Jews In Greater Washington

A Panoramic History of Washington Jewry for the Years 1795 - 1960

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by

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Washington 11, D. C.

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PREFACE

As far as I am aware, there is no written detailed overall history of the Jews in Washington. It is a pity that a Jewish community of the size and importance as that of Washington and which has a history of more than 160 years dating from the time of the establishment of the seat of the Federal Government did not have a person or persons sufficiently interested to undertake the task of writing its history, or at least to set down in writing the events which occurred in the Washington Jewish community during his or her lifetime. Especially does this apply to a woman whose life span covered nearly 100 years of Jewish Washington history. This woman is Rosa Mordecai, born in 1839, died in 1936, who could have told of the period 1850 to 1910 of which there is not much information available. Another woman whose 89th birthday was recently celebrated still has a chance to tell her story of the happenings during her lifetime. The life span of both cover nearly the entire history of Washington Jewry.

I came to Washington in January 1918 to work for the Patent Office and retired from the Patent Office in January 1957. After retiring I wrote a lengthy narrative entitled "40 Years of the United States Patent Office" which was published in instalments in the October, November and December 1957 issues of the "Journal of the Patent Office Society." This gave me the encouragement to attempt to write a popular history of Washington Jewry, but the fact that a large amount of research is necessary for such a task and the fact that no one before has attempted to undertake this task was discouraging. However, since time is running short and the older generation of Washington Jews is rapidly disappearing, I am undertaking the task of writing, especially for the younger generation, a skeleton history of Washington Jews, leaving it to others with more time

at their disposal to set down this history in a manner it deserves to be told.

In this connection I followed the advice of Rabbi Tarphon as set forth in the second chapter of the "Ethics of the Fathers," or as it is called in Hebrew "Pirkeh Avoth":

> "Rabbi Tarphon says, the day is short, the task is great, the workmen are lazy, the reward is great and the master is insistent.
>
> "He said further you are not called upon to complete the work, yet you are not free to avoid it."

The excellent book "Jews in Transition" by Rabbi Albert I. Gordon published in 1949 by the University of Minnesota Press, 331 pages, which is a study of the changes that have occurred in the beliefs, practices and institutions of the European Jews who took up residence in Minneapolis, Minnesota, a city with a total population of approximately 500,000 and a Jewish population of 20,000, is recommended to readers who wish to go more deeply into these aspects of Washington Jewry. A careful reading of the above book shows that as to the said aspects the situation in Washington parallels, to a large extent, that described in the said book for Minneapolis. It would be merely a waste of effort and make for unnecessary bulkiness to attempt to restate in this book these similarities which are also found in other cities with considerable Jewish populations. Stress has been laid in this book on aspects which are peculiar to Washington, which is, in contradistinction to Minneapolis, a non-industrial city, and in which the Government is the chief employer, as disclosed by the 1956 Survey of the Community Council of Greater Washington. In addition to the Government being the chief employer, a considerable part of the Washington population is involved in dealings with its departments.

The book "A History of the Jews in the United States" by Rabbi Lee J. Levinger, published by the Union of American Hebrew Congregations, is recommended to

readers who are interested in the general history of the Jews in the United States, which covers more than 300 years of Jewish residence in the United States. Although the book is slanted somewhat toward Reform Judaism, it is sufficiently objective and elementary to make interesting reading.

The scope of this work is conceived in its broadest sense. The writer is interested in the Jews—all of them —in Washington and its suburbs. He is not seeking intentionally to restrict the concept of Jews to any particular group. However, it is understandable that the writer who is moving in a narrow circle may unintentionally give more prominence to a given group due to his better knowledge of this group.

In this work an attempt has been made to use simple English to make it readable by persons with an average vocabulary and to make the story interesting enough to be readable from beginning to end. An attempt has also been made to tell in particular about the plain people who came to Washington from Eastern Europe at the beginning of the present century, of their struggles, their joys and their sorrows during the period 1900-1960.

The work is considered as a trial balloon to find out whether there is a demand, not evident, for a more extensive work on the various aspects of the history of Washington Jewry. For this reason, it is published in an expendable and a modest form to make it accessible to as large a public as possible. If it is found that there is a demand for a more extensive and more elaborate work, its preparation may be considered.

In compiling this work I consulted mainly the following publications:

(1) The chapter on the District of Columbia in the excellent copyrighted book "A Tourist's Guide to the U. S." by Bernard Postal and Lionel Koppman, published by the "Jewish Publication Society of America" in 1954;

(2) The article on Washington by Abraham Shinding in Volume 10 of the "Universal Jewish Encyclopedia,"

published in 1943 and copyrighted by the Universal Jewish Encyclopedia;

(3) The excellent monograph by Mrs. Evelyn Levow Greenberg "Isaac Polock: Early Settler in Washington, D. C." published in the September 1958 issue of the "Publication of the American Jewish Historical Society";

(4) Chapter LXXX of "Washington Past and Present," editor-in-chief John Clagget Proctor, published by Lewis Historical Publishing Society in 1930. The chapter is entitled "Jewish Life in Washington" and is edited by George G. Cohen (AB., LL.B., M. Dip. of the "Jewish Welfare Federation of the District of Columbia";

(5) The copyrighted book "The Jewish Population of Greater Washington in 1956" by Stanley Bigman, published in cooperation with the Jewish Community Council of Greater Washington, which conducted the survey in 1956 and which will be referred to sometimes in the following chapters as the "1956 Survey";

(6) Three volumes in Yiddish by Morris Alex published by the author in 1930, 1940 and 1942 respectively, copies of which are found in the Hebraic Section of the Library of Congress, Washington, D. C.;

(7) Random issues of the Washington papers—"The Post-Times Herald" and "The Evening Star";

(8) Random issues of the Washington English-Jewish paper "The National Jewish Ledger";

(9) My letters to the editor of the "Jewish Daily Forward" of New York City, pertaining to Washington which appeared in that paper in the years 1955-1959;

(10) The collection of clippings from newspapers about Washington Jews found in Washingtoniana Room, Central Library of Washington, D. C.;

(11) "History of Washington Hebrew Congregation" by Rabbi Abram Simon, published in 1905 one year after Simon came to Washington;

(12) Monograph by Dr. Abram Simon entitled "Notes on Jewish Interest in the District of Columbia," a copy in the Library of Congress.

(13) Some of the volumes of "Records of Columbia Historical Society";

(14) The 1957, 1958 and 1959 volumes of the "Jewish Year Book," published by the "Jewish Publication Society of America."

The author will be glad to receive constructive criticism and also additional pertinent information which may be embodied in an appendix or in a later edition.

