JEWS IN NEW HAVEN

VOLUME III

Edited By
DR. BARRY E. HERMAN AND WERNER S. HIRSCH



PUBLISHED BY THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN

JEWS IN NEW HAVEN, VOLUME III



Edited By

DR. BARRY E. HERMAN AND WERNER S. HIRSCH

PUBLISHED BY THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

PRINTED BY ABBOTT PRINTING CO. OF HAMDEN, CONNECTICUT

JULY 1981 PRICE $6.00

COPYRIGHT C , 1981 BY THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC. ALL RIGHTS RESERVED, INCLUDING THOSE TO REPRODUCE THIS BOOK OR PARTS THEREOF IN ANY FORM WITHOUT PERMISSION FROM THE PUBLISHER EXCEPT FOR BRIEF PASSAGES BY REVIEWERS.

LIBRARY OF CONGRESS CATALOG CARD NUMBER; 78-55342

THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN DISCLAIMS RESPONSIBILITY FOR STATEMENTS OF FACT OR OPINION MADE BY CONTRIBUTORS TO THIS BOOK.

ACKNOWLEDGMENTS

The Editors would like to thank all of the Volume III writers for their efforts, dedication and literary contributions. The Editors would also like to thank the Editorial Board of Volume III and the officers and directors of the Society for their willingness to publish JEWS IN NEW HAVEN, VOLUME III. JEWS IN NEW HAVEN, VOLUME III can proudly join VOLUMES I and II in helping to preserve the rich history, culture and memorabilia of the Jewish Community of Greater New Haven.

The Society would like to express its special thanks to FRANK STOCK for his generous support, in the tradition of his late father, BANE STOCK, "The Patriarch of B'nai Jacob Synagogue", which has aided in publishing VOLUME III, JEWS IN NEW HAVEN.

The Editors appreciate the work done by Mrs. Rhoda Spear for her invaluable suggestions and expert editorial help; Mrs. Barbara Alderman Coughlin for typing the manuscript; and to Joseph Boragina, owner of the Abbott Printing Company for printing Volume III.

The Editors hope that the readers of JEWS IN NEW HAVEN, VOLUME III will find a cherished place for this book in their homes.



Jewish Historical Society Archives and Mrs. Edith Hurwitz, Archivist

TABLE OF CONTENTS

JEWS IN NEW HAVEN, VOLUME III

MESSAGES

DR. BARRY E. HERMAN, PRESIDENT OF THE SOCIETY - - - - - - - - - - 5
BIAGIO DILIETO, MAYOR OF NEW HAVEN - - 7
MRS. EDITH HURWITZ, SOCIETY ARCHIVIST - 8

SOCIETY OFFICERS, BOARD OF DIRECTORS AND EDITORIAL BOARD- - - - - - - - - - 10

CONTRIBUTORS TO VOLUME III - BIOGRAPHICAL SKETCHES - - - - - - - - - - - - 11

LIST OF ILLUSTRATIONS - - - - - - - - - 12

JEWISH FACULTY AT YALE
DAN AHIASSAF OREN - - - - - - - - - 13

MEMORIES OF LEGION AVENUE
ARTHUR M. HORWITZ - - - - - - - - - 30

TICOTSKY'S BAKERY AND THE LEGION AVENUE JEWS
FRED TICOTSKY - - - - - - - - - - 37

UNITED ORDER OF TRUE SISTERS, NEW HAVEN NUMBER 4: 117 YEARS OF SISTERHOOD AND BENEFICENCE
SADIE S. PLATCOW RATNER - - - - - - 50

WHO ARE NEW HAVEN'S JEWISH FINEST?
HAROLD BERG - - - - - - - - - - 64

EMANUEL HENRIQUES: A MARRANO IN NEW HAVEN
WERNER S. HIRSCH - - - - - - - - - 69

THE HISTORY OF THE JEWISH CENTER 1916 - 1941
BESSIE LABOV LEVINE - - - - - - - - 81

JEWISH COMMUNITY CENTER: RECOLLECTIONS OF CHARLES HENCHEL
CHARLES HENCHEL - - - - - - - - - 88

MISHKAN ISRAEL - SINCE 1940
ROLLIN G. OSTERWEIS - - - - - - - - 98

INNOVATION AND CONSOLIDATION:
PHASES IN THE HISTORY OF TEMPLE MISHKAN ISRAEL
JONATHAN D. SARNA - - - - - - - - - 101

THE NEW HAVEN Y.P.S.L. AND THE FIRST WORLD WAR
ABRAHAM S. ALDERMAN - - - - - - - - 110

STILES AND THE JEWS: A STUDY IN AMBIVALENCE
ARTHUR A. CHIEL - - - - - - - - - 118

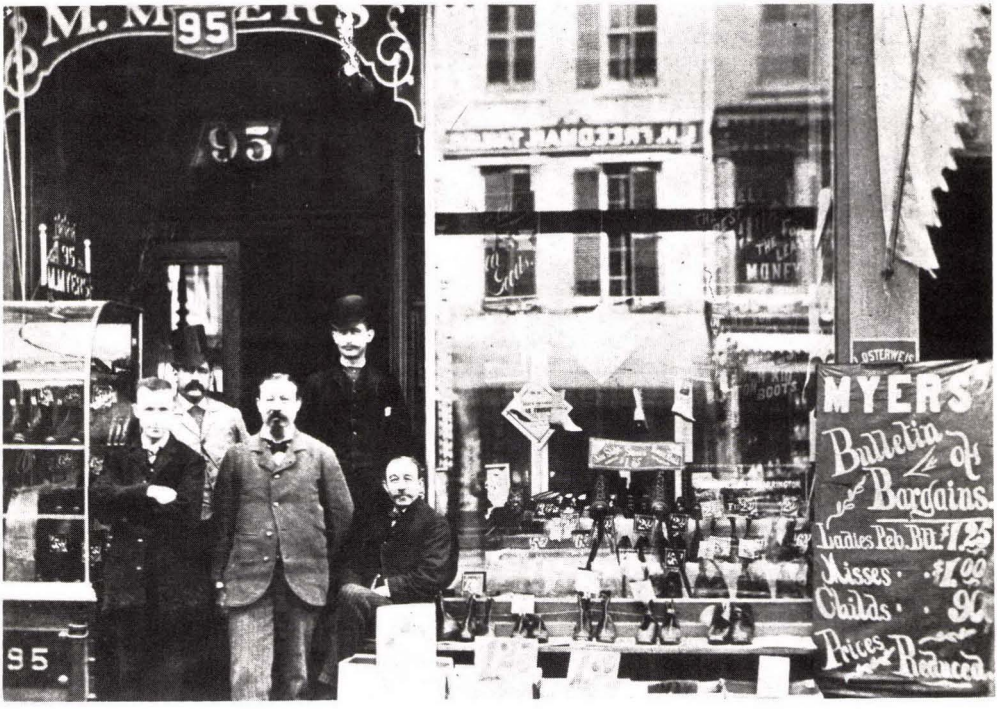
JEWISH ORGANIZATIONS & SYNAGOGUES IN GREATER NEW HAVEN 1979 - 1980
BARRY E. HERMAN - - - - - - - - - 135

MEMBERS OF THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC. 1979 - 1981 - - - - 151

THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.
SUMMARY OF MEETINGS AND PROGRAMS
1979-1980, 1980-1981 - - - - - - - 156

INDEX - - - - - - - - - - - - - - - 164

MEMBERSHIP APPLICATION - - - - - - - -



Myer's Shoe Store at 95 Church Street
L to R: Clerk, Traveling Salesman, Michael Myers, Shoemaker, and Nathan Myers (1870)

PRESIDENT'S MESSAGE

Congratulations to all the author-contributors of Volume III, Jews in New Haven. This excellent publication has placed the Jewish Historical Society of New Haven one more step up the ladder of success, credibility and service to the community.

The Jewish Historical Society of New Haven, Inc. was formed in 1976 during our Bicentennial celebration. From a small group of dedicated members, the organization now boasts a membership of over 400 dues-paying members, and it continues to grow.

The Society is concerned with the collecting, preservation, publication and exhibition of all materials pertaining to the history of the Jews of Greater New Haven. Frequent meetings and programs on historical subjects are held throughout the year. The Society has published three books of historical worth: Jews in New Haven, Vol. I, edited by Dr. Jonathan Sarna; Jews in New Haven, Vol. II, edited by Dr. Barry E. Herman; and Jews in New Haven, Vol. III, edited by Dr. Barry E. Herman and Werner Hirsch.

A $2,500 matching-funds grant in 1979 from the New Haven Foundation enabled the Society to provide a permanent Archives in the New Haven Jewish Home for the Aged. Two part-time archivists were hired. Harvey Ladin, our founding President, became our first curator and along with Vice President Judith A. Schiff, has helped to supervise the functions of the Archives.

Another grant provided by the Eder Foundation helped the Society to sponsor an essay competition focused on some aspect of the Jews in New Haven. The contest was won by Dan Oren, a graduate student at Yale University. Excerpts from his paper Jews at Yale may be found in this book. Financial assistance is also received each year from the New Haven Jewish Federation.

This year, the Society "hit the jackpot" by receiving a two-year grant award of $36,500 from the

National Endowment for the Humanities. This award will enable the Society to hire a full-time, fully certified archivist to catalog the entire collection of historical materials and to prepare finding lists which will be made available to archives, libraries and individual scholars throughout the country. The goal is to enable researchers in Jewish history to know what New Haven materials are available and to make the materials accessible to them. Many thanks to the committee whose hard work in writing the grant made it possible for us to receive this award. The committee included: Harvey Ladin, Judith A. Schiff, Miriam Schwartz, and Joel Wasserman.

In 1980, the Society hired a full-time archivist, Mrs. Edith F. Hurwitz, who is skilled as a researcher, writer, scholar and trained as a professional archivist. She is busy working fulfilling the guidelines of the $36,500 grant.

The Society has recorded on tape all of the talks presented at meetings and about 50 oral history interviews with people who have significant recollections worthy of preservation. The Society responds to endless requests for specific information which requires research of our records.

The Society provides speakers for Jewish and Non-Jewish organizations in the community. It sponsors lectures, Yiddish films, bus trips and programs of Jewish content. A newsletter published 5-6 times a year keeps the membership informed about meetings, programs, new acquisitions, new members and other pertinent information. Our dues are only $5.00 a year payable in July. All meetings are open to the public.

I would like to thank the officers and members of the board of directors for their efforts, work and devotion to the growth of the Society. Finally, a big thank you to all of our members and friends for their financial contributions without whose help we could not have achieved and continued as an organization.

As we enter the decade of the 80's, we can be proud of the service and contributions our Society is making to preserve the rich civic, professional, business and cultural heritage that New Haven Jews have given over the years and will continue to give in making New Haven a better place for all of its citizens.

Dr. Barry E. Herman

OFFICE OF THE MAYOR

CITY OF NEW HAVEN
CONNECTICUT 06508

BIAGIO DILIETO
MAYOR

I am very pleased to congratulate the Jewish Historical Society of New Haven on the publication of Volume III of Jews in New Haven.

These volumes chronicle the struggle and the joy which have characterized the Jewish experience in New Haven. It is important to recognize the accomplishments and the contributions of Jews to our city, state and nation.

Since our early days, Jewish people have enriched the life of our community. New Haven Jews have distinguished themselves in government, business, industry, the arts, education, medicine, law and the social services. The strong sense of moral integrity and social responsibility have served as a catalyst for the development of programs and institutions designed to alleviate the social, economic and legal inequities that have plagued our society.

During my Washington visit this past winter with Moshe Dayan, I was struck by the determination, the strength, the faith and the vision with which this distinguished leader approaches the Israeli quest for peace and security. These same characteristics have marked the Jewish people throughout their history.

On behalf of the City of New Haven, I would like to salute the New Haven Jewish community, and to extend heartfelt congratulations to the Jewish Historical Society of New Haven, for its dedication in documenting and recording the rich and diverse heritage of New Haven Jews.

Sincerely,

Biagio DiLieto

Biagio DiLieto
Mayor

MESSAGE FROM THE ARCHIVIST

EDITH HURWITZ

The task of the archivist is to pull together and create research tools from paper, photographs, booklets, programs, letters, ledgers, notices and minutes of meetings. These tools can then be used to understand the history of the Jewish Community of New Haven. It is this kind of material that was saved by individuals who knew their value, that tells us what the Jewish inhabitants of New Haven have done. Individuals and the groups they form reveal what has happened, the cares and concerns of New Haven Jewry.

There is a four step process by which the archivist makes random items often disordered into an orderly whole. The archival terms are systemization, accession, inventory, organization and finding aid. Each step refines the archivist's sense of what is valuable and significant while sifting through the debris of the past. In that heap are many important clues to what has gone on. As the archivist of the Jewish Historical Society, I searched through the documents, using these concepts and tools of the archivist's trade.

A collection of the scope of the holdings of the JHS needs a system of organization. When I became the archivist, I adopted the Record Groups System under which the various collections are placed. Seven separate groups emerged to put them in. They were: Institutions, Synagogues, Organizations (social, cultural, philanthropic, religious, political) Education, Businesses, Individuals, Families and Special Subjects.

Institutions included the Jewish Center, Young Men's and Young Women's Hebrew Association, Jewish Community Council, Jewish Federation and the Home for the Aged. I combined the Jewish Center and YM/YWHA Collections into one group because the "Y" merged with the newly formed Jewish Center in 1938. Also included in this collection was the Hebrew Institute founded in 1908 for Jewish Education. It too became a part of the Jewish Center in 1938. This collection also included a large number of photographs revealing a variety of activities. This collection numbered twenty six boxes.

Another collection that was processed came under the second record group--Synagogues. This was the twenty-seven boxes of documents concerning the oldest Conservative Synagogue in New Haven, B'nai Jacob. Many of the legal and administrative aspects of the Congregation's development are located here including Minute Books in Yiddish (1900-1913) and Deeds to High Holiday Seats often purchased in that manner in those years. Souvenir diaries, dance programs, and a large collection of photographs are other interesting features of the collection. Exterior and interior views of the George Street Building before it was torn down for urban renewal tell much about the vitality of the Congregation in forty eight years.

The third group of records that are already processed are under Record Group 3C2-Organizations/Philanthropic. The oldest chapter of B'nai Brith in New Haven, Horeb Lodge #25 is placed here. Large leather bound folios kept the early minutes and financial transactions beginning in 1863 in German, and then changing to English sometime after 1879. This collection also has information on Maier Zunder Lodge (1904-1907), Horeb Chapter #51, the beginnings of Aleph Zadik Aleph (A.Z.A.) in New Haven, District #1 and the Connecticut Valley Council of B'nai Brith.

There is also a unique group of scrapbooks from the Zunder family which trace through clippings, letters, programs and pictures the life and activities of three generations. They begin with Maier Zunder, the founder of Horeb Lodge and go on to his sons Albert and Theodore and Theodore's children: Regina Z. Baer, Theodore Zunder and Francis M. Zunder. These Scrapbooks have valuable information about Horeb Lodge and the True Sisters as well as the Zunder family.

Still ahead under Institutions are the records of the Home for the Aged, Jewish Community Council and Jewish Federation. Record Group 3, Organizations, has other fascinating stories to reveal. They include a sports club-the Atlas Club and a worker's club-Workmen's Circle. Cultural organizations include the Adelphi Literary Society, and the Friday Night Club.

Women's Philanthropic Organizations include the National Women's Committee of Brandeis University, the National Council of Jewish Women and Zionist

(Continued on p. 155)

THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

169 DAVENPORT AVENUE • NEW HAVEN, CONNECTICUT 06519



JEWS IN NEW HAVEN VOL. III

Co-Editors-in-Chief:

Dr. Barry E. Herman
Werner S. Hirsch

Editorial Board:

Mrs. Sadie S. Platcow Ratner
Mrs. Rhoda Spear
Ms. Judith A. Schiff
Mr. Harvey N. Ladin

SOCIETY OFFICERS 1979-80

Dr. Barry E. Herman, President
Ms. Judith A. Schiff, First Vice President
Werner S. Hirsch, Second Vice President
Joseph Horowitz, Treasurer
Herman Lurie, Assistant Treasurer
Jay M. Brown, Corresponding Secretary
Seth Ward, Recording Secretary
Harvey N. Ladin, Curator of the Archives

SOCIETY BOARD OF DIRECTORS 1979-80

Sidney Bruskin
Mrs. Ruth Caplan
Dr. Arthur A. Chiel, Rabbi
Charles Grannick
Allen Grenet
Harvey N. Ladin
Mrs. Celia Lerner
Att. Irving Perlmutter
Richard Puklin
Mrs. Celia Rostow
Mrs. Miriam Schwartz
Mrs. Shirley Stephson

SOCIETY HONORARY BOARD OF DIRECTORS 1979-80

Harry Barnett
John J. Fox
Mrs. Rose Fox
William Horowitz
Att. Herman M. Levy
Prof. Rollin Osterweis
Louis Sachs
Maurice Ullman

ARCHIVIST: Mrs. Edith F. Hurwitz

CONTRIBUTORS TO VOLUME III

BIOGRAPHICAL SKETCHES

ABRAHAM S. ALDERMAN - Associate Professor of English, Southern Connecticut State College (Retired).

HAROLD BERG - Chief Duty Commander of the New Haven Police Department.

DR. ARTHUR A. CHIEL, RABBI - Rabbi of Congregation B'Nai Jacob and Author of many books and numerous articles.

JUDGE CHARLES HENCHEL - Lawyer and Former Judge of Probate, New Haven District.

DR. BARRY E. HERMAN - Director of Early Childhood Education, New Haven Public Schools and President of the Jewish Historical Society of New Haven, Inc. He is the Author of Three Books and has published 100 articles and monographs.

WERNER HIRSCH - Associate Manager in the Network Department, Southern New England Telephone Company.

ARTHUR HORWITZ - Former Bureau Chief and City Hall Reporter for the New Haven Register and currently full-time Graduate Student in the Yale University School of Organization and Management.

BESSIE LABOV LEVINE - Past President of the YWHA and now President of the Jessie Sampter Chapter of Hadassah.

DAN OREN - M.A. Degree, History, Yale University and presently enrolled in the Yale Medical School.

PROFESSOR ROLLIN G. OSTERWEIS - Emeritus Professor of History, Yale University and is the Author of Eight Books in The Field of American History.

SADIE S. PLATCOW RATNER - Reporter for "The Elder" Newspaper and Free Lance Writer.

FRED TICOTSKY - Employment Interviewer for the State of Connecticut.

DR. JONATHAN D. SARNA - Teaches American Jewish History at the Cincinnati Campus of Hebrew Union College - Jewish Institute of Religion and is the Author of Two Books and Many Articles.

LIST OF ILLUSTRATIONS

PHOTOGRAPH	CREDITS	PAGE
1. JHS Logo (Hebrew) "K'sov Zos Zikoron"; (English Transl.) "Write this as a Remembrance", Exodus 17:14	(Emanuel Zeid)	Cover
2. I. Newman Corset Co. (Circa 1888)	(Jewish Hist. Society Archives)	1
3. J.H.S. Archives and Mrs.Edith Hurwitz, Archivist	(W. Hirsch)	2
4. Myer's Shoe Store at 95 Church Street (1870)	(J.H.S. Archives)	4
5. Dr. Sigmund Waterman	(D. Oren)	15
6. Dr. Lafayette B.Mendel	(Yale Univ.)	20
7. Jewish Scribe and Hebrew Inscription, Entrance to Yale Sterling Library	(W. Hirsch)	26
8. Eddy's Quality Grocery	(E. Wacks)	31
9. Myer's Meat Market	(D. Myers)	31
10. Legion Ave.Street Scene	(M. Zeid)	35
11. Old Advertisements	(W. Hirsch)	36
12. Mr.&Mrs.Joseph Ticotsky	(F. Ticotsky)	38
13. Ticotsky Family (1915)	(F. Ticotsky)	49
14. Mrs.Rosa Lyons	(C. Grannick)	53
15. Group Photo of True Sisters	(S. Platcow Ratner)	59
16. Mrs.Regina Strouse Freedman	(C. Grannick)	61
17. Patrolman Moses Greenbaum	(L. Wexler)	67
18. Henriques Paper Mark	(W. Hirsch)	76
19. Henriques' Paper Mill	(Old Mill Antiques)	73
20. Henriques Ad	(W. Hirsch)	76
21. Sarah Henriques Tombstone	(W. Hirsch)	78
22. YM-YWHA Building (1921)	(J.H.S.Archives)	83
23. Hebrew Institute (Jewish Center)	(W. Hirsch)	83
24. Ribbon Cutting of New Jewish Community Center Building (1954)	(J.H.S.Archives)	89
25. YMHA Boy Scout Troup (1919)	(J.H.S.Archives)	91
26. YMHA Gen.Assembly and Reading Room (1919)	(J.H.S.Archives)	91
27. YM-YWHA Officers (1919)	(J.H.S.Archives)	92

28. Present New Haven Jewish Community Center at 1156 Chapel Street (1981) (W. Hirsch) 95
29. Mishkan Israel Building on Orange & Audubon Streets (1905) (B. Herman) 100
30. Mishkan Israel Confirmation Class of 1902, with Rabbi David Levy (Mishkan Israel) 106
31. Mishkan Israel High School and Normal School Class of 1922, with Rabbi Louis L. Mann (Mishkan Israel) 106
32. Mishkan Israel, Interior; Orange and Audubon Streets, with Rabbi Edgar Siskin (Mishkan Israel 107
33. Kleeberg Monument, Mishkan Israel Cemetery (W. Hirsch) 109
34. YPSL Group Picture (Circa 1918) (J.H.S.Archives) 116
35. President Ezra Stiles of Yale University (Yale Univ.) 131
36. Rabbi Haim Isaac Carigal (B. Herman) 134
37. Beth Israel Synagogue, Orchard Street, New Haven, Exterior(1981) (W. Hirsch) 137
38. Beth Israel, Orchard Street, New Haven, Interior (1981) (W. Hirsch) 137
39. Orange Synagogue Center (1981) (B. Herman) 145
40. Beth Sholom Temple, Hamden (1981) (B. Herman) 145
41. Jewish Historical Society Bus Trip (1980) (B. Herman) 159
42. Letter from Sir Moses Montefiore to Cong. Mishkan Israel (1858) (Mishkan Israel) 160
43. Letter in Hebrew from Pres.Stiles to Rabbi Carigal, May 24,1773 (Yale Univ.) 161
44. Reply Letter in Hebrew from Rabbi Carigal to Pres.Stiles, May 29, 1773 (Yale Univ.) 162
45. Mishkan-Israel Confirmation Class of 1922 (Mishkan Israel) 163
46. Mishkan Israel Confirmation Class of 1926 (Mishkan Israel) 163
47. Award of Merit for JEWS IN NEW HAVEN, VOL.II, May 1981 (B. Herman) Inside Back Cover
48. Old Advertisement- S.H.Yudkin & Son Movers (W. Hirsch) Back Cover

JEWISH FACULTY AT YALE

DAN AHIASSAF OREN

(Excerpts from the New Haven Jewish Historical Society's First Place Winning Essay: Jews at Yale by Dan Oren, April 1980)

Much of the content of this paper is based on the efforts of historical research and the recollection of three men connected with Yale's Jewish history: Rabbi Arthur Chiel; Professor Rollin Osterweis, and Professor Paul Weiss. Each one kindly volunteered his time and the results of his scholarly efforts to assist me in my research. I wish to express my appreciation to each one of them for his graciousness.

The story of Jewish faculty at Yale, of which this essay can serve only as a rough survey, traces its origins to the end of the eighteenth century when Timothy Dwight assumed the presidency of Yale, at the time still only a college. Dwight's years as president were ones of growth for Yale, both in terms of physical facilities and in number of faculty.

His most significant faculty appointment was that of Benjamin Silliman, who became professor of Chemistry and Natural History in 1802. Silliman spent his first two years as professor studying chemistry and medicine in Philadelphia as he had never studied the subject before and knew virtually nothing about it. Dwight chose Silliman for two reasons. One was that he feared pure scientists who studied only for the sake of study and saw science as an end and not a means of demonstrating the glory of God's creations. Just as troubling to Dwight, though, was the lack of native Americans properly trained in the sciences; he hesitated to depend upon a foreigner to help mold Yale. He feared the stranger since:

> A foreigner, with his peculiar habits and prejudices, would not feel and act in unison with us, and that however able he might be in point of science, he would not understand our college system, and might therefore not act in harmony with his colleagues.[1]

Silliman proved to be a fine teacher and led the development of the sciences at Yale. Nevertheless, the precedent set in Dwight's appointment of Silliman would not be lost on future generations at Yale. Immigrants were not looked to as a source for teachers for the college students.

The first Jew to teach at Yale was also the first to be graduated from one of Yale's professional departments: Sigmund Waterman, who received his M.D. in 1848.

Waterman had emigrated from Bavaria to New Haven in 1840, where he established himself as a merchant. A chance meeting with a Yale professor led to his employment as a German instructor between 1844 and 1847 in Yale College.[2] While Waterman taught German, he became interested in medicine and began to study in the medical department of the college at the same time. Together with his brother Leopold, the first president of Congregation Mishkan Israel, Waterman helped lead the New Haven Jewish community.[3] He was responsible for inviting the first rabbi to give a lecture before a Yale audience. At that address on December 19, 1846, attended by the Mayor of New Haven and several of the college professors, Rabbi Samuel Isaacs spoke "On the Present Condition and the Future Spiritual and Temporal Hopes of the Jews."[4] After his graduation Waterman settled in New York, where he became famous as a physician and professor of medicine. On his death he left his collection of over 200 volumes to the Yale Medical School.

Although Yale accepted a steady percentage of Jewish students, in the pre-World War II years the Yale faculties, particularly the college faculty, systematically limited and excluded Jews. The record of Lafayette B. Mendel, the first Jew to receive a regular appointment on a Yale faculty and one of the most distinguished scientists at Yale, is important regarding attitudes toward Jews on the faculty. Upon Mendel's receiving his doctorate in 1894 from Yale in chemistry, the university appointed him as chemistry instructor in the Sheffield Scientific School. Already well-known at Yale, Mendel had studied under Dr. Russell Chittenden in the field of physiological chemistry. With an eminent scientific reputation as a researcher who proved the beneficial influence of vitamins, Mendel rapidly moved up the academic ladder. In 1896 his appointment to the scientific school was expanded to in-



Dr. Sigmund Waterman

clude the graduate school; the following year he was promoted from instructor to assistant professor in both schools. In 1903 he was given a full professorship, making him the first Jewish professor at the university. In 1920 his appointment was extended again to include the medical school, although he spent most of his time in other departments of Yale. In 1921 Mendel became Chairman of the Department of Physiological Chemistry as well as Sterling Professor of Physiological Chemistry, a position he held until his death in 1935. His appointment as Sterling Professor was significant in that the Sterling professorships represented Yale's most prestigious title and were given only to faculty that truly represented academic excellence.

In spite of his many accomplishments Mendel was never socially accepted by the "in" group of faculty. [5] When President Hadley was evaluating professors recommended to serve on a library site committee he realized that some faculty disliked working with Jews. He thought, therfore, that someone besides Mendel might be better for the committee because "while everybody likes (Mendel), the fact of his race has kept him in some measure apart from the life of this place." [6] In the end Mendel was chosen to serve on this committee and many others at Yale. He did, in fact, represent the Sheffield Scientific School on the Board of Admissions for some time during the 1920's. His role with regard to admission of Jews is unknown.

Jews teaching in the college did not fare so well. Meyer Wolodarsky--Ph. B. 1894, Ph. D. 1899--informally served as an instructor in Russian from 1899 to 1903. [7] Max Mandell, Wolodarsky's successor, was the first to feel the brunt of the exclusionary policies. Arriving in 1907, he made himself available as a private tutor in Russian. With the backing of Professor William Lyon Phelps, Mandell was given a small salary for his teaching, though no formal position on the faculty. When President Angell discovered in 1922 that Mandell was still in the same position, Angell thought it best that Mandell either be placed on the academic ladder or else released, in keeping with academic practices that Yale had traditionally followed. Junior faculty, after a few years of trial were either given tenure or released. Over a series of letters Angell engaged in a sparring match with Dean Frederick Jones to determine Mandell's fate. Angell tried to prevail upon the college faculty to accept Mandell;

Jones led in the other direction. Essentially, events came down to the problem that, "Mr. Mandell's Russian is distinctly Yiddish Russian, although he may be able to teach the pure Russian." [8] Though Mandell's excellence in teaching and devotion to his students was unquestioned, Jones felt that if Yale were interested in developing a department of Russian it would be better to "secure somebody who has a somewhat different background from that possessed by Mr. Mandell." [9] Angell, accepting the limits of his presidential authority, agreed with Jones to allow Mandell to continue at his current position under a limited contract. At the end of the 1923-24 school year, with Dean Jones' many thanks to Mandell for his "loyalty" and "conscientious work with our Yale students," the Jewish instructor was released, and the college dropped instruction in Russian altogether. [10]

The strongest barriers to Jews on the Yale faculty thus lay behind the ivory towers of Yale College proper. In the early years of the century the lack of Jews on the college faculty did not seem abnormal to most people. [11] Few Jews at that time were academically prepared for such a position or aspired to hold one. A Jewish academic was quite unimaginable. By the 1930's attitudes had changed. Jews were interested in academic careers in fields under the domain of the Yale College faculty. This faculty, though, was not interested in them. [12] Some Jews were accepted, nevertheless, into graduate school at Yale and elsewhere. For advancement past this point at Yale there was no hope. Professor Emeritus of English Richard Sewall recalls one colleague who bluntly told a Jewish graduate student not to consider teaching at Yale, since Jews were unwelcome on the faculty. [13] The Jewish student knew very well what his chances were for a position on the college faculty, the most prestigious one at Yale. Eugene Rostow, 1933 graduate, wrote on the subject of Jewish faculty in The Harkness Hoot, an undergraduate review:

> The bald fact remains, in spite of all official disclaimers, that there is not one Jew on the faculty of Yale College, and only a few, of great repute, scattered through the Scientific, Graduate, and Professional Schools.

> The younger men on the faculty recognize the situation, and confess themselves powerless. Apparently, nothing can be done, and even the most liberal dare not be sanguine. Yale College is closed to the Jewish teacher, the Graduate Schools only recently and hesitantly opened.
>
> But more important than flagrant incidents of a definite character is the effect on the Jewish student of the knowledge that he is accepted only as a dilettante, a dabbler in learning, that his academic ambitions can never be realized. This condition needs no formal expression: it is tacitly understood, a galling "general's agreement" of bitterness and betrayal. [14]

Only at Yale's law school did Rostow find the open door that he was looking for.

Yale's refusal to place Jews on its college faculty hurt the status of its departments. Discussing the problems in achieving good science departments in the 1930's and 1940's, Kelley blamed the rivalry between the faculties of the Sheffield Scientific School and Yale College. Yet he found another reason:

> Perhaps even more damaging was the fact that the science departments did not take advantage of the great influx of talented Jews fleeing Hitler's Germany. The same attitude prevailed in most parts of the university until after World War II. In only a few fields was there any willingness to tolerate Jews on even a temporary basis...Where this attitude was not present--as at Princeton or Columbia--science blossomed. At Yale, unfortunately, it prevented the university from seizing a great opportunity. [15]

Kelley attributed the excellence of the History of Art department precisely to its willingness to hire emigres temporarily as visiting professors, but they came and left so quickly that one of them joked about the "rabbinical succession" at Yale. [16] Dis-

crimination in hiring Jewish faculty for the college was painfully obvious. While Jews found American universities in general to be inhospitable in terms of hiring, at Yale, unlike the other elite institutions, even the best of the Jewish scholars fleeing from Europe could not find a place.

The Yale School of Medicine, although today filled with Jews on its faculty, was also wary of giving Jews permanent appointments before World War II. No Jew had served on its faculty before the twentieth century. This initial absence was probably not caused by discrimination but rather by the lack of Jews in New Haven who studied medical sciences at a post-graduate level. In 1900 Dr. Max Mailhouse was appointed a clinical instructor in the school and seven years later was appointed Clinical Professor of Neurology, becoming the first Jew to hold a ranking medical teaching position. He was followed by Dr. Milton Winternitz, who came to the Yale School of Medicine in 1917. In 1920, the same year Lafayette Mendel's appointment was extended to the medical school, Yale President Arthur Hadley appointed Winternitz as its dean. During his 15 year term he transformed the school of medicine into the renowned institution that it is today. His Jewish identity suffered in the process. Winternitz dropped his religion, married a non-Jew, and even "made a fuss about the fact that he didn't like Jews." It took a personal plea from President Hadley in 1920 to obtain for Winternitz, in spite of his background, a membership in the New Haven Graduates Club--an important club in local social circles:

> I am glad to hear from Mr. Stokes that your Committee has not definitely excluded the name of Winternitz from its consideration as a possible member of the Graduate Club.
>
> I have seen something of him socially as well as professionally, having had him at my house at dinner. He is most interesting in his conversation and considerate in his manner. But it is not primarily on this ground that I am urging careful consideration of Mr. Winternitz's name. I am urging him because he is Dean of the Yale Medical School, and as Dean should naturally be invited to become a member of the



Dr. Lafayette B. Mendel

> Club, unless there is stronger objection to him than that which is based on the fear that the Hebrew element in the Club may become too large...
>
> ...This, of course, does not mean that the Club ought to elect a man on account of his relations to Yale if they feel that he will be objectionable to his fellow members, but I think it does make it very unfortunate that it should adopt a policy of race discrimination, which it has not always practiced, at a time when it will exceptionally affect the Yale Medical School and create an unusual necessity for public discussion of the Committee's action. [18]

In response to Hadley's request, the club backed down and welcomed the new dean into its midst.

Winternitz was a powerful force. Together with Dr. Frank Underhill he ran the Yale Chemical Warfare Unit, the nation's center for the study of the medical aspects of chemical warfare during World War I. [19] As dean, he succeeded in raising the medical school endowment, securing a building fund, and reorganizing its faculty and educational system. He earned the praise of the leader of American medical education Abraham Flexner, who called him, "one of the most energetic, keen, and able administrators that I encountered in the whole course of my dealings with medical schools." [20] On Winternitz's retirement from the deanship in 1935 President Angell accorded him a stirring tribute:

> Dr. Winternitz' achievement has few parallels in American educational history. When he took charge, the School of Medicine faced the most disheartening prospects...Altogether the outlook was as unpromising and depressing as could well be conceived.
>
> Into this situation was injected the dynamic personality of the new Dean. He brought a dauntless spirit which could not be discouraged, extraordinary imagination, sound ideals, and a capacity for endless hard work.

> His enthusiasm was contagious, and... the result is a medical school everywhere recognized as among the leaders in the United States, a greatly enlarged faculty of outstanding scientific and medical experience, a carefully chosen student body restricted in number in the teaching and laboratory facilities of the school, an adequate plant, including laboratories and hospitals, of the most modern kind, with few equals anywhere in the world, and greatly enlarged endowments...
>
> ...The University is under deep and lasting obligation to Dr. Winternitz, and the School of Medicine will always stand as a monument to the wise and devoted service which he rendered at a critical point. [21]

It would remain until after Winternitz's 1950 retirement from the faculty that the medical school would appoint another Jew to the rank of full professor: Psychiatrist Theodore Lidz, appointed in 1951. After Lidz's appointment, however, a wave of Jews became full professors, joining lower-ranking Jews, on the medical faculty. [22]

The outstanding example of Justice Louis Brandeis' service on the United States Supreme Court from 1916-39 encouraged the acceptance of Jews on law school faculties across the nation. [23] Dean Charles Clark gave the first Yale Law School Jewish appointment to Leon Tulin, a 1922 Yale graduate active in the Yale Jewish community, who was made assistant professor of law in 1926. Tulin occasionally brought small groups of Jewish undergraduates together to listen to men like Chaim Weizmann, Julian Mack, and Stephen Wise. [24] Tulin was followed in 1930 by Harry Shulman, a graduate of Brown College and Harvard Law School and a law clerk to Justice Brandeis. Shulman, who later became the first unassimilated Jewish Yale dean, was soon joined at the law school by several others.

