JEWS IN NEW HAVEN

VOLUME VIII

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DAVID S. FISCHER, M.D.

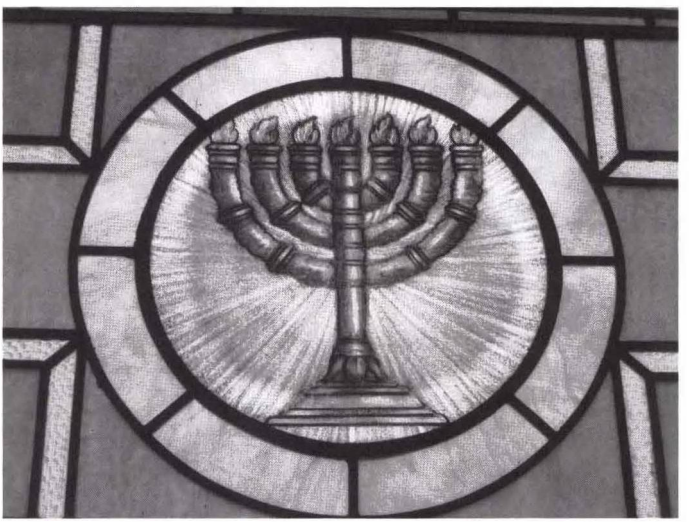


Celebrating 350 Years of Jews in America

THE JEWISH HISTORICAL SOCIETY OF GREATER NEW HAVEN

JEWS IN NEW HAVEN
Volume VIII

Editor/Author
David S. Fischer, M.D.



Menorah in Window, Hebrew Congregation of Woodmont

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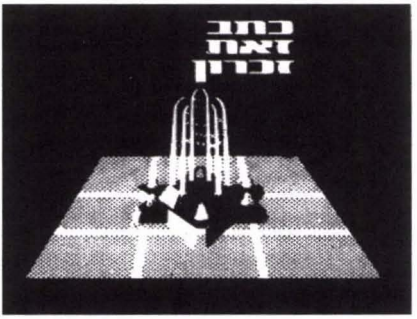
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OF GREATER NEW HAVEN

Celebrate 350
Jewish Life in America
1654 ~ 2004

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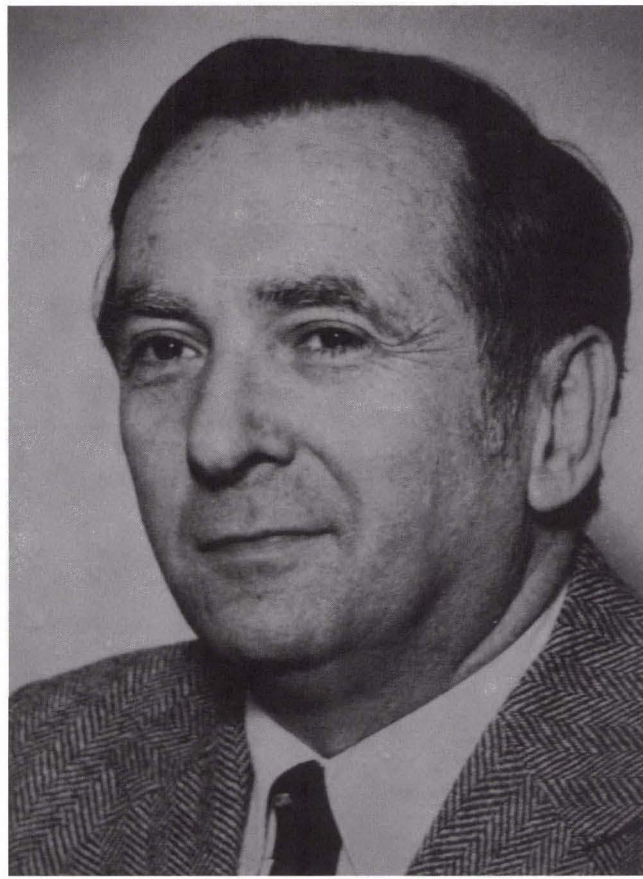
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Jews in New Haven, Volume VIII

Dedicated In Memory of Sherman Kramer (1926-2003)

In 2003, The Jewish Historical Society lost a good friend. Sherman was a Past President of the Society and an Honoree recipient of the First Annual Hall of Fame Award. He was also Past President of the Connecticut Valley Council of B'nai B'rith, and a member of the Board of Governors of District One of B'nai B'rith. In 1983 he was named "Man of the Year" by the Oak Street Reunion Organization.

Among the many organizations with which Sherman was associated are the Pyramid Shriners as 32nd Degree Mason; Cosmopolitan Lodge #125AF & AM, since 1950; Jewish War Veterans since 1945; American Legion Post #127, Orange, CT; Orange Democratic Town Committee, and Orange Board of Ethics; as well as Justice of the Peace. In addition he was Honorary Staff Captain of the Second Company Governor's Horse Guard. Sherman served as Chairman of both B'nai B'rith Career and Council Committee and Youth Organization of Connecticut.

Active in community affairs, Sherman served as Treasurer of the Orange Babe Ruth League and Ways and Means Committee of Orange Little League. He was the recipient of the Amity Booster Club Award in 1974 and Friend of Youth Award in 1980 from the Connecticut Valley Council of B'nai B'rith.

In 1945 he founded the Kramer Printing Company currently being operated by his children. He was married to Sally Kruger Kramer and was the father of Richard, Marcy, and Robert. Sherman was a willing volunteer, always ready to help. His easy going manner and his love of telling jokes and stories will be missed by all of us.

"Shalom Chaver-Goodbye Friend"



JEWISH HISTORICAL SOCIETY OF GREATER NEW HAVEN, INC.

Jews in New Haven-Volume VIII

Celebrating 350 Years of Jews in America

Editor: David S. Fischer, M.D.
Editorial Board: Marvin Barger, Robert S. Francis,
Dr. Barry E. Herman, Marian Ottaviano
Copy Editor: Rita G. Gold

Acknowledgments

It will be nearly 8 years since the publication of volume VII in this series. There have been many changes and new developments in that period. We could not record or comment on them all, but we have taken as our theme, the celebration of 350 Years of Jews in America and their many contributions, including active service in the United States military. For this volume, most of the articles were invited and the thread of continuity is explained in the Preface. The authors were encouraged not to shy away from controversial problems but to report on them as they saw them, without malice or prejudice, but preserving their viewpoint, however controversial. Others will see the same events differently.

Special thanks to Barry Herman for sharing his considerable experience, having edited previous volumes in this series, and for reading and commenting on many of the articles. Marvin Barger was tireless in finding textual material and pictures for many of us authors, for compiling the list of those who served in the military and for giving his advice generously. Robert Francis wrote one of the articles, helped to compile the military list and graciously retyped some of the articles so that we could submit our copy to the printer electronically. Marian Ottaviano compiled the membership lists; retyped many of the articles and copy edited some. Rita Gold cheerfully copy edited most of the articles. Rabbi David Avigdor kindly led me to the burial site of Rabbi Judah Heschel Levenberg. It was a pleasure to work with Richard Kramer and the Kramer Printing Company.

David S. Fischer, M.D., Editor

President's Message

Gary F. Fleischman OMD

In Volume I and II of *Jews in New Haven,* our Society's First President Harvey Ladin emphasized the importance of recorded historic material. Now more than 25 years later Volume VIII has been published. Congratulations to everyone who contributed chapters and especially to Dr. David Fischer for his meticulous efforts of editing this fine book.

As the Society continued to provide publications with extensive information of the New Haven Community's past, other activities have expanded greatly. Our archives serve as a worldwide resource, to offer information on historic happenings often used for Jewish biographical and institutional studies. New acquisitions throughout the year add to the growth of materials, well organized by our archivist Marvin Bargar. In addition, Rosalind Berman and Rhoda Zahler videotaped people who provide personal descriptions of bygone times.

The Society is presently housed inThe Ethnic Heritage Center on the campus of Southern Connecticut State University with the Connecticut Irish-American Historical Society, the Italian-American Historical Society, The Jewish Historical Society of Greater New Haven, the Connecticut Ukrainian-American Historical Society, and the Greater New Haven African-American Historical Society. Dr. Barry Herman, a past president of the Jewish Historical Society who edited prior Volumes of *Jews in New Haven* is president of the Ethnic Heritage Center..

Jewish cultural programs with guest speakers, plus trips in the United States and abroad, have enriched our position within the community. Exhibits at the Ethnic Heritage Center became joint functions with the five groups. Exhibits showing the saving of Jewish lives by Oskar Schindler, followed by the Danish heroic rescues, have both been praised.

A proposal from past-president Albert Harary resulted in the establishment of the Hall of Fame awards dinner, which honors individuals for their outstanding achievements. Due to the foresight of Samuel Faiman, we now have a successful endowment fund. I appreciate the work of all the members who have helped the Society during my administration, as we move toward future goals.

Preface

Places

This volume, the eighth in the series *Jews in New Haven,* is timed to coincide with the celebration of 350 years of Jews in America, or more precisely, in what we now call New York City. There are several excellent books that recount that history, and certainly one of the best is *American Judaism* by Jonathan D. Sarna, published in 2004. Yale University Press has graciously given permission to publish some excerpts from that book to get the flavor of that time and place.

Another place that has figured prominently in the history of New Haven Jews is a section of Milford, CT called "Woodmont," a favorite summer vacation spot for Jews in the 1920s to 1940s. We examine this area, sometimes called "Bagel Beach," and its surroundings and its Jews and what has become of it and them.

Synagogues

Wherever Jews have settled in any numbers, even briefly, they have always formed a synagogue, and each synagogue has reflected the community in which it was planted and evolved. First we examine the Hebrew Congregation of Woodmont (Orthodox), the only summer Jewish Congregation in Connecticut and a National Historic Landmark that, after 78 years continues to serve the summer Milford community. Then we will observe the Milford all year round synagogue, B'nai Shalom, that served its community for 51 years and merged with a synagogue in Orange.

Moving northeast, we will visit Temple Sinai, a Conservative synagogue in West Haven that was torched and partially destroyed by anti-Semites, but rebuilt and is actively carrying on its traditions. Traveling further northeast, we are introduced to Congregation B'nai Jacob (Conservative) when it was on George Street in New Haven and see how and why it moved to Woodbridge. A few blocks east of George Street is the Young Israel (Orthodox), challenged to meet the changes in the demographics of the area in which it is situated.

Organizations

In addition to synagogues, Jews form communal organizations to serve their many needs. The Jewish Community Center has a long history in New Haven that has been the subject of several articles in earlier volumes of this series. Its athletic programs in at least two locations are described and its controversial move from New Haven to Woodbridge is examined as fairly and dispassionately as can be expected when discussing a highly controversial decision.

A comprehensive review of the Jewish Federation of Greater New Haven describes its successes and failures and brings the story up-to-date, including its role in sponsoring the holocaust memorial and holocaust studies. The role of the Holocaust Survivors Fellowship in these activities is described and its history reviewed. The development of the world famous Fortunoff Holocaust Archive at Yale University that has served as a model for other oral histories of the holocaust is detailed and one will note that many of the participants were involved in several activities.

While Yale University has played a major role in the history of New Haven and many Jews attended, they were often "invisible as Jews" until the establishment of the Slifka Center for Jewish Life at Yale, a thriving and vibrant center for both Jewish students and the community. Just as Jews were not seen much at Yale before the last two decades, so women were not heard from very often in Jewish communal organizations until the National Council of Jewish Women was formed. Observations on that organization and its New Haven chapter are enlightening.

People

Although places, synagogues and organizations are important, in the end, it is special people who determine the essence of a community. We briefly examine the lives of three such special people, a philanthropist, a rabbi and an attorney. For some comic relief and a better look at the inner city Jewish community, we are privileged to print the story of a scam that was meant to be included in the previous volume of this series but was omitted for lack of space not lack of merit. Alas, there are materials that will have to wait for the next volume of this series for lack of space.

In the 350-year history of Jews in America, Jews have served on active duty in the United States military in every branch of service. We attempted to list all those reported to us up to the time it was necessary to close the

list to go to press. Undoubtedly there will be some that were omitted and we deeply regret that. Additional names and information can be sent to the Jewish Historical Society of Greater New Haven (JHSGNH) for inclusion in a later volume.

A brief summary of the meetings and activities of the JHSGNH is presented, followed by a necrology of members; a list of Life members, of members for 2005 and a list of those who were members in 2004 and had not renewed yet at press time in November 2004. A brief biographical sketch of contributors is included.

We hope our readers will find our presentations of interest and send pertinent additional information to the JHSGNH for our archives and for future volumes of our series, *Jews in New Haven.*

David S. Fischer, M.D., Editor

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Celebrating 350 Years of Jews in America

Excerpted from American Judaism: A History

By Jonathan Sarna, 2004,Published by Yale University Press, New Haven, Connecticut

On a late summer day in September 1654, a small French frigate named the Ste. Catherine sailed into the port. Most of the ship's passengers— "twenty-three souls, big and little"-- were bedraggled Jewish refugees from Recife, Brazil. Having been expelled from Recife when the Portuguese recaptured the colony from the Dutch, they were now seeking a new home.

The refugees were not the first Jews to arrive in North America. Back in 1585, a Jew named Joachim Gaunse served as the metallurgist and mining engineer for the ill-fated English colony on Roanoke Island. He conducted soil experiments in Carolina, returned to England a year later, and in 1589 was indicted as a Jew for blasphemy. Thereafter a small number of other Jews, mostly intrepid merchants bent on trade made brief stops at American ports to conduct business. One of them, Solomon Franco, agent for a Dutch Jewish merchant, arrived in Boston in 1649. A "stranger" unable to post the necessary bond, he was duly warned out of town and sailed off as soon as he could. In 1654 itself, several Jews came to New Amsterdam from Holland and Germany, also presumably to trade.

The "big and little' refugees from Recife, however, differed from the Jews who came before them. Though economically ruined, they sought to settle down and form a permanent Jewish community in North America, to "navigate and trade near and in New Netherland, and to live and reside there."

When the Jews arrived, Stuyvesant sought permission from Amsterdam to keep them out altogether. The Jews, he explained, were "deceitful," "very repugnant," and "hateful enemies and blasphemers of the name of Christ." He asked the directors of the Dutch West India Company to "require them in a friendly way to depart" lest they "infect and trouble this new colony." He warned in a subsequent letter that "giving them liberty we cannot refuse the Lutherans and Papists." Decisions made concerning the Jews, he

understood, would serve as precedents and determine the colony's religious character forever after.

Forced to choose between their economic interests and their religious sensibilities, the directors of the Dutch West India Company back in Amsterdam voted with their pocketbooks. They had received a carefully worded petition from the "merchants of the Portuguese [Jewish] Nation" in Amsterdam that listed a number of reasons why Jews in New Netherland should be permitted to stay there. One argument doubtless stood out among all the others: the fact that "many of the Jewish nation are principal shareholders." Responding to Stuyvesant, the directors noted this fact and referred as well to the "considerable loss" that Jews had sustained in Brazil. They ordered Stuyvesant to permit Jews to "travel," "trade," "live," and "remain" in New Netherland, "provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation." After several more petitions, Jews secured the right to trade throughout the colony, serve guard duty, and own real estate. They also won the right to worship in the privacy of their homes, which seems to have been more than the Lutherans were permitted to do.

Just as Stuyvesant had feared, the economic considerations that underlay these decisions regarding the Jews soon determined policy for members of the colony's other minority faiths. "We doubt very, much whether we can proceed against [these faiths] rigorously without diminishing the population and stopping immigration which must be favored at a so tender stage of the country's existence," the directors admonished in 1663 after Stuyvesant banished a Quaker from the colony and spoke out against "sectarians." "You may therefore shut your eyes, at least not force people's consciences, but allow every one to have his own belief, as long as he behaves quietly and, legally, gives no offense to his neighbor and does not oppose the government."

Preserving and Maintaining Jewish Life

The most difficult challenge facing New Amsterdam's nascent Jewish community--one that American Jews would confront time and again through the centuries--was how to preserve and maintain Judaism, particularly with their numbers being so small and Protestant pressure to conform so great. From the earliest years of Jewish settlement, a range of responses to this challenge developed. At one extreme stood Solomon Pietersen, a merchant from

Amsterdam who came to town in 1654, just prior to the refugees from Recife, to seek his fortune. In 1656 he became the first known Jew on American soil to marry a Christian. While it is not clear that he personally converted, the daughter that resulted from the marriage, named Anna, was baptized in childhood. Like the descendants of many subsequent Jewish immigrants to America's shores, she vanished into the Protestant mainstream.

Asser Levy (d. 1680/1681) stood at the opposite end of this spectrum. An Ashkenazic Jew from Vilna who had briefly sojourned in Amsterdam and perhaps Brazil, he arrived in New Amsterdam in 1654 impoverished but committed to the maintenance of his faith. In 1655 he protested when Peter Stuyvesant and local officials required male Jews between sixteen and sixty to pay a tax in lieu of guard duty. Stuyvesant had cited the "disinclination and unwillingness" of local residents to serve as "fellow-soldiers" with the Jewish "nation" and "to be on guard with them in the same guard-house." Levy insisted, however, that as a manual laborer he should be able to stand guard just like everybody else. Although initially thwarted, within two years he had succeeded in standing "watch and ward like other Burghers," whereupon he promptly petitioned for burgher rights (citizenship). Again he was thwarted, but, backed by wealthy Jewish merchants who had immigrated months before from Amsterdam and recalled the promises made to them by "the Worshipful Lords" of the Dutch West India Company, the decision was reversed and the rights of Jews to "burghership" guaranteed. Of course, local records still denominated Levy as "a Jew," ensuring that this would be the characteristic that defined him. But he nevertheless enjoyed considerable success as a butcher ("excused from killing hogs, as his religion does not allow him to do it"), merchant, and real estate entrepreneur. Among the Jews who immigrated to New Amsterdam in 1654 he was the only one who stayed, maintaining a home in the city until his death in 1682. For long lonely stretches as Dutch rule waned and the rest of the Jews departed for colonies with more sun and promise, his was the only Jewish family in town. Yet the inventory of his estate suggests that he resolutely observed at least the principal rituals of his faith, including the Sabbath and Jewish dietary laws, within the precincts of his home. His life epitomized both the hardships entailed in being a Jew in early colonial America and the possibilities of surmounting them."

Public worship became available to Jews without any fanfare or known change in the law around the turn of the eighteenth century, just about the time when New York's first Quaker meeting house was erected, and before the Baptists and Catholics had opened churches in the city. Based on assessment

lists, one scholar believes that he can date with great precision the moment of transition from covert worship in a private home to overt worship in a rented house: "The renting of the synagogue must have taken place between December 28, 1703 ... and February, 1704." Even if the real date was more like 1695, as other scholars insist, it was in the early eighteenth century that the synagogue drew up its constitution and commenced keeping records. For the next 125 years the synagogue dominated Jewish religious life in New York. Indeed, the synagogue and organized Jewish community became one and the same, a synagogue-community, and as such it assumed primary responsibility for preserving and maintaining local Jewish life.

For all the diversity that characterized the ritual life of colonial American Jews, at least two bedrock principles continued to unite them: their commitment to Jewish peoplehood and their belief in one God. Peoplehood, the feeling of kinship that linked Jews one to another, obligated them to assist Jews around the world and set them apart from everybody else. Bonds of Jewish peoplehood were essentially tribal in nature, rooted in faith, history, and ties of blood. They began for males with circumcision, a rite of religious initiation that colonial Jews maintained (if not necessarily on the traditional eighth day of life) better than they did any other Jewish ritual with the possible exception of the rites connected to death. Ritual circumcision records demonstrate that even Jews far removed from major settlements and traditional Jewish life continued to circumcise their sons, and when necessary adult males too. The other bedrock principle that underlay colonial Jewish life was even more fundamental than the first: belief in one supernatural God--no Jesus, no Holy Spirit. References to the Divine power alone abound in colonial Jewish correspondence, from stock phrases like "whom God protect" to heartfelt prayers for life, health, and prosperity. The subject of intermarriage raised thorny questions that would figure prominently later in the history of American Judaism. How to respond to intermarriages? How to respond to intermarrieds who sought to maintain their Jewish ties? How to promote in-group marriage without damaging social ties to non-Jews? How to survive in an American religious environment that was becoming increasingly open and competitive? Colonial Jews offered few firm answers to these questions and mostly dealt with intermarriages on an ad hoc basis.

The Sacred Road to Liberty

Much has been written concerning the Jewish contribution to the American Revolution. We know that up to one hundred Jews fought in the revolution, one of whom was exempted from serving on the city watch on Friday nights; that three attained high office in the Continental Army (in Britain, no Jew could become an officer unless he took an oath as a Christian); and that other Jews served as "suppliers, bill brokers, moneylenders, shopkeepers, blockade-runners, and even 'manufacturers' on a small scale." Haym Salomon, the best-known Jew of the revolutionary era, played a significant role as "Broker to the Office of Finance." His wartime generosity to Jew and Gentile alike is well documented. The contribution made by the several hundred Jews on the Dutch Caribbean island of St. Eustatius is less well known. In accordance with their government's pro-revolution policy, they successfully (and lucratively) ran the British blockade, smuggled vital goods and military supplies to the besieged Americans, and in 1781 paid a heavy price for their sympathies when Britain's Admiral George Rodney seized and despoiled the island, wreaking special vengeance upon its Jews.

"A Government Where All Religious Societies Are On An Equal Footing"

While the revolution did not ultimately usher in the messianic age for American Jews, it did effect changes in law and in the relationship of religion to the state that transformed American Jewish life forever after. Already in the first decade and a half of American independence, the parameters of religious liberty in the new nation steadily widened. New York, with its long tradition of de facto religious pluralism, became in 1777 the first state to extend the boundaries of "free exercise and enjoyment of religious profession and worship" to "all mankind," whether Christian or not (although it required those born abroad to subscribe to an anti-Catholic test oath). Virginia, in its 1785 Act for Religious Freedom (originally drafted by Thomas Jefferson in 1779), went even further, with a ringing declaration that "no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever ... but that all men shall be free to profess and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish,

enlarge or affect their civil capacities." The Northwest Ordinance, adopted by the Continental Congress in 1787, extended guarantees of freedom of worship and belief into the territories north of the Ohio River. Finally, the Federal Constitution (1787) and the Bill of Rights (1791) outlawed religious tests "as a qualification to any office or public trust under the United States," and forbade Congress from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof."

Contemporary Dilemmas

With so many questions and issues and tensions confronting them, it comes as no surprise that as they approach their 350th anniversary on American soil, Jews feel bewildered and uncertain. Should they focus on quality to enhance Judaism or focus on quantity to increase the number of Jews? Embrace intermarriage as an opportunity for outreach or condemn it as a disaster for offspring? Build religious bridges or fortify religious boundaries? Strengthen religious authority or promote religious autonomy? Harmonize Judaism with contemporary culture or uphold Jewish tradition against contemporary culture? Compromise for the sake of Jewish unity or stand firm for cherished Jewish principles?

Simultaneously, indeed, Jews witness two contradictory trends operating in their community, assimilation and revitalization. Which will predominate and what the future holds nobody knows. That will be determined day by day, community by community, Jew by Jew.

Regularly, American Jews hear, as I did at the start of my career from a scholar at a distinguished rabbinical seminary--and as other Jews did in colonial times, and in the era of the American Revolution, and in the nineteenth century, and in the twentieth century--that Judaism in America is doomed, that assimilation and intermarriage are inevitable. Should high rates of intermarriage continue and the community grow complacent, that may yet prove true.

But history, as we have seen, also suggests another possibility: that today, as so often before, American Jews will find creative ways to maintain and revitalize American Judaism. With the help of visionary leaders, committed followers, and generous philanthropists, it may still be possible for the current "vanishing" generation of American Jews to be succeeded by another "vanishing" generation, and then still another.

"A nation dying for thousands of years," the great Jewish philosopher Simon Rawidowicz once observed, "means a living nation. Our incessant dying means uninterrupted living, rising, standing up, beginning anew." His message, delivered to Jews agonizing over the loss of 6 million of their compatriots, applies equally well today in the face of contemporary challenges to Jewish continuity. "If we are the last--let us be the last as our fathers and forefathers were. Let us prepare the ground for the last Jews who will come after us, and for the last Jews who will rise after them, and so on until the end of days."

End note: Jonathan Sarna is Joseph H. and Belle R. Braun Professor of Jewish History at Brandeis University. He was the editor of volume 1 of Jews in New Haven, 1978.

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8 ✡

"Woodmont" and "Bagel Beach"

From Summer Jewish Playground to Permanent Residences

By David S. Fischer, M.D.

Whenever I am at a Jewish party, meeting, bar/bat mitzvah, or wedding in the Greater New Haven area and mention that I live in Woodmont, invariably someone approaches me with a great big smile and says, "I remember Woodmont in the good old days. Let me tell you about those wonderful summers." The stories usually include phrases like "a veritable paradise," or "a summer playground," or "Bagel Beach was heavenly with so many beautiful Jewish girls and handsome Jewish boys covering the beach so that you could hardly see the sand."

So where is this "Eden-like" place whose name I sometimes put in quotation marks and sometimes do not? The Borough of Woodmont is an incorporated 0.716 square kilometer strip of land about 1 mile long and one-half mile wide in Milford, Connecticut stretching along Long Island Sound from the Oyster River in the north to Abigail Street and Poli Terrace in the south. As one travels north up Merwin Avenue toward New Haven, a sign at the fork in the road at the old Villa Rosa Restaurant says, "Entering Woodmont on the Sound. Welcome." Merwin Avenue continues to the left and Abigail Street winds to the right and Poli Terrace comes off it at a right angle. I live on Abigail Street in the Borough of Woodmont.

The "Woodmont" that is being praised as a "summer playground" lies immediately south for a mile and extends to South Street. Beyond it is the Morningside area. "Woodmont" includes the areas that face Merwin Beach, Burwell Beach and Farview Beach, which at one time were united in the Tri-Beach Association. It charged property owners a few mils of taxation and provided some services, until it was disbanded and returned those functions to the City of Milford in 1973. The term "Bagel Beach" is usually used to refer to Merwin Beach which was a public beach with as much as 90 feet of sand extending from the mean tide high water in some areas. There were "rights of way" that provided unlimited access and there were sometimes "wall-to-wall Jews" on the beach. The adjacent area was largely Jewish in

the summer months, with cottages both along and off the beach and extending up the hill above Merwin and Edgefield Avenues. Jewish "Woodmont" was an entirely summer phenomenon and was technically not in Woodmont (the Borough) at all. Henceforth, I will simply call Jewish "Woodmont," as distinguished from the Borough of Woodmont, as the locals did, Woodmont without the quotation marks.

Disclaimer

Lawyers generally write disclaimers, not doctors, but I need to include a disclaimer. As editor of this volume, I felt that this article and the accompanying one on the Hebrew Congregation of Woodmont (HCW) had to be written because I could find no written account of the subjects. The nearest thing to a history was a panel discussion held at a meeting of the Greater New Haven Jewish Historical Society on July 12, 1992 and mentioned in volume 6 of this series. The topic was, "Bagel Beach Memoirs from the 1930s to the 1960s—Recalling the Days of Woodmont-by-the-Sound." The panel included Morton Adams, Richard Jacobs, Harold Kent, Milt Lebov and the late Dr. Elliot Perlman. Moderators were Dr. Barry E. Herman and Judith Schiff. There are no minutes, tapes or videos of that session. I could not contact Morton Adams or Milt Lebov. Harold Kent was contacted by Mrs. Anita Perlman and he sent her some observations for transmittal to me. Richard Jacobs was immensely helpful but declined to write this article because of the burden of other commitments.

Although I asked many other people who had spent considerable time in Woodmont to write this article, they all declined. I have spoken to at least one hundred individuals for facts and background, people from 39 to 99 years old. However, the formal interviews, in person or by phone, taped or noted on handwritten interrogation forms or note pads include the following individuals: Charles Sterling, Sonya Hoffman Goldberg, Aaron Perlman, Jennie Rohinsky Pinsky, Richard Jacobs, Ann Rogoff, Sam Rogoff, Edna Cantor Zusman, Ina Hodes Furst, Roslyn Chatzek Kaye, Carl Feen, Sara Turnbull, Rabbi Isaac Avigdor, Rabbi David Avigdor, Cyvia Scharmett, Bettina S. Brogadir, Simmie Allinson Scott, John Volk, Burton Tenner, Mark Shafer, George Romer, Richard Schwartz, Patty Markle Levy, Irving Rohinsky, Anita Perlman, Milton Greenhouse, Michael Susman, Elaine Tombank Wasserman, Belle Braverman, Gershon Schulman, and Jay Dworkin. None of them is

responsible for any errors of omission or commission. I alone bear that burden. Additional information was obtained from *The 100-Year Celebration of The Borough of Woodmont 1903-2003* written/edited by Katie Krauss.

Essentially, this is an oral history with some documentation by printed records. The Milford Historical Society's *A History of Milford 1639 to 1989*, mentions these three beach areas only in passing. It does report that 1/3 of Milford was farmland and 37% of the farmers were of old American stock, 37% of Polish origin, 17% Italians, 6% German and 1% Jewish. The publication, *History of a New England Hometown 1639 to 1989*, the 350th Anniversary Commemorative, does not, so far as I can see, mention Jews or in the list of houses of worship, the Hebrew Congregation of Woodmont. The summer Jews were tourists and transients and largely were not participants or voters in civic government.

Since much of this oral history is from septuagenarians, octogenarians and nonagenarians, there may be some contradictions of memories and some errors. Dates of events, 60, 70 or 80 years ago may be off a year or more in some cases. They are often recalled from an associated event like a birth, bar/bat mitzvah, wedding or graduation. This is the best one can do with an oral history. Whenever possible, facts or recollections were checked from at least two individuals and many dates are approximations. It is important to record this history while there still are a few people alive who lived it.

The Early Years

Jews first came to vacation at the beaches of the Town of Milford after World War I in 1919 and 1920. Milford's population in 1920 was 10,193. In March of 1919, the streets switched from gaslights to electric lights, but many houses and cottages did not have electricity until several years later. In 1923, the Connecticut General Assembly passed "An Act Incorporating the City of Milford," but at a referendum, the Milford voters rejected it and Milford remained a town until 1959 when it officially became a city. In 1920, the town had 17 miles of shoreline with relatively few dwellings, but property was increasingly being purchased for summer residences. The Borough of Woodmont in the north was incorporated in 1903. Sylvester Poli, the theatre magnate, built the Villa Rosa mansion plus several adjacent mini-mansions, referred to as "cottages," along the shore on Abigail Street and Poli Terrace between 1906 and 1912. The main mansion was on the southern extremity

of the Borough of Woodmont, and the "cottages" were at the northern end of Merwin's Beach. Most typographical maps do not list Merwin's Beach but designate that area as the northern portion of Burwell's Beach or as Merwin Point. Locals drop the apostrophe and "s" after both beach names and refer to Merwin Beach as that strip of sand that extends from the Poli Mansion to the large rock at the end of Hillside Avenue that blocks the continuity of the beach, and Burwell Beach from that rock to the beginning of Farview Beach, a nebulous dividing line, and it extends to South Street, where the Yale Land Company's 1917 Morningside development begins.

When the Jews came to Milford in the summers following 1919, they largely occupied the area between Poli Terrace and Morningside. They rented, bought or built cottages and rooming houses all along the shore and on the neighboring streets. Some Jews from New Haven spent summers at Morris Cove in the New Haven "annex," or at Silver Sands, Alexander Beach or Momauguin in East Haven. After the first Jews came to the Tribeach Area (Merwin, Burwell, Farview Beaches or as they called it, Woodmont), they were followed by a steady stream of Jews.

Why did the New Haven Jews select the Woodmont area for their summer vacations? The main reasons were:

1. There was a trolley line from New Haven to Woodmont.
2. It was relatively close by automobile and bicycle.
3. Merwin Beach was sandy and accessible to the public.
4. The shoreline of the Borough of Woodmont was very rocky.
5. Those who owned land or cottages or houses in Woodmont were willing to rent or sell to the Jews.
6. The post-World War I anti-Semitism that was rampant in much of the United States then, was not overt in this area. While many resorts in other areas had signs reading, "No Dogs or Jews allowed," we know of no such reports in the Woodmont area.

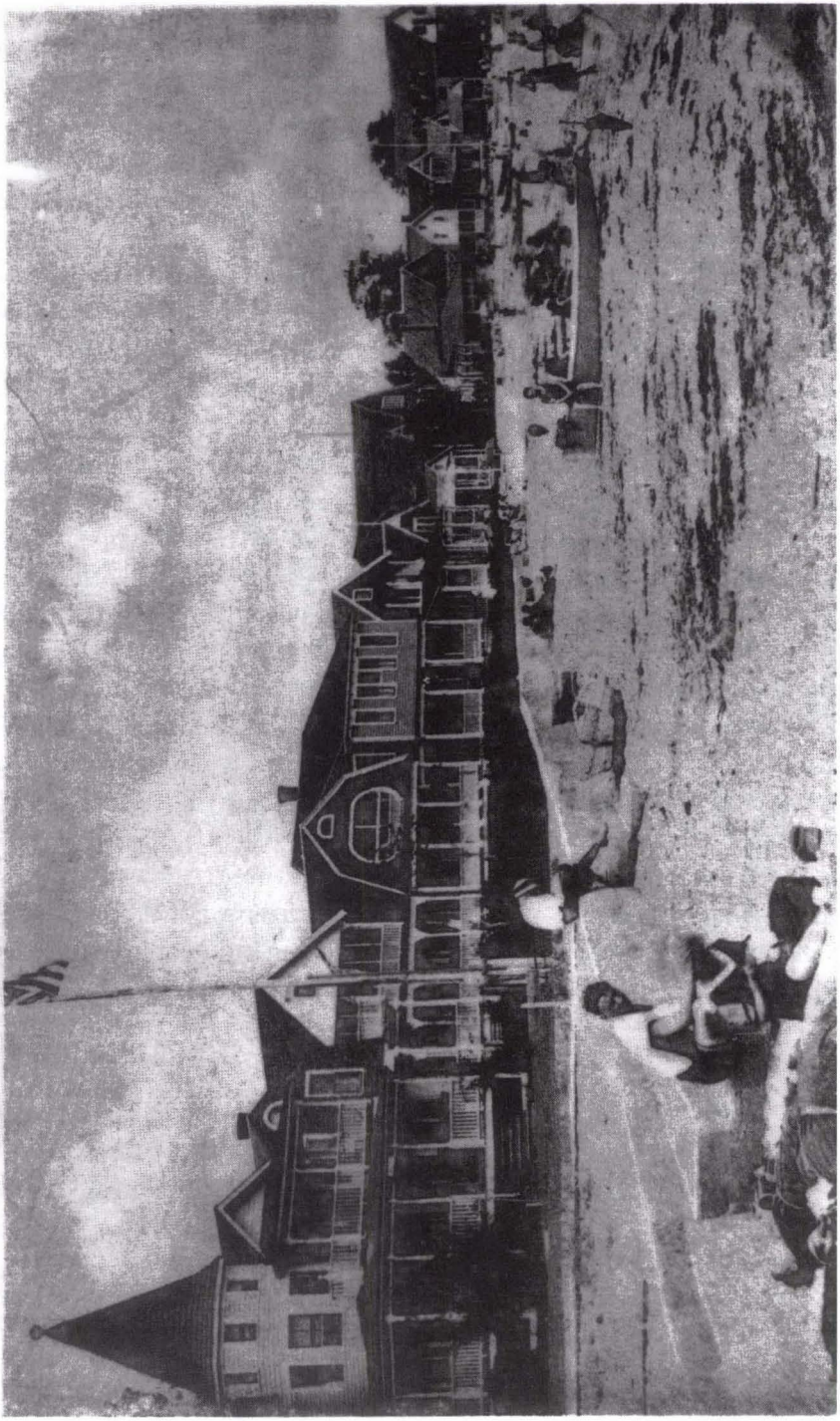
After World War I, many Americans were frightened by the Russian Revolution and equated immigrants with "Bolsheviks," and especially with Jewish immigrants. As the xenophobia increased, it spread to become racism, anti-Catholicism and particularly anti-Semitism that included those Jews whose families had lived in this country for generations. In the 1919-1920 Red Scare, some Jews were deported for alleged "Bolshevik" sympathies. The Palmer raids tended to disproportionately target "Russian Jews," and many undiscerning Americans concluded that because some radicals and Bolsheviks were Jews, that all Jews were radicals and Bolsheviks.

Immigration restrictions that sought to restore the nation's 19th century white Protestant character also aimed directly (though by no means exclusively) at Jews were enacted in 1921 and strengthened in the National Origins Immigration (Johnson-Reed) Act of 1924. This reduced Jewish immigration to a trickle, barely 8,000 Jews per year over the next 10 years, and in the ensuing years of the Nazi persecutions. The fires of anti-Semitism were intensified when the automaker, Henry Ford, beginning on May 22, 1920 and for 91 consecutive weekly issues, had his personal newspaper, *The Dearborn Independent*, describe an international Jewish conspiracy based on the notorious anti-Semitic forgery known as *The Protocols of the Elders of Zion*. As a result, *The Dearborn Independent* circulation rose from 70,000 to 700,000 by 1925. Four volumes entitled *The International Jew*, drawn from the series, reprinted these lies and disseminated them in hundreds of thousands of copies. In June 1920, the staid *Christian Scientist* published an editorial entitled "The Jewish Peril" and the *Chicago Tribune* argued that Bolshevism was essentially a "tool" for the establishment of Jewish world control.

More genteel society discriminated against Jews more subtly. In addition to hotels, beach clubs, fraternities, private academies and preparatory schools, most of the prestigious colleges and universities including Harvard, Yale, Princeton, Duke, Columbia, Rutgers, Barnard, Adelphi, Cornell, Johns Hopkins, etc. restricted Jewish enrollment

It was in this atmosphere that Jews began to come to Woodmont in 1919 and the 1920s. Edna Zusman recalls that her father, George Cantor bought a cottage in 1919 on Hillside Avenue just two houses from the corner of Highview Avenue from a Captain Smith of the Milford Police Department. They were one of the first Jewish families in Woodmont. Richard Jacobs believes that his father, Israel Jacobs, started renting a cottage on Hillside Avenue in 1919 and bought a cottage in 1920.

Aaron Perlman, now living in Cincinnati, Ohio, says that his father Philip Perlman, stared renting in 1920, and in 1922 they stayed at Pashlinski's Boarding House. Later they bought a cottage on Hillside Avenue between the Jacobs family on one side and the Koskoffs on the other. In 1921, Rabbi Yehuda Heschel Levenberg, generally referred to as the Chief Rabbi of New Haven, shared a cottage at Hillside and Soundview Avenues and held the first *minyan* in Woodmont in that house. Many New Haven Jewish families initially rented rooms in a boarding house or so called "kuch-alein," and later rented or purchased a cottage. Those who later came from New York tended to stay at the boarding houses on or near "Bagel Beach," although some of



Merwin's Beach, Milford, Conn.

them rented or bought cottages.

As the Jewish summer community in Woodmont increased in size, Jews began to come from Ansonia, Derby, Waterbury, Harford, and a few from Springfield, Massachusetts, and they followed the general pattern of the New Haveners, initial rent and later purchase of cottages. As the population increased, it became more expensive and difficult to rent or purchase cottages on the beach. Since the main Jewish population was concentrated in the area south of the Poli cottages down to South Street (because Morningside was then restricted), people began moving into cottages on Edgefield Avenue and above it on the hill and on Summit Avenue and the streets off it, including Stevens Street, and Soundview, Highland, Davenport, Whalley, Hale and Pearson Avenues.

There were two wooden staircases that gave access to the hill in addition to the roads. People could come down to the water and use the public access area to the beaches. Before the great hurricane of 1938, the northern portion of Burwell Beach had a moderate amount of sand, but the southern portion of Burwell Beach and all of Farview Beach was a pebbly beach even then, although there was a wonderful sandbar at low tide. The 1938 hurricane washed away whatever sand had been on Burwell Beach and left a pebbly and rocky beach and reinforced the need for good seawalls. Although many cottages already had seawalls, some were not strong enough and a few were washed away with some of their yards. Along the Milford coast, 32 houses were destroyed and many more damaged that year.

By 1925, there were over a thousand Jews in Woodmont and some felt the need for a synagogue. The Hebrew Congregation of Woodmont (HCW) was incorporated and dedicated in July 1926 and built and occupied in 1927, and it is the subject of a separate chapter.

The 1930s

The most Jewishly memorable period in Woodmont was the 1930s. The Town of Milford had a total census population of 12,660, but a summer population of approximately 25,000 with tourists at the many beaches. Many Jews came by trolley from New Haven to the trolley station at the Villa Rosa where Phil Casman operated an ice cream and sandwich shop. This was the border between Woodmont and the Borough of Woodmont. It was the depression and most of the Jews were poor or lower middle class. The boarding and



rooming houses off the beach on Merwin and Edgefield Avenues or up the hill were relatively inexpensive and those who could not afford them, could rent a locker for the day from John Glickman or the Wixman family, and take the trolley home in the evening. Some summer tourists remember the boarding and rooming houses of the Pashlinskis, the Geisingers, the Etkinds and the Hilltop Lodge and others. A Mrs. Finkelhoffe from New York City had the Stuart House and two smaller houses that she subdivided and rented. Her son, Fred Finkelhoffe was a Broadway producer and director and wrote the novel *Brother Rat* on which the movie of the same name was based. He married the singer Ella Logan.

Perhaps the largest and best know rooming house was the Sauter House, dubbed by some, the "Slaughter House." It was four stories tall on Merwin Avenue opposite Sperry Street and directly on the beach, sometimes called "Sauter Beach" or "Bagel Beach." The Sauter House rented rooms to guests and each family had its own icebox (and later refrigerator) and an eating area with tables and chairs and they shared a bank of stoves. Dances were held on Saturday nights. It was later sold to the Parsky family of Hartford and was renamed Parsky's Hotel. (Their son, Leo Parsky, later became a highly respected judge in Connecticut). Like the Sauter House, Parsky's Hotel catered primarily to Jews from New York City and from Hartford. Later the two upper stories were removed and the building continues its life as the American Legion Hall.

To the left of Sauter's/Parsky's, was a wide right of way to the beach and to the left of that was Sophie Fleischner's kosher butcher shop and a grocery run by the Jacob Witkin family every summer from 1934 to 1945. Further south, on Hillside and Burwell Avenues, Harry and Sarah Allinson had a grocery store that their daughter Bertie often operated over the winter months. Further south on Hillside and Farview Avenues was Ephraim Sinn's summer grocery store. The Olinskys also had a summer grocery store and the Schiffs had a fruit, vegetable and grocery store.

Other commercial establishments included Phil Zeidel's Laundromat and soda shop, Glick's restaurant and delicatessen (kosher style), Mrs. Wertheimer's kosher restaurant, the Casino restaurant, Bob and Irv's restaurant, John Glickman's newsstand and variety store and lockers, the Wixman's newsstand and lockers, Mark Shafer's ping-pong and pinball emporium (with an unofficial private poker game in the back room for a select group), Cohen's bakery and outlet (which featured pastries from Legion Avenue bakeries).

The most famous business in Woodmont was Sloppy Joe's restaurant at

the corner of Edgefield Avenue where it changes its name to Merwin Avenue and intersects with Hillside Avenue. The restaurant was connected to the waterside of Hillside Avenue by a wooden walkway over the swampland in that area. Joe Soloway and Frank Kellert owned the restaurant. They often remarked that although neither had attended college, they hired only college boys. Those boys later became lawyers, doctors, dentists, surgeons, accountants, businessmen, legislators and professors. The establishment was the social center of Woodmont and sold sandwiches and soft drinks until 2 A.M. on weekend nights. Outside were crowds of teenagers and young twenties waiting in lines or in crowds to get inside. After about 20 years, it was sold to a New York owner for a year or two, and then to the Bender family who operated it for another 20 or so years. When the nature of the area changed, it was sold to Jimmy and Lowell Loomer, who had lived in the Southwest and liked Mexican food, and renamed the establishment; Sloppy Jose. Interesting how the repositioning of an "s" and an "e" can change the ambiance and character of a cultural landmark.

A flavor of Woodmont can be appreciated from a memoir of Mark Shafer, a Yale College student from 1933 to 1937. He writes, "I remember how the younger crowd had created a miniature Coney Island effect over weekends before World War II. The waterside pedestrian strip along Merwin Avenue was usually thronged at the far end (near Sloppy Joe's), whereas the area by the Poli Estate attracted a more affluent trade that collected in smaller numbers at a classier spa named Phil Casman's Villa Rosa…During low tide, softball pickup games among the sporty young men abounded…Some of the sexier girls somehow got hold of bath towels emblazoned with the telltale brand of 'YALE' as a proof of their attractiveness…In season, Woodmont happened to be an eyesore to some of the old-line shore residents." Some of them called it "Jew Town."

To the young Jewish crowd of the time, Woodmont in the summer was the place to see and be seen. Many a summer romance eventually ended at the *chupah*. In 1935, Gershon Schulman met and married Janet Allinson, daughter of Lewis and Lena Allinson. The ceremony was held in the HCW with Cantor Sudock of New Haven officiating and rabbis from New York and Arkansas who were members of the family reading the *sheva brochot*. A reception was held at the Sanford House with a kosher caterer from New Haven supplying the food.

Parents often encouraged and expedited meetings of young people of marriageable age at Woodmont in the summer so that a Jewish boy could

meet a Jewish girl. It was better than having the young people go to colleges where there would be few co-religionists at a time when their sex hormones were at a peak of activity and intermarriage was beginning to be a significant problem.

While the Merwin Beach area had many tourists from New York and Hartford in rooming houses, hotels and *kuch-aleins*, there were also some cottages for rent in the area between the Poli cottages and the Sauter House. Burton Tenner remembers Schwartz's two cottages and a rooming house, Hyatt's five cottages in a court perpendicular to the beach and Chain's six cottages that were many years later part of the site of the Surf Club. Some of these cottages were rented to New Haveners, but a greater proportion of them rented or bought cottages on Hillside Avenue or its cross streets. At one time or another, between the 1920s and the 1970s, one could walk along Hillside Avenue from Sloppy Joe's to South Street and encounter primarily Jewish families. You might meet Bertie Allinson at her grocery, the Bishops, Rottmans, Schwartzs, Diamonds, Steins, Jacobs, Greenhouses, Levines, Goldbergs, Perlmans, Koskoffs, Feins, Flexs, Kimballs, Weinsteins, Epsteins, Sudarskys, Drutmans, Fines, Sterlings, Susmans, Liftigs, Gans', Glazers, Greenbergs, Gordons, Krevolins, Fishers, Roesslers, Sarasins, Cantors, Kralls, Scheins, Segalofffs, Fishmans, Luries, Perlroths, Lapides', Aldermans, Suismans, Kaplans, Sagals, Isenbergs, Glicks, Goodmans, Rogoffs, Cohens, Brandts, Rosenfelds, Abeshouses and Lears. (Norman Lear and his cousin David Suskind later achieved television fame and fortune). Of course, you might also have met non-Jewish year round residents like Tom Hadden, a fisherman, or Richard Smith (a captain in the Milford Police Department who sold his cottage to George Cantor), or Dwight Hinsley who lived on Farview Beach since 1907. In general, once the Jews came in numbers, the locals moved out and either rented or sold.

Many Jews lived on or across Edgefield Avenue, including the Ehrlichmans, Hoffmans, Goldbergs, Zackins, Lenders, Maxs, Schulmans, the Lewis Allinsons, the Jacob Allinsons, and many others. Many lived up the hill on Steven or Girard streets or Summit Avenue with pedestrian access by two sets of wooden stairs. They were mainly New Yorkers but included many from New Haven including the Greenbergs, Halpers, Pinskys, Barons, Steins, Alperts, Kasdens, Epsteins, Olmers and many more families. The majority of those in the Merwin Avenue hotels and rooming houses were from New York and Hartford, but some New Haveners occupied cottages in that area, including the Lewis', Witkins, Wixmans, Fishers, Axelrods, Gordons, Fleishners,

Friedlands, Chatzeks, Halperns, Kramers, Tombanks and many others.

The Jewish Area Increases

By the mid-1930s, so many Jews were spending their summers in the Tri-Beach area that there was a seasonal shortage of housing. Jews began buying and renting in the Borough of Woodmont. Until then, to a major extent, the Poli estate marked the northeast border of "Bagel Beach" and most Jewish summer activity. Although the Jews were not welcomed there, they were fascinated by the activity there. It was said that Clark Gable, Carol Lombard, Douglas Fairbanks and W.C. Field were entertained at the Polis'. One of the Poli daughters married an Italian count who owned a seaplane and when he flew in, all the children assembled on the beach to watch the spectacle and were given ice cream.

Skipping the Poli estate, Jews moved northeast onto Abigail and Mark streets and onto Kings Highway and Beach Avenue and the Anchor Beach area. On Abigail Street, houses were purchased by Emanuel and Anna Gratenstein (later sold to Birney and Amy Ladin Lettick), Dr. Max and Ida Lear (later sold to the Furst family) and Dr. Louis and Stella Nahum (inherited by their daughter Harriet Rice). Later, the Labovs built a house on Abigail Street with an elevator from the ground level garage to the single level main floor above. Jews occupied many cottages on Kings Highway and Beach Street. Although the Edgewood Club and the Woodmont Country Club were definitely restricted and the Pembroke Hotel on Hawley Avenue and Chapel Street discouraged Jewish guests, some establishments were neutral. The Woodmont Lodge was located at the corner of Kings Highway and Mark Streets and was owned by George and Molly Volk. While "never a Jewish place," they did not exclude Jews. We know some Jews stayed there and in later years, Dr. and Mrs. Ben Harris and William and Theresa Horowitz (of Horowitz Bros. dry goods store in New Haven) rented rooms there. Ownership passed to Thomas and Sarah Turnbull in 1960. He was Scotch and Protestant and she was Jewish. The Lodge had 9 guest rooms and guests had their own refrigerator space in a large kitchen and guests made their own breakfast and lunch and usually went out for supper. According to Sarah Turnbull, the large ballroom and library could accommodate 100 people and was sometimes used for private parties including Yale fraternity parties.

Along Beach and Hawley Avenues and on some of the side streets in-

tersecting (Dixon, Clinton, Usher, Dunbar, Devol, Belmont and Wall) Jews bought or rented cottages. The waterfront northeast of Anchor Beach was a rocky and pebbly beach. It was not until 1959 that a 4,300-foot beach was created by pumping sand from Long Island Sound onto the shore. This was repaired in 1962. In 1985, Hurricane Gloria hit the Woodmont coast causing serious beach erosion that was repaired in 1995. The lack of a sandy beach in the 1930s and 1940s may explain why the Jews were late in spending summers in this part of the Borough of Woodmont while they clustered around sandy Anchor and Merwin Beach.

The first known Jewish family in this area was Selig and Tillie Schwartz. Tillie's father, Esador Derecktor of Meriden purchased the much admired Beach Avenue stone house in 1927 from an immigrant named Niklas who had built it between 1909 and 1911 and whose fortune rested on his brewery business which had "gone down the drain with prohibition." Although the Derecktors and Schwartzs had Yiddish accents, suggesting their ethnicity, there was no opposition to their purchase. In the 1930s, other Jewish families purchased homes in the area including the families of I. Henry Mag, Esther Mag Derecktor, Marvin Mag, Sam Umansky, George Gordon (who later sold his house to Arthur Abeshouse), and Bernard Kopkind. Some of them had their Jewish affiliations with the Meriden Orthodox synagogue where Tillie Schwartz was an officer in the Hadassah chapter. She is memorialized as the donor of the eternal light in the small chapel at Yale's Slifka Center for Jewish Life. Sam Umansky was an active Zionist. Most of them did not participate in the HCW and returned to Meriden for the High Holidays. In fact, most of the Jews in the Tri-Beach area did not participate in the Woodmont synagogue at all, not on Friday nights or Saturday morning, and the vast majority went back to their own synagogues for the High Holidays. Late in the 1930s, Zeb Epstin from New York City bought a summer home on Hawley Avenue and became a regular and reliable member of the HCW.

Lou Carroll, who achieved local prominence as a magician, lived in the Merwin Beach area for many summers and in 1953 purchased a year round home on Dunbar Road in the Borough of Woodmont. Probably the first Jewish family to live year round in this section of the Borough of Woodmont was that of Judge Abraham Markle who purchased a home on Beach Avenue in 1946. His daughter Patty Markle Levy and her husband Dr. Harold Levy continue to spend their summers there. Patty went to school in Milford and was one of only two Jewish students in the Milford High School class of 1952. Although she experienced no overt anti-Semitism, she did feel very

much the "outsider," especially around the Easter and Christmas holidays. She also remembers attending social functions at B'nai Sholom, the year round synagogue on Noble Street in Milford, and at the Milford Academy Preparatory School where there were many Jewish boys from New York City in those days. Jews were beginning to live in Milford and on its many beaches all year round by the summer of 1939, the year that the Town of Milford celebrated its 300th anniversary.

The Winds of Oppression and War

In 1939, The St. Louis, a ship of the Hamburg-American Line, left Germany with 937 passengers, virtually all Jewish refugees seeking temporary asylum in Havana, Cuba, where there were already 2,500 Jewish refugees hoping to eventually enter the United States. The Cuban authorities allowed only 37 of the refugees to disembark. Appeals were made by Jewish organizations to President Roosevelt to either use his influence to admit the refugees to Cuba or to the U.S. Roosevelt declined to intervene and the refugees were sent back to Europe. At the last minute, about 250 were admitted to England; the others were admitted to Belgium, the Netherlands and France and most perished during the Nazi occupations of those countries. In 1939, New York Senator Robert F. Wagner pushed a bill to admit 20,000 German Jewish children to the U.S. outside the tiny quota. Father Coughlin and other anti-Semites opposed it. Roosevelt did not support it and it was never even reported out by the House Immigration Committee. Anti-Semitism was rampant in America.

The 1940s

For the Jews in Woodmont, the summer of 1940 was the last year of the decade but it was not much different from the year before on the beach. Overt anti-Semitism was not readily apparent locally although it was sweeping much of America, especially the mid-West, with Charles A. Lindbergh (the famous aviator) and Father Charles Coughlin leading. On September 1, 1939, Germany invaded Poland and World War II began. Poland, which had the single largest Jewish community in the world, about 3,000,000, was about

to become the largest Jewish cemetery in the world. The National Military Draft Service Day was October 16, 1940. Roosevelt was reelected to a third term. Beach-life continued as before.

The new decade began with 1941 and it was the last "normal" summer on the beach. George and Ruth Halper Scharmett of Ansonia bought a summer home on Beach Avenue across from Anchor Beach so their daughters, Munsey and Cyvia, could have Jewish friends. After the war, in 1945, George Scharmett bought the Sanford House with its 39 rooms and facilities for each family to have access to a stove, refrigerator, tables, chairs, and cabinets for dishes and utensils. The family had its own kitchen and kept kosher. A kosher caterer from New Haven catered the weddings and bar mitzvahs there. One summer, the facilities were made available, gratis, for use by the Anti-Defamation League for a rally against anti-Semitism. Across the street was Tabak's ice cream and sandwich shop where Stuart Grodd worked a few summers. Life at Anchor and Bagel Beaches was good that year, but it would never be the same.

On December 7, 1941, "a day that will live in infamy," Japan attacked the U.S. Naval Base at Pearl Harbor and World War II involved America. The summer of 1942 would be very different. Many Jewish men volunteered for military service and later others were drafted. Some went overseas and some did not come back alive. Wartime rationing included sugar, butter, meat, shoes, tires, and gasoline. Many factories in the area expanded production for the war effort including gun makers like Winchester, Marlin, and High Standard in New Haven and Remington in Bridgeport. Military contracts led to the expansion of U.S. Electric Motors and Milford Rivet. Defense industries brought in workers from Maine, New Hampshire and Vermont that resulted in a severe housing shortage in the region. More than 200 Milford beach cottages were winterized for year round occupancy. Rooming houses had to register so that available rooms could be rented to defense industry workers. As the wartime economy took hold, the Milford coastal tourist industry went through hard economic times as vacation mobility was restricted and people worked long hours at frozen wages. By mid-May 1943, pleasure driving was banned nationwide and was strictly enforced on the East Coast. Many tourist businesses closed, never to open again. Happy days were over.

