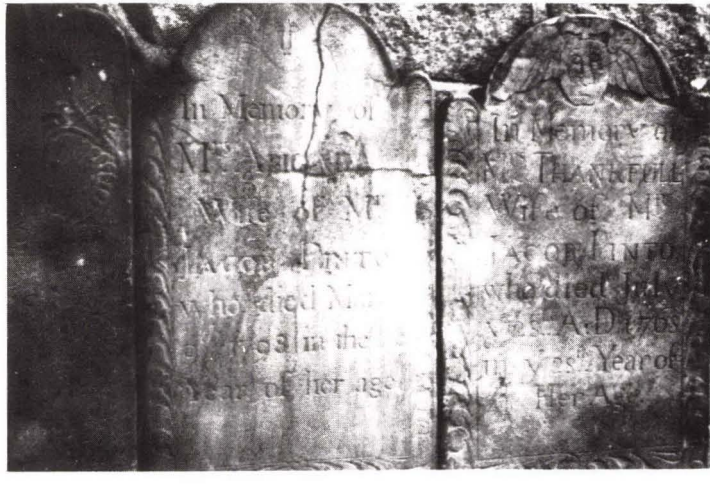
THREE ACCOUNTS OF NEW HAVEN JEWISH HISTORY AS RECORDED IN 1903, 1942 AND 1971

Three internationally known encyclopedias for Judaica research have each included a history of the Jews of New Haven. Each history written by a prominent local New Haven scholar and researcher shows the Jewish life of New Haven at a particular period of time. The three years represent three different eras and three different generations of people living in New Haven, each at a different period of time. It is of interest for the reader to gain a time comparison and a different rational for New Haven Jewish historical interpretation. Even though some material may be repetitive, especially the period dealing with the early history of New Haven Jewry; however, each author expresses this history from a different point of view and the reader will be further enriched by additional information.

Jews in New Haven Vol. II, attempts to give the reader three actual histories of the Jews in New Haven, written and included in this book for reference and for comparison.

It may be noted that readers will gain knowledge in the fact that these three encyclopedias for Judaica research do exist and may be found in most main public libraries.

Dr. Barry E. Herman



Tombstones of Abigail Pinto (1758-1798) and Thankfull Pinto (1740-1768), wives of Jacob Pinto, Grove St. Cemetery, New Haven.

NEW HAVEN JEWISH HISTORY (REPRINT I)

RABBI DAVID LEVY

FROM
THE JEWISH ENCYCLOPEDIA VOL. 4(1903)PP. 227-229

The first mention of a Jew in Connecticut is apparently that of a certain "David the Jew" in the Colonial Records, under date of Nov. 9, 1659 (i.343); the records further show that a Jacob Lucena was fined $20 in 1670, probably for Sabbath-breaking, since the court, "considering he was a Jew," reduced his fine to $10, and later, upon petition of Asser Levy, to $5 (Huhner, in "Pub. Am. Jew, Hist. Soc," No. 8. pp. 21 et seq.).

In a short history of the Mishkan Israel congregation, deposited in the corner stone of the new temple, and published in the local press of March, 1896, it is stated that about six Jewish families settled in New Haven as early as 1770. According to the recently (1901) published diary of Ezra Stiles, this statement is inaccurate. Stiles was born in New Haven in 1727, continuing his residence there till his removal to Newport in 1755. In an account of his visit to New Haven in 1772 he makes this assertion: "The summer past a family of Jews settled here, the first real Jews (except the two brothers Pintos, who renounced Judaism and all religion) that settled in New Haven." He adds that they were "10 or 8 Souls Jews, with six or 8 Negroes. Last Saturday they kept holy... the Family were worshipping by themselves in a Room in which were Lights and a suspended Lamp. This is the first Jewish Worship in New Haven" ("Diary of Ezra Stiles," i.283). It is quite probable that of the Jews who came to Connecticut up to the year 1840 the greater number left the state, the others amalgamating with the families of other faiths. There are a few Christian families of Connecticut--notably those of an ex-president of Yale College, a former governor of the state, and an ex-minister to Russia--that trace their lineage to these early settlers, claiming relationship with Ralph Isaacs.

Considerable interest attaches to the brothers Pinto. They were doubtless the first Jewish settlers of Connecticut. A building known as the "Pinto Place," in State Street near the railroad bridge in New Haven, is still in existence (see PINTO). In the "Roll of the Citizens of New Haven, Feb. 5, 1784, at their first incorporation,"

are found the names of the Pinto brothers--Jacob and Solomon. The latter was a student at Yale College, graduating there in 1777. He took part in the defense of New Haven against the British July 5 and 6, 1779, and was taken prisoner in that engagement ("Diary of Ezra Stiles," ii.).

New Haven is the most important city of Connecticut, having a population of 108,027 (1900). The number of its Jewish inhabitants is almost 5,500. (The Jewish population of Hartford was about 2,000 and the combined population of Jews outside of New Haven and Hartford was estimated at 1000.) All records having been destroyed by the fire, there exist no available data regarding the Jewish congregations of New Haven. The first synagogue, Mishkan Israel, had its origin between 1840 and 1843, as in the latter year a parcel of land in Westville (1½ acres) was purchased for $50 for a cemetery. The first congregation consisted of twenty Bavarian families, among which were the Adlers, Bretzfelders, Lehmans, Lauterbachs, Milanders, Ullmans, Watermans, and Rothschilds. Milander was the first reader of the synagogue. The congregation worshiped from time to time in the Armstrong Building (at the corner of Fleet Street and Custom House Square), in the Brewster Building (at the corner of State and Chapel Streets), and in Todd's Hall (in State Street, near Court Street). Meininger, Sternheimer, and Samuel Zunder were the successive readers. In 1851, by the will of Judah Touro the congregation came into possession of $5,000 which enabled it to purchase the property of the Third Congregational Church on Court Street. The new synagogue was dedicated in the following year, the Rev. B. E. Jacobs being minister. In 1855 a mere handful of people formed an Orthodox congregation, under the name "B'nai Sholom." They worshiped from time to time in West Water Street, William Street, and in Olive Street; their present synagogue was built in 1894.

During 1862-64 the Court Street congregation introduced a choir and an organ in the services, under the direction of Morris Steinert, the Rev. Jenus Gabriel being minister. In 1873 the "Minhag America" was adopted as the ritual, and the first Sabbath school established, with the Rev. Judah Wechsler as minister. He was succeeded in 1878 by the Rev. Dr. Kleeberg. Regular weekly sermons in German were introduced, the temple was enlarged, and a new organ installed. In 1893 Rabbi David Levy was elected minister. Various changes were made in the ritual, the sermon and a large part of the services being given in English, and the congregation decided to move to a more convenient quarter of the city. In 1896 the corner stone of the new temple at Orange and Audubon Streets was laid, and in March of the following year the new structure was dedicated. Since the Russian and Rumanian immigration there

have been established a number of other congregations, among which are B'nai Israel, Bikur Cholim, B'nai Abraham, B'nai Jacob, and Shewath Achim, each having a large membership and being in a thriving condition. Daily religious schools are connected with these congregations.

While the Jewish community of New Haven consists mainly of merchants with large business and manufacturing establishments, it has had distinguished representatives in the legal and medical professions also. Some have been specially prominent, as Max Adler, president of the chamber of commerce; I.M. Ullman, officer on the staff of the governor; Morris Spier, commissioner of charities; Isaac Wolf, member of the legislature; H. W. Asher, president of the board of education, and J. B. Ullman, assistant corporation counsel. A considerable number have held important positions as teachers in the public schools. Maier Zunder (d. 1901) was for twenty years a member of the board of education. In recognition of his services in the cause of public-school education, a prominent school building bears his name. He was for many years, and up to the time of his death, treasurer of the Congregation Mishkan Israel, trustee of the B'nai B'rith Home, member of the board of the Masonic Home, and president of the Savings Bank of New Haven.



Rev. David Levy, Rabbi of Cong. Mishkan Israel.

NEW HAVEN JEWISH HISTORY (REPRINT II)

PROF. ROLLIN G. OSTERWEIS

FROM
THE UNIVERSAL JEWISH ENCYCLOPEDIA
VOL. 8(1942)PP. 166-167

NEW HAVEN, a city in Connecticut, having a population of 160,605 (census of 1940), including about 25,000 Jews (1942).

On September 11, 1772, the Reverend Ezra Stiles, later president of Yale College, made the following entry in his diary:

> The summer past a family of Jews settled here, the first real Jews (except two Jew brothers Pintos who renounced Judaism and all religion) that settled in New Haven. They came from Venice, sat down some little time at Eustatia in West Indies, and lately removed here. They are three brothers (adults) with an aged mother, and a widow and her children, being in all about ten or eight souls, Jews, with six or eight negroes. Last Saturday they kept holy; Dr. Hubbard was sent for to see one of them sick. He told me the family were worshipping by themselves in a room in which were lights and a suspended lamp. This is the first Jewish worship New Haven, A.D. 1772, that is 135 years after Reverend Mr. Davenport preached the first sermon in that town. These Jews indeed worship in the Jewish manner; but they are not enough to constitute and become a synagogue for which there must be twelve men (sic) at least. So that if thereafter there should be a synagogue in New Haven it must not be dated from this. Besides there is a few (Jews) in town that belong to none of these meetings but are separate and associate with others scattered in the neighboring parishes...

During the Revolutionary War, New Haven Jews were to be found in both the ranks of the patriots and among the Tories who supported the British crown. The former group included the Pinto brothers, who served with distinction in George Washington's army. Abraham Pinto served as a private in the Seventh Connecticut Regiment, and was wounded in the British attack on New Haven; William Pinto volunteered in the local militia; Solomon Pinto, a member of the Yale class of 1778, was an officer in the Second Regiment of Connecticut infantry, and after the war became a member of the Society of

the Cincinnati. Ralph Isaacs, a prosperous lawyer of New Haven, was identified with the Tory, or pro-British, faction. His decendants included a 19th century governor of Connecticut and the United States Minister to Russia in 1847.

New Haven's Jewish community life did not begin until 1840. In that year a group of Bavarian families established a permanent settlement. At least two of them had arrived the year before, but as far as available records indicate, it may be assumed that in 1840 Congregation Mishkan Israel had its beginnings. During the ten years that followed a number of other families were added, many of whom were related to the original pioneers.

The records of the first decade of the congregation's existence have, unfortunately, been lost, but something can be learned of the period from other sources. In August 1846, the youthful Isaac M. Wise addressed the congregation. His memoirs reveal that he was impressed with the liberal religious tendencies of New Haven Jewry and that he thought highly of Leopold Waterman, leader of the New Haven group. Waterman is mentioned also in several town histories of the period as one of a group of representative citizens chosen to greet Louis Kossuth when the Hungarian patriot visited New Haven in 1851.

After worshipping for some sixteen years under the ministry of various lay leaders, the first of whom was Michael Milander, the congregation summoned to its pulpit in 1856 B. E. Jacobs. That year Mishkan Israel purchased the building of what was once the Third Congregational Church. The funds for the new synagogue were a bequest from the will of Judah Touro. Jacob Heller and two others went to Newport to receive this generous gift, and under their leadership the building was purchased and redecorated.

In the post Civil War period members of the congregation began to play an important role in the civic and industrial affairs of the community. Atwater's History of New Haven, published in 1887, records that the city's great educational leader of the day, Maier Zunder, was a member of Mishkan Israel, as were the founders of three of the city's chief industries, Max Adler, Lewis Osterweis, and Bernard Shoninger.

In 1894 Mishkan Israel was one of the most flourishing congregations in the East. It had been a New England pioneer congregation in the Reform movement of Isaac M. Wise; its rabbis as early as 1876 exchanged pulpits with their Protestant colleagues; and it had built up a large religious school. In 1896 the cornerstone of a new temple was laid

at the corner of Orange and Audubon Streets. In the following year the building was dedicated by Dr. Emil G. Hirsch of Chicago and Rabbi David Levy of Mishkan Israel. Among the rabbis of Mishkan Israel in the 20th century were David Levy, Louis L. Mann, and Sidney S. Tedesche. Edgar E. Siskin was rabbi in 1942.

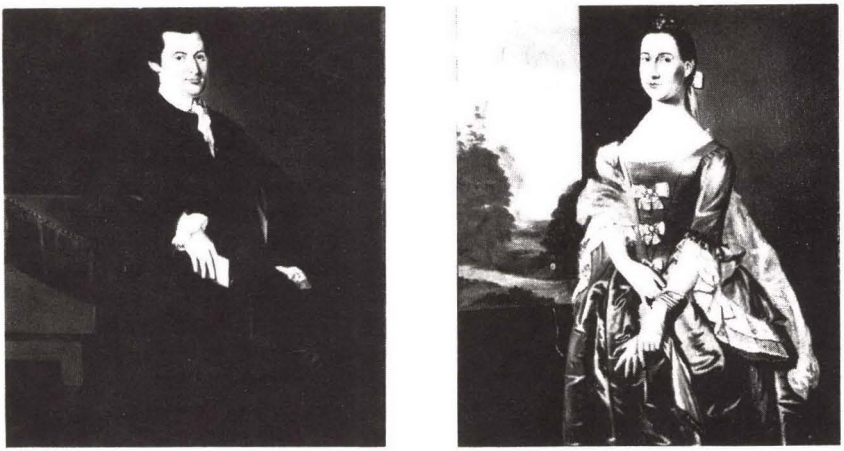
In 1881 a group of newly arrived Russian Jews organized a synagogue. From the beginning the Orthodox community steadily increased in number and importance. There were eleven Orthodox synagogues in New Haven in 1942. Among them were Congregation Beth Hamedrosh Hagodol, with Samuel Levenberg as rabbi, and Beth Israel, whose rabbi (1942) was Jacob Flekser. Congregation B'nai Israel, Orthodox, was organized in 1892, and the synagogue standing in 1942 was built in 1894. In 1942 Rabbi J. H. Levenberg, who had been serving for fifteen years, was leader of the congregation. The Conservative congregation, B'nai Jacob, including a Hebrew and a Sunday School, was organized in 1883, and the new synagogue built in 1912. From 1922 to 1927 Leon Spitz was rabbi; Louis Greenberg, incumbent in 1942, began his service in 1924.

There were many Jewish organizations and institutions in New Haven. Their functions were coordinated through the New Haven Jewish Community Council, which directed the annual Jewish welfare drive. From local Jewish organizations were, in 1942, members of the New Haven Community Chest: Jewish Family Service, Jewish Home for Children, Jewish Home for Aged, and Jewish Center.

Colonel Isaac M. Ullman and Major M. Ullman, political and philanthropic leaders, were the first Jews to be appointed to the staff of the governor of the state, Isaac Wolfe was the first Jew to become Justice of the Superior Court of Connecticut. New Haven Jews who were members of the state legislature included Jacob Klein, Jacob Caplan, and Isaac Wolfe. Samuel Persky was corporation counsel of New Haven, and in 1940 was a member of the examining committee of the state bar. Charles Kleiner was state compensation commissioner of New Haven, Abraham Ullman was state's attorney for New Haven county, and Mrs. Frances L. Roth was (1940) assistant city attorney in charge of domestic relations. Samuel Campner was acting mayor of New Haven (1917-18); before that he had been president of the board of aldermen. As early as 1881 Maier Zunder was head of the New Haven board of education. Felix M. Adler was director of the Connecticut State Reformatory.

See also CONNECTICUT. ROLLIN G. OSTERWEIS

Lit.: The Diary of Ezra Stiles; Minute Books of Congregation Mishkan Israel: Philipson, David, the Reminiscences of Isaac M. Wise (1901); Siskin, Edgar E., and Osterweis, Rollin G., The Centennial Volume of Congregation Mishkan Israel (1940): Kisch, Guido, "Two American Pioneers (Sigmund and Leopold Waterman) of New Haven," Historia Judaica, vol. 4 (1942) 16-37.



Portraits of Ralph Isaacs, Jr. (1741-1799) and Mary Perit Isaacs (1741-1816). Attributed to William Johnston, Circa 1763.



Mansion of Ralph Isaacs, Jr., on Water St. (Built 1771).

NEW HAVEN JEWISH HISTORY (REPRINT III)

RABBI ARTHUR A. CHIEL

FROM

ENCYCLOPEDIA JUDAICA VOL. 12(1971)PP. 1025-1026

NEW HAVEN. U.S. port city in Connecticut. New Haven has a population of 135,468 (1970 est.), including 22,000 Jews. It was settled in 1638 by Puritans who envisioned it as a Wilderness Zion based on biblical law. It was 120 years later, in 1758, that the first Jews, the brothers Jacob and Solomon Pinto, arrived. They were soon integrally involved in the city's life. With the outbreak of the Revolutionary War, the three sons of Jacob Pinto, Solomon, Abraham, and William took up arms in the Continental army. In 1783, Jacob Pinto was a signer of the petition to Connecticut's General Assembly which brought about the incorporation of New Haven as a town.

President Ezra Stiles of Yale College recorded in his diary the arrival of an unnamed Venetian Jewish family in the summer of 1772 who observed the Sabbath in traditional Jewish manner, "worshiping by themselves in a room in which were lights and a suspended lamp." He noted that this was purely private Jewish worship, since the Venetians were too few to constitute a synagogue quorum, "so that if thereafter there should be a synagogue in New Haven, it must not be dated from this."

A slow influx of Jewish settlers began about 1840. Families from Bavaria, their friends and kinsmen soon constituted a minyan which became Congregation Mishkan Israel. A burial ground was acquired in 1843. Mishkan Israel was New England's second congregation and the 14th Jewish congregation established in the United States. Soon after its founding, divergences in religious approach arose, one in the direction of Orthodoxy, the other toward Reform. In 1846 a first break occurred: a Reform group broke away, for several years conducting its own congregational service.

Until 1854 the pioneer New Haven congregation met for prayers in a variety of local halls. In 1854, Mishkan Israel Congregation, along with other U.S. congregations, received a $5,000 bequest from the estate of the philanthropist Judah

Touro. With this sum it purchased and refurbished a church as its first synagogue. By then the Reform segment of the congregation had become the majority and in 1855 the Orthodox members seeded permanently and established B'nai Sholom Congregation, which continued as a small congregation until it went out of existence in the late 1930's. Only the cemetery of this early German Orthodox congregation remains.

Mishkan Israel prospered over the decades, led by German-Jewish rabbis who maintained close ties with Rabbi Isaac M. Wise and the growing Reform movement. In 1897 the congregation built a large synagogue in Byzantine style, in keeping with its growing affluence; the sermons, previously in German, and much of the service as well, were now in English.

The first Jewish refugees arrived from Russia in February 1882, and were followed by a steady influx of Russian-Jewish families. By 1887 the Jewish population had grown to about 3,200. In the next decade it grew to about 8,000 and the increase was greatly accelerated in the wake of the Kishnev pogrom of 1903. By the beginning of World War I, New Haven Jewry numbered about 20,000.

The first congregation organized by the immigrants from East Europe was B'nai Jacob Congregation (1882), which grew into New Haven's largest Conservative congregation. Of the 11 Orthodox congregations organized during the height of the immigration period, four remained in 1968.

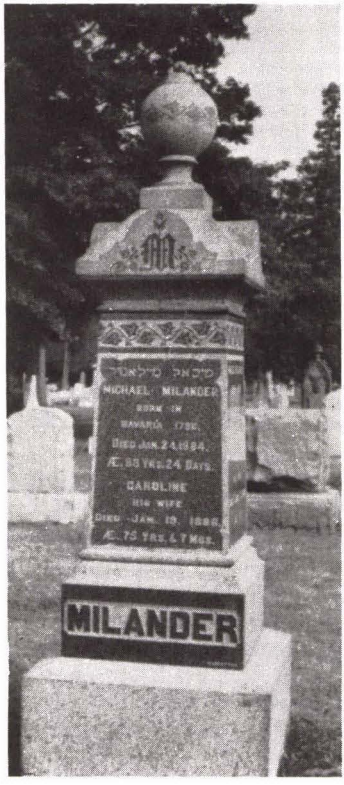
The first organized charity by the Jews of New Haven was undertaken in 1881. The pioneer German Jews established the Hebrew Benevolent Society to assist the Russian-Jewish immigrants, and the latter established the Hebrew Charity Society in 1885. In 1910 the sisterhood of Mishkan Israel began to devote itself to charitable enterprise, opening a special office for the purpose. In 1919 the three charitable undertakings were formally organized into the United Jewish Charities. The Jewish Family Service, professionally staffed, came into existence in 1939.

By the mid-1920's there were in New Haven over 60 Jewish religious, charitable, fraternal, and Zionist organizations, and in addition, the Young Men's and Young Women's Hebrew Association, the Jewish Home for Children, and the Jewish Home for the Aged. Community leaders, recognizing the need for coordination, in 1928 created the New Haven Jewish Community Council, to which member organizations regularly elected delegates. Out of the council's efforts there emerged the Jewish Welfare Fund and, subsequently, the Bureau of Jewish Education.

Jewish education of children has improved since the 1950s with the growth of synagogue schools, the Lubavitcher-sponsored Hebrew Day School, and the Conservative-sponsored Ezra Academy. These schools are coordinated by the Bureau of Jewish Education. A community-sponsored Hebrew High School is maintained under the bureau's supervision. Yale University has had its influence on New Haven's Jewish community, a large number of its lawyers and medical men having studied there. The number of Jewish faculty members has grown considerably. Jewish student needs are served at Yale by its own B'nai B'rith Hillel Foundation.



Tombstone of Hannah Waterman; first Jewish burial in Mishkan Israel Cemetery on Whalley Avenue.



Tombstone of Michael Milander (1796-1884); First Reader at Cong. Mishkan Israel.

SAMUEL CAMPNER: FIRST AND ONLY JEWISH MAYOR OF NEW HAVEN

SADIE S. PLATCOW RATNER

Samuel Campner, first and only Jewish mayor of New Haven, who died at the early age of 47, once said that "a fact is a fact, but when colored with imagination, it becomes an illumination." In researching Samuel Campner, this writer found that the facts of his life, touched by his own imaginiative vigor, became a personal illumination for he was not only the first Jewish mayor of New Haven, but he was a man of vision, integrity, and high intellect, with a deep concern for others.

Samuel Campner, son of Rachel (Berman) and David Campner, was born in Courland, Russia in 1887 and came to the United States with his parents in his infancy. The family settled in New Haven. His father was a paperhanger and painter who worked hard to support his wife, Samuel, and their two other children.

Young Samuel's boyhood ambition was to be a cowboy. He never realized that ambition, but like the hero of an Horatio Alger story, he was a newsboy. He was also a clerk in a Derby hotel, a conductor on Brooklyn surface cars, and he helped his father with his painting and paperhanging. As reported on his death in the New Haven Register, December, 1934, "He had gained his education by hard work. To earn money to pay for his tuition, he took all kinds of jobs outside school hours."

Samuel Campner graduated from New Haven High School and went on to receive his degree from Yale Law School in 1908 and then to the practice of law. He became associated with David M. Reilly, former Corporation Counsel for the City of New Haven, with offices in the old Law Chambers Building on Church Street.

Later William A. Wright, United States Commissioner and prominent lawyer, recognized Samuel Campner's ability and took him into his law firm. Campner stayed with Wright until he died, and then opened his own office. Respected as an able lawyer, Samuel Campner attained many clients of his own as well as retaining many of the clients from Wright's office.

From A Modern History Of New Haven And Eastern New Haven County, referring to Samuel Campner we learn that:

> In the trial of a case, he is always ready to meet an unexpected emergency, a fact that indicated the care with which he prepares for work in court ... he stands fearlessly in support of what he believes

to be right.

Samuel Campner practiced law with distinction for twenty years. In 1929 he and his brother-in-law, Daniel Pouzzner, entered into law partnership. Rabbi Edgar E. Siskin was to say later in his eulogy upon the death of Samuel Campner: "that parnership was a golden strand in the lives of two men, who were not only brothers-in-law, but also brothers in love."

About six months before Samuel Campner died, William L. Hadden, who later became Attorney General for the State of Connecticut, joined the firm. William Hadden reiterates the statements found in (A Modern History Of New Haven And Eastern New Haven County) concerning Samuel Campner:

> At the time he died, he was one of the leading trial lawyers of Connecticut. There was no question that he was a good lawyer.

In the interim, during his career in the law, Campner became an active member of the Republican Party and served as president of the Young Men's Republican Club. In 1911, he was elected a member of the Board of Aldermen of New Haven and was twice reelected.

Following Mayor Frank L. Rice's death in January, 1917, Samuel Campner, then President of the Board of Aldermen, was called to the position of Mayor of the City of New Haven. He was the "youngest mayor in Connecticut"[1] and the first Jewish Mayor of New Haven. Campner was only 29 years of age at the time. A special Act was passed by the General Legislature to reduce the age limit so that he could serve as a full-time Mayor rather than an Acting Mayor. On January 31, 1917, Samuel Campner took the oath of office as Mayor of the City of New Haven and served out Mayor Frank L. Rice's term. His picture as Mayor of New Haven was hung in the Board of Aldermen chambers.

He served as Mayor of the City of New Haven with distinction and with the same verve that he approached his law practice. However, a sad duty of his as Mayor of New Haven during World War I was to send the boys off to war. This he did with a heavy heart.

A report in (A Modern History Of New Haven And Eastern New Haven County) states that:

> He is therefore chief executive of the City and is giving New Haven a businesslike and progressive administration based upon thoughtful and earnest consideration of all the varied interests which feature in the life of a cosmopolitan municipality.

Imbued with his own feeling for the democratic process, Samuel Campner felt that the police and fire departments should be run by elected officials answerable to the people, instead of Commissioner appointed by the Mayor, as reported in the New Haven Journal Courier on Tuesday, May 26, 1931.

He served as president of the Progressive Finance and Realty Company, Ltd. from 1919-1934 and president of the General Industrial Bank from 1928-1934. The resolution presented to his family on his death by the Progressive Finance and Realty Company and the General Industrial Bank on January 8, 1934 attesting to his contribution stated:

> His indefatigable and self sacrificing service in the interests of these institutions from the time of their inception, his earnest and conscientious efforts and his wise counsel will be greatly missed.

The General Industrial Bank received its charter as an industrial bank in 1960. In 1970 this bank was acquired and merged into the Harford National Bank and Trust Company.

Samuel Campner became involved in many charitable endeavors. He was a member of the New Haven, Connecticut, and American Bar Associations, the American Historical Society, and was Chairman of the Home Service Section of the Red Cross. He was also past president of Yale Lodge, I.O.B.A.'s local organization.

As reported in (A Modern History Of New Haven And Eastern New Haven County): "Samuel Campner . . . is perhaps even more widely known because of the active and helpful part which he has taken in promoting Hebrew Charities." He was vice president of the Hebrew Charities, past president of Horeb Lodge No. 25, I.O.B.B. of New Haven, and a member of Hiram Lodge, A.F. & A.M.

Most important, he had a vital interest in Jewish communal life. As a member and past president of Achevah (Hebrew work for brotherhood), a Jewish fellowship club organized in 1912 by Yale University students, Jewish graduates, and New Haven friends, he enjoyed and participated in the intellectual stimulation of many discussions. Louis Sachs, member, who gave talks in Yiddish and recited Yiddish poetry, remembers with vital interest those fine discussions concerning both Jewish and non Jewish affairs.

In the spirit of close friendship among the members, which meant so much to Samuel Campner, the members also participated in song. The words of the following verse convey that feeling:

In after years where'er they be
Achevah sons will think of thee,
Mother Achevah, guiding star
Friendship beacon from afar.

Achevah members, who also included among New Haveners, Dr. George Goldman, Benjamin Goldman, Dr. Samuel Ritch, Samuel White, Robert Hyman, Dr. Louis Nahum, Abel Cugell, and Harry Silverstone, as well as many Hartfordites and those from other parts of the country, continued to meet intermittently long after college days. November 16, 1962 was the last recorded date of a gathering of Achevah, when 35 members and their wives met for the 50th reunion at the Hotel Taft in New Haven.

Although Samuel Campner was a serious man, he took time out of his many activities to engage in sports. He enjoyed golfing and swimming. Fishing was a great hobby of his, and he would spend two weeks at a time fishing with friends at Block Island.

He had a full family life. He was married to Anne Pouzzner of New Britain on May 2, 1915. Anne Pouzzner Campner was a singer, whose voice was heard in many churches in New Haven. She loved and sang opera also. Music was a vital part of the Campner home, because Samuel Campner had a great interest in music, also.

Anne and Samuel Campner's daughters are Mrs. Leonard Novogrod (Doris) of New York City and Mrs. Siegfried Weis (Janet) of Lewisburg, Pennsylvania. There are nine grandchildren. Janet was only 15 years old when her father died, while Doris was only 17 years of age. Young Janet believed that "marriages were made in heaven", and judging from the devotion of her parents to each other, she "thought that everyone was like that." Janet Weis, who attended Goucher College, Columbia University, and Bucknell University, is a travel writer. Doris Novogrod also attended Goucher College, and is a professional artist. Many of her paintings adorn her home. With forethought as to the benefits of a college education for women, Samuel Campner wrote in his diary, July 15, 1911, "A college education to a girl is of inestimable importance."

Several members of his family have followed his interest in the law. Leonard Novogrod, his son-in-law, studied law at Harvard Law School. John Campner Novogrod, Samuel Campner's grandson, is a lawyer in New York City, while two other members of the family, Richard Ney of New York City and Joseph Goldstone of Philadelphia, are also engaged in the practice of the law. Joseph Wender, lawyer, another member of the family, is now with Goldman, Sachs and Company, an investment firm of New York City. Siegfried Weis, a Yale alumnus married to Janet Campner, received an honorary law degree from Bucknell Univer-

sity in 1977.

Anne Campner married Dr. Julius Aisner after Samuel Campner's death. She died in November, 1978, and services were held for her in Sarasota, Florida. A dear friend, now living in Sarasota, Dr. Leonard Greenburg, former Commissioner of Public Health in New York City, former Health Officer of the City of New Haven and a former member of the Yale University faculty expressed his "high regard" for Samuel Campner and his "great admiration for Anne's loving spirit."

Doris Novogrod and Janet Weis recall their father's love for Jewish youth. Every Sunday evening the Campner home was open to Jewish students of Yale University for fellowship and discussion. As a member of Congregation Mishkan Israel, Samuel Campner also showed his continuing concern for Jewish life. He was vitally aware of the danger to the Jewish people by the insidious rise of Adolph Hitler. With forethought, according to Mrs. Novogrod, he asked Rabbi Edgar E. Siskin, then Rabbi of Congregation Mishkan Israel, to warn the Jewish youth about the impending danger. At his eulogy on December 30, 1934, after Samuel Campner's death, Rabbi Siskin reiterated these thoughts:

> More and more had he identified himself with the noble causes of Jewish life. Lately, especially since the plight of the Jew has become in many homes more acute, he had assumed a position of leadership in local movements designed to alleviate the distress of fellow Jews abroad and to protect their rights at home.

Although he died when Doris and Janet were very young, they recall with love their father's engaging personality. Their fondest recollections of him are of his spark, vitality, and kindness. As Doris Novogrod says, "When he entered a room, the room lit up."

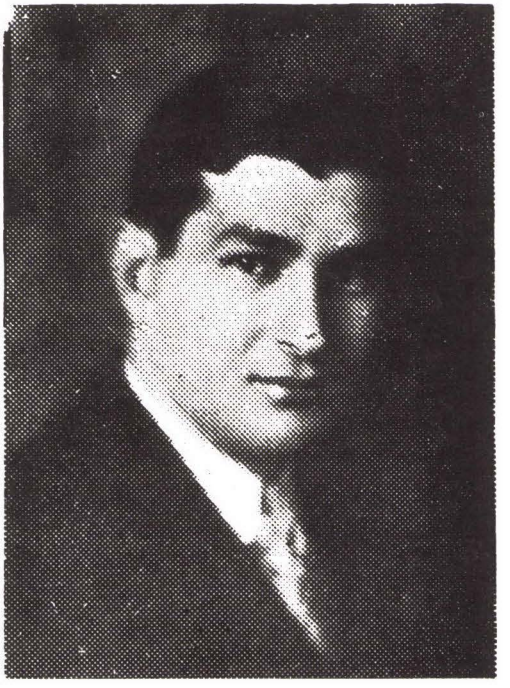
"The light that illumined the family circle"[2] could be a beacon of light for those who came in contact with him, for Samuel Campner, lawyer, Mayor , and community worker, was "continually outreaching to assist a fellow traveler of life's journey and there are many who have reason to bless him for his timely assistance."[3]

NOTES:

[1] Jack Moranz, "New Haven Personalities" (folder on New Haven Lawyers, New Haven Free Public Library).

[2] Edgar G. Hill (ed. New Haven Register) A Modern History Of New Haven And Eastern New Haven County (New York Chicago: The S. J. Clarke Publishing Company, 1918) Volume II, p. 266

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Daniel Pouzzner, brother-in-law and law partner of Samuel Campner.



Samuel Campner (1887-1934), portrait while Mayor of New Haven in 1917.

COLONEL ISAAC ULLMAN:
PHILANTHROPIST, POLITICIAN, AND PATRIOT

JUDITH A. SCHIFF

A half-century ago, when New Haven and the rest of the world were struggling to understand and recover from the shock of the great depression, death parted two close friends- William Howard Taft and Isaac M. Ullman. During a brief period following Ullman's death on January 28, and Taft's death on March 8, of 1930, the attention of the media was turned from stories of depression and dispair to extoll their virtues and remember a lost past. For more than a quarter of a century these two New Haven citizens, one a native and one adopted, had worked together to promote the aims of the Republican Party - the Grand Old Party of the Guilded Age - which had largely dominated local, state, and national affairs since the days of Abraham Lincoln. And their deaths which occurred only a little over a month apart marked an end of an era in American history. It was an optimistic era which spanned fifty years from the eighties to the Crash of '29. A time when in true Horatio Alger fashion, a man through good, hard work could attain financial success, and an individual reformer through dedication could bring America ever closer to the fulfillment of its early promise. The period is associated with the immortal names of those reformers such as Woodrow Wilson, Theodore Roosevelt, Jane Addams, and William Howard Taft. In the state and local sphere Taft's friend, Colonel Ullman, was a person of equal accomplishment.

Upon learning of Ullman's death, the Majority Leader of the United States House of Representatives, John Q. Tilson, summarized his contributions for the press:

> For more than 30 years Colonel Ullman has influenced to a greater extent than any other man the political and civic affairs of New Haven, and his death is an irreparable loss to the city. By sheer force of character and unselfish devotion to the city of his birth, he achieved great power and he used it in the interest of the city and the people who lived in it. He devoted much of time and vital energy to politics, but always used the power thus gained for the public good.... He was interested in every cause for civic betterment and every worthy charity. .... In his devotion to this work he drew no line between Jew and Gentile or Catholic and Protestant.

> He started and for a time bore the principal burden in carrying on the community chest. He headed the New Haven Hospital and more than any other man made that institution the great hospital it is today. He was the first to make the New Haven Chamber of Commerce a real force for civic betterment rather than a mere selfish organization of businessmen for mutual advantage. By the death of Colonel Ullman, I lose a friend who stood by me through thick and thin since I entered public life.
>
> (NEW HAVEN REGISTER, 1930 Jan. 28)

Isaac Morris Ullman was born in New Haven in 1863, the second of five children of Morris and Minna (Fleischner) Ullman who immigrated to New Haven from Bavaria in 1847. The eldest child, Fannie, was well-educated and became a teacher. She married George Mayer and moved to Chicago. After Isaac, three more sons were born, Louis in 1866, Joseph in 1867, and Jacob in 1870. All of the sons were to become outstanding in their chosen fields of business, law, politics, and philanthropy. The death of their father in 1875 brought an end to Isaac's formal education, and at the age of twelve he went to work as a newsboy. In 1877 he was employed by the Strouse, Adler Company as an office boy.

The Strouse, Adler Company was emerging at this time as a leading manufacturer of corsets, and Ullman's career grew and flourished with the financial success of the company. In 1861, the first corset factory in the United States was established in New Haven by McAllister and Smith. Within a year it was purchased by Isaac Strouse, the owner of a dry goods store on Chapel Street. He invited his manager, Max Adler, to join him as a partner in the corset company. It was at the time of Ullman's employment that Adler assumed leadership of the firm and moved the company to a large building on Court Street. With its 1500 workers, Strouse, Adler was the largest employer in the city of New Haven. To keep up with the great demand for firm corsets, the company made an innovative change from whaleboning to steel stays. The fashionable wasp-waist and hour-glass figure of the period became available to every woman for a mere $1.25 to $2.00, and the local product "C/B" corsets (which stood for 100 bones), so finely produced and effectively advertised by Strouse, Adler, and Ullman, became an internationally known trademark.