Chapter 1

Outline of Jewish History of Greater Washington

Until recently it was generally assumed that the first Jew to settle in Washington was Alfred Mordecai who arrived in 1836. However, due to the careful and painstaking research of Mrs. Evelyn Levow Greenberg, the wife of Rabbi Meyer Greenberg of the Hillel Foundation of Maryland University, it is now evident that the first Jew came to Washington about 40 years earlier, or before the seat of the United States Government was moved to the District of Columbia in 1800. In a monograph entitled "Isaac Polock: Early Settler in Washington, D. C." published in the September 1958 issue of "Publication of the American Jewish Historical Society," Mrs. Greenberg collects a large amount of evidence showing that Isaac Polock, originally from Savannah, Georgia, came to Washington in 1795 and completed the erection of a block of houses known as the "Six Buildings" between the President's House (now known as the White House) and Georgetown, when Pennsylvania Avenue was a deep morass covered with alder bushes. These buildings were later numbered 2107-2117 Pennsylvania Avenue and three of them were still standing in 1960. (A photograph of these buildings appears on page 40 of "Washington, the Nation's Capital," published in 1932 by the U. S. Senate as Document No. 332, 71st Congress.) He apparently returned to Savannah, Georgia, after a short stay, which included many other business ventures, possibly due to the fact that the optimistic supposition by President Washington that by 1800 the area would burgeon into a metropolis did not materialize. (The population of the District of Columbia in 1800 was 14,303.) However, he apparently returned to Washington on occasions and he died in Washington between 1813

and 1817, the exact date not known, and was buried in a non-denominational burial ground on government owned lands, as was the practice for a long time in Washington.

The departure of the Polock family from Washington did not mean the end of Jewish settlement in the city. The article quotes the following from an article by a Mr. Birth in the Washington Evening Star:

> "In connection with Mr. Polock I recall his priest who was the late Raphel Jones who while officiating for Polock married a young woman, then an inmate of my home as a seamstress.
>
> "It was not generally known, but Mr. Jones was a man of considerable learning. He was German born, spoke and wrote Hebrew and was acquainted with other languages. After his marriage, he became a traveling salesman and later entered into the grocery business in Georgetown, southeast corner of Bridge and Potomac Sts., accumulated a fortune there and moved to Washington where he established himself in the drygoods trade at what is now known as Kann's Sons and Co., corner 8th St. and Market Pl."

From this and other articles in the Washington Evening Star which clearly identify Jones as a Jew, Mrs. Greenberg deduces that Jones was a teacher and possibly also a shochet in Polock's household, which consisted of 5 males, 3 females and 5 slaves. Raphel Jones died in 1861 in the 80th year of his life, spanning the years between the pioneer achievements of Isaac Polock and the beginnings of an organized Jewish community in the 1850's.

Mrs. Greenberg ends her scholarly monograph with the following paragraph:

> "By means of the information gathered in this paper it has been possible to show that Jewish residence in Washington began in 1795 with the noteworthy achievement of Isaac Polock (and not in 1832 with the coming of the Mordecai family as previously believed). Moreover, there is a record of continuous Jewish settlement in the District of Columbia from the time of the establishment of the nation's capital."

In a monograph "Notes of Jewish Interest in the District of Columbia" by Rev. Abram Simon, reprinted from "Publications of the American Jewish Historical Society" No. 26, 1918, Simon states that "There was a tradition current and fondly accepted by all that Jews, Catholics and Protestants speaking the German language met regularly for joint worship. The bond of nationality proved stronger than devotion to religious form. This tradition was supported by a court decision of that time." However, Simon is of the opinion that this tradition is not true and is possibly a changed version of German protestants of different denominations meeting together.

The above Simon monograph is found in the Library of Congress, Washington, D. C.

The City Directory of 1834 was the first to list identifiable Jewish names, E. A. Cohen whose only claim to fame is that he published the Directory and Captain Alfred Mordecai, an army officer. Mordecai's daughter, Rosa, who lived to be 97, told two generations of Washingtonians that she was the first Jewish child born in the city. Since she was born in 1839 her claim is well grounded. Miss Mordecai, oldest of the Captain's six children, is authority for the fact that when her infant brother, Frank, died in 1841, there weren't enough Jews in Washington to make up a minyan (ten Jewish males 13 years or over) for the funeral. (The population of Washington in 1840 was 23,340.)*

Captain Mordecai, scion of a prominent Jewish family, was a famed military engineer and took part in the Mexican War. His wife was a niece of the celebrated Rebecca Gratz of Philadelphia.*

In 1847 when the Captain returned from the Mexican War, there were some 25 Jewish residents in Washington, most of them young men and women (store clerks) recent arrivals from Germany and Hungary who had to make the long trip to Baltimore, forty miles away, to celebrate the High Holydays of the Jewish New Year

* Postal and Koppman's book mentioned in the Preface.

and the Day of Atonement. He also found two Jews in Congress, David Yules, Senator from Florida and Congressman Charles Lewis Levin from a Philadelphia district, but these two did not identify themselves with the other Jews who, in 1852, organized the Washington Hebrew Congregation. (The history of this congregation will be told in detail in Chapter 5 entitled Congregations, Synagogues and Temples.)*

The first real leader of the Jewish community was Navy Captain Jones Philips Levy who distinguished himself as a naval officer in the Mexican War and who was a younger brother of the celebrated Commodore Uriah P. Levy. He is said to have been among the first persons to introduce gas light in the city.*

Two early Jewish settlers who made a major impact on the history of the city as well as on the life of the Jewish community were Adolphus S. Solomons and Simon Wolf. The first was one of the founders of New York Mount Sinai Hospital and also one of the founders of the Red Cross. He opened a printing business in Washington in 1859. Wolf, who came from Cleveland to Washington in an unsuccessful attempt to enlist in the Union Army, began the practice of law in 1862 and was for nearly half a century the unofficial Jewish ambassador in the Capital.*

In 1860, the first Lansburgh, Gustave, opened a notions and dry goods store at 7th and Louisiana Ave. N. W. and then moved to 7th St. N. W. at the present location of the main Lansburgh's Department Store which has now a number of branches in the suburbs of Washington.

In the above-mentioned monograph entitled "Notes of Jewish Interest in the District of Columbia" by Rev. Abram Simon of the Washington Hebrew Congregation, the following statement is found:

"In 1859 one Jonas P. Levy, 562 Pennsylvania Ave. N. W. asked permission to keep stores of Sabbath observing Jews open on Sunday. The then Mayor Barret refused the requested permission."

* Postal and Koppman's book mentioned in the Preface.