In 1944, Roosevelt was nominated to an unprecedented 4th term and was strongly supported by the Jews although he had refused to allow Jewish war refugee children to immigrate above the meager quota and had refused to order bombing of the rail lines leading to the known Nazi death camps. Roosevelt

was reelected with Harry Truman as vice-president. Roosevelt died on April 12, 1945. Many young men who had spent time in Woodmont also died in the war, including Ira Allinson, Stanley Fishman and Irwin Goldberg.

With the end of the war, defense industries discharged workers and many returned to their homes in other states. That did not relieve the housing shortage because as veterans returned home, there was not enough housing to accommodate them. More summer cottages were winterized and became year round residences. Others were torn down and new and larger homes were built on the site. An off-the-water building boom started in Milford that lasted 20 years. Woodmont would never be the same. Now Jews were able to vacation almost anywhere they wished. With the post-war boom, people had more money and could travel to more distant vacation spots. They could also join the new Jewish country clubs, beach clubs, or move to the suburbs and have a backyard swimming pool. Although Woodmont was no longer the predominant regional Jewish summer vacation destination, it continued to draw many Jews who had retained their cottages or purchased new ones. By this time, Woodmont for the Jews meant both the Borough of Woodmont and the Tri-Beach area.

The 1950s and 1960s

These two decades continued the trends of the post-war period. Cottages were purchased, winterized, improved, enlarged or replaced. Rentals were less frequent. Increasing numbers of people, both Jews and non-Jews were becoming year round residents along the shore. By 1952, Milford had a resident population of 29,900 (compared to 16,000 in 1939). Some Jews who owned cottages continued to come only for the summer because it was a wonderful playground for the children. They could play on the beach and if needed, could go to the Bertcroft Day Camp at Rosemary Court to play and learn to swim. There was little need for sleep-away camps for these families.

Woodmont continued to be a good place for Jewish boys and girls to meet. The George Scharmetts and the Isadore Epsteins both summered across from Anchor Beach and it was there that Munsey Scharmett met Herbert Epstein and they were married in 1951. Fifty-three years later, their son, Richard Epstein bought a house on Abigail Street, three blocks from where his parents met at Anchor Beach in Woodmont. In June 1953, Arnold Tenner married Sue Ann Rosensweig with Rabbi Aaron Schuchotowitz officiating at the

HCW. On July 26, 1953, Lillian Miller married Leon Weinberg, a Holocaust survivor, at the HCW with Rabbi Yeshaya Lebor officiating and Reverend Sidney Krauser as cantor and a signator of the ketubah. They were both affiliated with the newly merged Bikur Cholim Sheveth Achim synagogue. Fifty years and one day later, on July 27, 2003, Leon and Lillian Weinberg renewed their vows at the same HCW *bimah* with Rabbi Richard Eisenberg of Congregation B'nai Jacob as officiant, and Reverend Sidney Krauser was there to bear witness again.

Other couples also met their *b'shert* (intended) in Woodmont. It was there that Carl Feen introduced Gerald Wasserman of Mt. Vernon, N.Y. to Elaine Tombank whose parents, Nathan and Jean Tombank had summered in Woodmont since 1941.

Jean Tombank, along with Natalie Hodes, Betty Katzman, Bertie Allinson and Edythe Schechter did much of the catering of the card parties, the socials and the after services *kiddushim* at HCW. The Tombanks later sold their home at 69 Merwin Avenue to the Surf Club that had already purchased the Chain cottages and the D'Esopo house. The Tombanks built a brick house on Abigail Street and later deeded it to Gerry and Elaine Tombank Wasserman who now live there all year around. The Surf Club fronted on Merwin Beach with its wide expanse of sand and it was initially very successful. Many Jewish families joined and used the facilities and returned home at night and therefore did not need to own a cottage to enjoy the best beach in the area.

Toward the end of the 1960s, many of New Haven's Jews moved to the suburbs and had swimming pools or access to nearby pools and had less need for a summer beach. Fewer Jews came to summer in Woodmont from Waterbury, Hartford and New York as they sought other destinations. Woodmont became just another tourist area, but those who owned cottages continued to come.

The 1970s

There had been continued overall population growth in Milford in the 1960s so that the U.S. Census Bureau estimated the permanent population in 1970 at 50,000. However, the antiwar sentiment of the 1960s against the war in Vietnam and the youth rebellion and use of illegal drugs and alcohol increased. In the first six months of 1971, there were 47 drug arrests in Milford. In the fall, a spectacular fire demolished the First Church of Christ

Scientist building on West River Street. Vandals set the fire. Law and order began to erode as gangs of youths fought over "turf," and broke into houses to steal and vandalize.

According to attorney Richard Jacobs, crime in Milford got worse and worse. In 1975, *Time* magazine had an issue highlighting crime in America and listed the Hillside Avenue area in Woodmont as one of the worst crime areas in the U.S. Many people became frightened and sold their cottages and many people, especially Jews, stopped coming to Woodmont in the summer. In October 1977, as members of the Board of Education met with voters, a key topic of debate was vandalism and excessive permissiveness in the schools.

The 1980s to the Present

Although new industry and some additional housing had been noted in the 1970s, the revised U.S. Census Bureau report of 1980 listed the Milford population at 50,866, essentially no change from 10 years earlier. Milford had become primarily a "bedroom town" for New Haven and Bridgeport, although it had some local industry. Tourism was no longer the major industry. The summer influx of Jews was less, but as crime decreased, there was a renaissance of Jews buying year-round homes in Woodmont and the year-round Jewish population and the summer Jewish population very gradually increased, but not enough. Woodmont became just another community for its Jewish population. Even the year round synagogue on Noble Street in downtown Milford, B'nai Shalom, could not sustain itself and merged with Or Shalom of Orange. The HCW just barely survived the 1970s, but held weekend services from July to Yom Kippur each summer. In the 1980s, it had a slight increase in attendance. Its history is detailed in the next chapter.

An Afterword

This chapter is much longer than planned, but it is just a chapter. It is not a book. Of necessity, scores of names were omitted that could have been included and we apologize for the omissions and for any errors. We would have loved to include many more of the stories we collected and we

apologize to our informants for omitting most of their names. On the one hand, there was just too much material and we tried to put it in the context of world events. On the other hand, there is much more material that we did not have and urge those with documents, memorabilia, stories and background information on Woodmont and on the HCW to send it to the Greater New Haven Jewish Historical Society office to add to the archive.

The Hebrew Congregation of Woodmont

From it's establishment to it's near demise to it's Award of National Historic Landmark Status

By David S. Fischer, M.D.

The history of this unique summer synagogue, the only summer synagogue in Connecticut, and located one block from Long Island Sound, has never to my knowledge been previously described in print. This summary is based on a few documents on its wall, a few documents in the archives of the New Haven Jewish Historical Society, a few documents provided by private individuals, my own recollections since 1988 and documents in my possession since 1995, and a multitude of interviews.

Interviews, either taped or with written notes, were vital to developing and fleshing out this story. Those interviewed at some length included Zeb Epstin, George Schechter, Sonia Hoffman Goldberg, Ann Rogoff, Sam Rogoff, Richard Jacobs, Carl Feen, Rabbi Isaac Avigdor, Rabbi David Avigdor, Bettina S. Brogadir, Burton Tenner, Gershon Schulman, Elaine Tombank Wasserman, Ina Hodes Furst, Jay Dworkin and Aaron Perlman. Some brief unpublished historical notes written some years ago by Beverly Kimball Pava were kindly made available to me by Rabbi David Avigdor.

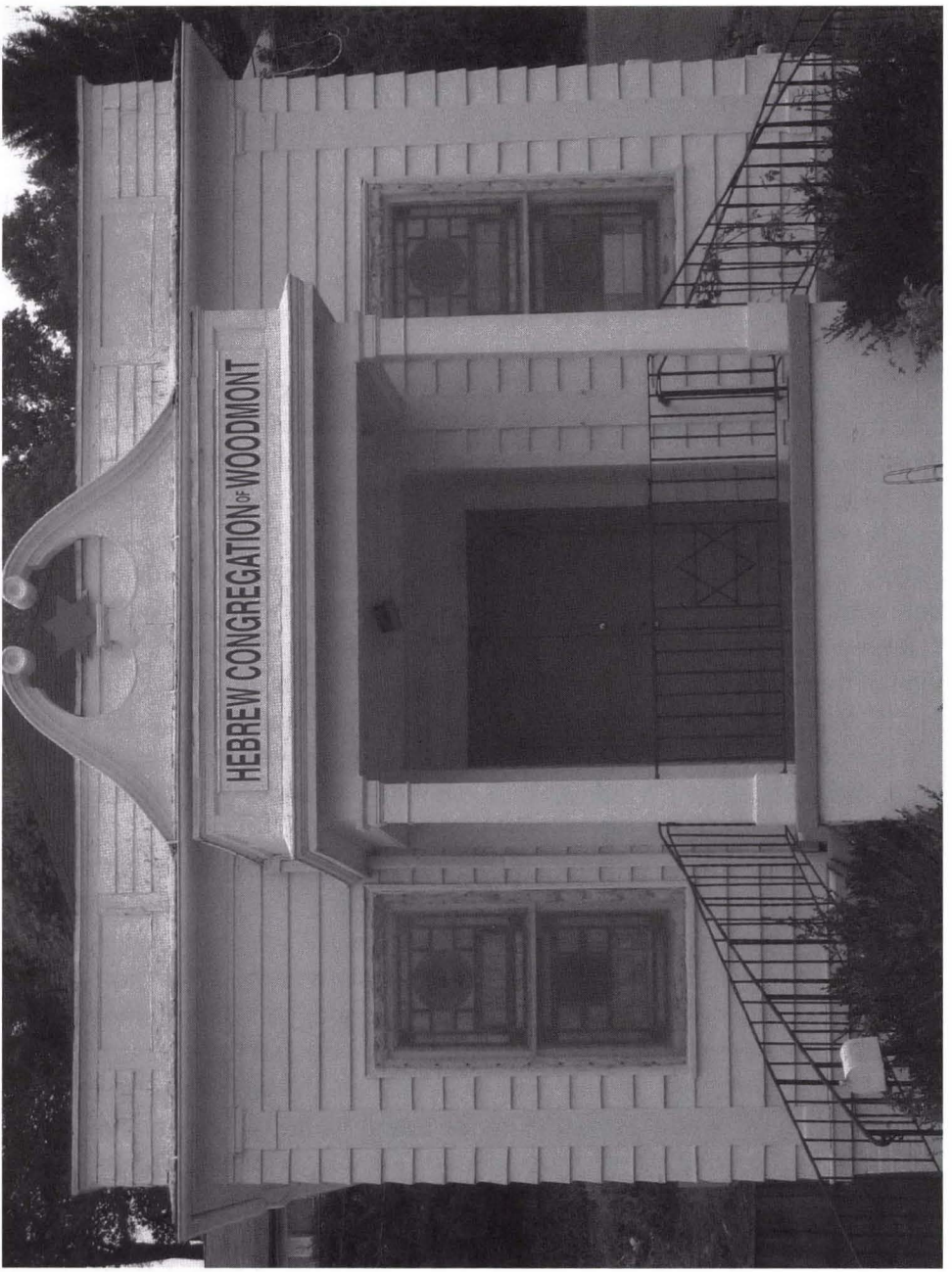
Most of the records of the synagogue were kept in cabinets in the synagogue or the community center. Since these buildings were not heated, with the changes in weather, moisture condensed on the documents permitting fungal growth and the mildew smell caused many of the documents to be discarded. Some documents that were transferred to a private home of a year-round resident to avoid this problem, were destroyed in the December 1992 flood when the contents of his house were submerged by floodwaters. In the social hall we found a few mildewed ledger books from 1927 to 1937 that were kept in English and from 1942 to 1953 in Yiddish. A ledger for the 1960s was found in the synagogue and was in English. A copy of the original 1926 Articles of Incorporation were obtained from the Secretary

of State's office, a description of the property from a copy of the Milford Land Records, and the details of the listing of the synagogue and social hall (interchangeably called the community center) on the National Register of Historic Places from the Connecticut Historical Commission.

The earliest Jewish religious services in the Woodmont area or the town of Milford of which we are aware, were held in the summer of 1920 in the home of Rabbi Yehuda Heschel Levenberg on Soundview Avenue between Hillside and Edgefield Avenues. Rabbi Levenberg was then regarded as the Chief Rabbi of New Haven and was attempting to build a Lithuanian style yeshiva in New Haven. That first year, local Jews were invited to join the services. In subsequent years, Rabbi Levenberg invited some of his *talmudim* (students) to spend part of the summer in his cottage and there was less room for others to attend the *minyan*. Accordingly, a *minyan* of local summer resident Jews was organized and held nearby on Burwell and Edgefield Avenues at a cottage shared by Samuel and Pauline Schulman and their cousins, William and Anna Pearl Rhine Max every summer until the synagogue was built. During that period, there was an active fund drive to raise the money. Men donated what they could, from $1 to $15 and women contributed by having fundraising parties and making household items to sell. The late Milton Rosenfield vividly described his remembrance as a nine-year old boy of going door-to-door in Woodmont selling potholders made by the women for the benefit of the synagogue.

Incorporation of the Synagogue

By 1926, sufficient funds had been collected that 7 men petitioned for the right to incorporate the Hebrew Congregation of Woodmont (HCW). Samuel Eskin, Hari Hoffman, William Alderman, David A. Cohen, Barnett Sosensky, Morris Romer and Gus Alexander presented the Articles of Incorporation to Isadore Chaplowe, Commissioneer of the Superior Court for New Haven County on Thursday, July 2, 1926 and paid a charter fee of $15. A dedication ceremony was held on Saturday, July 4, 1926. The petition was approved on Monday, July 6, 1926. Benjamin Rosenthal of Meriden donated the land on the corner of Edgefield Avenue and the short street that crossed it which was later named Benjamin Street in his honor. The property was acquired and the deed recorded September 30, 1926 in the Milford Land Records. The Articles of Association were standard except for article II, number 1, which


HEBREW CONGREGATION OF WOODMONT

stated the purpose: "to maintain a suitable place for religious worship and purposes in accordance with the Hebrew Orthodox faith."

By the summer of 1927, the building was completed and ready for occupancy at 15 Edgefield Avenue. The architect was Charles A. Abramowitz and the builder was Jacob Schiff. The first officers were Samuel Eskin, president; William Alderman, secretary; and Harris Hoffman, treasurer (presumably the incorporator, Hari Hoffman).

That year there were no dues, but contributions were solicited and ranged from 50 cents to $15, and most were in the range of $2 to $5. The synagogue prospered and was able to pay its bills. In subsequent years, dues were established at $3 per person, then $5, and finally, in the 1990s, at $10 per person. Since 2000, they are $20 per person per year.

The synagogue is 50 feet and 4 inches front to back and 24 feet 8 inches side to side. The original entrance was a wide wooden staircase that led to a wooden porch from which one gained access to the interior of the building. In 1944, the wooden staircase and porch were removed and replaced with two flights of cement steps, left and right, that rise to the portico of the synagogue. Corner columns support a shallow entablature and molded cornices below the flat roof of the portico. A parapet on the roof displays the words "Hebrew Congregation of Woodmont." Above the cornice of the main front wall of the building is a broken pediment that has a Star of David as its central motif. A second parapet is behind the broken pediment, in front of the main low-hipped roof of the building. Fenestration consists of front windows that flank the portico, two windows on each side elevation with double doors, and two windows in the rear elevation.

The interior of the synagogue is divided by a central aisle with bench pews on either side. At the front the *bimah* is on a platform surrounded by railing of natural wood. The ark, a broken scroll Colonial Revival design in white (reminiscent of the broken pediment over the front portico), is flanked by plaster pilasters and supports a Decalogue. Sliding doors and a curtain cover the torah scrolls. Above the ark an eternal light is burning and the ceiling is embellished with two blue panels with stars. The other ceiling panels are an off white. A plaque on the south wall gives the names of the architect, builder and the first president of the congregation. The memorial windows are of colored glass and some have decorative scenes in addition to the names and dates of the deceased. Window surrounds are natural finish oak. One window on each side has an air conditioner.

The building was originally furnished with bridge chairs and the con-


קודש לה'
DONATED
MR. ZLUGMAN
1959

gregants sat with their families, with men sitting with their wives and children. This continued until the late 1930s or early 1940s when benches were purchased from a synagogue that closed. There are different recollections of the seating arrangements after 1940. Some congregants claim that men and women sat together until 1955 while others think they recall men in front and women sitting in the back. Still others remember men sitting on the benches to the right of the aisle and women sitting to the left in the mid-1940s and subsequently. Whatever the time of the change, there is no evidence or recollection of major dissatisfaction with the change. The arrangement of the benches now provides for seating approximately 50 men to the right of the aisle and 50 women to the left of it.

The congregation prospered during the remainder of the 1920s and throughout the 1930s. There were well-attended services led by the members with 30 to 50 people on Friday nights and 50 to 75 on Saturday mornings, but it was difficult to get a *minyan* on Saturday nights and Sunday mornings. Weekday *minyans* were frequent but sporadic and usually held when someone had a *yarzheit* or a *kaddish*. In the early years, High Holiday services were held if Rosh Hashonah was in the first half of September but not if it was later because children had to return to school after Labor Day. Even for those without young children, it was cold in the uninsulated and unheated cottages and the unheated and uninsulated synagogue by late September and early October. When High Holiday services were held, often a rabbi or cantor was hired for the occasion, but some years, Mr. William Alderman, the secretary for 30 years, would conduct the service with help from some of the other congregants. In 1939, Rosh Hashonah was on September 14 and tickets were $3 per person, and by 1954 they were $6 per person. One was expected to give $5 or $10 for an *aliyah*. After 1964, an open door policy was introduced and there were no tickets, but participants were requested to make a donation to support the HCW. *Aliyah* pledges were also discontinued.

Over the years, we know of attendance in Woodmont by Rabbi Abraham Flexer, Rabbi Abraham Hefterman, Rabbi Yeshaya Lebor, Reverend D. Wernick, Cantor Durmaskin, Rabbi Cohen, Cantor Sudock, Cantor Matus Radzivilover, and others. Rabbi Leizer Gorelik usually came for Shabbat *Chazon* and Rabbi Aaron Shuchatowitz came for Shabbat *Nachmu* and on those occasions, they both stayed with Edward and Rose Estra because they kept a kosher home. Rabbi Shuchatowitz came on other occasions and at those times he stayed with Albert and Bessie Hoffman because they were kosher. Rabbi Samuel Levenberg, son of Rabbi Yehuda Heschel Levenberg,

was a frequent Woodmont visitor even after his father moved to Cleveland, Ohio. Many of these Orthodox rabbis were *shtut* rabbis, they had no paid synagogue post. They made a meager income from performing weddings, funerals, teaching bar mitzah boys, and some received personal donations. Some also made a small amount of income from supervising *shechitah*, the kosher slaughtering of chickens and cows by the *shochetim*. The HCW members contributed to a *tzedekah* box and the proceeds were often given to one or more of these rabbis.

During the late 1930s, Rabbi Abba Hillel Silver, a Reform rabbi and ardent Zionist spoke at a Friday evening service to an overflow crowd at the HCW. He spoke in English, although the language of this Jewish community in the 1920s and 1930s was largely Yiddish and sermons and discussions were frequently in Yiddish. In fact, there were and still are two framed signs on the left synagogue wall listing the guiding rules of the synagogue in Yiddish. The following is a rough translation:

1. Everyone is asked to be quiet, not walk around during the torah readings and prayers.
2. It is strongly forbidden to go to the *bimah* to *daven* without being invited.
3. Anyone who has *yarzheit* or has to say *kaddish* should be in *shul* on time.
4. Debating about the rabbi is forbidden when the *shul* is sympathetic (to the rabbi).
5. The time for *davening minchah* and *maariv* will be decided by the administration from week to week.
6. Spitting and smoking are very strongly forbidden in this *shul*.

The Hebrew Congregation of Woodmont

The synagogue maintained high membership in 1940 and 1941, but had drastically reduced participation in the war years, 1942, 1943 and 1944, when many of the cottages were occupied by defense industry workers from out-of-state, and the trolleys had stopped going to Woodmont and gasoline rationing was making automobile transportation difficult.

The war in Europe ended on May 8, 1945, V-E Day, and the nation tried to return to normalcy immediately, although V-J Day did not occur until August 14, 1945. Defense workers began returning to their former homes and many of the newly winterized cottages were re-occupied by their Jewish owners for the 1945 summer season. Many of the non-winterized cottages

were also reoccupied by their Jewish owners and since Rosh Hashonah was September 8, 1945, the 100-seat *shul* had an overflow crowd.

The Social Hall--Community Center

During the war, the leadership of the congregation changed somewhat. Samuel Eskin, the founding president died in 1942, and Morris Romer, one of the original seven incorporators became president and Jacob S. Allinson was elected vice-president, and Abraham Price became treasurer and kept the records in Yiddish for the next 12 years. This group, along with William and Anna Max, had envisioned a social hall or community center next to the shul, but the plan was delayed by the war. When the war seemed to be going well for the Allies and approaching its end, the new officers explored a plan to build such a building. A house at 17 Edgefield Avenue was owned by Benjamin Rosenthal (the donor of the land for the synagogue in 1926) and during the war years was rented to the Tenners of New Haven. Mr. Rosenthal gave the land to the HCW by Warranty Deed recorded April 17, 1945 in the Land Records of Milford. The Tenners were told that they could not rent the house in 1946. It was moved to Merwin Avenue.

The social hall was built in 1946 and occupied in 1947. The contractor was a Mr. Ruderman. The contract for the building was $14,200: the sidewalk, $600; a retaining wall behind the building and against the hill above it, $710; benches, tables and chairs fixed, $239; the electric contract, $326; new benches purchased, $75; plumbing, $425; painting, $275; surveying and planning, $100; William Johnson contract (purpose not specified), $125; new chairs purchased, $360; insurance for building, $275; title and interest in advance, $300. Total cost was $18,010.

The social hall/community center is 40 by 80 feet. Exterior walls are stucco and windows were originally industrial steel sash. They rusted and were replaced in 1998 by standard glass windows in plastic sash. The interior is a large room set up with tables under a dropped tile ceiling. Walls are covered with a particleboard dado with a fabric-pattern finish above. There is a kitchen with sink, stove and refrigerator, and two lavatories with toilets and sinks.

The summer of 1947 was an exciting one and the social hall was used for dances, parties, auctions and the after services *kiddushim*. The women, led by Minnie Feuerman, made a tree of life and urged people to buy a leaf for

a child or grandchild, originally for $1 or $2, and in later years for $5. The money was used to pay mortgage and synagogue expenses. Rosh Hashonah September 15, 1947 was warm enough for people in winterized cottages to remain and services were held in the new social hall. High Holiday tickets were $5 per person, but less for those who could not afford the full price. Thereafter, High Holiday services were held every year for those wishing to remain in the Woodmont area or come to the HCW for the services. Rosh Hashonah was on October 3, 1948 and September 24, 1949 and there were some cold noses and frozen toes, but that made up for the fanning and complaining when Rosh Hashonah was celebrated in the heat of an early September. With the Jewish population declining and fewer people attending, the High Holiday services were moved back to the synagogue in 1950, and have continued there ever since. In 1954, tickets were $6 per person and fans and heaters were purchased to increase comfort and decrease complaints. In 1964, the HCW stopped charging for High Holiday tickets and *aliyot* and welcomed everyone.

The Sabbath School

In 1936, the Sabbath School was founded by William Goodman and directed by Anna Pearl Rhine Max, a schoolteacher from Brooklyn, N.Y. Mr. Goodman and Mrs. Max watched the community grow and felt that there was an opportunity to educate the young children in aspects of Judaism. Every Sunday after the morning services, for 13 years, they would assemble the children in the synagogue and teach them at their level of understanding. They taught bible stories, Hebrew songs, and simple prayers and blessings. Sonya Hoffman Goldberg remembers that in 1937, she and Miriam Nodelman were the two youngest in the class. Carl Feen recalls attending Sunday school with George Romer, Jerry Cohen, Sonya Hoffman (Goldberg) and Harvey Hoffman. Beverly Kimball Pava remembers that in 1938 she joined the Sunday school and says, it was "the very first time that I performed before an audience. Mrs. Max directed our Sunday school class in a charming pageant and I recall carrying a wooden bowl, on one hand, high above my head and feeling like one of the children of Israel as I sang out in my off-key voice '*key mitzion taitzaih* torah.' To this day, on Shabbat when I hear that prayer as the torah is removed from the ark, I think of Mrs. Max and the Woodmont *shul* and am overcome with nostalgia."

At the end of each summer, a week before Labor Day, the Sunday school children put on a performance for the community and their proud families. One such performance required a starry sky as a prop. Some helpful parents brought in an extension ladder and painted the two panels above the *bimah* and pasted stars on the two sky blue panels above the *bimah* where they remain more than a half-century (a jubilee) later. We have a picture of the 1938 class with Mrs. Max and Mr. Goodman and a few parents and about 30 children sitting on the old wooden steps and porch. We also have a 1945 picture of Mrs. Max with 14 children sitting in front of the new concrete steps and portico with its wrought iron railing. In the background is the house that was to be moved to make space for the social hall and a portion of the sign announcing it can be seen to the side of the picture. In 1947, the Sunday school moved to the new social hall. However, with the declining numbers of children attending and the failing health of Mrs. Max, the Sunday school was discontinued in 1949. She died in 1951. There is a small bronze plaque on the glass door of the bookcase in the rear of the synagogue that reads, "Dedicated to the Sabbath School of the Hebrew Congregation of Woodmont, Mrs. Anna P. Max, Director, William Goodman, Founder." Mrs. Max is fondly remembered and was honored with a plaque that was dedicated in 1953 and hangs in the social hall. It reads, "July 5, 1882-July 16, 1951, Anna Pearl Rhine Max, Founder, Community Center of Woodmont, Founder and Treasurer, Ladies Auxiliary, Hebrew Cong of Woodmont, 'A Mother in Israel' Her Spirit Lives in this Institution."

The Ladies' Auxiliary

As noted above, the Ladies' Auxiliary was founded by Mrs. Max. Over the years, with many women participating, it raised money for the synagogue and for maintenance of the community center. There were card parties, tag sales, auctions, dances, dinners, lectures, *kiddushim*, and break-the-fast-suppers held in the social hall. In the late 1930s and early 1940s, the *kiddushim* were most frequently held at the home of Max and Rose Rogoff on Hillside Avenue across the street from the synagogue. After 1947, *kiddushim* and Sunday morning breakfast meetings were held in the community center/social hall. During the 1960s and 1970s, the group leaders were Jean Tombank, Natalie Hodes, Bertie Allinson, Betty Katzman and Edythe Schechter. During the 1980s, Edythe Schechter and Betty Katzman, and in the 1990s, Ann



Woodmont Sunday School, 1938, with Mr. Goodman in top row left, and white-haired Mrs. Max, top row right. Note wooden steps.

Rogoff and Iris Fischer.

Life Cycle Events

Since the HCW was open for only July, August and September (until Yom Kippur), most people celebrated their life cycle events at their home synagogues. However, many of these events that occurred in the summer were celebrated in Woodmont. Many little girls were named in the *shul*. *Brit milah* was usually celebrated in homes. Many bar mitzvahs were celebrated in the *shul* but a few were somewhat unique. In 1966, David Avigdor celebrated by *davening* the entire service in addition to his *haftorah, parsha Re'eh*. Since then, he has tried to return as frequently as possible to do that *haftorah* at HCW. In 1982, Richard Wasserman celebrated his bar mitzvah at the *Kotel* (Western Wall) in Jerusalem and then returned to HCW to *daven* the Saturday morning service. In 1952, George Romer, son of the then president, had his bar mitzvah at HCW.

In 1998, Arnold Unger, of Unger's Floor Covering, Inc., came to Woodmont to supervise the instillation of a new floor covering for our social hall kitchen. He loved the synagogue and remarked that he had always regretted the fact that he had never had a bar mitzvah. Three weeks later, at age 80, he had his bar mitzvah at HCW with our congregation and his family and friends followed by a gala celebration in the social hall with food served from the newly refurbished kitchen. Later, his wife wrote to me, "he was so proud of his bar mitzvah. He kept all of the cards and congratulatory messages he received."

On June 15, 2002, Evan Kinori celebrated his bar mitzvah at HCW. His parents, Dr. Ilan Kinori and Dr. Laurel Lobovitz were long time members of HCW and year-round residents of Woodmont. They were also members of Temple Sinai in West Haven, a Conservative synagogue that they attend in our off-season. In view of their special affection for the Woodmont *shul* and to accommodate family members who were *Shomer Shabbat* and staying at their home, they made a special arrangement to rent the HCW for that June Saturday. Rabbi Ed Schlaeger officiated at the service according to the then usual ritual practice of Temple Sinai with their *sidurim*, instrumental music, mixed seating and with women receiving *aliyot*. Each person called to the torah read his or her portion directly from the torah and the women did as well as the men. Then a lavish *kiddush* was held in the social hall for the



Woodmont Sunday School, 1945 with Mrs. Max. Note house in left background that was moved to provide site for social hall. Note concrete-cinderblock steps of synagogue.

entire congregation and all the guests. When the synagogue officially opened in July, it was back to separate seating and the Orthodox *nusach*, although they are not very different except for references to "the chosen people" and to observance of "the sacrifices."

On August 30, 2003, the HCW was the site of the second bar mitzvah of Rabbi Isaac C. Avigdor at age 83. He explained the custom of the second bar mitzvah at 83 at length as his sermon for that morning, essentially as he had written of it in his new book, *A Survivor's Thanksgiving (Shehechyanu) for Second Bar Mitzah at 83.*

Some of the weddings that were held at the HCW, Gershon and Janet Schulman in 1935, Arnold and Sue Ann Tenner in 1953 and Leon and Lillian Weinberg, in 1953, have been mentioned in the accompanying article on Woodmont and Bagel Beach. Other weddings and bar mitzvahs were held, but I do not have their documentation.

The Leaders of the Congregation

Leadership often makes the difference between success and failure. The congregation was fortunate to have good leadership. The first president served for 16 years and was honored with a bronze plaque on the *bimah* that reads, "The Community Honors Its Faithful Servant, Samuel Eskin, Founder, President, Leader, 1941." He died in 1942 and is memorialized on a stained glass window. His co-officers have been previously mentioned. The second president, Morris Romer, served for 14 years and is memorialized on a stained glass window. Shorter presidential terms were served by Joseph M. Samovitz (memorialized on a window), Samuel Wilion of Waterbury (whose wife, Frieda, is memorialized on a torah cover), and Julius Cohen (who is memorialized on the red lecturn cover and on the cover of the reader's table on the *bimah*). Aaron Katzman served 21 years as president and is memorialized on a window. Dr Jay Dworkin served 2 years as president and Dr. David S. Fischer has served for 11 years and is current president (his late wife, Iris, is memorialized on a window). Other officers over the years of whom we have records, were Samuel Fogel, vice-president; Richard Jacobs, vice-president; Stephen Pinsky, second vice-president; David Hodes, financial secretary, Samuel Baker, treasurer; Saul Goldberg, treasurer; George Schechter, treasurer for 32 years; Ann Rogoff, secretary; Paulette Silkoff, secretary; and Sonya Goldberg, secretary. Current officers are Dr. David S. Fischer, presi-

dent; Hyman Schwartz, vice-president; Henry Katten, secretary; and Harris Heyman, treasurer. Over many years, the two unofficial but vital guardians of the synagogue above and beyond their official duties, were David Hodes and George Schechter. They kept it in repair and arranged for turning on and off the water, cared for the *talasim* and books, received the mail, paid the bills, and many other essential activities, and served as "the face of the synagogue." A bronze plaque was placed in the synagogue in September 1994 that honors George and Edythe Schechter "for years of dedicated service to the Hebrew Congregation of Woodmont." A picture of David Hodes with a *shofer* and torah hangs on the sidewall to the right of the *bimah* to remind the members of his devoted service.

Since it's founding, the HCW had welcomed many Orthodox rabbis for a weekend or even a week. In 1955, Louis Levine, a resident of West Hartford who owned 3 Woodmont cottages on Merwin Avenue, graciously offered Rabbi Isaac Avigdor the use of one of his cottages for his summer vacations. Over the next 20 years, Rabbi Isaac Avigdor and his family spent several weeks of each summer in Woodmont and regularly attended the HCW. He was never hired as "the rabbi," but was accorded the respect of his position and was invited to *leyn* and give a *davar* torah when he was present. The minutes of August 30, 1967 report a vote to give Rabbi I. Avigdor $25 and Rabbi Lovins $25 for services. There was no explanation of the services. Rabbi I. Avigdor recalls that in the first decade of his summers at HCW, Friday night *minyans* attracted about 10-15 men and Saturday morning services had about 30 participants, men and women, with men sitting to the right of the aisle and women to the left. As mentioned, his son David, now Rabbi David Avigdor, celebrated his bar mitzvah at HCW in 1966. In 1973, David served as cantor for the High Holiday services at HCW. After their marriage, Rabbi David and Susan Avigdor rented a summer place at Surf Village in 1981 and bought the house at 17 Merwin Avenue in 1982, next door to the American Legion Hall. When attending the HCW during the two or three weeks of his summer vacation, Rabbi David Avigdor was accorded the same privileges and respect that had been given to his father, who had stopped coming to Woodmont in the mid-1970s.

Hard Times

The 1970s began with the unexpected death of the congregation's presi-

dent, Julius Cohen, who had served less than two years. The vice-president, Aaron Katzman, succeeded him. The local situation deteriorated as a crime wave engulfed Milford and especially the Woodmont area. As violent gang wars erupted among teenagers and young adults, people began to feel unsafe and many stopped coming to Woodmont for the summer. It was difficult to get a *minyan*. The congregation's expenses continued (insurance and repairs), but its income declined. In 1974, treasurer Samuel Baker suggested that the congregation disband and sell its buildings. Alderman Lewis Scarpa heard about the proposal and suggested at a public meeting, as reported by the *New Haven Register* on August 14, 1974, that the buildings be acquired by the City of Milford to provide a recreation center for the east side of the city. Mayor Baldwin replied that initially a member of the congregation had indicated that the buildings might be for sale, but later another member of the congregation said that the earlier statement was "unauthorized," and that the congregation had no plans to sell them.

In fact, Baker and Katzman had employed attorney Milo J. Altschuler of the law office of Gary I. Cohen in Seymour, Connecticut to do a review of the deed of the two pieces of property, and the law in regard to selling tax exempt properties like churches and synagogues. A few years earlier, the Internal Revenue Service (IRS) code had been amended to address such situations. Prior to the amendments, several churches nationally and one synagogue in Connecticut, had its Board of Directors vote to dissolve their congregation, sell its assets, and then divided the proceeds among the members of the Board. The amendments to the code prohibited such action and required organizations tax exempt under section 501(c)(3) of the code, like the HCW, to include in their constitution or articles of association, a provision specifying that in the event of dissolution, all assets would be transferred to another section 501(c)(3) tax exempt organization with similar purpose or to the federal, state or local government for a public purpose.

On August 31, 1976, Mr. Altshuler wrote to Mr. Katzman to assure him that the properties were duly recorded on the Milford Land Records as fully owned by the HCW. He added, "There is nothing to prevent the Hebrew Congregation of Woodmont, Inc. from selling this property as long as the proceeds are used for other charitable purposes, be it religious or educational. At such time as you are ready to put the premises on the market, do not hesitate to communicate with me and I will advise the manner in which the same must be sold by the corporation." No action was subsequently taken to sell the property.

In 1996, as president of the HCW, this matter came to my attention. A vendor questioned our tax exemption number. Accordingly, I wrote to the IRS for confirmation of our tax exemption and to my surprise learned that it had been suspended for over a decade. The HCW had never amended the Articles of Association with a dissolution clause. After framing such an amendment based directly on the language of the tax code and having it voted by the membership, it was certified to the Secretary of State of Connecticut. After formal notification of acceptance by the Secretary of State, the documents were forwarded to the IRS and the tax exemption was reinstated.

Revival and a New Crisis

After near dissolution of the congregation due to diminished membership and difficulty maintaining a *minyan* of 10 men, things began to improve in the 1980s. The crime wave ceased. More Jews came to Woodmont in the summer and year-round growth increased slowly. It again became possible to make a *minyan*, often with a few extra. A family from Springfield, Massachusetts with 3 sons who were post-bar mitzvah and had some yeshiva training, enhanced the minyan. The boys could *leyn* and they and their father could lead the *davening*. After several summers in Woodmont, the oldest son went to Israel and met and married an Israeli girl. When she came with her new husband to Woodmont in August 1984, she was brought to the HCW on a Saturday morning and immediately walked out because she found no *mechitzah* (a formal physical separation between the seating of the men's and women's sections). Rabbi David Avigdor was present and consulted with the family and they threatened to leave the *minyan*. The next day he drilled holes in the benches four rows from the back on both sides and put up a curtain *mechitzah* 53 inches high.

When the congregation saw the *mechitzah*, many were outraged and insisted that it be removed, but no one wanted to lose 4 members of the *minyan*, so it remained. When several women sat in their usual seats in front of the curtain, they were forcibly removed (according to their reports) and escorted out. Several "regularly attending" families resigned and never returned. The *minyan* again became marginal. An article in the New Haven Jewish Ledger for Friday, June 12, 1992 was headlined "Deteriorating Woodmont Cong seeks Help from CT Jews." It went on to say, "Dr. Jay Dworkin, president of the congregation often finds himself worshiping alone in the wood framed

structure built some 66 years ago..." When I bought a summer cottage in the Bayview Beach section of Milford in 1988, 3 miles from the HCW, several members of the congregation begged me to attend services in order to make the *minyan*. Often my attendance made the difference between a *minyan* and no *minyan*. However, my wife and three daughters in their twenties, refused to attend because they would not sit behind the curtain. Interestingly, I never saw the wife of the Springfield man attend services and sit behind the *mechitzah* nor do any of the current members of the *minyan* who were regular attendees at that time. For Rosh Hashonah and Yom Kippur, the *mechitzah* was always taken down and the men sat on the right and the women on the left. Every July the *mechitzah* was put up again. The *mechitzah* issue will be discussed at some length because it almost led to the demise of the congregation and has been a divisive issue in other synagogues.

The *Mechitzah* Wars

As a newcomer to the congregation, I accepted the presence of the *mechitzah*, although it was the first thing that one noticed on entering the synagogue. I had previous experience with a *mechitzah* when I was vice-president and later president of Congregation Bikur Cholim Sheveth Achim (BCSA) in 1981. At that time, Rabbi Abraham Hefterman of sainted memory was the rabbi and although clear of mind, he was becoming physically infirm and could not go to the cemetery for funerals or to the hospitals to visit the sick. Accordingly, the congregation hired a young assistant rabbi who was studying for an advanced degree at the Yale Divinity School. After 6 months, the young rabbi approached the Board of Directors and announced that he wanted to put in a *mechitzah* or he would leave. Rabbi Hefterman was widely acknowledged to be a great torah and talmud scholar and he had the complete respect of all members of the congregation. The congregation asked him to address the question. He talked about a *mechitzah* and discussed its history and *halachic* support, or lack of it, at a public meeting of the full congregation. He pointed out the three most common arguments for a mechitzah and their most famous proponents: Rabbi Moshe Feinstein, who indicated that a *mechitzah* had to be 66 inches tall (or only 60 inches in special circumstances), claimed only biblical authority for separation of men and women in the prophecy of Zachariah 12:12 (JPS translation: "The

land shall wail, each family by itself: the family of the House of David by themselves, and their womenfolk by themselves..."). Rabbi J.B. Soloveitchik, claimed that a *mechitzah* of 45 inches met the requirements for a valid *mechitzah*, and claimed that separation of men and women is mandated by the torah in Deuteronomy 23:15 (JPS translation: "Since the Lord your God moves about in your camp to protect you and to deliver your enemies to you, let your camp be holy; let Him not find anything unseemly among you and turn away from you"). Rabbi Aaron Kotler supports the necessity of *mechitzah* by pointing to the report in the *talmud*, *Sukkah* 51b, that men and women sat separately in Herod's temple in the Court of the Women on the first day of *Sukkot*.

Rabbi Hefterman explained that the Zachariah quote referred to Israelites having pity on those slain attacking Jerusalem and mourning (wailing) for them. Typically the men would quietly recite psalms and the women would scream loudly to express their grief, and clearly the groups would separate themselves. This funeral practice was hardly a precedent for a synagogue. He further pointed out that the "camp" in Deuteronomy was a war camp and the obvious meaning was the Lord did not want the usual "camp followers," i.e., prostitutes in the camp. That is a far cry from women praying in a synagogue. Finally, he explained that the separation in the Herodian temple occurred at the time of the water-drawing ceremony at the conclusion of the first festival day of *Sukkot*. It was always the most joyous occasion of the year and on one occasion some men became drunk and made inappropriate approaches to some of the women, and the priests separated men and women for that one night. (It should be noted that Josephus in *The Antiquities of the Jews*, book 15, chapter 11:5, talks about men entering the temple of Herod with their wives. Men and women sat together in the large Court of the Women, but women were excluded from the smaller Court of the Israelilte, and both men (non-Levites) and women were excluded from the Court of the Priests.

Rabbi Hefterman concluded that possibly men and women were separated at worship in biblical times (although he doubted it), but the evidence for it was meager. (Professor Lee Levine in his book, *The Ancient Synagogue*, found no evidence of a separation of men and women in synagogues in Israel until some time after the 7th century when separation of the sexes became a practice in Babylon of the new Islamic religion that then dominated that country, and he suggests that the Babylonian Jewish acceptance of the practice may be related). At the most, Rabbi Hefterman suggested, if men and women need to be separated, the aisle should separate them, and BCSA already had

such a separation. He saw no need for a *mechitzah*. The congregation voted overwhelmingly not to have a *mechitzah* and the young assistant rabbi left.

Shortly thereafter, a search committee for a new assistant rabbi was formed and we met at my house and interviewed a new prospect, young Rabbi David Avigdor. Rabbi Avigdor was aware of the congregation's agreement with Rabbi Hefterman and said he thought a *mechitzah* was *halachically* necessary and would prefer to have one, but he respected Rabbi Hefterman and his great erudition and would accept the job without a mechitzah. A year later, when I was president, he tried to have a *mechitzah* installed, not as a *halachic* necessity, but rather as a marketing tool to gain new members for BCSA. In a chapter that he wrote for the 1987 third edition of Baruch Litwin's *The Sanctity of the Synagogue*, pages 466 to 471, Rabbi Avigdor says, "In October of 1983, I invited a group of people to my home to meet with Dr. Fischer. Seventeen young married men attended and expressed their frank opinions about Bikur Cholim's seating arrangement. Dr. Fischer, in turn, questioned them about their backgrounds, sincerity, and standing in the community. It became clear that if the synagogue would install a traditional *mechitzah*, it would gain new members and daily parishioners."

Rabbi Avigdor discussed eight concerns of the Board of Directors and it is worth noting how he described two of the objections: "That those individuals who promised support for the synagogue were only doing it for the *mitzvah* of the matter but would not really attend." The other objection was "That the *mechitzah* issue was a divisive one and would hurt membership if those opposed left the synagogue." The article compliments me personally and the congregation's leadership for installing the *mechitzah*. The *mechitzah* was erected down the center of the synagogue and was only 45 inches tall (in accord with Rabbi Soloveitchik). Rabbi Avigdor concluded in the article that the *mechitzah* was a huge success and "there was no loss of membership."

The fact of the matter is that of the 17 Orthodox men who said they would join and attend, only 8 paid the $100 yearly dues, and only 5 ever attended (the leader of the group and 4 of his followers). By the end of the second year, none remained. One of those who paid dues but never attended was a good friend and explained to me that most of the 17 never had any intention of joining, paying dues or attending. They had simply been enlisted to do a *mitzvah*. He had at least paid dues for one year and he regarded that payment as his *mitzvah*, which mitigated the partial lie (the promise to join and to attend). Rabbi Avigdor maintains that he was deceived by the group just as I had been. After the *mechitzah* was installed, about 6 families dropped

out of the BCSA congregation. The two concerns of the Board of Directors both became painful realities.

As a new member of the HCW, I accepted the status quo as I found it, but noted that many of the congregants were unhappy with it. After the resignation of Aaron Katzman because of illness, and the brief presidency of Dr. Jay Dworkin who had young children and a busy dental practice, I was asked to assume the presidency of the HCW. One year later, I was approached by some of the congregants who suggested that times had changed, and we should consider mixed seating as it had been in the 1920s and 1930s at HCW. Some of them wanted it for egalitarian reasons. Others felt it would increase attendance by families if women could sit with their husbands and children. Although I considered the proposal, I thought that this was too extreme a change. Since the *mechitzah* was taken down each summer after Labor Day and remained down for the High Holidays, I advised and the Board of Directors voted to delay putting it up until the full congregation could discuss it. After discussions on three consecutive Sunday mornings, the full congregation voted to abandon the use of the *mechitzah*, but have parallel sections for men and women separated by the aisle, as had been the practice for some 40 years or more before the introduction of the *mechitzah*. That summer, only one son of the Springfield family came to HCW and for only one weekend and it was reported that the family had previously put their cottage up for sale.

When Rabbi Avigdor heard that there was no *mechitzah*, he was very distressed and called to complain that he had planned to spend two weekends in Woodmont and he and his family could not attend the synagogue without a *mechitzah* that he felt was halachically necessary. The Board agreed that the notice was short and voted to put up the *mechitzah* for the two weeks he would be in Woodmont, but gave notice that in succeeding years, it would not do so. This was a very painful situation for me because Rabbi David Avigdor was a good personal friend with whom I had worked closely for more than 12 years in spite of our philosophical differences and different interpretations of *halacha*h.

Over the winter of 1966, there was much agitation from New Haven and Springfield to have another vote and reinstitute the *mechitzah*. On June 12, 1996, I sent a letter to the 140 members of the HCW who had paid their $10 dues in 1995, announcing the opening of the synagogue for services on Friday night, July 5, and for a business meeting on Sunday, July 7 to reconsider the vote on the *mechitzah*. In that letter, I advised them, "the discussion of

whether to have a physical *mechitzah* has often made friends into enemies and caused congregations to break up...The synagogue will be bound by the vote on July 7, so please come. I have no illusions that after the vote, some people will vote again, with their feet and walk away from the congregation. This is regrettable, but probably inevitable considering the degree of emotion involved. I just hope that whatever the outcome, we can still be civil to each other as we go our separate ways. These votes always make a synagogue weaker, never stronger, and sometimes they doom a synagogue...Come to *shul* and let us reason together."

The meeting was held as scheduled with 75 members present and 10 non-members who offered to pay $10 to vote on a *mitzvah*. Their offer was declined. Some of those in favor of reinstituting the *mechitzah* threatened to leave the HCW and urged others to do similarly if the *mechitzah* was not put up again. Some of them argued that it was better to have no synagogue than a synagogue without a *mechitzah*. After a long and sometimes acrimonious debate, a secret ballot was held. Of those members present and voting, 20 voted to put up the *mechitzah* again, 47 voted against it. Several votes were blank (abstentions). After the vote, one family withdrew from the congregation in addition to the Springfield family who were in the process of selling their cottage whichever way the vote went. Had four or more families left, there would have been no *minyan* and the congregation would probably have discontinued functioning and might have dissolved.

The Compromise

Over the next several years, the congregation had services on a regular summer schedule with *minyans* on Friday nights and Saturday mornings, but Sunday morning *minyans* were often difficult in spite of the excellent bagel and lox breakfast that followed it. An attempt to set up a *minyan* with a *mechitzah* outside the *shul* was not successful. Regrettably, Rabbi Avigdor and his family chose not to attend HCW and the family that withdrew in sympathy with him also did not attend, to the detriment of all concerned.

With the turn of the century, an attempt was made to reach a compromise. Rabbi Avigdor offered to put up a smaller *mechitzah* only 43 inches high and only at the rear of the women's section for the weekends that he planned to attend services. The Board of Directors agreed. To the mutual benefit of everyone, he and his family returned for their two or three weeks in Woodmont,

and the family that left in sympathy returned for the full season. Where there is a will, there is a way! Shammai and Hillel found a way.

National Registry of Historical Places

The Fall 1991 issue of *Connecticut Jewish History* published by the Jewish Historical Society of Greater Hartford, volume 2, number 1, was devoted to a review of *One Hundred Years of Jewish Congregations in Connecticut: An Architectural Survey, 1843-1943, 5603-5703.* It described 46 historic synagogues and showed illustrations of 37, many from the records of the Connecticut Historical Commission's survey by David F. Ransom, an architectural historian of renown. As a result of that survey, the HCW was notified on August 14, 1995 that it "was listed on the National Registry of Historic Places, effective 7/21/95. The National Register of Historic Places is the official list of historic properties recognized by the Federal Government as worthy of preservation for their significance in American History, architecture, archaeology, engineering and culture."

The Connecticut Historical Commission describes the historical and architectural importance as follows: "The 1926 building is significant architecturally because it is an example of a historic synagogue built in the Colonial Revival style. As was usually the case, a popular contemporary style was chosen for a place of Hebrew worship. The absence of change since the time of construction and the fine state of preservation enhance the architectural significance of both the synagogue and the community hall.

"The Hebrew Congregation of Woodmont is significant historically because it is the only known summer congregation in the state. Summer residents, mostly from New Haven, formed the congregation and built the buildings. It is an Orthodox congregation; women are seated behind the men, there being no galleries. Services are conducted regularly in the summer months."

Although the legislation includes qualification for federal grants when funding is available, no funding was available when the HCW was added to the list, nor has it been available subsequently. The designation and the right to exhibit the Federal decal is *kovod* (honor) enough, and adds one more imperative to the many already existing to preserve the structure and functioning of this gem of a synagogue and community center.

Financial Troubles and Media Attention

In the afore mentioned June 12, 1992 article in the *New Haven Jewish Ledger*, reference was made to the financial problems of the HCW. The synagogue needed roof repairs, the floor of the community center was collapsing and needed to be replaced in several areas and the community center roof leaked and needed repairs. A drive to raise $15,000 by the Friends of the HCW was successful (the article helped) and the repairs were made according to a follow-up article on November 13, 1992. However, the "rotting" floor of the community center has been a recurring problem because a stream runs under the building. In 1952, repairs were made from the proceeds of a contribution by William D. Max and in 1997, Anne "Pitzee" Burstein, in memory of her grandparents, Max and Rose Rogoff, financed repairs and both of these gifts are commemorated with brass plaques. Our most recent floor repair was this year with funds from High Holiday donations. We also had to re-stucco the community center exterior and then repaint it, and we gave the synagogue one coat of paint although it really needs two coats. These are big expenses for a small congregation. Some scribal repairs to the torahs have been done but more need to be done and these can be expensive. The congregation is starting a drive for outside donors to help with capital maintenance costs by making major donations to be commemorated with a bronze name plaque on a seat as was done about 40 years ago. The congregation is able to meet its regular expenses out of dues and High Holiday donations.

Media publicity

Media publicity has been helpful in alerting the community to the needs of the HCW. It has also helped educate the greater community about synagogues, Jewish practices and particularly about the High Holidays. Major articles with pictures appeared in the *New Haven Register*, July 6, 1992; August 25, 1996; September 21, 1996; October 3, 1997; September 20, 1998; July22, 2002; the *Connecticut Post* on July 19, 1997 and the New York Times on August 4, 2002. There was an article in the *Connecticut Jewish Ledger* detailing the work of George Schechter at age 93 and still working as treasurer and general supervisor of the HCW after 2 decades. On August 7, 2002, I appeared on the *Jewish Forum with Joey Russell* on NHTV to discuss the HCW. Joey lives

in Milford and worships at HCW whenever he is in town. He celebrated his second bar mitzvah in his 80s at HCW.

Current Activities

Services are held every Friday night and Saturday morning from the first weekend in July each summer until Yom Kippur. On the first day of Rosh Hashonah and on Yom Kippur, every seat is occupied. We do not sell tickets. Everyone is welcome. In 1996, we treated ourselves to two large window air conditioners in order to cope with the hot summer days. We have attracted a few younger people and have more congregants who can lead the *davening*. From 1984 to 1991, the late Cantor Alkon Helprin conducted the High Holiday services. In 1992, Rabbi Merrill Avigdor officiated, and since 1993, Rabbi Joshua Turner has officiated (with the help of his brother David from 1993 to 1995).

For the past several years the Shabbat Minyan "regulars" have included Ruby Byer, Zebulon Epstin, David Fischer, Harris Heyman, Richard Jacobs, Henry Katten, Joel Kirsten, Joel Levitz, Samuel Paperno(deceased), Larry Pinsky, Stephen Pinsky, Louis Rogoff (deceased), Samuel Rogoff(deceased), George Schechter, and Hyman Schwartz (The Cantor). Others attend sporadically or when called to help "make a minyan."

The synagogue reminds some people of an East European *shtetl* synagogue, and is beautiful all the time, but with its stained glass memorials in every window, it is breath-takingly beautiful in sunlight. The windows are also quite beautiful from the outside at night when there are lights inside. The memorial windows also preserve a part of the history of the congregation and its members and their families. The bronze plaques on some of the seatbacks also provide a record of major donations or memorials and preserve additional history. Several times a summer, a visitor comes in and is surprised to find a family connection. Perhaps it was best expressed in a recent note sent to me by Bettina S. Brogadir, who wrote in part:

"While I live in the present and dream about the future, I find myself drawn to the past, to learn the stories of my relatives, their adventures, their way of life, and the principles of Judaism that guided their lives.

"Although I was only seven when my grandfather, Jacob Samuel Allinson of New Haven, CT died, too young to have more than a few genuine memories of him, his presence has played a significant part in my life. I know this is

due largely to the stories my mother has told which made his personality so forceful…Although he owned a hardware store above which the family lived in a predominately non-Jewish neighborhood in Fair Haven, he and his wife, Sophie, lived and raised their four children as committed Orthodox Jews.

"They spent summers in Woodmont, a section of Milford, CT, along the shore of Long Island Sound. Many Jewish families from different parts of Connecticut and New York owned or rented cottages on or near the beach. One of the beaches was actually called 'Bagel Beach!' My grandfather and two of his brothers bought cottages in that area…My family lived with my grandparents in that cottage when I was a young child.

Since there wasn't a synagogue in the area, observant Jews worshipped in each others' homes. In the mid 1920s, Shabbat services were held in the Schulman cottage on Edgefield Avenue, six doors down the street from my grandparents' house…In 1926 a small white synagogue was built on Edgefield Avenue…It was called the Hebrew Congregation of Woodmont. Years later a companion building was constructed next door to house a social hall for the growing membership.

"The two little white partner buildings still sit side by side on Edgefield Avenue. Although most of the people in the area live there year round, and the number of Jewish families is smaller, the *shul* opens for Shabbat services in the summer months and for the High Holidays.

"I stopped by on a recent summer morning to inquire about the time of services that coming weekend. The front doors were wide open and a friendly gentleman welcomed me. The sunlight filled the tiny *shul* and made it glow. The handsome polished wooden banisters and stairs leading to the small *bimah* and the gold embroidered rich red velvet ark curtain contrasted with the rows of white painted pews, which gave it a beach community feeling.

"I began to look at the stained glass windows, since many of them were inscribed with names of deceased congregants. I was startled to discover a soft green glass window with sharp black letters that read,

> In loving memory
> of our dear father and husband
> Jacob S. Allinson
> 1888-1955

"That Friday evening I cried and *davenned* alternately, as I sat in a white painted pew on the women's side of the tiny *shul*. My kind and supportive husband sat across the aisle from me in the men's section. I wondered if maybe we were sitting in the same row as my *Bubbi* and *Zaide* had sat,

separately, many years before…That Friday evening I found my place in those Woodmont memories."

Presidents of the Hebrew Congregation of Woodmont

Samuel Eskin
Morris Romer
Joseph M. Samovitz
Samuel Wilion
Julius Cohen
Aaron Katzman
Jay Dworkin
David S. Fischer

History of Temple B'Nai SHALOM
1930 - 1981

By Eric F. Bloch

The history of Temple B'nai Shalom of Milford starts in 1930 with the formation of the Milford Jewish Community Club with twenty-seven members. The objectives of the Club were stated as "advancement of Jewish principles and welfare". Activities were primarily social but charitable contributions were made to secular and Jewish causes and High Holiday Services were held.