In 1892, Isaac Ullman married Flora Veronica Adler, the daughter of Max Adler. Their wedding, described in detail on the front page of the New Haven paper was one of the most lavish in local history. Four hundred guests were served by sixty waiters imported from New York City by caterer Prokesky, at the reception in Harmonie Hall which was "transformed into a

veritable fairyland" of ornate floral decoration. The occasion is documented by a historical photograph in the archives of the Jewish Historical Society of New Haven. Pictured are Flora Adler's eight fashionably corseted and gowned bridesmaids whose maiden and married names comprise a select "Who's Who" of New Haven Jewry of 1892: Minna Fleischner (Mrs. Alexander Midas), Sophie Greenspecht (Mrs. Frederick Adler), Jennie Weil (Mrs. Henry Karlsruher), Ida Kahn (Mrs. Kaiser), Justine Sonnenberg (Mrs. Charles Rothschild), Fanny Rogowski (Mrs. Joseph H. Ullman), Minnie Mann (Mrs. Albert Rogowski), and Ella Marcus. Isaac and Flora Ullman became the parents of one child, Marion B., who married S. Fred Wetzler of Milwaukee in 1916.

When the company was reorganized in 1899, Ullman, Superintendent of Strouse, Adler, became a partner and assumed management. In the same year he was appointed aide to Governor George E. Lounsbury with the rank of Colonel, in recognition of his work on behalf of the Republican Party of Connecticut. From that time he was known as Colonel Ullman, or to his close associates, as Colonel Ike, From the nineties through the twenties, Ullman was an active participant in business, religious, civic, state and national organizations, often serving as president and committee chairman. At various times Ullman was president of Congregation Mishkan Israel, the National Corset Manufacturers Association of the United States, and the New Haven Chamber of Commerce.

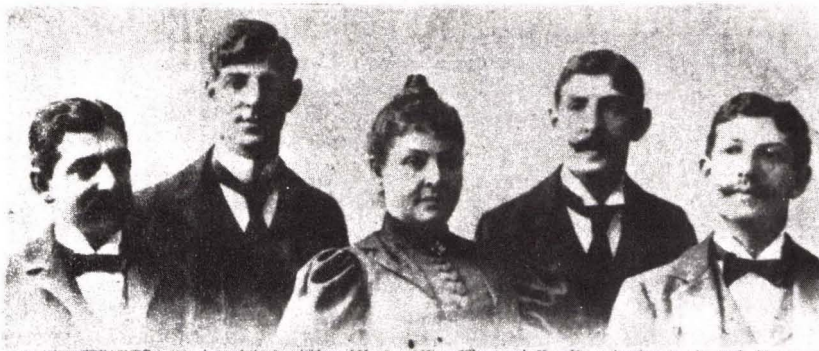
The political career and civic contributions of Colonel Ullman can be fully investigated only in a series of articles or a full-scale biography, which will be a formidable project due to the unavailability of his collected personal papers. A small, but significant collection of Ullman's correspondence was donated to the Yale University Library by his grandson, Frederick U. Wetzler, in 1965. The group is comprised of 48 letters written by William Howard Taft to Ullman during the period 1910-30, five letters of Theodore Roosevelt written to Ullman in 1910, one draft of a letter from Ullman to Roosevelt written in 1910, and two letters of Mrs. William Howard Taft written in 1929. This substantial number of Taft letters represents only about four per cent of the total number exchanged between Taft and Ullman during the period 1906 to 1930. Fortunately for historians, the correspondence was carefully preserved by Taft and forms part of his archive which is now available on microfilm.

The Ullman story is partially revealed in two large collections of personal papers in the Yale University Library, the Charles Dewey Hilles Papers and the George Dudley Seymour Papers. In the papers of Hilles, political secretary and campaign manager of William Howard Taft, there are 35 letters from Ullman reporting on Republican Party affairs during the period 1908-1912. One in particular while discussing Taft's chances for re-election (1911 Jun. 24) reveals Ullman's own political philosophy:

And these prophets knew whereof they spoke. Time has passed and as the press and public now take calm note of what President Taft has actually accomplished in the way of inducing and bringing about constructive legislation by Congress: of successfully prosecuting the great trusts; of forcing the great aggregation of capital to recognize that after all the law is superior to them; of administering the great departments of the Government on a business basis and in introducing great economies in the expenditure of the money of the people; in overcoming the annual deficit in the post office department and putting in place thereof a surplus; in improving the civil service generally; in advocating general arbitration among the civilized countries of the world; in acting with such splendid judgment in the Mexican crisis; in bringing about the establishment of postal savings banks; in earnestly and sincerely endeavoring to bring about a readjustment of the tariff, and his splendid work in securing the Reciprocity Treaty with Canada, and recognize the high moral and intellectual qualities which he possesses and which actuate him in all that he does, the star of the Hon. William H. Taft is again rapidly rising and they now see standing before them the true William H. Taft - a great, honorable, sincere and conscientious President.



Col. Isaac Ullman in uniform.



FAMILY TREASURE is this photo of the five children of Morris and Minna Ullman, early New Haven immigrants who made history as members of the Jewish faith in the development of New Haven. The photo shows how the Ullmans looked in their youth. L-R: Louis, Jacob, Fannie, Joseph and Isaac.

Ullman Brothers and Sisters

Largely due to the fragmentation of the Republican Party by Roosevelt in 1912, Taft lost the election, but his removal from the political scene actually resulted in bringing Ullman and Taft together. Shortly after election day, Yale University, Taft's alma mater, offered Taft the Kent Professorship of Law in Yale College. News of his acceptance was enthusiastically announced by the press, and the Yale Daily News of January 3, 1913 added the information that "Colonel I. M. Ullman, in whose hands the selection of the new professor's residence has been placed, has very carefully considered many sites, chiefly on Hillhouse and Whitney Avenues, and is now in Washington making his report."

With the Democratic Party in control of national and state administrations, Ullman's boundless energy was directed to a greater extent to local civic affairs. His last state appointment was as quartermaster general for his close friend, Governor Rollin S. Woodruff, in 1907. In 1909, Ullman was elected President of the Chamber of Commerce of New Haven. He immediately set himself to the task of arousing the moribund body of businessmen from what he termed "its long slumber of indifference in matters of local and civic concern." In his first annual report, Ullman proudly stated that he had already noted a change "to the end that New Haven shall not only be known as the 'City of Elms,' but as the city of good schools, the city of good health, the city of ample police and fire protection, the city of well-paved and well-lighted streets, the city clean and the 'City Beautiful.'"

The area in which he saw the most promise for mutual improvement was in developing harmonious town-gown relations. His later success in uniting the New Haven Hospital with Yale University was foreshadowed in 1910 when Ullman announced:

> The interests of the city and those of the university are in a measure inseparable. Each is useful and necessary to the other. As one grows and expands so is the other benefited. The university brings fame to our city and income to our people. And, upon the other hand, the city gives to the university freedom from taxes and protection to its property. By working together in harmony, the interests of each can be enhanced, and from such cooperation there is bound to grow results which will be of mutual benefit.

Ullman served as President for six years and was again pressed into service during and after World War One for an additional three years. In this latter period, Ullman became an outspoken advocate of woman suffrage, and reported in 1920 that in recognition of "the increased activities of women in the sphere of business and in the world of politics ... the by-laws were amended so that women could become members of the Chamber." Ullman welcomed the growing number of female members as what would "undoubtedly prove to be a great and uplifting force for good in our community life."

During the eight years of Taft's residence in New Haven, the political association of Ullman and Taft ripened to a warm and close friendship. In the 1920's when Taft served as Chief Justice of the U.S. Supreme Court, they kept in touch by mail and visited each other often, especially in the summer when Ullman went to his camp in Maine and Taft to his home in Murray Bay. The George Dudley Seymour Papers at Yale provide a vivid and intimate record of their friendship. Seymour, a local lawyer, historian and city reformer, was a close friend of both Taft and Ullman. The three men, augmented by Colonel Norris G. Osborn, Editor of the New Haven Journal Courier, and Dr. William F. Verdi, a noted surgeon, formed a close circle of civic reformers.

Taft and Seymour worried and rejoiced over Ullman's health and welfare, as evidenced in Seymour's correspondence files. In 1923, Seymour confided to Taft:"that from the beginning of my so-called 'public activities' in the direction of City Planning, Harbor and Park Improvements, and so on, Colonel Ullman has not only had the most comprehensive view of those subjects of anyone in the community, but has done his utmost to forward these plans." Ullman's ability to understand and master a subject was also described for Taft:

> When I began, I felt that as the result of my studies, I knew something about the question, while the Colonel said he knew nothing at all, but at the end of six months at the

> most, he was so well informed by his study of material on the question that he was by all odds the best instructed man in the community ....

When Mrs. Ullman, Colonel Flora, as she was affectionately addressed by Seymour, died in 1927 after years of suffering from a progressive infection, Ullman's deep sorrow was shared by Taft and Seymour.

The last person, other than the immediate family and physician, to visit Colonel Ullman was George Dudley Seymour who wrote about it to Taft on January 29, 1930, a few days before illness forced Taft to resign from the Supreme Court. In describing Ullman's last conversation, Seymour wrote "that his friendship for you gave him more satisfaction than any other one thing in his life." As the foremost New Haven historian of his day, Seymour evaluated Ullman's contribution for Taft:

> All in all, the Colonel seems to me to have been the greatest citizen New Haven has known since James Hillhouse. I mean for range of interests, largeness of achievement, untiring devotion over a long period of years to every phase of city activity, and unselfishness. Roger Sherman, Mayor Skinner and Mayor Lewis were all devoted citizens of New Haven, but of nothing such wide interests or such devotion, and all were office-holders, which makes an entirely different picture.

Seymour mourned the loss of his close friends for the fifteen years in which he outlived them. The great improvements for which they worked continued to be postponed, and it was not until ten years after Seymour's death in 1945 that some of them were adopted. In concluding his letter to Taft, Seymour wrote with deep regret:

> I felt particularly attached to Ullman, since save yourself, he was the only man in the community who had vision enough to see the full significance of the city planning and harbor improvements which I tried for so long to induce this community to accept. Ullman did everything in his power to put the two projects over, but failed except in slight measure. I often recall the statement of Frederick Law Olmsted in this connection, that citizens, however interested and devoted, can accomplish little or nothing in the way of civic improvements without the support of the City Hall, which during all that period we never had.

New Haven flags flew at half-mast on January 30 during Ullman's funeral which was held at Temple Mishkan Israel. A special detail of police struggled in the bitter wind and snow to keep Orange and Audubon Streets cleared of traffic, while thousands filed through the synagogue to pay their last respects. Services at the synagogue where Ullman had been a director were conducted by Rabbi Edgar E. Siskin and Rabbi Sidney S. Tedesche of Brooklyn, the former Rabbi of the Temple. Rabbi Tedesche delivered an emotional eulogy reviewing Ullman's "life as a series of pictures." He was never awarded a university degree the Rabbi said, "But I, his Rabbi, confer upon him the degree of Ph.D., Doctor of Philanthropy, now, a degree not written upon parchment, but graven in the hearts of men."

One man singled out by Rabbi Tedesche as a special friend was Colonel Osborn, whom Ullman visited every Sunday morning. In his editorial column in the JOURNAL-COURIER Osborn offered another eulogy to his generous friend for whom "it was as natural ...to give as it was to breathe, without display and witnout hope of reward. He was justly proud," wrote Osborn, "of the race from which he sprang and as justly resentful of discriminations against it." The brown and brittle editorial, clipped and carefully mounted by George Dudley Seymour in a scrapbook titled "Great and Near-Great" a half-century ago, provides a fitting epitaph:

> If to be a proud and useful citizen of one's native town, to have the welfare of one's state at heart, to feel the urge to play one's part intelligently and unselfishly in the ever widening drama of life, to be foremost in every undertaking and enterprise promising improved social conditions, to give of one's energies in behalf of the general community without distinction in race, religion, or color, to give much and ask little - if the possession of these qualities makes an outstanding citizen, Colonel Ullman will pass into the history of his town and state as such.
>
> (New Haven JOURNAL-COURIER, 1930 Jan. 29)



Col. Ullman with President William H. Taft; Col. Ullman is second from the left and Pres. Taft is fourth from the left.

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THE CROWN OF OUR HEAD HAS FALLEN-
BANE STOCK, "FATHER OF B'NAI JACOB"

DR. BARRY E. HERMAN

Bane Stock, when he was ninety-five years, was told by Eleanor Roosevelt, "Mr. Stock, it is people like you with your love of humanity, who are the backbone of Judaism and an inspiration to mankind." Rabbi Arthur A. Chiel, spiritual leader of Congregation B'nai Jacob, six years after the passing of Bane Stock, in 1967 wrote:

> "The chapel bears the name of a remarkable B'nai Jacob pillar, Bane Stock, whose devotion to the Congregation and love for it was a life-long romance, beginning in 1882, the year of his arrival in New Haven, and extending to the day of his passing in 1961. Within his remarkable creative lifetime, he saw and helped to move B'nai Jacob Congregation from strength to strength. As a very young man he affiliated with the Congregation when it was in its first House of Worship on Temple Street. In 1912, as a middle-aged man in his prime, he was President of B'nai Jacob and pivotal in building the second House of Worship on George Street. A keenly alert patriarch, he lived long enough to put effort toward the building of B'nai Jacob's third House of Worship in Woodbridge. Bane Stock was gathered unto his fathers in his ninety-seventh year, on June 21, 1961, eight days after he had seen with his own eyes the new B'nai Jacob Synagogue. The first male recipient of B'nai Jacob's Shem Tov Award, Bane Stock's sterling good-name graces our graceful chapel. Blessings to his memory"

Any history of B'nai Jacob Synagogue could not be written without mentioning the cherished name of Bane Stock, prominent New Haven businessman and noble leader in the city's Jewish community. This leader of his generation was born on April 15, 1864 in Elizabethgrad, Russia. His mother, Nee Leah Brown, was the daughter of a Russian Army officer, and his father, Frank Stock, was one of a long line of Rabbis.

In 1881, during a pogrom, at which time his father was killed, he was hidden in a cellar for six weeks and cared for by a kindly Christian family. He managed to escape to Hamburg, Germany. At the age of 17, the Rothschild Foundation made it possible for Bane Stock to emigrate to the United States. He was sent to a family in West Haven. He arrived in New Haven at one o'clock in the morning. After much difficulty, due to his lack of knowledge of English, he was put on a horse-drawn street car in West Haven. He was short one penny for his fare and was put off the car at the corner of Kimberly Avenue and the Boulevard

where now is located the stock plant and offices. Fortunately, a kind-hearted milkman picked him up and not only gave him a bottle of milk, but took him to his destination.

The aid and assistance given Mr. Stock left an indelible impression on his character. He learned to practice the attitude of gratitude and giving. He never ceased to help others in difficult straits when he found the person worthy. His vision and zeal led him to activity in community and religious endeavors. His philanthropic interests endeared him to many.

In 1910, he became President of the Congregation B'nai Jacob Synagogue which was then located on Temple Street, through his tireless efforts and leadership, with a small group of diligent members, even though handicapped by the lack of funds with only $90.00 in the treasury; the beautiful Synagogue on George Street was built in 1912. Later he urged the Congregation to revise their practices by adopting Conservative Judaism. He served as President of the Synagogue for 10 years, and its Honorary President for over 30 years. In honor of his 90th birthday, he was given a testimonial dinner, marking his 50 years of service to the Congregation and his many civic activities.

Bane Stock was the recipient of the "Shem Tov" (A Good Name) Award, the honor given for a most outstanding member of the Congregation B'nai Jacob Synagogue. Tribute was paid to Mr. Stock as "The Father of Congregation B'nai Jacob to whom the Diamond Jubilee Celebration had more significance than to any other person at the synagogue's 75th anniversary celebration."

On Bane Stock's 92nd birthday, The Community News, the publication of the New Haven Jewish Community Center, printed the following tribute:

> "To be the oldest is a distinction and deserves congratulations. But real praise is reserved for those rare human beings who, not only have the vitality to attain longevity, but who have made every hour of their long lives full of meaning, not alone by their own personal success, but by their contribution to the well being of their fellow man that makes of the world a better place than they found it. Such a man is Bane Stock, at 92, the oldest living member of the Center."

After Bane Stock learned enough of the English language to apply for a job he went to work for the Lampson Lumber Company at 50 cents for a 12-hour day. Shortly, a better job was offered at the Blakeslee Company. In 1895, Mr. Stock went into the wholesale produce business for himself. In 1909, he went into manufacturing of concrete products and continued in this field until his death.



Ground-breaking Ceremony for new B'nai Jacob Synagogue in Woodbridge, May 10, 1959. Bane Stock is leaning on a cane in center of picture.

In 1888, he married Sophia Cutler, daughter of Herman and Rosa Cutler. He was then earning $2.00 a day. On the day of his marriage, the famous Blizzard of '88 started, so that Bane's honeymoon was confined to his home. Bane and Sophia had nine children. Sophia Stock died in 1927.

Bane spent as many of his spare hours as possible in Jewish communal endeavors. In 1900, a group of Jewish citizens realized that their young children needed a communal meeting place of their own. The children of the crowded areas had only the streets as a playground. There were no planned activities or recreational programs - no outlet for their interest in sports or for their spiritual development. Among the small group of citizens who wanted to do something about this condition, in addition to Mr. Stock, were Isic Kaufman, Adolph Notkins, (a Mr. Racon), and Max Sachs, father of Louis and Joseph. Meetings were held at Bikur Cholim Synagogue until enough money was available to purchase a building at High and Crown Streets for $12,000. The organization was called the Hebrew Institute. Bane assumed the chairmanship of the Building Fund and held the same important position when the building was erected at Dwight Street and Legion Avenue. Later the building became the New Haven Jewish Community Center.

Over the years, Mr. Stock served on the Board of Directors of the Jewish Home for the Aged, the Jewish Home for Children and the Jewish Family Service. He was one of the founders of the Hebrew Institute, which later merged with the Jewish Community Center of which he was a Board Member, and later an Honorary Member of its Board of Directors.

Mr. Stock was a member of Cosmopolitan Lodge, A.F.&A.M. since its inception in 1919; a past president of Columbus Lodge, B'rith Abraham; and the oldest member of Horeb Lodge of B'nai B'rith. He also held memberships in the American Jewish Committee, the Hebrew University and the Jewish Theological Seminary. He took an active part in the Zionist Organization of America and when Dr. Albert Einstein and Dr. Chaim Weizman visited New Haven on behalf of the Zionist Movement, Mr. Stock was their host.

During his business career, he was an active member of the Chamber of Commerce, and at one time served on the Board of Directors. Bane was a member of the Arbitration Committee of the New Haven Jewish Family Service with the late Judge Isaac M. Wolfe and the late Judge Jacob Caplan and helped many of their people settle differences, thereby avoiding litigation. Mr. Stock was the founder and President of the Nustone Septic Tank Company, Nustone Products Corporation, Galvin Fruit and Commission Company, Whitehall Inc., The American Sewage Disposal Company and the Stock Realty Corporation.

At the Ground-Breaking Ceremony for the new Congregation

B'nai Jacob in Woodbridge on May 10, 1959, Harry Barnett, Chairman of the Building Committee and a long time personal friend of Bane Stock said:

> ..."to Mr. Stock, our beloved Honorary President, we give thanks. He stimulated and encouraged our desire to grow. He scolded us when we showed pessimism. He literally pushed us on. His cane, when he brandished it, became a banner and we followed it. His generosity strengthened his challenge. To him who has been granted a long and full life, we say, 'Thank God you are with us today to glimpse the future. May it be as glorious as the past, and as kind as the present. May the earth you turn over yield a beautiful harvest.' The past, the present and the future of Congregation B'nai Jacob have been witnessed by a gentleman who is 95 years young. The history of the synagogue can be called the history of his life, for, with no intermission, he has had an active part in its progress."

Another friend Rabbi Max Arzt, Vice Chancellor of the Jewish Theological Seminary of America, when learning of the death of Bane Stock wrote:

> "You know what a great affection and respect we at the Seminary had for him. He was a pioneer of Conservative Judaism and was proud to be known as the oldest conservative Jew in the United States and Canada. He saw Conservative Judaism grow from 23 congregations in 1913 to 744 congregations in 1961."

At the age of 60, Bane Stock moved to Florida to live there during the winter months because of poor health. He was constantly in pain and distress. While living in Florida, he became interested in the Bragg Nutritional Fitness Program and started going to lectures and learned about the importance of exercise, body care, health diets, nutrition and walking. He started to walk 10 miles a day and continued this practice well into his 80's. After the age of 88, he started walking only 5 miles a day. Written up in a health magazine, at the age of 94, Mr. Stock wrote:

> "Today I surprise all my friends with my wonderful health and vitality. Before I learned how to eat correctly and exercise correctly I was run down and out of condition. I felt I was 100 years old! Today, I can keep up on a ten mile hike with any of my teenage grandchildren."

Bane Stock celebrated his 97th birthday on April 15, 1961. On June 22, 1961, this great man passed from the scene but will long be remembered by future generations of New Haven citizens.

He left seven living children: four daughters - Mrs. Lee Sherman Mrs. Esther Schwartzman, Mrs. Rose Workman and Mrs. Evelyn Dreier three sons - Frank W. Stock, Herman E. Stock and Mitchell Stock; eight grandchildren and eight great-grandchildren.

Mayor Richard C. Lee wrote upon learning of Mr. Stock's passing:

> "The death of Bane Stock grieves me very much. He was not only a friend of mine, he was a fine gentleman, a distinguished citizen of our community who was admired and respected by all who knew him."

Rabbi Joseph Tabachnik, spiritual leader of B'nai Jacob in 1961, gave the Eulogy, at Bane Stock's funeral. His opening remarks were:

> "The crown of our head has fallen. The death of Bane Stock casts the New Haven community in dark shadows of lamentation and somber gloom. The father and soul of B'nai Jacob has now been reunited with his Maker after a life full of labor, full of color and sound and satiated with years - but we have become orphaned."

In 1956, when Bane Stock was 92 years old, his friend Cantor Charles Sudock of B'nai Jacob, wrote a poem of tribute to celebrate Bane Stock's 50 years of service to B'nai Jacob.

"TO BANE STOCK"

We have among us a man of worth,
Of high ideals and noble birth;
A man of action, a man of deeds,
Whom others follow when he leads.
We hold him high in our esteem.
He is our officer supreme.
He's wise, he's good, he's competent,
Our honorary president.
The father of this Congregation.
We state without equivocation:
There is no other in our Shull
Whose record is so wonderful
We offer him our staunch salute!
Our trust in him is absolute!
We pray to God to give him strength,
One hundred twenty years in length.
He's been our Gibraltar rock -
This young-old gentlemen,
BANE STOCK.

Bane Stock used to say,

> "It is good to have dreams, but they must be followed by action. I did so many things during my life because I felt they must be done."

Bane Stock left behind a rich legacy of deeds, leadership and works that have benefited others. A selfless and dedicated man to the very end, Bane Stock achieved greatness in the 97 rich and rewarding years he spent with us.

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Bane Stock, Patriarch of B'nai Jacob.



Bane Stock with Eleanor Roosevelt



Bane Stock with Mayor Richard C. Lee

MEMORIES OF MY GRANDFATHER - "RABBI" HILLEL FROMAN

HOWARD L. FROHMAN

The cemetery of Congregation Beth Hamedrosh Hagodol in East Haven is a lonely place. It holds the remains of a once numerous, but now rare breed of Hebraic lineage--tzaddikim [1] of the Old World. The Holocaust that swept over Europe during the Nazi regime wiped out thousands of learned men of Hebraic heritage, destroying in a few blood-soaked years two thousand years of Yiddishkeit and enlightened Jewish culture and learning. Not far from the cemetery, near what is now known as Fort Nathan Hale, 3,000 British Red Coats and Hessians landed on the shores of New Haven harbor in 1779 to destroy "the pretty, little town of New Haven." Though the defenders of these shores were at first defeated, their dramatic courage and determination finally freed this land from the tyranny of European despots. In the early 1900's, through Ellis Island, that gateway of mass immigration, thousands of European Jews found themselves a real haven in America for religious freedom. Now in a strange land in this same cemetery not far from Fort Nathan Hale, but far from Eretz Yisroel, the Land of Israel, in eternal rest lies the remains of one of these tzaddikim--a learned man who did his best to keep the flame of ancient Judaism alive--my grandfather, Rabbi Hillel Froman.

Like Hillel, his ancient rabbinical namesake, my grandfather's life and thoughts were patterned after the sages of ancient Israel. Study was his life and the Torah his raison d'être. Like Hillel, he constantly admonished his students: "He who does not increase knowledge, decreases it." He knew whole sections of the Five Books of Moses by heart. Year after year in his cheder he related the stories of Cain and Abel, Noah and the Flood, Lot and his daughters, the poignant stories of Sarah and Rachel, weeping for her children, the Israelites emerging from slavery in Egypt, the giving of the Ten Commandments on Mount Sinai, the heroic battles of King David, the wisdom of Solomon and the herculean strength of Samson. His eyes gleamed with ecstatic joy and his kindly face, enhanced by a Freudian-style beard, brightened with raptures of joy as he conveyed his religious zeal to his pupils.

At his cheder at 7 William Street, which my grandfather molded with his own hands, heart and mind, he loved to repeat these Biblical tales. He spoke with such compassion of the Covenant of Abraham, Isaac and Jacob and of the wrath of the God of Israel that his young charges fairly quaked in their seats, and secretly vowed (for the most part) to be decent, uprighteous young men. My grandfather's task was to teach Hebrew and to prepare Jewish lads for that one great day of

their lives--their Bar Mitzvahs. And woe betide the youngster who failed to learn his daily lesson. But even the dullest truant somehow managed on the "Today-I-Am-A Man" day to chant with confidence and with pride his Haftorah as he stood on the bima before the entire congregation.

Hillel Froman was born in 1864 near Vilna, Russia, which later became Poland. Like thousands of other Jewish immigrants he entered the United States in 1901 to escape the pogroms and to perpetuate the ancient message of Judaism. He could read and write English haltingly, but he soon learned enough of the strange English tongue to become a naturalized citizen. On election day Zayde would don his best Sabbath clothes and proudly walk to the voting booths to cast his vote for the next President of the United States. His citizenship papers attesting that he was indeed an American citizen were a source of pride and pleasure, and he kept the papers locked in his safe, treasuring them almost as fervently as his beloved Torah and Talmud.

On reaching America he became a door-to-door peddler. Then, striving to earn more, he worked his way up to pushing carts. But he soon realized his talents, and his enthusiasm lay in expounding the Laws of Moses rather than pounding the pavements selling posts and pans.

The title "rabbi" is given to one who has earned it at a theological seminary. But the original meaning of "rabbi" is, in a broad sense, a teacher of the Torah. Rabbi Froman was not an ordained rabbi. He earned the title because of his knowledge of Torah, his character and his masterful teaching of Hebrew. Often, he served as a chazzen, or cantor, for the Sabbath services. He would brook no nonsense in his cheder. He was stern, but he was a fair and tolerent disciplinarian. If a youngster was disruptive, the boy received a rap over the knuckles with a ruler; if he tried hard to learn Hebrew but failed, or if he performed well, the student received a cookie or a piece of candy as a reward, as well as a tender pinch on the cheek. Many continued to study the Mishnah and the Gemara until the age of sixteen. Rabbi Froman would spice his talks with references to the most important of all rabbis, Moses of the Bible, by reiterating: "Moishe Rabbenu, our Teacher, said this--" or Moishe Rabbenu said that--." He could easily explain complicated and "off-color" incidents, as for example, the story of Lot and his daughters and of King David, who when old and dying, was brought a young virgin to warm his bed. Zayde explained such tales with a homely parable that even a lad of six could appreciate and understand without embarrassment.

In appearance my grandfather somewhat resembled Sigmund Freud. He had a clcsely-cropped mustache and beard that became grizzled in his late fifties. He was not tall, but fairly well-built and muscular. Each year behind his cheder on William

Street, which served as his place of business as well as his home, he built his own succah. And he took much pride in his workmanship. Many are the pleasant memories his grandchildren still recall, when we all gathered in the cool, fall months in my zayde's succah built of boards and a straw roof. My grandmother would then bring out her delicious meals, after first serving slices of apples dipped in honey. Zayde was never without his yarmulkah, for he praised the Lord when he awoke, when he lay down to sleep, when he washed his hands, before meals and after meals, and when he put on his tefillin each morning at the crack of dawn. He believed in and lived his life according to the ancient sages of Judaism. Not only did he stress the study of Hebrew; he tried to make menshen of his students. Character, dignity and a sense of what is right were more important than wealth and great honors. His teaching stressed proverbs and epigrams that Jews have treasured for thousands of years: "Im ein toiren eim derech eretz:" Without the study of Law, there are no good manners, and "Tova toireh mikol sechoireh:" Learning is the best merchandise. He lived his life according to the code of Micah, and taught others the same. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The emphasis Jews gave to education is as old as the Jewish people and is rooted in the Torah and in the Talmud. Even at the tender age of three and four years, before we entered kindergarten, zayde would take his grandchildren on his lap one after another, and teach us Hebrew letters and simple prayers. Every Jewish lad, and often girls as well, (before the feminist liberation movement) was required to be literate, no matter how poor he or she might be. My grandfather would often charge half rates to a poor family to prepare a boy for his Haftorah. At times he was paid nothing.

In the 20's and the 30's boys began studying Hebrew by the age of six, and soon knew the entire "aleph-baiz" and the blessings for bread and wine.[2] They attended cheder daily after regular school hours, except on Saturdays and Sundays. My grandfather held two sessions--from 3:30 P.M. to 5:00 P.M. and from 5:00 P.M. to 6:30 P.M. There were about 12 to 15 boys in each session, making the "little" cheder on William Street one of the largest places of Hebrew learning in the City of New Haven. In a number of families the children of former students learned their "aleph-baiz" at the very benches their fathers had occupied twenty-five years earlier--benches my grandfather built with his own hands.

In naming just a few cheder-boys who in their adult years became prominent New Haveners, as doctors, lawyers and businessmen, we can mention but a few: there were the Benders (lawyers, Yale graduates), the Mermin family (Alvin Mermin became New Haven's first Relocation Officer of the Redevelopment Agency

and won national recognition; Samuel Mermin is a Law Professor, a Yale graduate, and teaches in Wisconsin), the Ginsbergs (lawyer and businessmen), Edward Molstein (Connecticut Heat and Fuel Company), the Lackmans (two generations, businessman and Harvard graduate), the Rashba family (three brothers, prominent trucking firm), Sydney Krass (real estate), the Glass family (hardware store), the Allinson family[3] (three brothers, business), Philip Lipkin (president of jewelry company), Jordan Abeshouse (graduate of Yale School of Art), Feinberg family (clothing store on Grand Avenue), Frank S. Meadow and many relatives (lawyer, Tufts University), Joseph Abrams (Assistant Superientendent of the New Haven Post Office Department), the Marinoff family (three brothers, physician and business), Rabbi David Z. Surasky (well-known area mohel), Isaac Cohen (Army and Navy store on State Street), the Diamond family (leather store on Grand Avenue), the Greenberg family (three brothers, business), Arthur Lewis (real estate), the Dickstein family (State Candy and Tobacco Company), Benjamin Cohen (lawyer, graduate of Rensselaer Polytechnic Institute), and many, many more.

In his later years as Rabbi Froman's reputation grew, and since many Jewish families lived in the western section of New Haven, he traveled to their homes to give private instruction. In the end this proved fatal.

My grandfather spent most of his time as an instructor in Hebrew and in enlarging and serving his "self-made" cheder. But he was also active in other Jewish affairs. He was treasurer of the Congregation Mogin David Synagogue at 18 Bradley Street and a member of the Congregation Teferis Adath Israel Synagogue at 301 George Street. He was a member of the Connecticut Jewish Lodge, Knights of Israel and the Society for the Welfare of Jewish Orphans and Aged. He was instrumental in starting the first mikva in the City of New Haven, in what was then the Oak Street area.

My grandfather knew joy and he knew sorrow. His only son, Elias, died in 1920 at the age of 28 years. Zayde accepted this tragedy as the will of God. He knew well the story of the Biblical Job; but what a heart-rending blow it must have been. During the High Holy Days my grandfather was often given the honor of donning a white robe and covering his head. He would then walk down the aisle of the synagogue, barefooted, while the congregation remained in awe silence, and prostrate himself headlong before the opened Ark containing the sacred Torahs. Somehow, one felt that this was how the ancient patriarchs must have thrown themselves before the Holy Ark as they worshipped the Almighty. He would murmur ancient prayers; often there were tears in his eyes when he arose. And when he beat his breast in cadence with his prayers, his eyes would glisten. Was he thinking of his only son, Elias, as did King

David when the old warrior was brought the dark news of the death of his favorite son and cried out, "Absalom, my son, my son Absalom! Would God I had died for thee. O Absalom, my son, my son!"

It was through Elias that the "h" was added to the "Froman" name, because one of his early public school teachers thought "the name should be spelled that way." Elias left a young widow, the former Rhea Flaks, and four small children, three boys and a girl. Zayde Hillel and Bubbe Naomi Sarah immediately accepted Elias's widow and her brood of four to live in their home at 7 William Street, and regarded them as members of their own household. At the time of his death, Elias Frohman was employed as a shoe salesman at Glazer's Shoe Store, then located at the corners of George and Temple Streets. The shoe store fell victim to the onslaughts of the New Haven Redevelopment movement. The spot is now occupied by an eight-tiered parking structure, looming like a land-locked aircraft carrier between the present Malley's and Macy's department stores. Prior to his death, Elias began the study of the anatomy of the foot. His aim was to become a podiatrist.

The three grandsons of Rabbi Froman, Jacob, Howard and Sidney, all sons of Elias Frohman fought in World War II against the hordes of Nazi Germany. There is also a granddaughter, Dorothy Levine, who is the eldest of the grandchildren. One grandson served in the Signal Corps of the 4th Service Command; another served in the 82nd Airborne Division in North Africa and Italy as a first lieutenant; and the third became a sergeant in the 315th Fighter Squadron and served in Australia, England, Italy and France. As we entered the Armed Forces in 1942, deep within our minds, unspoken but felt to the very core of our beings, we were perhaps thinking of my grandfather's naturalization papers locked in his safe, and what they really meant. To some they were merely formal documents, but for others they had to be safeguarded at all costs--or the bitter winter at Valley Forge, and later, the bloody retaking of Europe and the raising of the Flag at Iwo Jima was all for naught.

Esther Frohman, Hillel's second child, was graduated from Hillhouse High School in 1910. Shortly afterwards, she left for New York City to become a private secretary in the business world. She married Harry Kindser, an accountant. The couple had one daughter, Reva, who today is employed as an editor in a New York publishing house. Esther passed away in 1976 at the age of 82.

Hannah Frohman, the youngest daughter married Anthony Corato. Hannah and Anthony recently celebrated their 62nd wedding anniversary. They have one daughter, Lillian, who married Irving Kabakoff. Formerly, he was one of the owners

of the Orange Street Bus Line that gained fame as the carrier of passengers from the East Rock section to the New Haven Green.

Rabbi Hillel and Naomi Sarah Froman left six grandchildren and nine great-grandchildren. Most attended institutions of higher learning. These included the University of Connecticut, Yale University, Columbia University, the University of Vermont, Southern Connecticut State College, Quinnipiac College, the University of New Haven, and Rensselaer Polytechnic Institute. One great-grandchild is currently a Major in the U.S. Army and Chief of the Blood Bank Laboratory in Hawaii. Another great-grandchild is an aeronautical and electrical engineer at Sikorsky Aircraft at Stratford,Connecticut. Other grandchildren and great-grandchildren entered the fields of photography, accountancy, teaching, business, library work, editing and writing.

Scores of New Haven lads were forever influenced by attending the little cheder on William Street. Many no longer hold to a Jehovah who thundered down his fire-and-brimstone wrath upon Sodom and Gomorrah. Some former students, today grandfathers themselves, remain Orthodox Jews; others embrace Conservatism or Reformed Judaism; some are even agnostics. But, few if any, left Rabbi Froman's earthly influence; but his spirit lives on in the love of learning he instilled in his students. He left his mark on many a young man's inquiring mind. He stressed the teachings of Amos, Jeremiah and Isaiah, patriarchs of ancient Israel, by harping on the virtues of goodness, respect for Law, especially for the Ten Commandments, and most of all, love for the wisdom of the Torah.[4]

My grandfather belonged to the so-called "Grand Avenue Jewry," a group of poor and middle class gentry who worked long hours to better their lot in this "land of golden opportunity." They also strived to keep Yiddishkeit a viable entity by insisting that their sons pursue the study of Hebrew after their regular public school hours. Like many other immigrants my grandfather was a push-cart peddler on his arrival in America. He found this country far from a land "whose streets were paved with gold." At the time of his death, nevertheless, because of hard work and frugality he was the proud owner of four buildings.

