THE EMERGENCE OF A JEWISH COMMUNITY IN RICHMOND, INDIANA

by

Lance Jonathan Sussman

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by

Lance Jonathan Sussman

INTRODUCTION

This is another publication on the history of a small Jewish community in Indiana. We are grateful to the author, Rabbi Lance J. Sussman, who has devoted much time to obtain the material. The Indiana Jewish Historical Society is pleased to publish and distribute this booklet to our members, libraries, and other historical societies.

In writing the story of the Richmond Jewish community and permitting us to publish it, Rabbi Sussman has made an important contribution toward our efforts to collect, preserve, and publish material dealing with the two hundred years of Jewish life in Indiana.

Joseph Levine
Executive Secretary
Indiana Jewish Historical Society, Inc.

Preface

During the course of my rabbinic studies at the Hebrew Union College (Cincinnati, Ohio), I had the privilege of serving the Jewish community of Richmond, Indiana for three years, 1977-1980. The initial process of becoming oriented to my "Hoosier" pulpit naturally included gaining insight into the historical development of both the synagogue and the community. However, no study of the Richmond Jewish Congregation existed, and I felt unsatisfied with the random bits of information that were immediately available to me. I was confident that it would be worthwhile to investigate the history of the Jews of Richmond in a more systematic fashion and made a proposal to the Board of Beth Boruk Temple to that effect. They enthusiastically endorsed the project. The present study, "The Emergence of a Jewish Community in Richmond, Indiana," is the result of three years of "biweekly" research.

I had three major objectives in studying the Jewish community in Richmond, Indiana. First, I sought to collect and organize the basic documents of the community. Because record keeping was largely a haphazard affair (except for recent years), I had to invest a great deal of effort in creating "the record." For example, I prepared lists of the many people who served the Richmond Jewish community throughout the years. These include student rabbis, congregational heads, and auxiliary organization leaders (see appendices). Second, I attempted to portray the random settlement of Jews in and around Richmond during the nineteenth and early twentieth centuries. Finally, I examined the efforts of Richmond's Jewry to organize a Jewish community during the 1920s. In the future I hope to report in greater detail the history of the last fifty years from 1930 to the present. The profound changes in Richmond Jewry after World War II are suggested

in the concluding chapter of this study, "Toward the Present." The "Addenda" include several items which exemplify the gradual development and maturation of the Jewish community in Richmond since 1920.

The greatest problem confronting me when I first began this study was bibliographical. I consulted with a wide variety of sources to fill as many information gaps as possible, although the record is still far from complete. The Board of Temple Beth Boruk placed the minutes and files of the congregation at my disposal. I found Sisterhood records in the Temple as well as at the Richmond Morrison-Reeves Public Library. George Massoff collected the available B'nai B'rith materials for me. I had the privilege of examining Vigran family papers and also the papers of the Jaffe family. The latter have been preserved by Florence Lichtman. The indices to the local press at the Morrison-Reeves Public Library have been invaluable in locating biographical material and early information on the congregation. The reference librarians at Morrison-Reeves were most cooperative. Thanks to Betty Finkelstein, I was able to examine the *Biweekly Files* of the Hebrew Union College (Cincinnati) which contain a wealth of information about many small congregations in the Midwest. Numerous people in and from Richmond granted me personal interviews: Florence Katz Breese, Debora Edelman, Isadore Goldberg, Jim and Adelaide Goldenberg, Tom and Ruth Goldenberg, Florence and Sam Lichtman, George Massoff, Ed Simkin, Harry Vigran, Stan and Joan Vigran, and David and Lucky Weening. To these and the many other fine members of Temple Beth Boruk I would like to dedicate a verse from the Bible: "Then Baruch (Boruk!) answered them: 'He pronounced all these words unto me with his mouth, and I wrote them with ink in the book (Jeremiah 36:18).'"

Finally, a word of thanks to Dr. Jonathan Sarna for the careful consideration he gave to this study, and to Prof. Jacob Marcus for his constant

encouragement and guidance in the field of American Jewish history. Joe Levine, Executive Secretary of the Indiana Jewish Historical Society, has made all the technical arrangements for the publication of this study. I would be remiss if I did not thank him for his endless patience and many personal kindnesses.

Lance Jonathan Sussman
January 1980

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A CHRONOLOGY OF JEWISH HISTORY IN RICHMOND, INDIANA: 1816-1980

1817 Phineas Israel, a Jewish trader from Portsmouth, England, arrives in Connersville, Indiana.

1844 Ernestine Potovsky Rose (1810-1892), leading feminist and social activist, lectures in Richmond, Indiana. Her father was an Orthodox Rabbi in Piotrkow, Poland.

1861 According to *Die Deborah,* a German newspaper for American Jews edited by Rabbi Isaac M. Wise, several Jewish families are residing in Richmond.

1869 William Brady reports in Rabbi Wise's English newspaper, *The American Israelite,* that High Holy Day Services were held in Richmond for the first time.

1900-1920 East European Jews settle in Richmond.

1919 A local American Jewish Relief Committee Campaign is organized in Richmond by Sam Fred. A Sisterhood is organized on December 18, 1919 and affiliates with the National Federation of Temple Sisterhoods (Reform) in January, 1920.

1920 Richmond Jewish Congregation organized by Sam Fred. Abraham Harsh donates a Torah.

1921 First community Seder is held. Rabbi Henry Englander, Registrar of the Hebrew Union College, initiates a monthly visitation program. He is succeeded by Rabbi Jacob Marcus.

1925-1963 Devotional Services held randomly in stores. High Holy Days and passover celebrated at Leland Hotel. Sunday School conducted.

1941 Richmond Civic Theater founded by Norbert Silbiger (1896-1979), a native of Vienna, Austria, and a refugee from Nazi persecution.

1948 Richmond Jewish Council established. Jewish Welfare Board campaign conducted.

1955 Local Chapter of B'nai B'rith organized on April 3.

1957-1962 Temple Building Campaign begins. Jewish population of Richmond probably peaks.

1962 Congregation Beth Boruk incorporated on May 25. Groundbreaking ceremonies held on November 26.

1963 Cornerstone Ceremonies conducted at the Temple on March 10. Constitution approved on November 17 and adopted on December 29.

1965 Student Rabbi program increased to biweekly status.

1971 A Jewish section of the Earlham Cemetery is consecrated and bylaws adopted in May.

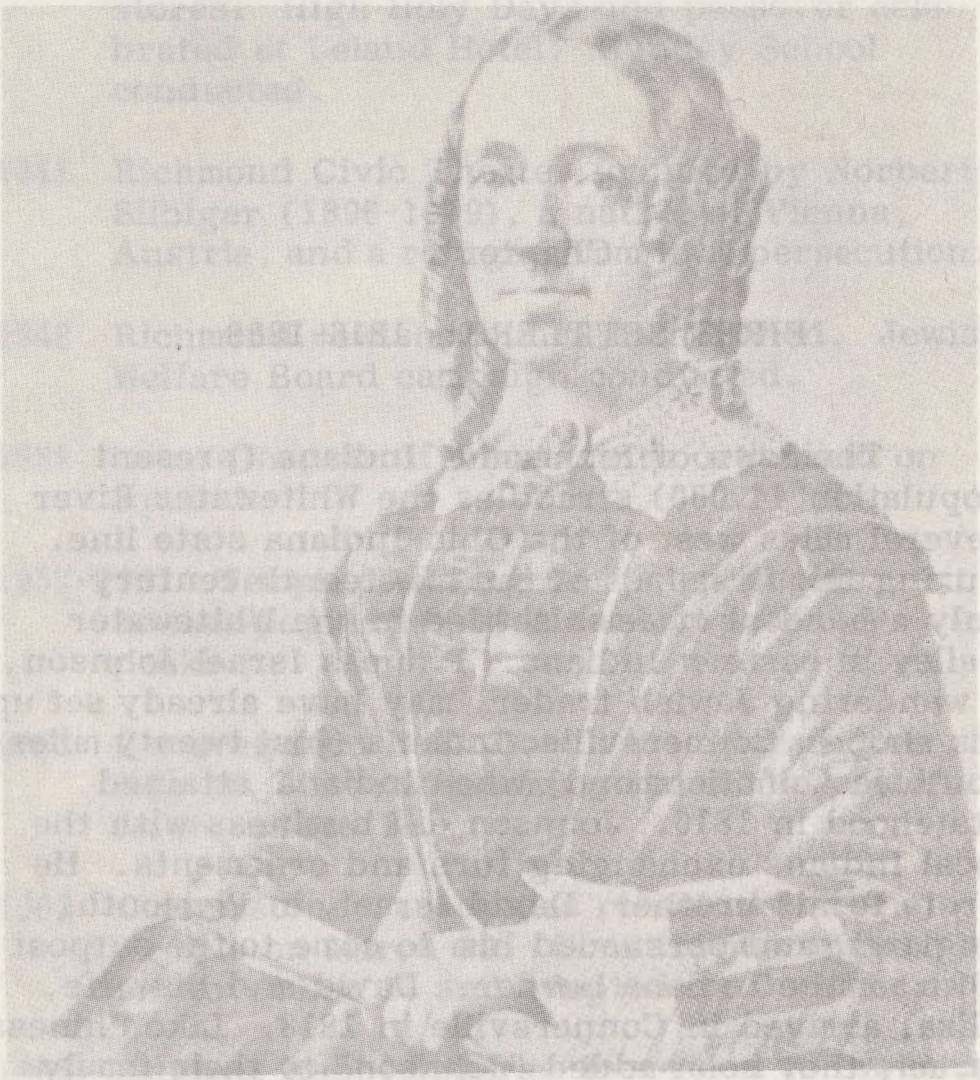
Chapter I

FIRST SETTLERS: 1816-1869

The town of Richmond, Indiana (present population 44,000) straddles the Whitewater River several miles west of the Ohio-Indiana state line. During the first half of the nineteenth century only a handful of Jews settled in the Whitewater Valley in eastern Indiana. Phineas Israel Johnson, a wandering Jewish trader, may have already set up his shop in Connersville, Indiana (just twenty miles southwest of Richmond) when Indiana attained statehood in 1816. Johnson did business with the local Indians exchanging furs and ornaments. He wrote to his brother, David Israel, in Plymouth, England, and persuaded him to come to the outpost town on the Indiana border. David and his wife, Eliza, arrived in Connersville in 1818. Like Phineas Israel, they soon added "Johnson" to their family name.

The difficulties of frontier living proved too difficult for David, Eliza, and their young family. In 1820 they decided to leave Connersville and resettle in Cincinnati. Phineas, on the other hand, moved west with the frontier and eventually took up residence in St. Louis, Missouri.[1] Several years later, a few Jews settled in Rising Sun, Indiana, a small town situated on the Ohio River west of Cincinnati.[2]

With improvements in overland transportation, Jewish peddlers and travellers had greater access to Richmond and probably stopped there. Construction of the National Road reached Richmond by 1828;



Ernestine P. Rose
(1810-1892)

six years later the first bridge over the Whitewater was completed. It was not, however, until 1834 that a Jew settled in Richmond, then only a town of 1443 people. Richmond's first permanent Jewish resident was William Brady. He operated a small shop in which he made and repaired harnesses and saddles.[3]

The most famous Jewish visitor to come to Richmond during the Antebellum Period was Ernestine P. Rose, a leading activist in abolitionist, women's rights, and utopian causes. Years later, Rose recalled her travels in a letter written to Susan Anthony. "I can mention from memory the principal places where I have spoken," Rose wrote on January 9, 1877, ". . . in 1844, in Cincinnati, Dayton, Zanesville, Springfield, Cleveland, Toledo, and several settlements in the backwoods of Ohio, and also in Richmond, Indiana."[4] The local press in Richmond apparently did not cover Rose's lectures there.

Before Rose had set out on the road with John Collins in December, 1843, she had spoken at the home of Lucretia and James Mott, the leading Quakers of Philadelphia. Perhaps they directed her to Richmond.[5] Richmond was the site of a major Quaker settlement in the early nineteenth century. In 1847 a group of Quakers founded Earlham College in Richmond on the west side of town.

During the 1840s thousands of Jewish immigrants from Central Europe settled in the Midwest. Isaac Leeser, the leading Jewish religious leader of the period, travelled through Indiana and Kentucky in 1851 and reported on the recent arrival of Jews in the area. After commenting on his visits to Indianapolis and Madison, Indiana, Leeser noted that "other towns on the Ohio (River), both above and below Cincinnati, besides Madison, have Jewish inhabitants; and we should not wonder it, should the immigration from Europe continue in the ratio lately prevalent, in the course of ten years, twenty new communities would spring up."[6] Leeser's

projections proved true in the case of Richmond.

Isaac M. Wise, the great rabbinic advocate of Reform Judaism in America, reported in his German magazine, *Die Deborah*, on October 14, 1864, that several Jewish families lived in Richmond:

> In the State of Indiana there is until now only one (synagogue) in Fort Wayne and a building planned for Evansville; however, communities are found in Indianapolis, Lafayette, and Terre Haute, many Jewish families reside in Vincennes, Logansport, and Richmond.[7]

Local tradition has it that at least one Jew from Richmond served in the Union Army during the Civil War.[8] A letter addressed to Wise's English newspaper, *The Israelite*, testifies that the tradition may have some grounding in fact:

> There has not a single regiment left the state of Indiana, but some Israelites can be found in any of them, and to my positive knowledge, there were some six Jewish soldiers in the 11th Indiana Regiment for the three months service.[9]

Following the Civil War enough Jews gathered in Richmond to organize High Holy Day worship services. William Brady wrote Rabbi Wise about the celebration of Rosh Hashanah (New Year's) and Yom Hakippur (Day of Atonement) during the fall of 1869: "Divine service was held here (Richmond) during the holidays for the first time. Business was suspended by all our coreligionists during that time."[10] Except for Brady, little is known about the members of this *minyan*. Even the memory of these services had vanished by 1919 when a more permanent congregation organized.

During the 1870s Jewish settlement throughout the Midwest was extensive, especially in small towns like Richmond. The history of the contemporary Jewish community in Richmond actually begins in 1871 with the arrival of Solomon Fox from Alsace-Lorraine. By the end of the following decade many of these Jews had migrated to larger cities. With the arrival of the Jews from East Europe in Richmond toward the end of the nineteenth century, the foundations for a more enduring Jewish community were laid.

Chapter II

FAMILY PORTRAITS

Before World War I the Jews of Richmond did not view themselves as a community. Young men, primarily in retailing and scrap ventures, came to town in search of viable business opportunities. As their stores and yards began to prosper, they sought to marry and start families in Richmond. Although few single Jewish women lived in Richmond, mixed marriage was the exception and not the rule. The young bachelors travelled to Cincinnati, as well as smaller towns in the area, to do their courting. Strong families soon emerged as the distinct social units among Richmond Jews. Extended families grew to be quite large. Some social contact between the various families obviously occurred but little if any attempt to organize a formal Jewish community was made prior to 1919. The stimulus to organize eventually came from the outside.