It soon became obvious that Milford Jewry desired more religious services. The first symbol of that realization was the purchase of a Sefer Torah in 1935. Mr. Abrams, a cabinetmaker, was commissioned to build a portable Aaron Kodesh to shelter the holy scroll since the club did not yet have a permanent home.

In 1940 land was purchased on Seaside Ave. and a building fund drive was initiated.

In 1942 the Club was legally incorporated and soon after a Cemetery was dedicated on Farwell Street in West Haven. In that year a Religious School was started for the children of members.

In 1946 the Milford Jewish Community Club, Inc. became the Milford Jewish Center, Inc. The first Adult Education classes were offered and Dr. Benjamin Rosenthal organized the Center's first Choral Group.

In 1947 ground was broken for the Center's first permanent home on Noble Avenue in Milford. Due to a shortage of funds a contractor constructed the shell of the building but the Center's members completed the interior work. On September 12, 1948 the building was dedicated.

After World War II the Milford Jewish Center and the Milford Jewish Welfare Board, in affiliation with the United Service for New Americans, organized the Milford Displaced Persons Committee. During the three years of its existence this committee supplied affidavits for five persons who were formerly in concentration camps. They were housed, jobs were secured and, where necessary, training in job skills was given so that these people could have the opportunity to become self-supporting and be able to function as free human beings once again.

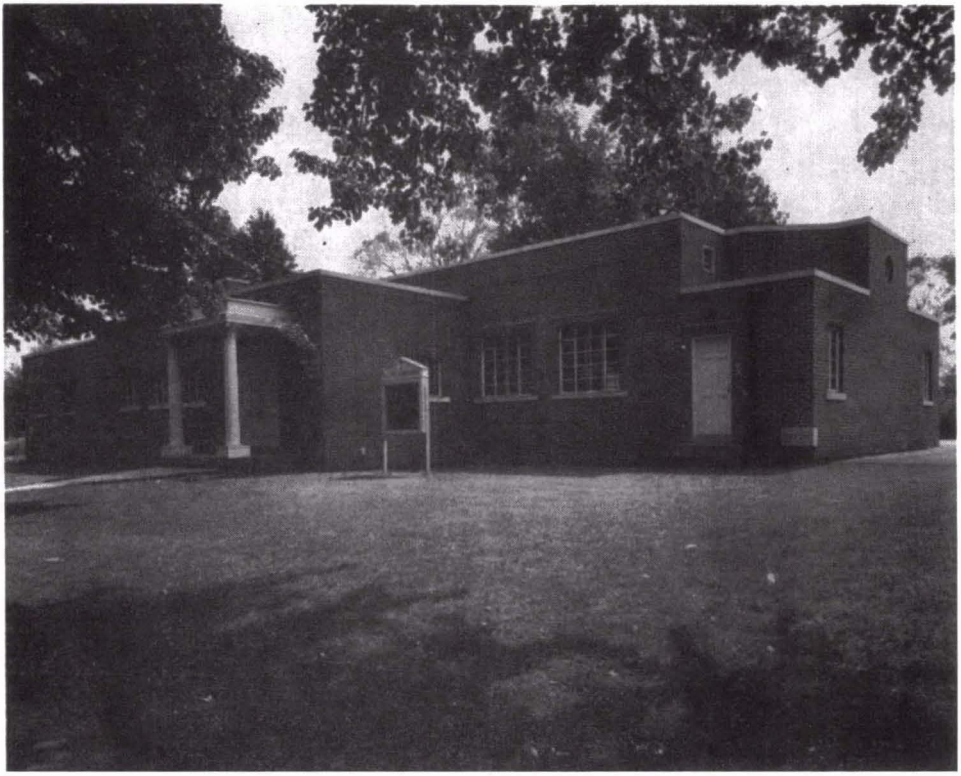
B'nai B'rith International granted a charter to The Greater Milford Lodge #1865 in 1950. Dr. Ben Rosenthal and David Rosenbaum were cochairmen of the first Brotherhood Night in Milford's history. This town wide event took place in the Milford Jewish Center and was attended by persons of many religious, ethnic, and economic backgrounds The Jewish Center hosted the Second Annual Brotherhood Party the following year. In 1952, the annual event was moved to the Milford High School and was reorganized with town wide sponsorship.

On September 14, 1952 Rabbi Joseph Gelberman was installed as the first full time Rabbi in Milford. The Religious School outgrew its facilities and a building drive was begun for classroom additions. The new section was dedicated on October 31, 1954. For economic reasons our members again worked side by side to complete the interior of the addition.

In 1959 a home was purchased on Seaside Avenue for our rabbi. Rabbi Victor Mallenbaum and his family were the first to occupy it. The Sisterhood was organized and Marcia Fink served as its first president.

On December 10, 1961 the Milford Jewish Center, Inc. became Temple B'nai Shalom, Inc. After thirty-one years the small Jewish social club had evolved into a synagogue. Two years later it affiliated with the United Synagogue of America, the conservative branch of American Judaism. A Men's Club was organized in 1965 with Jerome Sternberg as its first president.

Construction started in 1968 on a building addition for a new sanctuary, kitchen, and renovations to expand classrooms. Again members worked to complete the interior of the addition, which they dedicated on May 16, 1969.



Temple B'nai Shalom reached its peak membership of 160 families in 1964 but experienced a decline from that point on. It could no longer financially afford the services of a full time Rabbi or adequately maintain other expected activities of a synagogue. Therefore, in 1981, Temple B'nai Shalom joined with the Orange Synagogue Center to form a new Conservative synagogue based in Orange. This new synagogue would eventually be named Congregation Or Shalom.

The synagogue building at 88 Noble Ave. in Milford was sold in 1983 and was converted into medical offices by its new owner. The cemetery on Farwell St. in West Haven is still in use by Congregation Or Shalom.

Presidents:

Milford Jewish Community Club:

?	Louis Wolfson
?	Alex Smith
1933	Samuel Shapiro, Esq.
?	William Gitlitz, Esq.
1940 - 41	Meyer Richmond

Milford Jewish Community Club. Inc.:

1942 - 44	Emanuel Rosenthal
1945 - 46	Harry Rosen

Milford Jewish Center Inc.:

1947 - 48	Edward BIoch
1949 - 50	Louis Lichtenstein
1951 - 51	Rose Espovitch (first woman)
1952 - 53	Judge Joseph Bernblum
1954 - 55	Arthur Gottlieb
1956 - 57	David Rosenbaum
1958 - 58	Alfred Ullman
1959 - 60	Donald Cohen
1961 - 61	Dr. Milton Krantz

Temple B'nai Shalom Inc.:

1962 - 62	Dr. Milton Krantz
1963 - 64	Milton Kahan
1965 - 66	Dr. Leonard Rapoport
1967 - 68	Lewis Hurwitz, Esq.
1969 - 71	Eric Bloch (son of Edward)
1971 - 73	Murray Rothman
1973 - 75	Oscar Melman
1975 - 77	Arthur Litvinoff
1977 - 79	Essie Feinmark
1979 - 81	Irwin Bushman

Full Time Rabbis:

1952 - 54	Joseph Gelberman
1954 - ??	Stanley Kazan
1959 - 6?	Victor Mallenbaum
196? - 6?	Leon Weinberger
196? - 67	Joseph Zeitlin
1967 - 67	Eliazer Wolfish
1973 - 79	Bernard Nisenholz
1979 - 80	Larry Heimer

Congregation Sinai 1929 – 2004

By Dr. Barry E. Herman

In 2004, Congregation Sinai celebrated its 75th year as a viable synagogue and an important part of the city of West Haven. I apologize if I omitted the names of important synagogue members or important events from this essay.

In February 1929, a small group of fourteen visionary and dedicated Jewish citizens decided that West Haven should have a synagogue. These fourteen people signed the original charter of incorporation with the State of Connecticut on February 6, 1929. The names of these fourteen people are: Saul and Eva Alderman; Edward and Gussie Shiner; David and Lottie Shanbrom; Abraham, Herman, Anna and Frances Horwitz; Sophie Chaplowe; I. Podheiser; Morris Ginsberg and Abraham Kruger.

Prior to 1929, services were held in local homes. These venues included the second floor of Hans Moses' furniture store and the home of Edward and Gussie Shiner. In February of the same year, 1929, a lot on New Street was purchased and a building was soon built. The synagogue started as the West Haven Jewish Community Center. It was a tiny building at 12 New Street located in the parking lot of the present building on Washington Avenue. It contained one room that housed all the social and religious activities of the congregation. When the congregation was formed, two separate groups were born: a women's club and a men's club. A Hebrew School was quickly put in place with forty-five students taught by the congregation's first Rabbi, Al Gris. Other groups that followed included a Kadima Club, a Junior League, a Boy Scout Troop and a Sunday School. The congregation can never forget the generosity and kindness of Yetta Ammerman, Krana Rachlin and the Goldberg family, each of whom donated a Torah to the young synagogue.

The original building was enlarged in 1935. Within ten years it became clear that with the growing West Haven Jewish population, a new and larger facility was needed. David Shanbrom oversaw the planning of the new building. In 1944, a committee was formed with Joseph Susman and Edward Shiner as Co-chairman. Maurice Katzman, Abraham Horwitz, Samuel Altschuler and Henry Drier were also part of that committee. These men spearheaded the construction of the new building that was completed at a cost of $110,000 in May of 1951.

Leon Mirsky joined the congregation, first as a Cantor in 1949, then as


JEWISH COMMUNITY
CONGREGATION SINAI

a Rabbi in 1951 and in 1952 he was installed as the Center's first Executive Director. His dynamic leadership for twenty-nine years saw the synagogue reach new heights in the community. A name change occurred around 1961-62. The West Haven Jewish Community Center became Congregation Sinai. Rabbi Mirsky also helped organize the West Haven Clergy Association and he was president of that organization for many years. Over the years, Congregation Sinai has been the focus of many social functions and exciting events. The first charity ball was held in 1940 followed by many more banquets. Other activities held there included Israel Bond sales, dinners, rummage sales, dedications, youth classes, blood drives, theatre productions, etc. These were some of the activities held there. The building was open for meetings to the Probus Club, B'nai B'rith, Jewish War Veterans and daily minyans. Also, many outstanding speakers spoke at the synagogue, such as, Jackie Robinson; Whitey Ford; political leaders; West Haven mayors and even the opera singer, Richard Tucker, entertained the congregation at a fund raising concert.

In 1988, disaster struck the synagogue. A horrible fire, suspected of anti-Semitic overtones, heavily damaged the synagogue. From this tragedy came an outpouring of love, concern and support from the greater New Haven and West Haven communities. Priests and ministers pledged their support. Prayer sessions and services were held in area churches that included Saint Louis Church and Saint Lawrence Church. The Latella family donated the use of the Old Jehovah Witness Temple on Prindle Hill Rd for synagogue services. Shul offices operated out of the second floor of the Alstschuler Building on Campbell Avenue. Firemen and Shul members rescued four of the five Torahs from the Sacred Ark in the Sanctuary. The fifth Torah was in the small chapel. The room was completely destroyed. However, a miracle occurred. The cabinet containing the fifth Torah was burned. Upon opening it, a metal Tzedakah box was a melted mass of metal, but next to it, the Torah, hot to the touch, was intact and not burned! Divine deliverance – a miracle. By October of 1990, money had been raised and the synagogue was rebuilt and reopened. There was a joyous rededication service. Key people for the rebuilding included Maxine London, Daniel Krevolin, Marion Hubblebank and David Wasserman. There were many others.

Other highlights in the synagogue's history included the beginning of a monthly newsletter, *The Centernal*. Maurice Katzman was the first Editor. *The Centernal* became the *Sinai Tablet* in the 1960's when Barry Abelson, a Hebrew school student, won the naming contest for the newsletter. In

1965, a Torah was donated by the Persky family, in memory of Dr. Philip Grossman. In 1979, a Holocaust Memorial Plaque was dedicated thanks to the efforts of Mark Auerbach, a shul member and Holocaust survivor. He organized a ceremony for the occasion that included a representative from the Polish government and the burial of ashes from the Auschwitz concentration camp in Poand. In the 1980's, Rabbi Mirsky retired and Larry Heimer was installed as Rabbi. He served for eleven years. Dan Jennes, a synagogue past president, and I were co-directors of Camp Tif-Eret, run by the Hebrew Day School and we had Rabbi Heimer and his brother Winston as young campers. In the 1960s, the ladies auxiliary became the *Sisterhood.* The first president in 1929 was Sophie Chaplowe.

The Junior League began in 1930 supervised by Joseph Hoffman. A Boy Scout Troop was organized in 1931 supervised by Earl Krall. A Sunday school, started in 1934, was supervised by Dr. and Mrs. Abraham Hyman. The Kadimah Club was started in 1935. Mr. and Mrs. Edward Shiner donated the congregation's beautiful altar. In 1951, the Remembrance Fund was established which led to the *Tree of Life* that is found in the vestry.

The 1970s saw the Chanukah Menorah lighted on the West Haven Green and the start of Sunday morning minyan breakfasts. Also, Mr. and Mrs. Club Dances, weekly Bingo games conducted by David Wasserman and Las Vegas Nights were great fundraising events. I used to attend the Las Vegas nights. I never made any money, but had lots of fun!

In the 1980s, Bat Mitzvah classes were held for adult women. The first group included Molly Brodsky, Milly Brody, Irene Greenberg, Nina Joseph, Sherrie Zawadsky, Phyllis Trager, Judy Simon and Ruth Roberts. A number of Sisterhood Rummage sales and Baked Goods sales were held at the West Haven City Hall. The women were always active in the synagogue. Bella Kassowitz created a chupah and various wall hangings. Abraham Margolies headed the Sunshine Club for Seniors and weekly luncheon meetings. In 1984 the old original shul on New Street was abolished and the parking lot enlarged. Travel trips to Israel and other countries and dedication of the small chapel occurred in the 1980s.

Rabbi Heimer left after eleven years during the 1990s. There were interim lay leaders – Steve Finson, Dan and Diane Krevolin, Abe Margolies and Hannah Markowitz. Part time rabbis gave leadership and service to the congregation. They were Rabbis Stuart Snyder, Jonathan Housman and Ed Schlaeger. In the 1990s the synagogue was made handicap accessible with an elevator and ramp to the bimah.



Bima Main Sanctuary

1994: Shem Tov awards to the Shiner family, Frank Trager and Ken Matloff.

1995: Minyonnaire award to Hannah Markowitz

1997: Dedication of Cong. Sinai Library in memory of Jerome Lerner and in honor of the 50th anniversary of Bob and Sylvia Terk. Gabbaim over the years included: Mr. Klipper, Isadore "Pop" Skornik, and Harold Roberts at the present time.

2002: September 11, 2001 a plaque dedicated to the Yarzheit board was installed.

2003: Ammerman Sanctuary dedicated. Also, the Sam and Ann Rome Chapel was dedicated. In March 2003, Rabbi Schlaeger resigned and a new Rabbi, Dana Z. Bogatz, was installed. Rabbi Bogatz is a very energetic, creative and dedicated woman. The future of Congregation Sinai looks bright and alive under her leadership.

I wish to thank Dan Krevolin and Nick Olshansky for their help with the research and materials that I used to prepare for this essay.

Rabbis and Years of Service: Al Gris , Meyer Eskowitz, Leon Mirsky (1951) 29 yrs; Larry Heimer (1981) 10+ yrs; Stuart Snyder (1 yr); Jonathan Hausman (2 ½ yrs); Edward Schlaeger (5+ yrs); Dana Bogatz (2003-present).

Sinai Presidents: Saul Alderman, David Shanbrom, Joseph Hoffman, Joseph Susman, Maurice Katzman, Samuel Altschuler, Henry Drier, Nathan Kurhan, Herman Alderman, Dr. Stanford Rudnick, Morris Altschuler, David Shapiro, Pat Kelson, Bernard Alderman, David Wasserman, Alexander Ammerman, Harry J. Levine, Lionel Brody, Robert Suslew, Bernard Kershner, Martin Brodsky, Daniel Krevolin, Ben Elkin, Milton Greengas, Herman Russell, Louis Goldbaum, Theodore Shapiro, Stephen Finson, Daniel Jennes, and Leon Zonder.

Sisterhood Presidents: Sophie Chaplowe, Ruth Hoffman, Meriam Cohen, Mollie Susman, Tillie Dorman, Gussie Shiner Israel, Celia Saposnik, Freda Shanbrom, Shirley Altschuler, Rose Katzman, Dorothy Cooper, Ruth Pierce, Lillian Chasnoff, Frances Goodstein, Pauline Altschuler, Ruth Elkin, Ruth Kornman, Clarice Alderman, Pat Ginsberg, Lillian Levine, Lauretta Petroff, Mildred Brody, Sandra Goldman, Gerrie Cohen, Henrietta Gitlitz, Ruth Abelson, Diane Natkin, Ruth Evans, Bella Kasowitz, and Sandy Goldman.

Recent years saw a group of presidents. Included were a committee of

presidents: Dan Jennes, Leon Brody, Bernie Alderman, Lenny Goldbaum and Dan Krevolin (current president).

This essay is modified from a Shabbat speech given by the author on February 27, 2004 at Congregation Sinai.

The History of Congregation B'nai Jacob

The New Haven Years 1882-1961

By Dr. Barry E. Herman

I am going to discuss the history and growth of Congregation B'nai Jacob from 1882-1961. My roots are with the synagogue. I was Bar Mitzvahed at B'nai Jacob in the late 40's. I was prepared for the Bar Mitzvah ceremony by Sam Sloan of blessed memory who passed away in 2002. I would like to thank Rhoda Gorenberg, B'nai Jacob librarian, for her help in securing research and historical information for writing this essay. I also used articles written by the late Harvey Ladin and Rabbi Arthur Chiel, which were helpful. Also a thank you to Marvin Bargar, archivist for the Jewish Historical Society of Greater New Haven for his support on this project. Congregation B'nai Jacob drew its original membership from a group of Russian and Polish Jews. They came to New Haven mainly from Elizabethgrad in Russia in 1881, fleeing the pogroms, which followed the assassination of Czar Alexander II of Russia.

At this time, New Haven's Jewish Community was composed mainly of German Jews who belonged to the Reform Temple Mishkan Israel and the Orthodox German Synagogue on Olive Street in New Haven called B'nai Shalom which disbanded in 1936. Not receptive to the German-Jewish rituals or Reform Judaism, these Russian and Polish Jews held their own services at several temporary meeting places. Finally, a big step occurred. In April of 1882 they drew up a Constitution plus by-laws and called themselves Congregation B'nai Jacob. In English, The Sons of Jacob. This document was signed by Gustave Rosenwasser, President and I. Kowitz, Secretary, and was filed with the Secretary of State in Hartford in December 1882. The by-laws stated, "The aim of B'nai Jacob was to be the advancement of the interests of the Jewish people." Also, the by-laws stated that the "Congregation shall worship according to the Polish Jewish Ritual." Another interesting point was "All Israelites leading a moral life could be eligible for membership in the synagogue." A special investigation committee would ascertain and determine the eligibility of applicants. I wonder if this practice is still in force today?

On February 8, 1885, B'nai Jacob acquired its first synagogue building. It was located at 105 Temple Street. The cost for buying the building was $3,300 with a down payment of $200, purchased from the Congregational Society of Temple Street Church of New Haven, an African-American Congregation. How ironic-usually a synagogue would sell its aged city building to a black congregation. This was reversed. A Jewish Congregation purchased a black church building. This building was called the Temple Street Shul. A split in the congregation occurred 2 years later. Thirty-two members resigned in 1887 and received $335 in cash, plus the cemetery in East Haven on Brocket Place. They started to organize a new congregation, but most decided to return to B'nai Jacob and the cemetery was transferred back to B'nai Jacob. Incidentally, this cemetery, half an acre of land, was purchased in East Haven in 1883 for use as a cemetery. Years later, land was purchased near Whalley Avenue adjacent to the Mishkan Israel cemetery for a cemetery, and the East Haven property was given as a gift to the Hebrew Free Burial Association. The graves of B'nai Jacob's early leaders and members can still be seen today in that East Haven cemetery.

B'nai Jacob grew in membership and influence in the 1890's and into the early years of the 20th Century. Services were conducted by lay members using a Yiddish dialect. Among the several orthodox synagogues in the New Haven community, B'nai Jacob was known as the Russian Synagogue, or the "Risishe Sheel." The early minute books of the congregation were written in Yiddish and they begin on July 8, 1900 and the Yiddish ends on June 12, 1913. Earlier minutes of the congregation prior to 1900 were lost. After 1913, they were written in English. Some interesting sections of the minutes reveal the following:

In those years, men's seats were bought for the High Holy Days and were sold at $2.00, $1.50, and $1.00, depending on location in the sanctuary. The charge for a wedding ceremony at the Temple Street Shul was $5.00, much different from today. For opening a cemetery grave, the charge was $3.00. In 1900, the Cantor's salary was $25.00 a month. The Sexton/shamus was paid $6.25 a month. Again, much different from today. In 1900 the treasury was in a deficit mode to the amount of $11.92. But the High Holy Days income swelled the treasury to the healthy balance of a profit of $114.05.

The minutes in 1901 discussed the possibility of selling the Temple Street Synagogue. A committee appointed by president Charles Feldman consisted of Israel Hershman, John Brownstein, Benjamin Lapidos, Jack Greenberg, S.A. Isaacson and I.L. Sachs. Also a fund was established for raising money

for a new synagogue. The largest initial contributions were from Bane Stock, J. Prober, Frank Rosen, Charles Smirnow, M. Brown, Charles Smith, Elias Lehman, Charles Feldman, and Michael Rakieten. Bane Stock was the Synagogue president during the early critical years from 1910-1915 and he served again from 1920-1924. He has the distinction of being the last president of B'nai Jacob Synagogue on Temple Street, and the first president of the second B'nai Jacob when it was built in 1912 on George Street and finally, in his nineties, Bane Stock lived to officiate at the ground breaking for the third B'nai Jacob, a synagogue building built in Woodbridge in 1961. The chapel is named for this great man. That ground breaking photo is hanging on a wall in the synagogue. Bane Stock's vice president was Jacob Greenberg. The architects for the George Street building were Brown and Van Buren. They planned the Moorish-oriental style structure that was built by D.H. Clark for the cost of approximately $50,000. A model of the beautiful George Street building may be found in the present synagogue library. It was constructed by Harry Mendelstein. Photos adorn the hall of the Woodbridge building showing exterior and interior shots of the George Street Shul. The George Street cornerstone dedication took place on September 15, 1912. The building officially opened on May 25, 1913. At the cornerstone ceremony, a distinguished group of community and political leaders and leading Rabbis spoke. Included were Governor Simeon Baldwin of Connecticut, Mayor Frank Rice of New Haven, United States Senator John Tilson and many others.

B'nai Jacob's first full-time clergy person was Cantor Aaron Leaff who served from 1909-1924. The founding fathers that planned and built the George Street Synagogue thought of the future. At the time of construction membership numbered less than 100 families. The sanctuary could seat 800 people (downstairs for the men and the women sat upstairs in the balcony). After experimenting with mixed seating, B'nai Jacob which was originally Orthodox, adopted the traditional ritual practice of the United Synagogues, a Conservative movement in 1921. Rabbis that served in those early years included Abraham Burstein; the first English speaking rabbi, Rubin Ruebens, who died suddenly serving for only one year, and Leon Spitz. In 1928, Louis Greenberg became rabbi. He was also a well-known historian and great religious leader. He served the congregation until his untimely death in 1946. During his tenure, B'nai Jacob enjoyed its greatest growth and development. Yale University conferred an earned doctorate on Rabbi Greenberg and Yale University Press published two of his landmark books, volumes 1 and 2 of *The Jews Of Russia*. Rabbi Greenberg organized a religious school and a

mixed male/female choir. Also, an organ was added to the Sanctuary for services. Further changes in the conduct of services included the ending of practices of selling honors, *(aliyot)*, opening the ark (*psichot*) and the blessing of the *Cohanim*. After Rabbi Greenberg died, his widow Batyah Greenberg (who later remarried and moved to Israel) served as principal of the religious school. She was followed in that post by Sam Sloan in 1952.

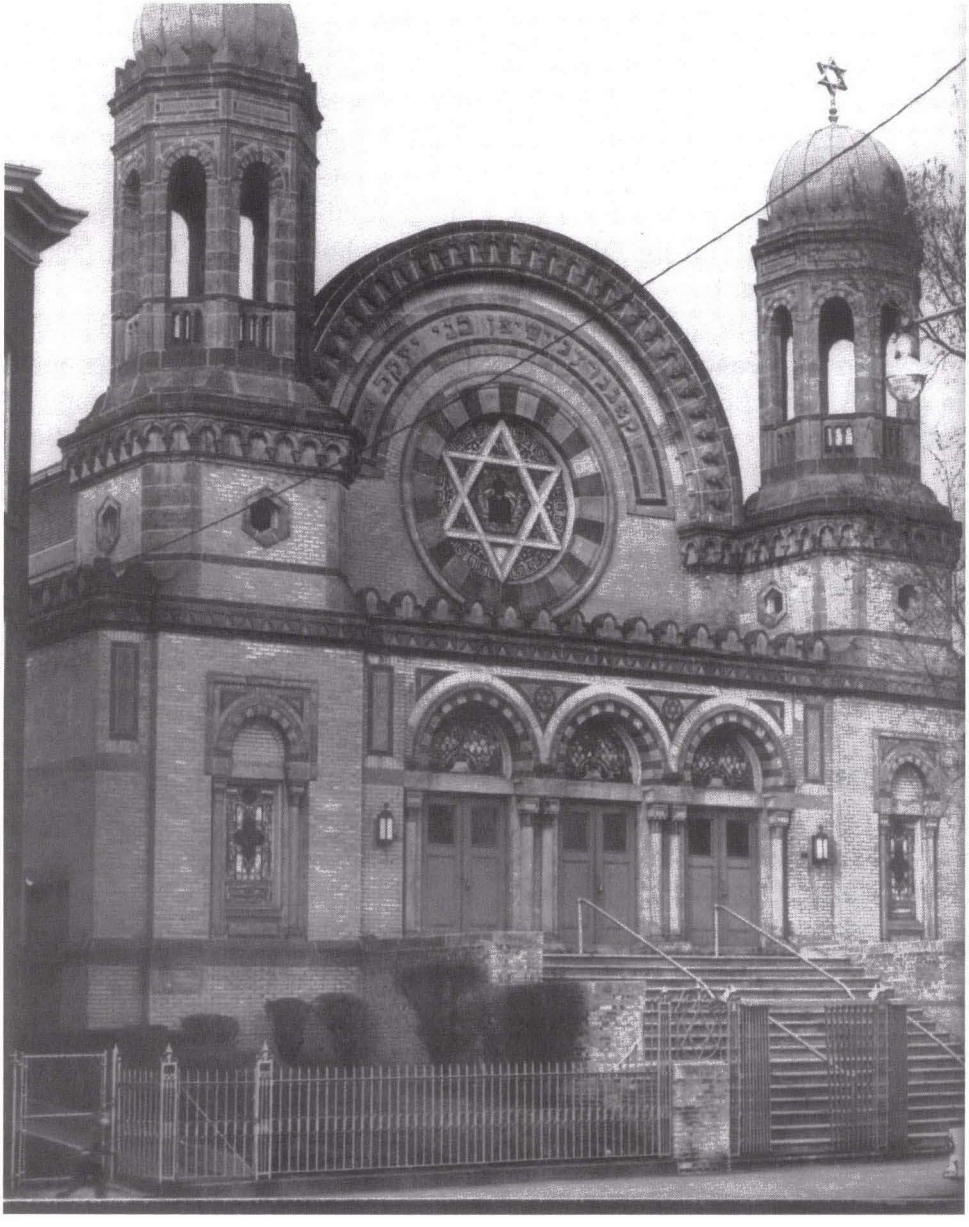
In 1924, Charles Sudock was appointed Cantor and choir leader following Abraham Freedman and Moshe Lev. Cantor Sudock in 1928 also became office manager and later was named executive secretary. Rhoda Myer was the third person in that post after Cantor Sudock.

In 1927 and 1928, the Sunday school was directed by its first principal, William Horowitz, while he was a student at Yale College. Years later he would become an important New Haven bank owner, community leader and first Jewish member of Yale's Governing Board of Trustees. He also served as the 27th President of B'nai Jacob. In 1928, Rabbi Greenberg established B'nai Jacob's Hebrew School with Philip Hyman as its first teacher. Philip Hyman would distinguish himself as a teacher of English and as a teacher of Hebrew at Hillhouse High School, a public High School. Later he served as principal of Sheridan Junior High School.

In 1931, what had been the Lady's Aid Society of the Congregation founded in 1911, became the Sisterhood, a very important fund raising and cultural arm of the Synagogue. In 1941, the B'nai Jacob Bulletin was published. This Bulletin is still an important synagogue publication.

In 1944, B'nai Jacob had a membership of 400 families and new members were taken in as Associate Members because the synagogue had no room for them on the High Holy Days. Plans were made for further expansion including the acquisition of a small house adjoining the synagogue. The house was demolished and later used as a playground for the nursery school. In 1951, B'nai Jacob's membership continued to expand so much that the High Holiday services had to be held in two seatings. In 1952, the pronunciation of Hebrew in the religious school was changed from Ashkenazic to Sephardic. That same year the congregation acquired property at 6 High Street for a school building and also purchased twenty-two acres of land on Wintergreen Avenue for a new cemetery.

The growth of the congregation posed problems for the future of the George Street synagogue building. The Westville Masonic Temple at 949 Whalley Avenue, later the Hallock's Furniture store, was used for overflow services on High Holidays from September 1946 through September 1954.



Woolsey Hall at Yale University replaced the Masonic Temple between 1954-1960. In 1960, the congregation numbered over 750 families. Both the Rosh Hashonoah and Yom Kippur services were held at Woolsey Hall.

After the death of Rabbi Greenberg in 1946, Stanley Rabinowitz became spiritual leader in May of 1947. More Conservative innovative practices were adopted under his leadership. Among those were the three day a week religious school, the Bat Mitzvah ceremony for girls and Gan Hayeled, the nursery school. In 1947, the congregation purchased a house at 529 Yale Avenue to be the permanent residence for the Rabbi and his family. In 1953, Stanley Rabinowitz resigned and Joseph Tabachnik became B'nai Jacob's rabbi and spiritual leader.

The decision of the Urban Development Commission of New Haven to redevelop the area in which the George Street Synagogue was located fitted in well with the congregation's need to have a bigger home. A site committee inspected various properties for a large new synagogue and school to be built on land bordered by Dyer Street and the Boulevard in New Haven. This was reconsidered in 1953 and sold for housing lots. Subsequently, in the spring of 1957, the decision was made to build a synagogue center on Rimmon Road in Woodbridge. Land was purchased and plans were started for the new synagogue. When the George Street synagogue was demolished, classroom space was rented in the old Webster School and later in Edgewood School for the religious school. A vigorous building fund campaign to build a new synagogue and school in Woodbridge was launched under the leadership of Harry Barnett and his committee. John Fox was president at the time.

In 1962 Dr. Arthur A. Chiel became Rabbi of B'nai Jacob and gave renewed vigor in the growth of the new synagogue building and center in Woodbridge. The synagogue membership had now grown to 950 families. Congregation B'nai Jacob in New Haven, called the Rishisha Sheel and the George Street synagogue will continue to live on in our photos and in our memories.

This essay only discussed the New Haven years for B'nai Jacob 1882-1961. Another essay describing the Woodbridge years from 1961 to the present should be written for a future book.

Past Presidents of B'nai Jacob

1882-1883 Gustave Rosenwasser
1887-1888 Jacob Backer
1888-1889 Bernard Lapidos
1889-1890 Ahren Cohn
1890-1891 Jacob Myer
1891-1892 Moses Dosenoff
1892-1895 Benjamin Lapidos
1895-1896 Jacob Myer
1896-1897 Isaac Itzigson
1897-1898 Rev. M. Sarce
1898-1899 Benjamin Lapidos
1899-1901 S.A. Sachson
1901-1903 Charles Feldman
1903-1904 Benjamin Lapidos
1904-1907 Aaron Sakson
1907-1910 Charles Feldman
1910-1915 Bane Stock
1915-1920 Harry Resnik
1920-1924 Bane Stock
1924-1930 Samuel Silverman
1930-1933 Harry Lowenthal
1933- 1935 Samuel Gamer
1935-1940 Hyman Botwinik
1940-1941 Jack P. Botwick
1941-1944 Benjamin F. Goldman
1944-1947 John J. Fox
1947-1949 William Horowitz
1949-1951 Joseph I. Sachs
1951-1953 Harry Barnett
1953-1955 Dr. Samuel Climo
1955-1957 Abraham Silverman
1957-1961 John J. Fox
1961-1963 Harvey N. Ladin

Men's Club Past Presidents

1952-1953 Sidney Horton
1954-1955 Sidney Horton
1956-1957 Shepard Powell
1958-1959 Elliot Gant
1959-1960 Larry Perkins
1961-1962 Harold Bench

Sisterhood Presidents 1909-1962

1909-1923 Mary Wagner
1923-1925 Edith Rothenberg
1925-1927 Peggy Brownstein
1927-1929 Celia Levine
1929-1931 Ella Morris
1931-1931 Anna Brenner
1941-1943 Martha Grossman
1943-1945 Lee Levine
1945-1947 Kate Friedenberg
1947-1949 Marion Cole
1949-1949 Alice Alpert
1949-1951 Lee Moore

1931-1933 Rose Fox
1933-1934 Etta Goldman
1934-1936 Marain Barnett
1936-1938 Celia Tendler
1938-1939 Mae Dibner
1939-1941 Elsie Pitkin
1951-1953 Sylvia Bailey
1953-1955 Norma Jacobson
1955-1957 Ida Dworski
1957-1959 Beatrice Horowitz
1959-1961 Miriam Schwartz
1961-1962 Janet Cohen

Young Israel Of New Haven, Connecticut
1925-2004
By Robert S. Francis

Young Israel is an international organization that teaches Orthodox Judaism in the United States, England, Canada, and Australia. The First Young Israel group was established in 1912, and was located in New York City.[1] The group quickly spread throughout New England as well as the rest of the country. One of these branches formed in New Haven, Connecticut. The organization started out with small meetings in members' houses, but grew to include many groups, schools, and community activities. Young Israel of New Haven is only one of many Young Israel chapters in the United States, but has its own unique history spanning over seven decades. The organization has grown, and gone through many changes.

Young Israel of New Haven was officially founded in 1931, but the seeds of the organization had been growing since 1925. Samuel Shapiro and the future Rabbi Gordon were among a group of boys that had been attending a Yeshiva on Park St. under the guidance of Rabbi Judah Levenberg. Within this class of students a group formed that was not only interested in the study of Torah, but also in meeting other young people, and becoming involved in outside activities. This group decided to start conducting their own meetings which took place in the Galiznianer Shul, Adas B'nai Jeshurun Synagogue on Broad St. in 1925. This group of boys decided that they needed assistance and reached out to the Young Israel organization in New York City.

The group moved once again to the Beth Israel Synagogue on Orchard St. In 1930 Rabbi Levenberg's Yeshiva organized a minyan in the Beth Israel Synagogue and conducted services in the way of Young Israel.[2] The two groups merged, and moved to the Hebrew Institute at 7 Dwight Street. This small group began meeting in Herbert Croog's house. They met for holiday celebrations, literary circles, and tea parties.

Through these meetings Young Israel of New Haven was formed. Young Israel of New Haven was the 30th chapter of Young Israel International. The organization was attempting to create a place for Orthodox Jews to meet not only for spiritual matters, but also for social and intellectual matters as well.

A Young Israel publication described the group with this motto, "Youth, Originality, Unity, Nobility, Generosity, Inspiration, Service, Achievement, Efficiency, and Loyalty." [3]

Young Israel of New Haven began with inspiration, optimism, and hope. The group also began growing in a time of war. Young Israel of New Haven became active not only locally, but also internationally. The group sent bibles, clothes, food, and other things to help the people in Europe. In 1945 the group held a ceremony for members who had fought, and for those who died in WWII.[4] The group also sent a letter to Senator Francis T. Maloney. The letter asked that he appeal to the British government to uphold the Balfour Declaration so that Palestine could be open to Jewish immigration.[5]

Young Israel was not only growing in its activity, but physically as well. Many groups were being formed under the Young Israel name in New Haven such as the Senior Young Israel group, an intermediate boys and girls group, a junior boys and girls group, and the Mr. and Mrs. Group. All of these groups were involved with activities in the community and held dances, parties, discussion groups, dinners, and game nights.

Young Israel of New Haven was coming into its own and needed a private space. The group bought the Keser Israel house located at 224 Norton St. The Woman's League of Young Israel was formed in December of 1949, and helped with the effort. Dora Helprin was elected as the first president of the group. Not quite a year later on November 1, 1950 the Young Israel Nursery School opened at the Norton St. location.[6]

In 1956 Rabbi Aaron Gelman became spiritual leader for Young Israel of New Haven. Rabbi Gelman was from New York City and had previously worked with Young Israel there. Along with this new position came the opening of a Hebrew School, and a Primary School which were under Rabbi Gelman's supervision. By this time the organization had grown so much it was once again in need of more space. After saving money the group purchased the estate of Sanford A. Todd at 292 Norton St.[7] The school moved to this site and expanded further to include a beginners class, a second grade, and third grade. By the late nineteen fifties a Boy Scout and Cub Scout troop had been started, dances and gatherings were regularly taking place, a Kosher Kitchen for Yale students was established, and a film festival had begun. The nineteen fifties were a time of great expansion for the group.

In the nineteen sixties new organizations formed and the established ones continued to function. In March 1960 two hundred and forty graves were sold to Young Israel of New Haven from Beaverdale Memorial Park.[8] A year


YOUNG ISRAEL

later more plots were bought, and the Young Israel Cemetery Committee was formed. Also in 1961 six members of Young Israel New Haven including Rabbi Aaron Gelman visited Israel.[9] In Connecticut, Rabbi Gelman collected money to go toward scholarships for Israeli youth.

Despite the growth of the organization it was also having problems. Business and social discussions between members were taking place during worship. This problem was addressed in many newsletters. Outside participation in the many groups and activities could be low at times also. In 1965 the Young Israel Synagogue School almost lost a subsidy given by New Haven's Jewish Federation due to the, "decrease of enrollment below the required minimum".[10] Later in 1965 Rabbi Aaron Gelman left Young Israel of New Haven to lecture at Yeshiva University in New York and also work at Young Israel Far Rockaway in New York.[11] Rabbi Aaron Gelman had been with Young Israel New Haven for nine years. Rabbi Gelman founded the popular Yale Kosher Kitchen. The Rabbi also helped establish the Beth Chana Academy, which was the first Jewish High School for girls in New Haven.

In February 1966 Rabbi Mendel Kaufman was given the position of spiritual leader for Young Israel of New Haven. Rabbi Kaufman had previously been Rabbi of Chasen Sofer Synagogue in New York.[12] In 1967 Young Israel's Hebrew School merged with the Hebrew School of Beth Hamedrosh Hagodol/Westville Synagogue on West Prospect Street due to, "rising costs and falling registration".[13] Despite problems the group remained very active. In 1967 Rabbi Kaufman represented Young Israel of New Haven at the world conference of Ashkenazi and Sephardic Synagogues in Jerusalem. During 1971 members of Young Israel New Haven demonstrated at Russian Embassies in New York and Washington D.C. This was done to bring awareness to the problems Jews were having in Russia. Rabbi Kaufman left Young Israel of New Haven in 1976 after nine years of service.[14] Rabbi Jacob Mendelson became the new spiritual leader for the organization.

In January 25 1976 the Young Israel building at 292 Norton St. caught on fire. Five firefighters were trapped in the basement of the building while battling the fire. Iron bars blocked the basement windows and had to be bent for the firefighters to escape. The fire destroyed the older wooden portion of the building, but the newer side of the building was not damaged.[15] The building was reopened with a new addition, and a dedication took place in December 1978. Guests included Joseph Lieberman, the Connecticut State Senator, and New Haven Mayor Frank Logue.[16]

After the new addition was built the group faced financial problems due



Bimah Main Sanctuary.

to the general economy and the costs of construction. By 1982 the treasurer reported that the Shul was approximately $10,000 in deficit. That same year Rabbi Mendelson put in his letter of resignation. The Rabbi would later rescind his letter. In a board meeting held on March 8, 1983 the president said that the National Council of Young Israel was concerned about lack of support from the groups' members.[17] In another executive board meeting held on May 10,1983, the reason for declining participation was attributed to Rabbi Mendelson's situation. The organization could no longer afford his service as a full time Rabbi. In the same meeting it was stated that Young Israel of New Haven was in competition with other synagogues to keep its membership.[18]

In 1987 Rabbi Whitman became the new spiritual leader of Young Israel of New Haven. Rabbi Whitman was from Tennessee and had previously been a Rabbi in New Orleans.[19] 1991 marked the 60th anniversary of Young Israel New Haven, and in 1994 Young Israel honored Herbert Croog and his wife Belle Croog, as well as Alkon Helprin and Dora Helprin. This was also a "Mortgage Burning Celebration" for Young Israel of New Haven.[20]

Rabbi Whitman became very involved in Young Israel's day to day operations. Along with his responsibility to the synagogue he also organized community activities. An example of this was his participation in the organizing of the first Black/Jewish Community Festival. Rabbi Whitman along with Scot X Esdaile of the Elm City Nation came together and organized the Black/Jewish Community Festival on Whalley Avenue.[21]

Despite Young Israel of New Haven's groups, and community activities, the organization was struggling to gain members. In 2001 Young Israel of New Haven offered job placement services in an attempt to attract new members. The congregation had 60 families as members at that point.[22] Later in 2001 Rabbi Whitman left New Haven to go to Montreal's Adath Israel Synagogue. Rabbi Whitman was with Young Israel for 15 years, and in that time had served many roles. He was an advisor for Yale Hillel, worked to get Kosher Days at the New Haven Ravens Baseball games and the Knights hockey games, was the vice president of the Jewish Federation of Greater New Haven, and was president of DESK, "Downtown Evening Soup Kitchen".[23]

In an attempt to gain new members Young Israel of New Haven conducted a survey to help find out what draws people to certain synagogues and areas, but not others. Three graduate students from the University of New Haven, Susan Fried, Sarah Patterson, and Marie Avern traveled the state collecting data. In 2002 Young Israel of New Haven's membership included 44 families,

as opposed to the 250 families it had during its height. The group was also suffering from the loss of Rabbi Whitman who it had come to rely on.[24] In June of 2002 Young Israel hired Rabbi Arie Isaacs of Chicago as the group's new spiritual leader.[25]

Rabbi Arie Isaacs was with Young Israel of New Haven for two years. The Rabbi was offered a position working for a Yeshiva in Elizabeth, New Jersey and left in August of 2004. Young Israel of New Haven's membership had been dropping and the future of the organization was not clear. A Lubavitch yeshiva made an offer to buy Young Israel's Norton Street property, but the offer was declined. Rabbi Josh Cypes in 2004 formerly of Congregation Kehilath Jeshurun of New York, was chosen to lead the Shul.[26] With the new Rabbi entering into Young Israel there was hope he could breathe new life into the synagogue and strengthen it's congregation.

Young Israel has been part of the New Haven community since 1931. The group has persevered through war, financial crisis, a fire, and a changing world. Young Israel has gone through many transformations of both growth and decline. The group successfully integrated social and community activities with Orthodox Judaism by having movie festivals, dances, fashion shows, and other activities. Young Israel still stands as a place where Jewish men and woman can gather to learn, worship, meet new people, and become active in their community.

Young Israel Synagogue Synagogue Presidents

Dr. Mark Adler
Dr. Saul Bahn
Stanely Bailen
Herbert Batt
Irving Batt
Max Bleich
Herbert Croog
Benjamen Danet
Louis Goldberg
Sol Gorvin
Dr. John Grunewald
William Hankin

Young Israel Synagogue Woman's League Presidents

Judy Aronow
Rebecca Brodsky
Freda Cohen
Belle Croog
Rose Dubin
Dora Helprin
Tillie Kaplan
Thelma Levy
Betty Narotsky
Florry Sakolsky (Groob)
Sara Schiff
Ruth Shapiro

Rabbi Samuel Levenberg
Milton Lurie
Allen Margolis
Philip Narotsky
William Rogoff
Arnold Rosoff
Arthur Salhanock
Harold Schwartz
Dr. Mark Schwartz
Samuel Shanok
Samuel Shapiro
Dr. Stanley Shapiro
Arthur Slutsky
Dr. Allen Weinstock
Rabbi Chaim Weiss
Dr. Daniel Wohlgelernter

(Endnotes)

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Dwight-Legion and Chapel Street Jewish Community Centers

By Leonard Margolis

My best memories of the Jewish Community Center (JCC) when it was located on the corner of Dwight Street and Legion Avenue, in New Haven, are when I started to work there on June 1, 1949, as the Physical Education Director. Fifteen years earlier, when the building was known as the Hebrew Institute, I had attended Hebrew School there, and in 1939 I had my Bar Mitzvah in the large sanctuary. The building was opened as the Jewish Community Center in 1939 when the Young Men's Hebrew Association (YMHA) and the Hebrew Institute merged. The building was not large. The ground floor consisted of a game room, locker and shower rooms and a small lounge area. There were two offices, a small kitchen, three classrooms and one large meeting room on the main floor. The top floor, although it had a low ceiling, served as the "Gym".

The spiral staircase that led from the gym to the locker room was best remembered by everyone as being exhausting by the circuitous route to reach the gym. The basketball programs had to share the gym with the Center's programs, including High Holiday services, dances and special dinners.

The basketball program consisted of several boy's basketball leagues and varsity teams, ages fourteen and up. The most popular program for teenagers was the High School Age Intramurals held on Sunday afternoons. The intramurals attracted athletes, girls and parents. The JCC was the place to be on Sunday afternoons! Very much a part of the varsity program was the Southern New England Jewish Center League. The Sunday evening social highlight was the Bridgeport vs. New Haven basketball games followed by a dance.

Several players in the various programs at the JCC did very well in the athletic world. Arthur Kleinberg, who played for Hillhouse High School and later for Alabama and Bridgeport Universities, represented the United States in basketball at the 1953 Maccabiah Games in Israel. Leon Inglese was Captain of the basketball team at Southern Connecticut State College and later became an Assistant Superintendent in the Wallingford school system. Other

young men from the Legion Avenue basketball program were Alan Weiner who played for Dartmouth College, Burt Leventhal at Southern Connecticut and Larry DeNardis who played for Hamden High School. DeNardis later became a United States Congressman from the 3rd District and recently retired as President of the University of New Haven.

The season usually ended with a Sports Award Dinner chaired by Joseph N. "Bucky" Weiner. These Award dinners attracted the top college and professional players and coaches. Among these were Howard Hobson of Yale, Nat Holmann of City College of New York, Joe Lapchick of St. John's University and Bob Cousey, star player for Holy Cross and the Boston Celtics. The JCC hosted many successful sports programs that included softball leagues for all ages at local parks and playing fields.

The JCC on Legion Avenue attracted many leaders in both the Jewish and non-Jewish Lecture Series. The JCC ran a very successful eight-week Summer Day Camp Program that cost eighty dollars with lunch and transportation included!

In the late 1940's, it became apparent to the leadership that a larger building was becoming a necessity. This led to the purchase of a used car lot on Chapel Street as the future site of the JCC building. I have vivid memories of a dinner which was held in the gym where plans and drawings were unveiled by the world famous architect, Louis Kahn. There was a sketch of "a wall of glass facing Chapel Street".

The groundbreaking ceremony was held on June1, 1951. The building opened its doors in the spring of 1954. From the very beginning, it attracted thousands of members from the Greater New Haven area and quickly became "everybody's Center" up until the 1970's.

Hundreds of men and women were involved in fund raising, building and program committees. The professional staff included JCC Director, Louis M. Shanok, President, John Fox and Max Livingston was in charge of coordinating committees. Samuel Hirschman and Samuel Botwinik headed the lay leadership in charge of the building and Maurice Proctor assisted with fund raising. The E & F Construction Company was the general contractor. Approximate construction cost was one million one hundred thousand dollars for the building and about a quarter of a million dollars for interior furnishings.

Although the building was not completed, the Center staff and lay leadership held the first social function by hosting a "Center Gala Ball" that took place in February 1954 with approximately 750 couples attending. The



National Tournament at Allentown, PA, 1959. Kneeling, left to right: Marvin Lender, Mike Isenberg, Dave Millen, Mike Casper (all tournament), Izzy Resnick (Coach), standing, left to right: Len Margolis (NHJCC Athletic Director), Dave Judelson, Barry Krass, Wayne Williams, Arthur Fleishner, Remy Zimmerman (Captain), Bruce Lev (Assistant Manager), M. Baron (National Tournament DirectorAllentown, PA), Len Cohen, Richard Berkowitz, Jeff Zwicker (Manager).

gymnasium was open for dancing and the remainder of the building was set u p with tables for the guests. The gym floor was brand new and not to mar the finish, roofing paper was laid down to protect it. The game room and bowling alley had not yet been completed.

The JCC offered physical education programs, theatre groups, lecture series, a day camp, vacation camps, game rooms and bowling alley. Several years later the bowling alley was removed to allow room for an expanding daily senior adult program. Public transportation was critical to the Center's success because of the lack of parking facilities. A myriad of programs attracted an amazingly large membership.

I will highlight here the Physical Education Program since I was initially involved in the program's development: The basketball program was open to all ages, beginning with the Hebrew School Biddy Leagues for boys 8-13 years old. The league had twenty-two teams and four age groups. The gym was divided in half to allow two separate games going on at the same time. Eleven games were played between the hours of 1:30-6:00 PM. A whistle was used for one game and a horn for the other!

The Center was a "hot bed" of basketball with an ambitious schedule. Sundays began with the Adult League at 8:00 AM with the hope that we could get four games in by 1:00 PM in order that the Biddy Leagues could start their games on time. Sunday evenings the Center's Varsity team would host teams from the Junior Jaycees and Varsity playing games at 6:30, 7:45 and 9:00 PM. There were also leagues for Junior High and Senior High School boys that played from 5:00-7:00 PM on Mondays and 5:00-10:00 PM on Thursday.

During the 1960's there were 35-40 JCC teams participating each year. The Varsity team, boys 17 years of age and under, hosted the National Jewish Welfare Board Tournaments in 1955 and again in 1975. The Center's Varsity toured all over the United States playing in National Tournaments in Pennsylvania, Tennessee, Kentucky, Texas, Ohio, New Jersey, Massachusetts, Brooklyn, NY and in Washington, DC where we finally won the Championship in 1979. Traveling to other Community Centers throughout the country with these basketball teams was an experience that will last a lifetime for the teams, cheerleaders and parents.

At the conclusion of the basketball season, there were usually two Sports Award Programs – one for the Biddies and one for the older teams. The Biddy Program athletes were served hot dogs and soda at these dinners, while the teen and adults had a formal dinner with both local and national dignitaries

attending. Invited guests included Sam Bender, Bob Saulsbury, who brought along "Super John" Williamson from the New York Nets and Yale Coach, Howard Holson. Celebrities from the National Basketball Association were also invited. Among them were Bob Cousey, Johnny Greene, Willis Reed, the Van Arsdale twins and Satchel Sanders.

A number of "graduates" from the basketball program included Billy Evans, who played for Hillhouse, Boston College and the New York Nets. Bill also represented the United States in the Maccabiah Games in Israel. Stuart Grove, captained the Quinnipiac Braves and also coached basketball at the University of New Haven. Jim Wolf coached at Hillhouse; Peter Evans coached at Lee High School, and is now at the Career High School; David Beckerman currently coaches at Hamden Hall; Paul Davis is swim coach at Amity Regional High School and Mike Daves is also a swim coach at Indiana State University.

Under the direction of Paul Davis, and excellent instructors, a highly competitive swim team was developed. The competitive swim program attracted girls as well as boys. To accommodate the many swimmers, it was necessary to rent the pool at Wilbur Cross High School for two mornings a week from 6:30 AM-8:00 AM. The famous swimmer Bob Kiphuth came to one of the Swim Team Banquets and enthralled the audience with anecdotes of his career and travels.

The Center also supported a Competitive Gymnastics Team led by Olympian gymnast, Doris Fuchs Brause, who also taught girls gymnastics.

The Center's facilities were now taxed to the limit. The Men's and Women's Health Clubs were extremely popular. The handball courts were in demand daily and the Winter Golf Program, led by Professional Golf Association member, Tom Donahue, kept the two indoor golf cages in action from December to March.

Other highlights of the Physical Education Program included Men's Volleyball on Monday and Wednesday evenings. An "Exercise for a Healthy Heart" program was born under the tutelage of Mitchell Whittenstein.

Highlights of the Chapel Street building are as follows:

- In the early years, after opening, there was Eleanor Roosevelt's speech to the Jewish Federation before a full auditorium
- There was the Mayors of Connecticut Conference with Vice President Hubert Humphrey as the featured speaker.
- The Center organized the first professional Physical Education

Institute with staff members attending from the United States and Canada in 1956 and 1959.

- A special fund raising dinner was held to send Coach Jim Wolf and players Steve Turk and Barry Shendell to the Pan American Maccabiah Games in Peru.
- Mike Bolotin, a young boy who loved playing basketball, became the famous singer, Michael Bolton.
- In the 1970's, the Center hosted the US Soccer Team before they left for Israel to the Maccabiah Games.
- In 1981, the Center hosted the US Men's & Women's Swim Team before they left for Israel to the Maccabiah Games. I went along as Manager.
- Center member Jimmy Segaloff won several Gold Medals in rowing at the Maccabiah Games.
- Shubert Theatre musical productions often used the Center for rehearsals. *My Fair Lady* was one of them.
- The JCC's Theatre Guild also performed many outstanding productions.
- Tom Jones spent an afternoon at the Health Club and pool before one of his musical shows at the Oakdale Theatre in Wallingford.
- The JCC was a pioneer in establishing a Nursery School that included physical education and swimming programs.

My days at the JCC were as exciting to me and my family as they were to the membership for a lifetime of fond memories and many friendships.

Moving the Center

By Gerald H. Braffman, ESQ.

The ground breaking for the new Chapel Street location of the Jewish Community Center, at the former site of DeCaprio's Motor Sales between York and Park Streets, was held on an overcast day in June, 1952 before a well-dressed crowd, standing in the rain to hear speeches by politicians, businessmen and JCC board members standing on a flag-draped reviewing stand in front of a giant back-hoe waiting to bite into the earth.

Construction and dedication of the New Haven Jewish Community Center at 1156 Chapel Street was completed in 1954. The new Center met with immediate acceptance and success. Soaring membership provided both the demand and means for programming, providing athletic, educational, recreational, cultural and social events bringing together the Greater New Haven Jewish Community.

The success of the Chapel Street facility was measured by the sheer breadth of its activities – basketball leagues, health club, summer day camp, swimming pool, teen lounge, gymnasium, game room, bowling lanes, wood-working shop in the basement and the sixty plus club. The Hebrew High School classes were held on the second floor, which was later renovated to include offices for the Jewish Book Shop, the Anti-Defamation League, and the New Haven Jewish Federation.

Len Margolis, who touched the lives of thousands of youths as Athletic Director and Assistant Director of the Center recalls that the Chapel Street facility, at its zenith, had eight thousand members. Although it did not collect money from its members on Shabbat, the Jewish Community Center opened its doors at 1:00 PM on Saturdays for all users including members of the health club. The Center became so heavily used on Saturdays, that members waiting for the doors to open began to gather at 12:30 PM across the street in front of the Midtown Motor Inn, waiting for their paddleball courts and their health club appointments to open up. According to Margolis, the one health club was used by women in the mornings and all day Tuesday, while the men had the health club the remaining time, including 1:00 to 6:00 PM on Saturdays and 9:00 to 5:00 PM on Sundays. The men's health club was the scene of many political and business deals that altered the face of New Haven. The Mayor, naturally, was granted an honorary membership. The



Jewish Community Center, Chapel Street, New Haven.

future for the 1156 Chapel Street Jewish Community Center looked bright. The building became the cornerstone for the revitalization of upper Chapel Street. No one at the time would have predicted that in June 1986, a mere 32 years after its completion, the Center would close its doors for the last time on Chapel Street and move into transitional offices on Whalley Avenue. The causes for the closure provide a case study in post-war urban population movement.