Because so much of Yale's faculty was involved with the war, causing a shortage of qualified teachers, the Second World War broke the ban on Jews receiving appointments to the prestigious and reclusive Yale College faculty. Although the position was academically insignificant, the appointment of Rollin

Osterweis as an instructor in 1943 was the first tenure-track position given to a Jew in Yale College. Typical of the pre-1960's Yale, this appointment was not given to one of the eminent Jewish scholars emerging at that time, but rather to Osterweis, a Yale man and Yale graduate student known to many of the history faculty. Because of the war period Osterweis got his full instructorship having only a master's degree and did not submit his dissertation until the war's end. The next Jew to be appointed to the Yale College faculty was also hired because of the shortage of qualified teachers. Robert Lopez, accepted as an associate professor of history in 1946, was told that he was to replace three Yale professors who had either retired or died. [25] That year also included the most significant appointment ever made to a Jew at Yale: that of Paul Weiss as Sterling Professor of Philosophy on the College faculty. In making him the first Jew to be granted tenure and giving him the first full professorship for a Jew, the college took a step from which there could be no turning back. Weiss has pointed out that the psychology of the era was, "If you let one Jew in, all the rest would follow." [26] And they did. The philosophy department had actually considered another eminent Jew earlier: Professor Morris Cohen of the City College of New York. He was rejected after Professor William Lyon Phelps of Yale, who once had supported Max Mandell, met Cohen and reported to the faculty that, "he is Jewish and no gentleman--we don't need him." [27]

Weiss had been appointed a visiting professor at Yale for one year in 1945. When he was considered for the permanent position a struggle erupted within the faculty. The battle lines were drawn when Professors Bakewell and Sheldon, active in blocking the Cohen appointment, favored rejecting Weiss and Professors Northrop and Calhoun led the drive to place Weiss on the faculty. According to Weiss, President Charles Seymour told Eugene Rostow, already a full professor of law at Yale, that, as president, each time he tried to appoint a Jew he was told "that Jews talk a lot and say nothing," and therefore were not worth appointing to the faculty. This time, Rostow was told by Seymour, he would not pay attention to such criticisms and was going to give Weiss the appointment. [28]

For Jews connected with the college, the presence of Paul Weiss changed the atmosphere of Yale almost overnight.[29] For the first time Jewish students at Yale had a hero and a role model who did not downplay his Judaism. Weiss entered into this position because he had a strong sense of pride in being Jewish and was brave enough to make an issue of it. Weiss soon made his presence known. At an alumni address in 1946 President Seymour strongly affirmed that Yale was a Christian university. This infuriated Weiss, who saw the university in a different light. After Weiss suggested protesting to President Seymour, Eugene Rostow organized a meeting with Harry Shulman and A. Whitney Griswold to discuss the problem. They chose Shulman, a diplomatic man with experience as a union negotiator, to talk to Seymour without exacerbating the situation. In President Seymour's next public speech he balanced things out.[30] Weiss chose that year to deliver a speech to interested students on the topic of "What it Means to be a Jew." The speech concerned Christian-Jewish differences of which many people were ignorant, astonishing many Christian and Jewish students. Immediately "being Jewish" at Yale became much more open than it had been, instilling pride among many of the students in their religion.[31] Weiss' outspokenness and religious pride, for the most part, did not pass to the other Jewish faculty who would join him. Weiss became "Yale's Jew" while most of the other Jewish faculty consciously remained unidentified.[32]

Other departments also changed. In 1946 the Biology department appointed to the rank of instructor Arthur Galston--the first Jewish scientist as a Yale College teacher. The English department joined in hiring Jews by taking on its former graduate student Charles Feidelson in 1947. Before the war the English department had justified its exclusion of Jews because it considered Jews to lack the cultural or religious background necessary for teaching English literature, much of which derived meaning from the New Testament.[33] Chauncey Brewster Tinker of the English department was the chief proponent of this philosophy. George Pierson has written that Tinker:

> ...would not allow appointments of Jews to teach English literature on the ground, as he insisted, of cultural incompatibility...But he did not genuinely believe that a Jew

> could be understanding of the English literary tradition...He was a high-church Episcopalian himself--and his position was taken on religious-cultural or on cultural grounds. [34]

After the war this argument would not hold. Feidelson was soon joined by Harold Bloom and several others. A notable exception to the welcome given to Jewish faculty occurred in the Sociology department. In the wake of its former great leader William Graham Sumner, the department had long had a tradition of rejecting outsiders. [35] In the 1950's, when Sociology was rapidly becoming a Jewish field in American education, at Yale Jewish sociologists were told they were not wanted. Younger Jews in the department were denied tenure and quickly released. [36] This became an issue at Yale and a visiting committee had to be called in to investigate the charges. No senior Jewish faculty were found in the department at all.

In 1954 another barrier fell when President Whitney Griswold appointed Harry Shulman to be dean of the law school. This appointment made Shulman the first identifying Jew to be a Yale dean. The appointment was especially significant in that it came at a time when Griswold was under great pressure from alumni and McCarthyites to "straighten out" the law school. [37] Shulman was followed to that post by four more Jews: Louis Pollak, Eugene Rostow, Abraham Goldstein, and Harry Wellington. Goldstein has called the Jewish succession mere coincidence, but does note that Jews in the law school have usually been "centrist" in their philosophies. [38] Other Jewish deans at Yale would include men like Robert Brustein in the drama school and Dr. Robert Berliner in the medical school.

For a time, beginning in the mid-1960's, the Jewish faculty asserted their presence at Yale and their independence from the New Haven Jewish community, establishing an independent Sunday school and a Yale Faculty Jewish Appeal. Abraham Goldstein, while Dean of the Law School, served as the first honorary chairman of the appeal, and was followed to the post by Alexander Bickel, another Law School professor. Unfortunately, this move created ill-will within the New Haven Jewish community, intensifying traditional town-gown tensions between the larger Yale and New Haven communities. [39] Over the years the Jewish town dissatisfaction with gown

grew as it became apparent that Yale's Jewish faculty were not contributing their "fair share" to local, national, and international Jewish needs.

In the 1970's Jewish faculty provided poor role models of the compatibility of Jewish and academic lifestyles. Teachers like Hillel Levine or Dr. Philip Felig, who affirmed their Judaism, were still a rare exception rather than the rule, even in a decade when Jews represented some 25 per cent of the Faculty of Arts and Sciences and close to 50 per cent in the professional schools of law and medicine. By 1979 faculty interest in the Yale Jewish Appeal had shrunk so much that no leader could be found and the faculty campaign had to be reabsorbed under the auspices of the New Haven Jewish Appeal. The average students, filling out a vicious circle of assimilation within modern academe, were not much different.

It remains an open question as to whether Yale relies on assimilated Jews for its faculty. Certainly the problem of the non-identifying Jewish academic extends far beyond New Haven. It also remains an open question as to whether Yale pushes its religiously active community members into a common mold. These are the questions that must be faced in determining the fate of the Jew at Yale



Jewish Scribe and Hebrew Inscription, Entrance to Yale Sterling Library

FOOTNOTES

[1] Brooks Mather Kelley, Yale A History (New Haven, Yale University Press, 1974), pp. 109-12

[2] Arthur Chiel, The Connecticut Jewish Ledger (Apr. 20, 1972).

[3] Rollin Osterweis, interviewed by Dan Oren (Home of Rollin Osterweis, New Haven, Conn.), Dec., 1976.

[4] Arthur Chiel, The Connecticut Jewish Ledger (Jan. 11, 1973).

[5] Marcia Synnott, "A Social History of Admissions Policies at Harvard, Yale, and Princeton," an unpublished dissertation from the University of Massachusetts, 1974, p. 466.

[6] Ibid.

[7] Yale University Obituary Record of 1914 (New Haven, Yale University, 1914).

[8] Personal letter from Frederick S. Jones to James Angell, Nov. 21, 1922. Papers of Dean Frederick S. Jones, Box 3, "Faculty" folder, Yale University Archives.

[9] Personal letter from Frederick Jones to James Angell, Nov. 14, 1922. Papers of Dean Frederick S. Jones, Box 3, "Faculty" folder, Yale University Archives.

[10] Personal letter from Frederick Jones to Max Mandell, Feb. 28, 1924. Papers of Dean Frederick S. Jones, Box 3, "Faculty" folder, Yale University Archives.

[11] Louis Sachs, interviewed by Dan Oren (Home of Louis Sachs, New Haven, Conn.), Oct. 5, 1978.

[12] Jacob Cooperman, interviewed by Dan Oren (Yale University, New Haven, Conn.), Oct. 21, 1978.

[13]Richard Sewall, interviewed by Dan Oren (Telephone Interview), Oct. 17, 1978.

[14]Eugene Rostow, "The Jew's Position," The Harkness' Hoot, (Nov. 23, 1931), p. 45.

[15]Kelley, op. cit., p. 416.

[16]Ibid.

[17]Osterweis, Interview.

[18]Personal letter from Arthur Hadley to Frederick Luquiens, Nov. 25, 1920. Papers of President Arthur Twining Hadley, Box 133, Part 2, Yale University Archives.

[19]Kelley, op. cit., p. 353.

[20]Abraham Flexner, I Remember (New York, Simon and Schuster, 1940), pp. 258-61.

[21]James Rowland Angell, "Dr. Winternitz as Dean of the School of Medicine," Yale Journal of Biology and Medicine, 22 (July, 1950), p. 469.

[22]Theodore Lidz, interviewed by Dan Oren (Yale University, New Haven, Conn.), Dec., 1976.

[23]Eugene Rostow, interviewed by Dan Oren (Yale University, New Haven, Conn.), Dec., 1976.

[24]William Horowitz, interviewed by Dan Oren (New Haven, Conn.), Dec., 1976.

[25]Robert Lopez, interviewed by Dan Oren (Yale University, New Haven, Conn.), Dec., 1976.

[26]Paul Weiss, interviewed by Dan Oren (Home of Paul Weiss, Washington, D.C.), Oct. 27, 1978.

[27]Sewall, Interview.

[28]Weiss, Interview. Though Rostow no longer recalls this conversation, he does not deny that Weiss may be correct.

[29]Sewall, Interview.

[30]Weiss, Interview.

[31]Sewall, Interview.

[32]Joseph Gumbiner, interviewed by Dan Oren (Telephone Interview), Nov. 27, 1979.

[33]Charles Feidelson, interviewed by Dan Oren (Yale University, New Haven, Conn.), Oct. 24, 1978.

[34]Personal letter from George Pierson to Arthur Galston, Jan. 26, 1971. This letter is contained in the personal files of Arthur Galston.

[35]Kelley, op. cit., p. 378.

[36]Abraham Goldstein, interviewed by Dan Oren (Yale University, New Haven, Conn.), Jan. 31, 1979.

[37]Steve Kezerian, interviewed by Dan Oren (Telephone Interview), 1977.

[38]Goldstein, Interview.

[39]Susi Wugmeister, interviewed by Dan Oren (Yale University, New Haven, Conn.), 1978.

MEMORIES OF LEGION AVENUE

CIRCA 1958

ARTHUR M. HORWITZ

Buttons. Silver ones. Gold ones. Fat ones. Tiny ones. I was the button man, rather, the button boy of Legion Avenue.

With Grandma as my coach, I meticulously arranged the button cards: the 10-cent ones in the front and the 25-cent ones in back. And with one of those rubbery change purses dangling on a thin chain from a belt loop, I was ready for business.

The old wooden bench in front of my father's store, Horwitz House, was always my first stop. Granted, it wasn't even 8 a.m. on a Sunday, but that was when business was best for me on Legion Avenue.

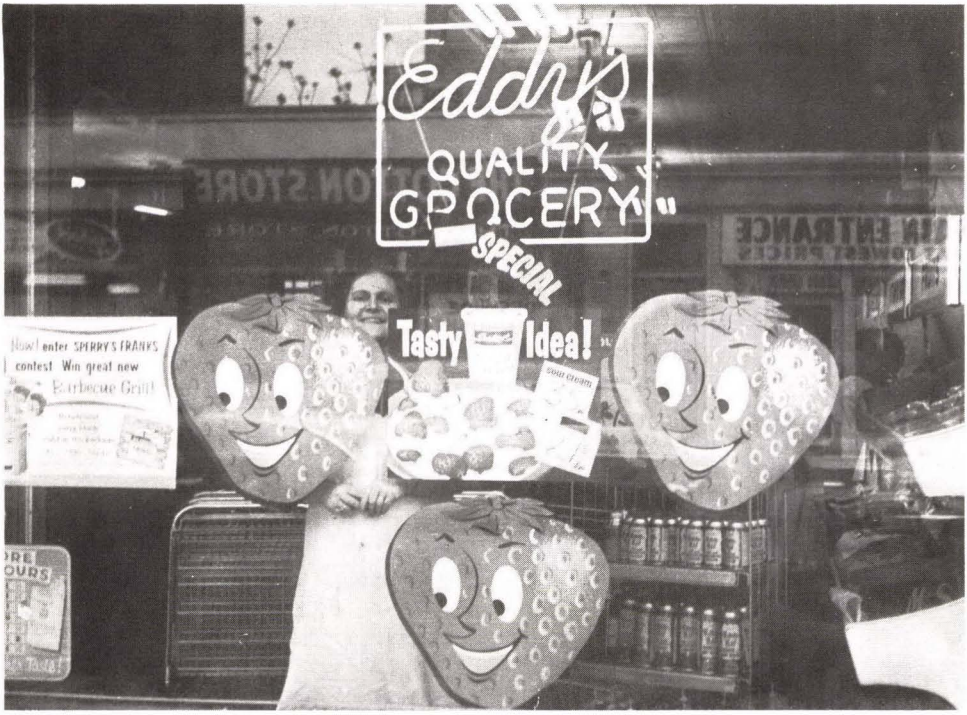
"Buttons! Buttons! All kinds! Make an offer!" My youthful shrills certainly must have sent tinges of embarrassment down the spines of my father and grandfather, who didn't want to be party to my entrepreneurial venture, even though I worked for free.

But it was Grandma who encouraged me. "Lozen gain! Lozen gain!" she shouted at them. And they would leave me alone.

It wasn't long before I grew tired of sitting on the bench. Most of my encounters with prospective customers were nothing more than "that must be the Horwitz boy."

That's when it is time to pack it in. A man can't make a living selling buttons, and neither can a six-year-old kid. So I dragged the bench inside and volunteered my services, straightening pants and marvelled at how many dozen boxes of underwear my father had "in reserve." Bankers keep money in reserve. Dry goods store merchants keep boxes of underwear...

By now, I was getting in everyone's hair. But Grandpa seemed to like that, since it gave him the opportunity to walk with me up and down the avenue, to wave to friends and to inhale the blend of aromas



Eddy's Quality Grocery on Legion Avenue,
with Mrs. Eddy Wacks (1954)



Myer's Meat Market on Legion Avenue
with Isadore Myers (Circa 1954)

which permeated the air. He liked to listen to my childish gibberish, and to tell me about how he remembered Legion Avenue.

After having waved to next door neighbor Mendel Alpert, the butcher, the first stop on the tour was Morris Goldberg, who was busily weighing onions on one scale and potatoes on another. I always got a kick out of watching chunky elderly women, with their "upside-down" muscles, rip into ears of fresh corn and pass judgement on their contents with a "feh" or a "not so bad." The "not so bads" were good enough to buy.

"They weren't always there, you know," Grandpa said to me after we began to move on. "Where the butcher shop is, that was where "Murphy" Epstein had his shop. And before him, the place was a tavern. And Harry Meyers, who was a fighter, had his soda shop where the fruit stand is."

I nodded, eagerly wanting to hear more. We walked past Zalman Naftal's yard goods store and slowed down by the door of Olmer Brothers' Bakery long enough to catch whiffs of freshly baked breads and cookies. Then, we made our second stop, Alpert's Hardware.

While Grandpa talked with old-man Mr. Alpert, "Hessel," and Herman guarded the cash register, I scooted to the nail bins. The sensation of sliding my hands into the bins and letting the cool, shiny nails slip between my fingers was sheer bliss. Grandpa reluctantly let me buy a small paper bag full, knowing that they would be hammered into whatever wooden store fixture I could find when we returned to "our" store.

Once on the sidewalk, we continued our stroll and quickly found Estrin and Estryn--I never knew who was who--in the next window, showing plump birds to a couple of finicky customers. Right next door was Sam Kabakoff's place. Few things in life stimulated my salivary glands as much as a Kabakoff chicken turning golden-brown in the rotisserie by the window.

Grandpa told me that these two stores had always been butcher shops, one operated by Brayer and Levine and the other by "Butch" Magun. Before we reached Sosensky's Market, which was the next stop on our informal agenda, Grandpa stopped with me by an alleyway.

"Down there," he said. "That's where Mrs. Weiss was." He then explained that Mrs. Weiss was the head of the "chicken-flickers," the people who plucked chicken feathers after the shochet performed his ritual duties. Many of the shochet's victims came from the nearby coops of the Goldens and the Radins.

We then entered Sosensky's, where Grandpa bought a few plums and peaches, which he would later carve with a knife and call "lunch." He explained that this place had once been Brown's Grocery and, before that, Croog's Shoe Store, where everyone lined up to buy the Jewish newspapers.

By the time we reached Lebowsky's Package Store and White's Plumbing supply, the array of liquors, faucets, bath tubs and toilet seats were far from my vision. All I could see was Berman's Pharmacy and the pop corn machine, which spit "chazzerye" into small brown paper bags. Grandpa said no. I whined. He gave me a dime. He muttered something about Katz's and D'Andrea's pharmacies, the previous occupants of the store, having no such vending machine.

Once we reached Day Street, we were confronted with the battle of the delicatessens. On this corner, weighing in with the best corned beef in town, was Murray Rosenberg's Fox's. And on that corner, boasting of the tastiest lox this side of Nova Scotia, was Meier and Thelma Sarnov of M & T's.

Waiting in line at M & T was an experience. The bigger boys in the white aprons seemed to have it in their blood. They effortlessly carved the lox, sliced the white fish, scooped out the salads and weighed the salamis. And they made $10 a day! And all I did was sell buttons and snitch an occasional hard candy or two from one of the overstuffed barrels. Thank goodness Grandpa didn't see that.

We eventually reached the front counter, purchased a box of Tam Tams, and squeezed our way out of the door.

"Laike had the best sour pickles on the street," Grandpa reminisced. "She was there before M & T. And Abe Gold was there before Fox's."

Next door to M & T was "the competition." Why, you could have put six of my father's stores into Kliger's, and still have room for a button rack or two. But we were no strangers. When we weren't buying Buster Browns from Uncle Abe in West Haven, we were buying footwear from Charlie Kliger.

Again, we came across a fruit stand. This one was Harry Levine's. And again Grandpa bought a few peaches and plums.

"Chepovsky's Market used to be right here," Grandpa explained as we started to cross Asylum Street. "He was open practically every hour of the day. One thing you don't remember is that Legion Avenue businessmen used to keep long hours. Thursday night, many stores were open until midnight. And back in the 1930s, when all of the immigrants went to Scranton School for night school, we all stayed open late just to serve them when they got out. And at 7 the following morning, people were already on the streets."

We then walked briskly up the block, passing storefronts that Grandpa said once housed Hyman Chalsky's candy shop, Dine's clothing, Epstein's Deli and Gallucci's grocery, which reputedly had the best Italian ices in town. We eventually reached Schwartzy's, where some of the merchants were enjoying lox and eggs and coffee. Grandpa said that before Schwartzy, Ted Ruff ran the luncheonette, and before him, the place was known as Rosenberg's candy store.

Crossing Elliott Street, we passed Ticotsky's Bakery, which had started further down the block, where Legion Bakery was. But by now, I was famished and urged Grandpa to bypass Vine's Furniture and George Dragunoff at Alex's Market and head right for Mollie and Irving's variety store for a soda. He politely declined and we crossed the street, waving at George Levin, stopping in for a chat with Anne and Louis Tapper and admiring the crowds in George Galvin's package store. We paid a courtesy call on Mr. Kaplan, who mixed fruits and vegetables with peculiar thoughts about "the world order."

We rounded Legion Avenue and headed up Orchard Street, with dead chickens in Miller's Meat Market window seemingly following our every movement. We climbed up the rickety stairs at 194 Orchard Street,

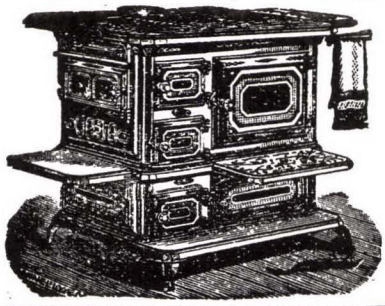
Grandpa opened the door to his apartment, and there was Grandma! And what a nosh she had waiting for me!

"Nu? You'll sell buttons for me next Sunday, too," she told me as I devoured the last of the pastries. Grandpa answered for me with a gentle nod of his head.



Legion Avenue
Street Scene (Circa 1950)

MORRIS H. ALDERMAN,



DEALER IN

FURNITURE,

Stoves, Carpets, Oil Cloths, Looking Glasses, Pictures, Etc.

Second-Hand Household Goods Bought and Sold.
Harold Ranges a Specialty.

COAL AND WOOD BY THE TON OR BASKET.

55 Union St., New Haven, Conn.

Goods Sold for Cash or Installments.

HENRY HILLMAN,

MANUFACTURER OF

CONFECTIONERY AND ICE CREAM BY STEAM.

Wholesale and Retail at Very Lowest Prices.

1084 CHAPEL STREET, New Haven, Conn.

A. D. STEINBACH,

PAPER BAGS and TWINE,
STATIONERY,
WRAPPING and TISSUE PAPERS
At Wholesale.

Commercial AND Society Printing

Publisher and Editor of the "Advertiser,"

A Hebrew Literary Weekly Journal, devoted to the general interests of the Hebrews. Advertising rates reasonable.

71 Congress Avenue, New Haven, Conn.

OLD ADVERTISEMENTS

TICOTSKY'S BAKERY AND THE LEGION AVENUE JEWS

FRED TICOTSKY

A recounting of Legion Avenue in its halycon days must also chronicle the days of Ticotsky's Bakery.

This modest business evolved not merely as another establishment in the market place but rather as an enterprise with a solid reputation for fine bakery products city-wide. From its beginning in 1907 to its sale in 1945 (and subsequent existence under different owners, with the Ticotsky brand-name) until its departure from the commercial scene in 1970, Ticotsky's was synonymous with quality baked goods.

Its beginning is traceable to the arrival of Joseph Ticotsky, age 12, at Castle Garden Immigration Station, New York on July 4, 1882.

Joseph had come to the United States from Bialystok, Poland to rejoin his father, Louis, who had arrived in New Haven a few years earlier. He was overwhelmed by the tumult and din of the Fourth of July celebration--to him, this display was in honor of his coming to the United States.

Louis owned a grocery store on Lafayette Street and for a short time Joseph worked there. However, he had no interest in this business and decided to become a cigar maker, moving to Providence, Rhode Island to live with a married sister.

During this period as a cigar maker he had the opportunity to meet Samuel Gompers, the foremost labor leader of his day and acknowledged father of present day unionism. Mr. Gompers was President of the Providence Cigar Makers Local.

Interestingly enough Joseph Ticotsky was never observed smoking a cigar, pipe or cigarette during his lifetime.

After the short stint as a cigar maker Joseph moved back to New Haven to rejoin his father in the



Mr. and Mrs. Joseph Ticotsky (1935)

grocery. At this time he met Lena Rosenbloom and in 1894 they were married. Lena had emigrated from Latvia. Lena and Joseph had a devoted marriage for 56 years with a family of nine children, seven boys and two girls. They worked together long, hard hours in the bakery, as did the rest of the family. Space does not allow for a personal family account as that is another saga.

Joseph chose to pursue a trade in baking and worked in different bakeries in New Haven. Many of these shops actually had their ovens and work benches in cellars. The ovens spouting coal gas fumes combined with low ceilings and inadequate ventilation causing many workers to become ill. Working conditions in these "Cellar Bakeries" were truly horrendous.

Joseph later went to work for one of the larger bakeries. After being there for some time a strike ensued and he was chosen as a spokesman for the strikers. The strike was eventually settled and accordingly the next day he was fired.

This action stirred up Joseph and he decided to become an entrepreneur and join the ranks of the baker bosses.

Thus, in 1907, he bought a recently closed bake shop on Putnam Street for $300. This consisted of a small brick oven, fired by coals on a grate with an accompanying hose to spray water on the fire to provide steam. This was essential as steam was the prime requisite for baking crusty bread and rolls. The other equipment consisted of a bench, a dough trough, boxes and baskets.

The family lived above the retail store on Kilday Alley, a steep one block long narrow street, between Oak and Lafayette Streets.

All the baked goods were transported from Putnam Street to Kilday Alley first by push cart and later by horse and wagon. When Joseph was busy working in the shop, Lena and other members of the family would take the reins and "pony express" the merchandise.

Eventually as the business prospered the bakery shop was relocated to Kilday Alley behind the retail store. Ticotsky's Bakery was on its way to becoming a factor in the Oak Street market area. With the increase in business the lack of expansion space be-

came a serious problem and a need for relocation became a necessity.

Finally a decision was made in 1919 to move to upper Oak Street, not without fears of the unknown commercial climate of the area.

Dire warnings of financial disaster in moving a successful business from a proven market area to an undeveloped section were repeated to the family. After all, upper Oak Street, to many, was the "country". Except for Weibel's Brewery and Evergreen Cemetery it had no distinguishing features.

To Lena and Joseph this move was similar to crossing the "Great Divide". But the die was cast and at 500 Oak Street (corner Elliot Street) a building was bought from Mr. Benjamin Perelmutter. Later in 1928 due to the efforts of the American Legion, Oak Street, west of Howard Avenue was renamed Legion Avenue and the bakery address became 190 Legion Avenue.

The center of the Jewish population was now expanding and turning westward. People working or shopping in the downtown area found Legion Avenue a convenient area to stop and shop for food on their way home. Legion Avenue was to become the hub of the area. Gradually one could see the Oak Street market place diminishing in importance and Legion Avenue capturing the major share of the consumer's dollar. In later years the importance of the Whalley Avenue business district would increase as the greater portion of the Jewish population continued to follow Horace Greely's dictum "Go West".

The high concentration of people within the Legion Avenue, Ward, Asylum, Elliot, Orchard Streets, and Sylvan Avenue area, living in three - six and eight family houses all with large families, served to provide the Bakery with an available accessible consumer population.

This presence of Jewish, Slavic, Italian and German families, all historically great bread eaters, (long before dieters and calorie counters enabled the bakery to thrive. Indeed, in that era, bread was truly the main staple of the diet. After all, what better fuel to supply the "staff of life" than Ticotsky's bread.

All of the previously mentioned factors resulted again in a need for expansion due to increased production demands. Thus, again, a meeting of the family council was convened and with no dissenting votes, the decision was made to erect a new and larger building. In 1929 an imposing building, for that time and area, consisting of three retail stores (one for the bakery), plus family living headquarters upstairs, was constructed at 194 Legion Avenue. According to the tradition of the day the presence of the family on the premises was needed around the clock.

During the period 1929-1945, Ticotsky's Bakery gained a reputation for quality and honesty, enabling it to be a leader in the baking industry. People to this day remark "Ticotsky's bread was superb. Why can't the equal of it be made today? What was it? Your secret formula or an ancient recipe?"

However, there was nothing secret or mysterious about the background or success of the baker. First, Joseph Ticotsky learned his trade in the United States in contrast to the other bakers who acquired their experience in the "old country". In fact, he was called a "Columbuser Baker" because of the lack of a European Bakery background.

Space does not allow for a treatise on bread making. However, according to Joseph Ticotsky, fine bread depended on excellent ingredients, expert craftsmanship, attention to detail, freshly baked products, and most important of all, pride in the finished product. The bakery had no production goals to be met, no time motion studies, no hurry-up doughs. (The dough was allowed to raise normally and not be processed before its time. The sponge or basic dough was taken from the starter dough at the exact time every day.)

Competition was fierce as two and later three bakeries opened on Legion Avenue vying for customers by offering their wares at cheaper prices. The depression was in full force and the battle for the consumer dollar was ever present. A listing of prices in the 1930's (sure to bring tears to your eyes) were as follows: Rye and Pumpernickel bread - 15 cents a pound, rolls - 24 cents a dozen, challah - 16 cents a pound and sugar buns - 2 cents a piece. Naturally, the first customer got the better half of the deal, especially when your left handed correspondent wielded the knife.

Ticotsky's Bakery concentrated on the retail and not the wholesale trade. First, it was impossible to service a large wholesale business without causing a decline in the quality of the retail product.

Secondly, it was impossible to service stores, restaurants, institutions, etc. who demanded a seven day, year round operation. Ticotsky's was the only bakery closed on Saturdays and all Jewish Holidays.

Much later, near the end of ownership, the younger members of the family decided to keep open on a minor (to them) Jewish Holiday because of its falling on a Sunday. After all, the Sunday business constituted 40 percent of our weekly trade. Joe and Lena left town for the week-end rather than face the public. Business was very poor. That was the first and last time--never again would the store be open on a Jewish Holiday.

Permit the writer to reminisce about some colorful and interesting traditions of the bakery.

As we were the only bakery closed on Saturdays, a custom had built up wherein the women of the neighborhood and other areas were allowed to use the shop for their own Sabbath baking after the close of commercial baking on Fridays. Our last baking would finish about 9 A.M., with the bakers leaving at that hour. Within five minutes and oftentimes sooner, the shop area would be jammed with women ready to bake delicacies for the Sabbath. They took over the shop completely, some even using our flour, sugar, salt, cinamon, etc. commenting to Mr. Ticotsky, "I ran short of flour!" "I forgot the sugar.", or "Could I have a pinch of yeast?"

Fridays, the ovens were filled with homemade bobkas, honey and sponge cakes and pastries of all makes and sizes. Also, hugh pots of tzimmes [1] and cholents [2] (all culinary delight and gastro-intestinal disasters) were left to simmer and simmer and simmer in the ovens.

1. A combination of carrots, potatoes, onions, flanken, and seasonings according to ones taste.
2. Also known as "chunt". A whole meal in one dish, consisting of lima beans, other assorted beans, potatoes, flanken, chicken fat and other ingredients according to ones taste.

The housewives would enlist the aid of the junior members of the family to put in and take out their pots and pans from the oven. On one particular Friday, one of my brothers was asked to put in and take out a cholent by one of the women. She had no time to do this as she had other errands to run. As he was peeling the heavy pot in the oven, it tipped, overturned and fell to the floor. However, the quick thinking youth scooped up the contents, returned them to the pot and pushed the pot into the oven. Later that day, he took the cholent out of the oven and immediately left the bakery so as not to see the lady's reaction.

The following week, he was rewarded with a kiss and an accolade, "Sonny, that was the best cholent I ever tasted!" No, he didn't make a practice of overturning pots on the floor.

Another mini-tradition built up throughout this period was the purchases made in the shop area late Saturday night and early Sunday morning. Groups of people returning from the Shubert Theatre, downtown movies, restaurants and the like would stop in at the back entrance of the bakery to buy "fresh from the oven" baked goods.

Starting from 11 P.M. until 2 A.M., and later, the shop was filled with people buying bread and rolls for Sunday breakfast. In that short period of time, as much business was transacted as during a complete weekday. Who could resist hot baked goods right out of the oven with the side bonus of not having to awaken early Sunday for shopping? "Meet us at Ticotsky's after the show" was the New Haven equivalent of meeting under the Astor clock.

During the 1930's, the Depression was at its height, and many Legion Avenue customers were victims of these hard times. It was very difficult for these depression-battered people to survive financially, and moreover, to even have food on the table.

It made a vivid impression upon me, working behind the counter, to see proud customers come into the bakery to buy "day-old" bread. To alleviate their obvious embarrassment, they would explain that they preferred it better than fresh bread. Of course, the bread was sold at half price, and many times bags were filled without acceptance of any payment at all. No one left the bakery without bread for lack of money. Joseph and Lena never allowed anyone to leave empty handed.

Fridays, Mrs.Klein (the famous carriage lady) and Mrs. Brenner would have their own route, supplying needy people with challahs, breads, meats, vegetables, etc., donated by Legion Avenue merchants.

No one inquired as to the recipients of the food as the merchants considered the donations a moral duty, a mitzvah, and not a largesse.

Fortunately, the Depression came to an end and Legion Avenue business started an upward surge and continued to be an ever busy market place.

In 1945 near the end of World War II, the family, with three sons on active duty overseas, decided to sell the bakery. The family at home consisted of a son, daughter and daughter-in-law. Wearied of the business, exhausted, due to the shortage of help, they were anxious for a rest.

Joseph and Lena, semi-retired, after over fifty years of constant hard labor, welcomed the thought of an uninterrupted night's sleep. No longer would they have to worry about a baker failing to come to work--how much to bake for the day--weather fluctuations--etc.--ever present problems in any family owned business.

In retrospect, beside the physical incapabilities, the decision to sell was a wise one. Bread consumption had plummeted in contrast to the population boom. No longer was bread the main staple of the diet. Bread was only to be used in sandwiches and was rarely seen on the dinner table. Also the ratio of bread sales in the bakeries to cake sales did a complete turn-around. Whereas in past years, seventy five percent of the bakery business was bread and twenty-five percent was cake, today the situation is reversed.

The difficulty in obtaining experienced help and even apprentices served to discourage the family about remaining in the bakery business.

If a street can have a distinct character of its own, a flavor, a color, or a busy bustling tone, Legion Avenue can be said to have possessed all of these distinguishing qualities.

Daily, the shops were busy with people shopping for their day to day needs. The housewife was up and out early to purchase the family's food. Packaging and refrigeration were in their infancy. Frozen foods and freezers were yet to be developed, and perishable foods needed to be replenished daily. Shoppers in the close proximity to the merchants provided the core of the business Monday to Friday.

Sundays, all of the stores were jam packed, as it was the day for ethnic shopping in addition to the normal neighborhood shoppers. People from outlying districts trooped to Legion Avenue to shop for different foods that were unobtainable in their own locale.

A major catastrophe occurred for merchants when inclement weather prevented Sunday shoppers from driving to Legion Avenue. Sunday business amounted to 30-40% of the total gross receipts. Once lost, these sales could not be regained or made up in another manner.

Competition among the merchants was ferocious as indeed it was a buyer's market. Shoppers had many choices of stores, 3-4 bakeries, 6-7 meat markets, 5-6 grocery stores, etc... "The customer is always right" was the keyword of the merchants--after all, there was always another shop next door or across the street.

The Jewish counterpart of the Puritan work ethic really flourished during this period. First, for financial survival, and later as a way of life. Everybody in the family had to pitch in and do their share, there was no other way.

Work hours had no limits. The day started early and ended late. Of course from our viewpoint, the bakery business was the worst, since it was a 24-hour affair. The merchandise had to be produced at night and then sold during the following day.

Most of the merchants opened their stores at 6 A.M. and remained open until 10 P.M. or later. Even before opening, they had to be on the premises to receive and display their merchandise.

Despite this arduous routine, vacant stores were a rarity on Legion Avenue. As soon as a vacancy occurred, another merchant moved in to savor the business climate. Death or sickness were usually

the only reasons for a change in ownership of the different stores.

During this era Legion Avenue had an undeserved reputation as a tough neighborhood. However, in all the years of the Ticotsky bakery's existence, it was never held up or broken into. One could walk the streets at all hours of the day or night without fears of a mugging or being threatened with bodily harm. Visitors to the area had no fears for their personal safety.

Foods of all types were the main attraction of Legion Avenue. Here one could obtain live poultry from Radin's or Moslowitz' market, take it down to the Shohet, and then on to the chicken-flickers (pluckers) to get it dressed. If the shopper preferred prepared poultry and other kosher meats, Bailey, Magun, Teitelman, Brayer, Goodman, and Miller plus others, were some of the butchers available.

These brave men of intestinal fortitude battled courageously and jousted constantly with the housewife. One witnessing these loud, abrasive encounters would expect a customer never to return. Never mind, the combatants would re-engage in battle the next day.

Also, Andy's Meat Market, purveyor of quality non-kosher meats, in addition to its large gentile following also included some furtive Jewish customers among its clientele.

Early mornings from 5 A.M. to 6 A.M., one could meet the fruit and vegetable shopkeepers, returning from the produce market around the railroad yards starting to set up their displays.

The fruit display stands on the sidewalk took up more than half of the sidewalk area, forcing shoppers to detour into the street. How else was one to see your assortment of fresh fruits and vegetables? These stands were fair game for passersby, who would partake of the vast assortment offered--of course there was no monetary exchange involved.

Such produce stores as Goldstein's, Brown's, Paffumi's, Gallucci's ("Dolly's Ices" - A delight), Naftal's, and others were busy stores that satisfied customers returned to for many years.

Delicatessens were a natural mainstay of Legion Avenue, as customers from afar came to eat corned beef, pastrami, and salami sandwiches. Most deli aficionados not only called these deli's equal to the famed New York deli's, but rated them above their big city counterparts. Max Wax's outstanding deli products (made on the premises) could not be duplicated by the mass production output of today. Kapsinow's, Robbins', Fox's, and M & T all had faithful customers city-wide and from other Connecticut locales.

Grocery stores with familiar brand names, Krasdale, Krasne, Bumble Bee, among others specialized in selling bulk foods from the barrels. Schmaltz herring, sauerkraut, pickles, farmer's cheese, handcut lox, and numerous other ethnic foods were on sale.

No prepackaging here. Shoppers would turn up their noses and walk out if offered sealed packages. These grocery stores were not "Mom and Pop" stores, catering to after hour shopping, but were noted for their service, quality, and selection of their wares. Gold's, Chepovsky's, Epstein's, "Lakey's", Brown's, Kaletsky's, and many others were all first-class grocers.

For the shoppers desiring fish of all types, Zaslavsky's, Black's, and other fish markets satisfied their needs. However, in addition, Thursdays and Fridays would see a conglomeration of pushcarts, wagons, and pickup trucks loaded to the gills with fish for sale. These nameless purveyors were past masters of the bargaining system.

The confectionary or candy stores had a prominent place in the Legion Avenue scene. In addition to selling newspapers and magazines, tobacco of all types, and novelties, each store had a complete soda fountain. Here, one could sit and have ice cream cones, sodas, sundaes, penny candies, nickel candies and other treats, all to satisfy the sweet tooth.

After many years, the memory of a Rosenberg or Zeideli chocolate soda still lingers. This unforgettable chocolate soda cannot be duplicated, as the recipe is unknown today.

In addition to the many items offered, the candy stores served as a meeting place for groups of all types, young and old. Discussions ranging from world affairs to local politics to sports, and many

other topics not only took place, but could be heard for some distance. Cohen's, Chalsky's, Meyer's, and others also fulfilled the primary function of the Legion Avenue candy stores, namely as a center for camaraderie.

I would be remiss if I did not mention the other bakeries on Legion Avenue. Of course, to the Ticotsky family there was only one bakery in New Haven, but fair play calls for a listing of the competition.

Olmer's, Melnick's, Gottlieb's, Gitlitz', Cohen's, Green's, and others were all bakeries with large loyal followings and with fine merchandise. The quality of their wares is rarely found today, as the bakery business, similar to other businesses, now has substituted quantity for quality.

Non-food stores and establishments played an important role on Legion Avenue, and served to draw many customers to the area.

H.A. Alpert Hardware was a vital and valuable store, and was an outstanding attraction for people city-wide. This busy store, with a complete inventory of items needed for the home, business, and industry, was always filled with customers. With a solid reputation for quality and service, Alpert's, especially on Sundays, found it difficult to serve the impatient customer. It could truly be said the "do-it-yourselfer's" were nurtured by H.A. Alpert and Sons.