In a letter to the "Jewish Messenger" of December 4, 1861, the writer states that the Jewish Congregation in Washington founded in 1852 with 21 families affiliated had grown to 55 by 1855 and is described by the writer as large and rapidly increasing in the fall of 1861. He also states in the same letter that the newly elected mayor of Washington is Richard Wallach, a Jew. The same writer in a letter to the same paper of June 23, 1861, asks the Jews of New York to help the Washington Jews carry the burden thrust upon them, due to the enlistment of Jewish soldiers, "mostly mechanics earning for themselves and their families a comfortable living," leaving their families in abject want, since the base pay of a private is only $11 per month. (From "A Documentary History of the Jews of the United States, 1654-1875" by Morris U. Schappes, The Citadel Press.)

The statement above that Richard Wallach, Washington mayor, is a Jew is questionable. In Volume 21 of the "Records of Columbia Historical Society" appears an article "Richard Wallach, Mayor of Washington" by Allen C. Clark. The article states in part, that Richard Wallach's father, who came from Wallachia, Roumania was the organizer of the Unitarian Church of Washington and was buried in the Congregational Cemetery, that Richard was a Unitarian, that when at age 40 he married a young girl of 17, the ceremony was performed by Rev. George Cummins in the Episcopalian form and that when he died the funeral services were conducted by Rev. Douglas F. Forest of the Trinity Church. It is possible that the elder Wallach was born a Jew but it is not probable.

The Civil War boom, which increased the District's population in 1863 to 140,000 from 75,000 in 1860, attracted Jewish business and professional men to Washington from all sections of the country. Soldiers demobilized in Washington took jobs in the government and became part of the Civil Service. Impoverished Jews from the South found new opportunities in post-bellum Washington. As an illustration of the conditions in Washington around the period of the Civil War and thereafter, the following is appropriately submitted.

Dorothy Steinberg writes in the National Jewish Ledger of Washington, issue of Feb. 26, 1960, about the 58th Annual Meeting of the American Jewish Historical Society at Baltimore, Maryland, which meeting was attended by Hyman J. Cohen of Arlington, Virginia, and Milton Coven, Rabbi and Mrs. Meyer Greenberg and Robert Shosteck of Washington, all members of the Society. About Washington she writes thus:

> "Of particular interest to the community was Robert Shosteck's study 'Leopold Carpeles: Civil War Hero,' the first known Jew to win the Congressional Medal of Honor and concerning whom there is an exhibit in the B'Nai B'rith Exhibit Hall. His citation states that, at the Battle of the Wilderness May 6, 1864, while color bearer of his regiment, he rallied the retreating troops and induced them to check the advance of the enemy.
>
> "Karpeles who was born in Bohemia in 1838, came to the U. S. at the age of 11. Following his Civil War injuries he was brought to Providence Hospital for treatment and recuperation. He spent his convalescence at the home of the Rev. Simon Mundheim of the Washington Hebrew Congregation whose daughter Sarah he married in 1865. After her death he married her sister Henrietta. Perhaps because of his war record, he obtained a government post and worked in the Post Office of the Auditor of the Treasury Department from 1875 until his death in 1909. Of his three sons, Simon R. was a surgeon on the staff of Garfield Hospital (now part of Washington Hospital Center); of his four daughters, one survives, Mrs. Theresa Taussig of Providence, R. I.
>
> "An active Mason, Karpeles was a charter member of Dawson Lodge. With five surviving comrades he also organized the Medal of Honor Legion. For a half a century he was actively identified with both the Jewish community and various veteran and fraternal groups in the Capital. He is buried in the cemetery of the Washington Hebrew Congregation."

An article about Carpeles by the above-mentioned Robert Shostock appeared in the National Jewish Ledger of October 2, 1959. In the March 25, 1960 issue of the Ledger appears the following:

"Postscript to the story about the Civil War hero Leopold Karpeles, the first Jew to win the Medal of Honor: He was the great-uncle of Mrs. Norman Gerstenfeld, nee Louise Mundheim, whose husband is the Rabbi of the Washington Hebrew Congregation. Her great-grandfather was the Rev. Mundheim of the Washington Hebrew Congregation whose daughter married Leopold Karpeles."

It is a pity that this man Karpeles did not find it desirable to set down the history of Washington Jewry for the blank period 1865-1905.

Menashe Unger writes in the Jewish paper "The Day" June 1960, that Pinchas Menachem Halpern, the father of Michal Halpern, well known for his propaganda for the establishment of farming colonies for Jewish immigrants in the United States in the 1880's, died in Washington in 1863 after coming to America in 1859 at the invitation of his son Michal. No further detailed information is at present available.

On page 301 of "A History of the Jews in the United States," by Rabbi Lee J. Levinger, published by the Union of American Hebrew Congregations, the following statement is found:

"Throughout the Civil War Heilprin (Michael) lived in Washington, where he was able to keep in close touch with the great events of the time and to help the cause of abolition with his pen."

The above statement explains how Heilprin's father happened to die in Washington.

Mr. Isaac Stearman of the Lynwood Apartments tells me that his father, mother and three older children came to Washington via Baltimore in 1882. His father's brother came at the same time, but returned to their native city of Kiev in Tzarist Russia after a few years' stay because his wife refused to join him in the United States. Mr. Stearman's father first had a general store in Forest Glen and then moved to Four Corners, both of which are now included in Greater Washington. From this it appears that a trickle of East European Jews came to Washington and vicinity in the period 1880-1900.

By the turn of the century, the city had a substantial permanent Jewish population which expanded rapidly during and after World War I and swelled to record proportions during the New Deal days in the 1930's and the World War II days when it spilled over into Maryland and Virginia. Today the Jewish community of Washington is one of the largest in the country.

The significant increase of the Jewish population of Washington began with the turn of the century when the large immigration from Russia, Galicia and Romania started. Many of these immigrants landed first in Baltimore or New York and from there moved on to Washington. Especially was this the case as to Baltimore which is only 40 miles from Washington. Baltimore was then, and still is, a large tailoring center of men's ready-to-wear clothes and many of the workers in the clothing factories who were either tailors in their native countries or who learned the tailoring trade in Baltimore, came to Washington to work as tailors in custom tailor establishments, as bushelmen in stores selling ready-made clothing and as repair men in dry cleaning stores. Others came to establish tailoring shops, shoe repair shops and small service shops. An appreciable number engaged in the retail grocery and meat business which was then run on a small scale before the advent of the giant food chains. This increase gradually continued until the First World War when a large number of young men and women came to work in the government departments and many of them liked Washington so much that they stayed on. These young men and women were either younger generation immigrants or children of immigrants. Between the two World Wars, especially during the New Deal period, an appreciable number of young men and women, graduates of colleges or universities, came to Washington to work for the Government. The largest increase in the Washington Jewish population occurred in the two decades 1940-1960.

More information about Washington Jews will be found in the following chapters which treat in detail of the different aspects of the Washington Jewish population, including its occupations and its institutions.