Len Margolis, as athletic director, saw first-hand that the competition from newer athletic facilities in the suburbs of New Haven, including private health clubs opening in Hamden, new racquetball courts in Woodbridge and North Haven; after school programs and swimming pools in Woodbridge, Orange and Hamden contributed to the demise of the Chapel Street facility. When the membership started using these other facilities which had convenient parking, newer equipment, and more convenient locations, Center membership declined causing income to decline, causing programming to decline, causing participation to decline.

At one point, according to Margolis, the Center was closed every Saturday during the summer to conserve on expenses for utilities and staffing. By closing on Saturdays during the summer and later on closing on Saturdays all year, the Center was desperately trying to conserve money by saving on heat and on the salaries of the Saturday staff including receptionist, office, pool, maintenance, gym, health club, basket room, and game room. The result was a continued decline in membership.

Herbert Setlow, Center president from 1979-1981, recalled that by the late 1970s "the Center was dead." The Center was sometimes staffed in the evening by one person. The programming at the Chapel Street building did not attract many members. A major problem, according to Setlow, was that when the Chapel Street building opened, no thought was given to parking. It was felt that providing parking space was the responsibility of the City. A small parking lot behind the building and another parking lot on York Street were later acquired by the Center. Part of the land for the York Street parking lot was donated by the family of Victor Gordon, a New Haven lawyer. Both lots were small and inadequate, making parking inconvenient or unavailable.

Another problem, according to Setlow, was that the swimming pool at the Center was built ten feet shorter than regulation for scholastic swim meets, which prevented the renting of the pool to scholastic users such as the Hopkins School. Although the original plans for the pool provided for regulation size, and the Hopkins School was ready to lease it for their swim

team practices and meets, it was not discovered that the pool was ten feet short until the Hopkins coach came and pointed out the problem.

Deficits continued. Jewish Community Center audited reports from 1972 to 1979 showed a relentless increase:

Year	Deficit
1972	$ 10,069
1973	$ 37,369
1974	$ 47,689
1975	$ 67,779
1976	$ 68,657
1977	$ 20,994
1978	$ 50,957
1979	$107,873

In 1976, the Jewish Welfare Board (JWB), the national parent body of Jewish Community Centers throughout the United States, was invited by the Center board of directors to do a comprehensive study of the New Haven Jewish Community Center. The report became known as the Blue Ribbon Study. The JWB Study concluded that the Chapel Street site of the Center was not a viable location for service to significant segments of the Jewish Community and suggested that the Center, "in collaboration with the Federation, should study the long term desirability and feasibility of developing a functional Jewish communal facility elsewhere in an area where the concentration of Jewish population is and will be significant."

Among the findings of the JWB Blue Ribbon Study were that repairs and preventative maintenance were not receiving sufficient attention; signs of deterioration were evident; the Center had a rising debt that was creating weekly, if not daily, crises. The Center was experiencing a serious falloff in registration for its program offerings caused by a decline in both the quality and quantity of Center programming and the location of the Center. Local schools and recreation facilities had cornered the suburban market by offering a wide variety of low cost, quality activities. Examination of the health and physical education department showed that many group activities were canceled because too few had registered, a number of activities showed spotty attendance with no more than one-half of those registering attending at any one time, and finally, the problem of location.

The Jewish Welfare Board study found that although there were substantial numbers of Senior adults residing near the Center, most of the Jewish community had moved away from the downtown area, affecting the Center's ability to serve the Jewish community. The Center's location was felt to be in an area with a high incidence of crime, leading to the recommendation that the Center should relocate to an area where the concentration of Jewish population is and will be significant.

Herbert Setlow, in his report to the Executive Committee of the New Haven Jewish Federation on the financial situation of the Jewish Community Center at the end of 1978, pointed out the steps that were taken that year to attempt to balance the Center budget, including renting out for $21,000 the parking lot on York Street to Harold Lidsky (which meant no more free parking for Center members in the evening), and raising membership dues even though the Health Club was already having trouble competing with private organizations because, as Setlow stated, "our Health Club is not properly maintained and not modern. Also, we have many general members who do not use our facilities and any increase in prices may give them a reason to discontinue membership."

Problems outlined by Setlow in his report that year included the cost of scholarships granted to Russian children and other needy cases at the Center Day Camp, and the increased cost of fuel oil and other utilities. Elmco, the Center's oil supplier, advised the Center that it could expect its oil bill to be 80% higher in 1979 over 1978. A letter dated July 13, 1979 from the Credit Manager of Elmco to the Center, regarding the past due balance owed to Elmco from the Center, stated that future oil deliveries would be C.O.D. unless the Center paid its balance by August 31, 1979. Another problem outlined in the report to the Federation was the new lease with the Federation. The $20,000 per year rental paid by the Federation was half the operating cost for the space, including mortgage, custodial cost and management. Moreover, in the first ten months of 1978, before the Federation moved into the Center, the electric bill at the Center was $20,544. During the same period with the Federation as a tenant, the Center electric bill was $28,465, an increase of 40%.

The 1978 Setlow report to the Federation noted further that the Center cut its payroll by 18%, and cut all other costs by 11% during the year, mortgaged the building for $350,000 and tried to catch up on current bills by borrowing $100,000 from local banks. For this money, the Center paid as much as 2% above prime, making it even more difficult for the Center to balance its budget.

The report pointed out that while Jewish Centers nationally received 32% of their funds from central community funding, in New Haven, the Center received a total of 19% of its funding from the United Way and the Federation combined, of which 8 to 9% was the Federation's contribution.

The Center Properties Management Committee chaired by Carl Feen, reported in February 1980 on its review of the physical condition of the Chapel Street building that the "building has long needed a great deal of work to bring it up to standard. This includes the exterior of the building (masonry, flagstone, concrete, drains, fencing, doors, glass, painting and lighting). The interior of the building has problems with heating, venting, lighting, air conditioning, office space remodeling, painting, replacement of furniture and furnishings, need for additional maintenance staff, plumbing, etc. The estimated cost projected to bring our building up to standard amounts to some $150,000." A subcommittee headed by Fred Maretz and Stephen Friedler felt that these costs should be factored into any decision as to when and/or whether to relocate the Center building.

At a Center board meeting in late 1979, David Beckerman stated that "the Center must leave the present area and that the board was bypassing the issue by talking of large reconstruction in the Chapel Street building." He cited an incident which took place on October 8 "when a lady was attacked by two youths outside the Center. People refuse to come here. It will not be long before the Jewish Center at this location will not be a Jewish Center but simply a Center. For the first time in 21 years the basketball team will consist of mainly non-Jewish players." Beckerman made a motion that the President appoint a committee to find another location for the Center. Bob Pite seconded the motion, adding: "the truth has been spoken. Membership is dropping dramatically, costs are going up dramatically, the mortgage is up, our debts have increased, the budget deficits grow yearly and the recommendations which come out of the studies of the Properties Management Committee will be costly. The Jewish community is becoming less identified with the Jewish Community Center. A decision must be made and the community must be asked if they want a Jewish Community Center." In April 1980 the Jewish Community Center adopted a resolution indicating "that in principle the ultimate goal of the Jewish Community Center be the relocation of its building site and that steps be initiated to explore further feasibility of implementing this resolution."

In the spring of 1981, a joint committee was formed consisting of representatives of both the Center and Federation Boards of Directors, created by

the action of both Boards, to assess, study and evaluate all aspects relating to a proposed relocation of the Jewish Community Center of Greater New Haven, and to submit to both boards its findings and recommendations. The committee included Josef Adler, Chairman, with Jay Alpert, Marvin Gold, Hannah Malkin and Mark Sklarz appointed by the JCC; and Stanley Arffa, Burton Levey, Milton Wallack and Robert Eisner appointed by the Federation. Serving ex officio on the committee were David Beckerman, President of the Center and Marvin Lender, President of the Jewish Federation. Serving, as staff advisors to this joint study committee were Herman Shukovsky, Executive Director of the Jewish Community Center and Arthur Spiegel, Executive Director of the Jewish Federation.

The committee met almost every week beginning June 1, 1981. It heard first from the JCC Properties Management Committee which stated that it would be much too costly to address the major maintenance projects required to bring the Center up to standard, and that it was not feasible to make an investment of this magnitude in the present location.

The Joint Committee also examined the Jewish Community Center budgets for the years 1972 to 1978 showing that deficits were an ongoing pattern due to inflation on the one hand and declining membership and participation on the other. The Center provided demographic data to the Joint Committee which showed that 65.6% of Jewish households on the mailing lists of the Jewish Federation, Jewish Community Center and area synagogues reside in the western area of New Haven and its western suburbs, 26.5% reside in the northern area and suburbs with Hamden the single largest area of Jewish population and Westville the second largest single area of Jewish population.

Seven past presidents of the JCC also met with the Joint Committee, leading to the conclusion by the Committee that "the Center's downtown location, physical appearance, building condition, limited parking and lack of other modern amenities are not conducive to a reversal of the pattern of disuse by succeeding generations of young middle income greater New Haven Jewish families...that in its present location the Center is severely hindered in its aspiration to address the total needs of the Jewish Community...and that the very survival of the Jewish Center...depends on the proper location of the facility."

The first official announcement of the decision to relocate the Center was made in the Center's New Year Ad Book. Both the New Haven Register and the Jewish Ledger were notified of the decision. Mayor DiLieto was advised

personally at a meeting in his office.

By 1982, the Chapel Street building was placed on the market.

Extension programs continued: After-School Roundup at B'nai Jacob, Teen Scene at Orange Synagogue Center and Temple Beth Sholom, Beth Sholom Seniors at Temple Beth Sholom, Sunshine Seniors at Congregation Sinai in West Haven, Jewelites at Westville Synagogue, Senior High Scene at Amity Jr. High School in Orange, Club 56 at Orange Synagogue Center.

In August 1985, the Jewish Community Center began leasing transition sites for use after the Center was sold. Administration offices for the Center management staff and bookkeeping department, together with programming staff for non-health and physical education moved into 566 Whalley Avenue. The same year, the Center leased and renovated the former Cross Court Tennis Club on South Bradley Road in Woodbridge and renamed it the Jewish Community Center West Rock Fitness Center, with facilities that included tennis and racquetball courts, a Nautilus and cardiovascular training room, an aerobics studio, and offices for the health and physical education staff. In addition, the Center leased the newly built Hopkins School athletic complex on Forest Road in New Haven providing full use of three gymnasiums, the pool and weight rooms Monday through Thursday evenings and all day Sunday, becoming the location for the Center basketball programs and the Jewish Community Center Summer Day Camp. Later, the Yeladim Infant Toddler Day Care Center was re-located to Hamden.

By the summer of 1985 the Capital Campaign for the new building had begun, raising $3.5 million in its first phase. In December, 1985, the Center building was sold, bringing in $2.3 million. Thus ended a long heart-wrenching and anguished decision making process for the Center leadership, which knew at the end, according to then Center president Mark Sklarz, that the sale was absolutely necessary. Throughout this period, the continued dedication and enthusiasm of Center boosters such as Mark Sklarz, David Beckerman, and Marvin Lender was needed to win over those at the Federation who had lingering concerns about the size and cost of the move.

On Saturday, June 21, 1986, "Sold on the Center," a gala party to celebrate the years at the Chapel Street building was held with nearly 1,000 people attending, many from distant states, to gather and remember the special events and good times at the Center. Seven bands played music to suit every taste, while lavish decorations, food, drink, and nostalgia filled the building. On Sunday morning the celebration continued as over 80 Varsity alumni, from as far away as California and Florida, suited up and walked onto the basket-

ball court to play the last ever game in the Chapel Street Jewish Community Center gym, and signed a game ball for the cornerstone of the new building. On Wednesday, June 25, 1986, the Jewish Community Center vacated its Chapel Street home since 1954 and moved into 566 Whalley Avenue, on the second floor.

The project to build a new Center in the suburbs had begun and was energized with the appointment of Murray Lender and Stuart Grodd as co-chairs of the Relocation Steering Committee, and as major fund-raisers. Herb Setlow recalled: "for the first time in the history of Jewish New Haven fund-raising we got twelve pledges of $100,000, and nine pledges of $200,000 each. No fund-raiser in New Haven had ever collected more than one or two gifts of that size."

With the New Haven Jewish Federation under President Milton Wallack endorsing the campaign, the Chapel Street facility having been sold for $2.3 million, and the first phase of the campaign having raised $3.5 million, the Jewish Community Center signed a purchase option on a wooded site in Woodbridge, adjacent to the Orange border, owned by the Water Authority. Shortly afterward, the proposed site was unexpectedly reclassified as Class I Wetlands and the Center board decided to hold off on further campaigning until the site issue became clarified. The Site Search and Development Committee thereafter examined over 25 sites in New Haven, Hamden, Orange, and Woodbridge in the relocation process, prior to deciding on the present site on Amity Road. One excellent site located on Route 34 in Orange owned by the Legionnaires of Christ was made unavailable to the Center for purchase. Another site, the Whitney and Deskin properties in Orange, had a great deal of ledge, wetlands and restricted use area. The Morgan Property, also on Route 34 in Orange, was investigated twice, but working with the owners proved unproductive. The Kohary site in Westville came with an unacceptably high purchase price of over $2 million dollars and high costs for land development and off -site improvements.

Finally, in 1987, the Site Search Committee recommended that the Center buy an option on 15.7 acres on Amity Road owned by the Luciani family and pursue the purchase of an additional 43.5 acres owned by Connecticut Light & Power contiguous to the Luciani site. An agreement was reached with CL&P to purchase the adjacent 43.5 acres at a cost of $1,280,000.

The site chosen was in the middle of the demographic area where the largest numbers of Jewish families live, was close to the Wilbur Cross Parkway at Exit 59 offering access to members from Hamden, North Haven, Cheshire,

Orange, Woodbridge, Milford and Bethany, and close by New Haven and Westville. Electrical, water, and sewer lines on Amity Road could easily be brought into the site and the bus line serving the Amity Shopping Center could be extended to the new Jewish Community Center. The site met all the desired criteria, the most important of which was 20 minutes "drive time" for 70-80% of the population. In 1988 the Center selected Jay Alpert and Herbert Newman as architects and on July 31, 1989 the initial site plans submitted by the Jewish Community Center were approved by the Woodbridge Inland Wetlands Commission.

On April 17, 1989, the Federation Executive Committee voted to recommend to its Board that the Jewish Community Center be authorized to launch a $12 million capital campaign, and that the Federation commit to purchase and own the land on which the new facility would be built up to a ceiling of $1.5 million. The Federation, while endorsing the overall Jewish Community Center campaign goal of $12 million, insisted that the building campaign raise $9 million by September 30, 1989 before it would give the "green light" to enter into construction contracts and break ground. The reason for the September 30 deadline was the Federation-agency agreements not to conduct capital fundraising during the Federation campaign period. In the Spring of 1990, the Jewish Community Center solicitation teams returned to work to raise the final $3 million. Despite the prior sentiment on the Federation Board against moving the Center, Stephen Saltzman, then Federation president, wanted the move to be harmonious and the once antagonistic environment became a unified effort to raise dollars and move the Center.

Finally, on Sunday, May 17, 1992 at 9:30 AM, the official groundbreaking ceremony for the new Jewish Community Center at Amity was held. Almost as soon as the building opened, significant financial problems appeared.

Center membership was projected to rise from 4,700 to 7,500 people, consistent with the growth of other comparable new centers, where membership growth of 50 to 100 per cent was experienced. This assumption was not met. Building fund pledges were not paid as fast as hoped and there was attrition in pledges. Operating expenses quickly outstripped revenues. Membership dues and enrollments in Center programs were not enough to support the new building. Center programming at first did not respond quickly enough to satisfy the needs of a new generation of members. Young parents were looking for a different type of programming--day care, after-school programs, educational, cultural speakers, book festivals, music-- not just a Center focused on a health club and athletic facility. Other health club and



Jewish Community Center, Amity Road, Woodbridge.

athletic facilities, both public and private, were available elsewhere.

Federation leadership concerns about the financial viability of such a large building had become reality. Milton Wallack, then Federation President, states that Federation leadership felt that the building should have been downsized and that as much as 25 percent of the proposed cost of the facility should have been shifted to a permanent endowment to support the maintenance and operation of the building. A smaller building would not only have enabled the creation of an endowment, but would also have a lower overhead.

The building itself cost more than expected. The $9 million mortgage with Fleet Bank was more than the membership could afford, and presented an overwhelming burden to the Center. Something had to be done or the new Center would again face the decision to close. The Center was again running at a dangerously high deficit, which took significant, and scarce community resources away from other projects, and other agencies.

A group of Federation and Center business leaders approached Fleet Bank with the suggestion that Fleet might soon be holding a very large mortgage on an empty building--a Jewish Community Center that might be forced to close unless a buyout of the mortgage could be arranged. Fleet Bank agreed to accept $6.5 million as payment in full of its $9 million mortgage. The terms included cash, assignment of Center building pledges to the bank, and personal guarantees of the pledges by the business leaders.

What about the future? The mortgage is paid off. From a $700,000 deficit in 1997-98, the Center has an operating deficit in 2004 of $100,000.

Under Center Executive Director Ronny Siegel, programming met the needs of all facets of the Community. Membership in 2004 was up to 2,350 membership units (a unit may be a single person, a couple, or a family), from 1,600 membership units in 1998, when Siegel became Executive Director. Participation by non-members in Center programming tripled from 1998 to 2004. Programming today is more family, educational, and culturally oriented than ever before. An example of family oriented activity is the after-school program, where the JCC picks up children from fourteen different schools and drives them to the Center, where they take classes including swimming, ballet, music, and karate, making life easier for working parents. The Neighborhood Music School holds classes at the JCC. An example of JCC educational and cultural effort is the co-sponsorship with the Department of Jewish Education of the popular "Taste of Honey" learning series.

The JCC has once again become revitalized. The observation by the modern Jewish historian Jonathan D. Sarna that "the incessant dying of the Jewish people also means incessant, uninterrupted living, rising and standing up," applies equally well to the naysayers and doomsday predictions of the JCC.

The Center must continue its existence as a viable enterprise supported by members, participants, philanthropists, visionary leaders, and the Federation as the central place bringing together all parts of the Jewish community throughout their entire life–cycle, from toddlers to seniors, in an atmosphere of warmth and caring.

After this article was written, the March 7, 2005 edition of the Jewish Ledger reported the resignation of Center executive director Ronny Siegel, citing diminishing resources to operate and maintain the Center, the rising costs of maintaining the physical structure, and the efforts to raise additional resources from the community falling short of resolving the JCC's financial predicament. Siegel stated: "During the past two years, like many nonprofit agencies, it became obvious that the resources to operate and maintain the agency were diminishing. The financial pressure and the constant daily need to respond to these pressures, along with the rising costs of maintaining the physical structure required a tremendous amount of energy, while at the same time took me away from program development and member services.

"In addition, our efforts to raise additional resources from the community did not resolve the JCC's financial predicament. The alternative is to cut programs and services. It was not in my professional character to be part of the process of downsizing the agency's programs and services which I had developed during my tenure as executive director."

The ominous question arises: Is history repeating itself?

The Jewish Federation:
75 Years of History in New Haven.
By: Joshua H. Drazen

IN THE BEGINNING – The council is born.

April 21, 1927 was a watershed moment in the history of New Haven Jewish Life. The Jewish Community Council was born. New Haven Jewish leader Hyman Jacobs convened a meeting involving synagogues, professional clubs, B'nai B'rith Lodges and charitable organizations at the Young Men's Hebrew Association (a precursor to the Jewish Community Center). Mr. Jacobs and others decided the Jewish community needed a centralized leadership structure.

Before the Council's existence every Jewish organization in New Haven was on its own when it came to planning, fundraising and public relations. There was no combined effort to raise money or put out a cohesive message. This was counterproductive to the main desire of all involved organizations to make the Jewish community stronger.[1] Jewish leaders knew organizations had to speak with one clear voice instead of in a cacophony of dozens. The lack of coordination between organizations ranging from the Jewish Family Service (then called the United Jewish Charities) to the Jewish Home for the Aged had to end for New Haven Jews to gain strength.

The Council's main reasons for being were succinctly stated in its constitution. The November 11, 1945 New Haven Jewish Community Council's purpose statement read, "It shall be the purpose of this Council to create a common meeting ground for all organizations devoted to the communal interest of New Haven Jewry, to centralize activities concerned with matters of general interest to the Jewish Community; to promote cooperation among the constituent organizations; to avoid duplication of effort; to formulate in joint counsel community opinion on matters of general interest and to provide a voice for the expression of that opinion." Clearly the Council was created to serve as an umbrella for the various agencies dedicated to Jewish life in New Haven. According to the Council's membership clause, organizations desiring membership had to enhance an aspect of Jewish life and be in existence for at least a year. By 1948 there were 63 member organizations.[2]

The Council became a clearing house for community events. A task as simple as setting up a combined Jewish Community Calendar had never

been done before. Without the Calendar the Jewish Home for the Aged could have had an event scheduled on the same day as a fundraiser for the United Ladies' Relief Society. Previously, tasks were often repeated by more than one group. The Council would become a central point for planning in order to avoid this problem.[3] However, it would take a few years before the Council would become a powerful entity in the New Haven Jewish community. Part of the reason for this extended germination period related to how New Haven Jews conducted fundraising. Before 1939 there was no central fundraising arm of the Council. Each agency raised its own money. Annual campaigns did not yet exist.

In 1939 this changed dramatically with the creation of the Jewish Welfare Fund. This was the first entity directly controlled by the Council. The Welfare Fund was the central location for monies raised by annual campaigns.[4] The Board of the Fund listed allocations for the upcoming year. This went to the Council for approval. Years later the Council's power of approval would become a battleground. What followed was a sea change in how New Haven's Jews organized themselves.

FROM COUNCIL TO FEDERATION – Time for a change.

The Jewish Community Council's formation centralized power and decision making for budgeting, fundraising and coordinating under one roof. For the most part it did an admirable job in helping to forge a cohesive Jewish community for more than 40 years. Unfortunately, its leaders lacked the authority to fully coordinate projects among member groups or stop things they felt were not in the best interest of the community. Martin Gant, President of the Council from 1972 to 1974, realized the need for a change. After countless meetings, the General Assembly of the Council voted unanimously on September 29, 1975 in favor of creating a Federation.[5] On January 1, 1976 the Federation became a reality.

HERB SETLOW – The right man at the right time.

Herb Setlow also realized the Council needed an overhaul. Perhaps no

other New Haven resident could claim to have had more involvement in Jewish causes over the course of their life than Mr. Setlow. Setlow had been the president or chairman of the following organizations: the Jewish Community Center, the Connecticut Regional Board of the Anti-Defamation League, the Connecticut Jewish Community Relations Council and the Connecticut Valley Council of B'nai B'rith just to name a few. For him it began in1934 when he attended an ADL meeting. The featured speaker gave a talk on the growing anti-Semitism in Germany. This piqued Setlow's interest and he never looked back.

The time commitment was enormous considering Mr. Setlow was also running a successful work clothes business at the same time. However, he said, "I had the time because I eventually opened three factories in South Carolina. Then for a short time I had one in West Virginia. Then I had two in Puerto Rico. If you have to be in all these places, you can't be in any of them. So I could go and do whatever I wanted."

From the late 1940s to the late 1960s Mr. Setlow was more active on a national level and with outside organizations than he was with the New Haven Council. In fact, he was voted to the board of the Council in the 1940s. Normally, when someone was elected to the board they were then nominated to serve for a total of three years. Setlow was not re-nominated after his first year of service. He said one reason he left was a personality conflict with Sam Hershman, a senior member of the Council at the time. Another catalyst for Setlow's departure was his stance on the MacIver Report. The report suggested the work the ADL presently does should have been assigned to a variety of organizations. Setlow vehemently disagreed with this idea and it created friction between him and others on the board of the Council.

After his years in the wilderness serving on national and regional boards, Setlow finally came home again in the early 1970s. Ironically, he served as the last President of the Jewish Community Council from 1974 to 1975. His term continued through the birth of the Jewish Federation from 1976 to 1977. It is fitting that a man with his breadth of experience would oversee the smooth transformation of the Council to a Federation.

The Federation served as the umbrella agency for New Haven's Jewish Community and seven constituent agencies. Those agencies included: Jewish Family Service (JFS), the Jewish Community Center (JCC), Camp Laurelwood, Tower One, the Jewish Home for the Aged (JHA), Ezra Academy and the Hebrew Day School. The Federation continues to be in charge of the Community Relations Council, the Department of Jewish Education,

resettlement and the Annual Campaign.

CATALYST FOR A CHANGE – The Home's expansion causes frustration.

According to Setlow one contentious issue helped lead to the replacement of the Council. He said, "the Jewish Home for the Aged wanted to build a new building on Davenport Avenue and the Jewish community opposed it. We didn't want to put it there because that location was deteriorating very quickly." The Home's expansion project began when its Directors examined the facility's long-term needs in 1972. By 1977 it was finished at a cost of $5 million.[6] Setlow said, "we were a committee of six people and we met with the leadership of the Home. They said they had done so much to acquire the land. They said it was near the hospital. They had all kinds of crazy excuses [to put it there]." The Council committee voted against the Davenport project. The next day the leadership of the Home voted to go ahead with the plan anyway. Other forces may have been at work. Setlow said, "We think their leadership had promised the Mayor they were going to build there to improve the neighborhood."

It is debatable whether the controversy over the Home led to New Haven's decision to adopt a Federation. However, Setlow said, "In a sense, the creation of the Federation was the accomplishment of my presidency. We decided we needed a Federation because we needed some authority not to let things like [the Home going ahead with its plans for expansion against the Council's wishes] happen. The community didn't want it."

The Home's expansion on Davenport Avenue may have been driven by strong personalities. Stephen Saltzman, a former Federation President said, "much of the leadership wanted the Home to move and Joel Cohn didn't want it to move. He was a major donor in the community and a pretty outspoken guy. I don't think there was enough consideration that people started looking at the neighborhood and saying I don't want my family there." Marvin Lender founded the Young Leadership program in 1972 and served as Federation President. Of the Home's location he said, "in retrospect it was a strategic error not to move the Home and we're paying a big price for that today."

New Haven may have become a Federated Community in the mid-1970s anyway. Lender said, "I think it was just an evolutionary process. On a national basis there was a movement within the Federation system to expand."

He said of the beginning era, "We started as this Federation and started with nothing. No infrastructure. No professional staff. There was one person here, Arthur Spiegel [the Executive Director]." That would change over the next 28 years, perhaps nowhere more dramatically than within the Department of Jewish Education.

GRADE INCOMPLETE - The bureau of Education and the early DJE.

In 1945 the Council created the Bureau of Jewish Education. Local religious schools and synagogues choosing to join the Bureau had the right to representation on its board. This policy gave member schools and synagogues a place to coordinate their guidelines and programming. The Bureau wanted member institutions to use their resources properly to benefit the community.[7] The Bureau trained teachers and coordinated education policy for local schools. It did not actively set up independent programs for the community. The vibrant educational programming the Federation presently undertakes had not yet developed.

The Department of Jewish Education replaced the Bureau in 1970. In 1976 the Department fell under direct Federation control. Federation leadership decided not to make it an autonomous agency due to its declining effectiveness over the years. Educational programming was lacking. For a short while between 1976 and 1977 the Department did not even have a director. However, there was some limited programming. In 1977 the Federation's Committee on Jewish Education offered 57 courses through the Center for Adult Jewish Studies. Subjects ranged from Yiddish courses to the study of rabbinical literature. Overall though, the picture was bleak.

NEW HAVEN'S TEACHER – Sydney Perry's Curriculum.

Perhaps the most important time in the history of the Department of Jewish Education occurred during the summer of 1988. The Federation hired Sydney Perry on a part-time basis. Perry, currently the Executive Director of the Federation, said, "The Department had fallen into a sorry state. Things

were not vibrant and certainly not growing." Dr. Milton Wallack was President when Perry was hired. He said, "Probably the singular most important thing that I'm proudest of was that we were able to convince a number of people to develop the Department of Jewish Education. Then we had to convince the Federated Community to put funds back into this." He said hiring Perry was one of the most important things he did during his presidency. Over the next decade-and-a-half Perry would build the Department of Jewish Education into a model Federations across the country would follow.

MAKOM – Class is in session for Jewish Teens.

One of Perry's first tasks was to create an educational program for Jewish teenagers between grades 8 and 12. This was the beginning of what was to be Makom or 'The Place.' "It was then the dream of Rabbi Brieger [of Temple Emanuel in Orange] and Rabbi Wainhaus [of Or Shalom in Orange], who combined their good offices of a Reform and Conservative synagogue, which ended up being the foundation stone for Makom," said Perry. Makom began with 42 students and had one graduate during its first year in 1988. It has grown tremendously. Perry said the program has had as many as 360 students with graduating classes larger than the entire student body during its inaugural year. Perry reached out to local synagogues. Soon every synagogue in the Federation's territory began sending students to Makom. One synagogue, Beth Shalom in Chester, recently stopped sending students.

Some synagogues no longer have confirmation programs. According to Perry, they recognized that confirmation symbolized an endpoint to students' Jewish lives instead of a beginning. Perry said the point of Makom is for students to stay interested and involved in their Jewish identity. She said of the curriculum and the target age group, "That's a time when all kinds of things are open to teenagers; not to have [a program like Makom] would relegate them to an area of having what we call pediatric Judaism so that they always in some sense remain frozen at 13 in their Jewish educational development." The program began meeting at B'nai Jacob in Woodbridge and later expanded to Mishkan Israel in Hamden.

MAKOM REACHES OUT – Students leave the nest.

Makom's programming has grown exponentially. In the beginning there were standard lectures on Jewish cultural issues and religious themes. There were also field trips to the Lower East Side. Later parent-teen dialogues became a big part of the program. Topics have included 'Judaism and Driving' and 'How to Pick a College.' Currently about 100 different courses are offered over a two-semester period.

By 1995 students had the option to participate in the Washington Institute for Jewish Leadership and Values. Students learn about the relationship between public policy and Jewish values. They have to take a preparatory course before they go to Washington. Then they have a seminar in Washington. When they return they conduct an after-program to apply what they have learned.

Makom began a project called 'Building Bridges.' It is a partnership between Makom students and inner-city New Haven Career High School students. Jewish teens meet teens from outside the Jewish community so each group can learn about the other. According to Perry this fosters a sense of understanding and common ground between Jewish teens and other ethnic groups.

Makom students volunteer in the community through the Jewish Teen Service Corps. They do work at JFS' food pantry. This opportunity is not limited to work within the Jewish community. They can also help pack food during Thanksgiving at the Columbus House.

One program will change in scope this year. In years past youths from the Federation's Partnership 2000 community in Israel, Afula-Gilboa, visited Connecticut to participate in Mit Gash or 'Encounter.' This program enabled teens in Connecticut to get to know youths from Israel. However, for the first time the Federation will send Connecticut teens to Afula-Gilboa. Twenty-one are expected to go to Israel this year. Makom also has an Israel Desk that gives advice to Jewish youths interested in visiting Israel.

In 2001 another program involving direct contact with Israeli teens became a reality. The 'Emissary' program hosts two Israeli teens who come to Connecticut. They put off military service for a year and offer their 'service to the Jewish people abroad.' They teach in the day schools, run the Israel Independence day programs and help with programs at the JCC. Perry said, "In short, they build bridges between our community and Afula-Gilboa."

NEVER FORGET – The March of the Living.

The early success of the re-born DJE provided a launching pad for many other important educational programs. Dr. Wallack said, "all of [the new programming] came as a result of the strengthening of the DJE. Involving the teenage group [in Makom] then led to the March of the Living. Having someone like Sydney who then built the department around her and so forth [helped make this possible]." The March of the Living is an opportunity for eligible 11th and 12th graders to go to Poland to see the concentration camps first-hand. They follow this with a trip to Israel.

New Haven's participation in The March of the Living began in 1988. Trips are on a bi-annual basis. The first year the Federation sent three students and has never missed an opportunity to send a contingent. In fact, New Haven continually sends the largest group from New England. This past year 24 students made the journey. Perry said, "One of the reasons we [send the largest contingent from New England] is that students come back to the community [and] speak about the March. They talk about how it affected them in ways that touch kids better than the most impactful speech I could give. They do the groundwork to make kids want to go when it's their turn." Students take a prep-course on the March before they go. Often Perry is one of the teachers. She said participants also take courses on the Holocaust and Israel.

JEWISH EDUCATION FOR ALL – Special needs are met.

Talmud Torah Meyuchad is a special education program for children ages 8 to 13. It provides services to children who require smaller classes, more time to learn or more one on one contact with teachers. "It began small. There have been bar/bat mitzvahs for a number of kids who people would have said; it can't be done. We've proven that it can be done. These kids can find joy in their religion and pride in their accomplishments," said Perry. In 2002 a grant from the Foundation enabled the program to provide a special educator to work at the Hebrew Day School and Ezra Academy.

THE LIBRARY – The shelves are stocked.

The DJE's Library is one of the most successful in the country. In the 1980s Merle Spiegel, the wife of former Federation Executive Director Arthur Spiegel, oversaw the library. Currently, it is one of only 34 libraries among more than 800 member institutions to be accredited at the highest level of the Association of Jewish Libraries. There are more than 700 videos and 3,000 books in its collection. There is a collection of CD-ROMS for Judaic research. The periodical collection includes both Hebrew and Russian language collections. There is a children's library. Programs have included a monthly Hebrew story hour with stories, crafts and songs.

Noted authors on subjects of interest to the Jewish community come to speak at the library. This is separate from the JCC's 'Jewish Book Month' sponsored by the library. According to Perry the library speakers are more academic in nature and usually draw less of a crowd. However, during the 2001-2002 programming year more than 150 people came to see Professor David Kertzer, author of *The Popes Against the Jews*.

TEACHING THE TEACHERS – The DJE lends a hand.

Kesher L'Mispacha, a family education program, began in 1999. The project trains family educators at Ezra, local synagogues and the JCC on how to respond to the community's family educational needs.

The DJE also hosts conferences for educators. Consistently more than 200 have attended the annual conference for a day of workshops. Teachers can earn scholarships towards national conferences that will help train them to become more able educators.

One program aimed at educators was created in 1988 due to the financial generosity and organizational expertise of both Marvin Lender and his brother Murray. The Holocaust Education Prejudice Reduction Program trains teachers in public, private and parochial schools on the Holocaust as a case study in man's inhumanity to man. Lender estimates more than 700 teachers have gone through the program. He said, "It is not just a Holocaust studies program. There is an end result, which is to try and get everyone to do better with one another." Perry supervises the project.

Perry also organizes a monthly meeting with leaders of local day schools

and synagogues. She sees it as a way to keep lines of communication between different institutions open. Some afternoon schools collaborated on a project about Israel two years ago and on a Tu B'Shvat program last year. This year they are working on a project related to the celebration of the 350th anniversary of Jewish life in America. Perry said this sense of cooperation enables institutions to bring together different skills and talents.

THE DJE IS NOT JUST FOR CHILDREN – Adult programming.

The DJE's successful effort to educate the community is not limited to children. Adult programming is quite a success story. While there was some earlier adult programming, the breadth of DJE programming has grown exponentially.

Some of the most successful programs for adults have been the three 'Tastes.' A Taste of Honey runs in January. It began in 1993 and attracts about 700 people on an annual basis. There are about 40 classes. Course titles from the 1999 event included 'The Poetry of Our Souls: Verses by American Jewish Women' and 'Does Judaism Believe in Reincarnation.' Perry said, "People come on a Saturday night during the coldest part of the year. It is amazing as a sense of people saying I never saw so many people in the community." A Taste of Milk and Honey is offered around Shavuot. In June, 2003 local Rabbis gave a talk on each of the Ten Commandments. The third Taste, A Taste of Apples and Honey, occurs around Rosh Hashanah. During the past few years the DJE ran A Taste of Yiddish in cooperation with the library. Perry said the program will run again this year due to its popularity.

Passover University started in 2001 and begins in the weeks leading up to the holiday. It is sponsored by Kesher L'Mishpacha. There are 20 to 30 programs at different sponsoring institutions from Yale University to the JCC. The DJE accepts applications and approves programs from different institutions. As part of Passover University in 2003, there was a program at JFS called 'The Empty Chair.' This dealt with how to cope when a loved one would not be at the Seder due to death or divorce. There was another program called 'Frogs Frogs Frogs at the Peabody.' As Perry said, that program had an obvious connection with Passover.

In 2000 the DJE instituted a Sukkah building project at Lowe's and Home

Depot. People learn on-site how to build their own Sukkahs. The result of this program has been the construction of 35 new Sukkahs in the community.

The Midrasha Adult Institute for Learning caters to the thirst for knowledge of more than 200 participants. They study Jewish topics over the course of fall and spring semesters.

There are many other projects the DJE puts together for the community including It's Summertime and the Learning Is Easy. This past summer the lecture program revolved around anniversaries. There were talks on the 10th anniversary of the Rwandan Genocide, the 40th anniversary to save Soviet Jewry and the 50th anniversary of the Brown vs. Board of Education case.

ENSURING THE FUTURE – The Eder Leadership Initiative.

One of the most important issues the Federation faces is who will lead it into the future. This requires the continued development of young Jewish leaders. It was with this goal in mind that Andy Eder donated the funds to create The Eder Leadership Development Program in 2002. The program rests under the DJE's supervision. The Federation brought in management expert Dr. David Elcott to help Sydney Perry. For over a year they developed a training program for potential leaders from the lay community. Robyn Teplitzky, Campaign Consultant for the Federation said of the program's potential, "You should know eight to ten years out who's going to be your president. The treasurer becomes vice-president; the vice-president becomes president. Well most of our agencies don't have that. Here nobody wants to be president of anything. So Andy said we're going to do a leadership program. We're going to do it right." Dr. Wallack said of the leadership challenges ahead, "What we've got to do is make sure that we don't just bring back Alvin Greenberg [who is serving as President for the second time] and bring back somebody like myself for JCRC or Stephen Saltzman for Jewish Foundation. We've got to build into the structure the kind of succession and the kind of new leadership that will continue to maintain. Maybe the Eder Leadership Initiative can begin to do that. For example, if I still have to be chairman of JCRC two or three years from now, we haven't been successful."

CREDIT THE DIRECTOR – Words of praise.

Since Sydney Perry walked in to help in the summer of 1988 many credit her directly for the DJE's rise in stature. Teplitzky said, "The DJE in New Haven is one of the best in the country. Sydney did an incredible job working to institute Makom, adult education, A Taste of Honey, our missions and March of the Living. I could go on and on." Saltzman said, "The fact is, if you had to pick two people over the last 20-year period who were the most significant in the community, it would be Sydney and Marvin. Marvin and the money and the leadership for other people's money was wonderful, but Sydney became to a large extent the heart and soul of the community." Perry is humble about her role. She said, "It has been my privilege to be involved and dedicated to making sure that this community has the opportunity to understand, have access to, to value and to be inspired by lifelong Jewish Education. Our budget has grown, I would like to think, in accordance with our success." Perry estimates the budget was about $40,000 when she arrived on the scene. In 2003 the Federation allocated $207,000. The total budget is about $800,000. This includes fees for service, grants and Foundation endowments. In 2000 the DJE, due to a decreasing campaign, had to become involved in fundraising. Perry said, "I deplore that it was necessary, but I recognize the realities. In order to build our future we have to raise about $100,000."

Perry also feels strongly about the DJE remaining under the Federation's wing. She said, "Occasionally that issue [of whether it should become a free-standing agency] is raised. In part it is driven by the perception by some that we're strong and that we're advantaged favorite nation status because we're inside the Federation. My rejoinder to that has always been that the Federation can have no meaning unless it educates the next generation as to how it should be recognizing their Jewish obligations, responsibilities and privileges." Despite Perry's humility the DJE's rise can almost directly be attributed to one woman with a vision. Both the Council and the Federation have been ahead of their time with women taking active roles.

THEIR TIME CAME EARLY – Women serving the Jewish community.

At the first annual meeting in February of 1930 the Council proved to be a progressive organization. The election saw a woman win high office on the board when Mrs. J.C. Goldbaum was re-elected as Second Vice President of the Council. This offered a peek at the future. Throughout the history of the Council (and later the Federation) women would play enormous roles.

One of these pioneering women was Sadie Kornish. Ms. Kornish was the Secretary of the Jewish Welfare Society in 1935. Her specialty was tracking down husbands who deserted their families. She cooperated with law enforcement in each case. From 1923 to 1935 the welfare society caught 99 out of 99 men they sought. Ironically, the only person Ms. Kornish failed to locate was a missing wife. The primary way Kornish located the wanted men was by posting ads and pictures of them in every Jewish newspaper in the United States. Many times they were brought back to the area and the Welfare Society found them jobs. The Society even supported one family for two years at a staggering cost of $2,000.[8]

Perhaps the most important day for women in the Federation was January 21, 1949. The Women's Service Group of the Council met for the first time at the Hotel Taft. This was the precursor to the Women's Division. Guest Nadia Lourie, sister in-law of the Israeli Consul-General, spoke about the situation in Israel. The group also elected its first board at the meeting. Just two years later they raised $125,000 towards the annual campaign. In the following years Women's Division events would include guests such as actress Dorothy Sarnoff in 1957, Miss Israel Gila Golan in 1963 and "Li'l Abner" creator Al Capp in 1965.

Women's Division conducted successful projects like Rachel's Table. The program collected food from restaurants and supermarkets and brought it to shelters. Starting with just eight women in 1989, Rachel's Table grew to more than 80 volunteers and a fulltime staff person. Between 1992 and 1999 the volunteers collected more than one million pounds of food and distributed it to more than 35 shelters, soup kitchens and other needy people. In 1999 the Connecticut Food Bank and the Salvation Army took over.

Robyn Teplitzky said of the Federation, "New Haven is great in allowing women to take the lead. We've had Mary Lou Winnick as a president [as well as] Betsy Hoos and Carol Robbins, which is not the norm around the coun-

try. A lot of people naysay Women's Division and say it's just the husbands allocating the money differently. In the next ten years women will have the most control over the transition of moneys. Women are in the workforce more so than ever and they have a lot more control." Teplitzky also said Women's Division raises 25 percent of annual campaign dollars.

Women's organizations in New Haven were at the forefront in battle to resettle Soviet Jews. New Haven's Russian Jewish community knows the importance Caryl Kligfeld and Linda Levene played in their journeys here.

A COMMUNITY FIGHTS FOR FREEDOM – The early struggle for Soviet Jewry.

On September 19, 1965 about 50 New Haven Jews including Rabbi Arthur Chiel of B'nai Jacob, former Council President John Fox, Herb Setlow and Stephen Saltzman went to The National Eternal Light Vigil for Soviet Jewry in Washington D.C.'s Lafayette Park. Saltzman explained the atmosphere and said, "Arthur [Spiegel] dragged me to Washington to something that I thought was the most futile act in the world possible: to try to save Jews from the Soviet Union. There wasn't anybody then that thought we had a chance of doing anything." About 10,000 people attended. New Haven drafted a petition that appealed to the conscience of the Soviet Union.

About 100 Jews from New Haven joined other Americans on June 18, 1971 to march in front of the Soviet Embassy in Washington D.C. They protested hijacking convictions of nine Soviet Jews who attempted to flee to Israel. Arthur Spiegel organized the delegation. Council president Paul Goodwin; Regional Director of the Connecticut ADL, Malcolm Weber; chairman of the JCRC, Atty. Mitchell Garber; Rabbi Mendel Kaufman of Young Israel and Rabbi Albert Feldman of Beth-Hamdrosh-Westville Synagogue were other New Haven residents who attended. There was an impromptu 45-minute debate about anti-Semitism between New Haven leaders and a Soviet Embassy press attaché.

On December 12, 1971 about 1,000 people attended the Freedom of Lights for Soviet Jewry program held at B'nai Jacob. The program included a talk by Herb Setlow about his experiences meeting some of the Soviet Jews who were allowed to emigrate. Mr. Setlow recently said, "Arthur Spiegel took us on a trip to Europe and we met the refugees in Vienna and then we took them

to Israel. I came and they assigned me to a family of four people; a husband, a wife and two children. I spent two hours with them and I discovered that we could converse in Yiddish. My broken Yiddish and their broken Yiddish." Members of the non-Jewish community voiced their support. There was a candle lighting procession for freedom that coincided with the first night of Hanukkah.

500 people attended a program for Soviet Jewry at Mishkan Israel on May 1, 1972. Arthur Spiegel tried to call two Soviet Jews who were denied visas to Israel. He was unable to get the call through most probably due to Soviet government interference.

VOLUNTEERS – Working for Russian Resettlement in New Haven.

During the summer of 1979 New Haven resettled 60 citizens from the Soviet Union. That same year the door to freedom closed for a decade when the Soviets invaded Afghanistan. The 1979 immigrants followed the Tusman family who were the first to settle in New Haven in 1974. Dedicated volunteers Lew Lehrer, Caryl Kligfeld and Linda Levene became the forces behind the advocacy movement.

Kligfeld calls Lehrer the "Godfather of the resettlement movement." Lehrer emigrated, like many he would later help, from the former Soviet Union (Lvov, Lehrer's hometown, switched between Soviet and Polish control) in the 1950s. He would spend every Monday in New York City sifting through bios of Soviet Jews who wanted to come to the U.S. He spent countless days as a volunteer at the Federation. Kligfeld credits Lehrer with "handpicking the first core of families resettled in New Haven."

Linda Levene has been the chair of the housing committee for resettlement efforts since the beginning. Thanks to her work every Russian family who arrived in New Haven came home to a fully furnished apartment and refrigerator full of food.

In 1979 Kligfeld taught many of the new immigrants how to speak English. Her role would expand tremendously over the next 25 years. By the mid-1980s Arthur Spiegel, then Executive Director of the Federation, asked Kligfeld to chair the advocacy taskforce which was then under the CRC of the Federation. "I did it with great eagerness. The National Conference and

the Student Struggle for Soviet Jewry were the two primary organizations doing advocacy work. Whatever we learned at the national meetings we tried to bring back to New Haven," Kligfeld said. New Haven residents sent letters to Jews behind the Iron Curtain even though the letters were not allowed through. There were local rallies for refusniks. Phone calls were placed from B'nai Jacob to refusniks and one got through to Moscow. Children twinned their bar and bat mitzvahs with refusniks. Barry Vine manufactured bracelets to distribute to the community which had the name of one refusnik family, the Khassins, on them. Kligfeld, Michael Price and Mary Lou Winnick co-chaired the local effort for a December 6, 1987 Washington D.C. rally. More than 200,000 people from all over the country attended. This included approximately eight busloads of New Haven residents of all ages, plus those who came by plane, totaling more than 600 people. Natan Scharansky, noted human rights activist and former refusnik, came to speak as part of a joint Yale University-Federation sponsored event at Woolsey Hall in 1987.

During the 1980s Kligfeld made about five trips to the Soviet Union to contact refusniks. Her efforts could have been ripped from the pages of a Cold War spy novel. "I kept leaving the [tour] group to do this clandestine work [contacting refusniks]. One day Michael, my husband, said he had a headache so he wasn't going to the ballet. One day I had a sore throat. We missed the bus. We were terrible tourists. We used public phones to make calls to arrange to meet with [refusniks]. We knew our rooms were watched. Things were taken from our room. We had to burn all of our notes in ashtrays and flush them," she said. Over a ten-year period, Kligfeld briefed more than 20 people from greater New Haven who went to the Soviet Union. Many brought medicine, religious books and torahs to refusniks.

THE WALL CRUMBLES – New Haven Opens its Arms.

By 1989 the Soviet Union crumbled and Jews left. The Westville section of New Haven became filled with Russian Jews. Norton Street and Cooper Place were at one time mostly Russian. In 1991 Kligfeld became a paid Federation staff member. Some New Haven Jewish leaders made the trip to visit refugees. "We had a Mission locally led by Murray Lender and nationally led by Marvin [Lender] where El Al had a charter flight from New York to Moscow. We were told that UJA or the JDC had been given permission to bring Jews from Moscow directly to Israel which would have also been a

first. So we get to Moscow and suddenly there's a hang up, they're not going to let it happen. We flew to Vienna and picked up a load there and brought them to Israel," Saltzman said. To date New Haven has settled more than 1,800 immigrants from the former Soviet Union.

The Federation tailored programs for New Haven's newest residents. Robyn Teplitzky said, "One exciting program we had for the new immigrants was a wedding (sometime in the 1990s). We had a Jewish wedding with 30 couples and the whole community came. It was one of the most emotional experiences. It was really a highlight of what we've done with our Russian communities." In 1999 the Federation funded a naturalization program for seniors. Yelena Gerovich, a former refugee, runs Federation senior acculturation programs. There are senior lunches, meetings with seniors from other areas of the state and organized trips to the Jewish Museum and Ellis Island.

In June of 1997 The State of Israel Bonds Committee honored Lehrer, Kligfeld, Linda and Ozzie Levene, Blossom Rose and Bella Galinovsky for their work on Russian resettlement. Of the volunteer effort Saltzman said, "Caryl Kligfeld and Lew Lehrer were not just responsible for the Soviet Jewry settlement in the New Haven area but pretty much did it alone at first. For years and years Caryl and Lew had a corner in the office at the Federation and they just did their thing. Each year we'd have more and more people coming in to this community and being assimilated quickly, easily and smoothly. Russian resettlement is certainly one of the Federation's biggest successes."

To this day one can not walk through the JCC without running into people like Josef, who came to the U.S. from the former Soviet Union in 1979, and greets Mrs. Kligfeld with a warm hug. "The highlight for me has been getting to know the Russians on an individual basis. Just to see how well they have acclimated to New Haven and how they have enriched the New Haven community has been a real joy," Kligfeld said. However, Kligfeld said of Russian resettlement, "It's a program that of its own nature will come to an end. Most of the families [and their first-degree relatives] are out."

Volunteers were the force behind Russian resettlement. Arthur Spiegel organized them and other Federation successes. For years there was probably not a Jew in New Haven who did not know who Spiegel was.

HOLOCAUST REMEMBRANCE AND ISRAEL – Arthur Spiegel's Legacy.

Arthur Spiegel, a man who was so dedicated to helping New Haveners get to know Israel, also fought in its War for Independence. In 1948 at the age of 17, the future Executive Director of the New Haven Jewish Federation left his home in the Bronx to join the Israeli Defense forces. Spiegel's wife Merle admired his dedication. She said, "He was a very special guy. What eighteen year-old goes off to Israel to fight?"

After studying at Hebrew University, the London School of Economics and Columbia University, Spiegel dedicated his life to Jewish causes and later to New Haven. In the beginning of his career Spiegel worked for the ADL in New York City, Florida, and Nebraska. While he was with the ADL he risked his life to help register African-Americans voters in the South. Mrs. Spiegel recalled one incident. She said, "He was warned by the F.B.I. that his number was [up], that they were going to get him at a meeting at night. So he escaped the town in garbage barrels in a truck." Spiegel brought his intelligence, energy and dedication to New Haven in 1965 to serve as the director of the Connecticut regional office of the ADL. In 1968 the Federation named him Executive Director where he would serve until his controversial retirement in 1989. Mrs. Spiegel said of Arthur, "Number one, besides personality and giving and so forth, he was extremely knowledgeable. He was a student of history. He knew when we would have somebody come to New Haven, an academic, a political figure or an ambassador, he was able to relate to them immediately. They had respect for him because they recognized he was a person of knowledge. A lot of our good relationships with Yale came from that." His two labors of love were Israel and Holocaust remembrance.

BUILDING TO REMEMBER – New Haven's Memorial to the Six Million.

Many give much of the credit for the building of the New Haven Memorial to the Six Million to Mr. Spiegel. Mrs. Spiegel said, "He made some major contributions. One of the things that he accomplished was an awareness and consciousness of the Holocaust. He heightened everyone's consciousness. [Another] is the Holocaust Memorial, the collection of funds and the involve-

ment of the city. He was very influential in getting New Haven to donate that land." Malcolm Weber added, "Arthur had more to do with [the Holocaust Memorial] than anybody else."

On October 30, 1977 more than 3,000 people witnessed the dedication of the memorial. Jerzy Kosinski, a Holocaust survivor and author of *The Painted Bird,* spoke to the crowd. New Haven became the first city in the nation to designate public land for the six million. New Haven Mayor Frank Logue supported the project after his December 1976 visit to Yad Vashem in Israel. Asked by Holocaust survivors to create a Holocaust Committee as part of the Federation, President Herb Setlow asked Lew Lehrer, a survivor, to chair it.[9] Lehrer and others met with the mayor after Logue's trip to Israel and asked about construction of a memorial in New Haven. The idea took off. The city donated land in Edgewood Park on the corner of Whalley and West Park Avenues. George Skolnick was the contractor on the project. Landscaper Marvin Cohen was in charge of plantings for the memorial. Serendipitously, Cohen mentioned the project to his friend, Italian architect Augustus Franzoni. Franzoni signed on to the project pro bono. Franzoni's design featured a "raised concrete star of David, whose six points are planted with tall yew trees to represent the Six Million Jewish dead. Six steel columns in the center are surrounded by simulated barbed wire. The steel is a type which oxidizes and drops red rust on the cobblestones, symbolizing the shedding of human blood."[10] More than 800 donations funded the cobblestones that represented the Eastern European ghettoes so many of the victims came from. Merle Spiegel wrote the words for the Yiddish and Hebrew plaques that were placed on the monument. They both translate to "remember" in English. Malcolm and Rae Weber made another important contribution to the memorial. Mr. Weber said, "[what] I'm very proud of to this day was personal. Underneath the monument is buried dust from the road at Auschwitz where they carted the dust [of the dead] from the ovens to the river. The dust blew off and it was on that road. Dirt from that road is buried underneath. Rae and I brought that dust back from Auschwitz in 1976. We even had a burial ceremony."

Prior to sundown on Yom Kippur in September of 1982, a few additions were added to the monument. A semi-circular wall with 18 stones was constructed. Listed on these stones were the names of 23 of Hitler's death camps. Two additional trees were planted. One tree represented everyone who was killed by the Nazis. Another honored Christians who risked everything to save Jews from the Nazi death machine. More than 2,000 people attended, including Mayor Biagio DiLieto, U.S Representative Lawrence J.

DeNardis, Marvin Lender, Herb Setlow, Lew Lehrer, Dr. Phillip Felig and Paul Goodwin.

YOM HASHOAH – Holocaust remembrance days.

According to Mr. Weber, prior to the 1970s there was some tension between survivors of the Holocaust and the Federation. He said, "The only place where there was any conflict [between Federation and ADL was over the Holocaust survivors]. The Holocaust survivors all got close to ADL. There was a feeling among some of the Holocaust survivors that the Federation didn't do enough for them."

Dr. Henry Cohen chaired an event sponsored by the Council to remember the victims of the Holocaust. More than 700 people flocked to the JCC on Chapel Street on April 22, 1971. This was the beginning of the effort to remember the Holocaust on an annual basis. Dr. Phillip Felig, a professor of medicine at Yale, helped create the program. In 1972 he became chairman of the Yom Hashoah.[11] This has been one of the Federation's great success stories, surviving to this day.

The program in April of 1977 coincided with the groundbreaking ceremony for the Holocaust Memorial. Shifra Zamkov and Ray Feiler read poems of remembrance in Yiddish and English. Mayor Frank Logue, then State Senator Joseph Lieberman, designing architect Augustus Franzoni, Marvin Cohen, Bernice Brand, Rabbi Albert Feldman, Reverend Bruce Whittemore and others took part in the groundbreaking. Herb Setlow, Mayor Logue and The Honorable Yaakov Levy, Consul General of Israel gave remarks. Lew Lehrer and William Rosenberg interned the ashes brought back from the camps by Malcolm Webber. Leon Zamkov followed this by reading the Kaddish.

The 1982 program saw 1,800 people witness Sam Gejdenson, the first son of survivors elected to the U.S. House of Representatives, give the keynote address. Marvin Lender gave the introduction.

