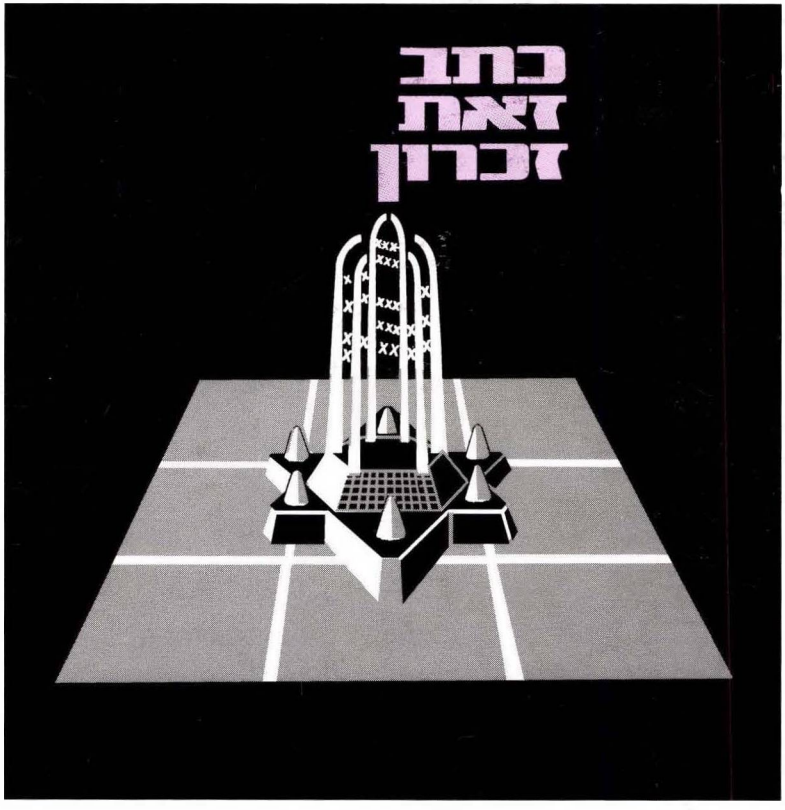
JEWS IN NEW HAVEN

VOLUME VII

EDITOR/AUTHOR
DR. BARRY E. HERMAN



THE JEWISH HISTORICAL SOCIETY OF GREATER NEW HAVEN

JEWS IN NEW HAVEN
Volume VII

Editor/Author
Dr. Barry E. Herman



The New Haven Green at Holiday Time in December.

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Acknowledgments

Publishing a book like *Jews in New Haven, Volume VII,* requires the time, commitment, energy, creativity and cooperation from many people. Grateful thanks go to all the writers, authors and contributors to this book. A deep appreciation is given to Richard Kramer, Paula Severino, Joan Piccolo and the staff at Kramer Printing in West Haven for their help in printing the book. I also wish to thank the officers and board members of the Society for their willingness to publish this volume. A special thank you goes to the Society's President, Ron Ladin, for his friendship and support of this project. Ron is the son of our Society's founder and first president, the late Harvey Ladin.

Appreciation and thanks go to the following people for their willingness and work in editing the draft galleys from the printer, in answering research questions, gathering information and in assisting me with the book. Thank You: Werner Hirsch, Joseph Finoia, Rita Gold, Miriam Schwartz and Carl Newlin.

I was the Editor of *Jews in New Haven, Volume II* and Co-Editor with Werner Hirsch of *Volume III. Volume II* was published in 1979. Now 18 years later (chai), we have a *Volume VII* to add to our informational series of *Jews In New Haven.*

I would like to thank Joel and Leslie Wasserman, Eleanor Ladin, Alan Postman, Robert Grodd, Abraham and Jane Silverman and Audrey and Martin Schulman for their generous monetary contributions in helping to publish *Volume VII.*

Each of our volumes has a special theme, along with articles of an eclectic nature. The major theme of *Volume VII* deals with the Jewish men and women who have served in the military, fighting for the United States in our wars to preserve our democratic way of life. We are grateful to these brave servicemen and servicewomen, many of whom gave their lives for this country.

It is hoped that *Jews in New Haven, Volume VII* will continue to preserve the rich cultural heritage and contributions given to New Haven by its Jewish citizens.

Dr. Barry E. Herman
Editor/Author Volume VII

President's Message

The mission of the original founders of the Jewish Historical Society was and still is the collection, preservation, presentation, and publication of historical materials pertaining to the New Haven Jewish Community. My father, Harvey N. Ladin, the founder and first president of the Jewish Historical Society would be very proud to see that his hopes and dreams for the Society are very much alive and prospering.

As the Jewish Historical Society concludes it's 21st year of operation, we are looking forward to moving the archives and office to a new location. Our new location will be at the Ethnic Heritage Center at Southern Connecticut State University in New Haven, Connecticut. This is a very historic undertaking. The Society has been planning this relocation for 8 years, and it is now a reality. We will be sharing space with four other historical societies from New Haven. The Italian, Irish, Afro-American, and Ukrainian. This new facility is the only one of its kind in the United States.

As our archives have grown so has our membership. We now have over 800 members and counting. As a result, the attendance at our Sunday morning programs is the envy of every other Jewish organization in town. We number 125 to 200+ at every program. However, it must be said that all of this success did not happen without the hard work and dedication of our past presidents, officers, and board members.

I personally want to thank Dr. Barry Herman for serving as this year's '96-'97 programming chairman, and as the editor of this publication, *Jews of New Haven, Volume VII.* He has served our Society for 21 years in every possible capacity, and continues to provide great leadership, and inspiration to all who have had the honor to work with him.

As our Society prepares to join with other historical societies in creating the Ethnic Heritage Center we can be assured that our future looks very bright. We are an important community resource, and our mission to collect and preserve the history of the Jews in New Haven is now more vital than ever.

Ronald B. Ladin, President



Founding Presidents - Circa 1979. The late Harvey Ladin receiving a "Plaque of Appreciaton." Left to right: Werner Hirsch, Dr. Barry E. Herman, Harvey Ladin and Judith Schiff.



Sherman Kramer, taken while on a trip to Washington, D.C., December 1996



The Society's 18th Anniversary "CHAI" Luncheon, October 1994. Back row left to right: Herbert Setlow, Rita Gold, Werner Hirsch, Former Mayor Richard C. Lee (Keynote Speaker), Judith Schiff, Joel Wasserman Front row left to right: Dr. Barry E. Herman, Sue Goodman and Carl Feen.

Jewish Historical Society of Greater New Haven, Inc.

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1990-1993	HERBERT D. SETLOW
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1983-1985	JUDITH A. SCHIFF
1981-1983	WERNER S. HIRSCH
1979-1981	DR. BARRY E. HERMAN
1976-1979	HARVEY N. LADIN (Deceased)

We dedicate *Jews in New Haven, Vol. VII,* to all our presidents since our inception as a viable historical society. We thank all our presidents for their leadership, devotion to the society and for their tireless work in the promotion of our society as an important organization in the community. Special thanks go to Harvey Ladin of blessed memory, our founder and first president.



JOHN G. ROWLAND
GOVERNOR

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EXECUTIVE CHAMBERS
HARTFORD, CONNECTICUT
06106

March 5, 1997

Barry E. Herman, Ph.D.
16 Elizabeth Road
Hamden, Connecticut 06514

Dear Dr. Herman:

It is a pleasure to congratulate the Jewish Historical Society of Greater New Haven, Inc. on the publication of the seventh volume in the series, "Jews in New Haven."

For 21 years, the Historical Society has been a vital part of New Haven's Jewish community. You have chronicled the past that has laid a basis for the vital present, and even more promising future, of the community. To call the future of this community promising is more than rhetoric. When I visited the new Jewish Community Center, I was struck by the strong commitment to remembering all those whose lives served to build the foundation upon which the Jewish community rests. Together, those lives make up the rich mosaic of art and intellect, commerce and labor, joy and suffering, striving and accomplishment, which is the American Jewish experience.

Warmest wishes for continued success.

Sincerely,

John G. Rowland

John G. Rowland
Governor

OFFICE OF THE MAYOR

CITY OF NEW HAVEN • CONNECTICUT 06510

JOHN DESTEFANO, JR.
MAYOR



*The vision of New Haven's children is our city's greatest resource**

March, 1997

Jewish Historical Society of Greater New Haven, Inc.
169 Davenport Avenue
New Haven, CT 06519

Dear Society Members:

It gives me great pleasure to congratulate you on the publication of your seventh book in the series "Jews in New Haven." The issuance of these sketches serves a vital function in preserving the culture, artifacts and memorabilia of our Jewish community.

These publications highlight the contributions our Jewish citizens have and continue to make to our community. Your work in cataloguing these contributions is important work. It is history and history-in-the-making of how the members of our Jewish community have enriched our lives through government service, as leaders in business and industry, as professionals in the arts, education, medicine, law and social services, and as our friends and neighbors.

Again, congratulations on the publication of your seventh book and on the Jewish Historical Society's 21 years of service and commitment to the preservation of Jewish heritage. The Jewish community remains a strong and vibrant force in this City, and it is my privilege to extend gratitude to our Jewish citizens for having enriched New Haven and made it a better place to live.

Very truly yours,

John DeStefano, Jr.
Mayor

**This creative impression is the work of Jocelyn Polanco, a student in the New Haven public school system.*

JOSEPH I. LIEBERMAN
CONNECTICUT

United States Senate

WASHINGTON, DC 20510

February 25, 1997

Jewish Historical Society of
Greater New Haven, Inc.
169 Davenport Avenue
New Haven, Connecticut 06519

Dear Friends: Barry —

I am delighted to congratulate the Jewish Historical Society of Greater New Haven on the publication of the seventh book in the series "Jews in New Haven".

Who could have imagined that the publication of your first volume 20 years ago would have led to such a comprehensive series of books documenting the history of the Jews of Greater New Haven! Through the work of the Society, the contributions and accomplishments of those who have gone before us in our city have been recorded for present and future generations. The "Jews in New Haven" series is both a tribute to those who helped build New Haven and a gift to those who follow.

With each passing year, we realize with an even greater sense of urgency how important it is to document our history as a means of preserving our traditions, culture, and heritage. You are accomplishing this goal, and in so doing are telling the fascinating story of the growth of one of Connecticut's finest cities.

I congratulate Dr. Barry E. Herman, editor of Volume Seven, as well as all the members of the Jewish Historical Society of Greater New Haven, on this outstanding achievement. The work you are doing is of great importance and I wish you the best in all your endeavors.

With best wishes,

Joseph I. Lieberman
UNITED STATES SENATOR

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CHRISTOPHER J. DODD
CONNECTICUT



March 4, 1997

Dear Mr. Herman,

I am pleased to send greetings and congratulations as the Jewish Historical Society of Greater New Haven celebrates the publication of its seventh edition of "Jews in New Haven." This seventh volume is especially noteworthy for it honors the dedication and bravery of New Haven's Jewish servicemen in America's wars.

The Jewish Historical Society of Greater New Haven should be commended for its continuing efforts in recognizing the accomplishments of its local Jewish community. Its members have committed themselves to preserving the ethnic, historical, and cultural contributions of local Jews that have so deeply enriched the city of New Haven. In so doing, the society has proven to be an invaluable resource from which future generations may learn many important lessons.

Congratulations once again on the publication of your seventh edition. You have reason to be justly proud of this achievement. I am sure that the residents of New Haven, as well as the entire state of Connecticut, looks forward to many future books to come.

With warm regards, I am

Sincerely,

CHRISTOPHER J. DODD
United States Senator

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March 17, 1997

It is my pleasure to offer my sincerest congratulations to the Jewish Historical Society of New Haven on the publication of the seventh volume in the series, "Jews in New Haven." This latest book will continue to explore the rich and varied history of the Jewish people in the city of New Haven.

I would also like to commend the important work of the Jewish Historical Society of New Haven. The Historical Society is now in its twenty-first year and provides a great service to the city. Over several centuries, Jewish people in New Haven contributed to the economic, cultural, and professional life of the city. By collecting, publishing, and exhibiting historical material, the Society gives the people of New Haven access to an important piece of history.

Again, my congratulations to the Historical Society on the latest volume of "Jews in New Haven." I know that this book will provide an insightful look into the rich history of the Jewish Community in the city. I commend everyone involved in its publication.

Sincerely,

ROSA L. DeLAURO
Member of Congress

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The Good Old Days

By Joseph D. Horowitz

(Published Posthumously)

Old Time Remedies

When I was a kid many children were afflicted with chest colds, or at least the symptoms. The most common remedy was a small camphor bag that was worn around the neck. This was a home-made remedy. It was made of a small piece of cloth into which was placed camphor ice, tied up and worn around the neck. The idea was for the wearer to inhale the fumes issuing from the camphor bag. Whether or not this was a successful remedy was never really known because in time the soreness in the chest disappeared anyway. I was forced to wear one on many occasions. I wore it next to my chest under my clothing. I wore this until all the symptoms of the chest cold had disappeared.

Camphor bags were worn by Jewish people. Italians wore garlic around the neck. I suppose each ethnic group had its own cure.

Heated olive oil (*boimal* in Yiddish) was rubbed on my chest in order to provide relief from a chest cold. Warm olive oil was also used for earaches. The oil was drawn into an eye dropper and then several drops were inserted in my ear. I had to hold my head steady. Sometimes the olive oil was too hot and I would cry out. I told my mother to wait until it had cooled a bit. She would reply that unless the olive oil was heated it would have no effect on my sore ear. Eventually I accepted the drops. After the drops were put in my ear, my mother would stuff in a piece of cotton. The process was repeated every day until my earache had disappeared.

A common ailment of the day was whooping cough, or croup. It was very prevalent among infants. My baby sister Ruth died of it when she was about a year-and-a-half-old. In addition to whatever the physicians might prescribe for whooping cough, mothers used to take their children to the area of the New Haven Gas Company, which was located at Chapel and East Streets. Here the children were expected to inhale the fumes generated by the manufacture of

illuminating gas. This is not to say that the children were induced to inhale the gas itself, but only the fumes generated in the manufacturing of the product.

The huge gas company complex included the building where the bituminous coal was used to make the gas. Also on the property were two huge seven-story circular tanks which contained the manufactured gas.

Mothers would park on sidewalks adjacent to the complex where the fumes were strongest. At best the gas fumes can be described as malodorous as a skunk. Whether this cure was effective or merely a myth remains unknown. I accompanied my mother when she took my little sister to that area. We remained there for an hour or more. It was a common sight to see a dozen or more mothers with baby carriages sitting along the wall of the complex on East Street. Many of the mothers brought with them a folding stool on which they could sit while spending an hour or more.

If I got a sliver I had to go to the pharmacist. The pharmacy was the emergency room for the entire neighborhood. A speck in the eye, small cuts not requiring stitching, a sty which had to be opened, were all brought to the pharmacist. The pharmacists offered these services free of charge. Our pharmacist was Pinchas ("Pinky") Rosenthal. I remember frequent trips for the removal of slivers, and I remember a particular trip for a knife wound on my thumb. I had been sitting on my back yard steps whittling a piece of wood with our kitchen knife. Suddenly a football came out of the air striking the knife and causing a large gash on the back of my right thumb. My mother hastily tended the wound and rushed me down to Pinky Rosenthal's a short distance a way. He bandaged up the wound and sent me home. Druggists were not allowed to use stitches in the treatment of a wound. If stitches were required you had to go to a doctor.

There were three drugstores in my neighborhood. Pinky had a Jewish following. On the opposite corner, John Montanero had an Italian following. A block away, Sheridan catered to the Irish Catholics.

When I had a cold I had to drink hot milk with butter in it. Honey was also used for sore throats. My mother's favorite recipe for colds was forcing hot milk with butter upon you. Sometimes, when I objected to the butter, she would substitute honey. Much as I disliked it, I considered hot milk and butter an effective cure, because immediately upon taking it I felt relief.

A popular cure for upset stomach was Seidlitz powders. This consisted of two packets, one blue and one white. If my father complained of an upset stomach, my mother would empty the blue packet into a glass of cold water. Then she would empty the contents of the white packet into the glass. There immediately followed a fizzing of the water similar to our present day alka-seltzer. My father

swallowed the water and soon after said he felt relieved. Seidlitz powders were the big thing of the day. Every home had its own, as it was the only known remedy for heartburn and stomach disorders.



Picture taken on occasion of the 50th Wedding Anniversary (October 18, 1986) of Joseph and Beatrice Horowitz. From left to right: Susan Horowitz Mann (daughter), Frederick Albert Horowitz (son), Beatrice Beloff Horowitz, David Benjamin Horowitz (son), and Joseph Diamond Horowitz.

Lamp-Post Boy

Many side streets leading off main thoroughfares were illuminated by gas. These lights were mounted on steel stanchions measuring about ten feet in height. Such was the case when I was a kid living on Grand Avenue. The closest stanchion light was on Bradley Street, close to the Bradley Street Shul. The boy who was responsible for lighting these lamps made his appearance by bicycle at sundown.

Upon becoming aware of the daily visit of the lamp-post boy, I began to watch for his arrival and observe how he lighted the lamp. The fuel was illuminating gas, and the jet was similar to the one we had at home.

In his hand the boy had a pole long enough to reach into the glass globe which enveloped the jet of gas. He placed a wooden match into the end of the pole and scratched it against the stanchion as he eased it upward. With the match lighted he turned on a jet control which ignited the gas and caused a flame. This accomplished, he withdrew his pole, mounted his bicycle, and rode away. The next stanchion was a block away. Standing where I was, I could see him repeat his duty.

Like so many things I knew in those "good old days," the lamp-post boy has given way to bright electric lighting.

In looking back I often wondered why I never aspired to be a lamp-post boy. One day the answer came to me. I did not know how to ride a bike.

Western Union Messenger Boy

When I was a kid, the arrival of a Western Union messenger boy at one's door meant bad news. In most cases it was news of a death of someone in the family.

The messenger boy delivered his bad news by bicycle. The only distinguishing feature on him was the hat he wore emblazoned with the Western Union logo.

As soon as the messenger boy departed, neighbors and friends gathered at the home where the message had been delivered, certain that it was bad news. They were ready to offer sympathy and help in any way they could.

On some occasions the message delivered was other than word of a death. The message might have announced that somebody would be passing through and would spend several days with you. Other times there were joyous announcements of the birth of a new arrival. This disappointed those neighbors who had come to offer sympathy. They apparently found it difficult to make a quick change to offering congratulations.

The telephone has changed all of this, but memories remain of family members, upon answering a knock on the door, standing stunned as the Western Union boy delivered his message. The envelope he brought was opened up with trembling hands. The first words spoken were "Who is it?" implying the death of a relative.

The Western Union messenger boy was just one of the many things that were a part of life many years ago.

Nicknames

Some people in our neighborhood were known by their nicknames. Whether or not they were pleased one never knew. The one I remember best was "*Yudke* the Barber." He operated a rather nondescript barber shop, which I was forbidden to enter. The place was considered to be poorly kept and dirty, and my mother claimed that the same comb and brush was used on all customers

out cleaning. I knew the place only by peering into it whenever I passed by. I would see the owner sitting at a table playing cards with the owner of a tailor shop next door. His name was Sam Isacoff.

Wolfe Sendroff ran a dry goods and notions store. He was known in the neighborhood as "*Der Toibe*" - the deaf one. Despite his handicap he did a fair amount of business. Customers would have to shout to make their needs known.

For awhile, a group of us kids had a club, which we formed for the purpose of holding meetings just like our parents attended. On Saturday mornings we met to roast potatoes over an open fire. The fire would usually go out before the potatoes were fully baked so we wound up eating them practically raw. No one complained because that might mean the ending of the club.

One of the things we decided was that each club member should have a nickname. Since none of us had already been blessed with a nickname we had to contrive names for each member. I was given the nickname "Nickel Joe," because I had told my friends that a Mr. Fisher, who belonged to my father's Sunday morning pinochle club, always gave me a nickel. I wasn't especially impressed with my nickname, but I accepted it.

The nickname of another club member came much easier. His name was Samuel Smirnoff. The nickname we all agreed on for him was "Chicken Nose" for an obvious reason. Naturally he didn't like it, but the majority ruled. He was stuck with "Chicken Nose." Since we always addressed each other by our nicknames, it soon came to the attention of Sam's older sister Edith that her brother was being addressed in this uncomplimentary fashion. She soon asked all the members to find another nickname for her brother. So we stopped calling him Chicken Nose and went back to Sam.

TONSILS NO! — ADENOIDS YES!

The Charles Jessup family were close friends. Mrs. Jessup visited frequently with my mother; Mr. Jessup worked at the clockshop with my father. Their children were Harry, Gertrude, and Hickey. Harry was my age and we were friends.

There came a day when Mrs. Jessup informed my mother that Harry would have to enter the hospital to have his tonsils removed. She stated, further, that everyone had to have his tonsils removed sooner or later and, since Harry was going to the hospital, why not let Joey go at the same time to have his removed. Apparently she convinced my mother of this fact because I was told that I would go to the hospital when Harry did. Now remember, at no time had I seen a doctor.

We were taken by our families to Grace Hospital where the surgery was to be performed. I don't know the details except this: that I did not have any tonsils to be removed. So that it should not be an entire loss, as the saying goes, the doctors removed my adenoids. I awoke to find myself all alone in a room; I never knew what happened to Harry. I was visited by my parents and sister and brother and received all the usual attention. Several days passed.

On the following Sunday morning I was told that I could go home and that I was to eat nothing but ice cream for the next several days. While I knew my family would be visiting me that afternoon, I could not wait. I borrowed a nickel from the nurse and boarded a trolley for the trip home. I arrived and burst in on them to their great surprise and happiness.

The Jessup family left New Haven after a few years. Some watchmakers were of the transient variety, moving from one factory to another. Mr. Jessup was one of them and went to New York. Many, many years later I made it a point to look up my old friend, Harry. He was now a successful lawyer working for large oil interests. He remembered well our sojourn together at Grace Hospital.

A LESSON IN HONESTY

I was frequently called upon by my neighbor across the hall, Nellie Kennedy, to run errands for her. Nellie left her flat only on special occasions. While her brother, Gene, did some of the buying, most of her needs were met by the Maher Brothers, a nearby meat market and grocery, which made home deliveries.

My most frequent errand for Nellie came on hot summer nights when she would send me to Shorr's Ice Cream Parlor for a cool chocolate ice cream soda. This was practically a nightly event. She instructed me to look up occasionally to her second floor window for a signal as to when I was to start my trip to Shorr's. At that time she would throw out a dime tightly wrapped in newspaper which she expected me to catch.

On Saturday mornings she would send me to Mrs. Root's Bakeshop, a well known firm with a branch on State Street near Chapel. Nellie Kennedy was well known to them and so was I because of my many visits. One Saturday morning as I was walking out of the store I happened to glance down and saw on the floor a crumpled piece of paper of familiar color. I instinctively bent down, picked it up and exited from the store.

Upon reaching Miss Kennedy's flat I informed her of my find. Together we unwrapped the crumpled piece of paper and to our great surprise saw that it was

a ten dollar bill. For a moment there was silence and then she said to me, "Joseph, you are to take this ten dollars back to Mrs. Root's. You are to tell them you found it on the floor of their store and that you are returning it should the rightful owner come looking for it." She went on to say that I was to tell them that according to her interpretation of the law, if no one claimed it in six months it was rightfully mine.

I returned to Mrs. Root's and told them just what I had been instructed to say. The staff there was in total agreement.

On subsequent Saturday mornings when I went to make my purchases for Miss Kennedy I was repeatedly told that no one as yet had come to claim the money - that it was safe in the cash register.

There came a Saturday morning when Miss Kennedy, after giving me her order, told me the six months was up and that if the ten dollars was still there, it was mine. Apparently Nellie had written something to that effect on her order because immediately after handing me the order a clerk reached into the cash register, withdrew the ten dollar bill, and gave it to me.

When I got back I gave Miss Kennedy her purchases and then pulled out my ten dollar bill. All along I had been prepared to share my good fortune with Nellie feeling that since I had been on an errand for her, she should partake in my new-found wealth. She would have none of it. She said it was entirely mine and that it was a reward for my honesty. I know that when I turned the ten dollars over to my mother she, too, was proud of me. The money went for something special that I could use. Unfortunately I do not remember what it was.

HENRIETTA

It was 1916 and I was twelve years old. Great excitement filled our home. We were about to leave Grand Ave. and live on nearby tree-lined William St. A ground floor flat, in the house which she owned and lived in, had been offered us by my mother's sister, Sarah Ignal, and her husband Jack. We had a family meeting and decided that everyone would contribute a bit more to meet the nominal rent asked of us. You cannot imagine the thrill of leaving a tenement flat in favor of what awaited us on William St. Indoor plumbing, a large porch, an even larger backyard! I was most pleased with the porch. Now my mother could sit in her rocker and talk to old friends and new neighbors, which would delight her.

Somehow, at that time, we inherited a young chicken which had the run of the yard. I decided to adopt her as my pet, and named her Henrietta. Every day

when I returned from Orange St. School, Henrietta would rush to greet me. In return for her affection, I fed her and gave her water. The home she had selected for herself was in a corner in the rear of the yard. Why she never strayed away was something I could not figure out. Anyway, a pleasant relationship existed between us. If I failed to see her, all I had to do was call "Henrietta" and she would come running. With the passing of time Henrietta grew into a plump chicken. Yet there was no evidence that she wanted to depart from her favorite surroundings.

Friday night dinners were of the traditional kind. My mother, who had worked in a kosher restaurant on New York's East Side as a girl, was an excellent cook and baker. Despite the loss of an arm she managed to put forth wonderful meals. We would start off with an appetizer, usually tasty fricassee, followed by chicken noodle soup, after which came chicken including, perhaps, stuffed helzel. Then came the dessert, almost always a fruit compote, tea and cake.

Earlier in the week Henrietta failed to make an appearance when I called her. I was assured by my family that I was not to worry, she would return. But this she failed to do. On the Friday night following her disappearance, I sensed family members stealing glances at me as they resumed eating. I wondered why but said nothing. Neither did they.

When the main course was served and a large chicken leg placed before me, I had a very uneasy feeling. I was thinking of something that I fought to ward off, but the feeling was so strong I finally had to acknowledge it, to myself. Was I eating Henrietta's leg? However, I said not a word; I did not want to embarrass my mother if I was right in my conjecture. Somehow I ate everything on my plate. It was, after all, my mother's delicious cooking.

No one mentioned Henrietta's name or her strange disappearance after that. I was convinced that it was Henrietta we had all enjoyed. I loved my mother and came to the conclusion that in her judgment Henrietta had reached an age to be served up. Her fate had been decreed from the moment she had been hatched.

[Editor's note: Our good friend Joseph D. Horowitz, one of the society's founding members, passed away on January 27, 1996.]

Congregation Beth Israel - An 80th Anniversary Salute

By Barry E. Herman, Ph.D.

Introduction

New Haven's Congregation Beth Israel - better known as the "Orchard Street Shul," commemorated its 80th Anniversary on October 24, 1993 with a milestone dinner celebration held at the Westville Synagogue. The Steering Committee was headed by Lee Liberman, Arthur Slutsky and Murray Trachten. History coordinators were Herbert B. Croog and Sherman Kramer.

After a lavish catered dinner and the usual Rabbinical speeches and greetings, a slide presentation, "A Time To Remember," was presented by Murray Lender. He traced the history of Congregation Beth Israel from its inception in 1913 down through the years to the present time through nostalgia and humor. Assisting in the slide preparation were Herbert Croog, Dr. Barry E. Herman, Werner Hirsch and Arthur Slutsky.

Two Jewish Clergymen, who attended services at the Orchard Street Shul as young boys, fondly reminisced about their early recollections of the synagogue at the dinner. The first was Sherwood Goffin, Cantor of the Lincoln Square Synagogue in New York City. He also entertained the assembled dinner guests with time-honored musical selections in Yiddish, Hebrew and English.

The second distinguished speaker was Rabbi Dr. Chaim Shapiro, spiritual leader of the Touro Synagogue in Newport, Rhode Island, the oldest synagogue in the United States.

Murray and Marvin Lender with their wives Joyce and Helaine summed up the pride felt by all guests at the evening's festivities by these remarks:

"Over the years, Congregation Beth Israel - "Orchard Street Shul"

— has done so much to enrich the spiritual caliber of our community and the lives of so many wonderful families.

As we celebrate its significant 80th Anniversary, it is with great pleasure that we express a warm *YASHER KOACH*."



Congregation Beth Israel (Orchard Street Shul)

Eighty Distinguished Years

By Arthur Slutsky

Research consultant: Herbert B. Croog

(Reprinted from the Congregation Beth Israel, 80th Anniversary Dinner Program)

In The Beginning



Rabbi Maurice I. Hecht spiritual leader of Congregation Beth Israel from 1948-1992.

In 1913, a small group of observant New Haven Jews rented a storefront building on Asylum Street and converted it into a neighborhood synagogue bearing the name Congregation Beth Israel of New Haven, Inc.

To understand better the sequence leading to their courageous decision, one has to step back in time some 100 years - into Russia, Poland, the Ukraine and other East European countries. A continuing period of widespread anti-Semitism and pogroms against Jews in those areas, following the ascension to power of brutal Russian despot, Tsar Alexander Ill, in 1881, led to a wave of economic stress and persecutions. This spurred a growing number of Jewish families to flee, by any means they could, to "Di Goldene Medine," the Golden Land - America. Often, the head of the house arrived first; as he gained a secure foothold, other members followed with his help.

In the national integration of arriving immigrants all over America, New Haven received its share of newcomers, most of them settling in the Oak Street-Lafayette Street tenement sectors.

As these early arrivals prospered, some turned their eyes westward, to the "refreshing suburbs" of upper Oak Street (renamed Legion Avenue in 1927). A few felt secure enough to rent or purchase homes as far west as Winthrop Avenue and the Boulevard.

With this relocation activity arose the longing for a "Shul of our own." Thus, in 1913 , came the birth of Congregation Beth Israel. The purposes of the house of worship, stipulated in its Articles of Association in 1913, were "to worship G-d in accordance with the Orthodox Hebrew faith and to hold service in accordance with that faith."

The following names are those of the incorporators of the synagogue in the order that they appear on the original Articles of Incorporation: Wolf Kauffman, James D. Kauffman, Alter Weisser, Charles Sheinfeld, Morris Richman, Max Steinberg, Abe Zweigbaum, Wolf Rogovin, Philip Polayes, Louis Kaletzky, Morris Green, A.M. Golden, Morris Zelinsky, Joseph Fisher, Wolf Liebman, Barnett Richman, Louis Alpert, Benjamin B. Kaufman, Morris Lipschitz, Morris Barach, Mike Pine, Hyman Cohen, George Etkind and Kaufman Cheese.

This historic document was signed by the above on November 24, 1913 and approved by the State on January 13, 1914.

By 1915, the pioneer group had outgrown its storefront premises and moved into a remodeled residence at 147 Orchard Street. Serving in the dual position as Shamus and Cantor there was one of the original signers of the Articles of Association, Abraham Zweigbaum.

The steady influx, after a few years, prompted the officers to consider transferring to a larger, more permanent site. The result was the purchase of land and property at 232 Orchard Street, the present location. This occurred in July of 1923 at a cost of $12,000. Sam Lapides was president at that time.

The architect for the handsome, yellow-brick, Colonial-revival style Beth Israel Synagogue was Louis Abramowitz and the builder was C. Abbadessa. Final construction was celebrated at a colorful dedication in 1926. Its broad sweep of front steps and twin Moorish-effect domes still gives the exterior a look all its own.

A Well-Chosen Location

One of the principal advantages of the synagogue's location was its proximity to Legion Avenue. Families making an upgraded change of address liked the idea of being so close to shopping. Being near a synagogue at the same time carried special appeal for many, aside from the improved residential atmosphere.

As the Shul's membership grew, and the "Avenue" became a more popular center for catching up with "old friends and new gossip," a good deal of the Synagogue's business was informally discussed at the same time by its members.

Often, the choice of a prospective High Holiday chazan depended on the views of his musical merit, discussed on the Avenue the Sunday morning after his appearance.

By the late 1920s it was evident that the surrounding area was an ideal one to plan the congregation's future. And it didn't take long for the name Beth Israel to be superseded by the title -Orchard Street Shul-. That familiar identity has remained firm throughout the years.

Maintaining An Appealing Image

From the very start of worship in the new building, great pride was taken to keep the "look" clean and attractive, inside and out.

That objective was a key factor in the painstaking effort by the Synagogue's Ladies Auxiliary in funding and installing the magnificently-carved, beautiful Ark in 1926. It is the same Ark that so richly enhances the interior of the Shul today.

In 1933, a larger solidly-built Succah was erected behind the Synagogue. Many members cooperated in its construction. The sturdy panels forming its sides came from a dismantled Yale building. Only recently taken apart, the structure housed joyous Succah gatherings for over 50 years.

The present *Bima* replaced a smaller, less-imposing one in 1935, the year when seating adjacent to that fixture was also rearranged to make room for the *Bima.* The Ladies Auxiliary extended a strong helping hand with fund-raising projects to help pay for this remodeling. The tall, artistically-

designed bronze lamps on either side of the *Bima* resulted from funds raised by the *Chevra Thilim.*

In 1961, a major improvement program "dressed-up" the downstairs vestry to make it more fashionable for social gatherings, including new folding tables and chairs. Its $1,250 cost was shared by the Ladies Auxiliary, Chevra Mishnayes, Chevra Thilim and caterer Abe Flaks.

Repair and reshaping of the outside towers, along with brick improvement and extensive roof repairs, took place in 1982 and in 1989. Members Eli Shapiro, Harvey Schwartz and Edward Schwartz shared the $900 cost for installing new drapes in the sanctuary.

In between these key projects, there was a constant effort made to keep the Synagogue in good repair and its appearance appealing at all times.

Spirit Of The Congregation

In attending a Sabbath or Festival Service at Orchard Street Shul, one was usually impressed with the decorum and serious attention to prayer inherent in the participation of worshippers. Even the minutes of monthly meetings made occasional reference to "the good decorum" during the period.

One observation that was particularly significant was the quick hush of active conversation, as an important city rabbi entered the Sanctuary before services began. Each row of congregants immediately stood as the rabbi passed.

The language at meetings and communications was Yiddish from the beginning until 1968. At that time, the constitution was revised and English was used in minutes, announcements and in record-keeping.

One noticeable feature that added to the spirit was the congregation's love for cantorial appearances. Quite a few guest cantors were paid to conduct the services for the pleasure of the congregation. Among them was nationally prominent Berele Chage. And of course the selection of the *chazar* for the High Holidays called for numerous auditions and comprehensive discussion before a final decision.

Many among today's outstanding older residents look back on the high-spirited celebrations of their Bar Mitzvas and weddings at the Shul. And probably no dinner event reached a peak of euphoria more emphatic than the gala, full-house, catered dinner that celebrated the Mortgage Burning in 1947

Three Dedicated Auxiliary Groups

The task of keeping the busy Shul humming during those many active years, involved a large number of short-term and special committees. The three principal permanent organizations were: The Ladies Auxiliary; Chevra Mishnayes and Chevra Thilim. Theirs were separate agendas. However, when the challenge called for major, fund-rasing action or total synagogue expression, financially, socially or communally, they joined hands eagerly.

The Ladies Auxiliary was seldom without a money-raising project. Among these: raffle book tickets: rummage sales, tickets to social events and more. Its biggest social attraction of the year was the all-day annual picnic at Scheutzen Park. This drew members from synagogues city wide. The Auxiliary's proudest accomplishment, as noted earlier, was covering the cost of the beautiful Ark.

The Chevra Mishnayes was responsible for coordination of the daily Talmud studies, along with other vestry study gatherings.

Chevra Thilim's main educational effort dealt with leading the recitation of the Psalms, in daily reading at services, and particularly at solemn occasions when members were gravely ill or following their demise.

Both Chevras shared in responsibilities relating to the cemetery. A permanent reminder of this is the standing stone tablet just inside the Fitch Street entrance of the cemetery, bearing a tribute to the following Chevra Thilim officers: Barnett Sosensky, President; Harry Lubov, Vice President and Hyman Greenwald, Treasurer.

More cheerfully, their cooperation was plainly evident in joining the Ladies Auxiliary in planning the Shul dinners in the vestry. These dinners notably marked celebrations.

Taking Community Responsibilities Seriously

Congregation Beth Israel enjoyed an enviable reputation for responding to virtually any legitimate cause that sought its help financially or in support of an important mission. It contributed regularly to local health and welfare drives, religious and civic. Its yearly contributions to the Jewish Community Council and the succeeding New Haven Jewish Federation were automatic and it proudly accepted its Israel Bonds Awards for support of that vital appeal.

A major form of aid was its support of Yeshivas throughout the United States and many in Israel. And the Shul was well-known as a "priority stop" for itinerant, donation seekers in the 1920s, '30s and '40s when this category of collectors was so prevalent.

The Synagogue's support of the New Haven Hebrew Day School was clearly something special. It provided space for the very first classes in 1944. And when the Day School faced an acute need for space to house its Yeshiva Boys High School classes in 1976, the congregation quickly made available facilities in its vestry. The same year it voted $1,000 toward the mortgage Burning Fund of the Hebrew Day School.

Strong support, over the years, was also extended to Young Israel. For example, when in its early days Young Israel faced the possibility of having to terminate its religious services at the Jewish Community Center at Dwight Street and Legion Avenue, Congregation Beth Israel opened its vestry doors to that organization.

It also permitted the group to use the Succah for its meetings temporarily when Young Israel faced that need. Cooperation also took place with Young Israel in co-sponsoring a Friday night Lecture Series, as well as Speaker Programs on week nights.

The Shul's involvement in community action was particularly viable as the war clouds gathered over Europe during the 1930s and long after that.

In this effort, the Shul willingly under-wrote affidavits allowing European rabbis to leave their countries, and guaranteeing their economic sustenance. The Shul was represented at every major local and regional assembly, protesting the spread of Nazi atrocities, and at mass meetings urging more U.S. Government support for helpless European Jews.

The voice of the Congregation was also loud and clear in supporting action aiding German Jews to escape to Israel; in urging opposition to Great Britain's "closed-door" policy against Israel and in voting funds for Israel's military struggle to win independence. When Israel won its Statehood in 1948, a $1,000 check was immediately pledged.

In its own war-time safeguards, the Shul changed from oil heat to coal to help conserve oil, and it installed dark window shades to lessen night-time visibility.

Two framed Honor Rolls listing the names of members' offspring who served in World War II still grace the walls of the Shul. They were dedicated with impressive ceremonies in 1943.

Demonstrating its interest in Orthodox educational endeavors, the Congregation joined with three other synagogues in co-sponsoring, in 1959 and 1960, a series of public lectures at which nationally-known speakers addressed large audiences. Orchard Street Shul was well represented at a few state-wide conferences of Orthodox synagogues and has maintained membership, nationally, in the Union of Jewish Orthodox Congregations since 1959.

Teamwork Practiced Here

The history of the Shul shows a healthy pattern of efficient operations, as officer regimes changed and as key people moved up or out of their assignments.

That positive trend became even more visible in the long stays in office by those with the title of Shamus or Secretary or Bal Koreh.

The prize for most terms as President was earned by Joseph Fisher, who first served from 1930 to 1934. He was re-elected for the term of 1937 to 1940 and in 1949 he accepted a third three - year term.

Since 1930, there have been only four secretaries -Herbert B. Croog, from 1941 until now. Before him, Max Newman, 1940-41; Morris Schiffman, 1939-40 and Judah Enovich, 1930-39. Two previous secretaries, from 1916 on, were Asher Knox and Max Ravis.

The Torah-reading duties have been continuously managed by our able Bal Koreh, Eli Shapiro for over 35 years. Cantor Martin Freilich has conducted the High Holiday services since 1963.

The position of Shamus in the present building shows four much-appreciated persons with long periods of service: Boruch Levine, father of Harry Levine, from the mid-'20s to 1938; Louis Dunn, from 1945 to 1953 and Chaim Sternshuss, from 1953 to 1967. After that, maintenance has been overseen by an outside service, and administrative functions have been looked after, first by Harry Levine and then by Herbert B. Croog.

For the historical records, we list here the respected gentlemen who have led the Shul as President since 1930.

We begin with the current able President, Abe Lippman, who has accepted responsibility from 1963 to the present day. Before him, the following held that office in consecutive order from 1959 back to 1923: Morris Schiffman, Hyman Fisher, Hyman Greenwald, Joseph Fisher, Harry Lubov,

Abraham Price, Morris Richman, Joseph Fisher, Samuel Lapides, Max Kamens and Max Isenberg.

A SALUTE TO OUR OLDEST-LIVING TEAM PLAYER: It is with special pleasure that we recognize our popular, longtime member, Harry Levine, who recently celebrated his 99th Birthday and who was voted Life Membership. Harry held too many offices and committee assignments to be listed here. He was also a key member of the 50th Anniversary Committee in 1963, and he took on the Shul's administrative duties for years after our Shamus, Mr. Sternshuss, retired in 1967.

Special THANKS also go to Sam Shapiro, who recently turned 90. Sam can be seen opening the Shul at 6:00 a. m. every day (except the Sabbath) for morning services, after picking up two other Minyon-aires. He has been faithfully attending the services for decades.

The Action-filled Era of Rabbi Maurice I. Hecht

Orchard Street Shul always was a favorite place of worship for one of the senior rabbis of the City. First, for Rabbi Abraham Flexer, then Rabbi Aaron Schuchotowitz and Rabbi Leizer Gorelick.

Rabbi Maurice I. Hecht was the first spiritual leader to be officially inducted as the "Rabbi of the Shul" in 1948.

With Rabbi Hecht's debut, a lively, innovative program of activity was set in motion. A new Sunday School class drew over 100 youngsters. Several forms of lecture sessions were scheduled. These included after-dinner, Friday night speakers and several series of week-night discussions on current issues of the day.

At one stage, a Junior Congregation held services in the vestry and a Men's Club was added to the ranks. These efforts by Rabbi Hecht helped to spur a noticeable membership increase and to well justify raising dues from $16 to $20 a year.

His comprehensive, educational training and Talmudic knowledge also helped to convey continued learning satisfaction with his classes and sermons.

In addition, as a result of his status as Headmaster of the New Haven Hebrew Day School and his reputation for facing up to provocative issues, Rabbi Hecht was in constant demand as a speaker before Jewish groups of all persuasions.

His passing, in 1992, marked the noticeable loss of a highly respected and distinguished religious leader.

The Gala 50th Anniversary Celebration

The first 50 eventful years of the Synagogue were conspicuously spotlighted on Saturday, June 1 and Sunday, June 2. The 1963 celebration was climaxed Sunday evening by the festive Jubilee Dinner at the Jewish Community Center on Chapel Street.

The event was a colorful *simcha* in the life of the Shul and in the eyes of its membership. The synagogue was tastefully decorated by the Ladies Auxiliary. On Sunday afternoon, Jubilee ceremonies featured a procession of Sefer Torahs, with the Scrolls carried by leaders of the Shul.

Rabbi Theodore Lewis, retired spiritual leader of the Touro Synagogue in Newport, Rhode Island, was the guest speaker. Herbert Feder, Cantor of Congregation B'nai Jacob, rendered musical selections and Beth Israel's Rabbi Maurice I. Hecht gave the Invocation.

Morris E. Schiffman was President of the Congregation at the time. Other officers were David Jacobson, Vice President; Harry Miller, Treasurer; Herbert B. Croog. Secretary and Harry B. Levine, Trustee.

The Ladles Auxiliary was headed by Mrs. Minnia Orchowsky, President. Other officers were Mrs. Lena Greenwald, 1st Vice President; Mrs. Rebecca Gandelman, 2nd Vice President; Mrs. Sarah Steinberg, Secretary and Mrs. Anna Witkin, Treasurer.

The Picture Today

To the surprise of many people, there are still approximately 100 members who pay nominal dues of $60 per year. Just as astonishing to people is the fact that a group of some 20 men constitute the source of the daily morning Minyan.

Because of the riding restrictions, they attend Sabbath services within walking distance of their homes.

The membership even sponsored free-to-the-public High Holiday services this year which were again led by Cantor Martin Freilich and attended by some 60 worshipers. There has never been a break in holding High Holiday services.

The synagogue's maintenance is regularly overseen by a membership committee. Members receive timely notices of Yahrzeit dates and lights are illuminated at the appropriate times of Yahrzeit and Yizkor, in memory of loved ones.

General membership meetings are called several times a year, at the dis-

cretion of the president, where current business is discussed and necessary action voted upon. It was at the last such meeting that the motion was passed to proceed vigorously with the celebration of the Shul's 80th Anniversary.

The Picture Tomorrow

As plans for the big 80th Anniversary went forward, Orchard Street Shul received renewed attention and interest from the community, generally. Many, consequently, are asking the question, "What will the future of Congregation Beth Israel be?"

Those of us embarked in developing a successful and memorable celebration prefer to allow that query to be analyzed after our responsibility has been fully completed. Proposed solutions are being aired and it is gratifying to see that new interest in the future of the Shul is surfacing.

We are certain that the present membership will examine the courses of future action with greater awareness, with greater interest and inspiration. The principal hope of the 80th Anniversary Committees is that this milestone celebration will help to lead to a future, blessed by *Hashem*. One that will help to preserve the good name of Congregation Beth Israel long into the years ahead.



Treasurer Herbert B. Croog showing members of the Jewish Historical Society some synagogue records, November 4, 1979.

Dachau Relived

By Louis G. Bertuccini

Address given by Louis G. Bertuccini on Sunday, May 28, 1995 at the New Haven Jewish Community Center. The commemorative exercises honored the survivors and the liberators of the Nazi death camps on the 50th anniversary of the defeat of Nazi Germany.

From July 1938 to July 1939, my senior year of high school, I worked at a news stand in the lobby of the Liberty Building on Temple Street in New Haven. Periodically, a line of people would form the length of the lobby, out



Commemoration speakers: left to right: American veteran Louis Bertuccini, Soviet veteran Smuel Volinsky, Holocaust Survivor Fellowship chairman William Rosenberg and Jewish War Veterans leader Robert Zweiman. (Photo by Jonathan S. Tobin)

the doors and up Temple Street. They were Jews who, having fled the escalating persecution which was taking place in Europe, were waiting to register with the Jewish Welfare Society, which had offices in the building, for assistance in relocating in America. Their serious demeanor reflected their tribulations and concerns. Six years later, I would witness directly the incomprehensibly barbaric destiny that had been diabolically planned for them — and I would reflect on their good fortune in having escaped it.

I entered the service in 1942 and was eventually assigned to the 158th F.A. Bn. of the 45th Div. When this division was organized in the early part of the century, it was comprised of guard units from Oklahoma, Colorado, New Mexico and Arizona. For many years, its insignia was a good luck symbol of the tribes of the southwest Indian country from which the division originally drew much of its personnel. That insignia was — The Swastika!

When the Nazis adopted the Swastika as the symbol of their party, the 45th abandoned it and replaced it with yet another good luck Indian symbol — The Thunderbird. It is a source of pride to me that the men who wore that Thunderbird, by having amassed 511 days of on-line combat duty in the European Theater of War, contributed very significantly to the demise of the Demonic Nazi Swastika and to the defeat of the sadistic butchers that wore it!

Toward that ultimate objective, we kicked off our combat activities from the shores of Africa, invaded Sicily and battled across the breadth of that island. We next hit and ultimately penetrated the heavily defended beaches at Salerno, then continued the fight up the Italian peninsula before being stalemated for two months in the cold mountains at Casino. Relieved on that front by other troops, one week later we went ashore at Anzio and spent five difficult months on that beachhead before we were able to effect a breakthrough and enter Rome.

Our next assignment was to participate in the invasion of southern France. Our combat efforts continued up the Rhone Valley, through the rugged Vosges Mountains and across the Alsatian Plain. After tenacious resistance by a determined enemy in snow-covered mountains, we crossed the German border. With intensive effort, the vaunted Ziegfried line was breached in mid-March of 1945. We crossed the Rhine, then continued on with major encounters at Aschaffenburg and Bamberg.

Pushing southward into Bavaria, the drive toward the Sacred Cradle of Naziism, Nurenburg, began on April 1st. Zealously defended, Nurenburg was finally surrendered on April 20th, after four days of fierce combat within the city proper.

With Germany virtually cut in two and allied troops crushing the enemy forces from all sides, the slaughter should have been brought to an end. But the sadistic regime entrenched in the Berlin bunkers would not let the bloodletting stop — not in the fields nor, as the world later learned, in the death camps.

Compelled to continue, we crossed the Danube and took towns and villages along the way. The major objective then became Munich, the last large city in Bavaria and the birthplace of the Nazi beast.

The division was then divided into task forces, wherein the infantry was also motorized. This increased mobility allowed for a slashing penetration of enemy defenses. A three-pronged attack on Munich was outlined. Our combat unit consisted of elements of the 157th infantry and our 158th F.A. The third battalion of the 157th was commanded by a truly great infantry leader, Col. Felix Sparks.

On the morning of April 29, the attack on Munich began shortly before noon. Col. Sparks received radioed orders to veer a mile or so to the left of our assigned sector and to take a concentration camp in the town of Dachau.

Prior to this time, we had liberated P.O.W. and forced labor internment camps. The nature of a death camp was unknown to us. As we neared the site, the first gruesome evidence came into view.

The initial shock was experienced even before entering the camp. The first evidence of the horror to come was a string of forty railway cars on a siding near the camp entrance. Each car was loaded with emaciated human corpses, both men and women. A hasty search by the stunned infantry revealed no signs of life among the hundreds of still bodies. Few words were spoken as the grim-faced soldiers deployed in battle formation towards the camp itself.

As the main gate to the camp was closed and locked, we scaled the wall surrounding the camp. As I climbed over the wall, I heard rifle fire to my right front. The lead elements of the company had reached the confinement area and were disposing of the SS troops manning the guard towers, along with a number of vicious guard dogs. By the time I reached the confinement area, the brief battle was almost over.

The scene near the entrance to the confinement area numbed my senses. Dante's inferno seemed pale compared to the real Hell of Dachau. A row of small cement structures near the prison entrance contained a coal-fired crematorium, a gas chamber disguised as a shower, and rooms piled high with naked and emaciated human corpses. As I turned to look over the prison with unbelieving eyes, I saw a large number of dead inmates lying where they had fallen in the last few hours or days before our arrival. Since the many bodies were in various stages of decomposition, the stench was overpowering.

Each of the prison barracks, constructed to house 208 prisoners, contained the impossible number of about 1600 inmates, many of whom were dead or dying. The several barracks used as infirmaries were also filled with dead and dying.

There was an "Experimental Station" where gruesome medical experiments were practiced on hapless prisoners who were infected with various diseases, and where biochemical experiments were carried out.

There was a facility where prisoners were tortured, flogged, hung at the stake, and/or executed.

During the early period of our entry into the camp, a number of men, all battle-hardened veterans, became extremely distraught. Some cried, some became ill, while others raged. Some thirty minutes passed before I could restore order and discipline. During that time, the over thirty thousand camp prisoners still alive began to grasp the significance of the events taking place. They streamed from their crowded barracks by the hundreds and were soon pressing at the confining barbed wire fence. They began to shout in a unison which became a chilling roar. At the same time, several bodies were being tossed about and torn apart by hundreds of hands. I was told later that those being killed at the time were "Informers."

Within about an hour of our entry, events were under control. Guard posts were set up and communications were established with the inmates. We informed them that we could not release them immediately, but that food and medical assistance would arrive soon. The dead, numbering about nine thousand, were later buried with the forced assistance of the citizens of the city of Dachau.

Later that afternoon, units from the 42nd division were brought in to guard the camp so that we could resume the attack on Munich. That evening, we set up gun positions in the small community of Feldmoching. On April 30th, penetration of Munich continued. On May 1st, major resistance was subdued and enemy forces that fled the city were overwhelmed by allied forces coming up from the south.

We later learned that, during the day of April 30th every ambulatory citizen in the town of Dachau was forced to walk through the camp to suffer the sight of the perversion and carnage that had been perpetrated for thirteen long years in their very midst in this, the first built of the Nazi death camps. It compelled them to reflect on the slaughter they had tolerated as the result of a nationwide dementia which allowed for blind allegiance to a mad man who harbored the convoluted belief that his deranged formula of extermination would produce a homogenous super race.

Late that afternoon, our field kitchen was brought in to serve us a hot meal — the first in several days. We went for it in shifts. Some of us had just had our mess kits filled and had begun to eat when, out of a nearby grove, came a group of camp inmates who had somehow managed to get out. They were a pathetic sight to see! Almost skeletal, their gauntness was accentuated by the ill-fitting striped prison garb. They approached timidly and then stood there as their eyes focused on the food. Without a word being spoken, we offered our mess kits. They reached out for them and uttered feeble *Dankes.* After hungrily consuming a few spoonfuls, they stopped eating and looked pained and perplexed. What cruel irony! In their hands was the nourishment they craved and so desperately needed. But, having been deprived of an adequate diet for so long, their bodies could not accept a quantity of food, their stomachs had shrunk!

That evening, we were told that barring some unusual circumstance, the fighting was over for us and that the 45th division would take on the occupational duties of Munich and its environs, including Camp Dachau.

On the 2nd of May, our battery set up station in a small plane parts factory in Munich. Some of us were assigned to guarding a former Roman Catholic hospital which long before had been sequestered by the German military. The four floors were occupied with Wehrmacht and SS casualties. That afternoon, every one of these German soldiers who could walk was taken to Dachau to have their psyches immersed in the human depravity, degradation and death which was now the legacy of their dissolute history. When they returned, one asked of me: "Why do you do this to us?" My reply was, "Why in the hell did you do that to them?"

Between duty assignments on May 4th, some of us went to Dachau. The story we heard from one English-speaking former inmate was typical of the agony that many had endured. In Poland, they had been herded into box cars, packed in body to body. Open louvers in the sides of the car let in the cold. A single hole in the floor was to serve as their latrine. In the four-day journey to Dachau, with lengthy delays enroute to give track priority to military cargoes, the old, the feeble, the sick would collapse and miserably die. The stench was suffocating. When the train arrived at Dachau and the sealed doors were opened, the living who were able tumbled out, ripped up dried grass and ate it "as horses would," he said. This may have been the journey traveled by those poor souls in the boxcars that we encountered at the camp in what might fittingly be called "the last train to Dachau."

Camp Dachau was situated in a meadow on one side of a road while houses lined the street on the other side. Yet not one town resident with whom we spoke — not one! — would admit to any knowledge of the activities that had taken place in a camp that was in their clear view, where vast numbers of human beings were ignominiously disposed of for no other reason than their birthright, where trains openly discharged their cargoes of dead and near-dead, and where the crematorium's chimney on-goingly spewed out the tell-tale evidence of incineration. Incredible!

In the early evening of May 7th, the unconditional surrender of all German forces was announced. Our first reactions were those of relief that the senseless slaughter of war here had ended, and the joyful realization that we might soon be returning to the loved ones whom we so sorely missed.

However, the grueling trek that had begun in Africa and the experiences along the way had drained us physically and emotionally. And, at the end of that long, hard journey, the specter of Dachau had stirred our very souls. That night, in the dark shadows of the camp, the mood was understandably somber.

Copies of the 45th division news were distributed, containing graphic details of the camp's horror. The headlines read: "Dachau gives the answers to why we fought."

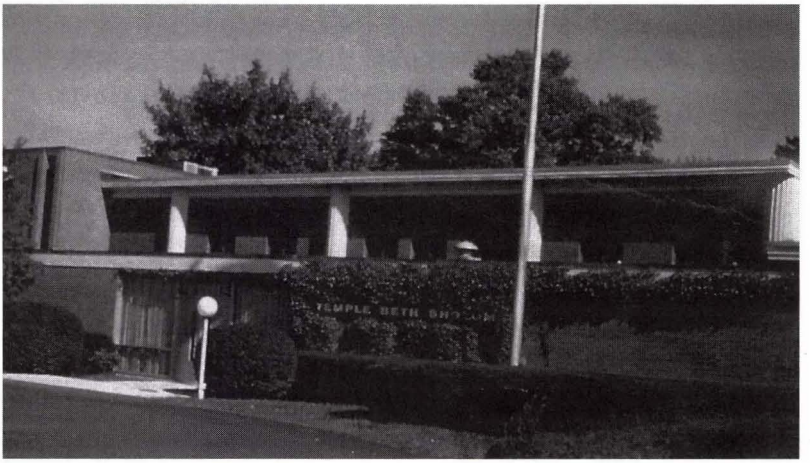
The victims who tragically perished in the Holocaust will long be remembered in prayer. Tonight we honor here the men and women who survived it — they who endured the painful indignities of persecution and the depravity of the death camps, with full awareness that they were earmarked for the ultimate degradation — extermination.

But they lived to see another day! Their agonies chronicle one of the darkest epochs in the history of human existence. They give testimony to the fact that evil things happen when good people do nothing to prevent it! Let that testimony be inscribed indelibly on the consciousness of this and future generations so that this tragedy will not be allowed to happen again!

To the survivors, here and elsewhere, we, the liberators, express sincerest regrets for the bad days of the past, and offer a prayer that you may now know only good days for as long as you shall live. To each of you we convey a very warm and heartfelt — Shalom!

The Early Days Of Temple Beth Sholom Of Hamden:
From Community Center to Synagogue

By Martin Laskin, Ph.D.



Temple Beth Sholom of Hamden

The town of Hamden with a population of about 52,000 [1], including an estimated 5,000 Jews[2]; was incorporated in 1786 and borders on New Haven as its northern suburb. The first group of immigrants to come to the town were from England. The population in the town was composed mainly of those of English ancestry until the 1840s. From that time until the end of open immigration to the United States in 1920 the Irish, and then the Italians, made up a large part of the newcomers to the town. Some of the immigrants from these two groups came directly from Europe to work in the stone quarries and saw mills that dotted Hamden in the 19th and early 20th centuries. Others, who originally settled in New Haven, became prosperous and moved to the more spacious suburb of Hamden.[3]

According to interviews with a number of long-time Jewish residents of Hamden and New Haven very few Jews lived in Hamden prior to the postwar period. The few Jews living in Hamden prior to this time who

were affiliated with a synagogue belonged to one of the congregations in New Haven. Until 1935 there was no public high school in Hamden; Hamden students attended the public high school in New Haven. As a result of this, Jewish social life for the few Jews living in Hamden consisted of activities in New Haven. An interview with one of the founding members of TBS who was a teenager living in Hamden in the 1930s illustrates this point:

> Where did I go to meet other Jews? Sure, I always went to New Haven. Hamden didn't have a high school, so we all went to Hillhouse High School. There were plenty of Jews at Hillhouse at the time, you know, from Legion Avenue. Even after my parents moved from New Haven they still belonged to Beth El, a Conservative synagogue in New Haven at the time. There were some youth clubs there and all the kids knew each other.

After Hamden High was built, Jewish teenagers from Hamden lost an important avenue of contact with the much larger group of Jews of their own age from New Haven. No longer could they count on sitting in classrooms with, or passing in the halls, significant numbers of Jewish students as was the case when Hillhouse High serviced the town of Hamden. In the late 1930s this situation inspired a few Hamden Jewish families to hire a youth director to organize an after school social group for Jewish high school students. After WWII Jews came to Hamden in greater numbers. These Jews originated from basically two geographical locations. Quite a few came from the original three block square first zone of settlement area of New Haven known as "Legion Avenue." In the middle of the 1940s Jews from the first area of settlement in the Legion Avenue area began to move out to the roomier and more expensive fringe areas of the city. This move to outlying areas was typical of Jews from first areas of settlement especially in the postwar era. The Westville section of New Haven was known as the "Golden Ghetto." The public high school that served this area offered Hebrew as a foreign language and employed a full time Hebrew instructor. As the New Haven schools became integrated starting in the 1950s many Jews, along with other whites moved out of the fringe areas of New Haven and into the surrounding suburbs including Hamden. In the minds of older New Haven area Jews "Legion Avenue" takes on a powerful mythical quality. It was a neighborhood of pushcarts and bagels, smoked herring

and Jewish bakeries. Yiddish was spoken on the streets and every street seemed to have a Jewish house of worship. The area thrived until the early 1950s. Then, after two decades of urban decay the Legion Avenue neighborhood ceased to exist not only as a Jewish area but also in the physical sense. This came about through the movement of the children of the immigrants to the suburbs, the race riots and fires of 1967, and finally by the urban renewal initiated by Mayor Richard Lee in the 1960s. With federal money as part of the "Model Cities Program" the neighborhood was leveled to make way for a highway connector that was never completed. Now, in place of the old Jewish enclave are square blocks of empty lots covered with dry sandy soil and a few clumps of bushes and grass. The nostalgic myth of "Legion Avenue" is the New Haven version of New York's Lower East Side. In talking with some of the old timers who lived there I got the feeling that the destruction of this neighborhood and its transformation into desert-like lots by Mayor Lee was for them the local version of the destruction of Jerusalem and the leveling of its walls by Titus. In the words of one of the old timers who grew up in the Legion Avenue area in the 1930s:

> We were poor all right, but it was safe, you could leave the door open all day and night, it didn't matter, nobody would hurt you. It was real Jewish, the stores, the shuls. Then Mayor Lee came and started to put in the highway connector. That was around the time of the riots when whatever the city didn't knock down was burned down. That's progress; now you can't even get a good piece of pickled herring anymore.

Not all the Jews who came to Hamden originated in New Haven. Another group of Jews came from out of town. Many of them were from New York and from Boston. They came to take jobs in local industries or as clerical workers in one of the local hospitals or at Yale University, headquartered in New Haven. Because of the anti-Semitic and exclusiveness policies of Yale, the doctors and professors would not arrive until the 60s and 70s.

Now after our discussion of the origins of Hamden's Jewish community we turn our attention to what happened when the out-of-towners and the Legion Avenue Jews found themselves together in Hamden during the early post WWII era.



Temple Beth Sholom Yom Kippur Dance Committee in 1957. First row (seated), left to right: Marvin Brown, Arnold Abrams, Irving Faiman, Harold Alpert, Leo Perkes, Oscar Herschderfer. Second row (standing), left to right: Sidney Steinbach, Morris Krall, Bernard Insler, Philip Bear, Rabbi Nathan Burstyn, Paul Sloan, and Murray Adelman.

The Jews of Hamden: A Search For Identity

Most of the Jewish, as well as the non-Jewish newcomers to Hamden including those from New Haven, and from farther away were young WWII veterans and their families. In Hamden, as well as in suburbs across the nation developers had bought tracts of land cheaply and were putting up small one-family houses. Mortgage rates for veterans were low. In Hamden FHA loans through the local banks were being made at around two percent interest.[4] In addition the town of Hamden gave a big reduction on local property taxes for veterans. Perhaps this was a way of showing them thanks for their service in the war, as a way to get votes in local elections, or simply to make money for developers.

Because there was a mix of Jews in Hamden from different areas of origin and because homes were mostly single family and not very densely concentrated, many of these newcomers, especially those without families in New Haven, had no contact with other Hamden Jews. One of the founders of the Hamden Jewish Community Center who came from out of town said in an interview that:

> We didn't know anybody. I mean any Jewish people. We had nice neighbors but they were all Italian or Irish. Later on I found out that there was another Jewish couple on the next block, but this was only when I met them at a meeting (to organize the Hamden J.C.C.) We were lost out here. Hamden, it was the end of the world, full of apple orchards. But we came because my husband got a good job in New Haven working for one of the tool factories. Houses in New Haven proper were too expensive, except the ones in run-down areas. Hamden had brand new homes at good prices.

From the above comment we get the impression that although this woman missed being in close proximity to other Jewish neighbors, and from this point of view regretted the move to mostly non-Jewish Hamden, economic considerations superseded Jewish ones. That is to say, although Hamden had few Jews, it had good houses at reasonable prices and access to job opportunities.

The stage was now set for the founding of a Jewish organization. Young families had arrived from New Haven and from out of town. They felt socially isolated as suburbanites, and as Jews. Still they came to Hamden because it was a step up for better jobs, better homes, and open areas for their children to play in; in short, the American Dream. This was the generation of Jews that grew up in Jewish neighborhoods such as Legion Avenue in New Haven, the Lower East Side of New York or their counterparts in other cities with sizable Jewish populations. Perhaps it can be said that if these people had really cared about 'Jewish community' they wouldn't have come to this 'exile' in the first place. But as often happens in life one only values what he has when it's gone. These people came with bright ideas of the American Dream and material advancement. They didn't expect to be missing a community, or to be lonely, but this is how they eventually came to feel. Their children would not feel the same because they did not know what a tightly knit community based upon common ethnicity and neighborhood was like. But particular in the memory of the parents' generation was the experience

of growing up in such neighborhoods. What they did very soon after arriving in Hamden was to band together and establish a Jewish community center.



Land Purchased for New Sanctuary - 1957. Irving Faiman, Sylvia Kaplan, Philip Bear, Herbert Hume (1st Selectman of Hamden), Harry Rosenfeld, Bernard Insler, Benjamin Shindell, Freda Shindell, Edith (Gordon) Papermaster, Rabbi Burstyn. and Cantor Sol Freed.

The Hamden Jewish Community Center

The purpose of the Hamden Jewish Community Center as outlined in the minutes of the first meeting was to provide:

> ...a social organization for adults and children, a religious center for the children, and a young people's league.[5]

It is interesting to note that in this statement of purpose there is mention of the desire to provide a religious center for the children, but no mention of providing one for the adults. The Hamden adults who were interested in religious activities were commuting to the New Haven synagogues. Perhaps they felt that the children needed something they could walk to. More significantly the stated purposes were a reflection of the family and particularly

child orientation of early suburbanites. The ideology of suburbia was, everything for the children, for Jews and Gentiles alike.[6]

The Hamden Jewish Community Center finally led to the establishment of a synagogue. But in reality the synagogue was not in place of a Community Center; it was rather in addition to one. The first synagogue in Hamden would have to become many things, both religious and social, to suit the varied needs of the Jewish population.[7] The recollections of one of the founding members of the Hamden Jewish Community Center should illustrate this point:

> We had a hundred people at our first meeting; it was in 1946. We had to use the auditorium of the Church Street School. There were so many Jewish people in Hamden who were interested in starting something. How did it all start? Well until World War II there were maybe fifty to seventy-five Jewish families in Hamden. Then starting after the War a lot of Jewish veterans looking for good homes and schools for their families started moving in. So, there were five of us Jewish couples who used to meet socially from time to time ourselves. Most of the adults were interested in social contact with other Jewish families for themselves and for their children. But there were some, including my husband and I, who also wanted a synagogue. We couldn't push too much for it because we would have lost a lot of support because people already belonged to New Haven synagogues and were paying dues to them. So we just started with a community center. But after awhile I think that everybody realized that we needed a synagogue too. Bar mitzvahs were starting, children needed Hebrew school, unfortunately people had *yahrzeits* and needed to say *kaddish.* It wasn't convenient to go to the synagogues in New Haven for everything. So, in the end those who wanted a synagogue and not just a center won out.

The words of this temple founder points to the existence of a pluralistic membership in the Hamden Jewish Community Center, even before it evolved into a synagogue. It appears that while some members wanted a community center for social contacts there were others who also wanted a synagogue center, which as defined by Deborah Dash Moore was an institution which:

> incorporated worship, recreation, sociability, and Jewish education under one roof.

What eventually developed was not a community center with the stated function of providing for social rather than spiritual contacts. Instead there was created a Temple which would aspire to fulfill the needs of a pluralistic membership which included those whose primary interest was social contact as well as those who looked for spiritual fulfillment.



Ground breaking for Temple Beth Sholom in Hamden on April 5, 1964. Left to right: Ruth Baltimore, Doris Katz, Adele Feldman Levine, Gertrude Kahn and Ethel Litt. In right rear stands Murray Adelman. (For sanctuary and additional space.)

From Community Center To Community Center With A Synagogue

The first religious service was held by the Center at the local Masonic Temple during the High Holidays of 1948. From the 1966 Anniversary speech it is recalled:

> The fall of 1948 really started us on our way to being a synagogue. Rosh Hashona and Yom Kippur Holidays were observed in Hamden for the first time, and history was made. The pattern was set for our future, too, because the services were Conservative, and were conducted by a student Rabbi from the Jewish Theological Seminary.

The significance of beginning on the High Holidays, aside from being symbolic, that is to begin a new endeavor on Jewish New Year, also had a useful purpose. According to the Temple old timers I spoke to, in 1948 as well as now, the biggest turnouts for services were on the High Holidays.

Pragmatic concerns involving the religious education of children were behind much of the push to expand the religious activities of the Center. Children were approaching the age of Bar and Bat Mitzvah. These were not yet the days of two-car families and it was not possible to rely upon the infrequent public bus service from Hamden to the Jewish areas of New Haven where the closest Hebrew Schools were located. In June of 1947, within a year after the Center was founded, a three-day-a-week Hebrew School was established. The local Elks hall was rented for this purpose.

Still, there was no place to hold regular weekly religious services for Bar/Bat Mitzvahs. This may have been a key issue in the decision to transform the community center into a synagogue. Just as families did not want the inconvenience of travel into New Haven for their children's Hebrew School they also wanted a Bar Mitzvah setting that was closer to home. There was also the matter of having to belong to both the Hamden Jewish Community Center and to a synagogue in New Haven for the Bar Mitzvah ceremony; with all the extra expense this entailed. Funds were raised, property was purchased and in June of 1950 a ground-breaking ceremony for the new building was held. The establishment of the Hamden Jewish Community Center was not without resistance from both some Gentiles and some Jews in the town.

One of the founders of the Center attached the following note to a group of documents she sent to me concerning the early days of the Center. The note read:

> It may be of interest to know that when the property was purchased it was purchased in the individual name of one of the original organizers of the Center because in Spring Glen Jews were not welcome. However, before morning of the next day, someone found out who the purchasers really were, [a group of Jews] and for what purpose the property was bought. [To build a Jewish Community Center] this individual received a call offering to purchase the property for double the selling price! [10]

This story has clear similarities to the purchase of the land for the Conservative synagogue in Sklare's study of the Jewish community of the suburb of "Lakeville" during the postwar period. Sklare also relates how longtime

Jewish residents of Lakeville were uneasy over the effect a new influx of Jews would have on Jewish-Gentile community relations.[11] There were some veteran Jewish residents in Hamden who also shared this uneasiness. In the twentieth anniversary speech referred to previously the speaker states that:

> Peculiarly, there was some objection to the organization of the Center. This was not from non-Jews in Hamden, but from a few Jewish people who had lived here unidentified and untouched by Judaism, spiritually or culturally. [12]

These Jews who were in opposition to the original establishment of a Center were acting on the motive of desiring anonymity as Jews in an environment they felt was somewhat hostile to them. Years later and in a similar way those who opposed changing the name of the Center to that of a Temple, although not wanting to remain anonymous, did want to limit their visibility as a Jewish religious organization. We will see, however, that Temple members would soon come to realize that being 'American' in both the eyes of the non-Jewish citizens of Hamden, and in their own eyes meant precisely having the high visibility that was once avoided. Having Temple picnics, Veterans Day commemorations, rummage sales, and bingo nights was positive proof to the Temple members and to outsiders as well that the Jewish community in Hamden was not that different from their church-going neighbors. Religious services with church-like decorum, American trained rabbis, and a liberal use of English also bridged cultural gaps between the members of Temple Beth Sholom and the church goers. In the fall of 1952 the Hamden Jewish Community Center hired its first permanent Rabbi, Rabbi Aaron J. Weiss, a graduate of the J.T.S., and affiliated with the United Synagogue of America. These two acts meant that there now could be no doubt that the community center had become a synagogue.

Why did the members of the Hamden Jewish Community Center choose to affiliate with the Conservative Movement rather than the Orthodox or Reform? There appears to have been two central reasons why many of the synagogues founded across suburban America in the early post-war years affiliated with the Conservative Movement. One reason was that the suburban Jews looked upon Conservative as a middle of the road compromise between Orthodox and Reform that would alienate the fewest potential members. Starting a new community required the most inclusive movement. Another reason was that returning veterans, who made up a large part of the Jewish community in the suburbs had been exposed to Conservative-style religious services while serving in the armed forces. In speaking with some

of the founding members the compromise issue was indeed mentioned as a reason for Conservative affiliation. It seemed though that the compromising going on was more typically between spouses, (i.e one leaning toward Orthodox and the other leaning toward Reform) rather than between groups of members. There were many veterans among the young suburbanites who founded TBS. When I brought up the issue of the Conservative-style services during their wartime years in the armed forces the four veterans I spoke to did have positive comments about them. These comments were based around the memories that the army services were short, used a great deal of English, and were opportunities for making contact with other Jews.

Rabbi Weiss held the official title of 'Rabbi-Director'. This was significant in that it showed that the institution was still conceptualized as a community center with social activities as well as a synagogue which tended to religious observances and the spiritual needs of its members. The amount and variation of social activities is evident from an examination of one of the monthly Hamden Jewish Community Center Bulletins from 1954.[13]

In this bulletin, which was edited by lay members of the Center, announcements of the following social activities sponsored by the Center were found: Sisterhood Auction, Jewish War Veterans Meeting, Jewish War Veterans Auxiliary Meeting, (wives of JWV men), Minstrel Show, (put on by Center members), ORT meeting (ORT is a Jewish women's fund-raising organization in support of vocational training in Israel and elsewhere), Men's Club meeting, Sisterhood meeting, Council of Jewish Women meeting, Center meeting lecture on 'Marriage and Divorce,' Theater Party trip sponsored by the Men's Club, Sisterhood Cards and Mah Jong Evening, an ORT Card Party, a Psychology Lecture Series, an ORT cake sale, an ORT Bazaar, and the opening of a children's game room.

The sheer amount of social activities shows us that the Center was heavily involved in providing activities that would facilitate social contacts among a group of young, well educated family-oriented suburbanites. The diversity of the activities, albeit within the limited band of middle class suburban interests, shows an attempt to offer a little something for everyone as an inducement for involvement with the center. At this point in time, the mid-fifties, we see no senior activities or singles activities. This was because the membership was a typical post-war suburban one, with social life centered around the young nuclear family.

There was however a division between men's and women's activities with only a few activities being joint gender in nature. If in the house of

prayer the gender walls were being broken down with mixed seating and increased female participation in the rituals; in the house of assembly on the other hand the organization of activities and often participation in these activities were largely done along gender lines. The attempt to involve as many as possible in Temple activities among a pluralistic membership then became a twofold process of inclusion and separation. In one sphere of activities, the religious ones, females were brought in together with the males in order to encourage their participation. In the social sphere women were separated into their own activities such as sisterhood and JWV auxiliary in order to provide them with a niche for female involvement. The question is why did women want inclusion in religious activities, but were content with separation in social activities via the Temple auxiliaries such as the sisterhood?

I asked a woman who was active in synagogue activities in the 1950s why this was so. Her explanation was as follows:

> Well, first of all we girls liked to have a good time together without the men. I don't mean all the time without the men. We also like the couples activities like the dances and things. But sometimes we just wanted to be by ourselves, We could laugh, tell our own jokes and our husbands wouldn't be there bossing us around. It was equal, the men had their Mens' Club and we had the Sisterhood.. You know separate but equal, (laughs). But in the services it was either push our way in or be left out. We never thought of having a separate women's service where we could do everything that the men did. What sense would that make, we wanted the whole family together at services. You know, the family that prays together, stays together. In order to take part in the services we had to be allowed to do what the men did, like getting *aliyas* and reading from the Torah: although this didn't happen until later on, in the 1970s. We didn't want to be left with setting up the food for the *oneg* on Friday nights, or the kiddush on Saturday mornings. Which is by the way what we still do today, but the men help out too, and we have *aliyas* and everything that they have.

Mens' Club and Sisterhood were 'separate but equal' arrangements for social activities. There were also mixed gender activities. Religious services however were family oriented, as exemplified by family seating. When women demanded equal ritual rights there was no way of giving them separate but

equal involvement, this would have impinged on the family orientation of the religious services.

In addition to the fact that not all the members of Temple Beth Sholom were of a single mind as to the emphasis to be placed upon social activities as opposed to religious ones, there were also differences of opinion among the members as to the style and substance of the religious services and rituals. There were those who wished to preserve much of the Eastern European orthodox flavor of the shuls they grew up in and their parents attended. Others pressed forward for innovations that gravitated toward American Reform. These two issues, that of defining the Temple as primarily a social activities oriented or a religious activities oriented institution, and the depth and pace of Americanization and ritual innovation became major concerns among the pluralistic membership of Temple Beth Sholom in its early days.

By 1956, despite the heavy emphasis on social activities, the Hamden Jewish Community Center had a full time rabbi and was also increasingly involved in the functions of a synagogue, including weekly religious services and life cycle events such as bar mitzvahs and baby namings. It was in this year that the Center formally adopted the status of a synagogue by changing its name to Temple Beth Sholom. A closer look at this name change will tell us something about the theme of Americanization and the Jews of Hamden in the 1950s.

Hamden Jewish Community Center/ Temple Beth Sholom:

What's In A Name?

The Center did not change its name to Temple Beth Sholom until 1956, which was ten years after its founding and four years after it acquired status as a synagogue. Why was there such a reluctance to change the name from 'Jewish Center' to 'Temple Beth Sholom?' In speaking with a few of the old-timers I learned that the issue of changing the name had much to do with the relation of the Jewish community to the other residents of Hamden. Giving a name to a person is an act that is typically sacralized in the context of religious tradition. Giving a name to an institution is also a sacred act in that transcendent meaning is being given to an object. When members give their institution a name they are not only making a statement to themselves about their identity, they are also declaring their identity to outsiders or at least

how they want outsiders to identify them. The sociologist Peter Berger says of names and identifications that:

> ...all identifications take place within horizons that imply a specific social world. The child learns that he is what he is called. Every name implies a nomenclature, which in turn implies a designated social location. To be given an identity involves being assigned a specific place in the world.[14]

One of the old-timers who was asked about the name change said that;

> .... Some people didn't want to change the name to a Temple. They thought this sounded too Jewish. You grew up in New York and don't understand what it was like in Hamden in the old days. We had to deal with anti-Semitism. Nothing terrible really happened, but there were people in Hamden who just didn't want us here.