The Fox Family

The roots of the present Jewish community in Richmond can be traced back to 1871 with the arrival of Solomon Fox from Alsace-Lorraine. It is possible that Fox came to Richmond to join relatives who had been in the city since 1866. The 1878-79 *Business Directory* reports that Solomon Fox was working for Sam and Simon Fox.

Evidence suggests, but does not confirm, that Sam and Simon Fox were Jewish. Simon Fox (1842-1913) was born in France (Alsace-Lorraine?) and came to America in 1855. He lived in Richmond from 1866 to 1901. Simon was a prominent clothing merchant and kept a shop at 714 Main.[1] Simon and his wife, Theresa, had four children: Jonas, Harry, Arthur, Alma.[2] Samuel Fox (1843-1917), Simon's brother, was only twelve years old when he came to America with his brother. They worked on a farm near Winchester, Indiana, before coming to Richmond following the Civil War. Sam ran a clothing store at 624 Main. He retired in 1899.[3]

Solomon Fox worked for Simon and Sam for two years before opening his own hat shop at 628 Main.[4] Solomon Fox apparently married twice and had seven children. Solomon's first wife, Rosa, died in 1885 at the age of thirty-nine.[5] Anna, Solomon's second wife (1843-1909), came to Richmond from London, England, in 1877.[6] Solomon Fox's oldest child, George, was given the family business in 1912 when Solomon retired. Solomon died in December, 1922, and was buried in Indianapolis.[7]

George Fox was born on November 26, 1865 and came to Richmond with his family in 1871. He attended the Old First Ward School and in 1907 became a partner in the hat business which in 1930 he moved to a new location: 706 Main. George married Millie Spiesberger of Keokuk, Iowa. They had one son, Alvin. Millie helped organize the Richmond (Jewish) Sisterhood in 1919. George was an active member of the Richmond Jewish Congregation, Rotary Club, Elks and Masonic Lodges, as well as President of the city's Sinking Fund Commission and Director of the State Clothiers Association. George Fox's success in the business and social world of Richmond, Indiana, made the Fox's the leading Jewish family of Richmond during the first two decades of the twentieth century. He died in March, 1840, in Los Angeles, where he had moved several years earlier upon his retirement.[8]

Alvin Fox (1895-1939) was born in Richmond, Indiana, and lived there until 1936. At the turn of the century the Fox's were probably the only three-generation Jewish family in Richmond. His father, George, made him a partner in the hat business in 1919 and he later worked as the manager of Richman Brothers, the successor to the Fox store. Alvin's wife, Claudine, participated in the Sisterhood. Alvin was an active member of the congregation, the Kiwanis, and the Elks Lodge. Alvin and Claudine Fox had two daughters, Jean and Adele.[9]

In addition to the Fox Family, there were probably at least a half a dozen other Jewish families in Richmond in 1900.[10] Solomon Frankel and his gentile wife, Lizzie, moved to Richmond in 1898 and operated the Model Clothing Company (1910). They never affiliated with the congregation. The life of their son Harry (1888-1948) is one of the most colorful chapters in local history. Best remembered as "Singin' Sam, the Barbasol Man," Harry Frankel sang the shaving company's theme song for seven years: "No Brush, No Lather, No Rub-in." In the early 1930s Harry Frankel was one of the most popular radio entertainers in America and later did advertising work for Coca-Cola.[11]

The Fivel-Saffer-Jaffe Clan

East European Jews did not settle in Richmond until after the turn of the century. In 1881 large numbers of Jews from Russia, Lithuania, and other Baltic states began immigrating to the United States to escape persecution and poverty. Unlike the German Jews who had come to America forty years earlier, these East European Jews tended to remain in large cities along the Eastern seaboard where many found a thriving Yiddish culture and

employment, particularly in the clothing industry. The strong German ethnic character of the Cincinnati Jewish community may have been a factor in discouraging Eastern European Jewish settlement in the tri-state area.

Eventually a handful of East European Jews found their way to Richmond, usually in search of work or a business opportunity. Their settlement was characterized by chain migrations. The majority went into the retail clothing business, opening modest stores on Main Street. In time, scrap metal yards also replaced the "junk carts" of the Jewish peddlers in the region.

The first of these family networks to establish themselves in Richmond were the Fivel, Saffer, and Jaffe families.[12] Morris Fivelowitz (later shortened to Fivel) arrived in Richmond before 1905 with Solomon Saffer, who was both his cousin and brother-in-law. Sam Jaffe, Fivelowitz's brother, followed in 1905. Jaffe used his mother's maiden name for his surname. These early twentieth century Jewish families were secularistic and did not participate in the congregation or Sisterhood after they were organized following World War I. However, many of their children who were born and raised in Richmond became active members of the community in their adult years. The need of small town Jews to affiliate proved greater than Old World dissatisfactions with the synagogue and organized religion.

Morris Fivelowitz (1872-1965) was born in Lokni, Lithuania, to Abraham Fivelowitz (d.1887), a grocer, and Toby Bayle Jaffe (d. July 2, 1926). He came to the United States by way of Scotland, where he married Minnie Saffer (d. March, 1945). Their first child, Abe Elijah Fivel, was born in Dundee, Scotland, in 1896. They also had two daughters, both of whom were born in Richmond and later moved with their husbands to Indianapolis: Goldie (nee Fivel) Adelman (1904-1931) and Lena Sarah (nee Fivel) Frankowitz (1905-1934). Abe Fivel remained in Richmond where he ran army

and shoe stores. He married Freda Brown in March, 1926.

Solomon Saffer, one of the best known junk dealers in the Richmond of his day, settled in Richmond with his wife, Esther, at approximately the same time as Morris Fivelowitz. The Saffers had five children: Mendle, Benjamin, Samuel, Minnie, and Goldie. Benjamin (1899-1935) and Mendle, who was born in Richmond, later ran the King's Men Shop in Richmond.[13] Mendle Saffer had joined the Richmond Jewish congregation by 1930 although he never considered himself to be a religious person. Later, he was one of the original members of the local B'nai B'rith.

Morris Fivelowitz's younger brother, Sam Jaffe (1886-1951), settled in Richmond in 1905 after several years of job hunting in the Midwest. Jaffe left his native Lithuania in 1901 and sailed to the United States from Bremen on the "Fredrick der Grosse." He first lived in Brooklyn with his maternal grandparents, where he worked for a butcher, but soon decided to join his brother Morris and cousin Solomon in Richmond. Because he could not find employment in Richmond, he went to Cincinnati where he again worked for a butcher, and later to Sidney, Ohio. In Sidney, Sam was employed by a Jewish scrap dealer, Jacob Sallman, and was able to save enough money to buy a horse and wagon. In 1905, Sam peddled his way back to Richmond and soon opened a scrapyard of his own at the corner of Third and Main. In 1927 the yard was moved to Fort Wayne Avenue. A building where the old Pilot motor car was made housed the new operation. Jaffe had bought the building with Ben Berman, who later became active in the Jewish community, and another partner. Jaffe opened a coal yard in 1933.[14]

Sam Jaffe married Eva Mann (1885-1967), a granddaughter of Osher Osherwitz, whose son Oscar founded the Osherwitz Company (kosher delicatessan meats), on December 19, 1909, in Cincinnati. They had eight children: Lena,

Florence, Abe, Charlotte, Marion, Esther, Charles, and Abraham, who died as an infant. Lena (b. 1910), their first child, married and had her first child in Richmond. Florence (b. 1913) has remained in Richmond her entire life and with her husband, Sam Lichtman, who was born in Russia and came to Richmond in 1944, reared two children: Suzanne and Irwin. Abe Jaffe was born in Richmond on April 13, 1916. Abe, confined to a wheelchair for his entire life after an early bout with polio, married Ruth Ben'Ary in 1949. They ran the Lamp-Mart in Richmond until 1963. Ruth Ben'Ary, also a polio victim, authored two books: *Touch Typing in Ten Lessons* (1943) and *Prelude to Love* (1945), a novel which has been translated into several foreign languages.[15] Sam and Eva's fourth and fifth children, Charlotte (b. 1919) and Marion (b. 1922), both married and moved out of town. Esther Jaffe (b. 1924) married Irv Yessenow of Lima, Ohio, whose sister, Betty, also married a Richmond Jew, Marvin Goldenberg. The youngest Jaffe, Charles (b. 1927), ran the family scrap business after his father retired in 1951. All three of the Jaffe children who remained in Richmond (Florence, Abe, and Charles) joined the Richmond Jewish Congregation, and along with their spouses, have made valuable contributions to the life of Richmond's Jewish community.

The large Fivel-Saffer-Jaffe family network often socialized together. Among the friends invited to their respective homes were Abraham and Fannie Harsh who lived at 100 South Third. Harsh owned and operated the Tiger Coal and Supply Company by 1907. Twelve years later, after the congregation had been formed, Harsh donated a *Sefer Torah* to the Richmond Jewish Congregation. The scroll is now one of three housed at Beth Boruk in Richmond. The original Torah cover with Harsh's Hebrew name embroidered on it has also been preserved by the congregation.

The same year that Abraham Harsh opened the Tiger Coal and Supply Company (1907), another Jewish newcomer to Richmond, Sam Fred, opened the modest $10.00 Clothing Store at 710 Main. Fred represented a new type of Jew for Richmond. He was a political activist and deeply concerned about the condition of Judaism in Richmond. Together with his wife, Hannah, Fred eventually organized a Jewish community in Richmond and helped to establish communal patterns which are still discernable. His abilities as an organizer, fund raiser, and moral spokesman had a definite and positive impact on the Jews of Richmond, Indiana. Hannah was an active member and officer of the Sisterhood. She pointed out the need to organize a Jewish religious school in Richmond and reminded the women of the community of the importance of keeping the Jewish Sabbath. The Freds had one child, Mark, who was among the first of local Jewish students to attend Earlham College.

When Sam Fred died on February 9, 1932, the Richmond Jewish Congregation sent a generous donation in his memory to the Hebrew Union College in Cincinnati.[16] The general community also mourned his passing. On February 10, 1932, the top editorial of *Palladium Item* took note of Fred's passing and life-long efforts "to promote the welfare of the community along sound and substantial lines."[17] Fred's work included the building of the Townsend branch of the Y.M.C.A., the organizing of the Welfare Fund (parent organization of the Community Fund) and the Richmond Social Service Bureau.[18] On February 28, 1932, the Richmond Inter-Racial Council conducted memorial services for Sam Fred at which numerous local dignitaries spoke. Henry U. Johnson, Sr. pointed out that "he religiously clung to the faith of his fathers and followed the precepts of that faith in his daily walk. . . . He founded the organization of the Jewish church here."[19] It is more than evident

that the first important architect of the Richmond Jewish community was a broadminded social leader in the general community.

The Vigran Family

Harry Vigran (1887-1980) maintained that Sam Fred came from the same village in Lithuania as his own father and mother, Alex (Eliokum) Vigransky (1859-1928) and Aggie Salaway Vigransky (1857-1926). Perhaps it was Sam Fred's modest success in business in Richmond that recommended that location to several of Harry's brothers and sisters as a place to settle. Sam Vigran, the first of the family to come to Richmond, arrived in town in 1913. Within a decade the Vigrans became the leading Jewish family of the community and have remained so ever since.

Four days after his father's death on January 30, 1928, Nathan Vigran, a brother of Sam, prepared a family tree. He suggested that one branch extended back to the migration of Jews from Spain to Poland during the fifteenth century.[20] The Vigran family settled in Lithuania near the city of Suwalki in a territory that has been hotly contested by Lithuania, Poland, and Russia for centuries.

Zalmen (1817-1897) and Gutel (1819-1884) Charongitsky came from the villages of Charongis and Lazdijai in Lithuania. They settled in Wigrans, six miles from Lazdijai, where their son Isaac was born. Taking the name of his village for his own, Isaac Wigransky (1835-1913) married Gutel Lischkoff (1839-1894) of Lazdijai, the daughter of Moses (1805-1878) and Fraide (1804-1877) Lischkoff. Isaac and Gutel Wigransky had eight children: Alex, Bessie, Wolf, Max, Rosie, Julius, Lillie, and Fannie. Isaac supported his large family by dealing in timber. In 1882 he decided to go to America. The

following year he was joined by two sons, Wolf and Max, and in 1883, Alex also decided to leave Europe. The ancestors of the Vigrans, therefore, were among the earliest of the East European Jews to come to America following the assassination of Czar Alexander II in 1881 and the subsequent wave of anti-Jewish riots (pogroms) which swept Russia.

When Alex Vigransky arrived in the United States, he was twenty-four years old. His wife, Aggie, remained in Lithuania for more than a year with their first child, Moses (b. 1883), until she was able to join her husband in Cincinnati in 1885. Aggie, the daughter of Hirschel (1811-1886) and Chisie (1810-1887) Salawachic, was born in Lazdijai. Her paternal grandparents, Abraham (b. 1775) and Chisie (b. 1775) Salawachic, as well as her maternal grandparents, Isser (b. 1787) and Fanny (b. 1785) Zeff, all lived in that same village in Lithuania. Aggie had eight more children with Alex after she arrived in Cincinnati: Isadore, Harry, Sam, Ben, Nathan, Gertrude, Sol, and Jessie. The children shortened their family name to Vigran. Harry, Sam, Ben, Nathan, and Jessie eventually settled in Richmond, Indiana. Isadore moved to Connersville and the remaining four stayed in Cincinnati. The large family struggled to make ends meet. They frequently changed residences. In 1895 they found a place on Carlisle Avenue in the Queen City. Isaac Wigransky and Alex Vigransky eventually launched a real estate business, later continued by Moses Vigran, after years of struggling as peddlers.