Chapter 2

Size and Character of the Jewish Population of Greater Washington

Greater Washington, in addition to the entire District of Columbia, now includes urbanized portions of Montgomery and Prince Georges Counties (Maryland) and Arlington County, Fairfax County (urbanized portion), Falls Church and Alexandria (Virginia). The census of the Greater Washington area for 1960 gives its population as 1,969,536 with 747,932 in the District of Columbia and 1,221,604 in the suburbs. For 1950 the figures are 1,471,247 for Greater Washington, 802,000 for the District of Columbia and 669,069 for the suburbs.

Up to the time of the Jewish Community Council's survey of 1956, the results of which are contained in the book by Bigman mentioned in the Preface, no reliable estimate existed as to the size of the Jewish population of Metropolitan Washington. The following estimates for different years are given in the said book by Bigman:

Year	*No. of Jews*	*Source*
1905	3,500	Not given
1907	5,100	Not given
1921	13,782	National J. W. B. Study 1922
1946	25,567	Jewish Comm. Council
1948	30,000	Am. Jewish Year Book
1950	45,000	Am. Jewish Year Book
Later Years	60,000	Not given
1956	81,000	Jewish Comm. Council Survey

In addition, Kaganoff in his survey "The Education of the Jewish Child in the District of Columbia 1861-1915," copy in Library of Congress, states that in 1878 the Jewish population was, in accordance with a survey by the Union of American Hebrew Congregations, 1,375

in Washington and 133 in Georgetown and that the Jewish population of Washington including Georgetown was 8,000 as estimated in the American Jewish Year Book for 1917. Other estimates are 19,500 by the 1937 census of the Census Bureau, 16,000 in 1930 by the Evening Star and 52,000 in 1949 by "A Study of Discriminatory Practices in Semi-public Institutions Relative to Jewish People in Washington, D. C." by Harriet Glass Carr. Copy on microcard in the Library of Congress.

In addition, "The Universal Jewish Encyclopedia" estimates that in 1930 the Jewish population was 16,000 and in 1943, 18,350. The number of Jews in 1847 is stated by the same soource to have been 25.

It is interesting to note in this connection that in accordance with "Carp's Washington" published by McGraw-Hill Book Company in 1959, the Negro population of Washington in the 1880's was about 60,000.

The following is taken from an article appearing April 14, 1960, in the Washington Post entitled "Why do People Flock to the Capital?"

After discussing three recently arrived families in Washington, the article goes on to state:

> "These three families are typical of the tide of new residents who have been moving to the Washington area at the rate of 80,000 persons a year.
>
> "A survey of 60 new Washington families shows that 20 came here for jobs in private industry, 22 are members of armed services who came here on military orders, 10 came here to work as civilians for various Federal agencies, six were members of the Diplomatic Corps, one was retired and one was a student.
>
> "Of 57 who answered a question about education, 44 said they attended college. Only one of the 57 had not finished high school.
>
> "An estimated 2,133,000 people live in the city and its suburbs today. By 1970 the number is expected to be about 2,875,000."

Taking the 1956 Survey's figure of 81,000 Jewish persons for 1956 and figuring from the figures given in the

above article, it may be deduced that the increase of the Jewish population due to newcomers may be 3,000 per year and that the increase due to natural causes may be 2,000 per year, making a total estimated increase per year of 5,000 for the years 1957-1959. From this, the Jewish population of Greater Washington may be estimated to be between 90,000 and 95,000 at the beginning of 1960.

There was a spurt in population in World War I, in the New Deal period in the 1930's and in World War II. The burst to the suburbs took place after World War II.

Washington as the nation's capital is, of course, an unusual community with a non-typical occupational distribution (the government is the chief employer) and a relatively higher level of secular education than obtains for the Jewish population of the country as a whole. The Jewish population of Washington is almost exclusively engaged in middle class occupations including government employment. Government employment in the Metropolitan Washington area is given in the Washington Post of Feb. 29, 1956, as 284,800 civilian and 58,405 military. Private employment (except proprietors, non-salaried doctors and lawyers, domestics and other self-employed persons for which there is no current tally) is given by the same source as 418,900.

The Jewish Community Council's Survey of 1956 does not estimated directly the number of Jews in government employment. In my letter to the Jewish Daily Forward of Jan. 23, 1957, before the results of said survey were published, I estimated the Jewish population to be 70,000 and the number working for the government to be 8,000. I based the latter estimate on the fact that the government division of the United Jewish Appeal raised then about $80,000 yearly and I surmised that the average Jewish government worker contributes $10. This estimate appears to be too low in view of the Survey, and the number at this writing may be as high as 15,000-18,000. (See Chapter 7.)

The age distribution in accordance with the Jewish Community Council Survey of 1956 is as follows:

AGE DISTRIBUTION

Age Group	*Male*	*Female*
0- 4	10.8	9.6
5- 9	10.4	10.1
10-14	9.3	8.5
15-19	6.0	3.4
20-24	2.6	6.1
25-29	6.6	7.9
30-34	10.5	10.2
35-39	8.8	9.6
40-44	11.6	8.5
45.49	7.8	5.9
50-54	4.7	5.8
55-59	3.7	3.6
60.64	2.3	2.8
65-69	2.7	2.5
70-74	1.2	2.2
75 +	0.4	0.9
Age unknown	0.2	—
Median age	31	31

The marital status of the Jewish adult population of Metropolitan Washington is given by the 1956 Survey in percentages as follows:

Sex	*Single*	*Married*	*Divorced & Separated*	*Widowed*
Male	18	79.6	0.5	1.2
Female	11.8	76.1	2.4	9.5
Total	14.9	77.9	1.5	5.3

Status Unknown:
Male 0.7
Female 0.2

Average Jewish family size in Washington is 3.21 which is slightly below the average size in the general Jewish population.

The occupational status of the Jewish population in Metropolitan Washington is given in percentages by the 1956 Survey as follows:

	Male	*Female*	*Total*
In labor force	78.8	28.8	53.8
Employed	77.1	27.9	52.5
Unemployed	1.7	0.9	1.3
Not in labor force	20.3	70.4	45.2
Retired	3.1	2.0	2.5
Keeping house	—	60.4	30.2
Student	12.5	7.6	10.0
Military Service	4.7	Less than 0.5	2.4
Other	Less than 0.5	0.4	0.2
No answer	0.9	0.8	0.9
	100	100	100

Occupation by classes of the Jewish population of Metropolitan Washington is given in percentages by the 1956 Survey as follows:

	Male	*Female*	*Total*
Professional and technical	37.9	15.1	31.8
Managers, Officials, proprietors	24.5	7.8	20.1
Clerical	6.8	49.9	18.3
Sales Workers	14.0	9.9	12.9
Craftsmen, Skilled	7.5	0.7	5.7
Production, Semi-skilled	0.9	1.6	1.0
Protective & other services	1.2	6.2	2.5
Laborers	Less than 0.5	0.2	0.1
No Answer	7.2	8.6	7.6