Dry goods and shoe stores, able to outfit the entire family with a complete wardrobe, fulfilled the needs of the surrounding populace. The start of the school year and graduation time would find the children being outfitted, not without protest, to the parent's joy. Periods before Jewish and Gentile holidays would find Kliger's, Horowitz', Croog's, (with a busy sideline of Jewish newspapers and publications) and other such stores loaded with shoppers.

Schlissel's and Katz' Pharmacies ministered to the medical needs of the area. Here one could have medical prescriptions filled, patent medicines and sick room supplies bought, from 7 A.M. until 10 P.M.

Legion Avenue's resident Chinese laundry man was Lee Chong. Except for his excursions every other day to the bakery, for two sugar buns, Mr.

Chong, who lived and slept in his store, was rarely seen outside. Upon entering his dimly lit store, one would see a thin, shadowy figure hunched over the ironing board. Lee Chong, to this reporter, presented a truly inscrutable image.

Of course, the usual barber shop was present on Legion Avenue, and Mr. Ferraiuolo and Sons performed the tonsorial task for many years. While in the shop, one could see the long rows of shaving cups, belonging to individual customers. Also in the barber shop, the political sages held forth and gave their opinions on a wide range of topics.

Many other establishments, such as Lichtenstein's Monuments, with all types and sizes of gravestones on display, The Victory Theater, featuring cowboy movies, and the Y.M.H.A. and Y.W.H.A., scene of many exciting basketball games, were all stable parts of the Legion Avenue scene. Also, the Workmen's Circle Educational Center and the Hebrew Institute added to the cultural and educational atmosphere.

Thus, in its history, Legion Avenue, in its narrow and confined area, was an integral part of the commercial growth of New Haven. Its function, to service the needs of the people concentrated in the district, was successful as well as rewarding.



Ticotsky Family Picture (1915)
L to R: 1st Row — Lena, Joseph
2nd Row — Samuel, Philip, Nathan, Marcia, Adolph, Israel, Matthew
Missing from Picture: Dorothy, Fred

UNITED ORDER TRUE SISTERS, NEW HAVEN NUMBER 4: 117 YEARS OF SISTERHOOD AND BENEFICENCE

SADIE S. PLATCOW RATNER

The Jewish people throughout history have been known for their strong family ties and for their benevolence to each other. In the 1840's, the Jewish woman's role as homemaker in the United States was confined to her family, her household duties, and the synagogue. She had little or no other interest.

However in 1846, twelve pioneering women of German Jewish descent, members of Temple Emanu-El Congregation in New York, set about to enlarge the concept of the Jewish family when they founded the United Order True Sisters. Under the leadership of Henrietta Bruckman, wife of a well-known physician, the True Sisters sought to benefit each member as well as to dedicate their services to the needs of the community. The oldest women's fraternal and philanthropic organization in the United States, it was then called by the German name of Unabhaengiger Treue Schwestern. [1]

Three men, the Associate Rabbi of Temple Emanu-El Congregation, Dr. Mitchels, one of the founders of B'Nai Brith, and Dr. Bruckman recognized that the woman's role could be expanded, and they gave their support and guidance to the undertaking. The organization was patterned after B"Nai Brith, which had been founded three years earlier. Ritual, degrees, a constitution, and by-laws were established for this secret society. The giving of charity then was a secret matter, and the women sought to provide "material assistance...without humiliation to the recipient." [2]

In May, 1851, the Grand Lodge was formed with the idea of expanding throughout the United States. The first Lodge, named Immanuel, signified that "God Be With Us." A second Lodge was established in Philadelphia in 1851, and a third, Abigail, was established in 1857 in Albany, New York. In 1863, Jochebed (Mother of Moses) Lodge No. 4 of United Order True Sisters was founded in New Haven. In 1919, the name Jochebed Lodge was changed to United Order True Sisters, New Haven Number 4.

Until 1892, meetings were conducted in German. To date, the United Order True Sisters has 45 lodges in the United States [3] and approximately 15,000 members. [4] Known as a Jewish women's national organization doing nonsectarian work, the United Order True Sisters has consistently extended its efforts to make "a better life possible for thousands of families and children, regardless of race, color or creed." [5]

The Civil War was raging at the time Jochebed Lodge of the United Order True Sisters was founded as an auxiliary to New Haven's Horeb Lodge of B'Nai Brith. In response to the great need for volunteers then, members of United Order True Sisters offered their services to alleviate the loneliness and suffering of the wounded Union soldiers in the overcrowded Knight Army Hospital. Formerly the General Hospital of Connecticut, the Knight Army Hospital was located where the old New Haven Hospital building stood on Howard Avenue near Davenport Avenue. [6]

The members rolled bandages, performed nursing and other duties, and served unselfishly until the closing of the Knight Army Hospital a few months after the conclusion of the war in April, 1865. They continued to help individuals who were deeply affected as an aftermath of the war, and then went on to other endeavors. Those endeavors were to carry the Treue Schwestern through war and peace. Most of their work was and still is performed on a local basis.

Their high aim and purpose, "With God for Worthy Work," was signified in the First Minutes Book of Jochebed Lodge No. 4, September 6, 1863, New Haven, Connecticut. The minutes have been translated from the German to English by the late Irene Wolfe, former chairman of the cancer service of the organization, and a devoted member of the United Order True Sisters for many years.

Sixty-seven members signed their names for this "worthy work." Acknowledgement was made of the help and guidance given to them by Louis Feldman and Maier Zunder, [7] both prominent members of the New Haven community. Maier Zunder was to continue his work with the True Sisters for 38 years. [8] Regina Zunder, wife of Maier Zunder, was elected president, and Clara Feldman, wife of Louis Feldman, was elected secretary. Also elected were Jeanette Kahn, vice-president; Pauline Strauss, treasurer; Babette

Lauderbach, mentor; Lena Thorman, guardian and warden.

Among other initiates were Johanna Weil, Henrietta Bretzfelder, Johanna Livingston, Amelia Mann, Regina (Rachel) Freedman, Babette Myers, Hanchen Asher, Zilli Rothchild, Rachel Asher, Klara Metzger, Sarah Greenbaum, Ernestina Meyer (Mayer), Lotte Engel, Karoline Mailhouse and Jetty Levy.[9] Together with the officers and others whose names were registered, they received the four degrees.

A full day was spent in establishing the fourth chapter of the United Order True Sisters and 11 Sisters were then awarded first and second degrees. The Honorable member of the Grand Lodge, Dr. L. E. Friedheim, in his speech to the members admonished them "that the duties and principles of the order will demand. . . sacrifices."

The True Sisters did not feel the burden of "the sacrifices," but gave of themselves willingly. As a Sick Committee, members visited and tried to encourage their ill Sisters. When a Sister died, several members would sew the shrouds, wash and dress their departed Sister and attend the funeral.[10] Widow's benefits and sick benefits were also afforded the members.

The organization was consistently reaching out not only to their own members, but to those in the community who needed financial assistance. In 1888, the Philanthropic League, an organization within and under the aegis of the United Order True Sisters, was formed to oversee the expanding financial activity of the Lodge. Impressed by the outstanding work done by these women, several businessmen in New Haven gave the Philanthropic League a substantial endowment.[11]

An early aim of the Philanthropic League was to have a convalescent home in the community where people could receive concerned convalescent care. Money was raised for this innovative project, but after some years, it was found to be too expensive. The money was then used for other projects.[12]

The milk program, first started in the New Haven public schools, developed into a major project for the League. The late Esther Goldstein, chairman of this philanthropic endeavor, initiated the program in Scranton School.[13]



Mrs. Rosa Lyons

The United Order True Sisters No. 4 expanded its philanthropic and humanitarian efforts during the war years. In World War I as in the Civil War, members cared for the sick and helped the families of servicemen to adjust emotionally to the war situation. They bought Liberty Bonds. An ambulance to France, which they maintained until the end of the war, was their greatest financial contribution.

In World War II, the True Sisters were again ready to offer their help. They made dressings, participated in the Blood Bank and generously contributed to the buying and selling of government bonds. The members continued to offer their services to all people in the community.

The True Sisters continued as a family oriented organization. It was a tradition for the daughter of a member to join the United Order True Sisters when she married. Four daughters of Rosa Lyons, president of Jochebed Lodge U.O.T.S. in 1901--Florence Marqusee, Lillian Grannick, the late Bertha Gompertz, and the late Estelle Dryfus, former president of the Lodge--became members of the organization. Regina (Rachel) Freedman, one of the founders of Jochebed Lodge and also president, was the mother of Rosa Lyons. The late Sadie Mayer, president of the Lodge in 1914, had two daughters, Helen Franford and Irma Galer, who also became president of the organization.

To date, there are presently 13 Life Members, who have been affiliated with United Order True Sisters New Haven No. 4 for 50 years or more: Nanette Bower, Lillian Buxbaum, Lee Elsner, Helen Franford, Irma Galer, Lillian Gans, Lillian Grannick, Theresa Horowitz, Rose Hyman, Florence Marqusee, Hilda Mild, Ella Morris, and Esther Rubin.

Much of the philanthropic and humanitarian work was done in cooperation with the Jewish Family Service of New Haven. In the 1930's, Hattie Goldbaum, who had been president of the United Order True Sisters and president of the Philanthropic League, became the liaison between the Jewish Family Service and the United Order True Sisters as case committee chairman of the Jewish Family Service. Many families were referred to the League by the Jewish Family Service. There were also poor people, who were brought to the attention of the League by their own Philanthropic League members. Supplements for both Jewish and non Jewish families were provided by the League.

Mrs. Goldbaum was to be remembered, also, for her strong feeling concerning the necessary years spent in the different offices in preparation for the presidency of the United Order True Sisters. "Going through the chairs is like a college education," she would often admonish her fellow members.[14]

A new development in services occurred, also, during World War II when Rose Osterweis, past president of the United Order True Sisters and president of the Philanthropic League, started one of the earliest programs in the community for children of working mothers. Under her leadership, milk and financial assistance were provided in a program of day care facilities, which she instituted, for these children.

As the needs changed, so did the services of the Philanthropic League change. There was a lessening of monies required for people as public welfare took over, and conditions also improved for some Jewish families.

Caroline Silverthau, the daughter of a family who operated a large jewelry store in New Haven, left a bequest to the New Haven Foundation when she died in 1942. The interest from the money was to be used to provide milk and coal for needy families.

The Philanthropic League was then released from the responsibility of independent fund raising for milk. Members still disbursed milk for families with the money they received from the New Haven Foundation. When milk was no longer a major need, the League gave money to other causes.

The members of the Philanthropic League were never too involved in larger projects to forget the individual. A Bar Mitzvah boy needed work on his teeth to be able to speak distinctly on the altar of the synagogue for his celebration. The League was ready with money not only for his teeth, but for a new suit for him for the occasion. Needy high school girls were given new dresses for their graduation.

A patient in the Veterans Hospital needed money to visit his family or a family member needed a new tire for the automobile in order to visit a patient in the Veterans Hospital. Again the League provided the money.

A young boy with a cleft palate was able to receive special new treatment in Lancaster, Pennsylvania, because of the concern and generosity of the Philanthropic League. Expenses for travel and accommodations for his mother and himself were also provided. Many other families were helped by the League.

Isadore E. Offenbach, Executive Director of the Jewish Family Service of New Haven from 1936 to 1969, who worked with the Philanthropic League for many years, offered his commendation:

> The Philanthropic League was always willing to meet unusual needs. I saw the flexibility which occurred in keeping its philanthropy changeable, especially in 1940, as members underwrote the care for children of working mothers.

In 1947, the national organization of United Order True Sisters launched its cancer project, which was to be carried out by all the lodges. Monies raised here in New Haven by the Lodge are sent to the Grand Lodge, which in turn sends back donations for the philanthropic work in cancer in New Haven.

Among other donations, the Hospital of St. Raphael and Yale-New Haven Hospital have received funds for radioactive isotope treatments and chemotherapy. Children, as leukemia patients, have especially benefited by the generosity of the Lodge.

The organization started the loan closets, stocked with all types of dressings, which they maintained for the benefit of cancer patients for many years. Volunteers have also prepared thousands of bandages and dressings for their cancer work:

> The True Sisters were the first group to participate in this program and have taught women of other organizations to do the same. [15]

Another project of New Haven No. 4 is the Gabriel-Plechner Fund for Children named for the late Fanny Gabriel and the late Helen Plechner, both of whom dedicated so much of their time and energy to the humanitarian causes of the organization. Monies from this fund are distributed for children's needs. Diabetic children have been able to attend

camp, and children have also attended Laurelwood Camp because of the generosity of the League.

The Cancer Fund also benefits from the Happy Day Fund of the United Order True Sisters. Donations in honor of special occasions often revert back to the Cancer Fund.

By the time the United Order True Sisters, New Haven No. 4 had reached 100 years, when Beatrice Etkind was president, the Lodge had established a panoply of services. The health-giving branch of its work included the "Southbury Training School, N. H. Blind Association, N. H. Prevention of Blind, Hospital of St. Raphael, Retarded Children, Cancer Information, Gaylord Sanitorium, N. H. Rehabilitation Association, Jewish Family Service, Grace-New Haven Hospital, Veterans Hospital, Milk Fund and All-Health Drives." [16]

Lillian Buxbaum, past president of the Lodge and president of the Philanthropic League for over 10 years, reported at the time concerning the importance of the cancer work of the Lodge. Mrs. Buxbaum is now president emeritus of the League. In addition to other contributions, a fund for specially made wheelchairs was established at the Gaylord Sanitorium. New Haven No. 4 U.O.T.S. also donated money for a room at Grace-New Haven Hospital, now called Yale-New Haven Hospital. Among numerous citations, a plaque designating this gift by the United Order True Sisters is on the door of the Admittance Room at the Memorial Unit of the hospital. A diagnostic room at the Regional Center and athletic equipment for the Rehabilitation Center have been additional gifts.

New Haven No. 4, U.O.T.S. and its subsidiary, the Philanthropic League, have continued their concern and help to the present time. Bette Merriam, president of the Lodge from 1980 to 1982, reports that the Lodge has yearly given money to Yale-New Haven Hospital and the Hospital of St. Raphael in their fight against cancer. Isotope treatment for children at Yale-New Haven Hospital and leukemia treatment for children at the Hospital of St. Raphael have been its special projects. Members are still making cancer dressings, which are delivered to the cancer office in Woodbridge.

As in the past, the Philanthropic League contributes with other organizations to a Christmas party and picnic for the association of the blind. Martha Zonder, now president of the League, notes that Jewish holidays are still celebrated by the retarded at the Southbury Training School under the supervision of Chaplain Herman Cherman, through donations by the League.

Another charitable act is supporting Hospice, the facility for caring for the terminally ill, and the Jewish Home for the Aged who have also received generous contributions from the League toward their building funds. A new expenditure entails wine, which is provided to the Jewish Home for the Aged for celebration of the sabbath services by the residents.

At the Winthrop Continuing Care Center, where the Philanthropic League arranges for entertainment and refreshments on the second Tuesday of the month, a special happiness has come to members of the League. A patient, who had not been willing or able to communicate, suddenly started to dance to the music of the band, which the League had brought in for its April program. The Philanthropic League's original concept of bringing care and joy to patients in a convalescent home seems to have been realized in this one incident.

Stanley Meyers, former director of the New Haven Regional Center, best expressed the giving qualities of the organization. His letter of February 5, 1965, to Mr. Herbert Bauer of the Garden Center Fabrics in appreciation for material given to the Regional Center by the Garden Center Fabrics and delivered by members of the United Order True Sisters, stated:

> The benevolence of the United Order True Sisters is also something which cannot be measured in terms of the joy and assistance they give the families as well as organizations in the community with so little publicity or concern for their own image.

The prayer, which the members of Jochebed Lodge of the United Order True Sisters expressed at the end of their first meeting on September 6, 1863 in New Haven has been answered as they continue their work:

And now may the Lord give His blessing to this young lodge and may she grow to the honors of her members, teaching and prospering in unity and peace. [17]



Officers of True Sisters (1963)
L to R: Mrs. Ida Lee, Mrs. Bea Etkind, Miss Mary Desmond (Gaylord Hospital), Mrs. Lillian Buxbaum, Mrs. Jack Cammaker, and Mrs. Gertrute McClenning

PRESIDENTS

UNITED ORDER TRUE SISTERS

NEW HAVEN NUMBER 4

Sally Adelman
Hanchen Asher
Regina Asher
Clara Bauman
Bess Bernstein
Lillian Bettigole
Ann Cammaker Breslow
Henrietta Bretzfelder
Lillian Buxbaum
Betty Cahn
Harriet K. Cahn
Minette Wolf Cahn
Yetta Camerer
Hannah Coleman
Henrietta Danzinger
Sara C. Dewell
Mae Dibner
Estelle L. Dryfus
Fanny Dryfus
Jeanne Einhorn
Lee Elsner
Miriam Epstein
Beatrice Etkind
Clara Feldman
Betty Finer
Theresa Fischel
Bertha Fisher
Caroline Fisher
Clara Fleischner
Anna Frank
Mina Frank
Regina Freedman
Elaine S. Friedland
Irene Friedlander
Fannie Gabriel
Irma Cohen Galer
Bertha Goldbaum
Hattie Goldbaum
Sara A. Goldman
Dora Goldenblum
Clara Goodhart
Hattie Goodman
Lena Goodman
Jeannette Greenbaum
Bess Hankin
Rosa Heller
Adeline Herrman
Evelena Herrman
Anna Herz
Emily Herz
Jennie Herz
Theresa Herz
Bess Hoffman
Edith Hoffman
Sally Horwitz
Rose S. Hyman
Mina Isaacs
Jeannette Kahn
Fanny Kern
Helen Kleiner
Rebecca Kleiner
Ruth Kliger
Rebecca Kohn
Ida Koon
Esther H. Kramer
Rose Kreiger
Edythe Krevit
Bertha B. Kronish
Anita Kruger
Johanna Laske
Babetta Lautenbach
Viola Lechner
Rose Lederer
Ida C. Lee
Frances Levin
Belle S. Liebeskind
Johanne Linde
Mary Linde
Bertha Loeb
Charlotte Lurie
Eliza Lyons
Emma Lyons
Rosa Lyons
Tiby Mathog
Ernestina Mayer
Sadie Mayer
Gertrude McClenning
Johanne Mendelsohn
Bette Merriam
Bertha Milander

Hilda Mild
Mary Myer
Hannah Myers
Amelia Oppenheimer
Rose Osterweis
Amelia Pager
Flora Pagter
Helen S. Plechner
Minna Raffel
Henrietta Reiling
Beatrice Reis
Blossom Rose
Clara Rosenberg
Jennie Rosenbluth
Helen M. Rosenfeld
Sophy Rosenthal
Flora Rothchild
Minnie Rothchild
Eva Schever
Sara Schulhafer
Bette Socovit
Emma Sonenberg
Helen Spector
Isabelle Spier
Mildred Braffman Spier
Sara L. Spier
Adeline Steinert
Caroline Steinert
Helena Steinert
Eva Sugenheimer
Goldie Tamsky
Leonora Thorman
Fannie Ullman
Mina Ullman
Flora Weil
Joanna Weil
Lena Weil
Ray Weil
Mabel Weinberg
Rachel Weinberg
Sylvia Werner
Rosa Winters
Florence Wise
Julia Wolfe
Ethel Wolfman
Ethel Wurzberg
Bernice Zolot
Martha Zonder
Mina Zunder
Rose Zunder
Regina Zunder



Mrs. Regina Strouse Freedman

NOTES

[1]Rabbi Arthur A. Chiel, "Looking Back", The Connecticut Jewish Ledger, June 3, 1976.

[2]"KNOW YOUR HERITAGE, A Brief History of the United Order True Sisters, Inc." (Reprinted from the January 1965 ECHO) from the New York office, United Order True Sisters, Inc.

[3]Notation from Bette Merriam, president New Haven No. 4 U.O.T.S., 1980-1982, June 3, 1980.

[4]From the New York office, United Order True Sisters, Inc.

[5]John V. Lindsay, Mayor, the City of New York, Proclamation for True Sisters Day, Universally Open to Service, United Order True Sisters, Inc. New York, May 8, 1971. True Sisters Day is celebrated annually on the first Wednesday in August by all lodges in the country.

[6]"MARKING A CENTURY OF SERVICE, Do-Gooders Who Really Do Good," The Register Magazine, September 1, 1963, p. 3.

[7]See Barry E. Herman, "Maier Zunder: New Haven's First Jewish School Board Member," Jonathan D. Sarna, ed. Jews In New Haven (New Haven, Jewish Historical Society of New Haven), p. 10.

[8]Hattie Hamerman, "History of New Haven No. 4, U.O.T.S. From 1863-1953", New Haven No. 4, United Order True Sisters, Ninetieth Anniversary, 1863-1953.

[9]THE FIRST MINUTE BOOK OF THE JOCHEBED LODGE NUMBER FOUR, the 6th September, 1863 NEW HAVEN, CONN. Translated from German to English by Irene Wolfe. From the New Haven Historical Society.

[10]Rabbi Arthur A. Chiel, "Looking Back," The Connecticut Jewish Ledger, June 10, 1976.

[11]MARKING A CENTURY OF SERVICE," op,cit.

[12]As reported by Irma Galer and Helen Franford.

[13]"MARKING A CENTURY OF SERVICE," op.cit.

[14]As reported by Helen Franford and Irma Galer.

[15]"MARKING A CENTURY OF SERVICE," op.cit.

[16]Cover HEALTH GIVING BRANCHES NEW HAVEN NO. 4, 100th Anniversary, Banquet New Haven, October 19, 1963.

[17]"MARKING A CENTURY OF SERVICE," op.cit.

INTERVIEWS

Buxbaum, Lillian (Mrs. William) - March, 1980.

Etkind, Beatrice (Mrs. Meyer) - March, 1980.

Franford, Helen (Mrs. Edward) - March, 1980.

Galer, Irma (Mrs. Harry) - April, 1980.

Grannick, Charles - June, 1980.

Hyman, Rose (Mrs. Robert) - May, 1980.

Merriam, Bette (Mrs. Robert) - June, 1980.

Offenbach, Isadore E. - April, 1980.

Zonder, Martha (Mrs. Leon) - May, 1980.

WHO ARE NEW HAVEN'S JEWISH FINEST?

HAROLD BERG

The New Haven Police Department was established in 1861 by an act of the Connecticut General Assembly. Since 1861 to the present time only fifteen Jewish men and one Jewish woman have served in the ranks of "New Haven's Finest."

1.	Moses Greenbaum	Patrolman	1871-1890
2.	Joseph Bellman	Patrolman	1892-1903
3.	Michael Golden	Patrolman	1916-1942
4.	Nathan Perlman	Sergeant	1928-1958
5.	Samuel Cohen	Detective	1943-1958
6.	Theodore Gale	Patrolman	1950-1966
7.	Harold Berg	Chief Duty Commander	1950-
8.	Jerome Nepiarski	Patrolman	1951-1956
9.	Martin Leventhal	Patrolman	1959-1968
10.	George Miller	Sergeant	1970-1978
11.	Paul Kaplowe	Patrolman	1974-1975
12.	Louis Gold	Patrolman	1974-1979
13.	Barry Hillman	Patrolman	1976-
14.	Sandra Silverman	Patrolman	1976-
15.	Bennett Klatzko	Patrolman	1977-
16.	Kenneth Kirsch	Patrolman	1977-

There is a multiplicity of factors as to why Jews generally do not wish to become policemen. First, it would seem paradoxical to conclude that the European Jew who had been purged, persecuted and intimidated in a totalitarian society by the police, should, after having fled to America, now wish to take on a role of one whom he and his family once feared and despised.

The police symbolically represented anti-Semitism and death. Thus, it would appear obvious that this would be one apparent reason why Jews had little or no inclination to become policemen.

Historically, the American police were organized during the second half of the 19th century, along the eastern seaboard section of the nation. English speaking immigrants as well as some early Americans became the enforcers of the laws. There were few requirements for one to become a police officer during those times.

Most of the men were politically appointed, and all that was expected was that the officer would perform his duties in a respectable manner and that he would maintain peace in the community.

A decade following New Haven's newly formed police department, Moses Greenbaum, in 1871, became New Haven's first Jewish police officer. At the time Moses Greenbaum became a policeman, the New Haven Police Department numbered approximately 50 men of which the majority was predominately Irish.

Moses Greenbaum's father and uncle came to the United States from Saxony, Germany in 1810. The family's Germanic spelling for their last name was Grunebaum. Moses Greenbaum's father and uncle landed in Boston and the authorities spelled their last name as Greenebaum. The father of Moses settled in New Haven and his father's brother went to Chicago and in time founded the Greenebaum Bank. Greenebaum in time was shortened to Greenbaum.

Mrs. Isadore Wexler (Lenore), the granddaughter of Moses Greenbaum, was born many years after her grandfather had died in 1893. She was able to gather some information from other family members and from New Haven City Directories.

Moses Greenbaum was born in 1835. He is listed in the city directory as a bootmaker from 1860 to 1864. He married Sarah Strouse, who was a member of the family which developed the corset manufacturing plant later known as the Strouse-Adler Company. From 1864 on, Moses Greenbaum's occupation is listed as a corset cutter. In 1868-69, he was listed as a proprietor of a fruit and confectionery store at 103 Court Street, later moving to 124 Court Street. In 1871, he joined the New Haven Police Department as a patrolman and wore Shield No. 24. He continued to serve until 1890. He was listed for the last two years as a veteran reserve officer and then as retired until his death on November 17, 1893 at the age of 58.

Family history tells of Patrolman Greenbaum being involved in a heroic rescue effort in New Haven by helping people trapped in a snow bank during the "Blizzard of 1888." Mrs. Wexler's mother indicated that her father had a stroke during this rescue mission, which crippled him. He received a commendation for his efforts. His physical health might account for his becoming a reserve officer and retiring at an early age.

Following the assassination of the Russian Czar Alexander II in 1881, many eastern European Jews had fled their homelands amidst a wave of terrorism and oppression, and a mass exodus led to America. New Haven presented a refuge for many of the immigrants, and in 1892, Joseph Bellman, an immigrant from Odessa, Russia, became the second Jewish policeman in New Haven. At this time the force numbered 75 men, and was still predominately Irish in structure. It would remain Irish during the next 75 years.

Joseph Bellman was born in Odessa, Russia in 1854. He joined the New Haven police department as a supernumerary in 1892 and was made a patrolman in 1894. He died while in active service on July 3, 1903. Little else is known of his early life or of his family.

Thus only two Jewish policemen served the New Haven community during the 19th century.

As the size of the New Haven Police Department grew, it failed to entice the young Jewish man from a growing Jewish community. The Jew did not view the job of a policeman as being prestigious, financially rewarding or in fact having any great social status, although it did represent a challenge to become successful in an occupation which held discretionary authority over others. It was uncommon however to find many Jews serving as police officers during the start of the 20th century. Among the predominate Irish memberships of eastern police departments in this country, a Jewish policeman would indeed be conspicuous.

Policing as an occupation generally afforded little or no opportunity for advancement. Salaries were comparatively low and working conditions bore little resemblance to that of a professional occupation.

Hazards, irregular working hours, patrolling in all kinds of weather and dangers to one's personal safety did not lend to making the officer's role very

attractive. Thus this position presented little or no incentive to the Jewish immigrant to help improve his socio-economic position within his new milieu.

Just as ethnic ties of the Irish encouraged their members to become policemen, the Jews sought employment where other Jews were employed. It was natural for the Jews to form a close association among themselves for within their own cultural environment they felt secure and comfortable and away from the threats of anti-Semitism.

Although the police image deterred the Jew from becoming a member of the force, the language barrier also acted as a deterrant. The necessity to speak and understand the English language was paramount in obtaining any type of governmental job which required interpersonal relations.

However, if one common cause had to be established as to the reason why Jews did not become policemen, I would state that the inherent culture of the Jew for the avoidance of any type of violence would be the predominant factor from keeping Jews out of the policing field.



Patrolman Moses Greenbaum

(Editor's Note!) Chief Duty Commander Harold Berg is the highest ranking Jewish member of the New Haven Police Department.

Harold Berg was born July 1, 1921, on Daggett Street in New Haven, the son of Bessie Goldberg Berg and Samuel Nathan Berg. He attended New Haven schools and graduated from Hillhouse High School in 1939. He enlisted in the U. S. Army Air Corps in May 1942 and served with the 8th and 9th Air Forces in the European Theatre of Operations. He won two Bronze Stars for action in campaigns in Northern France and the Rhineland. In March 1950 he took the exams for New Haven patrolman and was appointed the same year to the New Haven Police Department.

As a patrolman he received numerous commendations for exemplary service and was awarded an increase in grade to Grade 1 Patrolman in 1952. In 1954 he was appointed to the position of Detective and remained in that grade until 1957 when he was promoted to Sergeant. In 1971 he was promoted to Lieutenant and was the Director of the Internal Affairs Division. In 1973 he was appointed to the rank of Deputy Chief Inspector and was second in command of the Informational Services Division. In 1979 he was made Chief Duty Commander. Berg has been commended on 26 occasions for exemplary service. He has earned the Medal of Merit and the Medal of Meritorious Service. He is one of the most decorated officers in the New Haven Police Department. Berg holds an A.S. Degree in Police Science, a B.S. Degree in Business Administration and a Master's Degree in Criminal Justice from the University of New Haven. He is also an adjunct instructor in the school of Criminal Justice at the University of New Haven.

Commander Berg is a member of B'nai Brith and of Hiram Lodge No. 1 AF & AM. He is also a member of the Connecticut State Police Association. Berg became, while under the command of Police Chief Biagio DiLieto and Mayor Bartholomew Guida, the highest ranking Jewish police officer in the history of the New Haven Police Department and one of the highest ranking Jewish police officers in New England. He still holds this honor and distinction.

Commander Berg is married to the former Gwendoline Whiscombe of Hungerford, England, and has two daughters, Gail Ann Berg and Carolyn Berg Karbowski.

EMANUEL HENRIQUES: A MARRANO IN NEW HAVEN

WERNER HIRSCH

After the Revolutionary War very few Jews came to New Haven until about 1840 when the influx of Bavarian Jews began. [1] The earliest record of Jews in New Haven is Ezra Stiles' often repeated story of the Venetian family which worshipped here in 1772. [2] It appears that these Jews stayed only a short time and moved on to Newport, Rhode Island. Other Jewish, or formerly Jewish, families did however settle here, namely the Pintos and the Isaacs. [3] These people were mostly of Sephardic (Spanish/Portuguese) origin and all eventually lost their Jewish identity and adopted the Christian faith.

Another Sephardic family to settle in New Haven came from the West Indies. The only remaining vestiges of their stay here are a few weatherbeaten tombstones in the Grove Street Cemetery. During the Spanish Inquisition their ancestors had been forced to accept Catholicism. As Marranos (secret Jews) they practiced Judaism surreptitiously for almost 250 years until they arrived in Jamaica. There they were once again able to worship openly with their fellow Jews. About 100 years later, in New Haven, where the law did not permit organized Jewish congregations, they were again forced, this time by social pressure, to accept Christianity.

Emanuel Martinez Henriques was born in Kingston, Jamaica in the very early 1800's. His great-grandfather, Jacob, who was a Marrano, had come to Jamaica about 1725 from Spain where his family had managed to survive the Inquisition. [4] In Kingston, Emanuel married Sarah Mendes who was descended from one of the earliest Jewish families to have settled in the West Indies. They had one child, Louisa, born to them in 1830. [5]

Although the Henriques family flourished and prospered in Jamaica, several of its members left in the 1820's. Some went to London where they engaged in trade with the West Indies, while others became merchants in New York. [6] There was already a large Henriques clan in New York when Emanuel

followed them about 1831. There he and his wife attended the venerable Spanish and Portuguese synagogue, Shearith Israel, where their relatives also worshipped. [7] Their daughter Rebecca was born in 1832 and when their son, David Mendes, was born in September 1834 Emanuel was duly given the honor of being called to the reading of the Torah as the "father of a berith" (i.e. the father of a child who has recently been circumcised). [8]

By 1837 the family had moved again and was settled in New Haven. There was no organized Jewish community here at that time and the family drifted quickly away from their heritage. In August and September of that same year Sarah and her three children were baptized by the Rev. Mr. Harry Croswell of the Trinity (Episcopal) Church. [9] In November, Sarah and Emanuel became communicants (members) of that church. [10] Shortly thereafter, Emanuel was made an elector of the Town of New Haven. Had he remained a Jew this would not have been possible.

During the years that Henriques lived in New York, the city directories did not list him as having any particular profession or occupation. This situation would change in New Haven. Soon after moving here he began to buy and sell real estate, mostly in the downtown area of the city. Some of the parcels which he owned were located on George, College and State Streets and even the building on the corner of Church and Chapel Streets, known for years as Cutler's Block or Cutler's Corner. This last piece of property he acquired through his second wife whose mother was a Cutler. This building is still standing and is now occupied by Lerner's.

In 1840 Henriques went into the paper manufacturing business when he purchased a working mill which was located on the Branford-East Haven town line. [11] The site of this mill originally had been used for an iron furnace under a charter granted by the General Court of New Haven in 1655. The source of power for the factory was a nearby pond known to the Indians as Lo-no-to-non-ket, "The Tear of the Great Spirit". Its level raised by a mill dam, it became known to the colonists as "Furnace Pond", and today, further enlarged by still a higher dam, it is Lake Saltonstall. About 1692 another mill was built near the furnace to be used as a bloomery or forge. The history of these mills was described by Sarah Hughes in her book, the History of East

Haven (Tuttle, Morehouse & Taylor Press, New Haven, 1908).

According to Hughes, East Haven was probably the first place in Connecticut where any attempt was made at manufacturing, and it was certainly the home of the first iron works in the state. This business was given up after about twenty-five years when the ore ran out, and the site of the furnace was used for a grist mill. In 1831 the mill property and the water rights to the lake were sold to Truman Woodward & Company of New Haven who erected a paper mill by the side of the grist mill. However, before a single sheet of paper was made there, the whole property was sold again, in 1834, to James Donaghe. Donaghe employed "a limited number of girls and others in the town" and began the manufacture of writing paper. On October 30, 1840 he sold the factory to Emanuel Henriques for $12,500.

Mr. Donald V. Chidsey, chronicler of East Haven, in his unpublished paper, "East Haven's Paper Mill" (1936) states that the Woodward Company built a large 3½ story frame building just to the west of the grist mill. The factory was fully equipped with a steam boiler, engines, rollers, cutting machines, hot presses and all other tools necessary for the manufacture of paper. When Henriques owned the mill he operated it with the help of a superintendent by the name of Loomis. He continued production until 1853 when the business became insolvent and operations were suspended.

The product of the factory was writing paper, but Henriques also owned a wholesale paper business in New Haven where he sold all sorts of paper goods. His ad in Beckwith's Almanac (New Haven, 1853, p.36) proclaimed,

> E. M. Henriques
> Cheap Paper Warehouse
> 55 Union St. Opp. RR Sta.
> Manilla papers made to order.

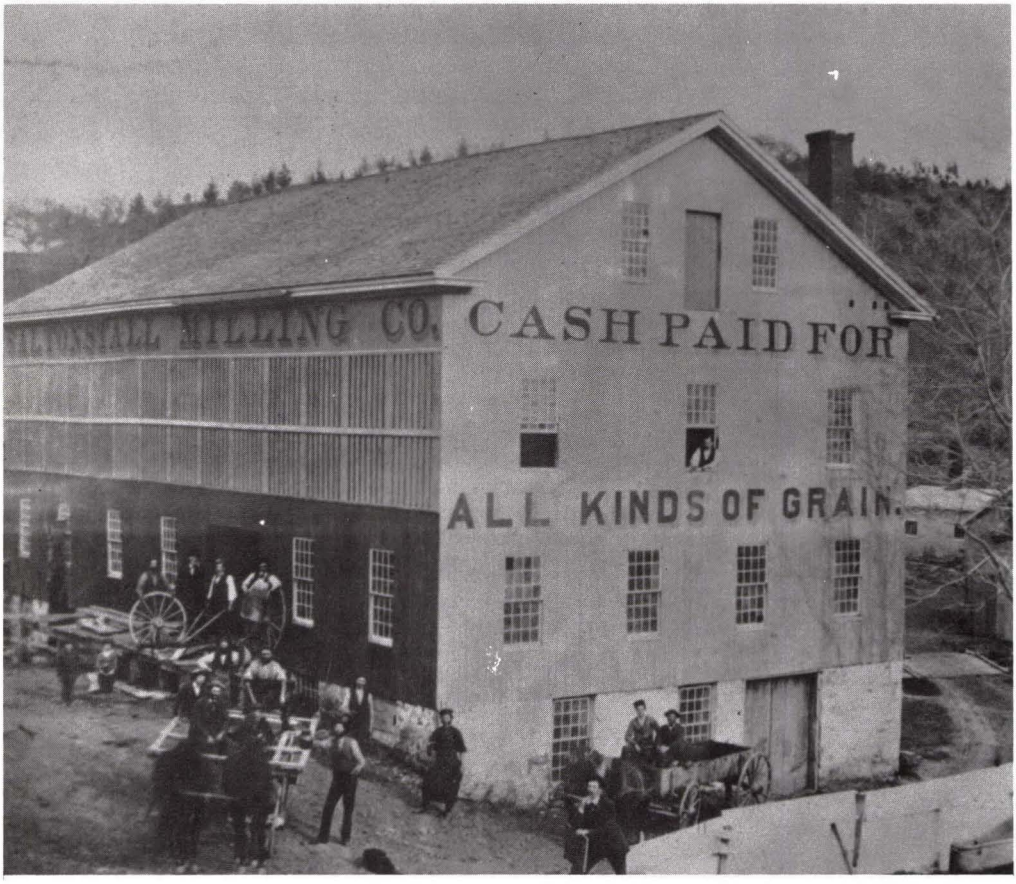
When he went bankrupt, the probate records indicate that he had in stock no less than 45 varieties of wrapping and writing paper, tissue and other specialty papers including "bath post" paper and sand paper. [12] The manuscript collection at the Yale University Library contains many examples of Henriques' stationery. The sheets which are of relatively heavy stock measure 10 x 16 inches and

are folded in half. They were available either blue or white, ruled or plain. The upper left hand corner of the folded sheets was embossed with an octagonal mark, 3/4 x 1/2 inch, with the words, "Henriques, Lake Mill, New Haven" in three lines (see illustration).