The Federation sent many to the Senate Chambers of the State Capitol on May 9, 1997 to participate in the 19th Annual Statewide Holocaust Commemoration. Shifra Zamkov chaired the event, featuring speeches by Governor John Rowland, Senate President Kevin Sullivan and human rights activist Mark Talisman. The Ezra Academy Choir performed and there was a candle lighting ceremony. The inaugural year of this commemoration happened in part due to the work of Malcolm Weber.

More recently at the 2004 event, the community remembered the 60th anniversary of Hitler's attempt to destroy the Jews of Hungary. Ambassador Dr. Gabor Horvath, the Hungarian Consul-General spoke to more than 400 people.

These events have been quite memorable for many. Stephen Saltzman said at one of the Yom Hashoah ceremonies, "There was a woman who got up and spoke and told of meeting a friend there just that day. They finally started talking about their history. They realized that they were in the same camp at the same moment as young girls. Both survived."

Another program co-sponsored by the Federation and aided by Malcolm Weber was the videotaping of the testimony of Holocaust survivors. Beginning around 1980 Laurel Vlock, a TV producer, and Dr. Dori Laub, a Yale Medical School Psychiatrist and survivor, taped and catalogued the experiences of survivors.

Arthur Spiegel was a big supporter of Holocaust remembrance activities. He often took part in the educational aspects by giving lectures on the subject. Mrs. Spiegel said, "People involved in the area of the Holocaust recognized that Arthur knew the Holocaust inside out. He could drop dates like nothing at all." Keeping the Jewish people strong through remembrance ceremonies like Yom Hashoah was Spiegel's main goal. "When somebody would suggest an activity, he would say 'is it good for the Jews or not?' He would say, 'does it add to Jewish survival?' That was his criteria for everything," Mrs. Spiegel said.

VISITS TO THE LAND OF MILK & HONEY - Missions to Israel.

New Haven has organized countless missions to Israel. Perhaps none was as spectacular as the one that took place in March 1995. The "Greater New Haven/Israel Friendship Trip" was also known as the "Mega Mission." Organized by Marvin Lender, Murray Lender and David Beckerman, the Mega Mission took more than 200 New Haven residents to Israel. It was the largest delegation ever to travel from Connecticut to Israel. The group traveled to Israel full of hope during the short-lived thaw between the Palestinians and the Israelis. They spent nine days in Israel with some staying on to tour Jordan. They celebrated the bar and bat mitzvah ceremonies of Jennifer

Hoos, Samuel Stein and Lauren Shure on the Golan Heights in the ruins of an ancient synagogue. Rabbi Richard Eisenberg of B'nai Jacob presided over the ceremony.[12] The New Haveners met with Israeli Foreign Minister Shimon Peres, Jerusalem Mayor Ehud Olmert, prisoner of conscience Natan Sharansky and the parents of former University of Connecticut basketball player Doron Sheffer. New Haven Mayor John DeStefano traveled with the mission and met with the mayors of New Haven's sister city Afula-Gilboa. Connecticut third district Congresswoman Rosa DeLauro also took part in the trip. It was a trip that will be remembered forever. Robyn Teplitzky said of the experience, "200 people together from New Haven went to Israel and came back and we were strong. I had just gotten back from maternity leave and they said, guess what you're staffing? It was great."

Another mission to Israel saw the reversal of roles between Americans and Israelis. In September of 2001, a group of 10 New Haveners on the UJC solidarity mission saw themselves being comforted by Israelis in the wake of the September 11th attacks on America. Ironically, the purpose of the New Haven delegation's trip was to show solidarity with Israelis in their struggle against terrorism. Flights to the United States were grounded and the group could not return home. Rabbi Richard Eisenberg was not sure if he would make it back to B'nai Jacob in time for Rosh Hashanah. He did get back. Others on the trip included former Federation executive director Neil Berro, development officer Mike Sarkany, Mike Boyarsky, Eliana Falk the Federation's Communications Director, Merle Spiegel, Helene Kash, Martin and Renee Glassner and Dr. Arthur Seltzer.[13]

Many New Haven residents who went on missions to Israel between the late 1960s and the early 1990s went with Arthur Spiegel. Saltzman said, "most of the people in town that ended up going to Israel for the first time went because it was Arthur who enticed, lured, cajoled and beat them over the head and said, 'you're going.' I was one of those people whose arm he twisted until I said yes." Mrs. Spiegel estimates Arthur went to Israel more than 75 times. He led more than 60 missions. Herb Setlow said, "I went to Israel several times with Arthur. He kept me up all night. [We'd go] walking around seeing things and doing things. [He] wore you out. He took you to see people he knew and everybody knew Arthur."

It was only fitting when Scuds were falling on Israel that Arthur Spiegel made the trip to show his support. More than forty years earlier he went to the land of milk and honey to fight in its War for Independence. Mrs. Spiegel remembers this second act of courage by her husband. She said, "The Scuds

fell on Ramat Gan which [was] the sister city of New Haven. I thought he was crazy when I heard he wanted to go there in the midst of these Scuds. But he went and he got a gas mask and he had a sealed room against a gas attack. He called up everybody he knew, and he knew a lot of people in Israel, just to tell them he's here and he's with them. It was a tremendous vote of confidence in them and a tremendous point of pride." Spiegel conducted daily broadcasts to New Haven from Ramat Gan via WELI radio to heighten awareness of Israel's plight.

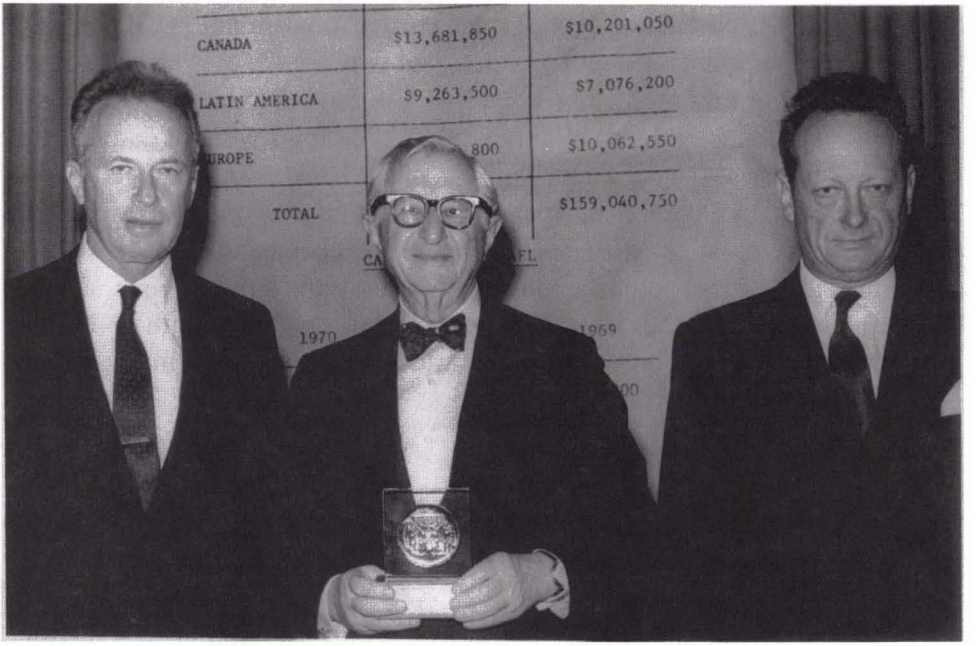
There have also been New Haven celebrations staged on important anniversaries of Israel's existence. The 30th anniversary saw a six-week schedule of Israel related celebrations. The Federation sponsored a year of Israel-related events during the Jewish State's 50th anniversary.

SUPPORTING THE JEWISH STATE – The Elm City lends a helping hand.

The Six-Day-War in June of 1967 provoked a tremendous show of support for Israel by New Haven's Jewish community. With the possibility of war brewing, 80 people met at the JCC at the end of May. They gave $110,000 to Israel. Former Council President John Fox was the Israeli Bond Chairman at the meeting.

In June more than 4,000 people attended the Israel Emergency Rally at the New Haven Arena. Mayor Richard Lee, Representative Robert Giaimo, Paul Goodwin, Reverend David Jamison, the Executive Director of The New Haven Council of Churches and local rabbis were among the attendees. According to Stephen Saltzman, at a prior lunch meeting at the Holiday Inn on Broadway, local donors made their pledges. Arthur Spiegel made a pledge of $1,000. Spiegel's annual salary was about $12,000 at the time. Saltzman said, "That so stunned people as an act of generosity, giving such a large portion of his income that it caught everybody's attention. Most people knew Arthur as a terrific heart. They saw Arthur's potential and within the next year they lured Arthur away from ADL and made him the Executive Director of the Jewish Community Council. They wanted to keep him in the community and it was a wonderful selection."

The years prior to the Yom Kippur War also saw a lot of activity to aid Israel. In February of 1970 Rabbi Albert Feldman, Paul Goodwin, Arthur



Israel Bonds Conference, 1971. Ambassador Yitzchak Rabin, John Fox (Federation President 1955-57), Deputy Prime Minister Yigdal Allon.



Israel Bonds Dinner honoring Arthur Spiegel, l9B3. LeiT to right: Barry Vine, Mayor Biagio DiLieto, Herbert D. Setlow (Federation President 1974-1977), Arthur Spiegel (Federation Executive Director), Josef Adler (Federation President 1977-1980).

Spiegel, Joseph Lieberman and others made a trip to Washington D.C. to show New Haven's support for Israel at a national conference of American Jews. While there they met with Representative Giaimo and Senators Thomas J. Dodd and Abraham Ribicoff. Whenever Israel or Jews were in danger New Haven would rise to the occasion. This can prove to be a double edged sword. Saltzman said, "We're good in a crisis. There was Operation Solomon. Before that there was Operation Moses. Each time there's been another line we have come through. [Some] people are not necessarily moved by the general needs of the community whether it is The Home for the Aged, the youth or the poor in general. But when it comes to Israel under attack or Israel in great need, poof they appear and write out big checks."

CONTROVERSY IN THE FEDERATION – Arthur Spiegel's retirement.

In 1989 the Federation board decided to remove Mr. Spiegel as Executive Director and give him the title of Executive Vice-President. There was a lot of controversy over the move. Spiegel was a beloved member of the community. Mr. Setlow said of Spiegel's skills as a community leader, "Arthur wasn't like anybody else. He had a lot of energy calling me at 7:30 in the morning. He said, 'I saw the paper, so and so died and the funeral is today at two o'clock.' He must have called a couple of dozen others. So there were always people at the funeral because Arthur called [them]." Of Spiegel's people skills Setlow said, "If you had a problem you went to Arthur. He knew whom to call. He knew what to do."

However, Spiegel's skills as an administrator were called into question by many. Marvin Lender said, "[Spiegel] never had any professional Federation experience other than New Haven. [This was] a problem for us because quite frankly we never, to this day in my view, evolved into a traditional Federation. We still have some of the characteristics of the Council left with us. [We have a] lack of overall communal thinking. We are still parochial in our thought process here. We don't have enough people who think about the greater community. They are thinking more about their own agency." However, Lender, despite all of his work in the community, also partially blamed himself for not being able to solve certain fundraising problems.

Clara Koenigsberg, an active member in the community at the time of the

Spiegel decision, wrote a letter to the board in protest. In response on May 24, 1989, Mary Lou Winnick, President of the Federation, wrote, "Over the years it became increasingly clear that Arthur could not effectively perform the job he was hired to do. Neither was he able to fully utilize his excellent personal skills that you and I so admire. Therefore, Federation leadership has looked to find a position more suited to his abilities. On three occasions over the past six years specific offers of employment were made to him as a result of Federation leadership, two of which were in this community working for constituent agencies at the same level of income. He chose not to accept them." Many said Arthur's strengths were in interpersonal relationships rather than as an administrator. In 1992 Spiegel retired from Jewish communal work.

GUESS WHO'S COMING TO DINNER – Interesting guests.

Over the years the Council and the Federation have hosted some major headliners. In 1956 Golda Meir made the trip to New Haven as the guest of honor at a dinner benefiting Israel. Abba Eban came to New Haven in 1958 to help the Council raise money. 1959 saw Eleanor Roosevelt in town on her 75th birthday. For the next year's Campaign opening dinner, 14 year-old Itzhak Perlman performed at the JCC. Jewish Mayor of Dublin, Robert Briscoe, made one of his numerous trips to New Haven in 1961 for a dinner honoring Abe Lapides. James Roosevelt, the son of the late president, came to New Haven for the 1961 Campaign dinner. Entertainer George Jessel, also known as the "Toastmaster General of the United States," made an appearance at a Welfare Fund-UJA event in 1965. In 1971 Hubert Humphrey, former Vice President of the United States, came to Mishkan Israel to help raise funds during an emergency campaign for Israel. For Israel's 50th anniversary jubilee, Larry King of CNN made the trip to the Omni Hotel in New Haven to present Ronald Shaw with an Israel Bonds award.

FUNDING THE COMMUNITY – New Haven's Challenge.

Prior to the creation of the Federation, fundraising was a chaotic affair. The Welfare Fund doled out money while the UJA and local agencies bickered. This almost led to a cataclysmic split between the Council and UJA in 1959. According to a March 2, 1959 UJA letter addressed to Council member Harvey Ladin, the UJA was unhappy with the declining portion it received from New Haven's Welfare Fund. In 1948 New Haven raised $1.1 million and gave more than 75 percent to UJA. By 1958 New Haven fundraising dropped to $455,000 and less than 50 percent went to UJA. UJA threatened to hold a separate fundraising campaign in New Haven. It even ran full-page ads in the newspaper to announce its intention. The Council was alarmed that its autonomy was threatened. The leadership of the council set up a meeting at Tivoli Restaurant on March 3rd to discuss holding a fundraiser during that week. However, the Council and UJA averted disaster on March 6th when they agreed to a joint campaign.

The campaign was flat for the 10-year period between 1953 and 1963. It averaged about $400,000. During this period the Jews of New Haven averaged $20.97 per capita in giving. This was dead last among Federations and Councils of the same size. New Haven's lack of generosity became enough of an issue in 1968 that Campaign Chair Malcolm Rosen wrote in a January 16th letter, "I believe that the inevitable question as to why the New Haven Jewish community finds itself so low comparatively must be unanswered at this time. It would take a full team of researchers to study that question." This question still boggles the minds of today's Federation leaders.

Some like Robin Teplitzky think many donors were dissatisfied when the Federation decided to send less of its campaign dollars overseas. Today about 30 percent of campaign dollars go overseas. In 1947 the number was more than 75 percent. However, Teplitzky also thinks New Haven has a bad rap. She said while New Haven's campaign raises about three millions dollars a year, in actuality the amount New Haven gives is closer to six million when special campaigns are added.

Others like Marvin Lender and Stephen Saltzman think the Federation should think about cutting back programs due to lack of funds and need. Lender said, "If we thought about ourselves more seriously as a Jewish community, I think we'd have to reassess the need to have a Jewish Home

and a Tower One. [It makes little sense] to be invested in two buildings like that with operational budgets when you're not supporting the Jewish community. There are other ways to do outreach into the greater community." He also questioned the need for three day schools in New Haven. Like Lender, Saltzman questioned the need for some services New Haven pays for. "It may be that New Haven has unfortunately bitten off more than it can chew. Three schools and now support for a high school. No one has Towers like us. Providence closed their Home for the Aged. They would take dollars they allocated and spend it on bringing Jewish themes to the Jews in nursing homes. I believe the current statistic is barely 30 percent of the people [in the Home] are Jewish," he said.

The culture of giving in New Haven has been questioned. "Marvin tried to overcome that. Marvin almost single-handedly tried to drag us up from that, but it just wasn't [possible]," Saltzman said. West Hartford has an equal amount of Jews as New Haven, yet their campaign raises more than $7 million annually. Saltzman blames this partly on the lack of business in New Haven. He said most people who are successful in New Haven sell out rather than grow their business here. This not only leads to few job opportunities for possible Jewish middle managers who might give, it also leaves the community without many big donors. While New Haven has almost 1,000 Jewish professionals, Saltzman said they don't consider themselves rich. Elm City Lawyers don't rake in millions in class action suits. Doctors are concerned with smaller reimbursements from insurance companies. The question of why New Haven lags behind other communities lingers on.

ENSURING THE FUTURE – The Foundation is formed.

Arthur Eder, Sam Glazer and Pat Goodwin knew New Haven couldn't survive on the funds received through the faltering campaigns of the early 1960s. They decided to set up an endowment fund separate from the campaign. Unfortunately, after years of neglect and tax law changes there was only three-million dollars in the fund in 1992.

In 1993 the Jewish Foundation of Greater New Haven replaced the endowment fund. Stephen Saltzman, the Chairman, Board of Trustees, has played an enormous role in its success. No longer would the money sit unattended. The Foundation hired the investment firm of Sanford Bernstein to professionally manage the fund. The Foundation also hired a professional

director to come in and actively seek donations. The number of professionals working on Foundation projects would grow. In just under nine years the foundation ballooned from three-million dollars to more than $14 million. "The Foundation has continued to thrive partly because it became a place for people who had been active in Federation, wanted to continue activity, but on a less frenetic pace," Saltzman said. A colossal moment in the history of the Foundation occurred in 1997 when the estate of David and Hannah Surasky left $5.2 million in unrestricted funds. In 2004 the Foundation controlled 475 funds with assets of $21 million. Marvin Lender said, "I think the Foundation is a great opportunity for a different kind of fundraising for the community. You're able to tap people who ordinarily might not give to the general campaign."

The Foundation did not begin without a few bumps in the road. Jonathan Reiner, Assistant Executive Director of the Federation and Director of Planning and Community Development, said when the Foundation was set up the Federation agreed to give it autonomy over the funds. He said, "autonomy over dollars has sometimes meant a feeling of independence from the Federation itself, particularly between the Foundation Director and the Executive Director of the Federation. That's been firmed up now. It's been agreed that officially and formally the Foundation Director will report to the Federation Director."

REBIRTH – The JCRC makes a comeback.

For years the Jewish Community Relations Committee was the Jewish community's voice to both the Jewish and non-Jewish communities. In 1957 the Committee fought the inclusion of a religion question on the 1960 U.S. census. At that time the CRC also concerned itself with New Haven public schools permitting students to participate in religious practices. The CRC strongly advocated against this. Federal Aid for parochial schools, an issue to this day, was a concern for the CRC back in 1961.

Race relations were and still are always at the forefront of CRC efforts. In 1964 the CRC supported busing. It also tried to mediate conflicts between parents of students and school officials. 1969 saw the CRC take a stand against Black militants who threatened to disrupt and possibly take synagogues and churches hostage. The CRC co-sponsored a day honoring Martin Luther King. This was a joint event between the Jewish and African-



Sydney Perry (Federation Executive Director) and Barry Etra (Federation President 2002-20004).

American communities.

One of the co-chairs of the CRC in the mid 1970s almost ended up being a heartbeat from the U.S. Presidency. During future Vice Presidential candidate Joe Lieberman's watch, the CRC concerned itself with rallies against anti-Israeli and anti-Semitic behavior. The Arab World and the Soviet Union were pressuring the U.N. to pass an anti-Zionist amendment. The CRC planned to bring a contingent from New Haven to take part in mass protests in New York City. There was also a communal vigil in 1978 at the Holocaust Memorial to protest the neo-Nazis who wanted to march in Skokie. In 1981 there was world outcry over the Israeli bombing of the Osirak nuclear facility in Iraq. The CRC urged people to write letters in support of the unpopular move. Ethiopian Jewish issues were just coming to the forefront in the early 1980s. The CRC invited Ethiopian Jew, David Seyoum to come and speak at the JCC in 1982.

Despite its work, the CRC disappeared for more than a dozen years due to lack of funding. This created some problems for the ADL. Due to the fact there was no CRC, the Federation "kind of relied on ADL to be more involved than at times I would have liked to have been in local affairs," Malcolm Weber said. The ADL was already stretched thin because Weber and a secretary were its only staff members.

In 2003 the CRC reopened for business. Dr. Milton Wallack, a strong advocate said, "it took some very arduous and very important discussions to convince people that it was very important to bring this back. The community without its arm to reach into the community, networking, building partnerships, building relationships, building up a standing is not a community that can sustain itself." A year-and-a-half into its second life the CRC is already

dealing with the issues. "It was the initiating force behind what is currently unfolding, and that is the celebration of 350 years of Jewish American Life. We had a central role to play in the whole controversy of *The Passion*. We're involved in things like literacy and in other programs right now like Israel that are very important to the community," Wallack said. Wallack believes it is very positive to have the ability to be able to set up a meeting where The Reverend Eric Smith of the Community Baptist Church can do a program with Rabbi Brockman and Bishop Rosazza. Wallack said they are discussing an agenda of how to address issues in an interfaith way. Without the CRC he claims this type of dialogue would not happen. Now the CRC has two professional members on its staff, Jonathan Reiner the Director and Lauri Lowell the Associate Director. Dr. Wallack is the lay person chairing it. The Federation earmarked $30,000 for funding in the first year.

THE FUTURE – The next 75 years.

In the summer of 2004 Alvin Greenberg began his term as President of the Federation. This is the second time he will serve. Sydney Perry, who not only built the DJE from the ground up but also served as acting executive director for 16 months was named as permanent executive director. The first 75 years were a roller coaster for the Council/Federation. However, a lot was achieved in a short period of time. The next 75 years of Federation history will likely see even more programs, success stories, failures and controversies.

COUNCIL AND FEDERATION PRESIDENTS:

1937–39 Hyman Jacobs
1939–41 Samuel Platcow
1941–43 Bernard Kopkind
1943–45 Max Livingston
1945–47 Louis Sachs
1947–49 Nernhart Hoffman
1949–51 Henry Calechman
1951–53 Charles Henchel
1953–55 Louis Feinmark
1955–57 John Fox
1957–59 Samuel Goodwin
1959–61 Jack Konowitz
1961–63 Paul Goodwin
1963–65 Martin Gant
1965–67 Herbert Setlow
1967–69 Josef Adler
1969–72 Marvin Lender
1972–74 H. William Shure
1974–77 Dr. Milton Wallack
1977–80 Mary Lou Winnick
1980–82 Stephen Saltzman
1982–85 Murray Gallant
1985–88 Dr. Alvin Greenberg
1988–90 Carol Robbins
1990–92 Dr. Alvin Greenberg
1992–94 Dr. Milton Wallack
1994–96 Dr. Alvin Greenberg
1996–98 Carol Robbins

1961–63 Joseph Weiner
1963–66 Irving Enson
1966–67 Stuart Grodd
1967–69 Jacob Belford
1998–2000 David Schaefer
2000–02 Betsy Hoos
2002–04 Barry Etra
2004–Present Dr. Alvin Greenberg

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The Holocaust Fellowship of Greater New Haven

By Sally Horwitz

The war, which for many of us had started in 1939, finally came to an end in 1945. However, the killing of Jews had not stopped. Pogroms were taking place in full force all over Eastern Europe. Torn, tattered, and hungry displaced persons were swarming over the countryside. They were coming and going on foot, or by any other uncertain means, as they tried to seek out their loved ones and return to their homes. The Jews, I among them were appearing from out of the forest, from hiding places, and from concentration camps without food, a place to sleep or even to take a shower.

Having been chased from one place to another, with no home or town to welcome us back, we Jewish refugees began running to get out of the eastern countries of Europe from where we had suffered so much. After overcoming much difficulty, most of us wound up in Germany where we found protection in the zone occupied by the Americans. Others had reached the English and French zones but had the same problems as we in trying to go elsewhere and get out of that bloody continent.

Finally, in 1948, the first of our group was able to leave. The Peppers, Jack and Helene, were fortunate to have an aunt and uncle named Jacobovitz living in New Haven. They were the owners of Jack's Bakery on Washington Avenue. Although the Jacobovitzes still were in mourning for the loss of their son whose plane had been shot down in the last days of the war, they were more than willing to provide the legal guarantees necessary to bring Peppers over to their city. Jack Pepper, in turn, immediately went out of his way to arrange the necessary paperwork and assurances for his friends left behind in the D.P. camps in Germany.

In 1949, He succeeded in bring over the Rosenberg family: William, Helene, and their two children, Harry and Pauline, who had been born during the stay in Germany. Next to be brought to New Haven were Leon and my sister, Mary Glick with daughter, Esther. My brother-in-law, Leon, made sure, that I, as a single girl, was not left behind. It was great to get out of that hell and to America in August of 1949. But, it was strange and hard. It was a new country with a new language; we spoke only Polish and Yiddish

with only a smattering of English. In addition the local Jewish community of New Haven proved not too welcoming to our presence. Only after a few years did I figure out that Jewish organizations, like us, lacked money and were poorly organized. The people themselves were uncomfortable with us, perhaps with an unexplainable guilt feeling.

So we started our own little community. We needed group therapy and began to gather at the home of Peppers on Washington Avenue. Because it was late summer and quite hot, it was on their sagging second floor porch that we would talk to one another, laugh one minute and cry the next as someone would bring up a family lost to the Shoah. Helene Pepper was one of the best hostesses one could find. She knew what we liked to eat and stuffed us on food we had not tasted since the war.

The Group Grows

As more survivors arrived in New Haven and were introduced to Pepper's hospitality, the home and porch became too small. Willie Rosenberg, Simon Klatzko, and Romek Filer began to organize the loosely knit group and arranged a meeting place at the Jewish Center, then located on the corner of Legion Avenue and Dwight Street. Those already working at whatever jobs they could find, often at not more than 75 cents an hour, were happy to go to meetings at the Center every Sunday. Most pleasant were the days when Mania Reichenthal would sing for us, so beautifully, Russian and Yiddish songs while playing the piano.

The Holocaust survivors, increasing in numbers as new "refugees" arrived, moved along with the Jewish Center into its new building on Chapel Street in 1954. At this point, Jack Einbinder, who had come to this country a generation before, acted as a spokesman for the Farband, a Yiddish speaking labor Zionist organization branched in New Haven. For minimum dues payments, any survivor could join the Farband, and thereby, gain access to the cemetery plots on Blake Street. Most, following the lead of Rosenberg, did join. Over the years, the cemetery space has been filled, almost to capacity.

Now safe in their new country, marriages were taking place, babies were being born and families enlarged. I, myself, became a bride after only six months in the United States to Mort Horwitz, an American Jew. It took a bit of "chutzpa" to have children after all that we had been through. Together we entertained ourselves. There were Purim parties with Queen Esther's,

crown, Fourth of July Picnics, Chanukah celebrations, and many programs to be enjoyed. Then came the Bar Mitzvahs and other "simachas" to which we invited each other.

After many years of holding our "stories" within ourselves, we began to open up to our children and the public. Some of us, I among them, began speaking at schools and colleges. Studies of the Holocaust became widespread throughout the world, with books being written, with movies and T.V. episodes regularly being focused on those years. I spoke at the Yale Divinity School, Gateway College, and local high schools. Mr. and Mrs. Glucksman, Sydney and Luba, received awards for their educational input at Albertus Magnus. Eva Brenda; Professor Geoffrey Hartman at Yale and others were recruited by Arthur Spiegel of the Jewish Federation and Malcom Webber, the Anti-Defamation leader in this area, to lecture about their experiences during the years of the Holocaust.

An Organization Formed

Willie Rosenberg not only was elected and re-elected as president of the local Holocaust survivors, but became heavily involved with the Jewish Federation as well. After Lew Lehrer arrived on the scene from Russia a few years later, he started working with and for the Survivors' group and for newly-immigrated Russians. His efforts took him to the Federation, and from there he joined with Rosenberg and Arthur Spiegel to form the official "Holocaust Survivors Fellowship of Greater New Haven". Elected along with Rosenberg as President, were Jack Kassow, Secretary, and Ludwig Friedenberg, Treasurer. When Esther Reich took over as treasurer in 1992, there were 162 individual dues-paying members of the Fellowship. However, the ranks had started to be depleted by death, illness, and the retirement movement southward.

The Holocaust Survivors Fellowship proved to be a very active and forceful organization. As a result, much was accomplished during the active years of Willie Rosenberg and Lew Lehrer: money was raised for Israel; Israeli Bonds purchased; and an ambulance acquired for the Red Mogen Dovid. Israel's Red Cross. The major accomplishments included the building of the Holocaust Memorial, staging annual Yom Hashoah programs, and establishment of the Fortunoff Video Archives at Yale.

The Holocaust Memorial

In 1977, noting how impressed Mayor Frank Logue was upon visiting the Yad Vashem in Israel, Lew Lehrer, Chairman of the Jewish Federation's Holocaust Committee, approached the Mayor about the possibility of erecting a memorial in memory of the Six Million martyred Jews. Mayor Logue, encouraged by the backing of the Survivors Fellowship and the Federation, agreed. The result was the construction of the first such memorial to be done on public property. The first space provided was on the corner of West Rock and Whalley Avenues. However, my husband and I objected strongly to the edge of Edgewood Park as a home for the Memorial. It was too near a bank; it was a run-down corner subject to West River flooding; and in a congested spot. Instead, we proposed the green area on the corner of West Park and Whalley Avenues, directly across from a block of well attended cemeteries. This corner was adopted and architect August Franzoni engaged to construct the monument. Marvin Cohen was the landscaper and George Skolnick the contractor. The Memorial was formally dedicated on October 30th 1977 with New Haven Mayor Frank Logue and Federation President Herbert Setlow unveiling the plaque which reads "We remember the Six Million Jews who were killed by the Nazis during WWII-1939-1945 (5699-5705. Erected by the City of New Haven and the New Haven Jewish Federation." A plaque in Hebrew and Yiddish also was unveiled.

During the years immediately following the construction of the Memorial, the annual Yom Hashoah programs were presented there on Sunday afternoons to large audiences; but they were subjected to bad weather, traffic noise, limited seating, and a makeshift speaker system. Therefore, a decision was made to transfer the programs to Congregation Beth El Keser Israel (BEKI) on Harrison Street and later to Congregation B'nai Jacob in Woodbridge. In the year 2004, the Jewish Center became the home of the Yom Hashoah activities. Testimonies by survivors no longer are being given, although candles are being lit by those still able. However, the Holocaust Memorial site has remained as a gathering place for the remaining survivors to say "kaddish" and to hear speakers on the Sunday which falls between Rosh Hashanah and Yom Kippur.



Holocaust Memorial Ceremony, 1998
Lew Lehrer, Sally Horwitz, Mary Glick.

An Oral History

Perhaps the most historical and enduring project initiated by the Holocaust Survivors Fellowship was the development of the Holocaust Video Archives which later were transferred to the Yale Sterling Memorial library and underwritten by the Fortunoff Foundation. Taping the testimonies of survivors was an idea hatched by Willie Rosenberg and Laurel Vlock, a prominent local T.V. show hostess. They enlisted Dr. Dori Laub, a psychiatrist and himself a survivor, to sit by and analyze the subjects while Laurel Vlock actually questioned the participants so as to draw out their feelings and put them into words.

The first sessions were held in Dr. Laub's office with volunteers selected by Rosenberg and the Federation. I was among the first to appear along with Rosenberg, Leon Weinberg, Renee Hartman, and Eva Benda. So successful was this opening to Holocaust testimonies that hundreds of area survivors were to follow with their own memories and, thereby, to set an example for others all over the country. Current head archivist Joanne Rudof has become an international advisor on the collection of testimonies and a consultant for

Stephen Spielberg on his similar major project.

Our organization continuously has supported the American Gathering of Jewish Holocaust Survivors and its President, Benjamin Mead. We joined with others from around the country in 1983 to go to a Gathering in Washington. There, the Daughters of the American Revolution ushered us into their hall to hear a stirring, dramatic speech by the President of the United States Ronald Reagan. Considerable financial support came from the Fellowship to aid in the building of the Holocaust Memorial in the Nation's Capitol, and for its upkeep.

Time has played havoc with the Holocaust Survivors Fellowship of New Haven. Despite the best efforts of its president, Shifre Zamkov, in this year of 2004, the scheduling of meetings and programming has become erratic. Only she, and I, and Stanely Swimmer are survivors actively engaged in Yom Hashoah planning. It is now the time for the second generation and third generation of offspring of survivors to take over the keeping of Holocaust memories planted in the minds of all generations to come. It is our hope that the Jewish community of New Haven and the Jewish Historical Society of Greater New Haven will remember and record our entrance into the history of this city and this country. And in this way not only to remember us and our organization, but also, never to forget those who perished in the Holocaust - - the entire families, including from those children to the "bubbies" and the "zaidies"- SIX MILLION!

A New Haven Community Project: From Local to Global

By Joanne Weiner Rudof

Yale's Fortunoff Video Archive for Holocaust Testimonies is internationally recognized as an innovator of videotaping eyewitness accounts of a major historical event, making these accounts intellectually accessible, and creating educational materials from them. The archive has grown from a collection of 183 testimonies deposited at Yale by the Holocaust Survivors Film Project (HSFP) in 1981, to over 4,300 testimonies recorded at Yale and by affiliated projects in Europe, North and South America, and Israel, in twenty-two languages. The results have been numerous documentaries, books, journal articles, music compositions, teaching units, research projects at levels from upper elementary school to PhD dissertations, and videotaping projects documenting the Cambodian genocide, the internment of Japanese-Americans during World War II, ethnic cleansing in the former Yugoslavia, and others. Prizes have been awarded to works about or benefiting from viewing the testimonies, among them a Grammy, an Emmy, the National Book Critics Circle Award, and recognition at major film festivals. Although given to individuals or groups for their creative and intellectual efforts, without the witness and survivor accounts, this would not have happened.

Twenty-five years ago, a brainstorm and the collaborative work of a few dedicated people with limited resources but limitless imaginations marked the humble beginnings of the Holocaust Survivors Film Project, the predecessor organization of the Fortunoff Video Archive. I can remember attending meetings in the mid 1970s of a committee that initiated, planned, and completed the construction of a monument in New Haven to those who perished in the Holocaust – more as an interested observer with energy to give than an active participant – and admiring the resolve of New Haven area survivors to publicly remember and recognize what had happened to them, their families, their communities, and the masses of others with no one left to remember them. It was from the formal dedication of that monument that the concept of videotaping the experiences of Holocaust survivors and witnesses was born.

In February 1979, representatives of the New Haven Jewish Federation and WTNH-TV-Channel 8, came together to discuss a documentary focusing on the monument's dedication, to be produced and moderated by Laurel Vlock. Malcolm Webber and Arthur Spiegel were among the attendees. At that meeting, someone suggested that Mrs. Vlock contact Dori Laub, a child survivor and New Haven psychiatrist. The synergy between Vlock and Laub led to a videotaping session in Laub's office on the evening of May 2nd. Laub contacted two survivors whom he knew, and Spiegel suggested others. Vlock arranged for a professional video crew and four survivors agreed to participate. They began at 6:30pm and did not finish until well after midnight. Vlock and Laub both realized that what they had recorded was extraordinary and that the impact of these stories should be shared.

It was suggested that they contact William Rosenberg, president of the local chapter of the Farband, a labor Zionist organization, with many survivors as members. Willie Rosenberg invited Vlock and Laub to attend the June meeting of the Farband at which Rosenberg expressed his passionate belief in the importance of survivors documenting their experiences in their own words and voices. The Farband pledged $1,300 to support the effort and individuals also made contributions totaling some $2,500.

It was quickly realized that more than an ad hoc effort would be needed to undertake a significant project. The Holocaust Survivors Film Project (HSFP) was formally launched on June 28 with a press conference at Rosenberg's home attended by Mayor Frank Logue, a representative of the United States Holocaust Memorial Museum, local Jewish and Christian clergy, leaders of the Federation, and many survivors. A second taping session was held at Rosenberg's home in July. By August the HSFP was formally incorporated with assistance from Melvin Ditman, (himself a child of survivors) who donated his legal services and became one of the directors of the fledgling organization. Rosenberg became the president and Ludwig Friedenberg the treasurer. Several community members provided financial support for additional taping sessions. Soon testimonies were also recorded in Hartford, Bridgeport, Kansas City and Israel. Laub remembers many meetings with HSFP board members and volunteers held in Vlock's kitchen in order to plan taping sessions and chart the course of the future.

Through his wife, Renee, one of the first four survivors taped, Geoffrey Hartman, a professor of English and comparative literature at Yale University, was asked to assist with the fundraising because he was experienced in writing grants. Hartman, born in Frankfurt and brought by a Kindertransport

to England, quickly realized the educational and research potential of these video documents. In 1980, grant funding was received from the New Haven Foundation that provided the resources to continue taping and also to produce an educational program for the New Haven school system. Joseph Ciaburri of the New Haven Savings Bank provided office space for videotaping in New Haven. At roughly the same time, Vlock received a commitment from New York's WNEW-TV, Channel 5, to air a documentary based on the testimonies. Vlock would be the producer, and the resulting documentary, Forever Yesterday, won an Emmy award. The school program, About the Holocaust, continues to be listed in the B'nai Brith catalog of educational materials. Hartman, appointed at that time to head Yale's development campaign for Judaic Studies, was also exploring having the testimonies deposited at Yale.

The HSFP published several newsletters during this period and expanded taping to Boston, Palm Beach, and Norfolk. Many volunteers, including Dana Kline and Paula Their, became part of the teams that taped marathon sessions, often on weekends, with at least six sessions in one day. Laub and Vlock were indefatigable and 183 testimonies were recorded under the auspices of the HSFP.

In 1981, all the original tapes were formally deposited at Yale University with the encouragement of Yale President A.Bartlett Giamatti. The following year, helped by a start-up grant from the Charles H. Revson Foundation, the Video Archive was established as part of the Manuscripts and Archives division of the University's Sterling Memorial Library, an internationally recognized research center. The formal inauguration was attended by Giamatti, New Haven Mayor Biagio Dilieto, Revson Foundation President Eli N. Evans, and Elie Wiesel. Staff was hired and the Revson Foundation funded a major conference entitled "Knowing and Not Knowing." The concept of affiliated projects, to expand the videotaping of survivors throughout the United States, was initiated and a formal agreement was signed with U.C.L.A. and the 1939 Club of Los Angeles. This consortium recorded fifty-three testimonies between 1983 and 1984, copies of which were sent to Yale's Video Archive.

An eighteen-minute program was produced for the 1983 American Gathering of Jewish Holocaust Survivors in Washington D.C. to encourage witnesses to come forward and give their testimony. The program introduced and promoted the goals of the Video Archive project. Geoffrey Hartman, Laurel Vlock, Dori Laub, and Malcolm Webber presented a seminar at the Gathering. Hartman contacted Jeshayahu Weinberg, who was the director of Beth Hatefusoth, Israel's Museum of the Diaspora and who later became

the first director of the United States Holocaust Memorial Museum, and Weinberg signed an affiliation agreement that same year. Testimonies began to be videotaped in Israel in 1984 with eighty-three being recorded by Beth Hatefusoth between 1984 and 1989. It was the first international taping project of this kind.

"The Educational and Research Use of the Yale Video Archive" was the title of a conference in 1983 at which Raul Hilberg gave the keynote address. An additional grant from the Revson Foundation began a new cooperative undertaking with Facing History and Ourselves, a teacher-training institute in the Boston area. Its aim was to produce educational materials for classroom use. Professor Lawrence L. Langer, a well-known scholar of Holocaust literature, began to watch survivor testimonies as part of this joint project. The grant also funded a conference entitled "Education and the Holocaust: New Responsibilities and Cooperative Ventures," with the goal of promoting other such cooperative efforts. Yehuda Bauer of Hebrew University was the keynote speaker. Representatives of many institutions, both established and in the planning stage, such as the United States Holocaust Memorial Museum, the New York Holocaust Museum, the Jewish Museum in New York, as well as several from Europe, attended.

At the same time as these high profile activities were occurring, Sandra Rosenstock, the archivist at the Video Archive, was facing the formidable and less glamorous task of providing intellectual access to the testimonies. It was the right time and place for this challenge since Manuscripts and Archives had become one of the founders of a consortium to develop a database for manuscript and archival materials with the Research Libraries Group. While working on developing the functional requirements for the system, Rosenstock, Katharine Morton (Yale's Director of Manuscripts and Archives) and other staff members, realized that creating Machine Readable Catalog (MARC) records for the testimonies for inclusion in the database would maximize intellectual access to the them. Rosenstock, Morton, and Nancy F. Lyon (database manager), developed the basis for all future Video Archive bibliographic records and, in doing so, set the standard for intellectual access to all such materials. In 1984, the first bibliographic records of the Holocaust testimonies were entered into the newly launched Research Libraries Group Information Network Archives and Manuscripts Control file (RLIN-AMC).

With Revson Foundation support for expanded videotaping, it was recognized that additional interviewers would be needed. With assistance from

Hartman, Laub, Rosenstock, and Vlock, Dana Kline organized a six-week series of classes to meet this need with volunteers from the community. The original class of twenty-two students read a required list of books and met weekly under Kline's direction. Vlock and Laub both led sessions. It was also at this time, in September 1984, that I joined the staff of the Video Archive as manager. Over the course of the next several years, many affiliate projects were added and Geoffrey Hartman began promoting the concept internationally beyond Israel. The Revson Foundation funded much of the international taping, and Kline and Laub traveled nationally and internationally to train volunteer interviewers.

With support from the New Haven community, which realized the importance of the archive, a fundraising event was organized in 1986. Barbara Wareck, with assistance from Willie Rosenberg and Arthur Spiegel, chaired a local committee that invited the filmmaker who had just released the nine-hour plus Shoah for "An Evening with Claude Lanzmann." It should also be noted that prior to his resignation, President Giammati designated $100,000 from discretionary funds for the Video Archive endowment.

In 1987, William Rosenberg signed a "Deed of Gift," formally changing the status of the original 183 HSFP testimonies from a deposit to a permanent donation. When the Holocaust Survivors Film Project dissolved itself, its remaining funds were donated to the Video Archive. In April of that year, the Greater New Haven Jewish Federation sponsored "A Concert for Life" by the New Haven Symphony Orchestra. It benefited the Video Archive and music programs for children in New Haven. The fifth anniversary of the Video Archive was marked by a conference in October, sponsored by the Revson Foundation, entitled "In an Era of Testimony." There the Israeli poet, journalist, and filmmaker Haim Gouri presented his film Flames in the Ashes. At the keynote address by Eli Wiesel in Woolsey Hall, which was filled to over capacity, Yale President Benno Schmidt announced a major gift to endowment by Alan A. Fortunoff in memory of his parents Clara and Max Fortunoff. This gift to endowment permanently established the Video Archive and added the Fortunoff name to its title.

In 1988, Marvin and Murray Lender approached Geoffrey Hartman to join them in an effort to provide teacher training to greater New Haven schools for Holocaust education programs. The Lenders, through their Federation endowment fund, have supported the Holocaust Education/Prejudice Reduction Program (HEPRP) ever since. As part of this new program, in addition to local teacher training sessions and curricular enrichment programs for

students, teachers have been given support to attend five-day summer institutes at Facing History and Ourselves in Massachusetts and a three week educational trip to Poland and Israel sponsored by the American Gathering of Jewish Holocaust Survivors and the Jewish Labor Committee. In 1992 the program sponsored a trip to Poland, Czechoslovakia, and Israel for students of greater New Haven schools. Thirty young people from fourteen school systems, four local teachers, the program director, and I participated in "Eyewitness to History." After the trip, these students became speakers and educators throughout the area. In 1999, a board was organized for HEPRP, chaired by Gordon Gaballe and Barbara Segaloff. Funding from individual donors and family foundations have supported a local Facing History and Ourselves summer institute for the last several years in which almost 80 public and private school teachers have participated. Although external grant funding provides some support, the Lenders continue to be the backbone of the program, financially and through their active leadership.

Facing History and Ourselves published Elements of Time in 1989, a teachers' manual for using edited programs of Holocaust testimonies in the classroom. It included many of the programs previously produced by the Video Archive staff.

Lawrence L. Langer's book, *Holocaust Testimonies: The Ruins of Memory*, was published by Yale University Press in 1991. Based on Langer's eight years of viewing and studying the Video Archive testimonies, it was named one of the ten best books of the year by the New York Times Book Review. In 1991 it received the national Book Critics Circle Award and the Eugene K. Kayden Press Prize for the most distinguished book in the humanities published by an American university press. In the 1995 centennial issue of the New York Times Book Review, it was listed as one of the one hundred most important books of the century. "Different Trains" by Steve Reich, which includes sound bites from Video Archive testimonies, won a Grammy award in the classical music category in 1990.

The more prosaic work of accessioning new testimonies from across the country and around the world, copying them for preservation purposes, providing training for newly affiliated projects, cataloging the testimonies, assisting students and researchers, and producing educational programs continued. Sandra Rosenstock, the archivist who began much of this important work, left for Princeton, and I was appointed to her position. Although there was some attrition due to illness and relocations in the original group of interviewers trained by Dana Kline in 1984, these volunteers continued their

dedicated work and, thanks to them, over sixty testimonies were recorded in the Yale studio on an annual basis for many years. Geoffrey Hartman, while lecturing extensively abroad, used the opportunity to develop contacts that led to the founding of affiliate projects in London, Paris, the former Yugoslavia, Berlin, Bratislava, Prague, Buenos Aires, and Brussels. At the same time, affiliated projects were initiated in many cities in North America. Laub and Kline continued to train volunteers at many of these new projects.

1992 marked the tenth anniversary of the Fortunoff Video Archive at Yale. A fund raising reception and dinner was chaired by Barbara Wareck and Leon Weinberg with assistance from William Rosenberg. Eli Wiesel was the keynote speaker. Yale's interim president, Howard Lamar, welcomed Eli Evans, President of the Charles H. Revson Foundation, as well as Alan and Helene Fortunoff and several of their children. A conference "The Future of Memory" was also convened.

The inception of projects in partnership with the United States Holocaust Memorial Museum began with a continuation of taping in Israel, first with Masua, a kibbutz with the mission of Holocaust education, and then independently. The former coordinator of the Beth Hatefusoth project, Nathan Beyrak, continued to work with us. We also instituted taping in Eastern Europe. Supported by Revson and in partnership with the U.S. Holocaust Memorial Museum and the Ghetto Fighters Kibbutz, Beyrak brought teams to Poland, Ukraine and Belarus. Starting in 1994, Steven Spielberg's Visual History of the Shoah Foundation called upon Geoffrey Hartman, Dana Kline, and me for advice in launching their own survivor videotaping project. In 1995 Spielberg's Righteous Persons Foundation provided a cataloging grant to the Fortunoff Video Archive that enabled an expansion of its staff and increased its ability to catalog many more testimonies. Richard Szary, as Director of Manuscripts and Archives, provided additional space for staff expansion and initiated the use of the Manuscripts and Archives Reading Room for Video Archive viewers. With a small grant from the Yale library's professional organization, a website was launched in 1996 (www.library.yale.edu/testimonies). Designed by our manager, L. Christopher Burns, it was the first Yale website to use moving images and won national and international awards. I recently learned the Fortunoff Video Archive website is among the top twenty within the Yale Library system and in the month of June 2004 alone had 3,968 hits.

In 1996, contacted by Alan Fortunoff, the independent filmmakers Joshua Greene and Shiva Kumar began working on a documentary in collaboration

with the Fortunoff staff. At the same time, Fortunoff and Greene spearheaded a major fundraising initiative which ultimately raised almost a half million dollars for preservation purposes. Using these funds over the course of the next several years, thousands of our oldest videocassettes were restored and reformatted. New York's Museum of Jewish Heritage: A Living Memorial to the Holocaust, an affiliated project, shared equally in the cost of this preservation work on those tapes we had previously recorded in partnership with them—again through the good graces of the Revson Foundation. Brandon Pustejovsky, our manager at that time, coordinated most of these activities.

Professors Robert Burt and Harold Koh, of the Yale Law School were instrumental in organizing our 1998 conference "Searching for Memory and Justice: The Holocaust and Apartheid," co-sponsored by the Yale Law School's Orvill H. Schell Jr. Center for International Human Rights. Speakers included the Minister of Justice of South Africa, Saul Friedlander (U.C.L.A. and Tel Aviv Universities), members of the constitutional Court of South Africa, Michael Marrus (University of Toronto), directors and staff of the Truth and Reconciliation Commission, Yaron Ezrahi (Hebrew University), journalist Philip Gourevitch, scholars from France, Germany, and the United States, and South African activists. It was a unique opportunity for scholars of two different persecuted peoples to learn from each other. An exhibit at Yale's Sterling Memorial Library showcased the conference.

1998 marked another important event, not visible to the public, but vital for the preservation of the testimonies. The Library Shelving Facility opened. It is a state of the art storage facility with rigid temperature and humidity controls and particulate air filtration. The storage modules are entered at most twice a day in order to maintain the ideal climate. Between 1996 and 1998 Video Archive staff, led by Debra Bush, barcoded over 13,000 cassettes to prepare them for the move to the LSF. Storing the cassettes at the LSF has insured years more life for these unique materials.

The Charles H. Revson Foundation provided major funding for Witness: Voices from the Holocaust, a documentary for which I was Associate Producer, and which resulted from Green's and Kumar's efforts. Alan Fortunoff and the Dorot Foundation were among other donors who made this possible. Witness was critically acclaimed when it was nationally broadcast by PBS on Yom Hashoah of 2000. It won awards in several film festivals and was broadcast in Canada and Israel. The Free Press published a book of the same title, which is an expanded version of the documentary and includes an introduction by Lawrence L. Langer and an afterword by Geoffrey Hartman.

Major gifts to endowment by the Hilda and Jacob Blaustein Foundation, Darrell Ross, and Alan M. Fortunoff reinforced the permanent status of the Fortunoff Video Archive.

In 2002 we received a multi-year preservation grant from the National Endowment for the Humanities. We also became a Beta test site for a new preservation system that utilizes robotics. The new technology will enable us to preserve and reformat a much larger number of cassettes for the same amount of money. At the same time, these testimonies will be digitized, all of them to an access format, and a smaller number to a newly developed preservation format.

A grant from the Andrew W. Mellon Foundation administered by the Survivors of the Shoah Visual History Foundation and shared with the University of Southern California and Rice University presently assists our joint exploration of how to best disseminate for teaching and research on these three campuses the testimonies recorded by the Shoah Foundation. Yale's unique role will be to provide a single search mechanism for testimonies, whether they are part of the Fortunoff Video Archive holdings, or of the Shoah Foundation collection. The grant will also provide support for the digitization of the testimonies mentioned above.

The twentieth anniversary of the Fortunoff Video Archive was marked in October 2002 by an international conference entitled "The Contribution of Oral Testimony to Holocaust and Genocide Studies." The conference was generously supported by Darrell Ross (Yale, 1969), as well as by the Revson Foundation, Patricia and Robert Weis (Yale, 1941) and James and Jacqueline Gordon (Yale, 1998). We dedicated the conference to the memory of four people without whose help the Fortunoff Archive could not have succeeded. Alan M. Fortunoff had continued to take an active interest in the Archive and supported it year by year until his death in July 2000. Laurel Vlock's initial vision sparked the entire enterprise. Without her, the HSFP would not have come into being, and she continued to support the Fortunoff Video Archive. William Rosenberg, head of the Farband, seconded Laurel Vlock's initiative enthusiastically. He was a true guardian: he came to the Archive regularly and always "rallied the troops" when there was a financial need. Dr. Sigi Ziering, a survivor from Los Angeles whose testimony was recorded at Yale, and who became a member of our Honorary Board of Advisors, personally funded our videotaping in Israel for many years, and also raised significant funds from others. Geoffrey Hartman recognized their enormous contributions at the public events as well as a dinner that was attended by the families of

Alan Fortunoff, William Rosenberg, and Laurel Vlock. Martin Bútora, the United States Ambassador from Slovakia to the United States and former director of our affiliate project in Bratislava, and Eli N. Evans, President of the Charles H. Revson Foundation, also spoke at the dinner.

Alice Prochaska, University Librarian, hosted a pre-conference dinner for the conference speakers as well as a reception in the library for speakers and honored guests. Elie Wiesel presented the keynote address. The Beinecke Rare Book and Manuscripts Library co-sponsored a literary symposium, "Holocaust Literature: Freedoms and Responsibilities." The panelists were Aharon Appelfeld, author and professor of Hebrew literature at Ben-Gurion University; E.L. Doctorow, author and professor of English at New York University; Irving Feldman, poet and professor of English at SUNY Buffalo; and Thane Rosenbaum, author and professor of law and literature at Fordham University. I organized an exhibit in the Sterling Memorial Library Memorabilia Room that displayed a history of the Fortunoff Video Archive and materials from many collections in the Yale University Library, including yizkor books, photographs, music scores, rare books, maps, and posters. Each item was paired with relevant excerpts from Fortunoff Video Archive testimonies. A virtual version of the exhibit can be viewed online at the Yale University Library website (www.library.yale.edu) under "exhibits" or at the Fortunoff Video Archive website (www.library.yale.edu/testimonies) under "conference exhibit." Many of the papers read at the conference will be published in a 2005 issue of the scholarly journal Poetics Today.

Presently we are working on a joint videotaping project with the Bergen-Belsen Memorial and Museum. Although we have many testimonies of survivors of the Belsen camp, we are asking those whose testimonies we will now record to also recall in detail their time in the Belsen displaced persons camp. We have already interviewed several people who staffed the rescue effort after liberation both in the concentration and the displaced persons camp. This year I produced Remembering Częstochowa, Poland, an edited program for a museum exhibit in Częstochowa, Poland. The exhibit will move to Warsaw and Krakow as well.

I don't believe anyone in 1979 could have visualized that a late night videotaping session could have grown into what the Fortunoff Video Archive is today. Hundreds of people view the testimonies every year. Among them have been students of many levels from all over the world; musicians, playwrights, dramaturges, artists, novelists, historians, theologians, psychologists, physicians, filmmakers, journalists, and museum exhibit designers.

This year, like every other, we have processed numerous authorizations to publish from those wishing to include testimony excerpts in their conference papers, journal articles, documentaries, and books. A Yale college senior paper based on the writer's research won a prize at graduation. What is striking in looking back at these last twenty-five years is the many, many people who contributed so much time, energy, inspiration, money, and hard work. I wish I could name them all, but it would extend beyond a reader's tolerance this already lengthy article. I am personally grateful for having had the opportunity to help build this collection, but even more important, for the privilege of meeting and working with so many wonderful people and forming lifelong ties of friendship.

Each and every survivor who has offered to share his or her story with us, often at great psychic cost, has left a precious legacy for us and for generations to come. The interviewers who have listened, and continue to listen to these accounts, have also made a contribution whose value is incalculable. We have employed many students, and some tell me working with these materials changed their lives. The Yale University Library considers the Fortunoff Video Archive for Holocaust Testimonies one of its premier collections, and it does this based not on any emotional factors but on the archive's obvious value as demonstrated by its many visitors and the papers, books, journal articles, music compositions, and other works resulting from viewing the testimonies. As the generation of survivors passes, I hope that it is with some sense that their memories will be safeguarded and live after them.

Note: For additional material, access the website at <www.library.yale.edu/testimonies>

The Slifka Revolution: Yale's First Center for Jewish Life

By Harry Flaster

Though the average visitor to Joseph Slifka Center *for Jewish Life at Yale* may be unaware, when they walk into the nine year-old building on 80 Wall Street they are entering a domain of symbolic gestures and profound spirituality. For example, should you happen to be in the main chapel and look skywards, you would notice that the ceiling is painted a strikingly bold shade of red. Chances are you won't realize the deeper significance of this stylistic choice, unless you are especially well read in Lithuanian Jewish history. Before the holocaust, the town of Vilna (now called Vilnius) in Lithuania was a major site of Jewish scholarship and was known to some as the "Jerusalem of Europe." Many scholarly Jewish and Yiddish texts were published in Vilna, but it was their Talmuds that were renowned for their superior artistry. The Jewish renaissance in Vilna ended with the Holocaust; there is one synagogue remaining of the 103 that flourished before the war.

So what does this have to do with the ceiling of the chapel? The Vilna Talmud used this same shade of red as the border of its title page and Rabbi James Ponet ('68) did not want Vilna to be consigned to the footnotes of history. This is one of many ways that Slifka Center has reconnected Yale Jews with their rich heritage.

Slifka Center plays many roles in the lives of Yale's Jewish students. To some it is a place of worship for all denominations of Jews, to others a kosher dining hall and a place to study and relax with friends. Today, Slifka Center fits in so well with the rest of Yale that it is hard to imagine what life must have been like for Jews at Yale before such a place existed, or what it was like to be a Jewish student while Yale was still beleaguered by the prejudices that made it more difficult for religious and ethnic minorities to be accepted into the Yale community.