The name-change issue was finally resolved and now the congregation turned their energies towards enlarging the physical plant of the Temple itself. From 1956 until 1964 as evidenced by minutes of board and committee meetings, a tremendous amount of energy was given to the ever expanding Hebrew school and to the problems of allocating physical space for the myriads of social and religious activities. From the mid 1950s to the mid 1960s the congregation's time and resources were largely devoted to the building of a new sanctuary. This was completed in 1964 after years of intensive planning and fund raising activity. It is in this sanctuary that in November of 1996, Temple Beth Sholom, with over four hundred member families, celebrated its fiftieth anniversary. From this brief socio-historical sketch of the beginnings of Temple Beth Sholom we see how for the Jews of Hamden their desire to belong to an ethnic community as well as to participate in the activities of a religious institution formed a synergistic relationship and culminated in the development of an institution that was both an ethnic community center as well as a place of worship; a house of assembly, as well as a house of prayer.

FOOTNOTES

[1] State of Connecticut, (1990).

[2] Jay Rubin, Executive Director of The Greater New Haven Jewish Federation. Interview. September 25, 1994.

[3] *The New York Times*. Sunday, August 7, 1991. "If You're Thinking of Living in Hamden." p. R 7.

[4] Miller Library Hamden Historical Collection. "Hamden Chamber of Commerce Bulletin 1947."

[5] Twentieth Anniversary Speech. Temple Beth Sholom, 1966.

[6] Herbert Gans, in *The Jews: Social Patterns of an American Group*. Marshall Sklare,ed. (Glencoe Ill.:The Free Press, 1958), pp.214221.

[7] Mordecai M. Kaplan, *Judaism, As A Civilization.* (N.Y.:Thomas Yoseloff, 1934), pp.425-433.

[8] Deborah Dash Moore, *At Home In America: Second Generation New York Jews.* (N.Y.:Columbia University Press,1981), p.l4.

[9] Twentieth Anniversary Speech, 1966.

[10] Gladys Bear, (handwritten note).

[11] Marshall Sklare and Joseph Greenblum, *Jewish Identity On The Suburban Frontier: A Study of Group Survival in the Open Society.* (N.Y.: Basic Books,1967), pp.l22-124.

[12] Twentieth Anniversary Speech, (1966).

[13] Hamden Jewish Community Center Bulletin Vol.VIII. (January 1954 no.5).

[14] Peter L. Berger and Thomas Luckman. *The Social Construction of Reality:A Treatise In The Sociology of Knowledge.* (N.Y.: Doubleday, 1966), p.132.

TEMPLE BETH SHOLOM

1946 50 YEARS 1996

Celebrating our Past.... Building for our Future.

Temple Beth Sholom Synagogue Presidents

Morris Gamm	1947-1949	Alexander Weiss	1967-1968
William Mathog	1949-1950	Kurt Schreiber	1968-1970
Louis Weinstein	1950-1951	Jack Litt	1970-1972
Mac Horowitz	1951-1952	Lawrence Seltzer	1972-1974
George Greenberg	1952-1953	Bernard Schlessinger	1974-1975
Harry Rosenfeld	1953-1954	Walter Rochow	1975-1977
Henry Mirel	1954-1955	Elliot Alderman	1977-1979
Philip Bear	1955-1957	Eli Solcoff	1979-1981
Bernard Insler	1957-1958	Gladys Bear	1981-1982
Edward Chatzek	1958-1959	Dr. Henry Cohen	1982-1984
Alexander Weiss	1959-1960	Leonard Liss	1984-1986
Malcolm Eldrich	1960-1961	Albert Harary	1986-1988
William Rosenberg	1961-1962	Ira H. Lippman	1988-1990
Murray Adelman	1962-1964	Eta Kaplan	1990-1992
Dr. Samuel Jacobson	1964-1965	Gerald Borodkin	1992-1994
Sidney Steinbach	1965-1966	Sheila Mendlestein	1994-1996
Benjamin Shindell	1967-1968	Steven Schulefand	1996

Temple Beth Sholom Sisterhood Presidents

1951-52	Tiby Mathog	1970-72	Florence Seltzer
1952-53	Gladys Bear	1972-73	Claire Portnoy
1953-54	Shirley Chatzek	1973-74	Naomi Flaum
1954-55	Doris Rosenfeld	1974-76	Helene Meltzer
1955-56	Ruth Baltimore	1976-78	Edith Tanenbaum
1956-57	Helen Horowitz	1978-80	Myra Rochow
1957-58	Sylvia Kaplan	1980-82	Ethel Litt
1958-59	Esther Swinkin	1982-83	Gail Raucher
1959-60	Estelle Weiss	1983-84	Eta Kaplan
1960-61	Gertrude Kahn	1984-86	Selma Solcoff
1961-63	Joyce Brown	1987-89	Sharon Wise
1963-64	Sharon Glincher	1989-91	Donna Allinson
1964-66	Ethel Litt	1991-92	Gail Beer
1966-67	Eve Schefts	1992-93	Rita Rudnick
1967-68	Gertrude Kahn	1993-95	Joan Levine
1968-69	Dee Stern	1993-95	Hinda Piscitelle
1969-70	Elane Weiss	1995-97	Susan Squire

Temple Beth Sholom Congregation Rabbis

Rabbi Aaron J. Weiss
Rabbi Samuel J. Kenner
Rabbi Nathan Burstyn
Rabbi Marim D. Charry
Rabbi Benjamin Tumin
Rabbi Alvin K. Berkun
Rabbi Benjamin E. Scolnic

The Rabbi Robert Goldburg Years—

A Critique Of A Philosophy Of Humanist Judaism

By Rabbi Elliot B. Gertel

(This paper was condensed into a Friday night discourse at Congregation Beth El Keser Israel, New Haven, Connecticut on November 15, 1985)

It was curiosity that first led me to the New Haven Colony Historical Society when I read in the Jewish Ledger that most of Rabbi Robert Goldburg's sermons, lectures and letters had been included with the Mishkan Israel collection which had just been catalogued by Hannah Chaikind. I visited the Society to see the memorabilia on the 145 years of Congregation Mishkan Israel (estab. 1840). But I had heard about Rabbi Goldburg's eloquence and about his thoughtful and "controversial" sermons, so I requested to see some of the files of sermons. Being rather conservative both in theology and in politics, I was not a little wary about what I would find.

What I found was very intelligent and highly addictive. It had to be special reading for me to spend hours at the Society. Not even the thoroughness and excellence of Mrs. Chaikind's cataloguing or the pleasantness and efficiency of the staff could have kept me at the microfilm reader had the material not been compelling. The time went by quickly as an entire era and a highly individual approach to that era, from 1948 to 1982, the years of Rabbi Goldburg's incumbency as Senior Rabbi, passed before my eyes.

Immediately apparent in Rabbi Goldburg's sermons and lectures are the wit, the charm, the felicity of expression and the wide reading that went into them. Someone once said that the writing of a book is justified if it has just one fine sentence. There are many fine, aphoristic sentences in Rabbi

Goldburg's sermons. Some sermons are so clever and so creative that they enhance the very genre of the sermon itself. In one talk, "Kol Nidre Comes to Life" (1945) the ancient Kol Nidre formula becomes a guest speaker on the holiest night of the year, sighing that moderns make no worthy or spiritual promises as were made in ages past. In the early 70s, Rabbi Goldburg offered his version of a discussion about the Hebrew slaves by an upper middle class Egyptian couple, as their breakfast talk might have been recorded on an ancient tablet. They concluded, among other things, that "those Hebrews" should not be emancipated overnight because of the "economic process," and that a "commission" should be formed to look into the deaths of the Hebrew first borns ("She-He Document," March 31, 1972).

Any parallel between Rabbi Goldburg's version of an ancient Egyptian document and the black man's struggle for civil rights in America and in South Africa and the struggle of slaves with master anywhere is not coincidental. Of this we can be sure. For in addition to being witty, erudite and creative, Rabbi Goldburg's sermons are highly pointed and, if you will, unyielding. One is struck immediately by his passion, almost an obsession with what he regards as issues of social justice. This is the thrust of the vast majority of his sermons, especially the High Holy Day sermons, which deal squarely with current social issues.

Not all the sermons and talks deal with social issues. Rabbi Goldburg wrote to Isaac Bashevis Singer on April 27, 1967: "Although I am reputed to be a radical, involved only in social justice, the truth of the matter is that I am equally committed to Jewish music, literature and all aspect of our religion, our ethics and our culture." There are many sermons and addresses that corroborate these stated commitments. Yet even many of the sermons on theological questions, on Jewish historical figures, on Jewish culture and comparative religion, lead to discussion of social justice in general or of particular issues. (A fine 1949 Kol Nidre sermon on maturity is one of the few talks on personal psychology, and yet it too, turns to general social justice issues.)

Rabbi Goldburg's passion for social justice is obviously sincere and all-consuming and, above all, consistent. He has never been a Johnny-come-lately to any protest movement. He spoke out early in his career, and decisively.

On Yom Kippur 1950 he decried the "scapegoat" plight of the Negro. On Rosh Hashanah morning in 1951 he warned: "We spend much on Voice of America broadcasts but McCarthyism speaks louder than words." His stance against McCarthyism was particularly brave in an era when witch-hunting did not stop short of the pulpit. His sermons of the early 50s oppose the

Korean War with a decisiveness that foreshadows his later opposition to the Vietnam War, and he lamented in the early 50s that there was freedom for those who wanted cold and even hot war, but none for those who wanted no war. His most powerful condemnation of the Vietnam War would come on Rosh Hashanah 1965.

Jewish causes were immediately explored and pleaded from his pulpit. In 1960 he was one of the first rabbis to review *Night,* by Elie Wiesel, whom he described as "a young man who has lived an eternity." He called attention to the plight of the Soviet Jews in the early 60s. And he devoted various sermons to books and plays and historical accounts dealing with the Holocaust, emphasizing that Jews and the world community must never forget Nazi evils, and that one cannot "universalize" a Jewish tragedy or any other tragedy without trivializing it. (Sermon on *The Investigation*, by P. Weiss, 1966).

The anguish of others, especially of the Black man, has been as urgent to him as the anguish of the Jew. Martin Luther King figured prominently in his sermons already in the late 50s. On Rosh Hashanah 1963 he declared the "Negro revolution" to be "clearly and obviously the basic moral issue in this land." Even Jewish causes were considered in light of the black cause. Criticizing the Vatican Schema of 1965 for not totally and clearly exonerating the Jews for the death of Jesus, he said: "Like the Negro people who want freedom now, I want the record to be made clear now. Brotherhood is not a gift given or a blessing conferred. It is a human right."

Regarded as highly controversial at the time, Rabbi Goldburg's politics were not so much "radical," as some charged, but as avant-garde liberal. His stances on the War in Vietnam and other issues would become the common wisdom of the 70s that were already being subjected to revisionist questioning in the 80s. To Robert Goldburg civil liberties are sacred and can be the only enduring foundation for human brotherhood or even for theological issues such as ecumenism. Speaking in 1961 on "Brotherhood: Reality or Illusion," a stand against religious pageants in the Hamden, Connecticut public schools, he asserted "The illusion of brotherhood is easy to achieve: Accept what is, know your place; accommodate yourself, say nothing. But only some courage and some spine, and a determination to defend fundamental law, for the sake of a principle—even at the risk of pain—will alone make brotherhood a reality." (Dec. 15, 1961)

To Rabbi Goldburg the centrality of civil liberties and of civil rights to society and to religion allows for no regrets and no recriminations even when

old friends experience strained relations. Thus, on Rosh Hashanah eve 1979, at the time when Andrew Young's resignation from ambassadorship to the United Nations over problems with the Israeli government created tensions between the Black and Jewish communities, Goldburg held firm: "We did nothing for others in the civil rights movement but for ourselves, our own conscience and a prophetic heritage rooted in Jewish and Christian ethics. We did whatever we did for the kind of America we wanted to live in."

On Rosh Hashanah 1962 Rabbi Goldburg began his sermon by commenting that he had heard that bets were taken on whether or not he'd speak about his arrest over the summer at the, now historic, civil rights march at Albany, Georgia. He said that he'd address this topic on a Friday night after the Holidays, so that there could be a discussion period, and added: "So for the moment, then, let me congratulate the winners of the sermon sweepstakes, and offer consolation to those who lost wagers on my account." On the proverbial two- or three-day-a-year Jew he observed (Rosh Hashanah eve 1967): "It takes strength and stamina to take religion in two big gulps and derive so much spiritual refreshment that we are sustained in this way from year to year. We apparently excel the camel in its capacity to retain its nourishment of water through heat and sand."

Rabbi Goldburg's sermons would make valuable reading alone for the wit and erudition and passion for social justice and love of the Jewish tradition found in them, qualities which individually and in combination are seldom better articulated in sermonic literature. Yet these sermons are especially unique and interesting documents because Robert Goldburg characterized himself as a "secular rabbi," and his stance was widely known.

In a sermon, "On Being a Secular Jew" (March 22, 1978), delivered not long before his retirement, he says that the only reason he did not join the so-called Jewish Humanist Movement of Rabbi Sherwin T. Wine is that there are already too many divisions in Jewish life and that some secularist rabbis were silent on the war in Vietnam or in favor of it. (Obviously, he was very careful about the political company he kept even in choosing his theology or lack of theology.) Earlier in his career, he tried several approaches to God which are implied in the sermons, though none of them ever led to a personal God in any traditional sense. He sometimes described God as a unity and harmony between man and man and between man and nature (Rosh Hashanah morning, 1967), or identified God with "conscience" (various sermons) or with the "challenge" to be human ("The College Generation," December 16

1969) or with "ultimate value" ("The Second Commandment," 1966). Yet he seems to have decided to leave the search for a God-concept to thinkers like Einstein and Spinoza. Writing to Elie Wiesel on January 3, 1975, at a critical point in Goldburg's bout with cancer, he observed: "I have no conceit that someone 'up there' is watching me: My 'God' is that of Einstein, Spinoza, etc."

While some find a personal God in times of illness in the proverbial foxhole faith which embraces childhood beliefs, Robert Goldburg was prompted by his near death and miraculous recovery to return to the faith of his youth, a humanism which focused not on any foxhole but that questioned any war. In one revealing anecdote he recalls expressing doubts about a personal Deity to Professor Israel Bettan of Hebrew Union College during his interview for rabbinical school. The good professor replied, "Robert, don't answer a question we don't ask!" Robert Goldburg reflected: "Then, as ever I've leaned toward a humanism. What people believe or profess to believe is secondary to what they do or what they are." ("Here I Stand," March 25, 1977).

How different the concepts of the young Robert Goldburg from the Reform Judaism of his youth, which taught that it was the mission of the Jew to convert the world to a God-idea, gradually developed through the Jewish history that nurtured that idea, for it was only the right idea of God that would establish ethical behavior in people and nations.

"What people believe or profess to believe is secondary to what they do or what they are." How different this youthful Goldburg credo, reaffirmed before retirement years, from the so-called "New Reform Judaism" of the 1970s and 1980s, which Professor Eugene Borowitz of Hebrew Union College, its chief thinker, describes as a belief in God (not just a mission to spread an idea of God) and a belief that Jews as individuals and as a people are linked to God in a Convenant.

The New Reform Judaism like Orthodox and Conservative Judaism, puts great emphasis on the Jewish "covenant" with God, that Jews are unique as a people not just as the incubators of a God-idea they hold for others, but that there is a divine meaning to Jewish existence because the Jews have born witness through their traditions and through their survival to the reality of God and to a relationship with Him.

Robert Goldburg distrusted too much talk about God and rituals, which he feared can lead to "escape from moral responsibility to the human condition" (Rosh Hashanah morning 1967). To Rabbi Goldburg, the role of the

Jew is to judge different states and political systems according to what he constantly describes as the "spirit of the prophets" (January 16, 1976). But how does he explain Jewish existence and the teachings of the prophets if these are not to be seen as deriving from the relationship of people and individuals with a God who is concerned with human affairs and somehow communicates His will in human history?

In that sermon, "On Being A Secular Jew," Rabbi Goldburg says: "Personally, I am or try to live in the prophetic humanist tradition." Is there such a thing as a "prophetic humanist tradition" when the Prophets themselves claimed to be directed by an experience and a power beyond human intellectual and social and political processes? The great Jewish theologian, Abraham Heschel, taught that one must conclude that either the Prophets were mad and what they had to say about justice for the widow and the orphan, for the poor and the needy, could be reduced to a social/psychological obsession, or their words gain eternal power and challenge from special experience of God's love and concern and from the experience of being experienced by God.

Rabbi Goldburg believed that, *Dayenu,* it is more than enough to live up to what the Prophets say without worrying about whether their words are inspired by God, or even whether there is a God-questions that would distract us from the great teachings of the Prophets anyway. He believed that the Prophets can offer us spiritual direction even if we are uncomfortable with their sense of being called by God. His claim was that not all prophets have to be religious or even aware of a traditional God.

But how can you have Prophets for whom God is an afterthought, and spirituality where God is beside the point, and Jewish existence that is unrelated to the existence of God?

I suppose the answer to that question is that you can, because there are many Jews who think you can, and Rabbi Goldburg spoke eloquently to them and for them— quite eloquently and intelligently and, one might add, quite movingly. We must try to follow his arguments respectfully, in order to ponder whether Judaism in the future can indeed break away from its God-centeredness of the past and thereby make more sense in the world than the past mystery of the survival of Judaism and the Jewish people.

On Kol Nidre 1965 Rabbi Goldburg compared biblical prophecy to the sculptor's or to the writer's special perception, so implying that prophecy is really a special talent. He added in 1978 that artists—essayists, playwrights, painters, sculptors, and the like—manifest the "prophetic spirit" when they

utilize their respective media to "raise the spirit of the people" and to attempt to "rid themselves of benightedness and self-delusion" ("Sholom Aleichem, Arnold Wesker and the Essence of Judaism," April 28, 1978). That is why he insisted that the Sanctuary windows at Temple Mishkan Israel feature Spinoza and Einstein along with the biblical prophets Isaiah and Jeremiah (March 2, 1979). He also speaks of "prophets of social action," among whom he includes Martin Luther King and others.



A Time-Honored photo from the past: left to right: Cantor Harry Sebran, Paul Press (President of Mishkan Israel),Reverend Dr. Martin Luther King, Jr., and Rabbi Robert E. Goldburg - October 20, 1961.

The Reverend Martin Luther King, Jr. was scheduled to preach at Mishkan Israel on a Friday evening in 1960. But the day before, he was jailed. "In his absence," recalled Rabbi Goldburg in a 1969 speech, "I delivered a hastily prepared address called "The Arrest of Dr. King and What We Can Do About It." On October 20, 1961, Dr. King delivered a remarkable sermon at Mishkan Israel: "Facing the Challenge of a New Age." No one who was present that night will ever forget it. (Photo Credit: Mishkan Israel)

"Torah" he identifies with "prophetic principles" which he equates with very specific attitudes of civil libertarian politics that strongly resemble certain liberal stances of the Sixties in rhetoric and programs. He suggests that artists and writers can come up with the same stances as the Hebrew Prophets whose claim to be inspired by God is no different in quality from the social vision in a novel or play. Is the difference between the Jewish Prophets and the

modern social visionary, whether Jewish or non-Jewish, simply that Jews were the first to have such visions, or that their visions were more spiritually felt? Do the Hebrew Prophets really endorse a specific set of liberal attitudes that will prove themselves socially redeeming and uplifting in each generation? How does he explain that the sages of the Talmud, who tried to make their lives a commentary on the laws of the Torah and the teachings of the Prophets, held contradictory opinions on such issues as capital punishment?

If Jewish religious literature is indeed a structure built on unique spiritual insights and experience of God, then it cannot be reduced to certain social principles. Even if it is merely the collective humanistic speculations of the Jewish people, the teacher of Jewish humanism must regard all facets of classical Jewish literature as equal sources of insight for our times, much as novels and essays are studied on their own terms for their respective insights without an assumption that one author or one period in world literature is the standard of all literature. The danger of making the Prophets the only standard for all the other traditions in Jewish sacred literature is reflected in a remark made by Rabbi Goldburg in one of his sermons that instead of "playing it safe and talking about the war with the Philistines," or telling his people stories about Samson and Delilah, he asked his people to oppose and resist the War in Vietnam (Rosh Hashanah 1970). True humanistic teaching, however, would demand that if one were seeking a stance on the war in Vietnam, one would, if one considered oneself a Jewish humanist, explore classical Jewish literature on war, just as a Latin humanist would explore accounts of the Roman Wars. The assumption of liberal, humanistic education is precisely that one's literature is the source of one's insight into world problems. It is interesting that Rabbi Goldburg employs Shakespeare and other literature creatively and effectively for their humanistic insights, but biblical and rabbinic writings do not receive the same benefit of his wit and synthetic powers. If he would have used these traditional Jewish sources in the same way he employs general literature, old and modern, he would have offered some of the most arresting uses of the traditional sources ever in modern Jewish preaching.

My theory is that Rabbi Goldburg chose to reduce biblical and rabbinic literature to a few stock phrases, and never explored biblical stories on war and peace to the extent that Shakespeare is cited, because from a purely humanistic point of view, the Bible can be most embarrassing especially the accounts of battles commanded by God, and you almost have to reduce it to

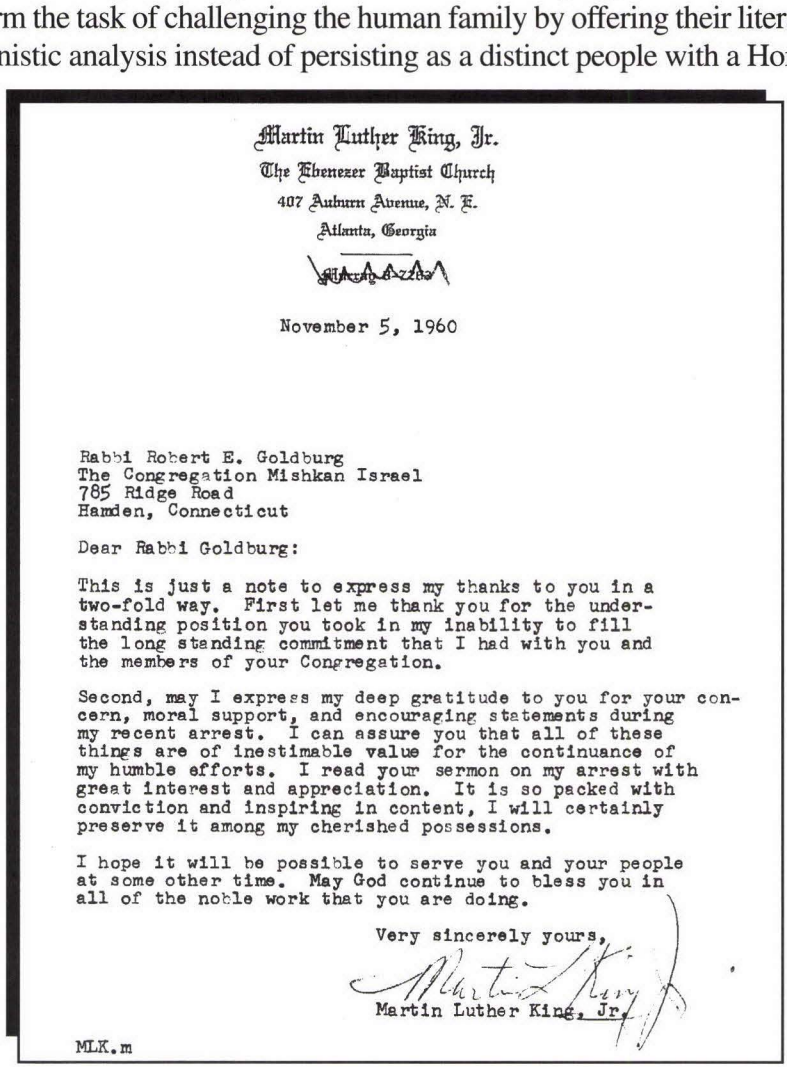
some idea or program in order to find a use for it. Only considered from the point of view of a life lived in openness to biblical thought and rituals can Jewish sacred literature prove compelling to modern Jewish life. Rabbi Arthur Hertzberg articulated this truth brilliantly when he wrote:

> The Jewish faith is of lasting importance, and it is an ultimate sin to abandon it, only if it be conceived as divinely ordained; else what men have made they can unmake and the communities into which they are born are mere accidents. From this perspective there is no distinction between the moral laws of Judaism and the ritual commandments. We are... quite properly asked to explain by what principle one can affirm revelation and yet deny some of the commandments and much of the outlook of the sacred texts in which that revelation is presumed to be recorded.
>
> The crucial problem that confronts Jewish theology in our age can best be stated in a paradox comparable to the one with which Rabbi Akiba defined his dilemma. We must say: "God exists and He has revealed Himself to man through the sacred texts of the Jewish tradition, and yet the individual must be free to make his choices as to what he will affirm as value and what rituals he will obey as representing, for him, authentic commandment."

Rabbi Hertzberg, a Conservative rabbi, is a historian of modern Jewish religious movements and of Zionism, who has espoused many of the same liberal stands that Rabbi Goldburg has advocated. Yet Hertzberg has concluded that Jewish existence makes sense only when you get beyond humanism and acknowledge that Jews are indeed the chosen people of God: "The essence of Judaism is the affirmation that the Jews are the chosen people; all else is commentary. Whether the Jews are indeed the chosen people is a matter for faith. It cannot be demonstrated by argument."

A pure humanist is hard put to justify a people's historic refusal to disappear into liberal society. Rabbi Goldburg maintains that Jews have reason to exist as a distinct people and that the Jewish State has every right to exist among the family of nations. His was never the Reform Judaism, no longer in vogue, that saw the Jews as the mere bearers of a God-idea for all mankind with no national aspirations of their own. Yet how does Rabbi Goldburg's humanistic stance justify separate Jewish peoplehood? Should Jews exist

because of the distinctive prophetic principles by which they are supposed to judge different political systems? What makes them judges, and why can't they perform the task of challenging the human family by offering their literature for humanistic analysis instead of persisting as a distinct people with a Homeland?



Martin Luther King, Jr.
The Ebenezer Baptist Church
407 Auburn Avenue, N. E.
Atlanta, Georgia

November 5, 1960

Rabbi Robert E. Goldburg
The Congregation Mishkan Israel
785 Ridge Road
Hamden, Connecticut

Dear Rabbi Goldburg:

This is just a note to express my thanks to you in a two-fold way. First let me thank you for the understanding position you took in my inability to fill the long standing commitment that I had with you and the members of your Congregation.

Second, may I express my deep gratitude to you for your concern, moral support, and encouraging statements during my recent arrest. I can assure you that all of these things are of inestimable value for the continuance of my humble efforts. I read your sermon on my arrest with great interest and appreciation. It is so packed with conviction and inspiring in content, I will certainly preserve it among my cherished possessions.

I hope it will be possible to serve you and your people at some other time. May God continue to bless you in all of the noble work that you are doing.

Very sincerely yours,

Martin Luther King, Jr.

MLK.m

Jewish humanism, at least as the thrust of Rabbi Goldburg's sermons would suggest, is the special flavor and fervor that Jewish prophets and sages have brought to humanism and its concerns as Jews. To preserve the unique creativity and perspective of Jewish humanism, the argument might run, Jews must remain Jewish and Judaism must survive as a separate humanistic enterprise. Jews have a right to a Homeland because in attempting to realize humanistic values in that land, despite the blandishments of political life and military

power, Jewish humanism will receive its best test and creative challenges with such a land.

That's how Rabbi Goldburg's defense of Jewish humanism might read, if we were to reduce his sermons to certain postulates as he does in fact reduce Jewish religious literature to certain basic "prophetic" principles. But Rabbi Goldburg went a step further. He insisted on maintaining that Jewish religion, culture and history have somehow made the Jews different from others, a difference that "does not imply superiority in any way," but offers a unique "striving to achieve a moral posture in an immoral world." He posited a difference between Jews and others that accounts for Jewish contribution to the arts and sciences and to ethical concerns for humanity and peace far in excess of their numbers, a "difference not in their genes but in their history." And he adds: "Even if this were all myth, it seems to me that is a myth worth keeping" (Working Papers, May-June 1983, "Comment," p. 4).

Was Rabbi Goldburg saying that one humanism or history is more spiritual than another? And is that not more chauvinistic than the old biblical "chosen people" concept, which says that Jews have special obligations to God which require a special "difference" or "holiness," though others may also have a special relationship with God? It's one thing to believe that different peoples can have different kinds of covenants with God. It's quite another to believe that your humanism is somehow more "prophetic" than that of other peoples when a God of the Prophets is not posited. That is why we cannot dismiss the stance of the New Reform Judaism, a stance basic as well to Orthodox and Conservative Judaism, which can be taken as a direct response to humanism: "What finally makes Jewish life unique for people such as me," writes Professor Borowitz, "is that... we remain involved with God as individuals and as a people. Were we consciously to face up to our relationship to God and live by it, the uniqueness of our way of life would become far more manifest."

Robert Goldburg's "prophetic humanism" reflects a deep sensitivity to the spiritual insights of religious literature out of a remarkable personal commitment to social justice. His "secular Judaism" is an interesting cultural phenomenon-and a very personal one-for those who have a deep commitment to Judaism but choose to express it mainly through an equally strong commitment to social justice. Ironically, the same commitment to social justice could have made Robert Goldburg a conservative, as well, for conservative political thinkers (who can also be concerned with social justice, albeit with a different program for its implementation) have also claimed the Hebrew Prophets as their spiritual guides. By sidestepping the challenges of God, secularism,

whether liberal or conservative in politics, reduces the significance of human action by reducing both human beings and biblical teachings to certain social or political principles. That is why the New Reform Judaism has taken an about face, and now acknowledges what Conservative and Orthodox Judaism has always known: that rituals and Jewish peoplehood cannot be reduced to certain platforms and principles, prophetic or otherwise, but that the unique teaching of Judaism is that human beings created in God's image, have the power to perform the *mitzvah,* the holy deed, and to be God's partners in the work of creation, the very work of building and redeeming God's world. The emphasis should be on the *mitzvah,* the spiritual regimen that fashions the kind of person who wants to act in a just and kind way in response to the Divine mandate. Politics is a gamble; there is never full truth in any one platform or program. But being human and being Jewish is a special challenge, not because Jews have a special humanism, or even a special political perspective, but because our prophets and sages have taught us over the centuries that "man is more than man, that in doing the finite he may perceive the infinite." The goal of Jews is not to be different from others per se, whether by virtue of our humanism or even of our traditions, not to think that we are better, but that we have to be different to be sure that our special perspective on man and God survives in our way of life through a sense of covenant with God and through rituals associated with that covenant. If we lead such a life, we contribute much to society just by being Jews.

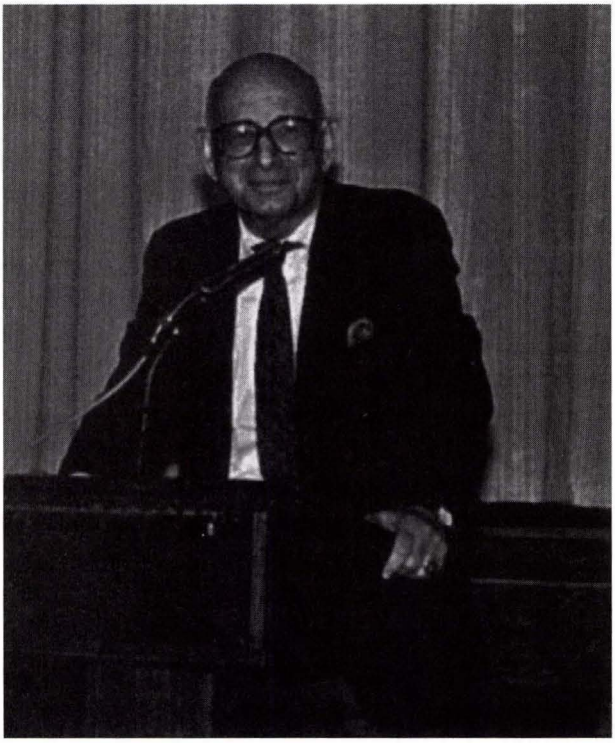
Rabbi Goldburg's sermons may claim a "secular" approach to God, Torah and the Jewish People, but the very fact that he spoke of "prophetic" humanism is itself affirmation of a spiritual quality in religion that still speaks to us and to our world. Though he professed uneasiness with the issues of prayer, faith and experience of God, thought about these issues is constantly provoked by his sermons, and those who claim that he dealt only with "politics" were clearly not open to what he had to say, as many of the sermons dealt with explorations of Jewish problems and religious issues, though the theme of social justice was clearly the thread that bound all of these sermons together.

The New Haven community was indeed fortunate to have had a leader who maintained a free pulpit to remind the entire community as well as the nation that Judaism cares about social justice. Mishkan Israel Congregation deserves our admiration for granting Robert Goldburg that free pulpit, and for making possible the wonderful literature of sermons at the New Haven Colony Historical Society, part of which should be published in book form,

hopefully in the very near future!

Writing to Rabbi Robert Goldburg in November 1967, Isaac Bashevis Singer said: "I guess you know, Rabbi, that I don't share your political views. I am more on the conservative side. But I have no doubt of your genuine idealism and your desire to serve God and humanity." These comments express in a nutshell the sentiments of the present writer, and of all who would give fair reading to the thought of a very special rabbi and human being.

[Editor's note: Rabbi Robert Goldburg was born on November 11, 1916 and passed away on July 11, 1995.]



Rabbi Robert Goldburg, Circa 1980.

[Editor's note - We would like to thank James W. Campbell, Librarian and Curator at the New Haven Colony Historical Society, for his help in making their materials available for this article. The material was from the Mishkan Israel Collection B54, Box 27, Folder R. We would also like to thank Hannah Chaikind (retired CMI Archivist) and Erica Brossard (CMI Secretary) for their assistance with the photo research.]

390 Lake Avenue
Greenwich, Connecticut 06830

October 14, 1981

Mrs. Alberta Roseman
Dr. Saul S. Milles

The Congregation Mishkan Israel
785 Ridge Road
Hamden, Connecticut 06517

Dear Friends,

You asked me for some written expression of my feelings about Rabbi Robert Goldburg. This is not easy for me. I have known Rabbi Goldburg now for over thirty years. In other words, through the major portion of his adult life. We have lived together through all the horrors, and the miseries, all the tragedies, and the very few victories of the past three decades. When things were darkest, however I despaired, I always knew that somewhere there was Bob Goldburg on the side of the angels and for the same cause. In any generation there are very few men like him, men of unshakable courage, firm belief, and total compassion. So it is very hard indeed to say what one feels about Rabbi Goldburg. It is embarrassing to call him a saintly person, but what other word can one use that describes the man?

We live in a time of world madness and in this vast arena of lunacy, a few voices sound clear and bright, reminding man that he is human. Rabbi Goldburg's is one of these.

I can only say that I honor him and that I love him and that I am a better person for knowing him.

Sincerely,

Howard Fast

Letter from Howard Fast, noted author.



Rabbi Goldburg (center) receiving Congregation Mishkan Israel's coveted BE-YAD CHAZAKA Award in 1990, from CMI Rabbi Herbert M. Brockman and Herbert M. Hershenson, CMI President.

Shmoozing In New Haven

By Barry E. Herman, Ph.D.



Li'l Abner and Al Capp. © Capp Enterprises, Inc. Reprinted with permission.

What do Shmoos, Li'l Abner, Daisy Mae and Mammy Yokum have in common with New Haven? These comic strip characters were created by the artistic genius of Al Capp, a native New Havener, whose real name was Alfred Caplin. Alfred Caplin (Al Capp) grew up in the hill section of the Elm City.

Alfred Caplin was born in New Haven, Connecticut on September 28, 1909, to Otto Philip and Matilda (Davidson) Caplin. Shortly after his birth, the family moved to Bridgeport, and then returned to New Haven.

Alfred Caplin had two brothers and a sister. They all attended public schools in New Haven and Bridgeport. His siblings included his brothers Jerome, (nicknamed Bence) and Elliott and a sister Madeline. The Caplin family had an extended New Haven family which included Greenbergs, Caplans, Resnicks and Casmans.

The Caplin family was not a close and intimate family. Tensions were always there. Alfred had terrible temper tantrums. There were extended silences between Momma and Poppa. There was also great animosity between Alfred and his brother Bence, and harshness between Elliott and his sister Madeline. Today, we would call the Caplin family dysfunctional.

Alfred's adolescent years were spent in his own world with pencil and paper which he created on hotel stationery his Poppa would bring home from his out of town trips as a salesman. Alfred read extensively and loved going to the movies. While the family lived at 13 Clover Place, they frequented the White Way Theater, The Davenport Avenue Theater, the Dewitt on Maple off Congress Avenue and sometimes the Bijou and Loew's Poli Theater in the heart of downtown New Haven.

I contacted Elliott Caplin, the only living sibling of Al Capp. He told me to purchase his book about his brother. The book is called *Al Capp Remembered* by Elliott Caplin. It was published in 1994 by Bowling Green State University Popular Press. It contains all kinds of Caplin family stories, remembrances of Al Capp, his life, his growing up, his fame, etc. I am grateful to Elliott Caplin for his help in writing this article about his brother Alfred.

Momma Caplin, like many Jewish mothers at that time, wanted her children to play musical instruments. She bought a piano for Alfred, a banjo for Bence and a violin for Elliott. Elliott in his book relates that Alfred hated the piano but wanted Bence's banjo. The two brothers fought over the banjo and it fell to the floor and was shattered beyond recovery. Elliott took two violin lessons with Mack Berman, who played in the pit orchestra of the Poli Palace Theater. Mack Berman told Mrs. Caplin that "your son has the least talent of any kid I've ever had the misfortune of trying to teach." The violin was put away for good. Sister Madeline was urged by Momma to see if she liked the piano. Madeline liked the piano and took lessons for ten years. She was the only authentic instrumentalist in the Caplin family.

On Friday nights before sundown, Momma Caplin would light the candles in her treasured silver candlesticks, a major part of her dowry. With a shawl over her head, she would sway and pray as she lit the Sabbath candles. None of the children knew the prayer or cared. The children wanted dinner and that came after Momma benched *licht.*

Alfred Caplin's grandparents, *Bubba* and *Zayde* Caplan lived at 53 Sylvan Avenue. *Bubba* in the book is described as small and round, blue-eyed and with a nose shaped like a koala bear. She was a kindly disposed woman

who never admitted that her grandchildren were disappointments as scholars and grandchildren. *Zayde* actively regretted the existence of his grandchildren, confining his communication with his three grandsons to heavy sighs and skyward glances. Samuel Caplan (Zayde) had arrived in the promised land from Riga, Latvia. He bore the absurd name of Cowper, a mystery never explained to his children and grandchildren. Advised by a fellow Litvak that his dry goods and notions store couldn't possibly prosper with a *Goyishe* name like Cowper, the grandfather changed it to Caplan. Years later, his son Otto, Alfred's father, changed the spelling of Caplan to Caplin, because Otto had "visions of gentile grandeur."

Samuel Caplan was a very religious Jew. He always covered his head with a yarmulke and attended on a regular basis a shul he helped found off Oak Street. Elliott Caplin did not remember the name of this shul. *[Editor's comment — I think it may be one of the two Factory Street Shuls, Sheveth Achim or Bikur Cholim.]*

Zayde Caplan had one observable weakness, a passion for Chicklets, a peppermint-coated lozenge of chewing gum which he chewed incessantly. Only on rare occasions would he offer a Chicklet to one of his grandsons. *Zayde* also had an apron-making factory near his home which employed a dozen Italian women.

Alfred was an avid reader and would love to go to Whitlocks, the premier bookstore of New Haven to browse through shelves of books which was like a treasure trove to him. He loved reading editions of *Harper's Monthly.*

Alfred's father Otto was a dreamer and never succeeded in business. He did have a good relationship with his son Alfred and encouraged Alfred's artistic ability. He sent him to the Philadelphia School of Fine Arts and paid the entrance fee. Three months later, 17 year-old Alfred was dismissed from the art school for nonpayment of tuition and hitchhiked home to Connecticut. Momma Caplin blamed her husband for his negligence in not paying the tuition and for his many other faults.

When Alfred was ten years of age, he was injured in a trolley-car accident and lost his right leg as a result. Poppa Caplin received a windfall of $1,000 paid to him by the New Haven Trolley Car Company in compensation for the loss of Alfred's leg. Poppa Caplin opened a wholesale silk store. It too failed like his other business ventures. In reading two other biographical sketches of Al Capp, authors have given nine and twelve years of age, when he lost his leg. I am sticking with Alfred's brother Elliott's account of Alfred's age at the time of the accident.

Momma Caplin and her children were visiting in a *Kochalayn* near Branford called Cohen's Egg Farm owned by Abe and Rose Cohen, displaced farmers from Latvia. While at this summer boarding house, Poppa Caplin called Momma and told her about Alfred's accident. Momma froze. A telephone call was like a wartime telegram. Only bad news was phoned. She told the children they were leaving and Poppa would be there soon. Elliott Caplin relates in his book, the conversation between his mother and father driving back to New Haven in Poppa's Model T Ford.

Momma: "What doctor?"
Poppa: "Dr. Blakslee."
Momma: "Why not Dr. Verdi?"
Poppa: "He's not here. Not in New Haven."
Momma: "Where is he?"
Poppa: "I don't know."
Momma: "You don't know! You don't know! Then find him. We must have Dr. Verdi!"

Caplin is his book states that it was unthinkable to call in a gentile doctor unless it was Dr. Verdi. Verdi was a name invoked rather than spoken. Only when a life was at stake was Verdi summoned. After Verdi, there was no alternative except Kaddish.

Dr. Verdi was located. He was sailing on Long Island Sound when the Coast Guard intercepted him. The surgeon returned to New Haven Hospital the next day, removed Alfred's leg, and left a stump ten inches in length. Momma Caplin lived in the hospital, sleeping on a cot in the corner of Alfred's room. The father and three children stayed with *Bubba* Caplan, all sleeping in the attic of the house at 53 Sylvan Avenue.

Alfred first used crutches which he loathed. He liked to hop around the house without the crutches. Getting to school was a problem. Alfred couldn't hop the six blocks from their house on Stevens Street to the Davenport Avenue grammar school. Poppa Caplin would drive Alfred to school in the morning and Uncle Ellie would pick him up in the afternoon. In those days there was no school bus transportation, children walked to school.

The family decided that an artificial leg had to be the answer. There were no prosthetic artisans in New Haven. The nearest specialist was a man named Butcher who worked in Hartford. Alfred was measured for an artificial leg and Poppa Caplin paid the $25 deposit and the leg was ready in a month's time. Alfred was fitted for his new leg. He was frightened. He was sweating and swearing softly to himself. His brother heard him say, "son of a bitch...



Al Capp escorts his sister, Madeline, down the aisle on her wedding day, August 14, 1946.

son of a bitch…" Alfred never mastered the art of walking with a wooden leg. As Alfred grew into his almost six-foot stature, his distaste for the artificial limb intensified. He always walked with a limp.

The Caplin children when living in New Haven attended Truman School, Scranton School and Hillhouse High School. A Truman School reunion, fifty years later, chaired by Abie Shulman, brought the Caplin siblings back to New Haven. A gala reunion was held at the Cheshire Country Club and Alfred (Al Capp) was the guest speaker. A reunion with old classmates brought the Caplin brothers together with their old friend Georgie Balotin.

[Editor's note — I think the spelling should be George Bolotin. Bolotin incidentally is the father of the famous singer and entertainer Michael Bolton, also from New Haven.]

Elliott relates in his book that Georgie Balotin was cockeyed as a child. Elliott recognized George after 50 years by his eyes, but told him he hadn't changed a bit. He didn't want to hurt his feelings.

Soon Alfred arrived, and he and George met, and George was surprised that Alfred recognized him. George asked Alfred how he remembered him. Alfred was not as tactful as his brother Elliott. Alfred told George, "because you were a cockeyed kid and cockeyed kids grow up looking the way they did when they were very young. You haven't changed a bit, Georgie." That comment coming from the great Al Capp (Alfred Caplin), to George was taken as a compliment and George beamed with pleasure.

Alfred was not a good academic student. He was stubborn, had no respect for authority and was very difficult to deal with. He was always getting into trouble in school. He had one love-drawing and creating comic strips. He attended Hillhouse and a high school in Bridgeport, but never graduated. In fact he liked to brag that he failed Algebra 13 times and this feat deserved him a place in the *Guinness Book of Records.*

In 1932, Alfred Caplin was hired by the Associated Press to draw *Mr. Gilfeather,* an already established comic strip. His association was not successful. He left this job and did some illustrations for the *Boston Sunday Post,* in 1933. He also became a "ghost" artist for various cartoonists, and at one time worked on three major comic strips. He returned, for a time, to the Museum School of Fine Arts in Boston for further study. Leaving Boston and going to New York, he met Ham Fisher, creator of *Joe Palooka,* to whom he credits his success. He did the lettering for Fisher's cartoons, in one Joe Palooka sequence, hillbilly characters were introduced. Alfred told E.J. Kahn, Jr., the author of the *New Yorker Magazine,* that the background for *Li'l Abner,* came from this sequence. After Alfred (Al Capp) became famous with his *Li'l Abner* comic strip and all his Dogpatch characters, Capp and Ham Fisher became sworn enemies and hated each other till the day Fisher passed away.

In 1934, Al Capp started his own comic strip *Li'l Abner,* and it made its debut in eight newspapers subscribing to it through the United Feature Syndicate Service. By 1947, the doings of the Yokums were pictured in some five hundred newspapers with a combined circulation of twenty-seven million readers. The characters created by Al Capp became part of Americana and American legend. These characters entered the lives and households of Americans young and old. Included were: Li'l Abner, Mammy Yokum, Pappy Yokum, Daisy Mae, Fearless Fosdick, Salomey, Shmoos,

and other delightful characters. The popularity of *Li'l Abner* saw social spin-offs such as "Sadie Hawkin's Day" Celebrations, and "Lena the Hyena" prize contests. The comic strip also was produced as a Broadway musical, a Hollywood movie, a radio show and many books were written about Dogpatch and its characters. Thousands of *Li'l Abner* comic books delighted young and old alike. Another interesting spin-off of Capp's is an A-cell in molecular biology called a Shmoo because of it's shape.

Al Capp will be remembered not only for Li'l Abner and his Dogpatch characters but for Al Capp the person. Emily Hahn writing about Capp in the *New York Post,* in 1944, said: "Al Capp in my estimation is just about the most wonderful man we have today in the world of entertainment, maybe outside that world as well." A *Life Magazine* article, in 1958, stated: "Al Capp is a very good illustrator, stylized, spirited and technically resourceful, nevertheless he is on a higher plane as a creative writer." E.J. Kahn, Jr. in the *New Yorker,* in 1947, wrote: "Capp is not a self-effacing man, but he has stubbornly resisted the temptation to consider himself, as many of his fellow citizens do, the world's greatest contemporary comic strip artist. Capp feels that he is merely one of the two greatest, the other being Milton Caniff, the inventor of *Terry and the Pirates."*

Capp was once asked about his club memberships, and reported he was the co-founder of the Shtoonk Club. He later admitted that he was moved by a nostalgic feeling to recall this tree-dwelling club of twelve-year-olds from his youth.

In Al Capp's autobiography, written in Li'l Abner's language, Capp recalled, "at the age of three, Li'l Mistah Capp had growed up to be a fine, yung joovy-nile de-link wunt... He had a lil talent fo' drawrin' but no more'n the averidge as any fool kin planely see." By the time, Al Capp was eleven, he was drawing and selling his own comic strips to his neighborhood friends.

Al Capp's *Li'l Abner* comic strip was a defender of political liberalism in the 1930s and 1940s. In later years, the comic strip became very conservative and criticized the radical liberals of the 1960s and 1970s. Capp satirized many well known national figures and drew characters such as General Bull Moose, Eddie Ricketyback, the Bald Iggle and many others. His stories were satires on human conduct, the mores of the times and contemporary political life. His characters were sketched in a broad comic style, another departure from the more usual, realistically drawn adventure comic strips. In the 1960s and 1970s, Capp was a popular lecturer at colleges and a frequent guest on television talk shows. He stopped drawing *Li'l Abner* in November 1977.

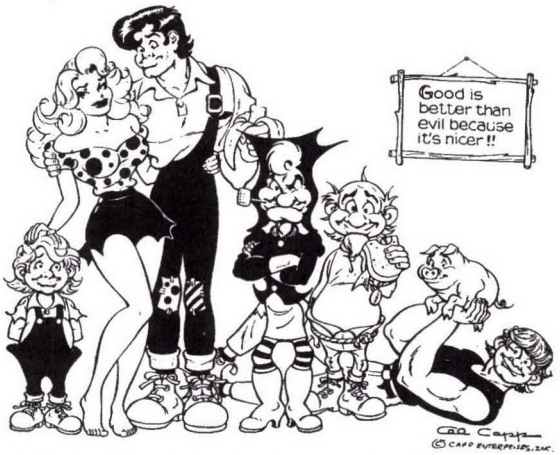
Al Capp married Catherine Wingate Cameron in 1929. They had three children: Julie Ann (Mrs. Julian Cairol), Catherine Jane (Mrs. Michael Pierce) and Colin Capp. Al Capp died in Cambridge, Massachusetts on November 5, 1979. He was 70 years of age when he passed away. In 1996, the U.S. Government issued a set of stamps depicting *"Comic Strip Classics."* Twenty different comic strips were printed including one *Li'l Abner* stamp which prompted me to research and write about Al Capp, a great American comic strip artist and a member of New Haven's Hall of Fame.



Al Capp and his good friend Milton Caniff, in the 1950s.



Time Magazine, November 6, 1950, Vol. LVI No. 19.



Li'l Abner, Daisy Mae Scragg, "Honest Abe" Yokum, Mammy Yokum, Pappy Yokum, Salomey and Tiny. Reprinted with permission.



Li'l Abner Stamp

Jewish War Veterans Of New Haven

By Sara (Sally) Moore Lipwich

It has been said that American Jews are unpatriotic and they never serve the United States. It is a fact that Jews have served in the American Armed Forces in numbers far beyond their numerical proportion of the general population, many of them receiving military awards, including the Congressional Medal of Honor.

At the time of the American Revolution there were about 2,500 Jews, a tiny minority who, believing in the Declaration of Independence that "all men are created equal," held out a hope for freedom and equality. They, who had been driven from so many places, saw a chance to be free citizens in the building of a new nation. More than 100 Jews fought in the Revolution on the side of the patriots, believing in the inscription on the Liberty Bell saying, "Proclaim liberty throughout all the land unto the inhabitants thereof."

It is interesting to note here that a "band of vipers" in St. Eustatius Island in the Caribbean were Jews who fled the Spanish Inquisition to become the gun runners for American independence. The Vipers served our Independence with valor.

It would be impossible for me, in an article, to do justice to the vast field of Jewish War veterans of the New Haven area, even known to me; and I apologize herewith, for omitting many friends and relatives. Those who are being acknowledged are friends and family who came to my attention and were gracious enough to supply the information needed. Their accounts were excellent and very helpful.



Morris Beloff, who served in the U.S. Marine Corps in 1904. Morris Beloff was the grandfather of Beatrice Horowitz.

UNITED STATES MARINE CORPS.

To all whom it may Concern:

Know ye, That Morris Beloff, a Private of the U. S. Marine Corps, who was enlisted the 25 day of May, 1907 at New York N.Y. to serve 4 years, is hereby HONORABLY DISCHARGED having served his full enlistment.

Said Morris Beloff was born May 15, 1890 at Rezy, Russia, and when enlisted was 5 3/4 inches high, with Gray eyes, Brown hair, Fair complexion; occupation, Laborer; citizenship, U.S.

Given under my hand at Washington, D. C., this 19th day of May 1913

Delivered at New York N.Y. this 27th day of May, 1913.

Character: "Very Good"

John H. Lejeune
Lt. Colonel, U. S. M. C., Commanding Marines.

4—923

Morris Beloff's Honorable Discharge Papers.

The Revolutionary War

In the Revolutionary War, the only Jewish veterans from New Haven, on whom I could obtain material, were the Pinto brothers. The Pinto family were Sephardic Jews —very learned and patriotic, and considered among the earliest Jewish settlers in Connecticut. The brothers who were involved in the Revolution were Abraham, Solomon, and William. They were also among the first Jewish students to attend Yale in the 1770s. Solomon graduated in 1778 and became an officer in the Second Regiment of the Connecticut Infantry. The mother of the Pinto brothers was not Jewish.

The Pinto brothers served with distinction in George Washington's army. Abraham, a private in the Seventh Connecticut Regiment, was wounded in the British invasion of New Haven. Both Abraham and William, who volunteered in the local militia, joined the resistance to this attack, which happened in 1779. It was one of the skirmishes mentioned by Rollin G. Osterweis. A monument to this battle may be found in a small park area near the intersection of Boulevard, Davenport, Columbus and Congress Avenues.

The Civil War

President Abraham Lincoln declared that "no class of citizenship in the United States was superior in patriotism to those of the Jewish faith."

Judah B. Benjamin was the brains of the Confederacy. The son of English parents, he had enrolled at Yale in 1825. In Jefferson Davis' cabinet, he was Attorney General and Secretary of State.

The American Jew of the 1860s was very patriotic—the North pro Union, the South pro Dixie. The enlistment of Jewish soldiers North and South reached proportions in excess of their ratio to the population. Six out of six thousand Jewish soldiers received Congressional Medals of Honor.

In New Haven, during the Civil War, Congregation Mishkan Israel held special prayers on Friday, January 4, 1861, and asked members to close businesses when the news of possible Civil War was received.

The Jochabed Lodge of the "United Order of True Sisters," offered their services to the suffering wounded Union soldiers in the Knight Army Hospital. This was located where the old New Haven Hospital building was, on Howard and Davenport. They rolled bandages and performed nursing duties until the war ended in April 1865. The organization is still in existence aiding many philanthropic causes.

The Jewish War Veterans of the United States

The Jewish War Veterans of the United States, the oldest active veteran's organization, was started in 1896 by veterans of the Civil War to combat anti-Semitism and defend the honor and integrity of our Jewish men who fought for their country. Called the Hebrew Union Veterans, it has sought the welfare of needy veterans of all creeds to foster education and community projects promoting Americanism. In their constitution it is stated, "we associate ourselves together to maintain true allegiance to our country, to encourage the doctrine of universal liberty, regardless of creed, color or religion."

Jews have had a long history of patriotism in various wars from 1694 to the present. The records of Jewish war service demonstrate that Jews of America have contributed to our nation's war efforts beyond their quota, have enlisted cheerfully, and fought and died for their country. They have played a role in every American battle. Thousands have died and thousands were awarded combat medals. By 1921, the Civil War vets joined the Spanish-American and World War I vets to form the present Jewish War Veterans.

The Jewish War Veterans do many helpful things. During World War I, due to "trench warfare" causing fatal diseases, the injured were assisted by the veterans. They also administered assistance to the 670,846 wounded of World War II. They volunteer at administrative hospitals and ensure that Congress and local legislatures are informed of veterans' issues.

Recently, on Memorial Day 1995, New Haven saluted the veterans of World War II and Holocaust survivors. It took place at the Jewish Center auditorium, which was filled to capacity. For World War II veterans, Louis Bertuccini was the speaker. (Louis Bertuccini's address is reprinted elsewhere in this volume.) His remembrances related to the defeat of Nazi Germany and the liberation of the death camps. After the solemn ceremony, memories of the war and the Holocaust survivors were exchanged.

William Rosenberg, chairman of the New Haven Survivors Fellowship, said to the veterans, "Your bravery will be remembered forever, and I love you from the bottom of my heart." Following the speeches, certificates of appreciation from the community were presented to many of the veterans in attendance.

On Veterans Day in New Haven, November 11, 1995 at 11 a.m., veterans were honored at the Vietnam Memorial at Long Wharf. Richard Peterson, from World War II, helps to organize the services in New Haven every year. It's always on the eleventh hour of the eleventh day of the eleventh month, dating

back to World War I, when the Armistice was signed—ending the "War to End All Wars." This year's service also marked the 50th anniversary of the end of World War II to honor the war dead, a yearly tradition. Matteo Camera, president of the New Haven Veterans Council, said, "We remember how men and women set aside civilian pursuits to serve their country. Because of them we are free."

Another forthcoming event is being planned by the National Museum of American Jewish Military History in Washington, D.C., a special 100th anniversary museum display and a 100th anniversary book about the history of the museum's organization.

A year-long celebration is being planned. The various Jewish War Veterans Posts will celebrate with special services at synagogues, military balls, and dinners to acquaint the community with their type of organization and their accomplishments.

In June 1994, a monument to honor Jewish War veterans was dedicated at the Congregation Sinai Cemetery with a large red, white, and blue wreath, holding the Star of David. This was a gift from city officials reading, "IN HONOR OF ALL JEWISH WAR VETERANS." It was decorated on each side by the American flag. West Haven Mayor Richard H. Borer, Jr., was present. The monument was the idea of World War II veterans Louis Tendler of Hamden and Howard Abeshouse of West Haven, who have been unofficial keepers of veterans' graves at the cemetery and five other small adjoining cemeteries for 45 years.

On Memorial Day and the Jewish New Year, the two men placed American flags on every veteran's grave. From 20 flags when they started, there are now about 120.

Tendler thinks that the Jewish veterans should be honored with wreaths and ceremonies on holidays such as Memorial Day. They were loyal and patriotic. Tendler, a highly decorated soldier of World War II, has many acts of heroism to brag about. He saved a fellow soldier's life in Germany by amputating his leg while on a burning tank, at great risk to his own life. With sadness, the author reports that Louis Tendler passed away in 1995.

World War I

As stated earlier, World War I was supposed to be the "war to end all wars." My memory dates back toward the end of the war. I remember buying war stamps in school and also remember seeing a soldier in his khaki uni-

form. It seemed so exciting to a little girl of eight—especially when the Armistice was signed and there was great rejoicing.

It is interesting to note that the Germans (our enemy) living in New Haven were employed in the great munitions and war material factories. They were trained machinists and woodworkers.

Louis Croog

There was an incident in New Haven, which occurred on July 28, 1917, submitted by Harry Croog, mentioned in the "Science of Society" by Yale University Press, that bears repeating. I feel it's important to mention the effects of war on the home front. Harry Croog, a junior at Hillhouse High at the time, would deliver Jewish newspapers and help his father, Louis, in his store on the corner of Legion Avenue and Elliot Street. In the summer, Louis and Ellis Ratner, the grocer, would sit in front of the store discussing current events.

One day, so-called warriors from the Yale Bowl Army encampment passed by, one of whom brutally attacked the two men, felling Louis to the pavement. Harry grabbed a chair and ran after the culprits-from Orchard Street, to Scranton Street-and finally caught the men. Some people came to the rescue and a policeman arrested the men. The following day, Harry took his dad to the Army camp at Yale Field for the court martial. The evidence clearly showed the guilt of the two men, who were sent to the guard house and ordered to pay the medical costs, which amounted to $75. An article about this incident also appeared in *Enemy Aliens & New Haven Germans During the World War.*

George Dickstein

A World War I veteran, George Dickstein of Woodbridge died in November 1995. He enlisted in 1917 at the age of 19 in the Eleventh Regiment of the Marine Corps. He took part in the Battle of Balleau Wood near Paris. The marines fought hand-to-hand and suffered many casualties. The losses by the American troops were the greatest in "the war to end all wars."

George remembered the troops singing "Over There." He also remembered the killing fields of no-man's land across France and Belgium, the hell holes and rats, the lice, and the trench foot.

In 1993, each veteran of World War I received a commemorative medal. On one side is a winged warrior with a sword and shield, and on the reverse are the words, "A grateful nation remembers: They came on wings of eagles."



George I. Dickstein of Woodbridge, in World War I uniform, enlisted July 27, 1917 at the age of 19 in the 2nd Regiment of the Marine Corps. He was born on March 12, 1898 and died on November 22, 1995 at the age of 97.

His daughter's home, (Gail Ressler) is decorated with his medals. One wall displays his service medals, ribbons with battle stars, dog tags, and other U.S. Marine insignias. Veterans such as he will be long remembered for placing our nation among the most respected, admired, and powerful nations of the world.

Morris Kogon

Unbeknownst to his parents, and also to the Army, Morris Kogon joined at 16 years of age. He became the youngest sergeant in the service for one year. You will also read about him in the section covering World War II.

Maxwell Zeidenberg

Maxwell Zeidenberg was a Navy pharmacist's mate on the *U.S.S. George Washington,* a hospital ship. His son, Melvin, served in World War II.

Morris Glazer

Born in Russia, Morris Glazer lived on Edgewood Avenue at the time of World War I. He enlisted in the service on July 17, 1918, to serve for a period of emergency. He was 21 and a medical student when he entered the Student Army Training Corps of Yale University. On December 14, 1918, he was honorably discharged with an excellent character rating as Private #594022. In 1922, he graduated from Tulane University Medical School in New Orleans.

Morris Beloff

Morris Beloff was a member of the U.S. Marine Corps. His photo is on page 68.

Sam Marcus: 'A Man Who Loved Everybody'

In 1908, Sam Marcus, brother to my Uncle Max, both deceased, arrived in the United States, and soon after, in 1917, he enlisted in the service of our country as soon as war was declared. The United States to him was "God," and he immediately applied himself to learn the language and become a citizen.

Sam was a private, serving in the 26th Yankee Division, who saw action immediately. He became gassed and wounded in France, and was awarded the Purple Heart for bravery.

Though hobbled by a heavy coat, confined to a wheelchair, suffering the agonizing aftermath of the shrapnel wounds and gassing, he didn't complain. He loved the world and almost all of his life, although judged 100 percent disabled, he went out of his way to help his fellow human beings, especially the veterans. And he never claimed credit for his deeds.





Guam, September 1945 - High Holy Day Services. B-29 Bombers were taken out of their hangers to make room for hundreds of Jewish Military personnel from all service branches. (Photos courtesy of Sherman Meyerson)

Despite his disability, Sam had a business selling uniforms and accessories to firemen. Although originally from New Haven, he lived in Bridgeport during most of his life, and his love was—people! He was past commander of the Yankee Division Veterans Association, and elected commander of Raymond W. Harris Post 145, V.F.W. Over the years, he had become an unofficial advisor to the Veterans Administration.

On November 16, 1960, a testimonial dinner was given in his honor, sponsored by Local 834 of the Fire Fighters Union, for his long-time leadership in veterans' affairs.

Sam died in October 1972. He was so well-known and loved by the community that it seemed as though the entire city of Bridgeport was in mourning. A motorcycle escort was necessary to lead the procession to the cemetery. He was admired and respected by both Christians and Jews for his lifetime of dedication.

Joseph Tanyzer

Joseph Tanyzer was a World War I veteran whom I remember as a child of about seven. I was in the third grade in Skinner School, which is no longer in existence. At the time, the city was busy with the "War Effort," buying war stamps.

My biggest thrill was seeing an actual soldier of the war in his khaki uniform. He came to visit his sweetheart, Rose Weinberg, who was boarding in our home at the time. Eventually, when peace came, the wedding took place in the dining room of our home on William Street.

Joe was born in 1894 and died in 1987. During his lifetime he was a custom tailor for Arthur M. Rosenberg, a prestigious men's store on Chapel Street. He is survived by two children, Harold and Mickey, who live out of town. He was buried in Beaverdale Memorial Park.

Nathan Weiss

Although born in Russia, Nathan lived in New Haven most of his life. He was one of five children and very young when he entered the service. He died while in the service in Liverpool, England. His body was shipped back in a flag-draped coffin and buried in New Haven, his hometown. The flag was presented to his mother, Minnie Weiss, and upon her death, became the property of Ethel Weiss Schwartz. At present, it is in the possession of Lillian F. Schwartz, my very close friend.

The monument on the New Haven Green was designed by a nephew, Sam Duckler, who was a Yale graduate of the School of Architecture and chosen for this project. All the World War I veterans have their names inscribed on the base of the monument.

World War II - Women Veterans

For World War II, I will start with the "Florence Nightingales" who were in the service, in alphabetical order.

Alice Horowitz

Currently residing in Hamden, Alice Horowitz entered the service as a nurse in 1943. Her first assignment was at the Presque Isle Air Base in Maine, where the wounded from Europe came for doctors and nurses stationed there to tend them, later being sent to their respective hospitals. Dentists and veterinarians were also available.

Her second post was at the Memphis Air Base in Tennessee, and finally she served at Homestead, Florida, and Havana, Cuba. She was discharged as a captain in September 1946.

Lila Kravitz

Lila Kravitz was sworn into the U.S. Navy as an Apprentice Seaman on August 15, 1945.

Rose Lee

Now deceased, Rose Lee was the sister of Gert Parker, Florence Liebovitz, Laura Smith, Irving Libby, Sol Libby, Sam Libby and Ben Lee. The names Lee and Libby were changed from the original family name of Leibovitz. She also was in the service as a nurse.

Minna Rosenthal

Minna Rosenthal now living in West Haven and spending winters in Florida, served in the U.S. Navy during World War II with a Yeoman First Class Rank. Minna is the granddaughter of Selma B. Rosenthal, whose midwife's ledger is discussed in this book.

Zeril Petroff

A graduate of Grace Hospital, Zeril Petroff was a nurse at Presque Isle Air Base in Maine, accompanying Alice Horowitz. She left the service shortly after a year.

Sara Semack

Sara Semack was stationed in the U.S.O. in France. She was given an award which was accepted by Deborah Weiss at a farewell party for U.S.O. volunteers in the war. The presentation took place at Seven Gables on March 27, 1946. She was well-known in New Haven for her work at the Jewish Community Center.

Jeanette Shields
Isabelle Shields

On March 31, 1946 two ladies were given awards for meritorious service in U.S.O. war work. They were Jeanette and Isabelle Shields.

Esther Taxter

Esther Taxter served as a nurse in the war. She died in 1979 and was buried in Mt. Sinai Cemetery on Jewel Street.

Pearl Ticotsky

Stationed in Texas and Atlantic City, New Jersey, Pearl Bass Ticotsky was a dental hygienist. Atlantic City was a distribution center for rehabilitation. Soldiers from the European Theater of War were treated and reassigned. Some of them were sent to the South Pacific. Pearl entered the service in March 1944, and was discharged in December 1945.

The members of Jochabed Lodge of the United Order of True Sisters helped to care for the sick and aided the war effort by buying and selling Liberty Bonds. They also bought an ambulance for France, and participated in the Blood Bank.

World War II - Men Veterans

It was around Chanukah when I started writing about our Jewish war veterans. As I was compiling the information on the Arotskys and Kogons, who each had five sons fighting for our country, I couldn't help but compare them to the Hasmonians. Mattathias also had five sons, when he formed the army against Antiochus, who wanted to destroy our faith. Freedom has always been a precious thing for which many wars have been fought.

It would be very difficult to match these two families for dedication, bravery, and patriotism to our country.



Arnold Lerner served in the U.S. Air Force in World War II, Photo taken in 1943.

The Arotsky Family

I'll start with the Arotsky family, who lived diagonally across from us on William Street. At ten years of age, I was fascinated by this family of blue-eyed blonds because I didn't know of any other. I was the baby-sitter for Bella, the youngest and only girl. Anna, the mother, was a quiet, gentle woman. Barney, the father, a tall, strong blue-eyed blond, was in the trucking business. He was affiliated with my father, Oscar Moore, on the board of the Grand Avenue Free Loan Association.

During the war, he used his big truck to move war material and scrap pertaining to the war effort. This family had the distinction of having five sons and three grandsons who served our country.

In order of their ages, I'll start with Arthur, recently deceased on February 8, 1995. Art helped his father on defense work entailing scrap metal, which was needed to manufacture ships, planes, and bullets. He was a truck driver, deferred at the time.

Later, Art entered the service, went for infantry training, and was sent to California. From there he went to Japan until his discharge. He had attained the rank of private first class. His wife did defense work in a rubber factory.

Arthur had two sons, Theodore and Cary, who were also in the service. Even though the sons served after World War II, they are mentioned here in order to keep the family together. Theodore fought in the Vietnam War from 1966-69. After four months of basic training at Fort Dix in New Jersey, he went to Fort Monmouth, also located in New Jersey, where he took communication training for a year.

Theodore then went to Thailand for a year and returned to the States at Fort Sills in Oklahoma. After three months, he was shipped back to Thailand, where he spent the remainder of his Army life. He was discharged as sergeant in May 1969.

The other son, Cary, served during peace time in the Army in the early 1960s. He volunteered in September 1960 and was sent to Fort Dix for basic training. After two months, he was transferred to Fort Benning, Georgia, to train for the Signal Corps. In Atlanta, Jewish servicemen were guests of the Jewish Center and attended the local synagogue on Friday nights. They were excused from duty to go for that purpose, which was their way of being connected to home.

After his service, in September 1963, Cary was discharged at Fort Richardson in Anchorage, Alaska, where he had been stationed for three years and attained the rank of Specialist 4th class.

After Arthur, came Abe, who worked at Armstrong Tire Company prior to his induction. He went to South Carolina and Fort Benning, Georgia, for training in transmitting air communication. From there, he was sent to New York City to embark for Europe after a ten-day furlough. He served in the U.S. Signal Corps, and was shipped out to Europe around Christmas in 1944, where he became a "walkie-talkie" man.

Abe died in the line of duty on April 17, 1945, from wounds received in the Battle of the Bulge. Waiting at the Elbe River, his unit was ambushed and about 20 others were killed, including the officer in charge. Abe attained the rank of corporal.

The third son was Howard, who was married and had a child, but later was inducted in November 1942, and went to Fort Devens in Massachusetts for instruction. From there, he was sent to Miami, Florida, and had three weeks of training for the Air Force, after which he was sent to Amarillo, Texas. There he was taught to be an aircraft mechanic and put on limited service. While there, he was invited to visit Jewish homes. Later, he was transferred to an office clerk position, from which he was discharged as a private first class.

After Howard, came William, who was doing defense work at Lapides Scrap Metal. In Atlantic City at the Claridge Hotel, he was inducted in January 1943 for training. He was immediately shipped out with a unit that went to England at one of the airports to work with the ground crew that maintained airplanes—in the same field as actor James Stewart. He attained the rank of sergeant.

Finally, there was Sidney, the youngest, who served in the Korean War after being inducted at Fort Devens. In 1950, he went to Camp Gordon in Augusta, Georgia, for instruction as a radio operator. Sidney was granted leave to become married to Elaine Bolton and the knot was tied on July 4, 1951. They both returned to Georgia until December. Immediately following New Year's, Sidney went to California directly from New Haven, where he was shipped to Korea. He became a radio operator in the infantry. After a year, he was discharged as Sergeant 1st class.

Sidney's son, Allan (Lon), joined the Air Force right after high school graduation in 1971. He enlisted during the Vietnam War. His basic training was as a jet engine mechanic at Lackland Air Force Base in Texas, working on the planes that were badly damaged in Vietnam. After they were repaired, they were sent back for reuse.

While in Texas, the Jewish families invited the Jewish boys into their homes for *Shabbos* and the holidays. Every Sunday they went to the Jewish Community Center for lox and bagels.

For further training as a jet engine mechanic, Lon went to Chanute Air Force Base in Illinois. He finished his schooling and then was stationed at the Nellis Air Force Base in Las Vegas, Nevada, where the same work was performed—repairing airplanes to be brought back to Vietnam. Lon remained in the service for about a year and a half, and was discharged as a Corporal.

Bella Arotsky Dickman, the baby and only girl, should be mentioned here for her war-time efforts. She was busy writing letters, baking cookies, and sending packages. Her husband of blessed memory, Sam Dickman, was also in the service. He was a Pfc. stationed in the Aleutian Islands. His unit was called the Protective Infantry.

This is an example of the family of Barney Arotsky (of blessed memory) who helped the war effort on the home front; had five sons and three grandsons who served in the Armed Forces of our country. There can be no greater patriotism.

The Kogon Families

In my research, I found that the Kogon family from Portsea Street, who happened to be cousins of the Arotsky children, deserved equal billing.

Morris Kogon, mentioned in the "World War I" section, also served in World War II. He attained the rank of lieutenant and was in the National Guard during the entire war. He was stationed in New Haven.

Meyer was a master sergeant in the Army Air Force as an aerial engineer. He served in China, Burma, and India, which was called the CBIs.

Next came the Kogon twins, Harry and Julius. Harry was an Air Force sergeant and a tail gunner in a B-25 while serving in Italy, China, and India, and was awarded the Airman's Medal. Harry is married to Lila Kravitz, who served in the U.S. Navy during WWII.

Julie, the other twin, is now deceased. He was in the Navy as an athletic instructor, because he was a prize fighter. He stayed at the home front in bases in Philadelphia and Rhode Island, helping to train the new recruits. Julie was so proud to be a Jew that he always wore the Star of David on his trunks whenever he fought in the ring. In the 1950s, Julie opened a successful restaurant on Dixwell Avenue.

The youngest of the Kogon boys was Albert. He was a corporal in the infantry, serving in Guadalcanal in the South Pacific, where he was wounded.

He was brought to a veterinary administration hospital in the States, after which he was honorably discharged from the service.

Melvin Zeidenberg, son of Maxwell Zeidenberg, who served in World War I, and a nephew of the above five stalwart men, was a pharmacist's mate third class in the Navy. He was stationed on the *U.S.S. Princeton* in the Atlantic and later in Normandy on the *L.S.T. 291.*

The Kogon family had cousins who lived on Columbus Avenue. Their parents died when some of them were very young, and those children were raised in the Jewish Home for Children. All these Kogans also served in the Armed Forces.

Albert was a technical sergeant in the Army Air Force. He served as a medic, stationed in Germany and France.

Ben, who is deceased, was a sergeant in the infantry and served in Italy. He suffered a leg wound, but recovered. Ben remained in Italy until the end of the war.

David was a technical sergeant in the Army Air Force, stationed in China, Burma, and India. The Air Force became his career, serving for more than 21 years. He was living in West Haven at the time of his death in 1994.

Max first started in the 43rd National Guard, which eventually became a part of the U.S. Army. He served in the South Pacific as a private first class, receiving a special commendation. Max is currently living in New York City.

Norman was a sergeant in the Air Force, stationed in England as a radio gunner. He is now deceased.

Finally, there was Sam, who is also deceased. He was a corporal in the Army, serving in the South Pacific.

Manuel Robert Echter

Among my "shul" friends is David Echter, one of our well-known citizens. He gave me the following information about his brother (of blessed memory).

Pfc. Manuel Robert Echter, member of Company B, First Battalion, 8th Infantry Rangers, was a very warm person with a good sense of humor. He attended Prince Street School and Hillhouse High while in New Haven.

Manuel entered the war at its inception, and was killed on the first invasion. The Infantry Rangers was a specially trained group of soldiers, trained to climb mountains. It was there that he lost both legs and eventually died.

Being very family-oriented, with a great sense of humor, made him special. He was buried in St. Lo, France, as he had wished. Manuel received the Purple Heart.

When I wrote the above, I was saddened because it reminded me that Manuel was a prime example of what my mama (of blessed memory) wrote about anticipating war. I'll quote: "Young blood will be spilled, before life is fulfilled."

Richard Gandelman

My cousin, Richard Gandelman, a Yale graduate in 1940, immediately went to work in his father Nathan's print shop, The City Printing Company. War was going on in Europe at the time, and the United States offered young men an opportunity to enlist for a year to avoid being drafted for a longer period. Richard enlisted in December 1940, and was placed in a combat engineer battalion.

Richard trained for maneuvers at Camp Blanding in Florida, where he also learned about snakes, bugs, and mud. He became an excellent bulldozer operator, a civil surveyor, and combat infantryman.

A tragedy occurred when the family came to visit him while he was on maneuvers in North Carolina. On December 3, 1941, his father, Nathan, was killed in an auto accident while en route. Four days later, Japan entered the war, and as a result, Richard's scheduled discharge after a year was rescinded. He remained in the service for the duration of the war.

In February 1942, Richard went overseas. A troop train took him from Louisiana to San Francisco, where he boarded a rusty old steamer that took him to New Zealand and Australia. On the way, many soldiers developed seasickness. The troops were jammed into rancid barracks, and as they crossed the equator, going from Australia to New Guinea to help repel the Japanese, the heat became almost unbearable.

The mud, bugs, and snakes made Louisiana look like Palm Beach. There was mud reaching their hips and bugs as aggressive as killer bees. Malaria, dengue fever, and jungle rot ran rampant. Richard contracted dengue fever, also called "bone breakers," and found it extremely painful.

Experienced in printing, Richard transferred to a typographic battalion of engineers, setting up a base map plant in Melbourne. He stayed there for about three years as a technical sergeant, helping to manage a printing shop, which turned into his life's work.

In March 1945, the troops were shipped to Manila, which was being liberated at the time. The group landed and was under siege by the Japanese Kamikaze suicide mission. The landing craft was sunk and the men had to swim. Richard's camera and watch were lost, and he suffered injuries to his back, which landed him in the Walter Reed Hospital in Washington, D.C., for four months. Finally, he was discharged in November 1945 after serving for four years and eleven months.

Richard's strongest memories were of his father's death, crossing the Pacific, worrying about submarines, discomfort and fear of combat, fear of Kamikaze, and injury. The good memories are from later on: marrying, raising a family, and helping to build a business, which became the well-known City Printing Company.

Herbert L. Hankin

Pauline Hankin, a friend who dates back to my Ansonia days, has sent me a resume of her now departed husband, Herbert.

Herbie, as I called him, served in the U.S. Army Corps from 1942-45. He supervised and trained civilian native personnel in North Africa, running bus lines—long and short-haul—and motor pool driving. He also maintained records of all motor pool equipment.

While stationed in North Africa, he attended a synagogue for prayers, as there were many Jewish families living there. He was invited to the homes of some of these families for Friday *Shabbos* dinner. He mentioned them in his letters.

Herbert was discharged in 1945 with a 502 administrative rating as a sergeant. He died on December 24, 1993.

Edward Horowitz

Edward Horowitz lived in my old neighborhood. We attended the same schools (only in different years)-from Skinner School to Orange Street School to Hillhouse High.