Rags, which were the basic raw material of the paper became very scarce in the 1850's. Even though rags were actually imported from Egypt and local ordinances required the people to save rags, the supply was not sufficient. This coupled with the large imports of fine papers from Europe led to the suspension of operations of the firm in 1853. On September 21, 1855 Henriques filed for bankruptcy and the paper factory and mill buildings as well as all the water rights were sold to George H. Townsend. [13] Townsend continued the manufacture of paper for about ten years, after which the factory was occupied by many varied enterprises, the largest being the Saltonstall Milling Company. It stood until March 11, 1878 when a fire which struck at one o'clock in the morning on a windy night totally destroyed the building. According to accounts in the New Haven Daily Morning Journal & Courier of March 13, 1878 the dimensions of the building at the time of the fire were 87 x 88 feet and an "L" of 80 x 60 feet. The spot is now merely a grove of trees just south of Lake Saltonstall and the present Route 1. Even the location of the former foundations is no longer visible.

Although Henriques also owned the grist mill, there is no evidence that he ever operated it. It was under lease to George Hemingway and was in fact called Hemingway's Mill. The building where the forge once stood was rebuilt and remodeled several times over the years since it was first built about 1691. Flour was ground there between 1840 and 1914 and later it served as a laundry and as a tea room. Still standing today, it is the home of the "Old Mill Antiques" owned by Mr. and Mrs. Nils Ahlberg. [14] The oldest parts of the present building date from about 1709.

When Henriques purchased the paper mill he also acquired the water rights to Lake Saltonstall. This gave him control of the lake's ice, a very valuable resource. Ice cutting on the lake started about 1840 and was a profitable enterprise especially since Saltonstall ice was renowned for its purity



The Henriques' Paper Mill

and clarity. Several people harvested the ice until 1846 when the Saltonstall Lake Ice Company was formed. William K. Townsend was the president of the new company and Emanuel Henriques together with Reuel Rowe and Sidney Stone were the directors. These four gentlemen were also the only stockholders, each owning 200 shares of the $20,000 corporation.[15] Sometime during 1851 Henriques got out of the ice business and leased his rights to George H. Townsend who had since become the president of the company. According to the terms of the lease, Townsend paid one hundred dollars per year for the privilege of cutting the ice plus five cents for every ton which was exported from the state.[16] This ice was shipped to places as far away as Virginia. Cutting continued until about 1890 when competition from thicker and denser Maine ice became too great.[17] No ice has been cut commercially on the lake since.

Emanuel Henriques also owned a mill in the town of Prospect. This property was described in a deed as "one half acre in the easterly part of Prospect with shop and saw mill." Another conveyance which apparently describes the same property mentions, "land, buildings, mill dam, water power, water wheel, water rights, machinery, tools, fixtures and gearing." Henriques lost this property too when he became insolvent and it was finally sold under court order in 1858. Related documents can be found in the land records of the Town of Prospect and in the records of the Court of Probate in New Haven.

Not long after coming to New Haven, Emanuel's wife Sarah became ill. Croswell mentions her several times in his diaries and describes her variously as, "melancholy, half deranged" (Feb. 2, 1839) and "in a sad state of mind" (Oct. 8, 1842). He visited her regularly. His last visit was on August 17, 1843 when he wrote, "The day having passed thus quickly, I had hoped that the evening would be equally so. But in this case I was sadly disappointed - for Mr. Henriques called to have me visit his wife, who appears to be near her end."[18] She died on August 22, 1843 a few days after giving birth to her fifth child, Eliza. She was buried in the family plot, which Emanuel purchased, in the Grove Street Cemetery.[19]

Emanuel remarried on June 12, 1844. He and his new bride, the prominent Harriet Hunt, were wedded by the Rev. Mr. Croswell.[20] Harriet stemmed from

some of the oldest families in New Haven including the Cutlers and the Howells. Her father was Captain James Hunt, a West India merchant. Her great-great-great-grandfather, Thomas Morris, had been in New Haven since at least 1643, a mere five years after the founding of the colony. [21] The original Cutler homestead was on the corner of Church and Chapel Streets. This property had remained in the family and eventually part ownership passed to Emanuel.

The daughter that was born to Sarah just before her death, died less than two weeks after Emanuel and Harriet married. Harriet went on to bear six children to Emanuel. One of these was named after Emanuel's mother, Sarah Gutteres. It can be seen in the Henriques family tree that many of the original Sephardic names remained in the family for several generations. Two more of Emanuel's children died young, one in infancy and the other before the age of six, and are also buried at Grove Street. [22] The gravestones of Sarah and the three children are still standing, the engraving however suffered the effects of the weather over the years, and is barely legible.

When Emanuel joined the Trinity Church he also became a very active and prominent member in it. Between the years 1840 and 1848 he was elected to the position of vestryman five times. He was also a frequent and generous contributor to the church and served on several of its committees. [23] About 1856 the family moved from New Haven to Ann Arbor, Michigan. There they joined Saint Andrew's Church and within the first year of their residence, Emanuel was elected to the post of Senior Warden, the highest lay position in the parish. The following year he was re-elected as Warden and also as Treasurer. [24]

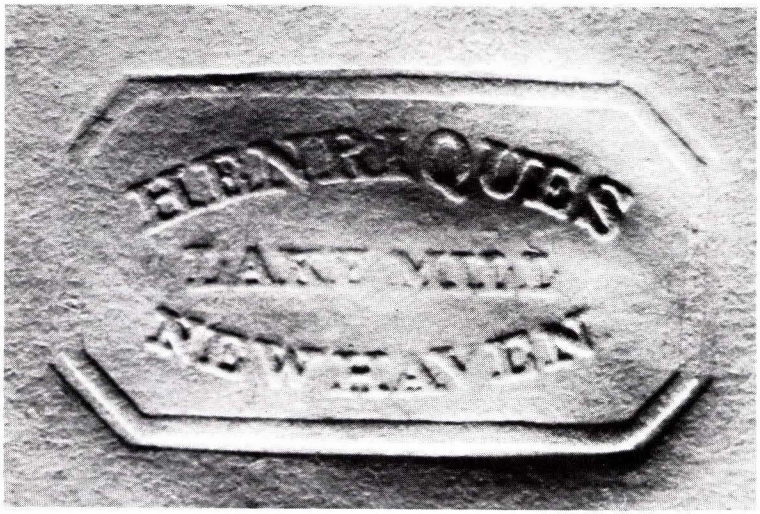
No records have been found which would indicate why Emanuel left New Haven, why he went to Ann Arbor, what he did there or even what ultimately became of him. The records of Saint Andrew's show only that Harriet, Rebecca and Sarah remained communicants of the church. Harriet died there in 1879 and Rebecca in 1891. Both are buried in Ann Arbor. [26]

When Emanuel left New Haven he left behind an elderly, black servant who had also come from the West Indies. Her passing marked the last public recognition of the residence of the Henriques family

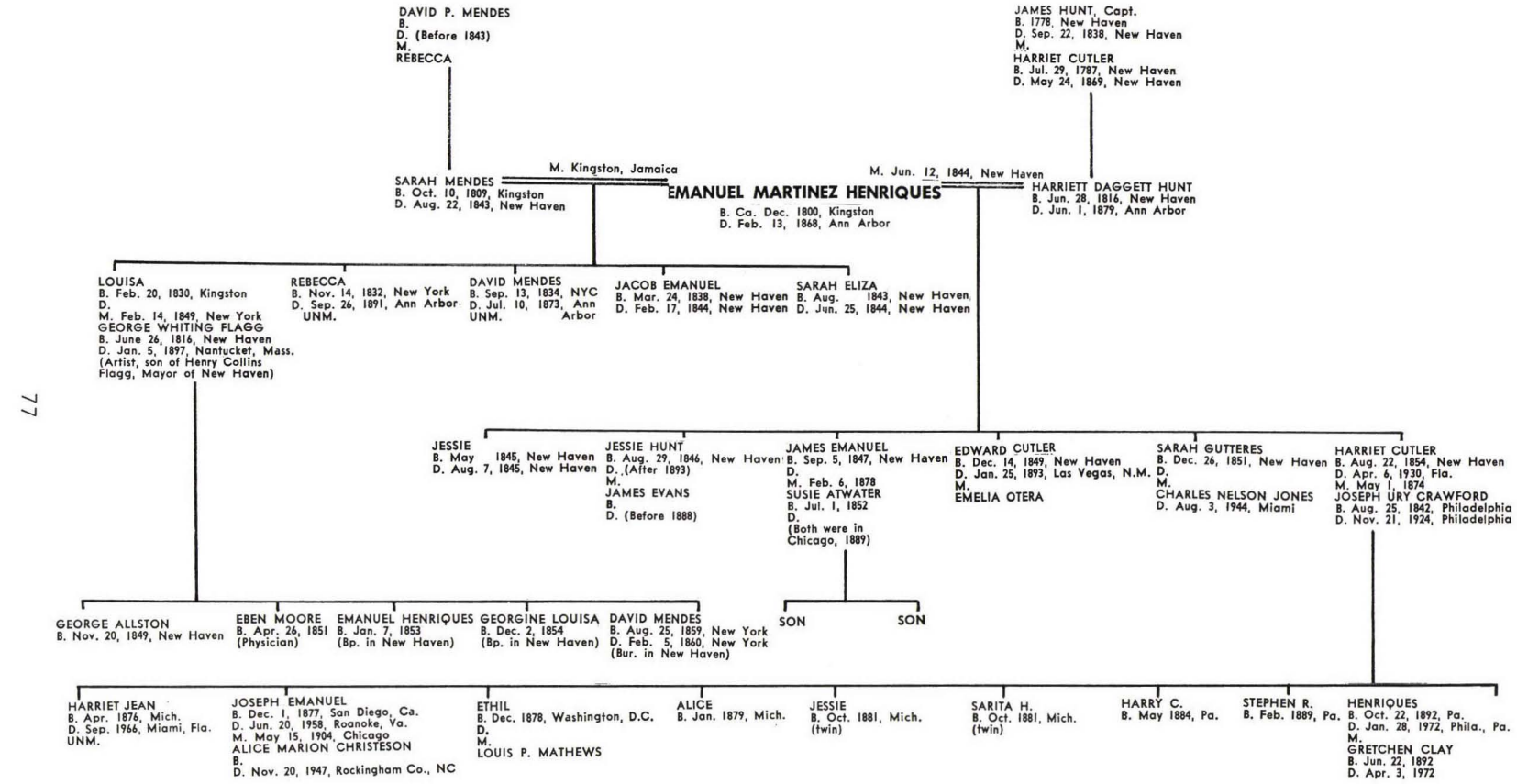
in New Haven. The Daily Palladium of February 25, 1861 carried the following notice, "Died. In this city, Feb. 22, Elizabeth Dowling, aged 105 years, a servant of E. Henriques."

Emanuel Henriques, although born a Jew, renounced his Judaism when he joined the Trinity Church. However, a branch of the Henriques family remained in Jamaica where they have enriched the country by holding prominent posts in government, in the professions and have been leaders in many business fields. These Henriques cousins are Jewish and are actively involved in every facet of the Jewish community in Jamaica.

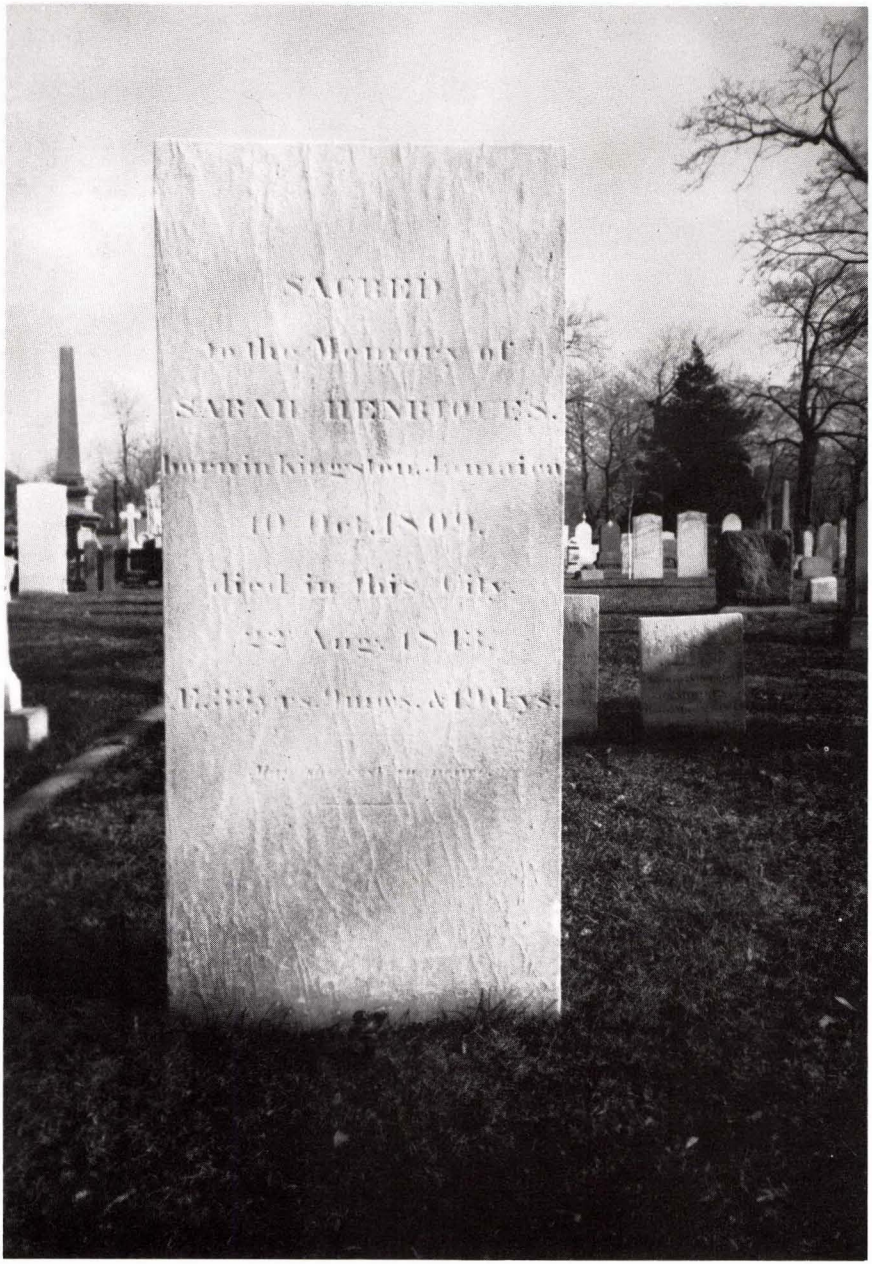
E. M. HENRIQUES,
MANUFACTURER OF
WRITING PAPER,
NEW HAVEN, CONN.
Principal Agents—LEGGETT & BROTHERS,
301 PEARL STREET, NEW-YORK.



Henriques Paper Mark



HENRIQUES FAMILY TREE



Sarah Henriques Tombstone
Grove Street Cemetery, New Haven

FOOTNOTES

1 Encyclopedia Judaica , s.v. "New Haven", by Arthur A. Chiel.

2 Universal Jewish Encyclopedia, s.v. "New Haven", by Rollin G. Osterweis.

3 Jews in New Haven, Vol. II, ed. Barry E. Herman (New Haven, Jewish Historical Society of New Haven, 1979), pp. 18-19.

4 Universal Jewish Encyclopedia, s.v. "Henriques, Jacob".

5 "Baptisms", Records of Trinity Church (New Haven), MS. Available at the Church office.

6 Encyclopedia Judaica , s.v. "Henriques".

7 The Lyons Collection Vol. II, "Names of women in the Congregation in the Days of the Rev. I. B. Seixas, 1828-1839", Publications of the American Jewish Historical Society, No. 27 (1920), pp. 110-112.

8 The Lyons Collection Vol. I, "Minute Book of the Congregation Shearith Israel", Ibid., No. 21 (1913), p. 171.

9 "Baptisms", Records of Trinity Church.

10 Harry Croswell, Records of Trinity Church (New Haven), MS, available at the Church office.

11 New Haven Land Records, "East Haven Records", Vol. 9:507, in the Town Clerk's office in New Haven. The deeds for the paper mill and related properties are also on file with the Town Clerk's offices in Branford and East Haven.

12 Records of the Court of Probate, New Haven, MS, Vol. 77:239.

[13] New Haven Land Records, "East Haven Records", Vol. 13:46 and 13:362. See note 11.

[14] Donald V. Chidsey, "The Iron Works, 1655", Old Houses of East Haven (1934), typed MS at the New Haven Colony Historical Society.

[15] New Haven Land Records, "East Haven Records", Vol. 10:505.

[16] Ibid. Vol. 12:533.

[17] Doris B. Townshend, Townshend Heritage (New Haven, New Haven Colony Historical Society, 1971), pp. 165-173.

[18] Harry Croswell, Diary, MS, passim, available at Yale University Library, New Haven.

[19] Records of the Grove Street Cemetery, New Haven, available in the cemetery office.

[20] Croswell, Diary, entry for June 12, 1844.

[21] Nahum S. Cutler, Cutler Memorial (Greenfield, Mass., E. A. Hall & Co., 1889), p. 366. Use this reference with caution, it contains many errors in dates, etc.

[22] Dept. of Health, City of New Haven, Death Records, MS; Trinity Church Records, Transcript of Marriages and Burials, arr. by Edw. C. Beecher, MS (1904); "Burials", ibid., p. 202.

[23] Trinity Church, Proceedings and Records of Trinity Church, MS, various entries between 1840 and 1848.

[24] Arthur Lyons Cross, A History of St. Andrew's Church (Ann Arbor, George Wahr, 1906), p. 139.

[25] Records of the Court of Probate, New Haven, Vol. 160:380.

[26] St. Andrew's Church, Registry, MS, Vols. 4 and 5. Available at the Church office.

THE HISTORY OF THE JEWISH CENTER

1916 - 1941

BESSIE LABOV LEVINE

(This article is reprinted from the "Silver Jubilee Volume" program of The Jewish Center - March 1941.)

In 1916, a group of Jewish young men met at 200 Orange Street. That was the beginning of this story of effort and service, but to properly record the history of this organization, we must go back even further. We must go back to their aim, to their purpose, to what was in their minds when they acquired that meeting room, since the Jewish Center is as much an idea as it is a building.

They must have realized that healthy, normal children who had homes and parents needed somewhat else to make them happy. They must have known that when young men and young women were through with their work or their school, they had leisure time which had to be filled in some way. They recognized that if the community did not provide that they spend this leisure time under good influences, they might just as easily spend it under bad, and as there was no organization that was performing this service for Jewish youth, they took it upon themselves to supply this vital need.

They collected funds and outfitted a gymnasium. It was thrown open to young Jewish boys who were given instruction in physical training, and the members themselves made use of its facilities. They held meetings at which speakers addressed them on cultural subjects. These meetings, which were followed by a social hour, and to which young ladies were invited, were so well attended that these quarters were soon found inadequate. Their need for expansion was temporarily satisfied when they were allowed to use the building occupied at that time by the Hebrew Institute, at the corner of Crown and High Streets.

The young women showed such an interest in the organization that it was decided to form them into a group. A meeting was called in this old Hebrew Institute building, by Miss Rose Starin, so well known to us as Mrs. Robert Hyman, and thus was born the Y.W.H.A. There are many among us who were present at that first meeting and who have stayed with the organization through all its years of trial

and triumph, and to them as well as to others who are interested in the Y, it is not a new story of how they had to dust and sweep and scrub and air the room in which they were to hold their meeting in the evening; and when we can come to a warm building and be sure that there is a meeting room all ready for us, there may enter our minds the question whether the easy life has not made us unappreciative. But that brings us too far forward.

Let us go back! Let us go back to the years of the enormous Field Days at Double Beach and Mansfield Grove, with their attendance of two and three thousand people; to the Minstrel Shows that packed to overflowing, the old Music Hall on Court Street! These were the social events of those times and it was here that the Jewish young men and women met and danced in the name of YM & YWHA. Let us go back to the War years, when the young women untiringly rolled bandages, sewed for the Red Cross, knitted sweaters, and sent packages of food to the soldiers.

The young men were still meeting at the Hebrew Institute and the young women were still scrubbing their meeting room in the basement of the "Bolsheviki" Shul, and when they stopped laughing long enough, at the "skits" and mock marriages which took place at their meetings, they sighed longingly for a nice, clean place to meet, a "clubroom of their own."

Their dream was realized when the YM & YWHA building at 304 Crown Street was bought and with fitting ceremony dedicated. Now the YM & YWHA entered on a new era. All that they had done before this had been done without adequate direction. With the new building, it was felt that New Haven had a real community center and that it should be administered after the most modern social service methods; and the first paid Executive Director was installed.

The membership increased by leaps and bounds! The clubrooms swarmed with young people. A Religious School was formed, Scout Troops met, and those who had brought it about wore grins from ear to ear!

It was about this time that The Community News made its appearance, and no history of this organization would be complete without comment on its publication. It was first "The Hummer," then the "Co-Operative News." The new Executive Director published it under the title which it has continued to bear, and as we read through successive issues



YM - YWHA Building at 304 Crown Street (1921)



Hebrew Institute Building (Jewish Center)
on Dwight Street (Circa 1952)

as the years go on, we cannot but be impressed by the good writing that appears in its pages. We are surprised to see staid business men writing lyric poetry; dignified members of the bar trying their hand at short stories; housewives producing excellent editorials. Not the least important of its functions as a community organization is to furnish such a medium of expression and in that, The Community News has acquitted itself admirably. It is a proud record and we should be grateful to the person who preserved it.

The Y had by this time become an integral part of the life of the Jewish community, performing a service which no other agency was qualified to do. It held tremendous forums at which appeared internationally famous personalities. But more importnat than these, were the concert and lecture series on Jewish life. More important, because in many of us they awakened a chord that had long been dormant, as for the first time there was revealed to us the richness of the Jewish folk-lore and the humanity of the Jewish way. We came away from them with a new outlook on our Jewishness. We came away from them strengthened by the feeling that all was not lost to the descendants of such a strain; that darkness was not inevitable to the people with such a past.

These adventures in Jewish history and Jewish literature afforded such deep pleasure to Mr. Harris Botwinik, that in his will, he provided a sum of money so that a similar series of lectures could be continued for five years. This was known as the Harris Botwinik Forum, which many of us enjoyed and many of us remember.

In more recent years, this organization has been the beneficiary of the generosity of another member of the Botwinik family, when Mr. Hyman Botwinik bequeathed a substantial amount of money to be used for general maintenance of the organization and for scholarships in the Hebrew School. But we have again gone too far ahead and must retrace our steps.

No one has forgotten the evenings at the Y on which men and women who had achieved recognition in the world of music delighted capacity audiences with their concerts of chamber music. Several of these artists offered their services to the Y. A music school was formed, and in this way the organization was able to offer to the community, courses

in music appreciation and instruction in music by the best teachers at nominal rates, and many children as well as adults, availed themselves of this unusual opportunity.

And the Y Review - the person who has no recollection of that annual event must have forgotten what was important in the Jewish community not so many years ago. All the talent came out from hiding and the Muse held sway. From every room in the building issued a different sound. Tap dancing; the diva; the tenor; the blues singer; the male chorus, and all the others, for months on end. And then the great night when every seat in the Shubert was taken! It was truly a gala affair and the big money-raising event of the season. In the years that followed, it was succeeded by the Y Cabaret and Dance, and by the Y Ball.

All these years we had been housed in the building on Crown Street. The adjoining house had been bought and our quarters enlarged, but Junior Clubs had multiplied to such an extent, and adult activities had so expanded that even with these improvements, the building was wholly inadequate. We eyed with envy the Jewish Community Centers that were springing up all over the country, with their beautiful swimming pools and gymnasiums, and clamored for one of our own.

This demand was met by the formation of The Pioneer Club, a carefully worked-out project that gave every promise of bearing fruit. Great enthusiasm was created among the Jews of New Haven, who were inspired anew with the ideal of service to the community and how much better it could be performed with modern facilities. A large sum of money was collected; a committee toured and inspected Centers in other cities; plans were drawn, the contract awarded, and there arrived that day when, at a solemn ceremony, ground was actually broken. But those who had given so much of themselves for the realization of this goal were doomed to disappointment. The plans did not materialize, and their efforts seemed to have been of no avail.

But these tireless and undaunted spirits did not permit a disappointment to make their work a failure. The new building was not a lost hope. It was simply a hope deferred, in their opinion, and they set themselves to forming an organization that would

function when it would be constructed. Under a new constitution, the YM & YWHA's were merged and incorporated as The Jewish Community Center. We moved to the Hebrew Institute and attempted to achieve, between these two organizations, whose prime object is to serve Jewish youth and who should work together, a closer cooperation. But insurmountable objects were encountered, and we were back again on Crown Street.

We did not lag in the mission that we had chosen. The Center seethed with activity. Bazaars, concerts, forums, balls, continued to occupy the attention of the adult members. Women's activities reached such a height that it was necessary to employ a Director of Women's Work. The Chairman of Junior Activities extended her work to the High School and organized the J. Hi-Y Clubs right from the school, and junior clubs overran the building. A new social service was attempted with great success. The Big Brother and Sister work, though volunteer, was on a par with that performed by the highest paid social workers in the city, and was recognized and lauded as a great service to the community.

The many years of effort to establish a summer camp for Jewish children were beginning to show results. From the beginnings of Mrs. Jessie Rosenbaum and her committee, we have made long strides. The camp has been moved several times, but it is now permanently established. Beautifully situated, expertly directed, adequately staffed, completely equipped, it receives campers at non-profit rates, thus making it possible for children of moderate means to enjoy a summer vacation. For those who are not able to pay, free scholarships are provided to Camp Laurelwood in Madison.

So we went on, until a few years ago, when it was necessary to abandon the premises on Crown Street. Again, we moved to the Hebrew Institute, this time in complete accord with that organization. Now, there is a real Center organization--one organization, with the Hebrew School functioning as one of its important parts. Though we were fortunate to be able to move to a building that was so much more suited to our needs, there was much to be desired for its improvement, and one man is greatly responsible for the metamorphosis that it has undergone. Many changes were made. A game room was outfitted, showers installed, and a steam room built. Classrooms, meeting rooms, kitchens were

rearranged and a lounge furnished. The auditorium was altered to give service as a gymnasium and a dance floor, and the entire building was renovated.

The present day finds us in these creditable quarters, and a look about us shows that twenty-five years of labor have not been in vain. The Jewish Center is a recognized social agency in the City of New Haven. It is a member of the Council of Social Agencies, and our Executive Director has been honored with membership on its Executive Board.

It has more members than it has ever had, especially among children, and to serve them, we have a paid staff greater than it has ever been. Besides our Executive Director, it is necessary to employ a Director of Activities and a Physical Director. These are exclusive of teachers for the Hebrew School, office and custodian force. Adult activities, with their lectures, forums, study groups, gymnasium classes, flourish as they did throughout our history. In the last few years, the College of Jewish Studies has been an important part of the program.

But the accent is placed on youth. Much more attention than formerly, is given to the development of activities for children and young people. Not only is provided for them wholesome recreation in a suitable environment, but special effort is taken to guide them to live as loyal citizens of this great democracy and to make them aware of their Jewishness and to emphasize for them the positive side of Jewish life; because it is only as Jews, conscious of their remarkable history, strong in the belief of their worth as a people, that they can be happy in the world in which they live. Adjusting the youth to his environment as Jew and as American. That is the colossal task that has devolved upon the Jewish Center in America.

Those that have labored in this cause are not dismayed by the work which lies before them. The results of the twenty-five years that have passed confirm their convictions that no effort is too strenuous, no sacrifice too great, when made for the betterment of Jewish youth in the land of a free people.

JEWISH COMMUNITY CENTER:
RECOLLECTIONS OF CHARLES HENCHEL

CHARLES HENCHEL

In 1969 Louis Shanok, the Director of the Jewish Center, asked me if I would arrange a program for the annual meeting. I decided it would be interesting to ask all of the then living former presidents to speak at the meeting and to relate some outstanding event during their administration.

The affair proved to be extremely interesting to the speakers and everyone present and thereafter Lou and Stanley Sprechman, his assistant, asked me if I would write a paper covering the event which I promised to do. Now, eleven years later, I am keeping that promise. Although Lou and Stanley have since departed, they remain vivid in the memory of many of us.

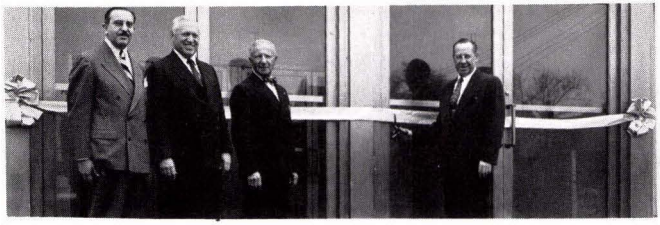
Recently I had occasion to move my office and while starting to sort out things ran across my long lost notes and recalled the promise that has been waiting to be fulfilled for the past eleven years. At that meeting in 1969, the oldest living past president was Attorney Benjamin Goldman who was 79 years old and had served as president in 1917-18 of what was then known as the Young Men's Hebrew Association.

My notes indicate that the Y.M.H.A. was a successor to a Hebrew school which existed in 1895 on Factory Street. In 1913 it became the Y.M.H.A. and was located on Orange Street just north of Court Street and across the street from the old City Mission building.

The Orange Street quarters were located on the top floor of the building and as I recall consisted of one large room which ran the complete length of the building. I recall only that there were some wrestling pads on the floor, some Indian clubs, and bar racks along one wall.

Some time later a building was purchased on Crown Street to which the Y.M.H.A. moved and was subsequently joined by the Y.W.H.A. which was later to become known as the Woman's Assembly. The Y.W.H.A.

was originated during the 1917-18 administration of Benjamin Goldman, with the first president being Miss Rose Starin. The Crown Street building continued to be the home of these organizations later to be known as the Jewish Community Center.



Ribbon Cutting of New Jewish Community Center Building at 1156 Chapel Street, 1954
L to R: Louis M. Shanok, Executive Director, Sam Hershman, John Fox, Maurice Proctor

During Bob Savitt's term, 1923-24, the Pioneer Club was organized. Bob Savitt was extremely anxious to have a more up-to-date home for the merged Y's and formed the Pioneer Club which consisted of 300 men, each of whom pledged to pay $100.00 per year for ten years. However, opposition developed in the community to the building of a new structure as many people of the community believed that a building to house a Jewish Home for the Aged and Children should have priority. To show good faith of their intentions to carry out their program for a new building, leaders of the Y's led by Bob Savitt proceeded to have the ground next to the building excavated, which became known as the "Hole in the Ground". Of the 300 members of the Pioneer Club about 100 paid their pledge of $100.00 that first year but no other payments were ever received.

In 1930 Hyman Jacobs became president and served until 1932. The "Hole in the Ground" still existed but some progress had been made. A director had been employed whose name was Jacob (Jack) Merviss. Jack was hired at $75.00 per week but there was difficulty in meeting his salary since many of the members failed to pay their dues of $5.00 per year. There were occasions when officers and members of the community were asked to reach into their own pockets in order to meet Jack's salary.

Incidently, many years later, my younger son, Arthur, enrolled at Ohio University where the Hillel director was none other than Rabbi Jacob (Jack) Merviss. It was while Jack Merviss was the director and because he felt that the Y.M.H.A. was a name only, without body, that he, the late Abraham Ullman,

former State's Attorney for the New Haven County, and Zeke Chadys, a well known athlete and sports official, decided to form a young men's club to meet in the Crown Street building. It became known as the Community Club and was later to play a major part in the formation of what is now known as the Jewish Community Center.

In 1934 Attorney Herman Levy was elected as president and served until 1936. Herman is proud of the fact that the open forum was originated during his administration and recalls that among the many noted speakers were Max Lerner, a New Haven native, and Rabbi Stephen S. Wise. At that time Eli Kogos was the Director succeeding Jack Merviss and the Koved Society was originated. The very first recipient of the Koved Key was Sarah Semack, a long faithful worker in the Y's. Other early recipients who followed her were Attorney Louis Sachs, later Workmen's Compensation Commissioner, Joseph Drabkin, and Bernard Hoffman.

Nathan Podoloff served as president during 1936-37. He recalls that during his administration he appointed a committee to formulate a merger with the Hebrew Institute and to establish a summer camp for children which ultimately succeeded and is today known as Laurelwood. He was also able to successfully block a move to sell the Crown Street property and from the proceeds to pay back to individuals who had contributed to the Pioneer Club and the maintenance of the Crown Street property, and its purchase.

Ed Cooley followed Nathan Podoloff as president and served from 1937-40. He served as the first president of the merged Hebrew Institute and the Y, thereafter known as the Jewish Center. Joseph Weiner chaired the committee which arranged the merger. [1] The Welfare Fund included the Center as a recipient for the first time as did the Community Chest who allocated $6,000.00 to the Center in consideration of an agreement that the Center would no longer engage in the annual fund raising "Y" Ball. At this time Lavy Becker was the Director.

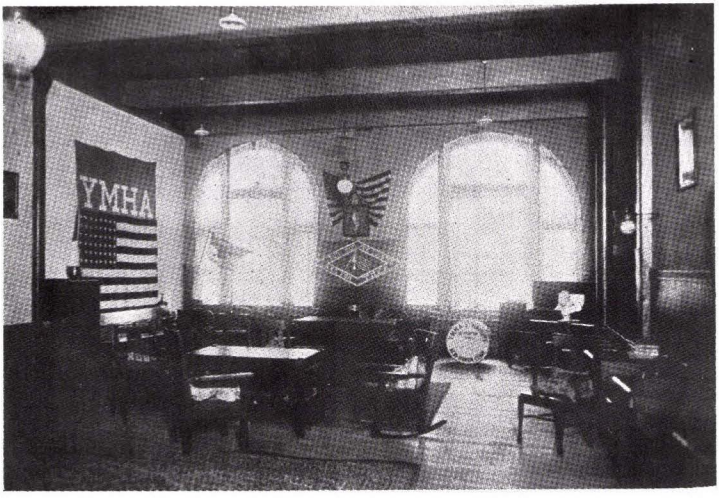
Dr. A. Lewis Shure had served in the medical corps during World War II and was elected president of the Center on his return and served in 1948-50. He remembers encouraging and enrolling Maurice E.Proctor in the campaign for a new building, the construction

of which started during his administration. The late Louis Shanok became the Director during Dr. Shure's administration.

Dr. Shure was succeeded by James D. Kauffman. The Chapel Street site presently occupied by the Center was purchased during his administration. It was through his efforts and friendship with the former owner of the land that the property was acquired at a lesser price than the previous owner had been seeking. [2] John J. Fox succeeded Dr. Shure as president and served from 1950 to 1953.



YMHA Boy Scout Troop (1919)



YMHA Genehal Assembly and Reading Room (1919)



YM - YWHA Officers (1919)
L to R: Joe Koletsky, Harry Levine, Myer Stodel, J. George Canter, James D. Kauffman — Center: Harry G. Goldstein

Maurice Proctor served from 1953-55. No more enthusiastic supporter of the Center ever existed. It was he who alone was credited with raising the money with which the Chapel Street land was purchased [3] and it was he who led all of the solicitors in raising funds for the construction of the building, and contributing generously himself. Maurice devoted all of his waking moments to this project for several years prior to his being elected president and no one was more deserving of the honor. The building was dedicated during his term on April 11, 1954.

Samuel I. Hershman served from 1955-59. Sam, as I remember, served as co-chairman of the building committee with Jacob Fischman and it was during his administration as president that the York Street property, now used as a parking lot, was acquired by the Center. [4]

Attorney Louis Feinmark presided over the Center from 1959 to 1962. It was during his administration that a money raising campaign was commenced to pay off the mortgage. The committee was able to raise $170,000.00 and in addition succeeded in obtaining for the first time a grant from the New Haven Foundation.

Robert Adelman served as president from 1962-65. A bowling alley in the basement of the building was eliminated and the space was used for a nursery school and as a meeting room for the Sixty Plus Club which originated during his administration. It was while he served as president that the fund raising

campaign was successfully terminated and the building became free and clear of encumbrances.

Eli R. Jacobson succeeded Bob Adelman and served from 1965-68. Eli was unable to attend the meeting because of an out-of-town engagement. The history of the Center from 1968 is current history and I shall leave it to others to bring it up to date.

I should mention a few of the individuals who aided in the development and strengthening of the Center. Joseph Keller was a substantial contributor, as were Samuel Hershman, Samuel Gingold, Bernard Hoffman, Jack Cooley, Nathan Sosensky and Leo Links. Samuel S. Schwartz made a substantial gift for the renovation of the Hebrew Institute building at 6 Dwight Street which was then the home of the Community Center. He paid for the installation of showers and locker rooms in the basement and the installation of a circular stairway from the locker room to the third floor auditorium as well as the installation of guards for the ceiling lights so that the hall could be used for a basketball court. In 1954 he gave the Center $25,000.00 and in 1959 when he passed away, he provided for a $30,000.00 trust fund in his Will for scholarship funds for youths. Emanuel Gratenstein was the largest single contributor and the Center's auditorium was named for him. [5]

Finally I should mention the part played by the Community Club in bringing about the merger of the Y and the Hebrew Institute. Originally formed as a young men's club to supply the nucleus of a young men's group for the Young Men's Hebrew Association, which had long since disappeared, the Community Club moved from the Crown Street building to the Hebrew Institute which it used as a meeting place and also in which it staged its basketball games. The Community Club attained membership of about 300, and was forced to move its basketball games to the old Music Hall on Court Street where the former Atlas Basketball team had held sway. The club urged a merger of the Y and the Institute but also urged the construction of a new building with adequate facilities. Unfortunately World War II interferred and the club as a result became inactive and its members were unable to fully utilize the facilities of the new Center building, as a group.