The following table gives the percentage industrial grouping as per the 1956 Survey of the Jewish Community Council:

	14 YEARS OR OVER		
Industrial Grouping	*Male*	*Female*	*Total*
Agriculture	Included in "not specified"		
Construction	4.0	0.1	3.0
Manufacturing	4.3	0.8	3.4
Transportation	Included in "not specified"		
Trade, Wholesale	5.1	4.7	5.0
Trade, Retail	23.0	17.7	21.6
Finance, Real Estate	5.1	4.8	5.0
Services Personal & Business	8.6	7.1	8.2
Professional	8.1	17.2	10.5
Recreation	2.1	1.1	1.9
Government	36.1	43.0	38.0
Not specified	1.2	1.1	1.1
Not reported	2.4	2.3	2.3
TOTAL	100	100	100

Degree of schooling of the Jewish population of Metropolitan Washington of age 25 and over is given in percentages by the 1956 Survey as follows:

	Male	*Female*	*Total*
No schooling, Elementary 1-8	8.1	11.9	10.0
High School 1-3	7.9	7.2	7.5
High School 4	16.5	38.2	27.3
College, 1-3	15.6	15.6	15.6
College, 4	13.0	12.6	12.8
Post Graduate	36.0	10.3	23.2
No answer	2.9	4.2	3.6

FAMILY INCOME, PERCENT OF FAMILIES AS PER 1956 SURVEY

Under 2,000	1.8
2,000 - 2,999	1.1
3,000 - 3,999	2.8
4,000 - 4,999	8.3
5,000 - 6,999	16.4
7,000 - 9,999	28.6
10,000 -14,999	17.1
15,000 -24,999	5.8
25,000 and over	2.9
Not reported	15.2

Total Families 100%
Number Families 27,200

FAMILY INCOME, PERCENT OF FAMILIES AS PER 1956 SURVEY

Income $	*Government* %	*Self Employed* %	*Private Enterprise* %
Under 4,000	1.5	2.7	3.8
4,000- 4,999	5.4	6.7	10.5
5,000- 6,999	23.7	13.8	17.5
7,000- 9,999	41.7	18.1	33.0
10,000-14,999	22.7	14.3	17.6
15,000 and over	1.8	26.9	4.6
Not reported	3.2	17.5	13.0
Total Families)	100%	100%	100%
with Head Working)	$7,900	$6,100	$7,400

The economic level of the Jewish population is somewhat above the level of the total white population which later level exceeds the level of the national average. There are few Jewish applicants for public assistance.

MILITARY SERVICE OF MALES 19 YEARS OF AGE AND OVER IN PERCENTAGES AS PER 1956 SURVEY

	19-24	25-34	35-44	45-54	55-64	65 and Over	Total
YES	37.9	85.1	55.9	18.3	33.0	14.5	50.0
NO	60.3	12.7	42.5	80.0	66.0	75.4	47.6
Not Reported	1.8	2.2	1.6	1.7	1.0	10.1	2.4

The 1956 Survey shows that the number of households in Greater Washington is 27,200, the number of males 41,000, the number of females is 39,900 and that there are more females than males in Northwest Washington and that more men never marry than females. The Survey also shows that 83% of Washington Jews are American born. The Survey also shows that most women belong to one organization; most men do not.

In connection with the marital status of the Jewish population of Metropolitan Washington, the following letter of mine published in the "Forward" of June 20, 1959, is of interest:

> "There are not enough Jewish girls in our Washington for all eligible young men who wish to get married, so says an article by Milton Friedman, Washington Correspondent of the 'Jewish Telegraphic Agency,' in our weekly Anglo-Jewish paper 'National Jewish Ledger' which has now been published continuously for the last 28 years. The writer of the article ascribes the many mixed marriages to the fact that there is a scarcity of desirable Jewish girls and an abundance of beautiful gentile girls.
>
> "The writer of the article tells of the fact that in order to combat the mixed marriages, a young reform rabbi called a meeting of Jewish males and females of marriageable age for the purpose of organizing a social club for their age group. The result was that four times as many young men came as young girls and Mr. Friedman estimates that there are in Washington two eligible Jewish young men for each such young girl.

"This raised the fury against the writer of the older unmarried Jewish girls. They accused the writer of antisemitism and Jewish girls from nearby cities upon reading the article came to Washington and asked to be introduced to the young men who could not find desirable Jewish mates.

"What is the actual situation in Washington in this respect?

"Before World War I there was an oversupply of Jewish girls in Washington and some remained single. During the two World Wars many Jewish girls came to Washington to work for the government but after these wars most of them returned to their home towns. On the other hand, many Jewish young men come now to work for the government as scientists, engineers, and statisticians. This makes for an abundance of Jewish young men but many of them left girls behind in their home towns and they are only interested in temporary dates.

"Jewish girls who wish to come to work for the government and who are patient may have a better chance of getting married in Washington than elsewhere. But one thing is clear. A Jewish girl coming to Washington will not find standing in line for her young Jewish bachelors at the bus or rail station or at the airport."

The 1956 Survey shows that in mixed marriages, 2/3 are reared non-Jewish, ¼ Jewish, and the rest none at all.

As stated before, originally the bulk of Washington Jews was composed of German and Hungarian Jewish immigrants. The East European Jews from old Tzarist Russia, Romania and Galicia came later with the emigration from these countries beginning with a trickle in the 1880's and turning into a flood in the two decades at the beginning of the 20th century. The majority of these immigrants came to Washington from Baltimore, which is only 40 miles from Washington, which was then, and still is, an important clothing manufacturing center. A goodly number of these newcomers to Washington took to tailoring in different capacities. The majority went into the retail grocery business which was flourishing before the advent of the large food chain stores. The younger generation which came to Washington after the First World War and the native young Washington Jews