Yale's Jewish community owes a significant debt of gratitude to those who fought for a better, more inclusive Yale. A Jewish center at Yale may have been inevitable, but we would not have the current beautiful version without the vision and strength of people like Rabbi James Ponet, the current head of Slifka Center, and Harold Roth (MFAA '57), the Center's architect, whose vision of a Jewish Center for Yale lasted thirty years before it became

a reality.

The evolution of Slifka Center is a local story, but it is part of a larger narrative, a narrative that Jews have been creating since their arrival on America's shores 350 years ago.

A Brief History of the Jews at Yale

"Anti-Semitism...represents a secret prostitution of the one principle which universities assert to be inviolable, the axiom, namely, that before all else, the University is a center of education and that no vitality in education can exist in an atmosphere of pious deceit and hypocritical profession of faith."

- Eugene V. Rostow on "The Jew's Position"

This summer Slifka Center welcomed Yale alumni who made the pilgrimage back to campus for a reunion with kosher food, Shabbat services, and a series of lectures and discussions entitled, "Deliberation On Home." For the more recent alumni, Slifka Center was the natural environment for such a discussion. However, many of the older alumni had a deeper appreciation for the existence of such a bastion of Jewish learning. These men and women could vividly remember the times when Yale could hardly be described as inclusive.

Though the first Jew may have graduated from Yale in 1809, it was not until recently that Jews and other religious and ethnic minorities were completely accepted as permanent members of the Yale community. Beginning with the creation of a University Admissions Board in 1920, the "Jewish Problem" was often discussed amongst University officials. The guiding principle was to balance the hostility of many Yale students and alumni against the need to present a façade of openness to the public. This began a decades-long argument about what constitutes a quota, pitting alumni against administration, students against students, philo-Semites against anti-Semites. Alumni who felt threatened by the increased enrollment of Jews consistently asked why Jewish students were represented by a disproportionately large ratio of Yale students, while Jewish leaders were asking why Jews were not more readily admitted when it was discovered that on the average they performed better academically than non-Jewish students.

According to Dan Oren (BS '79 MD '84) author of *Joining the Club:*

A History of Jews and Yale, anti-Semitism was particularly pronounced in the late 19th and early 20th centuries. An editorial in the newly founded *Yale News* criticizing "Old Clothes Men" – poor students who would buy clothes from their more well-to- do contemporaries who had squandered their allowance, and then sell back those clothes at a profit – is archetypical of this period's bigotry:

> It is of the outsiders and intruders we would speak; those men who roam about the building, interrupt our studies, and pick up such spare articles as may come in the way…Bananapeddlers, furniture menders, and especially the cheekiest and most contemptibly familiar Jew picture framer, Levi. If someone would kick that man down four flights of stairs and off the campus, he would confer an inestimable favor upon the college community. But those sink into insignificance when we come to the "ol clo" men, those vultures that hover around the fence patiently awaiting until some poor devil has squandered his allowance, and is willing to sacrifice a good suit of clothes for a dollar or two; the bow-legged, flat-nosed Bierbaum, the handsome Herberger, and chief among ten-thousand, "Ike," "Mr. Hartenstein of the Yales"…

The impression one gets upon reading these words is that the Yale of the late 19th and early 20th centuries was as much of a country club as it was an institution of higher learning. Despite this attitude, Jewish enrollment increased until the administration was pressured from outside and within to limit their enrollment. This pattern was repeated at many of the elite institutions of higher education across the country. Ironically, the rationale given for such an admission policy was to stop the spread of anti-Semitism, as articulated in a June 1922 letter from Harvard President Lowell to a Harvard graduate:

> The anti-Semitic feeling among the students is increasing, and it grows in proportion to the increase in the number of Jews. If every college in the country would take a limited proportion of Jews I suspect we should go a long way toward eliminating race feeling among the students, and, as these students passed out into the world, eliminating it in the community

Yale would employ a similarly twisted rationale in instituting its own admission policy. Though it took some time, by 1934 the administration successfully reduced the proportion of Jews in the freshmen class to 8.2 percent, the smallest proportion in nine years. The Yale admissions board had embarked on a secretive policy of sifting through applications to identify potential Jews by a variety of targeted traits, but they were careful not to institute a specific policy of discrimination. Thus, President James Rowland

Angell could say throughout the 1930s, "We have no definite policy which involves our accepting or rejecting any specific number, or percentage, of Jewish students," thus deflecting all accusations of a quota system while pursuing a *de-facto* quota system in practice.

Although Jews at Yale may have felt discouraged by the prejudice on campus, success was by no means barred on account of religion. One striking example of this phenomenon was Eugene V. Rostow (B.A. '33, LL.B. '37). Rostow was the first Jewish college master at Yale, as well as Dean of the Yale Law School, Undersecretary of State for the Johnson administration, and President Reagan's Arms Control and Disarmament Chief. As an undergraduate at Yale, he enjoyed both social and academic success. Rostow's example proves that throughout even the most prejudiced and narrow-minded epochs of Yale's history, some version of a meritocracy was maintained

One of the consequences of World War II was to strengthen that meritocracy. The feelings of unity engendered by America's fight against Nazi Germany, coupled with the knowledge of the horrible consequences of Nazi racism, deemed public consideration of Jews as a separate race to be deplorable. Entering Jewish freshmen were also more likely to be several generations removed from their immigrant roots, and as a consequence there were less obvious differences between Jews and non-Jews at Yale. After the War it would become "un-American" to maintain a policy of restricting veterans who had risked their lives defending the very ideals that Yale had previously and regrettably ignored.

In the 1960s, with the appointment of President Kingman Brewster and his outspoken Dean of Admissions, R. Inslee Clark, the last barriers preventing minorities from having an equal chance of attending Yale toppled. Need-blind admission was adopted, and the advantages of being a legacy were curtailed, although not eliminated.

Though Jews were now full members of the Yale community, it would be another forty years before they had a home of their own at Yale.

Building a Home for Jews at Yale: A Vision Shared

Rabbi James Ponet, the current Howard M. Holtzmann Jewish Chaplain at Yale and head of Slifka Center, matriculated to Yale in 1964, just as the final barriers to Jews and minorities were being eliminated by the Yale administration. Yet despite the more open atmosphere, Rabbi Ponet did not feel

that his being Jewish shaped his Yale experience in any way. There was no Judaic studies department, the conservative, reform and orthodox services all met at different locations around campus, and the rabbi's house served jointly as a location for services and Friday night meals. "There was the sense of leaving one world, and entering into another space," Rabbi Ponet said of the transition between his day-to-day activities and his life as a Jew. "The notion that you would wear a *chai* around your neck, or a *kepah* on your head was marginal."

Though Ponet's connection with Judaism was only a casual one, Rabbi Richard J. Israel, the Hillel Rabbi serving the Yale Jewish community at the time, inspired the young Ponet with his wisdom and dedication to Judaism. Ponet and Rabbi Israel would often share a Shabbat meal together. A religious studies major, Rabbi Ponet attended a seminary after he graduated from Yale, spending his second year studying in Israel, where he met his wife Elana. Rabbi Ponet returned to the United States to finish his rabbinical degree, and then immigrated to Israel where he founded a high school for American students interested in studying abroad in Israel, now called the Alexander Muss high school in Israel. His decision to make aliyah was intended to be a permanent one. However, it took only a single phone call from his old friend Rabbi Israel to change his plans.

A new rabbi was needed at Yale and Rabbi Israel was offering the job to Rabbi Ponet. Though Rabbi Ponet was now a committed Israeli, having lived with his family and raised three of his children in Israel through the Yom Kippur War and served in an Artillery unit in the IDF, he did not hesitate to respond to the call to duty from his former mentor and alma mater and old friend. In 1981 Rabbi Ponet returned to Yale, this time to lead the Jewish community.

It was a difficult move for his family to make, but the Ponets were comforted by their belief that in a few years they would be back in Israel. Rabbi Ponet intended to return to Israel after he was able to raise the funds to build a Hillel House for Yale's Jewish community, an endeavor that he assumed would take only a few years. The need for such a building was clear; the Yale Jewish community was still using the house that had been used when Rabbi Ponet was an undergraduate as its community center. That house, still shared with the Jewish community, had become the Ponet family residence, placing an additional strain upon the displaced family. Furthermore, the spiritual component of Jewish student life was severely inhibited by the private, guarded nature of worshiping and celebrating in basements and private homes. In a

1988 Yom Kippur sermon, Rabbi Ponet forcefully declared that, "The Jewish community at Yale today is functionally invisible...Ladies and gentlemen, when you look at Yale, when you tour it, we do not exist!"

In 1991 Rabbi Ponet and alumnus Alan Slifka ('51) planned and hosted a panel entitled, "Jewish Life at Yale Then and Now," on what would be Mr. Slifka's 40th graduation anniversary. Over two hundred alumni crammed into Connecticut Hall for this panel, which prompted Mr. Slifka to declare that the gathering was the single most courageous thing he had done at Yale. The effect of speaking before those two hundred alumni would later manifest itself as a personal drive to make being a Jew a public, natural visible part of Yale life. Rabbi Ponet described the environment that Mr. Slifka encountered as an undergraduate at Yale as inhospitable. "Alan went to Yale in the 50's. Sure, there were Jews, but with zero visibility. There was nothing public at Yale that referenced Judaism besides the Hebrew on the coat of arms. You felt as if you needed to leave the Yale campus to do something Jewish. "

Even before Rabbi Ponet arrived, it had been the hope of Rabbi Israel and architect Harold Roth to someday build a Hillel house to serve Yale's Jewish community. Lacking the resources, the campaign had never progressed beyond the visionary stages. The energy of Rabbi Ponet and dedication of Alan Slifka heralded a new opportunity to turn that vision into a reality.

The beginning of the long journey toward a home for Jews at Yale was the most difficult. The idea was not considered to be realistic by many on the Hillel board and in the Jewish community. Also, Rabbi Ponet and Campaign Director Robin Golden ('79 BA, LAW '98) faced the daunting task of convincing alumni that a center for Jewish life would fit in with the rest of Yale.

"The difficult part was convincing Yale alumni that Yale was a friendly place for Jews," said Golden. "A lot of the people who were at the prime giving age did not think of their Jewishness as going with the fact that they went to Yale."

One of the keys to convincing Jewish alumni to contribute to the campaign was to show that the University *wanted* a Jewish Center. Donald Cohen (MED '66), a member of the Hillel board at the time, approached Yale President Benno Schmitt with a request that gifts towards Slifka Center be considered as gifts to the University. President Benno Schmitt obliged, and in addition would later issue a one hundred year lease on the land on Wall Street for the site of the future Joseph Slifka Center *for Jewish Life at Yale.*

Rabbi Ponet later recalled, "It was at this moment that Alan Slifka became

fully convinced that this was not the pipedream of a Rabbi; it had the full will of the institution of Yale behind it."

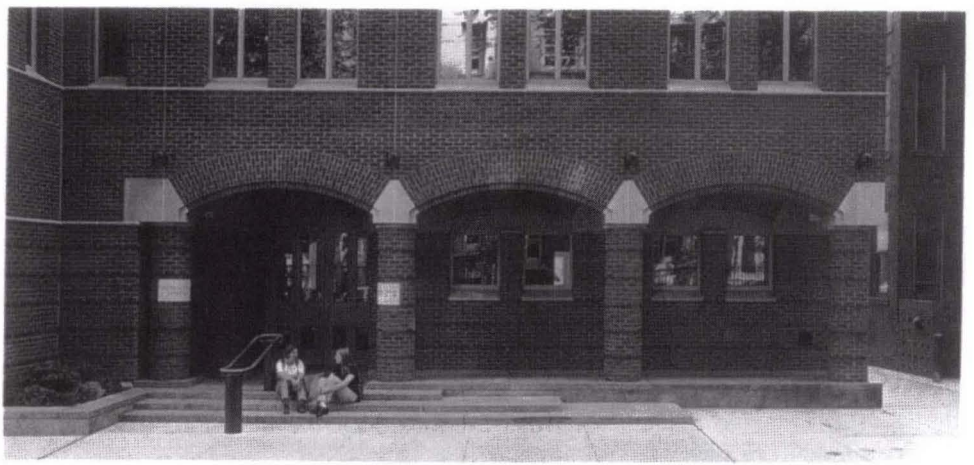
It is clear from a Yale Hillel House Campaign brochure that the University supported the Hillel House in word as well as in deed. Included in the brochure were enthusiastic endorsements from President Benno Schmitt, University Chaplain Rev. Harry Adams, and prominent Jews on campus like former Dean and Nobel Prize winner Sidney Altman. President Schmitt had this to say about the need for a Jewish center, "The Jewish Community at Yale today embodies the University's commitment to the fullest cultural, ethical, and religious expression. Yale needs a Hillel House so that the spiritual and cultural life of this institution can thrive. Yale's Hillel House will be a unique resource, not only for Jewish students and faculty, but for the entire Yale community." With the encouragement of the University, Jewish alumni were much more willing to contribute to the building of the Center. Donating in honor of their late father and husband Joseph Slifka, Alan and Sylvia Slifka contributed the leading funds to get the project underway.

An accurate retelling of the long process that Rabbi Ponet and Campaign Director Robin Goldman went through to obtain the finances necessary to complete the project that the Slifkas began would fill at least another article's worth of pages. But it should be noted that without the contributions of Jerome (MD '72) and Roslyn Meyer ('71, MS '77, PhD '77), Daniel ('51) and Joanna Rose, Stephen ('62) and Karen Susman, Arnold and Lucille Alderman, David and Goldie Blanksteen, Peter ('68) and Julie Cummings, Dr. Michael (MD '64) and Edith Gelfand, Jeffrey ('70) and Susan Stern, Robert ('41) and Patricia Ross Weis, Emily Fine (MD '73) and Stephen Stein, Iris and David Fischer, Gary ('84) and Linda Friedlaender, Michael ('55) and Carole Friedman, Andrew ('91) and Ellen Bronfman Hauptman ('91), Samuel ('60) and Ronnie Heyman, Judge Howard M. Holtzmann (BA '42, LAW '47), Samuel Karetsky ('66), Jonathan (MD '70) and Susan Katz, Henry (BA'39, JD '42) Kohn, Bertha Konowitz, Marcel and Belda Lindenbaum, Jeffrey ('62) and Silvia Loria, David Messer ('83) and Barbara Duberstein, Andrew ('68)and Iris Morse, Allan ('54) and Leah Rabinowitz, Richard ('43) and Nancy Schneller, Craig (BA, MA '82, '86 JD) and Marla Wasserman, Eric ('72) and Karen Zahler, Yale's Jews would not have a place where they could live fully and publicly as Jews.

On September 10, 1995, Joseph Slifka Center *for Jewish Life at Yale* was formally dedicated. It had taken thirty long years of planning and revising and creating, but Harold Roth saw his vision for a Jewish Center at Yale be-

come a reality. In 1997, the building was honored by the American Institute of Architects Religious Architecture Design Award.

That month, the Yale Alumni Magazine ran a cover article on Joseph Slifka Center *for Jewish Life at Yale*, announcing that, "After years of wandering, Yale's Jewish community has a home of its own." A single, poignant word could be added to the article's enthusiasm for the Center: finally.



More Than a Hillel

In less than ten years Slifka Center has become a home away from home for Yale's Jewish students. And if Slifka Center truly is that collective home, then Amy Aaland is the mother of that diverse and over-achieving household. As executive director, Amy works exhaustively to make sure the Center accommodates the needs of the community it serves. For the undergraduates, this can range from helping to bring an Israeli band to campus for a rock concert to a hug on a day when exams and papers seem overwhelming.

Amy was an actress before she became involved in Slifka Center and she uses the same energetic personality that used to light up the stage to fill Slifka Center with warmth and energy. She became involved in Jewish life at Yale after she moved to New Haven in 1996 to join her husband who, at that time, was a student at Yale Law School. Rabbi Ponet encouraged Amy to become more involved in the Center. As coordinator for the Shimon Peres visit to Yale in February 1997, Amy was energized and delighted by her interactions with the Slifka community. Inspired by the vitality of the students and faculty, Amy decided that she had found her calling, and has

been intimately involved with Jewish life at Yale since then.

In conversation, Amy recalled a remark made by a tour guide leading a group of potential Yalies and their parents past Slifka Center. "A student, presumably a non-Jew, was passing by and told the audience what a great dining hall Slifka Center has, and that is part of what Slifka Center is about. The dining hall allows us to host special dinners with other groups at Yale, like the Black Student Association, for example, and be a very welcoming place where both Jews and non-Jews can eat a delicious meal."

While eating is a central part of the Yale experience for students, many adults in the community do not regularly seek out Yale's dining halls. Also, contrary to the impression some might have, Jewish tradition is not defined solely by eating. This is why Slifka Center has always striven to encompass the full diversity and complexity of contemporary Jewish life, hosting cultural events, lectures, symposia, author readings, and concerts, some of which are only marginally related to Judaism.

Slifka Center sponsors the David and Goldie Blanksteen Lectureship in Jewish Ethics, which affords students the opportunity to interact with the leading thinkers and activists of our time under the banner of ethical studies. Past speakers have included David Hartman, Shimon Peres, Avivah Zornberg, Michael Tigar, Yehuda Amichai, Robert Pinsky, Abba Eban, Grace Paley, Daniel Liebeskind and, most recently, Tony Kushner. The lectures that the University sponsors are usually only open to Yale students and faculty; the Blanksteen lectures seek to educate and involve the whole community, Yale and non-Yale, Jew and non-Jew. This spirit of inclusiveness is intrinsic to the original vision behind the creation of Slifka Center.

Almost as long as Slifka Center has existed, it has hosted The Forum for Bioethical Issues in Society. Partnered with the Yale Institute for Social and Policy Studies in recent years, Slifka Center invites students and members of the community to gain a greater understanding of some of the most pressing dilemmas faced by contemporary global thinkers and scientists. With six to eight speakers every year, a wide variety of issues are explored, from pharmacogenetics to epidemic obesity to the environmental impacts of pesticide use.

The center also hosts a Jewish children's school every Sunday, with classes that are taught by Yale undergrads, a Yiddish reading group that is composed primarily of New Haven residents and numerous other social events designed for specific groups in the Yale/New Haven Jewish community. Amy says that what makes Slifka Center different from similar institutions on

other campuses is that it is involved with many different parts of the Jewish Community at Yale and in New Haven. This allows undergraduates to recognize that exploring Judaism is a life long process—it is possible to become involved in Jewish learning and the Jewish community at any age.

As executive director, Amy is often asked how she thinks Slifka Center is different from Hillels on other campuses, or how it impacts the lives of the people who pass through it, questions that are nearly impossible to answer in general terms. "The way that I see Slifka Center is that we're more than a Hillel; faculty, graduate students and individuals from the New Haven community are all a part of Slifka Center...this creates a backdrop that's really important for undergraduates because it tells them there is so much to explore in Judaism, that people still care about these things long after college.

"Why is it important to be Jewish? What is it that we value as Jews? I think it does help to have a Center to look at these questions, as these questions are the best part of what keeps the community at Yale vibrant. The special thing about it is that there's not one answer to these questions – there are different answers for everybody."



Beit Midrash

Looking Towards the Future

Since the inception of Joseph Slifka Center *for Jewish Life at Yale*, other

prestigious Hillels at John Hopkins, Columbia and Dartmouth among others have sought advice on how to create a similar center for their Jewish students. It seems as if Slifka Center has become something of a national model. Rabbi Ponet is taking heed of this trend, but is careful not to label it a Jewish renaissance in the making. "The future of American Judaism is up for grabs. What will these buildings that have sprung up across the country be used for? The main question we should be posing at this point is, 'Now what?'"

The story of the creation of a Jewish Center at Yale is one of progress towards the acceptance of Jews in one of the nation's most elite Universities. We should not forget, however, that other minority groups have not enjoyed the same success that Jews have enjoyed at Yale and in the country at large. The Haggadah reminds us every Pesach that the struggle of all those who are downtrodden should be our struggle. Pesach teaches that in order to remind us of those who are less fortunate, we have to be reminded that we were once slaves in Egypt. We should not allow the past difficulties that Jews faced to be forgotten, so that we may continue to work to ensure that Yale is a place where everyone – regardless of race, religion, or creed – feels at home.

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NEW HAVEN SECTION OF THE NATIONAL COUNCIL OF JEWISH WOMEN

By Judith Bograd Gordon, Ph.D.

> "An insight into the many and diverse activities of the Council and its sections must fill our hearts with thankfulness to the founders that such an organization was conceived and developed…[1]

Jenny Herz spoke these words in 1920. At that time, she was both the Executive Secretary of the National Council of Jewish Women (NCJW) and the honorary President of the New Haven Section. In this year of celebration of the 350th Anniversary of Jews in America, we are told that we should commemorate the history of the Jewish community in America by celebrating its achievements, taking account of its challenges and shortcomings, recalling its contributions and reflecting on its meaning[2]. As Paula Nadel points out, before 1970, readers of history encountered a world in which the many contributions of Jewish women to Jewish and American history did not seem to exist. But they did[3].

Members of the New Haven Section of NCJW saw to it that some of its contributions can be used to tell the history of Jews in America through the words of the women who lived it and made it. In 1979, the New Haven Section historian, Virginia Bruson deposited histories, presidential reports, minute books, and other documents in the archives of the New Haven Jewish Historical Society. In this paper, I draw upon this collection to present three stories about the New Haven Chapter's early decades written at three different points in time by women who also served as the Section's president.

The first is from a report by the New Haven's section president in 1924, Mrs. Robert Hyman. From her report, we learn of the activities of its committees, the causes that it supported and it's networking locally, regionally and nationally. The second story is from a story told by Meryl Drabkin in 1951. From her, we learn the names of the founders of the Section and Charter members including those still alive in 1951. She provides us with a chronological account that relates the history of the Section by listing its achievements under each president over time, adding new ones to the list as they occurred up to her own presidency. The third comes from "A History

of the New Haven Section, National Council of Jewish Women" written by Virginia Bruson in honor of the section's 65th year. This anniversary shapes what is told. I present brief excerpts from these stories in the words of the women who told them as no summary can as concisely capture what they said as they said it.

Story Told By Mrs. Robert Hymen in 1924

> It is in the thirteenth year of the reorganization of the New Haven Section that I undertook the Presidency of this splendid group of women...Thanks to my genial and efficient officers and members of the Executive Board my term in office has been one of pleasant association and helpful cooperation. Without the hard work of all, the President could accomplish nothing. I was sorry to lose, through her absence from the city, the pleasant contact with our honorary president, Mrs. Leo Herz, whose guidance as a National Officer and veteran of our local Section was of immeasurable value ...

Mrs. Hymen then goes on to highlight the work of the Committees such as the Sabbath Council, begun by the Religious Committee, the linkages with "all movements for civic betterment" of the Civic and Communal Committee that led to an invitation to join the Council of New Haven Women's Clubs and the innovation of private teachers in the homes of immigrants by the Americanization committee. She also listed "the causes" to which the Section contributed..." including the Denver Hospital, the Traveler's Aid society, the Community Chest, the National Federation of Women's Clubs, a musical education fund for Harry Brown and the Child Welfare Association." As President, she attended the Triennial Meeting of the NCJW which "gives one a broader and more comprehending aspect and viewpoint of the affairs of life and the relationship of the Council to them". In this story, networks matter.

Fortieth Year Story Told By Meryl Drabkin in 1951

> Mrs. Ceasar Misch, National President, organized the New Haven Section, March 1911, at our present meeting rooms at Temple Miskan Israel. 1911-1917. Mrs. Leo Herz, our first president, remained in office for six years.
>
> Mrs. Max Mailhouse, our first vice president, remained in office until

her death in 1915. Their program of activities included: hospital visiting, immigrant aide, peace, religious schools, education, juvenile court work, health clinic for the under-nourished children at the various grammar schools. In 1914, Council became affiliated with the Connecticut Federation of Women'sClubs. In 1915, the Celia Katz Mailhouse Memorial Lecture fund was started by Dr. Max Mailhouse. Every year in April (her birthday), the Council Program was financed from the fund. 1917-1919, President Mrs. Henry M. Shartenberg. The Section had 195 members. New Activities included participating in Liberty Loan and thrift stamp drives, food conservation, Red Cross sewing and current events lectures. 1919-1921, President Mrs. Samuel Muhlfelder. New activities included aide to the blind, English classes for foreign born, clinic for undernourished children. Beginning of farm and rural work – 250 books given to farm libraries. 1921-1923, President Mrs. Bernhart E. Hoffman. New activities, legislation, public health work, sponsored first Rhode Island-Connecticut Interstate Conference.

1923-24, Mrs. Robert E. Hyman, President. New activities: cooperation with the School Board, Happy Day Fund., classes in English for foreign born, monthly bulletin started.

STORY TOLD BY VIRGINIA BRUSON IN 1976

In the 65th year of the Section, Virginia Bruson began her story by turning back to the beginnings of NCJW.

National Council of Jewish Women is the oldest Jewish Women's organization in theUnited States. It was founded in 1893, by Hannah Greenbaum Solomon at the Parliament of Religions at the Chicago Fair in protest against the unequal treatment accorded to women. There are 100,000 members nation-wide, organized in 200 Sections. It is a volunteer organization devoted to improving the quality of life for all people, particularly the disadvantaged, children and the aging. A basic commitment to strengthening the Jewish community in this country and in Israel has been a tradition of the NCJW. The New Haven Section...was organized in 1911... 65 years of effort to build an informed and understanding membership who worked for progressive legislation and served in community activities under the leadership of 32 Presidents.

During the first 10 years, under Mrs. Leo Herz, Mrs. Henry Shartenberg and Mrs. Sam Mulfelder, programs were commenced that kept hundreds of Council women busy for many years to come. They involved themselves in child welfare laws, reformation of delinquent women, Margaret Sanger's project on birth control,... and all patriotic endeavors connected

> with World War I. They established a program to educate Jewish women and children on farms that lasted 20 years. The next decade, under Mrs. Bernhart Hoffman, Mrs. Robert E. Hyman, Mrs. Samuel Campner, Mrs. Samuel Levy, Mrs. Wolfe Jacobs and Mrs. Jacob Woldarsky, their projects were expanded while continuing the ones already in progress...In 1926, a scholarship to Connecticut College for women was given to a New Haven Jewish girl. In 1928, a Scholarship Fund was started by Mrs. Emma K. Podoloff to provide education and vocation training for New Haven Jewish youth. She chaired this for 25 years and successive chairmen have continued this until the present time.

This story highlights particular activities decade by decade until 1969. It ends with the words, "the years from 1969 to the present (1976) remain to be completed". The story of the New Haven Section to the present is always in the making.

CELEBRATE 350

In the Invitation to Celebrate 350, we are told that "it is our duty to give thanks for having been sustained and enabled to reach this anniversary." These three stories do just that. Even though each woman narrates the story of the Section differently, each reflects the teller's understanding that it was her duty, as it is ours, to give thanks to those who went before. In the spirt of the present invitation to Celebrate 350, these past stories "reaffirm...reverence for freedom, equality and respect for diversity..." Because these women left us their words, records and reflections, we can link what has been to what can be as Jews in New Haven enter a new century.

AUTHORS NOTE

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I would like to dedicate this paper to the memory of my mother Fannie Mozer Bograd. As a past officer of the Denver Section of NCJW, she was the first to tell me that the New Haven Section had sent money to Denver to pay for the care of poor Jewish patients suffering from tuberculosis and that the Section members too have stories to tell.

Last but not least, I would like to thank the members of the New Haven Section of NCJW.

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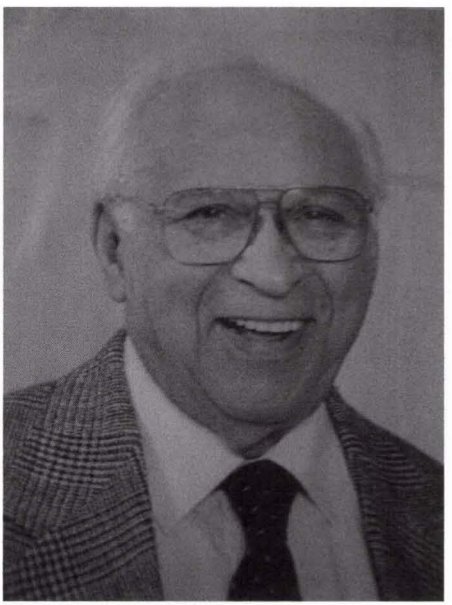
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George G. Posener—Philanthropist

An Interview by David S. Fischer, M.D.

The remarkable philanthropic career of George G. Posener came to my attention at the Jewish Community Center in Woodbridge on Thursday evening, May 6, 2004 when he was honored along with Lucille Alderman at the annual dinner of the Jewish Foundation of Greater New Haven, the endowment arm of the Jewish Federation. A partial list of his generous contributions to the Ezra Academy, Congregation Beth El Keser Israel (BEKI) and to medical research at Yale and other accomplishments were mentioned at the ceremony. In the summer 2004 issue of *shalomnewhaven*, the same issue that announced my appointment to be editor of volume 8 of the series *Jews in New Haven* and called for the listing of all Jews who had served in all the armed forces of the United States, those accomplishments were spelled out again.



I was intrigued by the fact that someone who had done so much for the New Haven Jewish community and Yale Medical School was not known to me, an active participant in both areas. After arranging with many authors for the articles that I wanted for this volume, I arranged with the help of Samuel Faiman to meet Mr. Posener on October 13, 2004.

While visiting George G. Posener in his modest home in Orange, I encountered a congenial, cheerful man and learned that it was sage advice from his father that guided George's entire life. "It is not what you have, but what you give that determines the value of the life that you live." He never forgot, and he worked hard in many jobs so that he could give to others, his expertise,

his guidance, and his money.

George was born in a New Haven suburb. There was no synagogue or Hebrew school in the area so his parents taught him at home. The family was poor and he worked even as child, mowing grass, fixing other people's lawns, shoveling snow and other odd jobs, some as *mitzvot* for no compensation, and others for income that would help the family meet their financial obligations. His first regular job was to light gas street lamps with a flint lighter and he had morning paper and milk delivery routes. Unable to adequately study Hebrew at home, when he was old enough he took the trolley to the old Mishkan Israel on Orange Street to study there and he had his confirmation there.

Although he had an outstanding record in High School, graduated with honors and won an academic scholarship to Renssalaer Polytechnic Institute in Troy, N.Y., and to the University of Maryland, he was unable to attend college because he had no money for room and board. Instead, he attended the New Haven Night College, now the University of New Haven, where he earned a degree in building construction engineering. He served as a foreman for the construction of Yale's Payne Whitney Gymnasium, the Sterling Memorial Library and Calhoun College. After his work in construction, he decided to go into the insurance business. He worked for several companies and was quite successful in building a client base in spite of the depression.

When the United States became involved in World War II, George offered his services and his engineering expertise to the military. He was assigned to the Army Ordnance Department to work with McGuire Industries which was testing and inspecting the 45 caliber Thompson machine guns, known as the "Tommy Gun." He supervised 500 inspectors and they found many of the guns malfunctioned. Two companies produced these guns and George disassembled 10 of them, scrambled the parts and reassembled the parts and fired 5,000 rounds to be sure they functioned well. Then he discovered that the ammunition, which was made by several different companies, was not identical.

Ammunition from one company had no malfunctions at all, while that produced by other companies had frequent malfunctions. He found that the difference was the machining on the lip of the cartridge. Those that functioned properly had a full lip for the ejector to catch, while the defective ammunition had a lip a millimeter smaller and was not always caught by the ejector. After he called this to the attention of the Ordnance Department, the specifications were enforced on all manufacturers and there were no more

malfunctions. For his weapons inspection expertise, he was sent to Yale University to attend ballistics courses. He was thereafter also involved in inspecting a variety of small arms, 75 mm armor piercing shells, periscope mounts, and later parachutes.

The Army specifically requested his exemption from active induction into the Army so that he could continue with weapons inspection and improvements in the private sector that worked directly for the Ordnance Department. He was promoted to Assistant Chief Inspector of ordnance for the Springfield District that supervised all of those activities in New England. He and his inspectors were subsequently awarded the Army-Navy E award, the highest award to civilians for service to the military. Wendell Wilkie was among those presenting the award to him and his co-workers at the Auto-Ordnance Corporation of Bridgeport, CT (which had acquired McGuire Industries).

After the war, George returned to his job in the insurance industry. Soon he was the top producer for the Washington National Insurance Company. In 1960, he decided to go into business for himself and was joined by his brother Morris (Mickey), whom he had put through Yale (class of 1938). They formed the Posener Insurance Agency and affiliated with the New England Life Insurance Company. It was a very successful joint venture that was eventually sold to Insurance Management Associates.

In 1940, he married Leah "Lee" Levine, the love of his life. They had two sons, Israel and Morris, but because he had Rh-positive blood and Leah had Rh-negative blood, during both pregnancies, the sons developed an immunologic disorder called erythroblastosis fetalis and both died. With what we know today, both boys could have been saved. Realizing that knowledge is often the key to good health and long life, George resolved that someday he would advance knowledge in the field of blood disorders.

Although George remembered his mother's *tzedakah* box and gave charity as soon as he was able, his charitable activity accelerated after the untimely death of his brother Mickey, and even more so after the death of his beloved wife, Leah in 1987, from polycythemia vera, a blood disorder. In 1996, he established the George G. and Leah E. Posener Memorial Fellowship in Hematology/Oncology at the Yale University School of Medicine to advance studies of polycythemia vera and related diseases, and to honor Dr. Peter McPhedran, who had cared for his wife so professionally and compassionately. It was splendid recognition of an outstanding doctor. I am proud to say that I was one of Peter's teachers and remain one of his colleagues and we meet and work together frequently.

The first recipient of the hematology fellowship was Dr. Michal Rose, an Israeli studying in the U.S. whose major interest is the study and treatment of polycythemia vera, chronic myelocytic leukemia and myelodysplastic syndromes. She is now a faculty member in the section of medical oncology at Yale and is based at the West Haven Veteran's Hospital. As a medical oncologist at Yale, I have the pleasure of interacting with her from time to time. A similar Posener hematology fellowship was established at the University of Cincinnati in Ohio.

When George had an automobile accident that resulted in extensive head and neck injuries and coma, Dr. Reuven Rabinovici saved his life with timely surgery. In gratitude, the George G. Posener Fellowship in Trauma and Surgical Critical Care at Yale was established in honor of Dr. Rabinovici, who is the Section Chief of Surgical Critical Care and Professor of Surgery (Trauma) at Yale School of Medicine. In recognition of the fact that faith helps to heal both the body and the soul, George established interfaith chapels at Yale New Haven Hospital and Milford Hospital and has given the money for the establishment of an interfaith chapel at the Hospital of St. Raphael, not yet built.

Jewish charities have been major benefactors of George's *mitzvot*. He was a co-founder of the Hebrew Day School and a co-chairman of its Board of Directors in 1949. For his "generous, wholehearted, and steadfast support," the Ezra Academy dedicated The George G. and Leah E. Posener Elementary School at Ezra Academy in 2002. Funds were also provided for a gift to each child who advances a grade and a more substantial gift for each graduate, as well as scholarships for those unable to afford tuition. This is really "no child left behind."

Congregation Beth El-Keser Israel (BEKI) has been a continuing recipient of George's largess. There, at age 85, he had his bar mitzvah. He has been a major benefactor of the congregation. He was honored there with testimonial dinners in 1991, 1995 and 1997 for many gifts including the support of youth education. Subsequent benefactions include the George G. Posener Family Memorial Break-Fast Fund, the George G. Posener Kadima & United Synagogue Youth Fund at BEKI during the summer, The George & Leah Posener Endowment for Jewish Education of BEKI Youth, the George G. Posener Family Memorial Turbolift (Shabbat elevator), repairs to the roof, and the George E. Posener Daily Chapel, now named *Beit Midrash al shaim Gershon ben Yisrael Posener.*

Other benefactions include Camp Ramah of New England, the Canavan's

Disease Fund at Yale, and the Technion Israel Institute of Technology with particular reference to the Department of Food Engineering and the Department of Biotechnology. George is a 32nd degree Mason, Cosmopolitan Lodge 125 of Connecticut, a member of the Board of the Greater New Haven Jewish Historical Society, a Life Member and a contributor to its endowment fund.

George Posener still remembers his father's dictum, "it is not what you have but what you give that determines the value of the life that you live." His life is very valuable because, at age 94, he is still doing good things to help people.

Rabbi Judah Heschel Levenberg (1884-1938)

Chief Rabbi of New Haven (1917-1929)

By David S. Fischer, M.D.

Who ever heard of a Chief Rabbi of New Haven? I did not until the late Sydney Krass (1914-2004) told me. He approached me one day at services at Congregation Bikur Cholim Sheveth Achim and told me about Rabbi Judah (Yehuda) Levenberg, the Chief Rabbi of New Haven and founder of the Yeshiva of New Haven. He explained that it had moved and became the Hebrew Academy of Cleveland and was the forerunner of the Ner Israel Yeshiva of Baltimore, probably the largest yeshiva in the US.

Sydney explained that he had attended the Yeshiva of New Haven and that he went to Cleveland, Ohio to continue his studies there when Rabbi Levenberg and the Yeshiva moved to Cleveland. He said he had a large folio of material about Rabbi Levenberg that I could read at his house. I asked him to write the article about Rabbi Levenberg but he declined because he said that he was 89 and too old and too sick and would probably not live long enough to finish it. He volunteered to meet me and visit Louis Komisar and Abe Green at the Jewish Home for the Aged (JHA) because they had both studied at the yeshiva and went to Cleveland in 1930 to continue their studies at Rabbi Levenberg's yeshiva when Sydney went there. I called Sydney several times to see his files and to go to the JHA, but he was always too sick. Then he went into a convalescent home in Woodbridge where I visited him, but he was too weak to talk much. I visited and talked with Louis Komisar and Abe Green two days later at the JHA and gathered information from them. A week later, September 1, 2004, Sydney Krass died.

Marvin Bargar, archivist of the Jewish Historical Society, made additional information about and a picture of Rabbi Levenberg available to me. Rabbi N.W. Dessler, Dean of the Hebrew Academy of Cleveland kindly sent me a pre-print of the article on Rabbi Levenberg and one on Rabbi Jacob Isaac Ruderman from a forthcoming volume in the *Living Memorial Program: The Growth of Torah in America*. Rabbi David Avigdor directed me to the grave

of Rabbi Levenberg and translated the inscription on his tombstone.

Beginnings

Yehuda Heschel Levenberg, called Yudel as a child, was born in Pilten, Lithuania on Chanukah in 1884.His father Tzvi Halevi was a scholar and scion of an illustrious rabbinical family that had produced Jewish leaders and scholars for many generations. His mother, Chana Gela, only wished that he would be a God fearing Torah scholar. He started his studies at an early age and demonstrated both diligence and brilliance. While still a teenager, Yudel was accepted into the famous Yeshiva of Slobodka. He immersed himself in Torah study and the *mussar* (ethics) classics and become a devotee and proponent of the *Derech Ha Mussar* of Rabbi Israel Salanter.

It should be noted that in the early 19th century the yeshiva enjoyed autonomous status. Within a relatively short period it became a kind of supreme authority for the Jewish community of Lithuania, not merely on legislative problems but also with regard to daily life. Rabbi Hayyim of Volozhin (1749-1812), a disciple of the Vilna Goan, laid the foundation on which the other respected *yeshivot* of Mir, Telz, Slobodka and Eishishok were established. The yeshiva *bocher* (student) was evaluated by his diligence and his intellectual grasp in his studies. The *yeshivot* were not designed to be schools for rabbis, but a society of students of the Torah, whose graduates were supported financially to serve as an example for all Jews. From these institutions there emerged a new leading stratum for Lithuanian Jewry—the *ba'alei batim* (propertied class), with spiritual proclivities implanted in them in the *yeshivot*—that was capable of standing up to Chasidism. Most of the great sages of the age emerged from the *yeshivot* under the influence of education in these schools. Study of the Torah began to encompass wider sections of the people, and the criteria prevailing in the *yeshivot* also began to be accepted by other sections of the population.

The *Mussar* Movement that arose in Lithuania was aimed at bolstering a weakening edifice and fulfilling the needs of the younger generation. Its leader, Rabbi Israel Salanter (1813-1883) emphasized the importance of studying ethical matters and fostering the atmosphere and feeling that should envelope all deeds and base them on fervor. While Chasidism was rooted in the joy and ardent devotion of the masses, the exponents of *mussar* concentrated on the cohesive quality of sorrow and on the importance



איינע פון די לעצטע בילדער פון
הרב הגאון ר׳ יהודא העשעל הלוי לעווענבערג, זצ״ל

of study. The movement was aimed at the general public, and women were also included. The exponents of *mussar* tended to engage in self-examination and to express contempt for the "vanities of this world." Not unexpectedly, several prominent rabbis and Chasidic *zaddikim* attacked the *Mussar* Movement. Yudel entered the battle and gained first-hand experience in fighting those forces at that time.

Ordination

At the age of 20, Yudel received *semicha* (ordination) from his *Rosh Yeshiva*, Rabbi Moshe Mordecai Epstein, and in the same year, 1904, he married Devorah Edelshtein of Vindova where the couple resided and for the next 10 years he continued to immerse himself totally in his Torah studies.

The Lithuanian *yeshivot* were in dire straits in those years as the Jewish population suffered great poverty. In the meantime, Rabbi Levenberg had gained a widespread reputation as an orator and a world- class scholar and a *Baal Mussar*. His *Rosh Yeshiva*, Rabbi Epstein, turned to him in this time of crisis and asked him to travel to America in order to raise much-needed funds for the yeshiva. He arrived in America in September 1910 and was invited to become the spiritual leader and Chief Rabbi of Jersey City, N.J., a community with little Torah learning where many of the children were moving away from their religious heritage, customs and traditions in spite of the fact that there were many *shuls*.

Rabbi Levenberg reorganized the Jewish community. He established local Jewish schools for the children after their day in public school. The concept of a yeshiva day school had been achieved only on New York's Lower East Side with the Etz Chaim, Rabbi Jacob Joseph, and Mesivta Tiferet Jerusalem *yeshivot*. Within 6 years, Jersey City became a model Jewish community with outstanding afternoon Jewish schools, and Rabbi Levenberg become one of the most respected rabbinical figures in America at age 32.

The Move to New Haven

In 1917, with great reluctance, he accepted the position of Chief Rabbi of New Haven, Connecticut. Prior to his arrival, the town had been lacking in

the basic institutions that define a Jewish community. He became obsessed with creating a *mussar* yeshiva on these shores, built on the model of his beloved *alma mater* in Slobodka. For five years, he struggled and campaigned against the skeptics and opponents who said that such an institution could not become a reality in America. In May 1923, he presented his idea to the national convention of the Agudas HaRabbonim of the US and Canada in Lakewood, N.J. He received their resounding support.

The Yeshiva of New Haven received its charter and a short time later, bought a two story 18-room mansion on Park Street. It officially opened its doors on August 12, 1923. Initially the rabbi and his family lived in the yeshiva building, but as more *bachurim* (students) came and filled the building, the community bought a house for the rabbi and his family across the street from the yeshiva on Park Street. The yeshiva had dormitories on the second floor and in the attic since most of the students came from out-of-town. New Haven area students lived at home. The learning rooms were on the first floor and all instruction was in Yiddish. Some of the older students were studying to eventually receive *semicha.*

Ben Yitzchok wrote in *Der Yiddishe Licht* of March 14, 1924: "Rabbi Levenberg's dream of many years finally came to fruition. New Haven merited having a 'corner' of Torah built on the principles of the Slobodka Yeshiva: i.e., Torah, *mussar* (ethical studies), fear of Heaven and serving God with great fire and enthusiasm, just as we were accustomed to seeing in *'der alte heim'* (the olden days in the old country)...It will surely become a model for other places in this country where they will hopefully establish more 'Tents of Torah' such as this."

Louis Komisar, now 89, recalls that he and his twin brother Sam studied at the yeshiva along with Sydney Krass, Abe Green, Zeli Sarowsky and George Freedman (who later became a rabbi and still later a business man). When the yeshiva moved to Cleveland in 1930, Louis and Sam Komisar, Sydney Krass and Abe Green went to continue their studies in Cleveland. It was the start of the depression and economic hard times. Louis left after 3 months. Sam left after a year and a half and went to the Mir Yeshiva in Poland (the area had been Lithuania before World War I) and he developed a respiratory disease and died there. Sydney left after one year. Abe Green, now 88 years old, left after 6 months. He recalls that when he was a student in New Haven, Rabbi Levenberg had a summer cottage in Woodmont and would often invite some of the *bachurim* to spend a weekend or a week with him at the beach. They took the trolley from downtown New Haven. In Woodmont,

they davened twice a day.

The Chief Rabbi of New Haven

As Chief Rabbi of New Haven, Rabbi Levenberg received universal respect but no direct income from the community for his office. He was a *shtut* rabbi (without a paid post), as were all the Orthodox rabbis.

Although he preached primarily at B'nai Israel in the stately Rose Street Synagogue, the largest Orthodox synagogue in New Haven at the time, he also circulated through all the Orthodox synagogues giving sermons and conducting services. In volume VI of *Jews in New Haven*, Sarah Moore Lipwich recounts one of her experiences: "The small synagogue, usually referred to as the Bradley Street Shul, was filled to capacity and overflowing, standing room only. We had no regular rabbi, but always during this period (the High Holiday season), Rabbi Judah Levenberg, the Chief Rabbi of New Haven, would grace our *bima* and deliver a sermon. His oration was so moving that there wasn't a dry eye in the congregation." Similarly, in volume VII, Sam Dimenstein described his experience at the old Congregation Sheveth Achim then at the top of Factory Street: "Hearing a dynamic charismatic speaker like dark-bearded Rabbi Yehuda Levenberg left me with a good impression of his oratory. His *droshes* were so effective that seldom would women leave the synagogue without a flow of tears."

Robert Francis recounts the role that Rabbi Levenberg played in the formation of the Young Israel Congregation of New Haven in the article on that synagogue elsewhere in this volume. Abe Green also emphasized the pivotal role of Rabbi Levenberg's *talmudim* (students) in the founding of Young Israel. He also noted that Rabbi Levenberg often preached at Beth Israel, the Orchard Street Shul, where Rabbi Abraham Flexer held sway, and there was often friction between the two rabbis. Since neither was paid by any synagogue, they made their small income by officiating at weddings and funerals and supervising *kashrut* as *mashgiim* and supervising the *shochtim* (ritual slaughterers) who paid them for this supervision. Since Rabbi Flexer was a *cohain*, he could not go to the cemetery and hence could derive no income from funerals. He concentrated on *kashrut* supervision and there was often a *machlokus* (dispute) by merchants on Legion Avenue over whose *haskocha* (certification) was the more important one.

Yehuda and Devorah Levenberg had 7 children. Morris, the oldest, died

young. Samuel, the second son, became a rabbi and was affiliated primarily with Beth Hamedrosh Hagadol which later merged with the Westville Synagogue and B'nai Israel (the Rose Street Synagogue). He was frequently seen during the summers at the Hebrew Congregation of Woodmont. Heshi, the youngest son, became a rabbi and later head of a yeshiva in New York City. Bertha, the oldest daughter, was said to be a "lady *Gaon*". She used to give a *d'var Torah* on the radio. The second daughter married Rabbi Ever. The third daughter, Miriam, and the fourth daughter, Bas Zion, were married in Cleveland.

A *Mussar* Yeshiva

In keeping with the yeshiva's identification as a *mussar* yeshiva, Rabbi Levenberg brought a *mashgiach* from Lithuania, Rabbi Sheftel Kramer who later assumed responsibility for the learning program and daily guidance of the students. In addition, Rabbi Kramer's son-in-law, Rabbi Jacob Isaac Ruderman, a graduate of the Slobodka Yeshiva, was hired to augment the teaching staff.

The yeshiva continued to blossom. Rabbi Levenberg planned to buy a farm in East Haven, Connecticut and build a yeshiva campus there with dormitories and more modern teaching facilities. He had difficulty soliciting enough financing and in 1929 difficult economic circumstances caused the material status of even the established yeshiva to decline precipitously. At that crucial time, Rabbi Levenberg was approached by a group of lay leaders in Cleveland who asked him to assume the mantle of rabbinic leadership in Cleveland. It was understood that where Rabbi Levenberg went, so too went the New Haven Yeshiva.

In 1930, the New Haven Yeshiva started operating in Cleveland with its four New Haven students and a new *Rosh Yeshiva*, Rabbi Samuel Belkin, future head of Yeshiva University of New York. Although the New Haven Yeshiva thrived in Cleveland, Rabbi Levenberg got caught up in "Jewish politics" when he tried to bring a measure of honesty and integrity to the *kashrut* market. When he attempted to impose some *halachic* discipline, he was opposed by such interested parties as the butchers, the slaughterhouse, and some of the "rabbis" who made their living from doubtful *hechsherim*. Once, he was framed by these vested interests and actually jailed by the local authorities. The resulting demonstrations, outcry and anger resulted in his

release but the anguish he suffered remained with him for life.

Cleveland became an unhappy place for Rabbi Levenberg. Just before the move to Cleveland, Devorah became ill and was unable to join her husband, and he had to move back to New Haven for a time. The Levenbergs were finally able to move together to Cleveland on August 19, 1932. During Rabbi Levenberg's absence, the yeshiva was left in the hands of Rabbis Kramer and Ruderman. In 1933, Rabbi Ruderman left Cleveland to found the Ner Israel Yeshiva in Baltimore, Maryland.

In 1937, Rabbi Levenberg's health began to deteriorate and he was found to have a brain tumor. He went to Mt. Sinai Hospital in New York City for treatment and was away from Cleveland for several months. In his absence, Rabbis Moshe Feinstein and Chaim Elazary were added to the staff, but the New Haven Yeshiva failed to attract sufficient students and it closed in 1938. Rabbi Levenberg died on January 15, 1938, and he was buried in New Haven. His tombstone, at the Congregation Beth Israel cemetery on Jewel Street, is shown in the accompanying photograph. It is roughly translated as: "Yehuda Heschel son of Zvi Halevi Levenberg who labored in the rabbinate 17 years in the City of New Haven. He worked for his group with belief and with great effort and endeavored to spread Torah publicly with the establishment of the Yeshiva. His holy soul passed on the 13th of *Shevat* 5698. May his soul be bound up in the bond of eternal life."

Final Observations

Rabbi Yehuda Heschel Levenberg will be remembered as a charismatic leader who overcame great obstacles to establish the Yeshiva of New Haven as the first *mussar* yeshiva in America and as a model for others to follow. While it is true that the famous Hebrew Academy of Cleveland was not founded until 1941, three years after the death of Rabbi Levenberg, his New Haven Yeshiva in Cleveland had demonstrated the need and feasibility of such an institution to the Jewish leadership of Cleveland. In one sense, he was a surrogate father or at least an inspiration to its actual founders. In the case of the Ner Israel Yeshiva, its founder, Rabbi Ruderman had been a graduate of the Slobodka Yeshiva and a teacher at the New Haven Yeshiva, first in New Haven and later in Cleveland. His goal in Baltimore was to establish a *mussar* yeshiva on the model of the *yeshivot* at which he had studied and taught. In this sense, Rabbi Levenberg can at least be credited as an inspirational forbear

of Ner Israel Yeshiva. Sydney Krass' formulation was not precisely correct, but it was not far off the mark. We thank him posthumously for preserving this valuable piece of New Haven history and American Jewish history.



CHARLES G. ALBOM

BY HON. ELAINE A. BRAFFMAN

Charles G. Albom (1910-1994) was a brilliant and visionary leader in the post World War II New Haven Jewish and secular community. Charlie was known as "the lawyer's lawyer" and his legal acumen was widely acknowledged: indeed, appointed by Mayor Biagio DiLieto, he was New Haven's first Jewish Corporation Counsel. In addition, he served the New Haven community as chair of the Police Commission during the difficult days of the Black Panther trials and was also chair of the New Haven Charter revision commission. A brilliant trial and appellate lawyer he was recognized within the legal community as a pillar of knowledge and rectitude.

In many ways, Charlie Albom's life summaries the American Jewish experience. Charlie was born in New Haven and named Charles after the doctor who delivered him because his parents wanted him to be an American with an American name. Penniless and not knowing a word of English, his parents, Philip and Sylvia Albom, came to America seeking a better life. Through hard work, they went from being peddlers to owning a dry goods store and ultimately a liquor store on Ferry Street in Fair Haven.

At that time, few Jews lived in Fair Haven and Charlie often recounted tales of anti-Semitic teachers and classmates. Always defending himself against such slurs, Charlie fought back with his fists and his brains, frustrating both schoolmates and teachers who insulted him. Charlie was the oldest of three sons all of whom attended Yale University on scholarships and became professionals. Graduating Phi Beta Kappa from Yale in 1929, he graduated from Yale Law School in 1933 at the height of the Depression. He practiced law his entire life in New Haven, earning a reputation as brilliant, honorable and tireless.

Within the Jewish community, Charlie Albom was known and respected for his deep commitment to Orthodox Judaism at a time when most Jews were trying hard to assimilate. He was one of the original founders of the present Westville Synagogue and of the New Haven Hebrew Day School. With Rabbi Maurice Hecht as the headmaster, he served as president of the Hebrew Day School for over twenty years during a period when day school education was considered almost anti-American. It was Charlie's dedication to Jewish education that allowed the Hebrew Day School to expand and build

its present building in Orange: when the State of Connecticut condemned Hebrew Day's old site on Legion Avenue in order to make room for the infamous Route 34 connector, Charlie took an appeal on the school's behalf and was able to win enough money (without taking a fee) to ensure Hebrew Day's ability to rebuild. And it was Charlie – whose support when he was New Haven's Corporation Counsel – enabled the Gan School to purchase the old Roger Sherman building for a pittance.



No shrinking violet and never afraid to express an unpopular decision, Charlie feuded publicly with many New Haven Jewish communal leaders and decried their lack of support of Jewish education. In later years, Charlie felt vindicated by the presence of one conservative and two orthodox day schools in the New Haven area with his own grandchildren attending the Solomon Shechter day school Ezra Academy.

But perhaps Charlie's greatest accomplishment was not in the legal or communal area but in his private life. He married Ethel Gurian in 1943.

Theirs was a love match with the gentle Ethel his soul mate for life. Together they had four children and nine grandchildren. For all his brilliance and achievements, he often said that his best decision was marrying Ethel and devoting his life to her happiness.

Visionary, maverick, community leader, Charles G. Albom's was a life dedicated to Yiddishkeit and to serving his community with all his talents and remarkable wisdom.

The Russian Crown Jewels
Narration by the late Samuel Kravitt

Harry Ratner and I were daily commuters on the 8:00AM train from New Haven to New York. Harry was an attorney with an office in New York. He'd been commuting ever since he got out of Yale Law School. Harry was quite a storyteller. He loved to reminisce. I guess you would call him a raconteur. Among the many stories he told so well was one with which I was slightly familiar. A story recalled before my time. I had heard vague references to the story from time to time, but Harry went on to tell the story in great detail, and it took the entire train trip to tell it. It was the true story of a sensational occurrence that took place in the Jewish ghetto area of New Haven in the 1920s.

Oak Street was the main street of the Jewish ghetto. This area was no more than three or four blocks. Nevertheless, it had its colorful characters. There was Shimon the shoemaker; Yaffe the *Shochet*, the ritual slaughterer of chickens, who wore his badge of office – a bloodstained white coat. What made this *Shochet* different from all the others was he liked liquor. Yaffe would walk down to the speakeasy every once in a while followed by a great big white goose.

There was Boach, the Herring man. Boach was a jolly character. He laughed at almost anything and spoke only Yiddish. You would swear he was a Scotsman until he started to speak. Boach sold Herrings wrapped in newspaper, and for ten cents more, you could provide a meal for a family, with potatoes or whatever else. A man named Shenfield ran the delicatessen. A drug store at the corner of Oak and Broad Streets was run by someone named Goldberg. The drug store was the only place where you could make a phone call or receive one.