Graduating from Milford Prep School shortly after becoming 18, Edward was inducted at the Old Orange Street Armory, and from there to the Fort Devens Reception Center in Massachusetts. He began infantry basic training at Camp Blanding in Florida, and then, at Fort Benning, Georgia, received further radio and communications instruction. Late in 1944, Congress passed The Bill of Rights for veterans, giving servicemen a college education, to which Edward looked forward.

In April 1945, at Fort Meade, Maryland, Edward was processed for overseas duty, and while in Washington, heard the news of President Roosevelt's death. A few days later, he was transferred to Fort Miles Standish in Massachusetts, issued new clothing, and sent to Boston Harbor for embarkation to Europe—the day before his 19th birthday.

His ship was the *S.S. Mariposa,* very fast and could outrun submarines. The sea was rough and the crew was seasick. On the ship, he was assigned to a guard station, and during that time was able to read two books during the nine-day voyage, *Mutiny on the Bounty* and *Goodbye Mr. Chips,* which somehow influenced him to become a teacher. He worried a lot about surviving.

The boat disembarked at Marseilles, France, on May 1, 1945, and the soldiers, with their gear, then boarded the waiting Army trucks. The townspeople cheered them as they drove through the streets. The mountain top replacement depot (Ripple-Dipple) was mostly tents that let the cold wind hold sway. Nearby, there were enclosures of barbed wire where the German prisoners slept. Only five days later, the group traveled on cold freight trains for three days on their way to Germany. The days were becoming warmer and he had a chance to observe the beautiful French countryside.

After Germany's surrender in June 1945, Edward was in a replacement depot in Karlfield, outside Munich. He recalled the beautiful parks and trees. The men heard that there was a notorious concentration camp just five miles down the road. He hitched a ride in a jeep with a first lieutenant and his Army nurse girlfriend, and he went through the death camp of Dachau. Army guards were stationed there because of the fumigation going on for lingering pestilence and disease. The Germans whom he met in Munich seemed to be unaware of the mass murders at Dachau.

In September 1945, Edward was stationed in Headquarters Platoon B, Company 65th Combat Engineer Battalion, located in Salzburg, Austria, birthplace of Mozart. For Rosh Hashonah, Army trucks took the Jewish soldiers to a synagogue in Salzburg, which was a wonderful experience.

Edward, being trained for the invasion of Japan which surrendered after the nuclear bombing, remained in Austria instead.

In April 1946, the U.S. Army arranged a Passover seder with Gen. McNarney present. Jewish chaplains officiated for all. Officers, soldiers, nurses, and Red Cross workers were also in attendance. The food was kosher, flown all the way in from New York City.

When Edward was discharged, he entered the University of Connecticut. He received his M.A. from the University of Pennsylvania and became a teacher, and is still active in his profession.

William Kravit

One of my new friends is "Bill" Kravit, who is married to the former Lil Yontef. Although married and a father, he entered the service after three deferments.

Bill's basic training was at Camp Croft in South Carolina. He was later sent to Camp Adair in Oregon, a port of embarkation. The men were informed that they would be sent overseas, and after a short time, it happened.

They assembled on the dock with all their gear to be taken by tenders to the ships. An officer appeared and said that if any of them were called by name, they were to step out of line.

Bill was the only Jewish soldier in the outfit. "Kravit" was called, and as Bill said, "God was with me." Half of that battalion perished in Honshu, the chief island, located in central Japan. Instead, he was sent to California as a combat instructor, and later honorably discharged with the rank of corporal.

Nate Sweedler

My cousin Ruth's late husband, Nate, served briefly in the Armed Forces. He was stationed in the armored division at Fort Knox, near Louisville, Kentucky.

Early in his training, Nate suffered a bout of sunstroke during maneuvers. As a result, he received an honorable medical discharge.

Albert Science

Albert Science, another cousin, was in the Army in the 100th Division, training in North Carolina. He was shipped abroad in the autumn of 1944. It was at that time that his father suffered a stroke from stress and worry about Albert. Albert was serving in Europe at the time and was notified of his father's death by the Chaplain.

Albert attained the rank of Corporal and was involved in the transportation of supplies. He was in Germany for a while before being discharged.

Max Kamen, Albert's grandfather, came to the United States in the 1880s and opened up a clothing store. He was instrumental in the founding of the Bradley Street Shul and Talmud Torah.

Prisoners of War

There were three known New Haven Jewish men who were prisoners of war and were held in German prison camps. They were: Rubie Vine, Morton Krass and David Glaser.

Edward Lettick

Drafted in 1942, Edward Lettick went to Fort Devens, where he was assigned to go to Camp Edwards on Cape Cod to be in the Army Finances Department. He received continuous training in the use of firearms.

Edward required surgery on his right shoulder for an existing condition. Later, he was sent to Wake Forest College in North Carolina for advanced finance. He became chief of the Travel Section and transferred back to Fort Devens, a separation center where discharges took place. On May 29, 1945, he was discharged as a sergeant.

In 1947, Edward joined the Jewish War Veterans. In the October 27, 1995, issue of *The New Haven Jewish Ledger,* there's a picture that was taken in 1954, which included Edward Lettick, department commander at the time. He is shown pointing to where the Veterans Administration Hospital in West Haven was to be expanded.

In June 1988, Edward was honored at the Kutchers Country Club in Monticello, N.Y. It was called "A Salute to Ed Lettick" by the New Haven Stanley Fishman Post #86 and Ladies' Auxiliary, who were celebrating their 54th anniversary on June 26.

Edward has been commander of the Jewish War Veterans, Post 86, in New Haven three times, and is currently judge advocate and still head of Post 86. He is also on the board of directors of the National Military Museum in Washington, D. C.

Isadore (Ted) Levine

My brother-in-law, Isadore Levine (more commonly called "Ted"), died in October 1994. He entered the service directly from New Haven. He was stationed in the South Pacific for 38 months and appointed acting chaplain in the U.S. Infantry when the regular chaplain was transferred. He presided at all holiday and burial services. He also organized the Passover food for the Jewish GIs each year, and conducted the seders. My father, Oscar Moore (of blessed memory), taught him well when he became a "bar mitzvah," taking his place as a member of the adult Jewish Community.

Following his discharge, Ted returned to the United States via the Pacific and landed in Los Angeles, where he stopped to visit relatives who were in the "drum" business. They hired him immediately. My sister, Shirley, met him on a blind date and that was it! They were married in New Haven, but their life was spent in Los Angeles, where he became the corporate head of a large drum business. During his lifetime, Ted gave of himself to many worthy Jewish causes.

Max Levine

Max Levine, older brother of Ted was also in the service. He remained in the states, stationed at Georgia as a dental technician of the Medical Corps. He served from September 1942 until March 1946. He came back to New Haven after discharge, later settling in Los Angeles. Max died in 1993.

Mack Miller

Enlisted as a private on December 8, 1941, Mack Miller ended his tour of duty on December 6, 1945, spending four years in the service. He served in the South Pacific and was commissioned first lieutenant in rank by Commander Louis Phillips.

My father, Oscar Moore, was a Hebrew teacher at the Talmud Torah on Bradley Street. He prepared Mack, as well as the other Miller "boys," for Bar Mitzvah.

On February 1, 1974, a citation was awarded to Mack's father, Isadore Miller (of blessed memory), by the Jewish War Veterans of Greater New Haven. He was an honorary chaplain and patron member of Post 86. Isadore Miller had another son William, who was an observer of airplanes every week on a Sunday at a tower in East Haven. The Miller family was in the clothing business in New Haven for many years.

The Moore Brothers

My cousins, Julius and Richard Moore, are the sons of the late Eli Moore, renowned founder of the first baby store in Connecticut, and possibly in the United States. Julius, the older, served in the Army, and was one of its first draftees. However, he was deferred to finish his school year at the New York University Institute of Fine Arts.

Julius was inducted on August 9, 1941, and went to Rockford, Illinois, for 13 weeks of basic training in the Medical Department. From there, he

was transferred to Camp Callan at La Jolla, California, training with the 166th Mobile Station Hospital. He was later sent to the Carlisle Barracks in Pennsylvania for officer's training, and was commissioned as second lieutenant in the Medical Administrative Corps in July 1942. From there, he went to Camp Livingston in Louisiana, where he stayed until the end of the war. While at Camp Livingston, in October 1943, he married the former Bernice Veith, an Army nurse. Julius was discharged as a captain in February 1946.

A Yale graduate, Richard Moore served from 1942-44. He also graduated from the New York State Maritime Academy as ensign in the Naval Reserve and was third officer. As such, he was put on a troop ship going to New Guinea, picking up more troops as they passed through the Panama Canal. The nights were so bright the troops would stay on deck reading and watching the flying fish landing on deck.

After dropping off the troops, they stopped at a small volcanic island called Bora Bora, whose natives were very friendly. Then, on the way to Pearl Harbor they encountered engine trouble, and were aghast at the terrible damage inflicted by the Japanese bombing.

Later, he was on a hospital ship going to the Mediterranean, taking wounded soldiers from Europe to North Africa, stopping at Naples and Toulon. On a day off, the "boys" had a chance to visit Rome. The roadside was strewn with damaged trucks, tanks, and equipment for 76 miles around. Yet there were still vestiges of a beautiful countryside.

In 1944, Richard became second mate to the chief officer on the *John J. Meany,* a hospital ship that departed for England. He can't forget the many dead and wounded bodies he saw. Richard was obviously one of the fortunate ones.

The Most Brothers

Morris and Arnold, the Most Brothers, were both in the service. I'll begin with Morris, the elder of the two, who died in 1977. He was a staff sergeant in the 180th General Hospital Medical Unit from 1942-46.

Morris was in the United States a short while before being transferred to New Guinea and the Philippines. The soldiers who were engaged in combat were given treatment at the hospital. Morris was stationed there until the end, witnessing maiming and death.

Morris sent home records made under the auspices of large corporations, such as Pepsi-Cola. They described their feelings, told intimate details, and sang songs. This, of course, made the family very happy. It was almost like

talking to their loved ones. He also wrote letters home and tried to make it appear as though he wasn't in any danger, but later on, confessed that New Guinea was a "hell hole."

Arnold Most, a well-known musician from New Haven, entered the service in 1943 and was put in charge of the percussion section of drums. He was in the First Army Command, which embraced all of New England. Basically, his duties were entertaining the troops, playing for functions, and promoting relationships between the Army and public factories, which furnished Army equipment.

Arnold played for the servicemen when they embarked and when they returned from their duties. They enjoyed a big meal and a show. Al Hirt, the famous trumpeter, was part of the group. Arnold had a weekly radio show, broadcast from WBZ, out of Boston. During the program, "Zip Your Lip and Save a Ship" (with Sidney Blackmer), it was announced that President Roosevelt had died.

Arnold attained the rank of staff sergeant and was presented a Big E award by the Army, serving from 1943-46. He is still in the band business, delighting our public with his music. Not long ago, he was honored by the Jewish Historical Society of Greater New Haven when they featured well-known musicians.

Sherman Meyerson

One of our better-known veterans, Sherman Meyerson was a first lieutenant and bombardier on a B-29 stationed in Guam. He flew on 13 missions over the Japanese empire. Their force was called the "Gypsy Task Force" (after Gypsy Rose Lee) because they were stripped of all the machine guns, except for the tail gun. This was to allow for the extra weight of the bomb equipment. They bombed oil refineries at night.

Sherman's interest in our Jewish heritage and services led to the forming of the Guam Zionist Club, which became very active. They even had a newsletter. At one of their picnics, a few hundred men came from the Air Force, Navy, Marine Corps, civilian battalion, and infantry, which included engineers and chaplains. A more detailed account of Sherman's activities in this group was printed in *The New Haven Jewish Ledger,* October 27, 1995, entitled "Looking Back." It also appeared in *The Florida Jewish World.*

Sherman served in the Armed Forces for three and one-half years, and was given many awards including an air medal and cluster and two battle stars. On the home front he served as commander of the Jewish War Veter-

ans, Hamden Post 204. He was also president of the New Haven District of the Zionist Organization. Sherman can also write poetry—and sing, too! *(Sherman Meyerson's article may be found in this volume.)*

Alex Poll

Through my senior activities, I became acquainted with many people who were in the service or had members of their family in the service, and they were able to furnish information about their experiences. Alex Poll is one of them.

Alex Poll and Shirley were married on March 8, 1941. He was inducted in the Army three months later, and sent to Fort Devens for processing. From there he went to Camp Wheeler in Georgia for 13 weeks to receive his basic training. On the way, while the train stopped for a locomotive change, he had a chance to have a brief and tearful reunion with his recent bride. Shirley stayed with him for the 13 weeks in Macon, Georgia. He would see her after duty and on weekends.

After basic training, Shirley returned home and Alex was sent to the Arlington Cantonment in Virginia, where the Pentagon now stands. From Arlington, he went to Fort Myers, Florida, in the 703rd M.P. Battalion, which monitored activities around Washington, D.C., including guarding the White House. He was stationed at the White House for about two years, and was there when Winston Churchill visited.

Upon transfer to Walter Reed Hospital, Alex became staff sergeant and was able to have Shirley and their year-old baby stay with him for about a year. Then, they left for New Haven, where he departed for Fort Custer in Michigan to receive additional training prior to going overseas. From Fort Custer, Alex was transferred to Camp Beace in California, where he was again processed. The final wait was at Camp Anza, near Riverside, California, where a ship was being readied to take him overseas.

They embarked on the troop ship *General Butler,* zigzagged to Melbourne, Australia, stayed there for a few days, then proceeded to Bombay, India. The entire trip took 32 days.

From Bombay, the troops traveled by rail to a depot called Kanchrapara, near Calcutta, where Alex was assigned to the 835th Signal Service, after which he left for the 3105th Signal Service Battalion at Kharagpur, India. This was the signal center of the bomber command under Gen. Hap Arnold's "baby," and was considered to be the first B-29 air base established in World War II.



Sherman Meyerson upon graduation as a bombardier Second Lieutenant in March 1944.



David D. Glaser of Hamden, was held in a German prisoner of war camp during World War II. David was a Private with the 134th Division of Lt. Gen. George Patton's third army, when he was captured in October 1944 in France. He was liberated by the Russians in April 1945. Glaser received an American Theater Ribbon, the Purple Heart, a Good Conduct Medal and Three Bronze Stars. November 10, 1989, his widow Revesta Glaser posthumously received a Prisoner of War Medal from the U.S. Government commending her late husband for the hardships he endured in two German Prisoner of War Camps.

After spending a year in India, Alex returned to the States. He sailed on the *General Anderson* by way of the Suez Canal, across the Mediterranean, through the Straits of Gibraltar, and out to the Atlantic. They ultimately passed by the Statue of Liberty going into the Port of New York. Alex was discharged at Fort Devens on November 14, 1945.

Edward Rothchild

Edward Rothchild enlisted on October 29, 1940, and was assigned to the 1st Division (The Big Red One), stationed at Fort Devens. From there, he was transferred to the 76th Liberty Bell Division at Fort Meade, and then the 100th Division at Fort Jackson in South Carolina, reaching the grade of technical sergeant.

Later, Edward became warrant officer junior grade, appointed on April 6, 1943, and transferred to the 1102nd Engineer Combat Group at Camp McCain in Mississippi. His final transfer, as personal adjutant, was to the 166th Combat Engineer Battalion, also located at Camp McCain.

Edward served overseas from June 27, 1944, to October 30, 1945. His tour of duty covered France, England, Luxembourg, Germany, and Czechoslovakia. He was under the command of Gen. George S. Patton.

The Army created a program called Information & Education (I&E) to prepare for the demobilization of 11,000,000 service people following the victory in Europe. Edward attended Cite' Universitaire in Paris, trained as a teacher, and taught in Regensburg, Germany.

Upon discharge, Edward returned to the United States and attended Yale under the GI Bill, which covered the tuition and maintenance costs. I first met Edward when he recently gave me piano lessons.

Joseph Schwartz
Isadore Schwartz

History repeats itself with the entry of Joseph Schwartz, nephew of Nathan Weiss, who served in World War I. Joseph served in the Seabees, the crew that was sent to the South Pacific to pave the way for the soldiers to land. While there, he contracted malaria, but continued in the service until the conclusion of the war.

Isadore Schwartz, Joseph's brother, served in the infantry in hand-to-hand combat against the Germans, and participated in the Battle of the Bulge. He was injured but remained in the service until the end of the war. Isadore received many awards, among which was the Medal of Honor.

Ben Sussman

Ben Sussman enlisted in the U.S. Army Air Force in November 1942, and was stationed at the Buckingham Army Air Base in Fort Myers, Florida. At this base, crew members were trained to be tail and turret aerial gunners. At this air base, there was a gunnery school for crew members and air cadets to be trained for aerial combat. Also, while in Florida, the soldiers of the Jewish faith were given the opportunity to go to Tampa for the first two days of Passover and stay at a Jewish hotel, where a rabbi conducted a seder.

While at this base, Ben met Hy Haves from New Haven, who was taking a course in flexible gunnery. They got together on Friday nights in the Protestant chapel which was converted to a synagogue for Sabbath and holiday services.

Ben attained the non-commissioned rank of corporal, and after a year and a half of routine maintenance and servicing aircraft, he was shipped to an airplane mechanical school in San Bernardino, California, and graduated as a sergeant.

In May 1944, Ben was transferred to a transport command air base in Wilmington, Delaware, where he became crew chief on a C-47 transport plane that flew cargo and personnel overseas. As the war was coming to an end in 1945, he was shipped to Fort Dix, New Jersey, and honorably discharged.

Abe Tapper

I was very much interested in the account of Abe Tapper's service during World War II, because it concerned a Jewishness which I noticed was prevalent with many of our veterans.

Abe was in the Seabees on Iwo Jima, a barren island of volcanic ash, just south of Japan. Instead of digging for holes, he built a sheet metal shop. In addition, with other members of the construction crews, a prayer hall was erected to serve all denominations. On one side of the structure was an Ark with the Star of David housing the Torahs, and on the other side was a lectern with a cross for Christian worship. Carpenters provided benches and everything was painted. A regular schedule was set up for Jews, Seventh Day Adventists, Catholics, Baptists, and other denominations.

Abe was a first class metalsmith on Iwo Jima from 1943-45. He received several medals for exemplary service. Previously, he had a supervi-

sory position in the Boston Navy Yard building ships, at a time when he was very much in demand. It was upon his insistence that he was released for active duty. Abe died November 13, 1980. More about Abe Tapper can be found in this volume.

Leonard Marcus

My cousin, Leonard Marcus, is the nephew of the illustrious World War I veteran, Sam Marcus. Leonard entered the war in 1943. He went through military orientation at Fort Devens, at which point he was transferred to Camp Croft at Spartanburg, South Carolina, where he became a rifleman after 17 weeks of infantry training. He was then sent to Fort Meade in Maryland, an embarkation point from where the *George Washington* liner took him, along with 6,000 other men, to Liverpool, England. This ship was used primarily as a troop carrier because of its speed and maneuverability.

Shortly after, Leonard was transferred to Southampton, going from there to his final destination in Le Havre, France. However, the fighting actually took place at Air Metz, France, and Nuremberg, Germany. From there, he became a military policeman under Gen. Patton's 3rd Army Headquarters at Badtolz. Due to his father's illness, Leonard was returned as a buck sergeant in January, and mustered out in April 1946.

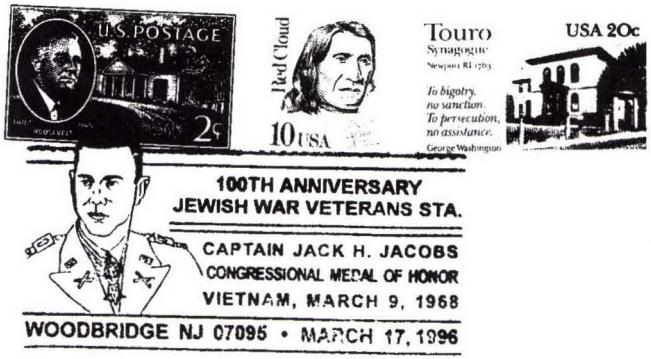
It should be noted here that Leonard's two older brothers, now deceased, also served in World War II. Milton was overseas in Europe and David was teaching army maneuvers at Yale.

Eli Rumanoff

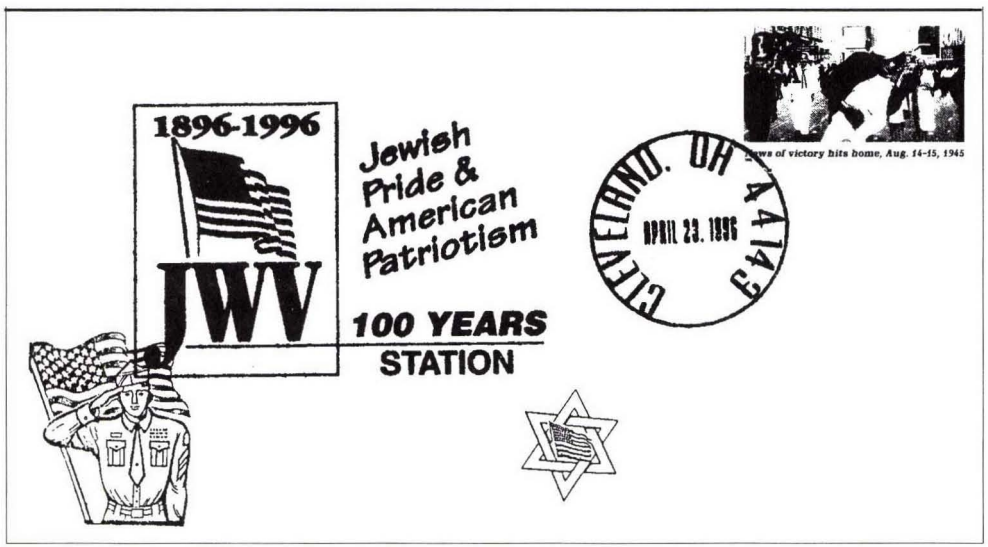
Eli Rumanoff, another cousin, entered the Army on February 19, 1943, and went to Fort Leonard Wood in Missouri for basic training. He was in a unit called Army Specialized Training Program (ASTP), geared for soldiers who had high IQs.

After four months, Eli was sent to Washington University in St. Louis, Missouri, for engineering training. When the war took a turn for the worse in 1944, he was sent back to Fort Leonard Wood and applied to the infantry officers training at Fort Benning, Georgia. After 17 weeks there, he was commissioned second lieutenant, made an instructor of tanks and booby traps, and returned to duty at Camp Hood in Texas.

At Camp Hood, Eli was prepared for the approaching invasion of Japan, but when his father, Nathan, died, he was sent back home and the company left without him.



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Eli was reassigned at Camp Roberts to Fort Ord in California, and ultimately sent to the Philippine Islands. He attained the rank of first lieutenant and helped train the Philippine army. He became the execution officer of Japanese war criminals.

Eli returned home to Fort Dix and was discharged in August 1946.

550,000 Jewish Men and Women Served in World War II

A total of 550,000 Jewish men and women served in the American Forces during World War II and recived some 360,000 awards for bravery and valor, ranging from Bronze Stars to Medals of Honor.

On the Home Front During World War II

Reuben (Rubie) Moore

On the home front, many of us were contributing to the war effort in other ways. In my immediate family, there was my brother, Reuben Moore, who is now deceased. Rubie, the senior member of the accounting firm of Bailey, Moore, Glazer, Schaefer & Proto, had a special job with the Armed Forces. He was a volunteer for the U.S.O., stationed at our railroad depot, now called Union Station. His responsibility was to assist detraining and entraining service people with whatever help they needed.

Rubie was very service-oriented, and was made chief of all the volunteers at the station. The story is told that one night a sailor stepped off the train, saw the U.S.O. armband, and asked, "Hey, man, where's the head?" Rubie, proud of his promotion, replied, "I'm the head around here!"

The Lipwich Family

My husband, Mitchel (known to all of us as Mike-of blessed memory) and our family were living in Ansonia during World War II. Mike went to work nights at a nearby factory that was working for the Defense Department. We owned and operated a shoe store on Main Street called Allen Shoes. Shoes were rationed at the time, necessitating Office of Price Administration (OPA) reports, etc. My job was being bookkeeper for our store.

Gasoline was also rationed, and it was needed for my frequent trips to what is now known as Yale-New Haven Hospital, receiving treatments for my baby daughter, Leah, now deceased.

Those trying times ultimately resulted in the sale of the shoe store and our move back to New Haven. We lived temporarily at my folks' home on William Street until we settled in our own house on Scranton Street.

As I reported about the "Croog Affair" on Scranton Street, mentioned on page 73, I couldn't imagine the change in the neighborhood as I describe Scranton Street in the following poem, published in the *J.C.C. Scribe*, February 1993

It seems like many years ago
I watched my children grow.
We lived on a quiet street,
A row of houses neat.

Jews and gentiles, no one a foe,
From prejudice we didn't know.
Plenty of yards for playing;
Important rules obeying.

Helping each other in need,
Faithful to our creed.
Our heritage to sustain,
Honest and true to remain.

Life now has greatly changed
With new inventions rearranged.
Yet we can still do right by God and man;
Use the Golden Rule whenever we can.

(written by Sara Lipwich)

That was during the time when our own Barry Herman, then the nature counselor at the Jewish Community Center day camp, brought a mixed group of youngsters to our yard to see the turtle pen my son, George (junior counselor), had built. That was their "nature walk."

Oscar Kipperman

During the war years, we became great friends with Oscar Kipperman and his family, who lived right next door. Oscar also was doing his duty on the home front. He was deferred from service, but as a civilian he had a job at Yale

University in the Air Force Technical Training Program. He was chief accountant at the PX, which was where the cadets bought things at reduced prices.

Oscar held this position for about three or four years. When the cadets were transferred, the shop closed. From there, he secured a position at Winchester Repeating Arms, inspecting shells until the end of the war.

Winchester Repeating Arms

Winchester played a great role in the city of New Haven for many years-spreading the name of New Haven around the world. It was a large industrial plant, employing about 4,800 people in 1928, and attaining world recognition in the firearms industry. Winchester rifles protected the people in 1849, was used by Union armies in the Civil War, and taken by the newspaper reporter, Stanley, on his first trip to Africa to find Dr. Livingston. In World War I, they also produced cartridge riot guns and trench guns.

In June 1942, Winchester discontinued sporting artillery and turned entirely to war production. In World War II, they employed 23,000 people, and the factory encompassed 81 acres.

In 1959, the Winchester Gun Museum was opened to the public, and in 1975, the museum collection was sent to the Buffalo Bill Society in Cody, Wyoming. At present, Winchester employs 650 people, manufacturing sporting firearms.

Post-World War II

Gerald Hyman

My nephew, Gerald Hyman, is the oldest son of my sister, Ida Hyman (of blessed memory), and lived in our house on Scranton Street. He graduated from the University of Connecticut in 1955 with a B.A. degree after majoring in industrial relations. He later received his M.S. degree in systems management.

As an enlisted man, Gerald served from 1956-58 during the Korean campaign, which continued after the actual combat had ceased in 1953. He received his basic training at Fort Dix, New Jersey, and went to Fort Eustis, Virginia, as a psychiatric technician. He was later transferred to New Cumberland General Depot, near Harrisburg, Pennsylvania, a temporary base for the evaluation and testing of soldiers who had committed crimes in the service. Gerald was discharged as a specialist 4th class.

The Rosen Brothers

Another cousin of mine, Stuart Rosen, has had a long and distinguished military career, from 1964 until 1988. He received the Meritorious Service Medal as one of his honors.

Starting in 1964 as first lieutenant, Stuart entered the Army at Fort Eustis in Virginia, attended Officer Candidate School (OCS), and completed the Transportation Corps School. Soon after, he was sent to Braconne, France, where he became executive officer and company commander.

While in the U.S. Army Reserve, some of Stuart's duty assignments were in the area of Chief Legal Assistance in Danbury, Connecticut, 411th Civil Affairs Company in West Hartford, and Chief Legal Assistance at Fort Devens, ending in 1988. He received four decorations: Army Achievement Medal, National Defense Medal, Army Reserve Medal, and Reserve Components Achievement Medal.

On his retirement from the U.S. Army on April 10, 1989, Lt. Col. Stuart G. Rosen received a letter of appreciation from Paul L. Babiak, brigadier general of the U.S. Army, for his dedicated and honorable services in our country's national defense. It stated: "for outstanding meritorious service over a long and distinguished military career as a citizen soldier of the U.S. Army Reserve. He gave selfless personal service and commitment improving the effectiveness of the U.S. Army." Stuart currently practices law in Hartford.

Stuart's younger brother, Howard Rosen, was commissioned as a 2nd lieutenant in the U.S. Army following graduation from the University of Connecticut. He had successfully completed the Reserve Officer Training Corps program.

On July 5, 1966, while on active duty, Howard reported to Fort Lee in Virginia for quartermaster training, and later received additional instruction at Fort McClennan in Alabama for transfer to Vietnam. He was prepared as a graves registration officer, identifying the deceased before they were returned to the States.

Howard was stationed near the Ton Son Nuet Air Force Base, working out of the mortuary for about three months when he was transferred to the Quartermaster Battalion in Long Bien, Vietnam. This battalion was responsible for the fuel that was to be sent to all U.S. divisions, which totaled 250,000 soldiers at the height of the conflict. It was an endless job.

While in Vietnam, Howard was allowed to attend Jewish High Holy Day services in Saigon. At the time he was stationed there, about 4,000 Jewish

soldiers were serving. For the Jewish New Year service, the U.S.O. club had inadequate accommodations. But this improved radically for the Day of Atonement, when the services were held at MACV Headquarters Auditorium. This was the facility that Gen. Westmoreland, commander of all the Armed Forces, used to report his daily briefings to the media.

At the completion of his tour in Vietnam, Howard was awarded the Bronze Star Medal for meritorious service, the highest award for a mission accomplished. The 64th Quartermaster Battalion was also presented an award for mission accomplished, the Presidential Unit Citation. Howard returned to the United States on April 22, 1968, and was honorably discharged from active duty in the U.S. Army. He then completed five years of Reserve duty in Florida, Mississippi, Connecticut, and Virginia.

Bruce K. Moore

My grandnephew, son of Edward Moore and grandson of Reuben Moore, Bruce Moore served in the U.S. Marine Corps from 1983-91 as a corporal. His Military Occupational Specialty (MOS) was postal clerk. He served in Japan, North Carolina, and California.

Bruce's duties included training reservists who were called to active duty, sorting mail, and dispatching. He operated a finance unit in the field for marines in training prior to their departure to Saudi Arabia. He also coordinated information as a liaison between the service members and their dependents and family.

In North Carolina, Bruce served as a reactionary force member in a U.S. unit in case of an unexpected emergency, such as talking to irate parents when a son didn't write to his parents.

Conclusion

You have read, in mostly their own graphic words, how our own New Haven Jewish veterans, many of whom had enlisted, have contributed to our nation's war efforts. They were involved in every conflict in which the United States has been engaged, and they served in every military field. They have fought gallantly and died bravely for a country that is "Of the People, By the People, and For the People."

From the Revolutionary War through the Vietnam conflict, more than a million Jews have served in the military in wars involving the United States and yet slander from anti-Semites has implied that Jewish citizens of the United States of America did not serve our nation in our wars. Others should

be made proudly aware of the Jewish veterans' contributions to American life—to foster the respect they deserve. What impressed and gladdened me was how the veterans tried to keep up their Jewishness in every way possible, especially on the holidays.

These veterans practived Jewish virtues, ideals, standards, religious practices, etc., even in the thick of battle and in times of great peril.

Veterans-WE SALUTE YOU!

I would like to thank my nephew, Arthur Hyman, a professional editor, who put my essay on his computer to prepare it for publication.

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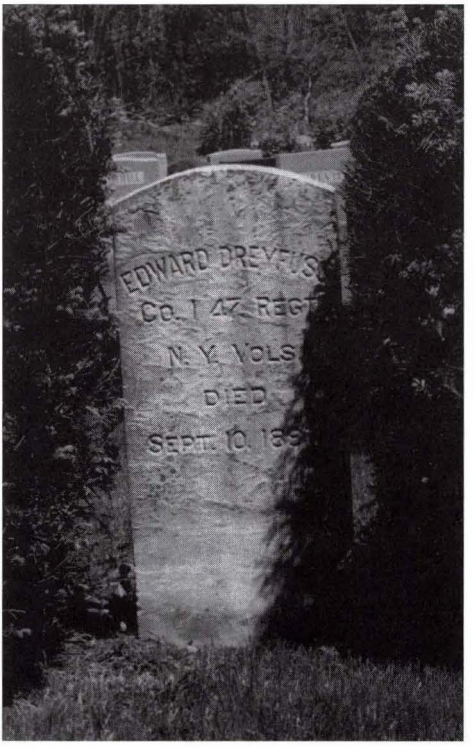
Saturday evening, November 8, 1958

Westville Synagogue Auditorium

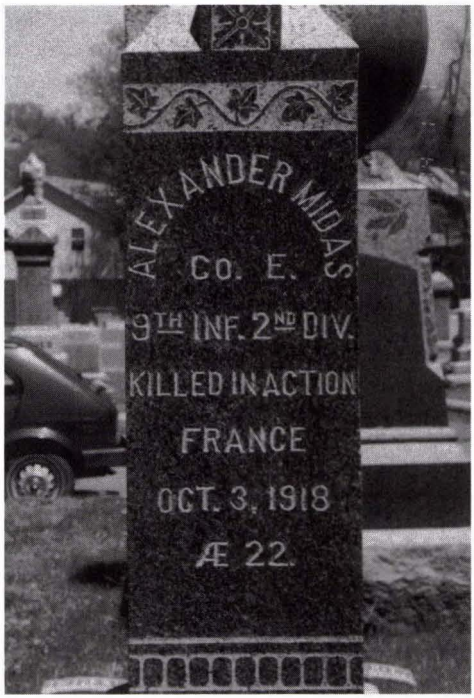
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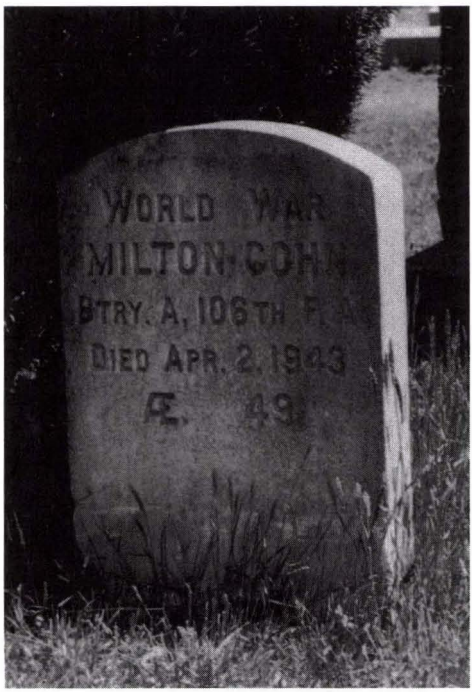
Nathan Lichter,
Jewish Veteran of the Spanish-American War, buried in the Mishkan Israel Cemetery in New Haven



Edward Dreyfuss,
Jewish Veteran of the Civil War, buried in the Mishkan Israel Cemetery in New Haven



Alexander Midas,
New Haven Jewish soldier killed in action,
World War I. Buried in the Mishkan Israel
Cemetery in New Haven



Milton Cohn,
Jewish veteran of World War I, buried
in the Mishkan Israel Cemetery in
New Haven

My Brother Sergeant Stanley C. Fishman

By Lillian E. Chasnoff

This is a short summary of what I remember about my brother Stanley Charles Fishman. He was born in New Haven, Connecticut, on July 30, 1925 and died defending his country during World War II on January 4, 1945, six months before his twentieth birthday. He was the only son of Selig and Rebecca Fishman and had six sisters.

I remember my brother as a warm, loving and wonderful person who always had a broad, cheery smile on his freckled face, which was crowned by a mop of red hair. All his family and friends adored him.

Stanley received his early education at Roger Sherman School in New Haven and then went to Troup Junior High School where he was a member of the student council. At Hillhouse High School, he worked on *The Sentinel* the school newspaper, where he became advertising manager in 1943. In June 1943, he graduated from Hillhouse.

In 1942, while still in high school, he took a four-month course at Technician's Institute in New York City to learn about communications since he planned to enlist in the army as a radio technician as soon as he finished his high school education.

Stanley finished high school in 1944 and postponed his college career to enlist in the army. But all his plans to be a radio technician were changed by Uncle Sam and he became a private in the United States Infantry attached to Company K, 104th Infantry Regiment, 26th Yankee Division of General Patton's 3rd Army. He served as a runner and became Sergeant in November 1945 after dragging and carrying his wounded commanding officer to safety. My brother died on January 4, 1945 as a war hero during the Battle of the Bulge. His whole family, especially his father, was devastated by Stanley's death.

Selig, my father, had been an iron worker in Russia, and after coming to the United States, he worked as a part owner of a motion picture theater chain. He became interested in collecting antiques and clock making in order to fill his loneliness over the death of his only son. This new field of making clocks brought him creative pleasure and much newspaper publicity. He made clocks for President Eisenhower, President Truman and Prime Minister Begin of Israel. He did this to promote and further peace and good will between all people as well as to honor the memory of his son. In 1953, he presented clocks to his holiness the Pope at the Vatican and to President Izhak Ben Zvi of Israel.

A book entitled, *Rendezvous with Destiny* written by Morris Sweetkind, a professor at Choate school in Wallingford, tells about the Fishman family and Stanley Fishman in particular. All of Sergeant Stanley's medals and belongings are on display in the National Jewish War Veteran's Museum in Washington, D.C. This letter together with the enclosed clippings bring back sad memories of the tragic death of my nineteen-year-old brother, who, I hope, did not die in vain.

In a *New Haven Register* article published in January 1945, it reports that Sergeant Stanley C. Fishman, three months before his death wrote to his relatives indicating a premonition of death. Sergeant Fishman died in action on January 4, 1945, near Northum, Luxembourg.

In letters to a brother-in-law, Sgt. Fishman pleaded that his parents be softened for the blow that he called inevitable. On December 16, 1944, writing from a rest camp where he was enjoying a brief respite aften ten straight weeks of frontline duty, he said that " I'm a veteran now... men don't get much more time in the front than I've had, ten weeks is a long time. It's a good thing this rest came." Sergeant Fishman in another letter wrote, "At the present time, there are only about ten men left who came overseas with this company... and I am one of them." Another letter stated that he "had already been pinned down by machine gun fire and many artillery barrages. As yet the odds are with me. But having turned into a fatalist, I believe that sooner or later, my turn is due. There's no doubt that I'll be wounded or pay... the supreme sacrifice. Now I'm sure you realize this. The reason I told you this is because... soften up Mom and Dad for the news."

Less than a month later, Secretary of War Henry L. Stimson, in a letter to the Fishmans, said that, "At the request of the President, I write to inform you that the Purple Heart has been awarded posthumously to your son, Sergeant Stanley C. Fishman, Infantry, who sacrificed his life in defense of his

country... When the medal reaches you, I want you to know that with it goes my sincerest sympathy, and the hope that time and the victory of our cause will finally lighten the burden of your grief."

There is a Jewish War Veterans Post and Auxiliary in New Haven called the Sgt. Stanley Fishman Post #86. This local war hero lives on in the work, deeds and activities of the veterans and members of these two organizations.

[Editor's note]: A letter received by the Fishman family from the U.S. Army on November 30, 1944 states that Sergeant Stanley C. Fishman 11138390 was the recipient of the award of a Silver Star. Part of the letter was a citation which read:

Citation

Sergeant Stanley C. Fishman, 11138290, Infantry, Company K, 104th Infantry Regiment, United States Army, for gallantry in action in connection with military operations against an armed enemy at Rodalbe, France, on 12 November 1944. On the evening of the 12th of November 1944, the town of Rodalbe, France, then lightly held by our forces, was subjected to intense enemy artillery fire followed by an attack by enemy troops. The building in which the Command Post of Company K, 104th Infantry, was established, suffered a direct hit. Among the casualties was the company commander, Captain O'Neil. At this point, the approach of tanks was heard. Voluntarily, Sergeant Fishman left the Command Post to investigate, and returned with the information that the tanks were friendly. The heavy enemy artillery fire increased in intensity and the decision was made to withdraw in small, infiltrating groups to stronger positions. Remaining behind, striving to remove his wounded commander, Private First Class Fishman Stayed with Captain O'Neil even after he narrowly escaped serious harm when a German soldier entered the room and sprayed it with automatic fire. With utter disregard for his own personal safety, Sergeant Fishman persisted in his heroic effort. Finally, by creeping and crawling under heavy enemy machine gun fire, he half-dragged and half-carried his commander four hundred yards to the safety of one of our tanks, into which the wounded officer was received. His remarkable display of courage, his initiative and his strong devotion to duty reflect the highest credit upon Sergeant Fishman and the armed forces of the United States.

By command of Major General PAUL:

D.A. O'BRIEN
Major, A. G. D.
Asst. Adj. Gen.

THE UNITED STATES OF AMERICA

TO ALL WHO SHALL SEE THESE PRESENTS, GREETING:

THIS IS TO CERTIFY THAT
THE PRESIDENT OF THE UNITED STATES OF AMERICA
PURSUANT TO AUTHORITY VESTED IN HIM BY CONGRESS
HAS AWARDED THE

PURPLE HEART

ESTABLISHED BY GENERAL GEORGE WASHINGTON
AT NEWBURGH, NEW YORK, AUGUST 7, 1782
TO

Sergeant Stanley C. Fishman A.S.No. 11138290

FOR MILITARY MERIT AND FOR WOUNDS RECEIVED
IN ACTION

resulting in his death January 4, 1945

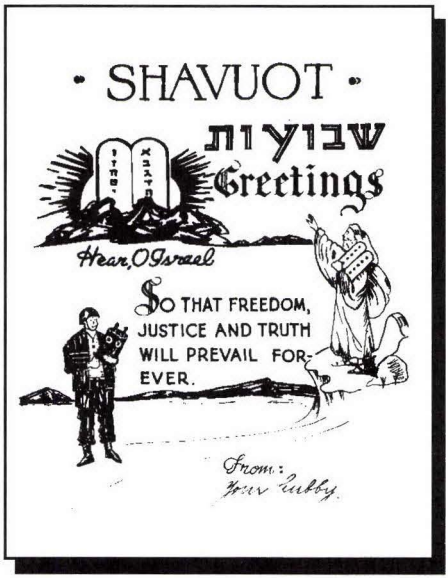
OFFICIAL: GIVEN UNDER MY HAND IN THE CITY OF WASHINGTON
THIS 31st DAY OF December 1945

MAJOR GENERAL,
Acting THE ADJUTANT GENERAL.

SECRETARY OF WAR



Sergeant Stanley C. Fishman





U.S. Army Jewish holiday cards sent to Rachelle Calm by her husband Murray Calm in 1945 from the Pacific Theater of Wold War II.



Memorial Plaque Hanging in the new Jewish Community Center in Woodbridge honoring the brave Jewish servicemen from greater New Haven who died fighting for their country in World War II.

Jewish World War II Veterans From the Greater New Haven Area Who Received Commendations (From: American Jews in World War II)

** Killed in Action*

* Aaronson	Samuel Donald	Ansonia
* Abelson	Milton K.	New Haven
Abeshouse	Howard Lobe	New Haven
* Abrams	Robert	New Haven
* Adelman	Harold	New Haven
Alderman	Herman R.	New Haven
Adler	Bernard	New Haven
* Allinson	Eli	Woodmont
Alpert	Herbert S.	New Haven
* Arotsky	Abraham	New Haven
Arrick	Williarn H.	New Haven
Axelrod	Milton	New Haven
* Bailey	Herbert Edward	New Haven
Baker	David Alvin	Hamden
Beer	Irving A.	New Haven
Benjamin	Laurence	Ansonia
Berger	Jack	New Haven
Berger	Jacob	New Haven
* Berkowitz	Joseph	New Haven
Berlowe	Max L.	New Haven
Berman	Harold Lewis	New Haven
* Berman	Irving	New Haven
Berman	Simon	New Haven
* Berney	Edwin M.	New Haven
Blankfield	Harold P.	Derby
* Blumberg	Lester David	New Haven
Bober	Bernard Edward	New Haven
Bornstein	Richard Irvin	New Haven
Botwinik	Robert S.	New Haven
Brody	Alton	Ansonia
Brown	Bernard	New Haven
Brown	Jack	New Haven
Brown	Maurice V.	New Haven
Brownstein	Allen	New Haven
Cagen	Milton	New Haven
Caplan	Irving	New Haven
* Chain	William	New Haven
Charnovitz	Robert	New Haven
* Chernoff	Eugene V.	West Haven
Cohen	Albert	New Haven
* Cohen	Benjamin	New Haven
Cohen	Charles	New Haven
Cohen	David	Ansonia
Cohen	David Bernard	Derby
Cohen	George	Ansonia
Cohen	Henry	New Haven
*Cohen	Jack Sherman	New Haven
Cohen	Milton C.	New Haven
Cohen	Percy	Ansonia
Cohen	Samuel	New Haven
Coleman	Donald	New Haven
*Comen	Gerald	New Haven
*Comen	Howard B.	New Haven
Crossman	Morton	New Haven
Cushen	Morris	New Haven
Davis	Richard I.	New Haven
Dermer	Stanley	New Haven
Droffman	Samuel	New Haven
Dworkin	Solly	Ansonia
*Echter	Manuel R.	New Haven
*Egnal	Louis Ray	New Haven
Estra	Benjamin N.	New Haven
Eudowe	W. Saul	New Haven
Faiman	Irving Lloyd	New Haven
Feldman	Arthur J.	New Haven
Fichandler	George	New Haven
Finsmith	Edgar	New Haven
Fischman	Louis Harlod	New Haven
*Fishman	Stanley C.	New Haven
Frank	Harold	Hamden
Franzman	Donald	New Haven
Freeman	Irving James	New Haven
Frohman	Howard L.	New Haven
Frommer	Jacob	New Haven
Gampel	Stanley I.	Shelton
Gitlitz	Gerald Wm.	New Haven
Glass	Naphthally	New Haven
*Gluck	Leo E.	New Haven
*Goby	Sam	New Haven
Goldbaum	Donald H.	New Haven
Goldberg	Abraham J.	New Haven
*Goldberg	Irwin E.	New Haven
Golden	David M.	New Haven
Goldman	Meyer	New Haven
Goldslager	Ralph	New Haven
Gollinger	Bernard	New Haven
Goodman	Leonard H.	New Haven
Graber	Laurence Victor	New Haven
Green	Abraham L.	New Haven
Greenberg	Max B.	New Haven
Grodd	Clifford	New Haven
Harrison	Erwin J.	New Haven

Heiberger	Sidney S.	New Haven
Herscovit	Morris	New Haven
Hoffe	Arthur	New Haven
Hoffman	Israel Aron	New Haven
Horowitz	David	New Haven
*Horowitz	Irwin	New Haven
Horwitz	Samuel	West Haven
Horwitz	Sherman Erwin	West Haven
Hubelbank	Simon	New Haven
Hyatt	Hyman	New Haven
*Isaacs	David	New Haven
*Jacobowitz	Irving	New Haven
Jacobs	William	New Haven
Jacobson	Sherman S.	New Haven
Jaloff	Jacob	New Haven
*Kabakoff	Leo H.	New Haven
Kalison	Sidney Lewis	New Haven
Kanell	Theodore	New Haven
Kantrowitz	Paul	New Haven
Kaplowitz	Morris	New Haven
Karpel	William	New Haven
Kasowitz	Irving	New Haven
Kasowitz	Sherman	New Haven
Kauffman	Sidney R.	New Haven
Kegeles	Sidney	Derby
Kenes	Israel	New Haven
*Kennedy	Irving	New Haven
Kirschman	Henry	New Haven
Klein	Julian H.	New Haven
Klein	Lewis	New Haven
Kleiner	Allan David	New Haven
Kliger	Milton Lee	New Haven
Kogan	Herman Benjamin	New Haven
Kogen	Norman	New Haven
Kopelman	Robert F.	New Haven
Krall	Noah Israel	New Haven
Kramer	Harold	New Haven
Kravet	Marvin R.	New Haven
Kravitz	Theodore	New Haven
Krens	Reuben	New Haven
Krevit	Samuel	New Haven
Krosnick	Gerald	New Haven
*Lander	Harry	New Haven
Landau	Harry	New Haven
*Lautenbach	Stephen C	New Haven
Lebov	Benjamin	New Haven
*Lehman	Morton B.	New Haven
*Leopold	Theodore H.	New Haven
*Lesnow	Solomon	New Haven
Lesser	Marshall	New Haven
Levin	Daniel	New Haven
Levine	Benjamin	New Haven
Levine	Max	Ansonia
Levine	Ralph	Ansonia
*Levine	Sheldon	New Haven
Levy	Morton J.	New Haven
Lidsky	Yale	New Haven
Liebensohn	Edward	Ansonia
Liebman	Harold	New Hven
Liebman	Morton	New Haven
*Linett	Aaron I.	Ansonia
Lipchitz	Robert	New Haven
*Lipchitz	Theodore R.	New Haven
*Lubin	Raymond	Ansonia
Lukacs	Joseph	New Haven
Mangen	Arnold	New Haven
Mangen	Louis	New Haven
*Matloff	Joseph	New Haven
*Mattes	Merwin Bogen	Hamden
Mattler	Edward	New Haven
*Mendelsohn	Joseph M.	New Haven
Merriam	Alvin E.	New Haven
*Morris	Milton S.	New Haven
Moslowitz	Louis	New Haven
Nepiarsky	Jerome	New Haven
Nitkin	Bernard	New Haven
Olinsky	Bennett A.	New Haven
Olmer	Philip	New Haven
Opper	Sydney M.	New Haven
Orloff	Herbert	New Haven
*Pessin	Harold L.	New Haven
Phillips	Louis	New Haven
Pincus	Irving	Hew Haven
*Pinkus	Sherman A.	New Haven
Pite	Carl R.	New Haven
Platcow	Milton	New Haven
*Powell	Morton L.	New Haven
Press	Joseph	New Haven
Prosco	Morton	New Haven
Queenth	Martin	New Haven
Radin	Morris M.	New Haven
Rankow	Ralph	New Haven
Rapuano	Louis	New Haven
Rashmir	Lewis I.	New Haven
Resnik	Benton J.	New Haven
Rifkin	Charles	Ansonia
Rogoff	William M.	New Haven
Rogoff	William Milton	New Haven
Rosen	Nathan	New Haven
Rosenberg	Norman D.	New Haven
Rosenberg	William Aldon	New Haven
Rosenblatt	Morris	New Haven
Rosenfield	Leo	New Haven
Rosenthal	Alexander	New Haven
Rosenthal	Frank David	New Haven
Rosenthal	Milton John	New Haven
Rostow	Walt W.	New Haven
Rothchild	Edward M.	New Haven

*	Rozen	Gerald A.	New Haven
	Rubinsky	Morris	New Haven
	Sachs	Leonard	Ansonia
	Safirstein	Robert H.	New Haven
	Samuels	Jesse Warren	New Haven
	Saslow	Harold	New Haven
	Scherr	Frederick J.	New Haven
	Schine	Donald G.	New Haven
*	Schonberg	Herbert	New Haven
*	Schwartz	Donald	New Haven
	Schwartz	Jack David	New Haven
*	Schwartz	Melvin	New Haven
	Scolnick	William S.	New Haven
	Shapiro	Jocob J.	New Haven
	Shapiro	Norman	New Haven
	Shiffrin	Morris	New Haven
	Shindell	Fred S.	New Haven
	Shrebnik	Samuel B.	New Haven
	Shukovsky	Herman	New Haven
	Siegle	Louis	New Haven
*	Silkovich	Carl	New Haven
	Silverman	Herbert I.	New Haven
	Simons	Raymond L.	New Haven
	Simpson	Seymour	New Haven
*	Slep	Louis I.	East Haven
	Small	Herbert	New Haven
	Small	Sherman M.	New Haven
	Smirnoff	Irving	New Haven
	Snelick	Bernard	New Haven
*	Soffer	Abraham	Branford
	Solomon	David	New Haven
	Sosensky	Morton	New Haven
	Spector	Richard M.	New Haven
	Spivack	Irving P.	New Haven
	Staub	Milton	New Haven
	Steinbach	Sidney	New Haven
	Steinberg	Abraham H.	New Haven
*	Steinberg	Gerald R.	New Haven
*	Steinberg	Herman M.	New Haven
	Steinfeld	Norman	New Haven
	Steinman	Herbert	Shelton
*	Steinman	Murray L.	Shelton
	Stephson	Cyrus S.	New Haven
	Stone	Richard L.	New Haven
	Svirsky	Leon	New Haven
	Swirsky	Mark Lewis	New Haven
	Tananbaum	Leon M.	New Haven
	Teitelman	Nathan	New Haven
	Temkin	Edward A.	New Haven
	Tendler	Bertram R.	New Haven
	Tendler	Louis	New Haven
	Tendler	Russell Loeb	New Haven
	Vine	Reuben	New Haven
	Waldman	Ben	New Haven
*	Weinberg	Harold	New Haven
	Weinstein	Harold	New Haven
	Weiser	Morris	Ansonia
	Weiss	Sydney Jack	New Haven
*	Witten	Benjamin	New Haven
	Wolf	Arthur	New Haven
*	Wolfe	Sidney A.	New Haven
	Wolfson	Aaron	West Haven
	Wolkovitz	Abraham	New Haven
*	Yakerson	Irving	New Haven
	Yudkin	Richard	Ansonia
	Zuckerman	Leonard J.	New Haven


דיי געבענטשט דוא פריי לאנד
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LAND of the FREE
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A Bicentennial Exhibit
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Happy Anniversary, Sam Yaffe!

Reprinted from the New Haven Register,
Sunday, December 6, 1970, Arts & Leisure Section

by Gordon Emerson
Register Music Reviewer

As anyone close to the situation knows it is difficult at best to make one's living as a musician, and even more difficult to find opportunities to practice one's craft—be the performer, composer or conductor.

Aside from the handful of superstars, those who succeed are generally attached to an educational institution whereby regular income is assured along with opportunities to perform in faculty recitals or have one's work played by faculty and students, which is not a very happy—though accurate— reflection of how "serious" music fits into the contemporary scheme of things.

Nonetheless, a few dedicated individuals manage to build solid careers by dint of personal effort and talent alone. Individuals like New Haven pianist-teacher Samuel Yaffe who, during the past four decades, has attained an enviable reputation as both performer and pedagogue. And he made it happen by himself. His only assurances have been the large number of students he has attracted since opening his teaching studio here in 1929, and the many public appearances he has made both in the local area and elsewhere. The latter includes countless recitals (well over a hundred to date) —many presented under his own auspices—several concerto appearances with the or

chestras of New Haven, Waterbury, Hartford and Bridgeport; guest stints at the Starlight Festival; two Town Hall recitals (he made his New York debut there in 1943) and a concert tour of Argentina that took him deep into the interior and culminated with a concerto performance in Buenos Aires at the request of the Argentinian State Orchestra.

Jewish Center Recitals

Mr. Yaffe has performed Beethoven's 32 piano sonatas twice in a series of eight consecutive recitals - in 1960 and again in '63 - and last spring presented three all-Beethoven programs at the Jewish Community Center here. His association with the Center is a warm one, and when Jack Hirschfield donated a Steinway concert grand to the Center in memory of his wife Muriel six years ago, Yaffe carefully screened several identical models and selected the one finally purchased. He performed the dedicatory recital on the instrument later the same year, and next Sunday will make his sixth appearance at the Center in a three p.m. program made possible by the joint cooperation of the Center and the Music Performance Trust Funds of the Recording Industry.

Sunday's program will mark a rather radical departure from the rarefied probings of the Beethoven sonatas, however, and the 63-year-old-pianist ("Go ahead and print my age; I'm proud to have lasted this long") describes it as a 'Pops Concert.' Not pops in the usual sense perhaps, but it will contain many of the chestnuts in the piano repertoire that have become fast favorites with audiences almost everywhere: the first Movement of Beethoven's "Sonata in C Sharp Minor" ("The Moonlight"), Adinsell's "Warsaw Concerto," (Mr. Yaffe initially performed the work in public at the first "Pops Concert" ever held at the Yale Bowl with the New Haven Symphony under Harry Berman in 1945), Chopin's "Nocturne in E flat," "Polonaise in E flat," "Revolutionary Etude" and "Fantasy Impromptu," Debussy's "Claire de Lune," Liszt's "Hungarian Rhapsody No. 2," Mozart's "Rondo alla Turca" and excerpts from three of the most popular concertos of all time, Greig's only one, the Rachmaninoff Second ("Full Moon and Empty Arms") and the Tchaikovsky First. Rounding out the program will be a set of Yaffe's own compositions, a "Romance" composed two years ago and choreographed at the time by Judith Nilsson for her dance company. "Etude alla Tatentelle" and "Toccata."

No Musical Snob

As the program makes obvious, Yaffe is no musical snob. Although he continues to spend countless hours practicing and re-examining the music of

both Bach and Beethoven—his "first loves"—he feels that all too often performers forget about what audiences like to hear. A few days ago in his studio he put it this way: "For me, Bach's music is a never-ceasing source of wonder. Every time I restudy a piece I see something new and beautiful. And the same is true of Beethoven. But sometimes, as musicians, we forget that the tastes of the public don't always coincide with our own. I don't mean to imply that I don't love the great 19th Century repertoire too, but the audiences are particularly fond of it, and this program was designed with them in mind. Of course, I'm sure some musicians will look down their noses at combining the themes of three 19th Century concertos in one medley. But I feel certain the audience will enjoy it, and that's why I'm doing it."

Although known primarily as a "classical musician"–and indeed I doubt if you'll find anyone more dedicated to that body of music than the gray-fringed, bespectacled pianist–this background is actually more diverse than most know, including several years as a theater musician during the then heyday of vaudeville. Seated in front of the large mahogany grand that occupies a central position in his neat and commodious studio with pictures of his two children (Dale Systems executive Harvey Goodman, now of Long Island and Mrs. Robert S. (Sue) Goodman of Woodbridge) and five grandchildren adorning the walls he recently explained how it all came about:

"I was born in Ansonia in 1907 and moved to New Haven with my family two and one-half years later. Neither one of my parents was particularly musical, but I showed an early interest, and when I was five I began studying with E.A. Parsons who was one of the leading piano teachers in the area at the time. I stayed with him for six or seven years and even then I knew that my life had to revolve around music. After the age of 16 the possibility of another occupation simply never occurred to me."

50th Anniversary

At this point the pianist interrupted himself to make a note of a fact which he understandably finds more gratifying: "Incidentally I'm celebrating my 50th year as a teacher this season, did you know that? I started teaching in my neighborhood in 1920 when I was still a freshman at Hillhouse High School and I've been at it ever since. For over 30 years teaching has really been the central part of my professional life.'

As one might guess, literally hundreds of students have profited from Mr. Yaffe's talents, and although he thoroughly enjoys teaching the many avocational musicians who come to him, several of his students have gone on

to win competitions and conservatory degrees, too. One of whom he is particularly proud is New York-based pianist Bernie Leighton, who is also his nephew. Leighton later studied with Bruce Simonds here in New Haven, and is now one of the busiest studio musicians in New York, including nightly appearances on the Dick Cavett Show. Two of his young students-Phyllis Winnick and Jeffrey Batter-recently garnered prizes in the New Haven Symphony competition for young instrumentalists and appeared in concert with the Orchestra. After 50 years of teaching one might expect Mr. Yaffe to have a firmly engrained philosophy of how students should be trained. I asked if he does. "Not really, because lessons must be tailor-made for each student. What's good for one student is poison for another and this must always be considered. If I do have any single philosophy about teaching it is to help each student realize whatever potential he possesses. I've always felt that actually making music–even for the amateur-is much more rewarding than listening to it, and I suppose that in a way I've fashioned my approach around this belief. Certainly one of the greatest satisfactions I get as a teacher is when I've been able to clarify some concept that has been troubling a student and I hear that soft 'Oh,' that says now I understand. It's sort of like the pop you hear when opening a vacuum-packed jar and you know it's okay."

Though justifiably proud of both his tenure and success as a piano teacher, Sam admits to a couple of stumbling blocks along the way. Such as the nine-year-old student who had been taken to one of his recitals to hear first hand how a fine pianist plays. At the next lesson Sam asked the obvious question, "Well, how did you like it." The not-so-obvious reply, "Oh, I enjoyed it very much. But I was so bored!"

Or the teen-age girl who had been making negotiable progress but on one occasion came in with an exceedingly well prepared lesson. The beaming teacher shared his pleasure with her which elicited an equally beaming reply: "That's wonderful! My mother told me that if I had a good lesson I won't have to take piano anymore."

After graduating from Hillhouse, Sam went to New York for further study and needing a means of support, worked for the John Church Music Publishing Company as a mail clerk and delivery boy. An opportunity to accompany a vaudeville troupe rescued him from a life of licking stamps and bicycling around Manhattan, and after a tour that ended in Canada he returned to New Haven for organ study under the late Professor Frank Bozyan at Yale.

Realizing that the piano was still his first love, however, he again journeyed to New York, but this time to audition for the great virtuoso Jose

Lhevinne. Lhevinne was sufficiently impressed with his playing to recommend Yaffe for two Juilliard scholarships at the Institute of Musical Art (now the Juilliard School), both of which he received. He stayed there for two years of intensive work with Charles Haubiel and James Friskin but the great Depression was only two years away, and in order to help his parents who were undergoing financial problems, Sam returned to New Haven and vaudeville as a full time pit pianist at the Roger Sherman Theater.

After one and one-half years at the Roger Sherman, tremors of the Depression were already being felt, but since love is oblivious to economics, Sam married violin student Esther Lazaroff in 1929. He recalls fondly that "Esther gave up studying the violin in favor of raising a family - and a husband who only likes to play the piano."

Since there was no spare money for a honeymoon trip, Sam returned to the pit the next day to receive a wedding present he will never forget: "As soon as I entered the theater I was told that the whole orchestra was being fired. Vaudeville was being phased out, you know, and the talkies were the big thing. I was lucky enough to eventually join the orchestra at the Paramount and that lasted until 1933. But by then vaudeville was really dead and the orchestra was disbanded."

A Blessing

This seeming catastrophe turned out to be a decided blessing for the young pianist, however, because it enabled him to return to his first love – classical music. He explained: "At that point I teamed up with a young violin prodigy named Grisha Goluboff and toured with him for two years, including his Town Hall debut. I remember meeting 'Papa' Elman in New York and, as you know, Yehudi Menuhin was a highly successful prodigy at the time, as Papa's son Mischa had been a few years earlier. Menuhin's reputation was very big then, and someone mentioned to Papa Elman that Menuhin played with great feeling. Papa retorted 'Oh, he plays with feeling all right, but he feels bad! Anyway, our tour was a large success, and it gave me an opportunity to play lots of repertoire and make a living. Well... to be accurate, almost make a living."

More concertizing and traveling led to a final return in 1936 to New Haven, where Sam and his wife have resided ever since. An appearance with the New Haven Symphony that same year as soloist in the Tchaikovsky First Concerto firmly established his reputation here as a serious artist, and he opened his own teaching studio shortly thereafter. The rest is history and few piano teachers can claim the wide ranging influence that Sam Yaffe has exerted on students of all ages and persuasions.

By this time in our chat an adult student with an armload of familiar bright yellow Shirmer editions had been waiting for 15 minutes, but I asked the pianist one final question before leaving: "Which gives you the greater pleasure preparing a recital or playing it?" After a moment's hesitation, "Well... they are both rewarding. Personally I find the seeming drudgery of endless repetition like a voyage of discovery. As my reflexes become automated, it leaves my mind free to enjoy the music almost as if I were part of the audience. During a performance, I naturally experience mixed emotions but when it's over and I see the look in the eyes of the audience I wouldn't change places with anybody."

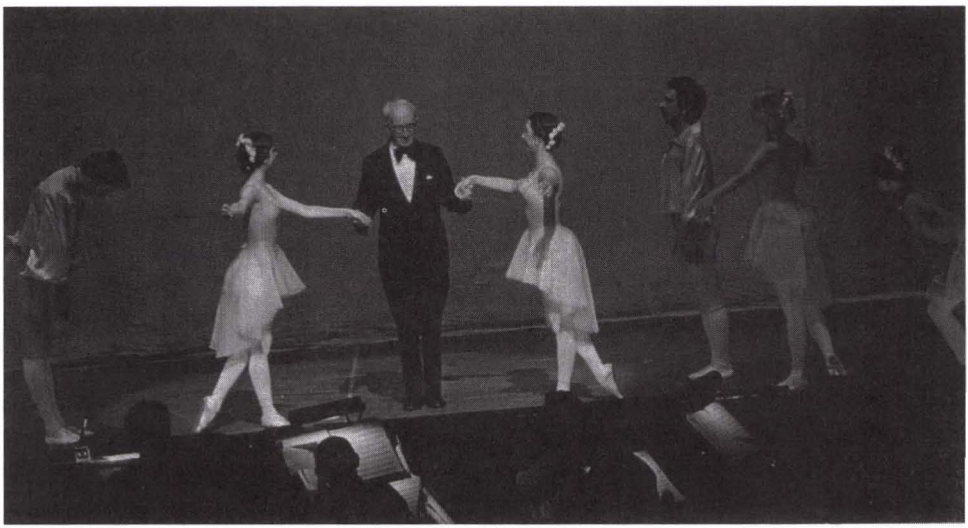
Then, after a short pause, "Actually the best part for me is something you'd probably never expect. It's the morning after."

"Oh."

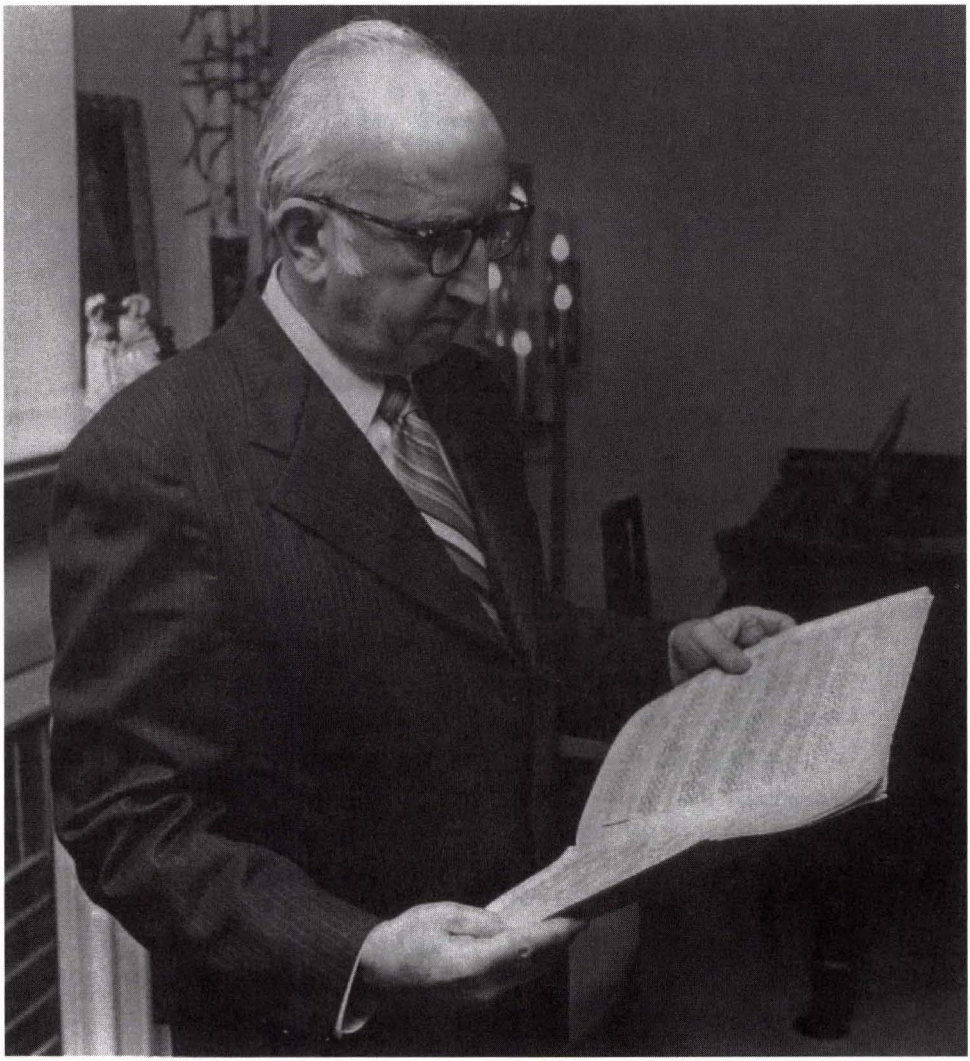
"Yes. On the morning after I sit down and immediately begin preparation for my next recital. I examine music that I have never performed, restudy familiar pieces and get all the gears in motion for the next time."

The "next time" is traditionally the best time. Past mistakes can be corrected and new insights put into use. But for Sam Yaffe, if the next time is only as good as the last time, he has nothing to worry about.

[Editor's Note - Sam Yaffe, a musical genius, passed away on October 20, 1980. He was born on October 14, 1907. His daughter Sue (Mrs. Robert Goodman), was president of The Jewish Historical Society of Greater New Haven for the 1995-1996 calendar year.]



Sam Yaffe with the Nilsson Concert Ballet, June 12, 1976. (Courtesy of Sue Goodman)



Sam Yaffe at home, Circa 1967. (Courtesy of Sue Goodman)

You are urged to attend a Gigantic

Veterans Protest Rally against U. S. Betrayal of Palestine

Speakers:

Dr. ZEV COHEN
Native Palestinian Haganah Fighter

BENJAMIN KAUFMAN
Cong. Medal of Honor Winner - Past National Comm., J. W. V.

Mr. CARL BAEHR
Executive Secretary - American Christian Palestine Committee

Rabbi ROBERT R. GOLDBERG
Rabbi Elect of Temple Mishkan Israel

Songs of Palestine

Invocation: Rev. JOHN H. EDWARDS
Saint Luke's Episcopal Church

Benediction- Rabbi STANLEY RABINOWITZ
Congregation B'nai Jacob

Memorial Prayer for Palestinian Dead:
Rabbi LEON SPITZ, Congregation Keser Israel

at Troup Junior High School

Monday, April 19th at 8 P.M.

Public Invited - Free Admission - No Collection

Veterans are asked to attend in uniform

Sponsored by
Sgt. STANLEY C. FISHMAN POST
JEWISH WAR VETERANS, U. S. A.

Photo Quiz

Testing your knowledge? Can you guess these people and places?

by Barry E. Herman, Ph.D.



1. Name this synagogue and where was it located?



2. Who is this woman and where is her monument located?



3. Who is this man and why is he speaking?



4. Who is this man and what is the New Haven connection?



5. Who is this man and where is his presentation taking place?



6. Where was this photo taken and what is taking place



7. Name this building and where was it located?



8. Name this synagogue and where was it located?

See page 166 for answers.

From Jerusalem To The Diaspora: Congregation Mishkan Israel Moves To The Suburbs

Prize Winning Essay
April 1995
Essay Contest Sponsored by the Jewish Historical Society of Greater New Haven, Inc.

by Danna Drori
Yale University

During the years following the Allied victory in World War II, the American economy witnessed an unprecedented level of consumption. As if trying to compensate for the years of hardship they had suffered during the Depression and World War II, the American people produced and consumed large numbers of automobiles, televisions, and kitchen appliances. Accompanying these new heights was a blossoming trend toward suburban living. Between 1950 and 1970 America's central cities grew by ten million people, but eighty-three percent of the nation's growth occurred in the suburbs with the suburban population doubling from thirty-six to seventy-four million people. New Haven was no exception to this growth pattern. While the city's population grew by eighteen percent between 1920 and 1950 to 160,257, it fell ten percent during the next decade and then an additional four percent in the following one, leaving the city with 143,100

inhabitants in 1970. This national and local trend toward suburbanization manifested itself in New Haven's institutions. Among these was Congregation Mishkan Israel, the oldest Jewish religious society in Connecticut and the second oldest in New England. In 1960, after 120 years in New Haven's core, the synagogue moved to a new structure in Hamden. Mishkan Israel's biweekly Bulletin claimed in 1959 that "a favorable 'climate' for building exists at the present time." What factors could have contributed to the synagogue's decision in the 1950s to construct a new facility away from the city in which it had flourished for over a century? Mishkan Israel's records during this period as well as city documents and newspaper accounts not only reveal many of the motivations behind the 1960 move, some of which reflect the overall changes occurring in American society at the time, but they also illuminate the evolving role of the synagogue as it moved from city to suburb.

Historian Marshall Sklare writes that when Jews first immigrated to America, they faced a critical identity problem, for they were "confronted with the question of how to guarantee their survival in a society which is on the one hand pluralistic but on the other hand is so hospitable as to make group survival difficult." The first immigrant wave came primarily from Germany where the government had mandated the Jewish community as a legal entity and forced Jews to openly identify with this community.

According to historian Stuart E. Rosenberg, the fact that most Jews settled in urban areas made the decision whether or not to identify with a Jewish community more complicated, since the synagogue was only one part of a "multi-organization community" in which organizations existed for every purpose ranging from benevolent societies and family societies to burial societies. Rosenberg suggests that the synagogue played a religious—not a social—function.

Yet, the history of Mishkan Israel reveals that it played a strong role as a social center in both city and suburb. This emphasis on more than only religious aspects of Jewish life has its basis in the establishment of the first synagogues after the fall of the Temple and the resulting Exile. The synagogue reveals itself as a unique creation reflecting the response of the Jewish people to their changing environment. In addition, the history serves as a model for the move from city core to outlying suburb that occurred centuries later.

Unlike the Temple, the synagogue arose as a non-ornate structure without a permanent or central location. Emphasis was placed on the congregation–the *eydah* rather than on the site. While the Temple was directed solely by the priests, the synagogue allowed for both prayer and study whenever

ten or more adult men assembled. In the first century B.C.E., Philo of Alexandria described the synagogue as a school of "practical wisdom, self-control, manliness, uprightness, and other virtues . . . [where] people sit decorously, keeping silence and listening with the utmost attention out of a thirst for refreshing discourse, while one of the best qualified stands up and instructs them in what is best and most conducive to welfare." Because of its emphasis on the congregation, the synagogue helped the Jews to maintain their faith during the Exile from Jerusalem, for they could carry their faith with them from this central core as they radiated out to even the most distant areas of the Diaspora.

Congregation Mishkan Israel reflected the transitory aspect of the synagogue. "Mishkan" means "Tabernacle," a temporary, movable dwelling. In its first sixty years, Mishkan Israel moved four times within New Haven's boundaries. The congregation first formed in 1810 with the arrival of Bavarian Jews in New Haven as part of the first major Jewish immigration wave from Central Europe. Prior to 1843, Connecticut statutes forbade incorporation of non-Christian societies. Thus, the small Jewish community gathered informally in various businesses or homes, including the home of Michael Milander, the first lay reader, at the corner of Grand Avenue and St. John Street. In 1843, Connecticut amended its laws and allowed that "Jews who may desire to unite and form religious societies, shall have the same right, powers and privileges, as are given to Christians . . . by the Laws of the State." As a result, New Haven's Jews established a one-room synagogue at the northeast corner of Grand Avenue and State Street. However, New Haven's reaction was not welcoming as revealed by an article in the *Columbian Register* on May 13, 1843, which read: "Whilst we have been busy converting the Jews in other lands, they have outflanked us here, and effected a footing in the very centre of our own fortress. Strange as it may sound, it is nevertheless true, that a Jewish synagogue has been established in this city . . . Yale College divinity deserves a court-martial for bad generalship." The article appears ironic in light of the Thomas Jefferson quotation which appeared at the banner of all of the 1843 issues: "'Equal and exact justice to all men, of whatever state or persuasion, religious or political."

Undaunted by this sour reception, the Jewish community continued its worship. When New Orleans merchant and philanthropist Judah Touro left Mishkan Israel 5000 dollars in his will in 1854, the Congregation's fifty families purchased the Third Congregational Church on Court Street as their new synagogue site. By 1894, Mishkan Israel was prospering. Rollin G. Osterweis,

the synagogue's historian and a Yale history professor, has written about the growing feeling that Mishkan Israel should have a home "commensurate with the position of dignity it occupied." The Congregation commissioned the construction of a Spanish Renaissance style synagogue on the corner of Orange and Audubon Streets to which it moved in 1896 and remained until 1960.

During its 120 years in the city, Mishkan Israel played an important role in the community. Robert E. Goldberg, rabbi from 1948 to 1982, expressed this sentiment in a 1954 sermon when he said that Jewish religious societies "have a deep responsibility to seek to strengthen democracy and the ideals of justice by translating our faith into concrete social action." Members participated in New Haven affairs from the original establishment of the synagogue. Maier Zunder, one of New Haven's prominent educational leaders in the latter half of the l9th century, was a member of Mishkan Israel as were philanthropic leaders Colonel Isaac M. Ullman and Major Louis Ullman. An 1887 record of New Haven lists members Max Adler and Bernard Schoninger as among the city's most prominent industrial leaders who contributed to the city's economy and prestige. During the second major wave of Jewish immigration in the 1880s, many Jews fleeing the anti-Jewish legislation and violence in Russia settled penniless in New Haven. Mishkan Israel members immediately established the "Hebrew Benevolent Society" to offer financial assistance and also arranged English classes at the Court Street synagogue. During the Depression, the synagogue struggled to maintain its community commitments. By that time, its religious school was flourishing yet many parents could no longer afford tuition. Though the Board of Trustees considered a plan to prohibit non-members who could not pay from enrolling their children, they ultimately rejected this plan owing to the Congregation's feelings that it had an "obligation to provide Jewish education to all those interested."

Although historians like Stuart Rosenberg view the city synagogue as a religious rather than a community center, many forms of community service also gave the members a sense of belonging and unity. Women and men established Ahavas Achos (1853) and B'nai B'rith Horeb Lodge (1856), respectively, to promote religious, social, and educational projects in the city. The groups also appear to have served as a social group similar to modern Brotherhoods and Sisterhoods. Later in the 19th century, Congregation members formed various literary and social Jewish societies. Throughout the World War I and World War II years, the *Mishkan Israel Bulletin* advertised events such as war-effort sewing sessions which offered a social setting in addition

to the primary service function. The *Bulletin* from the 1950s reflected an increasing national emphasis on children and the family in its advertisements for social and educational functions. These ranged from a Grade 7-8 dance in November 1951, to weekly seminars on the "American Marriage" and "Toward a Better Family Life" in 1954 and a 1956 "Annual Temple Picnic" complete with pony rides and ice cream. Thus, Mishkan Israel appeared to be thriving in the city in the mid-20th century. Why then did it choose this time to leave?