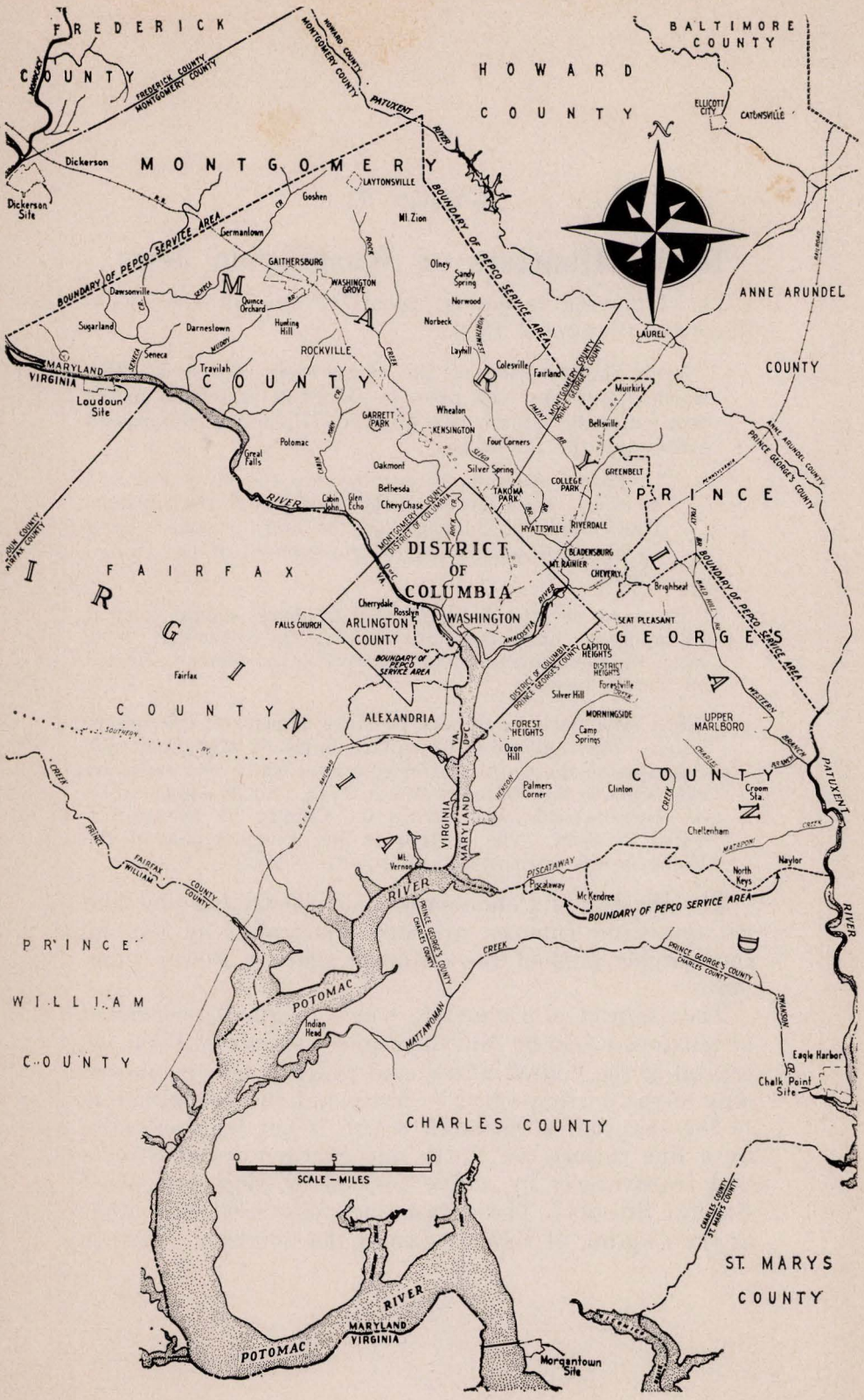
branched out in other fields of endeavor. The aspect of occupations of Washington Jews will be treated in a separate chapter entitled "Occupations of Washington Jews."

Of course, in addition to the newcomers to Washington the Jewish population increased through normal natural increase. In the Jan. 3, 1960, issue of the Washington Post appears a picture of a great-grandmother, Bessy Friedenberg, age 77, surrounded by some of her 22 great-grandchildren at a family reunion at her home 6632 Georgia Ave., N. W., and the caption states that Mrs. Friedenberg who came here in 1899 from England, also has seven children and 18 grandchildren.

During the 1930's and the early 1940's, the Washington Jews, maybe more than the general population, were affected by the card playing craze of Bridge and Canasta. Before the craze started, a visit to a friend's house was a cultural event for conversation about the happenings of the times, or for showing off the musical abilities of the children. With the beginning of the card playing craze, all of this has gone by the board and before the formal greetings ended the card tables and chairs were already in place for playing.

This reminds me of a story told by Rabbi Henry Kaufman of Beth Sholom in one of his Chanuka sermons. It is known that card playing is not looked upon with favor by traditional Jews mainly because it wastes time which should otherwise be given to the study of the Torah. However, during the eight days of Chanuka even a pious Jew may indulge a bit in card playing. The story goes as follows:

> "Rabbi Lavy Itzchak of Berdichev came upon a group of Jews engrossed in card playing way after midnight during the Chanuka period. He said, 'God of the universe, see what a wonderful people Israel you have. They stay up late during Chanuka nights to play cards in order that after Chanuka they may be accustomed to staying up nights to study your Torah.' "


FREDERICK COUNTY
HOWARD COUNTY
BALTIMORE COUNTY
MONTGOMERY COUNTY
ANNE ARUNDEL COUNTY
PRINCE GEORGE'S COUNTY
FAIRFAX COUNTY
PRINCE WILLIAM COUNTY
CHARLES COUNTY
ST. MARYS COUNTY
DISTRICT OF COLUMBIA
ARLINGTON COUNTY
ALEXANDRIA
VIRGINIA
MARYLAND
POTOMAC RIVER
PATUXENT RIVER
BOUNDARY OF PEPCO SERVICE AREA
Dickerson
Dickerson Site
Loudoun Site
Indian Head
Morgantown Site
Chalk Point Site
Eagle Harbor
Ellicott City
Catonsville
Laytonsville
Mt Zion
Goshen
Germantown
Gaithersburg
Washington Grove
Olney
Sandy Spring
Norwood
Norbeck
Layhill
Colesville
Fairland
Laurel
Muirkirk
Bellsville
Whealon
Kensington
Four Corners
Silver Spring
Takoma Park
College Park
Greenbelt
Hyattsville
Riverdale
Bladensburg
Mt Rainier
Cheverly
Brightseat
Seat Pleasant
Capitol Heights
District Heights
Forestville
Silver Hill
Morningside
Upper Marlboro
Camp Springs
Forest Heights
Oxon Hill
Palmers Corner
Clinton
Croom Sta.
Cheltenham
Mt Vernon
Piscataway
Mc Kendree
North Keys
Naylor
Rockville
Gaithersburg
Dawsonville
Sugarland
Darnestown
Travilah
Seneca
Quince Orchard
Hunting Hill
Potomac
Great Falls
Garrett Park
Oakmont
Bethesda
Chevy Chase
Glen Echo
Cabin John
Cherrydale
Rosslyn
Falls Church
Fairfax
Scale — Miles
0 5 10

Chapter 3

Living Quarters of Washington Jews

The following is copied from "Columbia Historical Records," Volume 2, 1899:

> "After the adoption of the constitution March 4, 1789, warm discussions took place in Congress in regard to the location of the capital. On June 28, 1790 an act was passed containing the following:
>
> > " 'That a district or territory, on the river Potomac at some place between the mouths of the Eastern Branch and the Connocheague be, and the same is hereby accepted, as the seat of government of the United States.'
>
> "The same act also provided that Congress should meet at Philadelphia until the first Monday in November, 1800, when the government should remove to the district selected on the Potomac.
>
> "The area fixed upon was 10 miles square or 100 square miles. This embraced 64 square miles of Maryland soil, constituting the County of Washington which was ceded by that state to the United States in 1788, and 36 square miles of Virginia soil, constituting the County of Alexandria, ceded in 1789. The portion on the Virginia side of the Potomac was retroceded to that state in 1846."