On December 1, 1936, he met a quick and untimely death. Perhaps, after all, God was good to him. On his way home, after giving a lesson in Hebrew to a pupil, he was struck down by a speeding truck at the corners of Whalley and Winthrop Avenues. Like Shakespeare's Macbeth, he "died with harness on his back." Millions of persons of Hebraic descent were lost during the Holocaust. But the destruction of the Holy Scriptures, the burning of the books of Maimonides and other Jewish sages, was a deliberate attempy to blot out the very essence and soul of the Jewish mind and soul. Is it any wonder, then, that this

confused and anguished man blundered into the path of a speeding oncoming truck? He died as an ambulance sped him to a hospital. He was 72 years of age. A pious Jew on his deathbed, if possible utters the Shema Yisrael as his final thought--"Hear, O Israel; The Lord, our God, the Lord is One!"--the ancient affirmation of his faith. As my grandfather lay dying did he have enough strength to recite the Shema, the prayer he taught his students to recite so well? Only the Almighty knows.

After zayde's death my grandmother spent her last days at the Jewish Home for the Aged on Davenport Avenue, bed-ridden with a broken hip. Her last wish was that she would pass away on a holiday, or on a weekend, "so as not to require her children and grandchildren to lose a day's work." She died on Memorial Day, 1957, at the age of 86 years.

Often my zayde spoke of Eretz Yisrael, often with tears in his eyes. His spirit had to settle for a handful of earth brought from the Holy Land to be flung into his grave, as is the custom of pious Jews who find a final resting place in the maws of earth in foreign soil.

Rabbi Froman was not only a grand zayde to his grandchildren; he was a guardian, a teacher, a tower of strength. He preached a life of piety, charity, respect for Law and love of the Torah. Whenever I visit the cemetery in East Haven, near the spot where King George III landed his forces to crush the upstart Americans, I think of my grandfather and his heartfelt wish to visit the land of his forefathers, the Land of Israel. He never lived to see the modern wonder of Israel rising from the ashes of Dachau, Auschwitz and the Warsaw ghetto. But his children and grandchildren walked on the paths that Abraham, Isaac and Jacob trod 4,000 years before. The seemingly impossible dream of the tzaddikim of the old world had come about after two thousand years of wanderings and unbelievable misery.

In 1936 when I left that citadel of Hebraic learning at 7 William Street[5] to board the train that would take me to my initial army training, I turned back for a last glimpse at the little cheder my grandfather labored in for 35 years, an extension of the "Tents of Jacob." I can still see zayde's stooping figure, bent from study of Torah and Talmud, and his beard that had turned gray. My grandfather shook my hand and gave my shoulder a pat. Then he put his bearded face close to my cheek. Tears welled up in the old man's eyes. Like Hillel of old, his thoughts were forever on learning. I had set my heart on entering West Point. He whispered, "Study, my son. Study, and try to be someone worthwhile." They were his last words to me. I never saw him alive again.

NOTES:

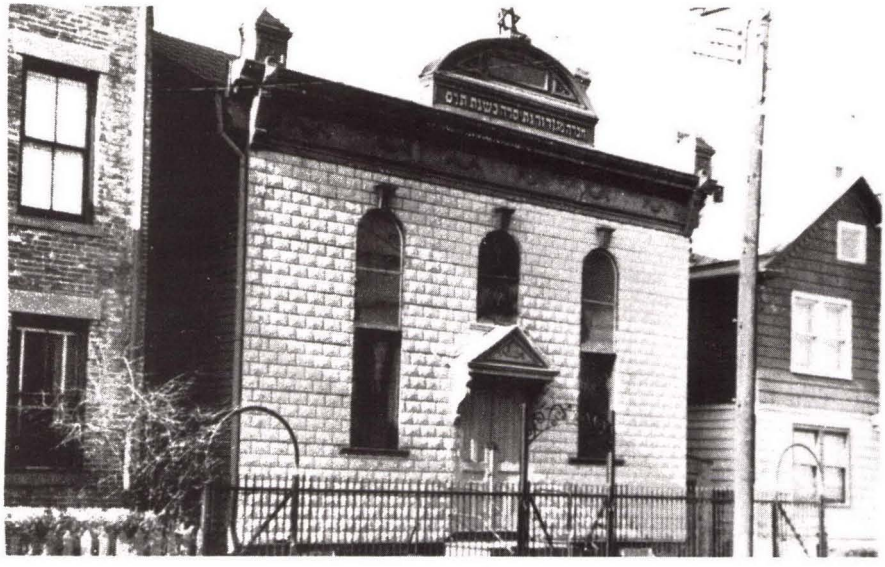
1 Not only is a tzaddik (a most righteous man) an endangered species; today he is all but extinct.

2 Often on a boy's first day at a cheder, a teacher would place a drop of honey on the lad's tongue, or a honey-cake was given to him, to have him remember that "learning is sweet."

3 Eli Allinson was killed in World War II.

4 With so many boys between the ages of 6 to 13 years of age bunched together, you can be sure there were many pranks played, many laughs and good times sandwiched in between the serious business of learning Hebrew.

5 The New Haven Redevelopment program in the early 1960's bulldozed the site to clear a path for the present I-95 Federal Highway.



Mogen David Synagogue on Bradley St. (1903-1966).



Tombstone of Rabbi and Mrs. Hillel Froman.

THE FOUNDING OF THE B'NAI BRITH HILLEL FOUNDATION AT YALE UNIVERSITY

DAN A. OREN

ACKNOWLEDGMENTS

Too much of this paper is based on the previous efforts of others for me not to acknowledge my debt to them. Two were directors of the Yale Hillel Foundation who fortunately took time to leave a record of their findings for posterity: Rabbis Maurice Zigmond and Richard Israel. I am indebted to a third, Susi Wugmeister, who was acting director of Yale Hillel, for her careful efforts to preserve the historical records of the organization. I am grateful, additionally, for the editorial criticism and support of my special friend Julie Galton.

The Yale Jewish student today takes for granted the existence on-campus of a B'nai Brith Hillel Foundation. Yale Hillel appears to the incoming freshman as an institution almost as old as Yale itself, seemingly having provided counselling for Jewish students and a nucleus for Jewish life at Yale for as long as Jews have attended the university. Although Yale was the first of the "big-three" colleges to have a Hillel, the Yale chapter is barely one-seventh as old as the 280 year old school. This article attempts to trace the events that led to the creation of this permanent Jewish organizational presence at Yale: the B'nai Brith Hillel Foundation of Yale University.

The 1880's, a time when Yale had about five Jews in each year's class of some 600, saw a radical change in the character and size of the American Jewish community. Poverty and governmental anti-Semitism led one-half million Eastern European Jews to join their German Jewish brothers in the "new country" of America. En masse they populated a Jewish quarter in many American cities. New Haven was no exception. During the first decades of the twentieth century most Jewish students that Yale admitted were local residents. Most of these students chose Yale because it provided a pathway out of the ghetto that was, at the time, relatively inexpensive and easy to attain if one put in the work required. As more Jewish students enrolled in Yale College, eventually reaching the ten per cent quota limit set by the Yale administration, the Jewish students began to feel a need for a formal Jewish organization on the Christian Yale campus.

The first attempt to form one was in 1909 when Professor Charles F. Kent and Eugene Lehman founded the intellectually-oriented "Hebraic Club." The group, with a large membership of both Jews and Christians, heard several lectures and established a small library. It soon fell apart, however, in the absence of its leaders. In 1912 the Kadimah, meaning "forward," group was founded as an off-campus Yale organization for study and settlement work. It brought in one speaker, Dr. Judah L. Magnes, and its main activity consisted of studying the Hebrew writer Ahad Ha'am in a class of slowly decreasing size. At the time of World War I another short-lived group was founded, as a Zionist organization, with the Hebrew name of Avukah or "blazing torch."[1] Yet another organization that included Yale Jews was called the Achevah society. This group, who chose the Hebrew word for "love" for their title, consisted of professional and pre-professional students drawn from the New Haven area. By far the most significant Jewish group at Yale, to that date, was the Menorah Society, a chapter of the intercollegiate Menorah Association, dedicated "to the fostering of the Jewish 'humanities' and the furthering of their influence as a spur to human service."[2] Eugene Lehman hurriedly organized the society in spring of 1913. His departure from Yale that year forced a reorganization that took place in November. At that meeting the society's newly elected president -- Charles Cohen of the Yale Class of 1914, President of the Intercollegiate Menorah Association, Henry Hurwitz, Acting Pastor of Yale University, B. W. Bacon, and University Secretary Anson Phelps Stokes all saluted the establishment of the society.

Formed to study Jewish literature, history, and problems the society flourished with over 100 members. Its major activities consisted of lectures procured with the aid of the national association. Speakers included Rabbi Stephen Wise, Henry Hurwitz, Professor Horace Kallen, and Rabbi Mordechai M. Kaplan. The lecture topics of the first year are quite revealing: Dr. H. G. Enelow spoke on "Some Common Errors about Judaism," Rabbi Wise spoke on "What's Wrong with the Jew?" and Rabbi Kaplan spoke on "The Problem of Judaism." The students were in a questioning mood regarding their religion. Yale received the society in a very positive way, as noted in the Intercollegiate Menorah Association publication The Menorah Movement:

> The attitude of the University authorities is distinctly favorable, and the student body, in so far as it has any attitude, regards the society with a great deal of respect...The men who have attended the lectures have clearly benefited, both in self-knowledge and in self-respect.[3]

Within a decade, though, the Menorah Society also died. Because it did not change to meet the changing needs of its constituents, it lost its attractiveness to Jewish students. Jewish fraternity men (of German origin) had no interest in the educational goals of the society in the postwar era. Joselit,

in her analysis of the decline of Menorah Societies nationwide, concludes that "in their attempts to conform to and blend with dominant American culture, Jewish frat men eschewed anything that deviated from 'conventional' behavior, such as assiduous intellectual activity."[4] The Menorah Societies lost the rest of their potential membership when, at the insistence of Henry Hurwitz, they refused to become involved in politics. An entire generation of Jewish students, enthusiastic about the ideas of Zionism, was then lost to the society.

Ironically, the efforts that led to the formation of the Yale Hillel grew out of the decline in the general religious atmosphere at Yale. While in the 1850's the university faculty struggled constantly to protect the religious tone, to the point of expelling one student who had influenced about twenty others to be "free thinkers," the faculty was less interested in fighting students in the twentieth century.[5] Since Arthur Twining Hadley's 1899 appointment as the first lay president of Yale, the university has not had a minister as its leader. By the 1920's the required religious institutions of Yale life were called into question. Most bothersome to the students was the daily chapel service (mandatory for all except fully practicing Jewish students) which Yale students opposed by a seven to one ratio.[6] The faculty finally admitted that the morning meeting was less a religious service than an opportunity to bring the college together. Yale President Jeremiah Day's daughter presented an exaggerated description of daily chapel, disguised as the president's advice to the students:

> Rush up the aisles in a crowd and find your seats with the greatest possible noise,...in your seat assume a horizontal position...go to sleep... whisper with your neighbors...In short do anything rather than listen to the reading. That is designed to divert the faculty and give you a chance to enjoy yourselves...Crack jokes with your right and left hand neighbors...notify everyone of your presence who is within reach of your hands and feet...keep up a brisk circulation of peanuts. It is a very good plan to bring in a bat which can be let loose if things seem to be getting dull.[7]

To accomodate everyone inside the university's Battell Chapel in 1925, it became necessary to divide the three upper classes into two separate groups attending chapel on alternate days. This made it clear that the secular goal of bringing the whole college together was not achieved. Consequently, "believing that the exercise of compulsion in this regard had injured rather than helped religious interests," the faculty voted in 1926 to end the tradition of mandatory chapel.[8] The next year, however, in an attempt to restore the dwindling religious feeling the university established the position of university chaplain.

Walter Brown was then appointed acting university chaplain and served until 1932. When Reverend Sidney Lovett arrived as the first designated chaplain in 1932, he found a number of Jewish students who desired counselling. He provided such counselling and enlisted the aid of some local rabbis. Within a few months, Rabbi Edgar Siskin of Congregation Mishkan Israel, and Isaac Rabinowitz, a graduate student in Semitics at Yale, approached Lovett about obtaining a counselor for the Jewish students like those already available to Protestants and Catholics. Lovett, who know that Yale Jewish students were still not fully accepted as a part of the university, gave a favorable response as he recognized his own limitations as a non-Jew in advising Jewish students. He felt it important that each of the three faiths that made Yale's pluralistic society have its own representative.[9] With the blessing of Yale President James Rowland Angell, Judge Solomon Elsner, a Jewish Yale alumnus from Hartford, was approached to form a alumni committee to sponsor a Jewish counselor at Yale. Judge Elsner agreed wholeheartedly to aid the project, on the condition that the Union of American Hebrew Congregations, which he actively supported, would lend its name to the mission. The Union did not want to enter the college field, but for practical reasons was unable to reject Judge Elsner's suggestion.[10]

Yale provided an office in the basement of Lawrance Hall on the Old Campus of the University. Isaac Rabinowitz was appointed the first counselor, beginning his work with the 1933 school year. From Yale's viewpoint the office was under the jurisdiction of the chaplain's office, although its financial support came from outside Yale. Rabinowitz's office was open on weekday afternoons. There were few problems except that the office faced an open bathroom, which complicated the hiring of a secretary at a later time. For its first year the counselorship was not connected with any formal Jewish student group. There were no student officers, organization, or religious programs, just a counselor. Local congregations cooperated to provide religious services for those who were interested. Social activities were altogether avoided as "segregating."[11] Many on-campus Jewish students disliked the idea of a Jewish counselor. This was a time when they were beginning to find a niche in campus life and they feared that such a public identification would be a stigma on their attempts to break out of the ghetto.[12]

Upon receiving his doctorate in 1934, Rabinowitz left New Haven. He was succeeded by his friend Irving Goleman, a graduate student in English. During Goleman's term a "Jewish Club" was formed, representing a diverse group of Jews that were beginning to attend Yale as part of the institution's attempt to broaden itself by establishing regional scholarships. Goleman left Yale at the end of the school year in 1935. Rabbi Siskin then invited his Hebrew Union College classmate Rabbi Maurice Zigmond of Denver, Colorado, to come to New Haven for graduate study in anthropology, paying for his studies by serving as the Yale

Jewish counselor. Both Rabinowitz and Goleman feared that Zigmond's being a rabbi might hinder his dealing with students but thought he might be able to overcome it.[13] Soon after Zigmond arrived the Jewish students expressed interest in establishing a more structured Jewish organization. This was contrary to the basic policy of the counselorship which was against any isolation of Jews from the rest of the students. Nevertheless, Jewish student interest was sufficient to pursue the idea. A group calling itself the "Kohut Forum" was then formed in honor of donor to the Yale Judaica Collection George Alexander Kohut. The Forum had a student cabinet and officers but no membership roll or dues. Leaders of the group in the first years included Eugene Meyer III, son of the Washington Post publisher, who served as its president, and Herbert Friedman, later director of the United Jewish Appeal, who served as its secretary. The group brought speakers from within and from outside Yale and sponsored mixers and other social events at Congregation Mishkan Israel. Occasionally it would arrange for dinner-discussions in one of Yale's residential colleges.

With the encouragement of Reverend Sidney Lovett, Zigmond's title was officially upgraded in 1936 to make him the first Jewish chaplain at Yale. To supplement his 1,400 dollar annual income from the counselorship, Zigmond took on the position of leader of the youth program and religious school teacher at Congregation Mishkan Israel. His daily schedule followed that of his predecessors, but his office became the focal point of Yale Jewish life.[14] Over the ensuing five years the Forum represented Yale Jewry. Reverend Lovett's office provided much support, for which Zigmond was thankful, as expressed in his 1940 report on Jewish activities at Yale:

> Reverend Lovett continues his unfailing interest in all phases of the Jewish program. No problem of major importance is considered without consultation with him. Indeed, our activities are, in a real sense, a part of his own.[15]

The University Christian Association, under the leadership of E. Fay Campbell, opened its campus building, Dwight Hall, to Kohut use. Student activities and programs continually grew out of the fourteen-member board that annually elected new members to replace those lost through graduation. Open meetings, discussion groups, interfaith projects, and lectures were part of the regular program. Several events were held in cooperation with the local Jewish community. Zigmond was appreciative of the support he received from that community:

> The wholehearted co-operation offered by all the Jewish religious and cultural organizations within the city makes /my/ position an exceedingly pleasant one.[16]

Since close to one-third of Yale's Jews were still local boys the community was willing to give the Kohut Forum ample organizational backing. The students responded by becoming involved with Jewish youth groups in the city and by serving as group leaders at the Jewish Community Center. The students were especially involved in assisting the fundraising drive of the New Haven United Jewish Appeal. Members of the Kohut Forum Board became campus solicitors and succeeded in adding a fair share to the campaign total.

At the end of the decade, sponsorship of the Yale Jewish counselorship proved difficult. Judge Elsner found himself unable to raise the small budget and made up the deficit from his own pocket. It became necessary to lower Zigmond's salary to meet the budget. Elsner hoped then to take over financial support of the project since he felt that it ought to remain under Reform control. On the other hand, both Rabbi George Zepin, U.A.H.C. Director, and Rabbi Gustave Falk, U.A.H.C. Northeast Regional Director, wanted to release the Union from its Yale responsibility, still the only activity of its kind under the Union's auspices. The U.A.H.C. hoped that Zigmond would convince Elsner to disband the Yale office or to sever its ties with the Union. Zigmond, for his part, was interested in bringing the newly-formed B'nai Brith Hillel organization into New England. The judge was strongly committed to the U.A.H.C. and saw no place at Yale or elsewhere in New England for change. Nevertheless, a unit was then established at Smith College, becoming the first Hillel Foundation in New England. It became clear that without Hillel the Yale office would die for lack of financial support. Zigmond was close to B'nai Brith leaders of New Haven, and they were enthusiastic about the possibility of bringing a Hillel to Yale. In July of 1941 the B'nai Brith Hillel Foundation at Yale was established and officially declared to be the 56th unit in the national Hillel organization. That fall Zigmond began to work at a salary of close to 2,200 dollars. As far as the students were concerned, the only real change was in the name. Incidentally, during the last year of the Kohut Forum, Yale remodeled the Lawrance Hall basement and walled off the bathroom, solving hiring problems for the future. Judge Elsner, for the record, was quite bitter about the turn of events even though Zigmond showed him a letter in which the U.A.H.C. Director Rabbi Zepin asked Hillel to assume responsibility for the Yale Jewish office.[17]

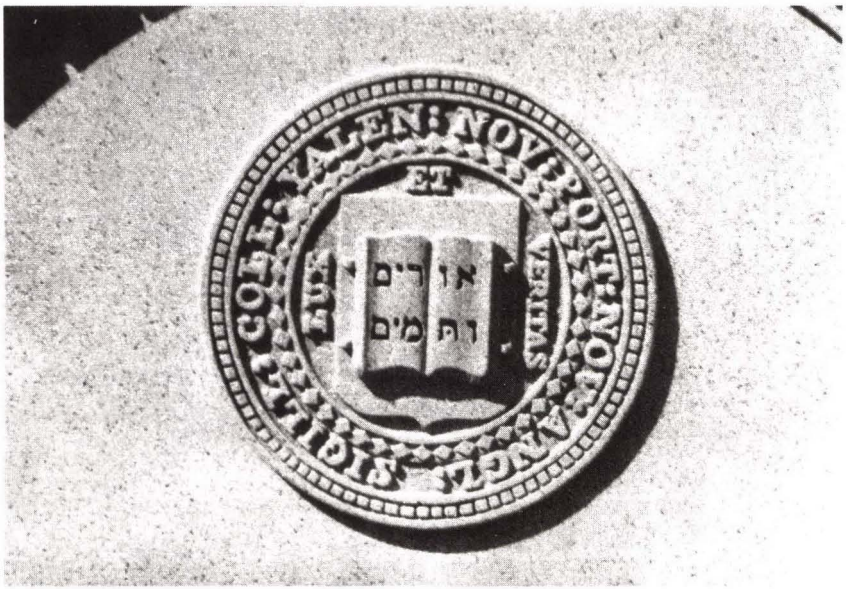
When the decline in number of Jewish students at Yale during World War II took place, the national B'nai Brith organization considered cutting back on financial support for the Yale Hillel directorship. Local B'nai Brith leaders solved the problem by promising to ensure that Zigmond's full salary would be paid. When the war ended, the number of Jews at Yale quickly returned to its pre-war levels, and a productive future for the Yale Hillel Foundation was ensured. Money worries, as is the case with any Jewish institution, would never

completely disappear. Levels of participant interest, as is the case in any organization, would continue to fluctuate. But the basic question of existence of a Jewish counselor and a Jewish group on the Yale campus would not be a real issue again.

Directors of the B'nai Brith Hillel Foundation at Yale

1941-43 Rabbi Maurice Zigmond (Ph.D.)
1943-44 Rabbi Sidney Morgenbesser
1944-45 Rabbi Meyer Greenberg
1945-49 Rabbi Samuel Sandmel
1949-54 Rabbi Joseph Gumbiner
1955-57 Rabbi Ephraim Fischoff
1957-58 Rabbi Maurice Zigmond*
1958-59 Rabbi David Schimmel*
1959-71 Rabbi Richard Israel
1971-72 Ms. Susi Wugmeister*
1972- Rabbi Arnold Wolf

*refers to an Acting Director



Yale University Seal
(Hebrew) Urim V'tumim
(English Transl.) Lights and Perfection (Truth).

NOTES:

1 From the files of Susi Wugmeister.

2 The Menorah Journal, Jan. 1915, quoted by Leo W. Schwartz : The Menorah Treasury (Philadelphia, 1973), p. vii.

3 The Menorah Movement (Ann Arbor, Mich., Intercollegiate Menorah Association, 1914), pp. 136-37.

4 Jenna Joselit, "Without Ghettoism: A History of the Intercollegiate Menorah Association, 1906-30," American Jewish Archives, 30 (Nov., 1978), pp. 148-49.

5 Brooks Mather Kelley, Yale, A History (New Haven, Yale University Press, 1974), p. 211.

6 Ibid., p. 387.

7 Ibid., pp. 209-10.

8 Yale University News Statement, Mar. 11, 1926.

9 Sidney Lovett, interviewed by Dan Oren (New Haven, Conn.), Oct. 19, 1978.

10 Maurice Zigmond, "The Jewish Office at Yale--Some Reminiscences," an unpublished manuscript.

11 Ibid.

12 Richard Israel, "Jews at Yale," an unpublished manuscript.

13 Zigmond, op. cit.

14 Israel, op. cit.

15 Maurice Zigmond, "1934-40 Annual Report of Counselor to Jewish Students," an unpublished manuscript.

16 Ibid.

17 Maurice Zigmond, "The Jewish Office at Yale--Some Reminiscences," an unpublished manuscript.

IMPRESSIONS OF MAYOR RICHARD C. LEE BY THREE LEADERS OF NEW HAVEN'S JEWISH COMMUNITY

DR. ARTHUR A. CHIEL, RABBI

During the sixteen years that Richard C. Lee was Mayor of New Haven the Jewish community of this city enjoyed a relationship of warm, mutual regard. Three members of the community during the Lee years share their remembrances in this article.

"Mayor Lee was a mayor endowed with broad vision," Dr. Benjamin N. Levy[1] indicated in an extensive interview with this writer. "He understood thoroughly the multi-ethnic make-up of New Haven, having grown up in its midst. As a person and a politician he had a full appreciation of what contribution each of the groups was making towards this city's well-being and progress."

Dr. Levy, who is in his own capacity as Executive Director of New Haven's Jewish Welfare Fund had a continuing contact with Mayor Lee, recalled that the Mayor involved outstanding Jewish community leaders in the variety of progressive projects which Lee initiated during his extended mayoralty term: "He appointed Jewish men and women of ability to the various commissions and boards that were responsible for implementing the programs for New Haven's progress into a new era. Jewish representation was to be found in the Board of Education, the Citizens Action Commission, Community Progress Incorporated, the Commission on Equal Opportunities and the Police Commission."

"It was not a case of especially favoring the Jewish community that motivated Mayor Lee," said Levy. "He was recognizing the political strength that the Jewish community represented in the total ethnic structure of the city. The representation of other ethnic groups was similarly brought into the Lee administration of city affairs."

In the very extensive Urban Renewal enterprise which took place in Mayor Lee's administration Dr. Levy pointed out the Jewish citizenry of New Haven were naturally affected as were all other local groups. There was the matter of dealing with the relocation of a substantial number of retail Jewish businesses in downtown New Haven. There were the various synagogues and their congregations which would be affected by the renewal projects. Lee dealt with these directly or through his associates in fair manner.

"Mayor Lee was very much in demand at Jewish community events and received enthusiastic plaudits for his witty and sensible speeches," Levy indicated. "His favorite spot for

relaxation was in the Health Club of the New Haven Jewish Center."

Levy pointed out that Mayor Lee was extraordinarily supportive in helping to implement the construction of Tower One, a model residence for the elderly. Altogether Mayor Lee's record of honorable and sympathetic dealings with the Jewish community of New Haven add up to a memorable mutual friendship.

"In all of our dealings with Dick Lee, we always found him genuinely concerned with the problems of the New Haven Jewish community. He was always available whenever I needed his help and he always gave me the benefit of his advice and thinking," commented John J. Fox.[2]

Fox, as chairman of the Greater New Haven Israel Bond Committee during the decade of the Nineteen Sixties, had the opportunity to observe Dick Lee at close hand. He said that Lee gave his wholehearted support to the Israel Bond Campaign and attended all the Ambassadors' Balls, thereby adding the prestige of his office.

The New Haven Jewish community is proud to know Dick Lee as a great friend of Israel. His concern and enthusiasm for the welfare of the State of Israel has never diminished. In token of his interest in Israel, the Jewish National Fund honored him by designating a section of the John F. Kennedy Freedom Forest, high upon the hill just outside of Jerusalem, as the Richard C. Lee Forest (see photo enclosed.)

In addition, Dick Lee had a special interest in the success of the New Haven Jewish Welfare Fund - United Jewish Appeal. On more than one occasion he would invite a group of Jewish men to a luncheon meeting at Mory's, at which he would express the need to support the State of Israel and would succeed in getting contributions from them after others had previously tried and failed.

During the execution of his Redevelopment Program, Dick Lee manifested great concern for all the religious institutions, which would be affected by Urban Renewal. His understanding and generosity helped these institutions rebuild in other locations. There were 6 or 7 synagogues that fell in the path of Urban Renewal.

Fox could personally attest to the assistance Lee gave Congregation B'nai Jacob during the transitional period, "Dick Lee not only saw to it that B'nai Jacob was generously reimbursed for its synagogue building but also extended the time of our occupancy on George Street until we found a suitable site in Woodbridge and until the construction of our new synagogue was completed and ready for occupancy."

The Jewish community also received his support and co-operation in acquiring a site for the construction of Tower One, one of the finest achievements ever undertaken for the elderly.

Dick Lee helped build a better City for his fellow-man and we are proud to know him as a great friend of Israel and to claim him as one of the great Mayors of America. Dick Lee has definitely stamped his mark on New Haven history by the vast redevelopment undertakings initiated during his administration. The office of Mayor of New Haven made it possible for him to realize his dream and to accomplish what he set out to do - to rebuild the City. Mayor Lee committed the City to the Urban Renewal plan, when most cities were still trying to decide what to do.

As Mayor for eight consecutive terms, Dick Lee established himself as a significant figure in the Annals of New Haven. He gave New Haven a new spirit and we can look back upon his achievements with pride. It will be a long time before another Mayor does what Lee has done for New Haven. The cities of America were in a crisis, when Dick Lee decided to choose progress not decay. He tackled the blight that beset most American cities, the slums, traffic congestion, stagnation, etc. He transformed the city's downtown area. He ripped out decrepit buildings by the block and in their place there rose urban-renewal projects like the Oak Street Connector, Macy's, Malley's, Madison, University and Crown Towers, Chapel Square, Park Plaza Hotel, the Coliseum and Convention Center, K of C International Headquarters Building, industrial plants, motels, and expressways. All of these supplanted rat-infested tenements. As a result he set New Haven off to a brighter future. The New York Times called Richard Lee - "The Urban Pioneer" and said of him "When he stepped down as Mayor of New Haven in 1970, after 16 years in that office, a significant chapter in American urban history was concluded. His was the story of one of the pioneers in urban renewal."

Dick Lee is a man who dared to dream of a New New Haven. A famous physician, whose name has graced the centuries, Moses Maimonides, once reflected "If a man has the courage to hold to his dearest dreams, though others judge it to be impossible, he will find the power to make that dream come true."

Dick Lee held fast to his dream despite all but seemingly insurmountable obstacles. Surely no greater honor can come to any man than the knowledge that he has been of service to his fellowman and his community.

NOTES

1 Dr. Benjamin N. Levy served as Executive Director of the New Haven Jewish Community Council from 1953-1967. Since 1967 Dr. Levy has been director of the Center for Urban Studies and Community Development at Southern Connecticut State College.

2 John J. Fox, an industrialist and a leader in community and Jewish affairs for more than four decades.



Mayor Richard C. Lee (Aug. 1958) visiting the President of the Israel-Yale Alumni Association in Acre, Israel. The president sells "Yale" locks in his hardware store.



Sam Hershman, John Fox and a JNF official stand in front of the future Richard C. Lee Forest in Israel.

NEW HAVEN'S MEMORIAL TO THE SIX MILLION

LOUISE ETKIND AND ARTHUR SPIEGEL

On October 30th, 1977, the New Haven Memorial to the Six Million was dedicated. Over three thousand men, women and children, Jews and non-Jews, stood for almost two hours on a brisk fall afternoon, facing the stark Memorial with its concrete shape of the Star of David, its center, a fence of barbed wire, a living pine tree inset into each of the six points of the star, forming a design envisioned by a young Italian architect, who was moved to personally cry out his grief of 'The War Against The Jews.'

The Memorial Service was also stark and harsh. Speaker after speaker urged us to 'remember,' and the unveiling of the plaques, the singing of the El Moleh Rachamim, and the chanting of the Kaddish made it clear that the Memorial is to represent the symbolic final resting place for the relatives of all area survivors, as well as a living symbol for all of us, the collective survivors, to remember the most catastrophic event in Jewish history.

How and why a Holocaust Memorial, on city land, under the direction of the Mayor of New Haven came to fruition, must be viewed in the context of the remembrance in New Haven. Our local observance has grown in three steps and has now become an institutionalized part of life.

The first impetus came from those who had witnessed and suffered the Holocaust first-hand, the actual survivors. They had met yearly from their first years in America as a group, on the 27th day of Nisan, the day established by the Chief Rabbinate of Israel as Yom Hashoah, to collectively grieve. The meetings were sponsored by the Department of Jewish Education and the New Haven Jewish Community Center, and held at the Center. The number in attendance was about 40, only Holocaust survivors. In 1969, the new Department of Jewish Education's Director was unable to continue coordinating the program, and the survivors' group, primarily members of the Farband Branch, asked the Community Council's President to assume responsibility. He appointed a chairman, Dr. Henry Cohen, who was not a survivor, and year by year, the number of community members began to increase, but not to any great extent.

In 1972, Dr. Philip Felig, Professor of Medicine at Yale University, accepted the chairmanship of the Yom Hashoah and formed a committee to, not only promote the Day of Remembrance,

but to raise the consciousness of the community to the entire meaning of the Holocaust to Jewish life today. The Memorial Service was given a great deal of publicity, including a communitywide mailing, and noted Holocaust scholars and survivors were invited as keynote speakers. Moved first to Congregation B'nai Jacob, in the Jewish populated area of Woodbridge, the decision was made in 1973 to go downtown, to the Shubert Theater, an old but classic theater that could seat 2,000 people.

Starting in 1972, the annual Yom Hashoah brought out the largest single turnout of any community event, with an average of 1500 participating each year. The move downtown encouraged the presence of a large number of Yale students as well as entire families. Each Yom Hashoah was an educational experience, with a religious service, each participant wearing a yellow star attached to his clothing, so that he came personally to mourn and remember. Each program involved participation by high school and college students in the form of a dramatic presentation.

The response of the community to the Yom Hashoah, while moving, left many, especially the survivors, with the feeling that to remember once a year, within the Jewish community, was not enough. A time had come to do more, and the question began in terms of "What." Ideas began to come from all segments of community.

In discussing the upcoming 1976 Memorial Service, in a March meeting, the Community Relations Committee of the Federation brought up the idea of planting a grove of six trees on the New Haven Green, on the actual Memorial Day, so that all New Haveners would be conscious of the Holocaust.

Pursuit of that approach showed that there were many problems involved, and it would be impossible to accomplish in six weeks, and with perseverance, groundwork could be laid for a planting in the spring of 1977.

The survivors, during the same period, asked the Federation President, Herbert Setlow, to establish a Holocaust Committee as a standing committee of the Federation, and he did so, naming Lew Lehrer, a survivor, assistant Federation Treasurer and a Combined Jewish Appeal Campaign leader as Chairman.

A large committee was formed, membership gleaned from articles in the Jewish Ledger, the weekly Anglo-Jewish press, asking for people to get involved, plus personal letters from Lew Lehrer to everyone who had served on the Yom Hashoah Committees, and to every Rabbi.

The response to the first meeting, on a hot August night, at a time when everyone was away on vacation, filled the Federation's Conference room. Membership included survivors and

a number of young adults who were small children during the war- or war-boom babies.

The committee decided to break up into four sub-committees, because there were so many activities that a working Holocaust Committee could get into. Priorities listed for the sub-committees included: a) Yom Hashoah, b) Educational Programs, c) A permanent memorial on Jewish land, and d) Scholarships.

People signed up for one or more sub-committees, and first meeting dates were discussed. It was hoped that the programs developed by the sub-committees would coordinate and intertwine with projects initiated by the other sub-committees, so that a total program would emerge, raising community consciousness and knowledge to a new degree.

The first effort was a most successful Holocaust Seminar Series, under the Education Sub-committee. Dr. Lucy Davidowicz, noted Historian, author, Professor at Yeshiva University, opened the Series with her lecture: "The War Against The Jews, 1933-1945." "Eyewitnesses To History," Panelists' account of experiences in Nazi Europe, was moderated by Richard Cohen of the Hebrew University and Lecturer at Yale University. Arthur Spiegel, Executive Director of the Federation, was the speaker at the third Seminar "Documentation Of The Holocaust," with an overview of the literature, personal and historical; the film "Genocide," narrated by Sir Laurence Olivier, was viewed. Dr. Richard Rubenstein, author, National Humanities Institute Fellow, 1976-1977, Yale University, was the speaker at the fourth seminar "God After Auschwitz - Theological Implications Of The Holocaust." "Resistance, Rescue and Aftermath" was the topic of the fifth seminar; Abraham Foxman of the Anti-Defamation League of B'nai B'rith was the speaker. The last seminar "Teaching the Holocaust" was in the format of workshops for teachers and parents with use of literature and audio-visual aids, and was led by Dr. Barry Fox, a non Jewish Professor of History at Southern Connecticut State College.

It was gratifying to note the unprecedented attendance at each seminar. Estimations indicate that at least 1500 persons attended one of the seminars, again including a large number of young persons. A tremendous amount of material published on the Holocaust was also purchased at each seminar.

Now, to the Memorial itself...Lew Lehrer, Chairman of the Holocaust Committee, approached Mayor Logue on his return from a Mayors' trip to Israel, when he reported to the Jewish community on his visit. The Mayor indicated he was very moved by his visit to Yad Vashem. Mr. Lehrer spoke with him about a New Haven Memorial To The Six Million, and this was followed up by a personal meeting with the Mayor and his staff, at which time the Federation requested the Mayor to appoint a city-wide committee to discuss this.