From the records available for the 1950s, it appears that it was Mishkan Israel's very success that led to its exodus from New Haven. Three main issues emerge as the significant forces behind the move to Hamden: lack of space, lack of parking, and decay of the urban center. Problems of space surfaced in the late 19th and early 20th centuries as the Jewish community in both the United States and New Haven began growing rapidly. In 1880, America held less than a quarter of a million Jews, representing less than one-half of one percent of the total population. By 1965, the Jewish population had reached six million, or three percent of the total. This represented a twenty-five fold increase in the American Jewish population in only eighty-five years. New Haven followed this national trend. While Yale President Ezra Stiles recorded the arrival of the first Jewish family to New Haven in 1772, the city held only 1,000 Jews by the 1870s out of a total population of about 50,840. However, owing to the European immigration (primarily from Russia in the 1880s), the city's Jewish community reached 20,000 by 1912 and approximately 23,000 by 1947.

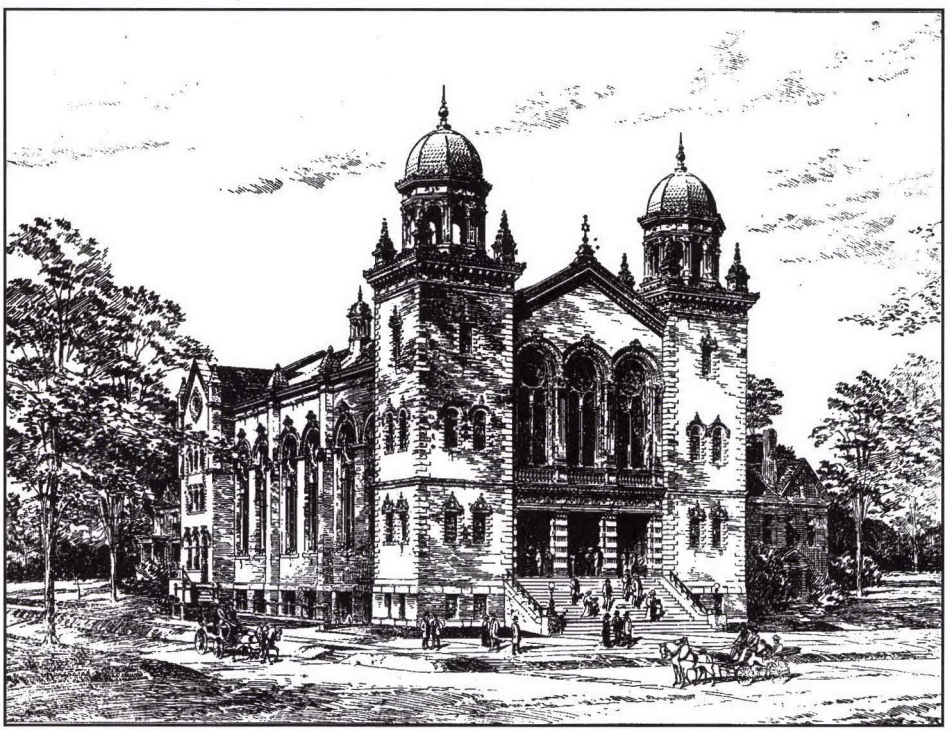
As the only reform synagogue in the city, Mishkan Israel absorbed many of the new arrivals. Although accurate membership lists are not available for the 19th century, Congregation size evidently played a significant role in the 1896 move to Orange Street. As the Congregation grew from about fifty families in 1854 to about 190 in the 1890s and also added a religious school, it apparently outgrew its Court Street location. Rabbi David Levy, who served Mishkan Israel between 1893 and 1913, spearheaded the drive for a new synagogue by emphasizing the need for more space. The issue of space re-appeared during the depression with the debate over whether to close the religious school to the children of non-members who could not afford tuition. As part of its decision to reject the plan, the Board of Trustees stated that "the problem (of an overburdened and under-funded religious school) would not be eliminated by restricting attendance" since greater facilities were needed even for members' children.

Yet it was during the post-World War II era that Mishkan Israel really began to feel spatial constraints. In 1941 the Congregation consisted of 385 families and the religious school enrolled 240 children. By 1951 these numbers had skyrocketed to 700 and 397. By 1959 they were at 714 and 493. The synagogue was functioning in the Orange Street structure with almost twice the membership and enrollment it had originally contained.

The Board of Trustees began to address this problem in 1946. Interestingly, the move to Hamden originated with a proposal for a Community House in which the synagogue would buy additional property on Orange and Audubon Streets rather than leaving the city altogether. This reluctance to leave New Haven manifests itself through this period and even after the purchase of the property in Hamden in 1955. In 1946 meetings, the Board discussed the fact that Mishkan Israel was "bursting at the seams" in its "antiquated and over-taxed" facilities. A Community House on Audubon or Orange would "augment the space in our present Temple building" and allow for increasing membership. Yet by December 1950 the Board had changed its mind. The Special Committee on Religious School and Temple Expansion reported that "it would neither be possible nor feasible to add to our present existing Sunday School building on Audubon Street," since the lot available was too small. Furthermore, New Haven's building codes made demolishing the current building in order to construct a bigger one impossible. The Board reported that it was "inclined toward purchase of property away from the Temple." At first the new property was to be only for the religious school. However, city-mandated repairs for plumbing and fire codes at Orange and Audubon made that property too expensive. At a February 1959 Board meeting, the trustees voted to accept architect Fritz Nathan's plans to construct a sanctuary on the property it had purchased for 57,500 dollars from Augustine Linahan on Ridge Road. In doing so they seemed to follow the pattern of many of the congregants, since New Haven's German Jews headed toward Westville and Hamden in the late 1950s. According to Hannah Chaikind, Mishkan Israel's librarian for over 40 years, the suburbs "was the place to buy" among increasing numbers of members since more land was available for less money. The plans for the property reveal the solution to spatial problems. Built on 9.5 acres, the structure would include a 1,500 seat sanctuary, a small chapel, a social hall to accommodate 1,000, twenty-two classrooms for the religious school, and a parking area for 500 cars.

Lack of city parking, as more and more automobiles appeared, served as the second prime motivator for the move to suburbia. The rise of the auto

mobile between 1900 and World War II served to clog the streets of the city centers but also contributed to the rise of suburbia by increasing the value of the underdeveloped land just outside the city. The automobile bestowed upon its owners a sense of freedom from the city center by enabling them to move to areas not necessarily served by railroads to the city. The characteristics of many post-World War I suburbs, such as large amounts of open space, seemed to presuppose that its residents would own vehicles for commuting, shopping, and socializing. Yet it was the years following World War II that witnessed the automobile's most productive era. American automobile production rose from 2.1 to 7.9 million vehicles per year between 1946 and 1955 while automobile registration grew by two-and-a-half times between 1950 and 1974. According to Kenneth Jackson, the 'best symbol of individual success and identity (in the postwar period) was a sleek, air-conditioned, high-powered, personal statement on wheels."



Congregation Mishkan Israel 1896-1960 on the corner of Audubon and Orange Streets in New Haven.

Connecticut participated in this automobile frenzy. As early as 1904, a state newspaper described these "fascinating machines" as the "titanic force which has come to modern life." The *New Haven Register* reported in 1950 that while most Connecticut residents in 1900 rarely traveled more than 200 miles a year outside of their immediate neighborhoods, by 1950 most averaged 10,000 miles per year. In addition, Connecticut in 1903 recorded 1,500 registered drivers and 1,353 registered vehicles. By 1950, these numbers had leapt to 800,000 and 750.000, respectively.

These dramatic changes surfaced in Mishkan Israel's decision to move to Hamden. New Haven, like many other American cities in the postwar period, faced parking difficulties and congestion with the rise of the automobile. This led to problems for Mishkan Israel, as seen in the September 24, 1959 issue of the *Bulletin*. The synagogue asked parents of religious school students "please do not block traffic by double parking on Audubon Street" and offered them a nearby "parking lot service" for this busy hour. As early as 1954, the Board of Trustees cited the lack of parking facilities as a reason to build away from Orange and Audubon. In a 1956 meeting of the Curriculum and Equipment Planning Committee with the Building Committee, a proposal was made to ensure space for 800 cars. The choice of Ridge Road reveals the prominence of the automobile, for it is located near to the Hartford Turnpike, and the drive, as advertised in a 1959 issue of the *Bulletin*, is no further than 20 minutes from downtown New Haven, from Woodbridge, and from practically any point in the city."

The clearest evidence of the astounding impact of the automobile on Mishkan Israel is the 1959 Congregation survey organized by Benjamin Rosoff, head of the Transportation Committee. In an effort to ensure that city dwellers would be able to reach the Hamden synagogue, Rosoff arranged to have a shuttle bus seven days a week since the city bus reached Ridge Road only at certain times during the week. Yet in a questionnaire he sent to all congregates, Rosoff found that *all but sixty-seven members* had their own automobile or could arrange for carpools—and thus cancelled the shuttle plans. The Ridge Road synagogue offered 400 parking spaces, two two-lane driveways, and no shuttle service.

These factors also appear in a "Survey of Congregation Mishkan Israel" prepared confidentially for the Rabbi and Trustees in July 1955 by Max Feder. The report emphasizes the necessity of accounting for the rise of the automobile. Feder insists that "any future location of the Temple must foresee a concentration of Jewish population within commuting distance" and writes

that the future site should not be "too distant from a main artery or traffic." He accurately describes the changes brought by the automobile when he writes that "Commutation from the business center to outlying and more distant sections has become the accepted pattern of modern living."

The final reason for the move to Hamden emerging from Mishkan Israel's records is a desire to escape from the urban area with its growing problems to the clean, crisp air of the suburbs. John Stilgoe writes that rather than fighting to succeed in the unfavorable conditions of the city, many Americans fled to the suburbs as "a spatial means of grappling with and lessening the difficulties of urbanization." While New Haven contained 23,000 Jews in 1947, by the late 1950s its Jewish population had fallen to 15,000. At the same time, the Jewish population in New Haven's suburbs had risen from almost nothing to 6,000. A desire for country living was not the sole factor behind these changes but it played a significant role. Although Mishkan Israel librarian Hannah Chaikind did not feel a sense of abandonment of the city among the Congregation in the 1950s, since New Haven was still a "thriving city" and the deterioration was "just beginning" in the 1960s, the Mishkan Israel records reveal a strong pull away from the city in the I950s. In a 1954 Board of Trustees meeting, the Temple Expansion Committee recommended "enlarging the synagogue on a more distant site due to the fact that our present area is being industrialized more and more." Max Feder's survey included "change in neighborhood" among the reasons, "sufficiently formidable to prevent a healthy, progressive Temple program at the present site." He also noted that a significant number of Mishkan Israel's congregants had moved to the "fringe areas" though he did not note who exactly had left and where exactly they had gone. Feder urged the synagogue to consider a site "safe from any intrusion of future industry or low cost housing which may depreciate values."

The importance of nature, beauty, and clean air also manifests itself in the synagogue's advertising of the new site. Architect Fritz Nathan described the Hamden synagogue in the 1960 Dedication Booklet as a "charming piece of land in a preferred residential section of . . . Hamden, whose aesthetic appearance is enhanced by rows of trees." The announcement in the *Bulletin* enticed readers with its description of "the lovely acres, situated high above the city, and sloping down to the Hartford Turnpike, acres covered with trees and grass, and . . . with plants and flowers." It asked readers to imagine themselves "driving away from the traffic, into a residential area of space and air and quiet, from the hustle of the growing metropolis of downtown." The

romantic imagery in these announcements shows that even Mishkan Israel was not immune from the lure of the natural and pure.

The weekend of September 16, 1960, with great celebration and a much advertised performance by well-known singer Lola Fisher, Congregation Mishkan Israel dedicated and moved into its new synagogue on 785 Ridge Road in Hamden. What did this move to suburbia mean for Mishkan Israel? What, if anything, would happen to the synagogue as an institution and in its role within the Jewish faith? Concern arose in the Mishkan Israel congregation as early as 1958 as seen in the Bulletin announcement of a discussion led by Rabbi Robert E. Goldburg on "Suburban Religion: What Can we Predict About this Trend?" This concern seems only natural since the move to suburbia made by many Jews and now their synagogue, only exacerbated the identity problem that they or their parents had faced upon entering American cities. Whereas in the city Jews tended to live together in apartments and settled densely in certain neighborhoods, a move to suburbia meant a single-family home in areas not predominantly Jewish. According to historian Stuart E. Rosenberg, the Jews' new environment required a revision of their old concept of themselves as Jews. Suddenly surrounded by people who attended church on Sunday, many Jews felt the need for what Rosenberg calls "positive action"—some new form of identification with their Jewish heritage. For many, this action meant a tendency to make the synagogue the absolute center of their Jewish community life. Across America, the 1950s witnessed the "establishment and maintenance of giant-sized, corporate-like congregations." Mishkan Israel was no exception. By 1961, Mishkan Israel's membership stood at 800 member families with approximately one-third of the families living in Hamden. The addition of nearly 100 families within one year of arrival in Hamden reveals the importance of the suburban synagogue. Both the new and the old members looked to Mishkan Israel to serve as their social, cultural, and religious center.

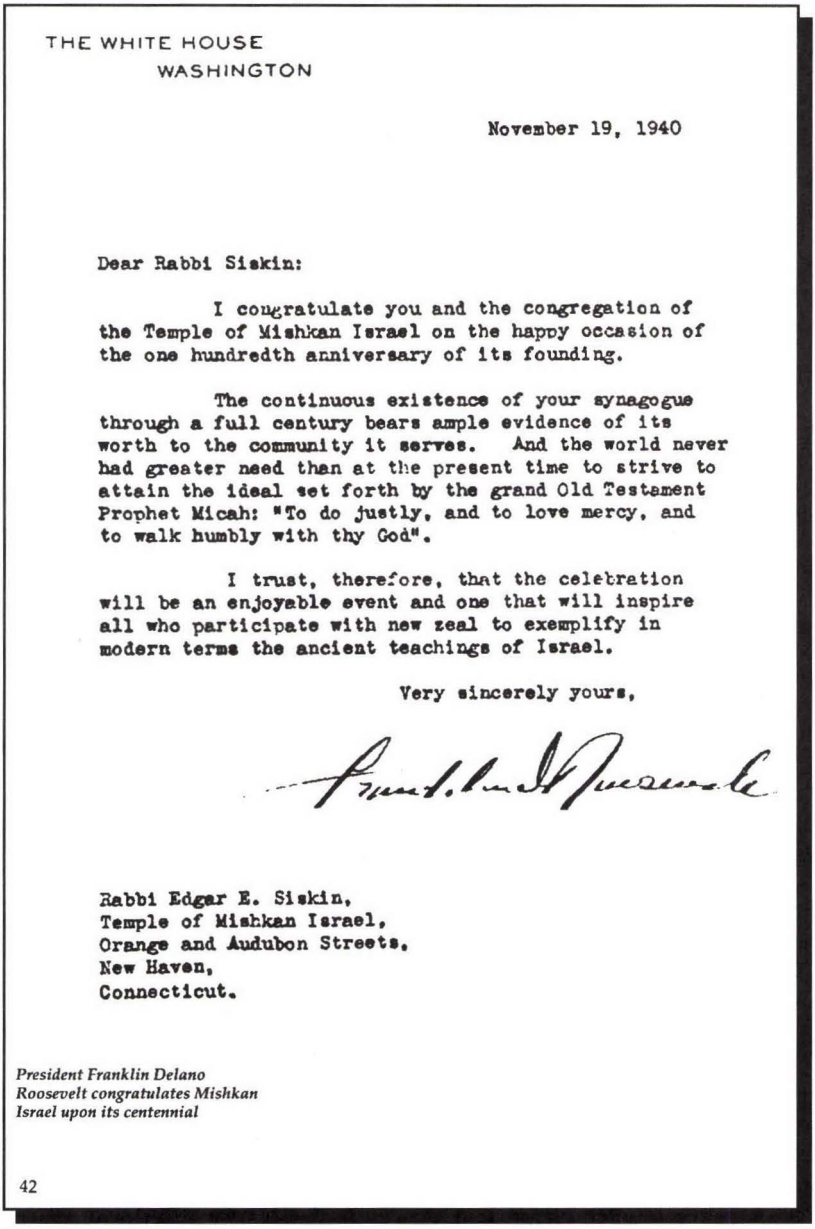
In response, Mishkan Israel, though always a center for community service, increased its role as a community center. Its continuing commitment to community service was made clear in the Mishkan Israel Dedication Booklet by Rabbi Goldburg who wrote that should the synagogue become "but a handsome addition to the landscape of suburbia, then it will hardly have been worth all the labor, the sacrifice, and the devotion that went into its creation . . . if it will turn us away from the problems of our people and world which cries for justice and righteousness, then it will have been built in vain." Community service work continued not only locally but also on the national

level as seen in its strong commitment to the Civil Rights movement and the visit made to the synagogue in 1961 by Martin Luther King, Jr. In its role of community center, Mishkan Israel took Max Feder's recommendation to emphasize social functions by instituting a social hour after every Board of Trustees or committee meeting. In addition to continuing the youth group activities, the synagogue instituted a "Mr. and Mrs. Club" which held various social events including a "Hawaiian Luau Dinner Dance" complete with fried chicken, apple rings, and Jell-O molds. The increased emphasis on social functions indicates the new and expanding role of Mishkan Israel in the suburb.

Today, Mishkan Israel is the house of worship for over 900 families. A thriving synagogue, it is located in an area that only fifty years ago had just a "scattering of Jews" and consisted mostly of apple orchards. Though the synagogue showed some reluctance to move out of New Haven in the 1940s and 1950s, its success among the Jewish population forced it to seek an area that could better serve its congregants' needs, some of which mirrored the overall changes occurring across the nation. Like the Jews of the Exile Mishkan Israel's members used the synagogue to carry their faith away from the "Temple" of New Haven's core and into the "Diaspora" of Hamden. Though the synagogue played a slightly different role as part of the suburban landscape, it prospered in both city and suburb. In adapting to the rapid changes of the 20th century, Mishkan Israel was able to succeed. As Rabbi Edgar Elias Siskin said at the last service on Orange Street: "We are living . . . at the end of one era and the beginning of another... We are in the wilderness of change and we are making our way - insecurely, hesitantly, to a promised land we can barely see."

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Footnotes and Bibliography for this winning essay are on file with the original essay housed in the archives of the Jewish Historical Society of Greater New Haven.



THE WHITE HOUSE
WASHINGTON

November 19, 1940

Dear Rabbi Siskin:

I congratulate you and the congregation of the Temple of Mishkan Israel on the happy occasion of the one hundredth anniversary of its founding.

The continuous existence of your synagogue through a full century bears ample evidence of its worth to the community it serves. And the world never had greater need than at the present time to strive to attain the ideal set forth by the grand Old Testament Prophet Micah: "To do justly, and to love mercy, and to walk humbly with thy God".

I trust, therefore, that the celebration will be an enjoyable event and one that will inspire all who participate with new zeal to exemplify in modern terms the ancient teachings of Israel.

Very sincerely yours,

Franklin D. Roosevelt

Rabbi Edgar E. Siskin,
Temple of Mishkan Israel,
Orange and Audubon Streets,
New Haven,
Connecticut.

President Franklin Delano Roosevelt congratulates Mishkan Israel upon its centennial

42

Selma B. Rosenthal's Midwife's Ledger of Births 1889-1910

By Barry E. Herman, Ph.D.

Finding a "Midwife's Ledger" dating back to the late 19th century was like winning the lottery of digging up a buried treasure in your own backyard. About 20 years ago, when I was still an administrator in the New Haven School System, I received a telephone call from Lillian Rosenthal Palmisano, a school secretary who knew my interest in New Haven Jewish History. She wanted to show me a "Midwife's Ledger" belonging to her grandmother, Mrs. Selma Biew Rosenthal. I practically "flew" over to her office and discovered a most extraordinary document. The "Midwife's Ledger" of Mrs. Rosenthal recorded births of New Haven children from 1889-1910. The "Ledger" was written in a beautiful clear cursive handwriting script. There were 80 legal size pages with 664 birth entries. The family names jumped off the pages like a "Who's Who" in New Haven. The majority of the children and parents were definitely Jewish as indicated by last names, first names, parents country of birth, etc. There were also many Italian, Irish, German and other ethnic nationalities as well. Mrs. Selma B. Rosenthal was a very busy woman delivering babies mostly in the Hill section of New Haven. The author estimates that around 422 babies delivered were Jewish out of the 664 total of births.

Lillian Palmisano, the school secretary, entrusted me with the treasured "Ledger" and I made three copies on a duplicating machine. I gave one copy to the archives of the New Haven Jewish Historical Society, another copy to Werner Hirsch, an ardent researcher and historian, and the third copy I kept,

intending to write a future article for one of the volumes of *Jews in New Haven.* I returned the original copy to Mrs. Palmisano and thanked her profusely. After reading the fascinating birth entries and information, I recognized the grandparents and ancestors of many of my friends and of prominent New Haven families and filed my copy for future reference.

About 14 years later, I found my copy of the "Ledger" while going through some files and reread the historical treasure. I called Lillian Palmisano, who had retired from the school system and asked if I could meet with her to discuss her grandmother's timeless document. She agreed. I met with her and her two sisters, Selma Sorensen, also a retired New Haven school system secretary and Minna Rosenthal, a veteran of the U.S. Navy in World War II with a yeoman first class rank. We spent hours discussing their grandmother's "ledger," the Rosenthal family, and their growing up in New Haven and West Haven. The original "Ledger" is owned by their cousin, Mrs. Anne Carlson. I will discuss Selma B. Rosenthal and the family later in this essay.

Werner Hirsch who owns a copy of the "Ledger," transcribed the names and birth information of each "Ledger" entry to a computer disk and printed out pages and pages of important information gleaned from the midwife's document. He worked countless hours transferring the ledger pages into readable material to make for easier research.

There were 664 recorded births by Mrs. Selma Biew Rosenthal. She kept herself very busy between 1889 with the first recorded entry, delivering babies until 1910 when there were fewer entries due to the fact that Mrs. Rosenthal was getting on in years. She was born on November 18, 1848 and died on January 31, 1920 at the age of 72. The State of Connecticut required midwifes to keep carefully detailed notes and information about each delivered birth. Reading each birth entry was a fascinating pastime. Each entry mentioned the full name of the new born child; his/her date of birth; parents' names, first and last; ages of parents; father's occupation; family address; number of children born to mother and number of living siblings. The last item mentioned was the fee paid to Mrs. Rosenthal. Fees paid ranged from $1.00 per delivery to $7.00. A few families paid an odd amount of $6.50 and $6.75. The average charge was about $4.00 to $5.00, a real bargain when compared with today's delivery and hospital costs. Mrs. Rosenthal lists her midwife's earnings for 1892 at $339.25.

The "Ledger" contained some interesting and sad comments written in longhand by Mrs. Rosenthal. Some comments were shocking and could be

embarrassing to family descendants living today. I have stated the comments verbatim, for human interest purposes only and not to hurt or embarrass individuals of families. No names are given. Such comments state:

"Still born (many stillborn entries), Second marriage on both sides, His second and her first Marriage, Shock killed the baby about 3 weeks before delivery. Cousins Intermarriage. Both are cousins. Child had 13 fingers, 12 toes, front legs turned inside and hardly any tongue or gums for forming teeth; death came 3 weeks after birth. Parents heard the child cry five weeks before birth at 4 A.M., Father and son, 5 years old, got killed on railroad crossing 7 months before baby James_____'s birth. Illegitimate (found in a few entries). 8 months pregnancy. Miscarriage. Miscarriage-accused her only brother of being her destroyer. Owes me $6.00 (many people owed her money). Not "Payed". William was colored. No husband. Father killed by falling from a telegraph pole nine month's before baby's birth. Husband deserted wife. Family was colored. Child was adopted. Present of pair of new shoes and "payed" five dollars. (Father) rest of him unknown... illegitimate. Adopted by _____. Lived two hours after birth. Her second marriage. She was a widow. Twins (Mrs. Rosenthal charged the family $8.50). Attended a Polish lady in Whitneyville - "payed" $3 dollars.

It should be noted that many children delivered by Mrs. Rosenthal after 1900 were Voloshins and Rosenthals, all family members. I looked for mixed marriages between Jews and Christians but couldn't find any. However among Christians I did find one or two Irish/Italian couples. This too was rare. Most ethnic groups married within the same ethnic group. This was also true of Russian and Polish Jews.

There are several "Ledger" pages missing especially between 1900-1910. Lillian Palmisano remembers as a young girl growing up that several older female family member removed "Ledger" pages because these pages showed their names and dates of birth.

Where the majority of the families lived was also quite interesting. There were 138 babies delivered by Mrs. Rosenthal to families living on Oak Street. The majority of these families were definitely Jewish, because of their names. Lafayette Street reported 70 births. Other streets which were listed in the "Ledger" with large concentrations of births were: Congress Avenue (32), George Street (18), Rose Street (26), Broad Street (13), Dow Street (22), Liberty Street (16), Silver Street (24), Washington Avenue (33) and Palmer Street (25). Mrs. Rosenthal's expertise as a midwife brought her to other areas of the city and the surrounding suburbs. Listed in the "Ledger" are

babies delivered on Grand Avenue, State Street, Chapel Street, Franklin Street, Ashmun Street and Dixwell Avenue. She also traveled to Tyler City, Orange, Hamden and Westville. Looking at New Haven's demographics, it should be noted that between 1889-1908, the majority of Eastern European Jewish families were concentrated in the Oak Street-Hill section area. Many of the small shuls were also located in this area where the religious Jewish families lived. Legion Avenue was formed in 1927, by renaming the part of Oak Street from Howe Street to the Boulevard, Legion Avenue. Therefore there is no mention of Legion Avenue in the Rosenthal "Ledger." A complete listing of streets compiled from the "Ledger" may be found at the end of this essay.

Surnames, last names or family names were gleaned from the "Ledger." Readers of this essay will probably recognize family names of grandparents, ancestors, relatives, friends, neighbors and noted New Haveners. If readers wish more detailed information about a particular name, they should contact the office of the Jewish Historical Society of Greater New Haven, Inc. listed in the telephone directory. Please do not contact the author of this article. Werner Hirsch in transcribing the names and information from the "Ledger" to a computer disk, would find misspelled words, names spelled differently when it might be the same family, i.e. Cohen and Cohn. Since Mrs. Rosenthal wrote in long hand and since some of the original pages are yellowed with age, it was a difficult task to transcribe words exactly as they should appear. We apologize for wrong spellings. I will list the last name and give the number of children delivered by Mrs. Rosenthal with that same name. I have compiled both Jewish sounding names and non-Jewish names when two or more births have that particular name spelling.

Included are: Amato (2), Baker (2), Barman (3), Barrie (2), Beerman (2), Bengis (2), Berman (2), Bewarsky (3), Blumenthal (2), Boedecker (2), Bohan (2), Boorak (2), Brensie (4), Brodsky (3), Broesler (2), Brownstein (2), Caplan (4), Carlson (6), Cohen (19), Cohn (5), Colello (2), Coleman (2), Colton (2), Crowe (4), Curano (2), Cutler (2), Davidson (2), Davis (3), DeAngelo (2), DeCarlo (2), Efland (6), Englander (3), Feinstein (3), Fallon (2), Feldman (2), Finkelstein (2), Frankline (2), Freedman (3), Fried (2), Gaffney (2), Galliardi (2), Ganz (3), Goldberg (3), Goldman (3), Goldreyer (2), Goldstein (2), Goldstone (3), Goluf (2), Goodfried (2), Goodson (4), Graham (3), Green (3), Greenberg (5), Grifford (2), Grillo (5), Harris (2), Hartenstein (2), Hartman (2), Herzog (2), Hoffman (2), Ikabowsky (5), Jacks (3), Jacobofsky (3), Jacobs (4), Kateman (2), Katz (2), Katzman (2), Keating (2), Koogel (7), Kral (2), Krost (2), Landino (3), Lapides (6), Lear (3), Lenetsko (3), Leonie

(2), Leopold (2), Levinson (2), Lier (2), Lipshits (3), London (2), Magin (3), Mahony (4), Marshak (4), Martingano (3), Massa (6), McKiernan (2), Mendelson (3), Meditto (4), Miller (10), Muffs (4), Nathanson (4), Nouer (2), Onofrio (3), Oransky (3), Owinto (2), Pacter (3), Palmer (2), Pierce (4), Platkow (2), Polansky (3), Price (2), Rabenowitz (2), Rakieten (2), Ratner (2), Revkin (2), Roeder (2), Rosenberg (3), Rosenthal (4), Rosin (2), Rosinsky (2), Rubelman (2), Santa (3), Serwetsky (2), Schwartz (2), Smernoff (2), Soelcher (4), Soli (2), Steinberg (2), Stock (2), Sugarman (2), Sweeny (3), Taverofsky (3), Tendler (3), Theeman (2), Ulrich (2), Voloshin (3), Weidner (2), Weinhouse (4), White (3), Widder (3), Wollman (2), Wrinn (5). There are hundreds of other last names listed as single names. These were not included. Some last names not Jewish sounding turned out to be Jewish when the first names sounded Jewish like Abraham (father) or Sarah (mother and birthplace listed as Russia). One case in point was the name Charles Carlson. However the father's name was William and he was born in Russia and the mother's name was Vera Shnitman and she too was born in Russia.

I also had fun with some of the "Ledger" names like calling my friend Frank Stock on the telephone and telling him I know the names of his older siblings and that his sister Esther was born on 73 Lafayette Street and his other sister Lizzie was born on 1 Rose Street. He was shocked that I knew this because he didn't know that part of his family history. I finally told him how I knew so much about the Stock family. I did the same thing with other friends.

Werner Hirsch found my dad's second wife, Estelle Rosenberg Firestone Herman's, father's birth entry. Her father Louis Rosenberg was born on August 1, 1890. His father's name was Abraham and his mother's name was Yetta Blackman Rosenberg. They were both born in Russian Poland and lived at 36 Webster Street. Abraham was a merchant. The Rosenbergs paid Mrs. Rosenthal $5.00 to bring Louis into the world.

I have taken from the "Midwife's Ledger" a selected group of random names, first and last names and year born to include in this essay. These names are Jewish ones. They are as follows: Abraham Alderman (1890), Louis Aronson (1894), Ida Berkowitz (1894), Jennie Burg (1894), Lidia Caminsky (1892), Benny Citransky (1890), Carrie Dick (1889), Barney Donkonow (1893), Bessie Leah Drazin (1894), Seymoure Moses Feitelburg (1896), Bella Frank (1894), Anna Friedberg (1896), Lillie Gallen (1896), Samuel Ginsburg (1895), Perle Gobersky (1897), Salomon Gold (1889), Celia Greenwald (1895), Rebecka Gross (1895), Mollie Halper (1895), Katie Harrison (1892), Sheol Hirshman (1890), Dora Ifland (1893), Sarah Ignal

(1889), Kathie Jaser (1896), Salomon Kantrowitz (1890), Jennie Kapelowitz (1896), Moritz Kaufman (1889), Leo Krawetz (1897), Abraham Kugel (1893), Gussie Langer (1895), Frank Lewison (1892), Hanna Loevenstein (1896), Nellie Makoff (1896), Leo Mogin (1893), Abraham Muscovitz (1897), Max Nevoluff (1897), Abe Pastrow (1893), Sarah Persky (1892), Ellen Pinkus (1890), Nissan Podolav (1895), Wolf Puklin (1896), Maria Rachels (1897), Mendel Rambach (1893), Rosie Resnikof (1894), Bertha Revkin (1894), Tillie Rhein (1890), Ruth Robin (1901), Rachel Roodner (1889), Sophia Rosen (1892), Barnet Rosenblatt (1894), Ida Rubelman (1897), Gussie Miriam Sachs (1896), Annie Sarkowitz (1895), Morris Shabshelowitz (1895), Harry Sheer (1897), Benjamin Sher (1891), Sarah Shiff (1889), Ruth Shulman (1901), Vera Shwartz (1893), Samuel Spevak (1891), Fannie Steinbach (1893), Hanna Tapper (1889), Adam Toplitsky (1892), Leah Traketer (1893), Harris Vanitsky (1895), Saul Vishnowsky (1891), Morris Wasserman (1891), Goldie Weller (1890), Abraham White (1890), Harris Wolk (1891).

Studying the first names of female babies, I found 20 girls named Marie, born of Jewish and non-Jewish parents. The second most popular name was Rosie with 18 names, followed by Sarah (11), Fannie (10), Leah (8), Ida (8), and Esther (7). These female babies were definitely born of Jewish parents. Some very distinctive Italian female names included: Beppina, Azzunta, Augelina, Carmen, Jiovanetta, Francesa, Theresa. There were seven Anna's and six Annie's. The following names with their numbers were popular during this period: Gussie (4) , Jennie (7), Rachel (6), Pearle (3), Minnie (5), Bessie (3), Maria (5), Katie (3), Nellie (3), Caroline and Carolina (3), three variations of Margaret (Margurita and Margeretha) (4), Mollie (5), Carrie (4), Rebecka with a K (3), Lizie (3), Minnie (3), Goldie (3), Alice (3), Josephine (3), Bertha (4), Dora (3), Etta (3), Hanna (7), and Cecilla or Cilia (3). I also found twins named Cevia and Celia. There were two Kittys, two Lidias, two Elizabeths, two Gertrudes, two Dinas and two Denas. Surprisingly, I only found one Mary. Other single female names included. Selma, Agnes, Lena, Martha, Elka, Ada, Louise, Blanche, Bella, Bessie, Jessie, Vera, Beckie, Louisa, Althea, Jenny, Hattie, Elsie, Eva, Rosa, Florence, Pearl, Freda, Dora, Miriam, Mattilda, Yetta, Tillie, Masha, Sophia, Millie, Elsa, Ella, Sonia, Edna, Estella, Rosanna, May, Flora and Sadie.

When I was growing up in the 30's and 40's, common names for girls at that time were Ruth, Naomi, Jane, Helen, Harriett, Judith, Katherine, Irene, Carrie, Laura, and Virginia. Yet I only found one of each listed in Mrs. Rosenthal's "Ledger."

Most first names for males found in the "Ledger" were decidedly of Biblical or Old Testament origin. There were 15 boys named Samuel, 14 boys named Abraham, 11 Josephs, 9 boys named Moses, 9 Jacobs, 7 Judahs, and 5 Isaaks. For the past 30 years, David has been among the top 5 most popular names for American boys and yet the "Ledger" lists only seven Davids. Another popular 1990's name is Michael and only nine Michaels were given. It was surprising to read only four Edwards and one Robert.

The most popular names for boys gleaned from the ledger by the author of this essay are Harris with 16 listings and Louis, tied with Harris, with 16. Max comes on strong with 11 names and perennial favorites include: James (9), John (11), Charles (6), William (10), Benjamin (7), Thomas (6), Harry (6), and Nathan (5). It should be noted that all of these names are boys born to Jewish and non-Jewish parents. Some very Italian names for boys were: Marco, Angelo (2), Alfredo, Pasqual and Pasquali, Ferdinando, Luigi, Gerinarino, Pietro, Nicolas, Antonio (2), Vincenso, Guiseppe (2), Jiulio and Denato. Some typical "Yiddish" sounding names included: Barny, Mayer, Abe, Moritz (3), Ikie, Wolf (3), Mendel, Meyer, Suiskind, Manie (3), Loeb (5), Benny (3), Human and Himan (5), Aroon, and Sucher. More Biblical and Hebrew sounding names were: Daniel (3), Emanuel (2), Abel, Raphael, Aaron, Saul, Reuben (2), Simon (3), Asher, Noah, Adam, Nissan (2), Eliaur, Israel (3), Elias (5), Boruch, Salomon (4), Hannoch and Pinchus.

There were names listed that people today have probably never heard. Some are: Mortell, Humbert, Gaston, Ephraim, Humbolt, and Gerson. Other first names included: Seymour, Henry (4), Frank (3), Albert, Elliot, Barnet (3), Bernard (5), Lazarus, Claude, Patrick, Alfred, Jonas, Raymond, Willie, Anthony, Leo, Ralph, Herman, Sigmund, Erwin, Phillip, Coleman (2), Morris, Milton, Konrad, Julian, Lester, Wilhelm, Howard, Walter, Victor, Alexander (4), Gabriel, Archie, Milton, Ferdinand, Dennis, Davis, Sherman, Morris (2), Norman and Mierczslaw. "Father of Our Country" George Washington only gave his name (George) to one boy and the newly settled Italian-Americans forgot about Christopher Columbus because only one Christopher was found in the "Ledger." I feel a little neglected because there was no Barry mentioned among the newborns.

We often think of the common child-bearing age for women as somewhere between 21 and 35. The "Ledger" reports 17 women giving birth after the age of 40. The oldest was 46 year-old Blume Jacobofsky, mother of 12 children. Nine children were still living when the 12th child was born. He was born in 1901. The family lived at 54 George Street. The father Simon

was a shoemaker. The "Ledger" does not tell when these women started having babies because only the births are recorded. The information states how many other children the mother had and how many were still living when the last child was born. I can only speculate that these women started having babies in their late teen years since men and women married very early in those days. There were exactly 17 women who gave birth in their late teen years (17-19). Looking at the ages of the mothers when they had their children could be an almost perfect bell-shaped curve with the mean falling in the 27 to 35 age bracket for most of the children delivered by Mrs. Rosenthal. There were 17 mothers under 20 and 17 mothers over 40 who had children during the Rosenthal midwife years. I didn't find any young teenage mothers listed in the "Ledger." Maybe it wasn't a problem back in those days!

People years ago had large families for many reasons. First, there was a very high mortality rate among infants and, with childhood diseases, many children never reached adulthood, so mothers kept on having children. Second, children were looked upon as property and as future workers and the more children, the more workers and the more money that could be taken home to make life better for the family. Also, children in rural areas were needed to help on the farms to grow and cultivate crops, raise farm animals, help parents with household chores, and to raise younger siblings. Since most of New Haven's new immigrants and citizens came from rural areas and small villages in Europe, they automatically continued the custom of having large families.

The following table shows the number of children in a family produced by the number of mothers.

No. Of Children	No. Of Mothers
8	32
9	18
10	12
11	10
12	4
13	1
14	2
15	2

Anna Barlowsky Washowsky, born in Russia, had 15 children. Six children were still living when she had her 15th child, Elka, on September 15, 1891. Anna was 38 years of age at the time of the birth. The father, Joseph,

was born in Russia and was a tailor. They lived at 3 Rose Street. Mrs. Rosenthal was paid $3.00 for her services. Maybe Mrs. Rosenthal decided to give this family a special discount for the 15th child! Another woman, Lavina Shuboff Shure, born in Russia, also had 15 children. Only five children were living when she gave birth to Mollie on March 5, 1892 at the age of 36. Abraham Shure, the father, was a peddler and the family lived at 93 Oak Street. They paid Mrs. Rosenthal $4.00 for midwife services.

Below is a list of occupations of the fathers of the children listed in the Rosenthal "Ledger."

Agent - 10	Barber - 6	Blacksmith - 7	Bookbinder - 2
Bottle Dealer - 1	Bottling Works - 1	Brakeman - 1	Brass Worker - 1
Brick Layer - 1	Builder - 1	Butcher - 4	Cabinet Maker - 4
Candy Maker - 1	Cantor/Choir Singer - 2	Cap Maker - 2	Car Builder - 1
Carpenter - 19	Carriage Painter - 1	Church Sexton - 2	Cigar Maker - 4
Clerk - 4	Clock Maker - 1	Clothing Merchant - 1	Compositor - 1
Confectioner - 1	Constable - 1	Contractor - 1	Cook - 4
Coppersmith - 1	Corset Cutter - 1	Crockery Maker - 1	Cutter - 1
Derrick Man - 1	Dress Maker - 7	Dry Goods Merchant - 1	Dyer - 3
Express Man - 11	Farm Laborer - 1	Farmer - 1	Furniture & Stove Dealer - 1
Furniture Dealer - 1	Garment Cutter - 1	Glazier - 2	Grocer - 4
Laborer - 115	Locksmith & Electrician - 1	Machinist - 2	Mason/Builder - 1
Mattress Maker - 2	Mechanic - 3	Merchant 45	Merchant/Tailor - 1
Milliner - 2	Molder - 1	Musician - 1	News Dealer - 1
Painter - 13	Paper Hanger - 1	Peddler - 79	Physician - 1
Plumber - 1	Policeman -	Polisher - 2	Pool Room Owner - 3
Printer - 1	Real Estate Broker - 1	Restaurant Worker - 1	Reverend & Teacher - 1
Reverend / Minister - 1	Saloon Keeper - 5	Shoe Store Dealer - 9	Shoemaker - 22
Stationer - 2	Steam Fitter - 1	Stone Cutter - 9	Stove Dealer - 1
Tailor - 34	Teamster - 5	Telegraph Lineman - 1	Tinnier/Tinsmith - 4
Upholsterer - 1	Wagon Maker - 1	Wholesale Fruit Merchant - 2	Wholesale Merchant - 1

By studying the occupations of these immigrant newcomers to New Haven, the fathers fall into several categories. The categories include unskilled labor jobs, tradesmen, artisans, skilled workmen, self-employed, peddling, metal worker, shoe-related occupations, and the needle/tailoring trade. Most of the Italian and non-Jewish men were laborers, blacksmiths stone cutters, painters and worked in unskilled and semi-skilled jobs.

The Jewish men tended to be tailors, shoemakers and shoe dealers, merchants, peddlers, needle tradesmen, salesmen, shop keepers and doing more skilled artisan work. The occupation of *Agent* is not clear to the author of this essay. The Webster Dictionary defines Agent as a "person that performs an action or brings about a certain result." Also a "person empowered to act for another, a representative of a government agency, a traveling salesman."

The readers should form their own conclusion about the meaning of this occupation. The traveling salesman might apply during this period of time.

The most popular job for these "Ledger" fathers was "Laborer" with 115 men engaged in this occupation. Next was "Peddler" with 79 People. Other occupations with large numbers of workers included: Merchant (45), Tailor (34), Shoemaker (22), Carpenter (19), and Painter (13).

The next category I studied was the country of origin for the fathers. I didn't analyze the mother's country of birth because most women were married in the "old country" before coming to America, and it may be assumed their country of origin or birth place would be the same as their husbands'.

I have included the country of birth or, where given, U.S. state of birth. It should be noted that "Poland" was not an independent country in the 19th century, so people could give Poland, Russian Poland or Austria, which controlled southern Poland, as country of birth. It is also true that "Russia" could mean the Russian Empire which encompassed the Ukraine, White Russia, Estonia, Lithuania, Latvia and Poland. This area, in history books, refers to the "Pale of Settlement" where the majority of the Jews lived in the Russian Empire.

Country of origin and city birthplace for the "Ledger" fathers are as follows:

Country	United States
America - 40	Connecticut - 21
Austria - 10	Massachusetts - 4
Canada - 1	New York - 6
Denmark - 3	Illinois - 1
England - 8	Maryland - 2
Germany - 16	New Jersey - 1
Hungary - 10	
Ireland - 21	
Italy - 90	Specific Cities
Norway - 1	In Connecticut
Poland - 12	New Haven - 17
Russia - 329	Birmingham - 1
Russian Poland - 12	Meriden - 1
Scotland - 3	Middletown - 1
Sweden - 2	Stamford - 1

The information in the "Ledger" clearly reveals that the largest number of fathers were born in Russia (329) with Italy (90) second. Ireland was third with (21). Readers should note that the major influx of Irish to our shores occurred in the middle of the nineteenth century and the end of the nineteenth century brought large waves of Russian Jews, Italians, Poles and other Slavic groups. Birmingham, Connecticut was the old name for Ansonia, Connecticut.

It is important to discuss the family history of Selma Biew Rosenthal, the midwife who made this essay possible. Selma Biew Rosenthal was born in Selesia, Germany on November 18, 1848. She died in New Haven on January 31, 1920 at the age of 72. She was married to Aaron Rosenthal, who was 54 when he died on May 5, 1901. They are both buried in a small Jewish cemetery on Jewell Street in the Westville section of New Haven.

They were the parents of seven children: Isadore; Moses who married Molly Biam (1888-1922), the parents of Lillian, Minna, and Selma; Jacob, who married Helen Rosenblatt; Rose, who married Sam Voloshin; Sarah, who married Chester MacLeod; Celia, who married Al Leach; and David. The family grew up in West Haven and lived on Forest Road.

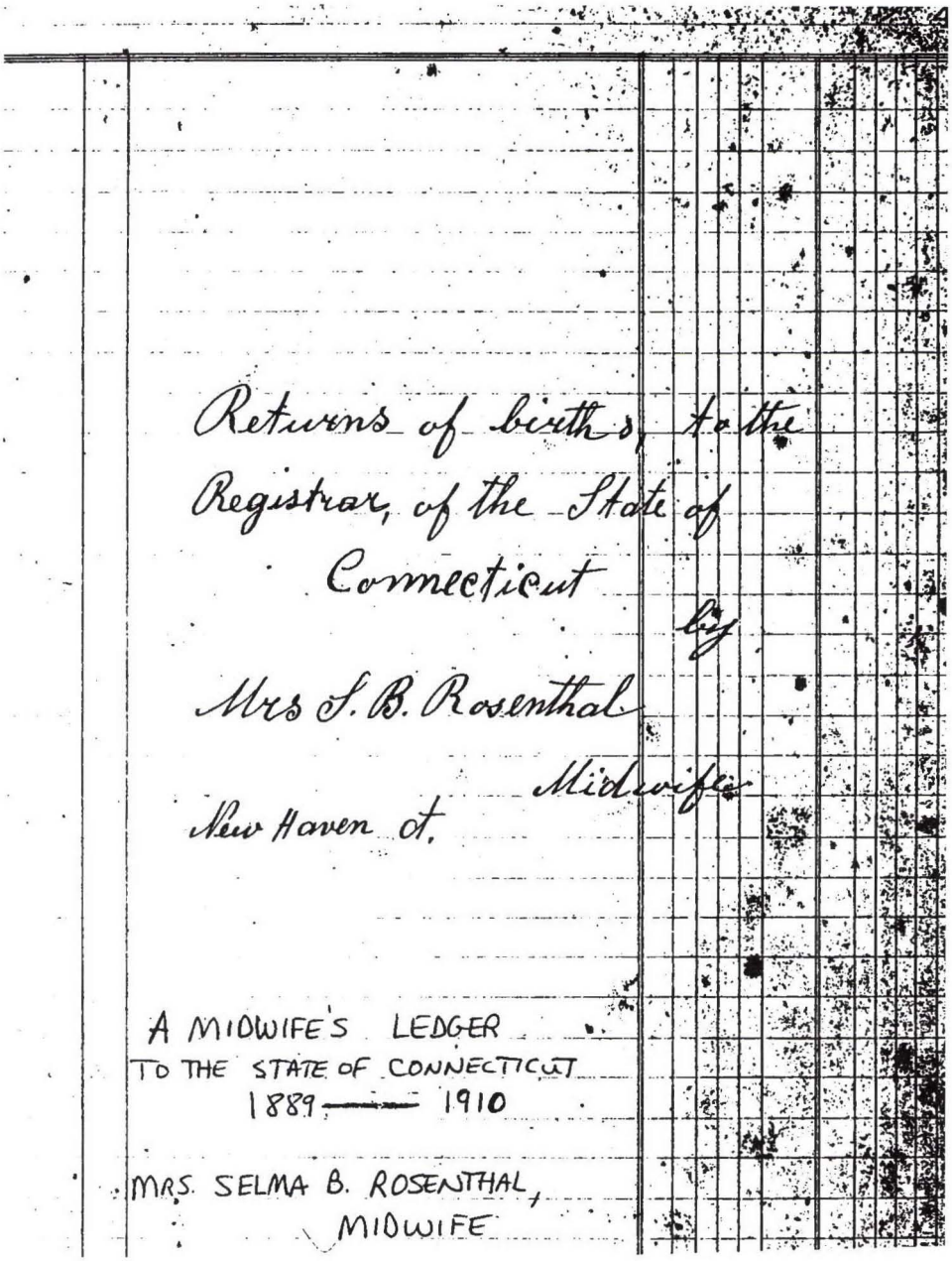
More early family history about the parents of Selma Biew Rosenthal was discovered. Her parents were Jacob and Caroline Blodes (Belodes) who are buried in the B'nai Sholom Cemetery on Alling Street in Hamden. Jacob Blodes died on September 25, 1874 at the age of 88. An 1874 City Directory lists Jacob Blodes as a dealer in second hand clothing and the owner of a store or house listed at 138 Grand Avenue in New Haven. His wife, Caroline Blodes died on October 8, 1873 at the age of 72.

Selma Biew Rosenthal's "Midwife's Ledger" is an archival treasure because of all the wonderful information and family genealogical history that it contained. Researchers can spend countless hours studying the birth entries and learning about the people of New Haven who lived during that period of time.

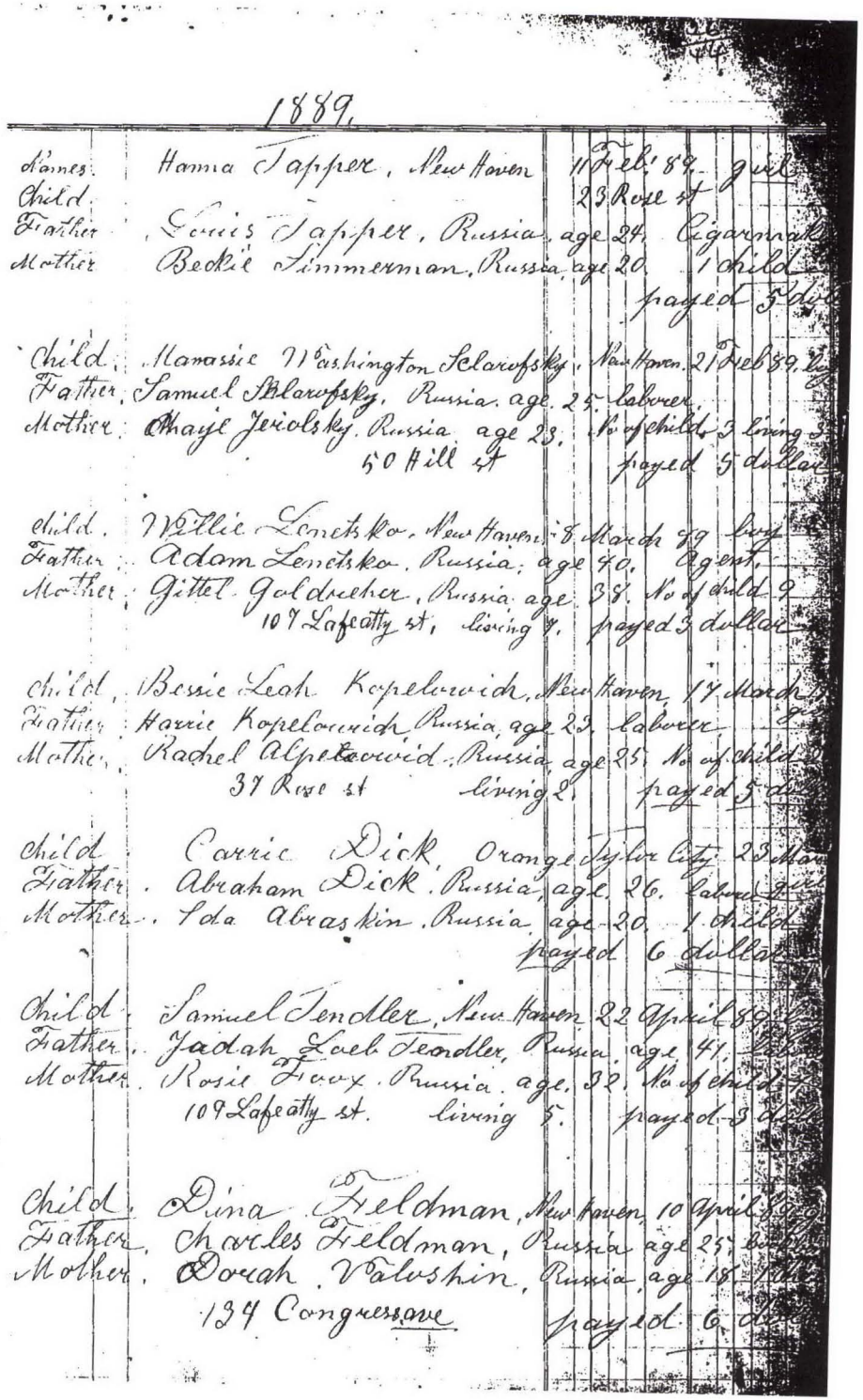
I wish to thank my brother-in-law Werner Hirsch and Lillian Rosenthal Palmisano for their assistance and encouragement in summarizing this literary masterpiece of archival history.

Streets mentioned in Selma Rosenthal's Ledger

ARCH
ASHMUN
ASYLUM
BREWERY
BRISTOL
BROAD
BROWN
CANAL
CARLISLE
CEDAR
CHAPEL
COLUMBUS
COMMERCE
CONGRESS
CROWN
DAVENPORT
DAY
DEWITT
DIXWELL
DONNELLY
DOW
EAST
EATON
ELLIOTT
ELM
FACTORY
FAIR
FRANKLIN
GEORGE
GILBERT
GOLD
GRAND
GRANT
GREEN
GREENWICH
HALLOCK
HAMILTON
HILL
JAMES
JUDSON
KILGAY
KIMBERLY
KOSSUTH
LAFAYETTE
LIBERTY
MEADOW
MINOR
MORRIS
MYRTLE
NORTH BANK
OAK
ORANGE
ORCHARD
PALMER
PERKIN
PORTSEA
ROSE
SALTONSTALL
SYLVAN
SILVER
SPRUCE
STATE
TYLER
TYLER CITY
UNION
VINE
WALLACE
WALNUT
WARD
WASHINGTON
WATER
WEBSTER
WEST
WEST PORTSEA
WEST WATER
WATER
WESTVILLE
WHITE
WILLIAM
YORK



Some Actual Sample Pages Reproduced From The "Midwife's Ledger."



1889.

Names. Hanna Tapper, New Haven, 11 Feb 89, girl
Child
Father, Louis Tapper, Russia, age 24, Cigarmaker
Mother, Bekie Zimmerman, Russia, age 20, 1 child
23 Rose st, payed 5 dol

Child, Manassie Washington Sclarofsky, New Haven, 21 Feb 89, B
Father, Samuel Sclarofsky, Russia, age 25, laborer,
Mother, Chayie Jeriolsky, Russia, age 23, No of child 3 living 3
50 Hill st, payed 5 dollar

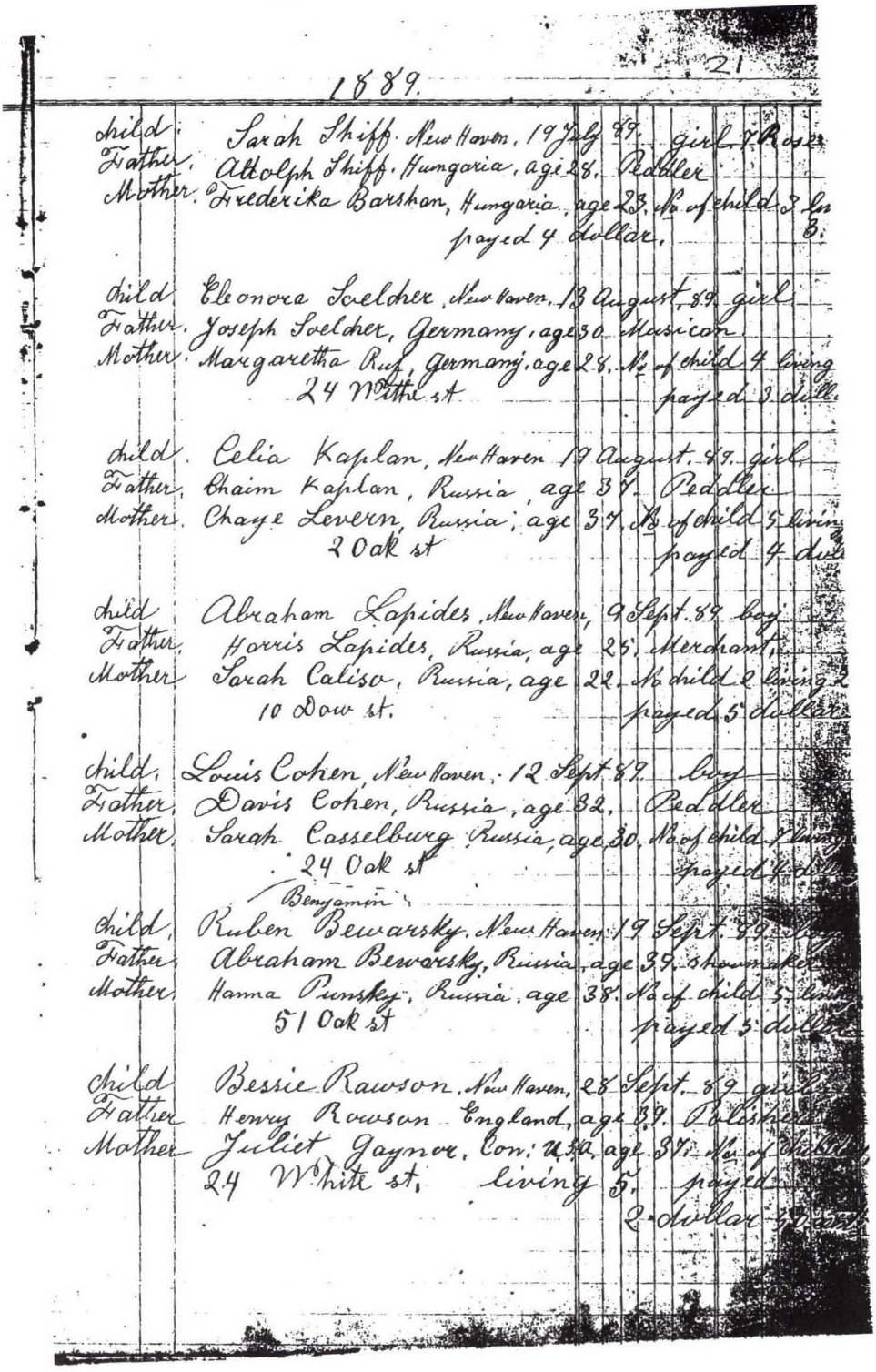
child, Willie Lenetska, New Haven, 8 March 89, boy
Father, Adam Lenetska, Russia, age 40, Agent,
Mother, Gittel Goldrecher, Russia, age 38, No of child 9
107 Lafeatty st, living 9, payed 3 dollar

Child, Bessie Leah Kopelowich, New Haven, 17 March 89, girl
Father, Harrie Kopelowich, Russia, age 23, laborer,
Mother, Rachel Alpetowich, Russia, age 25, No of child 2
37 Rose st, living 2, payed 5 dollar

Child, Carrie Dick, Orange City, Fla, 23 March 89, girl
Father, Abraham Dick, Russia, age 26, Laborer,
Mother, Ida Abraskin, Russia, age 20, 1 child
payed 6 dollar

Child, Samuel Tendler, New Haven, 22 April 89, boy
Father, Jadah Leab Tendler, Russia, age 41, Rabbi
Mother, Rosie Fuex, Russia, age 32, No of child 5
109 Lafeatty st, living 5, payed 3 dollar

Child, Dina Feldman, New Haven, 10 April 89, girl
Father, Charles Feldman, Russia, age 25, boiler
Mother, Dorah Valvshin, Russia, age 18, 1 child
134 Congress ave, payed 6 dollar



21

1889.

Child. Sarah Shiff. New Haven, 19 July 89. girl. F. Rose
Father. Adolph Shiff. Hungaria, age 28. Peddler
Mother. Frederika Barshon, Hungaria, age 23. No of child 3 liv
payed 4 Dollar. B.

Child. Eleonora Soelcher. New Haven. 13 August, 89. girl
Father. Joseph Soelcher, Germany, age 30. Musicon
Mother. Margaretha Ruf, Germany, age 28. No of child 4 living
24 White st payed 3 doll.

Child. Celia Kaplan, New Haven 19 August. 89. girl
Father. Chaim Kaplan, Russia, age 37. Peddler
Mother. Chaye Levern, Russia; age 37. No of child 5 livin
20 Oak st payed 4 dol

Child. Abraham Lapides, New Haven, 9 Sept. 89 boy
Father. Harris Lapides, Russia, age 25. Merchant,
Mother. Sarah Calisa, Russia, age 22. No child 2 living 2
10 Dow st. payed 5 dollars

Child. Louis Cohen, New Haven. 12 Sept 89. boy
Father. Davis Cohen, Russia, age 32. Peddler
Mother. Sarah Casselburg Russia, age 30. No of child 2 living
24 Oak st payed 4 dol
Benjamin

Child. Ruben Bewarsky. New Haven 17 Sept. 89. boy
Father. Abraham Bewarsky, Russia, age 39. shoemaker
Mother. Hama Punsky, Russia, age 38. No of child 5 livin
51 Oak st payed 5 dol

Child. Bessie Rawson. New Haven, 28 Sept. 89 girl
Father. Henry Rowson England, age 39. Polisher
Mother. Juliet Gaynor, Con. U.S.A. age 37. No of child
24 White st. living 5. payed
2 dollar

1896.

child, Elsa Anna Shwartz. female. 27 Sept. 96. at 25 Tyler st
Father, Adolph Shwartz. age 35. Germany. laborer
Mother, Louisa Shering. age 32. Germany. No child 3. Liv 2.
#5.

child. Henry Soslowsky, male. 29 Sept 96. at 22 Gold st
Father, Joseph Soslowsky. ages 28. Russia. Grader
Mother, Lena Granofsky. age. 21. first child
#6

child Gussy Miriam Sachs female, 27 Sept 96. at 37 Oak st
Father, Max Sachs. age 30. Russia. Merchant
Mother, Jessie Richnowitzky, age 23. Russia, No of child 5. Liv 4.
#5.

child Bertha Bovrak. girl. 6 October 96. at 24 Oak st
Father Charles Bovrak. age 30. Russia, shoemaker
Mother Leah Psinsky, age 28. Russia, No of child 4, living 3.
#4.

child Nellie Cohen, girl, 12 October 96. at 310 Grand ave
Father Samuel Cohen, age 28. Russia, Furniture dealer
Mother Mollie Colinsky, age 28. Russia, No of child 3. living 3.
#5.

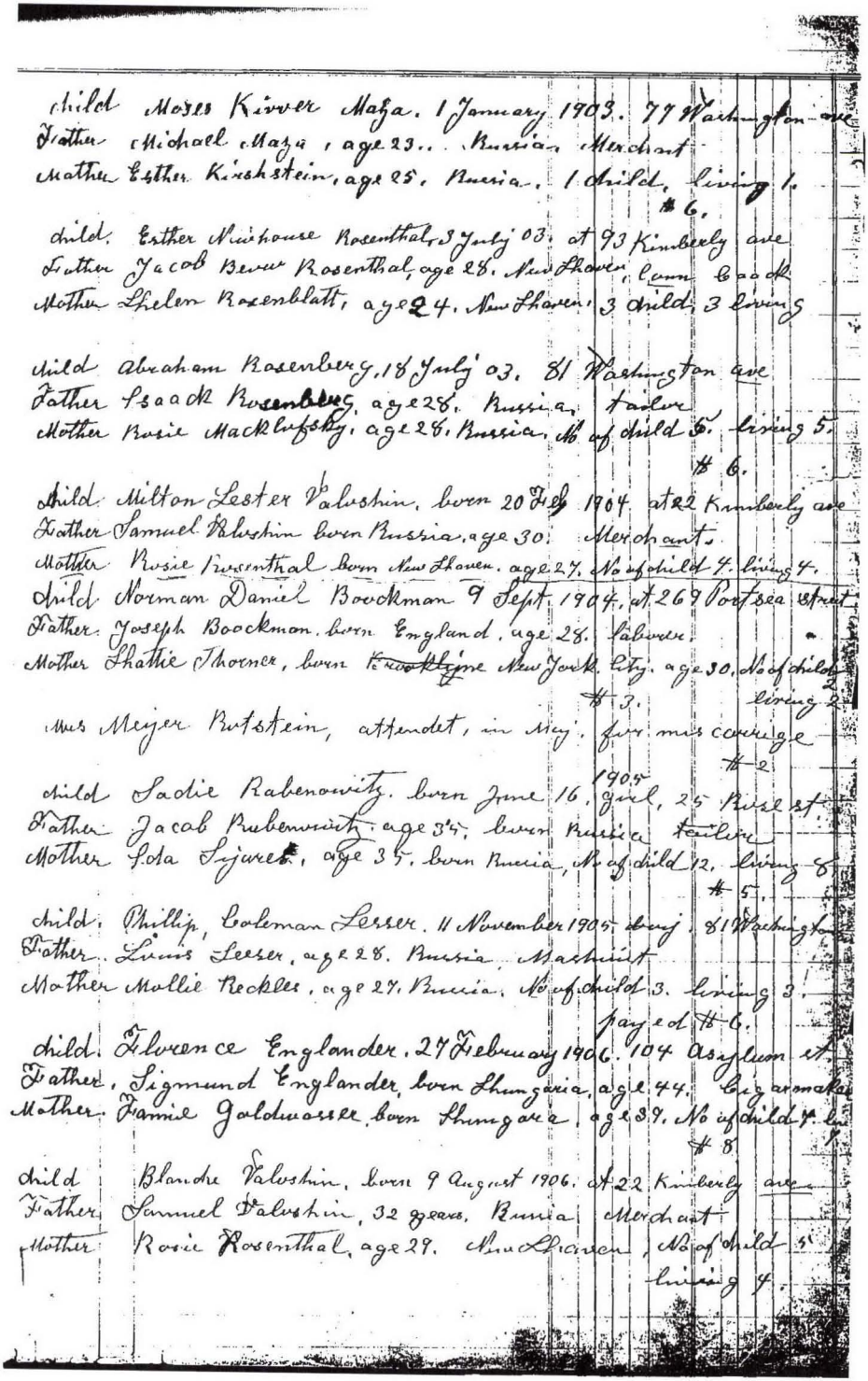
child Judah Efland. male. 15 October 96. at 207 Franklin
Father Samuel Efland. age 32. Russia. laborer
Mother Clara Slatapolsky, age 30. Russia. No of child 3. Liv 3.
#5

child Lester Miller. 21 October 96. male. at Barnells Ala
Father Simon Miller, age 41. Germany. farmer
Mother Lena Sheppe. age 29. Illinois. M. E. C. No of child 2. liv
#5

child Rosie Goldberg. 23 October 96. female. at 119 Hackney Ave.
Father Joseph Goldberg, age 30. Russia. peddler
Mother Esther Bocharsen, age 28. Russia. No of child 6, liv 5
Omer me 6.

child Rosie Muffs. 28 October 96. female. at 137 Lafayette
Father Barnet Muffs. age 35. Russia. sexton
Mother Frida Bernie Caplan. age 32. Russia. No of child 5. liv 4.
#4.

child Pinchus Lipschitz, male. 29 October 96. at 24 Oak st
Father Barnet Lipschitz, age 40. Russia. peddler
Mother Goldie Lipschitz, age 38. Russia. No of child 4. liv 3.



child Moses Kivver Maza. 1 January 1903. 77 Washington ave
Father Michael Maza, age 23. Russian Merchant
Mother Esther Kirshstein, age 25. Russia. 1 child. living 1.
6.

child. Esther Minthouse Rosenthal, 3 July 03. at 93 Kimberly ave
Father Jacob Bever Rosenthal, age 28. New Haven. Conn Canada
Mother Shelen Rosenblatt, age 24. New Haven. 3 child, 3 living

child Abraham Rosenberg, 18 July 03. 81 Washington ave
Father Isaack Rosenberg, age 28. Russia. tailor
Mother Rosie Macklufsky, age 28. Russia. No of child 5. living 5.
6.

child Milton Lester Valestein. born 20 Feb 1904 at 22 Kimberly ave
Father Samuel Valestin born Russia, age 30. Merchant.
Mother Rosie Rosenthal born New Haven. age 27. No of child 4. living 4.
child Norman Daniel Boockman 9 Sept. 1904. at 269 Portsea Street
Father Joseph Boockman. born England. age 28. laborer.
Mother Thattie Thorner, born ~~Knowlsyne~~ New York City. age 30. No of child
3. living 2
Mrs Meyer Rutstein, attendet, in May. fee. mis carriage
2
child Sadie Rabenowitz. born June 16. 1905 girl. 25 Rusel st.
Father Jacab Rubenowitz age 34. born Russia tailor
Mother Sota Syjures, age 35. born Russia, No of child 12. living 8
5.
child. Phillip, Coleman Lesser. 11 November 1905 boy. 81 Washington
Father. Louis Lesser, age 28. Russia. Machinist
Mother Mollie Reckles, age 27. Russia. No of child 3. living 3.
payed # 6.
child. Florence Englander. 27 February 1906. 104 Asylum st.
Father. Sigmund Englander, born Hungaria, age 44. Cigaromaker
Mother. Famie Goldmasser born Hungaria, age 37. No of child 7. living
8.
child Blanche Valestin. born 9 August 1906. at 22 Kimberly ave
Father Samuel Valestin, 32 years. Russia Merchant
Mother Rosie Rosenthal, age 29. New Haven, No of child 4
living 4.

92. 1892

Name of child. John Graham, b 12 May 92. at 310 Congress Stree
Father John Michal Grahama. born Boston Mass, age 40 Brickl
Mother Marie Claxton, b Waterbury Ct. age 25. No of child 4, livings
payed 6 Dollar.

Child, Samuel Cutler, b 13 May 92. male corner Rose & Lafayett
Father Jacob Cutler, b Russia, age 48. Copper Smith
Mother Ida Radowensky, b Russia, age 41. No of child 4. liv 9.
payed 5 dollar.

Child Beckie Ufland, May 20. girl at 176 Liberty st
Father Barnet Ufland. b Russia, age 30. laborer
Mother Etta Lirsansky, b Russia, age 28. No of child 3 livs
not payed.

Child Harris Risnekoff. boy, 25 May 92. at 207 Franklin st
Father Mendel Risnekoff. b Russia, age 25 Tailor
Mother Hanna Bitselman, Russia, age 26. No of child 2 liv
payed 6 dollar

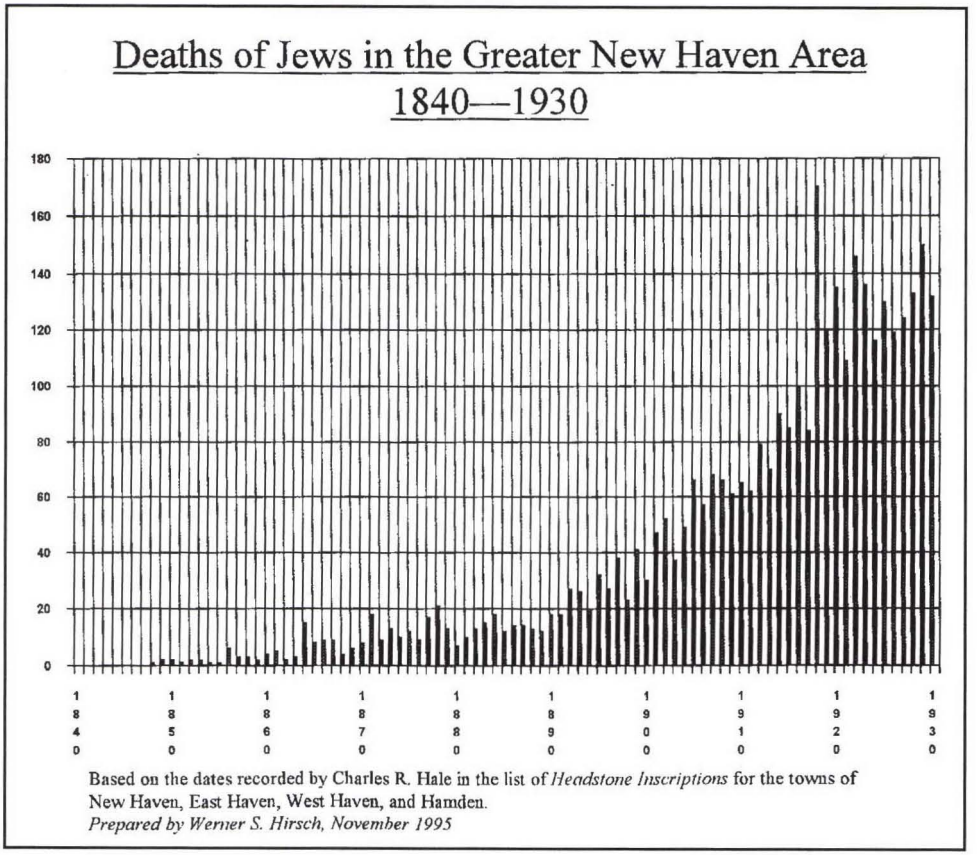
Child Adam Toplitsky. boy, 26 May 92. 29 Elizabeth
Father Nathan Toplitsky, Russia, age 26, Tailor
Mother Bessie Feitelberg. Russia, age 26, No of child 2 liv
payed 5 dollar

Child Anna Feinstein, girl, 16 May 92 192 State st
Father Jacob Feinstein, Russia, age 35, bottling works
Mother Jennie Salomon, Russia, age 28, No of child 4 liv
payed 5 dollar

Child Ralph Jacobs. boy, 30 May at 94 Eliot st
Father Ephraim Jacobs. Russia, age 29, laborer
Mother Fannie Epstein, Poland, age 23. No of child 2 liv
payed 5 dollar

Child Goldie Mendelson, girl, 31 May 15 Rut
Father Isaak Mendelson. b Russia, age 22. Tailor
Mother Sarah Fishelwith, b Poland, age 21. 1 child
payed 5 dollar

Child Anthony Grillo. 4 June 92. boy. 18 Spring
Father Libekato Grillo. age 40. Italia Sculp
Mother Marianna Grillo, age 37. Italia, No of child 7
Mattei living 4. payed 5 dol


Deaths of Jews in the Greater New Haven Area
1840—1930
180
160
140
120
100
80
60
40
20
0
1840
1850
1860
1870
1880
1890
1900
1910
1920
1930
Based on the dates recorded by Charles R. Hale in the list of *Headstone Inscriptions* for the towns of New Haven, East Haven, West Haven, and Hamden.
Prepared by Werner S. Hirsch, November 1995

Additional Information Related to the Midwife's Ledger

Information found from other sources on the Loundy family.

George Loundy (b. c1870)

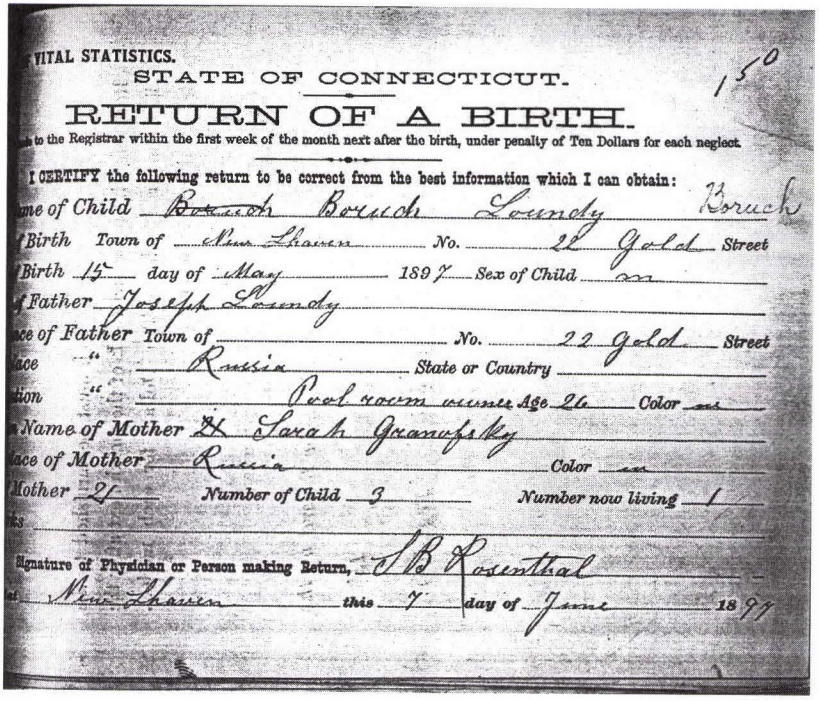
He was married to Sarah Granovsky, they were both born in Russia. Their first two children were twins, Minnie and Nehemia, born in New Haven on April 13, 1896. At that time, George, a pool room owner, was 25, and Sarah was 20. They lived at 144 Liberty Street. When this birth was first recorded by the midwife, she wrote the surname as "London." Mrs. Rosenthal delivered the twins Minnie and Nehemia.

Joseph Loundy (b. c1870)

He was married to Sarah Granofsky, they were both born in Russia. Their third child (of which only one was still living), Boruch, was born in New Haven on May 15, 1897. At that time, Joseph, a pool room owner, was 26 and Sarah was 21. They lived at 22 Gold Street.

Please note that on the two State of Connecticut Birth Certificates, the names Joseph Loundy (father) for Boruch Loundy and George Loundy (father) for Minnie Loundy are probably the same person. Sarah, the mother, on one certificate has her maiden name spelled Granofsky and Granovsky on the other certificate. This inconsistency in spelling of names by Mrs. Rosenthal was quite common in the "Ledger" entries. Mrs. Rosenthal lists the last name for the twins Minnie and Nehemia in her "Ledger" as London and not Loundy. All this adds to the "Fun" of reading the "Ledger" entries.

Please note copies of official State of Connecticut Birth Certificates found in New Haven's Office of Vital Statistics by Werner Hirsch. These certificates were signed by Mrs. Selma B. Rosenthal, Midwife.