Sam Vigran was the first member of the family to move to Richmond. He was born on February 8, 1889 on Sixth Street in Cincinnati and received his education in the public schools there. Sam married Bessie Rubinow of Covington, Kentucky, in 1909. Four years later, they had their first child, Constance Jean. That year (1913) the Vigrans moved to Richmond, and Sam opened a jewelry, sporting goods, and luggage store. A

second child, Irwin Myron, was born in Richmond in 1916. Sam was very active in Richmond sports. "During the season of 1915," the *Richmond Item* reported, "he managed the Richmond baseball team. . . . In 1916 he owned and managed the Vigrans, champions of the Saturday Afternoon League, and 1917-19 was president of the league which prospered under his direction."[21] Sam was also interested in boys' work and welfare, particularly scouting. He joined the Richmond Congregation and later served as its President in 1932-33. Bessie was a member of the Richmond Sisterhood and held office for the first time as a Vice-President in 1921-22. Sam Vigran died on November 6, 1933, in Richmond.[22]

Sam was joined by one of his younger brothers, Ben, in 1919. Ben Vigran was born in Cincinnati on December 28, 1891, on Carlisle Street. As a boy Ben frequently worked selling newspapers and shining shoes. When he was sixteen, he left Cincinnati to join his brother Isadore in Connersville, Indiana. Isadore and his wife, Yetta (nee Rouda) Vigran later had three children of their own: Herbert (b. 1910), Juell (b. 1912), and Florence (b. 1917). Yetta joined the Richmond Sisterhood in 1924. Ben only stayed in Connersville for one year. From 1908 until 1913 he owned a variety store in Rushville, Indiana. Leaving Rushville he purchased a variety store in Oxford, Ohio. On June 3, 1917, he married Nettie Gershuny at Covington, Kentucky. The young couple moved to Richmond in 1918 where Ben opened a ladies' ready-to-wear business. Their first son, Julian, was born in Richmond and currently owns a woman's dress shop there, although he now lives in Cincinnati. Their second son, Marvin, born in Richmond in 1922, was killed on February 3, 1945 in Germany during World War II. The Marvin Vigran Memorial scholarship fund for students entering Earlham College was established in his honor.[23] The Ben Vigrans were active in the Jewish community. They served as officers in



Interior of Ben Vigran's Ladies' Ready-To-Wear Shop
Circa 1925

the congregation and in the Sisterhood. Ben also joined a B'nai B'rith lodge. Ben served as a director of the old American Trust and Savings Company and was a member of the Masonic and Elks Lodges and of the Grotto. In the summer of 1945 Ben sold his business to Hixbie Stores. Ben Vigran died in late November, 1948.

The third Vigran to arrive in Richmond was Harry who came to town in 1919. Harry Vigran was born in Cincinnati on March 12, 1887. He attended schools there until the age of fourteen when he went to work in a clothing store to help support the family. At 19 he opened his own store in Aurora, Indiana, where he stayed for thirteen years. In 1919 Harry moved to Richmond. He bought the Iliff Store at Sixth and Main and opened Vigran's Variety Store.[24] On June 9, 1925 Harry married Rose Dobrowsky at Cincinnati. Rose was then a schoolteacher in Covington, Kentucky. Her parents, Sarah (nee Simon) and Asser Dobrowsky, had raised a family of five children (David, Jennie, Ben, Rose, and Bess) in Richmond, Kentucky. The Dobrowsky's lived there from 1895 to 1919. Asser was a shopkeeper until his retirement in 1920 when he moved to Cincinnati.[25] Stanley Lewis Vigran, the only child of Harry and Rose Vigran was born on March 9, 1926 in Richmond. The family lived at 316 South 16th, which Harry bought from his brother Ben in 1927. Harry joined the Richmond Jewish Congregation upon arriving in town in 1919. His wife, Rose, immediately became active in the Sisterhood after coming to Richmond in 1925. Rose Vigran was killed in a gas explosion in downtown Richmond while at the family store on April 6, 1968. The explosion which destroyed a central part of the city took forty-one lives and was the worst accident in Richmond's history.

Harry and Rose Vigran became outstanding Jewish leaders in Richmond. These Vigrans have helped to insure the perseverence of a Jewish congregation in Richmond. Harry served innumerable terms as either president of the Congregation or

the chairman of the Religious Affairs Committee, which made arrangements with the Hebrew Union College to bring student rabbis to Richmond for the holidays.

Harry Vigran's sister, Jessie (b. 1899), lived in Richmond with her husband, Max Litka, shortly after their marriage in 1921. Their first child, Barbara, was born in Richmond in 1923. However, the Litka's returned to Cincinnati by 1925.

The Vigran tradition of communal leadership continues to this day through Stanley and his wife Joan (nee Hays). Stanley graduated from Miami University in Oxford, Ohio. He has served for twenty years in the Department of Parks and Recreation, was the first Jew in Richmond to serve on the Board of Directors of the Chamber of Commerce. Stanley served as the President of the Board of Directors of the local Y.M.C.A. and as a member of their Board of Trustees. Joan has also been an active citizen. She has been a key personality in the Richmond Civic Theater working as both an actress and a director.

The Vigrans have provided indispensable service to the Jewish community. First, the Vigrans played an instrumental role in having a synagogue built in Richmond. Second, Stanley was the first president of the local chapter of B'nai B'rith and has been both the president and the treasurer of the congregation. Finally, Joan has held various offices in the Sisterhood and has been the administrator of the Religious School for the last few years. Joan also served as an elected member of the School Board in Richmond. The Vigrans have four boys (Gary, Brad, Richard, and Ross) and are among the few Jewish families in Richmond who have three generations currently living in town.



Harry Vigran's Variety Store
Sixth and Main

Wanderers and Jews in Nearby Towns

The deep roots and communal importance of the Vigran family stands in contrast to the many Jews who only remained in Richmond for a short period during the first few decades of this century. One such family which still has ties to the city is the Endelman family. Isaac and Hanna Endelman lived in Richmond and several other towns in the area during the 1920s. While in Richmond, Isaac Endelman (1883-1932) was the proprietor of the Army Store.[26] The Endelmans raised three children in Richmond: Florence, Theodore, and Lincoln. Lincoln, now a resident of San Jose, California, attended elementary school in Richmond with Stan Vigran and occasionally still visits his hometown. Another temporary resident was Hyman Jacobs, a tailor at Knollenberg's during the 1920s. Jacobs had a son, Isidore. His wife, Dora, like Hanna Endelman, Mrs. Harsh, and many others, did not join the Richmond Sisterhood which (with the exception of Jaffe-Fivel-Saffer family) largely attracted women from highly Americanized, upwardly mobile homes.

Twenty miles west of Richmond on the National Road is the town of Straughn, Indiana. Two young Jews settled there during the 1920s, Florence Katz Breese and Sam Goldman. They associated with the Richmond community briefly during the 1920s, but the ties were not enduring. Although the newly formed Jewish organizations in Richmond initially were attractive to Breese and Goldman, the inconvenience of travelling and their "outsider" status in Richmond social circles led to an early severing of ties with the congregation and the Sisterhood.

Florence Katz Breese was born in Bessarabia on August 15, 1898. Her father, Israel Katz, a furrier by profession, and mother, Hannah Milstein Katz, immigrated to the United States shortly thereafter and settled in New York. One of her four brothers, Max, studied to be a cantor.

Another brother, David, was a boxer. As a child Florence was fascinated with the stage and danced as a "Pony." She appeared in George White's "Scandals" but never made the Florenz Ziegfeld follies. Florence met an Indiana man, Frank Breese, in 1919. Breese converted to Judaism before they were married the following year. After moving around for several years, the Breese's settled in Straughn. Frank Breese (d. 1964) was a timber buyer and operated a saw mill in Hagerstown, Indiana. Florence operated a Jewish style reservation restaurant at her Straughn home in recent years and has spoken at the Straughn Community Chapel on Jewish topics.[27]

Sam Goldman (1901-1979) was born on a farm near Rushville, Indiana, to Harry and Dessie Goldman, who had come to the United States from Russia. Four Goldman children (Sam, Lafe, Mitch, and Bessie) grew up with the other farm children of Rush County. Sam received his undergraduate degree from Earlham College and was a certified teacher. Pressure from the Ku Klux Klan prevented him from teaching in nearby Straughn, so he decided to enroll in an agricultural program at Purdue. He returned to Straughn in the mid 1920s, married a local woman surnamed Haskett, and began a successful career in farming. The Goldman farm, which lies west of Straughn, was 1500 acres when Sam died, and has long been considered a showplace operation. He served as the president of the local phone company and the South Henry School Board.[28] Goldman never belonged to the Jewish congregation in Richmond, although he occasionally attended services. His step-children report that some Jewish practices were kept at home. His brother, Lafe, lived in Richmond around 1925. Lafe's wife was a member of the Sisterhood.

Connersville, Indiana

At the beginning of the 1920s, Connersville, Indiana probably had a Jewish population similiar in size and ethnic composition to the Jews of Richmond, Indiana. The two communities were not closely linked except for a few family ties. For example, a branch of the Vigran family lived in Connersville. The Jews of Connersville made little effort to organize themselves locally. Many of the families affiliated with synagogues and burial societies in Cincinnati. Six years after a Sisterhood was formed in Richmond, ten women from Connersville joined and even held meetings at their homes. However, leadership of the organization was retained by the women in Richmond. After the crash of the stock market in 1929, relations between the Jews of Richmond and Connersville weakened. Joe and Rose Block, for instance, who came to Connersville in the early 1930s, relied on the Indianapolis Jewish community for the religious education of their two children (Leon and Harriet). When the Richmond community revitalized itself after World War II, the Blocks and other Jews from Connersville joined the Richmond Jewish congregation.

The Jewish community of Richmond and nearby towns probably approached a total of forty households during the 1920s. The community was generally prosperous, although several cases of indigence have been reported. David Fehr, for instance, who came to Richmond to manage Ben Vigran's Ladies' Read-To-Wear Shop, opened his own Style Shop within a year of his arrival in town. By 1920 he owned stores in ten other cities in Indiana.[29] A need was felt by several of the city's Jews to organize a local congregation. A campaign by the American Jewish Relief Committee in 1919 provided the occasion for the creation of the first two Jewish organizations in Richmond: a congregation and a Sisterhood. The Jews of Richmond, Indiana, had finally decided to make the transition from random settlers to participants in an organized Jewish community.

Chapter III

A COMMUNITY EMERGES: THE 1920s

On October 1, 1919, Mrs. Harry Sternberger of Cincinnati visited Richmond, Indiana, on behalf of the American Jewish Relief Committee. Sam Fred, sole leader of the local campaign, arranged for her to address a meeting of Richmond citizens including both Jews and Gentiles. Sternberger appealed to the group "as a Jewess" working on behalf of humanity. Her specific concern was the plight of the thousands of Jewish refugees who had fled from the violent upheavals in Russia. Many had sought to immigrate to America via the Far East, but due to the revolution and the World War were unable to complete their journeys. The refugees were stranded in Japan, China, and Far Eastern provinces of Russia. Sternberger hoped that she could raise part of a $10,000.00 campaign goal in Richmond for the American Jewish Relief Committee. At the October 1 meeting, Fred explained that all of these funds could be directly applied to the relief of victims, as Jacob Schiff, the leading Jewish philanthropist of the day, had guaranteed to cover the organizational costs of the American Jewish Relief Committee.[1]

The presence of Mrs. Sternberger had a decided impact on the Jews of Richmond. The meeting was covered in the *Richmond Item* on Wednesday, October 1, 1919, and given one of the two top headlines which appeared that day. For

the first time, the presence of a Jewish population in Richmond had been publicly recognized. The publicity served to spark an interest in developing a Jewish community in the Indiana city.

While it is likely that Sam Fred organized a congregation in the year following the October meeting for the American Jewish Relief Committee, the development of a Richmond Jewish community is best reflected in the "Minutes of Meetings of Richmond Sisterhood (1919-1926."[2] On December 18, 1919, the first meeting of the Sisterhood was held at the home of Mrs. George (Millie) Fox: "The meeting was opened with the Song 'Open the Gates of the Temple,' and then Mrs. (Mollie) Rosen read 'The Sisterhood Prayer.'"[3]

> Our Heavenly Father, we unite today in purpose and prayer to ask Thy assistance to aid us in promoting the spirit of religion. Help us, O Lord, to realize the importance of bringing religion into our homes, so that it will be a religion of everyday and inspire us with a sense of our responsibilities in these homes.
>
> May we, Mothers and Daughters in Israel, work in harmony in this great cause, drawing our inspirations from Thee, All Kind Father, whence all good comes.[4]

Mrs. Charles (Minnie) Unger, wife of an employee of the Western and Southern Life Insurance Company, and Mrs. Sam (Hannah) Fred were appointed to draw up a constitution based on the one used by a Sisterhood of a synagogue in Paducah, Kentucky. It was also decided to join the National Federation of Temple Sisterhoods, a branch of the Union of American Hebrew

Congregations (Reform), established in January, 1913. The first officers of the Sisterhood were: Mrs. George Fox, president; Mrs. Samuel Fred, vice president; and Mrs. Joseph (Matilda) Kuppin, secretary-treasurer.[5] Altogether, ten women joined the Sisterhood.

The first meeting of the Sisterhood reveals a great deal about the inner life of the Richmond Jewish community as well as its leadership. The Fox family, the oldest Jewish family in Richmond, was given the highest office. Hannah Fred, an organizer much like her husband Sam, was elected vice president and appointed to work on the constitution. She also explained the story of Chanukah at the first meeting exemplifying the Freds' concern for Jewish education. The women decided to associate themselves with a Reform organization, not only because of a dearth of alternatives, but also because they were comfortable with that affiliation and felt the need to link up with a major national Jewish organization. Their meetings included Bible and pamphlet readings. On the other hand, the occasional worship services held by the men in the backs of their stores often followed traditional Jewish practice.[6]

The women of the Sisterhood played a significant, if not the decisive, role in developing a Jewish community in Richmond. They held regular meetings, hosted social events, ran a Religious School, assumed both defense and philanthropic responsibilities, and managed the major communal events such as the Passover Seder. The Sisterhood was apparently a more sophisticated organization than the congregation, which had neither a constitution nor any national affiliation. The extent and nature of the Sisterhood emerges out of the pages of its first *Minute Book*.

The second meeting (February 9, 1920) of the Sisterhood points to the extensive role of the newly formed group in shaping a Jewish community in Richmond:

> As the next meeting comes during Purim week, it was decided to have a program appropriate to the occasion and to have the children present to hear the story of Purim. As *this is a time of gift-giving*, each member was requested to bring a glass of jelly or peanut butter for the Day Nursery children.
>
> The Constitution presented by Mrs. Unger and Mrs. Fred was adopted.
>
> A Chapter from the Bible was read and it was decided to have a reading at each meeting.
>
> It was suggested that Mrs. Fred endeavor to secure a Rabbi for Friday night service during Purim week.
>
> Communications were read regarding the observance of Seder in the home and it was suggested that a community Seder be held.[7]

The Sisterhood meetings also provided the women with a chance to socialize, play "lottoes" or bridge, and enjoy musical programs which some of their members arranged.[8] Social evenings which included husbands were held and admission was charged to raise funds for the congregation.[9]

Mrs. Fred introduced defense activities to the agenda of the Sisterhood. An article discussing the anti-Semitic attitude of Henry Ford and the paper published by him -- *The Dearborn Independent* -- was read by Mrs. Fred on November 1, 1920, to the monthly Sisterhood meeting. A local incident triggered an immediate reaction by the Sisterhood. At the meeting of February 10, 1921, it was reported that "relative to the address of Dr. Woodburn before the Women's Club of this city, in which he stated he believed 'that most of

the Bolshevists were Jews' it was voted to write Dr. Englander his opinion what to do in the matter."[10] Henry Englander was then serving as the registrar of the Hebrew Union College. Action from the Sisterhood pressured Woodburn into making a qualified retraction. On February 28 "Mrs. Fred gave a report of the meeting of the Women's Club at which Dr. Woodburn denied saying that he had declared 'most of the Jews were Bolshevists.' He further stated the question had been put to him and he had said that 'some of the Bolshevists were Jews.'"[11] Several Sisterhood members belonged to the Women's Club and All Aid Societies which might have provided them with a model for their own organization.