There also was Nachke, the *Shikker*. Swirsky was the wholesale butcher. What made Swirsky different from other butchers was that a huge black man, George, worked for him. George spoke Yiddish fluently. A linguistic ability acquired from dealing with Jews all the time. George would juggle the sides of beef around as if they weighed nothing at all. My father worked for Swirsky four or five times a week in the evenings delivering these sides of beef to kosher butchers in town in a horse drawn wagon. I remember going with him on occasion. These occasions were part of my growing up entertainment. There were no radios, let alone television, in those days.

"Steamboat Bill" was another character who came by this name because he pushed around a sheet metal stove on wheels. This contraption had drawers and a charcoal fire beneath them that would puff smoke and sparks. Bill baked sweet potatoes and sold them for two cents each. If you only had a penny to spend, he would cut on potato in half for a penny. During the summer Bill would boil ears of corn and sell them for three, four or five cents each.

Another character was the letter reader. Few people in the ghetto were literate and the letter reader would read letters from the old country or write letters for these people. My mother was a letter reader.

Also, there were the Russian baths, run by Mr. Rosen. The landlord of the baths was an "evil" man of sorts. He was called Max *Chazzer* .. the pig. Melnick the baker lived near my house where his bakery bordered our back yard. Every morning we'd hear Melnick yell "Danny!" Danny was his eldest son and he had to wake him up to go to his college classes. Melnick had two other sons, Morris and Joe. Danny and Morris became lawyers and Joe, the youngest went into medicine and ultimately went on to become an Epidemiologist, currently at Baylor University. I see Joe once in a while.

A tailor named Shapiro was another colorful character. He had a little shop where he mended, pressed, cleaned and whatever else. Shapiro was a Spanish-American War veteran, and every Memorial Day he wore his uniform and marched in the parade along with the World War I veterans. There were even some Civil War veterans around at the time ..the Grand Army of the Republic.

The Himmel brothers owned a sheet metal shop where they made store fronts, roof gutters, cornices – that sort of thing. You'd bring Mr. Wolkovitz your copper pots and pans for re-tinning; Weller the undertaker; Moishe the iceman. Then there were the Chepovskys, Hymie and Izzy. Their mother and father had a little fruit and vegetable market and lived in rooms behind the market. During the summer they would spread their produce on the sidewalk in front of the store, and supplement that with a pushcart around the neighborhood hawking the produce of the day. All these merchants were new immigrants. This occurred in the 1920s and none of them had been in this country for more than five to twenty years. It was against this milieu that Harry Ratner's story took place:

It happened in Harry Caplowitz's Candy Store. Harry sold the usual: chocolate and cherry soda, candy, a glass of tea and cookies. The menu was rather limited but was the sort of place where the storekeepers would hang out when things were slow. They would spend hours playing Casino, their

favorite game. Here they were, these new immigrants with dreams of riches. But it was anything "but". They were having a really hard time. Every now and then some *klutz* would come out with "A klug to Columbus!" Well, what did Columbus have to do with it? Columbus discovered America and that's why they were here. And yet, they were not much better off than when they left Russia. Anyway, they would take out their frustrations in whichever way they could.

The Harry Ratner's incident took place in Harry Caplowitz's Candy Store. You might say an apparition appeared in the form of a Greek Orthodox priest wearing the vestments of his religious order. The priest came in, and well, this is really something new for Harry's Candy Store. All eyes turned to the *Goloch* (priest) and they wondered "what the hell was he doing here?" He sat at a table and Harry served him a glass of tea and some cookies. When Harry returned to his card-playing friends, they asked him "Well what did he say?" "I dunno – he didn't say anything" Harry replied. Well, they all just sort of sat there with their cards, not paying too much attention to the cards, and every now and then glanced over to the priest. After a second and third glass of tea, Harry asked the priest what brought him to this part of town. "Oh" the priest replied, "I am waiting for a friend to meet me here and he's late". Harry tried to pump him for more information, but he got very little out of him. The priest finally got up and left the store saying he would be back the next day.

The next day conversation became a little easier since they had seen the priest before. After two or three glasses of tea, the priest let on that he was there on a business venture that required some capital and discreet negotiating which is why he wasn't saying very much. This, of course, whetted the men's appetite. A sort of cat and mouse game went on and after a good deal of bantering, the priest said this project required a considerable amount of money. "Why?" the men asked, "what takes a considerable amount of money?" Then, the blockbuster reply "The Russian Crown Jewels!" This occurred shortly after the Russian revolution, so it was not improbable. It's just possible that this character had some Russian Crown Jewels. The priest explained the jewels were tied up in Customs and he needed $25,000 to pay the duty on them. Here were these liberated Russian Crown Jewels for the taking if only they could get $25,000 together.

At that point, the men wanted to know if they could be helpful. Of course, this was the bait and they took it – hook, line and sinker! The men were not about to be taken in that easily. They weren't going to be that stupid. They

told the priest they would try to get the money together but first had to see some evidence that the jewels really existed. The priest returned the following day with a jewel-encrusted icon, and a statement of its authenticity by a Yale faculty member. This convinced the men. Izzy Chepovsky went to New York with the priest. Izzy went to the Customs House and there he was shown (I got this directly from Izzy as he told it) a beautiful wooden box with an official seal, and it was locked. There was "one million dollars" and they were going to share this proportion to what each man invested.

Izzy goes back to New Haven and tells his friends that all is "kosher". There is indeed a box with an official seal and it was theirs if only they could get up the money to pay the duty. Here was sudden wealth staring them in the face. They scrounged around, borrowed, mortgaged, doing one thing or another to come up with the money. It took them about two weeks before they got the money together. They drove to New York in an old Hudson touring car borrowed from Louis Gans. They drove down the old Boston Post Road, the Bronx, Fordham and to the Customs House in Manhattan. The priest told them he had to handle this himself from here on in and took the money inside. The men sat and waited, and waited and nothing happened.

I guess it took three or four hours before they realized that nothing was going to happen. They had been taken. They drove back to New Haven and there wasn't much talk after that. One of the principal backers, Wunderoff, the house painter, wasn't about to go meekly to the poorhouse. He had invested four to five thousand dollars - his life's savings, his fortune! Wunderhoff remained pretty calm, but he was determined to find the priest and get his money back. The other men simply laughed and asked, "How?" He answered "You remember the priest spoke of his contact in Chicago?" "Yeah, but what's his name? What's his address?" Wunderhoff knew nothing except that he had mentioned "Chicago". Wunderhoff realized that what had happened to them was the result of a very smooth operation and that if it happened here, it could happen somewhere else.

Wunderhoff went to Chicago, leaving word that he could call Goldberg's Drug Store if anything turned up, and if he did call, to be sure and get hold of Sam Cohen. Sam was a detective with the New Haven Police Force. Sam could then contact Sgt. Clancy, and he in turn would contact the authorities in Chicago. Arriving in Chicago, Wunderhoff sought out the Jewish ghetto in Chicago and found another "Harry's Candy Store". He just sat and waited, and sure enough, the priest showed up one day. Wunderhoff bolted out the door without the priest seeing him and headed for a place to make a phone call.

He reached Sam Cohen, who then gets Sgt. Clancy, who calls the Chicago's City Attorney's office. The priest is arrested and brought to New Haven for trial. Sounds incredible, but it really did happen.

What does the priest do but hire a smart Jewish lawyer, Arthur Klein. I remember Arthur quite vividly. He was a short, dapper man, neat as a pin, and a very good trial lawyer. The plaintiffs had no lawyer to represent them, but for a State's attorney. Mind you, these were all immigrants who spoke Yiddish 90% of the time. Hymie and Izzy Chepovsky spoke English. Being the most vocal, Hymie was the spokesman for the men. He was fairly bright, born in Russia, but had gone through Grammar School here.

Here they were in this formal courthouse before an old Yankee Judge, John Q. Tilson. The priest sat on one side and the group of Jewish immigrants sat on the other. There was some difficulty when it came to expressing themselves, but Hymie did pretty well in stating the case. As Harry Ratner told the story, Hymie got stuck at a very critical point, however. They had come to New York in a borrowed car and drove to the Customs House, handed over the money and waited. Even Hymie had a little difficulty in expressing himself. The Judge, being rather sympathetic toward the men, ventured to help them. "I presume, at this point, having waited four to five hours, you assumed that this man had absconded with your money?" Hymie, nonplussed for a moment, said, "Not only that – he was a crook!"

Little incidents like that during the trial were hilarious. I wish I could have gotten more out of Harry Ratner and Hymie. Unfortunately, they are both dead now.

This story has elements of drama, comedy and suspense. The priest ultimately was convicted. From what Izzy told me, I don't think any of them ever saw their money again. Arthur Klein, the lawyer, got his cut, so in a sense the money went from one Jew back to another Jew. I guess they had to be content with a moral victory.

And so they made their peace with the system and learned to live with it. Some of the men went on to bigger and better things. Certainly Hymie and Izzy did. They started one of the first supermarkets in a small way, and ultimately got into real estate. They did very well in real estate, and later got into wholesale liquor, wine and beer distribution business and became millionaires. In a sense, these immigrants did find "the streets of America paved with gold".

New Haven Jews Who Served on Active Military Duty in the United States

Compiled by Marvin S. Bargar and Robert S. Francis

It should be publicly noted that there were thousands of Jewish men and women who served on active military duty. Following is a list of nineteen hundred and forty three names. We apologize for any names that have been omitted or misspelled. We also make no claim that any of the information listed here is entirely accurate or complete. This information was gathered from various archives, veterans organizations, honor rolls, families, and word of mouth. Due to space limitations many words had to be abbreviated.

Aaronson. Samuel D.	Captain	Navy	WWII
Abbels, Jack			WWII
Abelson, Milton C.			WWII
Abelson, Milton K.			WWII
Abeshouse, Howard L.	Sergeant	Army	WWII
Ableson, Myron H			
Abrams, Robert			WWII
Abrashkin, M.D			WWII
Adams, Morton		Coast Guard	WWII
Adelman, Harold		Army	WWII
Adler, Bernard			WWII
Adler, Walter P.			
Agins, Marvin L.			WWII
Aiden, Robert		Army	WWII
Alderman Bernard	Sergeant		Korea
Alderman, Bill			
Alderman, Herman R.			WWII
Alderman, Melville			
Alderman, Morris H.			
Alenier, Samuel			WWI
Allinson, Celia	Major	Army	WWII

Allinson, Elihu		Army	WWII
Allinson, Ira			WWII
Allinson, S.M.			WWII
Alpert, Harold		Army	WWII
Alpert, Herbert S.	Sergeant	Army	WWII
Alpert, Max			
Alpert, Nathan	Corporal	Army	WWII
Alpert, Samuel			WWI
Alterman, Joseph G.	Lieutenant	Navy	WWII
Alterman, Nat		Army	WWII
Altshuler, Clifford		Navy	WWII
Altshuler, David			
Altshuler, Stuart			
Androphy, Howard B.	Staff Sergeant	Army	WWII
Androphy, Leonard T.	Sergeant	Army	WWII
Angus, Michael P.	STG 2	Navy	2000-2006
Appell, Harold S.			
Arman, Frank H.			WWI
Arman, Simon T.			WWI
Aronow, Aaron	Sergeant	Army	WWII
Arons, Paul M.	Corporal	Army	WWII
Arotsky, Abraham	Corporal	Army	WWII
Arotsky, Allan	Corporal	Air Force	1971-
Arotsky, Arthur	Private	Army	
Arotsky, Cary	SPEC 1st Class	Army	1960-1963
Arotsky, Howard	Private1st Class	Army	WWII
Arotsky, Lester	Staff Sergeant	Army	WWII
Arotsky, Sam			
Arotsky, Sidney	SGT 1st Class		Korea
Arotsky, Theodore		Army	Vietnam
Arotsky, William	Sergeant	Army	WWII
Arovas, Morris	Sergeant	Army	WWII
Arrick, Myron			
Arrick, William H.			WWII
Axelrod, Milton			WWII
Backer, Bernard	Private	Army	WWII
Backer, Frank	Private	Army	WWII

Baher, Milton			
Bailey, Nocki		Army	WWII
Bailey, Samuel		Army	WWII
Bailin, Stanley			WWII
Baily, Herbert E.			WWII
Baily, Manning T.			
Baker, Arnold		Army	WWII
Baker, David A.			WWII
Baltimore, Arnold	Sergeant	Army	WWII
Baltimore, Herbert.		Army	WWII
Balton, Harold			
Barach, Samuel		Navy	
Barash, Paul	LT/CDR	Navy	1968-1976
Bargar, Marvin S.	Sergeant	Army	WWII
Barker, Irving			
Barnett, Samuel			
Barrer, Max		Army	
Barris, Hyman	Lieutenant	Army	WWII
Barron, Francis H.	1st Lieutenant	Army	WWII
Baser, Jack			
Bass, Jacob			
Bassett, Louis			
Bassett, Nathan			WWII
Batter, Irwin L.			
Bauer, Ernest	Lieutenant	Navy	WWII
Bauman, Herman L.			
Bear, Sidney Z			
Bearg, Philip			
Beer, Irving A.			WWII
Bellin, Ben		Army	WWII
Beloff, Morris	Private	Marine	1909-1913
Belowsky, Louis	Private1st Class	Army	WWII
Bender, Bernard	1st Sergeant	Army	WWII
Benjamin, Lawerence	Private	Army	Korea
Benzel, Morton		Navy	WWII
Berdoff, Frank			
Berdon, Louis J.	Captain	Army	WWII

Berdon, Robert	2nd Lieutenant	Army	
Berg, Edward			
Berger, Jack			WWII
Berger, Jacob			WWII
Berkowitz, Benjamin N.	APP Seaman	Navy	WWII
Berkowitz, Herman			WWI
Berkowitz, Joseph			WWII
Berkowitz, Morris	Lieutenant Col	Army	WWII
Berlowe, Max L.	Captain	Navy	WWII
Berlowz, Wax	Captain	Army	WWII
Berman, Albert E.	Tech Sergeant	Army	WWII
Berman, Bruce			
Berman, David R.			
Berman, George	Tech. Sergeant	Army	WWII
Berman, Harold L.			WWII
Berman, Henry R.			
Berman, Irving			WWII
Berman, Jack M.	Store Keeper	Navy	WWII
Berman, Maurice			
Berman, Samuel M.			WWII
Berman, Simon			WWII
Berman, Sophie		WAC	WWII
Berman, Sterling			
Berman, WM. J.	Staff Sergeant	Army	WWII
Bernard, Edward R.	Corporal	Army	WWII
Bernard, Louis			
Bernberg, Louis	Captain	Army	WWII
Bernblum, Harry			
Berney, Edwin M.			WWII
Bernstein, Benjamin			WWII
Bernstein, Edward L.	Corporal	Army	WWII
Bernstein, Frederick			
Bernstein, George J.			WWI
Bernstein, Maxwell	Private	Army	
Bernstein, Robert U.			
Bernstein, Samuel M.		Navy	
Bershtein, Herman	2nd Lieutenant	Army	WWII

Besser, Arnold			
Besser, Harold S.		Army	
Birenbaum, Albert	Corporal	Army	WWII
Birenbaum, Bernard	Staff Sergeant	Army	WWII
Blankfield, Harold P.	Tech Sergeant	Army	WWII
Bleen, Samuel L.			
Bloch, Eric	Lieutenant	Army	1959-1960
Bloch, Fred	Sergeant	Army	WWII
Bloch, Ronald	Sergeant	Army	WWII
Bloch, Werner	Staff Sergeant	Army	WWII
Block, Herbert			
Blum, George			
Blum, Joseph L.			WWII
Blum, Samuel I.		Army	WWII
Blumberg, Lester D.			WWII
Blume, George			
Blume, Harry		Navy	
Blume, James			WWII
Blume, Jean H.	Lieutenant	Navy	WWII
Blumenthal, David	Private1st Class	Army	WWII
Blumenthal, Edward J.	Major	Army	WWII
Blynder, Bernard		Navy	
Bober, Bernard E.			WWII
Bodman, Gerald	Corporal	Marines	WWII
Bogdanoff, Sherman		Army	WWII
Bograd, Evelyn J.	Corporal	Army	WWII
Bograd, Leonard S.	Seaman	Navy	WWII
Bolton, Albert	Private1st Class	Army	WWII
Bolton, Harold	Lieutenant/ ~~Comm~~	Navy	WWII
Bornstein, Richard I.			WWII
Botwick, Marvin			
Botwick, Samuel	Private	Army	WWII
Botwinik, Robert S.			WWII
Braffman, Louis			
Braffman, Max			
Braffman, Samuel	Captain	Army	WWII
Braffman, WM			

Braverman, Bernard	T-4	Army	WWII
Bravis, Joseph		Navy	
Brenner, Julius			WWII
Brensia, Louis			
Breslan, Walter Jr.			
Breslow, Louis	Corporal	Army	WWII
Bretzfelder, Carl B.			WWI
Brisgalsoy, Philip			
Brisgelsky, Abraham			
Brody, Alton	Corporal	Army	WWII
Brody, Jacob			WWI
Brody, Lionel G.	Fire Co. 3rd Cl	Navy	WWII
Brogadir, William		Army	WWII
Bronfin, Arthur R.			
Bronfin, Herman			WWI
Bronfin, Max			
Bronson, Donald		Navy	WWII
Bronson, Pat		WAC	WWII
Bronson, Ruth		Army	WWII
Brower, David L.			
Brown, Bernard		Army	WWII
Brown, Edward C.	Sergeant	Army	WWII
Brown, Harry			
Brown, Herbert L.			
Brown, Irving S.	Corporal	Army	WWII
Brown, Lewis H.		Navy	
Brown, Marvin	Private1st Class	Army	WWII
Brown, Maurice V.			WWII
Brown, Solomon			
Brownstein, Allen			WWII
Brownstein, Edward	Lieutenant	Army	WWII
Brownstein, Herman			
Brownstein, Martin	Corporal	Army	1941-1945
Brownstein, Maxwell		Army	WWI
Brownstein, Morris	Private	Army	WWII
Brownstein, Raymond	Sergeant	Army	WWII
Bruskin, Leo	Private1st Class	Army	WWII

Bruskin, Sydney	Sergeant	Army	WWII
Burack, Leonard		Army	WWII
Burack, Samuel			
Burstyn, Nathan	Chaplain		
Bushman, Irwin	A/1C	Air Force	Korea
Buslovitz, Louis	Captain	Army	WWII
Buslovitz, Theodore	Mach. Mate	Navy	WWII
Buslow, Robert			
Byer, Jacob			WWII
Cagen, Milton			WWII
Cahn, Henry K.			WWII
Calechman, Hyman			
Calstein, David	T-5	Army	WWII
Calstein, Jacob			
Canter, Morris			WWI
Caplan, Harry E.			
Caplan, Irving R.			WWII
Caplan, Louis		Army	
Caplan, Marcia	Lieutenant	Army	Vietnam
Caplovitz, Harry			WWI
Caplowitz, Samuel		Army	WWII
Carlow, Burton	Corporal	Army	WWII
Carlow, David	Private	Army	WWI
Carroll, Claude			
Casman, Burton		Merch.Marine	WWII
Casman, Maurice I.		Navy	
Casper, Marvin		Navy	
Castroll, Edward			
Catarevas, Morris	Private1st Class	Marine	WWII
Cedarbaum, William			
Chadys, Irving			
Chaikind, Harry			WWI
Chaikind, Samuel			
Chain, William H.			WWII
Chaneles, Irving R.			
Charnovitz, Robert			WWII
Chasid, Sol			

Chasin, Jack	Private	Army	WWII
Chasnoff, Eugene	Flight Officer	Army	WWII
Chasnoff, Ivan	Sergeant	Air Force	Vietnam
Chauser, Morton			WWII
Chauser, Samuel	Private	Army	WWI
Chernick, Herman			WWI
Chernikoff, Harold L.	Chief Sglman	Navy	WWII/KO
Chernikoff, Howard		Navy	Vietnam
Chernoff, Amozi		Army	WWII
Chernoff, Donald A.	Private1st Class	Army	
Chernoff, Eugene V.			WWII
Chestney, Mark			
Chidekel, Louis			
Chipkin, Louis		Army	WWII
Chipkin, Philip	Private	Army	Korea
Chitzek, Edw. B.			
Chorney, Morton		Navy	
Chorney, Wayne		Army	WWII
Cikins, Ben			WWI
Clark, George			
Clautenbach, Stephen			WWII
Climo, Samuel			WWII
Coan, George			
Cobdon, Aaron B.			
Cobell, David			
Cohan, S. Howard	Lieutenant Col.	Army	WWII
Cohen Charles			WWII
Cohen Hyman, H.			
Cohen, Aaron	Lieutenant	Army	WWII
Cohen, Abraham B.			WWII
Cohen, Albert			WWII
Cohen, Alfred			
Cohen, Ben	Staff Sergeant	Army	WWII
Cohen, Benjamin G.			WWI
Cohen, Bernard	Corporal	Army	WWII
Cohen, Burton		Navy	WWII
Cohen, Daniel			WWI

Cohen, David B.		Army	WWII
Cohen, Donald	Sergeant	Army	WWII
Cohen, Edward		Army	WWII
Cohen, Edwin	Corporal	Army	WWII
Cohen, Erwin			
Cohen, George	Private	Army	WWII
Cohen, George		Navy	WWII
Cohen, Harold	Sergeant	Army	WWII
Cohen, Harvey S.			
Cohen, Henry			WWII
Cohen, Henry		Army	Civil War
Cohen, Israel S.			WWI
Cohen, Jack S.			WWII
Cohen, Jacob			
Cohen, Kenneth		Army	
Cohen, Marvin	Private	Army	1956-58
Cohen, Maurice		Navy	WWI
Cohen, Max			
Cohen, Meyer	Master SGT	Army	WWII
Cohen, Milton C.			WWII
Cohen, Morris	Private 1st Class	Army	Korea
Cohen, Nathan			
Cohen, Paul A.			
Cohen, Percy	T-5	Army	WWII
Cohen, Philip			
Cohen, Richard			
Cohen, Samuel			WWII
Cohen, Samuel			WWI
Cohen, Samuel	1st Sergeant	Army	Korea
Cohen, Shepard		Army	WWII
Cohen, Sidney R.	T-4	Army	WWII
Cohn, Benjamin			WWII
Cohn, Harry		Navy	
Cohn, Israel S.			
Cohn, Joel			WWII
Cohn, Milton			WWI
Cohn, William			

Cole, Abraham			WWI
Coleman, Alex			
Coleman, Donald			WWII
Coleman, Herbert N.			
Comen, Carl			
Comen, Gerald			WWII
Comen, Harry			
Comen, Howard B.			WWII
Comen, Isadore			
Comen, Seymour			
Comen, Sidney	Corporal	Army	WWII
Cooper, Archie			
Cooper, Bernard			
Cooper, Edward			
Cooper, Isaac H.		Navy	
Cooper, Philip	Store Keeper	Navy	WWII
Cooper, Samuel A.			
Cooper, Saul			
Cooper, Wesley A.		Army	
Cooperman, Abraham		Army	
Cooperstock, Irving			
Cooperstock, Theodore .			
Cornell, Robert B.			
Cotzen, Herbert B.			
Cousins, Stanley N.			WWII
Croog, George			
Crossman, Morton	Captain	Army	WWII
Cugall, David			
Cushen, Morris			WWII
Cutler, Elliott			
Cutler, Samuel			
Danzig, David		Navy	
Davis, Daniel			
Davis, Gerson N.			
Davis, Joseph			
Davis, Morton			
Davis, Obie			

Davis, Richard I.			WWII
De Feo, James M.		Army	WWII
Demiany, Joe			
Dermer, Mick			
Dermer, Stanley E.			WWII
Deutsch, Judson J.			
Diamond, Edward H.			
Diamond, William		Army	
Dickstein, George		Marine	WWI
Dietch, Abraham			
Dietch, Philip R.			
Dinerstein, Harold N.	Staff Sergeant	Army	WWII
Dinerstein, Mark	Lieutenant Col.	Air Force	
Dinion, Lawrence M.			
Direr, Henry			
Dodd, Harold		Navy	
Dorfman, Morton	Corporal	Army	Korea
Dorfman, Saul B.			WWI
Dorman, Leonard			WWII
Drabkin, Irving	Corporal	Army	WWII
Drabkin, Lester Y.	Sergeant	Army	WWII
Drazen, Barney S.			
Drazen, Chas E.			WWII
Drazen, Jack		Army	WWII
Dreyfuss, Edward			Civil War
Droffman, Samuel			WWII
Drutman, Sherman		Army	
Dryfus, Milton L.			WWI
Dubin, Herman	Mech. 1st Class	Navy	WWII
Dubin, Samuel E.			
Dunn, Bert		Navy	WWII
Durham, Stanley			
Durhan, Eliot			
Dworkin, Joseph M.	2nd Lieutenant	Army	WWII
Dworkin, Paul	SM 1st Class	Navy	WWII
Dworkin, Solly	Staff Sergeant	Army	WWII
Dworski, William		Army	WWII

Eager, Bertram		Navy	
Eagle, Irving			
Echter, Manuel R.	Private1st Class	Army	WWII
Eckardt, Samuel N.	Corporal	Army	WWII
Edlin, Harvey			
Edward, Horowitz	Private1st Class	Army	WWII
Effron, Irving	Corporal	Marine	WWII
Egger, Max		Army	
Eghal, Louis R.			
Egnal, Harry		Army	
Egnal, Louis Ray			WWII
Ehrlich, Charles	Sergeant		
Ehrlich, Hyman			
Eierweiss, Irving	Sergeant	Army	WWII
Einhorn, Herman	Corporal	Army	WWII
Einhorn, Joseph J.	Corporal	Army	WWII
Einhorn, Martin	Ch Radio Co.	Navy	WWII
Einhorn, Sidney	Corporal	Army	WWII
Eisenberg, Bernard H.	Fireman 1st Cl	Navy	WWII
Eisenberg, Heinz	Colonel	Marine	
Eisenburg, Robert B.	T-4	Army	WWII
Eisner, Robert R.			
Eldrich, Malcolm	Lieutenant Col.	Army	WWII
Elkin, Alexander	Private1st Class	Army	
Elsner, Julian M.			WWI
Emple, Charles	Private	Army	WWII
Englander, Emil		Army	
Enson, Irving	Corporal	Army	WWII
Epstein, Bertram	Private	Army	WWII
Epstein, David	Sergeant	Army	WWII
Epstein, Herbert		Army	WWII
Epstein, Joseph	Private	Army	WWII
Epstein, Robert	Corporal	Army	WWII
Eptsein, David			
Espovitch, Irving			
Estra, Benjamin	Elec. 2nd Class	Navy	WWII
Estra, Hyman	T-5	Army	WWII

Etkind, Herbert			
Eudowe, W. Saul			WWII
Evans, Jacob			
Evans, William		Navy	WWII
Fagan, Albert	Radar Op 2nd Cl	Navy	WWII
Fagan, Wilbur		Army	WWII
Fagin, Norman D.	Corporal	Army	WWII
Faiman, Irving L.	Staff Sergeant	Army	WWII
Faiman, Samuel H.	Tech. Sergeant	Army	WWII
Falk, Philip			
Fedowitz, Samuel			
Feinberg, Jacob		Army	
Feinberg, Joseph			
Feinberg, Meyer		Army	
Feinberg, Stanley		Army	
Feinmark, Harold			
Feinmark, Robert L.			
Feinson, Isadore			
Feldman, Arthur J.			WWII
Feldman, Benjamin			
Feldman, Eddy			
Feldman, Julian			
Feldman, Samuel			
Fenichel, Harry W.			
Fesher, Bennie B.			
Fewes, Edward		Army	
Fichandler, George			WWII
Fidler, Bernard			
Fiedler, Raymond		Army	
Fieldman, Julian M.			
Fieldman, Nathan H.			
Fildler, Richard A.	Specialist E4	Army	Vietnam
Finkel, Manuel			
Finsmith, Edgar			WWII
Fischer, David	Captain	Army	1959-1961
Fisher, Irving			
Fisher, Meyer			

Fishgall, Joseph			WWII
Fishman Louis H.			WWII
Fishman, Stanley C.	Sergeant	Army	WWII
Flaks, Abraham A.			
Fleischman, Charles D.	SP 4	Army	1964-1966
Fleischner, Harry S.		Coast Guard	
Fleishman, Benjamin			
Fleishman, Sidney			
Florence, Harry P.			
Franford, Richard		Army	WWII
Frank, Harold			WWII
Frank, S.M.			WWII
Frankel, Sherman M.			
Frankel, Sol			
Franken, Allen		Army	WWII
Franken, Larry		Army	WWII
Franzman, Charles			
Franzman, Donald			WWII
Franzman, Harold			
Franzman, Louis			
Freed, Abraham			WWII
Freed, Meyer			WWII
Freedman, Arnold E.			WWI
Freedman, Elliot			
Freedman, Gene A.			
Freedman, Jack	Corporal	Army	WWII
Freedman, Morris			
Freeman, Irving J.			WWII
Friedbrick, Joseph	Private1st Class	Army	
Friedland, Arthur	Elec.1st Class	Navy	WWII
Friedland, Lewis	Ensign	Navy	WWII
Friedland, Robert	Yeoman 1st CL	Navy	WWII
Friedland, Samuel	Corporal	Army	WWII
Friedler, David			
Friedler, Jack			
Friedler, Sol			
Friedman, Frank			WWII

Friedman, Nafham D.		Navy	
Friedman, Norman B.		Navy	
Frohman, Howard L.			WWII
Frommer, Jacob			WWII
Furman, Samuel			
Gabriel, Germaen			
Gailer, David J.			
Galanty, Leon		Army	
Gale, Theodore			
Galen, Jack H.			WWII
Gamm, Louis			
Gampel, Stanley I.	1st Lieutenant	Army	WWII
Gandelman	Corporal	Army	WWII
Gandelman, Arthur	Corporal	Army	WWII
Gandelman, Richard		Army	WWII
Gans, Chas		Army	WWII
Gans, Nalthan C.	Fireman	Navy	WWII
Gans, Norman	Private	Army	WWII
Gans, Raymond			
Gans, Sam			
Gantmacher, Bernard		Army	
Ganzing, Joseph		Army	
Garber, Louis			
Garber, Mitchel		Army	
Garfinkel, Samuel			
Gelman, Abraham		Army	WWII
Gelman, Sidney			WWII
Gendel, Meyer			
Germaine, Harry			
Germaine, Thomas	Tech Sergeant	Army	WWII
Gershman, Albert		Army	WWII
Gershman, Alexander	Mach.3rd Class	Navy	WWII
Gershman, Bernard		Navy	WWII
Gershman, Morris		Army	WWII
Gielman, Sidney			
Gillette, Murray			WWII
Gilson, Edward			

Gimple, Bernard		Navy	
Ginsberg, Harry		Navy	WWII
Ginsberg, Isador			
Ginsberg, Jerome	Sergeant	Army	WWII
Ginsberg, Morse			
Gitlitz, Gerald		Army	WWII
Gitlitz, Gerald		Army	Korea
Glaser, David		Army	WWII
Glass, Napthally			WWII
Glassman, Elliot	EM 2nd Class	Navy	WWII/KO
Glazer, Morris	Private	Army	WWI
Glazer, Samuel			WWII
Glickman, Murray	Private	Army	WWII
Glovskin, Leon		Army	
Gluck, Leo E.			WWII
Goby, Sam		Army	WWII
Godfrey, Nathan E.			
Godfrey, Robert	Sergeant	Army	WWII
Godfrey, Samuel			
Golbaum, Lewis L.			
Gold, Eli			
Gold, Leonard	2nd Lieutenant	Army	WWII
Gold, Robert H.			
Gold, Solomon			
Goldbaum, Donald H.			WWII
Goldbaum, Lenny	Sergeant	Army	WWII
Goldberg, Abraham J		Army	WWII
Goldberg, Adolph			
Goldberg, Irving		Navy	WWII
Goldberg, Irwin E.		Army	WWII
Goldberg, Isidor			
Goldberg, Jerome	Sergeant	Marine	
Goldberg, Leah	Sergeant	WACS	WWII
Goldberg, Nathan		Army	WWII
Goldberg, Norman			
Goldberg, William		Navy	WWII
Goldblatt, Barry	2nd Lieutenant	Army	1955-1957

Goldblatt, Sidney			WWII
Golden, David M.			WWII
Golden, Edward		Army	
Golden, Seymour	Private1st Class	Army	
Goldhanmer, Robert			
Goldin, Louis			
Goldman, Maurice			WWI
Goldman, Meyer			WWII
Goldner, Fred			
Goldner, Merwin			
Goldslager, Ralph			WWII
Goldsmith, David	Master SGT	Army	WWII
Goldstein, Barney			WWI
Goldstein, Ezra			
Goldstein, Harry L.			WWI
Goldstein, Maxwell H.			WWI
Goldstein, Morris	Lieutenant		
Goldstein, Murray		Navy	WWII
Goldstein, Paul	Lieutenant	Army	Korea
Goldstein, Robert B.	Corporal	Army	WWII
Goldstein, Sidney			WWII
Goldstein, William		Army	
Gollinger, Bernard			WWII
Gollinger, Murray			
Gomperty, Michael L.			
Goodman, Carl			
Goodman, Leonard H.			WWII
Goodman, Norman		Army	WWII
Goodman, Samuel			
Goodman, Saul			
Goodman, Victor	Staff Sergeant	Army	WWII
Goodmaster, Edmund E.		Navy	
Goodwin, Paul	Tech Sergeant	Army	WWII
Goodwin, Robert			WWII
Gordon, Alan M.	Radio Tech.	Navy	WWII
Gordon, Charles			
Gordon, Harry			

Gordon, Robert	Private1st Class	Army	WWII
Gordon, Samuel M.			
Gottlieb, Arthur			
Gould, Sadie	Corporal	WACS	WWII
Gould, Samuel			
Gould, Stanton	Staff Sergeant	Army	WWII
Graber, Laurence V.			WWII
Graicerstein, Martin	Sergeant	Army	WWII
Grannick, Charles	Private1st Class	Army	WWII
Grannick, Ruth		Navy	WWII
Granoff, Allan	Corporal	Army	WWII
Granoff, Leonard	Tech Sergeant	Army	WWII
Granoff, Mathew		Army	Korea
Granoff, Sherman	Private1st Class	Army	WWII
Gratenson, Jerome			WWII
Gratenstein, J.			WWII
Gray, Arthur		Coast Guard	WWII
Green, Abraham L.			WWII
Green, Eugene			
Green, Henry R.			
Greenberg, Abraham	Staff Sergeant	Army	WWII
Greenberg, Arthur F	Captain	Army	Vietnam
Greenberg, Benjamin		Navy	
Greenberg, Edward		Army	WWII
Greenberg, Harold I.			
Greenberg, Jack	Sergeant	Army	WWII
Greenberg, Jacob		Army	WWII
Greenberg, Joseph		Navy	WWI
Greenberg, Leonard	Private	Army	Korea
Greenberg, Max B.			WWII
Greenberg, Paul R.	Captain	Army	WWII
Greenberg, Samuel		Army	WWI
Greenberg, Seymour			
Greenberg, Yale	M/Sregeant	Army	WWII
Greenburg, Edwards			
Greene, Abraham S.			WWI
Greene, Irving			

Greenhouse, Barnett			
Greenhouse, Norman		Navy	WWII
Greenhouse, William	Lieutenant	Army	WWII
Greenspan, Jack	Captain	Air Force	1967-1969
Greenspan, Marton			
Greenwald, Walter	T-4	Army	WWII
Grill, Eugene L.			
Grodd, Arthur		Army	WWII
Grodd, Clifford			WWII
Grodin, Herman W.			
Grodzinsky, Herman W.			WWI
Grosberg, Sidney M.	Sergeant	Army	WWII
Grossman, Milton W.			
Grossman, Simon	T-5	Army	WWII
Gruen, Albert		Army	
Gruen, Philip L.		Navy	
Gubart, George G.			
Gurevich, David		Army	WWII
Gurian, Malcolm D.			
Gurian, Sydney H.	Captain		
Gutkin, Harold			
Gutkin, Jerry		Army	WWII
Gutkin, Marvin	Sergeant	Air Force	WWII
Hahn, Leo J.			
Hahn, Nelson M.			
Halper, Charles			
Hamerman, Nathan H.		Army	
Handelman, Edward		Army	WWII
Handelman, Nathan		Army	WWII
Handelman, William		Army	WWII
Hankin Herbert L.	Sergeant	Army	WWII
Hankin, William			
Harary, Al	Staff Sergeant	Army	1960-62
Harlenstein, Harry H.			WWI
Harowitz, Philip A.			
Harris, B.			WWII
Harris, Jesse S.			

Harrison, Erwin J.	Tech Sergeant	Army	WWII
Harrison, Marshall			
Harrison, Meyer			
Haves, Hyman	Lieutenant	Army	WWII
Haves, Max M.			WWII
Hecht, Isadore			
Heiberger, Sidney S.			WWII
Heller, Roger			
Hennes, Nathan			
Herrmann, A.M.			WWII
Herscovit, Morris			WWII
Hersh, Harry			
Hershatter, Abraham	Colonel	Army	
Hershatter, Milton		Army	WWII
Hershey, Jerome			
Hershman, Ada		Marine	WWII
Hershman, Harold		Marine	WWII
Hershman, Milton		Army	
Hershman, Samuel			WWI
Hertz, Aaron R.			
Hilcoff, Milton			
Hillman, Herbert			
Hillman, Paul			
Hines, Sidney L.			
Hirsch, David			
Hirsch, Samuel H.			
Hirsch, Werner	Sergeant	Army	1958-1960
Hirschberg, Paul		Navy	WWII
Hodes, Julius			
Hoffe, Arthur			WWII
Hoffman, Harold	Specialist 4	Army	
Hoffman, Harvey S.			
Hoffman, Israel A.			WWII
Hoffman, Lawrence J.			
Hoffman, Robert			
Hoos, Harold W.			
Horn, Charles D.			

Horowitz, Alice	Captain	Army	WWII
Horowitz, Coleman	Sergeant	Army	
Horowitz, David			WWII
Horowitz, Edward		Army	WWII
Horowitz, Freda	Private	WACS	WWII
Horowitz, Harold			WWII
Horowitz, Irwin			WWII
Horowitz, Mac			WWII
Horowitz, Samuel	Private1st Class	Army	WWII
Horowitz, Sidney			
Horwich, Gene		Army	WWII
Horwitz, Edward	2nd Lieutenant	Army	WWII
Horwitz, Herman D.			WWI
Horwitz, Irving B.			
Horwitz, Jack		Army	WWII
Horwitz, Leonard M.			
Horwitz, Samuel			WWII
Horwitz, Sherman E.			WWII
Howard, George			
Hubelbank, Arnold	Private	Army	WWII
Hubelbank, Sherman		Navy	WWII
Hubelbank, Simon			WWII
Hurowitz, Bernard		Navy	
Hurowitz, Isadore H.			WWI
Hyatt Hyman			WWII
Hyatt, Julius	T-4	Army	WWII
Hyatt, Theodore		Navy	WWII
Hyman, Gerald	Spec. 4th Class		1956-1958
Hyman, Max		Navy	
Insler, Bernard			WWII
Insler, Morton			WWII
Isaacs David			WWII
Isaacs, Philip			
Isaacson, Simeon H.			WWII
Isaacson, Simon			WWI
Isacoff, Louis			
Isenberg, Harold			

Isenberg, L.P.			WWII
Isenberg, S.P.			WWII
Isenberg, Sidney			WWII
Isenburg, Lester			WWII
Israel, Benjamin R.		Army	
Israel, Henry		Army	
Issacs, Robert P.			
Jacobowitz, Irving			WWII
Jacobs, Aaron H.	Captain	Army	WWII
Jacobs, Benjamin			
Jacobs, Fredreal			
Jacobs, Harold		Army	WWII
Jacobs, Herman	1st Lieutenant		WWII
Jacobs, Howard			WWI
Jacobs, Irving			
Jacobs, Israel J.			
Jacobs, Julius			
Jacobs, Louis E.			
Jacobs, Philip	Major	Army	WWII
Jacobs, Robert	Sergeant	Army	
Jacobs, Sid			
Jacobs, William			WWII
Jacobson, Colman			WWII
Jacobson, Eli			WWII
Jacobson, Harold			WWII
Jacobson, Harry			
Jacobson, Louis			
Jacobson, Milton			
Jacobson, Sherman S.		Army	WWII
Jacobwitz, Irving			
Jaffe, Sydney	2nd Lieutenant	Army	WWII
Jaloff, Jacob			WWII
Jameson, James			
Jameson, Ralph		Army	
Jarmar, Abraham L.	Captain	Army	WWII
Jarmar, Edward G.	1st Lieutenant	Army	WWII
Jasimsky, Seymour			

Jeffe, Morris		Coast Guard	
Johnson, Allen			
Johnson, Harold	CB	Navy	WWII
Johnson, Jerome		Army	WWII
Johnson, Max			
Johnson, Michael		Army	WWII
Joseph, Arnold		Army	WWII
Joseph, Ziril			WWII
Josephs, Sydney			WWII
Josephs, William	Major		WWII
Kabakoff, Leo H.			WWII
Kabakoff, Samuel A.		Navy	
Kahn, Murray E.	1st Lieutenant		
Kahn, Walter	Private1st Class	Army	WWII
Kaletsky, Solomon			
Kalison, Harriet			WWII
Kalison, Hyman J.			WWI
Kalison, Jacob M.			
Kalison, Sidney L.			WWII
Kanell, Jack	Sergeant	Army	
Kanell, Theodore			WWII
Kanter, Harold			
Kantron, Richard	Sergeant	Army	Vietnam
Kantrovich, Philip		Army	
Kantrowitz, Murray			
Kantrowitz, Paul			WWII
Kantrowitz, Samuel		Army	WWII
Kaplan, Albert	Lieutenant Col.		WWII
Kaplan, Arthur		Army	
Kaplan, Carl			
Kaplan, Howard L.	Sergeant	Army	WWII
Kaplan, Laurence	Captain	Army	1960-1962
Kaplan, Leo			
Kaplan, Max	Private	Army	
Kaplan, Nathaniel		Army	
Kaplan, Phil			
Kaplowitz, A.			

Kaplowitz, Morris			WWII
Kaplowitz, Sam		Army	WWII
Karlins, David	Private	Army	WWII
Karpel, William			WWII
Kasden, Louis J.			WWII
Kasowitz, Irving			WWII
Kasowitz, Robert	Master SGT	Army	WWII
Kasowitz, Sherman	Private	Army	WWII
Katz, Bernard	SK 3rd Class	Navy	WWII
Katz, Daniel		Army	
Katz, Elliot R.			WWII
Katz, George B.			
Katz, Herold	Seaman 1st CL	Navy	WWII
Katz, Mathew	Private1st Class	Army	WWII
Katz, Sherman		Navy	1958-1962
Katz, Zelda F.	Lieutenant	Army	WWII
Katzman, Abraham			WWII
Katzman, Albert D.	Staff Sergeant	Army	WWII
Katzman, Isaac	Corporal	Army	WWII
Katzman, Maurice E.			
Kauffman, Sidney R.			WWII
Kaufman, Abraham D.			
Kaufman, Benjamin B.			WWI
Kaufman, George			WWI
Kaufman, Harry	Corporal	Army	WWI
Kaufman, Morris			
Kaufman, Sidney R.			WWII
Kaufman, Wolf			WWI
Kaye, Jack	Sergeant	Army	Korea
Kazdan, Sol			WWII
Kegeles, Gerson		Army	WWII
Kegeles, Ida V.	Pharmacist	Navy	WWII
Kegeles, Irving	Storekeeper	Navy	WWII
Kegeles, Seymour		Navy	WWII
Kegeles, Sidney	Lieutenant Col.	Army	1937-1964
Kelman, Allen S.			
Kelson, Pat		Coast Guard	WWII

Kenes, Israel			WWII
Kenes, Ruth			
Kennedy, Irving			WWII
Kern, Sydney			
Kerson, Edward		Army	WWII
Kerson, George			
Kesselman, D.			WWII
Ketaineck, Ruby			
Ketover, Richard A.		Navy	
Kinstler, Martin	Corporal	Army	1948-1952
Kipperman, Oscar			WWII
Kirsch, Harry L.			
Kirschman, Henry			WWII
Kirschner, Nathan N.			
Kirsh, Harry L.			WWI
Kitowitz, Jack	Staff Sergeant	Army	Korea
Klausner, Abraham			
Klcerman, Manuel			
Klebanoff, Harry E.			WWII
Klein, Florence			
Klein, Julian H.			WWII
Klein, Lewis			WWII
Klein, Melvin			
Kleiner, Allan D.			
Kleiner, Manfred			WWI
Kleiner, Melvin			
Kleiner, Simon B.			
Kleper, Sidney			
Kliener, Allan D.			WWII
Kliger, Milton L.			WWII
Kligerman, Paul			WWII
Kligfield, Michael	Major	Army	1972-1974
Klynduck, Nicholas		Army	
Koenig, David O.	Flight Officer	Army	WWII
Kofsky, Goodman			
Kogan, Herman B.			WWII
Kogan, William		Army	

Kogen, Herman B.	Private1st Class	Army	
Kogen, Norman			WWII
Kogon, Albert	Sergeant	Army	WWII
Kogon, Ben	Sergeant	Army	WWII
Kogon, David	Tech Sergeant	Army	WWII
Kogon, Harry	Sergeant	Air Force	WWII
Kogon, Julie	Athletic Inst.	Navy	WWII
Kogon, Max	Private1st Class	Army	WWII
Kogon, Meyer	Master SGT	Army	WWII
Kogon, Morris	Sergeant	Army	WWII
Kogon, Norman	Sergeant	Army	WWII
Kogon, Sam	Corporal	Army	WWII
Kolbin, Irving	Private1st Class	Army	WWII
Komisar, Harry			WWII
Komisar, Julius		Army	
Komisar, Louis			
Kone, Eugene H.			
Konowitz, Toby	Corporal	Army	WWII
Kopelman, Robert F.			WWII
Kornblut, Harvey I.	Staff Sergeant	Army	WWII
Kornblut, Maurice		Army	WWII
Korrick, Israel			
Kosowsky, Harry		Navy	WWII
Kosowsky, Melvin	Private	Navy	WWII
Koster, Leo W.		Army	
Koufman, William B.			
Kraft, Louis M.	Captain	Marine	WWII
Krakower, Robert N.		Navy	WWII
Krall, Edward I.		Army	WWI
Krall, Morris		Army	
Krall, Noah I.			WWII
Kramer, Coleman	Sergeant	Army	WWII
Kramer, Franklin E.			
Kramer, Harold	Avi Ord 3rd CL	Navy	WWII
Kramer, Irving	Sergeant	Army	WWII
Kramer, Israel			
Kramer, Morris			

Kramer, Sherman	Private	Army	WWII
Kramer, Sidney			
Krass, Morton		Army	WWII
Kraus, Samuel A.		Army	
Kravit, Bill	Corporal	Army	WWII
Kravit, Marvin R.			WWII
Kravitz, Edward			
Kravitz, Lila	App.Seaman	Navy	WWII
Kravitz, Theodore			WWII
Kreiger, Samuel	Seaman 3rd CL	Navy	WWII
Krell, George		Army	WWII
Krell, Lillian	Lieutenant	Army	WWII
Krens, Reuben			WWII
Krevit, Rita R.			WWII
Krevit, Samuel			WWII
Krevolin, Abie			
Krevolin, Daniel	SP 4	Army	Vietnam
Krieger, Edwin	Private1st Class	Army	WWII
Krivitsky, Moses			
Kronish, Elliot V.			
Kroop, Irving		Navy	
Krosnick, Gerald	Major	Army	WWII
Kuerhant, Isaac			WWI
Kugel, Simon H.			WWI
Kuger, Harry	Sergeant	Army	WWII
Kurhan, Jacob J.			
Kurich, Yale			
Kuritch, Hyman		Army	
Kurzrock, Erwin			
Kussner, Joseph			
Kussner, Louis			WWII
Laden, Nathan			
Laeb, John E.			
Laites, Yale	Corporal	Army	WWII
Lakermick, Benjamin L.			
Lambert, Melvin			
Landau, Harry			WWII

Lander, Harry			WWII
Landorf, Frances	Lieutenant	Army	WWII
Landorf, Herbert	1st Lieutenant	Army	WWII
Landow, David	Lt. Colonel	Army	WWII
Landow, Harold W.			
Lapides, Max			
Lapides, Robert E.			
Lapinsky, Albert			
Lapinsky, Max			
Lapinsky, Zelda			
Larkin, Eli	Staff Sergeant	Army	WWII
Laske, Salle			WWI
Lautenbach, Stephen C.			WWII
Law, Michael S.			WWI
Lazaroff, Alvin	Lieutenant	Navy	WWII
Lazaroff, Morton	Captain	Army	WWII
Lear, Arman			WWII
Lear, Ben			WWI
Lear, Herman K.			WWI
Lebov, Benjamin			WWII
Lechtman, Ernest			
Lederer, David A.			
Lederer, Julius			
Lee, Marrin S.			
Lee, Rose E.	Nurse		WWII
Lee, Sidney S.			
Leechter, Malcom			
Leff, Richard		Navy	1958-62
Lehman, Albert		Army	WWII
Lehman, Bruce			
Lehman, Morton			
Lehman, Roger			
Leib, David		Army	WWII
Leihman, Isadore D.			
Lender, Murray		Army	
Leo, Allan			
Leopold, Louis			WWI

Leopold, Theodore H.			WWII
Lerman, Edward			WWII
Lerner, Arnold		Army	WWII
Lerner, Howard		Army	WWII
Lesnow, Solomon	Major		
Lesser, Daniel			WWII
Lesser, Jack B.			
Lettes, Theodore			
Lettick, Edward	Sergeant	Army	WWII
Lettick, Harry			
Lev, Oscar		Army	
Leventhal, George			
Levey, Burton	Captain	Army	WWII
Levi, Berthold	T-4	Army	WWII
Levin H.L.			WWII
Levin, Alexander			
Levin, Herman			
Levin, Sheldon			WWII
Levine, A. Ralph		Army	WWI
Levine, Abraham M.			
Levine, Al	Sergeant	Army	WWII
Levine, Arnold A.			WWI
Levine, Benjamin	Private1st Class	Army	WWII
Levine, Daniel			WWII
Levine, EDW. J.			WWII
Levine, Edward	Private	Army	WWII
Levine, George		Navy	WWII
Levine, Harry B.			WWI
Levine, Herbert			
Levine, Herman			WWI
Levine, Hyman			WWII
Levine, Isadore M.		Army	WWI
Levine, Jack	Major	Army	
Levine, Julius	Sergeant	Army	WWII
Levine, Max	Private1st Class	Army	WWII
Levine, Morris	Private	Army	WWII
Levine, Myron			WWII

Levine, Norton M.			WWII
Levine, Philip			WWII
Levine, Ralph	Private1st Class	Army	WWII
Leving, Samuel			
Levshetz, Benjamin			
Levy, Daniel F.			
Levy, Hermann			
Levy, Jacon	Sergeant	Army	WWII
Levy, Leonard			
Levy, Marks M.		Army	Civil War
Levy, Morton J.			WWII
Levy, Nathan M.			
Liberman, Leo	Sergeant	Army	WWII
Lichtenstein, Alan C.			
Lichtenstein, Herbert		Army	WWII
Lichter, Nathan			Sp/Amer.
Lidsky, Harold			
Lidsky, Yale		Army	WWII
Liebensohn, Edward P.	Private	Army	WWII
Liebensohn, Irving	Corporal	Army	WWII
Liebensokn, Edward			WWII
Lieberman, Jessie	Private1st Class	Army	WWII
Lieberman, Lee	Staff Sergeant	Army	WWII
Liebeskind, Paul A.			
Liebman, Harold			WWII
Liebman, Morton		Army	WWII
Liebowitz, D.F.			WWII
Lifchetz, Meyer			WWII
Linder, Alfred	Staff Sergeant	Army	WWII
Linett, Aaron	Private	Army	WWII
Linett, Morton	Private	Army	WWII
Linett, Shep			WWII
Links, Henry		Navy	
Lipchitz, Robert		Army	WWII
Lipchitz, Theodore	Lieutenant	Army	WWII
Lipetz, Charles	Sergeant	Air Force	1952-1956
Lippman, Maurice	Corp.Tech	Army	WWII

Lipsher, Benjamin			
Lipshez, Herbert		Army	WWII
Lipshitz, Carl			WWII
Lipshitz, Hyman			
Lipsiner, Irving		Army	WWII
Lisensky, Carl			WWII
Liss, Hyman H.			
Litsky, Alexander A.			
Littig, A. Mitchell	Captain	Army	WWII
Littman, Harry			
Litvinoff, Arthur	Sergeant	Army	1956-1958
Lobell, Gloria		Waves	WWII
Loberfeld, Mitchell	Corporal	Army	WWII
Lopatin, Paul	Sergeant	Army	WWII
Lorsch, Harold G.			
Luben, Sermone A.	Private	Army	WWII
Lubin, Gerald			WWII
Lubin, Raymond			WWII
Lubinsky, B.B.			WWI
Lubov, Gabriel		Army	WWII
Lubov, Sam		Army	WWII
Lubov, Sol			
Lubov, Walter		Army	WWII
Ludwig, Benjamin	Private	Army	WWII
Lukacs, Joseph			WWII
Luria, Phelps	1st Lieutenant	Army	WWII
Luria, Sydney		Army	WWII
Lurie, Raymond C.			
Lynes, Gary	Sergeant	Army	Korea
Machol, Henry M.			WWII
Machol, Herbert L.			WWI
Mag, Marvin			
Mag, William E.			
Maginsky, Roslyn	Yeoman	Waves	WWII
Mailhouse, Robert			
Malkan, Samuel H.			
Malkin, Jacob K.	Major	Army	WWII

Malkinson, John			
Maltz, Harry			
Mangen, Louis		Army	WWII
Mann, Samuel			
Manroel, Louis			WWII
Manroel, Samuel			WWII
Mansfield, Aaron D.			
Mansfield, Harry	Private	Army	WWII
Marcus, Leonard	Sergeant	Mil. Police	WWII
Marcus, Sam	Private		WWI
Maretz, Julius			
Margolish, Benjamin			WWI
Marinoff, Samuel			
Mark, Donald W.	Staff Sergeant	Army	WWII
Mark, Harry			
Mark, Lester C.	Captain	Army	WWII
Markel, William			
Markle, Arnold		Navy	
Markle, Samuel			WWI
Markoff, Abraham		Marine	WWII
Markowitz, Isadore			
Marks, Arthur M.		Navy	
Marks, Louis M.		Army	
Marks, Malcolm A.			
Marmelstein, A.			
Marqusee, Ruth M.			
Marrnoff, Irving			
Marsel, Bernard	Private	Army	WWII
Marsh, Herbert	1st Lieutenant	Army	1970-1972
Marsh, Irving Ira	1st Lieutenant	Army	WWII
Marshak, Irwin			WWII
Martin, Conran			
Marx, Bertram H.	Flight Officer	Army	WWII
Massey, Jeanette			
Massey, William			
Matlaw, Max			
Matloff, Harry			

Matloff, Joseph			WWII
Mattes, Merwin B.			WWII
Mattler, Edward	1st Lieutenant	Army	WWII
Mazin, Irving	Comm. SGT	Army	WWII
McClenning, Mark		Navy	1958
Mednick, Bernard	Private	Army	WWII
Mehdon, Harry			
Meisel, Lewis		Army	WWII
Mellion, Roger J.	Lieutenant	Army	
Melman, Oscar		Army	Korea
Mendel, Harry L.	1st Lieutenant	Army	
Mendel, Morris			
Mendelson, Joseph M.			WWII
Mercado, Jack			WWI
Mermin, Alvin A.			
Merriam, Alvin E.			WWII
Merriam, Herman H.			WWI
Merriam, James		Navy	WWII
Merriam, Morris H.			
Merriam, Nathan			WWII
Merriam, Scott			
Merrman, Robert			
Mertsky, Morris			
Messer, Edward		Army	WWII
Meyers, Sidney			
Meyerson, Sherman	1st Lieutenant	Army	WWII
Michaelson, Alex	Sergeant	Army	WWII
Michaelson, William	Captain	Army	WWII
Michel, Benjamin			
Midas, Alexander			WWI
Mild, George			
Millen, Samuel R.	Major	Army	
Miller, Benjamin			
Miller, Henry		Marine	1962-63
Miller, Isadore B.	Staff Sergeant	Army	WWII
Miller, Mack	Lieutenant		WWII
Miller, Max			

Mininberg, F.			WWII
Minninberg, Ian		Army	WWII
Mintz, Herman			
Mitchell, William			
Mitnick, Lawrence		Army	WWII
Moore, Edward	Corporal	Marine	1983-1991
Moore, Julius	2nd Lieutenant	Army	WWII
Moore, Reuben			WWII
Moore, Richard	2nd Mate	Navy	WWII
Morganstein, S.			WWII
Morganstein, W.			WWII
Morganstern, N.			WWII
Morris, Milton S.			WWII
Moslowitz, Louis			WWII
Moss, Fred		Army	WWII
Moss, Martin L.	Lieutenant		
Most, Arnold	Staff Sergeant	Army	WWII
Most, Morris	Sergeant	Medical	WWII
Muffs, Bennett			
Muhlfelder, Mainster			WWI
Multer, Martin		Army	WWII
Mushin, Allan	P.O 2nd Class	Navy	1957-61
Myers, Mardy	Lieutenant	Army	WWII
Myerson, Sherman	Lieutenant	Army	WWII
Naftal, Herman S.	Sergeant	Army	WWII
Name	Rank	Branch	Years
Narwood, Charles			
Nelkin, Paul		Army	WWII
Nepiarsky, Jerome	Avi. RM 3rd CL	Navy	WWII
Nepiarsky, Seymour		Navy	WWII
Netzer, Jack	Sergeant	Army	
Neveloff, Jerome		Army	WWII
Neveloff, Milton		Navy	
Newman, Lee S.			
Newman, Samuel			WWI
Nitkin, Bernard		Army	WWII
Nitkin, Joseph		Army	WWII

Nobleman, Sam	Private	Army	WWII
Nodelman, Maurice			
Nodelman, Morris			
Norestsky, Edward		Army	WWII
Norman, Lester G.	Sargeant	Army	WWII
Notkins, Louis A.	Captain		WWI
Notkins, Robert A.			
Nowick, Sidney			WWII
Nunes, Myron			
O'Brasky George			
O'Brasky, Louis			
Ochin, Zell			
Odess, Jacob			WWI
Olderman, Howard	Private	Army	WWII
Olderman, Joseph	Private	Army	WWII
Olderman, Leonard R.	Private	Army	WWII
Olderman, Sol	T-5	Army	WWII
Olenik, David			
Olins, Bennett S.			
Olinsky, Bennett A.		Army	WWII
Olinsky, Elliot B.			
Olinsky, George		Army	
Olmer, Philip			WWII
Oltsic, David			WWII
Opotzner, Milton	SK 1st Class	Navy	WWII
Oppenheim, Martin		Navy	WWII
Opper, Sydney M.		Navy	WWII
Opperman, Albert M.			
Orloff, Herbert			WWII
Oshansky, A.L.			WWI
Osrowitz, Samuel		Navy	
Osterweis, Dayton			
Osterweis, Harvy L.			
Pacher, Herbert L.			
Palmer, Abe		Army	WWII
Parker, Alan		Navy	WWII
Parkin, Dave			

Parnes, Lionel			
Parsitsky, Louis	EM 3rd Class	Navy	WWII
Parther, Abe			
Pasner, Morris			
Pauker, Julius		Army	WWII
Pauker, Larry		Army	WWII
Paul, Daniel		Army	WWII
Paul, Leonard			
Pearl, Leonard		Army	WWII
Pearlin, Francis	Lieutenant	Army	WWII
Pearlman, Aaron	Captain	Army	WWII
Pearlman, B.P	Sergeant	Army	WWII
Pearlman, Elliot	LT Comm	Navy	WWII
Pearlman, Harold	1st Lieutenant	Army	WWII
Pearson, Louis			
Peck, Harry			
Pecker, Yale			
Perim, Joseph			
Perlman, Benjamin P.			
Perlman, Nathan		Army	
Perry, Myron		Navy	Korea
Persky, George			WWII
Persoff, William			WWI
Pessin, Harold L.			WWII
Petroff, Joseph			
Petroff, Zeril		Nurse	WWII
Philips, Louis		Army	WWII
Philipson, Davis		Army	WWII
Phillips, Abraham L.			
Phillips, Carl			WWII
Phillips, Louis		Army	WWII
Pickus, Richard			
Pierce, Benjamin			
Pincus, Irving			WWII
Pinkus, Sherman A.			WWII
Pinn, A.S.	Major	Army	WWII
Pinn, Samuel H.			