SPECIAL NOTES

1 This was Dr. Joseph Weiner. There was also a Judge Joseph Weiner in New Haven.

2 There appeared to be some conflict between some of the individuals interviewed who were drawing on their memories, so it would inevitably result in a conflict of recollections.

3 The purchase price was only Ten Thousand Dollars.

4 The York Street property was originally the site of a building in which the Connecticut School of Pharmacy had been established as a private school. It was subsequently purchased by the State and later the school was moved to the University of Connecticut at Storrs. Years later the property was to be put up for sale to the highest bidder. I was able to arrange for the State to sell the property to the Center at a price acceptable to the State. A meeting was arranged which I recollect was held in the office of Nathan Feldman of the Feldman Glass Company. I recall that among those present were Bernie Kopkind, Sam Hershman, Sam Gingold, Joseph Keller and several others. I disclosed to them the price the State would accept and that the Center would have first priority in purchasing the property which was adjacent to its rear. It was agreed that the property should be acquired and that efforts would be made to meet the purchase price. I was able to hold up the sale and auction until the money was raised with which the Center acquired this valuable piece of land. Curiously after the meeting, I was approached by several of those present who expressed a desire to personally purchase the property with my assistance if the Center was unsuccessful in raising the funds.

5 Charles Abramovitz was the architect who had been retained to draw the plans for the Center building. Several members of the building committee were not satisfied with his rendering of the proposed facade of the Center. It was Charlie himself who suggested that he would consult with the

noted world wide known architect Louis I. Kahn who was then temporarily occupying a chair at the Yale School of Architecture. It was Kahn who gave the building its present facade.



Present Jewish Community Center
1156 Chapel Street, New Haven (1981)

THE JEWISH COMMUNITY CENTER AND ITS MERGERS

The Jewish Community Center started as the Young People's League in 1911 and became the YMHA in 1913. The YWHA was formed in 1915. In 1916 the YMHA and YWHA shared the same facilities in a building at 301 Crown Street. In 1925, the YM-YWHA started plans for a new building which were never completed.

In 1935, a new committee was formed to organize a Jewish Center and invited the YM-YWHA to join the committee. Three years later in 1938 a combined Jewish Center and YM-YWHA merged with the Hebrew Institute, which was located on the corner of Dwight Street and Legion Avenue. This new organization became the Jewish Community Center of New Haven. In 1939, renovations of the Hebrew Institute building on Dwight Street were completed and the building became the new home of the Jewish Community Center.

In 1953, a modern new building was built downtown at 1156 Chapel Street (present home) and the Dwight Street building was sold to the New Haven Hebrew Day School. In 1980, serious plans were being made to sell the Jewish Community Center on Chapel Street and relocate to Westville or to the suburbs.

PRESIDENTS 1914 - 1981

1914-15	Joseph Levy	1940-43	Bernard P.Kopkind
1915-16	Samuel White	1943-46	Abraham Markle
1916-17	Samuel Nathanson	1946-48	Dr.A.Lewis Shure
1917-18	Benjamin Goldman	1948-50	James D.Kauffman
1918-19	Samuel Tendler	1950-53	John J. Fox
1919-20	Joseph Koletsky	1953-55	Maurice E.Proctor
1920-21	Meyer Stodel	1955-59	Samuel I.Hershman
1921-23	Judge Jacob Caplan	1959-62	Louis Feinmark
1923-24	Robert Savitt	1962-65	Robert V.Adelman
1924-28	Louis M. Sagal	1965-68	Elihu R.Jacobson
1928-30	Samuel Weil	1968-71	Joel Cohn
1930-32	Hyman Jacobs	1971-74	Robert R.Eisner
1932-34	S.Bennett Alderman	1974-76	Marvin C.Gold
1934-36	Herman Levy	1976-78	Arnold J.Alderman
1936-37	Nathan Podoloff	1978-80	Herbert D.Setlow
1937-40	Edward Cooley	1981-	David Beckerman

EXECUTIVE DIRECTORS

1921-23	Benjamin Rabinowitz
1923-23	Isidore Konowitz
1923-28	I. Robert Broder
1928-33	Jacob Mirviss
1933-37	Eli Kogos
1937-42	Lavy M. Becker
1942-44	Sidney Nelson
1944-69	Louis M. Shanok
1969-75	Stanley Sprechman
1975-76	Israel Amitai
1976-77	Leonard Margolis (acting)
1977-	Herman Shukovsky

YWHA AND JEWISH COMMUNITY CENTER'S WOMEN'S ASSEMBLY PRESIDENTS

1915-18	Mrs. Robert Hyman
1918-19	Mrs. Jacob Susman
1919-20	Mrs. Joseph Levy
1920-21	Miss Kate Jacobs
1921-22	Mrs. Samuel Schwartzman
1922-23	Mrs. Aaron Leff
1923-24	Mrs. Murray Caplan
1924-26	Mrs. Celia Rostow
1926-28	Miss Sarah Semack
1928-30	Mrs. David Levine
1930-31	Mrs. William Levine
1931-32	Mrs. Harry Rosner
1932-35	Mrs. Nathan Podoloff
1935-36	Mrs. Barnett Freedman
1936-37	Mrs. Harry Cohen
1937-39	Mrs. Samuel Pite
1939-40	Mrs. Heck Cohen
1940-42	Mrs. Sidney Hilcoff
1942-44	Mrs. Emil Traurig
1944-45	Mrs. John Fox
1945-47	Mrs. Charles Berney
1947-48	Mrs. Herman Kline
1948-50	Mrs. James Kauffman
1950-52	Mrs. Victor Gordon
1952-53	Mrs. Jacob B. Fishman
1953-55	Mrs. Louis Wells
1955-56	Mrs. Arnold Gordon
1956-59	Mrs. Matthew Milikowsky
1959-60	Mrs. Joseph Forman
1960-62	Mrs. Marvin Mogil

MISHKAN ISRAEL - SINCE 1940

ROLLIN G. OSTERWEIS

When Rabbi Edgar Siskin and I edited the Centennial Volume of the Congregation in 1940, we found ourselves dealing with a small homogeneous society proudly housed in its Spanish Renaissance Temple at Orange and Audubon Streets. The president of Mishkan Israel, in that centennial year, was Dr. Bernhard Rogowski, great grandson of the first Lay Reader, in 1840. The Board of Trustees was mostly made up of names familiar to the membership for three and four generations. Dr. Siskin felt that he was the spiritual leader of a Reform Temple which enjoyed an enviable position in the New Haven community; and he was probably right. His religious school, modeled on the Rebecca Gratz Sunday School of 1838, had been effectively modernized by his predecessor, Dr. Louis L. Mann, in the 1914 to 1924 years; his Brotherhood and Sisterhood appeared vigorous. The ritual was "Classic Reform."

But there were weaknesses behind this peaceful facade. The New Haven Jewish community was growing and maturing. The demand for more facilities in which Reform Judaism could be practiced found little encouragement from the lay leadership which had controlled the destinies of the single Monolithic Reform Temple down through the years. New issues were also beginning to emerge in American Reform Judaism, which would have their confusing impact on the local Congregations: Zionism, non-Zionism, a new emphasis on ancient and modern Hebrew, the use of rituals derived from traditional Judaism, the drifting away from active participation of many who had been raised in the "Old Classic Reform" of "the Pittsburgh Platform," even a controversial new prayer book.

To cope with these potentially divisive problems of a now heterogeneous and enlarged Congregation - housed after 1960 in a new and functionally improved House of Worship, there was but a single institution of stability, the Rabbi - in this instance Robert E. Goldburg.

There were, of course, some fine new lay leaders, and their services in these difficult years should be remembered with gratitude: I. J. Hoffman, Sam Hershman, Morris Ullman, Paul Press, Dr. Harvey Kaetz, Charles Cahn, Joseph Silva, Jack Barnston, Bertram Frankenberger, Sr., and Bertram Frankenberger, Jr., Alan L. Schiff, George Weinstein, Alberta Roseman, and Norman Rashba. But they were being asked to preside over groups that were scarred by dissensions which lay rooted in both local and general controversies. And now there was the added problem of trying to pay for an expensive new Temple, with an oppressive mortgage.

From 1840 to 1940, Mishkan Israel had relied on the strength of its lay leadership for direction, power, prestige and financial support. In a manner reminiscent of the Scottish Clans, the members "stood to the chiefs," accepting their leadership with very little opposition. Now, suddenly, all this had changed. The Rabbi, whether he wished it or not, had become the major source of guidance and policy-making. The large, assertive lay leadership had vanished.

When this writer first served on the Board of Trustees, in the 1930's, Rabbi Siskin could attend Board meetings only when especially invited to do so by the President. The latter would frequently quote the statement of a previous leader, Colonel Isaac M. Ullman to Rabbi Sidney Tedesche, to the effect that "even in matters of Ritual, the Rabbi is subject to the will of the Trustees."

It was a far cry from this long-established tradition, of 1940, to the power-structure of that Congregation which moved into the Ridge Road Temple, in 1960. Factions in the new lay leadership now felt that it was necessary to struggle for the favor of the Rabbi, who, often unwillingly, was obliged to assume responsibilities unfamiliar to him. His recollection of the situation was summed up in the words "untenable frequently."

In retrospect, the vacuum created by the disappearance of a regularly available lay leadership, trained for that leadership by long participation in Temple affairs, had its inevitable results: the Rabbi became both the single symbol and the single wielder of Congregational power. This situation was in no way unique to our organization alone, in the modern period. It may be observed in

many individual units of American Reform Judaism and in the Union of American Hebrew Congregations as well. It appears to have its counterparts in several of our country's Protestant sects, where it is reminiscent of the clerical leadership of seventeenth-century New England, in the day when the Puritan Divines reigned supreme.

To those who have served as Presidents of the Temple during the years since the Centennial, the Congregation owes a debt of great magnitude. They have struggled to provide a continuity of lay leadership during stormy periods of philosophical conflicts and financial difficulties. Nevertheless, it has been the presence of Rabbi Robert E. Goldburg throughout these years which has brought an element of consistent strength, rooted in his personal humanitarianism and sense of "fair play."



Temple Mishkan Israel on Orange and Audubon Streets (1905)
(Old Postcard)

INNOVATION AND CONSOLIDATION: PHASES IN THE HISTORY OF TEMPLE MISHKAN ISRAEL

JONATHAN D. SARNA

The history of Reform Judaism in America is a history of change and development. "Progress" has been a rallying cry of the movement; the aim, meanwhile, has been to establish "the kingdom of truth, justice and peace among all men."[1] Strangely, the road to this millennial kingdom has yet to be adequately charted. Is the road straight and direct, or does it curve and meander? Are there steep hills of rapid change followed by long stretches of stability, or is the road gradated so that changes develop slowly, almost imperceptibly? In short, is the history of Reform Judaism a history of periodic revolutions or is it a history of steady evolution?[2]

To answer this question properly, at least for the past, one would need to examine the histories of a great many Reform temples in all parts of the country. My aim, however, is much more modest. Having stated the question, I shall examine the development of Reform Judaism in only one Temple, Mishkan Israel of New Haven, and then only up to World War One. Mishkan Israel may prove to be a typical case--an example that proves the rule. Preliminary evidence indeed points in this direction. But we need much more data. Until then, conclusions will have to remain tentative at best.[3]

Temple Mishkan Israel was officially dedicated in 1843, though services had apparently been held there sporadically for several years earlier. Tensions between more and less traditional elements in the synagogue surfaced early, and these, along with intra-ethnic stresses, likely led to the formation of B'nai Sholom congregation in 1855. But Mishkan Israel's "spirit of unwise reform," which the Occident's editor, Isaac Leeser, lamented in 1857, probably involved nothing more than a synagogue choir, and an English language sermon. According to Rabbi David Levy, more radical changes only commenced just before the Civil War, in 1860, when "various changes were made in the mode of worship." The installation of an organ followed in 1863; a year later, during the ministry of Reverend Jonas

Gabriel, the temple dropped separate seating and instituted a system of family pews. After the Civil War, however, a period of consolidation ensued. No further changes took place for over a decade. [4]

The tempo of reform hastened considerably under Mishkan Israel's first ordained rabbi, Judah Wechsler (1833-1907). Born in Bavaria, Wechsler was trained under Rabbi Seligman Baer Bamberger, a prominent Orthodox rabbi. But he soon rebelled, and joined the more radical ranks of American Reform. "Intellectually he was rigid; he had no understanding for traditional Judaism," Gunther Plaut observes. Certainly, Wechsler had no patience for such vestiges of traditional Judaism as he found at Mishkan Israel. "Reform and Progress" were his announced watchwords. His was a constant war against the forces of "darkness." Like Isaac Mayer Wise, his motto was "Let there be light."

In 1873, when he arrived at Mishkan Israel, Wechsler introduced into its service both Isaac Mayer Wise's Minhag America Reform liturgy, and the one day celebration of Jewish holidays. In 1876, he delivered a much publicized address at the George Street Methodist Church. The same year saw him inviting a Christian lady, one "Miss Sanford," to join his synagogue's choir. Apparently, however, his reforming spirit soon became too great for Mishkan Israel to bear. Wechsler resigned, therefore, in 1878, and removed to St. Paul, Minnesota. He sought a job where he could better serve "the cause of reform and progress within a pale of Judaism." [5]

Wechsler's successor was a far less radical man, Rabbi Leopold (Levi) Kleeberg (1832-1906). Kleeberg was born in Hofgeismar, Germany, and had studied under the famous Rabbi Azriel (Israel) Hildesheimer, and at the University of Goettingen. He married a woman who became far more famous than himself, the distinguished German poetess, Minna Kleeberg. According to Simon Wolf, their relationship was a stormy one. The Kleebergs immigrated to Louisville, Kentucky in 1866, at the invitation of Congregation Adath Israel which asked Leopold Kleeberg to serve as its rabbi. In 1878, the couple moved on to New Haven, apparently after squabbles in Louisville had made their life there unpleasant. Only a few months later, on December 31, 1878, Minna Kleeberg passed away. The community mourned her passing, and in 1884, erected a monument to her memory in the Mishkan Israel Cemetery.

Kleeberg caused no upheavals in Mishkan Israel. His tenure saw the inauguration of a new organ, and the enlargement of the synagogue sanctuary, but no essential changes in ritual or liturgy. The arrival of Russian Jewish immigrants in New Haven probably disrupted congregants' lives; at least in their temple they found an outpost of stability. To be sure, some congregants did advocate a Sunday service. They found observance of the biblical Sabbath far too burdensome. But as long as Rabbi Kleeberg had any say in the matter, that proposal went nowhere. The rabbi was a decidedly conservative reformer; indeed, until he retired, at age sixty, he continued to lead his increasingly native-born congregation in a predominantly German-language ritual. A few years after he retired--probably when his pension ran out--Kleeberg assumed a rabbinical post in Easton, Pennsylvania which he held until his death at age seventy-four. [6]

Rabbi David Levy (1854-1931), who succeeded Kleeberg in 1893, heralded a new era of change at Mishkan Israel. Symbolic of this change was the fact that he was the congregation's first American born rabbi. He was hired directly from a post at Charleston's prestigious Temple Beth Elohim, where he had served for eighteen years, beginning when he was only twenty-one years old. Though he studied at a traditionalist seminary, Isaac Leeser's short-lived Maimonides College, Levy had become "a thoroughgoing Reformer." In Beth Elohim, he opposed both separate seating and the observance of the second day of Jewish holidays. He also instituted his own prayerbook, Service of the Sanctuary, and he included in its pages several hymns of his own composing. Some of his hymns later found inclusion in the Union Hymnal. Levy was an amateur artist. After a disastrous fire at Beth Elohim destroyed the synagogue's ark, he designed a new one. In New Haven, however, he concentrated more on cult than on culture. First, he abandoned all vestiges of German. Henceforward, vernacular prayers and sermons were delivered in English. Synagogue minutes began to be recorded in English as well. Then he revised the ritual, instituted his own prayerbook, and modernized the Hebrew School. Perhaps to enshrine his spirit of innovation--but also for more practical reasons--he soon spearheaded a drive aimed at moving Mishkan Israel from Court Street to Orange Street. When the cornerstone of the new Orange Street Temple was laid, in January 1896, Levy delivered a famous historical oration , which forms

the basis for much of what is known about the history of Jews in New Haven in the nineteenth century (an abbreviated revision of this oration, which first appeared in the Jewish Encyclopedia, was reprinted in Jews in New Haven II). Finally, sometime around 1900, Mishkan Israel undertook a step that had been debated for years: it instituted a Sunday service. [7]

After seven years of these innovations, Mishkan Israel was ready for a period of stability. The ensuing decade saw no new radical proposals. Beginning in 1911, however, stability came to an end. First, Rabbi Levy took ill. Then he stayed away without apparent warning--and, it appears from the minutes, without necessarily being sick (the minutes refer to the rabbi's "illness or absence"). Finally, in March, 1912, Rabbi Levy requested a three week vacation. The request was granted, but only "with the understanding that he furnish a substitute at his own expense." [8]

In 1912, Rabbi Levy was 58 years old. His ailments may certainly have been real. But it seems unlikely that physical ailments were actually what lay behind his forced retirement at age 60. Congregational hostility seems a more likely explanation. The temple board offered comparatively liberal retirement terms--a $1500 a year pension for five years, and a paid trip to the Cincinnati Central Conference of American Rabbis convention (presumably to search for a new job)--yet it encouraged Levy to resign as soon as possible. The board did not want him to fill out his term which officially ended in 1914. [9]

Why was the congregation suddenly so disaffected with its rabbi of twenty years' standing? The subsequent minutes offer several hints. A few weeks after his fate was sealed, the board asked Rabbi Levy to read from the Torah scroll, in Hebrew, on Saturday morning. Apparently, the rabbi had unilaterally moved to do away with this rite, and congregants objected. Then, "Rev. Levy asked permission of the Board to unite in marriage Miss Frieds, daughter of one of our members, to Mr. Reed, son of Samuel Reed a gentile." Again, there were objections. The board refused to sanction the intermarriage, and instead decided "to confer with other leading Rabbis to get their opinion." The opinions, which took months to arrive, are for historical reasons worth quoting in full (see appendix). As a practical matter, however, the board's delay killed the issue. If the couple ever

married, they did so outside of Mishkan Israel. [10]

Rabbi Levy and the board had apparently parted company over the issue of innovation. The rabbi considered new changes to be necessary; the board, supported by the congregation, wanted to maintain the status quo. No doubt, other issues too were involved. After two decades in the synagogue, the rabbi had made an unhealthy number of enemies. They were eager to pounce on his every miscue. In addition, a new generation of congregants had arisen at Mishkan Israel. It apparently felt a younger man was needed at the synagogue's helm. There is even the possibility that some congregants had lost faith in Rabbi Levy's honesty. After the "feeling" ceremony which accompanied his "voluntary retirement," in October 1913, ugly rumors spread that the rabbi had stolen a Torah scroll, a menorah, and some sheet music. A full scale investigation ensued before it was determined that the Torah had gone to Yale (for reasons that were disputed), and that the other items were arguably the rabbi's own property to begin with. Instead of pursuing the matter further, the board wisely decided to consider the subject closed. Levy, meanwhile, took on a variety of pulpits, finally ending up, as had his predecessor, in Easton, Pennsylvania. [11]

The departure of David Levy, on the eve of World War One, is a convenient terminal date for a discussion of Reform Judaism's development at Mishkan Israel. The years from the Civil War until World War One form a distinct historical era in the synagogue, an era of progressive reform. Mishkan Israel, along with Reform Judaism in general, later moved in a different direction.

One would like to know more about this half-century of Reform at Mishkan Israel. Several important synagogue innovations cannot be dated. Others must have inspired more controversy than has been preserved in the available records. Even a brief sketch, however, has revealed one clear developmental pattern; at Mishkan Israel, periods of innovation and periods of consolidation followed one another in rhythmic succession. Reform came about through periodic revolution, not steady evolution.

Peak periods of change at Mishkan Israel took place in the early 1850s, the mid 1870s and the mid 1890s. Following these, congregants needed a chance to catch their breath, to accustom themselves to new practices. They required time to transform yesterday's radical innovations into the hallowed

traditions of tomorrow. If a rabbi sought to hasten the process of consolidation, or indeed, if he pushed too far ahead of his congregation, he suffered the consequences--as Judah Wechsler and David Levy discovered. Rabbis nevertheless played an instrumental role by setting reforms in motion. Officers and congregants simply reserved for themselves the right of approval or disapproval. Rabbis, in other words, were initiators. But they needed membership support to bring their ideas into fruition.



Mishkan Israel Confirmation Class of 1902, with Rabbi David Levy



Mishkan Israel High School and Normal School Class of 1922, with Rabbi Louis L. Mann

APPENDIX

MINUTES OF TEMPLE MISHKAN ISRAEL (JUNE, 1913)

In response to the letters sent to leading Rabbis* by our President in regard to intermarriage, the following replies were received.

Rev. Emil Hirsh's (sic) was very unsatisfactory having evaded the question absolutely.

Rev. David Philipson('s) custom is not to officiate at such marriages unless the non-Jewish party expresses willingness to accept Judaism.

Rabbi J. Leonard Levy('s) rule as well as practice is to require both parties to a marriage must be members of the Jewish faith.

Rabbi Joseph Krauskopf is strongly opposed to intermarriage.

---

*Emil G. Hirsch (1851-1923) was rabbi of Chicago's Sinai Congregation.

David Philipson (1862-1949) was rabbi of Bene Israel Congregation in Cincinnati.

Joseph Leonard Levy (1865-1917) was rabbi of Temple Rodef Sholom in Pittsburgh.

Joseph Krauskopf (1858-1923) was rabbi of Congregation Kenesseth Israel in Philadelphia.



Mishkan Israel Interior, Orange and Audubon Streets, with Rabbi Edgar Siskin

FOOTNOTES

[1] Central Conference of American Rabbis Yearbook, I (1890), p. 121.

[2] This whole question relates to theories of social change. See, especially, Thomas S. Kuhn, The Structure of Scientific Revolutions (2nd ed., Chicago, 1970).

[3] Earlier studies include David Philipson, The Reform Movement in Judaism (New York, 1931); Jerome W. Grollman, "The Emergence of Reform Judaism in the United States", American Jewish Archives, II (1950), pp. 3-14; Aryeh Rubenstein, "The Beginnings of the Reform Movement in American Judaism," (Unpublished Ph.D. dissertation, Hebrew University, 1973). See also, Leon A. Jick, The Americanization of the Synagogue (Hanover, New Hampshire, 1976).

[4] On the early history of Mishkan Israel, see Rollin G. Osterweis's articles in the anniversary volumes of Mishkan Israel (1935, 1940, 1960); Arthur A. Chiel, Looking Back, I (July 6, 1972-July 27, 1972); Jews in New Haven, II (1979), pp. 15-24; David Levy, "Historical Address," unidentified newspaper clipping, January 30, 1896, nearprint file, American Jewish Archives; Occident 15 (July, 1857), pp. 200.

[5] On Wechsler, see American Jewish Year Book 5 (1903-4), p. 104; Central Conference of American Rabbis Yearbook, 18 (1908), p. 26; Ethel and David Rosenberg, To 120 Years: A Social History of the Indianapolis Hebrew Congregation (Indianapolis, 1979), pp. 17-33, 54; W. Gunther Plaut, The Jews in Minnesota (New York, 1959), pp. 56, 66, 75, 83, passim; American Israelite items cited in Jews in New Haven, I, pp. 129-30; and Judah Wechsler to S. Bergman (January 22, 1878), correspondence file, American Jewish Archives.

[6] On Kleeberg, see History of Congregation Adath Israel, Louisville, Kentucky (Louisville, 1906), p. 21; L. Kleeberg, Eulogy in Commemoration of the Deceased Poetess Minna Kleeberg (New Haven, 1879);

Simon Wolf, The Presidents I Have Known from 1860-1918 (Washington, D.C., 1918), p. 459; Jews in New Haven, I (1978), pp. 130-131; Chiel, Looking Back (July 20, 27, 1972); Joshua Trachtenberg, Consider the Years (Easton, 1944), pp. 202, 325.

7 On David Levy, see Bertram W. Korn, Eventful Years and Experiences (Cincinnati, 1954), pp. 172-182, 196; Charles Reznikoff and Uriah Z. Engelman, The Jews of Charleston (Philadelphia, 1950), passim; Central Conference of American Rabbis Yearbook, 41 (1931), pp. 241-2; Chiel, Looking Back, (July 27, 1972); idem in Jews in New Haven I, pp. 92-3; and Mishkan Israel Minutebooks, American Jewish Archives (photostat). Two of David Levy's prayerbooks are extant: Service of the Sanctuary.. ..Arranged for the Use of Congregation Beth Elohim (New York, 1879), and Morning Services - Temple Mishkan Israel (New Haven, 1909). I am grateful to Rabbi Arthur A. Chiel for bringing the latter to my attention.

8 Mishkan Israel Minutes, 1900-1913; quotes are from meetings of November 7, 1911 and March 4, 1912 (pp. 142, 163).

9 Minutes, January 13-30, 1913 (pp. 195-197).

10 Minutes, February, 1913 (pp. 201, 202, 204, 207).

11 Minutes, October - December 1913 (pp. 219-238); see November 4, 8, 1918 (pp. 428, 435); and Trachtenberg, Consider the Years, pp. 203,326.



Monument to Rabbi Leopold Kleeberg and his wife Minna, a distinguished German Poetess; Mishkan Israel Cemetery

THE NEW HAVEN Y.P.S.L. AND THE FIRST WORLD WAR

ABRAHAM S. ALDERMAN

In his autobiography For Zion's Sake, some chapters of which were recently published in The New Haven Jewish Ledger, Rabbi Morton Berman recalls two youthful episodes--one that occurred in the summer of 1917 following his graduation from Hillhouse High School, and one in the fall of 1918 when he resumed his education at Yale. Shortly after the United States had entered the European War in April 1917, he was offered a job at the Winchester Repeating Arms Company prior to beginning his career at Yale in September. He was pleased with the pay--$20.00 a week--but his conscience was disturbed by his participation in the making of munitions and implements of war, since, as he writes, "as a member of Y.P.S.L. I was pledged to pacifism." Later, in September 1918, when he returned to college, he again found cause to put aside his anti-war principles and volunteered in the Students' Army Training Corps (S.A.T.C.), which was stationed at Yale. This second abandonment of his pacifist anti-war principles, he reasoned to himself, was justifiable, since he had become very active in the Zionist movement; and, as he states, "No Zionist could be a pacifist and refuse to bear arms in a struggle that might make possible the fulfillment of the dream of the restoration of the Jewish state."

With him, serving in army uniform as members of the S.A.T.C., were several members of his high-school graduating class who were active members of the local branch of the Y.P.S.L. Among them David Freeman, Silik Polayes, Eli Ruben, Morris Sweetkind and Sam Wixman. What was this Y.P.S.L. which exerted such an influence over its members as to make it necessary for young Morton Berman, at least, to justify his enlistment in the Students' Army Training Corps? How did the Y.P.S.L. manifest the opposition of its members to militarism?

The New Haven Young People's Socialist League (Y.P.S.L.) flourished between 1916 and 1919. At its height in 1918 it had a membership of well over a hundred young men and women between the ages of 17 and 20, practically all of whom were children of

immigrant parents who had come to New Haven during the late 1890's and the first decade of the present century. These young men and women now lived in the Jewish enclaves, the centers of which were Oak Street, Washington Avenue, Congress Avenue, and Grand Avenue.

Like its sponsoring political organization, the Socialist Party of the United States, the Y.P.S.L. was committed to an opposition to capitalism as the root of all our social evils, and to militarism and war as the inevitable offspring of the rivalries among the capitalist-controlled nations of the world. It was the unquestioned belief of its active membership that only through education and pacifistic, non-violent action could there evolve a national and international world society that would ensure the triumph of the laboring classes, the destruction of those forces which led to war, a final resolution of the class struggle, and the establishment of universal peace. It was through their participation in the varied activities of the Y.P.S.L. that the members--Yipsels--became indoctrinated as socialists and pacifists, opposing capitalism and militarism with equal fervor.

The local Yipsels produced anti-war, anti-capitalist plays such as those by Charles Cram Kennedy and Upton Sinclair; organized debates on socialism and military training in the public schools; met periodically with similarly organized Yipsel groups in Ansonia, Hartford, New Britain, Bridgeport, and Wallingford; sponsored classes under such instructors as Robert Dunn, later co-founder with Roger Baldwin of the American Civil Liberties Union, to study Marxist economics; looked upon Eugene Victor Debs with an almost religious adoration; arranged and attended lectures and meetings often in conjunction with the local Socialist Party; invited outstanding public figures to address them; heard lectures at Yale on current social, political, and economic issues; idolized Jack London for his relentless attack on militarism; sang anti-militarist songs, such as "I didn't raise my boy to be a soldier;" turned to the pages of Upton Sinclair's The Cry for Justice, and Kirkpatrick's War, What For! again and again; welcomed an Irish patriot who bitterly attacked British Imperialism, arranging a mass meeting for him on the New Haven Green; amassed the Haldeman-Julius library of the Little Blue Books at five cents a copy; distributed pamphlets; founded their own publication The Young Rebel; meanwhile gathering weekly at the

headquarters of the Socialist Party in the left of the building at the corner of Church and George Streets and later in the Labor Lyceum at 38 Howe Street to discuss the obstacles delaying the arrival of the longed-for social order, seeking means to expedite its advent; and in the interim socializing with one another.

Although their ostensible purpose was to promote the socialist society and world peace by bringing about the demise of the evil capitalist order, nevertheless, many of the local Yipsels were transparently as much concerned with cultivating the social aspects of their comradeship. The more literary inclined were pleased to find that their bi-monthly mimeographed magazine, The Young Rebel, provided an adequate outlet for the sentiments they cherished and the emotions that moved them. They communicated their views on literature, socialism, capitalism, the class struggle, the inequalities in the distribution of wealth, the inadequacies of our democratic institutions, the horrors of war, and the alarming growth of the militaristic spirit.

More than forty years before the student riots and uprisings that grew out of our terrible involvement in Viet Nam, The Young Rebel supplied a forum to our less sophisticated New Haven boys and girls of high-school age in which their simplistic analyses of a society in which the dominant capitalist class deprived the working classes of the fruits of their labor and instigated wars to keep them in virtual slavery found expression. But there was no appeal to open violence such as that which led the youth of the sixties to shake the very pillars of our social, educational, economic, political, and military edifices. The hysteria generated by the Bolshevik revolution did arouse the Yipsels when John Reed delivered his notable address, The Ten Days That Shook The World, in the old Hyperion Theater on Chapel Street. But the local Yipsels by and large did not go beyond reaffirming the Red Flag as their ensign and the Internationale as their anthem.

In the initial issue of The Young Rebel in December 1916, the editor, Abraham Helfand, using the language of the army figuratively, urged his Yipsel comrades to regard themselves as soldiers: "We are all," he wrote, "on the battlefield of life." Our Y.P.S.L. has joined with others seeking to achieve the equality and brotherhood of man, the abolition of the wage system, and "the eradication

of war, that curse upon mankind." Jacob Belford, the Organizer (i.e. president) expressed pride in the substantial number (65) of enrolled members. He commended them for their high moral and intellectual qualities. They constituted what he described as "the pick of the city.-.the best type of manhood and womanhood." He looked confidently to the future of the organization, in which "only clean-minded young men and women are in its rank and file," and he exhorted them to work for the cause with all their energy, "and let us never rest until our work is done."

Several Yipsels communicated their views, their hopes, and their critical comments by submitting essays, poems, short stories, and much personal trivia for publication. Some wrote weighty articles on the nature of war, poverty, government policy, art, book reviews, biographical studies of Marx, Liebknecht, Walt Whitman, Carl Sandburg; others debated Compulsory Arbitration between Capital and Labor, analyzed Poverty and the Cause of Prostitution, War Prosperity, The Embargo on Foodstuffs, the Injustice of Inheritance, and a little later the Structure of The Soviets of Russia. Again and again the editors appealed to their youthful readers to pursue their high purpose. Their rejection of war was invariably voiced as pacifists rather than Marxist socialists. The local Y.P.S.L. followed the lead of the Socialist Party which had officially declared against America's participation in the war.

One of Yipsels, Herman Jacobson, scored "the attempt of the militaristic jingoes to thrust militarism upon this country" as the greatest of all evils. Another comrade, Philip Zimmerman, declared against the introduction of military training in the public schools as accepting "the death-gripping hand of war", and warned that military training in the schools will poison the minds of our youth and make them "violent warriors." One of the editors of the July 1917 edition declared it was the "kept press" that befuddled the minds of the workers so that militarism is taking over the classroom. But all is not lost, for "the strength of our youth, the force of our opposition, and our love for democracy will lead us to victory."

The most prolific Yipsel poet, Silik Polayes, wrote anti-war poems and urged his fellow Yipsels to achieve this "wonderful socialism," as the most effective means of abolishing war, "this shameful barbarism." In his poem "God's Revenge", Polayes deplored "the ready acceptance of war by mankind" which led us "our brethren to devour." On

several poems he and other poets called on youth to bring about a world in which the hope of the Hebrew prophet would be realized and "nation shall not lift sword against nation." When a teacher in Hillhouse High School advised his students to give their full support to the national war effort, declaring that it was indeed a glorious and patriotic act to enlist in the army, Polayes took issue by protesting against his glorification of war on religious and humanistic grounds. His retort was printed in the Young Rebel:

> Does God consider the coward
> The one who goes or stays behind...
> Does God call the 'stayer' a coward
> Because he refuses his brother to stab (and)
> Then turn his blood-stained hands to cover
> Within the folds of his nation's flag?
> Does God call the "stayer" a coward
> Because he refuses to shed human blood,
> To separate mother from father,
> To jeer at the will of God?

He concludes that the one who refused to shed the blood of "our brothers' hearts" be given all the honor that his country can bestow,

> For he is the one blessed with the care
> To unite man's reason with the will of God.

Other Yipsels joined with the editors in prose and verse, among them Kate Talcott, Jack Rachlis, Harry Watstein, Abraham S. Alderman, Nathan Miller, Michael Miller, Morris Sweetkind, Simon Alderman, Hyman Liebman, Joseph Lepsey, David Freeman, and Lillian Abrams. Space was provided for printing James Russell Lowell's War and Thomas Hardy's The Man He Killed.

The basic ideology of these teen-age Yipsels was derived from various sources: the prophets of ancient Israel, the democratic ideas of Thomas Jefferson, the utopian projections of the ideal society by Thomas More, Robert Owen, Claude Saint-Simon, Edward Bellamy; the humanism of Erasmus, Voltaire, and Walt Whitman; the doctrines of Karl Marx as expounded by Engels, La Salle, and others; the socialist democracy of Eugene Victor Debs. In their study classes and their collateral reading, many Yipsels had become familiar with some of these writers and of their expositors. Almost until the local Y.P.S.L. ran its

course as an active organization, the members clung to their hopes but with decreasing certainty and assurance. It became more and more evident that with the end of World War I and the drawing up of the Treaty of Versailles, the collapse of the Socialist International and the emergence of the more dynamic and aggressive communist movement, the confidence of the Yipsels in the rightness and ultimate triumph of their cause rapidly declined. They no longer believed that the future lay in their hands and that they could help bring about the international order in which the world would no longer be tormented by the "titanic slaughter" that periodically overwhelmed the civilized world.

These young men and women became more and more frustrated and oppressed by uncertainties. The vociferous challenging cry of the Yale student body at mass rallies in Woolsey Hall--"We Want War!"--was more than the Ypisels could counteract. It brought dismay to the youthful idealists who were themselves about to enter college and seek to make their life careers. How could they combat the imposing powerful force of others not much older than they who possessed wealth and education, and whose life-values were so different from theirs? How could they cling to their principles in light of the bitter feuding and factionalism in the Socialist Party? How could they rationalize the defection of so many outstanding socialist leaders who only yesterday were both beacons and bulwarks to them, whose writings and speeches had instructed and inspired them. Could they find strength and keep their hopes alive merely by producing anti-war, anti-capitalist plays, by continuing their socialist study classes, by writing more and more essays and poems? And why should not some ten of their most outstanding, ardent, and intellectual Yipsel comrades, whose writings in the Young Rebel had done much to encourage their associates--why should they not give up their anti-militarism and pacifism--if not their socialist idealism--when they entered Yale and became members of the Student Army Training Corps as young Morton Berman did?

The membership of the New Haven Y.P.S.L. could well be proud of their accomplishments; they had good reason to be satisfied. An impressive number of Yipsels were to achieve the highest distinction in Hillhouse High School and in college. Many pursued academic and professional careers with great

success. They distinguished themselves in many fields: education, law, medicine, theology, and business. In their three active years as Yipsels they had lived intense, challenging, and rewarding lives; they had made lasting friendships, experienced a world of problems in parvo, developed their minds and formed attitudes that accompanied them into their adult years, and which kept alive in them the hope that, somehow, a better world would be realized, the vision of which had sustained them as Yipsels.