The District of Columbia as it is constituted now and its sprawling suburbs are well illustrated by the accompanying map of the Potomac Electric Power Company.

The District of Columbia, which originally consisted of portions ceded by Maryland and Virginia to form the capital of the United States and which is now composed only of the portion ceded by Maryland, is approximately in the shape of a rectangle which is cut longitudinally by a line formed by North and South Capitol Streets and transversely by a line formed by East and West Capitol Streets. These two lines intersect each other at the Capitol, at right angles at the points of juncture

of their respective streets to form the sections known as N. W., N. E., S. W. and S. E. As the city of Washington grew and expanded, mainly northward, the Jewish population grew with it and moved mainly northward in the direction of Baltimore and Rockville. The principal living quarters of the Washington Jews at the turn of the century were in Southwest Washington, mainly around 4½ Street, which later became, with the change of population, Washington's foulest slum area and which is now being cleared and replaced by luxury apartments, modern dwellings and spacious parks; in Georgetown, mainly on M Street, N. W.; and in the Northeast section, mainly on H Street. Later, up to 1920's, the section of Northwest bounded by 5th and 9th Streets and Massachusetts and Rhode Island Avenues was the principal abode of the Washington Jewish immigrant population. The rich Jews, mainly of German origin, lived in the northwest sections of Connecticut Avenue and Cleveland Park.

There was an acute shortage of housing accommodations with the influx of population during World War I which could not then be compensated for by additional housing due to shortages of material. When the war was over, a big building boom started which spread north of Florida Avenue, east and west. The portion known as Petworth, east of Georgia Avenue, a large section of which was then occupied by the exclusive Jewish Woodmont Country Club, now located on the road to Rockville, and the portion west of Georgia Avenue towards Rock Creek Park were built up and the concentration of the Jewish population shifted to these sections, but many moved west of Rock Creek Park and west of Connecticut Avenue, leaving their previous dwellings to be filled up by the influx of colored people from the southern states. This shift continued up to World War II which produced another acute shortage of housing which could not be satisfied during this war due to severe restrictions on residential building. After the Second World War, there was another building boom which spread beyond the confines of the original District of Columbia in all directions in Maryland and Virginia (see map) and in which

Jewish builders had a prominent part. In Maryland it spread northward to Silver Spring, Wheaton, Takoma Park, Chevy Chase, Bethesda and Rockville and eastward to Hyattsville and Suitland. In Virginia it spread to Arlington, Falls Church, Fairfax and the suburbs of Alexandria. The Jewish population which grew to a marked degree during and after World War II by the influx of young second generation Jews, a large segment of which consists of professionals in science, engineering, law and economics, moved to the newly developed suburbs and to the newly built up sections of the District of Columbia, such as the Riggs Park section. In addition, the large influx of colored people and the rise of their standard of living, due to their integration in Government jobs, brought on pressure to bear on the older Jewish population and compelled them to move to the newly developed areas and to leave their old places of residence to the newcomers. This resulted in the center of gravity of the Jewish population being shifted to the suburbs and with it a shift in Jewish institutions, especially places of worship, which had to move to follow the Jewish population shifts. Additional places of worship had to be built in the new centers of population to accommodate the increased Jewish population. However, this aspect of Jewish life in Washington will be more fully covered in the chapter entitled "Congregations, Synagogues and Temples" in this volume, Chapter 5.

In 1922 the Jewish Welfare Board's study placed the center of Jewish population at 11th Street and Pennsylvania Ave., N. W. and moving in the direction of Cleveland Park and Chevy Chase. In 1946, the same Board estimated the suburban population as 1450 Jewish families (3377 persons), 400 in Silver Spring, 150 in Chevy Chase, 700 in Arlington and 200 in Alexandria. The 1956 Jewish Community Council Survey shows that in 1956 half of the total Jewish population of about 81,000 lived in the District of Columbia and the other half in the suburbs and that relatively few lived in the Southeast and Southwest sections of Washington and

in the Virginia suburbs. Since that survey, there was a continuous move to the suburbs but there was also an increase in the Jewish population in the District, mainly in the large ultra-modern apartment houses erected on Connecticut Avenue and upper 16th Street and in the modern private dwellings in Riggs Park and in the upper 16th Street section known as Shepherd Park. Near 16th Street on the border between the District and Maryland, the apartment buildings "Blair Towers," constructed by the Tower Construction Co., and the apartment developments "Summit Hill," "Rosemary Hills," and "Eig's Apartments" accommodate many Jewish families who wish to stay near the District line and to be served by the new modern Synagogues of the neighborhood; Beth Sholom, Tifereth Israel, Ohev Sholom-Talmud Torah, and Montgomery County Jewish Center. The new suburban areas are amply supplied with synagogues and Jewish centers of new and modern construction, but this phase will be covered by the above-mentioned separate chapter in this volume entitled "Congregations, Synagogues and Temples," Chapter 5.

When I came minus my family to Washington on January 15, 1918, to take a job in the United States Patent Office, leaving my wife and young son behind in New York, I spent the first night with my Cooper Union classmate William J. Kanof, also in the Patent Office, in his room on 1st and Q Streets, N. W. and obtained the next day a furnished room, Latrobe heated, on 8th Street near L Street, N. W. When my wife and son joined me in February of the same year, we stayed in the room for a while and ate our meals in a kosher Jewish restaurant on 9th Street near New York Avenue, N. W., where the price of a full course dinner including kosher style pickles and tea was 60 cents per person. No apartments or houses for rent being available due to the influx of war workers, we moved into light housekeeping rooms with a private Jewish family on First Street near Q Street, N. W. Finding the arrangement unsatisfactory, I purchased a frame house at 1016 Kearney St. N. E. near Catholic University in Brookland where there

were only a few other Jews and we moved there in July 1918. Having received a substantial raise in salary, we moved in 1924 to a new house, 12 Adams St. N. W. near North Capitol Street, with a few Jews as our neighbors. At that time the well known Abe Kay, builder and philanthropist, had his grocery store "Sunbeam Market" at the corner of North Capitol and Bryant Sts. N. W. In 1932 we moved to 1404 Varnum Street, N. W. where a majority of our neighbors were Jewish and we were only a few blocks from the B'nai Israel Synagogue which I joined and which was then located at 14th and Emerson Streets, N. W. In 1942, after the Pearl Harbor attack by Japan, I was moved with the Patent Office to Richmond and was returned to Washington in 1946. Foolishly I sold my house when I moved to Richmond and upon my return I found it difficult to rent or buy, but luckily I obtained second story apartment rooms with a gentile family in Arlington, Va., where my wife and I stayed about a year. We then moved to 7th and Varnum Sts. N. W. in an apartment house owned by my friend Morris Grane. In 1949 we moved to the newly constructed modern elevator apartment building The Lynwood at 1336 Missouri Ave., N. W. near 14th Street. My three children live respectively in Bethesda, Adelphia and Chevy Chase, all located in Maryland.