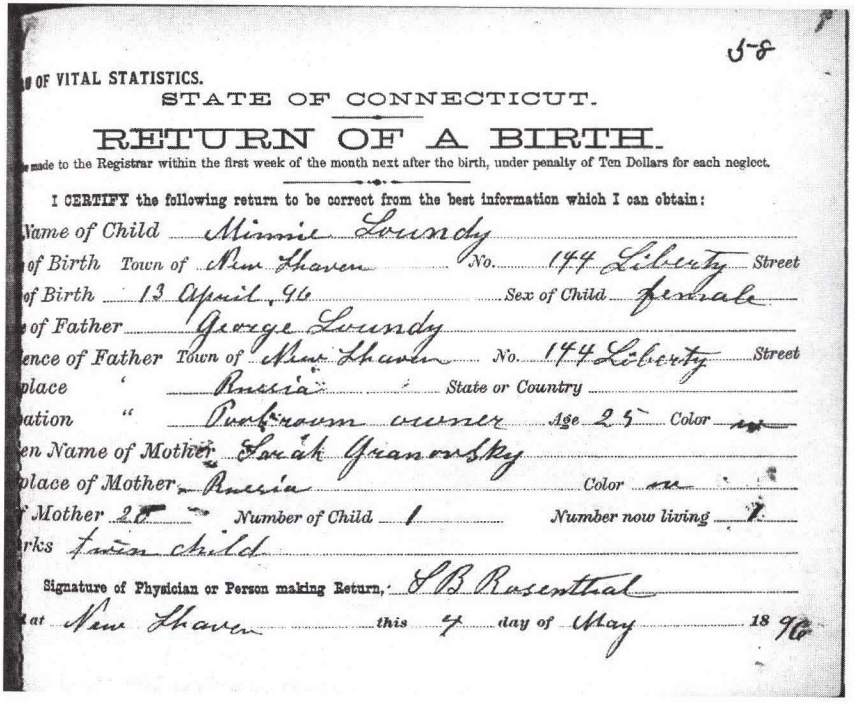


OF VITAL STATISTICS.
STATE OF CONNECTICUT.
150
RETURN OF A BIRTH.
...to the Registrar within the first week of the month next after the birth, under penalty of Ten Dollars for each neglect.

I CERTIFY the following return to be correct from the best information which I can obtain:

Name of Child Boruch Boruch Lowndy Boruch
Place of Birth Town of New Haven No. 22 Gold Street
Date of Birth 15 day of May 1897 Sex of Child m
Name of Father Joseph Lowndy
Residence of Father Town of No. 22 Gold Street
Birthplace " Russia State or Country
Occupation " Peel room owner Age 26 Color w
Maiden Name of Mother Sarah Granofsky
Birthplace of Mother Russia Color w
Age of Mother 21 Number of Child 3 Number now living 1
Remarks

Signature of Physician or Person making Return, S B Rosenthal
Residence at New Haven this 7 day of June 1897



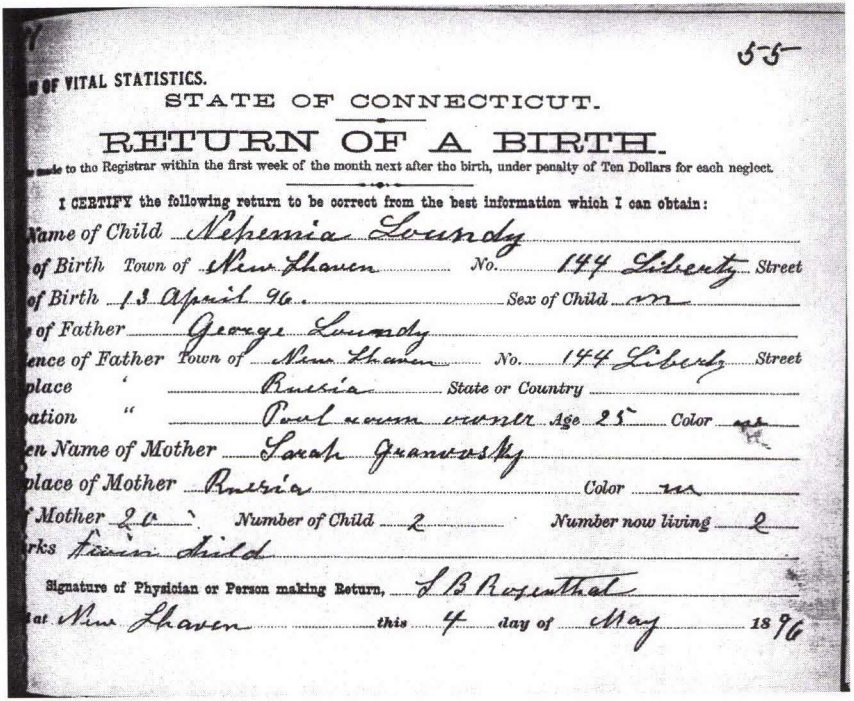
58

OF VITAL STATISTICS.
STATE OF CONNECTICUT.
RETURN OF A BIRTH.
...made to the Registrar within the first week of the month next after the birth, under penalty of Ten Dollars for each neglect.

I CERTIFY the following return to be correct from the best information which I can obtain:

Name of Child Minnie Lowndy
Place of Birth Town of New Haven No. 144 Liberty Street
Date of Birth 13 April 96 Sex of Child female
Name of Father George Lowndy
Residence of Father Town of New Haven No. 144 Liberty Street
Birthplace " Russia State or Country
Occupation " Peel room owner Age 25 Color w
Maiden Name of Mother Sarah Granofsky
Birthplace of Mother Russia Color w
Age of Mother 20 Number of Child 1 Number now living 1
Remarks twin child

Signature of Physician or Person making Return, S B Rosenthal
Residence at New Haven this 7 day of May 1896



5-5

U OF VITAL STATISTICS.

STATE OF CONNECTICUT.

RETURN OF A BIRTH.

e made to the Registrar within the first week of the month next after the birth, under penalty of Ten Dollars for each neglect.

I CERTIFY the following return to be correct from the best information which I can obtain:

Name of Child Nefemia Lowndy

of Birth Town of New Haven No. 144 Liberty Street

of Birth 13 April 96. Sex of Child m

of Father George Lowndy

ence of Father Town of New Haven No. 144 Liberty Street

place " Russia State or Country

ation " Peal screen worker Age 25 Color w

en Name of Mother Sarah Granowsky

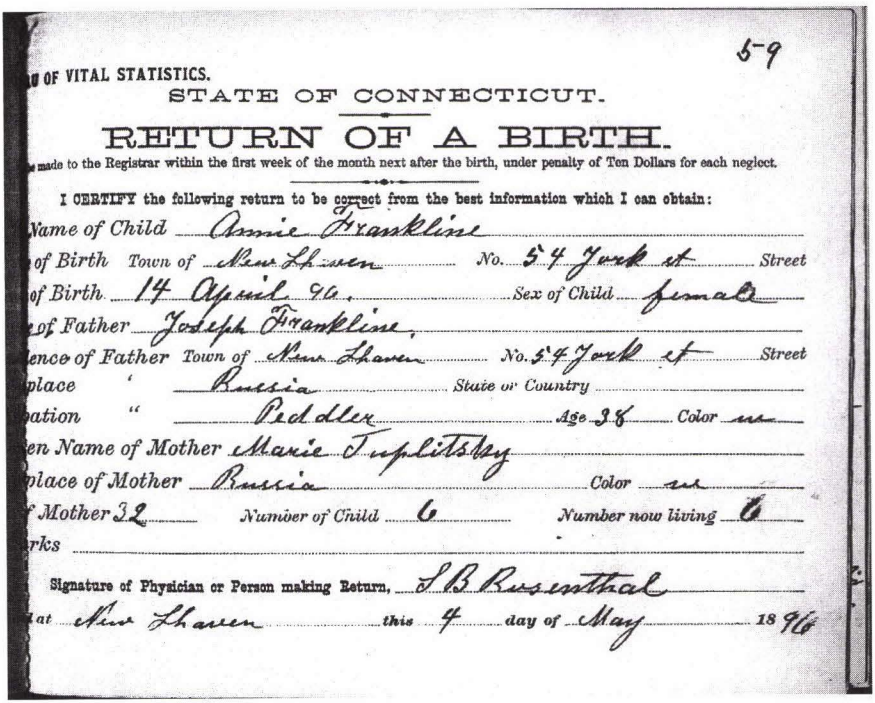
place of Mother Russia Color w

f Mother 20 Number of Child 2 Number now living 2

rks Living Child

Signature of Physician or Person making Return, S B Rosenthal

d at New Haven this 4 day of May 18 96



5-9

U OF VITAL STATISTICS.

STATE OF CONNECTICUT.

RETURN OF A BIRTH.

e made to the Registrar within the first week of the month next after the birth, under penalty of Ten Dollars for each neglect.

I CERTIFY the following return to be correct from the best information which I can obtain:

Name of Child Annie Frankline

of Birth Town of New Haven No. 54 York st Street

of Birth 14 April 96. Sex of Child female

of Father Joseph Frankline

ence of Father Town of New Haven No. 54 York st Street

place " Russia State or Country

ation " Peddler Age 38 Color w

en Name of Mother Marie Tuplitsky

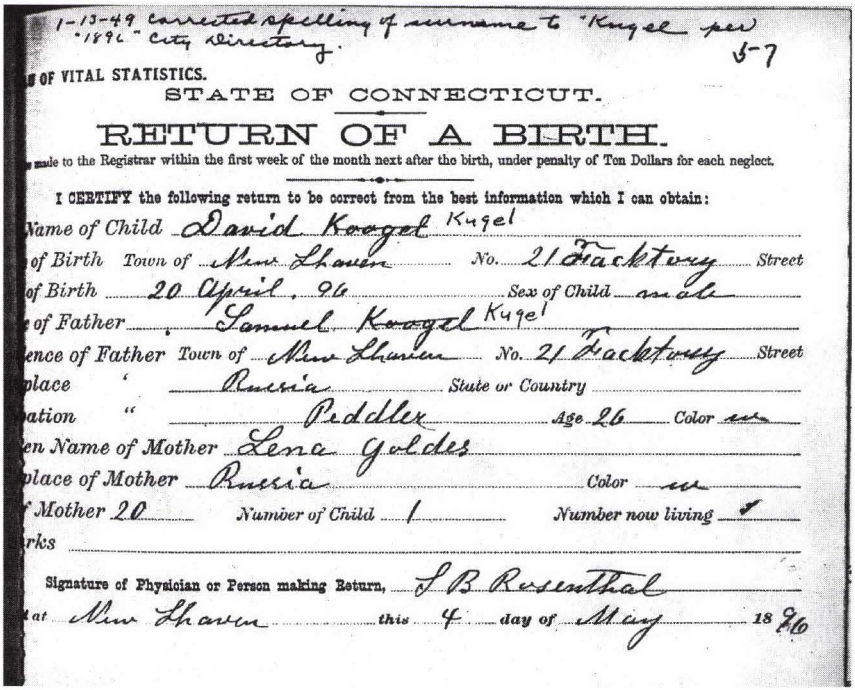
place of Mother Russia Color w

f Mother 32 Number of Child 6 Number now living 6

rks

Signature of Physician or Person making Return, S B Rosenthal

d at New Haven this 4 day of May 18 96



1-13-49 corrected spelling of surname to "Kugel per "1896" City Directory. 5-7

OF VITAL STATISTICS.

STATE OF CONNECTICUT.

RETURN OF A BIRTH.

made to the Registrar within the first week of the month next after the birth, under penalty of Ten Dollars for each neglect.

I CERTIFY the following return to be correct from the best information which I can obtain:

Name of Child David Koogel Kugel

of Birth Town of New Haven No. 21 Factory Street

of Birth 20 April, 96 Sex of Child male

of Father Samuel Koogel Kugel

ence of Father Town of New Haven No. 21 Factory Street

place " Russia State or Country

ation " Peddler Age 26 Color w

en Name of Mother Lena Goldes

place of Mother Russia Color w

Mother 20 Number of Child 1 Number now living 1

rks

Signature of Physician or Person making Return, S B Rosenthal

at New Haven this 4 day of May 18 96

Another Jewish Midwife

Rachel Hurowitz (1847-1920)

She was a midwife and a keeper of the Mikvah in New Haven. In 1895, when the B'nai Israel Synagogue was dedicated, she donated the first Torah to the new congregation. She was known to many as "Bobbe Rashe" and was also the mother of Mrs. Israel Sneiderman.

Rachel Hurowitz was born in 1847, died in 1920, and is buried in the B'nai Israel Cemetery in Hamden.

Do any readers know of any other early Jewish Midwives? If so, please contact the editor of Volume VII or the Jewish Historical Society office.

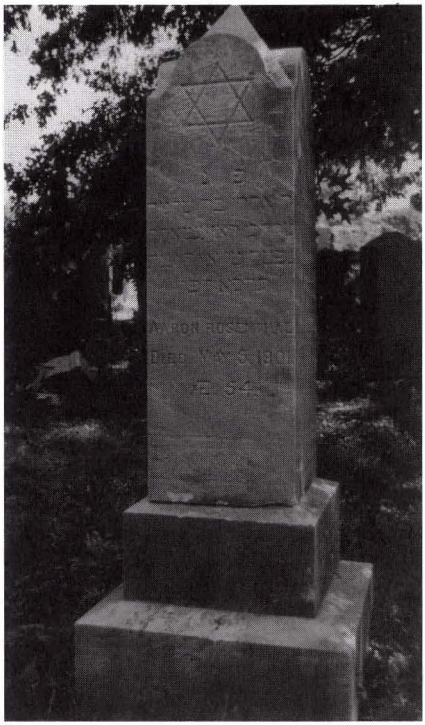
The above information was received from these two sources: *Jews in New Haven, Vol.II,* Barry E. Herman, Ed., Jewish Historical Society of New Haven, New Haven, 1979, p.130 and Headstone Inscriptions, State of Connecticut, MSS, Charles R. Hale, in the collection of the Connecticut State Library, compiled in 1937.



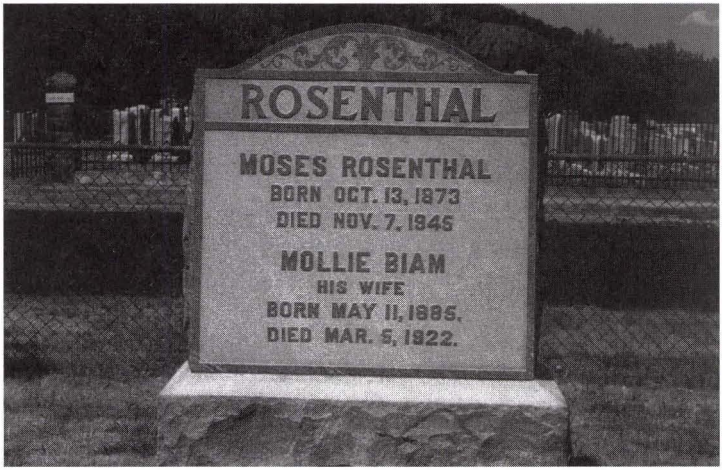
Mrs. Selma Biew Rosenthal, Midwife Circa 1895.



Tombstone of Mrs. Selma B. Rosenthal, Independent Israel Lodge No. 1 Cemetery, Jewell Street, New Haven, CT.



Tombstone of Aaron Rosenthal, Independent Israel Lodge No. 1 Cemetery, Jewell Street, New Haven, CT. Aaron Rosenthal was the husband of Selma B. Rosenthal.



Tombstone of Moses Rosenthal, son of Selma B. Rosenthal, with his wife, Mollie Biam Rosenthal. Michael and Mollie were the parents of Lillian R. Palmisano, Minna Rosenthal and Selma R. Sorensen. Tombstone is in the Mishkan Israel Cemetery on Whalley Avenue in New Haven, CT.

Answers To Photo Quiz

by Barry E. Herman, Ph.D.

1. B'nai Jacob Synagogue at 347 George Street in New Haven (1912-1962).
2. Minna Kleeberg (wife of Rabbi Leopold Kleeberg of Congregation Mishkan Israel), a noted poetess. Her grave and monument may be found in the Mishkan Israel Cemetery on Whalley Avenue in New Haven.
3. The late Rabbi Arthur A. Chiel, spiritual leader of Congregation B'nai Jacob, at a Yom Ha-shoah service held at the Holocaust Memorial on Whalley Avenue in New Haven.
4. The late Lubavitcher Rebbe, Menacham Mendel Schneerson at Lubavitcher Headquarters in Crown Heights, New York. The Jewish Historical Society of Greater New Haven visited the Lubavitcher Headquarters and saw the Rebbe. The Rebbe stopped in front of the New Haven delegation and handed Werner Hirsch, a past president of the Society, a "good luck" coin. We were told this is a great honor receiving a "coin" from the Rebbe. The visit took place on October 13, 1980.
5. The late Harvey N. Ladin, founder and first president of the Jewish Historical Society of Greater New Haven. Harvey Ladin is conducting a tour of B'nai Jacob in Woodbridge for members and friends of the Society. He is seen in the Bane Stock Chapel. The visit took place on November 4, 1979.
6. The "Sunday Market" (original local area Flea Market), on Layfayette Street and Kilday Alley off Oak Street in New Haven. Circa 1949.
7. The Workmen's Circle building on Legion Avenue near Dwight Street in New Haven.
8. Adas B'nai Jeshurun Synagogue (Broad Street Shul), at 18 Broad Street, 1913-1957.

The Road To Morocco

by Barry E. Herman, Ph.D.

Move over Steven Spielberg! The Jewish Historical Society of Greater New Haven has written its own script for a sequel to "Road to Morocco," a 1940's Hollywood movie starring Bob Hope, Bing Crosby and Dorothy Lamour. The 1996 version stars Dr. Barry Herman, a Professor of Education at Sacred Heart University, the trip director and a cast of 20 other local stars who visited Morocco from February 20-27, 1996. The ages of the participants ranged from nine to eighty-nine!

Dr. Herman describes Morocco as "A rich tapestry of color and culture, ancient tradition and modern commerce and a land of contrasts." Society members and friends visited five exciting cities in Morocco: Casablanca, Rabat, Meknes, Fez and Marrakech. In addition to these cities the trip participants visited Volubilis, an ancient excavated Roman city, a Berber school, royal palaces, a mosque, a synagogue, an old Jewish cemetery and the Hassan II Mosque in Casablanca, Islam's second largest after Mecca. Other trip high lights included: visits to souks in the Medina marketplaces in Fez, Meknes and Marrakech. The last night in Casablanca was spent visiting "Rick's Bar" made famous in the movie classic Casablanca. However the bar only existed on a Hollywood set and not in Casablanca. The Hyatt Hotel in Casablanca has reconstructed the bar with Casablanca movie memorabilia and posters and Humphrey Bogart look-a-like waiters.

Daily briefings were given discussing the history, people and life in the country from Bokhari, the national guide assigned to the group. The group met and heard a presentation from Albert Weitzman, Morocco's

director of the American Jewish Joint Distribution Committee in the country. Weitzman stated that only about 6,500 Jews remain in Morocco down from a high of over 400,000 Jews prior to Israel's independence in 1948 and Morocco's independence from France in 1956.

Frank McCarthy, a trip participant, presented a proclamation to the Mayor of Marrakech from Mayor John DeStefano of New Haven. In return, a special medallion of the City of Marrakech was given to Mr. McCarthy and greetings to Mayor DeStefano. Mr. McCarthy is the Executive Director of Marrakech, Inc. in the New Haven area, a network of adult group homes for handicapped adults. One of McCarthy's goals since taking the directorship was to visit the original Marrakech in Morocco. With his wife and two children accompanying him on the trip, his goal was realized.

Jeanne Berman, another trip member, summed up her feelings by saying, "What a wonderful trip we had! I enjoyed each day. I will share the many pleasant memories with my family and friends."



In front of a royal palace in Meknes. Front row, left to right: Frank, Joseph and Emily McCarthy, Nancy Nishball and Arline McCarthy. Middle Row, Belle Reese, Bernard Burke, Stanley Saxe, Jeanne Berman, Gertude Blumenthal, Ann Keenan, Kathie Frankel-Mislinski, Betty Lear, Ruth Blum, Mimi Setlow, Edith Rohinsky, and Marian Wexler. Back row: Elinor Karp, Barry Herman, Mohammed, a local guide, Herb Setlow, Joan Pite, Bokhari, the national guide.

Touring The Nation's Capital

By Barry E. Herman, Ph.D.

Twenty-five members and friends of the Jewish Historical Society of Greater New Haven visited Washington, D.C. from December 15-17, 1996. The trip was led by Dr. Barry E. Herman, a past president of the Society and a Professor of Education at Sacred Heart University in Fairfield.

Highlights of the D.C. visit included visits to the United States Holocaust Memorial Museum, the White House, the U.S. Capitol, the B'nai B'rith Museum, the FBI Museum, and the Washington Jewish Historical Society Museum. The Washington Jewish Historical Society Museum is housed in the oldest synagogue building in D.C., Adas Israel, built in 1876.

Other visits included seeing the Vietnam Veteran's Wall, the Korean War Veteran's Memorial, the Graves of President and Mrs. Kennedy, the Tomb of the Unknown Soldiers and a D.C. bus tour at night with stops at the Kennedy Center for the Performing Arts, the Iwo Jima Memorial, the Jefferson Memorial and Union Station. The group enjoyed supper in the Union Station food court and browsing through two floors of stores and interesting exhibits.

On the first night at the hotel, a briefing was held, led by a representative from the Israeli Embassy. He discussed current happenings in Israel and in the Middle East.

The group all agreed after an exciting three days, that they were proud to be Americans after visiting our nation's beautiful capital city.



Bottom row, left to right: Anna Mastrolillo, Bernie Burke, Burton Druce, Barbara Cushen, Joseph Finoia, Estelle Horwitz, Rita Backer, Rita Shapiro, Betty Parisi, Ann Mastrolillo. Top row: Gary Lynes, Reeva Lynes, Gertrude McClenning, Steven McClenning, Lillian McClenning, Dan Frosceno, Dr. Barry E. Herman (Trip Director), Sally Kramer, Sherman Kramer, Marion Lebov, Milton Lebov, Fania Levine, Arnold Levine. Missing from photo: Harold Alpert, Ruth Alpert, Mildred Bracey, and Shirley Ann Fleming. Trip ran from December 15-17, 1996.

The Arena Lit Up New Haven: A Century Of Podoloffs

By Hilda Myers Podoloff

The Arena on Grove Street brought culture, entertainment and enjoyment to millions of people from 1927 until it closed in 1972. For 45 years, the people of New Haven and Connecticut would thank the Podoloff family for the Arena, a showcase for entertainment, sporting events and enriching activities.

Who were the Podoloffs? Where did they come from? The story of the New Haven Podoloffs begins with the family's patriarch and matriarch, Abraham and Dora Chernofsky (Chernoff) Podoloff, who came from Podol, a small town south of Kiev in the Ukraine, then part of Czarist Russia. The family had lived there for generations. They were observant Jews and educated in traditional Jewish custom. Like so many other Jewish families, Abraham and Dora dreamed of a better life, free from the Czar's repressive regime. It was the pogrom of 1888 that finalized their plans to emigrate. Abraham Podoloff, at the age of 23, with his wife Dora and a six-month-old infant son, Maurice (Morris), left their ancestral home, relatives and friends hoping to find a safer haven and new life in America. They were the first of the Podoloff family to leave and would later help other relatives make their way to "the new world."

After the long arduous journey, they arrived at Castle Garden, the New York port of entry, on August 18, 1890. Castle Garden preceded Ellis Island which came later.

The three new Podoloffs settled in a room of an old building on Essex Street in Manhattan's lower east side. Abraham quickly found work to provide the necessities for his family. A few weeks after their arrival in America, Morris fell ill. With their baby ill and with the rumor of an impending epidemic and quarantine, Abraham and Dora made a quick decision. They packed

their meager belongings and left in the middle of the night making their way to Sautucket, a small town near Port Jefferson, Long Island, where they had a "connection."

Abraham got a job in a rubber plant in a neighboring town. His industriousness soon earned him a promotion to foreman. Dora did piece work brought home by her husband. The family thrived and increased in number with the birth of David in 1893 and Jacob in 1894.

After working in the rubber plant for four years, again, a fortuitous "connection" and the glamour of a city with a famous university, spurred another move. Ferrying across Long Island Sound, the Podoloff family arrived in New Haven in 1894.

Their first home in New Haven was on Arch Street in the "Jewish section" of the city. Nathan was born in 1895, followed by their only daughter, Lina in 1898. The family didn't stay in the crowded neighborhood. Later they lived on Dewitt and Spruce Streets. Dora, who was characterized by her husband as a *feld mensch* (one who comes from a forest or field) didn't like city living. After several relocations within the urban area, they moved to the western outskirts of New Haven. They settled in at 367 Ellsworth Avenue, which was rural and farm country at the time. The family lived there from 1906 to 1918.

Abraham Podoloff was a man of gentle manner, well-liked and respected for his honesty and integrity. His first business venture in New Haven was with a local oil company. He acquired a horse and wagon and had a route for the home delivery of kerosene and wood supplied by the company.



A Podoloff Family picture in 1905. First row, left to right: Abraham Podoloff (father), Lina (sister), Dora Chernoff Podoloff (mother). Second row: Morris, Jacob (Jake), David (Dave), Nathan (Nate).

Dora exerted great influence on the development of her family. Arising each morning at 5:00 a.m., she cared for her active children, managed a large household, and participated in her husband's work. She created a warm and inviting home, always making friends and relatives welcome. She was a woman of vigor, had an active mind and a keen interest in politics and causes. She was a member of a neighborhood group that met for discussions in the rear of a building that housed a drug store, operated by David Berzinsky, who several years later would become Dr. Berzinsky, a well-known family doctor. He was a close friend and physician to the Podoloff family. Nancy Berzinsky, his wife, and Lina Podoloff, remained life-long devoted friends.

The Podoloff children were active and alert and known for their many experiments and pranks. One such experiment, inspired by news of air balloons, motivated Jacob (Jake) and Nathan (Nate) to build one of their own. With their mother's cooperation, she sewed yards of materials together to make their hot air balloon large enough to carry a passenger. The Podoloff boys successfully inflated the hot air balloon bag with hot air collected from an open fire. The designated passenger was their baby sister Lina. Lina resisted all efforts to be the first Podoloff in space. She was finally rescued by her mother. The balloon was successfully launched without passenger and it floated off landing on the roof of the jail on Whalley Avenue. Family lore recounts it was Nate's job as the youngest to retrieve the balloon from the police. He was successful in the negotiating for the release of the balloon. Lina admired her brothers' activities but preferred to spend more time at her mother's knee. Brother Morris was more serious and industrious than his siblings and didn't participate in the fun and games of his brothers. He spent his time finding odd jobs and ways to earn money. His jobs included lighting street lamps and delivering newspapers in the wee hours of the morning.

Jake and Nate loved horses. These animals became the focal point in their recreational activities. They rode, raced and vacationed on horseback. In their younger days, they showed off their prowess by riding up and down Ellsworth Avenue, standing astride two horses, Roman style. Before construction of the Merritt Parkway, Nate and a friend, during a spring vacation from high school, rode the Post Road to New York City on horseback, camping along the roadside at night. In New York City, they slept in what is known today as Bowery Park. This feat took them five days to accomplish. Jake also loved the game of hockey. In later years he was the manager of the New Haven Eagles, a local hockey team which belonged to the National Hockey League. Jake was an accomplished figure skater and enjoyed ice activities.

The family might spend Sunday afternoons taking a horse and buggy ride to the countryside. At the table one night, Abraham announced he had purchased a new carriage. Each boy claimed the right to be the first one to drive the new wagon. Excitement ran high. Jake became too demanding and started to take over. Abraham, uncharacteristically raised his voice and sternly said: "Jakie, get out of the carriage." Those words became a family catch phrase used to stop any argument among the brothers.

Academic achievement was of paramount importance to the Podoloff family. All five children attended public elementary and high schools in New Haven and all were college graduates. Morris, Jake and Nate graduated from Yale. Nate was elected to Sigma XI, the Scientific Honor Society and in his class book was mentioned as "the most scholarly." David graduated from Columbia School of Architecture and Lina from Wellesley College. Morris continued graduate studies at Yale in the Law School. In 1920, Nate earned a C.E. Degree in civil engineering from Columbia University.



Abraham Podoloff in the oil delivery business in New Haven, Circa 1900, Back row, left to right: Jacob (Jake), Abraham (father), David (Dave) and Morris. Front row, left to right: Lina and Nathan (Nate).

Learning to play an instrument was considered by the parents an important part of their children's education. By design, each played a different instrument. The result was a home-made orchestra with home recitals on tap. Morris played the clarinet. Dave played the violin, Jake the trumpet and Lina the piano. For the youngest Nate, his instrument was the drums, to which he added the xylophone, accordion and organ. Although Jewish students were not welcome at Yale's Junior Prom, Nate attended as a playing

member of the Yale University band. In later years, Nate and Jake played professionally with local bands and with the Civic and Business Orchestra of New Haven. Jake also played First Trumpet with the New Haven Symphony Orchestra, and was a member of The Governor's Foot Guard Band.

In the early 1900s, Abraham became acquainted with Colonel Isaac Ullman, a power broker in Republican and statewide politics. Colonel Ullman was also a leader in the Jewish community. Abraham joined the Republican Party and developed opportunities in the field of real estate. In 1906, the firm of A. Podoloff and Sons was established. Business horizons widened and in time, Abraham became the real estate agent for Yale and purchased extensive properties on Howard Avenue and in the surrounding area. It was in this neighborhood that the Yale Medical School was built. In 1925 with encouragement from Yale, another project led to negotiations for the property that became the site for the future New Haven Arena. This in time would be a great and successful family venture.



Podoloff Siblings in Circa 1903. Left to right: David, Lina, Jacob (Jake), and Morris. In front Nathan (Nate).

Dora died in 1918. Her death was deeply grieved by the family. Abraham sold the house on Ellsworth Avenue and with David, who was single at the time, bought a house on Chapel Street in the Westville section of New Haven. Seven years later, Abraham met and married Emma Kohn and moved to 400 Whitney Avenue where he lived until his death in 1930. In later years, through Emma Kohn Podoloff's generosity, she established the "Emma Kohn

Pololoff Educational Loan Fund of the Greater New Haven Council of Jewish Women. This loan fund enables Jewish students to purse higher education.

Morris succeeded his father in real estate activities and continued to negotiate on behalf of Yale, acquiring most of the property which was demolished for the Memorial section of Yale-New Haven Hospital.

At this time negotiations that had been in progress for acquisition by the Podoloffs of property on Grove, State and Wall Streets were completed. Construction of the Arena, on this site, was started in October of 1926 under the direction of Nate Podoloff, chief engineer. Work was on a three-shift basis rushing toward a deadline imposed by a Yale Hockey schedule.

On January 17, 1927, the New Haven Arena opened its doors to a capacity crowd for the Yale Hockey Team to play its first game in the new sporting complex. After the Arena opened, Nate undertook responsibility for the day-to-day operation of this facility. He remained its manager for 45 years until the New Haven Arena closed its doors in 1972.

Nate joined the International Association of Auditorium Managers. In a few years, he was elected its president. It was through this association that Nate and six of his colleagues conceived and produced the Ice Capades.

For 45 years, the Arena was the largest auditorium in the State of Connecticut and was New Haven's showcase for entertainment and sporting events for people of all ages. The Arena closed on September 29, 1972 to a sell-out concert by Elton John. The Arena was purchased by the City of New Haven and was demolished. The site is now used as a parking lot.*

In an interview for the *New Haven Register* of 11/12/72, Nate summarized his 45 years of stewardship in the operation of the Arena. "Statistically, the years of operation added up to more than 10 million paying customers who saw and heard a tremendous variety of sports, culture, pageantry and entertainment that they otherwise would have been deprived of. Approximately 10 thousand days of Arena use were held on time, rain or shine, storms or blizzards. Millions were paid in municipal, state and federal taxes. Payrolls provided compensation to the thousands of workmen, artists, stage hands and musicians with these funds entering the economy of the city and area."

In addition to his Arena activities, Nate was actively involved in community affairs. He served as president of the Jewish Center when it was known as the YM-YWHA on Crown Street. During his tenure, the YM-YWHA merged with the Hebrew Institute on Dwight Street in 1938 and the facility

**[Editor's Note: Soon a new F.B.I. building will be built on the old Arena site, after 25 years of being a vacant lot.]*



Nathan Podoloff with world famous "Ice Skating Star" Sonja Henie. She had recently won a gold medal at the world Olympic Games held in 1932. She was the star of an Arena ice show in 1932.

became the New Haven Jewish Community Center. Nate later served as president of Camp Laurelwood, which was founded in 1931 by a group of 10 volunteer women from the YM-YWHA's Women's Assembly.

Nate and his family (wife Hilda, son Richard and daughter Ann), moved to Bethany in 1940. Bethany at that time had only 600 people. Today it boasts a population of about 5,000 inhabitants. Nate continued his civic duties and participated in Bethany town affairs and events. Over the years, he served as chairman of the Board of Education and chairman of the Finance and Zoning Committees. He was chairman of the Post-War Planning Commission. After his retirement from the Arena in 1972, Nate indulged in his hobby of breeding, raising and riding Arabian horses.

He was an honorary Captain of the Governor's Horse Guard. On September 1, 1951, Nate was appointed Captain on the Commandant's Staff. Nate and Jake organized the "Bethany Horsemen," a fellowship designed to promote camaraderie among riders, to develop riding trails and sponsor events of interest to equestrians. Jake, was the group's first president. Today the organization boasts 125 members and each year after Thanksgiving, a "Trail ride" is held to honor the memory of its founders, Nate and Jake Podoloff.

Nate, after graduation from Yale's Sheffield Scientific School, worked as a city engineer for New Haven. He also lived in New York City for a short time when he worked for the New York, New Haven and Hartford Railroad. Nate excelled in everything he did, business, management, organization work

and civic duties. He was a master of all trades. He built the Bethany family house in 1939, and Hilda still lives in the original house. Nate raised horses and loved to ride. He died in 1989 at the age of 94.

Morris Pololoff, who succeeded his father Abraham in the real estate business, soon turned his energies into Arena-related activities. In 1930, he was part of a group that created the American Hockey League and was elected its first president. His next venture was with the National Basketball Association and on June 6, 1946, he became its first commissioner, a position he held for 17 years. In 1974, Morris was elected to the Basketball Hall Of Fame.

In addition to an active business life, Morris was an ardent boatsman. He loved sailing, owned a boat and was skilled both as a navigator and in the maintenance of the craft. In his late eighties, he suffered a stroke and lived in retirement until his death at 95.



Richard Podoloff, home on leave from Naval Air Force in 1942. He is seen with his father Nathan, his mother Hilda and sister Ann.

David Podoloff graduated from Columbia School of Architecture. He made his home in New York City where he practiced his profession. The United States government sent him to the Soviet Union to work on a technological project and he remained there for one year. On his return to New York City from the Soviet Union, he was married and divorced and returned to New Haven. His job was to oversee the operation of the power facilities at the Arena. David was highly respected in his field. He died at the age of 86.

Jacob Podoloff (Jake), joined the family's real estate firm after graduating from Yale. He established the insurance branch of the agency. His community activities included the Atlas Club, where he served as secretary and had an active involvement with B'nai B'rith, which honored him with an award of honorary membership for 50 years of dedicated service. Jake was a noted raconteur. He spoke at a meeting of the New Haven Jewish Historical Society on May 9, 1979. His topic was, "Personal Recollections of Important Influences in Jewish Life." Jake was also an ardent horseman and an accomplished musician. Jake Podoloff died at the age of 85.

A Podoloff family history to be complete should include the spouses of the Podoloff siblings and their children. The oldest brother Morris married Gertrude Perry. They were the parents of William, Doron and Evelyn Podoloff Levine. William married Cecile Hinnenberg; Doron married Patricia Tucker and Evelyn married Bernard Levine.

David, the next brother, married Udya Chernoff Lautenbach, who was his second wife and a cousin. They had no children, Udya had a son Stephen Lautenbach, from a first marriage, who was killed in World War II.

The third brother Jacob (Jake) was married to Esther Schwartzman. Their Children were: David and Doras Podoloff Sarkady. Doras (Dorey) is married to Dr. Lester Sarkady, a practicing dentist. David Podoloff's father Jake told him that the original Podoloff surname was Podolsky, but when the family lived in New York in the 1890s, New York City policemen often harassed immigrants whose last name ended in sky (Russian) or ski (Polish). So Abraham, his grandfather, dropped the "sky" and added "off" to make it Podoloff. Ski or sky literally means "from" or "of". David married Beverly Rowan.

Lina, the only sister, married Nathan Derecktor from Meriden. He was active in real estate and was an attorney. They lived in the Westchester area of New York. They had two children, Robert Topping and a daughter Tinka Engel Topping.

The youngest son Nathan (Nate) married Hilda Myers Podoloff (writer of this essay), in 1923. They had two children, Richard and Ann. Richard like his father, graduated from Yale and Columbia. He has his own engineering consulting firm and has served as a Bethany Third Selectman. He has followed in his father's footsteps. The daughter, Ann Podoloff Lehman, is a nationally acclaimed artist, metal sculptress, and a teacher of the arts.

[Editor's Note: My parents bought the Podoloff house on Vista Terrace in 1946, when the Jacob Podoloff family moved to Bethany.]



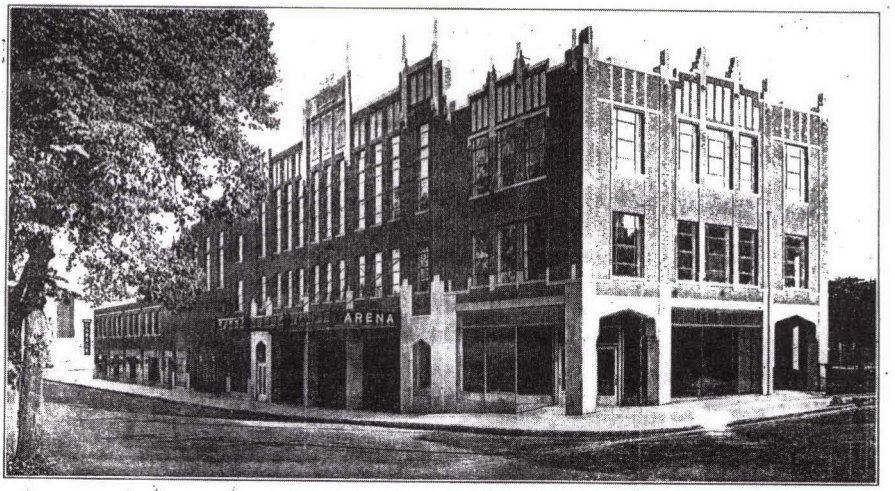
The Podoloff brothers Circa 1980, left to right: Nathan (Nate), Jacob (Jake), Morris and David (Dave).
[Additional comments from the Editor: Hilda is a retired school psychologist from the New Haven school system. Her formal education includes degrees from Hunter College in N.Y.C., Yale, Southern Connecticut, and Fairfield Universities.
She was president of the Women's Assembly of the New Haven Jewish Community Center, president of the Sheridan P.T.A., president of Hadassah and president of the New Haven Jewish Family Service. Hilda was a member of the 10 original women who started Camp Laurelwood in 1931.]

Richard Podoloff is married to Jacqueline Brody and Ann married Albert Lehman.

The Podoloff family have served their country with great distinction. Serving in World War II were the following Podoloff nephews: William, David, Doron (Dickie), Robert Derecktor and son, Richard. David Podoloff's stepson Stephen Lautenbach was killed in World War II. William was a lieutenant in the U.S. Navy and still holds that rank in the Naval Reserves.

The Podoloff family as a group and as individuals have contributed productively to the Jewish Community, to the Greater New Haven Community and to the nation. The children and grandchildren are continuing the great family tradition of doing for others. This is an extraordinary family.

[Editor's Note-: Hilda M. Podoloff, at the writing of this essay is the proud grandmother of five grandchildren and ten great-grandchildren. She told me they are all avid equestrian riders like their grandfather Nate.]
[Editor's Note: Hilda Podoloff, author of the essay on the Podoloff family, would like to personally thank and acknowledge the input and family information received from Ann Podoloff Lehman, Richard Podoloff, Doron (Dickie) Podoloff, Doras Podoloff Sarkady and Lisa Podoloff Boles.]



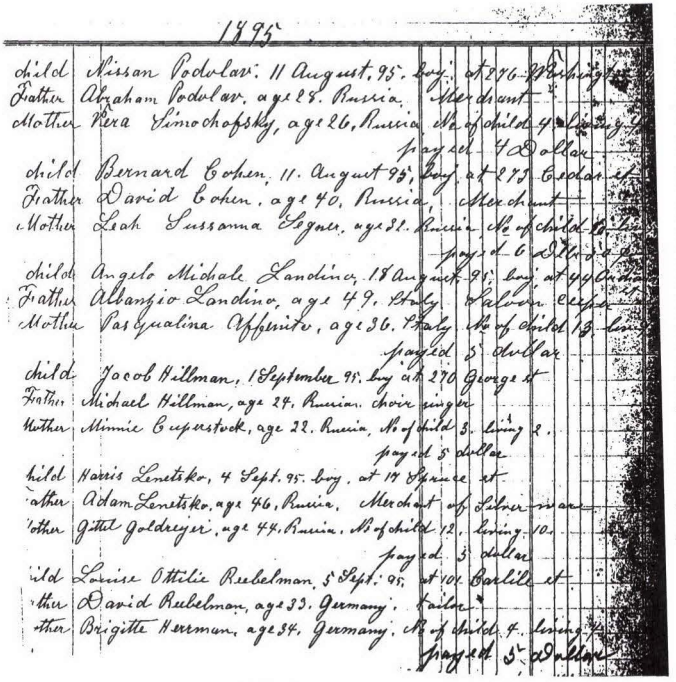
THE NEW HAVEN ARENA

BUILDING—Brick, concrete, steel, absolutely fireproof.
SEATING—Permanent · 3600
Floor · 2600
Total · 6200

DIMENSIONS—Building · 155 x 270 ft.
Floor · 80 x 200 ft.
Height · 35 — 50 ft.
LIGHTING — Perfect illumination, no shadows.

GARAGE—Area · · 40,000 sq. ft.
Clear Truck Height
Capacity · · 350 Cars
Direct connection with Arena for Parking and Storage.

[Editor's Addendum: Part of a page from Mrs. Selma B. Rosenthal's "Midwife's Ledger." The essay is found elsewhere in this volume. Please note the top entry for Nissan Podolov. Nissan or Nossan, is the Hebrew name for Nathan. This entry is the official delivery citation for Nathan Podoloff, who was born in 1895. As with other names in the "Midwife's Ledger," the spelling for surnames is not always accurate. It appears that Mrs. Rosenthal wrote a name as it was given to her by the baby's parents without checking the spelling. However, Hilda Podoloff, the writer of the Podoloff family essay, verified the fact that this is indeed her husband Nate's official entry into the world.]


1895

child Nissan Podolav. 11 August. 95. boy. at 270 Park
Father Abraham Podolav. age 28. Russia. Merchant
Mother Rera Simochofsky, age 26, Russia. No of child 1 Living 1
payed 5 Dollar

child Bernard Cohen. 11. August 95. boy at 275 Cedar st
Father David Cohen. age 40. Russia. Merchant
Mother Leah Sussanna Segal. age 31. Russia. No of child 6
payed 6 Dollar

child Angelo Michale Landino, 18 August 95. boy at 44
Father Albangio Landino, age 49. Italy. Italian
Mother Pasqualina Affinito, age 36. Italy. No of child 13. Living
payed 5 dollar

child Jacob Hillman, 1 September 95. boy at 270 George st
Father Michael Hillman, age 24. Russia. Choir singer
Mother Minnie Cupperstock, age 22. Russia. No of child 3. Living 2.
payed 5 dollar

child Harris Lenetsko, 4 Sept. 95. boy. at 14 Spruce st
Father Adam Lenetsko, age 46, Russia. Merchant of Liber
Mother gittel Goldrejer, age 44. Russia. No of child 12. Living 10.
payed 5 dollar

child Louise Ottilie Reubelman. 5 Sept. 95. at 104 Carlisle st
Father David Rubelman, age 33. Germany. Tailor
Mother Brigitte Herrman, age 34. Germany. No of child 4. Living
payed 5 dollar

(All photos were provided by Hilda Podoloff).

Looking Back

Scenes from the Society's First Annual Dinner Meeting held on June 14, 1979 at the Gourmet Shoppe Restaurant in the Amity Shopping Plaza in New Haven. The speaker was Isidor E. Offenbach. It is sad to see that many of our friends and relatives are no longer with us.







Reflections And Recollections Of A Jewish Nature

Written and compiled by Barry E. Herman, Ph.D.

With Literary contributions received from: Carl Newlin, Joyce Naftal Tapper, Marjorie Golden Weiss Simson, Mildred Axelrod Cohen and Rita Greenberg Gold.

This essay section contains Jewish human interest and family stories, literary nuggets and experiences of an appealing or humorous side.

School Gems

by Barry E. Herman, Ph.D.

No School on Monday

When I was a member of the Hamden Board of Education from 1989-1993, I visited many schools and classrooms in Hamden. One such visit took me to a third grade class on a Friday afternoon in September. I heard the teacher announce that Monday was a holiday and there would be no school on that day. I turned to a third grader sitting near me and said, "Why is there no school on Monday?" The child replied, "Because it's Yom Kippur's Birthday!"

The Ten Commandments

Another school incident occurred when I was teaching sixth grade at K.A. Brennan School in the West Rock section of Westville. A student had a dollar taken from her desk. I gave the class a lecture about stealing, taking things that didn't belong to them, honesty, respect for other people's property, etc. Shortly after the lecture, the missing dollar suddenly appeared on the floor near the radiator. I thanked the class and the dollar was returned to its rightful owner. I concluded my "Sermon" by reminding the children about what they are taught in Sunday School, catechism classes and religious school, having to do with stealing and the missing dollar. I asked, "Which of the Ten Commandments deals with the dollar problem in our classroom?" A child raised his hand and answered: "Thou shall not commit Adultery." I answered, "Wrong Commandment." Eventually, "Thou shall not steal," was given by the next student. As the saying goes, "From the mouths of babes..."

Branches of Judaism

My friend Dr. Alice Tufts, who is Superintendent of Schools in Naugatuck, Connecticut, told me a story about her son Patrick. Alice and Patrick are Roman Catholics. Patrick was accepted to Brandeis University on a full scholarship. Brandeis is a university in Massachusetts, founded under Jewish auspices but open to students of all faiths. During his first week at Brandeis, Patrick made many friends. One of his Jewish friends asked him if he were Orthodox or Conservative. Not knowing the different branches of Judaism and not wanting to offend anyone, he answered, "I am neutral." Alice later explained the different branches of Judaism to her son.

You Killed Christ!

When I was six years old and in the first grade, I attended State Street School in Hamden for grades one through three. This was in the early 40s. There were three other Jewish students in the school at that time.

One day in the school yard before school was in session, an older boy approached me and said, "You killed Christ." I was floored by his remark

and became quite upset. I said to him, "I never killed anyone in my life and I don't know anyone by the name of Christ." He again repeated his hateful comment, "You killed Christ!" I pleaded my case again and added that the only thing I ever killed were some bugs that I stepped on and a few spiders in my house. I became very upset over his remarks. Soon the bell rang and we entered school.

When I returned home after school was dismissed, I told my mother the story of the school yard incident. She sat me down and explained the "facts of life" about anti-Semitism. She told me that there are people in this world who dislike Jewish people and that some people are prejudiced. They are jealous of Jewish people and their hatred is usually taught at home. She told me to ignore these remarks; people who make these comments are sick, so just ignore them and walk away. She also explained that this would not be the last anti-Semitic remark that I would have to deal with in growing up and in my lifetime. She was right! I, like all Jewish people, have had to deal with anti-Semitic slurs and remarks, some subtle and some overt. But somehow we survive and become stronger people.

Sour Balls

My next school story was mailed to Dick Van Dyke, who was compiling school stories for a book. The story was published in *Those funny kids! A Treasury of Classroom Laughter* by Dick Van Dyke in 1975.

We all remember our parents and grandparents enjoying "Sour Balls," a popular hard candy that could cure many ills. Well, when I was school principal of Winchester School (now the Isadore Wexler Community School), one of my teachers was in the hospital having a minor operation. I went to see her in the hospital in order to cheer her up. Enroute, I bought a jar of hard candies. Not bothering to read the label, I presented them to her and said, "Something sweet for a sweet person." The teacher thanked me, opened the package and said, "But these are sour balls!"

Two Jews In The Same Year!

Estelle Feldman, of blessed memory, was a bright wonderful person, friend to all, and the first Director of Pupil Services for the New Haven

School System. Estelle started the New Haven Human Relations Club, the school system's Human Relations Club and was a person ahead of her time when it came to human and civil rights.

Estelle was the first guidance counselor in Connecticut, wrote a textbook on guidance services, and was a "Teacher's Teacher." She was highly respected by her peers and was active in many Jewish and general community activities.

Around 1950, the position of Director of Pupil Services was going to be created. Estelle was the logical person to get the job. She had the background, certification, experiences, Ph.D., etc.

Estelle told me an interesting story. She was called downtown to the office of one of the high-ranking school people who told her, "Estelle, you are qualified for the new job and you will eventually get it. But you have to wait a year. There are two big jobs open. This year, we are appointing Bob LeVine as principal of Hillhouse High School. We can't appoint two Jews in the same year. Next year, you will be appointed." Estelle was appointed the following year as promised. That was 1950! Does the same thing still happen to Jews, Blacks, Italians, Women, etc. in the 1990s? I hope not!

I Can't Salute The American Flag

The next story is not of a Jewish nature but deals with another minority religion, Jehovah Witnesses. I learned that Jehovah Witnesses do not salute the American flag, do not celebrate holidays or engage in festive parties.

One year, I had a sixth-grade girl who was a Jehovah Witness. I knew there would be some problems with her relationship with the other students because of her religion. I talked with her mother and it was agreed that on days we had holiday parties for Halloween, Thanksgiving, Valentine's Day, Christmas, etc., Marie would stay at home because she couldn't participate in these festivities.

But, what about saluting the American flag each morning as part of our daily opening exercises! According to her religion, Marie could not stand and salute the flag. She had to remain seated. If she did this, the other children would notice and probably harass her, call her names, etc. Children, as we know, can be very cruel to other children. I had a real dilemma. However, I came up with a solution. I discussed it with her mother and Marie's mother thought it was a wonderful idea. Since Marie could not salute the flag, there

was nothing in her religion that said she couldn't hold the flag while the rest of the class stood and saluted the flag. So my problem was solved. Marie held the flag each morning while the other children stood and saluted the flag and sang the National Anthem. After a few weeks, a child asked why was Marie the only child to hold the flag and no one else could have the job? I thought quickly and said that most of our classroom jobs are on a rotation basis but a few jobs are of a permanent nature. I gave Susan as another example. Susan was the only child who did the daily attendance for me. The children were satisfied with my answer and I solved a problem that could have had ugly reverberations. As a teacher of the Jewish faith, I was very sensitive to the religious, racial and social needs of the students I taught.

My Parents Abraham And Bessie Golden by Marjorie Golden (Weiss) Simson

Abraham and Bessie Golden, my parents, may have been two of New Haven's earliest Jewish philanthropists. Abraham came to America with his violin in hand to earn his living in the 1880s. With him was his cousin Efrem Zimbalist. Zimbalist married Alma Gluck and they had a son, Efrem Zimbalist, Jr., who became famous in show business and in the movies. My father and his cousin worked together for a few years.

Abraham, my father, also a learned Jewish scholar, married my mother Bessie Zweigbaum, who was a beautiful dancing teacher, born in New York City. They started a grocery business in New Haven and later became very successful in the live poultry business. Golden's Live Poultry was located at 126 Asylum Street. My father also built a large compound of eight six-family houses and several stores located on Day Street, Scranton Street and Oak Street. He also bought a building on Orchard Street and helped found the first home of the Orchard Street Shul. My grandfather, Abraham Zweigbaum, (my mother, Bessie's father), became the first cantor and shamas of the Orchard Street Shul. The present Orchard Street Shul, Beth Israel, was built three blocks away from the original house of worship. My sister, Lillian Golden, was the first person to be married in this shul and my father was also a contributor to the Rose Street Shul.

When the depression hit New Haven, every family that couldn't pay its rent remained in his buildings. Abraham and Bessie Golden had eleven children: Samuel, Emanuel, Gertrude, Lillian, Lee, Edward, Sally, Sylvia, Evelyn, Florence and Marjorie.

The Goldens were the first Jewish family to buy a home on the Boulevard. Their gentile neighbors were outraged and offered my father several thousand more for the large house at 1325 Boulevard, across from Edgewood Park. My father refused and the family moved in.

My mother Bessie, with her love for music, making apple pie and dancing, allowed their Jewish friends to enjoy a free evening at her home. She also introduced bridge playing as a social pastime to many of her friends. My father Abraham was a great reader and had a large wall-to-wall library which was open to friends and relatives. These books were eventually donated to the Jewish Home for the Aged. I am proud of the accomplishments of my parents.



Photo of Abraham Zweigbaum, father of Bessie Z. Golden, First Cantor / Shamas of Orchard Street Synagogue.

Judaic Adventures On Iwo Jima

by Joyce N. Tapper



Abraham Tapper,
First Class Metalsmith, Seabees, World War II 1943-45.

My late husband, Abe Tapper, was in the Seabees, a Navy unit which landed with the Marines on Iwo Jima. They found it was a barren island of volcanic ash and were immediately ordered to dig fox holes. Abe dreaded the prospect of living in a damp trench, so he decided instead to start building a sheet metal shop where he intended to sleep. It was really a foolhardy idea since it was the only above-ground structure, and he might as well have painted a bull's eye target on it. Fortunately, it was never attacked.

Apparently the servicemen never prayed as fervently as they did after that landing and it bothered Abe that they had no shelter in which to gather together, raise their voices in community prayer, and derive comfort from each other. With other members of construction crews, he supervised the building of a prayer hall, meant to serve all denominations. A revolving altar was designed and built of metal by Abe. One side featured an Ark with decorative mouldings, a Star of David, and a cabinet to house their small Torahs. On the other side, he built a lectern which was decorated with a cross for Christian worship. The carpenters provided crude benches which were later enhanced to look more like pews. Everything was painted and a regular prayer schedule set up: services for Jews and Seventh-Day Adventists on Friday night and Saturday, and a staggered Sunday arrangement for Catholics, Baptists, and other denominations.

When a Chaplain finally was able to reach the island, he was amazed at the organized set-up. It was a great source of joy and satisfaction to Abe to have been instrumental in arranging this service for the troops.

An experience of lighter note involved a heavy copper plate which was washed ashore, probably from a bombed-out ship. Because Abe had the only shop on the island, the copper was brought to him. Although it was too heavy to be put to practical use, Abe thought of a hoax to enliven their existence there. He fashioned the copper into the shape of twin tablets to resemble the Ten Commandments and etched Hebrew letters on the surface. Brushing it with acid promoted rust, it took on an antiquated look.

Enlisting the aid of conspiring buddies, Abe buried the tablets on the beach, but not too deeply into the sand. After a short time, the wind, waves, and shifting ash exposed part of the tablets.

It wasn't long before Abe heard whoops and hollers from the excited servicemen running towards the beach. He knew then that the "tablets" must have been discovered. It didn't take long for word to spread like wildfire throughout the island that a long-lost ancient tribe of Israel must have at one time inhabited the island.

Jailed In Libya

by Carl Newlin

In December, 1963, while still a graduate student at Yale, I was asked by the History of Art Department to go to Libya to photograph recent archaeological excavations at Cyrene and Leptis Magna, in order to update Yale's slide collection of those sites. Upon arriving in Tripoli by air from Rome (where I had my visa authorized by the Idris Government, King Idris was in charge in those days) I rented a car and drove to the little Sahara town of Khoms.

I showed my official letter from Yale to the authorities at the Leptis Magna excavation and was promptly arrested and taken to the jail in Khoms, where my visa and passport were confiscated. Several hours later I was taken out of my cell to be fingerprinted and photographed, and managed to get hold of a telephone where English was spoken. English is spoken on phone lines in countries where there is a lot of oil. Terribly frightened, I asked for the American Ambassador George Leitner, back in Tripoli. He heard of my plight and said he would send an official to talk to the Arabs. Mr. Gibson arrived the next day and spoke at length with the Arabs who were detaining me. Finally, I was released; my camera, passport, visa, and Yale letter were returned to me, and John Gibson and I drove back to Tripoli.

The problem? Whenever a Yale student is sent abroad on official business, he goes with a letter from the President embossed and stamped with the Yale Seal. This seal has Hebrew written on it and the Libyans had been furious to see Hebrew on a document written in Arabic. The Libyan police after seeing the Hebrew writing thought I was an Israeli spy! The moral of the story: never travel to an unfriendly Arab or Moslem country with the blue Yale seal on a letter or document.



Naftal family in 1927.
Standing: Sima (Firine), Herman and Doris (Davis).
Sitting: Zalman (father), Gitel Dashevsky Naftal (mother), and in the front Joyce (Tapper).

Zalman Naftal, The Mayor of Legion Avenue

by Joyce Naftal Tapper

The sign above his store on Legion Avenue near Elliott Street reads Z. NAFTAL - DRY GOODS. But that didn't scratch the surface of Zalman Naftal, my father's services to the local community and how much he meant to his family, friends, and neighbors.

Having fled Elizabethgrad (now known as Kirovograd) in the Ukraine, my family arrived in New Haven in the fall of 1922. Education and adjustment to the new country were foremost priorities for my parents and both of them promptly enrolled in special Americanization classes. They were gung-ho patriots of this country to the very end.

Zalman Naftal was fluent in Slavic languages and a steady stream of customers asked him to translate letters from "the old country." He also found himself writing letters in reply. Because some of our Italian neighbors were not yet as Americanized as he, they frequently asked him to draft letters in English for them whenever the need for correspondence arose.

Apparently, my arrival was an unwelcome surprise when my father was forty. Since my siblings were grown, I was somewhat of a novelty and I suspect, an inconvenience at times. Because he was such a maven about the quality of fabrics, it was Papa who took me shopping for clothes. I'll never forget how thrilled I was when we bought my first prom evening gown. Papa surprised me by suggesting that I ought to have a formal cape, and the purchases included a long velvet cape with a white ermine Peter Pan collar.

When I was old enough to attend Jesse I. Scranton School, as a goodwill gesture, my father supplied pumpkins to the classrooms for Thanksgiving. At Christmas time, he ordered a large Christmas tree to be delivered to the school. Arts and crafts supplies for school use were scarce and he offered whatever materials, buttons, and decorative trim he carried. Many of you may remember oilcloth which was sold by the yard and cut to size to be used as covering for kitchen tables. Enterprising teachers discovered that the backs of oilcloth were ideal for maps and charts which were painted on the rough surfaces. They always knew that they could get the supplies at Naftal's.

Papa loved poetry, especially by Pushkin, and he composed some of his own. His office in the back of the store became an early version of a

senior center for his cronies and every afternoon would find a group of men gathered to critique literary efforts. They discussed politics, their social lives, swapped gossip and enjoyed my mother's incomparable pastries with glasses of tea which Papa sometimes served in silver holders. In a way, he was the equivalent of a local Ann Landers, listening to problems and dispensing advice. Their daily gathering was also effective group therapy.

My father became active in HIAS(Hebrew Immigrant Aid Society), charitable organizations, civic and synagogue affairs, social clubs, and could always be called upon to help. Although he was president of Beth Hamedrosh Hagodol, all the other synagogues knew he would respond promptly if they needed him for a minyan.

When people ask me my maiden name, they invariably tell me how much they respected my father, adding that he was handsome, dapper, and distinguished-looking. And that my mother was a sweet little lady.

My parents' dear friends, Sasha and Sender Resnick, operated a produce market on Legion Avenue. Mr. Resnick was a farmer before coming to America and living in the city, he missed everything about rural life. Every year the Resnicks and the Naftals would take me (no babysitter) to the Danbury Fair where Resnick had his fill of farm sights and smells. Although I enjoyed seeing all the animals at the Fair, the best part of the trip each year was the ride home. Papa had a lovely baritone voice and all the way home, the two couples would sing beautiful Russian melodies which I grew to love.

The ELM CITY CLARION once published an article about Zalman Naftal and indicated that he was considered by all to be the Mayor of Legion Avenue. It was a title well-earned and deserved.

By All Standards

by Mildred Axelrod Cohen

(Mildred Axelrod Cohen's mother's maiden name was Standard)

Isaac Axelrod was a tailor and had his business in Fair Haven on Grand Avenue from 1915 to 1953. He married Tillie Standard and they raised their three children, Mildred, Joseph and David Robert in Fair Haven. It was a working class neighborhood that had a few scattered Jewish families with whom the Axelrods became friendly.

Isaac, called "Sock" by the family, was a powerfully built man, yet his fingers could do the delicate sewing work on clothing and custom-made suits for men and women. He used a heavy gas-fired iron that he could handle with great delicacy.

The routine was for "Sock" to close the shop at noon and walk home for dinner, the main meal of the day which everyone shared. He always took a nap on the "lunch"-later discovered to be a lounge. The children all went to Strong School across the street from the shop. Tillie waited there at dismissal time (with milk and cookies) and then took them for a walk in the neighborhood. They often went across the Quinnipiac River and up the steep hill of Fair Haven Heights to see the peacocks on a large estate. In the fall they gathered horse chestnuts to make into a whirling toy.

Two nearby institutions were of great importance to the children. Pequot Theater was a movie house alongside "Sock's shop," owned by the same landlord, Harry Lavietes, also a Fair Havener and friendly to the family. He allowed the children to attend every Saturday afternoon matinee free (which they did without fail) from the old silent cliff-hangers to the early sound

films. They sat in the front row near the piano player who dramatized the silents with appropriate musical gusto or pathos or impending doom. The weekly serials ended the episode with the heroine chained to the railroad tracks as the train drew closer, or suspended by her fingernails over a lion pit, or with the hero tied and moving toward a spinning saw. This left the children in suspense until the next week's episode.

The other institution of importance was the public library branch nearby, one of many built by Andrew Carnegie. Only one book a day was allowed for children and often Mildred would finish hers as she walked home and had to wait until the next day to borrow another. Even "Hatchetface," the maintainer-of-silence librarian could not keep them away.

"Sock" subscribed to the Yiddish daily *The Day* and on Sunday *The Forward* which also had a rotogravure section. Mildred remembers pictures of Lindbergh's flight and the discovery of Tutankamen's tomb. *The New Haven Register* was delivered daily, a welcome source of the "funnies" (Happy Hooligan, The Katzenjammer Kids, etc.).

Tillie's kitchen had an ice box to keep a small amount of food. A printed card in the window signaled to the iceman what amount of ice was needed for that particular day and he would carry a fifteen or twenty-cent piece of ice up to the third floor. He would lift the chunk with large tongs and carry it over his shoulder that was covered with black oilcloth. The kids would jump on the back of his ice wagon to find the small pieces that chipped off. A *shissel,* a large galvanized basin under the icebox, had to be periodically emptied of melted ice. When the family moved to East Pearl St. the icebox had a drain pipe that carried water away, a great improvement over lugging the *shissel* as it sloshed and occasionally overflowed.

The kitchen had a coal stove, a cozy place to get dressed on cold mornings. To get the stove going, "Sock" needed to empty the ashes of the previous day's fire by cranking the grate, an all too familiar noise in the early morning. The ashes were carried out to a shed in the back yard to be "zipped." A shallow square wooden tray with a mesh bottom and a broomstick handle slid on tracks in the shed about waist high. By shaking the tray back and forth the loose ashes fell and the unburned coal could be salvaged and brought back upstairs. Ashes were used in the winter to be strewn on the icy sidewalk.

Perhaps other early New Haveners will recall similar episodes of their childhood.

Friends Forever

by Rita Greenberg Gold

Mildred Axelrod Cohen, author of "By All Standards," has inspired me to write about the Axelrod/Greenberg connection.

I was six months old when we — the Greenberg family: mom, dad, and my four siblings — moved to Pierpont Street in Fair Haven Heights. (I didn't know then that "Heights" was part of the name; we just knew it as Fair Haven.) Two houses away lived Tillie and Isaac Axelrod, friends of my parents, and their children. I do not know and obviously cannot recall whether or not the move to Pierpont Street was influenced by the Axelrods, but I suspect it was.

They were such good friends that our family took our baths in the Axelrods' facility. Since our small apartment provided neither a bathtub nor shower, you can imagine the parade going back and forth from our house to theirs. This somewhat co-existence did not breed contempt but seemed to bolster the closeness of the families.

Even with this closeness, Mr. and Mrs. A. and Mr. and Mrs. G. always addressed each other as "Mr. and Mrs. Axelrod" and "Mr. and Mrs. Greenberg." Some time before Mrs. A. died, my rather docile mother became quite bold and suggested that they call each other by their first names. It certainly seemed the more appropriate appellation for the heads of the households, but, of course, we children still maintained the "Mr./Mrs." status.

When we moved from Pierpont Street, I was three years old, so my mind is pretty foggy concerning those early years. However, one incident will remain etched in memory for as long as I have one. The event does not diminish with age, whether by natural recall or enhanced by having heard it retold so often:

Mom and Mrs. Axelrod were sitting on the "stoop" (what we called the porch back then) watching Bobby Axelrod pushing me on my tricycle. As he veered the bike into a driveway to turn around, the bike and I went toppling, causing me to split my lip and blood to gush all over the place. What a fuss was made! I can picture Mrs. A. dashing towards us, all the time scolding Bobby and blaming him for making such a mess of my face. Needless to say, I healed without a trace and continued to love Bobby and all the Axelrods for all their lives.

Another vivid recall is that I was unable to pronounce Mildred and Axelrod, so she became "Moo Ra-Ra" for many years. Even now, those of us left sometimes refer to her that way.

Our move to New Haven took us to 506 Elm Street, in a house owned by the father of Abe Flaks. The Flaks family lived on the first floor and we occupied the "flat" on the second floor. Yes, there was a bathtub.

This move did not disrupt the relationship between the Greenberg and Axelrod families, and there were frequent visits back and forth between Fair Haven and New Haven. As I grew older and still accompanying my parents on their visits to Fair Haven, one of my greatest joys was visiting there when "Moo" would allow me to read her volume of A.A. Milne's *When We Were Very Young.* It became one of my favorite books and she eventually gave it to me to keep for my very own. I have since handed it down to my daughter and it remains in her library.

The happiness which existed between our two families was abruptly interrupted in April 1945 when Tillie was stricken and died shortly thereafter. The sadness that permeated our household lasted quite a while, and as only time can do, eventually healed the suffering, but the closeness of the families remained intact.

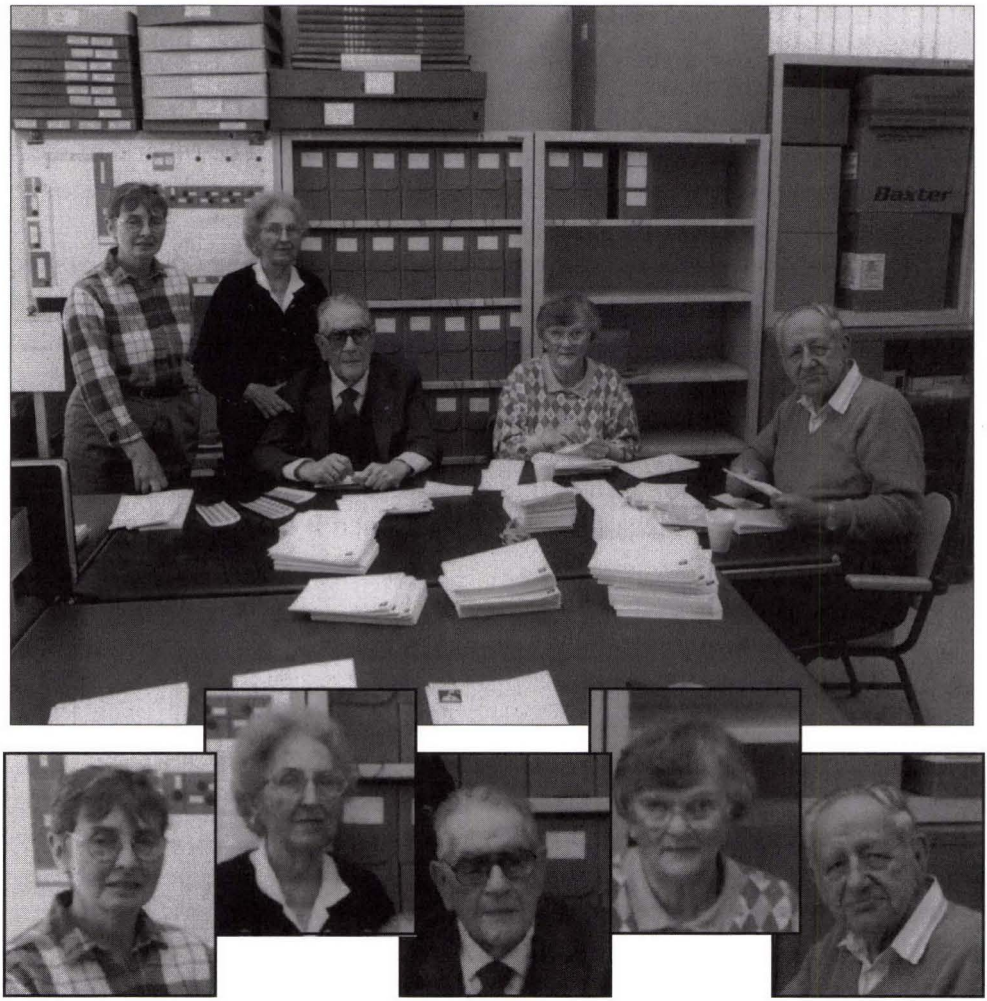
After some time, Mr. A. ("Sock") married Tillie's sister Rose who also possessed the outstanding qualities of the Standard clan — genes count! It's funny how small things loom large in our memories. One of mine is that Tillie and Rose both were excellent cooks and bakers. I can still remember (almost) the taste and aroma of their peanut butter cookies which

became a favorite of mine. So, whenever I see or think peanut butter cookies, of course I think Tillie and Rose.

I think about the Axelrods quite a bit lately, since Mildred and I have resumed our friendship and see each other a bit more now. Hers was a family truly loved by all of mine and those feelings have not dissipated over the years.

"Sock" died in 1953; my father died December 31, 1963. Dad was buried January 1, 1964, on a blustery, cold and icy day. The funeral procession could only inch its way on the dangerously ice-covered streets to the Warshaver Relief Society Cemetery on Jewell Street.

When we finally reached the burial site, we stood at the open grave and were able to see the grave stones a few feet away on the opposite side of the narrow path. Staring in amazement through our tears, we could read the names on the two stones directly across from my parents' plot. Yes, there they were — Isaac Axelrod and Tillie Axelrod! It was both wonderfully warm and chilling at the same time, an experience beyond belief or explanation. We could only feel that they were united in death as they had been in life, and that fate somehow had ordained it that way.



Jewish Historical Society staff and volunteers getting out a mailing to over 900 members and organizations. Left to right: Marian Ottaviano, Miriam Schwartz, Milton Schwartz, Ruth Alpert and Harold Alpert. (April 1997)

How I Helped Capture A Top Nazi War Criminal

by Sydney Bruskin

I had the rank of Sergeant in the United States Army during World War II. I belonged to a special branch of the service called the Counter-Intelligence Corps or C-IC. We were called "Agents" and commanded much respect from the enlisted personnel ranging from private to general. In fact, one day a Lieutenant saluted me first, even though his rank was higher than mine. I was fluent in German and French, which helped me in my work in capturing Nazi war criminals.

After World War II ended in Europe, I spent months with the C-IC (Counter-Intelligence Corps) in Alt Aussee, Austria, tracking down German war criminals. I remember interrogating and writing arrest reports on several prominent Nazis, such as the German ambassador to Latvia, Lord Baillie-Stewart and Frau Eigruber, the wife of the Gauleiter (top leader of the Nazi Party in Austria). However, the most important event was the capture of Ernst Kaltenbrunner. Kaltenbrunner, eventually succeeded Reinhard Heydrich as head of Germany's dreaded Gestapo in Czechoslovakia.

Driving to Alt Aussee just after VE-Day, Bob Matteson, (an army intelligence associate) and I stopped to visit Kaltenbrunner's wife. She was at odds with her husband since he had been living with his mistress. The wife gave me information as to his possible hideout. Driving further on toward Alt Aussee, I remember the eerie feeling of Bob and myself driving alone past thousands of German SS troops who had just laid down their arms and surrendered to the Americans.

Once in Alt Aussee, we set up headquarters in the hotel which previously had been the headquarters of the local NASDP (Nazi Party Headquarters).

After a number of arrests, we settled down to the matter of Kaltenbrunner. The home of Kaltenbrunner's mistress, her newborn twins by him, and Frau Schaidler, his adjutant's wife, was just across the road from the hotel where we were billeted. We became friendly with the two women, having an ulterior motive in seeking information as to where Kaltenbrunner and Schaidler might be hiding. As subtle as we were, they were just as curious about us and about what we were up to.



Sgt. Sydney Bruskin, Kempten, Germany, 1945

One day I inveigled the two to invite us to a Wienerschitzel dinner, which was quite delicious and replete with fine wine and all the fixings. Half-way through the dinner we heard rustling outside, which we decided had to be people spying on us. We investigated. We spoke to others in the town and some informants furnished data on the possible whereabouts of the two men we were seeking.

Bob, my associate, was to go to the top of a nearby mountain. He was dressed in lederhausen to make him appear as if he were a native hunter. He was accompanied by a platoon of infantry from the 80th division. My task was to hold everybody in the Schaidler household under arrest and to keep everybody there from leaving the house.

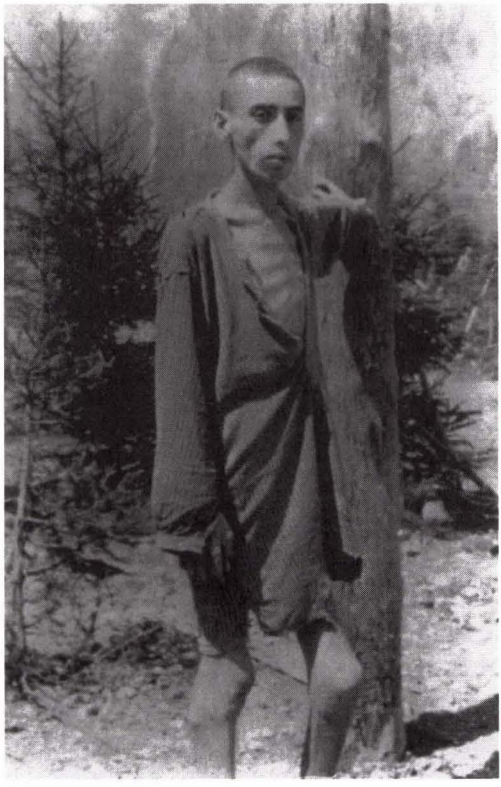
I entered the house just after dark, took out my 45-revolver, and ordered everybody not to leave. Much emotion was displayed, particularly by Frau Schaidler, and many questions were excitedly asked. I refused to answer any questions, and told them that I would shoot any one leaving the house. I had no sleep the whole night, sitting at a table in the kitchen, with gun in hand.

The following morning, about 9 a.m., we heard a slight commotion outside. Looking through the window we saw a group of sleepy-looking GI's; Bob Matteson in traditional Austrian garb; and two grim-looking men, also in lederhausen. At this point it was still uncertain that the two men being closely guarded by American soldiers with pointed rifles were the men we sought. Just before this contingent passed the house, I permitted everybody to go out on the porch. As the walking group passed us, Frau Schaidler rushed out and embraced one of the two men. At least we knew we had Schaidler. Apparently not wishing to disclose his identity, Kaltenbrunner's mistress showed no emotion as had the other woman. So, we still did not know if we had our "star" person. However, soon thereafter, it was established that the other man was Ernst Kaltenbrunner.

Kaltenbrunner was marched to our CIC office. Bob went into one room where he telephoned to make arrangements for high-security transportation to take Kaltenbrunner to a prison. While Bob was doing this, Kaltenbrunner and his mistress requested a few minutes together in private. Privacy was denied and I remained with drawn revolver a few feet from the two of them in the same small room while they conversed. Actually, they both said very little to each other. Kaltenrunner appeared very dejected and resigned, apparently sensing his future.

After being captured by us on May 12, 1945, Kaltenbrunner was hanged for his war crimes on October 16, 1946 at the Nuremberg trials. Among my souvenirs of this drama are Gestapo badge No. 616 and a shotgun, both of which belonged to Major Schaidler. Bob got Kaltenbrunner's No. 2 badge. Reinhard Heydrich had the No. 1 badge.

I had a few "Jewish" experiences while stationed in Europe. One incident involved a "toothache" and being treated by an army dentist who turned out to be Jewish. He asked me to bring him any German Lugers (guns) which I might pick up. His reason? He said, "After the war we shall fight to secure Palestine as a Jewish homeland and we will need weapons." I did confiscate two lugers but I was unable to send them to him.



Inmate liberated from the concentration camp in Ebensee, Austria, May 6, 1945. (Photo courtesy of Sydney Bruskin, 80th Infantry Division C-IC).

Another incident took place in Kempten, Germany. I arrested a man who bragged that he was the oldest anti-Semite in Kempten. I did find in his house a hand-written document of several pages, describing his career as an anti-Semite. I was unable to keep the papers because they were needed for evidence at his trial. The man was a tailor by trade.



Sgt. Sydney Bruskin and anti-Nazi civilian guards guarding arrested Nazi Party officials in Alt Aussee, Austria, May 1945,. (Photo courtesy of Sydney Bruskin).

At the same time, I learned of a Jewish man who was recently liberated from a concentration camp and returned to his home in Kempten. He too was a tailor, anxious to start working again at his trade. However, he had no sewing machine. Within hours after learning this information, the Holocaust survivor had a sewing machine which had once belonged to "our" Jew-hating friend. Justice was done!