Y.P.S.L. Group Picture (Circa 1918)
L to R: Standing - Michael Miller, Kate Talcott, Isadore Miller, Lulu Thornberg, August Thornberg, Jeanette Jaffe, Harry Watstein, Nathan Miller. — L to R: Seated - Abraham Alderman, Sylvia Weinstein, Selig Polayes, Joseph Horowitz, Belle Blenner, Leo Zimmerman

YOUNG PEOPLE'S SOCIALIST LEAGUE--NEW HAVEN

Members Mentioned in Young Rebel, 1916-1919

Aaronson, Perry
Abrams, Lillian
Alderman, Abraham S.
Alderman, Simon J.
Alpert, Eva
Alpert, Helen
Barack, Deborah
Belford, Jacob
Belford, Marion
Berkowitz, Harry
Botwick, Fanny
Brody, William
Brodner, Ida
Blenner, Belle
Buckbinder, Isadore
Casher, Theodore
Chaikind, Yetta
Chassman, Joachim
Cohen, William
Chorney, Anna
Drabkin, Jack
Edison, Arthur
Edison, Natalie
Freeman, David
Fish, Jacob
Gandelman, Percy
Gaffin, Jack
Gittelman, Minnie
Greenhouse, Evelyn
Haiken, Jack
Helfand, Abraham
Hoffman, Hannah
Horowitz, Joseph
Horowitz, Sophie
Hubbelbank, Morris
Hubbelbank, Harry
Jaffe, Jeanette
Jacobs, Dora
Jacobson, Herman
Kipperman, Fanny
Kosakoff, Reuven
Koskoff, Alice F.
Lepsey, Joseph
Liebman, Hyman
Meyerowitz, Ada
Meyerwitz, Rose
Miller, Israel
Miller, Michael
Miller, Nathan
Palmer, John
Polayes, Lena
Polayes, Pearl
Polayes, Silik
Pergament, Irving
Rachlis, Jack
Raisen, Ida
Ratner, Mirriam
Rebach, Sam
Rosen, Frank
Rosenstone, Max
Rubin, Eli
Schiff, Clara
Schechter, A.
Setlow, Vera
Sheitelman, Charles
Spivack, Jack
Shkrobe, Freda
Shkrobe, Helen
Spector, Hyman
Spector, Isaiah
Sweetkind, Morris
Talcott, Kate
Thornberg, August
Thornberg, Lulu
Watstein, Harry
Weinstein, Daniel
Weinstein, Edward
Weinstein, Louis
Weinstein, Sylvia
Winoker, Louis
Wixman, Sam
Zaientz, Sam
Ziegler, Joseph
Zimmerman, Leo
Zimmerman, Philip

STILES AND THE JEWS: A STUDY IN AMBIVALENCE

ARTHUR A. CHIEL

During the thirteen years which Ezra Stiles spent at Yale (1742-1755), as student and tutor, he wrestled mightily, before he arrived at any theological stance. The Calvinist doctrines of Predestination, Election and Salvation were serious stumbling blocks to Stiles. "My Deistical Turn," he later recalled "gave me a very thoro' Disgust against the Authority of Councils and Decretals." [1] But having rejected the bleak dogmas of his Puritan forefathers, Stiles was not satisfied to let the matter rest there. He persisted in his search for some basic religious principles to which he might remain committed as a believing Christian. In that pursuit he read a variety of religious works. Stiles concentrated, in particular, on the Scripture. Was the Bible truly the revealed word of God? That was the question uppermost in his consideration.

Having compared the Bible with other ancient historical sources, Stiles was, at last convinced that the Scripture of Israel did contain dependable accounts of historical events. Insofar as the New Testament was concerned, he had had greatest difficulty in accepting the resurrection of Christ. This challenge was finally resolved for him, too, by what he perceived to be the inner consistency of the New Testament. "At first," wrote Stiles about his theological guest," I found myself ready to demand too much. I wanted to have displayed before me Demonstration that every Word, or at least every Sentiment in the Scriptures was inspired by God; and was liable to have my Faith overset, if I found one insuperable Difficulty." But here his exposure, at Yale, to Newtonian science proved unexpectedly helpful to him in his religious dilemma: "Newton tho't, whether the power by which a stone falls to the Ground might not retain the Moon her Orbit; and then went on and investigated the law of Gravity demonstrably obtaining in the solar system and probably thro'out the stellary Universe." And Stiles had decided to emulate Newton in resolving his religious problems. "In like manner," concluded Stiles, "some one principle may be the basis upon which the whole system

of Revelation may be firmly supported. Such is the Fact of the Resurrection of Jesus." [2] The credibility of the resurrection, then, together with the fulfillment of Biblical prophecy concerning the dispersion of the Jews, [3] constituted for Stiles the basis on which he could accept Scripture and New Testament as divinely inspired. At last, with a reasonably good conscience could he enter the ministry, when he was called to the pulpit of Newport's Second Congregational Church, in 1755.

In Newport, Rhode Island, a flourishing, cosmopolitan, seaport town, Ezra Stiles would have the opportunity for an encounter with "Jews of the Dispersion", some twenty families of them, whose origins were in Holland, England, Germany and Portugal. [4] In a sense, Stiles had in Newport an excellent laboratory in which to observe Jews, to learn at first hand about their customs and traditions, and, eventually to develop into an Hebrician with extensive knowledge of the Hebrew Bible, the Commentaries, the Talmud and the Zohar. [5] His scholarship was further enriched by his long and fruitful dialogues with visiting learned rabbis from Palestine and Poland. [6] And if all this were not enough for Stiles, he became, too, a steady visitant at Newport's Yeshuat Israel Synagogue where he enjoyed Hazzan Touro's "grandeur of utterance, and bold and lofty Sonitus Verborum." [7]

Yet, while the Jews and Hebrew lore loomed large in Ezra Stiles' theological and historical scheme, it cannot be said that he was an unequivocal Judeophile. The evidence adduced from his extensive writings reveals an anti-Jewish bias at times, certainly during his early years at Newport, somewhat less so in his later years there, and a growing Jewish sympathy in the post-Revolutionary War period, during his presidency of Yale, perhaps Stiles' attitude towards the Jews might be best characterized as one of ambivalence. Certainly, Stiles' feelings about Aaron Lopez, Newport's outstanding Jewish figure could be so described.

Aaron Lopez, a Marrano Jew, had fled his native Portugal and settled in Newport, in 1752. Nine years later, in 1761, Lopez, together with Isaac Elizer, petitioned the Superior Court of Rhode Island for naturalization. They had legal right to do so under an act of Parliament of 1740 which enabled Jews, who were domiciled for at least seven years in any of the British colonies, to receive their naturalization. Provision had been made, too, that

exempted Jewish applicants from swearing "on the true faith of a Christian." But the Superior Court gave Lopez and Elizer no satisfaction at their effort. Whereupon the two petitioners turned to the Rhode Island General Assembly, which body could also grant naturalization to legitimate applicants. In the instance of Lopez and Elizer, however, the General Assembly suddenly decided that naturalization was the legitimate responsibility of the Superior Court. With no alternative available to them, the two hapless applicants once more petitioned the Superior Court for their rightful naturalization. In March 1762, the petitions of both men were rejected for the second time. [8]

To Ezra Stiles, the Lopez-Elizer case was of keenest interest and he recorded fully the court's decision. But Stiles was not satisfied with merely fulfilling the chronicler's role. He proceeded to do some strong theologizing.

Begins Stiles:

> And on the Eleventh Day of March 1762, Sentence was pronounced upon the Criminals successively bro't to the Bar; first upon Jn^{o}. Sherman a noted Thief & Burglar for Burglary, sentenced to be hanged; secondly upon Fortune an abandoned Negro who set Fire to the Warehouses at End Long Wharf 19th Feb. which did damage - 5,000 ster. & endangered the Conflagration of the Town, sentenced to be hanged; thirdly upon - Lawton for Perjury in swearing to an acco^{t}. which he had falsely forged against another, sentenced to the Pillory... [9]

Stiles now reports of the naturalization matter:

> And then the Jews were called to hear their almost equally mortifying sentence and Judgement which dismissed their Petition of Naturalization. Whether this was designedly or accidental in proceeding upon the Business of Court I dont learn. [10]

Had Ezra Stiles here ended his entry, it would have left future judgement of his attitude toward

the court's decision, indecisive. It might have been interpreted as a somewhat sympathetic reaction on the part of Stiles. He might be decrying the embarrassment brought on Lopez and Elizer by the judges in dealing with their application in seriatim with the cases of an unsavory trio of criminals. However, Stiles writes on and makes a telling comment:

> But this I remark, that Providence seems to make every thing to work for the mortification of the Jews, and to prevent their incorporation into any nation; that thus they may continue a distinct people. [11]

Stiles reveals his commitment to the Classical Christian stance - for their rejection of Jesus long ago, the Jews suffer divine punishment. They have been and shall continue to be, because of their ancient obdurateness, a people apart, unassimilable. In writing of the court's "mortifying sentence" handed down in the company of three felons - a thief, an arsonist, and a forger, and Stiles' emphasis of "mortification of the Jews," undoubtedly the image in this preacher's mind is that of Jesus crucified in the motley company of convicted thieves. Here before his very eyes does Stiles see a divine meting out of measure for measure.

And as if theologizing about the Jews' circumstance were not enough, Stiles moves on to editorializing in concluding his very comprehensive report of the Lopez-Elizer case:

> Tho' the Naturalization Act passed by Parliament a few years ago (1753), yet it produced such a natural disgust towards the Hebrews, that the Jews themselves joyned in petition to Parliament to repeal the Act, and it was thereupon repealed for Britain. And tho' it was continued by way of permission in the Plantations upon seven years' residence, yet the tumult in New York in procuring the taking place of their Naturalization there, and the opposition it has met with in Rhode Island, forbodes that the Jews will never become incorporated with the People of America any more than in Europe, Asia, and Africa. [12]

What Stiles may have had to say when Aaron Lopez and David Elizer were soon thereafter granted their naturalization, the first in Massachusetts and the other in New York, is not known. But Stiles was not thereby deterred from further keeping a close eye on Jews and in particular on Aaron Lopez who was emerging as a very successful sea-merchant in the Atlantic and Caribbean trade. In the decade since his naturalization struggle, he had come up rapidly as a financial equal with his fellow merchant-fleet owners of Newport.

The prospering Newporters, and among them, Aaron Lopez, had not been at all enthusiastic about the nonimportation movement which had been underway in the American colonies since the unpopular Townshend Act of 1767. Newport's sea-merchants had lagged behind those of Boston, New York and Philadelphia, in the measures taken against the importing of British goods. But it was Lopez alone whom Ezra Stiles singled out for condemnation as being the laggard. Stiles criticized Lopez in his Lit. Diary on August 25, 1772 thusly:

> In the late Combinations of the American Merchants against Importation and against the exorbitant Fees of the Customhouses - some Merchants kept themselves from the Combinations. Mr. Aaron Lopez, a Jew Merchant in this Town is one. For this the Collector & c. shew him all Lenity and favor. He has about twenty Sail of Vessels, and his Captains are all exempted from Swearing at the Customhouse, and make their entries & c. without Oath. But the Oath is strictly exacted of all who were concerned with the Non-Importation Agreement.....Favor and Partiality!

It was not now "mortification of the Jews" that preoccupied Stiles. It was "Favor Partiality" being shown to Lopez, by the British authorities. With this anti-Tory sentiment of Stiles one might not quarrel, though he himself had arrived at that outlook slowly and with caution.[13] But his singling out of "a Jew Merchant, in this town" is clearly an indication of Stiles' bias. There was, after all, a roster of local sea-merchants and, collectively, they were, all of them, playing the game of the British. Their interests lay with importation from abroad rather than with boycott.

That Stiles was focusing rather selectively on Jews at this stage is further evidenced by another of his Lit. Diary comments, in the early 1770's. In an entry of May 31, 1770, Stiles reports that Newport merchants had held a meeting on May 30th. They had decided, in the face of strong boycott threats against them from Boston and Philadelphia, that they would, henceforth, more vigorously adhere to the non-importation of British goods. Concerning this most recent development Stiles comments:

> An Instance, that five or six Jews & three or 4 Tories may draw down Vengeance upon a Country.

To Stiles, the Jews are obviously a special class of culprits unto themselves. Otherwise he might have placed the blame for Newport's current confrontation with Boston and Philadelphia on nine or ten Tories and left it at that. [14]

Several months later, in August 1770, Stiles picked up a bit of intelligence that went well beyond the "six Jews and three or 4 Torries" charge. If anything, it presaged an Elders of Zion canard of the future. Stiles derived this sinister information from Captain William A. Peck, who had just arrived from London. Reports Stiles in his Lit. Diary entry of August 23, 1770:

> ...he tells me there is a secret Intelligence office in London in _____street where the Jews live. It has subsisted about four years & has thirty clerks: it is supported by the Ministry: & has settled a correspondence in all of America - has four Correspondts in Boston & two in Newport, one of which is Mr. Geo Rome Mercht: to each of whom the Ministry exhibit Stipends.

Now Stiles comes to Peck's major point about this spy operation:

> As it appears in London, it is intirely a Jew Affair - a Jewish Compting House, & is unknown in London.

How had Capt. Peck come upon this extraordinary secret? Stiles reports:

> Capt. Peck sailed to London in a Vessel of the Jews & by this fell into the hands of the Jews there, decried with sundry, and not being strong for American rights, they used to open before him; in company he heard one Mr. Clark, I think, speak of their secret Intelligence office & upon Peck's questioning, & c. he colored up and diverted the Discourse.

In summary of Peck's report, Stiles notes:

> Capt. Peck says, that the office boasted of having Intelligence of every Occurrence of any consequence in America.

So there it was. In London there existed a cabal of Jews with international connections, whose attention nothing escaped and to whom "every Occurrence" was known.

For the time being, Ezra Stiles tucked away this nugget of information about Jewish intrigue on behalf of the British government. Two years later he had the opportunity to check it out. Stiles was that kind of dilligent researcher in all of his sundry interests, of which he had many. In 1772, Stiles' close friend and parishioner, Henry Marchant, had become agent for Rhode Island Colony, in London. Stiles now wrote to Marchant to ascertain the veracity of Capt. Peck's report. In due course, Stiles received reply, and he entered Marchant's evaluation of the charge in Lit. Diary entry of April 11, 1772:

> "I think you must be mistaken about the ministerial Jew-store, 30 Clerks employed & c. if you mean literally so. They the Government have Intelligence from secret Quarters undoubtedly, but with such a Staff of Officers, Dependants, and growling Expectants, there can be no great Occasion of a particular Set of Men for that Purpose..."

The tale proved to be a product of Capt. Peck's fertile imagination.

Stiles made no further mention about a Jewish cabal. But once more he did allude to their presumable collaboration with the British. As in the instance with Capt. Peck's story, Stiles again took note of a piece of hearsay. It was in March 1777,

in the midst of the war, Stiles had fled with his family from Newport to temporary refuge in Dighton, Massachusetts. Someone brought him news of Newport's critical situation under the British siege. There was hunger, illness and general disarray in that formerly pleasant town. Stiles wrote in his Lit. Diary on March 20, 1777:

> It is very sickly both in the Army & among the Inhab. of Newport. Lords dy before last five of the Inhab. were buried.

And Stiles added:

> The Jews are very officious at Informing against the Inhabitants - who are one & another frequently taken up & put in Gaol...So that the Inhab. are cautious & fearful of one another...

He had again succumbed to rumor even as he had, previously, to the Capt. Peck report. And what he now had selectively overlooked, consciously or otherwise, was the fact that the majority of Newport's Jewish families had also fled in a variety of directions to avoid the British siege of that strategic town. The few Jewish families who had remained behind might very well be Loyalists, but that they were informers against their long-time neighbors, was hardly conceivable. Ezra Stiles had let his bias run away with him this one more time.

Stiles must have been disabused of his suspicions as the war years unfolded. For nowhere in his Lit. Diary, after 1777, is there again to be found any allusion to conspiracy or disloyalty on the part of the Jews. Stiles must have come to know, for little escaped his endlessly curious mind, that the majority of the Jews in the colonies had identified with the revolution.

In 1778 Stiles assumed the presidency of Yale College. From his earlier years he had known about New Haven's single Jewish family, the Pintos.[15] Now on his return to New Haven, he found the three Pinto brothers to be ardent Whigs. One of them, Solomon, was in the Connecticut Seventh Line Regiment through all the war, having been taken prisoner, released, and returned to battle. Abraham and William Pinto joined in the resistance to the British invasion of New Haven, in 1779. William Pinto, a Yale

alumnus, noted for his exquisite penmanship, had transcribed the Declaration of Independence and presented it to Yale. Stiles was certainly aware of the patriotism of the Pinto family. He came also to know of the Jews who had fled to the various towns in southern Connecticut when the British occupied New York. With one of these, Joseph Simson, Stiles made contact. He had learned of that aged Jew's Hebrew erudition. After visiting Simson in his home at Wilton, Connecticut, Stiles described him, on January 18, 1782, as being "a Refugee from New York". The sight of this patriarchal Jew who had, in his eighties, chosen to leave New York, his home of nearly seventy years, must have moved the Yale president. Simson was widely known as "a very warm Whig" and a good conversationalist.[16] Certainly Simson's political views must have been conveyed to Stiles.

It was 1782 and twenty years had passed since Ezra Stiles' had pronounced his judgment on the Lopez-Elizer naturalization case. Ten years had gone by since Stiles had attributed British favoritism to Lopez for the reason that he did not honor the nonimportation agreements. In the years immediately preceding the Revolutionary War and in the war's early years, Stiles had suspected the Jews of possibly conspiring with the British and identified them as Tories. But, as already intimated, a change in attitude to Jews would appear to have been in process since his return to New Haven. How far that process had gone may be found in the fact that Stiles, in his capacity as Yale President, was actively negotiating with Aaron Lopez a project which, in Stiles' words "would be honourable to your Nation (the Jews) as well as ornamental to this University." What Stiles was proposing in a letter dated: May 31, 1781, was his wish to have Lopez present a gift to Yale - a portrait of the late Rabbi Raphael Haim Isaac Carigal.[17]

When Ezra Stiles was still a Congregationalist minister in Newport, he had sought out the several rabbis who had visited there at different times. He was much taken with these men and very especially with Rabbi Carigal, who spent five months, from March through July, 1773, as guest of the Newport Jewish community. In the vigorously searching manner characteristic of Stiles, he engaged Rabbi Carigal in a wideranging exploration of Jewish sources. Together, they touched on theological issues of the Bible, the Talmud and the Kaballah. For Ezra Stiles, the many dialogues with the rabbi

during that Spring and Summer were extraordinarily fruitful. For Carigal, it was a wholly new experience, the opportunity to share with a Christian erudite in matters Hebraic. When Rabbi Carigal left Newport for Barbados, Stiles confessed that he "parted with him with great reluctance and should ever retain an affection for him." Stiles continued in correspondence with Carigal until 1777, when, in May of that year, the rabbi died in Bridgetown. How genuine and lasting was the affection in which Stiles held Carigal became further manifest in the 1781 negotiations between Stiles, President of Yale, and Lopez, the philanthropist, now living in Leicester, Massachusetts. Rabbi Carigal and the other rabbis who had come to Newport had their impact on Ezra Stiles. He paid his warm tribute to all of them, in his first major address at Yale's commencement exercises of 1781.[18] "I have been taught personally at the mouths of the Masters of Wisdom", Stiles proudly declaimed "at mouths of five Rabbis, Hochams of names & Eminence." Stiles proposed to Yale faculty and students that the wisdom of Israel is conveyed by the Talmud, the Targums, the Zohar, Maimonides and the Bible commentators and was the "kind of Learning worthy to be sought after and transplanted into the Colleges of America." As testimony to the high esteem in which he held the Jewish "Masters of Wisdom", he wanted one of them, if only in the portrait of Rabbi Carigal to be present at Yale.

Now, in 1782, the news of Aaron Lopez' sudden death in Massachusetts reached Stiles and it evoked a profound reaction, perhaps the strongest to be found anywhere in his Lit. Diary. Not only would Stiles appear to have set aside his earlier biases, but he actually paid tribute to Lopez in a manner uncharacteristic of him. His encomium of Aaron Lopez was grandiloquent! There was only one regret expressed.

In his Lit. Diary entry for June 8, 1782 Stiles wrote:

> On 28th of May died the amiable, benevolent, most hospitable & very respectable Gentleman Mr. Aaron Lopez Merchant, who retirg from Newpt Rhd. Island in these Times resided from 1775 to his Death at Leicester in Massachusetts. He was a Jew by Nation, came from Spain or

> Portugal about 1754 & settled at Rhd. Isld. He was a Merchant of the first Eminence; for Honor & Extent of Commerce probably surpassed by no Merchant in America. He did Business with the greatest Ease & Clearness -- always carried about with him a Sweetness of Behav. a calm Urbanity an agreeable & unaffected Politeness of manners. Without a single Enemy the most universally beloved by an extensive Acquaintance of any man I ever knew. His Beneficence to his Family Connexions, to his Nation & to all of the World is almost without Parallel. He was my intimate Friend & Acquaintance!

Now there came Stiles' one regret:

> Oh! how often I wished that sincere pious & candid mind could have perceived the Evidences of Xty, perceived the Truth as it is in Jesus Christ, known that JESUS was the MESSIAH predicted by Moses & the Prophets!

Stiles held out hope that Lopez along with others whom he esteemed would yet be united in Christian brotherhood:

> The amiable & excellent Characters of a Lopez, of a Manasseh Ben Israel of a Socrates, & of a Ganganelli,[19] would almost persuade us to hope that their Excellency was infused by Heaven, and that the virtuous & good of all Nations & religions, notwithstanding their Delusions, may be bro't together in Paradise on the Xtian System finding Grace with the all benevolent & adorable Emmanuel who with his expiring breath & in his deepest agonies, prayed for those who knew not what they did.

Stiles remained firm, then, in his hope that the religious "Delusions" of those whom he considered in error, would be lifted. In the meanwhile, he was willing to concede that the illustrious Socrates, Manasseh Ben Israel, the Pope and Aaron Lopez, though religiously misguided, were--good,

virtuous, even excellent.

But Stiles' Lit. Diary which he kept until close before his death, in 1795, reveals no more of the narrow anti-Jewish bias of his earlier years. If at all, two extensive entries made by Stiles were of an extraordinarily sympathetic nature insofar as Jews were concerned. The first of these was an open letter by Ben Solomon to Dr. Joseph Priestly. The second was Voltaire's Sermon Du Rabbin Akib. That Stiles chose to copy them into his Lit. Diary would be a reasonable indication that their message had appeal for him, that he was on the side of their authors vis-a-vis the Jews.

Stiles' entry of January 4, 1788, consists of a lengthy open letter by Ben Solomon to Dr. Joseph Priestley, [20] scientist turned religionist, who "lately addressed the Jews to convert them." Ben Solomon, a champion for his people, ridicules Priestley's efforts to bring over the Jews into Christianity. "The Morality of the New Testament," argues Ben Solomon, "is partly taken from the Old and partly from the doctrine of the Essenes, as you find it described by Josephus." Since Judaism has already offered such good and complete doctrine, including that of Resurrection, what gain was there for Jews in their conversion to Christianity? Stiles had likely read the Ben Solomon polemic in one of the London journals which he read regularly, and the published response to Priestley had appealed to him. He therefore entered it into his Lit. Diary.

The second entry by Stiles, a far stronger critique of Christianity from the Jewish vantage point than that of Ben Solomon, which caught Ezra Stiles' interest was Voltaire's Sermon Du Rabbin Akib. [21] Stiles translated it from the French and recorded it February 17, 1790. In this sermon, Voltaire puts into the mouth of a Smyrna rabbi a powerful j'accuse against the Catholic Church, in reaction to an auto-da-fe by the Portuguese Inquisition [22] at Lisbon, in 1671. That Stiles was stirred by this oeuvres of Voltaire is attested not merely by the fact of his having included it in his Lit. Diary in its lengthy entirety but also by the particular portions which Stiles underlined. These had special meaning for Stiles. The points made in the underlined portions include: the frightful savagry of the Church in murdering humans for their

convictions; the ungratefulness of Christianity and Islam to their mother religion which gave them the ground of their being; the misreading of the dispersion as divine punishment for the crucifixion of Jesus which, in fact, had been done by the Romans; the distortion of the Gospels by the Church in their representation of Jesus as God, when Jesus had spoken of himself only as the Son of God, the Son of Man, and no more; that Jesus had not intended the establishment of a Church institution with Popes, Cardinals, Dominicans and Inquisitors; that Jesus had urged the observance of the Law, and above all, the love of God and neighbor; and was it not therefore Adonai's will "that there be no longer on this little Globe, this least of thy Worlds, either Fanatics or Persecutors!" These were the sentiments of Voltaire which seemed to speak to Stiles' heart and mind, if we have judged correctly his underlining of them.

In a self-evaluation which Ezra Stiles did of himself in later life (circa, 1790), he wrote:

> It has been a principle with me for thirty-five years past, to work and live in a decent, civil, and respectful communication with all; although in some of our sentiments in philosophy, religion, and politics, of diametrically opposite opinions. Hence, I can freely live, and converse in civil friendship, with Jews, Romanists, and all the sects of Protestants, and even with Deists. [23]

That there were those who were critical of him for his civility and friendliness, Stiles was well aware, but he was willing to stand his ground.

> I am, all along, blamed by bigots for this liberality, though, I think, none impeach me now of hypocrisy; because I most freely, fully, and plainly, give my sentiments on every thing in science, religion, and politics. [24]

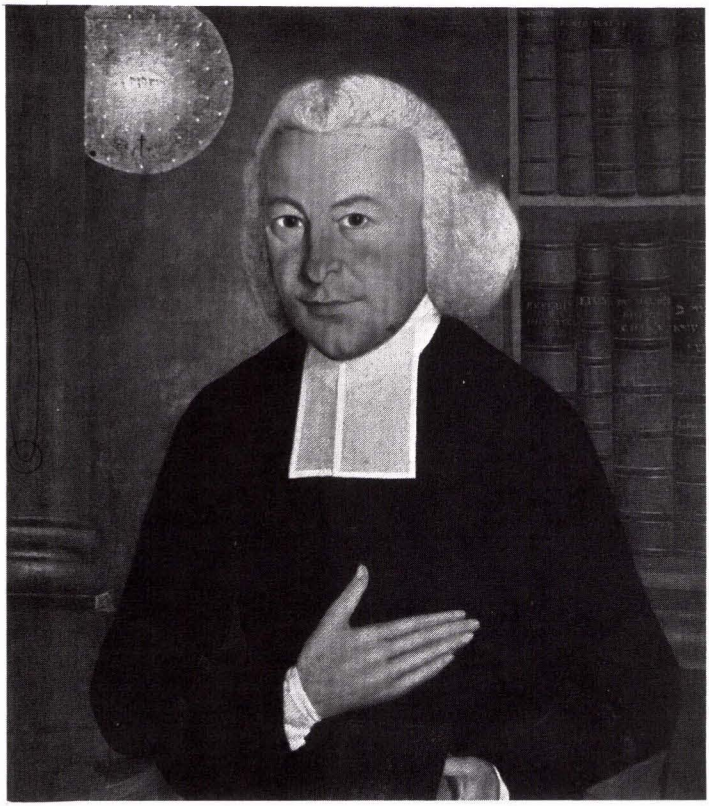
Ezra Stiles kept an open mind through his lifetime, allowing knowledge and ideas to flow freely through it. And although there was undoubtedly an ambivalence in his attitude to the Jews, he had not allowed the scales of judgment to tip over into a fixed, antipathetic stance on his part. His continuing study of the Hebraic sources which ex-

tended throughout his lifetime, his intimate association with Newport Jews and their visiting rabbis, his very profound feelings for Rabbi Carigal [25] in particular, all of these had had their cummulatively positive effect upon him.

As far back as 1749, when he was a young man of twenty-two, Stiles had delivered a valedictory oration at Yale College, in which he apostrophized liberty, thusly:

> Tis Liberty, my friends, tis the cause of Liberty we assert - a Freedom from the Bias of vulgar Education, and the Violence of prejudicate Opinions - a Liberty suited to the Pursuit and Enquiries after truth - Natural and Moral. [26]

For a certainty, Ezra Stiles had persisted in his pursuit and inquiry after the truth. His untiring search was well rewarded. He had freed himself substantially from bias and prejudicial notions.



President Ezra Stiles of Yale University
(Please note Hebrew book on shelf and Hebrew Letter on Wall Plate)

FOOTNOTES

[1] Autobiographical Fragment, in Memoirs of the Family of Stiles. Stiles Papers, Beinecke Library, Yale University.

[2] Review of the authors I read and admired during the Rise Height and Decline of my Scepticism, Dec. 12, 1768. Stiles Papers, Beinecke Library, Yale University.

[3] In a Stiles' Miscellany volume (Beinecke Library, Yale University) Stiles indicates that he had arrived at a conviction regarding the return of the Jews to Jerusalem as preliminary to the absolute redemption on the basis: (1) of discussions with Rabbi Moses Malchi who visited Newport in 1759, from whom he "received great Lights..." and (2) from his (Stiles') careful study of Justin Martyr's Dialogue With Tryphon and Increase Mather's Mystery of Israel's Salvation. The despersion and ultimate ingathering of the Jews were crucial to Stiles' thinking from 1762 and through the rest of his life.

[4] Morris A. Gutstein, The Story of the Jews of Newport: Two and a Half Centuries of Judaism, 1658-1908. Bloch Publishing Co., New York, 1936.

[5] AJHQ, Vol. LX, No. 3 (March, 1971) 235-241, the author's Ezra Stiles. The Education of An Hebrician.

[6] AJHQ, Vol. LXI, No. 4 (June, 1972) the author's The Rabbis and Ezra Stiles, 294-312.

[7] Franklin B. Dexter, ed., The Literary Diary of Ezra Stiles (3 Vols. New York, 1901), I, 377. (Hereafter referred to as Literary Diary.)

[8] For full treatments of the Lopez-Elizer case see: Abram Vossen Goodman, American Overture, Jewish Rights in Colonial Times, The Jewish Publication Society, Philadelphia, 1947, (Chapter IV) and Stanley F. Chyet, Lopez of Newport, Wayne State University Press, Detroit, 1790 (Chapter V).

[9] Franklin B. Dexter, ed. Extracts from the Itineraries and other Miscellanies of Ezra Stiles, New Haven, 1916, 52-53.

[10] Ibid.

[11] Ibid.

[12] Ibid.

[13] For Stiles' political views, see Edmund S. Morgan, The Gentle Puritan -- A Life of Ezra Stiles, Yale University, New Haven, 1962. (Particularly: Chapter 15 and 17.)

[14] That there were Tories among the Jews is fact. But Jews reflected politically in their communities the split that existed in the communities at large. "Families everywhere were divided," writes Samuel Eliot Morrison. "Almost every leading American--Adams, Otis, Lee, Washington, Franklin, Jefferson, Randolph, and Rutledge--had Loyalist kinsmen." (The Oxford History of the American People, 236). See also: PAJHS, No. XXXVIII (December, 1948) Cecil Roth, Some Jewish Loyalists in The War of American Independence, 81-107.

[15] Itineraries, op, cit., Vol. I, pp. 283-284

[16] American Jewish Archives, June, 1954. The New York Jew, From The Diary of the Hon. Arthur Lee, 105-106.

[17] For fuller treatment, see the author's The Mystery of the Rabbi's Lost Portrait, Judaism, Vol. 22, No. 4, Fall Issue, 1973.

[18] An Oration upon the Hebrew Literature, Stiles Papers, Beinecke Library, Yale University.

[19] Lorenzo Ganganelli who was Pope Clement XIV and pontiff during the 1770's.

[20] Ben Solomon may have been a pseudonym for David Levi, the London Hebraist and polemicist. Dr. Joseph Priestley had published his Letters to the

Jews in his effort to missionize them. David Levi responded in his Letters to Dr. Priestley (1787-1789).

21 Oeuvres Completes De Voltaire, Melanges III, Garnier Freres, Paris, 1879 (Volume 24, 277-287). That Voltaire was hardly a philo-semite is open knowledge. What then had prompted him to write his Sermon? His dislike for the Church surpassed even his antipathy to the Jews. In the Sermon he was using a rabbinic spokesman through whom to lash Christianity. It was a bit of clever Voltaireau ventriloquy.

22 Aaron Lopez, Stiles' friend, had fled from the Portuguese Inquisition, as had others who settled in Newport during the years that Stiles had been minister there. Stiles may have found particular poignancy in Voltaire's Sermon for this reason, too.

23 Abiel Holmes, The Life of Ezra Stiles, Boston, 1798.

24 Ibid.

25 Lee M. Friedman, Rabbi Haim Isaac Carigal, Boston, 1940 and the author's The Mystery of the Rabbi's Lost Portrait, Judaism, Vol. 22, No. 4, Fall Issue, 1973.

26 Valedictory Oration, June 15, 1749, Stiles Papers, Beinecke Library, Yale University.



Rabbi Raphael Haim Isaac Carigal

JEWISH ORGANIZATIONS & SYNAGOGUES IN GREATER NEW HAVEN - 1979-1980

BARRY E. HERMAN

CITY & TOWN ABBREVIATIONS

Ans.	Ansonia	N.H.	New Haven
Bthny.	Bethany	No.H.	North Haven
Chsh.	Cheshire	O.	Orange
Glfd.	Guilford	W.	Woodbridge
H.	Hamden	W.H.	West Haven
Mfd.	Milford	Wlgfd.	Wallingford

ORGANIZATIONS	PRESIDENT
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH 1162 Chapel St. N.H. 06511	Malcolm Webber Exec. Director
BETH DAVID TEMPLE CHESHIRE Rabbi John Nimon 3 Main St. Chsh. 06410	Murray Gallant 85 Park Pl. Chsh. 06410 SISTERHOOD Mrs. Marilyn Alansky Corres. Sec. 385 Hayledge Ct. Chsh. 06410
BETH EL KESER ISRAEL CONG. Rabbi Stephan O. Parnes 85 Harrison St. N.H. 06515 Cantor Irwin Gelman Paul Goodwin, President Tumblebrook Rd. W. 06525	BROTHERHOOD Charles Ludwig 24 Whittlesey Ave. N.H. 06511 SISTERHOOD - CO-PRES. Mrs. David (Doris) Sagerman 18 Anthony St. N.H. 06515 Mrs. David (Adele) Tyson 180 Goffe Terr. N.H. 06511

BETH HAMEDROSH HAGODOL
B'NAI ISRAEL WESTVILLE
SYNAGOGUE
Rabbi Albert Feldman
74 West Prospect St.
N.H. 06515

Edward Slutsky, President
581 Fountain St.
N.H. 06515

MEN'S CLUB
Irving Rohinsky
49 Edgewood Way
N.H. 06515

SISTERHOOD - CO PRES.

Mrs. Henry (Jane)
Okuniew
172 Fairfield St.
N.H. 06515

Mrs. Aaron (Dora)
Rosenblatt
228 Judwin Ave.
N.H. 06515

BETH ISRAEL CONGREGATION
Rabbi Maurice I. Hecht
232 Orchard St.
N.H. 06511

Abraham Lippman
P.O. Box 84
N.H. 06501

BETH ISRAEL SYNAGOGUE
WALLINGFORD
Rabbi Michael Manson
22 N. Orchard St.
Wlgfd. 06492

Jay Homeyer
32 Eaton Dr.
Wlgfd. 06492

SISTERHOOD

Mrs. Jay Homeyer
32 Eaton Dr.
Wlgfd. 06492

BETH ISRAEL SYNAGOGUE
CENTER - DERBY
Rabbi Aryeh Wineman
300 Elizabeth St.
Derby 06418

Barry Goldblatt
392 Hilltop Dr.
O. 06477

MEN'S CLUB

Morris Dellin, Treas.
139 Division St.
Ans. 06401

SISTERHOOD

Mrs. Marion Gampel
Miller Rd.
Bthny. 06525

BETH SHOLOM TEMPLE
HAMDEN
Rabbi Alvin K. Berkun
Cantor Charles Gelman
1809 Whitney Ave.
H. 06514

Eli Solcoff
128 Sandquist Cir.
H. 06514

MEN'S CLUB

Albert Harary
70 Haverford St.
H. 06517



Beth Israel Synagogue, Orchard Street in New Haven, exterior (1981)



Beth Israel Synagogue, interior (1981)

	SISTERHOOD Mrs. Myra Rochow 149 Jennifer Rd. H. 06514
BETH TIKVAH TEMPLE MADISON Rabbi David Wortman Box 523 Durham Rd. Madison 06443	Stephen Nahmanson Box 449 Glfd. 06437
BIKUR CHOLIM SHEVETH ACHIM SYNAGOGUE Rabbi Abraham Hefterman Assoc. Rabbi David Avigdor 248 Winthrop Ave. N.H. 06511	Jack Dimenstein 22 Roger White Dr. N.H. 06511 MEN'S CLUB Arnold Levine 45 Roger White Dr. N.H. 06511 SISTERHOOD - CO-PRES. Mrs. Adolph (Helen) Greene 101 Beacon St. H. 06514 Mrs. William (Pauline) Wolfson 168 Sebec St. H. 06517
B'NAI B'RITH	
CONN. VALLEY COUNCIL	Herman Socovit 34 Pelham La. N.H. 06511
CONN. VALLEY COUNCIL	Mrs. Ronnie Greenspan 1538 So. Main St. Chsh. 06410
GREATER MILFORD LODGE	CO-PRES. Herman F. Wallsten 18 Salem Walk Mfd. 06460 Werner Bloch 333 Augusta Dr. O. 06477
HAMDEN LODGE	Sherman Brown 643 Mix Ave. H. 06514

HAMDEN CHAPTER B.B. WOMEN	Mrs. Bette Kozak 418 Mix Ave. H. 06514
HOREB LODGE #25	James Henchel 290 McKinley Ave. N.H. 06515
HOREB CHAPTER #51	Mrs. Harry (Ida) Nadel 660 Mix Ave. #5H H. 06514
NEW HAVEN COED UNIT	Charles Lipetz 376 Ridge Rd. O. 06477
SHALOM COUPLES UNIT OF CHESHIRE-B.B. WOMEN	Mrs. Vivian Kantrow 108 Sandquist Cir. H. 06514
WEST HAVEN LODGE #2484	Steven Rudof 110 Carmen Rd. Mfd. 06460
WEST HAVEN-ORANGE- MILFORD CHAPTER	CO-PRES. Mrs. Sidney (Elaine) Arotsky 150 Hilltop La. W.H. 06516 Mrs. Elliott (Doris) Glassman 39 Sunset Rd. W.H. 06516
B'NAI B'RITH CAREER AND COUNSELING SERVICES 85 Harrison St. N.H. 06515	Arnold Lerner, Director
B'NAI JACOB CONGREGATION Rabbi Arthur A. Chiel Cantor Irving Sobel Rimmon Rd., W. 06525	Peter Weinstein 182 Crestwood Terr. W. 06525 MEN'S CLUB Sherman Krevolin 11 Grove Hill Rd. W. 06525 SISTERHOOD Mrs. Robert Goodman Brierwood Dr. W. 06525

B'NAI SHALOM TEMPLE
MILFORD
Rabbi Bernard Nisenholz
88 Noble Ave.
Mfd. 06460

Irwin Bushman
152 Meadow Park Dr.
Mfd. 06460

SISTERHOOD

Mrs. Alan (Judi) Moskowitz
1120 New Haven Ave.
Mfd. 06460

BRANDEIS UNIV.-NEW HAVEN CHAPTER-NATL. WOMEN'S COMM.