In the interim, Lew Lehrer met with Marvin Cohen, a distinguished landscaping specialist, concerning the possibility of a small grove of six trees to be planted as a Memorial to the Six Million. Mr. Cohen indicated his great interest in cooperating and advised that he would be leaving on his first visit to Israel in the near future and would study memorials in Israel. Mr. Cohen returned from Israel with a renewed sense of commitment to this project, following a visit to Yad Vashem. He shared his experiences with a very close friend, a young architect of Italian Catholic background, and the next thing he knew was the submission to the New Haven Jewish Federation of blueprints of a very moving design of a simple, but impressive Memorial, by Augustus Franzoni, one half hour prior to the first meeting of the Mayor's Committee.

The Mayor appointments of an official city committee was made up of a cross section of Christian and Jewish leadership, including Holocaust survivors, clergymen of several faiths, business and civic leaders, etc. The Committee, at its first meeting, viewed the proposal as a very sound one and there was much enthusiasm exhibited by everyone for the proposed design. The design was accepted and, thanks to the cooperation of the Mayor's staff, park land on the corner of West Park and Whalley Avenues in Edgewood Park was given to the Committee for the proposed Memorial. The location is an excellent one, on a major thoroughfare which has much traffic every day. It is on the edge of one of New Haven's largest parks and is adjacent to Jewish residential areas.

The depth of the Mayor's commitment to the project was indicated by the swift passage of the proposal through the Park Committee, the Zoning Committee, and the Board of Aldermen.

In addition, the idea of fund raising for the Memorial, through the symbolic sale of cobblestones was conceived by a non-Jewish member of the Mayor's Committee.

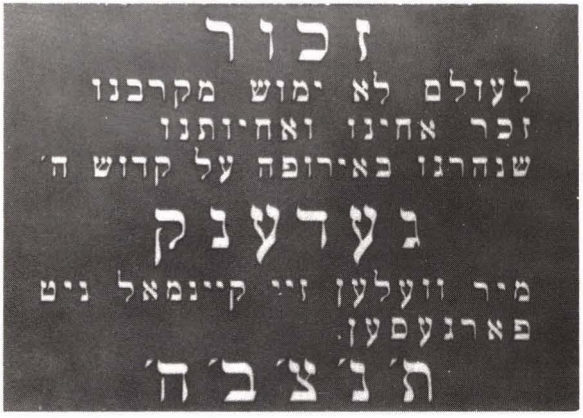
It was decided by the New Haven Jewish Federation that the groundbreaking should be combined with the Federation sponsored annual Yom Hashoah program. Dr. Philip Felig again was appointed to serve as chairman.

The ninety minute groundbreaking service was an impressive event. Over 1000 people were assembled, wearing the yellow stars of David that Jews were forced to wear by the Nazis. Dr. Felig remarked on the odious trend of historic revisionists to reduce the horrors of the Era to a minor event, denying the deaths of Six Million. Mayor Logue spoke to the crowd, telling them that they should carry away the message that the civilized world would no longer tolerate genocide.

Also on the program were Rabbis Albert Feldman and Leon







Holocaust Memorial Plaques written in English, Hebrew and Yiddish.

Mirsky, Cantor Irving Sobel, and Herbert Setlow. Candles were lit by Holocaust survivors while poetry and short readings were recited by local teenagers. At the close of the ceremonies, ashes and earth from Auschwitz were interred at the site of the memorial by two survivors, as Leon Zamkov, another survivor, led the crowd in slowly chanting the Kaddish.

Through the summer months, construction of the memorial progressed under the direction of George Skolnick. It is a raised concrete star of David, whose six points are planted with tall yew trees to represent the Six Million Jewish dead. Six steel columns in the center are surrounded by simulated barbed wire, symbolic of the Nazi concentration camps. The steel is a type which oxidizes and drops red rust on the cobblestones, symbolizing the shedding of human blood. In remembrance of the Eastern European ghettos where many of the victims had lived, the visitors' area is paved with the cobblestones purchased by donations from individuals and religious institutions of all faiths. The architect, Augustus Franzoni, donated all efforts from working design to working plans and the contractor, George Skolnick, provided the actual building crew and supervision at below cost. Over 800 families from all backgrounds made contributions in the form of cobblestones purchased.

Finally, on October 30th, came the event for which so many had worked so hard - the dedication of the Holocaust Memorial. More than 3,000 people gathered around the Memorial and there were few who were not moved by its beauty and simple dignity.

After an invocation by Rabbi Arthur Chiel, and opening remarks by chairman, Dr. Philip Felig and Mayor Frank Logue, the first keynote speaker, Jerzy Kosinski, addressed the crowd. Kosinski, a prominent author who has garnered many literary awards, is a Holocaust survivor whose book, The Painted Bird details his own experience as a survivor.

Kosinski chose to read to his audience two personal accounts of the Holocaust. The first was from an anonymous prisoner of Auschwitz, giving details of the indignities and terrors suffered in the concentration camp. The second was a passage from the published diaries of Rudolf Hoss, Commandant of Auschwitz, and was a coldly matter of fact explanation of his efficient extermination procedures. Said Kosinski, "The essence of truth is that men, all men, are capable of horrendous acts."

The ceremony continued with the unveiling of the two bronze plaques, one in English, the second in Yiddish and Hebrew, mounted on the Memorial, that sum up the essence of the Memorial: "We remember the Six Million Jews who were murdered

by the Nazis during World War II - 1939 - 1945 (5699 - 5705)." Unveiling the plaques were Mayor Logue and Herbert D. Setlow (English), and Lew Lehrer and William Rosenberg (Hebrew).

Solomon Zynstein, President of the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims, gave a talk in English and in Yiddish, and then the audience heard from the second keynote speaker, Rabbi Irving Greenberg, Director of the National Jewish Conference Center and the Chairman of Jewish Studies at City College in New York. Rabbi Greenberg, a leading authority of the Holocaust, is continually exploring the meaning of that period and its continuing impact on the nature of Jewish life. He told the crowd that the State of Israel was in itself the best guarantee that another Holocaust will not happen to the Jews and that we must insist that the United States stands firm in its support of Israel.

Following Rabbi Greenberg, U.S. Congressman Robert Giaimo gave some brief remarks, a psalm was read by Rabbi Albert Feldman, and the audience, led by Louis Friedman, recited Kaddish for the dead, and walked slowly back to their cars, carrying their thoughts on their faces.

The dedication ceremony was over, and all agreed that it had been equal to the Holocaust Memorial itself in its dignity and the New Haven area can be very proud that it has produced the first municipally sponsored commemorative site in this country to Holocaust victims. All those who have contributed to any phase of its development have the deep satisfaction of helping to fulfill the last request made by the Six Million - that the world will not forget or forgive their death. In a very significant way, the dedication of the Holocaust Memorial marks not an end to "Remembering," but a beginning of a fourth phase of community effort to remember the Six Million Nazi victims.

There is still much to be done. The City of New Haven has set aside monies to be used to beautify the Memorial area. A spring planting of trees, denoting the home countries of the victims, and a special tree for 'Righteous Christians' is envisioned. The Mayor has also assigned city lighting experts to work with the architect to arrange for lighting the Memorial area to enhance the Memorial and, at the same time, discourage vandalism.

The New Haven Jewish Federation will begin to work on instituting Holocaust curriculum in the area's public, private and parochial schools, build up Holocaust resources in local libraries, and in every way institutionalize "Remembering."

WTNH-TV recorded the entire proceedings of the Dedication as a gift to the New Haven Jewish Federation. In addition, a

one hour TV Documentary was made by the WTNH Public Affairs Department on the Dedication, with commentary added by Jerzy Kosinski, in response to questions posed by Laurel Vlock, director, producer and writer of the ADL weekly "Dialogue" show. In the conversational interchange, Kosinski revealed his personal feelings as a survivor, and why the world must continue to remember the full story of the Holocaust in its most horrendous terms.

We have indications that the Council of Jewish Federations and Welfare Funds will distribute the film nationwide, and that it will be used in sessions on the Holocaust for such diverse groups as CJF Young Leadership, and Social Studies teachers, because the film portrays what the New Haven Memorial is all about remembering and knowing that, as the most catastrophic event in Jewish and world annals recedes into historic focus, our generation must learn from the past to ensure itself and future generations against witnessing another holocaust.

There is one final aspect of the Holocaust Memorial, and that is that it is a city project, brought to fruition because the New Haven Jewish Federation had the complete support of the Mayor of New Haven, and its local citizens through every step. The New Haven Memorial Tribute to the Six Million clearly shows that the non-Jewish world is willing to remember, share our guilt and sorrow, and begin to understand the link forged by the Holocaust to Israel and the American Jewish Community. We have bared our collective soul and our neighbors have responded in kind.



Holocaust Memorial in Edgewood Park.

JEWISH NAMES ON MAPS OF NEW HAVEN, CONNECTICUT AND THE UNITED STATES

DR. BARRY E. HERMAN

Most people looking at a map would find no significance in the name of a city, town or place. What's in a name? But places are named for a reason. Here in Connecticut, we have many places named after Indian tribes or chiefs. Some include: Momauguin, Massapeag, Noank, Uncasville and Quinnipiac to name a few. Then we have towns and places of English origin, such as: Branford, New London, Guilford, Stratford, etc. There are still further Connecticut towns named after places in the Bible-mostly from the Old Testament. Included are Sharon, Bethlehem, Salem, Bethany, Bozrah, Canaan, Bethel, Goshen, Hebron, Lebanon, Mt. Carmel and Gilead.

In addition to Biblical names there are several Connecticut towns that are of direct Hebrew origin. For example: Bethel (Beth El-House of God); Bethlehem (Beth meaning house and lachem meaning bread); Salem from the Hebrew word Shalom meaning peace; and Sharon from the Hebrew word for rose.

This writer found two streets in New Haven named for Jews - Batter Terrace named for Morris Batter and Cooper Place named for Jack Cooper. The West Rock area of Westville has a housing development for the elderly called the Ribicoff Cottages, named for U. S. Senator, Abraham A. Ribicoff. There is a Soffer Drive in North Branford named for the Soffer family and the Drazen family is represented by three Hamden streets: Elizabeth Road, Perry Road and Jennifer Road named for the Drazen children. There is also a David Altschuler Plaza in West Haven, a Spector Lane in Woodbridge, and a Dr. Ruben Thalberg Elementary School in Southington. Members of the society have noted streets like Alenier Street and Lander Street in Hamden, Coe Avenue in East Haven (formerly Cohen), and Lamberton Road in Woodbridge. These street names have not been researched to check for their authenticity and origin. There is also a Kaye Road in West Haven and a Kaye View Housing Development in Hamden, named for the Kaye Family, prominent local builders. New Haven did have years ago, a Zunder School on George Street, named for Maier Zunder, first New Haven Jewish school board member.

In Connecticut, there is a town named for a prominent Jewish industrialist who died in April 1978 at the age of 99. The town is Gilman, located in Southeastern Connecticut. The story of Nathan Gilman and Gilman, Connecticut may be found elsewhere in this journal.

Looking at a map of the United States, readers will be amazed at the number of places named for prominent Jewish people. The first town named for a Jewish person was Aaronsburg, Pennsylvania named for Aaron Levy and founded in 1783. Aaron Levy was a famous Pennsylvania merchant and civic leader. In 1949, the 321 all-white Protestant residents of Aaronsburg organized a big celebration in honor of its Jewish founder and located 11 descendents of Aaron Levy and invited them to join in the town's celebration.

The first Jewish governor of a state was Michael Hahn who was elected Governor of Louisiana in 1872. Hahnville, Louisiana was named in his honor. Rebecca Gratz of the famous Philadelphia family and the model for Rebecca the heroine of Walter Scott's novel Ivanhoe, had two distinguished brothers who gave their names to towns - Gratz, Pennsylvania named for Simon Gratz and Gratz, Kentucky named for Benjamin Gratz. There is a Rosa, Louisiana named for a Jewish woman, Rosa Goudchaux Barnett, daughter of the town's leading merchant and citizen.

The famous banking family of Seligman is remembered by a Seligman, Missouri named for Joseph Seligman and a Seligman, Arizona named for Jesse Seligman. Slinger, Wisconsin was formerly Schleisingerville but the town's citizens changed the name to Slinger during World War I because the original name was too German sounding for patriotic Americans. There are new cities like Levittown, New York and Levittown, Pennsylvania. Henry Castro, a colleague of General Sam Houston, two of the founders of Texas, is remembered by a Castro County in Texas and a Castroville, Texas.

Other Jewish names on a United States map include: Mayer, Arizona; Solomonsville, Arizona; Levy, New Mexico; Newman, California; Altman, Colorado; Roseburg, Oregon; Altheimer, Arkansas; Weiss Bluff, Texas; Mt. Davidson, Nevada; Rose Canyon, California; Klotzville, Louisiana; Ilfield, New Mexico; Heppner, Oregon; Fleischmanns, New York; Geismar, Louisiana; and Brandeis, California an island 35 miles off the Los Angeles Coast.

The list is not a complete one. The writer is sure that there are many other names and places scattered throughout the 50 states named for prominent and famous Jewish men and women. The writer of this article invites the readers to research other names and to submit their findings to the Editor-in-chief of this book.

GILMAN, CONNECTICUT

THE STORY OF NATHAN GILMAN

DR. BARRY E. HERMAN

Gilman, a small village, part of the Town of Bozrah, on the road from Norwich to Colchester, in Southeastern Connecticut, is named for Nathan Gilman, a Russian Jew who emigrated from Bessarabia, now part of Rumania, to the United States in 1896 at the age of 17.

The story of Nathan Gilman is a success story of inspiring courage in the face of difficulties, of loyalty and devotion to family ties, and of final achievement -- the wonderful story of those who have come here as immigrants bringing with them their ambitions of faith, courage and the willingness to work. Nathan Gilman's story is one of those inspirational wonder tales, for he with his wife, Clara, began an uncanny string of successes which culminated in his "Horatio Alger" rise to the summit of Southeastern Connecticut industry.

Nathan Gilman was born in Soroke, Russia on February 22, 1879 where he labored as a youth in the tobacco fields for $3.00 a week. Accompanied by an aunt, Nathan Gilman came to New York as a young man (age 17) for a new beginning. He went to work in a shirt factory. Progress was slow and his wages remained a meager $3.00 a week, and the work week was a grueling 55-hours.

Still the enterprising and youthful Nathan Gilman persevered. His next field of employment was in the mattress industry. Nothing soft about that, though: the pay was still $3.00 a week. As he acquired skills, his earnings soared, first to $10.00 a week and later to $12.00 a week. Later, he helped establish the Greater New York Bedding Company, his first business involvement, which eventually sought and found greener pastures in the gentle rolling hills of Bozrahville, Connecticut.

In 1898, one year after his own arrival, he welcomed to New York City his parents, Morris and Rebecca (Partnay) Gilman; Harry and John, his brothers, and his sister Eva. He had sent them money to pay the cost of their coming to the United States of America. They all lived in New York City until 1905. In that year, Nathan sold his bedding company and bought the mill in Bozrahville which was owned by the Fairbanks and Plainfield Company which had been

supplying him with "shoddy" the filling material used in mattresses. He bought the entire holding, including the employees' tenement houses, much land, and a reservoir located on higher ground in the adjoining town of Lebanon: which supplied water power for the mill. He organized and incorporated the Gilman Brothers Company, which took over all this property, put in new equipment, and began the manufacture of shoddy. The village of Bozrahville took on a new life. The mill offered employment to all who wished to work and once again became a thriving village. At this time, his father, mother, brothers and sister came to Bozrahville and joined in the family business. Nathan and his wife Clara worked hard. Clara worked in the mill and conducted the mill store, also. Both practiced strict economy and denied themselves all but the necessities of life. They began to prosper. The new business seemed to have passed its critical time -- when along came the financial panic of 1907 which meant hard pulling again for the Gilman Company.

In March 1908, came another great blow. The mill was gutted by fire, the loss of machinery, stock on hand of raw and manufactured material amounting to $75,000, and not a cent's worth of insurance on the property. Nathan Gilman did not give up. Such was his reputation as a businessman, however, that his creditors not only extended the time of payment of bills due -- but voluntarily loaned him the money necessary for a new start. He salvaged all he could of the wreckage and, with the encouragement of his wife, went to work again.

The Gilmans soon met with another disaster, a second fire. While trying to stop the fire by opening a water valve, Mr. Gilman was so badly burned that he was hospitalized for a long period of time. After recovering, he was soon back in business and, in seven years, paid back every creditor in full.

In December 1919, the store building was destroyed by still another fire causing Mr. Gilman a great loss. In spite of the fires and the financial hardships, his business acumen and labors caused his enterprises to grow and to prosper.

Noting the trend toward the use of cotton waste filler mattresses, Mr. Gilman, in 1918, purchased a garnetting machine. That year, the first pound of cotton batting ever placed on the American market was sold. Sales increased rapidly and it was necessary to completely reequip the plant with new machines.

His wife, Clara (Stern) whom he married in New York City, was born in Moloff, Russia, December 18, 1884. She, too, was active in the business and in the community. She raised seven children.

Nathan Gilman, in 1921, founded the Bozrah Light and Power Company then known as the Bozrah Electric Company. He elicited the support of two local community leaders and, in 1921 the Connecticut General Assembly awarded them a charter to develop the utility company. Apart from the need to power his factory, Mr. Gilman also saw the need to service the surrounding rural area of Bozrah and vicinity, which, without electricity, was literally still in the dark ages. Today, the Bozrah Light and Power Company maintains a 100-mile network of power lines and serves over 1600 customers in Bozrah, Lebanon and portions of Montville.

Philatelically speaking, Mr. Gilman also served as Postmaster of the Gilman Post Office in Bozrah for 38-years between March, 1911 and February, 1949.

Gilman Brothers has produced the world famous "Softlight" protective cover, which the National Aeronautics and Space Administration saw fit to use in Apollo flights VIII, IX, X, XI and XII.

In June 1963, the company expanded into a plastic sheet division and erected a new building. In 1966, the Gil-Tote Box - a reusable plastic tote box made from a special formulation polyethylene sheet was developed.

More disasters struck earlier. Fires in 1930 and in 1940 and two floods in the 1930s. Still the family rallied and the business was rebuilt each time and prospered. Nathan Gilman and his family never gave up.

In 1932, the factory village had its name changed from Bozrahville to Gilman in honor of its leading citizen - Nathan Gilman. A petition was circulated among the village's inhabitants to change the name to Gilman in honor of the family's contribution to the area. The petition reached Washington where it was taken up by Congressman Richard E. Freeman, who affected the change. U. S. Postmaster, S. N. Bishop, in 1932, made notices that all mail going to Bozrahville on and after October 1, 1932 would be henceforth addressed to Gilman, Connecticut.

Nathan Gilman died on Thursday, April 13, 1978, at the age of 99 in Hollywood, Florida. He was a member of Temple Beth El of New London, Mount Morian Lodge No. 27 Free and Accepted Masons of New York City, the Uncas Lodge Independent Order of Odd Fellows, the Norwich Lodge Royal Arcanum and the Grange.

He is survived by his wife Clara, five sons, Charles, Martin and Lawrence, all of Gilman; George of Norwich; Seymour of Old Lyme; two daughters, Miss Lucille Gilman of

Norwich and Miss Patricia Gilman of Gilman; nineteen grandchildren, and nine great-grandchildren.

In 1964, Gilman Brothers were "good scouts" and donated $10,000 to the Eastern Connecticut Boy Scout Council. Shortly after, $25,000 was donated to the W. W. Backus Hospital in Norwich. A Torah was also given to the synagogue in Lebanon, Connecticut. Mr. Gilman and his family were known for their generosity in giving to community, civic and religious causes.

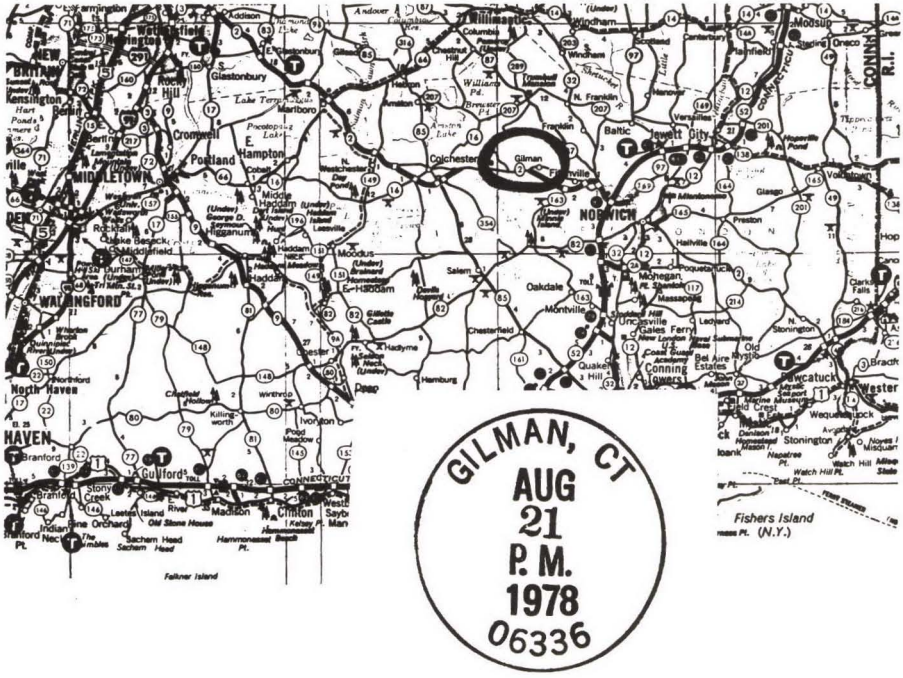
Today, the village of Gilman's life activities center around the following principal industries: The Bozrah Light and Power Company; the Gilman Post Office; and Martin Gilman, Inc., a manufacturing company making athletic equipment. There is also the Gilman Brothers Company making plastic and styrene foam products and the mill is still prospering under Nathan's three sons, Lawrence, Charles and Seymour.

The small village of Gilman, from its humble start in 1814 as Bozrahville, has blossomed into an important industrial center in Southeastern Connecticut. Its natural surroundings have remained beautiful. There are old houses and sections of the old mill remaining. But there is an injection of new modern houses that have risen, and additions have been made to the mill. The combination of the old and new should carry the Gilman name into the 21st century.

Nathan Gilman was blessed with a quality of character from which legends are fashioned. Perhaps the trait most outstanding was perseverance. He was never a quitter. So a young penniless Russian-Jewish immigrant born 99 years ago became a giant in the business field and gave his name to a village in Southeastern Connecticut. Nathan Gilman is gone -- but his name and legacy live on.

Credits:

Mr. Charles Gilman, President of Bozrah Light & Power Company; Mr. Fred Gerber of Fitchville, Connecticut; New London County Biographical Sketches; Otis Library of Norwich, Connecticut; Gilman Glimpses, Vol. 1, No. 2; Norwich Bulletin, Obituary page, Friday, April 14, 1978; High Lines Newsletter, Vol. 13, No. 5; "History of Gilman, Connecticut" - Conn. State Library in Hartford, December 1972.



Postmark and Map of Connecticut showing Gilman.



Mr. and Mrs. Nathan Gilman.

THE GRAND AVENUE JEWS

HARVEY N. LADIN

For a period of about 65 years, from 1895 to 1960, there were a number of Jews in New Haven who were called the "Grand Avenue Jews." They were a small minority of the total Jewish population of New Haven, and they lived and worked in the eastern section of the city. To non-Jews they were like any other Jews, but to the majority of the Jews they were people who lived far away, had their own synagogue and Talmud Torah (religious school), and seldom mingled with the majority of the Jews. Only rarely did some of them shop on Oak Street, which was the main Jewish business district.

Unless they had some special reason to go there, most Jews never went to Grand Avenue. In the first place, it was remote. Then, it didn't go anywhere--it was not on the way to some place else. So the Grand Avenue Jews were simply not in the main stream.

For the purpose of this paper, it should be understood that the term Grand Avenue Jews means people who had their whole concern on Grand Avenue--both their businesses and their homes. The Grand Avenue designation also included the nearby side streets, and likewise the area called Fair Haven, which was still further away, on the far eastern side of the city.[1] The buildings on and near Grand Avenue were mainly large tenements, with stores on the ground floor. Jews went there because it was cheaper to rent a flat, and it was also cheaper to rent a store.

The earliest settlers in this area came because they were involved with the oyster business which developed along the Quinnipiac River. The population grew very slowly until a bridge was built over the river in 1793. The highway over the bridge was called Bell Lane, and later it was called Grand Street, and still later this became Grand Avenue.[2]

By the year 1900 large tracts of land near Grand Avenue and in Fair Haven were divided into small building lots and hundreds of houses were built.

Actually, Grand Avenue was already a shopping center when the German Jews first came to the city as early as 1840. The founders of Mishkan Israel met in rooms on Grand Avenue before they had the first temple of their own.[3] One of the earliest streetcar lines in New Haven ran on Grand Avenue starting in 1861. It was called the Fair Haven and Westville Horse Railroad. In 1892 the line was electrified, and after that it became a part of the Connecticut Company trolley car system.[4]

By the time the Eastern European Jews reached Grand Avenue

in 1895, most Jews who had lived and worked there from 1840 to 1885 had moved away. Those who did remain were outstanding. Dr. Henry Fleischner was the first and most prominent physician of the Jewish people in New Haven. Louis Adler continued to conduct a "fancy goods" store on Grand Avenue until about 1925, and Abraham Nusbaum repaired watches from 1885 to 1940.

Commencing in 1880, New Haven was a solid industrial community and growing steadily, but the fact is that hardly any Jews could get jobs in the major shops. The major employers were: Sargents Hardware Co., Winchester's (guns and ammunition), Candee Rubber Co., Quinnipiac Brewing Co., Bigelow Boilers, Henry Hooker Co., and J.F. Goodrich (carriage manufacturers), The Strouse-Adler Co. (corset makers), The New Haven Clock Co., and the American Steel and Wire Co. These large employers (except Winchester's) were all in the eastern section of the city, and all easy to get to from Grand Avenue.

Two exceptions who hired Jews should be noted - one was the New Haven Clock Co., where perhaps 50 Jewish watchmakers were employed.[5] This was an elite segment of the employees in the Clock Shop. They were not in the factory. They were watchmakers doing precision work, setting watches, checking and testing. If you wanted a job in the shop you had to be something other than a Jew. The other exception was the Strouse-Adler Co., the largest business owned and operated by Jews in New Haven. Isaac and Louis Ullman became the two principal owners after 1890, and they were also influential in Republican politics in the city and state. The majority of the employees were Italian, but many Jewish immigrants got their first jobs in America here.[6]

The Jews had a stake in the expansion of shops and mills even though they couldn't get many jobs. They went to Grand Avenue and to Fair Haven to do business with those who did get jobs. First they went to peddle, and as the packs on their backs grew heavier, they thought of opening stores, and Grand Avenue and Fair Haven had those cheap rents, cheaper than elsewhere, and they rented them for business and they also frequently lived in the back rooms of the stores. And, while Mama stayed in the store, Papa frequently still went to peddle.

There were a number of very interesting characters who were often seen on Grand Avenue, and who gave a particular and peculiar flavor to the area. The most prominent of these was Tom Landy, the oversized policeman, the buffoon of the Police Department. He weighed well over 300 pounds, and gave lots of laughs to the neighborhood, but not much protection. Father John Russell, the priest of St. Patrick's Church for 55 years until his death in 1938, was loved and respected by all. He knew and spoke to everybody on Grand Avenue. Anyone who lived or walked or worked on Grand Avenue would surely remember the fruit peddlers, particularly the banana peddlers with their

peculiar shrill, dry, shouts and their little push carts. "Bananas, bananas, 10¢ a dozen." Also the ice wagons. Everybody needed ice, of course.

Some of the structures on Grand Avenue were really landmarks and were important to the entire city. There was an active Police Station on Grand Avenue, near East Street. It was important because in that neighborhood it was necessary to take people there frequently. They could be taken to the station quickly and the police could go back to their beats with very little delay. The car barn on the corner of Grand and Blatchley Avenues was a major center of traffic. It was a big place of employment and many of the street cars were brought to this place where they were worked on, repaired, and cleaned every night. The Hotel Avon was an impressive structure. It was most visible from the corner of State and Elm Streets.

The railroad tracks were significant on Grand Avenue as was the tender's tower, used by the man who opened and closed the barriers to stop the street traffic when trains were crossing. The trains crossed Grand Avenue near East Street frequently.

There were water troughs on Grand Avenue. One was on the corner of East and Grand and the other was near State and Grand. When horses provided the principal means of transportation, these were very important.

And, of course, the Boys' Club on Jefferson Street, and the Public Bath House on St. John's Street were institutions which were of major concern to many people in the area. The Boys' Club was a wonderful place for recreation, basketball, and swimming. Most people visited the Public Baths once a week. Very few of the tenements had bathtubs.

During Prohibition, the bootleggers were prominent on Grand Avenue, selling mainly bathtub gin. It was really terrible stuff.

The street cars were also important to Grand Avenue. They ran frequently and were usually very crowded. A list of routes of the trolley company in 1918 indicates that they ran every five minutes on Grand Avenue. Ten minutes was the frequency on most other streets. One never had to wait long for the next trolley on Grand Avenue.

Maier Zunder, founder of Horeb Lodge, B'nai B'rith, in 1856, and one of the outstanding Jewish citizens of New Haven, reported the following as a proud accomplishment of the New Haven Jewry as of 1881--1882. He listed the following as the major Jewish employers -- Meyer and Strauss, Corsets, 1200 hands; I. Neumann, also corset makers - 600; Heilner and Strauss, another corset maker, another 600 employees; Isaac Strauss, another corset maker, 500 employees. New Haven was the world center of the corset industry. Other Jewish owners of sizable

businesses were Louis Osterweis, cigar maker, and Max Kern, manufacturer of carriages. These businesses were owned by leaders of the German Jewish Community. All had arrived between 1840 and 1860 from Bavaria. Most of them came to America because of persecution in Germany, and here they found "opportunity". As of 1888 Mr. Zunder also reported that there were 1,000 Jews in the city of New Haven when the total population was 85,000. That's slightly over 1% of the population. In all there were about 200 families in New Haven and they lived on Grand Avenue, Orange Street, Court Street, Chapel Street, Williams Street, and Olive Street.

By 1903 the Jews in the Grand Avenue area felt the need for a synagogue. They certainly could not feel at ease in Mishkan Israel on Orange Street, because that Congregation had adopted an extreme Reform ritual. And B'nai Sholom on Olive Street, was also Reform in their eyes. Furthermore, the other synagogues in the center of the city were too far away for most of them. Number 16 Bradley Street, where they established Congregation Mogen David, was quite convenient for most merchants and not too bad for the Fair Haven Jews. Bradley Street, near Grand Avenue, soon became the center of Jewish life for the Grand Avenue Jews. Many of the sons of the Grand Avenue Jews had their Bar Mitzvahs there. Most of the Grand Avenue merchants who attended services there were capable of conducting the services, and many could read the Torah also. Occasionally a visiting rabbi would speak, and afterwards they would raise a small sum of money for his well-being.

Shortly after the Bradley Street synagogue was established, Rabbi Hillel Froman opened a Hebrew School on Williams Street, a half a block from the synagogue. It was conducted as a private school in the basement of his home. He had from 12 to 20 boys to prepare for Bar Mitzvah continually and the school existed for about 20 years. In 1918 or 1919 The Grand Avenue Free Hebrew School was opened at 39 Bradley Street, opposite Lyon Street. There were enough boys in the area to permit both schools to continue simultaneously for many years. The Free School lasted until 1949. The long time teacher and president of the organization was Oscar Moore. Another highly regarded teacher was Rabbi Kapolowitz.

The Free Hebrew School budget was $400 to $500 per year, to cover all expenses including the teachers' salaries, heat, light, and payments to the bank on a $2000 mortgage. The mortgage was paid very irregularly. The teacher was paid $120 per year.[7]

The Grand Avenue Free Loan Society (the Gemilos Chesed) was organized in 1921 and made small loans without interest. Income was from dues or contributions. Payments on old loans were generally collected on Sunday mornings and that was when new loans were made. This organization actually continues even

today, and it functions in much the same way. It is called the Grand Hebrew Free Loan Society.

Other strictly Jewish institutions or businesses on Grand Avenue were the kosher meat markets conducted by Manning Bailey and Isaac Orchowsky. There was also a kosher restaurant operated by Morris Simon and family, which was located on the second floor in their flat on Grand Avenue near Franklin Street. And there were two kosher bakeries--Allinson's and Feinberg's. All of the features which were needed to conduct a Jewish kind of life were to be found on Grand Avenue.

When people ask who the first Jews were who were identified with Grand Avenue they seldom mean the German-Jews. They really mean the Eastern-European Jews who were known as the Grand Avenue Jews. One of the first fully-qualified "Grand Avenue" Jews was Max Kamen. He and his family lived on Greene Street, and he conducted his business on Grand Avenue. He probably came to the area about 1890. His daughter, Ella, received an honor diploma from Hillhouse High School in 1899.[8]

Another prominent person who was identified with Grand Avenue at the turn of the century, was Abraham Lander, real estate agent. He sold a very large tract of land to the Mistone Manufacturing Co. where A.C. Gilbert started to manufacture Erector Sets. Mr. Lander was an officer of Congregation Mogen David for many years, and later was an officer of the Jewish Home for the Aged.

The Grand Avenue Jews had very little time to socialize. The men often had and needed the help of their wives in the business. They all worked long hours. Most stores were open twelve hours a day and even longer on Saturday. As soon as they could, most of the Grand Avenue Jews moved their residences away from Grand Avenue, even if their businesses contined there.

A few of the Grand Avenue businessmen eventually moved their businesses to Chapel Street, and to those who were left behind, such a relocation was a positive sign of success. Those who moved included Bernblum and Shapiro, clothing dealers, Eli Moore and Charles Shapiro, both going into children's clothes, and Horowitz Brothers, dry goods merchants. Of all of these, Horowitz Brothers is the only one still in business.

By 1960, when large changes were being made and planned for the redevelopment of New Haven, most of the merchants who still remained on Grand Avenue realized that they had come to the end of an era. The tenements on all of the nearby streets were gradually being demolished. Their customers were being disbursed. When the whole street was actually marked for redevelopment, almost every vestige of Jewish life was removed from that section of the city. Finally, when the property of Mogen David was sold to the New Haven Redevelopment Agency, in 1966, that really marked the end of the Grand Avenue Jews.



Grand Avenue Street Scene



Mr. Peter Suttin in front of his store at 911 Grand Avenue, Circa 1920.

NOTES

[1] The following are Jews from Fair Haven who were identified with the Grand Avenue Jews even though they did not actually conduct businesses on Grand Avenue: Philip Albom, Morris Feinmark, Namon Jacobs, Jacob Kramer, Samuel Lipsher, Harry Perlman, Julius Rockman, Frank Saportin, Frank Tenin, and Nathan Wolfson. Informants: Charles and Jack Albom and William Dworski.

[2] Doris Townshend, Fair Haven, A Journey Through Time, N. H. Colony Historical Society, 1976.

[3] Rollin Osterweis, Three Centuries of New Haven, 1638-1938, Yale University Press, 1953.

[4] Doris Townshend, Fair Haven, A Journey Through Time.

[5] Interview with Joseph Horowitz, whose father, David Horowitz, was a watchmaker who worked at the N. H. Clock Co.

[6] Interview with Maurice B. Ullman, chairman of the Board of Directors of Strouse-Adler Co.

[7] From the records of the Grand Avenue Free Hebrew School, prepared by Harvey N. Ladin, who was their accountant for several years.

[8] The diploma of Ella Kamen was presented to the Jewish Historical Society of New Haven in 1977 by her son, Albert Science.