The Sisterhood handled requests by destitute Jews in Richmond for funds and fuel. It appointed Mrs. Fred and Mrs. Sam Vigran to investigate the needs of one Mrs. Labinsky on September 28, 1921.[12] They discovered that "her home was in such a run-down condition that it was impossible for us to do any appreciable good in that direction but (it was) suggested that we send her a ton of coal."[13]

The Sisterhood made significant contributions to the congregation after the latter was organized in 1920. The attempt to secure the services of a rabbi was successfully carried out by the Sisterhood. In September, 1921, Dr. Henry Englander agreed to conduct monthly services for the coming year.[14] Englander, however, could not visit Richmond on a regular basis and arranged for Rabbi Jacob Marcus, now the Director of the American Jewish Archives and the Milton and Hattie Kutz Distinguished Service Professor of American Jewish History at the Hebrew Union College, to substitute for him at Richmond.[15] The Sisterhood also made the arrangements for the Community Seder and Purim parties at the Oddfellows' Hall.[16] The women furnished "a curtain for (the) Torah Cabinet and . . . a Shofar" for the congregation as well as a pulpit for the rabbi.[17] Mrs. Harry (Rose) Vigran

later donated a candlelabra to the congregation.

Contact with other Sisterhoods deepened the organizational knowledge of the Richmond Sisterhood. They hosted officers and members of a B'nai B'rith Lodge from Dayton.[18] On December 9, 1924, nine women from nearby Connersville, Indiana enrolled as members of the Richmond Sisterhood. Soon women from other small towns in Indiana and Ohio asked to join. In a limited sense, the Sisterhood elevated Richmond into a regional center for Jewish activities. Interurban trains made Richmond accessible from even the more rural locations, as well as towns such as College Corner and Oxford on the main line from Cincinnati.

The women of the Richmond Sisterhood had a keen interest in Jewish education during the 1920s. The primary responsibility for financing the Religious School has belonged to the Sisterhood since 1920. In December of that year, the Sisterhood had Mrs. Rosen go to Indianapolis to observe a Sunday School there.[19] The Sisterhood also provided the school with teaching materials and party supplies.

Self-education was also on the agenda of the Sisterhood. Invariably Sisterhood meetings included the reading of a paper or a pamphlet on the Bible, Zionism, Jewish customs, and even the Falashas, an ethnic group in Ethiopia claiming to be of Jewish ancestry. The Sisterhood also subscribed to several magazines including the *American Hebrew* and a children's magazine, *Young Israel*, for the benefit of its members and the Religious School.[21]

The numerous activities of the Richmond Sisterhood from 1919 to 1926, which helped to shape the Jewish community, are epitomized by the 1924-1925 annual report of the officers.

> The President gave a resume of the year's activities stating that the outstanding feature was the large increase in membership. At the

> beginning of the year there were eight members, one of whom left shortly afterward -- now we have a membership of 18, including nine from Connersville, one from Carthage, and one from Eaton, Ohio. Two ladies from Oxford, Ohio, have signified their intention of joining. Eight meetings were held throughout the year between Connersville and Richmond, preceded by a luncheon. Roll call with verse from Bible was inaugurated. Five members attended the dedication of the Hebrew Union College Dormitory. Richmond . . . has a Religious School under the supervision of Miss Ada Rosenthal of Dayton with an enrollment of eight, ranging in age from five to thirteen. A Chanukah supper, Purim party and Community Seder were held in Richmond. A Purim Party was also given in Connersville at which the children entertained with a play. Supper followed. The President stated that the congenial comradeship which prevailed among the members had strengthened the feeling of co-operation thereby producing better results.

Next came the Treasurer's report: total receipts for the year were $258.65, total expenditures were reported to have been $178.63 with a balance of $80.02 on hand. Finally, Mrs. Fred, acting as the Chairman on Religion, gave her report:

> In her report [she] stated that eleven copies of *Blessings and Praise* had been sold, five Bibles ordered and five subscriptions to *Young Israel*. She stated

> that before each holiday the story pertaining to that holiday had been read and that at the other meetings an article on some Jewish subject had been presented. She urged that since we are living in such a non-Jewish environment the practice of having the reading on a Jewish subject be continued in order to further Judaism as much as possible also that each member look for interesting articles to be read and thus begin the scrap book which the President had previously suggested. She urged that all members light the candles on Friday evening, so that the children would know it was Shabbus and different from other nights. She stated that while the Sisterhood was formed primarily to further Judaism it was intended to be a help in every way and that any cases of distress should be reported.[22]

The annual reports not only create a living image of Jewish life in Richmond in 1925, they also help explain how Judaism sustained itself in a mid-size Indiana town with a small Jewish population. The remarks of the Sisterhood President and Hannah Fred also confirm that by 1925 Richmond's Jewish community had finally emerged.

Chapter IV

TOWARD THE PRESENT

The modest accomplishments attained in 1925 proved to be a highwater mark for Richmond Jewry. They would not reach it again for nearly three decades. The patterns which evolved during the 1920s continued to characterize the Richmond Jewish community until after World War II, although the frequency of activities diminished during the interim period. A local synagogue had not been contemplated before the Depression and was no longer feasible after economic crisis and social dislocation had set in. The congregation remained a haphazard affair without a defined internal governmental process. Records were hardly maintained and new programs rarely suggested. The sisterhood met on a less regular basis and had a more difficult time of raising funds for philanthropic and educational purposes. The true legacy of the Jewish experience in Richmond during the 1920s is to be found in the development of a positive Jewish identity among many of those who were born and reared in the city during those and subsequent years. From their ranks came the desire to restructure the Jewish community of Richmond and build a local synagogue.

After World War II, the Jews of Richmond again became involved in overseas charity work. During this period the Jewish population increased and prospered. Revitalization of the community



Richmond Community Seder, Leland Hotel, 1948

followed. The Richmond Jewish Council was organized in 1948. The constitution of the Council did not assign any specific responsibilities to the group which represented the community on an *ad hoc* basis to the Jewish Welfare Board and provided the Jews of Richmond with a forum to meet and exchange ideas. The main function of the Council was social in nature. The Council also arranged for the services of student rabbis during the High Holy Days, although it did not view itself specifically as a religious institution. An attempt by Rabbi Robert Katz of the Hebrew Union College to transform the Council into a congregation in 1950 was quietly rejected following a visit to Richmond by Katz on June 27.[1]

The need for a more sophisticated organization than the Council was filled in 1955 when a local B'nai B'rith lodge was chartered. The decision to organize a B'nai B'rith lodge, and not a congregation, was a practical one at the time. First, a local B'nai B'rith lodge did not require a physical plant to house its operation. Second, Richmond Jewry could again become part of a national Jewish organization. (The Sisterhood apparently had ended its affiliation with the National Federation of Temple Sisterhoods by 1950.) Finally, debate on the religious identity of the community was postponed by affiliating with a secular-defense organization. B'nai B'rith solved as many problems as it avoided. The need for both a formally organized congregation and a local synagogue were becoming increasingly clear to the members of the community.

In 1957 a conscious effort to build a synagogue in Richmond was spearheaded by Marvin and Betty Goldenberg. Bert Glazer, a successful businessman in scrap metals, and some of the older families gave support to this project. Goldenberg's parents and three uncles had come to Richmond in 1933. His wife, Betty (nee Jessenow) Goldenberg, came from a traditional Jewish home in Lima, Ohio. Together they managed to attract both the more traditionally oriented and the Reform

Jews of the community. General agreement that a Synagogue in Richmond was in the vital interest of the local Jewish community soon transcended the profound ritualistic and theological differences among the Jews of Richmond.

Construction of the Temple finally began in 1962, and the building was dedicated the following year with great fanfare. Debate on the religious identity of the congregation quickly ensued. Although the majority of Jews in Richmond now view themselves as Reform Jews, identifying the Richmond synagogue with either the United Synagogues of America (Conservative) or the Union of American Hebrew Congregations (Reform) proved highly divisive. Bert Glazer, the first president of the renewed congregation, had hoped to find a retired rabbi who would hold Reform services on Friday night and Conservative services on Saturday morning. The suggested compromise found little support. Late in 1963, at the urging of Rabbi Charles Mintz, the regional director of the Union of American Hebrew Congregations, the congregation nominally affiliated with the Reform movement. The student rabbi program was then upgraded from a monthly to a biweekly status.

Another dimension of the self-identity of the Jewish community in Richmond is suggested by the unusual Hebrew name given to the new synagogue--Beth Boruk. The name cannot be explained grammatically unless "Boruk" stands for the Hebrew name "Baruch" as in Baruch Spinoza, or Baruch, the scribe of Jeremiah. Local tradition has it that the synagogue was named in memory of Bruce Glazer, Youngest son of Bert and Rosalie Glazer, who died as a result of injuries sustained in an accident which occurred while the child was playing at the family's house. This explanation provides a grammatically plausible solution to "Beth Boruk," and is also spiritually satisfying. However, another explanation is also given by members of the congregation. It asserts that the non-Jewish architect of the synagogue (Terwilliger)

BETH BORUK

CONGREGATION

RICHMOND, INDIANA



1963

visited Beth Abraham, a Conservative synagogue in Dayton, Ohio, in order to glean ideas for his Richmond assignment. Soon thereafter, Terwilliger named the proposed Richmond structure, using the familiar word *Beth* ("House of"), as in Beth Abraham, and *Boruk,* a word most often heard in Jewish worship at the beginning of the benediction, *Ba-ruch a-tah A-do-nai.* However, *Boruk* or *Baruch* is a proper adjective ("Blessed" or "Praised"), making *Beth Boruk* a nonsensical phrase: "House of Blessed." In any event, the name "Beth Boruk" was adopted by the congregation in 1963, and is used with affection by the members of the synagogue.

For several years following the building of Beth Boruk, the Jewish community enjoyed a level of communal activity unprecedented in the history of the Jews of Richmond, Indiana. The new building provided the community with a location and a cause for activities. Various fund-raising and social programs, including a "Casino Night," "Art Auctions," and annual theater parties, brought a new and dynamic cohesion to the congregation. The Sunday School, which had previously met at private homes or at local churches, was moved to the synagogue. A Youth Group was initiated and ran a successful program.

Richmond has become a more viable setting for Jewish executives and professionals thinking of taking positions in the Wayne County area since the erection of Beth Boruk. Until the 1960s, the majority of the Jewish population worked in the retail business and often moved on when economic opportunities knocked elsewhere. In recent years "corporate nomads" have replaced the earlier transient Jewish population although in diminish numbers. Currently, there are three Jewish lawyers and one Jewish physician in Richmond. Bob Burton, a lawyer who served as an elected city judge in Richmond, typifies the new attitude among Richmond's professionally employed Jews in remarking that without the presence of a local

Temple, he would not have chosen Richmond as a place to live and raise his children.

The most recent period (1965-1980) has been marked by increasing communal solidification and a partial overcoming of the centrifugal forces which once pulled Richmond Jews toward the larger Jewish centers in Dayton, Cincinnati, and Indianapolis. A core leadership has emerged which manages the daily affairs of the congregation. The young professionals and business executives who have recently moved to Richmond have brought a variety of organizational skills, as well as a first-hand knowledge of the workings of larger Jewish communities. The older families in the synagogue, principally the Vigrans, provide a sense of continuity within the congregation and an important link to the general community which has a very favorable attitude toward the synagogue. A milestone in the maturation of the Richmond Jewish community was reached in 1971 with the acquisition of a Jewish section in the Earlham Cemetery.

The synagogue has also attracted several of the Jewish faculty members and staff from Earlham College.[2] On occasion Jewish students from Earlham teach in the Religious School and attend services (principally on the major holidays). They also maintain a low profile organization, completely apart from the synagogue-community, variously called the "Jewish Student Cooperative" and, more recently, Hillel, although not associated with the national body.

Jewish activity and practice in Richmond has sought out its own equilibrium. Today the community primarily revolves around the twin focii of synagogue and family, which, on occasion, are seemingly merged at congregational picnics and dinners. High Holy Day attendance currently approaches one hundred and twenty. Friday night Sabbath services attract ten to twenty people, with a similar number attending Adult Education programs. The Sunday School has fifteen students and the Youth Group has seven members. The

Sisterhood is the more active auxiliary organization and provides important services to the Temple. It has even published two cookbooks: *Jewish Favorite Recipes* (1903) and *A Pinch of This, A Pinch of That* (1970).

The historical problems faced by this small voluntary religious community have, in general, been successfully resolved although the long term decline in Jewish population may prove insurmountable. Demographic factors and centrifugal forces, including the limited size of the Jewish population, its mobility, the availability of fully developed Jewish communities in nearby cities, and the diversity of religious preferences among Richmond's Jews (that once hampered the development of a Jewish community in Richmond) have largely been replaced by the problems of communal management and maintenance. Today, Richmond, Indiana, has an active Jewish community with a highly developed commitment to its own self-preservation and the perpetuation of its ancient ancestral faith.

APPENDICES

JEWISH SETTLEMENT AND POPULATION IN THE TRI-STATE AREA WITHIN 100 MILES OF RICHMOND, INDIANA

	City/Town	Jewish Pop.	Total Pop.	% Jewish
1.	Cincinnati, OH	28,000	452,500	6.19
2.	Columbus, OH	13,000	539,000	2.41
3.	Indianapolis, IN	10,000	600,000	1.66
4.	Louisville, KY	8,500	390,000	2.17
5.	Dayton, OH	7,200	243,601	2.95
6.	Fort Wayne, IN	1,200	177,671	.67
7.	Lexington, KY	1,200	108,137	1.10
8.	Lafayette, IN	600	45,000	1.30
9.	Springfield, OH	560	81,926	.68
10.	Hamilton, OH	560	72,300	.77
11.	Lima, OH	310	57,700	.53
12.	Middletown, OH	210	48,700	.43
13.	Muncie, IN	175	69,000	.25
14.	Marion, IN	170	37,800	.44
15.	Marion, OH	120	38,600	.31
16.	*RICHMOND, IN*	*110*	*44,000*	*.25*
17.	Piqua, OH	100-120	20,700	.48
18.	Anderson, IN	105	70,000	.15
19.	Kokomo, IN	100	44,000	.22
20.	Columbus, IN	60	27,000	.22

Sources: Encyclopaedia Judaica, National Jewish Population Survey, Biweekly Files of the Hebrew Union College (Cincinnati).