Mrs. Boris (Batja) Astrachan
204 Carmalt Rd.
H. 06517

BUREAU OF JEWISH EDUCATION

See:

DEPARTMENT OF JEWISH EDUCATION

CAMP LAURELWOOD, INC.
Norman Feitelson, Director
Madison, 06443

Winter Office:
1162 Chapel St.
N.H. 06511

Howard Lerner
Milan Rd.
W. 06525

CHUG ALIYAH-NEW HAVEN (NAAM)

Charlotte Krosnick
955 Ridge Rd.
H. 06517

COMBINED JEWISH APPEAL-WOMEN'S DIVISION
1162 Chapel St.
N.H. 06511

Mrs. Arnold Alderman
Chairman
623 Ellsworth Ave.
N.H. 06511

CONN. HEBREW CHORALE

Seth Ward
232 Ellsworth Ave.
N.H.

COSMOPOLITAN LODGE

Sidney J. Levine
28 Elmwood Rd.
N.H. 06515

DAUGHTERS OF '53

Mrs. Nancy Cohen
214 Karen Dr.
O. 06477

DEPT. OF JEWISH EDUCATION
1156 Chapel St.
N.H. 06511

Rabbi Albert Berliner
Director

EMANUEL TEMPLE-ORANGE
Rabbi Gerald S. Breiger
150 Derby Turnpike
O. 06477

Dr. Sherwin Fischman
417 Wildwood Dr.
O. 06477

SOCIAL ACTION

Dr. Robert Fenton
Chairman
654 George St.
N.H. 06511

EZRA ACADEMY
Rabbi Robert Marcus
Principal
Rimmon Rd.
W. 06525

Dr. Robert Shapiro
62 Oxbow La.
W. 06525

FARBAND LZA BRANCH #82
(Incl. Women)

William Rosenberg
55 Stimson Rd.
N.H. 06511

Aaron Rosenblatt
Vice President
288 Judwin Ave.
N.H. 06515

FELLOWCRAFT CLUB

Joseph Cohen
30 Ida La.
W.H. 06516

FIDELITY LODGE #78
KNIGHTS OF PYTHIAS

Leo Liberman
120 Roydon Rd.
N.H. 06511

FRIENDS OF THE YALE
HILLEL FOUNDATION

Dr. George A. Silver
590 Ellsworth Ave.
N.H. 06511

GAN SCHOOL
Mrs. Sarah Greer
Principal
85 Harrison St.
N.H. 06515

Daniel Greer, Chairman
133 W. Park Ave.
N.H. 06511

GRAND HEBREW FREE
LOAN ASSOCIATION

Benjamin Chernin
1162 Chapel St.
N.H. 06511

HADASSAH

NEW HAVEN CHAPTER

Mrs. George (Esther)
Alexander
55 Gorham Dr.
H. 06514

CHESHIRE CHAPTER	Mrs. Jack (Sherry) Stekloff 1150 Notch Rd. Chsh. 06410
MADISON CHAPTER	Mrs. Lois Kessler Hungry Hill Cir. Glfd. 06437
WEPAWAUG CHAPTER	Mrs. Diane Shapiro 50 Ardmore Rd. Mfd. 06460
ALICE SELISBERG & JESSIE SAMPTER GROUP	CO-PRESIDENTS Mrs. George (Miriam) Skolnick Jenick La. W. 06525 Mrs. Herman (Florence) Cherman 955 Mix Are. H. 06514 LIAISON TO FED. Mrs. David Levine 1661 Boulevard N.H. 06511
BUSINESS & PROFESSIONAL GROUP	Miss Blanche Labov 343 Alden Ave. N.H. 06515
CHAI GROUP	Mrs. James (Susan) Millen 75 Roger Rd. N.H. 06515
GOLDA MEIR GROUP	Ida Epstein 18 Tower La. #1909 N.H. 06519
HANNA SENESCH GROUP	Karen Rubin 109 Kaye Vue Dr. H. 06514
MIGDAL GROUP	Mrs. Herman (Ruth) Press 640 Mix Ave., #6J H. 06514

CONSIGNMENT SHOP
512 Whalley Ave.
N.H.

THRIFT SHOP
527 Whalley Ave.
N.H.

HEBREW DAY SCHOOL
NEW HAVEN
Rabbi Maurice I. Hecht
Head Master
261 Derby Ave.
O. 06477

Nathan Milikowsky
13 Tulip Tree La.
W. 06525

P.T.A. CO-PRES.

Eileen Fedowitz
615 Ellsworth Ave.
N.H. 06511

Sara Shalam
21 Brookwood Dr.
W. 06525

HEBREW FREE BURIAL ASSN.

Robert Silverman
385 Fountain St.
N.H. 06515

HEBREW FREE LOAN ASSN.

Irving Fisher
1314 Quinnipiac Ave.
N.H. 06513

ISRAEL BONDS
1162 Chapel St.
N.H. 06511

Robert Schwartz, Rep.
380 Elm St.
W.H. 06516

ISRAELI PIONEER WOMEN

Mrs. Diane Lublin
25 Enright St.
W.H. 06516

JEWISH COMMUNITY CENTER
Herman Shukovsky, Exec.Dir.
1162 Chapel St.
N.H. 06511

Herbert D. Setlow
Indian River Rd.
O. 06477

JEWISH FAMILY SERVICE
Mrs. Beverly Mohrer
Acting Exec. Dir.

Mary Lou Winnick
Pine Ridge Rd.
W. 06525

JEWISH FEDERATION OF
NEW HAVEN
1162 Chapel St.
N.H. 06511

Josef Adler, Pres.

Arthur Spiegel
Exec. Dir.

JEWISH HISTORICAL SOCIETY OF NEW HAVEN
169 Davenport Ave.
N.H. 06519

Dr. Barry E. Herman
16 Elizabeth Rd.
H. 06514

Harvey Ladin, Curator
189 Central Ave.
N.H. 06515

JEWISH HOME FOR CHILDREN FOUNDATION

Abraham Flaks
325 Fountain St.
N.H. 06515

JEWISH HOME FOR THE AGED
169 Davenport Ave.
N.H. 06519
Howard Reitman, Exec.Dir.

Harold Bench
360 Fountain St.
N.H. 06515

LADIES AUXILIARY
CO-PRESIDENTS

Mrs. Arthur (Esther) Potoff
Country Club Dr.
W. 06525

Mrs. Alan (Marsha) Shiff
34 Milan Rd.
W. 06525

JEWISH WAR VETS OF USA

STANLEY FISHMAN POST #86

Harry Rosenay
397 Edgewood Ave.
N.H. 06511

LADIES AUXILIARY

Mrs. Lillian Wacks
19 Belmont St.
Wdmnt. 06460

HAMDEN POST #204

Martin S. Graicerstein
170 Daniel Rd.
H. 06517

LADIES AUXILIARY

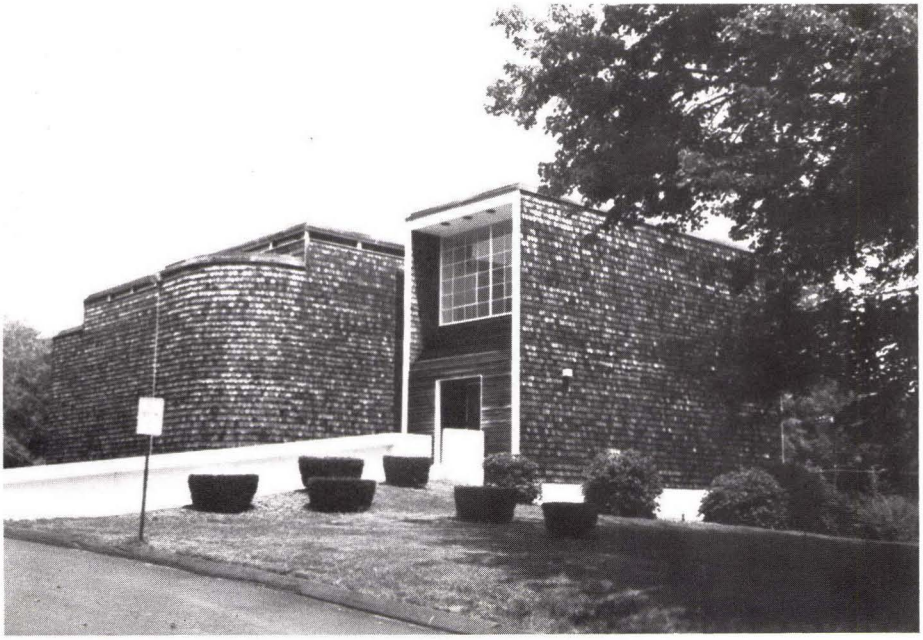
CO-PRESIDENTS

Mrs. Allen Rosenfield
23 Woodin St.
H. 06514

Mrs. Joseph Swinkin
15 Thomas St.
H. 06514

JEWISH NATIONAL FUND

Jack Garland
65 Cooper Pl.
N.H. 06515



Orange Synagogue Center, Orange (1981)



Beth Sholom Temple, Hamden (1981)

JEWISH WOMEN'S CLUB
MIKVAH SOCIETY

Mrs. Mark (Leah) Adler
295 Bellevue Rd.
N.H. 06511

LAUREL LINK #15
ORDER OF THE GOLDEN CHAIN

Mrs. Murray Bruskin,W.M
46 West Side Dr.
H. 06514

LUBAVITCH YOUTH
ORGANIZATION OF
CONNECTICUT

Rabbi Zalmen Marozov
198 York St.
N.H. 06511

MISHKAN ISRAEL CONGREGATION
Rabbi Robert E. Goldburg
Assoc. Rabbi Mark Panoff
Cantor Jonathan Gordon
785 Ridge Rd.
H. 06517

Norman Rashba
49 Underhill Rd.
H. 06517

EXECUTIVE SECRETARY

Val Tuckell
304 Alden Ave.
N.H. 06515

BROTHERHOOD

Robert Spodick
56 Hickory Rd.
W. 06525

SISTERHOOD

Mrs. Donald (Janet)
Germaine
10 Brierwood Rd.
W. 06525

SOCIAL ACTION

Betty Phillips,
Chairman
Hill Health Center
428 Columbus Ave.
N.H. 06519

MISRACHI WOMEN-AMERICAN
NEW HAVEN CHAPTER

Mrs. Martin (Regina)
Fayman
33 Barnett St.
N.H. 06515

V.P. & BULLETIN EDITOR

Mrs. Isadore (Hannah)
Markowitz
810 Savin Ave.
W.H. 06516

BATYA CHAPTER	CO-PRESIDENTS Mrs. Gerald (Elaine) Braffman 329 Wildwood Dr. O. 06477 Mrs. Dov (Nechama) Langenauer 2115 Chapel St. N.H. 06515 LIAISON TO COMMUNITY Mrs. Gerald (Miriam) Cohen 185 Whittier Rd. N.H. 06515
NATIONAL COUNCIL OF JEWISH WOMEN	Mrs. Saul (Helen) Rich 65 Adla Dr. H. 06514
ORANGE SYNAGOGUE CENTER Rabbi Wayne Franklin 205 Old Grassy Hill Rd. O. 06477	Warren Rosen 30 Hemlock Hollow Rd. W. 06525 MEN'S CLUB Michael Flaks 933 Ox Yoke Rd. O. 06477 SISTERHOOD Mrs. Martin (Anita) Ruff 121 Bender Rd. H. 06514 REP. TO CONSERVATIVE JUDAISM Mrs. Joseph Satin 471 Derby-Milford Rd.
ORT, WOMEN'S AMERICAN-CENTRAL CONN. REGION	Mrs. Alvin Greenberg 1180 Ridge Rd. No.H. 06473 JCR CHAIRMAN Mrs. Robert Kisner 180 Beatrice Dr. W.H. 06516

NEW HAVEN CHAPTER	CO-PRESIDENTS Mrs. Abraham Brodner 15 Whittier Rd. N.H. 06515 Mrs. Albert Chasin 230 Lighthouse Rd. N.H. 06512
AMITY CHAPTER	Mrs. Leon Baboff 22 Ridge Rd. Bthny. 06525
HAMDEN CHAPTER	Harriet Naggar 37 Dest Rd. H. 06518
MEN'S OF NEW HAVEN	Abraham Brodner 15 Whittier Rd. N.H. 06515
PROBUS CLUB OF HAMDEN	CO-PRESIDENTS Harry Molin 299 Whalley Ave. N.H. 06511 Robert T. Horton 115 Perry Rd. H. 06514
PROBUS CLUB OF NEW HAVEN	Howard Raphael Panikoff Box 1519 N.H. 06506
PROBUS CLUB OF ORANGE	Norman Goldberg 528 Howellton Rd. O. 06477 Irving Reichbart, Rep. 451 Taulman Rd. O. 06477
PROBUS CLUB OF WEST HAVEN	Clifford Altschuler Allen Shoes 549 Campbell Ave. W.H. 06516

SINAI CONGREGATION Rabbi Leon Mirsky 426 Washington Ave. W.H. 06516	Bernard Kershner 23 Templeton St. W.H. 06516 SISTERHOOD - CO-PRES. Mrs. Rose Katzman 31 Wildwood Terr. W.H. 06516 Mrs. Henrietta Gitlitz Hilltop La. W.H. 06516
SOUTHERN CONN. STATE COLLEGE JEWISH STUDENT UNION 501 Crescent St. N.H. 06515	Rabbi Zalmen Morozov
TARBUT PIONEER WOMEN	Mrs. Morris Oppenheim 1665 Boulevard N.H. 06511
TAY SACHS ASSOC.	CO-PRESIDENTS Mr. & Mrs. Warren Rosen 30 Hemlock Hollow Rd. W. 06525
TORAH ACADEMY Rabbi Yoel Adelman 330 Blake St. N.H. 06511	Morris Trachten 46 Stevenson Rd. N.H. 06515
TOWER ONE 18 Tower La. N.H. 06519 Mrs. Jane Turner, Exec.Dir.	Joel Wasserman 563 Treat La. O. 06477
UNITED ORDER TRUE SISTERS #4	Mrs. Harry (Anita) Kruger 428 Fountain St. N.H. 06515
VILNER LODGE, INDEPENDENT	Robert Schecter, Secy. 31 Wright Ave. N.H. 06515
LADIES AUXILIARY	Mrs. Joseph (Gladys) Gabrielson 131 West Elm St. N.H. 06515

WORKMEN'S CIRCLE-BRANCH 10 (Same as Jewish Labor Comm.)	Frank Blume Tower One, Apt. 1711 18 Tower La. N.H. 06519
YALE KOSHER KITCHEN 305 Crown St. N.H. 06511	
YALE UNIVERSITY HILLEL Box 1904A Yale Station N.H. 06520	Rabbi Arnold J. Wolf
YESHIVA GEDOLAH RABBINICAL COLLEGE 298 Norton St. N.H. 06511	Rabbi Zalmen Morozov
YESHIVA UNIVERSITY WOMEN'S ORGANIZATION	Mrs. Abraham (Marion) Goldstein 57 Pardee Pl. N.H. 06515
YOUNG ISRAEL CONGREGATION Rabbi Jacob Mendelson 292 Norton St. N.H. 06511	Dr. Mark Adler 295 Bellevue Rd. N.H. 06511
WOMEN'S LEAGUE	CO-PRESIDENTS Mrs. Irving (Florence) Groob 44 Marvel Rd. N.H. 06515 Mrs. Herbert Croog 33 Maple St. N.H. 06511
YOUNG JUDAEA-CONN. REGION	Deborah F. Morrison 527 Whalley Ave. N.H. 06511
ZIONIST ORGANIZATION OF AMERICA	Joseph Croog 550 Norton Pkwy. N.H. 06511

MEMBERS OF THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC. 1979-80, 1980-81

Mr.& Mrs.Jordan Abeshouse
Mr.& Mrs.Joseph Adler
Att.& Mrs.Charles Albom
Mr.Abraham Alderman
Ms.Ann Alderman
Mrs.Herman Alpert
Mr.& Mrs.Joseph Alterman
Mrs.Arnold Astmann
Mrs.Rose S.Axelrod

Mr.& Mrs.Marvin Bargar
Mr.Harry Barnett
Mr.& Mrs.Jerrold H.Barnett
Mrs.Eleanor Barron
Mrs.Sonya Barron
Mrs.Ruth Batter
Mr.& Mrs.Jacob Belford
Mr.& Mrs.Louis Belowsky
Mr.Marshall Bergen
Mr.& Mrs.David Berger
Rabbi Alvin K.Berkun
Ms.Judith G.Bernstein
Mr.Milton Biscoe
Mr.& Mrs.Phil Bleich
Mr.& Mrs.Theodore Bloom
Dr.& Mrs.Samuel Blum
Miss Esther I.Bober
Mr.William Bolton
Mr.& Mrs.Norman Botwinik
Mr.David A.Brener
Mrs.Jean Brenner
Mr.& Mrs.Abraham Brodner
Dr.& Mrs. Murray Brodoff
Mrs.Bess M.Brown
Mr.Jay M.Brown
Mr.& Mrs.Benjamin Brownstein
Mr.& Mrs.George Brunswick
Mr.Sidney Bruskin
Mrs.Tillie Burack
Mr.Bernard Burke
Mr.Richard A.Byer

Mrs.Rhoda Cahn
Mr.& Mrs.Edward Calechman
Mrs.Ruth C.Caplan
Ms.Ann A.Cavallaro
Mr.& Mrs.Jack Chasin
Mr.& Mrs.Herman Cherman
Rabbi Arthur A.Chiel
Mr.& Mrs.Albert Chorney
Mr.& Mrs.Ralph Chorney
Mr.Yale Chussil
Dr.& Mrs.Samuel Climo
Mr.& Mrs.Alfred Cohen
Mr.Benjamin Cohen
Frances & Belle Cohen
Dr.Henry Cohen
Mr.Milton R.Cohen
Mr.& Mrs.Oscar Cohen
Mrs.Rhoda Cohn
Mrs.Esther Copelon
Mr.Herbert Croog
Mr.Joseph Croog

Mr.& Mrs.Bruce Dardick
Mr.& Mrs.Samuel Davis
Mr.& Mrs. Jack Deitch
Mr.Michael Dimenstein
Ms.Juliet Drabkin
Mr.& Mrs. Lester Drabkin
Mrs.B.L.Drazen
Mrs.Gordon Drazen
Mrs.Lillian R.Drutman
Mr.& Mrs.Wm.V.Dworski

Mr.& Mrs.Dave Echter
Mr.F.M. Edelmuth
Mr.Benjamin Efron
Ms.Jeanne R.Einhorn
Mrs.Jennie Einhorn
Mr.M.H. Eldrich
Ms.Lena Engelstein
Dr.Edward Etkind
Dr.& Mrs.Meyer Etkind
Mr.Simon Evans

Mr.& Mrs.Irving Faiman
Mrs.Sarah Schafer Feidelson

Dr.Alvan Feinstein
Miss Doris V.Feldman
Mr.& Mrs.Gerald Feldman
Dr.& Mrs.Lester Feldman
Mr.& Mrs.Harold Finck
Mr.& Mrs.Samuel M.Finer
Miss Ruth Finkel
Mrs.Gertrude Finkle
Mr.& Mrs.David S.Fischer
Dr.& Mrs.Gerald Fishbone
Mr.& Mrs.Bonnie Fisher
Mrs.Esther Fishman
Mr.& Mrs.Abraham Flaks
Mr.& Mrs.Charles Flaum
Miss Beatrice M.Flax
Mr.Morton Fleischman
Dr.Gary F.Fleishman
Ms.Dorothy S.Fleishner
Mr.& Mrs.John J.Fox
Mr.& Mrs.Michael Franford
Dr.& Mrs.Richard Franford
Mr.& Mrs.Arthur Frank
Mr.& Mrs.Saul L.Freedman
Mr.& Mrs.Lewis L.Friedland
Mr.& Mrs.Jack Friedler
Dr.& Mrs.Stanley Friedman
Mr.& Mrs.Jacob Frohman
Mr.& Mrs.Howard L.Frohman
Mr.& Mrs.Sidney Frohman

Mr.& Mrs.Arthur W.Galston
Mr.Herman Galvin
Mr.& Mrs.Dave Gandelman
Mr.Herbert I.Geisinger
Mr.& Mrs.Irwin Giffen
Mr.& Mrs.Leo Gilden
Dr.& Mrs.M.Gillette
Mr.Charles Gilman
Mrs.Rose B.Gingold
Mrs.Viola P.Glaser
Mrs.Bess Glazer
Dr.& Mrs.Morris Glazer
Mr.& Mrs.Samuel Glazer
Mr.& Mrs.Bernard Godfrey
Rev.Sherwood Goffin
Mr.& Mrs.Leonard Gold
Mr.& Mrs.Morris Goldberg
Rabbi Robert E.Goldburg
Mr.& Mrs.Leonard Goldfarb
Mr.& Mrs.Stanley Goldman
Mr.& Mrs.Bernard Gollinger
Mr.David Goodman
Mrs.Fannie Goodwin
Mr.& Mrs.Louis Goodwin
Mr.& Mrs. Paul Goodwin
Mrs.Isabelle Gould
Mr.& Mrs.Charles Grannick
Dr.& Mrs.Marshall Greenberg
Mr.& Mrs.Adolph Greene
Mr.& Mrs.Rudolph Greenhouse
Mr.& Mrs.Allen Grenet
Mr.Len Grossman
Mr.& Mrs.Gerald Gutkin

Mr.& Mrs.Wm.W.Hallo
Mrs.J.M. Harrison
Mrs.Steffa S.Harrison
Mr.Leo Hauptman
Mr.& Mrs.Avram Hellerman
Mr.& Mrs.Charles Henchel
Mr.& Mrs.James Henchel
Dr.Barry E.Herman
Mr.& Mrs.Louis Herman
Dr.& Mrs.Aaron Hertz
Mr.Israel Hillman
Ms.Deborah Himmelfarb
Mr.& Mrs.Werner Hirsch
Mr.& Mrs.Paul Hoffer
Mr.Henry Hoffman
Mr.& Mrs.Joseph Horowitz
Mr.& Mrs.William Horowitz
Mrs.Estelle Horwitz
Mr.& Mrs.Morton Horwitz
Mr.& Mrs.Berel Hurwitz
Mrs.Robert E.Hyman

Mr.Larry Isaacson

Mr.& Mrs.Earle Jacobs,Jr.
Mr.& Mrs.Herman Jacobs
Miss Kate Jacobs
Mr.Elihu R.Jacobson

Mr.Monty Kaletsky
Ms.Lillian Kamine
Mr.Herbert P.Karlsruher
Mrs.Florence Kaufman
Mr.& Mrs.Max Knuthe

Mr.& Mrs.Leo Komicker
Mr.& Mrs.Jack Konowitz
Mrs.David S.Korn
Dr.& Mrs.S.J.Kra
Mrs.Daniel Krauskopf
Mr.& Mrs.Irving Kroopnick
Mr.& Mrs.Bernard Krosnick
Mr.& Mrs.Codman Kruger
Mr.& Mrs.Nathan Kulbersh

Mr.& Mrs.Joseph Labov
Mr.& Mrs.Harvey N.Ladin
Mrs.Anna K.Lapides
Mr.& Mrs.Albert Lappin
Mr.& Mrs.Arthur A.Leff
Mrs.Mary Sachs Leff
Miss Florence Leibovitz
Mrs.Rose H.Leibovitz
Mr.& Mrs.Marvin Lender
Mr.& Mrs. Arnold Lerner
Dr.Amy L.Lettick
Mr.& Mrs.Burton Levey
Mrs.Murray Levin
Mr.& Mrs.Bernard Levine
Mrs.Bessie Levine
Mr.& Mrs.Harry B.LeVine
Dr.Herbert Levine
Mr.& Mrs.Julius Levine
Mr.& Mrs.Marvin J.Levine
Mr.& Mrs.Norton M.Levine
Mr.& Mrs.Herbert S.Levinson
Dr.Benjamin N.Levy
Mr.Edward Levy
Mr.& Mrs.Herman M.Levy
Dr.Herbert D.Lewis
Mr.& Mrs.Abe Lippman
Mr.& Mrs.Mitchel Lipwich
Mr.Eliot D.Litoff
Mr.Marshall Litsky
Mr.& Mrs.John E.Loeb
Mr.& Mrs.Charles Ludwig
Mr.& Mrs.Herman Lurie
Mr.& Mrs.Joseph L.Lynes

Mr.& Mrs.William J.Mack,Jr.
Mrs.Gertrude Mandell
Mr.Abraham Margolies
Mrs.Allen Margolis
Mr.& Mrs.Lawrence Marks
Att.& Mrs.Steven Mednick
Mrs.Dora Mendell
Mrs.Alvin Mermin
Mr.& Mrs.Meyer Mermin
Miss Frieda Merriam
Mr.& Mrs.Martin M.Merriam
Mr.& Mrs.Samuel Merriam
Mrs.David Mersey
Mr.& Mrs.Mark Messina
Mr.& Mrs. Melvin Mezoff
Mr.& Mrs.Marvin W.Miller
Mr.Stuart Miller
Dr.& Mrs.Wm. Miller
Mr.& Mrs. Gerald Molaver
Mr.& Mrs.Reuben Moore
Mr.Hans Moses
Mr.Frederick Moss
Dr.& Mrs.George Mostow
Miss Diane Myers

Mr.& Mrs.Harry Nadel
New Haven Colony
Historical Society

Miss Alice Obst
Mr.Isadore Offenbach
Ms. Sylvia Olinsky
Mr.& Mrs.Samuel M.Opper
Mr.Dan A.Oren
Mr.William Ortman
Professor Rollin Osterweis

Rabbi Mark J.Panoff
Att.Joseph Perelmutter
Att.& Mrs.Irving H.Perlmutter
Mr.& Mrs.Philip M.Pivawer
Mr.& Mrs.Jacob Podoloff
Mr.& Mrs.Nathan Podoloff
Ms.Ethel L.Portnoy
Mr.Alan S.Postman
Mr.& Mrs.Richard Puklin

Dr.Helen Rakieten
Miss Sara Rakietan
Dr.& Mrs.Gustav Ranis
Att.& Mrs.Arthur Ratner
Ms.Judith Resnik
Mr.& Mrs.John J.Resnik
Mr.Sid Resnick
Mr.& Mrs.Sidney Rhein
Drs.Samuel & Lucile Ritvo
Mrs.Victoria S.Robins
Mr.Fred Roganson

Mrs.Marjorie Rogowski
Mrs.Clarice Rose
Mr.& Mrs.Sam Rose
Dr.Pearl Rosenstein
Mr.& Mrs.Julius Rosenthal
Mr.& Mrs.Michael Rosenthal
Mr.& Mrs.Arthur Ross, Jr.
Dr.Zelly D.Ross
Mrs.Celia Rostow
Mr.& Mrs.Stephen D.Ruff
Mrs.Flora Rumanoff

Miss Leah Sachs
Att.& Mrs.Louis Sachs
Mr.& Mrs.Joseph L.Salatto
Mr.G.Salinger
Mrs.Dorey P.Sarkady
Dr.Jonathan Sarna
Mrs.Bess Satosky
Mr.& Mrs.Alan A.Schiff
Ms.Judith A.Schiff
Mrs.Lucille Schiff
Rabbi Gerald Schlingenbaum
Mr.& Mrs.Morton E.Schnitman
Mr.& Mrs.Milton Schwartz
Ms.Joan H.Schwarzkopf
Mr.& Mrs.Aminadav Sela
Mrs.David Seligson
Mr.& Mrs.Herbert Setlow
Mr.& Mrs.Arthur Shambon
Dr.& Mrs.Jacob Sharp
Mr.Henry Shartenberg
Mr.Ronald Shaw
Ms.Florence Shepatin
Isabelle Shields & Family
Dr.& Mrs.Myer Shimelman
Mr.& Mrs.Stanley Shindell
Mrs.Freida D.Shure
Mr.James M.Shure
Dr.& Mrs.Sol Silver
Dr.& Mrs.Samuel Silverberg
Mr.& Mrs.Abraham Silverman
Mr.& Mrs.Robert Silverman
Mrs.Louis Silverstein
Mr.& Mrs.Harry Silverstone
Dr.& Mrs.Gustave Sirot
Mr.& Mrs.Leo Sklarz Jr.
Mr.David P.Skolnick
Mr.& Mrs.George Skolnick
Mrs.Gertrude Slopak
Mr.& Mrs.Arthur Slutsky
Mr.& Mrs.Henry Smernoff
Att.& Mrs.Benson A.Snaider
Mrs.Martha Solnit
Mrs.Rhoda S.Spear
Mrs.Isaiah Spector
Mr.& Mrs.Arthur Spiegel
Dr.& Mrs.Samuel Spinner
Mr.Robert Spodick
Mrs.Mary Stack-Dunne
Dr.& Mrs.Moses Stambler
Mrs.Jack Stark
Mrs.Belle B.Stein
Mr.& Mrs.Cyrus Stephson
Mr.& Mrs.Lawrence P.Stern
Mr.& Mrs.Frank W.Stock
Mr.& Mrs.Abraham Stodel
Mr.Peter Stolzman
Mr.& Mrs.Richard Stone
Mr.& Mrs.David Surasky
Mr.& Mrs.Harvey S.Sussman
Mr.& Mrs.George N.Swirsky

Mr.& Mrs.Leonard Tanditash
Mr.& Mrs.Samuel Teitelman
Mr.& Mrs.Max H.Teitelman
Temple Beth David-Cheshire
Mrs.Henry Thalheimer
Mr.& Mrs.Fred Ticotsky
Mr.& Mrs.Israel Ticotsky
Mr.Matthew Ticotsky
Mr.& Mrs.Philip Ticotsky
Mr.& Mrs.Morris Trachten
Att.Murray Trachten
Mr.& Mrs.Frank Trager

Mr.& Mrs.Andrew Ullman
Mr.Maurice B.Ullman

Miss Dorothy Vera
Mrs.Susan Vessicchio
Mr.Barry J.Vine
Mr.& Mrs.B.J.Virshup

Mr.& Mrs.Seth Ward
Mrs.Eva Wasserman
Mr.& Mrs.Joel Wasserman
Mrs.Sarah Wasserman
Mr.Bernard Wax
Mr.& Mrs.Ira Weinberg
Mrs.Joseph Weinstein
Mrs.Sigfried Campner Weis

Mr.& Mrs.David Weisburd
Mr.Marshall Weiss
Mr.& Mrs.Isadore Wexler
Ms.Evelyn White
Mrs.Laurence White
Mr.& Mrs.Ian Winnick
Mrs.Sylvia Winokur
Mrs.Betty Winston
Mr.& Mrs.Jack Wolkovitz

Mr.Arthur Zeff
Mr.Emanuel Zeid
Mr.Eli Zimmerman
Mr.& Mrs.Louis Zimmerman
Mr.& Mrs.Ronald Zimmerman
Mr.& Mrs.Armand Zimmermann
Mr.& Mrs.Frank Zolot

(Continued from p.9)

groups such as Hadassah, Mizrachi and ORT. Record Group 5, Businesses,has fourteen enterprises and Record Group 6,Individuals and Families has twenty-nine collections. Special Subjects include diversified groups such as Musicians and Politicians.

Those sometimes crumbling, sometimes yellowing pieces of paper tell much about the dedication and objectives of the community. Ahead for the Archivist and researchers are many more nuggets of history plucked from the remains of the past. They are being prepared for research and await the curious and the concerned who desire to acquire knowledge and understanding in depth. All materials are safely stored and preserved in the Archives of the Jewish Historical Society in New Haven at the Jewish Home for the Aged.

THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN, INC.

SUMMARY OF MEETINGS & PROGRAMS 1979-1980

October 29, 1979

Press Conference to Highlight Publication of our new book: Jews in New Haven, Vol. II, Edited by Dr. Barry E. Herman

Speakers: Mayors from area towns and the author-contributors to Vol. II introduced by Dr. Barry E. Herman

Location: The Westville Synagogue

YIDDISH FILM FESTIVAL

October 3, 1979

What to Look For and How to Evaluate Yiddish Films

Speaker: Dr. Eric A. Goldman

Location: The Westville Synagogue

October 10, 1979

Yiddish Film - Tevye, starring Maurice Schwartz

Location: B'nai Jacob Synagogue

October 31, 1979

Yiddish Film - Mirele Efros, starring Berta Gersten

Location: The Westville Synagogue

December 5, 1979

Yiddish Film - Green Fields, starring Michael Goldstein and Hershel Bernardi

Location: B'nai Jacob Synagogue

JEWISH NEW HAVEN BUS TRIPS

October 21, 1979 - TRIP #1

Historic Jewish Cemeteries

1. Mishkan Israel - Guide: Prof. Rollin Osterweis
2. B'nai Sholom - Guide: Mr. Harvey Ladin
3. East Haven - Guide: Mr. Harvey Ladin

November 4, 1979 - TRIP #2

Local Synagogues

1. Mishkan Israel - Guide: Rabbi Mark J. Panoff (Reform)
2. Beth Israel - Guide: Mr. Abraham Lippman (Orthodox)
3. B'nai Jacob - Guide: Mr. Harvey Ladin (Conservative)

November 12, 1979 - TRIP #3

Jewish Materials at Yale University

1. Sterling Library Judaica Collection
   Mr. Edward Jajko
2. Sterling Library Jewish Manuscripts
   Ms. Judith A. Schiff
3. Beineke Rare Book Library - Yale Curator

December 3, 1979

Tracing My Roots Back to Europe (Slides & Commentary)

Speaker: Mr. Werner Hirsch

Location: The Westville Synagogue

January 20, 1980

Old Picture Viewing and Discussion

Speaker: Mr. Harvey Ladin

Location: New Haven Jewish Home for the Aged

March 26, 1980

Questions You Always Wanted to Ask About Jewish New Haven But Didn't Know Whom to Ask

Panel: Rabbi Arthur Chiel, Mrs. Rose Hyman, Mr. Harvey Ladin

Location: The Westville Synagogue

April 30, 1980

Jews at Yale - Excerpts from the Jewish Historical Society's Winning Essay Competition

Speaker: Dr. Dan Oren (Competition Winner)

Location: The Westville Synagogue

June 2, 1980 (Second Annual Dinner Meeting)

New Haven Jews and Blacks - Historical Glimpses
Partners for Progress 1915-1980

Speaker: Mr. Daniel V. Stewart

Location: The Westville Synagogue

SUMMARY OF MEETINGS & PROGRAMS 1980-1981

September 29, 1980

The Jews of Legion Avenue

Speaker: Mr. Arthur Horwitz

Location: The Westville Synagogue

October 13, 1980

Jewish New York Bus Trip (Guided Tour)

1. 92nd St. YM-YWHA
2. Hassidic (Lubovitcher) Center in Brooklyn
3. Hassidic Mikveh and Art Gallery
4. The Yiddish Educational Alliance Building
5. The Garden Cafeteria on the Lower East Side
6. Shearith Israel (Old Spanish-Portuguese Synagogue)
7. Temple Emanu-El
8. Shopping and Browsing on the Lower East Side

December 1, 1980

The Exciting World of Shalom Asch

Speaker: Rabbi Arthur A. Chiel

Location: B'Nai Jacob Synagogue

February 24, 1981

Picture Viewing (Old Historical Photos of Jewish Life in New Haven - shown on slides - to be Identified)

Moderator: Mr. Harvey Ladin

Photographer: Mr. Werner Hirsch

Location: The Westville Synagogue

April 30, 1981

Deadline for Second Annual Prize Essay Competition

1. $200 prize for best adult paper submitted on any topic relevant to the Jewish Community of New Haven
2. $50 prize in Special Youth Division for best paper submitted

Chairperson: Mr. Seth Ward

April 16, 1981

Jewish women honored on postage stamps from countries around the world (slides and comments)

Speaker: Dr. Barry E. Herman

Location: The Westville Synagogue

June 2, 1981 (Third Annual Dinner Meeting)

From The Ghetto To Yale: The World of Louis Sachs

Speaker: Mr. William Echikson

Location: The Westville Synagogue



Jewish Historical Society Bus Trip,
Dr. Barry E. Herman, President, and Harvey N. Ladin, Curator

East Cliff Lodge, Ramsgate
24th Decr 1858.

To,
The President & Secretary
of the Jewish Congregation
New Haven
U. S. of America

Gentlemen,

I have the pleasure to acknowledge the receipt of your favor of the 6th Instant which has been brought under the notice of the Committee of Deputies of the British Jews, and they empower me to thank you most cordially for your zealous co-operation in the unhappy case of the Mortara Family.