Built on "Dummer Island"
(Directory of 1870)

JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960

NAME	DATES		STREET NO.
QUINNIPIAC RIVER			
FRONT STREET			
LOUIS GOLDSTEIN	50-55	groc.	19
LOUIS SCHWARTZ	25-30	meats	21
HARRY PERKES	30-35	d.g.	
ABRAHAM SHELNITZ	20-30	d.g.	49
MRS. F. ZBARSKY	25-30	conf.	51
ABRAHAM SHELNITZ	30-35	d.g.	
MRS. S. SHELNITZ	35-40	d.g.	
PERKINS STREET			
	STRONG SCHOOL		69
CLINTON AVENUE			
	POST OFFICE		81
SOL KEAN	25-30	d.g.	83
	MASONIC TEMPLE		
SAMUEL SHINDELL	40-45	var.	113
ATWATER STREET			
	HUMANE SOCIETY		141
	GRAND AVE. CONGREGA. CHURCH		
BRIGHT STREET			
	N.H. SAVINGS BANK		
FERRY STREET			
	AMERICAN BANK		
POPLAR STREET			

GRAND AVENUE

STREET NO.	NAME	DATES	
QUINNIPIAC RIVER			
FRONT STREET			
14	LOUIS L. ADLER	80-25	fancy g.
	HARRY PERKES	25-30	d.g.
76	ISAAC AXELROD	40-45	tailor
82	HARRY LAVIETES (CELUPRINT CORP.)	25-45	mfg.
84	ISAAC AXELROD	15-40	tailor
	POST OFFICE		
	PEQUOT THEATRE		
	PUBLIC LIBRARY		
92	HARRY LAVIETES	05-10	billiards
	MAX ABESHOUSE	10-15	billiards
94	HARRY LAVIETES	05-20	conf.
	MAX ABESHOUSE	20-30	conf.
	MORRIS RUBIN	35-40	conf.
	SAMUEL ABRAMS	40-45	var.
98	SAMUEL ABRAMS	50-55	var.
EAST PEARL STREET			
110	ISAAC AXELROD	40-45	tailor
	ODD FELLOWS HALL		
	MASONIC TEMPLE		
	FAIR HAVEN JR. HIGH SCHOOL		
	PUBLIC LIBRARY		
FERRY STREET			
238	HENRY FLEISCHNER	75-80	M.D.
240	IRVING BENZEL	40-60	d.g.
242	ISADORE MILLER	25-30	clothes
244	REUBEN COHEN	20-25	d.g.
	SAMUEL BARACH	40-60	drugs
POPLAR STREET			

NOTES: 1. Information mainly from the N.H. City Directories published by Price & Lee Co. using volumes for the years 1895, 1900, 1905, 1910, 1915, 1920, 1925, 1930, 1935, 1940, 1945, 1950, 1955, and 1960. Dates shown are approximate, and actual dates are generally a year or two earlier.

2. Abbreviations: conf., confectionery store; d.g., dry goods; furn., furniture; groc., grocery; mens furn., men's furnishings; var., variety store; hdwr., hardware.

Prepared by Harvey N. Ladin- June,1979

JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960

POPLAR STREET

MRS. E. BERNSTEIN	15-20	shoes	259
JACOB D. RESNIK	20-30	shoes	
LOUIS SOMMER	10-30	d.g.	263
LOUIS DWORSKI	05-20	saloon	267
M. LIPSHITZ	50-55	shoes	269
DAVID NODELMAN	25-30	tailor	271

FILLMORE STREET

CAR BARN			299

BLATCHLEY AVENUE

SHELTER STREET

JOSEPH BOTVINIK	15-20	conf.	333
ANNA BOTVINIK	20-30	conf.	
ADOLPH BRAND	50-55	sew mach	337

LLOYD STREET

E. SCHOENBERGER & SONS (HENRY, WILLIAM AND LEOPOLD)	05-25	groc.	339
NATHAN EPSTEIN	20-30	cleaner	
BENJAMIN JACOBS	25-30	conf.	
JACOB ALLINSON	20-45	hdwr.	353
MOE GURLAND	45-60	hdwr.	
CHARLES MERMIN	10-20	d.g.	373

MALTBY PLACE

MORRIS ROSENBERG	20-30	d.g.	383
MORRIS ROSENBERG	35-45	d.g.	387
SOL KEAN	05-25	fancy g.	393
MAX V. ROSNER-MILANO	45-50	groc.	397

JAMES STREET

GRAND AVENUE

POPLAR STREET

250 AARON BAKSTANSKY		20-40	groc.
MORRIS SHATSKY		20-25	d.g.
252 BORIS GORENBERG		20-25	cleaner
BENJAMIN FORMAN		25-30	var.
NATHAN RELKIN		30-35	var.
254 ABRAHAM GUBIN		35-40	var.
256 LOUIS SCHWARTZ		20-25	meats
262 HENRY FLEISCHNER		30-35	meats
264 ISAAC HOUROWITZ		15-20	cigars
LOUIS SCHOENFELD		20-25	conf.
ABRAHAM GUBIN		25-30	var.
CHARLES & HARRY PROCTOR		30-35	conf.
270 SAMUEL CHIPKIN		15-30	tailor
JACOB BANEVER		30-40	jeweler
272 HENRY FLEISCHMAN		20-50	shoes
276 CHARLES KEAN		15-25	fancy g.
SAMUEL LIPSHITZ		25-50	shoes
280 SAMUEL LIFTIG		15-20	jeweler
ABRAHAM BANEVER		20-25	jeweler
MRS. RACHEL KEAN		25-30	d.g.
SOL KEAN		35-45	mens furn.
LOU-MARTIN (WEISS)		55-60+	furn.
282 ABRAHAM HURWITZ		50-55	furn.
290 ABRAHAM & LOUIS NUSSBAUM		80-20	pawn shop
CANNON'S GRAND THEATRE			
300 BENJAMIN SCHYCON		20-30	mens furn.
302 IRVING BENZEL		30-35	d.g.

BLATCHLEY AVENUE

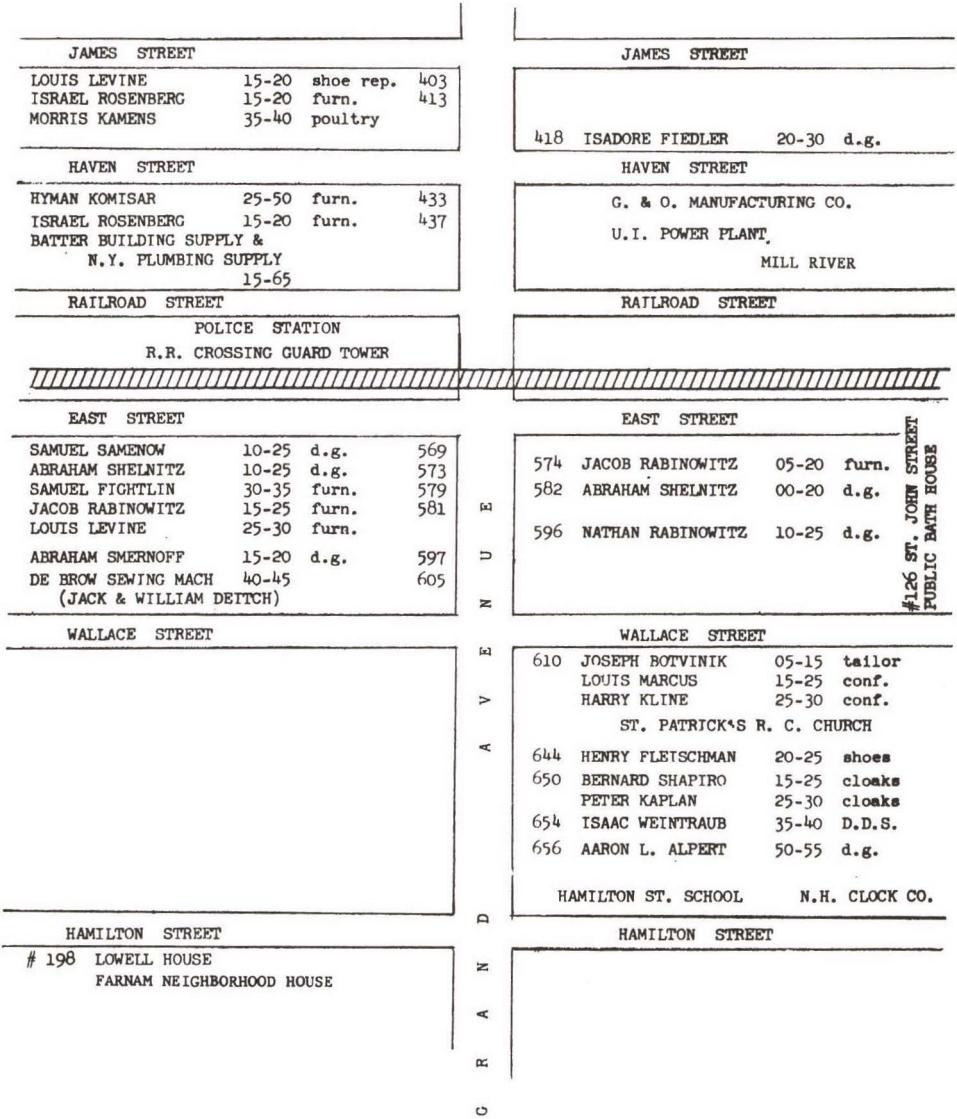
306 HERMAN SCHWARTZ CO.		30-35	auto sup.
MORRIS RUBIN		35-40	var.
MRS. JENNIE CHIMES		45-60+	var.
308 MEYER PACKTOR		15-20	conf.
314 MORRIS BROWN		20-25	shoe rep.
318 SOLOMON BOGDANOFF		10-20	tailor

LLOYD STREET

384 HYMAN RUTTENBERG		20-25	tailor
SIMON REGER		25-30	tailor
390 ABRAHAM SCHWARTZMAN		05-20	tailor
394 PHILIP ALTERMAN		15-20	tailor

JAMES STREET

JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960



JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960

HAMILTON STREET

JACOB WINESS	20-30	groc.	657
SOL BROWN	35-40	shoes	659
SAMUEL CASHER	15-30	d.g.	669
PARAMOUNT SHIRT CO. (PHILIP MENDELSON)	20-30	mfg.	681
N.H. STEAM LAUNDRY	20-30	ldry	
ABRAHAM WEISS	20-60	d.g.	683
GLAZER SHOES	60-65	shoes	
MORRIS COHEN		clothes	687
LOUIS RUSKIN	15-20	furn	689
ABRAHAM VOLIANSKY	20-30	furn	
C. SHERMAN	10-15	d.g.	691
ISADORE L. LADIN	15-30	hats	
MORRIS COHEN	10-25	clothes	697
MAX & MORRIS PINKUS	25-30	furn	
ABEL J. RESNIKOFF (CALL ME ABE)	25-30	mens furn	699
HYMAN RUMANOFF	10-20	d.g.	701
MAX ZUCKERMAN	40-45	mens furn	
MAXWELL SCHWARTZ	20-25	jeweler	703
DAVID SOKOLOFF	25-30	cleaner	
HYMAN RUMANOFF	20-30	d.g.	711
FEINBERG BROS. (ALBERT & JACOB)	35-60	mens furn	
SIMON ALPER	30-35	d.g.	713
LOUIS MOORE	20-45	d.g.	715
ALAN MOORE'S WONDER STORE	45-60	d.g.	
MORRIS SIMON	30-40	rest	717

FRANKLIN STREET

GRAND AVENUE

HAMILTON STREET

660	LOUIS BLINDER	20-25	conf.
662	JOSEPH SCHNIRMAN	20-25	d.g.
668	JOSEPH GOLDBERG	05-35	d.g.
	HARRY A. HOURWITZ	35-50	meat
670	JOSEPH GOLDBERG	35-40	shoes
672	HOROWITZ BROS. (WILLIAM & JACK)	20-30	d.g.
676	ABRAHAM VOLIANSKY	10-20	furn
	CHARLES MERMIN	20-35	d.g.
	MAURICE P. MILLER	45-60	var.
680	HARRY WEINZIMMER	25-30	conf.
	ALVIN A. MERMIN	30-35	conf.
686	JACOB KLIGER	35-40	shoes
	MENDEL ROSNER	40-65	groc.
692	HARRY EPSTEIN	15-25	meats
	MRS. EVA EPSTEIN	25-30	meats
	OLMER BROS.	60-65	bakery
694	WEISSFELD BROS.	45-50	tailor
696	MRS. ANNA CANTOR	15-25	groc.
	SOL BROWN (ARNOLD'S)	35-40	shoes
	MORRIS BELOFF	45-50	var.
698	WOLF SENDEROFF	10-25	d.g.
700	BARNEY FINK	25-35	hats
	IRVING COOPERBERG	40-45	clothes
702	MANNING BAILEY	05-10	meats
	BARNEY FINK	35-50	hats
704	NATHAN PERLIN	15-20	jeweler
	GABRIEL OPPER	20-25	furn
	ELI MOORE	25-30	d.g.
	JACOB FEINBERG	30-35	d.g.
	IRVING JASON	35-40	var.
706	HARRY SHAPIRO	30-35	d.g.
708	JACOB AARON	00-15	furn.
	ELI MOORE	15-25	d.g.
	HARRY SCIENCE	25-30	groc.
712	PHILIP KAPLAN	05-10	conf.
	JACOB WINESS	10-20	conf.
	HARRY KATZ & IRVING SMOLEN	20-25	d.g.
	HARRY KATZ	25-35	d.g.
	HARRY CROOG	35-65	d.g.

DREAMLAND THEATRE

FRANKLIN STREET

JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960

FRANKLIN STREET

BENJAMIN BERNSTEIN	10-25	shoes	723
HAROLD I. BERNSTEIN	25-30	shoes	
IRVINE JASON	40-60	d.g.	
KAPLAN & LOSHER	15-20	conf.	727
MORRIS KAPLAN	20-55	conf.	
ISRAEL SUSSMAN	35-40	tailor	729
BENJAMIN PERELMUTTER	15-25	clothes	733
LEVY'S CLOTHES	25-30	clothes	
ISADORE L. LADIN	30-65	mens furn.	737
ISAAC WEINTRAUB	20-25	D.D.S.	739
CHARLES PAGER	20-25	mens furn	741
ALEXANDER E. GREENBERG	25-30	mens furn	
ISADORE MILLER	35-40	clothes	
HENRY DWORSKI	15-20	groc.	745
ROBERT KLIGER	30-50	d.g.	
ABRAHAM KLIGER	50-65	d.g.	
ISAAC WEINTRAUB	25-35	D.D.S.	751
ALBERT LAX	35-60	D.D.S.	
JACOB AARON	15-40	furn.	753
TRIESTINO OLIVE OIL (BEN WALTUCH & GERSHON HILLER)	40-50	liq.	
ISADORE MILLER	50-60	clothes	

BRADLEY STREET

#14 CONG. MOGEN DAVID

BERNBLUM & SHAPIRO	10-20	cloaks	763
CHARLES SHAPIRO	20-25	clothes	
BENJAMIN PERELMUTTER	25-65	clothes	
STATE CANDY (BARNETT DICKSTEIN & SAMUEL EPSTEIN)	40-65		771
MORRIS BERNBLUM	20-30	clothes	785
DAVID & MORRIS RUBIN	50-55	groc	
MORRIS SHORE	20-30	conf.	787
HYMAN RUMANOFF	40-60	dresses	
MAX KLIGER	15-25	d.g.	793
BERNARD SHAPIRO	25-35	cloaks	
MORRIS POLLACK	35-45	clothes	
JACOB KLIGER	20-35	shoes	795
SOLOMON MILLER	35-40	d.g.	
LOSHER & CAMPBELL	20-25	cloaks	797
MAX KLIGER	25-30	d.g.	
REBECCA SENDEROFF	35-45	clothes	
MORRIS BERNBLUM	20-30	cloaks	801
NATHAN SCHIESEL	30-40	clothes	
MORRIS POLLACK	45-60	clothes	

31 N. H. BOYS CLUB

JEFFERSON STREET

GRAND AVENUE

FRANKLIN STREET

726 PINCUS ROSENTHAL	20-30	drugs	
MORRIS LIEBMAN	30-35	drugs	
728 ISRAEL DWASS	25-45	knit g.	
734 REUBEN COHEN	10-60	d.g.	
736 HARRY SHAPIRO	20-36	d.g.	
738 SAMUEL S. COHEN	05-15	furn	
HYMAN FISHER	20-25	millinery	
EDWARD GUMPLOWITZ	25-45	millinery	
744 OSCAR MOORE & MORRIS COHEN	25-30	d.g.	
DAVID MILLER	30-35	d.g.	
746 ABRAHAM SMERNOFF	10-20	d.g.	
748 PHILIP SHIFFRIN	20-25	fruit	
MAX MARCUS	25-35	fruit	
752 SAMUEL SILVERBERG	20-25	linoleum	
LOUIS GREENBLATT	50-55	conf.	
754 PHILIP FINEGOLD	30-55	clothing	
756 IRVING SMOLEN	25-30	d.g.	
ISADORE MILLER	40-50	clothes	
760 J. COHEN	15-20	conf.	
NATHAN SILVERMAN	20-25	deli	
IRVING CAMPBELL	25-35	cloaks	
ABRAHAM RAVINSKY (THRIFT DRESS)	35-55	clothes	
762 WELTMAN BROS.	20-25	d.g.	
LOUIS GLASS	25-30	hdwr.	
JOSEPH SCHNIRMAN	30-50	d.g.	
766 MANNING BAILEY	10-20	meats	
JOSEPH SCHNIRMAN	35-50	clothing	
770 HENRY DWORSKI	10-15	saloon	
JOSEPH SCHNIRMAN	25-30	d.g.	
HARRY SPEVACK & LOUIS BARNETT	35-40	meats	
778 N.H. FURNITURE (SAMUEL S.,CHARLES,& LEO COHEN)	15-65	furn	
782 ABRAHAM WEISS	15-20	d.g.	
MANNING BAILEY	20-25	meats	
784 SAMUEL BERNSTEIN	25-30	meats	
ISADORE SAVITT	30-35	meats	
788 ISAAC ORCHOWSKY	10-20	meats	
BRONX BAKERY	25-30	bakery	
ANNA BILOWITZ	30-35	groc.	
790 MRS. ETTA SHAPIRO	10-20	groc.	
MRS. ANNA CANTOR	20-25	groc.	
EDWARD W. FLEISCHNER	25-30	shoes	
794 SAMUEL S. COHEN	00-05	furn.	
JOSEPH BRASLER	25-35	d.g.	
796 HARRY SCIENCE	30-35	groc.	
800 MORRIS POLLACK	25-35	cloaks	
JACOB SMERNOFF	40-45	groc.	
MENDEL ROSNER	50-65	groc.	

#1 EATON SCHOOL

JEFFERSON STREET

JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960

JEFFERSON STREET

BARNETT COHEN	10-20	clothes	803
SAMUEL SCHWARTZ	25-30	clothes	
GRAND FASHION SHOP (HARRY ESSER)	30-35	clothes	
LEO BROCHIN	30-35	shoes	807
ISADORE FRIEDENBERG	20-30	deli	815
HYMAN RUTTENBERG	35-60	tailor	
MILTON N. KASOWITZ	60-65	antiq.	
KARNI GINSBERG	25-30	music te.	817
LOUIS GLASS	40-45	hdwr.	
BOSTON FURNITURE	20-25	furn.	821
IRVING SMOLEN	35-40	furn.	
HARRY MAGID (MAGRET)	40-65	furn.	
ALBERT LAX	15-30	D.D.S.	825
MORRIS SIMON	40-45	rest.	
LOUIS GLASS	30-40	hdwr.	
JACOB ALBERT	25-30	el. sup.	833
J. BESS	30-40	furn.	
SAMUEL BIRNSTEIN	20-25	tailor	839
SAMUEL ORINGEL	25-30	millinery	841
FANNIE ORINGEL	30-45	millinery	
FRIEDMAN BROS.	25-30	furn.	843
LOUIS MARCUS	25-30	furn.	
ABRAHAM BETTIGOLE	50-65	radios	
ABRAHAM RATOOSH	15-20	hdwr.	847
BROCHIN BROS.	15-20	deli.	849
MRS. B. DICKSTEIN	20-25	groc.	
BARNETT DICKSTEIN	30-35	conf.	
MRS. F. CAPLAN	35-40	conf.	
PHILIP COHEN	40-45	conf.	
RAFLOWITZ & SONS	15-20	trunks	853
QUALITY FURNITURE (LOUIS COHEN)	35-40	furn.	
BENJAMIN YASMIR (NAT'L AUTO STORES)	40-45	auto pts.	
BARNETT & MAX GLICK	60-65	furn.	
MARCUS KAPLAN	15-20	groc.	855
APOLLO - SAN CARLINO THEATRE			
ABRAHAM BERNSTEIN	15-20	millinery	865
MORRIS HERTZ	20-30	millinery	
LOUIS RAFLOWITZ	30-35	trunks	
HARRY MAGID	35-40	furn	867
MARCUS FURNITURE	50-55	furn.	
ABRAHAM GLICKSTEIN	10-15	sew mach.	869
H.N.& M. RAFLOWITZ	20-25	trunks	
MAX KAMINSKY	35-45	trucking	875
MORRIS WEINER	25-45	millinery	
ARTHUR CASHER	25-30	furn.	879
MEYER ALPERT	30-45	furn.	

GRAND AVENUE

JEFFERSON STREET

808	SIEGMOND GOLDENBLUM	20-25	hdwr.
810	LOUIS RUSKIN	05-20	furn.
812	MORRIS KELMAN	15-20	clothes
818	PHILIP LEVINE	20-30	shoe rep.
	SIDNEY OLENIK	50-60	furn.
824	BOSTON FURNITURE (FRANK & OSCAR RESNIKOFF)	10-20	furn.
	LOUIS GLASS	20-25	carp.
	SAMUEL COOPERMAN	25-30	furn.
	MAX PINKUS	30-35	furn.
	SIDNEY OLENIK	50-65	furn.
826	ISRAEL ROSENSTONE	10-15	tailor
	SAMUEL FEINBERG	15-20	clothes
830	ISAAC ORCHOWSKY	20-30	meats
838	SAMUEL ISACOFF	15-25	tailor
844	ISADORE OPPER	00-15	furn.
	NATHAN ABRAHAMS	15-20	billiards
	MRS. LENA RODOFSKY	35-40	furn.
	BOSTON FURNITURE	40-55	furn.
	MARCUS FURNITURE (MAX HAMOWITZ)	55-65	furn.
846	SAMUEL ORINGEL	20-25	millinery
	IRVING SMOLEN	45-65	furn.
848	ABRAHAM MICHEL	10-45	plumb.
850	ISADORE OPPER	15-20	furn.
	BOSTON FURNITURE	25-35	furn.
	RELIANCE FURNITURE (ABRAHAM SKOLNICK)	35-40	furn.
858	IRVING SMOLEN	35-45	furn.
	BENJAMIN SHEMITZ	05-10	conf.
	BENJAMIN SHAPIRO	10-25	conf.
862	ISAIAH SPECTOR	20-25	shoes
	JOSEPH MELNY	25-65	shoes
866	ABRAHAM RATOOSH	20-50	var.
868	LEWIS AARON	30-35	furn.
	GRAND LIGHT & SUPPLY	35-45	el. eq.
	ALBERT ROOS	50-55	uphlt. sup.
882	NATIONAL AUTO STORES (BENJAMIN YASMER)	45-60	auto pts.
884	ABRAHAM GLICKSTEIN	00-10	sew mach.
890	GRAND LIGHT & SUPPLY (JAMES ROSEN)	30-35	el.eq.
	ISAAC LEVY	30-45	D.D.S.
	MORRIS H. KLEIN	40-45	radios

JEWISH MERCHANTS ON GRAND AVENUE
NEW HAVEN, CONNECTICUT- 1895 to 1960

MARCUS KAPLAN	15-20	groc.	885
CELIA KAPLAN	20-25	groc.	
LOUIS RAFLOWITZ	25-30	trunks	
HENRY FLEISCHNER	85-90	M.D.	889
ISRAEL ROSENSTONE	15-20	tailor	
ISADORE COHEN	15-20	jeweler	891
ABRAHAM MEDNICK	05-20	tailor	897
DAVID SOKOLOFF	20-25		
GREENBERG BROS. (GEORGE GREENBERG)	25-60	furn.	
SAMUEL WEISS	15-20	jeweler	899
SAMUEL GOLDSMITH	20-25	plumb.	
HARRY M. KRUGER	60-65	furn.	
CHARLES DIAMOND	15-20	leather	901
HANNAH WASSERMAN	25-30	millinery	
GREENBERG BROS.	20-25	furn.	903
DAVID BRODSKY	25-50	hdwr.	
HARRY M. KRUGER	50-60	furn.	
SAMUEL RASHBA	10-20	trucking	907
MORITZ APSEL	00-20	millinery	909
MRS. M. RODOFSKY	20-25	millinery	
DIAMOND LEATHER CO. (CHAS. & HARRY DIAMOND)	25-60	leather	
PETER SUTTIN	20-40	jeweler	911
ALBERT AMMERMAN	40-65	furn.	
HYMAN S. FISHER	20-25	millinery	913
SAMUEL WIDDER	25-30	clothes	
JACOB RODOFSKY	30-40	furn.	
MORRIS GLICK	15-20	furn.	915
GOLDIE DWASS	25-30	knit g.	
MORRIS WIDDER	50-55	clothes	
EUREKA PRESS (DAVID SOTMAN)	25-45	printer	917
SAMUEL GOLDSMITH	10-15	plumb.	919
JACOB MIRSKY	15-30	shoe rep.	
MORRIS GLICK	20-55	furn.	921
MAX BROWN	20-40	clothes	927
DAVID YAFFE	40-65	furn.	

OLIVE STREET

892	SAMUEL GOLDSMITH	15-20	plumb.
	SAMUEL WIDDER	20-30	clothes
	FRANK D. COHEN	30-65	Optom.
896	I. PERSKY & BROS. (ISADORE & ISRAEL)	10-20	shirt mfg.
	LEWIS AARON AND ABRAHAM VOLIANSKY	25-30	furn.
900	STYLE FURNITURE (LOUIS & HENRY BLUM)	35-49	furn.
	GREENBERG BROS.	45-60	furn.
904	EUREKA PRESS	45-60	printer
906	ABRAHAM NUSBAUM	00-40	jeweler
912	SAMUEL RACKER	30-45	furn.
	BARNEY RACKER	45-55	furn.
914	MORRIS GLICK	10-15	furn.
	SAMUEL FEINBERG	10-15	clothes
	PHILIP LEVINE	15-20	shoe rep.
	ALBERT KLEIN	30-40	radios
916	ABRAHAM NUSBAUM	85-00	watch rep.
	ABRAHAM MICHEL	05-20	tin smith
	CAMPUS CLOTHES (HARRY SENDEROFF)	35-55	clothes
918	CARL GOLDHAMMER	15-20	conf.
920	MRS LENA MIRSKY	15-20	clothes
	MORRIS KRAMER	20-25	cap mfg.
922	JEROME ROTTMAN	20-25	shoe rep.
924	SAMUEL WIDDER	30-50	clothes
928	HENRY FLEISCHNER	90-20	M.D.
940	CHARLES FLEISCHNER	95-20	drugs

OLIVE STREET

GRAND AVENUE

952	MAX BROWN	10-20	clothes
	LOUIS ROHINSKY	30-40	furn.
960	HERMAN GOLD	10-60	leather
962	HERBERT S. ALPERT	50-60	furn.
970	ALBERT GLICKSTEIN	15-20	sew mach.
	SAMUEL GOLDBERG	25-30	clothes
	JERRY'S CLEANERS (MORRIS J. WINNICK)	45-60	cleaner

HOTEL AVON

ARTIZAN STREET

RAILROAD

ISAAC SETLOW	20-30	bicycles	1003
SCHWARTZMAN BROS.	30-65	tires	

STATE STREET

RAILROAD

1004	J. TAMSKY LUPATIN	15-20	cigars
	SIGMUND ENGLANDER	30-40	cigars
	YALE SURGICAL CO. (SAM BERESNER & HERMAN PRESS)	55-65	surg. sup.

STATE STREET

BENJAMIN PERELMUTTER: PIONEER IN THE CLOTHING BUSINESS IN NEW HAVEN

SADIE S. PLATCOW RATNER

Benjamin Perelmutter, at 95 years of age, whose clothing store on Grand Avenue for over 60 years has been a legend in New Haven and surrounding towns, had a deep and abiding friendship for my deceased father, Peter W. Suttin, jeweler, also on Grand Avenue. It is therefore a privilege and a pleasure to recount the story of his rise as a pioneer in the clothing business in New Haven. A Jewish immigrant with an enduring quality for friendship, his philanthropy has spread to both Christians and Jews alike.

Benjamin Perelmutter was born on November 23, 1883, in Rovno in the Ukraine in Russia. His mother died when he was nine years old, and he then made his home with his father, who never remarried. At fourteen-and-a-half years of age, young Ben was already manager of a general store in Rovno.

North America beckoned to him and at the age of twenty-one, he embarked for Winnipeg, Canada. His brother, who was living there, sent him the steamship ticket.

Ben's heart was bursting with happiness on the day he departed for Winnipeg. He had become engaged the day before to Bessie Horowitz, who lived eighteen miles away in Derzno in the Ukraine. Six months later, Bessie followed with her parents, and shortly thereafter, they were married. Bessie was not quite sixteen years of age at the time.

Their marriage for the next sixty-three years was one of devotion and love, and a sharing in the business. Bessie's parents lived happily with them for twenty-seven years until they died.

A year and one-half after Benjamin Perelmutter arrived in Canada, he and Bessie were on their way to New Haven. His aunt, Mrs. Bronfin, lived in the back of P. W. Suttin's jewelry store at 911 Grand Avenue. The Perelmutter family settled at 863 Grand Avenue close to his aunt's home.

Having been a peddler in Canada, Benjamin Perelmutter started out once again in New Haven to peddle his goods to different homes. Many times doors were opened and then closed, but young Ben persisted. Clothes, dry goods, and yard goods which he bought on Oak Street, found their place not only in

New Haven, but also in Fair Haven, Branford, and Mt. Carmel. Ben walked many miles to conduct his business. Sometimes he took the trolley car.

After about two years of peddling, with a little money saved, Perelmutter was finally able to rent a store at 731 Grand Avenue in the Loeb Building. The small "department" store which included men's and ladies' clothing, prospered. Bessie Perelmutter worked side by side with her husband throughout the years, for sixteen and seventeen hours a day.

In 1910 Benjamin and Bessie Perelmutter were able to buy their own home at 14 Bradley Street. Now they had a private telephone connection between their house and the store -- a great convenience in those early days. It was also about that time that men's wool suits could be bought at Perelmutter's beginning at sixteen dollars and some boys' suits could be had for as little as five dollars.

In 1920, Benjamin Perelmutter bought the building at 763 Grand Avenue corner of Bradley Street for his business from Bernblum and Shapiro, also clothiers. Morris Bernblum then conducted his business at 803 Grand Avenue while Charles Shapiro opened The Fashion Shop on Orange Street, which was later moved to Church Street.

Perelmutter recalls that other businesses such as Apsel's Hat Store, Glick's Furniture Store, Diamond Leather Goods, Nestle's Delicatessen, Allinson's Bakery, Orchowsky Kosher Meat Market, Mongillo's Plumbing and Supply Company, Miller's Clothing Store, now operating on Whalley Avenue, and DelMonico's men's hat store, now on Elm Street, were operating on Grand Avenue about that time. E. M. Walsh, hardward and paint store, and Shanley's haberdashery were also on Grand Avenue. The owner of Shanley's was a member of the Connecticut legislature, while Edward M. Walsh, whose son of the same name is still operating the store at the same address at 880 Grand Avenue, was the first president of the Grand Avenue Business Men's Association, started in 1910. Grand Avenue then, according to Benjamin Perelmutter, was like Church Street in its heyday.

Both Benjamin and Bessie Perelmutter could speak Polish and Russian fluently, and so many of their customers were of Polish and Russian descent. Mrs. Perelmutter organized fashion shows from Perelmutter's at St. Stanislaus Church on State Street. Besides ladies' and men's clothing, the store also carried children's clothes. Ladies' hats and wedding dresses were added by Mrs. Perelmutter. According to Benjamin, Perelmutter's had "everything".

People of Irish and Italian descent also became their customers. Five generations of the Pomerico family upheld the tradition of buying from Perelmutter's store.

There was some "Yankee" trade, although Jewish customers were few. At bargain time, however, they were known to find their way to Perelmutter's.

As the years went by the reputation of Perelmutter's store spread, and customers came to buy not only from New Haven, but from Derby, Shelton, Seymour, Branford, East Haven, and West Haven.

Benjamin and Bessie Perelmutter had one policy -- the customer was always right. The Perelmutters were also very liberal in granting credit. Benjamin Perelmutter ruefully recalls that they paid many times for that policy, but they continued, nevertheless. He also remembers that doors were left open without thought. It was a time when there was no fear of robbery.

Bessie Perelmutter died on December 1, 1968. Benjamin Perelmutter continued the business till 1969 when he sold it to Michael Rachlis, one of his employees for many years. Now Ben Perelmutter worked for Rachlis for a while. When a fire broke out in the store on Grand Avenue, Michael Rachlis moved "Perelmutter's" to 63 Boston Post Road in Orange, Connecticut.

Benjamin Perelmutter's interest in the store has never waned, however. He was there with the present owners, Michael Rachlis and his son, Warren, in Orange to celebrate the seventy-second anniversary of Perelmutter's on October 23, 1978. It was also a celebration of Ben Perelmutter's coming ninety-fifth birthday on November 23.

Recollections of his religious affiliation with B'Nai Sholom Synagogue on Olive Street, where Washington Cleaners now conduct their business, are treasured by Benjamin Perelmutter. Although the Perelmutters lived next door to the Mogen David Synagogue on Bradley Street, they continued to hold their membership at B'Nai Sholom. However, Ben was always ready to attend the Minyan at Mogen David when they needed him, and according to Perelmutter, "they always needed someone for a minion".

At B'Nai Sholom Synagogue, men and women sat together in their pews in those early days as they watched their president sitting on the altar in his high hat on the High Holy Days. A special happiness for Benjamin Perelmutter was the fact that the Perelmutters had their seats next to the Suttin family. His friendship with Peter Suttin, in which Ben gave of himself in every way throughout the years, was all the more strengthened on the High Holy Days.

B'Nai Sholom Synagogue also had religious school classes for children of its members. Perelmutter also recalls that there was a Hebrew school on Jefferson Street.

As there were no special rooms at B'Nai Sholom, the classes were divided into special pews in the synagogue. The daughter of his friend Peter, Mollie Suttin White, proudly retains her leather bound Bible with her name inscribed in gold, which she received on her confirmation at B'Nai Sholom in 1914. Later thereafter, confirmation classes were discontinued.

As the Jewish people moved away from the neighborhood, Mogen David Synagogue and B'Nai Sholom Synagogue disbanded. B'Nai Sholom Synagogue, however, continued its cemetery association until it was taken over on October 25, 1965 by Temple Beth Sholom of 1809 Whitney Avenue, Hamden. The deed, dated July 21, 1856, of the sale of the land on "Allen" Street (Alling Street) by Jacob Morriss to B'Nai Sholom Synagogue is now in the library of Temple Beth Sholom.

What impressed Benjamin Perelmutter most at that time was the neighborliness of the people of Italian, Jewish, and Polish background, who lived near the Perelmutters. They had a common bond -- a wish to be together in friendship, and they happily exchanged visits with each other. Benjamin and Bessie Perelmutter were aware that there was some anti-semitism -- old Mr. Kliger had his beard pulled many times by the children in the neighborhood -- but they never experienced any animosity themselves from the non-Jews.

Working from morning till night, Bessie and Benjamin Perelmutter had little time for recreation. They did, however, attend the Nicolette on Grand Avenue, a moving picture house where they could see a show for five cents. There was no time to participate in organization work, although the Perelmutters were to make their generous contribution later.

In 1919 the Perelmutters bought their home at 709 Orange Street. As the years went by, there was more time for socializing. A club of eight couples, including the Suttins, the Bernblums, the Shapiros, the Veners, and the Perelmutters was formed. The repasts which they had then reflected the pride which the women took in their specialties, while both the men and women enjoyed their respective card games.

Benjamin and Bessie Perelmutter's three children found their interest in education and the arts. Joseph, a lawyer and graduate of the Yale Law School, is a practicing attorney in Seymour. Gertrude Amidar, a Smith College graduate now deceased, became a renowned sculptress whose work is to be found in many parts of the country. A bronze sculptured head of Benjamin Perelmutter, executed by Amidar, has a special place in his home. The third child, Lillian Harmon, a talented painter,

who studied at Yale Art School, is well known in her field. A full-size portrait of Mrs. Perelmutter, painted by Harmon, hangs in the most prominent place in Ben Perelmutter's living room. A charcoal drawing of Benjamin, also done by Harmon, adorns another wall.

Benjamin Perelmutter has six grandchildren and six great-grandchildren. Among the grandchildren is Mary Lou Weisman, daughter of Gertrude, who is presently writing for the New York Times. Carol Baker, Amidar's daughter also, has been awarded her doctorate from Princeton University. Her husband, Seymour Baker, has his Ph.D. in Russian History from Rutgers University and is now teaching Russian history at Rutgers. The interest in education continues in the Perelmutter family. The eldest great-grandchild of eighteen years, has finished high school and has gone on to college to further his education.