Pinn, William V.			
Pinto, Abraham	Private	7th CT. Reg	Rev. War
Pinto, Solomon		Local militia	Rev. War
Pinto, William		Local militia	Rev. War
Pite, Arthur M.	Private1st Class	Army	1955-1957
Pite, Carl R.			WWII
Pitkin, Marshall W.			
Pivnick, Morris			
Pizer, Marvin	Sergeant	Army	Korea
Platcow, Meyer		Army	
Platcow, Milton			WWII
Plathin, Bennet		Army	WWII
Plotnick, Leonard	Staff Sergeant	Army	WWII
Podheiser, Albert		Army	WWII
Podheiser, Julius	T/SGT	Army	WWII
Podoloff, Daran		Marine	WWII
Podoloff, Richard		Navy	WWII
Podoloff, W.M.			WWII
Poll, Alex	Staff Sergeant	Army	WWII
Pollack, Charles			WWII
Pollowitz, David I.			
Pomeranz, Robert B			WWII
Portnov, Milton V.			
Portnoy, Irving			
Postman, Alan	T-5	Army	WWII
Potoff, Arthur R.		Army	WWII
Potoff, Irving			WWI
Powell, Morton L.			WWII
Pozen, Bennie	Private	Army	WWII
Pralin, Paul N.			
Press, Arthur			WWII
Press, Herman M.			
Press, Irving E.			WWII
Press, Joseph			WWII
Prosco, Morton		Army	WWII
Queenth, Martin			WWII
Quinto, Sherman			

Rabinowitz, Abraham			
Rabinowitz, Eli		Army	WWII
Rabinowitz, Morris		Army	
Racow, Herman			
Radin, Irving			
Radin, Morris M.		Army	WWII
Raflowitz, Samuel		Army	WWII
Rahm, Edward		Navy	
Rakieten, David			WWI
Rankow, Ralph			WWII
Rappaport, Harry			
Rapuano, Louis			WWII
Rashmir, Lewis I.			WWII
Rasin, David T.	Major	Army	
Raskin, Jack M.		Army	WWII
Ratkevich, George			
Reader, Edward			
Reback, John L.			
Reback, Joseph			
Reess, Herman			
Reich, Jordan I.	T-4	Army	WWII
Reich, Maurice			
Reich, Morris			WWI
Reich, Theodore H.			
Reichgatt, George M.			
Reichin, Benjamin			
Reiner, Ben			
Reingold, Joseph	Corporal	Army	WWII
Reskin, Robert H.			
Resnik, Burton J.			WWII
Resnik, Harry			
Resnik, Julian			
Reumann, Frederick G.			
Reznekoff, Marvin, M.			
Rich, Goodman			
Richey, Herman			
Rieser, Alford			

Rifkin, Charles	1st Lieutenant	Army	WWII
Rifkin, Samuel A.	Staff Sergeant	Army	WWII
Ripkin, Edward		Army	WWII
Riskin, Sol		Army	
Rittner, Robert	Private1st Class	Army	WWII
Rocklen, Sherman			WWII
Roden, Paul	Sergeant	Army	WWII
Rogoff, Milton			WWII
Rogoff, William M.			WWII
Rogol, Louis	Captain	Army	WWII
Rogol, Theodore	T-4	Army	WWII
Rogovine, Harry			WWI
Rolnick, Norman		Army	WWII
Romanoff, Alvin		Navy	
Romanoff, Charles			WWI
Romanoff, Max	Sergeant	Army	WWII
Romanoff, Nathan			WWI
Romonoff, Robert M.			
Roscowitz, Morris		Army	
Rose, Felix			
Rose, Samuel			
Rosen, Abbot	Staff Sergeant	Army	WWII
Rosen, Arthur			
Rosen, Howard	2nd Lieutenant	Army	Vietnam
Rosen, Nathan			WWII
Rosen, Paul	Sergeant	Army	WWII
Rosen, Samuel			WWII
Rosen, Shirley		WACS	WWII
Rosen, Stuart	Lieutenant Col.	Army	Vietnam
Rosenay, Harry		Army	WWII
Rosenberg, Harold		Navy	WWII
Rosenberg, Harry			WWI
Rosenberg, Julius		Army	
Rosenberg, Norman D.	Private1st Class	Army	WWII
Rosenberg, Ronnie	Seaman 1st CL	Coast Guard	WWII
Rosenberg, Saul			
Rosenberg, Sherman		Army	

Rosenberg, William A.			WWII
Rosenblatt, Morris			WWII
Rosenfeld, Abraham S.			WWI
Rosenfeld, Buddy		Army	WWII
Rosenfield, Leo			WWII
Rosenstone, Richard		Army	WWII
Rosenstone, Samuel K.			
Rosentein, Philip			
Rosenthal, Alexander			WWII
Rosenthal, Benjamin	Captain	Army	WWII
Rosenthal, David G.			
Rosenthal, Frank D.			WWII
Rosenthal, Joseph			
Rosenthal, Milton J.			WWII
Rosenthal, Minna	Yeoman 1st CL	Navy	WWII
Rosenthal, Robert			
Rosenthal, Segmund		Army	Korea
Rosenthal, Wit			WWII
Rosnay, Harry		Army	WWII
Rosner, Edward			
Rosner, Irwin		Army	WWII
Rosoff, Abraham B.			WWI
Rosoff, Louis			WWII
Ross, Gilbert I.			
Ross, Jack			WWII
Ross, Thomas D.		Army	
Rostow, Walt W.			WWII
Roswig, Harold S.			
Roth, Egon			
Rothbaum, Morris			
Rothchild, Edward	Warrant Off.	Army	WWII
Rothchild, Henry		Army	WWII
Rottman, William			
Roven, Shirley		WAC	WWII
Rozen, Gerald A.			WWII
Rozman, Andre			
Ruben, Wallace			

Rubin, David Z.	Corporal	Army	1952-1954
Rubin, Harry			
Rubin, Morris		Army	
Rubin, Philip			
Rubin, Sam	Lieutenant	Army	WWII
Rubin, William			WWII
Rubington, Abraham R.			WWI
Rubinsky, Morris			WWII
Rubinsky, Nathan C.			WWI
Ruda, Ernest G.		Army	
Rudin, Leo	RDM 2nd Class	Navy	WWII
Rudnick, Maurice	Corporal	Army	
Rudolph, Samuel	Private1st Class	Army	WWII
Rumanoff, Eli	2nd Lieutenant	Army	WWII
Russcol, Jack			WWII
Russell, Herman		Army	WWII
Russell, Joe	Sergeant	Army	WWII
Ruth, Robert			
Sachs, Leonard N.	Corporal	Army	WWII
Sachs, Louis		Marine	WWII
Safirstein, Robert H.			WWII
Safton, Robert	Colonel	Army	WWII
Sagal, Sidney H.			
Sagar, Louis			WWII
Saginor, Irving	Captain	Army	WWII
Sagor, Charles			
Sahl, Herman J.			WWII
Salowitz, Irving			
Salowitz, Morris		Army	WWII
Salowitz, Sidney		Army	WWII
Salters, Jacob		Army	
Saltzman, Elias	Private	Army	WWII
Samuels, Jesse W.			WWII
Samuels, Sam	Private1st Class	Army	WWII
Sanderson, Jennie			
Sands, George		Army	
Saposnik, J.			WWII

Sarkin, Milton	Sergeant	Army	Korea
Sasafsky, Sherman M.			
Saslafsky, Marvin E.			
Saslow, Harold			WWII
Saslow, Irving	Staff Sergeant	Army	WWII
Savelewitz, Abraham	T Staff	Army	WWII
Savett, Robert R.			
Savitsky, Allan	Seaman1st CL	Navy	WWII
Savitsky, Martin	Tech Sergeant	Army	WWII
Saxe, Perry			WWII
Schaefler, Sidney			
Schaffel, Nathan			
Schaker, Joseph L.	Corporal	Army	Korea
Scharnett, Abraham			
Schatz, Ben	Private 1st Class	Army	Korea
Schefer, Joseph			
Schefts, Sheldon		Coast Guard	WWII
Schepero, Arthur K.	Tech SGT 5	Army	WWII
Scherr, Fredrick J.			WWII
Scherr, Joseph			
Schick, Frances	1st Lieutenant		WWII
Schiff, Harry			
Schine, Donald G.			WWII
Schlachler, Leo	Seaman1st CL	Navy	WWII
Schlank, Ronald	LT JG	Navy	WWII
Schlein, Carl			
Schlein, Ethel			
Schnitman, Edward	PFC	Army	WWII
Schnitman, Joseph	LT/CMDR	Navy	1952-1955
Schnitman, Morton			WWII
Schonberg, Herbert			WWII
Schpero, Arthur			WWII
Schpero, Jean	Lieutenant	Navy	WWII
Schpero, Morton	T-5	Army	WWII
Schulman, Gershon		Navy	WWII
Schwarts, Jack D.			WWII
Schwartz, Allan B.	Private1st Class	Army	Korea

Schwartz, Donald		Army	WWII
Schwartz, G.W.			WWII
Schwartz, Isadore		Army	WWII
Schwartz, Joseph		Navy	WWII
Schwartz, Melvin			WWII
Schwartz, William			WWII
Schwartzman, Abraham			WWI
Schwartzman, Edward			WWI
Schwartzman, Walter			WWII
Schycon, Samuel			
Science, Albert	Corporal	Army	WWII
Scolnic, Bernard			
Scolnick William S.			WWII
Scorman, Sol		Army	WWII
Segan, Max			
Segan, Sam			WWII
Seigal, Jacob D.			
Seltzer, George	A.D-3	Navy	
Selzer, Lawrence			
Semack, Hyman		Army	
Semack, Sara		WAC	WWII
Semel, David			WWI
Serow, Arnold			WWII
Serow, Nathan			WWII
Setlow, Bernard	Private	Army	WWII
Shafer, Harry		Army	WWII
Shafer, Louis		Army	WWII
Shafer, Mark		Army	WWII
Shafer, William		Army	WWII
Shafter, Morris			WWI
Shaker, Jack			WWI
Shalet, Annette			WWII
Shambrom, Howard L.			
Shambrom, Julius			
Shankman, Simon	Corporal	Army	WWII
Shanok, Aaron	Tech. Sergeant	Army	WWII
Shanok, Joseph			

Shapiro, Jacob J.			WWII
Shapiro, Norman	Private1st Class	Army	WWII
Shapiro, Sidney J.		Army	
Shaw, Kurt		Army	WWII
Sheinfeld, Gertrude			WWII
Sheinfeld, Nat.K			WWII
Shemit, Rueben B.			WWI
Shemitz, Norman S.			
Shepart, Howard	Private1st Class	Army	WWII
Sherman, Louis			
Sherman, Philip			
Sherman, Samuel	Captain	Army	WWII
Shermer, Abraham			WWII
Shermer, M. Robert	Staff Sergeant	Army	WWII
Shields, Isabelle			WWII
Shields, Jeanette			WWII
Shiffrin, Abe			
Shiffrin, Manuel		Army	WWII
Shiffrin, Morris			WWII
Shindell, Fred S.			WWII
Shiner, Irving A.			WWII
Shirwindt, Raymond			
Shonberg, Herbert			WWII
Shrebnik, Samuel B.			WWII
Shubs, George		Army	
Shuke, Harry		Navy	
Shukovsky, Herman			WWII
Shure, A, Lewis			
Shure, Harry			WWI
Shure, Isaac			WWI
Shurie, Irving			
Siegal, Joseph			
Siegle, Louis			WWII
Sigler, Benjamin			WWI
Silberberg, Philip	Lieutenant	Navy	WWII
Silkovich, Carl			WWI
Silver, Benjamin D.			WWI

Silver, David		Army	WWI
Silver, Edward			
Silver, George Y.			
Silver, Robert	Private	Army	WWI
Silver, Saul	Corporal	Army	WWII
Silver, William			
Silverman, David	Private	Army	WWII
Silverman, Herbert I.			WWII
Silverman, Louis			WWI
Silverman, Nathan	T-4	Army	WWII
Silverman, Norman K.			
Silverman, Robert H.	Private	Army	Korea
Silverman, Sidney	Staff Sergeant	Army	WWII
Silverstein, Allan	2nd Lieutenant	Air Force	1951-1954
Silverstein, Louis A.	Private1st Class	Army	WWII
Silverton, George	Captain	Army	WWII
Simons, Bernard A.		Army	
Simons, Leo		Army	
Simons, Raymond L.		Army	WWII
Simonson, David			
Simpson, Otto			
Simpson, Seymour			WWII
Singer, Kaly			
Singer, Peter		Army	Vietnam
Singer, Samuel		Navy	WWII
Singer, Sidney			
Sinn, Ephraim, E.	1st Lieutenant	Army	
Siskin, Edgar F.	Lieutenant/ Comm	Navy	WWII
Skolnick, Abraham W.		Army	
Skornick, Joseph			
Skura, Norman			
Slater, Daniel	Captain	Army	
Slater, Morris	Captain	Army	WWII
Slep, Louis I.			WWII
Sloan, Paul		Army	
Slopak, Eli			WWII
Slutsky, Earl			WWII

Slutsky, Edward			
Small, Albert		Army	WWII
Small, Herbert	Lieutenant	Army	WWII
Small, Irving		Navy	WWII
Small, Jack	Private	Army	WWI
Small, Samuel	Private	Army	WWII
Small, Sherman	Staff Sergeant	Army	WWII
Smernoff, Mark		Navy	
Smernoff, Stephen D.			
Smirnoff, Irving			WWII
Smith, E.H.			WWII
Smith, Eli		Army	WWII
Smith, Emanuel	Sergeant	Army	WWII
Smith, Samuel C.			WWI
Smithberg, George L.	Corporal	Navy	
Smolen, Abe	Sergeant Major	Army	WWII
Smolin, Ned H.			
Sneiderman, Benjamin			WWI
Sneiderman, William J.			
Snelick, Bernard			WWII
Soffer, Abraham			WWII
Sohcot, Samuel			
Sohcot, Sol			
Soheur, Samuel		Army	
Solcoff, Eli	Private1st Class	Army	1947-1950
Soloman, Morris	Corporal	Army	Korea
Solomon, David	Corporal	Army	WWII
Solomon, Joe	Staff Sergeant	Army	WWII
Solomon, Sidney	Buck Sergeant	Army	WWII
Soloway, Samuel	Private1st Class	Army	WWII
Soloway, William	Corporal	Army	WWII
Somons, Jesse			
Sosensky, Louis			WWII
Sosensky, Morton			WWII
Sosnon, Harold	Sergeant	Army	WWII
Soufrine, Sanford	Private1st Class	Marine	
Soybel, Abraham		Army	WWI

Spanieritn, Paul			
Spatz, Marvin			WWII
Spear, Bernard P,			
Spear, David			
Spear, Rhea L.			
Spector, Irving			
Spector, Julian	Elec Tech	Navy	WWII
Spector, Morris	Sergeant	Coast Guard	
Spector, Richard M.			WWII
Sperling, Leo			WWII
Spiegel, Al			Korea
Spiegel, C.M.			WWII
Spivack, Irving P.			WWII
Spivak, Gordon	Sergeant	Army	Korea
Sprechman, Stanley			
Stahl, Herman J.			WWII
Staub, Milton	Tech Sergeant	Army	WWII
Stearman, Ellis T.			
Stefson, Carl J.			
Stein, Aaron		Army	WWII
Stein, Louis P.			
Stein, Oscar			
Steinbach, Sydney			WWII
Steinback, Bernard A.			WWI
Steinback, Milton			
Steinberg, Abraham H.			WWII
Steinberg, Herman M.		Army	WWII
Steinberg, Samuel			
Steinberg,, Gerald R.			WWII
Steinfield, Norman			WWII
Steinman, Herbert M.	Captain	Army	WWII
Steinman, Murray L.	2nd Lieutenant	Army	WWII
Stephson, Cyrus S.	Lieutenant Col.	Army	WWII
Stern, Ignatz			
Stern, Leonard		Navy	
Stern, Philip			
Stetzer, Stanley		Air Force	Korea

Stetzer, William			
Stock, George W.			
Stock, Mitchell B.			WWI
Stodel, Abram			WWII
Stodel, Chas H.			WWII
Stolzman, Fredric		Navy	WWII
Stone, Jules V.			
Stone, Milton		Navy	WWII
Stone, Paul			
Stone, Richard L.			WWII
Stovin, Louis		Navy	
Strahussman, Edward			
Strauss, John S.			
Strouse, Benjamin Jr.			
Strumpf, Manny	E-4	Army	1958-1960
Sugarman, Benjamin			WWI
Suppe, Lee		Army	WWII
Suslien, Robert		Air Force	
Susman, Jacob			
Susman, Louis I.		Navy	WWI
Susman, Philip		Navy	
Sussman, Ben	Sergeant	Army	WWII
Sussman, Jacob			WWI
Sussman, Louis J.			WWI
Svirsky, Leon			WWII
Swartz, Edward		Navy	
Swearsky, Arthur		Army	Korea
Swearsky, Samuel J.		Navy	
Sweedler, Nathan		Army	WWII
Sweedler, Paul			
Sweedler, Philip A.		Army	WWII
Swiman, Harry			
Swiman, Sidney I.			
Swinkin, Joseph	Staff Sergeant	Army	WWII
Swinkin, Michael	Private		
Swirsky, Mark Lewis			WWII
Swirsky, Morgan	Captain	Army	WWII

Swirsky, Selma	1st Lieutenant	Army	WWII
Switkes, H.D.			WWII
Tamsky, Herman			
Tamsky, Ivan W.			
Tananbaum, Beatrice F.			
Tananbaum, Leon M.			WWII
Tananbaum, Sidney J.			
Tanyzer, Joseph		Army	WWI
Taplitzky, Louis			
Tapper, Abraham	1st CL MS	Navy	WWII
Tarren, Arthur		Army	
Tausig, Ted Hans			
Taxter, Esther		Nurse	WWII
Teitelbaun, Joseph			
Teitelman, Max			WWII
Teitelman, Nathan			WWII
Teitleman, Harry	Private	Army	Korea
Teitleman, Jack	Private	Army	WWII
Teitleman, Max	Private	Army	WWII
Teitleman, Sam	T-5	Army	WWII
Temkin, Edward A.			WWII
Temkin, Leo	Private1st Class	Army	WWII
Tempkin, Herbert			
Tendler, Bertram R.			WWII
Tendler, Harold			WWII
Tendler, John			WWI
Tendler, Louis	Sergeant	Army	WWII
Tendler, Russell		Army	WWII
Teverosky, Morris			
Thyser, Harold W.			
Ticostsky, Nathan			WWI
Ticotsky, Fred		Army	WWII
Ticotsky, Israel			
Ticotsky, Nathan T.		Army	WWI
Ticotsky, Pearl			WWII
Tietelman, Nathan			WWII
Toft, Paul			WWI

Toplitsky, Max		Army	WWI
Topp, Solomon			
Trachten, M.N.			WWII
Trager, Frank	RDM 3rd Class	Navy	WWII
Trager, Maxwell L.			WWI
Trager, Shervin G.			WWII
Trager, Sidney C.		Army	WWII
Travis, Harry			
Travis, Jack			
Treadon, Irving B.		Army	
Trichter, Jerome		Army	WWII
Trueheart, Chester	Private	Army	WWII
Tuckman, Jacob			
Turkoff, Milton H.	Captain	Army	WWII
Turner, Paul	Lieutenant	Navy	WWII
Van-Es, Morris			
Venetianer, Norman		Navy	
Venetihner, Harry			
Verstandig, Charles			
Victor, Sidney			
Vine, Rueben		Army	WWII
Vishno, Abraham			
Voloshin, Morton R.			
Waaks, Norman H.	Colonal	Army	Nam/ Desert S
Wagner, Jerry	Private	Army	WWII
Waldman, Ben			WWII
Wallack, Edward D.			
Wallack, Marvin			
Waple, Joseph	Captain	Air Force	1958-1961
Warner, Mark	RMSN	Navy	
Wasserman, Florence	Lieutenant	Army	WWII
Wasserman, Gerald	Sergeant	Army	1963-1965
Watstein, Morton L.			
Weber, Malcom	Major	Army	WWII
Weber, Raymond			
Weidenfield, Morris		Army	WWII
Weil, Albert M.			

Weil, Dayton B.	Commander	Navy	WWII
Weil, Joseph A.			WWI
Weinberg, Harold			WWII
Weinberg, Louis		Navy	
Weiner, David			
Weiner, Howard			
Weiner, L.			WWII
Weiner, Marshall		Army	WWII
Weiner, William	1st Lieutenant	Army	WWII
Weinstein, Harold	Sergeant	Army	WWII
Weinstein, Irving			
Weinstein, Jack	Captain	Army	WWII
Weinstein, Paul H.		Army	WWII
Weiser, Morris		Army	WWII
Weisman, John H.			
Weiss, Charles W.			
Weiss, Joseph			
Weiss, Louis		Army	WWII
Weiss, Martin		Army	WWII
Weiss, Nathan			WWI
Weiss, Sydney J.			WWII
Weiss-Dee, D.		Marine	WWII
Werper, Albert		Army	WWII
West, Howard			
Wetzler, Fredrick U.			
Wetzler, Richard M.			
Wexler, Arnold M.		Army	
Wexler, Isadore		Army	WWII
Weyler, Morton	Captain	Air Force	1955-1958
White, Herman			WWI
White, Louis	Lieutenant		
White, Paul		Army	WWII
White, Tad			
Whitman, Joseph H.		Navy	
Whitman, Maurice, E.			
Wilkins, Meyer			
William, Richman L.			

Williams, Howard G.	Chief Petty Off	Navy	
Winer, Harry J.	Y-3	Navy	
Winer, Norman	Seaman1st CL	Navy	WWII
Winnick, Edward		Navy	WWII
Winokur, Morris	Corporal	Army	WWII
Winston, Harold			
Winters, Barry M.			
Witken, Jacob		Army	WWI
Witkin, Benjamin		Navy	
Witten, Benjamin B.			WWII
Witten, Sidney			WWII
Witten, Wilber			WWII
Wittstein, John H.			
Wittstein, Marton			
Wixman, Leo I.			WWII
Wolf, Arthur			WWII
Wolfe, Edward C.		Navy	WWII
Wolfe, Morris	Sergeant	Army	WWI
Wolfe, Sidney A.	Lieutenant	Army	WWII
Wolff, Julius			
Wolfsohn, Saul		Army	Civil War
Wolfson, Aaron			WWII
Wolfson, William			
Wolin, Donald		Navy	WWII
Wolinsky, Harold L.			WWII
Wolkovitz, Abraham			
Wolkovitz, Jacob	Private1st Class	Army	Korea
Wolkowitz, Theodore			
Wynn, Benjamin		Army	WWII
Yaffe, Alfred			WWI
Yaffe, Sydney		Army	WWII
Yakerson, Irving S.		Army	WWII
Yasmer, Benjamin R.			WWII
Yates, George J.			
Yolen, Robert		Navy	WWII
Yudkin, Arthur M.			
Yudkin, Florence	Lieutenant	Navy	WWII

Yudkin, George J.	Lieutenant	Navy	WWII
Yudkin, Gerald S.			
Yudkin, Harold B.	1st Lieutenant	Army	WWII
Yudkin, Marvin H.			WWII
Yudkin, Richard A.	General	Army	WWII
Yudkin, Seymour L.	Corporal	Army	WWII
Zaff, Fred			
Zall, Herman			
Zaretsky, Jerome	SK2	Navy	
Zaretsky, Marvin	Private	Army	WWII
Zeid, Louis		Army	WWII
Zeidenberg, Edward	Private	Army	WWII
Zeidenberg, George	Staff Sergeant	Army	WWII
Zeidenberg, Max	Pharm Mate	Navy	WWI
Zeidenberg, Melvin	Pharm Mate	Navy	WWII
Zeidenberg, Murray	Sergeant	Army	WWII
Zeidenberg, Nathan	Sergeant	Army	WWII
Zelin, Norman			
Zelinsky, Saul	Corporal	Army	WWII
Zemel, Herman			WWII
Zimmerman, Benjamin			
Zimmerman, Louis			
Zimmerman, Sherman			
Zionts, Charles B.			WWI
Zirlin, Sam	T-4	Army	WWII
Zolot, Abe		Army	WWII
Zolot, Sidney			WWII
Zonder Leon	CPO	Navy	1937-1975
Zonder, Howard P.	Captain	Marine	1987-1994
Zonder, Leonard B.	Seaman	Navy	1957-1963
Zonenshine, Max	Private1st Class	Army	WWII
Zuckerman, Leonard J.			
Zudekoff, Milton	Private	Army	WWII
Zudekoff, Morris	Private	Army	WWII
Zunder, Monroe F.			WWI

* The Air Force is only listed as a separate branch after September 1947

The Jewish Historical Society of New Haven, Inc.

Summary of Meetings, Programs, and Trips Compiled by Barry E. Herman Ph.D.

Date .....May 4, 1997
Topic ....."A Rare Discovery: A New Haven Jewish Midwife's Ledger 1889-1910 "
Presenter.....Dr. Barry E. Herman, Past President of the Jewish Historical Society
Location .....Jewish Community Center in Woodbridge

✡

Date .....May 30, 1997 Jewish Historical Society moves into a new home after twenty years in the Jewish Home for the Aged. The JHS moved into the Ethnic Heritage Center in the Wintergreen transitional building on the grounds of Southern Connecticut State University. The JHS will join four other historical societies at the Wintergreen site

✡

Date .....June 22, 1997
Topic ....." A Man of All Seasons: Reflections from a Jewish Community Leader "
Presenter.....Ronald G. Shaw, President and C.E.O. of the Pilot Pen Corporation of America
Location .....Jewish Community Center Woodbridge

✡

Date ..... July 9-11, 1997 Trip to Maine co-sponsored by the Ethnic Heritage Center-coordinator Dr. Barry E. Herman

✡

Date .....September 16, 1997
Trip.....New York City's Lower East Side Tenement Museum, Eldridge Street Synagogue, Lunch at Katz's, Shopping,

and Sightseeing.
Trip Leader.....Dr. Barry E. Herman

✡

Date.....October 19, 1997
Program.....Publication Meeting for Jews In New Haven, Vol. VII, and meet the authors of Volume VII.
Book Editor.....Dr. Barry E. Herman
Location .....JCC in Woodbridge

✡

Date.....October 26, 1997
Topic .....Concert of Jewish Music
Presenter.....Connecticut Chamber Orchestra and the Klezical Tradition En Semble
Coordinator .....Al Harary
Location .....Temple Beth Sholom in Hamden

✡

Date.....December 7, 1997
Topic ....." The Power of Health and Nutrition ", " The Amazing Dr. Lafayette B. Mendel, Father of the Vitamin and an Early Jewish Professor at Yale University " and, " Fact and Fiction of Nutrition and Health Today "
Presenters .....Dr. Dan A. Oren, Assoc. Professor of Psychiatry, Yale University, and Ms. Diane Frankel, Health, Wellness, and Stress Solutions Educator
Location .....JCC in Woodbridge

✡

Date.....February 8, 1998
Topic ....." The History of Religious Freedom in America and the History of the Anti-Defamation League "
Presenter.....Rob Leikind, Connecticut Director of the Anti Defamation League of B'nai B'rith
Location .....JCC in Woodbridge

✡

Date.....April 2, 1998 (Triple Header)
Trip.....Yiddish Book Center in Massachusetts, Mark Twain House, Harriet Beecher Stowe House
Trip Leader.....Dr. Barry E. Herman

Date .....April 19, 1998
Program.....Film " The Imported Bridegroom "
Discussion
Leader .....Dr. Barry E. Herman
Location .....JCC in Woodbridge

✡

Date .....June 14, 1998 (Annual Brunch Meeting)
Topic ....." Colonel Isaac Ullman, A New Haven Visionary, Philanthropist, Politician, and Patriot "
Presenter.....Judith Ann Schiff, Chief Research Archivist, Yale University's Sterling Library.
Location .....JCC in Woodbridge

✡

Date .....June 26, 1998
Trip....." New Haven's Cultural Treasures Trip ". Ethnic Center Archives, Ukrainian Museum and Cultural Center, Grove Street Cemetery, Center Church Crypt, New Haven Colony Historical Society, The Trolley Museum and Luncheon at the Jewish Home for the Aged.
Trip
Coordinator .....Dr. Barry E. Herman

✡

Date .....October 25, 1998
Topic ....."Finding a Haven in New Haven "
Presenters .....Lew Lehrer, Chair of the Refugee Settlement Program for the Jewish Federation of Greater New Haven, Caryl Kligfeld, Director of the Refugee Settlement Program for the Jewish Federation, Two New Americans from the former Soviet Union living in New Haven
Location .....JCC in Woodbridge

✡

Date .....November 10, 1998
Trip.....New York City's " Museum of Jewish Heritage " and the South Street Seaport near Battery Park
Trip Leader.....Dr. Barry E. Herman

Date.....December 6, 1998
Topic ....." The Dilemma Facing Interfaith Families Today "
Presenters.....Rabbi Sonya Starr, Assistant Rabbi of Congregation Mishkan Israel and two recent converts to Judaism through the "Stepping Stones" program
Location .....JCC in Woodbridge

✡

Date.....March 14, 1999
Topic ....."Jewish Women Honored on Postage Stamps from around the World " Slides and Commentary
Presenter.....Dr. Barry E. Herman, Professor of Education at Sacred Heart University
Location .....JCC in Woodbridge

✡

Date.....March 21, 1999
Trip.....Mashantucket Pequot Museum (Co-sponsored with the Ethnic Heritage Center)
Trip Leader.....Dr. Barry E. Herman

✡

Date.....April 11, 1999
Topic ....."The 100th Anniversary of the New Haven Hebrew Free Loan and Benevolent Association "
Presenters.....Goody Brownstein, Lee Liberman and Robert Silverman
Location .....JCC in Woodbridge

✡

Date.....June 27, 1999 (Annual Brunch Meeting)
Topic ....." The Fortunoff Archives at Yale: Early History of Holocaust Survivors Testimonies "
Presenters.....Dr. Dori Laub, Psychoanalyst, Author and Education Advisor to the Fortunoff Archives
Laurel F. Vlock, Author, Television Producer and writer Joanne W. Rudof, Chief Archivist of the Fortunoff Archives,
Morton Horwitz, President, Jewish Historical Society of Greater New Haven
Location .....JCC in Woodbridge

Date .....October 17, 1999
Topic ....." Our Sephardic Roots "
.Presenter.....Rabbi David Avigdor, Spiritual leader of Cong. Bikur Cholim Sheveth Achim and, Dr. Albert DeVidas Professor, Writer, Lecturer and Journal Editor
Location .....JCC in Woodbridge

✡

Date .....November 11, 1999
Topic .....National Jewish Book Month Festival Co-sponsored with the Jewish Community Center of Greater New Haven.
Presenter.....Steven Dubner, author of " Turbulent Souls: A Catholic Son's Return to a Jewish Family "
Location .....JCC in Woodbridge

✡

Date .....February 20, 2000
Topic ....." New Haven's Jewish Home for the Aged is 86 Years Old "
Presenter.....Dr. Barry E. Herman and a Speaker from the Home, Also a Video Tape of the Home
Location .....JCC in Woodbridge.

✡

Date .....March 26, 2000
Trip....."Eclectic Jewish New York Bus Trip " Kehila Kedosha Janina Synagogue and Museum, the only Greek Jewish Synagogue in the Western Hemisphere, Luncheon at Katz's. Browsing on Orchard Street, The Jewish Museum on Fifth Ave.
Trip Leader.....Dr. Barry E. Herman

✡

Date .....April 6, 1999
Topic .....Video Blockbuster Program
Presentations ...1) Bar Mitzvah Reunion of Men who were Bar Mitzvahed at the Jewish Home in the 1930's and 1940's. A video also shows a reunion held in 1999.
2) Mortgage Burning Banquet program held at B'nai Jacob Synagogue in April 1944 showing a video of synagogue members and officers at this event.

3) Video of the Touro Synagogue in Newport R.I. built in 1763, Americas oldest Jewish house of Worship still in use as a synagogue.

Location .....Jewish Home for the Aged in New Haven

✡

Date.....May 11, 2000
Topic .....Play " The People vs. The God of Vengeance " by Sholem Asch. Also dinner at Katz's restaurant in Woodbridge
Trip Leader.....Dr. Barry E. Herman
Location .....Dinner Show Tour to the Yale Repertory Theatre

✡

Date.....June 25, 2000 (Annual Meeting Brunch)
Topic ....." The Past History, The Present and the Future of Jewish Education in Our Greater New Haven Community "
Presenter.....Mrs. Sydney Alderman Perry, Associate Director of the Jewish Federation of Greater New Haven and Director of the Department of Jewish Education
Location .....JCC in Woodbridge

✡

Date.....September 25, 2000
Topic ....." American Popular Songs tell us how Our Parents and Grandparents became Americans " Co-sponsored with the Ethnic Heritage Center
Presenter.....Michael Lasser, noted Lecturer, Teacher, Writer, Broadcaster
Location .....JCC in Woodbridge

✡

Date.....October 29, 2000
Topic .....Trip to Newport, Rhode Island. Visits to
1) Touro Synagogue
2) Elegant Marble House
3)Belcourt Castle
Trip Leader.....Dr. Barry E. Herman

✡

Date.....November 5, 2000
Topic .....National Jewish Book Month Festival (Co-sponsored

with the Jewish Community Center of Greater New Haven)

Presenter.....Stephen Birmingham, author of " The Rest of Us " The Rise of America's European Jews

Location .....JCC in Woodbridge

✡

Date.....November 9, 2000

Topic .....National Jewish Book Month Festival (Co-sponsored with the JCC)

Presenters.....Rivka and Ben-Zion Dorfman, Authors of " Synagogue Without Jews " through Slides and Commentary

Location .....JCC in Woodbridge

✡

Date.....February 18, 2001

Topic ....." The Orchard Street Shul: Past Present and Future "

Presenter.....Samuel Teitelman, President of the Orchard St. Shul

Location .....JCC in Woodbridge

✡

Date.....March 2001

Topic ....." The Jewish Community in Russia Today "

Presenter.....Dr. Jonathan Brent, Internationally known Publisher, Author, Lecturer, and Director of the Yale University Press

Location .....JCC in Woodbridge

✡

Date.....April 1, 2001

Topic ....." Jewish Life in the Early 21st Century "

Presenter.....Professor Sam Heilman, Scholar in Residence at the B'nai Jacob Synagogue

Location .....B'nai Jacob Synagogue in Woodbridge

✡

Date.....May 9, 2001

Trip.....Long Wharf Theatre (Show Bus Lunch Trip)

Place....."The Model Apartment"

Trip

Coordinator.....Dr. Barry E. Herman

Date .....May 11, 2000
Location .....Dinner Show Tour to Long Wharf Theatre in New Haven
Topic .....Play, " Modern Orthodox " by Daniel Goldfarb. Also dinner at Katz's Restaurant in Woodbridge "
Trip Leader.....Dr. Barry E. Herman

✡

Date .....June 10, 2001 (Annual Meeting Brunch)
Topic ....." From Oak Street to the Golden Ghetto- The suburbanization of New Haven's Eastern European Jews "
Presenter.....Daniel Fleschner, Yale student
Location .....JCC in Woodbridge

✡

Date .....October 28, 2001 (Co-sponsored with the Ethnic Heritage Center). We moved to a new location, 270 Fitch St. on the campus of Southern Connecticut State University
Topic ....." New Haven Public Schools' Records 1850-1950 "
Location .....The Ethnic Heritage Center

✡

Date .....November 11, 2001 (Co-sponsored by the JCC)
Topic .....National Jewish Book Month Festival
Presenter.....Dr. Dan Oren, author of "Joining the Club: A History of Jews and Yale" (revised edition)
Location .....JCC in Woodbridge

✡

Date .....November 15, 2001 (Co-sponsored by the JCC)
Presenter.....James Ross, author of "Fragile Branches: Travels through the Jewish Diaspora
Location .....JCC in Woodbridge

✡

Date .....March 17, 2002
Topic ....." Jewish Historical Society's 25th Anniversary, Luncheon catered by Neil Abel "
Location .....JCC in Woodbridge

Date .....March 24, 2002 (Show luncheon Event)
Location .....Long Wharf Theatre
Play ....." Hearts " by Willy Holtzman
Coordinator .....Dr. Barry E. Herman

✡

Date .....May 26, 2002
Topic ....." Reflections From Inside the Joseph Lieberman Campaign for Vice President of the United States" and a special display of campaign buttons, posters, and memorabilia from Senator Lieberman's 2000 Campaign.
Presenter.....Matt Lieberman, teacher and son of Senator Joseph Lieberman.
Location .....JCC in Woodbridge

✡

Date .....June 9, 2002
Topic .....Ethnic Heritage Center Membership Open House
Location .....Ethnic Heritage Center on the campus of Southern Connecticut State University

✡

Date .....June 23, 2002 (Annual Brunch Meeting)
Topic ....."Florence Wald, A Living Legend"
Presenter.....Florence Wald, Founder of Hospice, Inc. (first in the U.S.) and first "Jewish" Dean of Yale University's School of Nursing"
Location .....JCC in Woodbridge

✡

Date .....November 3, 2002 (Joint Meeting with Italian American Historical Society of Connecticut)
Topic ....." Family Stories: Italy, Italian Jews, and the Holocaust"
Presenter.....The Honorable Judge Guido Calabresi, U.S. Court of Appeals, Second Circuit and former Dean of Yale University Law School
Location .....JCC in Woodbridge

✡

Date .....November 10, 2002
Topic .....National Jewish Book Month Festival (Co-sponsored with the JCC)

Presenter.....Howard Blum, author of , " The Brigade: An Epic Story of Vengeance, Salvation, and WWII"
Location .....JCC in Woodbridge

✡

Date.....November 17, 2002
Topic .....National Jewish Book Month (Co-sponsored with the JCC)
Presenter.....Phil Brown, author of "In the Catskills: A Century of the Jewish Experience in the Mountains"
Location .....JCC in Woodbridge

✡

Date.....February 16, 2003
Topic ....." Picture Viewing- Identify the Photo"
Presenters .....Marvin Bargar, Dr. Barry E. Herman, Werner Hirsch
Location .....JCC in Woodbridge

✡

Date.....March 9, 2003 (Show and Lunch Event)
Location .....Long Wharf Theatre
Play ....." Sixteen Wounded " by Elian Kraiem
Coordinator .....Dr. Barry E. Herman

✡

Date.....April 3, 2003 (Co-sponsored with the Ethnic Heritage Center)
Topic ....." Art Stolen by the Nazis During WWII", slides
Presenter.....Eric Zafran, Wadsworth Antheneum Curator of European Painting and Sculpture
Location .....JCC in Woodbridge

✡

Date.....May 18, 2003
Topic .....First Annual Hall of Fame Dinner
Honorees .....Dr. Barry E. Herman and Sherman Kramer
Location .....New Haven Hebrew Day School in Orange, CT. Master of Ceremonies Kenn Venit, Former TV News Anchor for Channel 8 News

✡

Date.....June 22, 2003 (Annual Meeting Brunch)
Topic ....." Crisis and Opportunities in the Jewish World "
Presenter.....Neil Berro, Executive Director, Jewish Federation of

Greater New Haven Inc.
Location .....JCC in Woodbridge

✡

Date.....July 20, 2003
Topic .....Bus Trip to Tanglewood, Co-sponsored with The National Council of Jewish Woman
Location .....Tanglewood Mass.

✡

Date.....October 1-November 6, 2003
Topic .....Oskar Schindler Exhibit, on loan from the U.S. Holocaust Museum in Washington, D.C. and " Involvement of New Haven's Ethnic Heritage Groups in winning WWII "
Sponsor .....The Ethnic Heritage Center
Location .....Ethnic Heritage Center, 270 Fitch Street, New Haven, in the heart of Southern Connecticut State University.

✡

Date.....November 16, 2003 (Co-sponsored with the JCC)
Topic .....National Jewish Book Month Festival
Presenter.....Ann Birstein, author of " What I saw at the Fair "
Location .....JCC in Woodbridge

✡

Date.....November 23, 2003 (Co-sponsored with the JCC)
Topic .....National Jewish Book Month Festival
Presenter.....Lawrence J. Epstein, author of " The Haunted Smile: The Story of Jewish Comedians in America "
Location .....JCC in Woodbridge

✡

Date.....February 15, 2003
Topic ....." The Nazi Officer's Wife "- film
Panel.....Sally Horowitz, Inge Poger and others
Location .....JCC in Woodbridge

✡

Date.....Second Annual Hall of Fame Dinner
Honorees .....Morton and Sally Horowitz, Charles and Violet Ludwig and Community Achievement Award: Dr. Rocco and Raffaela Orlando

Location .....The Belvedere Catering Hall in Woodbridge
Master of Ceremonies..... Dr. Mel Goldstein weather anchor from Channel 8 News

✡

Date.....June 13, 2004 (Annual Meeting Brunch)
Topic ....." Is History Repeating Itself: Meeting the Challenge of Global Anti-Semitism "
Presenter.....Steven Sheinberg, Special Assistant to the National Director of the Anti-Defamation League
(Substituting for David Warren, Conn. Director of the A.D.L.)
Location .....Jewish Community Center in Woodbridge

✡

Date.....June 25, 2004
Topic .....Ethnic Odyssey Tour of New Haven
Trip
Coordinator .....Dr. Barry E. Herman
Location .....Special Places of Interest in New Haven: Ethnic Center, Ukrainian Cultural Center, Knights of Columbus Museum, Yale British Art Museum, Holocaust Memorial, Cinque and the Amistad Monument, and lunch at the China buffet in Woodbridge

Necrology

Harold Alpert

Harold Alpert, age 82, died April 15, 2002. He was the husband of Ruth Belsky Alpert, father of Dorothy Lawlor, Bruce and Kenneth Alpert. He was an army veteran of World War II. He was a partner in the accounting firm of Alpert, Heiberger, Mirel and Donovan. Harold served as Treasurer and Chairman of the Cemetery Committee for Temple Beth Sholom. He was a member of Masonic Lodge #125 and Hamden Jewish War Veterans Post # 204. He served as Treasurer for the Jewish Historical Society of Greater New Haven and Hillhouse High School class of 1936 Reunion Committee.

Ruth Alpert

Ruth Alpert , age 78, died November 27, 2000. Beloved wife of Harold Alpert for 57 years and mother of Dorothy Lawlor, Bruce and Kenneth Alpert. Ruth was an active member of Temple Beth Sholom, Hadassah, O.R.T., Board member of the Jewish Historical Society of Greater New Haven and the Helen Street School Library.

Harold Berg

Harold Berg, age 82, died March 24, 2004. He was the husband of Gwendoline Berg and the father of Gail Ann Berg and Carolyn Karbowski. He served in the Army Air Force in World War II. In March 1950 he was appointed as a patrolman to the New Haven Police Department. In *Jews in New Haven*, Vol. III (1981) he wrote the article, "Who Are New Haven's Jewish Finest". He was, himself, listed as one of "New Haven's Finest" and recognized as one of the highest ranking and most decorated Jewish Officers in the New Haven Police Department and in New England. Harold was also a member of B'nai B'rith, Hiram Lodge No. 1, the Jewish Historical Society, and the Connecticut State Police Association.

Felice Multer

Felice "Tish" Multer died October 23, 2002. She was the wife of Martin Multer and mother of Emily Ettinger and Denise "Dinny" Gruen. She served as a Board member for the Jewish Historical Society of Greater New Haven.

Hilda M. Podoloff

Hilda M. Podoloff, age 101, died September 13, 2003. She was the widow of Nathan Podoloff and mother of Richard Podoloff and Ann Lehman. She was a psychologist in the New Haven School system. Her Family owned the New Haven Arena. Hilda was a member of the New Haven Jewish Historical Society, co-founder of Camp Laurelwood and president of both Jewish Family Services and the Jewish Community Center Auxiliary.

Milton E. Schwartz

Milton E. Schwartz, age 95, of Cheshire died June 26, 2004. Beloved husband of Miriam for 64 years and father of Maxine, Jessica and Elizabeth. He and Miriam were the owners of Wonder Weavers in New Haven. Milton was a member of the Jewish Historical Society of Greater New Haven and the Masons.

Herbert D. Setlow

Herbert D. Setlow, age 91, died October 21, 2004. He was the husband of Miriam and the late Claire. Father of Carolyn and Marcie. Brother of Ursula. Herb was a leader in the Jewish community. He was a past President of the New Haven Jewish Community Council, President of the New Haven Jewish Federation, President of the New Haven Jewish Historical Society, and the Ethnic Heritage Center. He was local Chairman for Israel Bonds. Chairman of Jewish Community Relations Council. Chairman of Regional Board of ADL and B'nai B'rith Youth Organization. Vice President of ZOA and many others to numerous to list here. He donated the land where B'nai B'rith housing built the Fountain Heights Apartment. He was the former president of Setlowear Inc. A manufacturer of Industrial Uniforms. He was the recipient of many awards for a lifetime of community service.

Jacob Wolkovitz

Jacob Wolkovitz died October 6, 2003. Beloved husband of Edith Kohn Wolkovitz and father of Steven and Howard. Both Jacob and Edith were active members of the Jewish Historical Society of Greater New Haven.

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Contributors to Volume VIII

Biographical Sketches

MARVIN S. BARGAR is a native of New Haven and a graduate of Hillhouse High School, and the University of Connecticut. He is on the Board of the Orchard Street Synagogue. He has been a member of the Jewish Historical Society since1977 and their archivist since 2000. He is a decorated veteran of World War II.

ERIC F. BLOCH received his BSME from Cornell University in 1959 and is now retired. He arrived in Milford with his parents in 1939 and was a student of the Milford Jewish Center's first religious school in 1942. He joined Temple B'nai Shalom's Board of Directors in 1961 and served in many positions including President. Eric was also President of the Greater Milford Lodge of B'nai B'rith and a member of the New Haven Jewish Federation Board. He currently serves on the Anti-Defamation League's New Haven County Board.

HON. ELAINE A. BRAFFMAN is a graduate of Smith College and the University of Connecticut Law School. She is a Magistrate of the Superior Court and has served as the first Chairperson of the Women's Plea for Soviet Jewry, President of the Ezra Academy P.T.A., Vice-President of the West Rock Chapter of Hadassah, Member of Board of Directors of Congregation Or Shalom and of the New Haven Jewish Federation, Co-President of the Batya Chapter of AMIT Women, Chair of the Department of Jewish Education, Chair of Town of Woodbridge Board of Ethics, and Hearing Officer for Special Education Due Process Hearings for the Connecticut State Board of Education. She maintains a law practice in Orange with her husband Gerald.

GERALD H. BRAFFMAN, ESQ. is a graduate of the University of Pennsylvania and the University of Connecticut Law School. He has served

as a member of the New Haven Board of Alderman, Chair of the New Haven Jury Committee, Chair of the North Haven Planning and Zoning Commission, member of the Board of Directors of Congregation Or Shalom and of Ezra Academy, Vice-President of Ezra Academy, Attorney for the National Labor Relations Board, and is a member of the Connecticut State Department of Education Arbitration Panel. He maintains a law practice in Orange with his wife Elaine.

JOSH DRAZEN is a first year law student at the University of Connecticut. Previously he worked as a journalist where he wrote about business news in Chicago. He served as an on-air correspondent for both radio and TV stations reporting on government affairs from Washington, D.C. Before entering journalism he was an advertising copywriter in New York City. Accounts he wrote for included ABC News, Martex linens and Jacob's Creek Wine. He also served as a volunteer at the Connecticut Regional Office of the ADL.

DAVID S. FISCHER, M.D is a graduate of Williams College and the Harvard Medical School. He is president of the Hebrew Congregation of Woodmont, past president of Congregation Bikur Cholim Sheveth Achim, the Medical Board of the Jewish Home for the Aged, the New Haven Medical Association, the Connecticut Division of American Cancer Society, the Medical Staff of Hospital of St. Raphael and a current Board member of the Leukemia-Lymphoma Society and the Department of Jewish Education. He is Clinical Professor of Internal Medicine (Oncology) at Yale Medical School, chair of the Membership Committee of the Yale Comprehensive Cancer Center, chair of the Transfusion Committee and vice-chair of the Cancer Committee at Yale New Haven Hospital and author and/or editor of four books on cancer.

HARRY FLASTER, a native of Phoenix, Arizona is a political science major in his senior year at Yale College. He was a member of Hillel's executive board and a founder of the Jewish Varsity Athlete Coalition.

ROBERT S. FRANCIS is a senior at Southern Connecticut State University. He is majoring in history with a concentration in U.S. history. He is currently working for the Ethnic Heritage Center of New Haven as a work-study student.

JUDITH BOGRAD GORDON, Ph.D. received her Ph.D. from the University of Michigan in Sociology. She is currently a lecturer in Psychiatry, Yale School of Medicine and a member of the Yale Bio-Ethics Project. She is a representative of the National Council of Women, US, to the United Nations and co-chairs the Working Group on Mental Health, Racism and Related Intolerances for the Non-governmental Organization Committee on Mental Health, United Nations.

DR. BARRY HERMAN is a Professor of Education at Sacred Heart University. He retired from the New Haven School System where he served as a principal, district director and central office administrator. He is the author of seven books including Volumes 2 and 7 of *Jews in New Haven* and co-editor of Volume 3. He currently serves as chair of The Human Services Commission for the town of Hamden and is president of the Ethnic Heritage Center. He served a four-year term on the Hamden Board of Education and is past president of the Jewish Historical Society. The Jewish Historical Society honored him with a MAN OF THE YEAR AWARD in 2003.

SALLY HORWITZ is a holocaust survivor who was born in Poland. She wrote "Coming to America—1949" for volume VI of *Jews in New Haven.*

SAMUEL KRAVITT died June 30, 2000. He was a world famous photographer who was born in New Haven in 1913, had a studios in New Haven and an office in New York. He is best known for pictures of Yale, the 1939 World's Fair and a Shaker Village. He received numerous awards for still and video photography, and his work is in several museums. The Library of Congress has accepted a large portion of his historical material, and the Yale Sterling Library and the Medical School Historical Library have extensive collections of his photographs & videos.

LEONARD MARGOLIS is the "Margolis" half of Margolis-Barkon Realty which he founded with Hank Barkon in 1985. Prior to his entry into real estate, Lenny was well known in the New Haven area as a mentor to young athletes. He spent 30 years as the athletic director, assistant director, and acting executive director of New Haven's Jewish Community Center from June 1949 to June 1979. In addition to a bachelor's and a master's degree from New York University, Lenny has earned professional awards too numerous to list.

MARIAN OTTAVIANO has been the Office Administrator for the Jewish Historical Society since 1997 and the Ethnic Heritage Center since 2001. Born and schooled in Brooklyn, New York, she has spent most of her adult life in New Haven and considers herself a native. She is a retiree from Bayer Corporation where she was employed as an Administrative Secretary for twelve years. Marian is currently President of the Fountain Heights Council at B'nai B'rith Senior Housing in New Haven. She enjoys outdoor recreation and is an avid hiker and cyclist.

JOANNE WEINER RUDOF is Archivist, Fortunoff Video Archive for Holocaust Testimonies, Yale University. She is a well-known writer and has had many articles published in journals, library guides and encyclopedias. She has written, co-authored and/or edited many video documentaries for television and classroom instruction. Her PBS documentary, Witness: Voices from the Holocaust was nationally broadcast, May 1, 2000, won national and local film festival prizes and was published in book form by the Free Press in 2000.

JONATHAN D. SARNA is Joseph H. and Belle R. Braun Professor of American Jewish History at Brandeis University, and chairs the Academic Board of the Jacob Rader Marcus Center of the American Jewish Archives. Author or editor of more than 26 books on American Jewish history and life, he is also the chief historian of the National Museum of American Jewish History and of the 350th commemoration of Jewish life in America, 1654-2004. He was editor of volume I of *Jews in New Haven.*

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