Perhaps the event that had the greatest and most dramatic affect on me as a Jew happened in Ludwigshafen, Germany. Our division had just captured

the city. My buddy and I were walking along, cautiously looking out for snipers. I suddenly observed in a sidewalk square, a large Jewish star. I stared at it in amazement, wondering about its origin. Then I felt someone staring at me. Looking up, I saw an elderly woman with tears in her eyes. After some conversation (in German), it turned out that she had been married to a Catholic man and was under house-arrest during the war instead of being sent to a concentration camp. She invited me to her home. The elderly woman asked me to come into her bedroom and to close the door. She furtively opened a dresser drawer. There under aprons she pulled out a garment with a *Jude* patch sewn on to it and a Hebrew prayer book. I told her that I was also Jewish and she no longer had to conceal her identity, She told me her life story. After giving me some mandelbrot and coffee, I regretfully had to leave.

These incidents and experiences had a profound affect on me. I was raised in a non-observant Jewish home. I never hid my Jewish identity but was ambivalent about my religion. After returning home from the war, I became very interested in my Jewish roots and became, if you will, a "Born-again Jew." I received an invitation to attend a breakfast at the Hotel Taft being given by Horeb Lodge of B'nai B'rith. I accepted the invitation. I joined B'nai B'rith and I have continued for over fifty years as an active member of Horeb Lodge. B'nai B'rith also kindled my interest in other Jewish community activities including the Jewish Historical Society of Greater New Haven.

A Crematorium Oven Sign

by Sydney Bruskin

(As told to Dr. Barry E. Herman)

Sydney Bruskin, a vice president of the New Haven Jewish Historical Society, served in the United States Army during World War II. He was in the first army unit which liberated the Ebensee Concentration Camp in Austria. He removed a nefarious sign which hung over the entrance to an oven in the crematorium. Sidney took the sign with him when he returned home after the war. On August 25, 1992, he donated the sign to the United States Holocaust Museum in Washington, D.C. for the whole world to see how sick and cruel the Nazis could be.

A copy of the sign in the original German is printed here on the next page. Also printed are two translations of the sign from the German into English. The first translation was submitted by Sydney Bruskin and the second translation by Werner Hirsch.

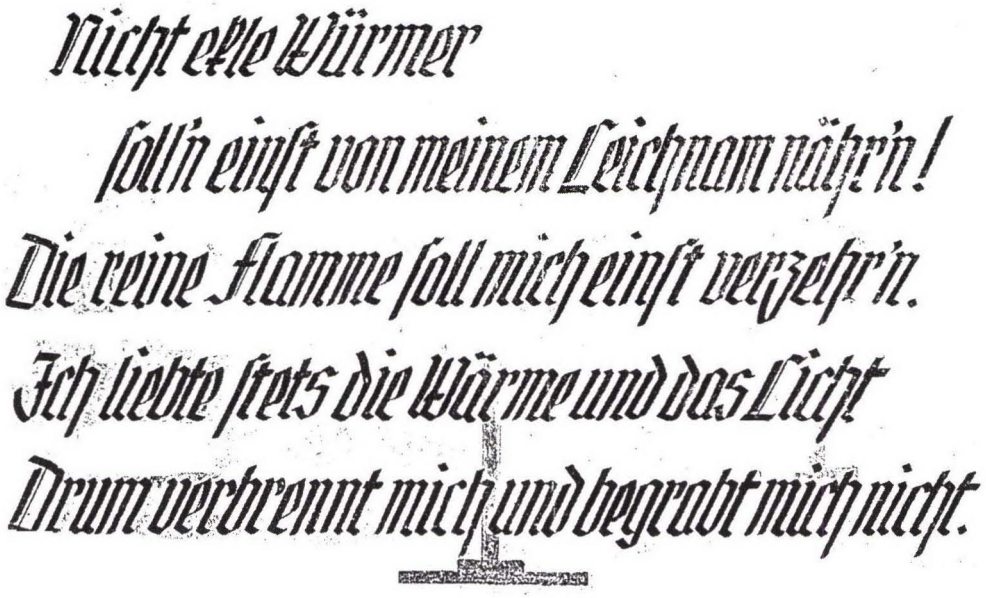
Werner also states the sign was probably intended to make the reader (concentration camp victim) feel "a little better" about the fate that might befall him. This is similar to the entrance sign at Auschwitz in Poland, "Arbeit Macht Frei," "Work shall make you free."

Sydney's sign translation:

"Let not the ugly worms in the future eat my body. The clean flame should devour me first.
I always loved the warmth and the light. Therefore, burn my body. Do not bury me."

Werner's sign translation:

"No disgusting worms shall be nourished by my corpse!
Let the pure, clean flame consume me.
I always loved the warmth and light; therefore, cremate me, and bury me not."


Nicht edle Würmer
sollʼn einst von meinem Leichnam nähr'n!
Die reine Flamme soll mich einst verzehr'n.
Ich liebte stets die Wärme und das Licht
Drum verbrennt mich und begrabt mich nicht.

I Had Dinner With Golda Meir

by Barry E. Herman, Ph.D.

I love telling the story of Golda Meir's visit to Roger Sherman School in New Haven, Connecticut in 1968. Golda Meir's son, daughter-in-law and her three grandchildren were living in New Haven at that time. Her daughter-in-law, a physician, was doing research at Yale University's Child Study Center. Her son was teaching cello and doing graduate work at the University of Connecticut. Her grandchildren attended Roger Sherman School, a New Haven public school at that time. Today Roger Sherman is the Gan School, an Orthodox Jewish day school.

Golda Meir made a surprise visit to New Haven in 1968 in order to visit her family. She wanted it to be a surprise, but, when Golda Meir visits a place, it is never a surprise. Soon the community found out Golda Meir was in town and many Jewish and non-Jewish organizations wanted her as a speaker. She refused all invitations, except one, a speaking engagement to visit her grandson's sixth grade class at Roger Sherman School. It should be noted that within a year, in 1969, Golda Meir became Prime Minister of the State of Israel. In 1968, she had retired from public life having served as her country's foreign minister, along with other government posts, and had recently resigned as Secretary-General of the country's Labor Party. Golda Meir, in my opinion, was one of the greatest women in history and a leading personality of the 20th century. She died in 1978.

Shortly after Golda Meir's death, the New Haven Board of Education and the New Haven Jewish Federation organized a special tribute in 1978 to commemorate Golda Meir's historic visit to Roger Sherman School, which

took place ten years earlier. I was part of the celebration which planned the program to be held in the school. Important education officials, Jewish Community leaders, P.T.A. parents and retired Roger Sherman teachers were all invited to this special program. A picture of Golda Meir and a plaque commemorating the visit were placed in the school's lobby. Miss Anna Maskel, a retired sixth grade teacher and the teacher at the time of Golda Meir's visit to her sixth grade class, described the visit at the program. Miss Maskel said that "Golda Meir electrified the classroom with her presence. She spent the entire morning talking to the children and asking them questions about their interests, their lives and their goals. She answered questions about herself and showed a genuine love for children and people." Other speakers shared thoughts and comments about this great woman. Roger Sherman School children sang Israeli songs and shared tributes as well. Another speaker was Clara Stern, sister of Golda Meir, who was the executive director of the United Jewish Council of Bridgeport, Connecticut at that time. The program was a memorable one and for those who attended, a program never to be forgotten.

There is a postscript to Golda Meir's historic visit. Two years later, my office was at Roger Sherman School when I became New Haven's Director of Early Childhood Education, Head Start and Magnet Schools. Roger Sherman during that time was a magnet school and one of the schools in my jurisdiction. As a matter of personal record, I attended Roger Sherman School as a fourth, fifth and sixth-grade student. Years later, I had the pleasure and privilege to do my student-teaching in Miss Anna Maskel's sixth-grade class. Miss Maskel was a great mentor and inspirational teacher. Miss Maskel today is retired and lives in West Hartford. I keep in touch with her. My student teaching assignment, unfortunately, was about fourteen years earlier than Golda Meir's historic visit to the school.

I had a young black woman, Marilyn, who was my secretary at Roger Sherman School. During the morning of her first day as my secretary, I took her for a tour of the school and we passed Golda Meir's picture and plaque. I described the historic visit and she said to me, "I once had dinner with Golda Meir." I looked at her in amazement and said, "You had dinner with Golda Meir, how did this happen?" She answered, "My grandmother used to baby-sit for Golda Meir's grandchildren when the family was living in New Haven." Marilyn went on and told how her grandmother met Golda Meir on her visit to New Haven in 1968 and asked her if her granddaughter (Marilyn) could meet her. Golda Meir said, "Have your granddaughter join us for dinner tonight." Marilyn was in high school during the time of the visit.

Marilyn, who was telling me this story indicated how shy she was and didn't want to go. I said, "So what happened?" My secretary said, "When my grandmother said I had to do something, I had no choice, I did it." Marilyn told me she went to Golda Meir's son's home, met the family and sat down with them for dinner.

Marilyn described the dinner scene and indicated how nervous she was in meeting one of the most famous people in the world. I again asked her, "Well, what happened?" She said, "I just stared and stared at Golda Meir." I said, "What did Golda Meir say to you?" Marilyn stated that Golda Meir looked at her and said "Honey, stop staring at me so much and eat your dinner before it gets cold." This is a typical reaction from a "Jewish Grandmother" type like Golda Meir, one of Israel's founding mothers.



Special program held in 1978 to commemorate Golda Meir's historic visit to Roger Sherman School in 1968. Left to Right: James Mills, principal, holding Golda's Meir's portrait, Dr. Gerald Tirozzi, superintendent of schools, Clara Stern, sister of Golda Meir, holding the plaque, Dr. Charles Twyman, school director and Anna Maskel, retired sixth grade teacher and the teacher who taught one of Golda Meir's grandchildren. (Photo taken by Dr. Barry E. Herman)

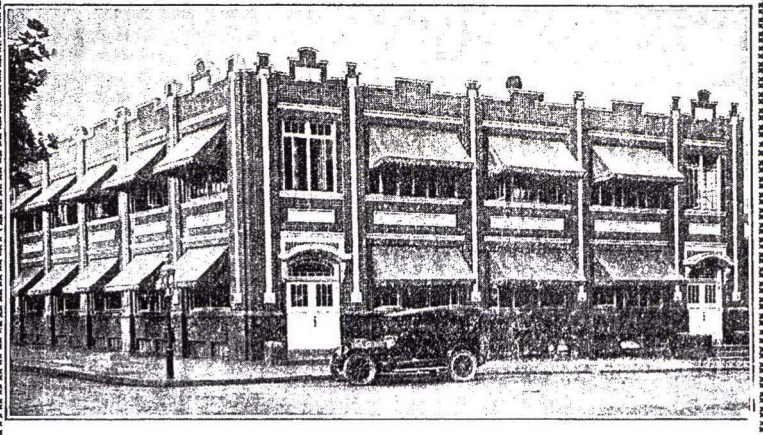
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SWEET AND CLEAN

World War II Memories

by Sherman Meyerson

After more than three years of active duty in the Army Air Force, I was discharged in March, 1946. In April, 1946, I enrolled at State Teachers' College on Howe Street, corner of Legion Avenue.

In an English literature course, we were given an assignment to write a biography on an English author, or do a parody on a poem by an English poet.

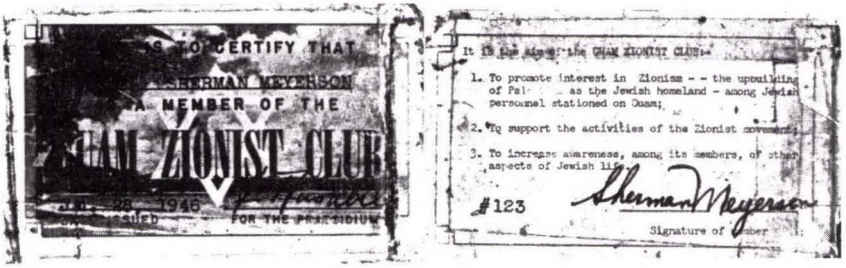
That weekend I went to Washington, D. C. to participate in a parade by Jewish veterans to protest the British policy in Palestine, and to petition President Truman to end the military embargo on the Middle East. Israel could not get military supplies, but the Arab countries continued to get supplies, and the British confiscated the meager Israeli supplies and gave them to the Arabs.

Although thousands of Jewish veterans marched, we could not get an audience with President Truman.

On the train ride home, I realized that I did not have time to prepare the English assignment. I kept thinking that our country, and the world, soon forgot the sacrifices made by all veterans. Rent controls were being eliminated, making rents higher, prices climbed steadily upwards, and wages were still low. Although the Jews in Palestine fought with the British and formed a Jewish Brigade, the Grand Mufti, leader of the Arab world, aligned himself and the Arabs with Hitler. Yet the British still appeased the Arabs and even halted Jewish immigration to Palestine.

By the time I got home, my mind was filled with thoughts of how we could reach our people in Congress to remember the sacrifices of veterans, and to motivate them to rectify the situation.

I always liked the "Rime of the Ancient Mariner," and the words just flowed out! (This parody is reprinted below.)



Sherman Meyerson's Guam Zionist Club Membership Card (Front & Back).

In Rabbi Arthur Chiel's Looking Back," I told the background of the Guam Zionist Club. (The article is reprinted below.)

You might be interested in one of our most exciting missions. Our targets were the oil refineries in Kawasaki, Japan, a few miles from Tokyo. All our missions were at night—about 2:00 A.M. We could not fly in formation because many times clouds obscured the moon. We got caught in the powerful Japanese search lights. Usually, the location of the plane is given to the anti-aircraft batteries, and they hit the plane. Someone had an idea which saved our lives. Search lights are guided by radar which reflects metallic surfaces. We had boxes of rolled aluminum foil. At a signal from the pilot, the waist gunners opened a hatchway and threw the boxes out. Gradually, the search lights inched back and began tracking the foil. When the flak—jagged pieces of metal-exploded, it was to the side and rear. We got 13 holes in the B-29, and we lost the hydraulic fluid used for braking while landing. A propeller had holes in it. We considered making an emergency landing at Iwo Jima, but we made it back safely to Guam, and the bombing mission was a success.

I invited Abe Schwartz, of New Haven, to come to our base to bear witness to the 13 holes in the plane. How we landed with only one application of brakes is another story.

I was awarded an air medal, a battle star with two clusters, and a few other ribbons.

My greatest thrill was at the Jewish High Holy Days in the B-29 hangar. The place was packed with Jewish personnel from all branches of the service

—Army, Navy, Marines, airmen, engineering battalions, Seabees, officers and enlisted men. I didn't realize that there were so many Jewish personnel on Guam. Then I realized that this was only one location. Services were being held elsewhere on Guam, in all the islands, in Europe, and in Africa. In every war in history, Jewish men and women always found a way to build a *bima* and conduct services. Rabbi Chiel had pictures of Jewish soldiers in the Russian army conducting services during one if its early wars.

In later years, I became the president of the New Haven District of the Zionist Organization of America for several terms, and was the commander of Hamden Post 204 of the Jewish War Veterans of the United States.

I sang Yiddish and Hebrew songs for many organizations throughout Connecticut, sometimes with the Connecticut Experimental Theatre, and other times with my wife, Muriel.

I also sang roles in opera on Channel 8, when it was on Chapel Street, and sang in chorus parts in operas at the Klein in Bridgeport, and at the Shubert Theatre. I also sang in the choir at B'nai Jacob, and did the cantorial renditions on Friday nights when the cantor was on vacation.

I'd better stop now, or this will turn into a book! Best wishes!



A parade of over 4,000 Jewish War Veterans marched on the U.S. Capitol in July, 1946 to protest British handling of Jewish immigration into Palestine. In Washington, D.C., part of New Haven's delegation of veterans, left to right: Morris Winnick, Abe Schwartz, Herman Horowitz, Arnold Gerall, Isadore Kurhan, Kenneth Sklar, Sherman Meyerson, Alexander Hendlin, Rubie W. Vine, and Norman Misheloff.

The Rhyme of the World War II Veteran

by Sherman Meyerson

A Parody On

The Rime of the Ancient Mariner

By Samuel Taylor Coleridge

Argument: How a B-29 bombed Japan: and how the plane was saved from an inevitable crash; and why the World War II Veteran was spared to return to his country.

PART I

It is a World War II Veteran,
And he holds back one of three,
"By your low rank and station,
How dare you detain me?

A veteran detains a Congressman.

"The Senate has long since convened,
And I am very late.
I've vested interests to protect,
Please come another date."

He holds him with a mighty grip;
His steely eyes warn danger.
The politician fears his wrath
And listens to the stranger.

The Congressman fears the veteran and listens to his tale.

"There was a battle which quickly spread
And soon involved the world;
In every land, on every shore
Our colors were unfurled.

"And from one shore, a tiny isle,
A plane rose to the stars,
With bristling guns and terrible bombs,
A true disciple of Mars.

A bomber goes on a mission.

"The plane was new, the crew well-trained;
Each man knew well his duty.
Their cause was true - all men save me,
For I sought wealth and booty.

"They loved their land so fine and free
Where each man was respected;
Where one could think or pray at will
And no one there objected.

All crew members but the veteran were patriotic.

"Where promises made were promises kept,
Where majority decides the rule;
Where foundations for happy lives are laid
With democracy the tool.

PART II

"The plane flew high and straight and swift;
The waves slept on below.
The engines roared, the great plane soared;
The stars would watch the show.
But the reason why these men should die
Neither waves nor stars could know.

"The target spied, all lights went out,
The crewmen grew alert;
And each brave soul the question asked:
"This time will I get hurt?"

The target is approached.

"Long fingers of light sought out the plane.
'Turn if you listen to me !'
But brave men would their lives give up
To keep their country free.

The veteran asks to turn back. The crew refuses.

"The sky grew bright by blasts of light,
And soon the plane was hit.
The gunner cried before he died,
'Fight on! Fight on! Don't quit!'
There was no doubt, they'd stick it out
Although the plane was hit.

The gunner is killed.

"Few seconds remained before the bombs
Would drop to the land below,
The crewmen sweat, their throats were dry
Though the temperature was thirty below.

...(outside Temperature)

"And on the right small planes appeared
And spewed orange flames of fire,
The pilot died, the navigator too.
Their last words I admire:

The pilot and navigator are killed by Japanese fighter planes.

" 'We'll soon be gone, but you fight on
For family and friends;
And we will win this bloody mess
Ere this great battle ends.'

PART III

"The moment came, the bombs got free
And blasted the foe below.
The plane banked sharp, an engine burned
From flak from the foe below.

Bombs are away; the plane catches fire.

"The plane fell fast - these seconds our last;
The crewmen all were trapped.
And while we fell I had a spell
And feared my neck had snapped.
And while I dreamed, to me it seemed
A new life for me was mapped."

The plane falls; the veteran has a spell.

" 'I fear you, ghastly veteran,
I fear your steely grip.'
'Fear not, fear not, you two-tongued man,
I crashed not, nor the ship.'

The Congressman fears that a spirit is talking to him.

"By act of fate, the fires had stopped;
The plane flew straight once more.
I roamed the ship to see the crew,
But all were beyond this war.

The plane crashed not. All but the veteran are dead.

"Alone with dead men, dead for you,
And I their living voice;
For I must roam the face of earth.
Alas! I have no choice.

The veteran must forever speak for all dead veterans.

PART IV

"They died for you and your country;
They died for a better world.
They died to free humanity,
Not for flags unfurled.
They died for you, for yours and mine;
They died for a better world.

"This message then to you I leave,
And you may go your way;
For I shall be as a conscience to you
To watch your deeds each day.

The veteran acts as the conscience of humanity.

"In all your acts in Congress here,
Pray keep these thoughts with you.
Would you destroy their gallant cause
To favor a chosen few?

"Shall they who fought have fought in vain?
Shall people still be tethered?
Shall they who died have died in vain?
Shall solemn promises be severed?"

The veteran delivers his message.

The veteran left the man alone
And walked to the setting sun.
The man henceforth would fight for right,
As the men who died had done.

The Congressman will now change his ways and do good for his country.

Sherman Meyerson, Milford, CT

Note: The author served as a bombardier on a B-29 during World War II, flew on 13 bombing missions over Japan, and was a First Lieutenant.



Closeup of four proud Jewish-American War Veterans from New Haven in Washington D.C., left to right: Isadore Kurhan, Abe Schwartz, Ken Sklar and Sherman Meyerson in full military uniform.

Looking Back...

Reprinted from the *Connecticut Jewish Ledger* Thursday, August 10, 1978 and August 17, 1978

(Sherman Meyerson shares with us recollections of his Zionist interest of more than three decades ago while he served the U.S. [Army] Air Force in the Pacific.)

It occurred to me that you might be interested in knowing how the "Guam Zionist Club" was formed by Jewish servicemen during World War II. Just before leaving for overseas duty in April of 1945 with our squadron of B-29s, I received a telegram that my father had passed away. I was given an emergency leave and was to report back as soon as the period of mourning was over. Upon my return, we were involved with preparations for combat, with briefings, and checking out new equipment.

When we finally arrived at Guam a few weeks later, we were again kept very busy with setting up tents and preparing for action. Although I was not from an Orthodox family, I felt that I would like to attend services and to say *Kaddish.* We had no Jewish chaplain and no chapel, as we were stationed on the northwest end of Guam with only temporary quarters, and where the only things paved were the runway which were made from crushed coral. After the first few bombing missions over Japan, the need for prayer became ever stronger.

I found out that Jewish services were being held at the 20th Air Force Headquarters, about 15 miles away. Permission was received from the squadron commander to post a notice on the bulletin board, inviting all Jewish personnel in our area to meet with me early Friday evening to travel the 15 miles to services in a weapons carrier (small truck) I had somehow procured. This later became a regular procedure which we tried to maintain as long as bombing missions were not scheduled for Friday.

As a point of interest, we specialized on bombing oil refineries on night missions (I was the bombardier). We took off from Guam about 7:00 p.m., arriving over our targets about 2:00 a.m., and returning about 8:00 a.m. the next day. Some missions took as long as 16 hours. All our machine guns, except the tail guns, were removed from the airplane to make room for the extra weight of a special radar wing. As our planes were stripped of guns, we were called the Gypsy Task Force inspired by Gypsy Rose Lee.

During one of the Friday evening sermons, Rabbi Cardon, chaplain for the 20th Air Force, read excerpts from a book which reviewed the story of Zionism. On the trip back to our area, the fellows in the truck asked questions about the development of Zionism. Fortunately, I had some background

on Zionism. I had been active in a Habonim group before entering the service, and was able to answer many of the questions. The discussion continued until two o'clock in the morning, and my supply of information was exhausted. I promised to call Rabbi Cardon the next day to see if he could add to our quest for knowledge.

Upon reporting our discussion to Rabbi Cardon, he advised that he was not adequately qualified to lecture on Zionism. However, he did call me back later to report that he had spoken to a chaplain from an Engineering Battalion who was an ardent Zionist and an expert on the subject. He agreed to combine services with Rabbi Cardon and give a series of lectures on the history of Zionism.

The services at the 20th Air Force Headquarters Chapel were exciting for me. I felt proud to be part of the congregation which was filled with Jewish men wearing the different uniforms of several branches of the service. There were men from the Air Force, the Infantry, the Marines, the Navy, the Engineers, the Seabees, enlisted men, and officers.

When the lecture series was completed, I spoke to a fellow whose wife was at a Hachsharah farm in New Jersey, learning Hebrew and about life in a Kibbutz so that they could eventually go to Israel when he was discharged. We agreed that we should try to keep the interest in Zionism alive among the Jewish personnel stationed on Guam.

We called a special meeting after services, and decided to organize the Guam Zionist Club as follows:

1. To promote interest in Zionism-the upbuilding of Palestine as the Jewish homeland - among Jewish personnel stationed on Guam;
2. To support the activities of the Zionist movement;
3. To increase awareness, among its members, of other aspects of Jewish life.

A captain in a printing office, who was one of our members, made two printing plates for a card-a Jewish star superimposed on a Guam scene with palm trees. Unfortunately, the major in charge of the printing office was not Jewish he was not too happy about our project. He would not allow the captain to print our cards. This detail was assigned to me.

By this time I was a first lieutenant and took advantage of the fact that officers could buy whiskey-although all I could get was rum! Armed with two bottles of rum, I took a jeep to the southern end of the island where the Navy was headquartered. Inquiries led me to a Navy printing office where I asked a sailor if I could have

some printing done. He insisted that I must see the officer in charge and go through channels which could take him several days. I took him aside and offered him the two bottles of rum if he could do the job for me. He looked around to make sure no officers were around and said, "Okay, come back in two hours!"

The Guam Zionist Club later put out a mimeographed newspaper for all members and we advertised notices of our meetings in the regular military newspaper.

The highlight of the year was our picnic. We were able to reserve a beautiful beach area, and at the appointed time it seemed like a small invasion. Jewish Navy officers managed to get a truck filled with barrels of chickens cut in quarters; the engineers came with a truck filled with barrels of beer; fellows who worked in bakeries and kitchens came with cakes and rolls; the three chaplains came with their blessings.

The three chaplains were–one from the 20th Air Force, Rabbi Cardon; one from the engineers; and one from the Marines, Rabbi Byron Rubenstein, who is now the Reform rabbi at Congregation Temple Israel in Westport.

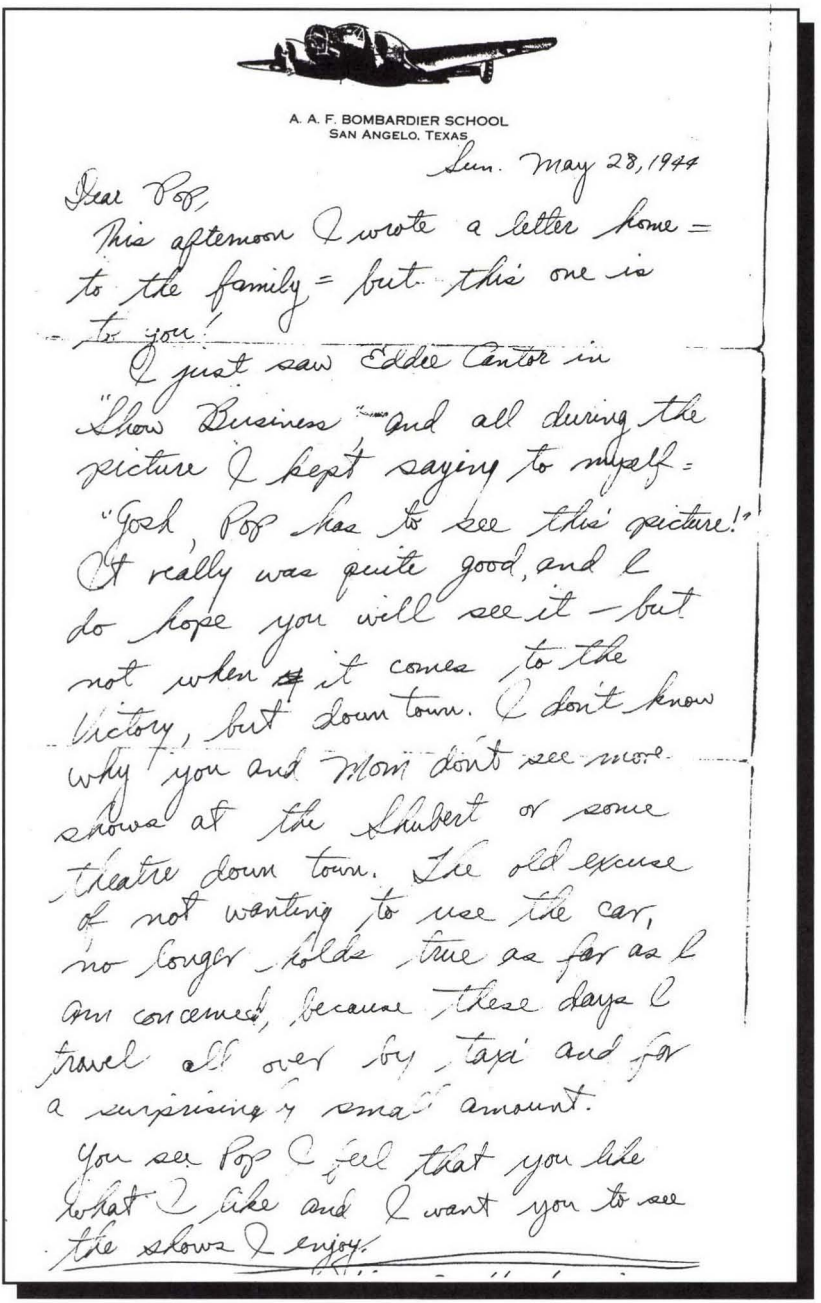
(I met Rabbi Rubenstein at a Bar Mitzvah in Westport a few years ago and we renewed our acquaintance. He lost his membership card and was happy that I was able to make a copy for him.)

Rabbi Rubenstein was able to get cartons of gefilte fish from some group in Chicago, and when we held our meetings at his Marine base chapel, we had a feast. It was our practice to hold meetings at different chapels so we could visit all branches of the service.

During Rosh Hashanah and Yom Kippur, the Jewish personnel received permission to have several B-29s pushed out of their hangars to make room for services. When I first came to the services, I was speechless! There were hundreds of Jewish servicemen sitting on benches and boxes, with a special ark constructed for the holidays. One of !he men did an excellent job as the cantor. They were services I will never forget.

Upon being discharged, I enrolled at college. This was about May of 1946. The Jewish War Veterans decided to have a parade in Washington, D.C. to protest the British policy in Palestine and to request an audience with President Truman. Of course I went down to Washington and marched in the parade. My interest in Zionism has continued since my Guam Air Force days. I would hope that many others of that era have given Zionism their fullest support.

A Letter and poem from Shemale (Sherman) Meyerson to his father while stationed in the A.A.F. Bombardier School in San Angelo, Texas, 1944.



A. A. F. BOMBARDIER SCHOOL
SAN ANGELO, TEXAS

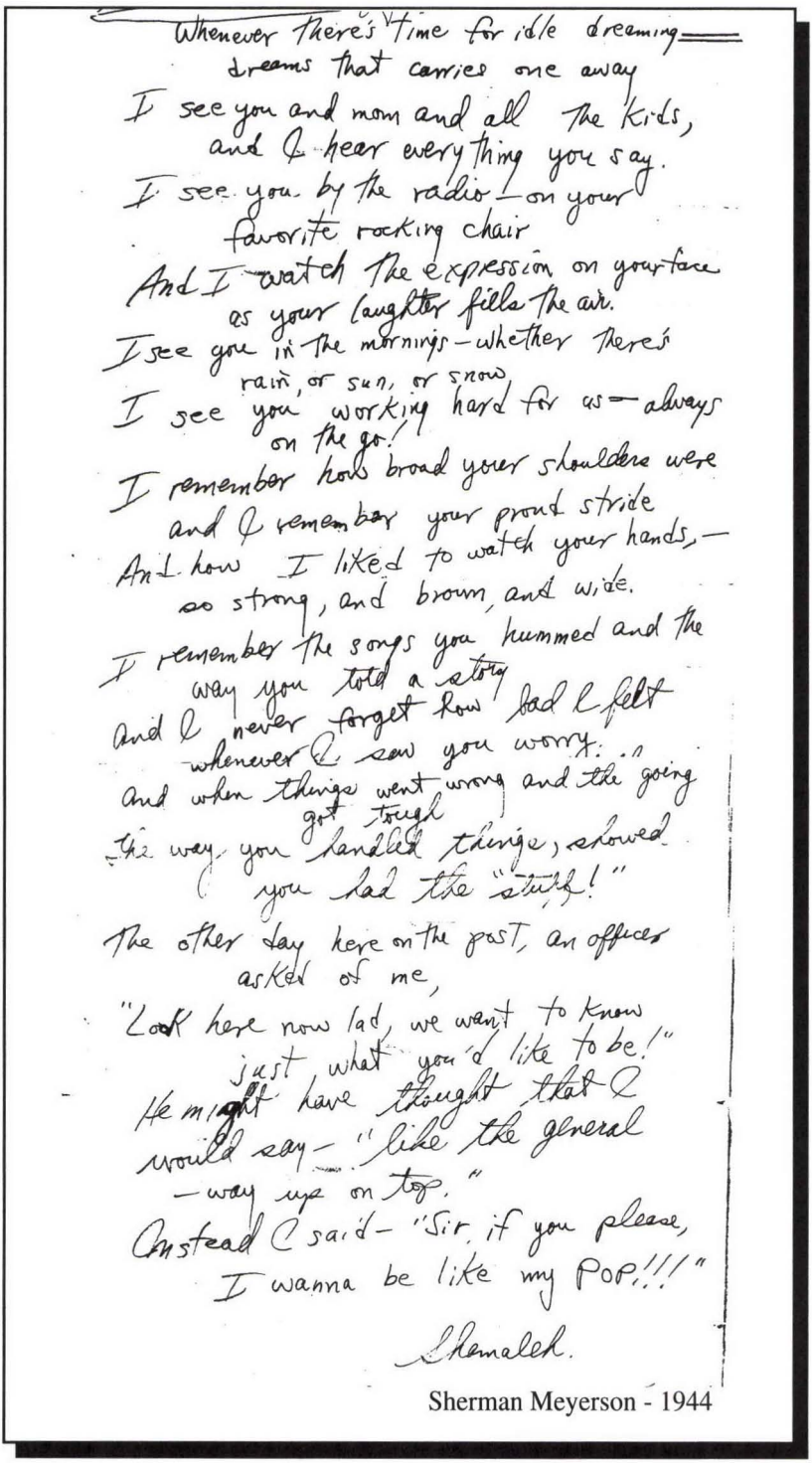
Sun. May 28, 1944

Dear Pop,

This afternoon I wrote a letter home = to the family = but this one is to you!

I just saw Eddie Cantor in "Show Business" and all during the picture I kept saying to myself = "God, Pop has to see this picture!" It really was quite good, and I do hope you will see it — but not when it comes to the Victory, but down town. I don't know why you and Mom don't see more shows at the Shubert or some theatre down town. The old excuse of not wanting to use the car, no longer holds true as far as I am concerned, because these days I travel all over by taxi and for a surprising & small amount.

You see Pop I feel that you like what I like and I want you to see the shows I enjoy.



Whenever there's time for idle dreaming—
dreams that carries one away
I see you and mom and all the kids,
and I hear everything you say.
I see you by the radio—on your
favorite rocking chair
And I watch the expression on your face
as your laughter fills the air.
I see you in the mornings—whether there's
rain, or sun, or snow
I see you working hard for us—always
on the go!
I remember how broad your shoulders were
and I remember your proud stride
And how I liked to watch your hands,—
so strong, and brown, and wide.
I remember the songs you hummed and the
way you told a story
And I never forget how bad I felt
whenever I saw you worry.
And when things went wrong and the going
got tough
the way you handled things, showed
you had the "stuff!"
The other day here on the post, an officer
asked of me,
"Look here now lad, we want to know
just what you'd like to be!"
He might have thought that I
would say—"like the general
—way up on top."
Instead I said—"Sir, if you please,
I wanna be like my POP!!!"

Shemaleh.

Sherman Meyerson - 1944

It Happened In India

by Harold Alpert

During WWII, I was a radio operator at a weather station with a signal battalion stationed in Comilla, India.

In May of 1945, after the Germans had surrendered in Europe, the restriction on getting passes to visit other parts of India was relaxed.

I, together with two of my Jewish buddies, Phil Katzer of Baltimore, MD, and Martin Holden presently living in West Hartford, CT were able to get passes to visit Calcutta.

We had been told to report to the New Asia Hotel where the military had established a clearing house to arrange lodging for visiting GI's. An Indian gentleman behind the counter, speaking in perfect English, directed us to an apartment on 8 Marquis Street in Calcutta where we could stay. The three of us hired a rickshaw (man drawn taxi) who took us to our destination.

The apartment was sparsely furnished with cots and a little night table but was very clean.

The next morning, we were sitting on our cots discussing plans for the day. In the course of our talking, I was looking around the apartment and noticed a calendar on the wall with a Star of David on it. Shortly thereafter, the man at the hotel, who had made the arrangements for us came into the apartment. He turned out to be the owner of the building and inquired as to whether we were comfortable and satisfied with the rooms. I pointed to the calendar on the wall and mentioned the Star of David to him, whereupon he told us that he was an Indian Jew, and that his family had lived in India for

several generations. What a fantastic feeling it was to meet a fellow Jew in this far away land who looked like every other Indian. His name was David Elias Israel and he lived across the street from the rooming house. It was a three story building behind a tall masonry wall with wrought-iron balconies similar to what you see in the French Quarter of New Orleans. He and his brothers owned a tobacco shop in a retail center known as the "New Market." His elderly father, who I went to visit, was a dealer in spices. At his warehouse there were several Indian women sorting spices into various baskets.

David told us of a kosher restaurant in the city which we lost no time in visiting. We ordered steak with fried potatoes and home-made kosher pickles. It was the first decent meal we had eaten since our many months overseas. The pickles tasted just like the ones my uncle Joseph Alpert dilled for his dairy-deli store on Washington Ave. near Cedar St. in New Haven.

One morning we awoke a little earlier and looking across the street we saw David Israel and his brothers wearing their *tallith* and *tefillin* davening *shacharit* (morning prayers). It gave me quite a warm feeling knowing that for so many centuries, Judaism still thrived amongst our Jewish brethren all over the world.

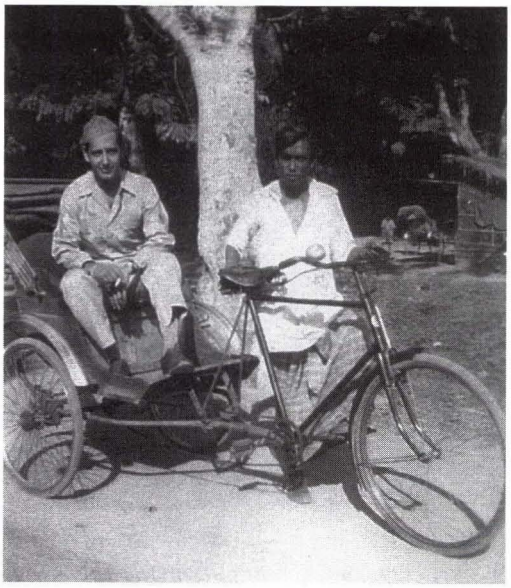
It was the early part of June when we were in Calcutta and I knew that the 11th day of *Tammuz* was my mother's *yahrtzeit.* I spoke to David about the possibility of going to a synagogue to say *kaddish* in her memory. The following morning, on a Thursday, he came to the apartment and we went by trolley car to a section of Calcutta which was "off limits" to American soldiers.

This did not phase me and fortunately we did not encounter any military police. We arrived at the synagogue which was perhaps one of the most beautiful I had ever seen. Inside were huge pink marble columns that must have reached forty or fifty feet to the ceiling. Upon entering, I was given a warm reception by the members and even met a Jew from Russia, with whom I was able to converse in Yiddish.

I was called up to the Torah and given an *aliyah.* The ritual and prayers were the same as I was accustomed to. It was as though I was back in the Rose Street Shul!

When I got home, I never wrote to David Israel, but my feeling is that he, his wife and family have emigrated to Israel.

[Editor's Note: Harold Alpert, while in the service, married Ruth Belsky from Holyoke, MA, on April 11, 1943. They are the parents of three children: Dorothy, Bruce and Kenneth, and have two grandchildren. Incidentally, Harold told me that his grandmother and Ruth's grandmother were girlfriends in Poland. It's a small world after all!]



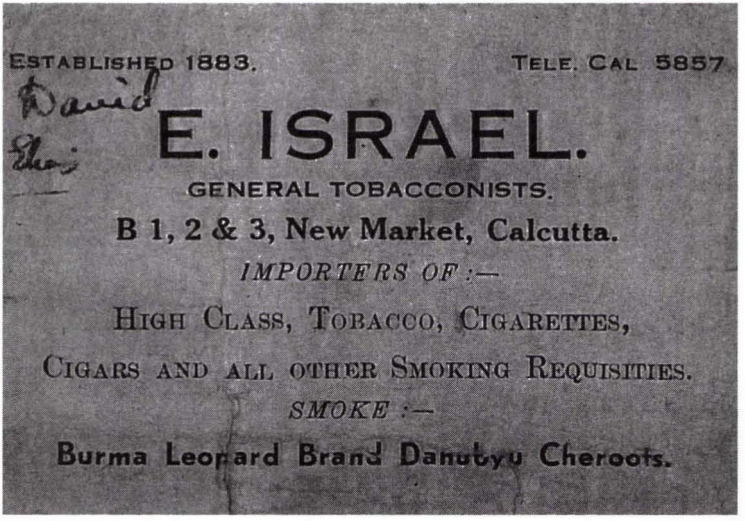
Riding a rickshaw into town for 4 annas (8¢).
Harold Alpert and an Indian rickshaw driver.
(India, January 1945)



Harold Alpert holding a pet monkey in a U.S. army camp in India in 1945.
Harold is on the right!



Harold Alpert (3rd from left) and army buddies sitting on a Chinese pill box. (Liuchow, China - August 1945)



Mr. David E. Israel's business card. (Calcutta, India, 1945)

My Husband Murray Calm

by Rachelle L. Calm

Murray Calm was born November 23, 1916 in Oberkleen, Kreis Wetzlar in Germany. He was the oldest of three. He had a sister Johanna and a brother Manfred. His father had been a front soldier in World War I. He lost an eye and received several medals of honor, including the Iron Cross.

On November 10, 1938, *Kristallnacht,* the Nazis took Murray's father, Murray and his brother Manfred to Dachau. His mother and sister were picked up later and sent to Theresienstadt. We learned that later, after corresponding with the Red Cross after World War II. The entire family perished in the Holocaust.

Murray had applied for a visa before they took him. He had second cousins in New York who vouched for him. Because he was planning to leave Germany anyway, the Nazis freed him from Dachau after being imprisoned for six months. Murray spent the entire winter in this concentration camp freezing and starving. It was a horrible ordeal. Upon leaving Dachau and returning home, he found his home occupied by Nazis and no family.

He had hoped he could pack a few family heirlooms and some warm clothes to take with him to America. The visa still had not arrived. People had to wait years for a visa. Murray, as a young man, had no home and no family. The Nazis checked up on him daily. He had a letter which stated he was going to leave Germany. This was his letter of protection.

Murray told me many times that the waiting, the harassing by the Nazis, being called a *Schweinhund* and the uncertainty of the future were almost as bad as being in Dachau.

He finally received his papers from Washington and his passport from Germany with *JUDE* inscribed inside. He left Hamburg for America on a German ship. He was relieved to be leaving. He had waited three years for the visa.

War broke out on December 7, 1941 when he was on the German ship sailing for America. The ship dropped anchor in the middle of the Atlantic Ocean, waiting for instructions from Berlin. Luckily, most of the passengers were American tourists returning to America from Europe. The instructions



Murray Calm, U.S. Army, Fort Lee, VA, 1944

told the ship's captain to proceed to New York, unload and return to Germany as soon as possible. As strong as Murray was, until the ship's captain received the instructions, Murray considered taking his own life rather than return to Germany.

The ship arrived in New York City and his cousins were there to meet him. The immigration authorities sent him to Ellis Island to investigate his case. His cousins were in the middle of a divorce and didn't care much about Murray or his future. When things were settled, Murray applied for his first papers and decided to volunteer for the United States Army, to help out his new country. He was grateful to be in America. The army accepted him and he did his training in Camp Lee, Virginia. Knowing German, French and

English, he hoped he would be sent to Europe. He wanted to find out what had happened to his family in Germany. Instead he served his country in the Pacific Theater of War fighting the Japanese.



Murray Calm's business card, circa 1950s.

After serving in World War II for almost three years, he received an honorable discharge from the United States Army. He met me in New York City in 1943 and we were soon married. I had arrived in the United States with my family in 1940. My maiden name was Lewin and I was born in Hamburg, Germany.

Murray and I settled in New Haven and we went into the decorating and upholstery business. We had four children, Frederic, James, Jenny Frances and Jacob, who was ordained an Orthodox rabbi in Israel. We have nine grandchildren. Murray used to say that "Hitler could take away our jewelry, our homes and our family, but he couldn't take away our minds and education. Education is a thing of lasting value."

I lost my dear husband Murray a few years after we retired. He died in 1989. We have four wonderful children and grandchildren who are carrying on our family history and the Jewish traditions.

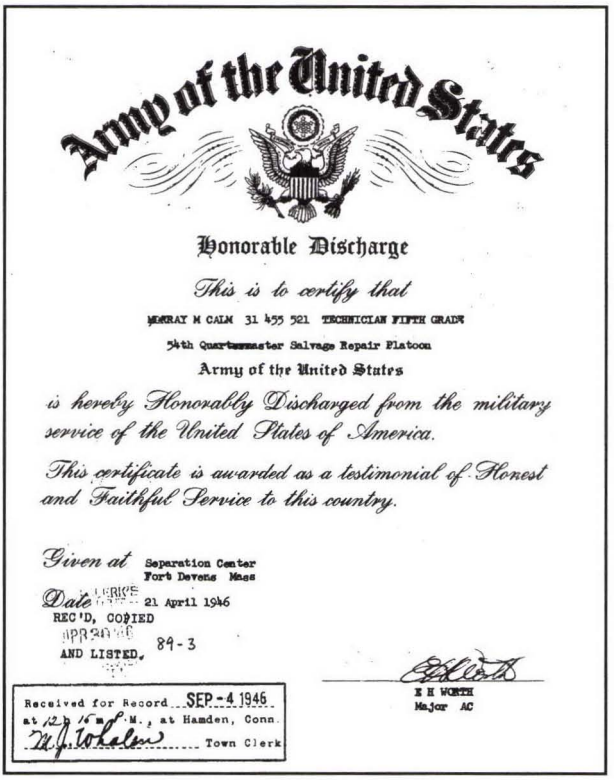
My son Jacob (Yaakov), who officiates as a rabbi, without pay, at the East Denver Orthodox Synagogue in Denver, Col. wrote the "Devar Torah Parshat Noach" for a Sabbath service on October 19, 1996 - Cheshvan 6, 5757 for the Yahrzeit of his beloved father Murray Calm.

Jacob in his Sabbath message said: "My father fled from a world submerged by a flood into a new world. Until late in his life, he spoke of that flood reluctantly. He was one who measured words and weighed gestures. I think my father would have instinctively understood one of Rashi's *peshatim* (Explanations) about *Noach's* (Noah's) response to the *Mabul* (Flood)." There is a description of Noah, his sons, their wives and families entering the ark before the flood waters and finally, "At the end of the flood, husbands and wives emerge from the ark as couples. Rashi points out that they are reunited in order to build home and family."

[Editor's note, Jacob Calm brilliantly draws a parallel comparing Noah and the flood catastrophe with his father leaving a flood of Nazism and the Holocaust in Europe to seek a new life in America. After crossing the ocean in a ship, and coming to a new world, Murray Calm built a new home and raised a family in a new land.]



Murray Calm's Steamship ticket from Germany to the United States in 1941. The ship was named the New York. Note the German word AUSWANDERER *meaning Emigrant.*



The Efland Family Tree
By Allan Schwartz

EDITOR'S INTRODUCTION

Allan Schwartz did a masterful job of researching the Efland family genealogy on his mother's side. A complete Efland family history including New Haven Eflands and Eflands living throughout the United States may be had by contacting Allan Schwartz of 18 Russo Drive in Hamden. Allan is married to the former Arden Sumner and they have three children to carry on the Efland family history: Barton, Eliot and Ariane. Produced in Book Seven is just a small portion of the "Efland Family Tree." Allan Schwartz's research will also help others who wish to produce family trees and write family histories. Schwartz wrote a fascinating section on Russian Jewish History which is part of his article.

Allan Schwartz is a member of the Jewish Genealogical Society of Connecticut. This organization will help people who are writing family histories. Schwartz spent eight years on his family tree project and is still adding family names and new information. He has started writing a "Schwartz Family History."

INTRODUCTION

This project had its beginnings when as a young boy my Grandfather Barney Efland would tell me bedtime stories about his life in Russia and his early years in America. As I grew older Barney would take me on trips to the movies. One place was the Dreamland, "Jimmy's" Theater on Grand Ave. to see King Kong, or the Lawrence for the Saturday show of Cowboys and Indians. He loved the horses which reminded him of his life in Russia and of course Buck Rogers with Buster Crabbe. Later in life he taught me to use woodworking tools and to sharpen the first pocket knife that he gave me. He would repeat these stories adding others about life in the town of Yelisavet or Elizabetgrad as it was called in Russian at that time.

From my mother Esther I would hear stories about Barney and his brothers in New Haven, or her experiences with the Campfire Girls. She was proud of being in the Land Army working on tobacco farms during WW I and would show me the lunch bucket she carried into the fields. There were tales of early New Haven in the 1900s. How the sidewalks downtown were paved with wooden blocks, and where there were cows grazing on Whitney Ave. and Humphrey St. She still had the butter churn that her mother used to make butter for Passover. She passed on her and Barney's love for nature by teaching me the names of the stars as well as the history of plants and their uses.

Shortly before my mother's death in 1987, we started to write down the family tree using part of an old paper bag to take notes. After all it seemed simple at the time. My grandfather was one of four brothers who came to America and there were no other Eflands that we knew of. Eight years later there now is a family tree 11 feet long, with 188 descendants of my Great Grandfather Israel Tzvi. I have solved a few mysteries and left a few unsolved. Of the mysteries solved two have given me the greatest pleasure. These were finding people who had died and were forgotten by the family over the years. Nathan Efland whose youngest son Hyman was kicked by a horse and died in a hospital for the mentally ill. Judah the only son of Samuel Efland born in 1896 and lived two weeks. His stone was found face down partially covered with soil and grass in the cemetery.

There are Iflands, Uphlands, and Efflands in the United States who may somehow all be related, not to mention those that remained in Europe. As one researcher said, "everyone who came to America left some relatives behind."

In addition, I must give thanks to Francis Levine for the California side, Esther Alpert who told me that there was an entire branch in New York to find; Shirley Silberberg who solved the mystery of Harry Efland who moved to Tulsa, Oklahoma; Sterra Popper for aid in locating the New York Eflands; Helen Weinberg for information on the Lupatins; The Tamsky children, Herman, Joseph, Ivan, and Elsa for information on Goldie and Nathan Tamsky, Harry Harrison and Seymour Efland; Beatrice Reed, Nita Posner and Doris Mogal for information on the Mogal Family; Martin Busch for helping with the Busch family. In addition a special thank you to my wife Arden with whom 1 spent countless hours going through old books, microfilms, and many a safari tramping through old cemeteries with notebook and camera. Also to my daughter Ariane who convinced me that even I could learn to use a computer.

NOTE. In many cases the dates given for people born in Eastern Europe may be incorrect. Before 1918, Russia used a different calendar than the rest of Europe. Jews would also use the Hebrew calendar. As many births were not registered, some people would use a natural event to remember the year of birth. "I was born the year it snowed on the first day of Passover."

Several other problems arise when tracing family trees. There is always doubt as to actual relationships. Before 1800, most Jews in Eastern Europe did not have surnames. They would be referred to by a given name and then son or daughter of the parents name. An example would be Moshie Ben Schmuel (Moses son of Samuel). In some cases a physical characteristic or occupation would be used. By 1800, most Jews were given surnames. These would reflect occupations, area of origin, physical



Barney Efland, Circa 1885 in Elizavetgrad, Russia

deformity, or anything the official assigning the names would decide upon. After 1812 when Jews were drafted into the Russian army many name changes occurred. A family that had only daughters would "adopt" a son from another family, in this way the young man would not go into the army. Eldest sons were exempt from the draft, and a family name would be preserved.

In Russia, civil marriages were registered in the local church. As Jews had religious marriages they were not registered; the children of the marriage were considered illegitimate. These children carried the mother's name for civil purposes. When coming to America people would add or subtract a few years. Some women would take a few years off their age to appear younger, while many boys would add a few years so it would appear they could support themselves and not be a burden to the state.

US Census records and city directories also show many errors. Many census takers had poor handwriting and questions were often misunderstood. Some birth records are missing and in one case a midwife never registered the birth. Names were often changed upon arrival to the US, and then changed again years later. Names were changed to make pronunciation easier. In some cases brothers would end up with different last names. It was very common for women to change their names from Yiddish to English, and in later years change it again to be more fashionable.

JEWISH HISTORY IN RUSSIA

Without records from the former Soviet Union all attempts to trace the history of the Efland family beyond c.1812 in Russia have resulted in a dead end. As relations improve and with cooperation between genealogical societies I have no doubt it may be possible to go further back in time. However, it is questionable as to what results will be obtained.

Jewish history in Ukraine should be divided into two areas. First, immigration via Turkey and the Byzantine Empire after 70 A D. and secondly, via France and Spain 600 A D. or earlier. The map of Europe was constantly changing throughout history and a city may have been part of many different countries. For example, in 1200 A.D. Poland was a small country no more than 200 miles square, while Russia extended no farther South than present day Kiev. By 1648, Poland included all of present-day Russia, and Ukraine

south to the Crimea. By the third partition of 1795, Poland disappeared from the map of Europe. All of this can be quite confusing when reference is made to a country and its Jewish inhabitants.

EASTERN MIGRATIONS

There is no doubt that from biblical times Jews had spread throughout the Mediterranean Basin as traders with many finally settling in Greece and Rome. With the destruction of the Temple in 70 A.D. large numbers of Jews fled to Turkey as well as France and Spain. By 80 A.D. Jewish houses of prayer were known to have existed on the shores of the Bosporus and by 300 A.D. Jews were also involved in the rebellion against two Bishops, Basal and Capiton, near present-day Sevastopol.

By the sixth century large numbers of eastern Jews from Greece and Byzantium had fled to what is now the Crimea. This area was held by the Khazars, a people of Turkish-Finnish origin and by the eighth century Joseph, King of the Khazars, converted with his people to Judaism. In 966, this area was conquered by the northern Russians and Christianity became the state religion. The Khazar nation scattered and those remaining merged with the native Jews. By 1427, those still living in the area were referred to as the Rabbinates and Karaites that are now considered an offshoot of present day Judaism. In 1500, all those living in the area were forcibly converted to Christianity. It is possible that a few wandering merchants still lived in the area, but for practical purposes Jews in the Russian Empire ceased to exist.

Jews were refused entry in the Russian Empire from 1500 onward. In 1555, the Polish king Sigismond Augustus requested that Ivan the Terrible, First Czar of Russia, allow Lithuanian Jews into Russia for business purposes. This request was refused and by 1772 all Jews were expelled from Ukraine and Russia.

WESTERN MIGRATIONS

While the Jews were being expelled from Russia, there was a steady movement of Jews north and eastward through France and Germany. This was compounded by the expulsion of Jews from Spain in 1492. By the 9th Cent. Poland became a commercial colony of Germany where Jewish traders were carrying commerce to Poland and some of the Slavic countries.

At the time of the First Crusade in 1096, Bohemian Jews were fleeing into Poland and had found shelter near Cracow, Posen, and Silesia. As of 1207, Jews were farming and owned estates in Polish Silesia. Coins have

been found from this time marked with Hebrew characters. Jews continued to prosper in the Polish Empire which included present day Lithuania, and eastward into White Russia, which by 1650 included land beyond the Dnieper River and southward into the Ukraine. Here Jews found work as traders and farmers while their brethren were expelled from the northern areas of Russia. At this time there was a general uprising by the Cossacks and as the Polish armies were defeated, the Jews were massacred and forcibly converted. It is estimated that between 100,000-500,000 were killed.

Jewish life continued in Western Europe. By 1772, Poland was divided and Russia acquired the Polish-Lithuanian provinces along with 900,000 Jews. It was at that time that Catherine the 2nd limited the area where Jews could live, creating the Pale Of Settlement. Jews continued to live in Russia as small business men, traders or farmers.

In 1812, Napoleon invaded Russia and again Jewish life was disrupted. Not only by the actual war but new laws created by the Czar. This resulted in mass migrations within the Pale Of Settlement. At that time all Jews were required to take last names for tax purposes as well as for conscription into the army.

In the book *From Times Gone,* the author Ayey Litvinovsky mentions that there were large scale migrations of Jews from Lithuania and Latvia to the Ukraine. In 1813, after the defeat of Napoleon, many of these Jews settled near Elizavetgrad. After the pogroms of 1880, many of the descendants of these Jews came to America and settled in New York and the New Haven, Connecticut area.

From the Museum Of the Jewish Diaspora in Israel we have the following information on Kirovograd, the city where the Efland family originally came from. It was Lizavetgrad until 1924, Zinovyevsk to 1936, and from 1936 on, Kirovograd. Jews began to settle in Kirovograd at the end of the 18th Cent. In 1803, there were 574 Jews in the Municipal Register. The Jewish population increased during the 19th Cent. as a result of the settlement of the new Russian provinces of the PaIe Of Settlement . In 1861, there were 8,073 Jews in the city, while in 1897, their numbers had increased to 23,967 (39% of the total population). In 1882, a reform anti-Talmudic society called the Bible Brotherhood (Bibleitzy) was founded by Jacob Gordon. Severe riots broke out in April 1881 marking the spate of pogroms which struck the Jews of southern Russia during the 1880s. At the end of the 19th Cent. there were powerful tendencies toward assimilation and Russification

among the Jews of Kirovograd, but at the same time the Nationalist and Zionist movement under the leadership of Y. Tiomlin also gained adherents. The Jews played an important role in the town. The majority of the flour-mills and the spirit and tobacco factories were in their control, and the commerce in grain was also concentrated in their hands. The wave of pogroms which swept across Russia did not spare Kirovograd. In the course of WW I many Jews who escaped from the battlefront found refuge in Kirovograd. During the civil war, May 1919, the soldiers of Ataman Grigoryev massacred Jews of Kirovograd; about 3,000 lost their lives. With the establishment of the Soviet regime, Jewish institutions were closed down and Jewish communal life was suppressed. In 1926, 18,358 Jews lived in Kirovograd. The Germans occupied the town at the beginning of August 1941. About 6,000 Jews who did not succeed in leaving the town were shot by the Germans. In Jan.1944, the Soviet Army attacked the town and by Jan. 25th it was liberated. In 1970, the Jewish population was estimated at 10,000. The Synagogue was closed by the authorities in 1957.

Every Day Remembrance Day, by Simon Weisenthal has the following information: December 8,1941, " In Kirovograd, Ukrainian S.S.R., all Jewish men and women, old as well as young, were shot by the SS. Babies and small children were buried alive. Jews in the prison who tried to escape were shot." As of this time I am currently in touch with Yad Vashem and The American Gathering of Jewish Holocaust Survivors to see if any Efland/ Iflands survived the war.

At the 1992 convention of Jewish Genealogical Societies, I spoke to Alexander Beider who was writing *A Dictionary of Jewish Surnames in the Russian Empire.* From the Cyrillic writing of Barney Efland's Russian army papers, Alexander said the name should be pronounced Ifland. Inflanty (Pol.) and Liflyandiya (Rus.), - which means one from Latvia. As there were no Jews in Ukraine until 1772 and then a great migration in 1813 from Lithuania and Latvia, it is possible that the Eflands arrived in Elizavetgrad in this manner. Barney Efland had blue eyes which may indicate family origins from a northern country. However, until further records are available this will have to remain a mystery. The 1993 edition of *A Dictionary of Jewish Names in the Russian Empire* contains the following on page 272 and 368.

Ifland [Elisavetgrad] see Liflyand.
Liflyand (Elisavetgrad) Liflyandiya [Russian] Livland [German]
Inflanty [Polish] Livonia {Iflyand, Ifland, Uflyand, Ufland,
Liflyandchik (Liflyanchik), Liflyander, Liflyandskij, {LLiflyanskij}

EFLAND FAMILY HISTORY

The earliest records of the Efland family date back to pre-revolution Ukraine and the city of Elizavetgrad now (Kirovograd). Elizavetgrad was located 130 miles west of Dnepropatrosk and the Dnieper River. The area is a flat agricultural land with many small farms. The city itself was a railroad hub for the area and many small industries were springing up by 1880. From an article by Harry Boonin Vol. 6, Number 4 of *Avotaynu* we find that by 1895 Elizavetgrad had a population of 65,580 of which, 23,967 were Jews. The small industries had begun with a brandy distillery, leather factory and a soap and tallow boilery. Note that these factories would be dependent on agricultural economy in the surrounding area. By 1903, there were more than 80 factories employing a large number of Jewish workers. The industries had expanded to include machine and tool factories, brick yards, etc. Of interest, most of the Jewish factory workers were in the tobacco industry.

The first reference found to the Efland family is Israel Tzvi born c. 1815. At that time it is doubtful that he had a surname. Most last names were given much later in Eastern Europe. The 1933 W.P.A. cemetery records show Morris (Moshie Aaron) Efland son of Israel Tzvi, died March 17, 1920 at the age of 81 and his wife Thoba Iefland (Note spelling of Efland) Nov. 26, 1897. Morris was a farmer on the outskirts of Elizavetgrad, while his wife Thoba Bessie ran a *Shenk* which was a small store where food and liquor were sold.

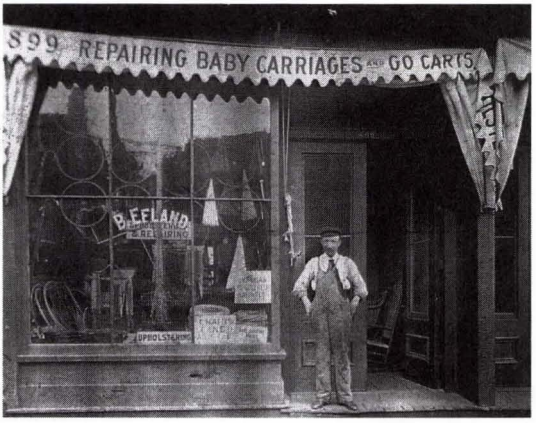
Very little is known about their life in Russia. It was probably typical of peasant life in Eastern Europe. At the time of the pogrom of 1880-1881 their farm was attacked by Cossacks.To prevent total destruction, Barney Efland broke a few windows and smashed some chairs that were scattered about the yard . In addition, he tore open several pillows and then threw the feathers about giving the impression that the farm had been already ransacked. Barney told many stories about his life in Elizavetgrad. He mentioned that at one time when the Czarina wished to travel from Moscow to the Ukraine in the Summer by sleigh, barrels of sugar were spread on the ground for the sleigh to ride over. When she had passed, the peasants, would rush out to gather up the sugar. Another time Barney told of a neighbor's dog that had killed some of their livestock. Late at night he hit the dog on the head with an iron pipe killing the animal. He hitched up his horse and wagon and the dog's body was driven 7 or 8 miles to a deep ravine out of town where it was dumped. Barney was a horseman who drove a carriage to the train station and brought passengers to their homes.

After the Pogrom of 1881, it was decided by several families to emigrate to what was then Palestine, one of the requirements being to have four or more sons, and plans were soon made to leave Russia. At that time some of the families changed their minds and came to America leaving the rest undecided as to their future. Many of their friends who had left Russia had begun to settle in New Haven, Connecticut and the Elfands soon followed. It was at this time that the spelling became Efland. If they had followed the Russian pronunciation it would have been spelled Ifland (If-Land)

NEW HAVEN EFLANDS

U.S. Census records show that Joseph and Morris arrived in 1885, Samuel in 1886 or 1887, and Harry in 1887. In 1884, Barney took his physical for the Russian army and in 1889 was still registered as living in Elizavetgrad coming to the U.S. in 1891. Some of the Eflands when they arrived in Hamburg, Germany either lost or were robbed of their passage money and worked as laborers digging ditches for water or sewer pipes until they could earn enough money to complete their passage to America.

New Haven City Directories first show Eflands in New Haven as follows: Joseph in 1890, Samuel in 1891, Barney 1891, Harry 1891 and Morris 1891. These dates leave several years unaccounted for. It is possible that they remained in New York for this period of time or were not at home when the census was taken for the directory. Harry is listed as a laborer in 1890, Joseph as a barber in 1890, Benjamin (Barney) as a woodworker, 1891, Morris 1891, and Samuel working at the L. Cande and Co.1891. The 1900 U.S. Census lists Barney as head of household at 11 Locust Street.



Barney Efland, Circa 1914, in front of his store on Grand avenue in New Haven.

By 1902 a cousin of the Eflands arrived in New Haven and Herman Efland is listed as a painter living at 37 Spruce St. Herman was a son of Nachum Efland from New York. From what is understood he did not like New York and preferred the quiet of New Haven. Barney had lost a daughter Fanny, and then his wife Etta in 1894, which left him with two daughters to raise. There was an Israel Slavin living at 37 Spruce St. where Harry Efland was living. Israel Slavin's sister Goldie had just lost a husband and was left with three children. From what is understood a marriage was arranged, and the two were married.

Two more children followed. Jake Efland and Esther Efland, Allan Schwartz's mother. Barney continued in the furniture repair business until 1941. He was a very independent person who insisted upon preparing his own food, and making his own wine of which he would have a small glass before meals. He would rise very early and attend services at the Bradley St. Synagogue, then work in his garden attending his grapevines and fruit trees. While he was in his eighties, I remember him climbing a cherry tree to pick the ripe fruit. He remained active until his death in 1953. His wife Goldie had died in 1934.



Joseph Efland and Anna "Hinde" Rappaport on their wedding day in 1885. Joseph, brother of Barney Efland, was a barber on Crown Street in New Haven.

Israel Tzvi Efland would have been born c.1813. Nothing is known about him. He may have been born near Kirovograd or emigrated there from another part of Europe when the Pale of Settlement was formed. We only know of him from the headstone of Morris Efland, Mosha Aaron Efland Ben Israel Tzvi, (Moses Aaron, son of Israel Tzvi). Israel Tzvi Efland was the father of Barney Efland.

BARNEY EFLAND

The New Haven City Directory shows the following about Barney Efland:

1891 Efland "Benjamin" Wood worker 11 Locust St.
1903 Efland Barney Mfr. Rattan Chairs & Carriages 899 Grand Ave.
1909 " " " " " 274 Hamilton St.
1923 " " Chair Repairer
1924 " " Furniture Repair 319 Humphrey St.

The extended Efland family includes Moe Howard, one of the "Three Stooges" and the famous orchestra musician brothers Barney Rapp and Barry Wood.

SLAVIN, BUSCH, MOGAL, MARVIN, TAMSKY, LUPATIN FAMILY HISTORY

The families referred to above are not directly related to descendants of Israel Tzvi Efland. They are the immediate family of Goldie Slavin, the second wife of Barney Efland. The Tamsky family are the descendants of Goldie Slavin and her first husband Mr.? Tamsky who was taken into the Russian army and disappeared. The Lupatin family are the descendants of Goldie Slavin and her second husband Mr. ? Lupatin who was a widower with children. Barney Efland was Goldie Slavin's third husband. The Mogal family appears to be descended from a marriage between a sister of Abraham Slavin and a Mister Mogalofsky/Mogal. The Marvin family appears to be descended from a Mogalofsky/Marvin man and a Slavin woman. Quite probably two Slavin sisters married two Mogalofsky brothers who had changed their names to Mogal and Marvin.

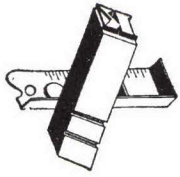
The history of the above families was the most difficult to research. While there were some areas that fell into place easily, others took years to find. Goldie Slavin, my maternal Grandmother, was bedridden for many years before her death in 1934. As a result I have very few memories of her. Some old photos and a pair of her wire framed glasses remain.

Looking Back!

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Today I Am A Fountain Pen

by Rita Greenberg Gold

Every Jewish boy and his family knows how traumatic the Bar Mitzvah ceremony and the training leading up to that special day can be.

"They didn't kick me out, exactly; they asked my father to withdraw me. It wasn't because I was a poor student — they said I was disruptive."

I chuckled, then added: "You haven't changed much." (Lenny always likes to churn things up, verbally, that is.)

I had the above exchange with my husband when I was trying to elicit information about his Bar Mitzvah, circa 1932. "They" refers to the Hebrew Institute which was then located on Dwight Street and Legion Avenue where Len was a pupil until the "withdrawal."

The reason for my inquiry began when I asked Werner Hirsch to translate into English Lenny's Bar Mitzvah speech, of which we had the original beautifully hand-scripted Yiddish document. It was age-yellow and slightly torn, but very legible, nevertheless.

In his inimitable fashion, Werner very kindly complied with my request, with a bonus translation in Hebrew. The speech is reprinted within the content of this essay, and actually was delivered by Leonard Gold in all three tongues: English, Yiddish and Hebrew. In connection with the speech, Werner requested that I enhance it with some information about the Bar Mitzvah itself. That sparked my quest for material for this essay.

Since memories now are somewhat tarnished, it was with some difficulty that I obtained only sparse recollections. However, one thing was immediately obvious: Bar Mitzvah preparation in 1932 was light years apart from today's more intense preparation, to wit: After Len was "withdrawn"

from Cheder, which was a short-term readiness program at best, an immediate remedy was needed. Fortunately, a Day Street neighbor, Rabbi Knox, was available to take on the tutelage of the soon-to-be Bar Mitzvah *bocher.* Rabbi Knox and not Lenny wrote his Bar Mitzvah speech, especially the Yiddish translation.

The result of this course culminated in a great celebration. Len's recollections focus on a huge party with no remembrance of a Synagogue ceremony. Sorry to say, there is no one available today to help in the recall. The interview with my husband continued:

R.G. You really don't remember being in a synagogue?

L.G. No. Just a big Saturday night affair.

R.G. You mean, your father actually closed the store that night?

L.G. I guess so. He closed it for our wedding, didn't he?

R.G. Where was the party held?

L.G. In Silverberg's Restaurant on Crown Street. They had a large catering hall on the second floor. It was filled with relatives, friends, and my father's business associates. I just remember LOTS of people — no kids, adults only. I can picture myself sitting at a long head table with my parents, grandfather Joshua Gold, Uncle J.L. Gold (eldest sibling of Abraham Gold), and Rabbi Knox. There may have been others, too, but those are the ones who stand out in my memory. Across the room I can visualize (with their wives) Dave and Izzy Hodes, Sol Rabinowitz, Morris Brochin, Sam and Phil Goodman, Louis Caplan, Sam Chadys, Ben Chalsky, Hymie Magun, Mr. Ruff, and Mr. Roseman (Morris's father.) Funny how those people stand out so vividly in my mind; maybe because I used to see them frequently in Gold's Dairy. Aside from my relatives, the other guests are all a blur to me at this point in time. (So much for the guest list.)

R.G. Were fountain pens really popular gifts at that time?

L.G. Yes, and I received quite a few. But I remember getting mostly gold pieces in $1.00, $2.50, and $5.00 denominations.

R.G. Any other outstanding moments?

L.G. Not really. Besides you know how bad my memory is now.

R.G. Agreed. Mine, too.

At the conclusion of this somewhat cursory exchange, I thought: Sixty-five years from today, if an adult male is asked the same questions I put to my husband, it will go no further than the first question. The adult male will just whip the video tape (or some other technological apparatus) from a shelf, dust it off, and offer, "Here, watch this and see for yourself."

It's called progress.

Bar Mitzvah speech made by Leonard Gold - c. 1932

מיר׳ספטע עלטערן, וועלטע פריינדע אין געסט:
מיט די גרעסטע ליבע צומינע עלטירן. מיט דעם
מיפסטען רעספעקט צו אלע פארזאמעלטע, און מיט
א הדר הכבוד. וואם פילט אן מין הארץ צו אלע
וואם זינען דא. שטי איך יעצט פאר איך שטאלץ אין
גליקלאך. וואם איך האב דערנריכט מין דרייצענטען
יאר. און איך בין פון הינט ארין אין לאנגער פון דער
נריסער אניאן פון גריסען כרם ישראל, וואם האט
פארשפריים חכמה איבער דער וועלט. און איך וועל
אימער נאך פאלגען די גוטע ווטען פון דער מענשענחייט.
און איבער חיבט צו זיין אנוטער איד, און א
גוטער בירגער פון ווזען לאנד. רבותי, דער
תנך. דערצילט ווען דער יונגער קעניג שלמה
האט אים גאט געפרעגט אין חלום, בעט פון
מיר. און איך וועל דיר געבען. און שלמה האט ניט
געבעטען בא גאט לאנג לעבען, רייבקיים, אדער
כבוד. נאר האט געבעטען, לב חכם ונבון,
בין טוב לרע. איז דאם גאט געוזען זייער געפעלען
וואם דער יונגער קעניג שלמה האט געבעטען דיזע בקשה.
דער פאר האט גאט גינעבען שלמה דאם איך וואם ער
האט ניט געבעטען, רייבקיים, כבוד. דאם זעלבע
בעט איך פון גאט. ער זאל מיר געבען, לב חכם ונבון
להבחיל בין טוב לרע. און איר מינע טיערע עלטערן
איך וויים און פיל או דיזער טאג. איז איער גריסער יום
טוב. איך בעט דיר נריסער גאט, באשעפער פון הימעל און ערד,
שיק דיין ברכה צו מינע ליבע עלטערן, או זי זאלען
האבען פון מיר נחת, אלעם וואם איך באנער. או זי
זאלען דער לעבען די גוטע צייט, זעהען זייער קינד
אלעם ערליכער איד, וואם זאל זיין א כבוד פאר זי
אין פאר אלע מיטמענשען. און איר פריינדע וועלבע זיט
געקומען באנריסען מין שמחה, גאט זאל איך געבען
איר זאלט נין אף אייערע קינדערשע שמחות. און איך
זאג איך ברוכים הבאים בשם ד׳ או גאט זאל
שיקען זיין גאולה און ישועה זיין גאנצען פאלק ישראל.
אמן

(Speech in Yiddish)

Dear parents, worthy friends, and guests:

With the greatest love for my parents, with the deepest respect for all who are gathered here, and with the greatest respect (?) which fills my heart for all who are here, I now stand before you, proud and happy, having reached my thirteenth year, and am, as of today, [counted] in the larger category of the people of Israel, which has spread wisdom around the world. I will continue to adhere to the good moral conduct of mankind, and especially, to be a good Jew and a good citizen of this land. Gentlemen, the Bible tells us that when the young King, Solomon, was asked by God in a dream, "request of Me and I will give you," Solomon did not ask God for a long life, riches, or honor, he only asked for a wise and understanding heart to [be able to] discern good from evil. It was very pleasing to God that the young King Solomon asked this wish. Therefore God gave Solomon also that which he did not ask for, riches and honor. I ask the same of God, that he should give me a wise and understanding heart to distinguish between good and evil.

And you, my dear parents, I know and feel [understand] that this day is your great Yom Tov. And I ask you, Oh great God, Creator of heaven and earth, send Your blessing to my dear parents, that they should have great pleasure (nachas) from me. The only thing I request is that they should live to enjoy a good life and to see their child become an honest Jew, who will be an honor for them and for all people. And to their friends, who came to join in my rejoicing (simcha), God should give you [the opportunity] to have your own children's simchas. And I say to you, welcome in the name of God. May God send his redemption and his salvation to all of his people, Israel.

Amen

(English Translation)



Chatzek Family Passover Seder, First Night – 1928. The Seder took place on the corner of York and South Streets in New Haven. The entrance to the Yale-New Haven Hospital Memorial unit is where the house once stood. (Photo courtesy of Ruth Friedland).



Chatzek Family Passover Seder

FIRST NIGHT -- 1928

1. Mary Chatzek Kramer - married to
2. Solomon Kramer
3. Clara Chatzek Halprin - married to
4. Nathan Halprin
5. Eve Kramer Kogan (daughter of Minnie & Morris Kramer)
6. Edward Beroza (son of Tina & Jake Beroza)
7. Harry Kramer (son of Minnie & Morris Kramer)
8. Morton Beroza (son of Tina & Jake Beroza)
9. Eve Fleischner Winston (daughter of Paul & Sophie Fleischner)
10. Hilda Beroza Farber (daughter of Tina & Jake Beroza)
11. Morris Rosoff (married to
12. Tina Fleischner Rosoff (daughter of Sophie & Paul Fleischner)
13. Tina Chatzek Beroza - married to
14. Jake Beroza
15. Morris Kramer - married to
16. Minnie Chatzek Kramer
17. Jake Witkin - married to Anna (#19)
18. Shirley Witkin Plotnick
19. Anna Chatzek Witkin
20. Rubin Witkin - married to
21. Gussie Chatzek Witkin
22. Hyman Greenwald - married to
23. Lena Chatzek Greenwald
24. Isaac Chatzek - patriarch of the family
25. Rebecca Chatzek - matriarch of the family
26. Paul Fleischner - married to
27. Sophie Chatzek Fleischner
28. Mendel Danziger - married to
29. Bella Chatzek Danziger
30. Muriel Danziger Berger (daughter of Mendel & Bella Danziger) - youngest in group
31. Sarah Charkey Danziger (mother of Mendel Danziger and sister of Rebecca Chatzek)
32. Dora Blum Chatzek - married to
33. Mendel Chatzek (only son)
34. Edward Chatzek (son of Dora & Mendel Chatzek)
35. Ruth Danziger Friedland (daughter of Mendel & Bella Danziger)
36. Rosalind Kramer Biscoe (daughter of Minnie & Morris Kramer)
37. Evelyn Beroza Patrick (daughter of Tina & Jake Beroza)
38. Roslyn Witkin Kaye (daughter of Anna & Jake Witkin)

Two sisters married two brothers -- the Kramers and the Witkins

From Factory Street To Marvel Road

My Religious Journey with Congregation Sheveth Achim

by Sam Dimenstein as told to Morton Horwitz

Chapter One

It can be said that my introduction to religion and its practices began in the old Sheveth Achim Synagogue (1900-1951) on the top of the Factory Street hill. Actually, however, it was my first visit in the late 1920s which got me indoctrinated, not inside the shul but on its outside sidewalks. For it was there that I joined other small fry in running around even onto the street. Along with Hy Estra, Harold Rogoff, and the Levine and Lapides kids, we would chase paper-weighted balls as well as each other, except on Passover when our passion would turn to playing with little nuts right up to the synagogue's entrance.