Benjamin and Bessie Perelmutter, grateful for the opportunity afforded them in this country, have been most generous to others. Curtains in St. Stanislaus Church on State Street, St. Michael's Church on Wooster Square, and the Russian Orthodox Church on Park Street were donated by the Perelmutters.

The Perelmutters have given a schoolroom to B'Nai Jacob Synagogue and the New Haven Hebrew Day School. They have given rooms to the Jewish Community Center and the Jewish Home for the Aged, while Hillel, the Jewish religious organization at Yale University, has also benefited from the Perelmutters' generosity, as well as other organizations.

Benjamin Perelmutter was honored recently by the United Way. The Phonathon chairperson presented him with a gift for his magnanimous response to the call from a Phonathon Volunteer.

His contribution to the business world was marked by an award given to him by the Grand Avenue Businessmen's Association at their first reunion on May 27, 1972, at Amarante's Seacliff Inn, Morris Cove. The award states:

> Benjamin Perelmutter is honored for the record he and his wife established in their clothing store, which became an institution and for their contribution to the general welfare of the Grand Avenue community...

This, and a letter from Florida from Jack Suttin (Peter Suttin's son), retired president of the Coward Shoe Company in New York, congratulating him on his ninety-fifth birthday and the seventy-second birthday of Perelmutter's store in which he speaks of "the fond memories of Grand Avenue and your close friendship with my father and mother..." has given much happiness to Benjamin Perelmutter.

These are fitting tributes to a man whose
...delight is in the law of the Lord,...
And in whatsoever he doeth he shall prosper.[1]

[1]The Holy Scriptures: Psalm 1.



Mr. Benjamin Perelmutter receiving "Scroll of Honor" Award from the New Haven Hebrew Day School. Painting of Mrs. Perelmutter, done by daughter, hangs on wall.



Mr. and Mrs. Benjamin Perelmutter



Perelmutter's on Grand Avenue (Interior)

MISHKAN ISRAEL 1840-1960: ITS PLACES OF WORSHIP

PROFESSOR ROLLIN G. OSTERWEIS

CONGREGATION MISHKAN ISRAEL is the oldest Jewish religious society in Connecticut and the second oldest in New England -- after Jeshuat Israel of Newport, Rhode Island, which dates back to 1658.

The story of a continuous congregation starts at New Haven in 1840, when a group of Bavarian families established a permanent settlement. At least two of them arrived the year before, but, so far as available sources indicate, we may fairly assume that sometime in 1840 the formal worship of Mishkan Israel had its beginnings. The official records of this first decade have unfortunately been lost, destroyed years ago by fire; our oldest volume of Minutes, the second, begins in 1849. But we do know much about the period from other sources; the annual New Haven city directories, the first of which appeared in 1840 -- the contemporary local newspapers -- and the diary of Isaac M. Wise, founder of American Reform Judaism. From these we must try to construct the places where our congregation worshipped between 1840 and the dedication of the lovely Court Street synagogue on July 11, 1856.

The city directories from 1840 to 1846, while admitting that their lists of residents were far from complete, include the names and addresses and places of business of many early members of Mishkan Israel. Among them are Michael Milander, L. Leman and Charles Leman, Louis Rothschild, Jonas Ullman, Jacob Heller, Louis Mandelbaum, Sigmund Adler, William Myers, Sigmund Waterman, Leopold Waterman, Marks and Hirshberg Clothing Store, Israel Bretzfelder, Alexander Rothschild, J. C. Katzenberg, and a number of others.

It is the considered opinion of the writer that the worship of the group, between 1840 and 1843, occurred either in the home of Michael Milander, the first lay reader, at the corner of Grand Avenue and St. John Street (No. 58 Grand Street, in the early directories) -- or above the store of Heller and Mandlebaum, at the northeast corner of Grand Avenue and State Street (No. 5 Grand Street, in the directories). Of the two locations, I am inclined to favor the second, principally because it was there that the Congregation dedicated its first official synagogue, in May, 1843 -- and because it was large enough for the needs involved.

The Connecticut statutes were amended early in 1843 to

permit the incorporation of religious societies other than Christian. The purchase of a cemetery in Westville the year before had been negotiated in the names of the individuals. Now, permitted by law, to organize a congregation, New Haven's Jewish families emerged from private worship to dedicate the first synagogue of Mishkan Israel. The New Haven Register for May 26, 1843 announced: "Strange as it may sound, it is nonetheless true that a Jewish synagogue has been established in this city -- and their place of worship (on Grand Street, over the store of Heller and Mandlebaum) was dedicated on Friday afternoon."

Here at the northeast corner of Grand Avenue, near State Street, the new synagogue functioned until the summer of 1846, when the majority of the families withdrew to organize a Reform Congregation. Their ranks growing with constantly arriving newcomers who had been attracted to the Reform movement in South Germany, the seceding group rented a hall in Brewster's Building, a fine new structure at the southeast corner of State and Chapel Streets, just west of the City Market. They invited Dr. Max Lilienthal, pioneer Reform Rabbi of New York City, to dedicate this new house of worship. He was unable to come and sent in his place his young assistant, who had arrived from Bohemia a few weeks earlier -- Rabbi Isaac Mayer Wise.

In his published Reminiscences, Wise tells the story of his trip to New Haven by steamer, of his enthusiasm for Leopold Waterman, president of the New Reform Group, and of his dedicating the hall in Brewster's Building. He also records that he accepted an invitation to preach "at the old congregation" at 5 Grand Avenue. Later he noted in his diary that the experience at New Haven with Leopold Waterman and his Reform-minded associates has helped encourage him to go forward in a drive for American Reform Judaism -- a drive which culminated in the establishment of the Hebrew Union College, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, and all the rest.

As recognized leader of American Reform Judaism, Isaac M. Wise had dedicated dozens of Temples throughout the United States by the time of his death in 1900. But Mishkan Israel should never forget that the honor of having been the first Reform Congregation to be so dedicated belongs to her. Perhaps, some day we shall raise up a talented painter in our midst who will try to recapture for us the scene at Chapel and State Streets, on a warm August evening in 1846, when a youthful immigrant Rabbi from Bohemia addressed an eager group of fellow immigrants and dedicated their synagogue to Reform Judaism.

The Orthodox remnant of Mishkan Israel, few in number, carried on worship at 5 Grand Street until 1849, when they decided to unite with a larger group in the Brewster Building.

However, when the Congregation purchased the Court Street Meetinghouse of the Third Congregational Church, in 1856, it precipitated a new split, this time a permanent one. The leaders of Mishkan Israel were resolved to follow the ritual of extreme Reform, and the dissatisfied champions of Orthodoxy withdrew to organize the B'Nai Sholom Synagogue.

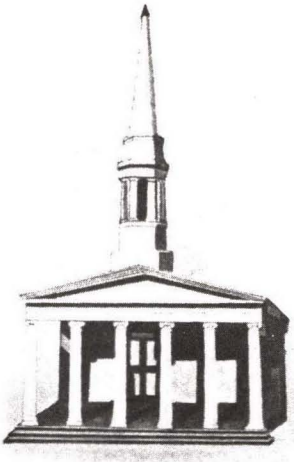
On Friday, July 11, 1856, Congregation Mishkan Israel dedicated its Court Street Temple, where it would continue to worship for more than forty years. A beautiful New England-style Congregational Church, with six Greek pillars and a steeple, the building was converted into a synagogue within, while the exterior was left in its original form. The Register for July 19, 1856, described the dedication as "an interesting ceremony conducted by a prosperous Society in a tastefully decorated building." The Palladium noted that "many Gentiles were present who liberally contributed to the offering that was taken up." Rabbi B. E. Jacobs, the first regularly ordained Rabbi of the Congregation, presided at the dedication. His predecessors had been all lay readers. The Officers of the new Court Street Temple, in 1856, were Isaac Williams, President; Jacob Smith, Vice-President; Israel Bretzfelder, Treasurer; B. Sugenheimer, Secretary; Louis Rothschild, Tithingman (official representative in the town meeting organization).

Leaders in the movement to purchase the Court Street Temple -- which stood on the north side of the street, halfway between Orange and State -- had been Jacob Heller, Louis Mandlebaum, and Isaac Nadler...The lay readers, who had ministered to the Congregation from its inception to the appointment of Rabbi B. E. Jacobs in 1856, included Samuel Zunder, Abraham Ullman, Isaac Strouse, and several others, in addition to the first reader, Michael Milander.

When Mishkan Israel moved into its new home on Court Street, its former place of worship at No. 14 Brewster Building, was taken over by Congregation B'Nai Sholom, which later moved to Williams Street, and then to Olive.

In 1894, Mishkan Israel had become one of the most flourishing congregations in the East. There was a growing feeling that it should have a new home commensurate with the position of dignity it occupied. After nearly forty years, the Court Street Temple was no longer large enough. The first meeting of the Building Committee was held in

Mishkan Israel
Three Houses
of Worship



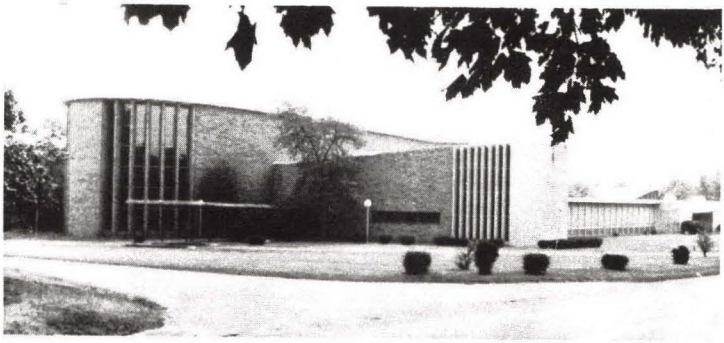
THE COURT STREET TEMPLE
Dedicated 1856

(1856-1897)

Orange & Audubon
Streets
(1897-1960)



TEMPLE MISHKAN ISRAEL.



Ridge Road
in Hamden
(1960-)

November, 1894; the cornerstone was laid at Orange and Audubon Streets, January 30, 1896; and on March 12, 1897, the Orange Street Temple was dedicated by Dr. Emil Hirsch of Sinai Temple, Chicago, and by our own beloved Dr. David Levy. Mr. Moritz Spier, President of the Congregation, received the keys from the Chairman of the Building Committee -- which had included the following: Max Adler, Charles Kleiner, Maier Zunder, Paul Weil, Moses Mann, Isaac Koch, David Strouse, Abraham Heberger, Lewis Freedman, Charles Fleischner, Jacob Johnson, William Herz, Joseph Koon, Rabbi David Levy, Herrman Machol, Nathan Myers, Isaac Newman, Samuel Rothschild, Michael Sonenberg, President Moritz Spier, and Lewis Osterweis (chairman).

The Orange Street Temple was described by contemporary New Haven newspapers in these terms:

> "The frontage on Orange Street is 72 feet, that on Audubon 127 feet. Directly in the rear of the Temple is the parsonage at No. 7 Audubon. It is a large comfortable residence, well proportioned to the edifice adjoining. The Temple itself is built of red pallet brick, trimmed with East Haven and Long Meadow Brownstone. Terra Cotta trimmings in orange patterns add much to the effect of the elaborate exterior...The style of architecture is that of the Spanish Renaissance, and was planned by Brunner and Tranner of New York. Two great towers, or rather minarets, rise 84 feet on each side of the doorway in front. A broad flight of fourteen steps leads up to the wide vestibule, whose roof is supported by four large carved pillars and whose floor is inlaid with rich mosaic. The auditorium is 84 feet long and 60 feet broad and will seat 950... The pulpit is bordered at each of its four corners by a large marble column which gives a substantial effect to the whole structure."

From 1897 to 1960, Congregation Mishkan Israel had worshipped in its Orange Street Temple. Under the spiritual leadership of David Levy, Louis Mann, Sidney Tedesche, Edgar Siskin, and Robert Goldburg, Mishkan Israel has continued to exemplify the tenets of an ancient faith in a modern framework -- the American Reform Judaism first preached in New Haven by Isaac M. Wise on that faraway August evening in 1846.

To his Excellency Roger S. Baldwin
Governor of the State of Connecticut

Whereas a Proclamation has been handed to us, directed to the "Jew's Synagogue" to request said Congregation to unite Thursday the 28 of Nov. in public worship & thanksgiving a special meeting of משכן ישראל (Mishkan Israel) was called to respond to the said proclamation & the following resolutions were unanimously adopted.

Resolved: That we will in compliance with the proclamation of his Excellency governor Roger S. Baldwin of this State assemble on thursday 28 of Nov. 1844 in our Synagogue to unite our fervent prayers & supplications with our Christian brethren to thank the heavenly father for his temporal & spiritual blessings.

Resolved: That Sajemond Waterman Esq. & Nathan Frankau be appointed a comittee to convey to his Excellency the Governor Roger S. Baldwin the expression of our highest respect love, & obedience & to invite his excellency to our place of worship on said day of thanksgiving.

Voted at a special Meeting.

S. Waterman Sy. S. Rothschild Sec.



Citation from Cong. Mishkan Israel in 1844 to Gov. Roger Baldwin of Connecticut.

THE COMMUNITY SCHOOL IN NEW HAVEN; WINCHESTER JEWISH EDUCATORS & NEIGHBORHOOD LEADERS

HAROLD HORNSTEIN

Isadore L. Wexler, after becoming principal of Winchester School in 1946, came to a conclusion: poverty and broken homes in the Dixwell section were the enemies to be defeated. Even the finest classroom effort, by teachers might fail to overcome minority-group handicaps facing so many of the students.

At the time, the civil rights movement had not yet gained momentum. The nation had not yet developed programs to help inner-city minority groups make up for lost time.

Wexler determined that a realistic program would be essential if his students were to receive a decent education. He cast about for an approach to hurdle the enormous barriers.

Traditional Jewish concern for a good education impelled Wexler. To this, he added other fundamental Jewish values--brotherhood required for interracial understanding and the deep conviction that concern for one's fellow man could conquer social ills. There was the tradition of strong family life that characterized the Jewish community.

Wexler hit upon the pioneer community school concept--Winchester School became an educational force, not only for students but for adults, for parents. The school would serve and be served by community groups. It would develop leadership within community groups, leadership for interaction between school and community.

So it is that today, the institution is known officially as Winchester Community School, not just Winchester School. Educational history was made as Winchester became the first community school in Connecticut and in the East.

A string of "firsts" was compiled as Wexler's dream came true, and the links between community and school were forged. In 1948, the first PTA was formed at Winchester School. In 1952, the first hot lunch program for any city school in Connecticut was started at Winchester.

The innovative community school concept was advanced as Wexler visualized a building suitable to its purpose. He mustered citywide support among some 65 agencies for a new building designed for community use, a building with a cafeteria, a large gym, an auditorium for after-school meetings and an all-purpose room to be used evenings for adult crafts.

There was considerable opposition to the proposed building and to the entire concept. It baffled some members of the New Haven School Board. But approval was won for the $1,600,000 structure--and when it was opened in 1952, it was considered the finest elementary school in New Haven. The structure acquired the city's first official school-community library, which was dedicated by Mayor Richard C. Lee in 1960.

Many pioneer programs at the school were developed by Jewish members of the staff. Florence Leibovitz, a fifth-grade teacher was treasurer of the hot lunch program and the Winchester P.T.A. and played an important role in the development of community school programs. Working effectively was guidance counselor Arnold Lerner, who with the PTA, set up a continuing education program for mothers, many of whom took advantage of the opportunity to gain business and professional posts. Alice Chorney, another teacher at the school, developed and taught a special education class which became a model for other educators and visitors to emulate.

Mrs. Harry Barnett, a Jewish member of the Board of Education, enthusiastically backed the community concept. She asserted that it wasn't enough to teach the students reading, writing and arithmetic, but it was necessary to meet their food, clothing and shelter needs while opening up opportunities for them. She called for use of the new school plant to serve residents of the neighborhood from pre-school age to senior citizens.

The Board of Education was unable to provide funds for many of the school's activities, so contributions were made from "the outside." Maurice Bailey collected $600 from the Variety Club. Through the Dixwell Business Association under the leadership of Manuel Shiffrin, Louis Kasimir, Milton Smernoff and Sam Rosenthal, small merchants contributed heavily. Max Livingstone, of the Council of Social Agencies, headed up a community based committee that contributed both time, money and inspiration to the fledgling community school program.

Wexler and Lerner disputed the misconception that mothers were derelict when they weren't home to greet their children at lunchtime. They showed that many mothers were working at that time of the day. Wexler organized "everyone and everything" in the neighborhood. He proceeded on the premise that family life there was not strong because of poverty.

At the outset of the program, Winchester School Conferences were held at the Elm Haven Public Housing Project. Mrs. Helen MacPherson, manager of the Elm Haven Housing project, provided the leadership and premises for these key sessions. Attending the first session was Miss Helen Currier, who was director of the Council of Social Agencies of the Community Chest, now the United Way. Also on hand were Justin O'Brien,

then assistant superintendent of schools and Norman Watts, who was director of the Dixwell Community House.

Out of the conferences came the Dixwell Community Council. Every black group in the city was represented on the council. "It was a group that gave us muscle in City Hall to get the new school building," recalls Wexler.

In the course of pushing the neighborhood school concept, the educators and civic leaders solidified the black community, which previously had been fragmented. Wexler, Lerner and other Jewish members of the school staff had close ties at Jewish organizations. These organizations heeded their call to assist the school. The Jewish Community Council contacted the Jewish community organizations on behalf of the school.

Wexler recalls that the JCC contacted City Hall to support the community school concept. The JCC also set up the Human Relations Council which functioned for a number of years for interracial understanding and relationships.

The education of the child involved much more than the time spent in the classroom. And the school was geared to serve the entire community. To help the students, guidance counselor Lerner was in constant contact with social agencies, with parents, with summer camps, pediatric clinics, the Clifford Beers Clinic, the welfare system, the Police Youth Bureau.

In one instance, says Lerner, he brought together 13 agencies who were helping a child but which had not "met one another."

Lerner went to Yale, talked with Rabbi Richard Israel and recruited members of the University's Hillel chapter to work with Winchester students. Charles Twyman, then a classroom teacher and now a school district director, became heavily involved in non-classroom programs. He ran a health fair that attracted 600 people. They came in for free medical exams. In 20 minutes pap tests revealed two cases of cancer. The fair was designed to dispel fear of doctors and carelessness about health among poor people.

The school doors were open to the community from 8:00 o'clock in the morning until 10 p.m. Teachers' hours were flexible so that they could take part in programs at all hours of the day. Yale faculty members were used for educating parents in child psychology in order to better understand themselves as parents.

Students who had never left their neighborhoods were taken downtown and elsewhere to meet prominent professional people civic leaders, businessmen, craftsmen and athletics. The so-called after-school program was tied into the regular school

program. A roller skating program in the gym required special coating for the floor, and it brought the community together for wholesome recreation.

"Big Brother" programs were established with the neighboring Berkley Divinity School and Yale Divinity School. The school library program was organized by Florence Leibovitz and Mrs. Clara Shalman, a first grade teacher. Wives of Yale faculty members served as library volunteers, along with parents of students.

The first evening adult neighborhood education center was developed at Winchester. Courses were offered in dressmaking, upholstering, and consumerism. There was leadership training. One of the school's great contributions was the development of community leadership. Poor people with potential were given educational opportunities that paid off. About 25 mothers in the adult education program went on to college. Many gained positions of community responsibility.

Helene Grant, for whom a New Haven school is named, was active at the school as an early reading specialist and also was involved in community programs.

Wexler served as principal at Winchester for 17 years. His experience there gave him credentials for service in city anti-poverty programs and in other top administrative posts in the city's school system. He retired after filling the post of supervisor of careers and work-study programs of the school system.

Even opponents of his unorthodox educational methods credit Wexler with an admirable record of concern and action. Many tributes were paid him upon retirement from the school system. Among other honors, he received a citizenship award from the B"nai B'rith and a beautiful plaque upon retirement in 1976 from the School Administrators Association commending him for school service and leadership stretching over 50 years, "A Quarter of a Bicentennial."

Another Jewish principal of Winchester Community School was Dr. Barry E. Herman. He demonstrated, in his work as an educator, a feeling for the precepts of Judaism. Herman was appointed principal during the late 1960s--a period of social unrest that included a great deal of civil rights militance. He served faithfully for eleven years 1966-1977.

Dixwell leaders were keenly aware of the school's vital role by the time Herman became principal. The black leadership was well-organized and in a position to make demands upon the school, which it did. Herman, with a low-keyed, sensitive

approach, met the stern test. He was an effective advocate of the community school approach who convinced community leaders that he was working for a strong academic program and service to the total community.

"The community doesn't have to take over the schools," said Herman. "The people of the community just want to feel free to come in, to feel welcome and to be involved." He asked parents to help select new teachers by sitting in on interviews, as small committees. They assisted in the screening process.

Herman lived up to the Jewish ideal of brotherhood by serving as a member of the board of the Hannah Gray Home for aged black women, an institution that commands the respect of the black community. He also was appointed to the Board of Directors of the Dixwell Neighborhood Corporation. With a deep interest in history, Herman appreciated the importance of the search by blacks for their roots. He encouraged students and adults to take courses in black history. He also featured exhibits of black achievements at the school to develop racial self-pride and a good self-image to foster learning and study habits. Herman now is a school district director carrying on the work he started at Winchester to thirteen schools under his supervision.

The New Haven community school concept, launched and carried out by many Jewish educators, has spread to eight New Haven schools. These institutions, which offer hope for a better quality of urban life, embody principles of humanitarian concern that helped Jewish people solve awesome problems.



Community-Wide Testimonial Dinner for Isadore Wexler, April 1953. L. to R.: Dr. Finis Englemann, Conn. Commissioner of Education; Mr. Wexler; Dr. Ralph Bunche, Under-Sec. General of the United Nations; and Dr. Mark McCloskey, Director of Community Education for the State of New York.

Dedication of School Gym to Mr. Wexler, First Principal



"Wex"
Community Leaders, Parents, School People and Students
Pay Tribute to a Great Educator.
1976

NEW HAVEN HIGH SCHOOL
JEWISH GRADUATES OF 1915

DR. BARRY E. HERMAN

Rummaging through a pile of old books at a Brandeis book sale this writer found an old New Haven High School (Hillhouse) Classbook of 1915. Going through its worn but cherished pages, he discovered many prominent New Haveners who, in 1915, were starting their lifes' careers. Recognizing doctors, judges, lawyers, business people and educators, the writer bought the book and added it to his collection of New Haven memorabilia.

Recently, he rediscovered the book while searching out information on another topic and thought its contents might make an interesting article for Vol. II of Jews in New Haven.

The Editor-in-Chief of the 1915 class book was Harold I. Bailey and the advisor, called censor, was Dr. Susan S. Sheridan. Associate Editors (Jewish names) were Arthur Puklin and Abraham Moscovitz. Louis Botwinik was the Assistant Business Manager. The book sold for $1.00.

The principal was Mr. Charles L. Kirschner, probably a familiar name to many readers. The Assistant Principals were Dr. Boynton W. McFarland and Mr. Ralph Wentworth. Among the teaching staff the writer discovered one name which appears to be Jewish. That person is Mr. Jacob Wershow, a member of the science department, and his address is given as North Haven, Connecticut. The book contains pictures and biographical sketches of all the graduates as well as group pictures of the athletic teams and clubs.

The last section of the book contains advertisements from different New Haven merchants. It may be noted that several of the stores are no longer in existence. Their names will probably bring nostalgia to the readers. The Calder Music Shop was selling Victrola or Columbia dance records and advertised "talking machines" or phonographs from $15 to $250. There was a page devoted to the Butler Business School located in the Y.M.C.A. building at 152 Temple Street with a Sidney Perlin Butler as Headmaster since 1889. The Momauguin House advertised shore dinners, dancing, and bathing at its Cosey Beach address in East Haven. There was a Botwick Bros. Tailors at 159 George Street. Some readers may recall Lagrenade Jewelers at 938 Chapel Street. The Hanover Shoe Co. at 26 Church Street was selling shoes for $3 and $3.50. The ad listed 58 stores in 40 cities. Do readers remember: Phelps Studio at 942 Chapel Street; the Doolittle Floral Co. on Orange Street;

D. F. Hayes Co. Ladies Apparel on Chapel & Orange; Curtiss Studio on Chapel Street; Crawford-Plummer Co., fine furs, cloaks, and suits; The John E. Bassett Co. on Chapel Street; Weber Studio; Kirk & Co. - "Automobiles, Hacks, Coupes, Busses and Livery for of every description," and Samuel Z. Field Printers on Crown Street?

In "Opinions of the Class" the following names listed according to the writer of this article appear to be Jewish:

"Our Most Popular" - Ida Chanutin
"Our Brightest Scholar" - Ephraim Shorr, Barnett Greenhouse, Benjamin Labov, Ida Chanutin
"Our Most Eloquent Orator" - Esther Calechman, Ida Chanutin
"Our Funniest" - H. David Kugel, Harry Green, Frank Rosoff
"Our Wittiest" - Lillian Goldenberg
"Our Hardest Worker" - Ida Chanutin
"Our Best Athlete" - Geneva Leopold
"Our Biggest Bluffer" - H. David Kugel
"Our Shrewdest Politician" - Ida Chanutin
"Our Most Garrulous" - H. David Kugel, Rose Kaufman
"Our Nerviest" - H. David Kugel, Max Bernstein
"Done Most for the School" - Ida Chanutin, Geneva Leopold
"Most Likely to Succeed" - Ida Chanutin, Geneva Leopold
"Our Biggest Grind" - Ephraim Shorr, Barnett Greenhouse
"Most Prominent" - Ida Chanutin
"Most Habitual Drinker" - H. David Kugel, Frank Rosoff, Rose Kaufman
"Our Fashion Plates" - H. David Kugel, Harry Green
"Our Best Writer" - Benjamin Labov, Harold Bailey, Esther Calechman
"Our Most Peevish" - Irving Leonard
"Our Most Conceited" - Robert Kapsinow
"Our Class Baby" - Samuel Rosenberg, George Kasden

Ida Chanutin and H. David Kugel appear to be very popular members of the Class of 1915.

The writer of the article by sheer determination of Jewish sounding names, addresses and other clues has estimated that of 163 graduating male seniors, 57 were Jewish. This is about 35% of the graduating class of 1915. Of 170 female graduates about 29 were Jewish, about 17% of the class. There is no way of determining why there were so many more male Jewish graduates than female Jewish graduates. Perhaps the readers of this article may have their own theories and opinions. It may be interesting to note that the males all had their nicknames listed next to their names but the females did not.

Listed below are the Jewish members of the graduating class-males first, then females, as arranged in the classbook.

The writer included the student's address and future occupational pursuit as well as the graduate's future school of higher learning. Readers who know many of the graduates will enjoy seeing whether each familiar graduate was able to achieve and fulfill his/her life's ambition. Non-Jewish graduates were not included in the list.

The readers should note that many of the Jewish graduates were either born in Europe or that their parents were definitely foreign born. The majority were also poor; yet there was a high motivation for education and for continued schooling. Most of the Jewish male graduates listed future professions like medicine, law and engineering. The Jewish females listed teaching. One can hope that the Class of 1915 achieved their ambitious goals, dreams and aspirations.

Listed in alphabetical order are the following "Jewish" graduates of the Class of 1915:

Harold Irwin Bailey ("H.I.") 806 Howard Ave. ...
University and Bellevue Hospital Medical College-
Medicine

Harry Bailey ("Munsey") 8 Dwight St. ...
Yale - Medicine

Meyer Bailey ("Red") 118 Ward St. ...
Yale - Physician

Robert Lederer Baumann ("Bob") 106 Ward St. ...
Sheffield Scientific School - Chemist

Max L. Bernstein ("Tommy") 56 Daggett St. ...
Yale - Medicine

Hyman A. Bettigole ("Bettie") 88 Prince St. ...
Yale - Lawyer

Louis Botwinik ("Batso") 21 Sylvan Ave. ...
Yale - Lawyer

William Brody ("Steve") 402 Ferry St. ...
Yale - Lawyer

Charles Byer ("Charley") 123 Scranton St. ...
Sheffield - Chemist

Michael Louis Chain ("Mike") 35 Arch St. ...
Sheffield - Civil Engineer

Maurice Max Chapnick ("Much") 41 Spruce St. ...
New York University - Expert Accountant

Harold William Cheney - 250 Fountain St. ...
Sheffield Scientific School

Max Chernoff ("Max") 856 Congress Ave. ...
Yale

William Cousins ("Bill") 195 Ward St. ...
Teacher

Arthur Ernest Feldman ("Rosey") 329 Greenwich Ave. ...
Sheffield - Forestry

Louis Feldman ("Keystone") 31 Dow St. ...
Yale - Medicine

Morris Glazer ("Mosh") 135 Edgewood Ave. ...
Sheffield - Doctor

Jacob Goldberg ("Jake") 192 St. John St. ...
Yale - Lawyer

Maurice E. Goldberg ("Mush") 83½ Greene St. ...
New York University - Forestry

Maxwell Harry Goldstein ("Mack") 16 Scranton St. ...
Yale - Law

Harry Green ("Harry") Soughbridge, Mass. ...
Sheffield - Business

Barnett Greenhouse ("Barney") 252 Cedar St. ...
Sheffield - Musician

Mathew Irving Halperin ("Matty") 709 Dixwell Ave. ...
Tufts College - Baseball Player

Benedict Richard Harris ("Ben") 185 Franklin St. ...
Yale - Physician

Max Harry Hymen ("Muttle") 213 Orchard St. ...
Yale - Physician

Israel Jacob Jacobs ("Jack") 61 Prince St. ...
Yale - Lawyer

Leo Philip Jacobson ("Lee") 540 Washington Ave. ...
Sheffield - Civil Engineer

Robert Kapsinow ("Kap") 152 Minor St. ...
Yale - Lawyer

George Kasden ("Rufus") 6 Dwight St. ...
Yale - Medicine

H. David Kugel ("Percy") 16 Waverly St. ...
Commercial Traveller

Benjamin Labov ("Ben") 29 Button St. ...
Sheffield Scientific School - Forestry

Irving Albert Leonard ("Irv") 260 Blatchley Ave. ...
Sheffield - Forestry

Samuel Markle ("Sam") 235 Commerce St. ...
Yale - Doctor

Simon Moore ("Si") 71 William St. ...
Yale - Physician

William W. Moore ("Fat") 919 State St. ...
Yale - Doctor

Abraham Loeb Moscovitz ("Murray") - (no address given)
Sheffield - Chemical Engineer

Louis O'Brasky ("Louie") 540 Orchard St. ...
Sheffield - Civil Engineer

Philip Padrofsky ("Phil") 256 Cedar St. ...
Business

Arthur Louis Puklin ("Art") 732 State St. ...
Yale

Ernest David Resnik ("Honey") 445 Washington Ave. ...
Sheffield - Doctor

Thomas Resnikoff ("Tommy") 419 Columbus Ave. ...
Yale - Teacher

James M. Rosen ("Jimmie") 167 Dewitt St. ...
Yale - Physician

Samuel Rosenberg ("Shrimp") 530 Winchester Ave. ...
New York University - Lawyer

Frank Rosoff ("Rosie") 90 Park St. ...
Yale - Lawyer

Herman Henry Salvin ("Sullivan") 116 Portsea St. ...
New York University - Doctor

Bertrand B. Salzman ("Bert") 111 Sherman Ave. ...
Yale - Lawyer



Senior Basketball Summary

MEYER BAILEY ..... *Captain*
JAMES SHANLEY ..... *Manager*

THE TEAM

Right Forward, MEYER BAILEY — *Left Guard*, ENOS WRIGHT
Left Forward, MAXWELL HYMAN — *Right Guard*, JAMES SHANLEY
Center, JOSEPH WEINER

SUBSTITUTES

Right Guard, MAURICE GOLDBERG — *Left Guard*, BENJAMIN HARRIS
Right Guard, LEROY SMITH — *Right Forward*, MAXWELL GOLDSTEIN
Left Guard, MORRIS STEIN — *Center*, BENJAMIN LABOV

RESULTS OF THE GAMES

Seniors	14	Freshmen	15
Seniors	26	Sophomores	12
Seniors	17	Juniors	4
Seniors	20	Branford High School	17
Seniors	14	Freshmen	12
Seniors	32	Sophomores	14
Seniors	16	Branford Alumni	8
Seniors	38	Juniors	8
Seniors	9	Freshmen	14

Class of 1915 Basketball Team.

Isadore H. Shanock ("Shany") 128 Minor St. ...
Michigan Agricultural College - Forester

Edward Shapiro ("Shakespeare") 32½ Sylvan Ave. ...
Draftsman

Samuel Shapiro ("Shakespeare") 181 Franklin St. ...
Yale - Lawyer

Samuel A. Shiff ("Sam") 206 Poplar St. ...
Sheffield Scientific School

Ephraim Shorr ("Slim") 789 Grand Ave. ...
Yale - Physician

Samuel Aaron Sinn ("Sam") 128 Minor St. ...
Yale

Israel A. Sneiderman ("Ike") 102 Rosette St. ...
Sheffield - Electrical Engineer

Morris Stein ("Steiny") 448 Congress Ave. ...
Boston Technical College - Business

Isadore Gerson Strauss ("Doc") 125 Washington Ave. ...
Physician

Joseph Weiner ("Yosel") 67 Prince St. ...
Yale - Doctor

Max Willens ("Max") 378 Columbus Ave. ...
Columbia - Doctor

Ada Adams - 26 Bassett Street ...
Yale School of Music - Music Teacher

Sara Hannah Alderman - 841 Howard Ave. ...
Normal School - Teacher

Esther Calechman - 221 Dixwell Ave. ...
Normal School

Ida Chanutin - 36 Dow St. ...
Normal School - Teacher

Doris Feldman - 14 Gold St. ...
Normal School - Teacher

Sadie Louise Fields - 19 Carmel St. ...
Librarian

Carrie Freed - 18 Kimberly Ave. ...

Lillian Dewena Goldenberg - 49 Gilbert Ave. ...
Normal School - Teacher

Helen Grace Gottsegen - 86 Perkins St. ...
New York University Law School - Lawyer

Ruth Rose Hahn - 72 Cottage St.

Edith Grace Heberger - 718 George St. ...
Normal School - Teacher

Minna Hoffman - 214 Dixwell Ave. ...
Smith College - Teacher

Rosamond Gertrude Kaufman - 156 Minor St. ... ..
Normal School - Teacher

Sophie Josephine Kaufman - 54 Dickerman St. ...
Normal School - Teacher

Irene Elizabeth Kraus - 320 Davenport Ave. ...
Grace Hospital - Nurse

Geneva Leopold - 372 Whitney Ave. ...

Dina Levin - 239 Columbus Ave. ...
Conn.-Froebel Normal School - Kindergarten Teacher

Bertha Levy - 32 Gold St. ...
Normal School - Teacher

Marion Pauline Lowell - 241 Howard Ave. ...
Normal School - Teacher

Ida Helen Paglin - 33 Broad St. ...
Normal School - Teacher

Sarah Edith Schaff - 131 Scranton St. ...
Normal School - Teacher

Hazel Alzador Scofield - 145 Greenwich Ave. ...
Smith College - German Teacher

Sophie Setlow - 11 Vernon St. ...
Librarian

Belle Irma Shapiro - 15 Spruce St. ...
Normal School - Teacher

Esther Shulman - 522 George St. ...
Yale School of Music - Music Teacher

Janette Majory Simons - 361 Willow St. ...
Mrs. Wheelode's School - Kindergarten Teacher

Florence Lenore Smirnow - 761 Orange St. ...
Art Students' League of New York - Architect

Marion Julia Stodel - 71 Sherman Ave. ...
Normal School - Teacher

June S. Ullman - 58 Ellsworth Ave. ...
Normal School - Teacher

Some well known Non-Jewish members of the Class of 1915 familiar to the writer are listed as follows:

Emmons J. Bowen ("Chick") 38 Linden St. ...
Bacteriologist
(Bowen became a popular New Haven educator and Bowen Field was named in his honor.)

Clarence W. Crook ("Crookie") 74 Grand Ave. ...
Business
(Prominent realtor and insurance company owner.)

Frank Mongillo ("Mongie") 78 William St. ...
Physician
(Mongillo became a physician and has been an active civic leader in New Haven, his son Frank, Jr. was the Republican candidate for Mayor in 1977.)

James A. Shanley ("Jimmy") 34 Davenport Ave. ...
Lawyer
(Shanley became a lawyer and was Judge of Probate when he passed away a few years ago. He was also an outstanding civic leader and leader in Democratic Party circles.)