RABBIS AND STUDENT RABBIS SERVING RICHMOND, INDIANA

1921-1922	Dr. Henry Englander
1922-1923	Dr. Henry Englander Rabbi Jacob R. Marcus
1923-1930	(not available)
1930-1931	R. H. Levine
1931-1932	R. H. Levine
1932-1933	R. H. Levine
1933-1938	(not available)
1938-1939	James G. Heller (?)
1939-1946	(not available)
1946-1947	Louis J. Sigel (Sunday School only)
1947-1948	Jerome B. Cohen (Sunday School only) Amos Schauss
1948-1949	Earl Grollman (High Holy Days)
1949-1950	Earl Grollman (High Holy Days and Sunday School)
1950-1951	Milton Schlager
1951-1952	Milton Schlager
1952-1953	Rabbi Burton Podall (High Holy Days) P. Bloom (Sunday School)
1953-1954	Allen B. Veaner
1954-1955	Earl Starr
1955-1956	Sidney Hoffman
1956-1957	Stanley Yedwab
1957-1958	Charles Familiant (High Holy Days) Laurence Siegel (Sunday School)
1958-1959	Rabbi Simon Cohen Benjamin Gastel

1959-1960	Sheldon Gordon
1960-1961	Israel Koller
1961-1962	Martin Weiner
1962-1963	Howard Simon
1963-1964	Lawrence M. Colton
1964-1965	Donald Edelstein
1965-1966	Burt Siegel (High Holy Days) Ralph Smalley (Confirmation) Jonathan Plaut (Bar Mitzvah Tutor)
1966-1967	Robert Kraus (BI-WEEKLY VISITATIONS BEGIN)
1967-1968	Anthony D. Holz
1968-1969	Jay B. Heyman
1969-1970	Jay B. Heyman
1970-1971	Jim Kessler
1971-1972	David Weiss
1972-1973	James Mirel
1973-1974	James Mirel
1974-1975	Cary Kozberg
1975-1976	Cary Kozberg
1976-1977	Danny Zucker
1977-1978	Lance Sussman
1978-1979	Lance Sussman
1979-1980	Lance Sussman

Sources: Minutes of the Richmond Jewish Congregation, Biweekly Files of the Hebrew Union College (Cincinnati).

OFFICERS OF THE RICHMOND JEWISH CONGREGATION (1919-1949, 1959-1980) AND THE RICHMOND JEWISH COUNCIL (1949-1959)

1919-1920	Sam Fred, President
1920-1932	(not available)
1932-1933	Sam Vigran, President
1933-1934	Jack Yelin, President
1934-1935	Meyer Goldenberg, President
1936-1937	H. Kaufman, President M. Gershuney, Vice President M. Saffer, Secretary Ben Vigran, Treasurer
1938-1939	Mendel Saffer, President (?)
1940-1941	Moe Bliman, President Tom Goldenberg, Vice President Mendel Saffer, Secretary Ben Vigran, Treasurer
1941-1948	(not available)
1948-1949	Ben Vigran, Secretary-Treasurer Harry Vigran, Religious Committee
1949-1950	Moe Bliman, President A. Jaffe, Treasurer Dave Zucker, Secretary Harry Vigran, Religious Committee
1950-1951	Harry Vigran, President M. Bliman, Secretary
1951-1952	Tom Goldenberg, President -- resigned Harry Vigran, President Dave Zucker, Secretary
1952-1953	Walter Raizen, President Harry Schuler, Vice President Ruth Ben'Ary Jaffe, Secretary Marion Berman, Treasurer
1953-1954	Ruth Ben'Ary, Secretary

1954-1955	Harry Vigran, President		
1955-1957	(not available)		
1957-1958	Harry Vigran, President		
1959-1960	Jack Adelman, President		
1960-1961	Marvin Goldenberg, President		
1961-1962	Marvin Goldenberg, President Mrs. Charles (Betsy) Jaffe, Treasurer Mrs. James (Adalaid) Goldenberg, Secretary		
		TRUSTEES	
1962-1963	Bert Glazer, President Harry Schuler, Vice President Jack Adelman, Secretary Stanley, Vigran, Treasurer	Marvin Goldenberg Joe Perll C. Jaffe	3 2 1
1963-1964	Bert Glazer, President Harry Schuler, Vice President Charles Jaffe, Secretary Stanley Vigran, Treasurer	Jack Adelman	
1964-1965	Harry Schuler, President Marvin Goldenberg, Vice President Jack Adelman, Secretary Charles Jaffe, Treasurer	Stan Vigran Mort Litwack Earl Simon	3 2 1
1965-1966	Marvin Goldenberg, President Stanley Vigran, Vice President Jack Adelman, Secretary Jim Goldenberg, Treasurer	Burt Glazer Charles Jaffe	3 2
1966-1967	Stanley Vigran, President Seymour Rosenberg, Vice President Jack Adelman, Secretary Paul Leeser, Secretary Jim Goldenberg, Treasurer	Paul Leeser	
1967-1968	Seymour Rosenberg, President Charles Jaffe, Vice President Paul Leeser, Secretary Jim Goldenberg, Treasurer	Harry Freind Aaron Cohen Bert Glazer	3 2 1
1968-1969	Seymour Rosenberg, President Charles Jaffe, Vice President Paul Leeser, Secretary Milt Berman, Treasurer	Bob Burton H. Freind A. Cohen	3 2 1

1969-1970	Charles Jaffe, President	Marvin Goldenberg	3
	Harry Freind, Vice President	Bob Burton	2
	Paul Leeser, Secretary	Greg Posnick	1
	Jim Goldenberg, Secretary		
1970-1971	Charles Jaffe, President	Greg Posnic	3
	Jim Goldenberg, Vice President	Marvin Goldenberg	2
	Paul Leeser, Secretary	Bob Burton	1
	Larry Simkin, Treasurer		
1971-1972	Jim Goldenberg, President	Larry Simkin	3
	Bob Burton, Vice President	Greg Posnick	2
	George Massoff, Secretary	Marvin Goldenberg	1
	Betty Goldenberg, Treasurer		
1972-1973	Jim Goldenberg, President		
	Bob Burton, Vice President		
	George Massoff, Secretary		
	Betty Goldenberg, Treasurer		
1973-1974	Bob Burton, President	Bert Glazer	3
	Harry Freind, Vice President	Marv Silberman	2
	George Massoff, Secretary	Larry Simkin	1
	Betty Goldenberg, Treasurer		
1974-1975	Bob Burton, President	Stan Vigran	
	Larry Simkin, Vice President	M. Silberman	
	George Massoff, Secretary	Bert Glazer	
	Betty Goldenberg, Treasurer		
1975-1976	Larry Simkin, President	Neil Shamberg	3
	George Massoff, Vice President	S. Vigran	2
	Paul Leeser, Secretary	Kathie Burton	1
	Aaron Cohen, Treasurer		
	Ann Simkin, Asst. Treasurer		
1976-1977	Larry Simkin, President	Betty Goldenberg	3
	George Massoff, Vice President	N. Shamberg	2
	Paul Leeser, Secretary	S. Vigran	1
	Aaron Cohen, Treasurer		
	Ann Simkin, Asst. Treasurer		
1977-1978	George Massoff, President	Betty Goldenberg	
	Paul Leeser, Vice President	N. Shamberg	
	Hank Waxman, Secretary	Ed Simkin	
	Betty Goldenberg, Treasurer		

1978-1979	George Massoff, President	Gordon Thompson	3
	Paul Leeser, Vice President	Ed Simkin	2
	Hank Waxman, Secretary-Treasurer	Ken Woodman	1
	Betty Goldenberg, Treasurer		
1979-1980	Jim Meister, President	Larry Simkin	
	Ken Woodman, Vice President	Lex Goldenberg	
	Hank Waxman, Treasurer	Betsy Jaffe	
	Gordon Thompson, Secretary		

Sources: Minutes of the Richmond Jewish Congregation and the Biweekly Files of the Hebrew Union College (Cincinnati).

Partial List of Officers:

RICHMOND SISTERHOOD (MEMBERS OF NATIONAL FEDERATION OF TEMPLE SISTERHOODS, 1919-1950)

1919-1920	Mrs. George (Millie) Fox, President Mrs. Sam (Hannah) Fred, Vice President Mrs. Joseph (Mathilda) Kuppin, Secretary-Treasurer
1920-1921	Mrs. George Fox, President Mrs. Sam Fred, Vice President Mrs. Joseph Kuppin, Secretary-Treasurer
1921-1922	Mrs. Sam Fred, President Mrs. Sam Vigran, Vice President Mrs. Jesse Rosen, Secretary Mrs. Alvin Fox, Treasurer
1922-1923	Mrs. Joseph Kuppin, President Mrs. Ben Vigran, Vice President Mrs. Charles Unger, Secretary Mrs. Sam Fred, Secretary Mrs. Sam Vigran, Treasurer
1923-1924	Mrs. Jesse Rosen, President Mrs. Alvin Fox, Vice President Mrs. Sam Fred, Secretary Mrs. L. Goldman, Treasurer
1924-1925	Mrs. Alvin Fox, President Mrs. Sam Vigran, Vice President Mrs. George Fox, Secretary Mrs. Joseph Kuppin, Treasurer Mrs. Jesse Rosen, Treasurer
1925-1926	Mrs. Sam Vigran, President Mrs. Sam Fred, Vice President Mrs. George Fox, Secretary Mrs. Harry Bleiden, Treasurer
1926-1927	Mrs. Sam Fred, President Mrs. George Fox, Secretary
1927-1928	Mrs. Sam Fred, President Mrs. George Fox, Secretary

1928-1929	Mrs. George Fox, President Mrs. Sam Fred, Secretary
1929-1930	Mrs. George Fox, President Mrs. Sam Fred, Secretary
1930-1931	Mrs. Harry Vigran, President Mrs. L. Schonthal, Secretary
1931-1932	Mrs. Harry Vigran, President Mrs. A. Fivel, Secretary
1932-1933	Mrs. Sam Vigran, President Mrs. Mendel Saffer, Secretary
1933-1934	Mrs. Sam Vigran, President Mrs. Mendel Saffer, Secretary
1934-1935	Mrs. Harry Vigran, President Mrs. A. Fivel, Secretary
1935-1936	Mrs. Harry Vigran, President Mrs. A. Fivel, Secretary
1936-1937	(not available)
1937-1938	Mrs. Harry Vigran, President Mrs. Walter Raizen, Secretary
1938-1941	(not available)
1941-1942	Mrs. Irving Kline, President
1942-1943	Mrs. Harry Vigran, President
1943-1944	(not available)
1944-1945	Mrs. Harry Vigran, President
1945-1947	(not available)
1947-1948	Mrs. Harry Vigran, President
1948-1949	Mrs. Harry Vigran, President
1949-1950	Mrs. Walter Raizen, President
1950-1960	(not available)
1960-1961	Mrs. James (Adelaide) Goldenberg, President Mrs. Kiki Goldenberg, Vice President

1961-1962	Mrs. Stanley (Barbara) David, President Mrs. Harvey (Doris) Leventhal, Treasurer Mrs. Kiki Goldenberg, Secretary
1962-1963	Mrs. Ed (Ann) Simkin, President Mrs. Betsy Jaffe, Treasurer Mrs. Bert (Rosalie) Glazer, Secretary
1963-1964	Mrs. Ed Simkin, President Mrs. Marvin (Betty) Goldenberg, Vice President Mrs. Evelyn Schuler, Treasurer Mrs. Esther Simon, Secretary
1964-1965	Mrs. Marvin Goldenberg, President Mrs. Jack (Gert) Adelman, Vice President Mrs. Stanley (Joan) Vigran, Treasurer Mrs. Jack (Debra) Edelman, Secretary
1965-1966	Mrs. Marvin Goldenberg, President Mrs. Paul (Becky) Leeser, Vice President Mrs. Dora Lasky, Secretary
1966-1967	Mrs. Stanley Vigran, President Mrs. Harvey Leventhal, Vice President Mrs. Morton (Alberta) Litwack, Treasurer Mrs. Aaron (Rosemary) Cohen, Secretary
1967-1968	Mrs. Jack Edelman, President Mrs. Toby Curiel, Vice President Mrs. Harry (Marcia) Freind, Treasurer Mrs. Doris Constantine, Secretary
1968-1969	Mrs. Seymour (Jacky) Rosenberg, President Mrs. Robert (Kathie) Burton, Vice President Mrs. Harry Freind, Secretary and Treasurer
1969-1970	Mrs. Bert Glazer, President Mrs. Robert Burton, Vice President Mrs. Harry Freind, Treasurer
1970-1971	Mrs. Betsy Jaffe, President Mrs. Toby Curiel, Vice President Mrs. Harry Freind, Treasurer
1971-1972	Mrs. Aaron Cohen, President
1972-1973	Mrs. Aaron Cohen, President

1973-1974	Mrs. Seymour Rosenberg, President (?)
1974-1975	Mrs. Robert Burton, President
1975-1976	Mrs. James Goldenberg, President Mrs. Karl (Lena) Marlowe, Secretary
1976-1977	Mrs. Stanley Vigran, President
1977-1978	Mrs. Stanley Vigran, President
1978-1979	Mrs. Linda Adelsperger, President Mrs. Stanley Vigran, Vice President Mrs. Karl Marlowe, Secretary Mrs. Jim (Janet) Meister, Treasurer
1979-1980	Mrs. Jim Meister, President Mrs. Jack Edelman, Treasurer Mrs. Karl Marlowe, Secretary

Sources: Minutes of Richmond Sisterhood, Annual Reports of the National Federation of Temple Sisterhoods, Minutes of the Richmond Jewish Congregation.