Irving Faiman and the Friedland brothers mixed into the fun at their own risk what with Irving being the grandson of the shul's irreplaceable *chazen*, long bearded shochet, the Rev. Aaron Kurhan, the shamos, was the *Zayde* to the Friedland boys. All this going on during services was not appreciated very much by our fervent elders; so sooner or later someone would come tearing out of the doorway screaming "You bums you! Get back into the shul and *daven,* you bums you!" All of this would be in Yiddish, except for the bums part which we understood only too well. The enforcers could have been my father, or raspy voiced Meyer Rosoff, or some other one troubled during prayer.

Then we would duck our heads into the sanctuary for a minimum few minutes, and almost immediately escape down into the basement which served as an all-purpose room. There we could continue our mischief.

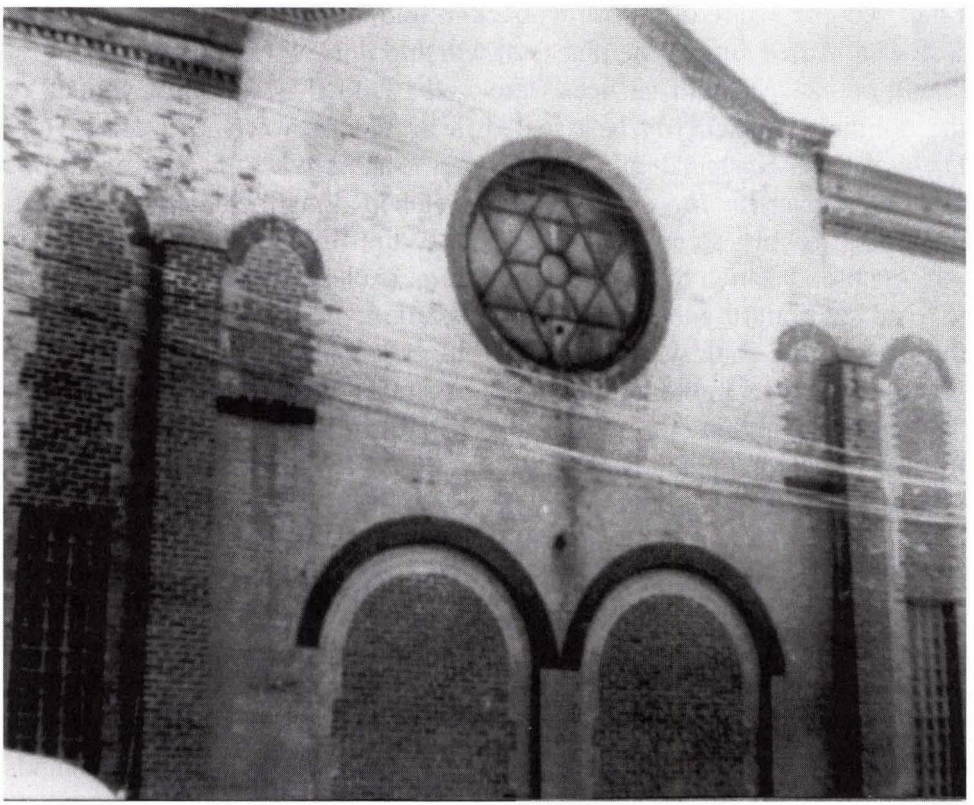
The trouble was that there was no junior congregation or other form of child care so we were expected to remain alongside of our male parent in the main sanctuary and pray even though we were not exposed to *chayder* as yet and could not digest Hebrew letters with any ease. So through the motions we went; bowing, swaying, standing up, sitting down whenever the congregation did the same. Naturally any wiggling was on our own. Before long, we became bored and began darting around again. Despite our young ages, our glances too often went balcony-wise to spot any of the girls sitting among the women, all of whom stayed upstairs. It also wasn't unusual for the adults of all stripes to search for the pretty women in the front row up there. Then again, it was fun for us to gallop up and down those stairs leading to the balcony but all too often we had to make way for the elderly and handicapped ladies who were pulling and dragging themselves upstairs. Yet they, and all the others, climbed with nary a complaint. That is the way it was!

There wasn't much in the way of Hebrew schools to attend, so most of the boys my age–7 and up– had to turn to the *melamdim,* the individual providers of Jewish education and religious practices. The first such teacher to tackle me was a Mr. Chaikind who simply was unable to raise a spark to my learning ability. So my father brought in Mr. Chidekel who had succeeded his father's position as the leading and most respected teacher when it came to home-bound instruction. But nothing could prevent my mind from wandering and my thoughts straying as through the windows I could spot my neighborhood *shkutzim* (wild ones) enjoying the open air. I resented killing an hour in the afternoon almost every day, at a time when I would just be recuperating from a full day at the Welch public school on the corner of Congress Avenue and Vernon Street.

Ward Street, which sat between Legion Avenue and Congress Avenue, was populated heavily by Jewish families during those early depression years, especially between Legion and Sylvan Avenues. Of course, many nationalities dwelt among us: Italians, Russians, Poles, Greek, Irish, and some Blacks you name it–a healthy mixture. Our family lived on Ward Street between Davenport and Congress which presented even more in ethnic combinations.

I was the youngest in a family of brothers. An older brother, Kathreal, had died during the flu epidemic before I was born. Then there were Bill, Irving, George, and Jack, all now deceased in 1995–while Hy and I survive.

Being the youngest son, it was natural for me to be the one to hold my father's hand as we walked to the shul on *Shabbos* or on holidays–no driving no matter the weather. It was so comforting to have that special relationship between me and my dad even though we seldom spoke on the way. At that tender age, how was I to know that not only would my father wind up as President of our synagogue; but that both Jack and I eventually would follow in his footsteps into that high office. However, by then, we two brothers would be commanding the combined might of Congregation Bikur Cholim and Sheveth Achim.



Sheveth Achim Synagogue at No. 10 Factory Street. This photo was taken by the editor, Dr. Barry E. Herman, in 1950, when he was in high school. This is the only known photo of the synagogue in existence. Shortly after the photo was taken, the synagogue was razed by a redevelopment crew.

Chapter Two

To me, by the 1930s Congregation Sheveth Achim Anshei Lubavitch already seemed to be ancient. But it also was very impressive, being a synagogue soaked in Orthodoxy. Actually, it was not that old, having been built in the 1890s by a group of New Haveners who had been *shlepped* over by previous settlers originating from the general area of Kurenitz in the Vilna Gubernia (state) of what then was Russia. All of these related immigrants and *landsleit* had been anxious to continue their religious practices as followers of the Lubavitcher Rebbe, which included praying in the *nusach Sfard* (order of services). Therefore they had gathered their resources and rallied to construct the synagogue on the top of the Factory Street hill. By the time I had become aware of all of this background, Sheveth Achim already was well established among the places of worship in New Haven.

Of course, Sabbath services were well attended as certainly were all of the holidays. Particularly best sealed in my memory were the High Holy Days of Rosh Hashanah and Yom Kippur. That is when the shul would be jammed to overflowing with standees stretched along the back wall. Everything was so holy, so awe inspiring, and so uplifting that all of this seeped into my blood. Much of those days still remain clearly within me. I continue to visualize Cantor Kurhan, flowingly bearded, *davening* before the Ark in the front of the shul, while other men in their white coats gathered on the *bimah* which was in the middle of the sanctuary. This was in the custom of "old country" architecture which also had all of the women peering down from their balcony perches.

Beyond this, it was the galaxy of personalities and back row characters which fascinated me. Up front were the powerfully built President, Harris Kasden and the sexton. Then there were the men who had pet names or were referred to by their occupations, many unique or now outdated. A few elite professionals were in their midst, but most worked in more pedestrian fields. Yes, there were lawyers like Max Alderman, Al Winnick, and Attorneys Alperovitz, Gitlitz, Chapnick, and Chaplowe; Doctors best represented by Harry Zimmerman, then at Yale; and dentists, of which Zelly Alpert stands out in my mind; Accountants Eddie Estra and Herman Alpert; Engineers Izzy Resnikoff and Irving Alpert, etc. But most made their living doing what most Jews did back then.

There was Abba der Butcher, Chaim der Shmitt, Mordche der Shamos. Mendel der Taber, and the one with the most intriguing nickname of all–

"der Potatonick." These translated into Abba Alpert the Butcher, Chaim Winnick the Blacksmith, Mordche Alderman the Sexton, Mendel the deaf one who passed out snuff; and my favorite remembrance, Stolin the Potato Peddler. I still see them in my mind today. There is Mr. Feldman, the bottle dealer, and Mr. Mershman marching around in his derby hat. I hear the bull tones of President Harris Kasden; the growling of Meyer Rosoff; and the gentle, courtly voice of Nochem Levine.

What a lineup they made! My father was a cattle dealer; Phil Perlman a custom tailor; the Narotskys were roofers; Julius Lyman in Insurance; Harold Singer a Tinsmith; Hy Cohen an Electrician; Sam Skolnick a Realtor; Nate Zudekoff a Haberdasher; and we even had a Sheriff William Alderman; and a Farmer Berel Zalmon Cohen. The Molsteins and Perlmans were Oil and Coal Dealers; the Kazdens and Aldermans Junk Dealers; The Estras in Rags and Romer in Metals as was Hy Stolin. We had outstanding builders in the Labovs, Skolnicks, Rudermans, and Weismans. Sam Winnick's specialty was tearing buildings down.

There were store keepers of all sorts, from Zeidell's and candy stores, J. Dicksteins to Fledermans's Lillian Fur Studio. There were of course, grocers Danet, Whitten, and Axelrod et al. Not to forget Gerald Yudkin with his Auto Parts and the Winnick Toy Store. George Gitlitz was a teacher as was Ms. Deborah Himmelfarb. At-this point, I apologize for omitting women, but don't forget–they sat hidden in the balcony and played a life of second fiddle to their husbands as far as careers are concerned, that is unless one believes, as most people did believe then, that a woman's place was in the home.

Chapter Three

Perhaps the most impressionable period of time for me at Sheveth Achim was during my growing-up years before World War ll. That is when everything that happened moved forward slowly, even lazily, as fixed in my mind. In 1939, when the war in Europe started, this country moved into high gear and life changed dramatically. But until then I was not hurried by adult worries.

I admired the Rabbis of that period; they were *shtut* rabbis (without paid posts) and circulated throughout all of the Orthodox shuls with their sermons and services. Their all too meager income derived from performing weddings, funerals, personal donations, and above all, from the pennies accorded to them for *shechiteh*, the kosher slaughtering of chickens, cows,

etc. by the *shochetim.* As a result of their continuing overall presence, my family, as others, got to know each rabbi on a more or less personal-basis.

Of course, some synagogues had a stronger hold on certain Rabbis than did others. For instance, at Beth Israel on Orchard Street, venerable, white bearded, soft-spoken Rabbi Abraham Flexer held sway. Rabbi Leizer Gorelik had a closer contact at our Sheveth Achim. Rabbi Yehudah Levenberg preached mostly at the stately Rose Street shul until he departed with his Yeshivah to Cleveland. He was followed at Rose Street by iron-willed Rabbi Aaron Shuchatowitz who also presided at White Street. Rabbi Sam Levenberg operated out of Beth Hamedrosh Hagodol, a large converted church on George and Dwight Streets. But all of these Rabbis were available for each and every shul, even the smallest ones.

Almost all of these shuls were within walking distance from each other in an area stretching from down-town westward to Orchard Street in the Legion Avenue area. Mishkan Israel, as a Reform temple stood off by itself on Orange Street. Conservative B'nai Jacob, directed by Rabbi Greenberg and Cantor Sudock, was situated smack in the middle of the Orthodox pathway on George Street. What a majestically impressive sight it was! One of the best experiences we youngsters had was to take a holiday stroll visiting one another at each and every synagogue. Certainly this would take place during *leyning* (readings from the Torah) or other rest periods as on Yom Kippur. That is, if our father's would let us escape from their sides. Friends thus were able to meet friends and say hello; and the teenage girls and boys were able to convene for social chats, outside the synagogue's doors, weather permitting.

Factory Street was our start along with Bikur Cholim down the hill. A contingent from Rose Street would join and we would proceed straight along George Street where B'nai Jacob, with its high rising steps, dominated the much smaller Bolsheviki Shul, and those on the Broad and York side streets. Beth Hamedrosh Hagodol was farther up George Street, and we would wind up at Orchard Street. Bubbling groups from White Street Shul in the Hill section of New Haven often would hook up with us at Orchard Street. For young Jewish people that was real togetherness.

Religious and depression racked adults did not have much in the way of diversion outside of synagogue functions. Mothers went to the movies once a week (was it Tuesday nights) to witness some ancient reels but mainly to get free dishware, and all for 10¢. The "talkies" there at Mike's White Way on Davenport Avenue also was a haven for the kids who could spend Sunday afternoons devouring double features, serial thrillers, cartoons, and dozens

of coming attractions. No boredom there but what noise! Frank Blume's Plaza Theater on Congress Avenue functioned similarly for those nearer to downtown. So for the older folks, it was over to the Victory Theater on Legion Avenue, another one of Mike's downtrodden possessions, with its irregular staging of Yiddish Theater imported from Second Avenue, New York, which kept them entertained. And no one ate out as today, they did so either as a necessity for those without home-cooked meals, or at functions either in synagogues, halls, or at catering establishments.

So, to our folks, listening to a dynamic speaker in Yiddish was an important part of the calendar. Sometimes I would *shlep* along with my parents to these types of outings; and because Yiddish was spoken in our household, I was able to digest and appreciate these lectures until I would fall asleep. Hearing a dynamic charismatic speaker like dark-bearded Rabbi Yehudah Levenberg left me with a good impression of his oratory. His *droshes* were so effective and effective that seldom would women leave the synagogue without a flowing of tears. The only Yiddish speaker who rivaled him, according to my limited capacity in the language, was the Magid Rapoport and he often held forth at Beth Hamedrosh Hagodol. Yes! Along with Rabbis and Cantors we highly ranked these Maggidim. I still can picture this Magid as he would pace back and forth in his Eastern or Oriental robes, emphasizing his points with body and hand movements while mesmerizing the audience with a loud, clear voice which needed no microphone to give resonance.

Hagodol meant "the Large" and that fit Beth Hamedrosh Hagodol perfectly. It was huge in capacity, but having been converted from a church, it lacked the traditional structural ambiance of a B'nai Jacob, or of the Rose Street Shul, or even the synagogue on Orchard Street. These had nicely shaped balconies for the women and were outstanding in their architectural layout. Most of the smaller synagogues had balconies too, but those that didn't had *mechitzehs* to separate the men from the women. Seated downstairs away from the girls made me feel special as only a man could feel.

Chapter Four

Sheveth Achim, (as I am sure with other synagogues) played a very important part in its congregation's daily life. Although membership dues were a prohibitive $10 a year for families, almost everyone generating from the

general old home surroundings of Kurenitz made an effort to join. Not only did they join but there was heavy participation. Three days a year attendance for High Holiday services, for most, was not enough. Other holidays were well attended too, and the place was packed whenever Yiskor prayers were to be said. The Ladies Auxiliary, later the Sisterhood, staged many functions; and the men used any religious excuse to provide a bit of a party. On Saturday nights it was important to have a good *Shaleshudes* (third meal) before closing out the Shabbos with Havdalah. Indeed I remember favorably the visits of Sam and Eli Shapiro who along with their father, would spice up the proceedings on these nights with their whole-hearted singing of *Z'miros,* and religious songs.

Do I remember my Bar Mitzvah? I sure do! It was the peak of my childhood learning experience and I waxed triumphant with my chanting of the Haftorah. To reach this point of success had been quite a chore, considering the unprofessional teaching by the *melamdim* (learned teachers) of the day. They reigned in crude fashion before Hebrew schools and Yeshivahs blossomed forth. Rabbi Chidekel was the one who finally got me up to par for the Bar Mitzvah. Previously, a Mr. Chaikind had given up on me or more accurately, my father had given up on him.

What a great day that was, my Bar Mitzvah day! The candy rained down upon me immediately after I concluded my recitation. The kids had powerful arms then and very accurate, too. I was pelted freely with hard candy, much of it propelled from the balcony; but I survived enough to recite my Hebrew-Yiddish speech in a manner which is best to be forgotten. Then came the gala kiddush downstairs. Round *kichel,* schmaltz herring, lekach, sponge cake - all washed down with schnapps, *bronfen,* bootleg whiskey or whatever. For the women, of course, there was wine. Believe me, it was fit for a king! Don't forget, almost all of my friends had been catered to the same way.

The presents didn't exactly flow in, but there was a fountain pen which leaked, a wrist watch which soon gave up the ghost, a shirt which didn't fit, and other gifts less memorable. There were Mazel Tovs and handshakes from the men, smirks from the boys, and plentiful kisses from the ladies, but there wasn't even a wink from the girls of my age. Some of those from the girls came later–but not too much later. You see, I was married at 20.

On Rosh Hashanah, either in 1934 or 1935, all of the shuls seemed to empty out of young people at the same time, early in the afternoon nowhere near the finish of services. Why this happened was a mystery to the annoyed

old-timers; but to those of the born-in-America generation, the reason was simple. Detroit was in the World Series of baseball and Hank Greenberg, the slugging star of the Tigers had been given permission by his rabbi to play. So from the neighboring synagogues there was a pouring out of baseball fans who headed at the same time either to Bruenig's Radio Shop where the play-by-play was being blared to those gathered outside; or to the old Journal-Courier building where the townies had bunched to witness up-to-date data being flashed onto the screenless side of the building. What did Hank do that day? He only hit two powerful home runs to win the game. Later on I found out that a Detroit daily paper had headlined the front page "L'Shonah Tova Hank". A Rosh Hashonah to remember, even though my folks didn't think so.

Chapter Five

World War II, which started in Europe in 1939, brought about a hustle and bustle all over the country. It became even more so when the United States was forced to join the war in December, 1941. Everyone was busy as defense work and war spending increased the economic flow. Jobs were plentiful and businesses were prospering; but getting the goods was the main problem as shortages prevailed in every field.

My apprenticeship in my father's business had changed with my marriage in 1941. Soon I became a full scale cattle dealer alongside my father. Even though dues at the synagogue were only $10 a year for a family, my wife and I did not join and become members until 1945. But even before then, we attended most of the holidays and functions. In the meanwhile, the ranks of the young men at Sheveth Achim were thinning out as the Armed Forces made the draft felt. A few of the men called from our shul, as I recall, were my brother Hy Horwitz, Dr. Zelly Alpert, Aaron and Hy Estra, and Sid Victor. I shall have to be reminded of the many more who served.

But the days of the shul were numbered. Already the center of Jewish population was moving westward away from Oak Street towards Legion Avenue, Whalley Avenue, and the Beaver Hill sections. The war had cut into repair work what with a shortage of supplies and manpower, so the synagogue's facilities not only were too small but also rapidly becoming outmoded. In fact weddings involving members of our congregation had to be held elsewhere. The kosher caterers had access to the banquet halls at the

Hotel Taft and Seven Gables Towne House on Crown Street. Beth Hamedrosh Hagodol later became the first synagogue with adequate space for such functions. And don't forget it was a blatant "no-no" to entertain guests in non-kosher restaurants.

So it wasn't until immediately after the war that the realization came that it was time for Sheveth Achim to move. My father, Louis, was a leader in the movement efforts. In fact, he had become president in 1946. I was proud of my father and also of my mother's involvement with the Ladies Auxiliary. Yet she did not neglect to complain, especially after my father became president: *"Du hust gornisht for tzu ton, nor tzu arbeiten farn shule!* (You have nothing else to do but only work for the shul!) Meetings, negotiations, routine supervision, all became more and more parts of our lives.

On March 7, 1948 Congregation Sheveth Achim Anshei Lubavitch held its Golden Anniversary dinner dance. I was there with my wife at the Seven Gables Towne House in what was to be a last "hurrah" for the shul. My father was still in office and I remember that in his speech he preferred to refer to our affair as "a Victory Banquet." He mentioned the return of soldiers and sailors and welcomed them back home. In addition was his call to celebrate 1948 for the United Nations which had granted the Jewish people part of Palestine. I have in my possession the advertising booklet handed out on that special occasion. I sometimes like to look back at the booklet because of its lists of the dedicated *machers* of that period. The officers listed were, along with my father, the President; Harris Kasden - Vice President; Nathan Levine - Treasurer; Louis Winnick - Secretary; and Trustees, Hyman Witten and J.S. Zimmerman.

Prominent committee members were Harry Labov, Maxwell Alderman, Israel Resnikoff, Boris Svirsky, Saul Levine, Nathan Feldman, Cecil Svirsky, S. Witten, Morris Romer, William Alderman, Edward Estra, J. Zimmerman, Meyer Rosoff, Sam Winnick, Herman Stolin, Isaac Weissman, Harold Singer, Hyman Cohen, and Dr. Zelly Alpert. The catering was done by Mrs. Wixman with music by Freda Svirsky.

What a cast of titans this was, and it is pleasant to have known them all!

MEMORIES OF OLD SHEVETH ACHIM -

DONALD DIMENSTEIN: In 1948, my family lived on Circular Avenue in Hamden. To prepare me for my Bar Mitzvah, which was scheduled for later that year, my father retained the services of Rabbi Benjamin Lerner.

Rabbi Lerner was affiliated with the White Street Shul, so every Sunday morning my father drove me to the shul or to my grandmother's home on Scranton Street for my lessons.

In August, I read my *maftir* from the *Bimah* at Sheveth Achim Synagogue. My father stood on one side of me and Mr. Louis Levine, who my grandmother had married several years after the death of her first husband, stood on the other side.

After the services, a kiddush was held at my grandmother's home for family and friends.

RUDY GREENHOUSE - My father Zalman Greenhouse was a member of the synagogue from way back, but I wasn't involved much until after I was married to Helen in 1937. So it will be 60 years since our wedding which took place in Silverberg's Restaurant on Crown Street. Rabbis Schuchatowitz and Gorelik performed the ceremony, Rabbi Leizer Gorelik having Sheveth Achim as one of his home bases. After my father died, and I began saying *kaddish,* that is when I really took an interest in the shul and its activities. It was Leib Dimenstein, father of Sam and Hy, who persuaded me to become the first treasurer at Congregation Bikur Cholim Sheveth Achim on Winthrop and Derby Avenues. Mr. Dimenstein who was the last Sheveth Achim president from Factory Street simply walked over to me, handing me the books and saying "you're an accountant so you're the new treasurer". Walking to shul with Max Alderman remains a pleasant memory for me; he, living on Goffe Terrace and I on Anita Street.

REYNA HARRISON - I cannot think of Sheveth Achim on Factory Street without thinking of my grandfather, Sam Winnick. As a child, running up the narrow staircase into the women's balcony and then peering down; I was fascinated at seeing my grandfather sitting behind his *shtender* (bookstand). There he was near the *Bimah* which was in the center of the room with all the men gathered around it, each covered by a big tallis. I remember yelling down to him from the balcony and him shushing me back to be quiet. In those days the women dressed up, especially for the holidays, and they all wore hats. And on these holidays we walked all the way from Day Street, where we lived with my grandfather. My father Louis also was active in the shul as were Izzy and Hymie Jacobs and Louis Dimenstein. What I really didn't like about that old shul was that the bathrooms were all the way down in the basement and I hated to go there alone.

Of course, I remember, and treasure, much more about the early days on Winthrop and Derby Avenues. I, from Sheveth Achim and Ken from Bikur Cholim, were married there by Rabbi Lebor.

IDA SENDEROFF - My father was Abba Alpert, the butcher; and he would open up the Sheveth Achim synagogue twice a day. So, of course I have many memories of the shul. We then lived on Dow Street so it wasn't that far to walk with my mother to services every Shabbos. My brothers Joe, Morris, Sammy, and Louis came too, as did my sister, Molly. There was a lot of activity in the shul in those years and the women were very busy. Some of the women I found worthy of admiring were Mrs. Romanoff, Mrs. Perlman, and Mrs. Dickstein.

GOLDIE GOLDBERG - I was a little girl when Sheveth Achim was at its peak on Factory Street. My father Eddie Estra was involved in many ways with the shul. He attended the *minyonim* twice a day. He would walk from Sherman Avenue to Factory Street to be there early and my mother would go much later. But I wanted to be there too, so Uncle Ari (Aaron Estra) would walk to "pick me up" from the Boulevard and we would walk together down George Street. My ten steps to his one, as he was 6 feet tall. I went to the evening *minyonim* too, mostly because George Gitlitz took his daughter Susan so his mother could "rest," and so I would keep Susan company. Susan being a little older than I was the "ring leader" and we used to get into trouble a lot. Our big treat came on Shabbos *Shaleshudes* when we indulged in herring with onions and lots of soda.

Also, during the high holidays and Shabbos I would go upstairs with my mother and grandmother, Rashka Estra, who always sat next to friends in the last row, namely Bryna Cohen, mother of Eddie Cohen, and she would always make room for me to sit. However, the best seat was next to my father as I tried to play with his tallis *tzitzes*.

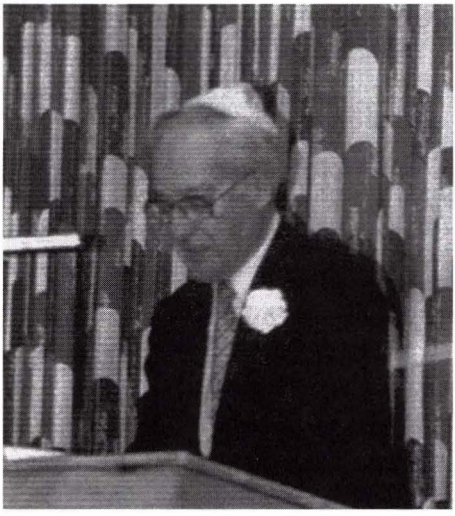
Bar Mitzvahs times were best, as we sat in the first row of the balcony looking down to throw the bags of candy at the Bar Mitzvah boys, but as I got older, I decided to keep the candy since by the time you reached downstairs to fetch the "prized" candy, the boys took them all and of course, *never* gave you any of theirs.

MORT HORWITZ - What I remember about the old Factory Street shul doesn't differ too much from what Sam Dimenstein has been relating in his memories. It pains me a little to think of my own Bar Mitzvah there because I screwed it up when called up for *Maftir.* The scene on the *Bimah* in the middle of the room reminded me so much of a "talking" picture I had seen, that I pretended that I was a young Al Jolson, and I skipped the opening *brocheh.* I knew my Haftorah by heart and made excellent speeches, both in Hebrew and Yiddish, although I did not understand a word of either. Mr. Olshinsky, my teacher, had drilled me well. On Rosh Hashanah and Yom Kippur, I can recall that there were many men lined up along the back wall because there was standing room only. And once my father pointed out one of those men lined up saying, "Look at that *Gveer* (wealthy man), he makes $35 a week and he still can't afford to buy a decent ticket."

[Editor's Note: These chapters were reprinted from the *Bikur Cholim Bulletin,* issues August 1995-July 1996. The Bulletin was published by Congregation Bikur Cholim Sheveth Achim, New Haven, Connecticut. Editor - Morton Horwitz. Photographs of Sheveth Achim and Bikur Cholim can be found in *Jews in New Haven,* Volume One.]



Sam Dimenstein
Synagogue President in the late 1980s



Morton Horwitz,
President of Bikur Cholim Sheveth Achim
Synagogue in 1982.

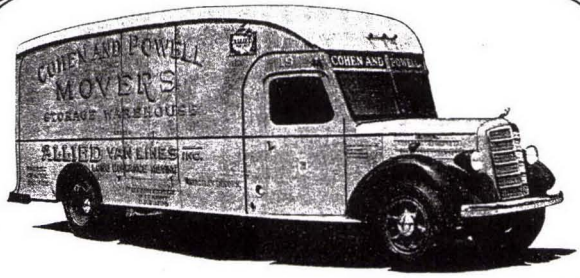
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Childhood Memories
by Joseph Alderman

(Reprinted posthumously by his nephew Lewis Friedland)

My uncle Joseph Alderman was born on February 23, 1893, and died in November 1993 at 100 years of age. He graduated from Yale in 1915 and had many of his stories published in the *Yale Literary magazine* and in *The Sheffield Monthly.* In *Volume I, Jews in New Haven,* Uncle Joseph, in collaboration with his brother Abraham Alderman, published, "The Passover Elections at the Sharon Israel."

Joseph Alderman was chairman of the English Department at Milford Academy and at the Rosenbaum Tutoring School before it became the Milford Academy. The Rosenbaum Tutoring School is written up in *Volume V, Jews in New Haven.*

In *Childhood Memories,* he mentions his grandfather Wolf Alderman and his step-grandmother, Mume Fageh, also his parents Max (Mordche) and Lena Alderman. His father Max (Mordche) was shamus of the Sheveth Achim Shul located at number ten at the top of Factory Street hill. The family's sixteen-family tenement was at 40 Spruce Street and their later home was at 692 Howard Avenue.

Another article about Joseph Alderman's Literary writings, may be found in *Volume II, Jews in New Haven, titled*, "A Literary Approach to life in the New Haven Ghetto 1910-1915, through the writings of Joseph Alderman" by Abraham Alderman.

My paternal grandfather was a tall, heavy set man with sharp aquiline features, and I knew him with an impressively long white beard. He was the only grandfather I knew, Mamma's parents having died long before I was born. Reb Velvel (Wolf) was a strict disciplinarian, who, reputedly, treated his first wife harshly. She died at a comparatively early age, and Reb Velvel hastened to fulfill, as soon as decently possible, the semi-religious injunction to remarry.

Being a confirmed widower, like a confirmed bachelor, was frowned upon as contrary to the establishment of a full family life. His second wife we called Mume Fageh (Aunt Birdie). We never called her *Bubbeh.* She was a bright rosy-cheeked, diminutive creature, whose briskness, perkiness and chirping really had much of a birdlike quality that reminded me of Jenny Wren in Dickens' *Our Mutual Friend.* I once spent a week at their home, having been banished there when my own home had been quarantined because of some contagious disease by a younger sister. Mumeh Fageh was more than a match for Reb Velvel in the several altercations between them, which they carried on unabashedly before me. Undaunted by his growls and threats, she invariably came out triumphant in these interchanges, from which he would retreat with a muttered *Naresha Frau* (foolish woman) uttered in a tone scornful enough to comprise the whole sex. Mumeh Fageh had been married before, but when, after ten years, no children came to bless the union, she was divorced, in accordance with some stern Judaic law.

I met my grandfather on frequent occasions. There was the yearly trek to his home, four blocks away, to get the obligatory Chanukah gift - a quarter. At the age of four, I trudged to his home to deliver the message announcing the birth of my brother Simon. Childbirth always took place at home; no woman at that time would think of going to a hospital for that interesting event, that institution, being held in great horror as a preliminary step to the grave. I used to catch glimpses of him in the synagogue on Saturdays and holidays and even at daily services when I was old enough to attend them. He would greet me with a nod, or a word or two, and, occasionally, a penny on week days - never, of course, on the Sabbath or holidays when it was forbidden to carry money. One incident remains vividly in my mind. I had completed my stint of cleaning the benches, and washing the spittoons - an odious task which my father relegated to me when he became Shamus (a combination beadle - sector-janitor functionary) at the synagogue. I was rummaging in the large area in the basement next to where the daily services were held. All kinds of discarded books and junk were piled there. It was also the place for the "Johns" - for men only, since women never attended these basement services. It was early evening, and grandfather had come in to make use of the facilities. Startled on seeing a creature crouched in the semi-darkness, he began to retreat, while uttering the prayer that wards off the evil spirit he took me to be. When I arose, and he realized that I was none other than his own grandchild, he scolded me for leading him to believe that

I was a *s'hed* (demon) and, in relief, bestowed a nickel on me, instead of the usual penny. His generation, as well as that of my father, held an implicit belief in evil spirits. I remember Poppa going into some sort of exorcism involving the burning of some chicken feathers in a wad of wax, as he uttered prayers to expel whatever it was that was harrowing one of my sisters, whose hoarse, hollow cough really had something demonic about it.



Lena Alderman wife of Mordche (Max) Alderman, Circa 1944.

Momma was a good-sized, gaunt woman in her younger years, to judge from a family picture I still retain, in which I appear as a four-year-old child. She was 26 years old at the time of her marriage, an age which, in the old country, and in those times, would seem to have doomed her to inevitable spinsterhood, or, at best, to marriage with some elderly widower, burdened with a passel of children. She escaped both fates by marrying Poppa, sight unseen. In fact, their first full glimpse of each other was under the marriage canopy - a common, though often disillusioning experience in arranged marriages, where expediency, rather than the heart, forwarded the union. This first glimpse did not occasion unalloyed joy to Momma. Poppa was shorter than she, spare in frame - and three years her junior. Despite this, their marriage seemed successful for the almost fifty years that it lasted until Poppa met his death at the age of 73, when he was run over by a reckless driver while returning from synagogue services. Their temperaments were distinctly

different. Poppa was open-handed, careless in his disbursements, lively, and fond of festive occasions, where he could deliver appropriate sentiments, embellished with references to Holy Writ and the Talmud. At home, he was inclined to be quick-tempered, impatient, and severe in administering punishment for childhood infractions. We could generally find protection by fleeing to Momma, who rarely hesitated to come to our aid - she was big enough, and assertive as well, to do so - scolding him for his fits of temper and undue severity. She herself was a rather repressed person, not at ease at social affairs but open-handed when it came to practical matters. Thus, on one hand when I used to ask her for a dime to take in a performance of the melodramas (The Fatal Wedding, Bertha, The Sewing Machine Girl, From Rags to Riches, and others of that ilk) her usual answer was, in Yiddish, of course, *Mach oise as du hossed dus shein gazan* (make believe that you have already seen it). On the other hand, it was she who insisted on adding a bathroom in the first house they owned, by partitioning off one of the bedrooms, We occupied the third floor of a three-family house. This "improvement" (she actually used that word) made it no longer necessary to trudge down two flights of stairs to the back yard - a harrowing experience on cold winter nights. When, after the death of grandfather, Poppa inherited his tenement (16 flats), it was Momma who undertook the task of collecting the rent, often paid in driblets through the month, who listened unresponsively to complaints, and who came to terms about the rent when a new tenant moved in. When later, in more prosperous time, they bought and moved into a three-family house in a better neighborhood, one of her acts was to convert the three barns in the yard to garages, thus adding to the family income. She still made the round of the tenement, undaunted by the fact that the neighborhood had deteriorated, and that most of the tenants were impecunious people, from whom, to extract the rent, was often a hazardous venture.

Poppa saw me for the first time when I was a year and a half old. He had left for America to come to New Haven, whither his father and two brothers had preceded him, leaving Momma several months pregnant with me. When, after a year, he found himself in what he considered sufficiently satisfactory circumstances (earning eight dollars a week) to take care of Momma and the two children, he sent for us. Our life was pretty precarious. He earned a little by giving Hebrew lessons, went the rounds with the emissary from the Holy Land collecting the pennies and nickels from the charity boxes, which every respectable Jew had fastened on a kitchen wall, and earned a few pennies now and then by writing letters for those who wished to communicate

with relatives still in Russia, but who lacked the skill in Yiddish script to do so. Poppa also wrote the address in large florid Russian character. He had somehow picked up a modest knowledge of the language as well as the art of writing it during his brief stint of compulsory service in the Russian Army. Momma added to these meager sources of income by taking in a boarder. How she ever managed to do so, with a growing family, and only three (later four) rooms at her disposal is a mystery she somehow solved.

One of these boarders was a handsome young man, who called himself Mr. Albert, and who initiated us into the wonders of the phonograph. He brought along with him one of those now-obsolete Victrolas, from whose horn there emanated wheezy, but to us, magical sound - music, comic dialogues, dramatic readings. His stay with us was a brief one; he was arrested for bigamy. He was, I learned later, one of a number of immigrants, who having left a wife in the Old Country, entered into new marital relations with some well-to-do spinster or widow, only to fleece and abandon her, and then changing his name (as our Mr. Albert for example), to look for new pickings in other quarters. At this time, also, Momma added to the family coffer by her skill at sewing. Many a neighbor came to her to sew the wedding dress for a daughter. She had experience in sewing in the years before her marriage when she spent some time in the relatively large city of Vilna.



Some of Joseph Alderman's family together for a special occasion. Left to Right: Rose Leibowitz (sister), Joseph Alderman, Simon Alderman (brother), Normetta Tager Alderman (sister-in-law) and Abraham Alderman, October 1985.

One of my earliest recollections was a brief experience in "Soup School," so called because children were given free breakfast of porridge, milk and crackers. When momma heard of this from a neighbor, always on the alert to lighten the family burden, she dispatched me thither in the company of the neighbor's child. The parents, for obvious reasons, were not encouraged to present themselves. I was happy to go there, though I thought it rather odd that the teachers, all women, seemed oddly dressed in long flowing black robes and veils and a white band across the forehead. Each morning we were marched to an adjoining building beautifully adorned with statues and stained glass windows. There was rich, solemn music from an instrument I had never seen before. There was chanting in a strange tongue, accompanied by movements of hands and knees. Finally, what I liked best of all, there was unison singing in English, the words of which conveyed little meaning to me. Momma was ignorant of all these goings on. Even the song I favored her with, "Onward, Christian Soldiers - With the Cross of Jesus" gave her no clue as to the nature of the school. The word "cross" bore no relation to the Yiddish *tsalim,* and Jesus" gave no hint that it was the same as *Yezzus,* or as he was more familiarly called *Yoshke.* When the horrifying revelation came as to where she had been sending me, she lost no time in terminating my attendance there. I understood, more or less, why I could not go there any longer, but I could not help missing, at the age of four, the music, the beautiful windows and the breakfasts. One lasting result of my visit there, however, was the name "Joseph" which was bestowed on me. When I first presented myself and I was asked my name, I responded with the one I was called at home, *Yisroel,* or *Srolke* in the diminutive form. The good Sisters, not knowing what to make of *Srolke,* hit upon Joseph as its English equivalent; this had the added advantage of being in good Catholic use as well. I should be grateful, I suppose, that they had come upon a good Jewish name. What if they had decided upon Christopher, or, God forbid, Christian.

After Poppa became "Shamus" life was easier. The salary itself was a meager one (two hundred a year, later five hundred), but there were a number of perquisites which added to the family income. There was the reading of the Holy Scroll on Yom Kippur, and the bringing of palm branches and citron to the ladies of the congregation to be used in the morning prayers during the Feast of Tabernacles. One of the women was sure to pay for the privilege of biting off the tip of the citron - a sure guarantee for producing fertility. Furthermore, there were the additional emoluments for reciting prayers at circumcisions, Bar Mitzvahs, weddings and memorial services.

It is no wonder there was always an uneasiness when Passover came around with the elections of officers, as well as the appointment of a Shamus to take place, lest some supplanter take over this main source of family income. Fortunately Poppa was very well liked by the members of the congregation, and so this dread event never took place.



Mordche (Max), Alderman, Shamus at Sheveth Achim Synagogue.

There are so many other recollections that keep crowding in, most of which I incorporated in the material I wrote in college. I must not, however, omit another aspect of Momma's interests. She was an avid reader of the serialized novels that often ran for over a year in the Yiddish newspaper. She also delighted in attending performances of the itinerant Yiddish players, who occasionally came to New Haven. She had a remarkable memory, and could, and did, the morning after attending a performance of a play, reproduce almost word for word, and detail after detail. It was always a problem to get her to cut short her recollections so that I could dash off to make my eight o'clock class, a good mile away - I was then already going to college. Later, when I began earning money, I introduced her to a wider range of

stage performances. There was *Everywoman,* listed as "A modern morality play," whose simple symbolism she had no difficulty in following and enjoying. There was The *Bohemian Girl* by Balfe, whose agreeable airs, gypsy cavortings *(a la Il Trovatore),* simple sentimental plot, and the interpolation of the Dance of the Hours from *La Gioconda* kept her enthralled. Most startling to me was her great enjoyment of *Faust,* with the well-known soprano Maggie Teyte as Marguerite, whose afflictions spoke a common language, even though she sang in French, it brought forth sighs of compassion from Momma.



The late Abraham Alderman, scholar and religious leader, addressing a group celebrating the 100th Anniversary of Bikur Cholim Synagogue (1888-1951) and its merger with Sheveth Achim Synagogue (1900-1951). The celebration took place at the merged synagogues' location on Derby and Winthrop Avenues in New Haven. Circa 1988. Abraham Alderman was the brother of Joseph Alderman.

I Remember Legion Avenue

by Sherman Kramer

Before 1927, there was no Legion Avenue. Oak Street went from Congress Avenue in downtown New Haven out to the Boulevard. Dr. Clarence Rungee, a New Haven alderman, a World War I veteran and a well-known collector of flags, was instrumental in getting the New Haven Board of Aldermen to pass a city law establishing Legion Avenue. The section of Oak Street from Howe Street/Howard Avenue going west to the Boulevard was named Legion Avenue, in honor of the American Legion and the legions of New Haven's brave men and women who served in our country's military during World War I.

This "Legion Avenue" area had a large concentration of Jewish and Italian families, plus, smaller concentrations of Irish, German, Polish, Ukrainian and African-Americans. These groups worked together, shopped together, lived together, went to school together and mothers looked out for their neighbors' children. People lived as friends and neighbors in harmony. The Legion Avenue area had a great many Jewish- and Italian-owned stores and businesses. People lived upstairs over the stores, behind the store fronts, and next to stores. There were large tenements and apartment houses on both sides of Legion Avenue and people lived on streets crossing Legion Avenue. It was a densely populated area. Soon the area started to deteriorate and Mayor Richard C. Lee decided the area had to be demolished to make way

for the Oak Street Connector to hook up Highway 95, the Yale-New Haven Hospital area with the Merritt/Wilbur Cross Parkway and Route 34. This never happened. State officials who promised the necessary funds reneged on promises. Today the area we once called Legion Avenue is a vast grassland with regular roads to hook up to Route 34.

Legion Avenue had an abundance of bakeries, meat markets, dry goods stores, variety stores and every kind of store and business imaginable. Since most of the stores were Jewish owned, they were closed on Saturday during the day and reopened on Saturday night and all day Sunday. Sunday on Legion Avenue became a great shopping day for Jews and non-Jews alike. More about Legion Avenue can be found in Arthur M. Horwitz's article titled, "Memories of Legion Avenue" found in *Jews In New Haven, Volume III.* There are photos of Legion Avenue with this essay.

I have put together, with this essay, from memory, the stores and businesses I remember during Legion Avenue's "hey day" in the 1930s, 1940s and 1950s. A more detailed list may be found in this essay, listing stores and businesses from New Haven City Directories of 1933, and 1955. Other people who helped contribute to this essay include: Sima Naftal Firine, Joyce Naftal Tapper, Fred Ticotsky and Barry Herman. I apologize because I know I cannot possibly remember all the stores that once flourished on "L.A." as Legion Avenue was affectionately called. Also, many stores changed their locations on Legion Avenue over the years.

There are two annual events held each year in the New Haven area to honor the memories of Legion Avenue and Oak Street. There is an "Oak Street Reunion Dinner" held in May in which an outstanding person, who grew up on Oak Street or Legion Avenue, is honored. Second, in August or September, an all-day picnic outing called "Old Legion Avenue Reunion" is held. Hundreds of people attend both events.

Legion Avenue is no more, but the memories, the sights, stores and smells still linger on.

Corner Howe & Legion

	- New Haven Normal School
55	Hebrew Institute. 1938/then became New Haven Jewish Community Center, then became New Haven Hebrew Day School
60	A. Alpert Kosher Meat Market
72	Workmen's Circle Hall (Foote's Boy's Club in the 1920s)
100	Lichtenstein Monuments

Corner Day Street

99	Congress Radio (Lou Bettigole), Bell's Radio Store
124	Laiki's Grocery 1940s, Hy's Appetizers -late 1940s, M&T appetizers - 1950s
122	William Cohen Sheet Metal Works (with son Aaron)
-	Cohen's Bakery (Nathan)
146	Chepovsky's Market, later becoming (Harry) Levine Self Service Market
156	Chalsky's Candy Store (Ben)
-	rear on Asylum Street was Fischel's Ice House
160	Hi-Grade Kosher Meat Market
164	Dine's Dry Goods, later becoming Meyer Casher Dress Store
166	Epstein's Deli Market, later becoming Swirsky's Deli Market
172	Dolly Gallucci Italian Grocery (she made great Italian Lemon Ices)
174	Kapsinow's Deli, later became Fox's Deli; 1945-1950 Kramer Printing Company (then moved to 151 Orchard Street)
174	At the rear of this address was Moslewitz's Live Chicken Market
176	Chinese Hand Laundry (Chang Lee)
178	Mrs. Goldstein's Market
192	Abe Gold's Grocery-Deli (with son Leonard Gold)
194	Ticotsky's Bakery
196	Rosenberg's Candy Store (thru the late 1940s), Teddy Ruffs Restaurant (late 1940s), Schwartzy's Restaurant (1950s)
196	Schlissel's Drug Store (late 1920s to 1930 approximately)
-	Meyers Kosher Meat Market
-	Andy's Italian Meat Market (Mr. Caparossi, wife & son)
-	Kaplowitz's Candy Store (opposite Lichtenstein Monuments)
134	Kliger's Department Store
139	D'Andrea's Pharmacy, became Katz's Pharmacy, then Berman's Pharmacy
-	Pero's Bar & Grill
169	D. Black Fish Market (listed in "Ripley's Believe it or not" as D. Black Market)
167	Legion Package Store (Ben Lebowsky)
161	Eddy's Quality Grocery (Edward Wacks, formerly from Oak Street - Max Wacks Bologna)
189	Harry A. Alpert Hardware Store (with son Herman, who was president of Legion Avenue Businessmen's Association)
-	Sam's Kosher Meat Market
185	Estryn's Kosher Meat Market
201	Zalman Naftal's Dry Goods (Mayor of Legion Avenue)
205	Olmer Bakery

207 Zeidel's (Phil) Candy Store - 1940s, and in the late 1940s became Hy Meyers Candy Store
- Epstein's Kosher Meat Market ("Murphy" Harry Epstein)
211 Alpert's Meat Market (Mendel Alpert)
215 Horwitz House of Dry Goods (Sam & son Mort Horwitz)
214 New Haven Hebrew Book Store
221 Levin's Sheet Metal Works (George Levin)
231 H. Levine Shoe Maker
225 L. Tapper Clothing (Bubbha)
232 Legion Smoke Shop
235 American Liquor Store (Lou Galvin)
238 Lou Egger Thrift Shop
220 Tom's Barber Shop (with brother Tony Ferraiuolo)
240 Alex's Fruit & Vegetable Market (Alex Draganoff)
245 Patsy's Shoe Repair (Pasquale Rasile)
247 Kaplan's Fruit Market
249 Elm City Kosher Meat Market (Dave and son Harry Miller)
- Mrs. Gitlitz Bakery (Mrs. Gitlitz and son Louis)
227 Goodman's Kosher Meat Market
- Hartman Kosher Meat Market
- Goldbaum's Shoe Repair
- Lombardi Shoe Repair
- Weibels Brewery (corner Legion & Orchard to Vine Street)
- Epstein Junk Yard
149 White's Hardware and Plumbing
160 Legion Avenue Fish Market (Joseph I. Saslow)
173 Brayer's Kosher Meat Market
173 at the rear of this address Mrs. Weiss Chicken Market (Chicken Plucker), Reverend Slutsky was the Mohel and Schochet
179 Croog's Shoe Store
183 Sosensky's Grocery
160 Legion -Olmer Bakery (Irving Baldinger, President; Sam Olmer, Vice President; Louis Greenberg Secretary-Treasurer)

Corner Orchard Street

265 Beacon Bar & Restaurant
289 Joe's Garage (Joe Mendillo)
246 Irving's Variety Store, became Elis Variety Store, 1930s it was Cohen's Candy Store
- Druskin Candy Store
313 Mammolite's Italian Grocery (prior to Perrie Italian Sausages)
322 Lapides Metals Corporation (Abe Lapides), occupied the Old Weibel Brewery

- New York Bargain Furniture, (Israel Vine Proprietor)
- Gomberg's Grocery
326 Laundromat (Mrs. Reich)
335 Berkshire Ice & Fuel Company (Jacob Korrick and son Ira Korrick)
324 Sanitary Union Barber Shop (John Teta)
341 Rositani's Italian Bakery
357 Victory Theatre (Michary Tamasino, owner, also owned the White Way Theatre on Davenport Avenue)
- Chase's Junk Yard (Elliott Street)
- Mark's Sandwich Shop
244 Einhorn The Tailor
- Bunny Diskin Wholesale Shoes
- New York Kosher Meat Market (Mr. Rashba) opposite Lichtenstein Monuments
350 Legion Meat Market (Al Affinito)
- Leibowitz Fruits
- Manning T. Bailey Kosher Meat Market 1920s to the early 1930s

Corner Greenwood & Legion Avenues

- Oak Street School (which only held four class rooms)
357 Anthony Augliera, Incorporated, Movers
167 Nutter Kaletsky's Smoke Shop

Howe Street to Greenwood Street
Additional Stores and Businesses Located on Legion Avenue

159 Melnick's Bakery
130 Gottlieb Bakery
174 Robbin's Deli
- Teitelman's Meat Market
- Magid's Kosher Butcher
196 Rosenberg's Candy Store
- Meyer's Grille
210 Caparossi Italian Meat Market
247 Goldberg's Fruit Market
231 Levine Shoe Repair
271 Radin Chickens
245 Basile Shoe Repair
- Dragunoff Fruit Market
123 Leibowitz Fruits
160 Saslow Fish Market
14 W. Shlank Gasoline
60 W. Cohen Sheet Metal Worker

105 M. Pinkus Furniture
123 Mrs. Wacks Grocers
124 H. Glassman Grocer
125 Holly Grill Tavern
126 J.S. Musiello Barber
143 A. Stepson Meat Market
149 Lakeside Market
157 H. Whitten Grocer
159 Mrs. M. Green Bakery
161 H. Levine Shoe Repair
164 Elm City Dry Goods
187 H. Orchowsky Tavern
211 Progressive Radio & Music Co.
214 New Deal Fruit & Vegetable Market
217 C. Burack Shoe Repair
220 F. Ferraiuolo
221 Mrs. S. Siegel Produce
225 L. Zaslavsky Fish Market
226 J. Iadonisi Plumber
231 H.L. Henlein Bakers
235 American Cut Rate Package Store
240 Lerner's Variety Store
243 J. Gootkin Barber
245 A. Pulia Shoe Repair
265 Fritz Grill & Tavern
277 J. Lenehan Cleaners
289 Mendillo Auto Repairs
313 J.B. Patrigani Grocer, in 1933 it was a Barber Shop
343 Universal Mattress Company
381 School Repair Department (former Oak Street School - closed)
382 Mrs. C. Guarino Grocer
392 Rapid Motor Lines, Inc.
442 J. Mongillo Tavern
471 Mirto's Pharmacy
497 Sherman Filling Station
653 J. H. Murnane Tavern
655 Village Boy's Club
694 I. Myers Cattle

A 1933 New Haven City Directory Lists the Following Businesses and Stores on Legion Avenue

1933

Beginning at Howe Street/Howard Avenue

- \- The New Haven State Normal School (to train elementary teachers, was on the corner of Howe Street and Legion Avenue
- 14 Standard Oil Co. of N.Y. Service Station
- 34 Daniel Metznyck Window Cleaner
- 48 J.I. Krivosky Real Estate
- 55 Hebrew Institute (corner of Legion and Dwight Street)

Dwight Street Crossing

- 72 Workmen's Circle Educational Center

Ward Street Crossing

- 100 Lichtenstein Company Monuments
- 105 Glazer Billiards
- 118 Seidel Poultry (rear)
- 124 H. Glassman Grocer
- 123 S. Leibowitz Grocer
- 125 Abraham Slutsky - Mohel and Schochet
- 126 S. Mussiello, Barber
- 127 New Haven Importing Company, Inc. Grocers

Day Street Crossing

- 130 B. Gottlieb Bakery
- 134 Kliger Brothers Shoes (Harry and Morris)
- 139 Katz Pharmacy
- 143 Bronx Bakery
- 146 Chepovsky Bros. Inc. Grocers

Asylum Street Crossing

- 149 Cutler's Fish Market
- 153 Hi Grade Meat Market
- 155 G. Kabakoff, plumber
- 156 B. Chalsky, Confectionery
- 157 H. Whitten Grocer
- 159 S. Melnick Bakery
- 160 M.T. Bailey Meat Market
- 161 H. Levine Shoe Repair
- 164 Elm City Dry Goods Company
- 166 A. Epstein Delicatessen
- 167 N. Kaletsky Grocer

169 D. Black Fish Market
172 B. Gallucci Grocer
172 H. Moslowitz Poultry (rear)
173 Barney Brayer Meat Market
174 Robbin's Delicatessen and Luncheonette
176 L. Chong Chinese Laundry
178 M. Mintz Meat Market
179 Croog Shoes
183 P. Liebenson Fruit Market
189 The Maybrook Dairy Store
192 Gold Delicatessen
193 Alperts Hardware and House Furnishing Goods
194 Ticotsky Bakery
196 Rosenberg Candy Store
197 Zalman Naftal Dry Goods

Elliott Street Crossing

203 H. Goldbaum Shoe Repair
207 N. Hartman Meat Market
210 Mrs. P. Caporossi Meat Market
211 Ben's Tavern
214 J. Grammatico Fruit Market
215 M. Gordon Fruit Market
217 C. Burack Shoe Repair Shop
220 F. Ferraiuolo Barber
221 S. Resnick Fruit Market
225 J. Morosoff Barber
227 L. Goodman Meat Market
231 J.M. Mongillo & Sons Real Estate
235 Schlissel's Pharmacy
240 Legion Community Laundry
243 M. Gomberg Grocery Market
244 H. Noretsky Variety Store
245 C. Goffin Tailor
247 Mrs. H. Letis Restaurant
249 Elm City Meat Market
250 A.L. Cohen Confectioners

Orchard Street Crossing

265 D. & D. Bar & Grill
270 Weibel Brewing Company
270 B. Radin Feed Store
277 W. Wilezynski Bakery

283 A. Bruneau & Co. Movers
313 J. Patrigani Barber
324 J.P. Festa Barber
326 F. Maturo Confectioner
339 J. Gagliardi Shoe Repair
341 Mrs. M. Mondillo Grocer
342 Mrs. Marion Dunn, Nurse
350 A. Affinito Meat Market
357 Victory Theater
361 Samuel Gillerman Cattle Dealer
366 Mrs. E. J. Hauser Confectioner

Greenwood Street Crossing
381 Oak Street School
384 S. Olivieri Barber
392 Cohen & Powell Movers and Garage
408 R. D'Angelo Grocer
417 J. Cucinelle Dressmaker
419 DeNard Brothers Electric
421 R. Lombardi Shoe Repair
424 Mrs. F. B. Kraussmann Furnished Rooms
429 N. LaPorta Soft Drinks

Auburn Street Crossing
442 Auburn Tavern
446 Hub Cash Grocery Company
455 P. Mendillo & Sons Grocers
458 Rositani & Bonessi Bakers
460 A. Santagata Barber
466 F. Acquavita Painter
471 Universal Mattress Company

Sherman Avenue Crosses
497 Legion Pharmacy

Winthrop Avenue Crosses
595 The Barela Quarries, Inc. - Barcia Quarries, Inc.
595 The Clark-Barone Co., Contractors

Wight Street Crosses
619 Peter A. Biondi Upholsterer
635 Mrs. R. Rapuano, Nurse
655 Mrs. C. Suscietto Grocer

Tyler Street Crosses

669 Mrs. A. Mazzacane Grocer
671 Village Tavern

Evergreen Court Crosses

743 Mrs. D. Tufts Florist
743 T.G. Grillo Shoe Repair

Boulevard Crosses

A 1955 New Haven City Directory Lists the following businesses and stores on Legion Avenue. Legion Avenue at this time was fading out as a vibrant business and commercial center. Redevelopment and the wrecking crews would soon level the entire area from Howe Street to the Boulevard to make way for the Route 34 Connector, which in 1997 still hasn't taken place. By the early 1960s, Legion Avenue was just a memory.

1955 Legion Avenue
Corner of Legion and Dwight Street

- New Haven Hebrew Day School
60 A. Alpert Meat Market.
72 Workmen's Circle Educational Center
99 New York Cut Rate Kosher Meat Market
100 Lichtenstein Co. Monuments
120 William Cohen Sheet Metal Works, Inc.
123 Einhorn Tailor & Cleaners
123 Lin-Jay Furniture
124 Hy's Delicious Dairy Delicatessen
125 Fox's Delicatessen

Day Street Crosses

126 Dan Dee Barber Shop
130 N. Cohen Bakery
134 Kliger's Department Store
139 Katz's Pharmacy
143 Myer's Meat Market
146 Levine's Self Service Market

Asylum Street Crosses

149 Mrs. G. White Hardware
155 A. Perecman Watch Repair
157 S. Brown Grocer
158 Herb's Spa

160 Rosen's Kosher Meat & Poultry Market
161 Eddy's Quality Grocery
164 The Cotton Dry Goods Store
166 M.S. Swirsky Delicatessen
169 Broitman's Legion Fish Market
172 R. Gallucci Grocers
172 H. Clark Poultry (rear)
173 Brayer & Levine Meat Market
174 Goldstein's Fruit & Vegetable Market
176 Rosh's Book & Variety Store
178 Legion Bakery
179 Mrs. A. Sosensky Grocer
183 Merit Fish Company
185 Hi Grade Meat Market, Inc.
187 Harry Alpert Hardware Store
192 Gold's Dairy Delicatessen
194 Ticotsky's Bakery
196 Teddy Ruff Inc. Restaurant

Elliott Street Crosses

201 Zalman Naftal Dry Goods
205 Olmer Brothers Bakery
207 H. Meyers Confectioner
211 H. Epstein Meat Market
214 New Deal Fruit & Vegetable Market
215 S& M Horwitz Dry Goods
220 Tom's Barber Shop
225 L. Tapper Clothing
237 L. Goodman Meat Market
231 H. Levine Shoe Repair
232 H & H Home Equipment Company
235 American Liquor Stores
238 Legion Confectionery
240 Alex's Fruit & Vegetable Market
242 Sam's Kosher Meat Market
243 Levin's Sheet Metal Works, Inc.
245 P. Basile Shoe Repair
246 Irving's Variety Store
247 Kaplan's Fruit Market
249 Elm City Meat Market

Orchard Street Crosses

265 Beacon Restaurant
277 Lee Chong Chinese Laundry
289 Joe's Garage
295 Radin Brothers Poultry Market
313 A. Mammolite Grocer
322 Lapides Metals Corporation

Vine Street Crosses

324 Sanitary Union Barber Shop
326 E-Z Laundromat
335 Leonardo Excavating Company
348 Nick's Garage (rear)
350 Legion Meat Market
357 Anthony Augliera Movers
361 B. Kravitz Real Estate
366 City Point Cleaners & Dyers

Greenwood Street Crosses

384 Sanitary Barber Shop
392 G. Grillo Auto Repair
408 R. D'Angelo Grocer
419 DeNard Brothers Electrical Shop
421 Stein Specialty Company Dry Goods

Auburn Street Crosses

442 DeLance's Restaurant
455 A. Striano Shoe Repair
458 Rositani Bakery
471 Mirto's Pharmacy

Sherman Avenue Crosses
Winthrop Avenue Crosses

559 Mrs. M.E. Larkin, Nurse
595 Barela Quarries, Inc.
595 Clark-Barone Contractors

Wight Street Crosses

653 Community Package Store
655 Jack's Radio Service
669 Mrs. A. S. Mazzacane Grocer
671 Morton Outfitters Clothing

The New Haven Sgt. Stanley Fishman Post, Jewish War Veterans, Post 86

by Herman Russell

In 1934, ten veterans from the Greater New Haven area piled into a car and drove to New Britain, Connecticut to attend the National Convention of the Jewish War Veterans of the United States, which was being held at the Hotel Burritt. Some of the original ten members included: James Lufer, Moe Cohen, Hyman Cohen, Philip Nitkin, Nathan Kirschner and Jacob Witkin.

These veterans received a charter to start a Jewish War Veterans Post, New Haven Post #86. Shortly thereafter they marched with other Jewish War Veterans from around the country in an Anti-Hitler Demonstration Parade in New York City. They continued to be an active Post.

In 1947, with veterans of World War II returning home, Selig Fishman petitioned the national organization to start another New Haven post in his son's memory and name. His son, Sgt. Stanley Fishman was killed during the "Battle of the Bulge." The post was formed and the name became the Sgt. Stanley Fishman Post #319. In 1950, the Fishman Post merged with New Haven Post #86 and became the New Haven Sgt. Stanley Fishman Post #86. At the time, it was one of the largest Jewish War Veterans Posts in the nation.

As many of the members started leaving New Haven for the suburbs, the Post split into three more posts, Hamden Post #204, Milford Post and the West Haven Post #234. At the present time, the New Haven Post continues to be active. There are no West Haven or Milford Posts. Its members have joined New Haven, Hamden or the Valley JWV Posts. Each post also has an active women's auxiliary.

A summary showing activities and projects of JWV Posts is attached with this essay.

The New Haven Sgt. Stanley Fishman Post, Jewish War Veterans, Post #86 *(As of 2/97)*

Members:

Clifford Altschuler
Alfred Brody
Yale Brownstein
Louis Brumberger
Dr. John L. Chasnoff
Morris E. Choen
George Cohen
Samuel Dickstein
Stephen Edberg
*Jack Evans
Dr. Philip Fightlin
Samuel Glazer
Dr. Sydney Goldberg
Nathan S. Goldstein
Louis Hodes
Samuel Hourwitz
Arnold Joseph
*Oscar Kipperman
*Sherman Kramer
Paul Ignal
Milton LeBov
*Edward Lettick
Bernard Lipin
Edward Lipin
Simon Lurie
Nathan Merriam
*Murray Ratoosh
Walter Rochow
Harold Roberts
Ben Rosenthal
*Herman Russell
Joey Russell
Herman Russian
Morton Schnitman
Morris Shiffrin
Cyrus Stephson
Leonard Tanditash
Samuel Teitelman
George Trager
Michael Wacks
Louis Zeid

* *Past Commanders* *(List submitted by Herman Russell)*

The New Haven Sgt. Stanley Fishman Post, Jewish War Veterans, Post #86 *(As of 3/97)*

Post #86 list of Departed Veterans:

Sherman Goodman
Herbert Weiner
Dr. Sydney Goldberg
Edward S. Ficher
Eugene Chasnoff
Bernard Fidler
William Goldberg
Arthur Schwartz
Harry Bloom
Phillip Bassett
Sidney Horton
David Kessellman
Dr. Samuel Jaffee
Samuel Cohen
Hyman Calechman
Morris Wolf
Abraham Wolkovitz
Edward Slutsky
Sam Sushman
Sid Heiberger
William Goldberg
Benjamin Burke
Harry Kabakoff
Dr. Meyer Samson
Edward Straussman

THE JEWISH WAR VETERANS OF THE U.S.A.

SERVICE TO THE VETERANS COMMUNITY

- **JWV's Veterans Administration Volunteer Services (VAVS)** members have been active participants in the Department of Veterans Affairs' (DVA)'s VAVS program since 1946, providing service to sick and disabled veterans in DVA hospitals, domiciliaries, nursing homes, geriatric centers, outreach centers and homeless programs throughout the country.

- **JWV's government certified National Service Officers (NSO)** counsel veterans and their families seeking information regarding veterans benefits . These NSO officers provide assistance with problems such as medical care, insurance benefits, war-related disabilities, education benefits, etc. JWV also maintains a Washington office to present appeals when local claims are denied.

- **JWV's Housing and Homeless Programs** have sponsored housing projects for the elderly with preference for veterans. JWV members work hand-in-hand with DVA and other veterans' groups on projects that offer counseling, food, clothing and housing for homeless veterans. JWV also operates two half-way houses for veterans re-entering the work world following drug abuse treatment.

SERVICE TO THE MILITARY COMMUNITY

- **JWV Provides representation to military personnel** through WV's NSO Officer with regard to veterans rights, discharge procedures, allegations regarding discrimination while in uniform, etc.

- **JWV Awards to Military Cadets** are presented each year to U.S. Air Force, U.S. Coast Guard, and ROTC military cadets for proficiency in physical education, individual proficiency, and outstanding achievements.

- **JWV Kiddush cup presentations** are made each year to graduating Jewish military cadets at the U.S. Air Force, Army and Naval academies.

LEGISLATIVE AFFAIRS

- **JWV is in continuous contact with members of Congress.** Our voice has been heard on topics as diverse as loan guarantees for Israel, geriatric health

care, national defense, the Department of Veterans Affairs budget, veterans' health care, civil rights and civil liberties, and foreign policy.

- **JWV's Capitol Hill Action Day** takes place each year when hundreds of our members visit their congressional legislators and JWV's National Commander gives testimony at hearings held by the Joint Committee on Veterans' Affairs.

SERVICE TO THE JEWISH COMMUNITY

- **JWV's Emergency Disaster Relief Fund** provides necessary supplies and aid to JWV members and others devastated by natural disasters.

- **JWV's National Action Program** is designed to foster goodwill and thwart anti-Semitic acts through education.

- **JWV's National Reward Fund** offers financial incentive for information on persons who have committed anti-Semitic acts.

- **JWV's Veterans Against Drug Abuse Program (VAD)** combats drug problems of veterans and the elderly. "The Other Drug Problem: Medication Misuse Among Older Americans," a video tape produced by JWV, is being circulated nationwide.

- **JWV's Boy Scout Program** sponsors Boy Scout and Cub Scout troops throughout the country. Participation includes awarding Eagle Scout Certificates, sponsoring Scouting units, assuming leadership roles, offering financial support, sharing technical expertise, and serving on local councils or committees.

- **JWV's Educational Grant Program** provides four educational grants to high school seniors in the amounts of $1,000, $500, $200, and $100. All high school seniors who are descendants of JWV members in good standing are eligible to apply for the grants.

- **JWV's XX Olympiad Memorial Award,** honoring the memory of the eleven members of the Israeli Olympic team assassinated at the XX Olympiad in Munich, Germany, is presented each year to a high school senior who exhibits Outstanding Athletic Achievement

- **JWV's Stamp Distribution Program** distributes stamps, collected by JWV members, to DVA Medical Centers throughout the country.

SERVICE TO ISRAEL

- **JWV's Allied Veterans' Mission** sponsors trips to Israel which provide national leaders of non-Jewish veterans' organizations the opportunity to be personally briefed by Israeli leaders. These trips promote good will towards Israel in addition to forging bonds between the American Jewish community and leadership of America's 27 million veterans.

- **JWV's Sponsorship of Community Projects in Israel** include "The Roof", a housing project for Israeli demobilized soldiers, several JWV Forests, water reclamation projects, and new immigrant settlement projects. Members of JWV's three Posts in Israel volunteer their time at hospitals, military bases and in their communities throughout Israel. Individual JWV Posts contribute to the Israel Defense Forces and help raise funds for their rest and recreation center.

HISTORY

- JWV, the "Patriotic Voice of American Jewry," is the oldest active veterans' service organization in the United States. Established March 15, 1896, and chartered by an Act of Congress, JWV's original purpose was to combat the anti-Semitic claims that Jews are not patriotic.

- JWV has developed into an organization that is the sole representative of America's Jewish veterans, a staunch defender of Israel, a fierce opponent of anti-Semitism, and a powerful voice for issues concerning, the American Jewish community.

LOCATION

- JWV is headquartered at 1811 R Street, N. W. in Washington, DC with ready access to all branches of government, and Posts throughout the country. Call our National Headquarters at (202) 265-6280 for more information.

Looking Back!

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Cott Beverage Co.

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TIMELY CLOTHES
FASHION PARK CLOTHES
ARROW SHIRTS
MANHATTAN SHIRTS



Clothing, Hats, Shoes and Furnishings
for MEN *and* BOYS

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It's Cott to be Good

The Hamden Jewish War Veterans

Post #204, Officers & Members 1997-1998

Officers:

Commander: Irving Faiman
Senior Vice Commander: Harry Mansfield
Junior Vice Commander: Louis Phillips
Quartermaster: Sidney Comen

Members:

*Howard Abeshouse
Harold Alpert
Aaron Aronow
Louis Belowsky
Att. Herman Bershtein
Benjamin Braginski
Marcia Caplan
Ivan Chasnoff
Morton Chorney
Harold Cohen
Sidney Comen
Harold Dinerstein
Col. Mark Dinerstein
*Morton Dorfman
Irving Effron
Alexander Elkin
Norman Fagin
Irving Faiman
Samuel Faiman
Richard Fidler
Sol Frankel
*Arthur Friedland
Lewis Friedland
*Jack Friedler
Albert Gershman
Alexander Gershman
Murray Glickman
Hyman Gluck
Jerome Goldberg
Murray Gollinger
Victor Goodman
Robert Gordon
Martin Graicerstein
Leonard Granoff
Jack Greenberg
*Walter Greenwald
Harold Hoffman
Edward Horowitz
Arnold Hubelbank
Julius Hyatt
Frederick Joseph
*Walter Kahn
Richard Kantrow
Sam Kaplowitz
Sherman Kasowitz
Harold Katz
Jack Kitavitz
Julius Levine
Jacob Levy
Leo Liberman
*Harry Mansfield
Bernard Mednick
Alvin Merrian
Robert Merrian
Isadore Miller
*Sherman Meyerson
Mack Miller
Arnold Most
Edward Noretsky
*Louis Phillips
Marvin Pizer
Alex Poll
Jack Raskin
Howard Reichbart
*Edward Rothchild
Sam Rubin
Leo Rudin
Samuel Rudolph
Ronald Schlank
Joseph Seigle
Rabbi Bernard Scolnic
George Seltzer
*Arenn Shanok
*Emanuel Smith
Morris Spector
Leonard Stern
Robert Suslew
Joseph Swinkin
Herbert Tempkin
*Chester Trueheat
Rubie Vine
Marvin Wallach
Mark Warner
William Weiner
Edward Winnick
Marvin Zaretsky

** Past Commanders*

(Names submitted by Harry Mansfield)

Hamden Jewish War Veterans Post #204

List of Departed Veterans:

Albert Bolton
Edward C. Brown
Rabbi Nathan Burstyn
Eugene Chasnoff (PC)
Joe Demiany (PC)
Irving Eagle
Malcom Eldrich
Philip Falk
Samuel Fedowitz
Jacob Feinberg
Bernard Fidler (PC)
Jack Freedman
Sidney Gelman
Jerome Ginsberg
David Glaser
William Goldberg
Seymour Golden
Ezra Goldstein
Simon Grossman (PC)
Harold Gutkin
Mac Horowitz
Louis Jacobson
Murray Kantrowitz
Arthur Kaplan
Phil Kaplan
Irving Kolbin
Irving Kramer
Morton Krass (PC)
Morris Lippman (PC)
Louis Mangan
Irving Marinoff
Si Marinoff
Lou Markle
Harry Mendel
Jack Netzer
Lionel Parnes (PC)
Yale Pecker (PC)
Herman Richey
Edward Rosner
Harold Roswig
Irving Salowitz
Shepard Salowitz
George Sands
Harold Saslow (PC)
Max Segan
Lawrence Seltzer
Simon Shankman
Abe Shiffrin
Norman Skura
Sam Sohcot
Fred Stolzman
Sidney Victor
Morton Watstein
Jerome Zaretsky (PC)

(PC) Post Commander



Flagpole Dedication Ceremony in 1958

Left to right: Harold Saslow - P.C., Eugene Chasnoff - P.C., Mayor Richard C. Lee - New Haven, Harry Mansfield - P.C., Commander Cohen of the State of CT Jewish War Veterans Organization. Flagpole Dedication at Temple Beth Sholom, 1809 Whitney Ave., Hamden, CT in 1958. Flagpole was dedicated to all deceased Jewish War Veterans of Hamden J.W.V. Post #204, Inc. and of The Greater New Haven area.

Hillhouse Flagpole Moves To Hamden

by Harry Mansfield

Harry Mansfield chaired a committee from the Hamden Jewish War Veterans, Post 204 in 1957 to move a forty-five foot flagpole which stood in front of the old Hillhouse High School on Tower Parkway in New Haven. Hillhouse High School was to be razed and a new Yale College to be built on the same location. No one knew what to do with the flagpole. Mansfield phoned Yale University authorities, the Connecticut Demolition Company, Kramer Iron Works, Lichtenstein Monument Company and others to acquire the flagpole and to move it to Hamden.

Since there was no memorial to Hamden's Jewish war dead, it was decided that the flag pole and an engraved memorial stone would be erected on the lawn of Temple Beth Sholom on Whitney Avenue in Hamden where the War Post held its meetings. Later, other services were rendered by SNET Co., the Hamden Fire Department, Nate Sosensky's Hardware Store and the Family of the late Post Commander Morris Lippman, who supplied the American flag.

Today, when driving by Temple Beth Sholom in Hamden, a majestic American flag flies proudly on a memorable flagpole with a long and proud history. The flagpole is dedicated to all Jewish War Veterans of Hamden and of the Greater New Haven area who gave their lives for their country in order to preserve our freedoms and our personal liberties. The Flagpole dedication took place at Temple Beth Sholom in 1958.

The Flagpole may be seen in the photo of Temple Beth Sholom used with the essay on Temple Beth Sholom found in this book.

(Material and photo submitted by Harry Mansfield)

Can Anyone Identify The Military Uniform?



Photo portrait of Abraham Joseph Strouse (1864-1939), son of Isaac and Pauline Strouse. Photo portrait circa 1890. Isaac Strouse was one of the founders of the Strouse, Adler Corset Company in New Haven. Photo portrait donated to the Society by Abraham Strouse's grandchildren: Herbert E. Strouse, Jeanne Strouse Ontke, and Joan Strouse Loughlin. Can anyone identify the military uniform and tell us about its origin? Please notify the Jewish Historical Society with the information.

Valley Jewish War Veterans

Lubin-Linett-Steinman, Post #317, *(As of 9/4/96)*

Members:

George Berman
* James Blume
William Brogadir
* Benjamin Cohen
Joseph Dworkin
Martin Dworkin
* Stanley Gampel
* Bernard Horowitz
Howard Jacobs
Issac Katzman
Paul Kaufman
* Toby Konowitz
Harvey Kornblut
* Harold Kramer
Samuel Kreiger
Yale Laites
Berthold Levi
* Morton Linett
* Mitchell Loberfeld
* Don Mark
Samuel Meyer
* Seymour Morgenstern
Milton Opotzner
* Arthur Potoff
Arthur Press
Sam Rifkin
Ted Rogol
Irwin Rosenman
Mortimore Saffran
Stanton Savell
* Allan Savitsky
* Herb Savitt
Arthur Schpero
Morton Schpero
Myron Yudkin
* Seymour Yudkin

* *Past Commanders*

The Valley Post #317 received its charter on May 24, 1945.

POST #317 SERVICEMEN HONORED WITH MEDALS AND AWARDS IN WW II

Samuel D. Aaronson
Larry Benjamin
Harold Blankfeld
Alton Brody
David Cohen
David B. Cohen
George Cohen
Percy Cohen
Solly Dworkin
Stanley Gampel
Sidney Kegeles
Max Levine
Ralph Levine
Ben Levine
Edward Liebensohn
Jesse Lieberman
* Aaron Linett
* Raymond Lubin
Charles Rifkin
Leonard Sachs
Herbert Steinman
* Murray Steinman
Morris Weiser
Harold Yudkin
Richard Yudkin

* *Killed in Action*

(Information submitted from *AMERICAN JEWS IN WORLD WAR II* by I. Kaufman VOLS: 1 and 3)
(Information and lists supplied by Ted Rogol and Toby Konowitz)

Valley Jewish War Veterans Post, Lubin-Linett-Steinman Post #317

List of Departed Veterans:

Aron Abkowitz
S Morris Allainer
O Nathan Alpert
O Paul Arons
S Dr. Francis Barron
O H. Berkson
O Albert Berman
O Jack Berman
O Ben Bernstein
S Harold Blankfeld
S Benjamin Block
O Dr. Ed Blumenthel
O Julius Brody
O Herman Bronfin
S Morris Brown
O Claude Carroll
O Meyer Cohen
O Percy Cohen
Stanley Cousins
O Morris Denerstein
Sam Eckhardt
S Milton Fogel
O Ernest Gittleman
O Harry Gordon
O Morton Insler
O Louis Kasden
O Robert Kliger
O Morris Kramer
O Al Harris
S Charles Rifkin
O Joe Levine
O Fred Lear
O David Levine
O Ralph Levine
O Nathan Levy
O Sgt. Aaron Linett
O Maurice Lippman
S Lt. Jerry Luben
Raymond Lubin
O Harry Mark
O Harvey Olderman
O Howard Olderman
O Louis Pearson
O Irving Potoff
S Jacob Reibman
O Maurice Reich
David Resnick
Goodman Rich
S Leo Slachter
O Jack Shaker
O Kaly Singer
O Samuel Soloway
O William Soloway
S Capt. Murray Steinman
S Robert Steinman
O Samuel Swearsky
O Jack Travis
O Dr. Milton Turkoff
O Maurice Whitman
George Yudkin
O Herman Wolkowitz
O Saul Rosenberg
Norman Gans
O Jerry Wrubel
George Liftig
O Murray Kessler
O Max Levine
Jack Tevolitz
O Martin Savitsky
David Blumenthal

O = Orange
S = Shelton

Berel Howard: The Yiddish Music Man

by Joseph P. Finoia

Berel Howard has devoted fifty years of his life to bringing the love of "Jewish Music" to the Jewish Community and non-Jewish listeners through his Yiddish radio program. He has been called the Yiddish Arthur Godfrey of radio. Let's take a walk down memory lane to find out who this wonderful man and legend is.

Berel Howard was born Bernard A. Hurwitz in New Haven's old Grace Hospital to proud parents, Nathan Hurwitz and Rose Levine Hurwitz. His elementary education started in the New Haven school system where he attended Hallock Street school. From there, Berel went to Hillhouse High School. While at Hillhouse, he wrote for the Sentinel, the high school newspaper. He continued his education as a student at the old New Haven State Teachers' College and then went on to the University of Bridgeport where he majored in political science and minored in sociology. At the University of Bridgeport, Berel was researching a paper on F.M. Radio and thus his career began. This college paper launched Berel as a host, producer, director and writer of a Jewish variety hour radio show. Sol Chain and Irwin Alpert were instrumental in his career, getting him started in radio. He worked at WELI-A.M. and WAVZ F.M. for a number of years. At this time, a very limited number of people owned a F.M. Radio. His father would go to Fox's Kosher Deli on Legion Avenue to listen to Berel on the deli's F.M. radio. The deli was also a sponsor of Berel's Variety Radio Show.