Edith Isbell - 399 Whalley Ave. ...
Vassar College
(Miss Isbell became a history teacher and retired from Hillhouse.)

Elizabeth Kane - 143 Carlisle St. ...
Normal School - Teacher
(Miss Kane married and became Mrs. Charles McQueeney, wife of the managing editor of The Register and retired from teaching.)

Ruth Lindwall - 302 Temple St. ...
Normal School - Teacher
(Miss Lindwall became an English teacher and retired from Hillhouse.)

Esther Mead - 804 George St. ...
Normal School - Teacher
(Miss Mead became a history teacher and retired from

Hillhouse.)

Mary M. White - 179 Filmore St. ...
Normal School - Teacher
(Miss White became a prominent New Haven educator and retired as Assistant Superintendent of Schools in New Haven.)



Senior Football Summary

MAXWELL WILLENS ..... *Captain*
JAMES SHANLEY ..... *Manager*

THE TEAM.

Left End, ARTHUR FELDMAN — *Right End*, RICHARD TONE
Left Tackle, SAMUEL SHAPIRO — *Quarterback*, MEYER BAILEY
Left Guard, BERTRAM SALZMAN — *Left Halfback*, HERBERT GOEBEL
Center, LEROY SMITH — *Right Halfback*, WILLIAM HITCHCOCK
Right Guard, MAURICE O'CONNELL — *Fullback*, MAXWELL WILLENS
Right Tackle, NORMAN TICE

SUBSTITUTES.

Left Tackle, BENJAMIN LABOV — *Right Guard*, EDWARD TOLSTOI
Right Tackle, JOSEPH WEINER — *Left Guard*, EPHRAIM SHORR
Fullback, ARTHUR PUKLIN — *Right Halfback*, RAYMOND KRUTZ
Quarterback, MAXWELL GOLDSTEIN

RESULTS OF THE GAMES.

Seniors	15	Juniors	5
Seniors	6	Freshmen	0
Seniors	15	Sophomores	17

Class of 1915 Football Team

BETH HAMEDROSH HAGODOL
B'NAI ISRAEL
THE WESTVILLE SYNAGOGUE

WERNER HIRSCH

The dream of an orthodox synagogue in Westville was first shared by three men -- Charles Albom and Arthur Slutsky, still leaders in the Congregation, and the late Herbert L. Batt. Important counsel and help came from Rabbi Maurice Hecht, during the early planning stages. Active organization began to take shape in Westville in the spring of 1952.

The first informal minyan was held in the home of Mr. and Mrs. Nelson Harris in the winter of 1952, with Rabbi Levi Freedman coming from some distance to read the Torah each week. Friday night, Sabbath and Holiday services continued at the home for the next 18 months. Davis Street School was the site of High Holiday services in the fall of 1953. Some 75 area residents attended. Reverend Abraham Slutsky served as Cantor and officiated at High Holiday services for a few years after that.

These services attracted many new interested people. The mounting interest led to a series of parlor meetings in several homes, where a growing list of prospective adherents joined the potential synagogue cause.

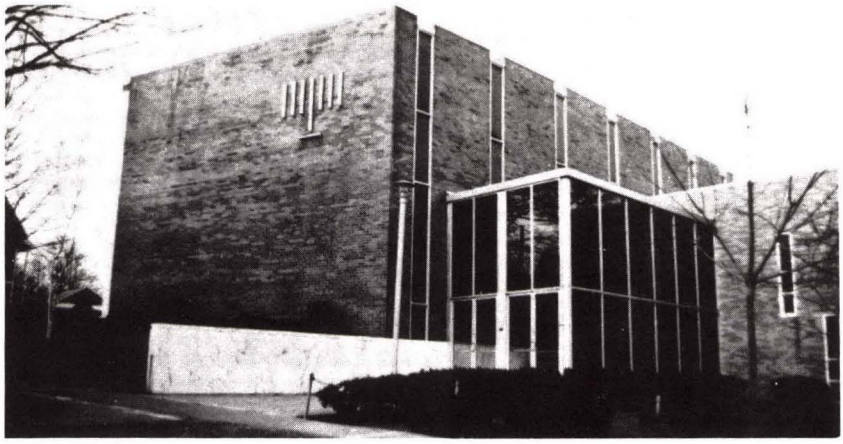
This budding stage culminated with a meeting in the home of Mr. and Mrs. Nat Fisher in January, 1954, where the eminent Rabbi Leo Jung addressed the group and a resolution was adopted to build. His forceful message also convinced us of the correctness of the Orthodox ideology we chose.

March, 1954 marked a giant leap forward for the fledgling group. The Articles of Association were signed on March 2 in the home of Mr. and Mrs. Louis Herman. Soon after, they purchased a house at 74 West Prospect Street. The Synagogue now had a name and permanent home.

With Nelson Harris serving as the first president, April 16, 1954 saw the first services held at the Westville Synagogue.

A milestone in the Synagogue's history took place in August, 1954 with the appointment of their first and only spiritual leader, Rabbi Albert Feldman. He assumed his position in September. That year broadly expanded High Holiday Services were held at the Edgewood Club.

In the first year of the Synagogue, over 100 children were



Beth Hamedrosh Hagodol B'Nai Israel The Westville Synagogue.



Beth Hamedrosh Hagodol on George St. (1930-1964).



B'nai Israel on Rose St. (1895-1957).

enrolled in religious education classes, and the Sisterhood was becoming one of the most active and vital parts of the Synagogue Community, a position they maintain to this day.

The year 1955 was another eventful period, marked by the beginnings of the Adult Education program in January and the formal installation of Rabbi Feldman on February 21 at the Edgewood Club. By April, the Synagogue's membership had grown to over 100 families.

On November 15, 1957 a building permit was issued for construction of the first building on 74 West Prospect Street, and actual construction began almost immediately. The task of financing frequently appeared insurmountable, and every ingenious method of fund raising was used in the effort to build for the future. The first services in the new building were held in September, 1958. A gala dedication ceremony was marked on November 30, 1958, highlighted by the appearance of the famous Cantor Sholom Katz.

In 1961 negotiations were entered into with Beth Hamedrosh Hagodol regarding a merger of the two congregations. After months of discussions, the Westville Synagogue and Beth Hamedrosh Hagodol joined ranks. The new congregation, known as Beth Hamedrosh-Westville Synagogue, came into being on February 28, 1962. Arthur Slutsky was elected to serve as the new president of the combined congregations. Milton Morris, former president of Beth Hamedrosh Hagodol, was elected Chairman of the Board.

The pressure to push forward and expand, as a result of the merger and the natural surge of activity and membership, was now unmistakable.

When it became apparent that more space was needed, sights were set on erecting a suitable sanctuary alongside the multi-purpose first building.

Following an aggressive funding campaign, a gala ground-breaking banquet was held in May, 1963. Nat Fisher and Louis Herman headed the construction project.

Answering a call for Torahs needed by the many new synagogues in Israel, the Congregation graciously donated four scrolls, formerly used by the Beth Hamedrosh Hagodol, in ceremonies held on June 5, 1963.

The building addition proceeded right on schedule. Contracts for the construction were signed on July 24, 1963, with the building completed in April, 1964. Dedication festivities were held the weekend of October 24-25, 1964. Cantor Maurice Ganchoff

and Cantor Sholom Katz were guest participants in the weekend celebration.

Sunday, December 5, 1965 was yet another milestone in the Synagogue's history, when Rabbi Feldman was appointed to life tenure. A testimonial dinner attended by over 300 persons and invited dignitaries marked the historic event. The guest speaker was Rabbi Paul Levovitz of the Rabbinical Council of America.

The mortagage of the Synagogue was burned at yet another banquet held on November 5, 1973, following eight years of growth and spiritual activity.

Another major chapter of growth occurred on March 26, 1974, when, following a year of negotiation, the Synagogue celebrated its merger with the Rose Street "Shul," B'nai Israel. Edward Lipson and B'nai Israel president Lewis Berman headed the negotiating team. Arthur Slutsky was chairman of the negotiating group. The Synagogue now became known as Beth Hamedrosh B'nai Israel-The Westville Synagogue, a name paying tribute to the proud and eventful heritage of the Congregation. Eugene Roth served as the first president of the newly-merged Synagogue.

The Synagogue today is the largest orthodox Jewish Congregation in the area. Besides providing the traditional worship services, religious education and maintaining a cemetary, the Synagogue offers, through its affiliated groups, the opportunity for Jews from the entire New Haven area to share a synagogue life style that is both traditional and contemporary in form. Groups like Sisterhood, Men's Club, Mr. and Mrs. Club, Junior and Senior N.C.S.Y., Jewelites, Connecticut Jewish Singles of the Westville Synagogue, and the newly-formed Young Marrieds Social Group offer rewarding values to persons of all ages.



First home of Westville Synagogue (1954).

B'NAI ISRAEL

In the late 1800's, several Jewish families in the Congress Avenue, Washington Avenue, Commerce Street and York Street area felt the need to establish an additional orthodox congregation. The existing synagogues were already overcrowded with the great influx of Jewish immigrants in the 1880's following the Russian pogroms. In 1891 they formed a group for the purpose of worship and study, praying in private homes and hiring a teacher for their Chevra Mishnais.

In June of 1892 the group purchased land for a cemetary in Hamden's Highwood section under the name "Chevra Benai Israel." Articles of Association were filed with the State of Connecticut on July 1, 1892 as the Congregation Benai Israel. L. Sachs was elected as their first Rabbi. He continued to serve the congregation until 1896. Their first president, who had already been serving since the formation of the "Chevra" was Samuel D. Pickus.

In December of 1894 the congregation purchased a house at 10 Rose Street and construction of a synagogue building started that winter. The following year, in 1895, the then largest orthodox synagogue in New Haven was dedicated. It would be known as the "Rose Street Shul." Mrs. Rachel Hurwitz (known as Bobbe Rashe), a midwife and keeper of the Mikveh, donated the first Torah to the new Shul.

The Synagogue suffered financial problems during those early years. Their primary sources of income were from the sale of seats and dues which had been set at 10 cents per member per week. In 1901, under the leadership of president Joseph Racow, the group reorganized. It became the Congregation Beth Hamedrosh Hagodol B'nai Israel and refinanced through the Middletown Savings Bank.

B'nai Israel remained the largest orthodox synagogue in the area for many years. Many well-known and respected Rabbis such as Abraham A. Rosen and Judah H. Levenberg, and Cantors such as the renowned Cantor Malavsky and Charles Sudock at one time made the congregation their home. It was rare indeed that a visiting orthodox Rabbi or Cantor of distinction left New Haven without delivering a sermon or "davening" at Rose Street.

Over the years, the Synagogue maintained a religious school, an active Sisterhood, a Chevra Mishnais, Chevra Chayai Adam and Ain Yaakov and a Chevra T'hillim.

The Oak Street Renewal Project and College Street Extension claimed B'nai Israel's building in 1957. The last services were held there during Sukkoth of that year. Population shifts and ideological differences led to the splitting of the congregation, with one group becoming Beth El. The other, maintaining orthodoxy,

remained B'nai Israel and met at the Cedar Street School for several years under the guidance of the late Rabbi Aaron Shuchatowitz, who had served the congregation since 1935.

Finally, after abandoning plans to build a new synagogue on Howard Avenue, the Congregation B'nai Israel, with Lewis Berman as president, merged with the Beth Hamedrosh-Westville Synagogue on March 27, 1974.

BETH HAMEDROSH HAGODOL

"To conduct and maintain a house of public religious worship in accordance with the Orthodox Jewish Faith. To foster, conduct and maintain a school for the teaching of the Hebrew Language, Jewish Customs and Traditions.

Towards these ends, the Congregation Beth Hamedrosh Hagodol was incorporated on August 16, 1930 by a group of 19 dedicated men in the New Haven Community.

With Moyer Sofer serving as the first president, the congregation purchased the former Trinity Methodist Episcopal Church on the corner of George and Dwight Streets in September, 1930. The former church was converted for synagogue use under the direction of their first Rabbi, Meir Rapoport. Rabbi Rapoport



Interior of B'nai Israel

was already reknowned as the Byalistoker Magid. He remained with the congregation for one year.

For the High Holiday Services in September of 1931, Rabbi Dr. Chaim Kaplan was engaged, along with Cantor Naftale Yolles and a choir led by the famous composer, Kalishman. Throughout the Synagogue's existence, noted cantors and choirs were the highlight of the High Holiday Services.

As a culmination of the redecorating and remodelling process, and a year-long fund raising campaign, the Ark, donated by the Ladies Auxiliary, was dedicated at an elaborate ceremony held on September 18, 1932. The Synagogue could now accommodate 1,000 worshippers.

Beth Hamedrosh Hagodol continued to flourish, reaching a high of 300 families in membership, and a Hebrew School enrollment of over 100 students. The Synagogue boasted a very active Sisterhood, Brotherhood, and Ladies Auxiliary. Other vital activities included Junior Congregation, a mixed choir, and a junior choir.

Early in its existence, the congregation purchased a cemetary on Brockett Place in East Haven for the use of its members. In the late 1950's the Synagogue acquired the cemetary owned by the former Tefereth Adas Israel Synagogue, giving it extensive facilities.

The late 1950's and early 1960's brought a population shift of New Haven's Jewish residents from the Dwight Street and Legion Avenue areas to suburban locations such as Westville and Woodbridge.

In order to accommodate the changing needs of the Synagogue's members because of this factor, a possible merger with the Westville Synagogue was first discussed in September, 1961.

After a few executive meetings between the two congregations, a vote of the two synagogues was almost unanimous in favor of the proposal.

With Milton Morris serving as the final president, Beth Hamedrosh Hagodol merged with the Westville Synagogue on February 28, 1962. The New Haven Redevelopment Agency purchased the congregations's former home on March 29, 1964.

Credits: Marilyn Morris and Arthur Slutsky

WILLIAM M. BOLTON LOOKS BACK: EXTRACTS FROM AN ORAL HISTORY

WILLIAM M. BOLTON

It is a great pleasure, indeed, a distinctive honor, to recount what I can as a member of the Jewish Community, some experiences worthy, I trust, of Jewish historical note.

In 1888, when my parents emigrated to America from a small town near the cultural center of Kiev, Russia, our family consisted of three boys, Harry, Joseph and Charley. Because of my father's brother having settled in New Haven, my dad followed him. My mother, however, who was unaccustomed to life in a city, could not adjust; she was homesick and very unhappy. After a short period, my dad succumbed to her wishes and they returned to, what they used to refer to, as their homeland.

The freedom which my father tasted in America was too much for him to sacrifice. After considerable persuasion, he convinced my mother that he would leave Russia again by himself, undertaking that arduous trip back to America, and Mother was to follow three months after I was born, which was on April 27, 1891. From what I was told, my mother found the second trip most unbearable, but somehow muddled through and, instead of beginning their lives anew in New Haven, my folks settled in Branford, Connecticut, a small village where several Jewish families took up residence. Our roots may be regarded as emanating from New Haven for all practical purposes.

The reason for the Jewish Medina in Branford was due to a branch factory of Yale and Towne of Yale lock fame, where many Jewish workers found jobs. My oldest brother, Harry, formerly a student in a Russian Gymnasium, went to work as a polisher. My brother, Joe, a born salesman who didn't like to be confined in a factory and just didn't want to go to school, which, incidentally, he never ceased to regret, bought five dollars' worth of matches and went on foot selling his wares in the different towns as far as Saybrook. When he got a lift on his way home, it was considered by him a fortunate circumstance; however, walking at night all alone, he would stop to talk to people driving in the opposite direction, by which he not only succeeded in making a sale, but chatted a while until he saw a light of an oncoming traveler, and in that way gradually dispelled the loneliness in reaching Branford. His success in his first enterprise suggested expansion with Father in buying and selling various merchandise such as metals, rags, rubber, livestock or anything else which had a market in New Haven.

My father, with the help of my brother Harry's earnings,

bought a three-family house. I don't know was paid for it but I do remember bringing $6.00 per month of mortgage money to Mrs. Rogers, which leads me to think that, at 6%, it must have been $1200. The property entailed a barn, about two acres of land and a chicken coop. My dad bought two cows with the aid of the Millis Chesed, a New Haven Jewish lending society which helped poor people without any interest charges.

The land was fertile. We raised our own vegetables in the summer, and potatoes, which we stored in our cold cellar for the winter. I used to deliver milk to several Jewish families and what wasn't sold, my mother used to store in earthenware receptacles; when the sour cream was ready, the jars were skimmed of the real natural sour cream used in making sweet butter. The remaining sour milk was cooked and some of the finest pot cheese ever was made by my mother and was eaten by my family. With chickens and cows, and what the garden produced, the family had almost enough to live on. My dad used to take his chickens to a schochet in New Haven, and my mother plucked the chickens, both the killing and plucking in conformance with Jewish Koshruth laws, - making some wonderfully good tasting chicken soup.

My father, it seems, started a small society to aid refugees. In our family on High Jewish Holidays, somehow there was always room to have as guests several persons, even if we had to sleep on the floor. Instead of going to New Haven, my father arranged to have the services of the High Holidays in our front room (living room), having hired two or three Jews, plus room and board, to complete a minion, and also a trained baal tefiloh, a conductor of the services, usually a cantor, I recall, by the name of Mr. Tsipkin.

There was considerable anti-semitism in those days. The East Haven people, however unconstitutional it was, forbad Dad to drive his wagon through the town on a Sunday. The folks used to do their shopping on Saturday nights.

My brother, Harry, became active in a political party. When members used to meet at our house, all I heard was "party," which I thought was some social function. I suppose the reason for this was due to the repression under which they lived in Russia. Sad to relate, a union was formed and because the union's demands could not be met by the Yale and Towne Company, the shop closed down, leaving so many workers stranded with jobs. When most of the Jewish people moved out, my folks along with other families moved to Stamford, Connecticut, the home of Yale and Towne, which occurred during my sophomore days in high school. My dad and my brother Charley obtained employment in the Lock Shop. Incidentally, a Jew who became a prominent leader among New Haven Jewry, boarded in our house when he first came to Branford. When he applied for a job, the superintendent asked his name - he answered Bainye, which the superintendent didn't understand and named him Bane, a name given to a Scotsman -

Mr. Bane Stock certainly looked more Scottish than Jewish.

My brother Harry was revered by the younger members of the family. It was he who insisted that I continue my studies in preparation for college. Also, he was responsible for my taking lessons on the violin, which proved a valuable asset when I came to Yale in 1910. I played well enough to not only earn my way through Yale's Sheffield Scientific School, but I also helped to support my family. I owe so much to my brother Harry for his wise leadership and his devotion to the family.

After graduating with the Class of Yale 1913, I took an examination and received an appointment in the Bureau of Engineering of New Haven. I remained with the City for almost 48 years, the last ten of which I had the coveted privilege of being the first City Engineer of the Jewish faith. Also, I became active in the Connecticut Society of Civil Engineers, having been elected Director of the Third District, after which I became Second Vice President, First Vice President, and President in 1950. After my record as City Engineer of New Haven was established, the Connecticut Society of Civil Engineers conferred upon me the rare distinction of Honorary Membership. To me that was a prestigious recognition because in almost 100 years of the Society, I had the unique honor of being the first and only Honorary Member of the Jewish faith, and in view of the fact that there always was considerable anti-semitism, kept under cover, of course, in the Society.

After graduation, I married Ann Rosen, daughter of Rabbi A.A. and Mrs. Rosen. We had a most happy marriage of almost 65 years. I shall always be grateful to the Rabbi for his kindness to me in inviting me and my dearest wife and daughter, Gladys, to live in his household. Having been brought up in a country town, I knew little of Yiddishkeit, and I didn't have the privilege of attending cheder. My dad taught me how to read Hebrew well enough, on the insistence of my good pious mother, to be able to say my broches before having a morsel of breakfast food in the morning.

One event stands out in bold relief in my memory. A protest meeting was held in the Old Grand Opera House on Crown Street, where several noted speakers including Rabbi Rosen and Attorney David Fitzgerald, most eloquently exploded the false accusation that a Russian Jew by the name of Mendel Bayliss committed a murder on a muzhik (a Russian peasant) in order to obtain his blood for religious purposes. This preposterous and utterly false charge resulted in Jewish bloodshed progroms, so much that President William Howard Taft broke off relations with Russia. My father-in-law, a gifted orator, had the large audience sobbing in tears, after castigating those inhuman acts of the Russian barbarians.

My father-in-law was a kind and most considerate individual. Many poor Jewish women would come on a Friday with their chickens

to find out if they were really kosher, having found some foreign object in their gizzards. He would very carefully examine the chicken and declare it kosher. He tempered his rulings always with mercy.

One thing disturbed me very much. For his paltry salary, he would have to visit the Jewish butchers for, as it were, a handout, every week. How a learned man who had spent his whole life in the service of God helping the poor, could be so demeaned? This deplorable treatment could never happen in this day and age in our glorious land. Rabbis today receive adequate salaries in keeping with their stations in life. Rabbi Rosen died in 1915 at the young age of 60, as a result of a very hard cold which he contracted while collecting funds so that poor Jewish people could appropriately celebrate the Passover Holidays.

The two years which I spent in the Rabbi's home gave me an insight how a real religious Jew, as Rabbi Rosen, made many personal sacrifices to bring aid to the destitute. Many of my Christian friends have often alluded to the charitable acts which Jewish people perform in helping their less fortunate brethren. In little time I had concrete evidence why it is so, because a devout Jew is taught by his religious teaching that charity plays a most important part in the religious lives of most Jews.

My brother, Harry, was married on December 30, 1899, and this was the first wedding I had ever witnessed. It was held in the Pythian Hall in Branford, and I was eight years old. Because our family had so many friends in New Haven, the father of the bride, who lived in New Hartford, Connecticut, a small town, gave my dad $300 to have the wedding in Branford. My mother prepared the wedding feast with the help of my father, which consisted of marinated fish as the first course, made by my dad. The second course was chicken soup, the chickens being our own. The main dish was soup chicken rewarmed in the oven, with side dishes of chopped liver, stuffed derma and potato kugel (pudding). The refreshments of six kegs of beer were presented by the saloon keepers of Branford. Mike Rice, the Branford Selectman, furnished the hacks which transported the guests to and from Pythian Hall to the trolley terminal. My mother's friends and neighbors baked the cakes, or torts, for dessert with tea. After the wedding was over, the celebration of this important event was continued for three days at our home, where relatives and close friends kept up the merry making. A very good friend, Mendel Lipsky, the fiddler, and an Irish neighbor, Mr. Coakley, who played the string bass, furnished the music. When one considers these inflationary times, the cost of this function would have been tenfold, something which my folks could have never afforded. I recall the proposal of a toast, "A friend in need is a friend indeed," by my brother Harry's best friend who came to the wedding from Norwich,

Connecticut, whose name was Sam Land. Several members of his family lived in New Haven. This gentleman was the grandfather of the inventor of the Polaroid Camera. My folks and the Lands came from the same town in Russia, and their friendship remained very close. I believe, historically, the name Land, associated with Polaroid, has attained fame the world over, of which Jews can be mighty proud.

THE MUSIC BUSINESS

When I was a student in the Stamford High School, I played in the school orchestra. The leader of the orchestra recommended me to the conductor of a theatre orchestra which played for vaudeville performers. Because of being close to New York, some of the best acts appeared twice weekly at Lyceum Theatre. My playing immediately pleased the leader of the orchestra and I was hired. This happened to be a "break" for me, for not only did I have a playing job, but also the owner of the theatre asked me to take over and furnish the theatre program. What I received for the ads, over and above expenses, was mine. It turned out to be a real bonanza. I would go to the businessmen; the majority of whom were of the Jewish faith. My profits rose to a hundred dollars per week as the size of the program increased. My dad was so excited about my earnings that he thought I should remain in the theatre receiving $9.00 for my orchestral services per week, and more than ten times as much as my profit in the furnishing of the program. Nothing could deter me from proceeding with my education, preparatory for Yale. The two years of combining high school work plus my theatrical enterprises, enabled me to save up enough money to pay for the expenses of moving with my family to New Haven and to defray one year of college costs.

In the New Haven union, there were many Jewish musicians who, in general, were superior to some of the non-Jewish members. The best violinists played in the New Haven Symphony and, as I can recall, the majority of them were Jews. We always received favorable reports from our society patrons when we included Jewish substitute leaders of the band. Some of the musicians were gifted, for example, Joe Nussbaum, my pianist who played at the Taft Hotel with me on Sundays, as well as Allie Wrubel, a talented saxaphonist, both went to Hollywood, and became very successful. Joe Nussbaum became a skilled orchestral arranger, and Allie a composer of hit tunes for movies. We had in our band George Bronfin, who changed his name to Bronson, the first singing drummer ever to play in a dance band. He was in great demand because of his style, patterned after the great Al Jolson, and also because of his fantastic ability to compose instantly sophisticated lyrics, which the girls just adored.

It is one of the great highlights of my musical career to have had George Gershwin as my personal guest at a meeting of

the Probus Club. I think he accepted the invitation when I told him the membership of the club was of the Jewish faith.

SOME NOTED JEWISH MUSICIANS OF THE NEW HAVEN COMMUNITY

Among outstanding local Jewish musicians was a highly talented violinist, Sammy Allison, who very often played for us while he attended Yale Law School. He was very popular and became president of the union and enjoyed the respect of the members. After graduation from law school, he practiced law, the knowledge of which enabled him to conduct the union meetings in an orderly manner, with dignity. His untimely death saddened his brother musicians, and it certainly shocked me deeply.

Perhaps nobody I know did so much for introducing music of the masters to the young people of the New Haven Community as did Harry Berman. Aside from his reputation as a highly skilled violinist and violist, he was the principal violinist of the New Haven Symphony Orchestra, and had a large class of pupils who became competent musicians. A self-made musician, he proved himself to be a very capable conductor of the New Haven Symphony. Under the auspices of the Yale University School of Music, he initiated a series of concerts for the young people. He not only conducted these programs with authority, but he also prepared illuminating commentaries which he personally presented to his young audiences, as well as grown-ups. For years Harry Berman and the New Haven Symphony Orchestra played "under the stars" at the Summer Pop Concert Series held at Yale Bowl.

Yale University conferred Honorary Degrees on local citizens. I shall never know why the important work which Harry did musically did not merit a Yale Honorary Degree.

An artist of great virtuosity on the cello, and principal cellist of the New Haven Symphony was Leo Troostwyk. Leo was greatly admired by his musical colleagues. Like myself, he was a member of Local 802 of New York City, and played in Rudy Valee' large Fleischman Orchestra in 1938 and 1939. The New York musicians had the highest praise for his ability to play on the difficult instrument, the cello. Because of his love of New Haven, he settled permanently in our city. As orchestral contractors, we were fortunate to include him in our concert engagements. I admired him not only for his talent, but also for his fine personality, as he possessed an unblemished character of decency and integrity.

A VICTORIOUS JEWISH FOOTBALL TEAM

In Branford, the Jews usually coexisted happily together with their Irish friends. My brother, Joe, had made many intimate friends in New Haven, one of whom was Sam Alderman, who

in later life operated a fine tailoring shop on upper Chapel Street, next to the Taft Hotel. His customers consisted mainly of Yale students.

One day, Sam Alderman told my brother, Joe, that the football team, of which he was captain and quarterback had scheduled a game with a Branford team, the members of whom were Irish and considered to be one of the best teams in the state. He asked Joe if my folks cared if they could dress in our barn and have a signal drill formation from our home to the playing field. Permission, of course, was given and, as **luck** would have it, the Jewish boys soundly defeated the Irish. Emotions ran high. Our Irish neighbors were upset. The night after the game found my dad's wagons and carriages turned upside down. The feeling of animosity didn't last very long, however. Good relations returned when tempers cooled off.



3rd Year Yale Reunion Party for Rudy Vallee at home of his friend William Bolton. L. to R. top: Sam Calechman, Charles Bolton, Prof. William Lyon Phelps, Rudy Vallee, George Bunson, Joseph Johnson; bottom row: Unknown (Vallee's bodyguard), William M. Bolton (Yale 1913), John F. Cipriano.

A LITERARY APPROACH TO LIFE IN THE NEW HAVEN GHETTO 1910-1915 THROUGH THE WRITINGS OF JOSEPH ALDERMAN

ABRAHAM S. ALDERMAN

Several aspects of life in the New Haven Jewish Ghetto in the years immediately preceding the outbreak of World War I are depicted in the writings of Joseph Sorell Alderman, which appeared in the Yale Literary Magazine and the Yale Sheffield Monthly in 1914 and 1915. It was during the first fifteen years of this century that he grew up in the Ghetto, living first on Dow Street, then on Commerce and Factory, and finally on Spruce Street, never more than a block or two from Oak Street, its main thoroughfare. He attended Zunder School, Cedar Street School, Hillhouse High School, and entered Yale in 1912.

The Jewish world of his day furnished the inspirational source for his writings as a Yale undergraduate. In addition to his short story "The Passover Elections at the Sharon Israel," which was reprinted last year in the first volume of Jews of New Haven from the June 1915 issue of the Yale Sheffield Monthly, he wrote several other stories: "The Still, Small Voice," "Khesdeb's Quest," "The Bond of Race," "Pardon," and "Rachel's Son," two plays, "Susannah," and "The Net," character sketches and poems. For his literary works he was awarded several prizes; his realistic descriptions of the characters and life of the Jewish quarter were enthusiastically acclaimed by Professors Nettleton, Canby, Adams, and others who reviewed them in the Yale Daily News. He was commended for his "keen observation" and effective handling of background details, for "his complete intellectual command of his material and his sympathetic response to the emotional appeal (of Jewish life in the Ghetto)...(he) knows intimately what he is writing about and his chief concern is to report it truly...(his writing) is a minutely faithful picture of Yiddish love and sorrow in America." Professor Canby was especially impressed by "the pathos, the sincerity, and the affection of a little world too commonly presented for its humor merely...(His writing) is convincing; it reads true." And one reviewer wrote "The whole series of intimate studies of Jewish life...is distinctly exceptional."

As early as 1905 and certainly through 1915, Yale College offered its undergraduates the course American Social Conditions, conducted by Professor William B. Bailey, who sought to familiarize his students with the changes brought about by the influx of immigrants from Europe. In 1906, Harry (Sinclair) Lewis was a member of the editorial board of the Yale Literary Magazine, and he took advantage of his office to chide the students of Professor Bailey's class for their ignorance of the Jewish Ghetto. "How many of the class in American Social Conditions think that only

New York has slums?" he asked. "Do they know of the strange region of Oak Street, of its Saturday night when the Jewish Sabbath is just over? Have they ever seen it (early) in the morning when huge rats frisk boldly down the sidewalks, and the shops are opening for a new day?" There is much that Yale undergraduates can learn "to their exceeding profit" if they will but acquaint themselves with that "terra incognita."

Certainly the Yale students enrolled in Professor Bailey's class in 1914 and 1915 might well have learned a good deal of the folkways and mores of the East-European Jewish immigrants who lived in the New Haven Ghetto by reading Alderman's stories and plays in their literary magazines. Unpretentious as they are, they vividly present the characters and their environment, their special ethnic interests, manners, traditions, religious observances, and even their language; they offered their Yale readers an authentic insight into what Sinclair Lewis called "the strange region of Oak Street." Through them, the students could become acquainted with some aspects of this little world and its people.

There are only a few descriptive details in these writings of the physical environment in which the members of the Jewish community lived, prayed, and worked. It was a depressing region, but it was accepted on the whole with few complaints. The recurring holidays gave them the opportunity to brighten up their homes frequently. Squalid and fallen into disrepair as many of the dwellings were, their living quarters answered their needs, if not their expectations and their hopes. Large families, often of eight members augmented by a childless aunt, such as Mumme Shifrah, occupied small flats in congested tenements. Between rows of such buildings were alleys and streets that were poorly paved if at all. Within the tenement houses were long halls, feebly lighted, with mouldy walls, separating the quarters rented by the families on one of the three or four stories. Bannisters along the broken stairways offered some protection against accidents. The walls and ceilings were poorly patched; and a fire escape served as sleeping quarters for the Rubin children during the hot summer nights. During the winter, the windows were frosted in the largely unheated, crowded rooms.

Who were people of our pre-World War I Ghetto? By what names do they appear in the fiction of Joseph Alderman? He undoubtedly bestowed upon his characters names selected from Ghetto Jews with whom he was familiar--members of his own family, cousins, aunts, uncles; neighbors in the community, and acquaintances. He selected names which were commonplace in the Ghetto--names of actual persons whom many of us even today can readily recall. The family were all familiarly Yiddish, characteristic

of Germanic, Polish, and Russian Jews; the given names were taken generally from the Bible.

Although the children of the Ghetto immigrants had learned to speak English, the mother tongue of their elders was Yiddish--a language derived chiefly from the German, but given a distinctive character by its amalgam with Russian, Polish, and above all Hebrew. In Alderman's stories there are interspersed many Yiddish and Hebrew expressions. These are of course transliterated and frequently followed by translations or explanations. The frequent occurrence of Hebrew words and phrases reveals how intimate the Ghetto Jews were with the language of the Bible. In some sentences, the Germanic Yiddish and the Hebrew create an effect that neither by itself could achieve. The almost untranslatable quality of such idiomatic Yiddish words can be fully appreciated only by those who are familiar with both languages.

The East-European Jews who came to live in the Oak Street area brought with them an intimate knowledge of the Hebrew Bible. While some of the more learned had studied in the various Yeshivas of Poland, Lithuania, Russia, or Roumania, even the less educated among them had such schooling as their community Cheders afforded them and they knew the content of the Bible, were able to read Biblical Hebrew with considerable comprehension, could even quote and select from its pages significant passages as occasions called for. They frequented in great numbers the synagogues on Factory Street, Rose Street, Broad Street, and York Street. Copies of the Bible and the Siddur were to be found in practically every home; and in many instances the Jews of the Ghetto had placed the Aramaic Targum of Onkelos, protions of the Talmud, and the Commentaries of Rashi on the shelves or in the bookcases in their homes. The Yiddish newspapers, of which there were at that time several, regularly published expositions of the weekly portion of the Scriptures. In the synagogues, following the daily services, the men would frequently gather to listen to, and participate in, discussions from the Mishnah and other Talmudic commentaries. When affected by grievous or joyous experiences, they were able to draw upon their familiarity with the sacred texts to mitigate their sorrow or share their happiness. Although some of the Jewish women of the Ghetto required the assistance of more literate readers, most of them were capable of reading the Hebrew texts of the liturgical prayers and of comprehending their meaning in Yiddish translations. Moreover, they were generally acquainted with the substance of the Pentateuch and with traditional legends, stories, and biographies of Biblical characters.

The several Biblical quotations, paraphrases, and references which are included in the texts of the narratives and plays are appropriate both to the occasions which called them forth and to the fictional characters to whom they are attributed. It is, moreover, significant and fitting that Alderman introduced into his writings as many of these passages as he did. That he had them at his command is indicative of how capable was the Ghetto educational system--system its obvious shortcomings--to produce in its young students so sound a knowledge and awareness of their heritage and so appreciative a responsiveness to it.

The synagogue played a very important part in the Ghetto. It fostered the religious solidarity of the community as a whole, and strengthened the faith of the individual; especially when, overtaken by grief, he sought its aura of sacredness. Within its walls he could find comfort and assurance; he could there give voice to his thankfulness and his desire to praise the Lord for His grace. In Alderman's stories and plays the synagogue is taken for granted. Services were held daily, morning and evening. But even at this time, the children of the first immigrants were beginning to fall away from the synagogue. Shaneh Malkah complains that times are changing as evidenced by children who don't want to attend the synagogue services and don't say their morning prayers. And young David in The Net complains of being in shul all morning reading something he doesn't understand.

The reader learns only a little of its physical structure: the Synagogue in one of the stories is a small building with a gabled door, which afforded protection against the rain. Its most sacred item is the Ark of the Law, which was opened on the Day of Atonement for the concluding confessional. The Sharon Israel synagogue had a balcony for the women worshipers; and a minister's table, which among other things served the presiding officer who would seek to bring about silence among the congregants by thumping on it or striking it with a mallet. The officers of the synagogue were those customarily found in most organizations: president, vice-president, secretary, and treasurer. But there was also its most unique officer, the shames, who had numerous duties both within and without the synagogue. The role of this officer can be best appreciated by the reader of The Passover Elections at the Sharon Israel, which was reprinted for the first volume of Jews in New Haven last year.

> The Shames...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 these 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.