B'NAI B'RITH OFFICERS: RICHMOND, INDIANA

1954-1955 Stanley Vigran, President

1955-1956 (not available)

1956-1957 Marvin Goldenberg, President

1957-1958 Dave Zucker, President
Marvin Goldenberg, Vice President
Walter Raizen, Second Vice President
Harvey Leventhal, Secretary

1958-1959 Walter Raizen, President
Stanley Davis, Vice President

1959-1960 Stanley Davis, President
Charles Jaffe, Vice President
Julian Vigran, Second Vice President
Seymour Bramson, Treasurer
James Goldenberg, Secretary

1960-1961 Charles Jaffe, President
Julian Vigran, Vice President
James Goldenberg, Second Vice President
Bert Glazer, Treasurer

1961-1962 Walter Raizen, President
Ed Simkin, Vice President
Berg Glazer, Second Vice President
Martin Lowenberg, Third Vice President
Dave Zucker, Secretary and Treasurer

1962-1963 Ed Simkin, President

1963-1964 Martin Lowenberg, President
James Goldenberg, Vice President
Jack Adelman, Second Vice President
Joe Perll, Secretary and Treasurer
Ed Simkin, Chaplain

1964-1965 James Goldenberg, President
Jack Adelman, Vice President
Morton Litwack, Second Vice President
Fred Fragner, Secretary and Treasurer
Ed Simkin, Chaplain

1965-1966	Jack Adelman, President Paul Leeser, Secretary and Treasurer
1966-1967	Paul Leeser, Secretary and Treasurer
1967-1968	Morton Litwack, President Paul Leeser, Secretary and Treasurer
1968-1969	Harry Freind, President Robert Burton, Vice President George Massoff, Second Vice President
1969-1970	Robert Burton, President George Massoff, Vice President Greg Posnick, Second Vice President Harry Freind, Secretary and Treasurer James Goldenberg, Chaplain
1970-1971	George Massoff, President Greg Posnick, Vice President Larry Simkin, Second Vice President Harry Freind, Secretary and Treasurer Robert Burton, Chaplain
1971-1974	(not available)
1974-1975	Paul Leeser, President
1975-1976	James Goldenberg, President
1976-1977	Don Simkin, President
1977-1978	(not available)
1978-1979	Hank Waxman, President Charles Jaffe, Vice President George Massoff, Secretary and Treasurer
1979-1980	Hank Waxman, President

Sources: Minutes of B'nai B'rith, Richmond Chapter.

RELIGIOUS SCHOOL: TEACHERS AND ADMINISTRATORS

1947-1948	Mrs. Julian (Betty) Vigran, Louis Sigal (HUC)
1948-1949	Betty Vigran
1949-1950	Betty Vigran, Eugene Weingarten, Maurice Bliman
1950-1952	(not available)
1952-1953	Walter Raizen, Betty Vigran, Florence Lichtman
1953-1955	(not available)
1955-1956	Mrs. Marvin (Betty) Goldenberg
1957-1958	Mrs. Bramson, Betty Goldenberg
1959-1961	(not available)
1961-1962	No Sunday School: children to Dayton, Ohio, for instruction
1962-1963	Joel Perll
1963-1964	Fred Frogner, Earl Simon
1964-1965	Mrs. Simon, Rosemary Cohen, Alberta Litwack, Adelaide Goldenberg
1965-1966	Judd B. Lowenher
1966-1967	Mrs. Aaron (Rosemary) Cohen
1967-1968	Rosemary Cohen, Mrs. Freind, Claude Rice, Charles Jaffe, Mrs. Florence Lichtman
1968-1969	Rosemary Cohen
1969-1970	Rosemary Cohen, Mrs. Florence Lichtman, Charles Jaffe, Helen Goldberg (Mort Litwack and Greg Postnick?)
1970-1971	Rosemary Cohen, Charles Jaffe
1973-1974	Joan Vigran, Mary Ann Thompson, Andy Kline, Jim Mirel
1974-1975	Joan Vigran, Mary Ann Thompson, Josh Pollen, Henry Solhoff
1975-1976	Joan Vigran, Mary Ann Thompson, Neil Shamberg, Josh Pollen, Henry Solhoff

1976-1977	Joan Vigran, Danny Zucker
1977-1978	Joan Vigran, Kathie Burton, Linda Adelsperger, Lance Sussman
1978-1979	Joan Vigran, Kathie Burton, Gordon Thompson, Lance Sussman
1979-1980	Joan Vigran, Kathie Burton, Gary Vigran, Gail Waxman, Gordon Thompson, Lance Sussman

Sources: Minutes of Richmond Sisterhood and Minutes of Richmond Jewish Congregation.

THE JEWS OF RICHMOND, INDIANA IN 1910
AS REFLECTED IN THE BUSINESS DIRECTORIES

Name	Business	Address
Morris Fivelowitz	Junk Dealer	220 N. 4th
George and Millie Fox	Clothing	40 S. 13th
Solomon Fox	Hatter	40 S. 13th
Alvin Fox		40 S. 13th
Harry Frankel	Traveling Agent	
Sol and Elizabeth Frankel	Model Clothing Co.	7th
Sam Fred	$10.00 Clothing Store	710 Main
Abraham and Fannie Harsh	Coal and Supply Co.	100 S. 3rd
Sam and Eva Jaffe	Scrap Iron	300 Main
Sol and Esther Safer	Junk	738 Sheidan
(Hasenberg – left Richmond, 1908)	Furniture	

MEMBERS OF THE RICHMOND SISTERHOOD (1919-1926)
AS REFLECTED IN THE MINUTE BOOKS OF THE SISTERHOOD

Name	Residence	Membership Date
Mrs. George Fox	Richmond, IN	December, 1919
Mrs. Alvin Fox	Richmond, IN	December, 1919
Mrs. Sam Vigran	Richmond, IN	December, 1919
Mrs. Ben Vigran	Richmond, IN	December, 1919
Mrs. Samuel Fred	Richmond, IN	December, 1919
Mrs. Joseph Kuppin	Richmond, IN	December, 1919
Mrs. Charles Unger	Richmond, IN	December, 1919
Mrs. Jack Friedman - Honorary	Richmond, IN	December, 1919
Mrs. Jesse Rosen	Richmond, IN	December, 1919
Mrs. Jacob Hauers	Richmond, IN	December, 1919
Mrs. David Fehr	Richmond, IN	1920
Mrs. Max Litka	Richmond, IN	April 5, 1922
Mrs. Hugo Hirsch - Honorary		September 13, 1922
Mrs. Lafe Goldman		October 5, 1922
Mrs. Harry Blieden - Honorary		December, 1924
Mrs. Jack Joseph	Connersville, IN	December, 1924
Mrs. Myron Levinson	College Corner, OH	January, 1925
Mrs. Frank Yaukuner	Carthage, IN	December, 1924
Mrs. I. Vigran	Connersville, IN	December, 1924
Mrs. I. Friedman	Connersville, IN	December, 1924
Mrs. M. Friedman		December, 1924
Mrs. Julius Sel [t] z	Eaton, OH	December, 1924
Mrs. Julius Guttman	Connersville, IN	December, 1924
Mrs. M. Brebin (Dubbin)	Connersville, IN	March, 1925
Mrs. Steinberg		March, 1925
Mrs. Harry Vigran	Richmond, IN	August, 1925
Mrs. Bernhard Gernstein	New Castle, IN	November 12, 1925
Mrs. Davidson	College Corner, OH	February 11, 1926
Mrs. Louis Joseph	Connersville, IN	
Mrs. Rubin Cornet	Connersville, IN	
Mrs. Henry Guttman	Connersville, IN	
Mrs. Charles Backus	Connersville, IN	
Mrs. M. McLain (?)	Connersville, IN	

FOUNDING MEMBERS OF B'NAI B'RITH IN RICHMOND, INDIANA
GRAND LODGE 2, LODGE 2021
CHARTER GIVEN ON APRIL 3, 1955

Morris Aronoff
Ben Berman
Phillip Berman
Phillip Blau
Seymour Bramson
Donald H. Dann
I. C. Davis
Stanley M. Davis
Jack Edelman
Elvin Frankel
Bertram Glazaer
Allen Marvin Goldenberg
Isadore Goldberg
Joseph Hanelin
Henry Heilpern
Joseph Hollowitz
David Jackson
Isadore Jacobs
Abraham A. Jaffe
Charles Jaffe
Samuel Lichtman
Walter Raizen
Mendle Saffer
Harry Schuler
Sidney J. Seligman
Norbert Silbiger
Harry Vigran
Julian Vigran
Stanley Vigran
William Wallace
Dave Zucker

Source: B'nai B'rith Roll at Beth Boruk.

TREASURER'S LIST OF SISTERHOOD MEMBERS, 1964-1965

Girt Adelman
Nora Berman
Rose Caanan
Rosemary Cohen
Barbara Davis
Debbie Edelman
Sara Fanaro
Kay Fragner
Esther Friedman
Elsie Goldberg
Helen Goldberg
Ida Goldberg
Adalaide Goldenberg
Betty Goldenberg
Kiki Goldenberg
Rosalie Glazer
Anne Hallowitz
Betsy Jaffe
Doris Leventhal
Florence Lichtman
Alberta Litwack
Dora Lasky
Becky Leeser
Reggie Lowenhar
Phyllis Present
Jackie Rosenberg
Elsie Schuler
Sherry Schultz
Esther Simon
Anne Simkin
Joan Vigran
Rose Vigran
Sandy Zimbler
Ruth Zucker

MEMBERS OF TEMPLE BETH BORUK
RICHMOND, INDIANA
1979-1980

Paul Berkowitz
Milton Berman
Joe and Rose Block
Dr. David and Judy Borus
Robert and Kathie Burton
Nat and Rose Canin
Aaron Cohen
Mark Davis
Stanley and Barbara Davis
Steve Davis
Mrs. Abraham Edelman
Jack and Debbie Edelman
Josh Edelman
Morris and Janice Edelman
Bertwin and Rosalie Glazer
Price Glazer
Isadore and Carrie Goldberg
Sam and Jean Goldberg
James and Adelaide Goldenberg
Lex and Susie Goldenberg
Bernie Green
Gene and Jane Guttman
Betsy Jaffe
Charles Jaffe
Louis and Diane Jaffe
Marc and Becky Jaffe
Harvey and Doris Leventhal
Sam and Florence Lichtman
Karl and Lena Marlowe
Scott and Linda Martin
George Massoff
Jim and Janet Meister
Mrs. Ida Milum
Dr. Neil and James Shamberg
Andy Silberman
Marvin and Lynn Silberman
Don Simkin
Edward and Ann Simkin
Larry Simkin
Drs. Robert and Edna Southard
Carl and Regina Sussman
Student Rabbi Lance and
Liz Sussman
Dr. Gordon and Mary Ann
Thompson
Harry Vigran
Stanley and Joan Vigran
Henry and Gail Waxman
Dr. David and Lucky Weening
Dr. Rick and Beth Weiner
Dr. Kenneth Woodman
Harold and Sue Zaltsberg

ADDENDA:

Constitution of the Richmond Jewish Council, circa 1948

Constitution of the Richmond Jewish Congregation, 1963

Cemetery By-Laws, 1971

CONSTITUTION OF THE RICHMOND SISTERHOOD
RICHMOND, IN
ADOPTED FEBRUARY 9, 1920

Article I. Name

The name of this organization shall be the Richmond Sisterhood.

Article II. Object

The object shall be to advance the cause of Judaism in Richmond, to aid in the religious education of the children, to assist the needy, and to co-operate with the National Federation of Temple Sisterhoods.

Article III. Membership

Any Jewish woman in Richmond shall be eligible for membership.

Article IV. Officers

The officers shall be a President, Vice President, a Secretary, and a Treasurer. They shall be elected at the October meeting and shall serve one year. Their duties shall be those usually appertaining to these offices.

Article V. Meetings

The Sisterhood shall meet on the first Tuesday of every month. Special meetings may be called at such times as the President may desire.

Article VI. Dues

The dues shall be $1.50 per year, payable in October. Of this amount the N.F.T.S. is to receive ten cents per month annually.

Article VII. Amendments

This constitution shall be amended at any time by a two-thirds (majority?) of the members present (at any) regular meeting.

Upon motion duly made and seconded at the Sisterhood Meeting held April 5, 1922, Articles IV. and V. were amended and read as follows:

Article IV. Officers

The Officers shall be a President, Vice President, Secretary, and Treasurer. They shall be elected at the last Sisterhood meeting of the year and shall serve one year. Their duties shall be those usually appertaining to these offices.

Article V. Meetings

The Sisterhood shall meet on the first Wednesday of every month. Special meetings may be called at such times as the President may desire.

CONSTITUTION OF THE RICHMOND JEWISH COUNCIL
RICHMOND, INDIANA
circa 1948

Article 1

Name; This association shall be known by the name of "The Richmond Jewish Council".

Article 2

Officers; The officers of the council shall consist of a president, vice-president, secretary, treasurer, and a board of trustees.

Article 3

Duties of Officers;

Sec. 1;

It shall be the duty of the president to preside at all meetings of the council, to enforce a due observance of all the constitution, by-laws and rules of order; to decide all questions of order, offer for consideration all motions regularly made, apportion duties to various members, call all special meetings, to serve as chairman of the Board of Trustees, and perform such other duties as his office may require. He shall make no motions or amendments, nor vote on any question or motion unless the council be equally divided, when he shall give the deciding vote.

Sec. 2;

In the absence of the president the vice-president shall perform the duties of that office.

Sec. 3;

The secretary shall keep a record of the proceedings of the council; also a record of the names and residence of each member; keep a record of the decisions of the council, and shall have charge of all books, documents, and papers belonging to the council. He shall inform all members by mail of regular and special meetings of the council.

Sec. 4;

The treasurer shall receive all moneys belonging to the council; keep an account of all dues and of all receipts and expenditures; notify each member as his dues become payable, and collect same. He shall be prepared to report the state of the treasury whenever required by a resolution of the council or on request from the board of trustees. He shall furnish the secretary a list of all members who are in good standing from time to time. He shall make no disbursements over $10.00 without the authorization of the council or the Board of Trustees.

Sec. 5

The board of trustees shall be a committee of four members, elected annually, to manage and oversee the affairs of the council. It shall consider all matters relating to the financial affairs of the council; it shall consider ways and means of raising funds; and shall assume such other duties as it may be assigned it by the council or the president.

Article 4

Election of Officers;

Sec. 1;

All elections for officers shall be held on the first regular meeting in Sept., of each year. The term

of each shall commence at the next regular meeting following election. In case a vacancy shall occur in any office, the council shall go into an election immediately to fill same, and the officer-elect shall take his seat at once following such election.

Sec. 2;

All elections for officers shall be made by ballot, and shall be determined by a majority of membership.

Article 5

Amendment to constitution;

Every proposed alteration, amendment, or addition to this constitution, by-laws, and rules of order herewith annexed, must be handed to the president in writing, who shall read it to the membership present, and shall inform all other members not then present, as to the proposed change or addition, and at the next regular meeting may be adopted by a two-third vote of the members present.