I have the honor to be,
Gentlemen,
Your faithful obdt. Servant,
Moses Montefiore
President

AN EARLY LETTER OF SIR MOSES MONTEFIORE TO CONGREGATION MISHKAN ISRAEL

From the Archives of the Congregation

(1858)

עזרא שטילס לנופורט רהאד־אי לאעלאנד החדשה
לאמריקא על החכם הרב ר׳ חיים יצחק קאריגאל שבא
מרחוק מירושלם והמכפלה לחברון בארץ אשר עיני
יהוה בה · ברוך אתה לאל עליון ולמשיח שהוא יהוה־
צדקנו וגאל לנצירי ישראל אור גוים הוא וישועת
כל עמים לקצה הארץ · תמלאי ברוח הקדש ומשפע האור

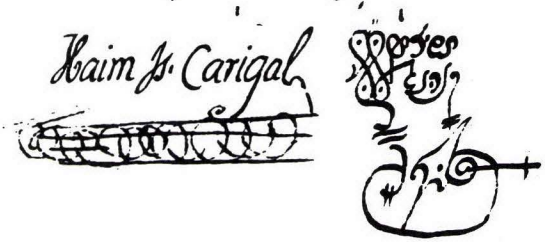
חכמים אשר כללו תלמוד ירושלמי מצא הוא וראה
בספרכם תורה על ידיכם ביומו השם נכתב באות
יות האלה בבאך אשר אתה ידעתה כי זאת
שמרית היא : שלא כן נעשה שלולי קבל בגויך מקדב
האותיות ולשון הקדש מאלהים לאדם וביד חנוך נוח
ואברהם נתנו עד משה ואלה שמורה בתוך ישראל עד
גרש בבלי · חכמים רבים הין האמנים עמך את אשר
משה בלי שנוי שמורה בספר תורה אשר עמיכם עד
היום הזה : אבל הין מין הרבותיכם שהאמינו להחליפה

Ezra Stiles
24 May 1773.

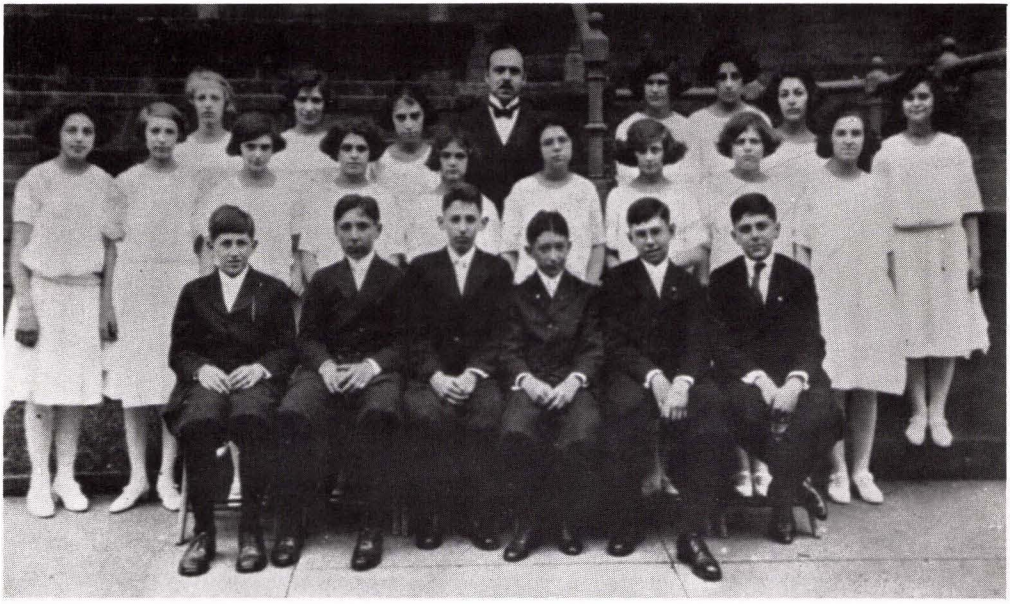
Letter in Hebrew from President Ezra Stiles
to Rabbi Carigal, May 24, 1773

היים יצחק קאריגאל דורש שלומו וטובתו של
הגביר החכם בעל שכל ובינה ודעת עזרא שטלים
יברכן האל ויישמרך ויחונך ויישם לך שלום: אמן

נהפך לרועץ כיון שחזרו בהן החזירן להם שנאמר †ישובי
לבציון אסירי התקיה גם היום אגיד לך משנה אשיב לך
למה נקרא שמה אשורית שמאושרת נכתב:
ר׳ שמעון בן יוחאי אומר משום ר׳ אליעזר בן פרטא
שאמי משום ר׳ אליעזר המודעי כתב זה לא נשתנה
כל עיקר שנאמר ‡ווי העמודים מה עמודים ‡Cant. xxvii. 11.
לא נשתנו אף ווים לא נשתנו ואומר ‡ואל ‡Ibid. viii. a.
היהודים ככתבם וכלשונם מה לשונם לא נשתנה אף
כתבם לא נשתנה: יראו עינין מסקנת הגמרא בסברת
התנאים דלא נשתנה כלל: ויפה כתב ר׳ ברטנורא
דעל השקלים היה כתוב שמרית אבל התורה לא
נשתנה כלל: ואמת הדברים: כה דברי כותב וחותם
בנופרט בראד לאנד ח׳ ימים לחודש סיון שנת התקלג
ליצירה אני הצעיר מעיר הקודש חברון



Reply Letter in Hebrew from Rabbi Carigal
to President Stiles, May 29, 1773



Mishkan Israel Confirmation Class of 1922,
with Rabbi Louis L. Mann



Mishkan Israel Confirmation Class of 1926
with Rabbi Sidney Tedesche

INDEX

Abigail Lodge, 50
ABRAMOVITZ, CHARLES, 94
ABRAMS, LILLIAN, 114
ADELMAN, ROBERT, 92, 93
AHLBERG, NILS, 71
ALDERMAN, ABRAHAM S., 11, 110-117
ALDERMAN, SIMON, 114
Alex's Market, 34
ALPERT, MENDEL, 32
Alpert's Hardware, 32, 48
American Legion, 40
Andy's Meat Market, 46
ANGELL, PRESIDENT JAMES R., 16, 17, 21
Anti-Defamation League of B'Nai B'Rith, 135
ASHER, HANCHEN, 52
ASHER, RACHEL, 52
Atlas Basketball Team, 93

Bailey Butchers, 46
BAMBERGER, RABBI SELIGMAN BAER, 102
BARNSTON, JACK, 99
BAUER, HERBERT, 58
Bavarian Jews, 69
BECKER, LAVY, 90
Beckwith's Almanac, 71
BELFORD, JACOB, 113
BELLMAN, JOSEPH, 64, 66
BERG, HAROLD, 11, 64, 68
BERLINER, DR. ROBERT, 25
BERMAN, MORTON, 110, 115
Berman's Pharmacy, 33
Beth David Temple, Cheshire, 135
Beth El Keser Israel Cong., 135
Beth Elohim, 103
Beth Hamedrosh Hagodol B'Nai Israel
Westville Synagogue, 136
Beth Israel Congregation, 136
Beth Israel Synagogue Center, Derby, 136
Beth Israel Synagogue, Wallingford, 136
Beth Sholom Temple Hamden, 136
Beth Tikvoh Temple Madison, 138
BICKEL, ALEXANDER, 25
Bikur Cholom Sheveth Achim Synagogue, 138
Black's, 47
BLOOM, HAROLD, 25
B'Nai Brith, 50, 138-139
B'Nai B'Rith Career and Counseling Services, 139
B'Nai Jacob Congregation, 139
B'Nai Shalom Temple, Milford, 140
B'nai Sholom Congregation, 101
BOTWINIK, HARRIS, 84
BOTWINIK, HYMAN, 84
BOWER, NANETTE, 54
BRANDEIS, LOUIS, 22
Brandeis Univ.-New Haven Chapter-
National Women's Comm., 140
Brayer Butchers, 32, 46
BRENNER, MRS., 44
BRETZFELDER, HENRIETTA, 52
Brown's Grocery, 33
Brown's Produce, 46, 47
BRUCKMAN, DR., 50
BRUCKMAN, HENRIETTA, 50
BRUSTEIN, ROBERT, 25
Bumble Bee Grocery, 47
Bureau of Jewish Education, 140
BUXBAUM, LILLIAN, 54, 57

CAHN, CHARLES, 99
Camp Laurelwood, Inc., 140
CARIGAL, RABBI RAPHAEL HAIM ISAAC, 126, 127, 131
Picture, 134
Correspondence, 161-162
Centennial Volume, 98
CHADYS, ZEKE, 90
Chalsky's, 48
Chepovsky's Market, 34, 47
CHERMAN, HERMAN, 58
CHIDSEY, DONALD, U., 71
CHIEL, RABBI ARTHUR A., 11, 13, 118-134, 157, 158
CHITTENDEN, DR. RUSSELL, 14
CLARK, CHARLES, 22
COHEN, MORRIS, 23
Cohen's, 48
COHEN, SAMUEL, 64
Community Club, 90, 93
COOLEY, ED, 90
COOLEY, JACK, 93
CHONG, LEE, 48
Chug Aliyah-New Haven, (NAAM), 140
Combined Jewish Appeal-Women's Division, 140
Conn. Hebrew Chorale, 140
Cosmopolitan Lodge, 140
Croog's Shoe Store, 33, 48
CROSWELL, REV. HARRY, 70, 74
Cutler's Block, 70, 75

D'Andrea's Pharmacy, 33
Daughters of '53, 140
Department of Jewish Education, 140
DILIETO, BIAGIO, Mayor of New Haven, Message, 7
Dine's Clothing, 34
Directors, Board of Jewish Historical Society
of New Haven 1979-80, 10
DOWLING, ELIZABETH, 76
DRABKIN, JOSEPH, 90
DRAGUNOFF, GEORGE, 34
DRYFUS, ESTELLE, 54
DWIGHT, TIMOTHY, 13

Eder Foundation, 5
Editorial Board, Jews in New Haven, Vol. III, 10
ELIZER, DAVID, 122
ELIZER, ISAAC, 119, 120
ELSNER, LEE, 54
Emanu-El Congregation in New York, 50
Emanuel Temple-Orange, 141
ENGEL, LOTTE, 52
EPSTEIN, "MURPHY", 32
Epstein's Deli, 34, 47
ETKIND, BEATRICE, 57
Ezra Academy, 141

Farband LZA Branch #82, 141
FEIDELSON, CHARLES, 24, 25
FEINMARK, LOUIS, 92
FELDMAN, CLARA, 51
FELDMAN, LOUIS, 51
FELDMAN, NATHAN, 94
FELIG, DR. PHILLIP, 26
Fellowcraft Club, 141
Ferraiuolo and Sons, 48
Fidelity Lodge #78 Knights of Pythias, 141
FISCHMAN, JACOB, 92
FISHMAN, STANLEY, JWV (Post and Auxil.), 163
FLEXNER, ABRAHAM, 21
FOX, JOHN J., 91
Fox's, 33, 47

FRANFORD, HELEN, 54
FRANKENBERGER, BERTRAM
Jr., 99
Sr., 99
FREEDMAN, REGINA (RACHEL), 52, 54
FREEMAN, DAVID, 110, 114
FRIEDHEIM, DR. L. E., 52
Friends of the Yale Hillel Foundation, 141
FRIEDS, MISS, 104
GABRIEL, FANNY, 56
Gabriel-Plechner Fund, 56
GABRIEL, REV. JONAS, 101-102
GALE, THEODORE, 64
GALER, IRMA, 54
Gallucci's Grocery, 34, 46
Galvin's Package Store, 34
Gan School, 141
GANS, LILLIAN, 54
General Hospital of Connecticut, 51
GINGOLD, SAMUEL, 93, 94
Gitlitz', 48
GOLD, ABE, 33
GOLD, LOUIS, 64
Gold's, 47
GOLDBAUM, HATTIE, 54, 55
GOLDBERG, MORRIS, 32
GOLDBURG, RABBI ROBERT, E., 98, 100
GOLDEN, MICHAEL, 64
Golden's (chickens), 33
GOLDMAN, BENJAMIN, 88, 89
GOLDMAN, ERIC A., 156
GOLDSTEIN, ABRAHAM, 25
GOLDSTEIN, ESTHER, 52
Goldstein's Produce, 46
GOMPERS, SAMUEL, 37
GOMPERTZ, BERTHA, 54
Goodman Butchers, 46
Gottlieb's, 48
Grand Hebrew Free Loan Association, 141
GRANNICK, LILLIAN, 54
GRATENSTEIN, EMANUEL, 93
GRATZ, REBECCA, 98
GREENBAUM, MOSES, 64, 65, 66
Picture, 67
GREENBAUM, SARAH, 52
Green's, 48
GRISWOLD, PRESIDENT A. WHITNEY, 24, 25
GUTTERES, SARAH, 75

Hadassah, 141-143
Chapters, 141-143
Consignment Shop, 143
Thrift Shop, 143
HADLEY, PRESIDENT ARTHUR, 19
Hebrew Day School - New Haven, 143
Hebrew Free Burial Assn., 143
Hebrew Free Loan Assn., 143
Hebrew Institute, 48, 81, 90, 93, 96
HELFAND, ABRAHAM, 112
HENCHEL, JUDGE CHARLES, 11, 88-97
HENRIQUES, EMANUEL, 69-80
HERMAN, DR. BARRY E., 5, 11, 135-150, 156, 159
HERSHMAN, SAMUEL, 92, 93, 94, 98
HILDESHEIMER, RABBI AZRIEL (ISRAEL), 102
HILLMAN, BARRY, 64
HIRSCH, EMIL G., 107
HIRSCH, WERNER, 5, 11, 69-80, 157, 158
HOFFMAN, BERNARD, 90, 93
HOFFMAN, I. J., 98
Horeb Lodge of B;Nai Brith, 51
Horowitz, 48
HOROWITZ, THERESA, 54
HORWITZ, ARTHUR, 11, 13-35, 158
Howells, 75
HUGHES, SARAH, 70
HUNT, HARRIET, 74
HURWITZ, EDITH F., 2, 6, 8-9
Hyman Chalsky's Candy Shop, 34
HYMAN, ROSE (MRS. ROBERT), 54, 81, 157

Immanuel Lodge, 50
Isaacs, 69
ISAACS, SAMUEL, 14
Israel Bonds, 143
Israeli Pioneer Women, 143

JACOBS, HYMAN, 89
JACOBSON, ELI R., 93
JACOBSON, HERMAN, 113
Jewish Community Center, 8, 81-87, 88-97, 143
Executive Directors, 97
Presidents, 96
Jewish Faculty at Yale, 13-29
Jewish Family Service, 54, 56, 143
Jewish Federation of New Haven, 143
Jewish Historical Society of New Haven, Inc., 144
Board of Directors, 1979-80, 10
Honorary Board of Directors 1979-80, 10
Officers 1979-80, 10
Meetings, 1979-81, 156-159
Members 1979-1981, 151-155
Programs 1979-1981, 156-159
Jewish Home for the Aged, 144
Jewish Home for Children Foundation, 144
Jewish National Fund, 144
Jewish Organizations and Synagogues in
Greater New Haven, 135-150
Jewish War Vets of USA, 144
Jewish Women's Club Mikvah Society, 146
Jochebed - (Mother of Moses) Lodge, 50
JONES, FREDERICK, 16, 17

KABAKOFF, SAM, 32
KAETZ, DR. HARVEY, 99
KAHN, JEANETTE, 51
KAHN, LOUIS L., 95
Kaletsky's, 47
KAPLOW, PAUL, 64
Kapšinow's, 47
Katz Pharmacy, 33, 48
KAUFFMAN, JAMES D., 91
KELLER, JOSEPH, 93, 94
KIRSCH, KENNETH, 64
KLATZKO, BENNETT, 64
KLEEBERG
MINNA, 102
Monument, 109
Picture, 109
RABBI LEOPOLD (LEVI), 102, 103
KLEIN, MRS. CHASHE, (Carriage Lady), 44
KLIGER, CHARLIE, 34
Kliger's, 34, 48
Knight Army Hospital, 51
KOGOS, ELI, 90
KOPKIND, BERNARD, 94
Koved Society, 90
Krasdale Grocery, 47
Krasne Grocery, 47
KRAUSKOPF, JOSEPH, 107

LADIN, HARVEY, 5, 6, 156, 157, 158

"Lakey's", 47
LAUDERBACH, BABETTE, 51-52
Laurel Link #15 Order of the Golden Chain, 146
Laurelwood, 90
Lebowsky's Package Store, 33
LEESER, ISAAC, 101, 103
Legion Avenue, 30-35
LEPSEY, JOSEPH, 114
LERNER, MAX, 90
Lerner's, 70
LEVENTHAL, MARTIN, 64
LEVIN, GEORGE, 34
LEVIN, HARRY, 34
LEVINE, BESSIE LABOV, 11, 81-87
Levine's Butcher Shop, 32
LEVINE, HILLEL, 26
LEVY, RABBI DAVID, 101, 103-106
LEVY, HERMAN, 90
LEVY, JETTY, 52
LEVY, JOSEPH LEONARD, 107
Lichtenstein's Monuments, 48
LIDZ, THEODORE, 22
LIEBMAN, HYMAN, 114
LINKS, LEO, 93
LIPPMAN, ABRAHAM, 157
LIVINGSTON, JOHANNA, 52
LOPEZ, AARON, 119-120, 122, 126-129, 134
LOPEZ, ROBERT, 23
Lubavitch Youth Organization of Connecticut, 146
LYONS, ROSA, 54
Picture, 53

M & T, 33-34, 47
MACK, JULIAN, 22
Magun Butchers, 46
BUTCH, 32
MAILHOUSE, KAROLINE, 52
MAILHOUSE, DR. MAX, 19
Maimonides College, 103
MANDELL, MAX, 16, 17, 23
MANN, AMELIA, 52
MANN, RABBI, LOUIS L.,(DR.), 98
MARCHANT, HENRY, 124
MARQUSEE, FLORENCE, 54
MAYER, SADIE, 54
Melnick's, 48
MENDEL, DR. LAFAYETTE, 14, 16, 19, 20
Picture, 20
MENDES, SARAH, 69
MERRIAM, BETTE, 57
MERVISS, JACOB (JACK), 89
METZGER, KLARA, 52
MEYER - (MAYER), ERNESTINA, 52
Meyer's, 48
MEYERS, HARRY, 32
MEYERS, STANLEY, 58
MILD, HILDA, 54
Miller Butcher, 46
MILLER, GEORGE, 64
Miller's Meat Market, 34
MILLER, MICHAEL, 114
MILLER, NATHAN, 114
Minhag America, 102
Mishkan Israel, Temple, 14, 98-100, 101-109, 146
Misrachi Women-American-New Haven Chapter, 146, 147
MITCHELS, DR., 50
Mollie and Irving's Variety Store, 34
MONTEFIORE, SIR MOSES
Letter, 160
MORRIS, ELLA, 54
MORRIS, THOMAS, 75
Moslowitz' Market, 46
MYERS, BABETTE, 52

NAFTAL'S, ZALMAN, 32
Produce, 46
National Council of Jewish Women, 147
National Endowment for the Humanities, 6
NEPIARSKI, JEROME, 64
New Haven Foundation, 5
New Haven's Jewish Finest, 64-68
New Haven Hospital, 51
Newman Corset Co.
Picture, 1
Newport, Rhode Island, 119

Occident, 101
OFFENBACH, ISADORE E., 56
Officers of the Jewish Historical Society 1979-80, 10
Olmer Brothers' Bakery, 32, 48
Orange Synagogue Center, 147
OREN, DAN A., 5, 11, 13-29, 157
ORT, Women's American-Central Conn. Region, 147-148
OSTERWEIS, ROSE, 55
OSTERWEIS, PROF. ROLLIN G., 11, 13, 22, 23, 98-100, 156

Paffumi's Produce, 46
PANOFF, RABBI MARK J., 157
PEARLMAN, NATHAN, 64
PECK, CAPTAIN WILLIAM A., 123-125
PERELMUTTER, BENJAMIN, 40
PHELPS, PROFESSOR WILLIAM LYON, 16, 23
Philanthropic League, 52, 54, 55, 57, 58
PHILIPSON, DAVID, 107
PINTO FAMILY, 69, 125, 126
ABRAHAM, 125
SOLOMON, 125
WILLIAM, 125
Pioneer Club, 89, 90
PLECHNER, HELEN, 56
PODOLOFF, NATHAN, 90
POLAYES, SILIK, 110, 113, 114
POLLAK, LOUIS, 25
President's Message - DR. BARRY E. HERMAN, 5-6
PRESS, PAUL, 98
Probus Clubs, 148
Hamden, 148
New Haven, 148
Orange, 148
West Haven, 148
PROCTOR, MAURICE E., 90, 92
Programs and Meetings - Jewish Historical Society of New Haven, Inc. 1979-80, 1980-81, 156-159
Providence Cigar Makers Local, 37

RACHLIS, JACK, 114
Radin's Market, 33, 46
RASHBA, NORMAN, 99
RATNER, SADIE S. PLATCOW, 11, 50-63
REED, SAMUEL, 104
Robbins', 47
ROGOWSKI, BERNHARD, DR., 98
ROSEMAN, ALBERTA, 99
ROSENBAUM, JESSIE, 86
Rosenberg, 47
ROSENBERG, MURRAY, 33
Rosenberg's Candy Store, 34
ROSENBLOOM, LENA, 39
ROSTOW, EUGENE, 17, 18, 23, 24, 25

ROTHCHILD, ZILLI, 52
Rowe, Reuel, 74
RUBEN, ELI, 110
RUBIN, ESTHER, 54
RUFF, TED, 34

SACHS, LOUIS, 90
SARNA, DR. JONATHAN, 5, 11, 101-109
SARNOV, MEIER (M & T), 33
SARNOV, THELMA (M & T), 33
SAVITT, BOB, 89
SCHIFF, ALAN L., 99
SCHIFF, JUDITH A., 5, 6, 157
Schlissel's Pharmacy, 48
Schwartzy's, 34
SCHWARTZ, MIRIAM, 6
SCHWARTZ, SAMUEL S., 93
SEMACK, SARAH, 90
SEWALL, RICHARD, 17
SEYMOUR, PRESIDENT CHARLES, 23, 24
SHANOK, LOUIS, 88, 91
SHEARITH, ISRAEL, 70
SHULMAN, HARRY, 22, 24, 25
Shure's, 91
SHURE, A. LEWIS, 90
SILLIMAN, BENJAMIN, 13
SILVA, JOSEPH, 99
SILVERTHAU, CAROLINE, 55
SILVERMAN, SANDRA, 64
SIMSON, JOSEPH, 126
Sinai Congregation, 149
SISKIN, RABBI EDGAR, 98, 99
Sixty Plus Club, 92
Socialist Party of the United States, 111
SOLOMON, BEN, 129, 133
Sosensky's Market, 32, 33
SOSENSKY, NATHAN, 93
Southern Conn. State College Jewish Student Union, 149
SPRECHMAN, STANLEY, 88
STARIN, ROSE, 81, 89
(See also HYMAN, MRS. ROSE)
STEWART, DANIEL V., 158
STILES, PRESIDENT EZRA, 69, 118-134, 161-162
Picture, 131
Correspondence, 161-162
STONE, SIDNEY, 74
STRAUSS, PAULINE, 51
SUMMER, WILLIAM GRAHAM, 25
SWEETKIND, MORRIS, 110, 114

TALCOTT, KATE, 114
TAPPER, ANN and LOUIS, 34
Tarbut Pioneer Women, 149
Tay Sachs Association, 149
TEDESCHE, RABBI SIDNEY, 99
Teitelman Butchers, 46
THORMAN, LENA, 52
TICOTSKY, FRED, 11, 37-49
TICOTSKY, MR. and MRS. JOSEPH
Picture, 38
Family, 49
Ticotsky's Bakery and the Legion Avenue Jews, 34, 37-49
Torah Academy, 149
Tower One, 149
TOWNSEND, GEORGE H., 74
Trinity (Episcopal) Church, 70
TULIN, LEON, 22

ULLMAN, ABRAHAM, 89
ULLMAN, COL. ISAAC M., 99
ULLMAN, MORRIS, 98
Unabhaengiger Treue Schwestern, 50
UNDERHILL, DR. FRANK, 21
Union of American Hebrew Congregations, 100
United Order True Sisters, New Haven Number 4, 50, 63, 149
Presidents, 60-61
Victory Theater, 48
Vilner Lodge, Independent, 149
Vine's Furniture, 34

WARD, SETH, 158
WASSERMAN, JOEL, 6
WATERMAN, LEOPOLD, 14
WATERMAN, DR. SIGMUND, 14, 15
Picture, 15
WATSTEIN, HARRY, 114
WAX'S, MAX, 47
WEBBER, MALCOLM, 135
WECHSLER, JUDAH, 102, 106
Weibel's Brewery, 40
WEIL, JOHANNA, 52
WEINER, DR. JOSEPH, 90, 94
WEINSTEIN, GEORGE, 99
WEISS, MRS. (Poultry Business), 33
WEISS, PROFESSOR PAUL, 13, 23, 24
WEIZMANN, CHAIM, 22
WELLINGTON, HARRY, 25
WEXLER, ISADORE, MRS., 65
White's Plumbing Supply, 33
WINTERNITZ, DR. MILTON, 19, 21, 22
WISE, RABBI ISAAC MAYER, 102
WISE, RABBI STEPHEN S., 22, 90
WIXMAN, SAM, 110
WOLF, SIMON, 102
WOLFE, IRENE, 51
WOLODARSKY, MEYER, 16
Women's Assembly, 88
Presidents, 97
Workmen's Circle Educational Center, 48, 150

Yale, 118
Yale Kosher Kitchen, 150
Yale University Hillel, 150
Yeshiva Gedolah Rabbinical College, 150
Yeshiva University Women's Organization, 150
Yeshuat Israel Synagogue Newport, 119
Y.P.S.L. of New Haven, 96, 110-117
Young Israel Congregation, 150
Young Judaea-Conn. Region, 150
Young Men's Hebrew Association, 48, 82, 88, 93, 96
(See also Jewish Community Center)
Young People's Socialist League of New Haven, 96, 110-117
Members, 117
Young Rebel, 111, 112, 114, 115, 117
Young Women's Hebrew Association, 48, 82, 88, 96, 97
(See also Jewish Community Center)
YWHA and Jewish Community Center's Women's Assembly
Presidents, 97

Zaslavsky's, 47
Zeideli, 47
ZIMMERMAN, PHILIP, 113
Zionist Organization of America, 150
ZANDER, MARTHA, 58
ZUNDER, MAIER, 9, 51
ZUNDER, REGINA, 51

MEMBERSHIP APPLICATION

HELP THE JEWISH HISTORICAL SOCIETY OF NEW HAVEN
GROW IN SIZE AND SERVICE



THE JEWISH HISTORICAL SOCIETY
OF GREATER NEW HAVEN, INC.
169 DAVENPORT AVENUE
NEW HAVEN, CONNECTICUT 06519

MEMBERSHIP APPLICATION - PLEASE PRINT

NAME_____

ADDRESS_____

CITY_____ STATE_____ ZIP_____

TELEPHONE NUMBER_____

NAME AND ADDRESS OF A FRIEND_____

_____

1. PLEASE RENEW MY MEMBERSHIP

2. PLEASE ENROLL ME AS A NEW MEMBER

DUES - JULY 1, 1981 to JUNE 30, 1982.....$5.00

3. PLEASE ACCEPT MY DONATION TO THE ARCHIVES FUND.

Vol.I 4. JEWS IN NEW HAVEN, VOL. I, VOL. II AND VOL. III, STILL AVAILABLE AT ONLY
Vol. II $6.75 EACH ($6.00 plus Conn. 7.5% sales tax and postage and mailer)
Vol. III

..... $_____

TOTAL ENCLOSED $_____

1990

A Surge of Anti-Semitic Crimes Jars Madison's Pride as a Liberal Haven

A city finds that education and anti-bias laws aren't enough.

By DIRK JOHNSON
Special to The New York Times

MADISON, Wis., Sept. 16 — As always around the holidays, Jewish children will be asking their parents many questions this week about the meaning of Rosh ha-Shanah.

For those who attend Jewish New Year services Wednesday night at Temple Beth El here, some children will no doubt ask another question: Why are armed guards posted outside the synagogue?

Madison, a city known for its liberal tradition and appreciation of diversity, has been shaken by hate crimes in recent weeks.

"People are in disbelief that these kinds of things could happen in Madison, with its liberalism, education and high level of culture," said Rabbi Jan Brahms of Beth El, who has hired off-duty police officers as guards for the holidays. "We live in a wonderful society in Madison. But sadly, even wonderful societies have kooks and anti-Semites."

Hate of Homosexuals as Well

Hillel, the Jewish student center at the University of Wisconsin here, has been the target of rock throwers. Jewish fraternities and sororities have been vandalized and scrawled with venomous graffiti. The brake lines were severed on a school bus for a Jewish day camp, although the damage was discovered before the bus was used. Windows were broken and trash was strewn on the grounds of Beth Israel Center and Temple Beth El.

It is not just Jews who are targets. A week ago, a Louisiana man shot to death a 21-year-old Madison man who he claimed had made a sexual advance. The Louisiana man, who has been charged with murder, told the police he had brought a pistol to Madison because so many homosexuals lived there.

Madison has a strong human rights ordinance intended to protect homosexuals and members of minorities.

Jews number less than 5 percent of Madison's population. But the city's two top elected officials, Mayor Paul Soglin and County Executive Richard Phelps, are Jewish. And eight elected officials in Dane County are openly gay.

"Maybe this is some kind of backlash," said Ricardo Gonzalez, a Madison City Councilman who is gay. "Madison has been at the forefront of protecting gay people and other minorities. It wouldn't surprise me if some people think too much progress has been made in the last few decades here."

More than 400 Madisonians, including several top government and university officials, gathered at the Hillel student center last week to express their outrage over the incidents. The university has distributed 25,000 fliers that urge students to watch for hate crimes and report them to the police.

"We're not scared; we're angry," said Howard Schneider, vice president of the Zeta Beta Tau fraternity, which has been the target of several acts of vandalism.

"College is supposed to be the best four years of your life," he said. "You're supposed to be able to tell your children about all your great memories from college. What am I going to be able to tell my children? That I would come home after class and see graffiti on my building that says, 'Jews Go Home.'"

Some Jews here, including Rabbi Brahms, have expressed concern that anti-Jewish attacks might be caused in part by a perception that Israel is responsible for the United States' difficulties in the Middle East.

'Classic Jewish Hating'

But others, like Steven H. Morrison, executive director of the Jewish Community Council, see the attacks as unrelated to current events.

"The language in the graffiti is classic Jewish hating," he said. Mr. Morrison contends that the appearance of certain speakers at the university, like the Rev. Louis Farrakhan, has fostered "a climate of hate."

Donna E. Shalala, the university chancellor, said she did not believe the attacks were inspired by speeches on campus.

"I don't think these cowards attend speeches," she said. "There are some hateful people out there. And we're going to catch them. We've got 30,000 undergraduates who are going to act as our eyes and ears. These cowards are not going to get away with this."

The university has a strict policy that forbids hateful speech. And state law provides for harsher penalties for crimes in which the victim is attacked simply because of ethnicity, race, religion or sexual orientation.

Resurgent Pride

In a notice inviting students to gather for a talk, Hillel distributed a circular that read: "Anti-Semitism. How does it make you feel? Alone? Worried? Frightened? Confused? Concerned? Let's talk. Come to share your feelings."

At the meeting at Hillel, some speakers said the attacks had renewed their sense of Jewish values. Gilead Morahg, chairman of the Hebrew and Semitic studies department, urged students to proclaim their Jewish identity.

"Every time someone tucks their star of David into their shirt or puts it in their drawer, this is a victory for the creeps who are walking around here breaking windows and scrawling graffiti," he said.

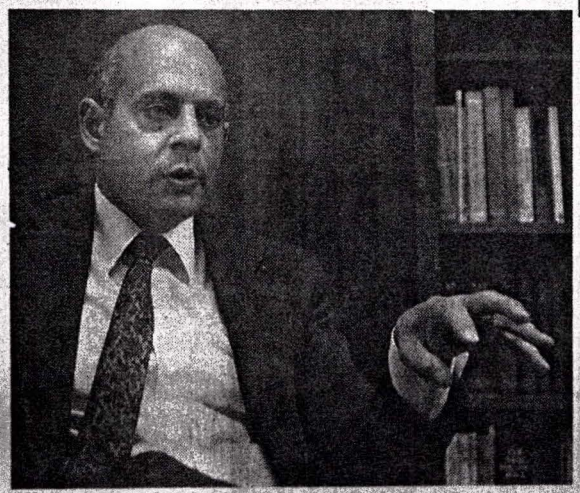
Steven Geiger, a 21-year-old political science major, said he was walking by a tavern on campus one night when he heard shouts like "Jew boy" directed at him.

"There has always been an assumption that prejudice was the result of ignorance, and that education would solve the problem," said Mr. Geiger. "One of the most troubling things about all of this, it seems to me, is that it shows that even people who are educated are capable of anti-Semitism."

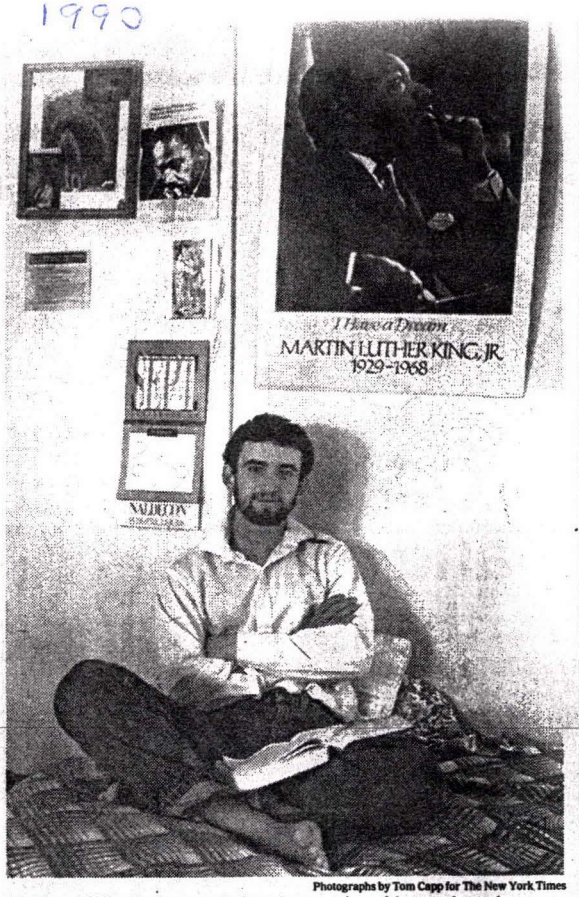
Ian Lapp, a student who has started a group called Jewish Coalition, said a spirit of defiance had inspired many Jewish students here. "People are saying: 'We're not going to stop going to Hillel. Basically, we're not going to stop being Jewish,'" he said.

Alex Tsesis, whose family emigrated from the Soviet Union in 1974, said the attacks represented the betrayal of America's promise. On the wall of Mr. Tsesis' bedroom are pictures of the Rev. Dr. Martin Luther King Jr. and Albert Einstein, his two heroes.

"In order to escape the anti-Semitism of the Soviet Union, my mother was willing to take a job opening envelopes at Montgomery Ward in Chicago," said Mr. Tsesis, a philosophy student and an Army reservist. "It is disconcerting, to say the least, to find that we have not entirely escaped it."

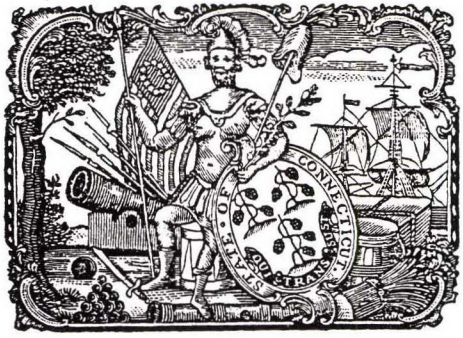


"We live in a wonderful society in Madison," said Rabbi Jan Brahms of Temple Beth El, who has hired guards for synagogue during holidays. "But sadly, even wonderful societies have kooks and anti-Semites."



Photographs by Tom Capp for The New York Times

Madison, Wis., has been shaken by a series of hate crimes in recent weeks. At the University of Wisconsin, the Jewish student center has been the target of rock throwers. Alex Tsesis, a philosophy student, said his mother left the Soviet Union to escape anti-Semitism.



THE CONNECTICUT LEAGUE OF HISTORICAL SOCIETIES

PRESENTS THIS

AWARD OF MERIT

TO

Dr. Barry E. Herman

The Jewish Historical Society of New Haven

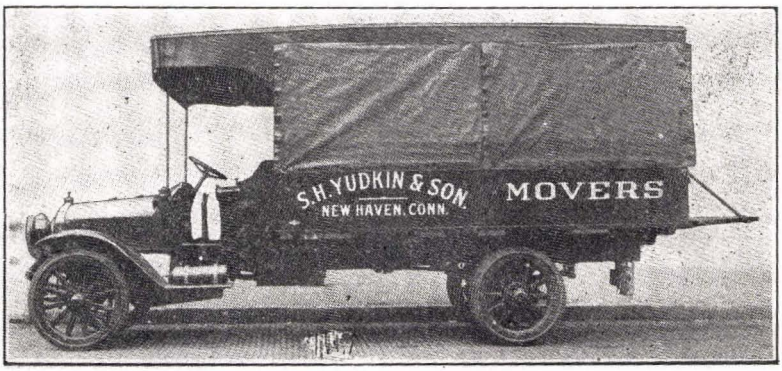
FOR OUTSTANDING CONTRIBUTION
TO THE DEVELOPMENT OF INTEREST
IN LOCAL HISTORY

President

MAY 1981

Awards Committee

S. H. Yudkin & Son



Furniture and Piano **Movers** **Local and Long Distance**

Safes Hoisted—Auto Parties

Phones 281 Colony 6078 Center

202 Congress Avenue **New Haven, Conn.**