He used his Hebrew name Berel which is Hebrew for Bernard and his last name was changed to Howard because the radio station manager said it would be easier to remember.

Berel's listening audience has had as many as 65,000 listeners for his Sunday radio show. He has served the community through his many announcements of weddings, anniversaries, *Bar Mitzvahs* and public service events. Also, many politicians have had ads on his program. He was the first radio show host to feature Jan Peerce's and Richard Tucker's Jewish recordings played on the air, along with Connie Frances and Jerry Vale's recordings in Yiddish.



Berel Howard
(Photo Courtesy of Barry Tenin)

Berel has never missed a show and is always there to answer his fans' questions. His show was the only ethnic program to be reviewed in the *Variety Newspaper* on August 25, 1971. He may own the largest collection of Hebrew, Yiddish, and Israeli records in Connecticut. At this point in Berel's career he has entertained four generations of listeners. The nuns at Saint Raphaels' Hospital once commented that they enjoyed Berel's show and were acquainted with it from their Jewish patients at the hospital.

Alberto Cuppelli, the Italian Consul in New Haven, and Jackie Mason are just a few of his many famous friends.

Berel feels that the Yiddish language is making a comeback. He said that there are more than 300 Yiddish words in Websters' Dictionary today. These Yiddish words are being used in our daily speech by Jewish and non-Jewish people.

Some of his sponsors through the years have been Cohen's Bakery, Lichtenstein Monuments, Fox's Delicatessen, Ideal Kosher Restaurant, New Haven Travel Service, Ruth's Corset Shop, The Clothes Rack, Harry Rosen's Meat Market, Mario D'Dario's Nissan-Buick, and Olmer's Bakery, just to mention a few. He has also highlighted a local Mohel (a person who performs circumcisions) and *Schvitz Bod* (Russian Baths) on Oak Street.

Berel was married to the late Marilyn Joan Tenin for thirty-two wonderful years. He misses her very much. They were married by Rabbi Gelman at Young Israel Synagogue on Norton Street in New Haven. Berel is the brother-in-law of New Haven native Bunny Tenin who went to Hollywood and changed her name to Diana Darrin. Diana Darrin was an actress in the 1950s and 1960s. His nephew Evan Richards, the son of Diana Darrin, is also an actor of note and has appeared on Broadway as a youngster in David Copperfield. Evan recently appeared in a British film titled "Mute Witness."

Berel was recently honored with a Special Recognition Award from the University of Hartford's Greenberg Center for Judaic Studies, for his fifty years as host of the Jewish Variety hour which is on WADS- F.M. in Ansonia. He is now devoting a portion of his program to recent Russian Jewish immigrants by playing Russian Jewish music.

After fifty years on radio, Berel Howard is still bringing Yiddish cultural enrichment and pleasure to countless thousands of listeners.

Tune in to Berel Howard each Sunday from 8 a.m. - 9 a.m. over Ansonia's station WADS-690 on your A.M. dial.


MORE POPULAR THAN EVER
The Radio Show Everyone Enjoys...
BEREL HOWARD'S
JEWISH VARIETY HOUR
Sunday... 10:00 to 11: a.m.
WADS AM
690 on your Radio
ENJOY 60 MINUTES OF GREAT MUSIC AND GREAT LISTENING WITH BEREL HOWARD AND FAMOUS GUEST STARS SINGING AND PERFORMING EVERYONE'S FAVORITE YIDDISH AND ISRAELI MELODIES.
Celebrating 48 Years On Connecticut Radio!
BEREL HOWARD
RADIO PRODUCTIONS
514 FOUNTAIN ST. APT. A1
NEW HAVEN, CT 06515
NOW.... 48TH YEAR
BEREL HOWARD'S...
ON RADIO
48th Year On Connecticut Radio...
BEREL HOWARD'S
JEWISH VARIETY HOUR
Sunday... 10:00 to 11: a.m.
WADS AM
690 on your Radio
TUNE IN BEREL HOWARD AND HIS FAMOUS GUEST STARS AND ENJOY 60 MINUTES OF YOUR FAVORITE YIDDISH, ISRAELI, CHASSIDIC AND CANTORIAL MELODIES.
THE MUSIC WILL MAKE YOU FEEL GOOD
EVERY TIME YOU LISTEN TO IT!!!
BEREL HOWARD
RADIO PRODUCTIONS
514 FOUNTAIN ST. APT. A1
NEW HAVEN, CT 06515
BEREL HOWARD
RADIO PRODUCTIONS
514 FOUNTAIN ST. APT. A1
NEW HAVEN, CT 06515
* JULY, 1996 → 49th Year On Conn. RADIO !!!

B'nai B'rith Plaque And Honor Roll

by Sydney Bruskin

In 1956, as part of its centennial celebration, New Haven's Horeb Lodge #25 of B'nai B'rith mounted a plaque on the building where it held its earliest meetings. This building, which had housed the lodge-rooms, stood on the southwest corner of the intersection of State and Court streets. The building had been known as the Journal and Courier Building, and the third floor, used for lodge meetings, was called Arcade Hall.

This plaque did not remain very long, however, since the building was demolished in the late 1970s as part of the redevelopment of State Street and was replaced with a modern structure by the Southern New England Telephone Company.

I was the chairman of the original Plaque Dedication Committee in 1956, and was again named to chair such a committee in 1981. On March 15, 1981, members of Horeb Lodge, with the cooperation of the Telephone Company, dedicated a new plaque on the building that currently occupies the site.



B'NAI B'RITH ROLL OF HONOR

Members of HOREB LODGE NO.25, B'NAI B'RITH, who served their country in the Armed Forces of the United States during World War II.

Dr. Morton D. Abrashkin
Marvin L. Agins
Dr. Sydney M. Allinson
Stanley Bailin
Hyman Barris
Nathan R. Bassett
Samuel M. Berman
Joseph L. Blum
Dr. Samuel Braffman
Julius Brenner
Sydney Bruskin
Henry K. Cahn
Dr. Samuel Climo
Abraham B. Cohen
Sidney Cohen
Henry Cohn
Joel Cohn
Dr. M. Crossman
Lester Y. Drabkin
Charles E. Drazen
Joseph Einhorn
Joseph Fishgall
Dr. Samuel M. Frank
Dr. Murray Gillette
Napthally Glass
Samuel Glazer
Nathan Goldberg
William M. Goldberg
Sidney Goldblatt
Sidney Goldstein
Paul Goodwin
Robert Goodwin
Sam M. Gordon
Jerome Gratenstein
Dr. Benedict R. Harris
Max M. Haves
A.M. Herrmann
Mac Horowitz
Lester P. Isenberg
Sidney Isenberg
Herman C. Jacobs
Harold Jacobson
Sidney R. Kaufman
Elliott R. Katz
D. Kesselman
Oscar Kipperman
Dr. Harry Klebanoff
Dr. Morris Krosnick
David Landow
Ben S. Lebov
Dr. Edward Lerman
Burton N. Levey
Harry L. Levin
Edward J. Levine
Myron Levine
Norton M. Levine [Judge]
Philip Levine
Robert Levine
D.F. Liebowitz
Meyer Lifchetz
Henry Machol,Jr.
Dr. Abraham Markoff
Dr. Irving J. Marshak
Felix Mininberg
David Oltsik
B.P. Perlman
Harold Perlman
Dr. George Persky
Dr. Abraham S. Pinn
Irving E. Press
Joseph Press
Nathan Rakieten
Sherman Rocklen
Samuel Rosen
Wallace H. Rosenthal
Louis Rosoff
Gerald Rozen
William Rubin
Jack Russcol
Herman Sahl
Herman J. Stahl
Dr. Jacob Saposnik
Morton Schnitman
Gabriel W. Schwartz
Dr. Walter Schwartzman
Irwin A. Shiner
Rabbi Edgar E. Siskin
Dr. Morris Slater
Edward H. Smith
Marvin Spatz
Dr. Charles M. Spiegel
Milton N. Staub
Cyrus S. Stephson
Abram Stodel
Charles H. Stodel
Harold Switkes
Louis Tendler
Sidney Trager
Dayton B. Weil
Leonard Weiner
Leo I. Wixman
Benjamin R. Yasmer
Herman Zemel
Sidney Zweigbaum

Additional Information About New Haven's Jewish War Veterans

Compiled by
Werner S. Hirsch and
Barry E. Herman, Ph.D.

It should be publicly noted that there were thousands of Jewish men and women who served in our military branches during World War II and in other wars. We apologize for leaving out of this book many brave Jewish veterans whose names deserve to be mentioned. However, the task is an impossible one to locate each and every person who served in our wars.

We have published names given to us by the local posts of Jewish War Veterans, B'nai B'rith lists and from authors of articles that have been published in this book. Perhaps a future volume of *Jews in New Haven* will contain more names and stories about war veterans.

Information Received from Werner Hirsch:

Revolutionary War veterans from Greater New Haven:

Pinto, Abraham:

He enlisted in 1775 in the 10th Company of the 7th Regt. of the Connecticut Line. He was wounded on July 5, 1779 defending New Haven against the attack by the British, and was carried off the field by his brother, William.

Pinto, Solomon:

Became an Ensign in Capt. Baldwin's Company, 2nd Regt. of the Connecticut Line, in 1777. During the battle of New Haven on July 5, 1779, he was made

a prisoner and taken to New York. A year later, he was back in New Haven as an ensign in the 7th Regt. He served until the end of the Revolution.

He was one of the original members of the Order of the Cincinnati.

Pinto, William:

Later in the war, he was on duty at Fort Trumbull in New London, and on the morning of September 6, 1781, carried the news of Benedict Arnold's invasion to Governor Trumbull at Lebanon.

[The three Pinto brothers were the sons of Jacob Pinto, and were not really Jewish because their mother was not Jewish. Jacob's father, Abraham, was one of the first Jews, if not the first, to settle in the area. Originally from New York, he moved to Stratford, with his children, Jacob and Rachel, and purchased land there about 1716. About 1755, Jacob and his three sons moved to New Haven, and it seems that at that time, Abraham and Rachel moved back to New York City. There is nothing to indicate that Abraham and his family were ever anything but practicing Jews. At her death, Abraham's daughter, Rachel, bequeathed a large sum of money to the Polonies Talmud Torah of Cong. Shearith Israel in New York, making her one of the chief benefactors of the oldest Jewish school in America.]

Civil War veterans from Greater New Haven:
Adler, Max:

He belonged to Co. B, 2nd Regt.,2nd Brigade, Connecticut National Guard.

Bretzfelder, Israel:

Prior to the Civil War, he had served two separate terms as president of Cong. Mishkan Israel.

On April 6, 1861 he was discharged from Co. F, 2nd Regt., Connecticut Militia by Col. Alfred A. Terry. He held the rank of First Sergeant and had served for seven years. (Terry's 2nd Regt. were the New Haven Grays.)

Cohen, Louis:

He is buried in the B'nai Scholom Cemetery, and has a government issued military stone. He was a member of Co. D., 3rd Regt., Pennsylvania Volunteers.

Dreyfuss, Edward (also, Edward Dreyfouse):

He was a member of Co. I, 47th Regt., New York Volunteers. He is buried in the Mishkan Israel Cemetery, where his grave is marked with a military stone.

Frankau, Nathan:

He was a Tithingman of Cong. Mishkan Israel in 1856 and a founding member of Horeb Lodge of B'nai B'rith; he was also a Notary Public in New Haven.

He was a 1st Lieutenant in the New Haven City Guards in 1854. At the time of his enlistment for active duty, he was a resident of New London. He was promoted to the rank of Captain, serving in Co. D, 12th Regt., Infantry, C.V.

Kalisky, Isidore (alias: Henry Cohen and Henry Kalisky):

Born in Poland, he was a resident of Derby (Ansonia?) at the outbreak of the war. He and Saul Wolfsohn were both mustered in to Co. D., 2nd Regt. Infantry C.V. (Connecticut Volunteers) on April 23 1861, only a week after the Governor's call for volunteers. They were among the first volunteers in the state.

He served as a Private in Co. E. 7th Regt. Inf. He was wounded at the battle of James Island, S.C. and was wounded again at a battle near Richmond.

Levy, Max:

He was born in Germany and was working as a miner in Ansonia at the start of the war. In his own words, "I was the first man who left Ansonia, Conn. the day after Sumpter was fired on to enlist at Bridgeport..." He formally enlisted on April 20, 1861 in Rifle Co. B, 1st Regt., C.V. Infantry.

Being the only member of his unit of the Hebrew faith, he was known (hopefully with affection) as the "Jew Boy." He was also a friend of Saul Wolfsohn.

He was awarded a medal of honor issued by the State of Connecticut in recognition of his service in the First Regiment of Conn. Volunteers, in response to President Lincoln's first call for volunteers.

At the end of his three-month enlistment he remained in the South as a supplier of merchandise to army sutlers. During that time he was captured in Winchester, Virginia, and imprisoned in Lynchburg and later in Richmond.

Lyon, Leonhardt:

A resident of New Haven, he enlisted on April 20, 1861 as a private in Rifle Co. B, 1st Regt. Inf. He was later promoted to Corporal, Co. H in the 6th Regt. He was wounded at Morris Island, S. C.

[It is not certain that he was Jewish.]

Marx, Gotleib:

He belonged to Co. F, 2nd Regt., Infantry, City Guards. [It is not certain that he ever saw action during the war, and it is not certain that he was Jewish.]

Myers, Michael:

He was engaged in the manufacture of harnesses for the government during the Civil War. He did not serve in the military.

Saxe, Julius:

He was a resident of Waterbury and a member of the Waterbury City Guard at the beginning of the war. He enlisted at the time of the first call on April 18, 1861 in Co. D, 1st Regt. Inf. He was later promoted to Sergeant in Co. E of the 6th Regt.

He was captured in Chisohm, S. C. in 1862 and later released. At the end of his term he reenlisted and served until the end of the war.

[It is not certain that he was Jewish.]

Schneider, Jacob:

He was a member of Co. H, 3rd Regt., C.V. He later joined the Army of the US. [It is not certain that he was Jewish.]

Schweitzer, Bernard E.:

[It is not certain that he was Jewish, but he worked for the L. & J. Waterman Fancy Goods store (which had many Jewish employees), and apparently lived at a German/Jewish boarding house on George St.]

He served with Co. K, 27th Regt., C.V., Infantry, and was killed in action at the First Battle of Fredricksburg Va. on December 13, 1862.

Strouse, Isaac:

He was a 4th Lieutenant in the City Guards as early as 1854.

At the beginning of the war, he was a 1st Lieutenant, Co. F, Infantry, City Guards, and later, he was appointed a Drill Master.

> Note: There were two men named Isaac Strouse in New Haven at that time, and since they were close in age, it is not certain if this was the founder of the Strouse, Adler Co., or the other, who was a shoemaker.

Tobias, Julius:

He was a Tithingman of Congregation B'nai Scholom before the war, and a 2nd Lieutenant, Co. H, 13th Regt., Infantry, C.V. (Connecticut Volunteers).

Waterman, Sigmond:

He received the degree of MD from Yale in 1848, and became the first Jew on the faculty at that institution.

He was appointed Draft Surgeon in the City of New York by New York Gov. Morgan in 1857, and served in that capacity during the Civil War.

Wolfe, Marcus:

He lived, at various times, in New Haven and Meriden. During the Civil War he made shoes for the Union Army. He had two children who died in Meriden and were buried in the B'nai Scholom cemetery in Hamden.

Wolfsohn, Saul:

He was born in Prussia and was a resident of Ansonia at the start of the war. He and Isidore Kalisky were both mustered in to Co. D., 2nd Regt., Infantry on April 23, 1861, only a week after the Governor's call for volunteers.

He served in Co. F, 7th Regt., Inf. and was transferred to the Veteran Reserve Corps in 1864. He then reenlisted and served until the end of the war.

The two youngest of his four sons served in WWI.

Spanish-American War Veterans from Greater New Haven:

Eskin, Samuel:

He enlisted in Co. B, 2nd Regt., Conn. National Guard, and served three years. In 1918, he was the clerk of Co. B., 2nd Regt., Conn. Home Guard.

He was a member of Cong. B'nai Jacob.

Cahn, Louis W.:

He served in Battery C, 1st Regt., C.V., Artillery,

He was a native of New Haven, and was in a hospital here from September 1898 until he mustered out..

Greenberg, Michell G.:

Battery A, 1st Regt., C.V., Artillery.

Kaiser, Charles F.:

He joined Battery C, 1st Regt., C.V., Artillery. He was a native of Stamford, and was a resident of New Haven at the time of his enlistment.

Lichter, Nathan:

A military stone marks his grave at the Mishkan Israel Cemetery. He served with Co.E, 202 D, Ny Vol. Infantry.

Loeb, Arthur S.:

He was part of Battery A, 1st Regt., C.V., Artillery.

Loventhal, Charles:

He enlisted in Battery C, 1st Regt., C.V., Artillery.

He was a native of Cincinnati. He was a resident of New Haven at the time of his enlistment, and also was in a hospital here in September 1898.

Meyers, Julius C.:

He was a member of Co. H, 3rd Regt., Inf., C.V.

[It is not certain that he was Jewish].

Schwartz, Louis:

He enlisted in Battery D, 1st US Heavy Artillery.

Siegel, Herbert J.:

He was part of Co. L, 1 st. Regt., Inf., C.V. He was born in Naugatuck and was a resident of Meriden.

Tuckerman, Julius:

He enlisted in Battery A, 1st Regt., C.V., Artillery.

[He was born in Jassy, Romania, but it is not certain that he was Jewish.]

Note: Every attempt has been made to verify that all of the above individuals were in fact Jewish. Where there is reasonable doubt, it is so stated, but be aware that these lists are not complete, and not necessarily accurate.

Persons listed as Civil War veterans who were enlisted in either the National Guard or the City Guard may never have been on active duty during the war.

Most of this information has been furnished and researched by Werner Hirsch, Editor/Author of *Jews in New Haven, Volume VI* and a past president of the Jewish Historical Society. As with all of our lists of veterans found elsewhere in this volume, no list or article is complete. We apologize for omitting names of worthy veterans since we could not receive a complete list from sources printed and published.



Hamden Jewish War Veterans Post 204 marching in the 1963 Veteran's Day Parade. Left to right: Jack Kitavitz - holding flag, Harry Mansfield- Hamden JWV Post Commander, Simon Grossman and Harold Saslow - holding flag.

Jewish Chaplains

Rabbi Edgar Siskin from Cong. Mishkan Israel received a leave of absence from his Temple duties in order to serve as a U.S. Navy Chaplain in World War II from 1943-1946. During Rabbi Siskin's absence, Mishkan Israel engaged two interim rabbis. The first Rabbi Abraham Klausner, served the congregation for one year before he, too, volunteered for military service. Mishkan Israel then hired Rabbi Robert Goldburg to occupy the pulpit until Siskin's return. (Goldburg later became Siskin's permanent successor and remained at Mishkan Israel for over thirty years). Siskin's

participation in the armed forces symbolized for congregants the extent of Jewish contribution and loyalty to the American cause.

Isadore Levin

Isadore Levin was a lawyer. He was born on April 18, 1894 in New Haven, the son of Rabbi Judah L. Levin and Esther R. Levin. He was educated at Harvard and received an A.B. degree in 1914. He graduated from the Harvard Law School in 1916. He was admitted to the Michigan Bar in 1916 and entered the U.S. Army in 1917. He served in France from 1917-19 with the U.S. Field Artillery. He was promoted to captain. He co-authored with a French officer, an Official A.E.F. manual of Artillery (5 Vols).

From March 1919 to June 1919, he served as a member of the legal advisory board for the Zionist Delegation to the Peace Conference in Paris and later in Palestine through September 1919. After returning home from the Service, he became a successful practicing lawyer in Detroit. He held memberships in many prominent bar associations, honor fraternities, clubs, bank boards. He was a member of Cong. Shaarey Zedek in Detroit and died on April 12, 1982.

His birth was recorded in Mrs. Selma Rosenthal's "Midwife's Ledger" as Isaak Levin. His father was Rabbi Judah Loeb Levin and his mother was Esther Levin. The family was living at 17 Rose Street when Isadore Levin was born.

Sydney Bruskin gave us a few more names of Jewish veterans he knew who were not members of any Jewish War Veterans Post. They are: Jack Evans, Harry Chase, William Greenhouse, Milton L. Axelrod, Jack Govrin, Samuel Raflowitz, Sherman Kramer, William Hanken, Herman Feen, Arthur Slutsky, Julius Pauker, Marvin Gutkin, Leonard Gold, Herman Jacobs and Arnold Lerner. Beatrice Horowitz's Grandfather, Morris Beloff, served in the U.S. Marines in 1904. Ruth Grannick, brother of Charles Grannick, Jr., was with the Waves, U.S. Navy from 1942-1945.

The *Connecticut Jewish Ledger* of June 21, 1996, mentions a Colonel Marc J. Dinerstein, originally from New Haven, who was recently promoted to Chief of the Space Systems Division at headquarters Untied States Space Command, Peterson AFB, Colorado. The Space Systems Division develops and implements coordinated strategy, policy and procedures for U.S. Army, Navy, Marine and Air Force operations in space.

Col. Dinerstein also functions as the United States Space Command Operational liaison with the Joint Staff, N.A.S.A., Air Force Space Com-

mand, Naval Space Command, Army Space Command, Departments of State, Commerce and Transportation and other national agencies.

His parents, Harold and Thelma Dinerstein, reside in North Haven.

Sydney Bruskin gave us the names Isenberg and Abramowitz (no first names) who also served in the Spanish-American War.

Harry Mansfield gave us the names of more World War II veterans: Albert Gershman who flew with the Flying Tigers, Morris Gershman, Bernard Gershman, who served in the U.S. Navy, and Alexander Gershman, U.S. Navy, who was torpedoed in the Pacific by the Japanese. The Gershmans were all brothers. They had a brother-in-law, Arnold Most (the well-known bandleader), who was also in the service in World War II. Another group of brothers who served their country with distinction in World War II were the Faiman brothers: Irving, Milton and Sam.

Herb Setlow told us about the U.S.O. Canteen that was in operation three nights a week, from 1941-1945, at the Union Railroad Station in New Haven. This U.S.O. Canteen was sponsored by Horeb Lodge of B'nai B'rith. The chairmen were: Herbert D. Setlow, Maurice B. Ullman and Israel Aleinikoff. A U.S.O. Lounge was established in the balcony area of the train station. Volunteers supplied free coffee and donuts, table games, parties for for service people and cots for resting. The Canteen was open three nights a week from 11:00 p.m.– 3:00 a.m. (first shift) and 3:00 a.m.–7:00a.m. (second shift). Many other local Jewish men and women who were not drafted because of medical problems or age did their share by working a shift at Winchester's, Sargents, and at other defense plants in the area. Still others worked as block wardens during air raid drills. I remember that my late father, Louis Herman, worked his regular job during the day, and then worked the 11:00p.m. to 7:00a.m. shift at the High Standard Manufacturing Company making rifles and ammunition for the war effort. He also served as our street's Block Warden, making sure all the homes in the area were darkened during evening air raid drills.

The New Haven Register on June 4, 1997 carried an article about Mrs. Frances Shick-Landorf, who after 49 years, received five bronze stars, the equivalent of a Silver Star and other medals, after serving as an army nurse for seven years in World War II. Another Landorf was First Lieutenant Herbert B. Landorf, who served in the Army Infantry in World War II from 1942-1946.

Another U.S. Army War Veteran was William Brownstein, who was awarded two bronze stars while fighting in the European Theater of War for three years.

Looking Back!

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New Haven Jewish Men Who Died In World War I

by Barry E. Herman, Ph.D.

In 1929, A memorial Flagstaff and Honor Roll monument was erected in the middle of the lower portion of the New Haven Green. This monument honored the 261 New Haven men and women who died in service during World War I. The monument flagpole was designed by New Haven architect Douglas Orr, who was chosen by a committee appointed by Mayor John B. Tower in 1927 from those submitted in an open competition. The height of the pole and monument from the ground to the top of the ornament is 96 feet. The monument contains more than ninety tons of white Georgia marble and forty tons of granite.

In a program commemorating the dedication of the "Flagstaff and Honor Roll" monument, it should be noted that many Jewish community leaders were involved in this event. A photograph in the program shows Samuel Campner, New Haven's first and only "Jewish Mayor" as one of "The War Mayors" along with David E. Fitzgerald. The program lists Rabbi Sidney S. Tedesche, Rabbi of Congregation Mishkan Israel, as giving the Invocation. The General Committee planning the event made a list which contains several Jewish names. Included are Jacob Belford, Samuel Campner, Joseph C. Johnson, James F. Rosen and Isaac M. Ullman.

The following list of men who died fighting for their country appear to have been Jewish. However, we are not completely certain of this. These

men, along with the other 261 men and women, are printed in the program. They are also engraved in stone on the Church Street side of the Monument. Reprinted from the program, we include:

"These Gave Their Lives"

George J. Bernstein
Corporal, Ordnance Department
January 28, 1919

Harris Blumberg
Medical Detachment, 28th Infantry
September 23, 1918

Max Chernin
301st Water Tank Train
August 15, 1918

George Deskin
106th Field Artillery
October 9, 1918

Harry Fast
Company L, 18th Infantry
October 4, 1918

Meyer Hodes
Company D, 316th Infantry
October 29, 1918

Raymond J. Kanoff
Company C, 102nd Infantry
April 20, 1918

Mitchell Kaufman
Cook, Company C, 166th Infantry
October 12, 1918

Alexander Midas
Company E, 9th Infantry
October 2, 1918

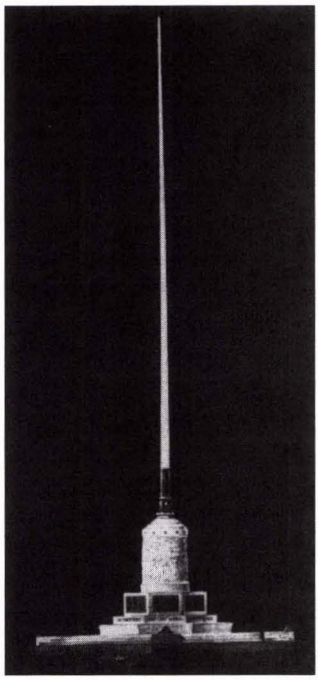
Louis Oberman
Corporal, Company D, 102nd Infantry
April 20, 1918

Frederick Jacob Rentschler
Company D, 102nd Infantry
July 22, 1918

William C. Rosencrans
United States Navy
September 26, 1918

Joseph A. Rubin
Quartermaster's Corps,
Fort Slocum, N.Y.
October 23, 1918

Nathan Weiss
First Provisional Company,
Ordnance Detachment
October 23, 1918



Memorial Flagstaff and Honor roll erected by the city of New Haven 1929

Max Adler (1841-1916)

by Barry E. Herman, Ph.D.

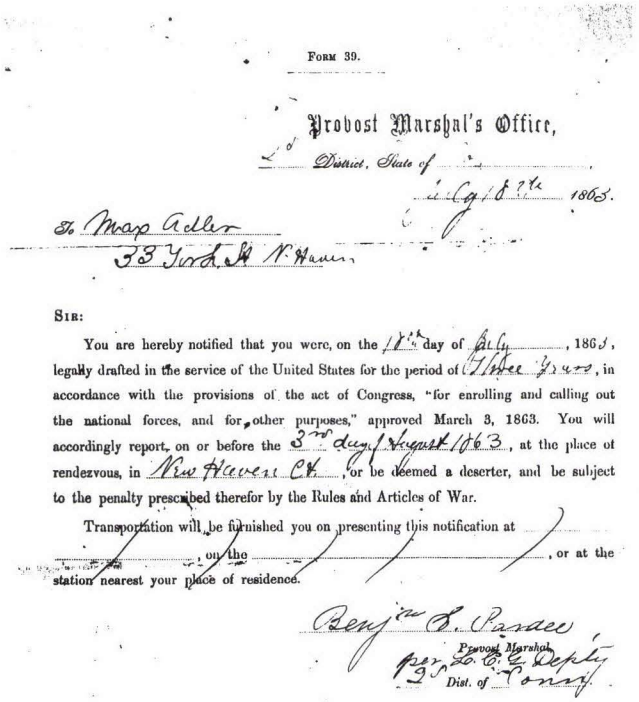


Max Adler a Civil War Veteran, was one of New Haven's important and well-known merchants in the 19th century. A much longer biography should be written about Max Adler in a future book.

Max Adler at the age of twenty-two was drafted into the U.S. Army on July 18, 1863. The letter of induction may be found with this essay. He was honorably discharged on August 21, 1866 after serving his country with distinction in the Civil War for three years. His discharge paper may also be found with this essay.

Max Adler's resume and list of accomplishments could fill up a book. However, highlights of his life include :

1. Born in Bavaria, Germany on October 14, 1841.
2. Life-long member of B'nai B'rith's Horeb Lodge.
3. President of the New Haven Chamber of Commerce.
4. President of Congregation Mishkan Israel.
5. Partner and manager of the Strouse, Adler Corset Company.
6. First president of the Harmonie Club in New Haven.
7. Member of the New Haven Board of Education.
8. Director and board member of several local banks.
9. Appointed a member of the State Commission to the Atlanta Exposition.
10. Vice-president of the board of the Connecticut Reformatory in Cheshire.



FORM 39.

Provost Marshal's Office,

District, State of

July 18th 1863.

To Max Adler
33 York St New Haven

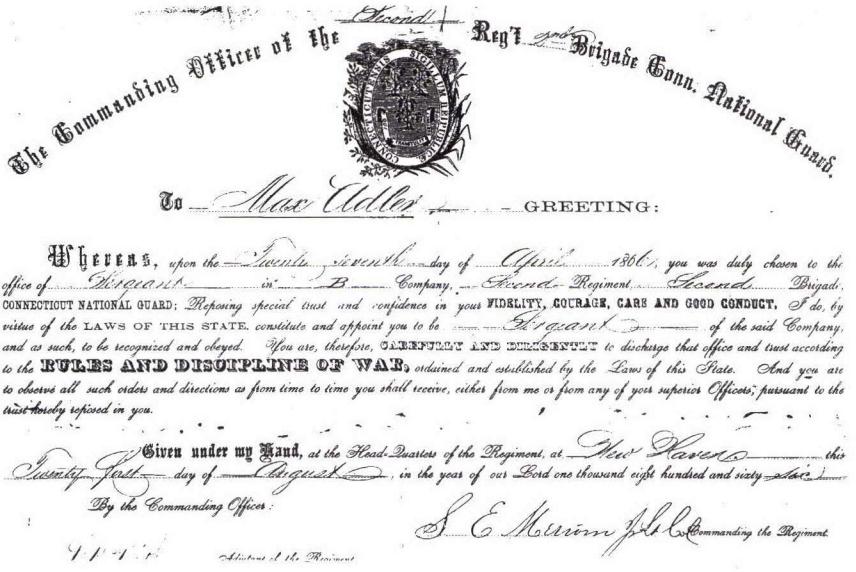
SIR:

You are hereby notified that you were, on the 18th day of July, 1863, legally drafted in the service of the United States for the period of Three Years, in accordance with the provisions of the act of Congress, "for enrolling and calling out the national forces, and for other purposes," approved March 3, 1863. You will accordingly report on or before the 3rd day of August 1863, at the place of rendezvous, in New Haven Ct, or be deemed a deserter, and be subject to the penalty prescribed therefor by the Rules and Articles of War.

Transportation will be furnished you on presenting this notification at , on the , or at the station nearest your place of residence.

Benjn B. Ranney
Provost Marshal
per L. C. G. Deputy
Dist. of Conn.

Max Adler's Draft Induction paper from the U.S. Army on July 18, 1863.



The Commanding Officer of the Second Reg't 2nd Brigade Conn. National Guard.

To Max Adler GREETING:

Whereas, upon the Twenty Seventh day of April 1861, you was duly chosen to the office of Sergeant in B Company, Second Regiment, Second Brigade, CONNECTICUT NATIONAL GUARD; Reposing special trust and confidence in your FIDELITY, COURAGE, CARE AND GOOD CONDUCT, I do, by virtue of the LAWS OF THIS STATE, constitute and appoint you to be Sergeant of the said Company, and as such, to be recognized and obeyed. You are, therefore, CAREFULLY AND DILIGENTLY to discharge that office and trust according to the RULES AND DISCIPLINE OF WAR, ordained and established by the Laws of this State. And you are to observe all such orders and directions as from time to time you shall receive, either from me or from any of your superior Officers, pursuant to the trust hereby reposed in you.

Given under my Hand, at the Head-Quarters of the Regiment, at New Haven this Twenty First day of August, in the year of our Lord one thousand eight hundred and sixty three

By the Commanding Officer:

S E Merrim Jr Lt Commanding the Regiment

Adjutant of the Regiment

Max Adler's Honorable Discharge Paper from the Civil War in 1866.

Necrology

Within the past two years, New Haven lost four outstanding leaders in the general community and in the Jewish community. We remember Charles Grannick, Jr., Joseph Horowitz, Isidor Offenbach and Arthur Spiegel. They were very special friends when New Haven Jewish Historical Society activities, publications, meetings and trips were concerned. They are no longer with us, but their deeds and memories live on in our hearts and thoughts. We have reprinted their obituary notices from *The New Haven Register.*

Charles Grannick, Jr. (1917-1995)



Charles Grannick, Jr., in military uniform, served his country in World War II in the Army Transportation Corps. With Charles, are his father, Charles M. Grannick, Sr., his mother Lillian Lyons Grannick and his sister Ruth Grannick, who also served in World War II, in the United States Navy Waves. Photo was taken June, 1943.

The following obituary notice is reprinted from *The New Haven Register* edition of April 9. 1995.

Charles Grannick Jr., 78; was jewelry designer.

Branford - A memorial service will be held Thursday for Charles Grannick Jr., 78, of Turtle Bay Drive, who died March 25, 1995, in Naples, Fla.

The service will take place in the chapel of Congregation Mishkan Israel, Hamden, at 3:30 p.m. Burial will be private. The Beechwood Society of Naples was in charge of arrangements.

Mr. Grannick was born in New Haven January 14, 1917, a son of the late Charles M. and Lillian Lyons Grannick.

He attended the University of Connecticut, Quinnipiac College and the University of California at Riverside.

Mr. Grannick was a diamond specialist and jewelry designer. He was the owner of the Bernard Oppenheimer Co., which was formerly S. Silverthau & Sons, and later was the diamond department manager for Michael's Jewelers in New Haven.

He was a member of the United Fund Budget Committee and was an arbiter for the Better Business Bureau of Connecticut. He was a member of the Red Cross Disaster Survey Committee and was active in the Red Cross Motor Corps. Mr. Grannick was a charter member of the Ridge Top Club of North Haven, a board member and treasurer of the Quinnipiac Theater Inc. of North Haven and a member of the Temple Players Theater Group and appeared in many of their productions. He recently completed a six-year term on the board of the Yale Art Gallery Associates.

In addition, he was a board member and officer of the Peabody Museum Associates, a board member of the New Haven Preservation Trust, a charter member and board member of the Jewish Historical Society of New Haven and was a member of the Widow Sons Masonic Lodge.

Mr. Grannick was active in the Quinnipiac Council of the Boy Scouts and was a member of Troop 15 and past adviser of Post 15.

During World War II he served in the Army Transportation Corps stationed at Camp Anza.

Mr. Grannick is survived by a sister, Ruth Grannick, of Branford.

Memorial contributions were made to the Masonic Home and Hospital Charitable Foundation, Box 70, Wallingford 06492; or to the New Haven Preservation Trust, 254 College Street, New Haven 06511.

Joseph D. Horowitz (1904-1996)



Joseph Horowitz in 1967, at the podium, giving one of his sterling lectures.

The following obituary notice is reprinted from *The New Haven Register* edition of February 1, 1996.

Joseph D. Horowitz, 91, longtime SNET employee.

Hamden - Joseph D. Horowitz, 91, of 760 Mix Ave., died Saturday, Jan. 27, 1996, at home after a brief illness. He was the husband of Beatrice Beloff Horowitz.

Mr. Horowitz, son of the late David and Fannie Diamond Horowitz, was born in New Haven September 27, 1904. He was a lifelong resident of the area.

He was a graduate of New Haven College. He worked for the Southern New England Telephone Co. for 42 years, retiring in 1965 as the supervisor for directory training for the State of Connecticut. After his retirement, he taught at Fairfield University.

Long active in Jewish community affairs, he helped establish the Development Department of the New Haven Jewish Home for the Aged, remaining active there until January 1995. He was a founder of the New Haven Jewish Historical Society. His articles on growing up in the Grand Avenue neighborhood of New Haven often were published by the Society.

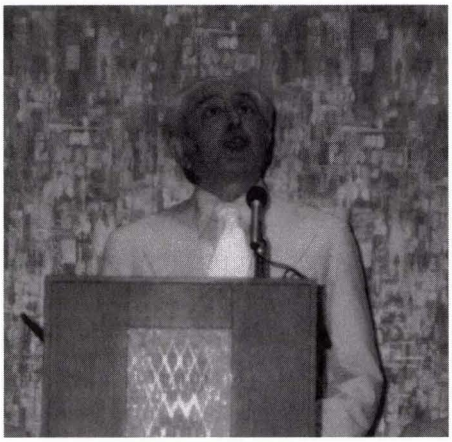
Besides his wife, he leaves two sons, Frederick and David Horowitz; and a daughter, Susan Mann, all of Ann Arbor, Mich.; and three grandchildren.

He was predeceased by a brother, Coleman Horowitz; and two sisters, Freda and Ruth Horowitz.

The Robert E. Shure Funeral Home, 543 George Street, New Haven, was in charge of arrangements.

Memorial contributions were made to the Joseph and Beatrice Horowitz Fund, Congregation B'nai Jacob, 75 Rimmon Road, Woodbridge, 06525; or to the New Haven Jewish Home for the Aged, 169 Davenport Avenue, New Haven, 06519; or to the charity of one's choice.

Isidor Offenbach (1905-1997)



Isidor Offenbach was the keynote speaker at the first Annual Dinner meeting of the Jewish Historical Society. The meeting was held on June 14, 1979 at the Gourmet Shoppe Restaurant in the Amity Shopping Plaza. His topic was "The Resettling of Holocaust survivors in New Haven."

The following obituary notice is reprinted from *The New Haven Register* edition of January 11, 1997.

Isidor Offenbach, 91; social service activist.

Tampa, Fla. - Isidor E. Offenbach, 91, of 3402 Carrington Street, former executive director of Jewish Family Service of New Haven, died Friday, January 10, 1997, in Columbia St. Petersburg Medical Center. He was the widower of Frieda Burke Offenbach. Mr. Offenbach was born May 27, 1905, in Gombin, Poland, a son of the late Solomon and Jennie Offenbach. He came to the United States in 1906 and his family settled in Branford, Pa.

He attended the University of Cincinnati and Hebrew Union College. He graduated from CCNY and was a student at the Jewish Theological Seminary of America. He graduated from the Graduate School of Jewish Social Work and New York School, now Columbia University School of Social

Work. He served as volunteer executive director of the Jewish Community Center of New Haven and was involved in the creation of the Jewish Welfare Fund. He was a member of the National Association of Social Work, serving on the executive committee and was chairman of the New Haven and the Connecticut chapters. He was involved in establishing the University of Connecticut Graduate School of Social Work. Mr. Offenbach was on the executive committee and was treasurer of the Council of Social Agencies, was president of the Council for Executives and, until his retirement, was captain of Team 44 of the United Fund Annual Campaign for 14 years.

Mr. Offenbach, with others, organized the Bureau of Jewish Education. He was a lifelong member of Temple Mishkan Israel, served six terms on the board of trustees and was a member of the American Reform Zionist Association and the Mishkan Israel Brotherhood.

Survivors include a son Russell D. Offenbach of Tampa; a daughter, Linda Polsby of Berkeley, Calif.; a brother, Harry M. Offenbach of St. Louis, Mo.; sister, Esther Brooks of Bradford, Pa.; three grandchildren; and a great-grandson. He was predeceased by a brother, David J. Offenbach; and a sister, Helen T. Offenbach. Memorial contributions were made to the Endowment Fund of Congregation Mishkan Israel; or to Jewish Family Services of New Haven. - Weller Funeral Home, New Haven.

Arthur M. Spiegel (1931-1994)



Herbert Setlow, JHS president, presenting a plaque of appreciation to Arthur M. Spiegel on July 23, 1989. Arthur Spiegel had recently retired as executive director of the Jewish Federation of Greater New Haven.

The following obituary notice is reprinted from *The New Haven Register* edition of January 5, 1995.

Arthur Spiegel; ex-director of Jewish Federation.

Woodbridge - A service will be held today for Arthur Spiegel, 63, of 1105 Johnson Road, retired executive director of the Jewish Federation of New Haven, who died Tuesday, January 3, 1994, at home after a long illness. He was the husband of Merle Shapiro Spiegel.

The service will be at 10:30 a.m. in Congregation B'nai Jacob. Burial will be in B'nai Jacob Memorial Park, Wintergreen Avenue, New Haven. The Robert E. Shure Funeral Home, 543 George Street, New Haven, is in charge of arrangements.

Mr. Spiegel, who retired in 1989, also previously served as director of the Connecticut regional office of the Anti-Defamation League of B'nai B'rith.

Son of the late Joseph and Tillie Steinberg Spiegel, he was born in New York December 10, 1931. He served in the Israeli army during the war of independence in 1948. He studied at Hebrew University in Jerusalem and at the London School of Economics. He had worked with the Anti-Defamation League in New York City and south Florida before coming to Connecticut.

Mr. Spiegel was scholar-in-residence to American Jewish Congress trips to Eastern Europe and the Soviet Union and was a consultant to the University of New Haven and the Yale Judaic Studies Department. As director of the New Haven Jewish Federation, he led over 30 missions to Israel.

Upon his retirement, he received an award for 25 years of community service and was cited by the U.S. Congress, the Connecticut General Assembly, the New Haven Board of Alderman and received citations from New Haven Mayors Biagio DiLieto and John Daniels.

He was also the recipient of a humanitarian award from the Hunger Relief and Development Inc., a distinguished service award from the Jewish Historical Society, the Bikur Cholim award from the Jewish Home for the Aged, a humanitarian award from the Knights of St. Patrick, was an honoree of the annual State of Israel Bonds award and was cited by the city of Ramat Gan, Israel, for his work in establishing it as a sister city of New Haven.

Besides his wife, he leaves two sons, Carmi Spiegel in Israel and Ori Spiegel of Woodbridge. He was predeceased by a brother, Abraham Spiegel.

Memorial contributions were made to the Arthur Spiegel Israel Scholarship Fund of the New Haven Jewish Federation, 360 Amity Road, Woodbridge 06525, or to the Anti-Defamation League of B'nai B'rith, 419 Whalley Ave., New Haven 06511.

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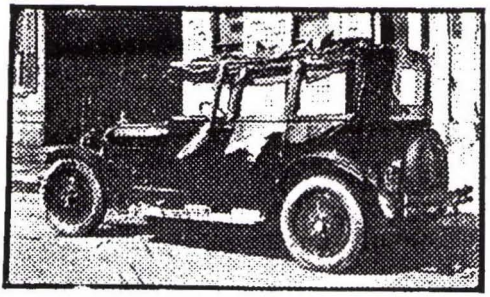
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Jewish Historical Society Moves After Twenty Years

By Barry E. Herman, Ph.D.

The Jewish Historical Society of Greater New Haven, Inc. has moved to a new home. After twenty years at the New Haven Jewish Home for the Aged, the Jewish Historical Society, affiliated with The Ethnic Historical Archives Center of Connecticut, has moved into expanded quarters on the campus of Southern Connecticut State University in New Haven.

Five organizations have merged to form the Ethnic Heritage Center. They are: The Connecticut Afro-American Historical Society, The Connecticut Irish-American Historical Society, The Italian-American Historical Society of Greater New Haven, The Jewish Historical Society of Greater New Haven and The Ukrainian-American Historical Society of Connecticut. All share Southern's Wintergreen Avenue campus facility.

President Michael Adanti of Southern Connecticut State University welcomes the Ethnic Heritage Center to this State University. Adanti stated "the new center will advance the mutual goals of both the University and the Ethnic Heritage Center in order to promote multicultural education through an understanding of the contributions of all ethnic groups."

There will be a sharing of resources and ample room for exhibits, educational programs and research space in the new facility. Ron Ladin, president of the Jewish Historical Society said, "We have outgrown the space provided at the Jewish Home for the Aged. Now we have the opportunity to make history by becoming part of the Ethnic Heritage Center and at the same time preserve our unique identity."

Herb Setlow, a past-president of the Jewish Historical Society, and Al Harary were co-chairs of the move to Southern Connecticut State University.

The Ethnic Heritage Center has a five-year lease to remain at the Wintergreen Transition Building, which is located next door to the Moore Field House at Southern.

Ethnic Heritage Center officers and board members have organized committees to raise funds, write grants, develop multi-ethnic kits and programs, establish policies and to build archival collections. The Ethnic Heritage Center officers are: President -Denise Botto; Vice-President - Dr. Barry E. Herman; Secretary -Maureen Delahunt; Treasurer - Philip Paolella and Jeanne Roche Whalen, Ethnic Heritage Center Director.

The New Haven Ethnic Heritage Center was developed ten years ago by a small group of ethnic historical society members led by Joel Wasserman, a past president of the Jewish Historical Society; Philip Paolella, a past president of the Italian-American Historical Society; Jeanne Roche Whalen, George Waldron and Patricia Heslin from the Connecticut Irish-American Historical Society; Russell Hamilton, Clifton Robinson, George Bellinger and Khalid Lum from the Connecticut Afro-American Historical Society and Mary and Ray Hezzy from the Ukrainian-American Historical Society of Connecticut.

Carl Newlin, Associate Archivist for the Jewish Historical Society, summed up the move by stating "It was an awesome job of packing 20 years of archival materials, boxes and treasures and moving to a new location. But it was worth the effort because we are now located on a University campus and our space is much larger than before the move. We can now expand and add to our collections."



Jewish Historical Society staff members, Marian Ottaviano, secretary, and Carl Newlin, associate archivist, busy packing up archival materials, books and records for the big move to Southern Connecticut State University (April/May 1997).

Ciao Venezia— Benvenuto A New Haven!

The Story of an Italian Immigrant Family

By Werner S. Hirsch

During the summer of 1984, I was invited, as a guest of the German government, to participate in the dedication of a Jewish archive and museum in Aschaffenburg, the city of my birth. This facility, along with a large stone tablet commemorating the city's former Jewish inhabitants, was established in the old Jewish school building—the only "Jewish" building to remain standing in that town after the infamous events of November 9–10, 1938, the Night of Broken Glass. Of a once thriving Jewish population, today there are only a few elderly, displaced families from Poland, and a few Israeli businessmen who make up the community, barely enough for a *minyan* on the High Holy Days. Having visited Auschwitz and Theresienstadt, and the sorry, aging remnants of Jews in Warsaw, Krakow, Prague, Fuerth, and Worms, it was only natural that my thoughts turned in anguish to these lost or dwindling civilizations of Europe.

After a week of festivities and sight-seeing, and visiting the cemeteries where at least four generations of my ancestors lay buried, I decided to travel south for a few days of relaxation and exploration in Venice. I knew that there was still an active, albeit small, Jewish community there as well as a beautiful Jewish museum, and a half-dozen or so, mostly unused but magnificent synagogues. The experience was a little (but *only* a little) more uplifting than my visit to Germany. Again my thoughts turned to the past—to Venice's glorious *Jewish* past—and I decided that this visit would not be complete without exploring its six hundred-year old Jewish cemetery. A short *vaporetto* ride ('water bus') took me to the beautiful island of the Lido where the Venetian Jews had their cemetery, or as they call it, the *Bet Hayim,* the 'House of Life.'



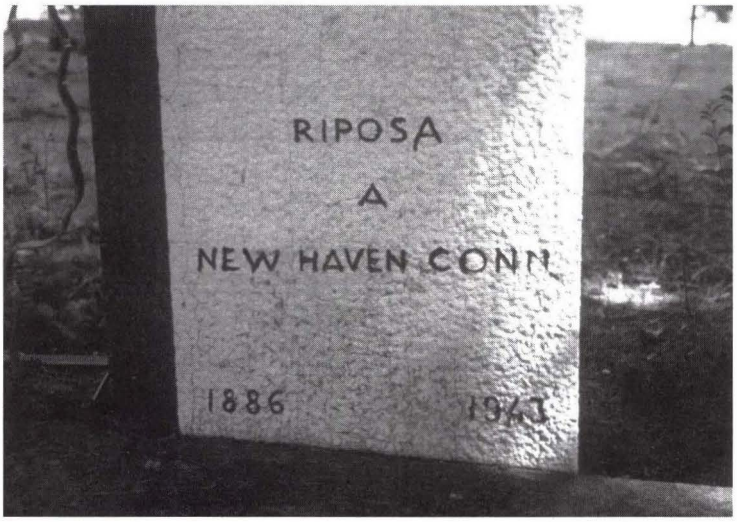
Margherita Cavaglieri and her daughter Giuliana on the terrace of their home in Venice shortly before their emigration to the United States.

The shady coolness of the very large and heavily overgrown cemetery was a pleasant change from the sweltering, steamy, and sometimes odoriferous, canals. Although not the oldest Jewish cemetery in Europe, its beautifully carved stone monuments and sarcophagi must surely be among the most exquisite in the world.

While strolling through the wooded paths, past thousands of stones and tombs, a large, black marble, arched monument caught my eye. In the shade of the surrounding trees, the dark stone was difficult to read but I could clearly make out the engraved names of Gino and Margherita Cavaglieri. It took me completely by surprise, and I felt rooted to the spot.

For several years prior to this visit to Venice I had been studying the older stones in New Haven's Mishkan Israel Cemetery. Among the monu-

ments of the early German settlers, there were scattered a few distinctly Polish, French, and Spanish names, but only a single Italian one—Margherita Cavaglieri—engraved in the same black marble that I was now staring at in disbelief. A second glance quickly clarified at least one of my many questions, for at the bottom of the marble arch were the engraved words,*Riposa a New Haven...,* She rests in New Haven.



My curiosity, now highly aroused, I decided that I must find out more about this woman when I got back to New Haven. Unfortunately, it seemed that too much time had passed since Margherita's death in 1943 and that I would never be able to find out any useful information about her. According to her death certificate, she left a son by the name of Giorgio Cavaglieri, but he was then in the US Army and the document showed no permanent address for him. No one at Mishkan Israel could be found who remembered the lady, and all traces of her seemed to have vanished. It appeared that my quest ended before it ever started and I quit my search, taking satisfaction only in the singular coincidence of stumbling upon her monument on the Lido.

It was now the 1990s and I had plunged headlong into the world of computers, and into the magic of the Internet. Although more than ten years had passed since my experience on the Lido, I never stopped wondering about Margherita. The Internet now made it possible for me to search databases around the globe, and it occurred to me that I should once again try to locate

any possible survivors of the Cavaglieri family. After only a few minutes, I was able to find an architect in New York by the name of Giorgio, and I wondered if this could *really* be Margherita's son. Chances seemed extremely good, since there were only four telephone listings for that very rare surname in the entire United States!

A quick phone call to this Giorgio confirmed the relationship. After an interview with him and with one of his sisters, Giuliana, and some research in the New Haven records, I was finally able to put together a brief history of this Italian-Jewish immigrant family.

Margherita was born in Naples in 1886, the daughter-of Vittorio and Frederica Maroni. Her husband, Gino, who worked in the insurance business, although he was a civil engineer by training, was from Adria in northern Italy, and after their marriage they settled in Venice. Except for a few years' stay in Trieste, they remained in Venice until the beginning of the Second World War. The couple's three children, Marcella, Giorgio, and Giuliana, were all born in Venice, and Gino died there in 1934 and was buried on the Lido. Following his death, his son Giorgio designed the monument that marks his grave. It was Margherita's wish that she be memorialized on the same monument with her husband in Venice.

In 1937 and 1938 Italy, under the rule of the fascist dictator Mussolini and in alliance with Nazi Germany, passed anti-Jewish legislation and the Cavaglieri family began to make plans to emigrate to the United States. Giorgio came first in 1939, and was able to make travel arrangements for his mother and Giuliana who followed him that same year. Marcella, the oldest of the children, who was married by then and had children of her own, immigrated with her family in 1941. Giorgio had already earned a doctoral degree in Architectural Engineering in Milan, but the two girls wanted to further their education here in America. Giuliana was interested in chemistry, and even though she was only seventeen and spoke no English, she applied for admission to Yale University. After several months of self-study, she was able to pass an oral entrance examination, and was not only admitted, but was awarded a fellowship. Because of this, the family settled in New Haven. She advanced rapidly, and received her Ph.D. in that field in 1943, at the young age of twenty-one.

Marcella (Mrs. Giulio Oreffice) also entered Yale where she received a master's degree in Education, also in 1943. She became a teacher of French and, following her graduation, obtained a position at the Foote School that she held for the next ten years. A former student of hers, Nancy Osterweis Alderman, recalls,

> We learned things from the Foote School that were outside the assemblies and outside the classroom and that were even unspoken. Our French teacher was Madame Oreffice, and she taught French to every grade from kindergarten to eighth grade. She came from Italy to New Haven as a refugee with her husband and two daughters right before the Second World War.... As a child I always looked up to her because she was incredibly nice and so very bright.

Marcella, her husband, and their children were the only members of the Cavaglieri family to remain in New Haven after 1943.

Giorgio, now aged eighty-five, is still a practicing architect. In addition to managing his own firm in New York City, he served as an adjunct professor in the School of Architecture at the Pratt Institute from 1956–1969. He specializes in the restoration of historic structures and has won many awards and honors for his work, including a Presidential Citation from the American Institute of Architects in 1990. In 1992 he was the recipient of an award for Excellence in Design from the New York City Art Commission. He served with the United States Army Corps of Engineers from 1943–1945 and was decorated with the Bronze Star. Among his many accomplishments, are the restoration of the Incoming Train Room at Grand Central Station, the conversion of the Jefferson Market Court House into a branch of the New York Public Library, and the original phase of the restoration of the Eldridge Street Synagogue on Manhattan's Lower East Side. He has also earned a listing in *Who's Who, a*nd has been described by the Museum of the City of New York as a "renowned and pioneering preservation architect."

Giuliana (Mrs. Victor Tesoro), now at seventy-five, holds the position of Research Professor of Polymer Chemistry at Polytechnic University in Brooklyn, New York. Previously she has held the position of Director of Research at several companies and spent ten years on the faculty at MIT. She has been the recipient of many awards in her field, one of the most recent being the Award of Honorary Fellowship of the Textile Research Institute "in recognition of her exceptional contributions to the advancement of textile research and education and to the advancement of the textile industry as a whole." The institute presented this award to her at a special ceremony in Princeton, New Jersey in May 1996.

Although not related to New Haven, it is worth mentioning another member of the family who achieved distinction. Mario Cavaglieri (1887–1969).





Above: Top of the monument to Gino & Margherita Cavaglieri, Jewish Cemetery in Venice, Italy.

Left: Gino & Margherita Cavaglieri's monument in the Jewish Cemetery in Venice. The inscription Riposa A New Haven, Conn *is at the bottom of the right-hand column. She is actually buried in the Mishkan Israel Cemetery in New Haven. Translated into English, the inscription reads: 'She rests in New Haven, Conn.'*
(Photos courtesy of Werner Hirsch)



Gravestone of Margherita Cavaglieri, Mishkan Israel Cemetery in New Haven, CT.

Mario, an artist, was born in Rovigo, and was a first cousin of Margherita's husband, Gino. He was relatively unknown during his lifetime, but in 1994, the Jewish Museum in New York presented a one-man show of his works. The exhibit was entitled "Mario Cavaglieri: The Glittering Years, 1912–1922," and was organized by the Galleria dello Scudo in Verona, Italy. In describing this artist, Ken Shulman, *(ARTNEWS,* December, 1994), says that Cavaglieri was one of the most talented and neglected Italian artists of the century..."

The name Cavaglieri is an old and respected one in Jewish history. It means 'knights' in Italian, but probably originated in Spain prior to the expulsion in 1492. It has been said that the name may possibly have originated from Jewish relations with the Knights Templar during the Middle Ages. From Spain, the family dispersed to several countries around the Mediterranean and Adriatic Seas. Their members included many notable rabbis and scholars and I believe that New Haven should be proud to have had them in their midst, even if only for a short while.

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Looking Back!

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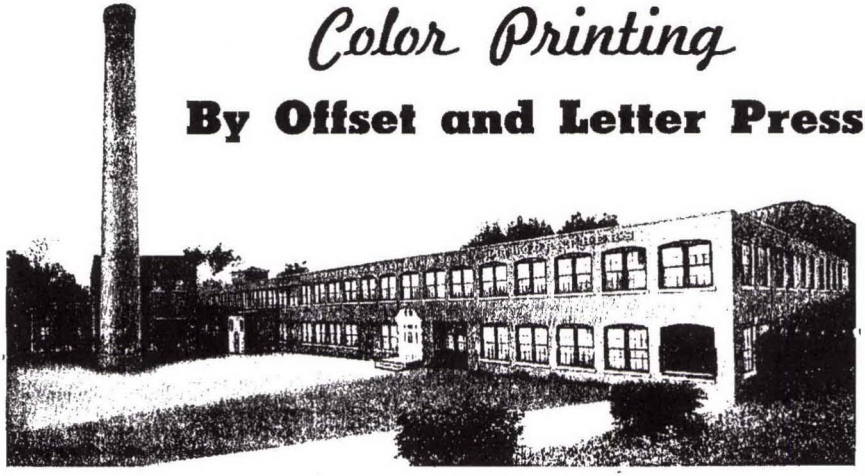
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Contributors To Volume VII

BIOGRAPHICAL SKETCHES

JOSEPH ALDERMAN - His essay was presented to the Society by his nephew Lewis Friedland for publication in Volume VII. Joseph Alderman was a graduate of Yale and taught for many years at the Rosenbaum Tutoring School, now the Milford Academy. He wrote extensively and many of his essays and stories were published in many magazines and newsletters including the "Yale Literary Magazine."

HAROLD ALPERT - Served in the U.S. Army in WW II and was an accountant before his relirement.

LOUIS G. BERTUCCINI - Seved in the U.S. Army in WWII, participated in the liberation of Dachau Concentration Camp and retired as a branch manager from the former First Bank of New Haven. He received the Bronze Star Medal for "heroic achievement in action" in WWII.

SYDNEY BRUSKIN - Graduated from Yale with a BA Degree in French Studies.He served in WWII with the 80th Division Counter Intelligence Corps. He is active with B'nai B'rith and is a charter member of the Jewish Historical Society of Greater New Haven and at the present time serves as a vice president.

RACHELLE CALM - Born in Germany and a graduate of City College of Los Angeles with a BA Degree.She worked at 20th Century Fox in Hollywood as a costume designer. She and her late husband Murray Calm were interior decorators and upholsterers here in Connecticut.

LILLIAN E. CHASNOFF - Graduated from Grace Hospital School of Nursing in New Haven and later specialized in obstetrical nursing after attending Women's Hospital in New York City. Presently retired, she pursues a life-long hobby of painting with oils, water-colors and acrylics.

MILDRED AXELROD COHEN - Has a Master's Degree in Speech Pathology from Southern Connechcut State University and was a nursery school teacher. Hobbies include needlecraft, sewing and weaving.

SAM DIMENSTEIN - Past President of Bikur Cholim Sheveth Achim Synagogue and before retirement was a Kosher ritual cattle slaughterer and supplier of Kosher meat to 27 Kosher meat markets.

DANA DRORI - Graduated from Yale in 1995 with a BA Degree in History. Presently studying at Oxford in England working on a Master's Degree. Will enter the Yale Law School in August 1997.

Dana won first place for her prize essay sponsored by the Jewish Historical Society which has been published in this volume.

GORDON EMERSON - Has a Master's Degree from Amherst College and a Master's of Music from the Yale School of Music. Served as a senior music critic for the *New Haven Register.* Chairman of the music department at Albertus Magnus College. Resident composer/ music director at the Long Wharf Theater. At the present time is the conductor of the New Haven Civic Orchestra and gives private music lessons.

JOSEPH P. FINOIA - Earned a Master's Degree from the University of Bridgeport and is a retired East Haven middle school teacher. He is one of the founders of the East Haven Municipal Credit Union and a lifetime member of several education organizations.

RABBI ELLIOT B. GERTEL - Spiritual leader of Cong. Rodfei Zedek in Chicago since 1988. While in New Haven, Rabbi Gertel served Cong. Beth El- Keser Israel as rabbi and was a board member of Tower One-Tower East, the New Haven Jewish Federation and the J.C.C. In Chicago, Rabbi Gertel is active in many civic and religious organizations. He is a prolific writer and a contributor to many Jewish magazines and journals.

RITA GREENBERG GOLD - Active member and holds lifetime membership in the following Jewish organizations: Jewish Historical Society, Hadassah, Amit Women, Auxiliary of the Jewish Home for the Aged, and Young Israel's Women's League. She is a past president of Cong. B'nai Jacob Sisterhood, Jewish Home for the Aged Auxiliary, and a Past Worthy Matron of Laurel Link #15, OGC.

She is an active volunteer with the American Cancer Society and with St. Raphael's Hospital. Rita is the Editor of *Happenings* published by the Jewish Historical Society of Greater New Haven and is also a past president.

DR. BARRY E. HERMAN - He received his Ph.D. from the University of Connecticut. Currently he is a Professor of Education at Sacred Heart University and is an Adjunct Professor at Southern Connecticut State University.He recently served four years on the Hamden Board of Education. He retired from the New Haven School System where he served as a principal, District Director K-8 and as a central office administrator. Dr. Herman is a past president of the Jewish Historical Society of Greater New Haven and was the editor of *JEWS OF NEW HAVEN,VOL.II* and the coeditor of *VOL.III.* He is also the author of three other books and has written over 185 articles which have been published in leading national educational journals and magazines.

WERNER SIEGFRIED HIRSCH - Werner was born in Aschaffenburg,Germany and came to this country with his parents at the beginning of WW II. He graduated from the Talmudical Academy of Baltimore, received his Engineering Degree from the University of Connecticut and his Master's Degree from Sacred Heart University. He recently retired from the Southern New England Telephone Company where he served as a Telecommunication Specialist and Instructor. He is a past president of the Jewish Historical Society of Greater New Haven and editor of *JEWS OF NEW HAVEN, VOL. VI,* and co-editor of *Vols. II* and *V.* He is the curator of the Society's Harvey N. Ladin Memorial Archives.

JOSEPH D. HOROWITZ - Joe passed away on January 27,1996 and his essay has been published posthumously in Volume VII. He earned a degree in accounting from New Haven College and went to work for The Southern New England Telephone Company where he served in many managerial and supervisory positions for 42 years. Upon retirement from SNET CO., he joined the Jewish Home for the Aged as their first Development Director.

MORTON HORWITZ - Graduate of the University of New Haven, insurance agent, and active member of many Jewish organizations. He is a past president of Cong. Bikur Cholim-Sheveth Achim and Horeb Lodge of B'nai B'rith.

SHERMAN KRAMER - Past president of the Jewish Historical Society of Greater New Haven and the Connecticut Valley Council of B'nai B'rith. Member of the Board of Governors of District One of B'nai B'rith. Honored as "Man of the Year" by the Oak Street Reunion organization. Founder of the Kramer Printing Company in 1945. He is a Justice of the Peace and is active politically in the Town of Orange.

Dr. MARTIN LASKIN - Teacher of the Handicapped. He recently received his Ph.D. from the Graduate Center of The City University of New York.

SARA (SALLY) MOORE LIPWICH - Graduated from Hillhouse High School and the Connecticut State Normal School, in New Haven. In later years she received her BS Degree in Education from Southern Connecticut State University. She taught at the Betsy Ross and Bishop Woods Schools in New Haven.She is an active member of the Westville Synagogue and Sisterhood, The Jewelites, Hadassah, the Golan Chapter of ARMDI and several Senior Center clubs. She loves to write and many of her articles have been published in senior citizen magazines and newsletters.

HARRY MANSFIELD - Past Commander of the Jewish War Veterans Post # 204 Hamden and 1ife member of the Disabled American Veterans. He is a retired engraver and jeweler.

CARL NEWLIN - Graduate of the University of Chicage and Yale. College art instructor and associate archivist of the Jewish Historical Society of Greater New Haven.

SHERMAN MEYERSON - Earned a Master's Degree from Columbia, served on the Board of Aldermen in New Haven and the Legislative Town Committee in Hamden. He served in WW II as a First LT. bombardier and formed the Guam Zionist Club. He was a past president of the ZOA in New Haven, past Commander of the Hamden Jewish War Veterans Post #204 and a well-known singer and substitute cantor here in Connecticut.

HILDA MYERS PODOLOFF - Retired school psychologist from the New Haven School System. Has formal degrees from Hunter College in NYC,Yale, Southern Connecticut State University and Fairfield University.

She was president of the Women's Assembly of the New Haven Jewish Community Center and was president of Hadassah and the Jewish Family Service. Hilda was a member of the 10 original women who started Camp Laurelwood in 1931.

TED ROGOL - Businessman, active with the Jewish War Veterans and with the Veterans of Foreign Wars.

HERMAN RUSSELL - Past Commander of the New Haven Stanley Fishman Post #86, Jewish War Veterans and owner of the Costume Bazaar of Greater New Haven.

ALLAN B. SCHWARTZ - Korean War Veteran, teacher of photography, active with the Boy Scouts of America for the past 45 years and involved with Jewish Genealogy.

MARJORIE GOLDEN WEISS SIMSON - Teacher of Bridge and actively involved with Israeli activities.

ARTHUR SLUTSKY - A graduate of Boston University and a WW II Air Force Veteran. He founded the Sterling Association PR and AD Agency after the war. He was one of the founders of the Westville Synagogue and served as its president for eight years. He also is a past president of Young Israel in New Haven and recently helped found the Shul of Bal Harbour, Florida. Arthur is active in many Jewish organizations and has received service awards from these organizations.

JOYCE N. TAPPER - Active member of many local and national organizations. She is a contributing writer for the Jewish Center's *Senior Scribe.*

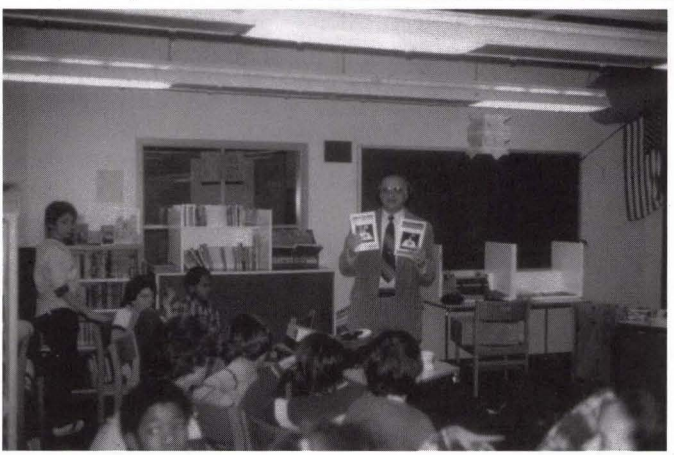
Looking Back!



Meet the archives team of the Jewish Historical Society of Greater New Haven. Left to right: Miriam Schwartz, Office Administrator; Carl Newlin, Associate Archivist, Judith A. Schiff, Archives Director; and Werner S. Hirsch, Curator.



Another bus trip, led by Harvey Ladin, Founder of the Jewish Historical Society and Dr. Barry E. Herman.



Dr. Barry E. Herman giving a lecture on New Haven Jewish History to a talented and gifted class in one of New Haven's public schools!

The Jewish Historical Society of Greater New Haven, Inc.
— Summary of Meetings and Programs —
Compiled by Barry E. Herman, Ph.D.

1993-1994

Date ..... July 11, 1993 *(Annual Meeting Brunch)*
Topic ..... "Jewish Women in American Politics"
Panel of Speakers.. Elaine A. Braffman, Rosalind Berman, Robin I. Kroogman and Gloria Schaffer
Moderator ..... Dr. Barry E. Herman
Location ..... Young Israel Synagogue of New Haven

— ✡ —

Date ..... September 19-21, 1993
Topic: ..... "A Washington Jewish Experience" — Holocaust Memorial Museum trip
Trip Director ..... Arthur Spiegel

— ✡ —

Date ..... September 12 - October 31, 1993
Topic ..... "100 Years of Jewish Congregations in Connecticut"
Location ..... Exhibition display at the New Haven Colony Historical Society - Sponsored by The Jewish Historical Society of Greater New Haven, The New Haven Preservation Trust and The New Haven Colony Historical Society

— ✡ —

Date ..... September 27, 1993
Topic ..... "The Architecture of Connecticut's Historic Synagogues 1843-1943"
Speaker ..... David Ransom
Location ..... New Haven Colony Historical Society

Date ..... October 17, 1993
Topic ..... "Walking Tour of Mishkan Israel Cemetery"
Tour Guide ..... Werner Hirsch
Location ..... Mishkan Israel Cemetery in New Haven

— ✡ —

Date ..... October 25, 1993
Topic ..... "Jewish Culture: From the Colonial Era to the Present"
Speaker ..... Judith A. Schiff
Location ..... New Haven Colony Historical Society

— ✡ —

Date ..... October 14, 1993
Topic ..... "Celebrating the Publication of *Jews in New Haven, Vol. 6*"
Speakers ..... Werner Hirsch, Book Editor, Edward Rothchild and Book Authors
Location ..... Young Israel Synagogue of New Haven

— ✡ —

Date ..... November 3, 1993
Topic ..... "Bus Trip to the American Jewish Historical Society on the campus of Brandeis University"
Trip Guide ..... Arthur Spiegel
Location ..... Brandeis University

— ✡ —

Date ..... December 2, 1993
Topic ..... "The History of Medicine in New Haven"
Speaker ..... Dr. Sherwin D. Nuland
Location ..... Young Israel of New Haven

— ✡ —

Date ..... April 23, 1994
Topic ..... "Jews that have made America Great"
Speaker ..... Dr. Barry E. Herman
Location ..... Young Israel Synagogue of New Haven

Date ..... April 29, 1994
Topic ..... "Music and Dance Festival" Sponsored by: The New Haven Ethnic Archives and Historical Center. The Jewish Historical Society of Greater New Haven, a member of the Ethnic Center, helped sponsor this event.
Location ..... Lyman Auditorium at Southern Connecticut State University

— ✡ —

Date ..... April 21, 1994
Topic ..... "A Half Century of Hillel at Yale"
Speaker ..... Rabbi James E. Ponet
Location ..... Young Israel Synagogue of New Haven

— ✡ —

Date ..... May 10, 1994
Topic ..... "Trip to New York to visit Jewish Museum and Guggenheim Museum"
Trip Guide ..... Arthur Spiegel
Location ..... New York City

— ✡ —

Date ..... June 9, 1994
Topic ..... "Werner Hirsch, Editor of *Jews of New Haven*, *Vol. 6* receives an award from the Connecticut League of Historical Societies for Vol. 6.

— ✡ —

Date ..... July 10, 1994 *(Annual Meeting Brunch)*
Topic ..... "The Music Men - A History of Jewish Musicians in New Haven"
Panel ..... William "Goldie" Goldfarb, Dr. Ian Mininberg and Arnold Most
Moderator ..... Dr. Barry E. Herman
Location ..... Young Israel Synagogue of New Haven

1994-1995

Date ..... October 16, 1994
Topic ..... "Anniversary Luncheon" *(CHAI)*
Speaker ..... The Honorable Richard C. Lee *(former Mayor of New Haven)*
Location ..... Congregation B'nai Jacob in Woodbridge
Shomer Award Recipients .. Werner S. Hirsch and Judith A. Schiff

— ✡ —

Date ..... December 2, 1994 - January 30, 1995
Topic ..... Pictorial Exhibit of "The New Haven Jewish Home for the Aged Celebrates its 80th Anniversary"
Assembled by ..... The Jewish Historical Society of Greater New Haven, Inc., and Werner Hirsch, Society Curator
Location ..... New Haven Jewish Home for the Aged

— ✡ —

Date ..... December 4, 1994
Topic ..... "The New Haven Jewish Home for the Aged - 80th Anniversary"
Speaker ..... Judith A. Schiff
Location ..... New Haven Jewish Home for the Aged

— ✡ —

1995-1996

Date ..... February 3, 1995 - April 30, 1995
Topic ..... Prize Essay Contest dealing with New Haven Jewish History

— ✡ —

Date ..... February 5, 1995
Topic ..... "Find Your Jewish Roots: Researching Your Family Tree"
Panel ..... Members of the Jewish Genealogical Society of Connecticut (JGSCT): Jonathan Smith, Edward Cohen, and Howard Siegel
Moderator ..... Dr. Barry E. Herman
Location ..... Young Israel Synagogue of New Haven

Date ..... April 5, 1995
Topic ..... "Past and Present Achievements of Great Local Jewish Athletes"
Panel ..... Burt Kahn, Alan Greenberg, Lenny Margolis, Jim Wolf, Mark Sklarz and Morty Adams
Moderator ..... Daniel Klein
Location ..... Jewish Community Center of Woodbridge

— ✡ —

Date ..... May 7, 1995
Topic ..... "Second Annual Music and Dance Festival" Sponsored by the New Haven Ethnic Archives and Historical Center. The Jewish Historical Society of Greater New Haven, a member of the Ethnic Center, helped sponsor this event.
Location ..... Lyman Auditorium at Southern Connecticut State Univ.

— ✡ —

Date ..... June 25, 1995
Topic ..... "Gems of New Haven - Jewish Jewelers Who Make the Elm City Sparkle"
Panel ..... Marvin Brown, Howard Raphael, Herb Setlow and Dr. Barry E. Herman
Location ..... Young Israel Synagogue of New Haven

— ✡ —

1994-1995

Date ..... November 5, 1995
Topic ..... "Slifka Center: Yale Hillel moves into the 21st Century"
Speaker ..... Rabbi James E. Ponet
Location ..... Young Israel Synagogue of New Haven and tour of new Slifka Center-Yale Hillel

— ✡ —

Date ..... December 10, 1996
Topic ..... "On the Road to Morocco" - Slides, Comments, Discussion
Speaker ..... Dr. Barry E. Herman
Location ..... Young Israel Synagogue of New Haven

Date ..... February 11, 1996
Topic ..... "Picture Viewing - Play Detective - Fun For All"
Presenters ..... Dr. Barry E. Herman and Werner Hirsch
Location ..... Young Israel Synagogue of New Haven

— ✡ —

Date ..... February 20-27, 1995
Topic ..... Trip to Morocco: - 21 members and friends participated on this memorable trip.
Trip Director ..... Dr. Barry E. Herman
Location ..... Morocco

— ✡ —

Date ..... May 8, 1996
Topic ..... Bus Trip to Hartford - Charter Oak Temple, Hebrew Home and Hospital and "Judaic Treasures of the Library of Congress" at the University of Hartford *(national exhibit).*
Trip Director ..... Dr. Barry E. Herman
Location ..... Hartford area

— ✡ —

Date ..... June 23, 1996 *(Annual Breakfast Meeting)*
Topic ..... "Whose Minding the Shop? Remembering the Corner Drug Store"
Panel ..... Abe Matloff, Sydney Leventhal, Henrietta Proctor Forman, and Elaine Sneiderman
Moderator ..... Edith Goodmaster
Location ..... Jewish Community Center of Greater New Haven in Woodbridge

— ✡ —

Date ..... November 3, 1996
Topic ..... "Jewish Landmarks of New Haven, Past and Present" *(slides & comments)*
Speaker ..... Dr. Barry E. Herman
Location ..... Jewish Community Center of Greater New Haven in Woodbridge

Date ..... December 8, 1996
Topic ..... "Joining the Club: The Rest of the Story"
Speaker ..... Dr. Dan A. Oren
Location ..... Jewish Community Center of Greater New Haven in Woodbridge

— ✡ —

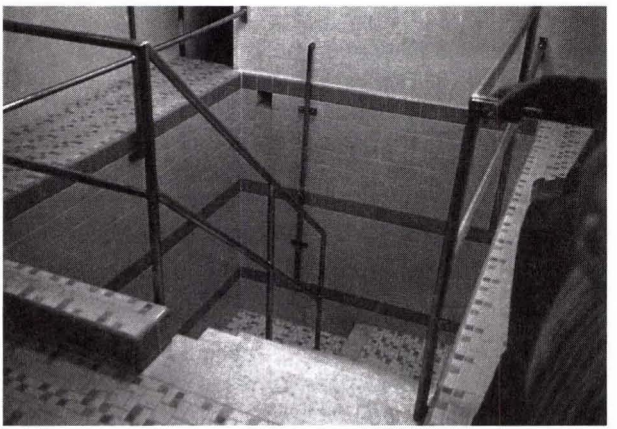
Date ..... December 15-17, 1996
Topic ..... "Trip to Washington, D. C." - 25 members and friends spent 3 days in our nation's capital.
Trip Leader ..... Dr. Barry E. Herman
Location ..... Washington, D.C.

— ✡ —

Date ..... February 9, 1997
Topic ..... "A Pilgrimage to Germany" *(slides and commentary)*
Speaker ..... Carl Newlin
Location ..... Jewish Community Center of Greater New Haven in Woodbridge

— ✡ —

Date ..... March 16, 1997
Topic ..... "Trip to New York City" *(Jewish Museum, Lincoln Square Synagogue and Sony-IMAX Theater)*
Speaker ..... Dr. Barry E. Herman
Location ..... New York City



The Mikveh at World Headquarters of the Lubavitch Organization in Crown Heights, Brooklyn, N.Y. - JHS Bus Trip to N.Y.C., May 15, 1983.

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Parkway Plaza on Dixwell Avenue in Hamden.
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