Article 6

Order of Business;

A motion to change the order of business or to postpone the performance of the regular duties, shall require a two-third vote of the members present for it's adoption.

Article 7

Suspension of By-Laws;

A by-law or rule of order may be suspended in case of an emergency, by two-third vote of the members present, but for a single evening only.

BY-LAWS

ARTICLE 1

Meetings;

Sec. 1;

The council shall hold its meetings on the first Wednesday of each month, at the meeting rooms of the Garden Club of Richmond, to commence at 7:30 P.M.

Sec. 2;

Ten members in good standing shall be necessary to constitute a qorum.

Sec. 3;

On a petition from ten members the president shall call a special meeting of the council.

ARTICLE 2

Dues and Fines;

Sec. 1;

The dues of the council shall be set at $5.00 per person a year, payable quarterly on the first day of Sept., Dec., March, and June.

Sec. 2;

In case any officer or chairman of a committee shall neglect a duty, he shall, upon a motion of a member

and with the consent of the council be severely reprimanded; and should he still persist in neglecting such duty, he may be removed from his office or position, by a two-third vote of the members present.

Sec. 3;

If any member neglects to pay his dues after being duly notified by the treasurer, and is still in arrears by more than 3 months, the Board of Trustees shall take such action as may be appropriate.

Sec. 4;

Only members in good standing may take part in the proceedings and be qualified to vote on any question on the floor. For the purpose of this section a member in good standing shall be one whose dues are either paid up, or is not more than 30 days delinquent.

ARTICLE 3

Appeals etc;

An appeal may, in all cases be made from any decision of the president; a two-third vote of the members present shall be necessary to sustain the appeal.

ARTICLE 6

Committees;

All committees shall make reports of their activities and progress made in their assignments, when called upon by the president or by resolution of the council.

RULES OF ORDER

1. The president or in his absence the vice-president, shall take the chair, and call the meeting to order at the time and place specified in Article 1 section 1 of the by-laws. In the absence of those officers, a president pro-tem shall be chosen.

2. The president shall be privileged to debate on all subjects.

3. After the meeting has been called to order each member shall take a seat, which he shall be required to occupy during course of the business meeting, and shall not interrupt the proceedings by conversation, without the permission of the president.

4. No member shall speak on any motion more than once, until all wishing to speak have spoken, and in no case more than twice.

5. When two or more members rise at the same time the president shall name the one to speak.

6. When a member shall be called on a point of order or a question of privilege, by the president or any member, he shall at once take his seat, and every question of order shall be decided by the president without debate.

7. No motion shall be debateable until seconded.

8. When a question is under debate, no motion shall be received, except, to lay on the table, to postpone to a definate time, to refer to a committee, or to amend.

9. Appeals, and motion to reconsider, and to adjourn, are not debateable.

10. No person shall interrupt another while speaking except in accordance with Rule of Order #6.

11. A motion to adjourn shall always be in order, except when another motion is before the council.

12. Before taking any vote on any question, the president shall ask; "Are you ready for the question?" Should no one offer to speak, the president shall proceed to put the question to a vote.

13. After a motion has been made and decided, it shall be in order to any member to move the reconsideration thereof, if done not later than the next regular meeting of the council.

THE CONSTITUTION OF THE RICHMOND JEWISH CONGREGATION OF RICHMOND, INDIANA

AS APPROVED AT CONGREGATION MEETING ON NOV. 17, 1963
(REISSUED AUGUST, 1967)

ARTICLE 1

GENERAL PROVISIONS

Section 1. NAME: The name of this congregation shall be RICHMOND JEWISH CONGREGATION.

Section 2. PURPOSE: The object and scope of this congregation shall be to establish and maintain a religious edifice and such educational, religious, cultural, social, and recreational activities as will help further the cause and objectives of our Jewish faith.

Section 3. AFFILIATION: Every reasonable effort shall be made to provide services, ceremonials, and facilities consistent with the desires of all members of the congregation. Affiliation will be made to the Union of American Hebrew Congregations.

Section 4. FISCAL YEAR: The fiscal year of the congregation shall be from June 1 of each year through the succeeding May 31.

ARTICLE 2

MEMBERSHIPS-MEMBERSHIP DUES-ASSESSMENTS

Section 1. Any person of Jewish faith, having obtained the age of twenty-one (21) years, or if married, regardless of age, is eligible for membership.

Section 2. Application for membership should be in writing. Approval of said application by Board of Trustees admits one to membership.

Continued.....

Section 3. There shall be the following types of membership:

(a) FAMILY MEMBERSHIP: Such membership shall be extended to married couples and their children (other than children who are over twenty-one and self-supporting). The whole family will be entitled to all membership privileges, but each family shall be entitled to only one vote. The vote shall be cast by the husband unless he is not present, in which case the vote may be cast by the wife.

(b) INDIVIDUAL MEMBERSHIP: Such membership shall be extended to unmarried men and women.

(c) SUSTAINING MEMBERSHIP: This is for people who wish to support the congregation, work on committies, have membership privileges, but because of full affiliation elsewhere desire only a partial affiliation membership. Sustaining members may have full membership privileges and have a voice at the general meetings but are not eligible for a vote at these meetings or eligible for an elected office. Dues of sustaining members to be determined individually by the Budget Committee subject to approval of the Board of Trustees.

Section 4. DUES: Membership dues for each membership shall individually be determined from time to time by the Budget Committee, and subject to the approval of the Board of Trustees. There will not be a set membership charge. This system of dues shall make it possible for all who desire to become a member to be able to do so, and require all to contribute a just share.

Section 5. SPECIAL ASSESSMENTS: The Board of Trustees may from time to time levy special assessments upon the membership of the congregation. An assessment to become effective must be passed by at least a 2/3 majority of the Board. If the assessment is more than $10.00, then it must be passed by the majority of the congregation.

Section 6. BUILDING FUND: Each member at the time of the adoption of this constitution not having previously pledged to the

Continued.....

building fund and each applicant for membership after the adoption of this constitution shall be required as a condition of membership to make a contribution and pledge to building fund or such other fund that may be designated by the Board. The Board of Trustees shall set the minimum amount of the contribution of the applicant, the manner of payment thereof, and such other terms and conditions as it shall determine.

Section 7. APPEAL OF DUES: The budget committee may at any time revise the dues of any member; however, any action shall be subject to the review of the Board of Trustees. The Board, if it sees fit, may fix or revise the dues of any member, either prospectively or retroactively. Each member shall have the right to appeal his dues if he feels that they are unjust.

Section 8. ARREARS, SUSPENSIONS, AND EXPULSIONS: Any member indebted to the congregation for dues, building fund pledges, assessments, or for any other indebtedness for a period of one (1) year shall be deemed to be in arrears and not entitled to vote or have any voice in any meetings of the congregation. Such members shall be notified by the Treasurer by mail of his indebtedness. Failure to pay said indebtedness within sixty (60) days after said notification shall, on the vote of the Board of Trustees, be suspended from membership. The Board may, in its discretion, extend the time of payment or waive any indebtedness or part thereof by any member in arrears because of the member's financial inability to make payment or for other good cause shown. Any suspended member and their family will be permitted to attend religious services and receive religious education conducted by the congregation. Jewish percept and tradition allows no one to be turned away in his desire to pray or learn.

Section 9, REINSTATEMENT: A member suspended from membership, under the provisions of Section B above, may be reinstated by the Board of Trustees on payment of all arrears and on compliance with such terms as the Board of Trustees may stipulate. Because of financial inability or for other good cause shown, the Board may

Continued.....

reinstate a suspended member without requiring the payment of arrears.

Section 10. PRIVILEGES OF MEMBERSHIP:

(a) To have his children instructed in the religious school subject to minimum registration fees.

(b) The right to use the facilities of the building. Marriages, Bar Mitzvahs, Yortzhite, Briss.

(c) Membership in the auxiliaries of the congregation upon payment of dues established by the auxiliaries.

(d) Privilege of attendance, debate and vote at all congregational meetings, regular or special.

(e) The right to bring any complaint to the President or to the Board of Trustees for review and vote.

Section 11. Location of seats in the House of Worship shall be unassigned, first come first served. However, the Board at their discretion may reserve a sufficient number of seats to accommodate the members when, on special occasions or High Holidays, there may be a number of outside guests.

ARTICLE 3

MEETINGS OF THE CONGREGATION

Section 1. ANNUAL MEETING: The annual meeting of this congregation shall be held during the month of June each year on the day the President may designate. The rules contained in Roberts Rules of Order Revised shall govern the Richmond Jewish Congregation in all cases in which they are applicable, and in which they are not inconsistent with the constitution or any special rules of order adopted by the congregation.

Section 2. SPECIAL MEETINGS: Special meetings of the congregation may be called by the President whenever in his discretion

Continued.....

he deems it necessary. The President MUST, also, call a special meeting at the written request of 33% of the members of the congregation or the majority of the Board of Trustees. In the event that the President fails to call the special meeting in five (5) days, any officer may do so. Notice of special congregational meetings shall state the purpose of such special meeting and no business shall be transacted at a special meeting, except for the purpose or purposes stated in the call.

Section 3. QUORUM: A quorum for the transaction of business shall be not less than 1/3 of the members of the congregation, including officers present.

(a) Proxy votes shall not be considered unless member is out of town or is sick.

Section 4. BOARD MEETINGS: Regular meetings of the Board shall be held at least nine (9) times a year. Special meetings of the Board may be called by the President or the majority of Trustees.

ARTICLE 4

BOARD OF TRUSTEES-DUTIES AND POWER-ELECTIONS

Section 1. The management and administration of the affairs of this congregation shall be in the hands of the Board of Trustees which shall consist of:

(a)	The President	(e)	Trustee, With 3 Years to Run
(b)	The Vice-President	(f)	Trustee, With 2 Years to Run
(c)	The Secretary	(g)	Trustee, With 1 Year to Run
(d)	The Treasurer		

(a) At election time, a vote will be made for a Trustee to run three (3) years to succeed the Trustee leaving office. Also, any Trustee vacating post for another elected office or other reasons will be replaced by electing new Trustee to run same number of years as the Trustee to be replaced.

Continued.....

Section 2. (See, also, Section 6) SPECIAL MEMBERS ON THE BOARD: The President of the B'nai B'rith and the President of Beth Boruk Sisterhood are privileged and are to be invited to attend Board Meetings, but without voting rights. A congregational Rabbi would be an ex-officio Board Member without voting rights and may, on occasion, not be invited to attend certain Board meetings.

Section 3. Any action by the Board may be over-ruled by a majority vote of the membership present at a special or regular congregational meeting providing it is a quorum.

Section 4. Vacancies other than those arising because of expiration of term shall be temporarily filled by a vote of the Board of Trustees. The member so elected shall serve until the next special or annual meeting of the congregation, at which time the unexpired term of such vacancy shall be filled by a vote of the congregation.

Section 5. Board meetings and committee meetings shall not be secret. Any congregational member may attend. However, these members will not necessarily be permitted to participate in discussion unless the President or Board wishes to recognize them for participation. Exception to this is if any member of the congregation makes a specific request in writing to the President that he wishes to appear before the Board with the nature of the reason for the request. A hearing will then be granted to this person at the next Board meeting on the matter on which the hearing was requested.

Section 6. In addition to the seven (7) Board Members, all past Presidents shall be ex-officio members of the Board of Trustees with full voting privileges for the year following his term.

Section 7. If any member of the Board has absented himself from three (3) successive regular meetings without good cause, the Board may declare his office as Director Vacant.

Section 8. All elected officers except Trustees shall be for one-year terms, subject to re-election.

Continued.....

NOMINATING COMMITTEE:

Section 9. The President shall appoint a nominating committee for annual elections to recommend candidates and bring to the Board of Trustees for approval. Nominations may, also, be made from the floor, provided consent to serve by the candidate is obtained at or before the meeting. Election for each office is to be held separately and not on a slate.

Section 10. The Board of Trustees shall have the power to manage the affairs of this congregation which include but are not limited to the following powers:

(a) To propose and enforce all rules and regulations governing the use of its property.

(b) Upon the recommendation of the religious committee, to engage a religious leader and all other personnel. To fix the salaries and tenure of office of said personnel.

(c) To have the control of the property of the congregation and accept any gifts and enter into contracts in the name of the congregation.

Board Quorum

(d) A majority vote of the membership of the total board shall be sufficient to decide any questions except as otherwise herein provided.

(e) The Board of Trustees shall function through committees. The Chairman of each committee is to be appointed by the President, and the President shall have the right to use his discretion to add or eliminate members of each standing committee.

(f) The Board of Trustees shall have the power to delegate any of its powers to a standing or special committee.

(g) Actions of all committees are to be brought before the Board of Trustees for their approval.

Continued.....

(h) Allow the use of the facilities of Beth Boruk to Auxiliary and other organizations. It is understood that these organizations must abide by the house rules of the congregation.

ARTICLE 5

AMENDMENTS

Section 1. The proposed amendment shall be submitted in writing to the Board, signed by not less than 1/3 of the members of the congregation in good standing. The Board shall, at its earliest meeting, vote upon the proposed amendment. The Board will be able to propose an amendment at any time.

The proposed amendment along with the recommendation of the Board shall then be submitted to the congregation at a special or annual meeting called within thirty (30) days of the date of the said meeting of the Board. The notice of such congregational meeting shall contain the full text of the proposed amendment, together with the recommendation of the Board. An affirmative vote of 2/3 of the members present and voting shall be required for the adoption of the proposed amendment.

ARTICLE 6

DUTIES AND POWERS OF COMMITTEES

(a) Budget Committee
(b) House Committee
(c) Music or Choir Committee
(d) Religious Committee
(e) Membership Committee
(f) Religious or Sunday School Committee
(g) Adult Education
(h) Library
(i) Social
(j) Athletic – Youth
(k) Golden Book
(l) Special Fund Raising
(m) Publicity
(n) Others

Continued.....

The duties of these committees shall be what is usually incident to such committees and to perform specific duties as may be requested by the President. All actions by the committees are subject to review by the Board.

DUTIES OF OFFICERS:

(a) President — Carry out policies established by congregation and Board. Preside at all meetings of the congregation and Board. Present a full report of the congregation's activities at each annual meeting. At the first meeting after his election, appoint all standing committees and designate chairman of each. He shall, also, appoint such other committees as he shall deem advisable or which shall be voted for by the congregation or Board. Call special meetings. Sign legal papers. Perform other duties incident to office.

(b) Vice-President — In the event of the temporary absence of the President, a Vice-President shall perform all the duties of the President.

(c) Secretary — Keep records of all proceedings of congregation and Board meetings (which shall always be available to any member who wishes to see what has taken place). Issue all notices for meetings. Carry on correspondence of organization. Keep a record of all members of organization. All other duties that are incident to office.