Most of the Ghetto Jews of the pre-World War I era followed the principles and practices of religious Orthodoxy. They adhered to the laws and teachings regarding the observance of the Sabbath and the holidays, the practice of daily worship, of abstaining from non-Kosher food, the salting of meat, and the many other dicta formulated by the rabbis of the Talmud and their later expositors which governed practically every activity and thought. Of course, there were those to whom many of the Orthodox concepts were altogether too rigorous, burdensome, or rationally unacceptable; and consequently they chose to disregard them. Yet, many of those who openly disregarded the Orthodox religious injunctions did not believe that they were any less the Jew than those who strictly observed them; and practically none would condone the practice of intermarriage. One might dismiss these laws as outmoded and no longer binding, such as those against working on the Sabbath, partaking of forbidden food, the failure to light the Sabbath candles, the neglect to attend services at the synagogue, etc. Nevertheless, with all that, he would proudly profess himself to be a Jew, as did the fictional Baruch Sudlinsky in The Bond of Race.

When his daughter Martha rejects the pleas of her parents that she divorce her Gentile husband and return to her people, Baruch Sudlinsky replies, "You know I have kept but few of the laws of my race...I have done many things I should not have done, but yet, withal, have been a Jew, proud to count myself as one of the glorious race of David...I would not have the last bond, the bond of marriage that has kept us alive through ages of oppression and sorrow, cut by a daughter of mine..." And when Martha retorts, "What is race to me; what are all these prejudices of race and people and superstition, these cold laws that shut out love and try to kill it; what are they all to me?" he breaks out in an impassioned cry:

> They are your heritage, they are the florious heritage which the Lord gave through Moses, the Lawgiver,



View of Oak Street Ghetto Area



The Oak St. "Federals" — local basketball team, Circa 1915; L. to R.: George Ruder, Max Stone, Louis "Lip" Weinstein, Jacob Croog, (?) Dipson, Moses Krivitsky, Sam Botwinik, Sam Bailey, Jacob Yankovitz, Picture taken by Abraham Alderman, team manager, in front of Goldbrg's Drug Store, corner of Oak & Broad Streets.

> the heritage which I wasted almost entirely... And, Martha, you speak not truly when you say our laws are cold and kill love...It is because when you marry and leave us and give your love, which was all ours before, to your husband, that we cannot see this love wasted on one who is not of our race, nor of our sympathies, nor of our hopes.

No religious holiday brought more gratification to the Jews in the Ghetto than did Passover. Its proper observances called for the most thorough and exhausting preparation of the home. Every room, from floor to ceiling, and every piece of furniture was subjected to a complete cleansing, including areas and objects that could be brought within reach only by the most strenuous effort. All cooking utensils were either replaced by ones especially procured for the eight-day festival or rendered fit through immersion in boiling water or through purgation by fire at the ghetto smithy. Special foods were prepared; and the members of the family were treated to new clothes, if possible. There was a looking forward to the first two nights to the prescribed Seder ritual which commemorated the experience of their ancestors as slaves in ancient Egypt and their redemption from bondage as narrated in the Hagadah. Special services were held in the synagogue on the first and final two days. On the intermediary days there was some relaxation of customary restrictions. It was only on the third day that the annual elections at the synagogue were held, for then the use of pencils for writing was permitted.

But already in 1915, only a few short years after most of the New Haven Ghetto Jews had come to this country there was an incipient defection among their children. Many of them found the almost uncompromising attitude of their elders distressful. The rituals had lost whatever charm they possessed, they were regarded as archaic and without significance in the new world. Among the teen-agers and those in their early twenties, there were many who no longer chose to abide by the dietary laws and the restrictions of a rigid observance of the Sabbath. And the Passover, too, was beginning to lose its hold on the children of the Ghetto.

This is the theme of Joseph Alderman's play <u>The Net</u>, in which the first Seder of the Kramer family culminates in a very painful and shattering experience. The twenty-one old son strikes out in protest forcefully and cruelly:

> ...all that ceremony! I'm sick of it. Just because, some thousands of years ago, our ancestors left Egypt against the will of some fool of a Pharaoh,

> we've got to go through a whole lot of rigmarole now: eat onions dipped in salt water, and horse-radish, and read that everlasting Hagadah until eleven o'clock...this everlasting reminder of an ancient servitude...this clinging to a useless tradition...(we) live in the world of modern civilization...Was Father considerate when I used to get beaten up as a kid for riding on the Sabbath or having an ice-cream soda after dinner...for breaking one of the thousand and one prohibitions ...this cramped existence, hemmed in by senseless restrictions!

Harry's outburst has a traumatic effect, and he prepares to leave home despite his father's painful efforts to point out how unjust are his son's accusations:

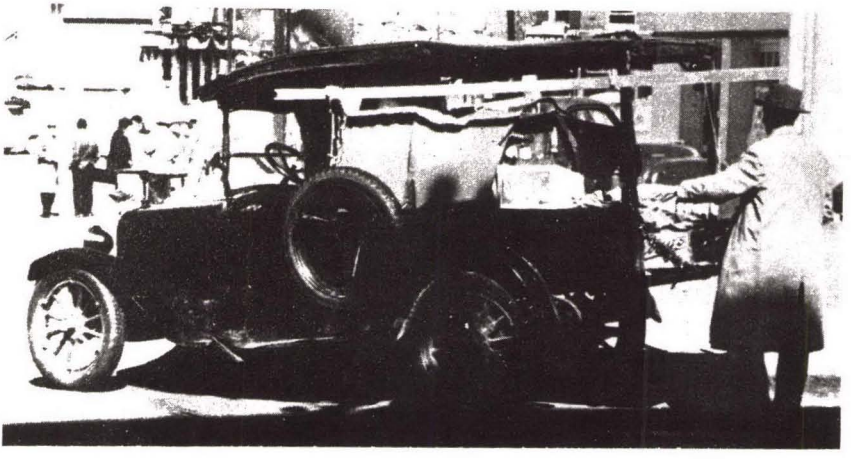
> Why will you insist on harping on what you call the cramping effects of our religion. Generations and generations of our people have lived and struggled on with such 'restrictions' and yet that has not hindered them from evolving a Spinoza, or a Meyerbeer, or a modern Rothschild, Bergson, or Humperdinck. Don't you see that these restrictions have nothing to do with your development, intellectual or worldly. They are only the links which unite our people in their unbroken progress of over five thousand years...

The coming of death into the home of the Ghetto Jew was followed by the traditional ritual of making a tear in the garment of the bereaved. This practice---Kriah--was carried out by all the members of the family of the deceased, except those children not yet of age to comprehend the significance of the occasion. Obviously it was the token of extreme grief. During the presecribed period of mourning the mourners would sit on upturned chairs or boxes. It was not unusual for the parents to observe these practices for either a son or daughter who married out of the faith, since to the orthodox parent such an act signified the death of the offender. These observances were carried out in The Bond of Race and in Rachel's Son. The pain to the survivors of the loss of a member of the family was somewhat mitigated by the recital of the Kaddish, in which the mourner exalts the name of the Lord. The devout Ghetto Jew found strength to endure his loss by acknowledging it as coming from a righteous Judge, and by reciting, as Mordecai Rubin does, the verse from The Book of Job, "The Lord hath given, the Lord hath taken away. Blessed be the name of the Lord."

In Sinclair Lewis' short story "Young Man Axelbrod", which first appeared in 1917, the titular character goes down to the Oak Street Ghetto just after daybreak in late October the slum was already astir. His reaction to what he saw there seems almost unaccountable.

> Knute stared out into the street milkily lighted by wavering gas and the first feebleness of coming day; he gazed upon Kosher signs and advertisements in Russian letters, shawled women and bearded rabbis; and as he looked he gathered contentment which he could never lose...

How could Axelbrod gather contentment from what he saw in the Oak Street Ghetto? What did he see other than what struck his eye? These writings by Joseph S. Alderman, which appeared in 1914 and 1915, and which are the subject of this paper, may help explain Axelbrod's response to the Ghetto world of the newly arrived Jewish immigrants. If to them and to a great many of their children, who shared this circumscribed world, it seemed to be without the significance that evidently it had for Lewis' fictional Axelbrod, the fault may very well have been theirs. Without their being aware of it, the Oak Street Ghetto was apparently capable of nourishing in them the loyalties of family life, the home, and the community of race and religion. It taught them to appreciate the need to foster those resources of character by which they were able to transcend a world of adversity, sorrow, and limited opportunity; and to be responsive to one another. It stimulated their imagination, it stirred their hearts. It led them to cultivate those cultural, aesthetic, intellectual, and spiritual values, the potentialities of which were intrinsically a part of their New Haven Ghetto world.



Oak Street Peddler

SPECIAL NOTES:
SOME COMMON NAMES AMONG "GHETTO" JEWS

FAMILY NAMES:

Berman	Brownstein	Davidson
Greenberg	Greenblatt	Jacobson
Levitz	Nathans	Pulevitz
Smolansky	Stein	Sudlinsky
Goldberg	Kramer	Rubin

FIRST NAMES: MASCULINE

Aaron	Baruch	Benjamin
David	Elkanan	Harry
Jacob	Joseph	Lazar
Mordecai	Samuel (Sammie)	Simon
Daniel	Isaac	Mendel

FIRST NAMES: FEMININE

Abigail	Annie	Becky
Deborah	Esther	Eva
Ida	Judith	Leah
Malkah (Shaneh Malkah)	Rachel	Mary
Martha	Shifrah (Mumme)	Rose
Sarah	Fannie (Mamma)	Susannah
Bessie	Ruth	Hadassah
Miriam	Hannah (Chanele)	

THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

SUMMARY OF MEETINGS & PROGRAMS 1976-1979

May 27, 1976 (First Meeting)
Jewish New Haven 1840-1885
Speakers: Dr. Arthur A. Chiel, Rabbi and Harvey N. Ladin
Location: The New Haven Jewish Community Center

November 9, 1976
Jewish Concern with Public School Education in America
Speaker: Dr. Lloyd P. Gartner
Location: Congregation B'Nai Jacob, Woodbridge

December 9, 1976
Jewish New Haven 1880-1900
Speakers: Dr. Arthur A. Chiel, Rabbi and Harvey N. Ladin
Location: Tower One, New Haven

February 27, 1977
Jews at Yale 1860-1930
Speaker: Jonathan Sarna
Location: Yale School of Graduate Studies, New Haven

April 11, 1977
Recording Your Roots
Speaker: Harvey N. Ladin
Location: Congregation B'Nai Jacob, Woodbridge

May 11, 1977
The Orthodox Jewish Community of New Haven 1900-1930
Speaker: Prof. Sid Z. Leiman
Location: Young Israel Synagogue, New Haven

June 1, 1977
The First 100 Years of Mishkan Israel and of Continuous Jewish Life in New Haven (1840 to 1940)
Speaker: Prof. Rollin G. Osterweis
Special Guest: Bernard Wax, Executive Director of the American Jewish Historical Society
Location: Congregation Mishkan Israel, Hamden

November 3, 1977
A Literary Approach to Life in the Ghetto of New Haven 1910-1915
Speaker: Abraham S. Alderman
Location: The New Haven Jewish Community Center

December 1, 1977
Jews at Yale
Speaker: Dan A. Oren
Location: Hastings Hall, Yale Art & Architecture Building, New Haven

February 22, 1978
The Radical and the Deacon: Rose Pastor Stokes and Anson Phelps Stokes, An Ethnic Conflict within an Elite Family
Speaker: Prof. Stanley R. Tamarkin
Location: New Haven Jewish Community Center

April 6, 1978
The Kohut Judaica Collection and How It Got to Yale
Speaker: Dr. Arthur A. Chiel, Rabbi
Location: Congregation B'Nai Jacob, Woodbridge

May 25, 1978
Slide Presentation of Scenes of New Haven Before and After Redevelopment
Speakers: Emanuel Zeid and Jordan Abeshouse
Location: New Haven Jewish Community Center

June 4, 1978
Bus Trip to Ellis Island and Lower East Side
Location: New York City

June 22, 1978
Interviews - Sharing Experiences of Jewish Women in New Haven
Interviewer: Ms. Judith Schiff
Location: Tower One, New Haven

September 27, 1978
Jews in New Haven Review of Society's first book
Speaker: Jonathan D. Sarna, Editor-in-Chief
Location: Congregation B'Nai Jacob, Woodbridge

November 9, 1978
The Grand Avenue Jews - Not in the Main Stream
Speaker: Harvey N. Ladin
Location: Tower One, New Haven

December 20, 1978
A Jew on the Map of Connecticut - the Story of Nathan Gilman and Gilman, Conn.
Speaker: Dr. Barry E. Herman
Location: Sheridan Middle School, New Haven

March 14, 1979
Outstanding New Haven Jewish Musicians of the Past 65 Years and Changes in Jewish Life in New Haven
Speaker: William Bolton
Location: Jewish Home for the Aged, New Haven

May 9, 1979
Personal Recollections of Important Influences in Jewish Life in New Haven
Speaker: Jacob Podoloff
Location: Jewish Home for the Aged, New Haven

June 14, 1979 (First Annual Dinner Meeting)
The Resettling of Holocaust Survivors in New Haven
Speaker: Isador E. Offenbach
Special Guest: Bernard Wax, Executive Director of the American Jewish Historical Society
Plaque presented to Harvey Ladin, outgoing President
Dr. Barry E. Herman installed as new President
Location: The Gourmet Shoppe Restaurant

NOTE: Tapes of most of these meetings are available in our Archives.

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1162 Chapel Street, New Haven 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 Congregation
85 Harrison St., New Haven 06515
389-2108

Brotherhood
Sisterhood
Bet Knesseth Sr. Citizens

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

Beth Israel Congregation
232 Orchard St., New Haven 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 Michael Manson
Sisterhood

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

Beth Tikvah Temple
Box 523 Durham Rd., Madison 06443
Rabbi David Wortman

Bikur Cholim Sheveth Sheveth Achim Synagogue
278 Winthrop Ave., New Haven 06511
776-4997
Rabbi Abraham Hefterman
Men's Club
Sisterhood

B'nai B'rith Lodges, Chapters & Organizations

Horeb Lodge #25
James Henchel, President
650 Mix Ave. Apt. 2M
Hamden 06514

Horeb Chapter #51
Mrs. Harry (Ida) Nadel, President
660 Mix Ave., Hamden 06514

Hamden Lodge

Sherman Brown, President
643 Mix Ave., Hamden 06514

Hamden Chapter
Mrs. David (Betty) Kozak, President
418 Mix Ave., Hamden 06514

Milford Lodge #1865
Werner Block, President
337 Augusta Dr., Orange 06477

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

Shalom Couples Unit
Mrs. Richard (Vivian) Kantrowitz, President
108 Sandquist Circle, Hamden. 06514

West Haven Lodge #2484
Stephen Rudof, President
110 Carmen Rd., Milford 06460

West Haven-Orange-Milford Chapter
Mrs. Sidney (Elaine) Arotsky, President
150 Hilltop La., West Haven 06516

B'nai B'rith Career and Counselling Services
85 Harrison St., New Haven 06515
397-1964
Arnold Lerner, Director

B'nai B'rith Youth Organization
85 Harrison St., New Haven 06515
389-2127
Stephen Margolis, Director

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

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

Brandeis University National Women's Committee - N.H. Chapter
Mrs. Boris (Batyah) Astrachan, Co-President and
Mrs. Murray (Sue) Gallant, Co-President
204 Carmalt Rd., Hamden 06518

Bureau of Jewish Education
See: Department of Jewish Education

Camp Laurelwood, Inc.
Madison, Connecticut
Winter Office: 1162 Chapel St., New Haven 06511
624-2589 Norman Feitelson, Director

Chug Ivri
Contact: Dept. of Jewish Education

Combined Jewish Appeal-Israel Emergency Fund
1162 Chapel St., New Haven 06511
562-2137

Women's Division
Mrs. Alan (Martha) Shiff, chrpsn.
34 Milan Rd., Woodbridge 06525

Cosmopolitan Lodge
Gary Cohen, President
80 Lakeview Terrace, New Haven 06511

Daughters of '53
Mrs. Nancy Cohen, President
214 Karen Dr., Orange 06477

Department of Jewish Education
1162 Chapel St., New Haven 06511
562-3163
Dr. Justin Lewis, Exec. Dir.

Emanuel Temple
150 Derby Turnpike, Orange 06477
397-300
Rabbi Gerald S. Breiger

Ezra Academy
Rimmon Rd., Woodbridge 06525
389-5500
Rabbi Robert Marcus, Principal

Farband LZA Branch #82
William Rosenberg, President
55 Stimson Rd., New Haven 06511

Fellowcraft Club
Joseph Cohen, President
50 Ida La., West Haven 06516

Fidelity Lodge #78 Knights of Pythias
Leo Liberman, President
120 Roydon Rd., New Haven 06511

Grand Hebrew Free Loan Assoc.
Benjamin Chernin, President
1162 Chapel St., New Haven 06511

Hadassah, Chapters and Groups

New Haven Chapter
Mrs. George (Esther) Alexander, President
55 Gorham Dr., Hamden 06514

* Alice Seligsberg Group-New Haven
Miss Ethel Stone, President
Curtis Dr., New Haven 06515

* Jessie Sampter Group-New Haven
Mrs. George (Meriam) Skolnick, President
Jenick La., Woodbridge 06525

* Business & Professional Group-New Haven
Miss Alice Obst, President
60 Painter Ave., West Haven 06516

Chai Group-New Haven
Mrs. James (Sue) Millen, President
75 Rogers Rd., New Haven 06515

Golda Meir Group-New Haven
Miss Ida Epstein, President
18 Tower Lane, New Haven 06511

Migdal Group-New Haven
Mrs. Herman (Ruth) Press, President
640 Mix Ave., Hamden 06514

Hannah Senesch Group-New Haven
Miss Karen Rubin, President
109 Kay Vue Dr., Hamden 06514

Cheshire Chapter
Mrs. Jack (Sherry) Stekloff, President
1150 Notch Rd., Cheshire 06410

Consignment Shop
512 Whalley Ave., New Haven 06511
389-9411

Thrift Shop
345 Whalley Ave., New Haven 06511
562-4511

Wepawaug Chapter
Mrs. David (Diane) Shapiro, President
50 Ardmore Rd., Milford 06460

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

Hebrew Free Burial Assoc.
34 Gilbert Ave., New Haven 06511
562-0584

Hebrew Free Loan Assoc.
34 Gilbert Ave., New Haven 06511
562-0584

Israel Bonds
419 Whalley Ave., New Haven 06511
624-9975

Jewish Book Shop
1162 Chapel Street, New Haven 06511
562-3161

Jewish Community Center
1162 Chapel Street, New Haven 06511
865-5181
Herman Shukovsky, Exec. Dir.
60 Plus Club: Mrs. Miriam Parker, Dir.

Jewish Family Service
152 Temple Street, New Haven 06510
777-6641
Mrs. Evelyn Brownstein, Exec. Dir.

Jewish Federation of New Haven
1162 Chapel Street, New Haven 06511
562-2137
Arthur Spiegel, Exec. Dir.

Jewish Historical Society of New Haven
Dr. Barry Herman, President
c/o Jewish Home for the Aged
169 Davenport Ave., New Haven 06519

Jewish Home for the Aged
169 Davenport Ave., New Haven 06519
789-1650
Howard Reitman, Exec. Dir.
Ladies Auxiliary

Jewish National Fund
65 Cooper Place, New Haven 06515
397-3767
Jack Garland, Director

Jewish War Veterans Posts & Auxiliaries

Stanley Fishman Post #86
Harry Rosenay, Commander
397 Edgewood Ave., New Haven 06511

Ladies Auxiliary
Mrs. Lillian Wacks, President
19 Belmont St., Woodmont 06460

Hamden Post #204
Bernard Fidler, Commander
8 Shepard Hill Rd., Hamden 06514

Ladies Auxiliary
Mrs. Leah Netzer, President
25 Dayton St., New Haven 06515

Jewish Women's Club Mikvah Society
86 Hubinger Street, New Haven 06511
387-2184

Laurel Link #15 Order of the Golden Chain
Mrs. Ann Bruskin, Worthy Matron
48 West Side Dr., Hamden 06514

Lubavitz Youth Org.
152 Goffe Street, New Haven 06511
562-2227
Rabbi Zalmen Marazov

Mizrachi Women

* Mrs. Fannie Alderman, Co-President
728 Elm Street, New Haven 06515
Mrs. Martin (Regina) Fayman, Co-President
33 Barnett Street, New Haven 06515

Batya Chapter
Mrs. Dove (Nechama) Langenaeur, Co-President
2115 Chapel Street, New Haven 06515
Mrs. Gerald (Elaine) Braffman, Co-President
329 Wildwood Dr., Orange 06477

National Council of Jewish Women
Mrs. Fred Gillman President
44 Charlton Hill, Hamden 06518

National Federation of Temple Youth
785 Ridge Rd., Hamden 06517
288-3877

New Haven Hebrew Day School
See: Hebrew Day School

Orange Synagogue Center
205 Old Grassy Hill Rd., Orange 06477
795-0386
Rabbi Wayne Franklin
Men's Club
Sisterhood

ORT
Amity Chapter
Mrs. June (Leon) Baboff, President
Ridge Rd., Bethany 06525

Hamden Chapter
Mrs. Max (Harriet) Naggar, President
37 Dest Rd., Hamden 06518

New Haven Chapter
Mrs. Abraham (Ruth) Brodner, Co-President
15 Whittier Rd., New Haven 06515
Mrs. Albert (Clara) Chasin, Co-President
230 Lighthouse Rd., New Haven 06512

Central Conn. Region
Mrs. Alvin (Barbara) Greenberg, President
1180 Ridge Rd., Hamden 06517

Men's Division
Morris Oppenheim, President
1665 Boulevard, New Haven 06511

Probus
Probus Club of Hamden
Jay Alpert, President
96 Beecher Rd., Woodbridge 06525

Probus Club of New Haven
Howard Raphael, President
50 Mumford Rd., New Haven 06515

Probus Club of Orange
Irwin Zagin, President
554 Howellton Rd., Orange 06477

Probus Club of West Haven
Clifford Altschuler, President
219 Lawncrest Rd., New Haven 06515

Quinnipiac College Hillel
Mt. Carmel Ave., Hamden 06514
288-5251 x352
Rabbi Alvin Berkun

Sinai Congregation
426 Washington Ave., West Haven 06516
934-7946
Rabbi Leon Mirsky
Sisterhood

Southern Conn. State College
Jewish Student Union
501 Crescent Street, New Haven 06515
397-2101
Rabbi Zalmen Marozov

Pioneer Women
Israeli Pioneer Women
Mrs. Diane Lublin, President
Ehright St., West Haven 06516

Tarbut Pioneer Women
Mrs. Morris (Sarah) Oppenheim, Co-President
1665 Boulevard, New Haven 06511
Mrs. Nathan (Lillian) Drutman, Co-President
225 Fountain Street, New Haven 06515

Tay Sachs Association
Mr. and Mrs. Warren Rosen, Co-Presidents
30 Hemlock Hollow Rd., Woodbridge 06525

Temple Mishkan Israel
785 Ridge Road, Hamden 06517
288-3877
Rabbi Robert E. Goldburg
Associate Rabbi Mark Panoff

Cantor Jonathan Gordon
Brotherhood
Sisterhood

Torah Academy
330 Blake Street, New Haven 06511
397-3243
Rabbi Yoel Adelman

Tower One
18 Tower Lane, New Haven 06519
772-1816
Mrs. Jane Turner, Exec. Dir.

United Order of True Sisters
Mrs. Harry (Anita) Kruger, President
428 Fountain Street, New Haven 06515

United Synagogue Youth
152 Temple Street, New Haven 06510
787-3347

Vilner Independent Lodge
Arthur Friedland, President
344 Norton Street, New Haven 06511

Ladies Auxiliary
Mrs. Joseph (Gladys) Gabrielson, President
131 W. Elm Street, New Haven 06515

Workmen's Circle Branch 10
Frank Blume, President
Tower One, 18 Tower La., New Haven 06519

Yale University Hillel
Box 1904A Yale Station, New Haven 06520
432-4164
Rabbi Arnold J. Wolf

Kosher Kitchen
305 Crown Street, New Haven
777-3146

Yeshiva University-Women's Organization
Mrs. Abraham (Marion) Goldstein, President
57 Pardee Pl., New Haven 06515

Yeshiva Gedolah Rabbinical College
(Lubavitz)
298 Norton Street, New Haven 06511
787-4060
Rabbi Zalmen Marozov

Yiddish Circle
Contact: Dept. of Jewish Education

Young Israel Congregation
292 Norton Street, New Haven 06511
776-4212
Rabbi Jacob Mendelson
Women's League

Young Israel House at Yale
see Kosher Kitchen under Yale Hillel

Young Judea
527 Whalley Ave., New Haven 06511
389-9603
Mrs. Deborah Figarsky, Region Director

Zionist Organization of America
Joseph Croog, President
550 Norton Pkwy., New Haven 06511

* Organization chaired by a presidium.

JEWISH STATISTICAL INFORMATION

348 Religion — Denominational Census; World Census

Denomination	Members
Jehovah's Witnesses (7,128)	577,362
Jewish Congregations:	3,700,000
Union of Amer. Hebrew Cong. (720)	1,200,000
Union of Orthodox Jewish Cong. of Amer. (1,000)	1,000,000
United Synagogue of Amer. (820)	1,500,000

Religious Population of the World

Source: The 1978 Encyclopaedia Britannica Book of the Year

Religion	N. America[1]	S. America	Europe[2]	Asia	Africa	Oceania[1]	Totals
Total Christian	231,099,700	158,980,000	348,059,300	89,909,000	137,460,300	18,112,800	983,620,900
Roman Catholic	131,631,500	147,280,000	182,514,300	47,046,000	53,740,000	4,475,000	566,886,800
Eastern Orthodox	4,189,000	552,000	50,545,000	1,894,000	15,255,000[4]	380,000	72,815,000
Protestant[5]	96,279,200	11,148,000	115,000,000	40,969,000	68,465,300[4]	13,257,800	344,119,100
Jewish	6,841,118	727,000	4,082,400	3,203,460	294,400	84,000	15,032,378
Moslem	249,200	238,300	8,283,500	433,001,000	134,285,200	103,000	576,160,200
Zoroastrian	250	2,000	6,000	224,700	000	—	233,550
Shinto	60,000	92,000	—	55,004,000	—	—	55,156,000
Taoist[7]	16,000	12,000	—	31,088,100	—	—	31,116,100
Confucian[7]	96,100	85,150	25,000	173,940,250	500	42,200	174,189,200
Buddhist	156,250	196,300	200,000	260,117,000	2,000	16,000	260,865,550
Hindu	81,000	782,300	260,000	515,449,500	483,650	841,000	517,897,450
Totals	236,398,818	161,114,050	360,918,200	1,561,937,010	272,526,850	19,196,800	2,614,091,328
Population[8]	353,560,000	230,139,000	738,746,000	2,355,700,000	423,655,000	22,157,000	4,123,957,000

(1) Includes Central America and the West Indies. (2) Includes communist countries where it is difficult to determine religious affiliation. (3) Includes Australia, New Zealand, and islands of the South Pacific. (4) Includes Coptic christians. (5) Protestant figures outside Europe usually include "full members" rather than all baptized persons and are not comparable to those of ethnic religions or churches counting all adherents. (6) Including many new sects and cults among African christians. (7) Statistics for Confucianism and Taoism are undeterminable in China since the Maoist-Marxist revolution. (8) Continental total populations are United Nations data.

Jewish Population by Countries and Cities

Source: Jewish Statistical Bureau, Dr. H. S. Linfield, Exec. Secy. (latest estimates)

North America	6,145,500
Central and South America	756,685
Europe	4,142,750
Asia	3,001,210
Australia and New Zealand	185,200
Africa	77,000
World Total	**14,308,345**

Europe		Europe		Central and South America		Asia		Asia		Africa	
Albania	300	Sweden	15,000	El Salvador	300	Afghanistan	200	Lebanon	2,000	Algeria	1,000
Austria	12,000	Switzerland	21,000	Guatemala	1,900	Burma	200	Pakistan	250	Congo	250
Belgium	41,000	Turkey	30,000	Haiti	150	Cyprus	30	Philippines	200	Egypt	500
Bulgaria	7,000	Yugoslavia	7,000	Honduras	200	China	30	Singapore	500	Ethiopia	20,000
Czechoslovakia	14,000			Jamaica	500	Hong Kong	200	Syria	4,000	Kenya	200
Denmark	6,500	North America		Nicaragua	200	India	12,000	Yemen	500	Libya	50
Finland	1,300	Canada	306,000	Panama	2,000	Indonesia	100			Morocco	30,000
France	550,000	United States	5,800,000	Paraguay	1,200	Iran	80,000			Rhodesia	4,800
Germany	32,000	Mexico	37,500	Peru	5,300	Iraq	500			Tunisia	8,000
Gibraltar	600			Trinidad	300	Israel	3,400,000[1]			Rep. of South Africa	120,000
Great Britain	450,000			Uruguay	50,000	Japan	500			Zambia	400
Greece	6,500			Venezuela	15,000						
Hungary	80,000									Australia and New Zealand	
Irish Free State	4,000									Australia	72,000
Italy	35,000									New Zealand	5,000
Luxembourg	1,000										
Malta	50										
Netherlands	30,000										
Norway	900										
Poland	8,000										
Portugal	600										
Romania	80,000										
Soviet Union	2,700,000										
Spain	9,000										

(1) Includes about 500,000 Christians and Mohammedans.

Estimated Jewish Population in Foreign Cities

Amsterdam	20,000	Copenhagen	6,000	Marseilles	65,000	Rio de Janeiro	50,000
Antwerp	13,000	Czernowitz	70,000	Manchester and Salford	35,000	Rome	15,000
Ascalon[1]	46,700	Elat[1]	4,000	Melbourne	34,000	Safed	14,400
Ashdod[1]	48,200	Glasgow	13,000	Milan	10,000	Santiago	25,000
Athens	2,800	Haifa[1]	210,000	Minsk	47,000	Sao Paulo	65,000
Basle	2,500	Istanbul	22,000	Montreal	114,000	Stockholm	8,000
Beersheba[1]	93,400	Jerusalem[1]	284,500	Moscow	285,000	Strasbourg	12,000
Belgrade	1,500	Johannesburg	63,000	Nazareth	35,400	Sydney	28,000
Berlin	6,000	Kharkov	80,000	Nazareth Illet[1]	18,000	Teheran	50,000
Bet Shean[1]	12,000	Kiev	170,000	Nice	20,000	Tel Aviv-Jaffa[1]	394,000
Birmingham	6,000	Kovno	8,000	Odessa	120,000	Tiberias[1]	35,300
B'nai B'rak	81,000	Leeds	18,000	Ottawa	7,000	Toronto	110,000
Bordeaux	6,400	Leningrad	165,000	Paris	300,000	Toulouse	18,000
Brussels	24,500	Liverpool	6,500	Petach Tikvah	107,000	Vancouver	11,500
Bucharest	40,000	Lod (Lydda)[1]	30,200	Ramath Gan[1]	121,000	Vienna	9,000
Budapest	65,000	London (Gr.)	280,000	Rehovoth	46,400	Warsaw	5,000
Buenos Aires	350,000	Lvov	40,000	Riga	40,000	Winnipeg	20,000
Casablanca	30,000	Lyons	20,000			Zurich	6,150

(1) Includes some Christians, Moslems.

Estimated Jewish Population Centers in U.S.

Albany	13,500	Hartford	23,000	Richmond	21,000	Pittsburgh	52,000
Alexandria, Arlington and Fairfax cos., Va.	15,000	Hollywood, Fla.	25,000	N.Y. City environs: Nassau and Suffolk cos.	605,000	Prince George Co., Md.	15,000
Atlanta	18,000	Houston	22,000	Westchester Co.	165,000	Providence*	22,000
Atlantic City	10,000	Jersey City	10,000	Newark: Essex Co., N.J.	95,000	Richmond, Va.	10,000
Baltimore	94,000	Kansas City	22,000	Oakland: Alameda and Contra Costa cos., Cal.*	21,000	Rochester	21,500
Bergen Co., N.J.	100,000	Long Beach, Cal.	16,000	Orange Co., Cal.	37,500	Rockland Co., N.Y.	25,000
Boston	180,000	Los Angeles*	463,000	Passaic	9,200	St. Louis	60,000
Bridgeport	14,500	Lynn	19,000	Paterson*	28,000	St. Paul	10,000
Buffalo	23,500	Miami*	235,000	Philadelphia*	350,000	San Diego	15,000
Camden	26,000	Milwaukee	23,900	Phoenix*	14,000	San Francisco*	75,000
Chicago	253,000	Minneapolis	22,065			Seattle	13,000
Cincinnati	30,000	Monig'y Co., Md.	50,000			Springfield, Mass.	11,000
Cleveland	80,000	New Brunswick*	18,000			Stamford	10,800
Columbus	13,000	New Haven	20,000			Syracuse	11,000
Dallas	20,000	New Orleans	10,500			Trenton, N.J.	9,900
Denver	26,000	New York City	1,228,000			Washington, D.C.	112,500
Detroit	80,000	Manhattan	171,000			Worcester*	10,000
Elizabeth*	50,000	Bronx	143,000			*Indicates greater area.	
		Brooklyn	514,000				
		Queens	379,000				

Jewish Holy Days, Festivals, and Fasts

Source: Synagogue Council of America

Festivals and fasts	Hebrew date		5739 (1978-1979)		5740 (1979-1980)		5741 (1980-1981)		5742 (1981-1982)	
Rosh Hasnana (New Year)[1]	Tishri	1	Oct. 2	Mo	Sept. 22	Sa	Sept. 11	Th	Sept. 29	Tu
Fast of Gedalia	Tishri	3	Oct. 4	We	Sept. 24	Mo			Oct. 1	Th
Fast of Gedalia	Tishri	4					Sept. 14	Su		
Yom Kippur (Day of Atonement)	Tishri	10	Oct. 11	We	Oct. 1	Mo	Sept. 20	Sa	Oct. 8	Th
Sukkoth (Feast of Tabernacles), 1st Day[1]	Tishri	15	Oct. 16	Mo	Oct. 6	Sa	Sept. 25	Th	Oct. 13	Tu
Sukkoth, 9th Day of Assembly (Shemini Atzereth)	Tishri	22	Oct. 23	Mo	Oct. 13	Sa	Oct. 2	Th	Oct. 20	Tu
Simchat Torah (Rejoicing of the Law)	Tishri	23	Oct. 24	Tu	Oct. 14	Su	Oct. 3	Fr	Oct. 21	We
Chanukah (Feast of Lights)	Kislev	25	Dec. 25	Mo	Dec. 16	Sa	Dec. 3	We	Dec. 21	Mo
Fast of Tebet	Tebet	10	Jan. 9	Tu	Dec. 30	Su	Dec. 17	We	Jan. 5	Tu
Fast of Esther	Adar	13	Mar. 12	Mo					Mar. 8	Mo
Fast of Esther	Adar II	13			Feb. 28	Th	Mar. 19	Th		
Purim (Feast of Lots)	Adar	14	Mar. 13	Tu	Mar. 2	Su			Mar. 9	Tu
Purim	Adar II	14					Mar. 20	Fr		
Pesach (Passover), 1st Day[1]	Nisan	15	Apr. 12	Th	Apr. 1	Tu	Apr. 19	Su	Apr. 8	Th
Pesach, 7th Day[1]	Nisan	21	Apr. 18	We	Apr. 7	Mo	Apr. 25	Sa	Apr. 14	We
Lag B'Omer	Iyar	18	May 15	Tu	May 4	Su	May 22	Fr	May 11	Tu
Shevuoth (Feast of Weeks)[1]	Sivan	6	June 1	Fr	May 21	We	June 8	Mo	May 28	Fr
Fast of Tammuz	Tammuz	17	July 12	Th	July 1	Tu	July 19	Su	July 8	
Tisha B'Av (Fast of Av)[2]	Av	9	Aug. 2	Th	July 22	Tu	Aug. 9	Su	July 29	Th

The months of the Jewish year are: 1) Tishri; 2) Cheshvan (also Marcheshvan); 3) Kislev; 4) Tebet (also Tebeth); 5) Shebat (also Shebhat); 6) Adar; 6a) Adar Sheni (II) added in leap years; 7) Nisan; 8) Iyar; 9) Sivan; 10) Tammuz; 11) Av (also Abh); 12) Elul. All Jewish holy days, etc., begin at sunset on the day previous. (1) Also observed the following day. (2) Hebrew date varies to avoid conflict with Sabbath.

LIST OF ILLUSTRATIONS

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