(d) Treasurer — Be responsible for all financial records. Keep record of all receipts, expenditures, etc. Shall keep books balanced and be able to report the financial condition of the congregation to the Board of congregation meeting when requested. He shall be Chairman of the Budget Committee and arrange with them about collections. Perform all other duties incident to office.

Continued.....

I CERTIFY THAT THIS IS A TRUE REPRODUCTION OF THE CONSTITUTION AS PRINTED FOLLOWING THE CONGREGATIONAL MEETING NOVEMBER, 1963.

THIS SECOND PRINTING WAS COMPLETED AUGUST 11, 1967, FOR DISTRIBUTION TO THE MEMBERSHIP ON THE OFFICIAL ROSTER AUGUST, 1967.

Paul J. Leeser
Secretary

RESOLUTIONS PASSED BY CONGREGATION BUT NOT A PART OF CONSTITUTION

April 3, 1963 - Motions:

That Conservative Books be adopted and the Rabbi be instructed to perform Services to fit the needs of all concerned taking into consideration the different Jewish denominations of the membership. This was passed.

An Amendment to this above motion to conserve the Union Prayer Book, and that Friday night Services be conducted as Reformed Services was defeated.

Motion: That, although we shall not have a kosher kitchen, we should refrain from buying and bringing in any meats or fish that are not common with Jewish foods, and from mixing dairy products with meat. This was passed.

Motion: That the name of our building be called Beth Boruk Temple. This was passed.

December 29, 1963: This was date of meeting upon which affiliation to the Union or American Hebrew Congregation was passed upon. At this meeting, although not by vote, it was understood and agreed upon that any member by request can have the percent of his dues which would normally go to the Union of American Hebrew Congregation because of the congregation's affiliation with the Union of American Hebrew Congregations, be instead assigned to any other Jewish denominational organization in which this member desires. This was promised and approved by Rabbi Charles Mintz. Also, reaffirmed by Rabbi Mintz at Board Meeting February 25, 1964.

BY - LAWS

CONGREGATION BETH BORUK CEMETERY SECTION

APPROVED MAY 4, 1971

The following by-laws and rules and regulations are hereby adopted by Congregation Beth Boruk (Richmond Jewish Congregation) for the mutual benefit and protection of all holders of burial rights in the Richmond Jewish Congregation Section of Earlham Cemetery in Richmond, Indiana. Holders of such burial rights, Congregation members and visitors, shall be governed by the following rules and regulations and subsequent amendments or modifications thereof:

1. Members of Congregation Beth Boruk (Richmond Jewish Congregation) in good standing are entitled to acquire burial rights for themselves and immediate members of their families, upon approval by the Board of Trustees of said Congregation, in the Richmond Jewish Congregation Section of Earlham Cemetery in Richmond, Indiana. The Board of Trustees must grant its approval prior to the issuance of burial rights to any individual by Earlham Cemetery, Inc.

2. Burial use of the plots in said Section shall be exclusively for persons of the Jewish faith.

3. The price of gravesites within said Section shall be at the prevailing price of similar gravesites in Earlham Cemetery. In addition, prior to the payment of said price to Earlham Cemetery, Inc., the purchaser shall pay the Beth Boruk Cemetery Fund the sum of One Hundred Twenty-five Dollars ($125.00). This sum shall be paid in the event two gravesites are purchased. Should a different number of gravesites be purchased, said sum shall be adjusted in proportion to the number of gravesites purchased.

4. The money accumulated in the Beth Boruk Cemetery Fund shall be used for the following purposes: (a) payment of Two Hundred Dollars ($200.00) annually for ten years to Earlham Cemetery, Inc. (due on or before June 30 of each year) in consideration of the items to be provided to Congregation, (b) the purchase of a marker designating the Section as that of the Richmond Jewish Congregation, (c) burial costs of possible indigents,

(d) re-purchasing the burial rights of members leaving the community and (e) all other just and proper purposes as designated from time to time by the Board of Trustees.

5. A member who has purchased burial rights and who subsequently leaves the community may assign his burial rights to the Richmond Jewish Congregation and receive from the Congregation the total price which he had paid to Earlham Cemetery, Inc. for said burial rights. In addition, should he leave the community within three years following the purchase of his burial rights, he shall receive from the Beth Boruk Cemetery Fund a portion of the money ($125.00 for two lots, etc.) which he had paid into said Fund, which portion shall be determined as follows: That part of the total sum due from him to said Fund which would have remained unpaid had he paid it in equal monthly installments for thirty-six months (for example, a purchaser of two lots leaving the community two years after his purchase would be entitled to a refund of $41.67 or one-third of $125.00). Should three years have elapsed from the date of purchase, said member would receive back no part of that money paid into said Fund.

6. Upon the purchase of burial rights by Congregation from a member leaving the community, Congregation may subsequently re-sell and assign said burial rights to a different member.

7. All grave markers used by members shall be flush with the ground (sometimes referred to as grass type markers) at the head of each interment site, meeting appropriate governmental requirements. There shall be no monuments of any other type permitted on the gravesites.

8. All interments must be in the individual sites within the formal boundary lines of each site. No member can alter the boundary lines of any site.

9. All graves must be level with the surrounding ground. No mounded graves will be permitted.

10. All necessary grading, landscaping and care of lots, including the planting, trimming, removing and upkeep of all grass, trees, shrubs and flora of every kind, shall be done only

by Congregation through its contractual arrangement with Earlham Cemetery, Inc.

11. All members purchasing burial sites within said Section shall, in addition to these rules and regulations, be bound by the rules and regulations of Earlham Cemetery.

12. A Certificate of Burial Rights will be issued to any purchaser of burial sites by Earlham Cemetery, Inc.

13. An interment fee will be charged by Earlham Cemetery, Inc., which fee will be comparable to the fee charged by said Earlham Cemetery, Inc. in other sections of the Earlham Cemetery.

14. All interments shall comply with local and state laws and regulations. Also Congregation shall grant its approval prior to any interment.

15. There shall be no transfer or assignment of burial rights without the express written consent of the Congregation by the Board of Trustees.

16. The Board of Trustees of Congregation Beth Boruk (Richmond Jewish Congregation), at any given time, shall be the decision making body and shall otherwise govern the affairs of the Richmond Jewish Congregation Section of Earlham Cemetery.

17. These by-laws and rules and regulations may be altered or amended only by the affirmative vote of a majority of the members of the Congregation present and voting at a special or general membership meeting called, in part, for that purpose, with appropriate notice to the membership.

These by-laws and rules and regulations were adopted and approved by the Board of Trustees of Congregation Beth Boruk (Richmond Jewish Congregation) on the 4th day of May, 1971, and were adopted and approved by the members of said Congregation on the *19th* day of May, 1971.

NOTES TO CHAPTER I: First Settlers 1816-1869

1. David Philipson, "The Jewish Pioneers of the Ohio Valley," *Publication of the American Jewish Historical Society* (1900) 8, p. 46. Eliza Israel Johnson gave birth to a child in Connersville. Their descendants still live in Cincinnati.

2. Morris M. Feuerlicht, "Indiana," *Universal Jewish Encyclopaedia*, (New York, 1941), Vol. 5, p. 557.

3. Henry Fox, *Memories of Wayne County and City of Richmond* (Richmond, 1912), Vol. I., p. 506. *Richmond Item*, March 2, 1872, p. 51, c. 3 and March 28, 1872, p. 3, c. 5.

4. Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage, *History of Woman Suffrage* (London, 1889), Vol. I, p. 99.

5. Yuri Suhl, *Ernestine L. Rose and the Battle for Human Rights* (New York, 1959), p. 80.

6. Jacob R. Marcus, *Memoirs of American Jews: 1775-1865* (Philadelphia, 1955), Vol. II, p. 75. Also see Moshe Davis, *The Emergence of Conservative Judaism: The Historical School in 19th Century America* (New York, 1963), p. 51.

7. *Die Deborah*, October 14, 1864 (translation by author).

8. Interview with Harry Vigran, March 17, 1979.

9. Quoted in Bertram W. Korn, *American Jewry and the Civil War* (New York, 1970), p. 174.

10. *The Israelite*, October 1, 1869, Vol. 16, no. 13, p. 6.

NOTES TO CHAPTER II: Family Portraits 1870-1919

1. *History of Wayne County, Indiana* (Inter-State, Chicago, 1884), p. 175. Also see Andrew W. Young, *History of Wayne County, Indiana* (Cincinnati, 1872).

2. *Palladium Item* (Richmond, Indiana), May 5, 1913, p. 1, c. 2. Hereafter: *PI.*

3. *PI,* June 6, 1917, p. 8, c. 2.

4. Charles F. Bond, *City Directory,* 1881-1882 (Richmond, 1882).

5. *Richmond Times,* February 5, 1885, p. 4, c. 1.

6. *Richmond Item,* April 19, 1909, p. 1, c. 6. Solomon Fox's children were: Mrs. Louis Hirsch (Anderson, Indiana), George (Richmond, Indiana), Simon (Indianapolis), Jacob (Hammond, Indiana), Mrs. George Lichtenstein (Atchinson, Kansas), Mrs. Henry Rawitsch (Indianapolis), and Mrs. A. D. Baker (Dayton, Ohio). Anna Fox, Solomon's wife, was the sister of Mrs. M. Hoffstadt (Madison, Indiana).

7. *Richmond Item,* December 19, 1922.

8. *PI,* March 2, 1940, p. 3, c. 6.

9. *PI,* May 26, 1939, p. 1, c. 3 (City Edition). A biographical sketch is in the *Kiwanis Edition.*

10. A review of the Business Directories (1865-1900) reveals the following names: Isaac Friedman (1899), Sam and Solomon Klein (1879), Bertha Klein (1881); Moses, Bessie, Fredrick, Reuven, and Lena

Silberstein (1899); and Sol Frankel (1898). Jews not listed include the Stameisens and the Hasenbergs. Mrs. A. A. Cane, September 24, 1979. Xerox copy in possession of the author.

11. Helene Davis Frankel, "Life of Harry D. Frankel – 'Singin Sam,'" typescript, Morrison-Reeves Library, Richmond, 14 pp.

12. Interview with Florence Lichtman, July 16, 1979.

13. *PI*, December 31, 1935, p. 3, c. 6.

14. *PI*, December 8, 1957.

15. *PI*, August 26, 1977, p. 5, c. 1.

16. Ben Vigran to Julian Morgenstern, February 10, 1932. Xerox copy at the American Jewish Archives.

17. *PI*, February 10, 1932, p. 6, c. 1.

18. *PI*, February 29, 1932, p. 6, c. 1.

19. *PI*, February 29, 1932, p. 6, c. 1.

20. Nathan Vigran, "Genealogy of Alex and Aggie Vigransky," prepared on January 30, 1938. Xerox copy in American Jewish Archives.

21. *Richmond Item*, November 7, 1920, Sec. 4, p. 5.

22. Secretary of Richmond Jewish Congregation to Rabbi Henry Englander, November 21, 1933. Xerox copy at the American Jewish Archives.

23. *PI*, November 25, 1948, p. 1, c. 2, and November 26, 1948, p. 10.

24. *PI*, March 10, 1977, p. 7.

25. Dobrowsky Papers (Vigran family papers), typescript, xerox copy in American Jewish Archives.

26. *PI*, August 1, 1932, p. 10.

27. Interview with Florence Katz Breese, July 16, 1979, and *PI*, January 18, 1979.

28. *Courier Times* (New Castle, Indiana), July 14, 1979.

29. *Richmond Item*, November 7, 1920, Sec. 4, p. 5.

NOTES TO CHAPTER IV: The 1920s

A Community Emerges

1. *Richmond Item*, October 1, 1919, p. 1.

2. "Minutes of Meetings of Richmond Sisterhood, 1919-1926," was donated by Joan Vigran to the Morrison-Reeves Library (Richmond) in honor of the nation's Bicentennial (1976). A xerox copy is available at the American Jewish Archives. Hereafter: *MMRS*.

3. *MMRS*, December 18, 1919.

4. *MMRS*, Frontpiece, handwritten.

5. Joseph Kuppin operated the Prop Richmond Tire Service in 1918. Thereafter, he was in the shoe business.

6. Traditional prayerbooks were used. Several of the men were able to lead traditional services.

7. *MMRS*, February 9, 1920. The reference to a Day Nursery is interesting. Perhaps a few of the mothers had formed a cooperative day care center before the Sisterhood had been organized. It is also apparent that no congregation had been formed by this date. A congregation was functioning by October, 1920, v. *MMRS*, October 6, 1920.

8. *MMRS*, July 2, 1920.

9. *MMRS*, October 6, 1920

10. *MMRS*, February 10, 1921.

11. *MMRS*, February 28, 1921.

12. *MMRS*, September 28, 1921.

13. *MMRS*, November 2, 1921.

14. *MMRS*, September 28, 1921.

15. *MMRS*, March 8, 1922.

16. *MMRS*, March 8, 1922.

17. *MMRS*, April 5, 1922 and October 5, 1922.

18. *MMRS*, November 7, 1923.

19. *MMRS*, December 28, 1920.

20. *MMRS*, January 5, 1922 and January 14,1925.

21. *MMRS*, December 10,1925 and January 11,1926.

22. *MMRS*, June 2, 1925.

NOTES TO CHAPTER V:

Toward the Present

1. Minutes of the Richmond Jewish Council, June 27, 1950.

2. Lucky Weening, Admissions Officer at Earlham, reports that a group of Jewish professors, staff, and spouses meet informally as a Jewish literary circle. In conversation to the author.

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Jaffe-Lichtman Family Papers

Interviews: Florence Katz Breese
Deborah Edelman
Isadore Goldberg
Jim and Adelaide Goldenberg
Tom and Ruth Goldenberg
Florence and Sam Lichtman
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Ed Simkin
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Jewish Encyclopedia

Universal Jewish Encyclopaedia

THE INDIANA
JEWISH HISTORICAL SOCIETY

Founded in 1972, the IJHS was created to collect, preserve, and publish material dealing with the two hundred years of Jewish life in Indiana. Whatever illuminates the Jewish experience in Indiana is of interest, concern, and value. It is our aim to devote ourselves to systematically gathering, preserving, and evaluating records of synagogues and societies, personal papers, diaries, memoirs, governmental documents, newspapers, magazine clippings, photographs, and other memorabilia, even burial and cemetery records.

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The Indiana Jewish Historical Society has an archive collection of more than four thousand items dealing with Jewish life in Indiana. In addition to old records, our society is interested in obtaining current records which will be the history of the coming generations. In many instances, the society will make photostatic copies and return original copies.

The IJHS is a tax exempt membership organization. Its elected officers and board members come from fourteen Indiana cities.

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