During the time we lived at 7th and Varnum Sts. N. W. I began to attend services at the Beth Sholom Synagogue, which was then located at 8th and Shepherd Sts. N. W. and is now located at 13th St. and Eastern Ave. N. W.

Others who came to Washington at about the time I did include my friends William J. Kanof, Samuel Meisels, Hyman Pear, Harris Epstein, Max Friedman, Alexander Bishoff and Morris Grane, who came to accept positions as engineers with the government. My friends J. B. Shklarin and Dr. Peter Hidnert came to Washington about 1911, the first to work for the Coast and Geodetic Survey (transferred later to the Patent Office) and the second to work in the Bureau of Standards.

As the Jewish population moved from place to place, specifically Jewish stores such as kosher meat and delicatessen stores, followed suit. In the 1920's these stores were located on 7th St. N. W. between L and N Streets; in the old Center Market razed in 1931 and located then at 9th St. and Pennsylvania Ave. N. W., where the National Archives and the Mellon National Art Gallery are now located; in the Southwest Farmers Market, now being demolished; and in the Union Market on Florida Ave. and 4th St. N. E., formerly the site of a soldiers camp, Camp Meigs, in World War I. On 7th Street the delicatessen store of Kaplan and Ladinsky and its neighbor Solomon's Delicatessen, the Ottenberg and Hinkel bakeries, and the many kosher butcher stores were conspicuous, and Jews from all over Washington came to shop there. The kosher meat and grocery store of Mr. and Mrs. Agula, the parents of Mrs. Isaac Stearman, an active worker in the Pioneer Women, Golde Myerson Branch, was located on the corner of 6th and N Streets, N. W.

As the Jewish population moved further northward, the delicatessen and butcher stores moved to Georgia Avenue in the neighborhood of Princeton Place, N. W. Cohen of Baltimore established a supermarket on a small scale at the corner of Georgia Ave. and Otis Place, N. W. Later on, Posin opened up a larger store, more modern, on Georgia Ave. and Nicholson St. N. W., and others followed suit. Silbert's Kosher Market, formerly located in the Southwest, relocated on Georgia Ave. near Tuckerman St. N. W. Following the Jewish population into Maryland, Posin opened a giant supermarket on University Boulevard east of New Hampshire Ave.; but he overextended himself, and after his death, which occurred a short time after the opening of the giant store, the store had to close its doors and so did the Georgia Ave. store. This latter store has been reopened by his family. It is worthwhile mentioning at this time that Posin always carried food items from Israel and in his new store stocked up on and displayed prominently the celebrated Israel Carmel wines and pushed their sale

vigorously. The Star Kosher Delicatessen located near the original Posin's and the store of Marinoff and Pritt located on Georgia Ave. and Rittenhouse St. N. W., are worth mentioning.

Some Jewish women are in the habit of buying in the markets live chickens or other fowl from farmers or poultry dealers and have them killed in the market by a shochet who is a person ordained by his skill and learning to do the killing in accordance with the Jewish religious ritual. In the 1930's and before, each shochet was on his own and had a stall where he plied his trade. The stall was open to the street so that the killing could be observed by the passersby and by the customers, the same as were the stalls for killing and defeathering not in accordance with Jewish custom. In the 1940's the Rabbinical Council of Washington, which supervises the Kashruth of meat sold to observing Jews, abolished this system and shochatim are now employed by the Council and they are housed in modern sanitary quarters where the killing is done out of view of the public and the customers.

The above-mentioned Rabbinical Council of Greater Washington serves the community in the following areas:

(1) Rabbinic Court for Marriage and Divorce Problems
(2) Kashruth Supervision
(3) Jewish Education
(4) Commission on Religious Practices:

Community Mikva—Beth Hatvilo
Sabbath Observance
Milah
Funeral and Cemetery Observances

(5) Rabbinic Tribunal for Conciliation and Arbitration
(6) Vaad Hayeshivos—Certification of Veshiva Appeals
(7) Public Affairs Committee—Radio, TV—Legislative Matters

(8) Chaplaincy—in Civilian and Government Hospitals

Rabbi Harry J. Kaufman of Beth Sholom was president of the Council in 1960.

The article on kosher milk which appeared in the Washington Post of March 19, 1960, entitled "Karrick Acts to Assure Kosher Milk for Orthodox Jews During Passover" and which is copied below, shows to what lengths the Rabbinical Council will go to provide Washington Jews with kosher products:

"Under an eleventh hour agreement arranged yesterday by District Commissioner David B. Karrick, some 25,000 area Jews will be able to buy kosher milk in the District during Passover Week.

"Until yesterday, there was doubt that a dairy could be found which would take the trouble to process the milk separately and distribute it for sale to Jewish families which follow the orthodox tradition.

"But after a meeting in Karrick's office with representatives of the Rabbinical Council of Greater Washington, Chestnut Farms Dairy agreed to take on the job. Thus Jews can buy the Passover milk, especially packaged in blue and white cartons, at stores carrying Sealtest products during the April 11-19 Passover period.

"Rabbi Harry J. Kaufman said more than a fourth of the area's Jewish community of some 90,000, follow literally the Biblical injunction against eating leavening during the week. The Passover commemorates the seven days during the Exodus when the Jews had no leavening or yeast.

"Rabbi Kaufman, of Beth Sholom Congregation, president of the Rabbinical Council, said the prohibition includes milk which has been rendered unfit by contact with leavening. So the Council arranged with dairymen to supply milk from cows which are not fed grain during their milking.

"The rabbi explained that grain ferments during the digestive process and thus places the cows milk in contact with a form of the prohibited leavening. Council representatives are also to supervise the dairy process to see that milk is kept apart from non-kosher products.

"Until now, the Council had arranged for a small Olney (Md.) dairy to handle the sanctified milk. But last year, the dairy went out of business. Rabbi Kaufman said two other Maryland dairies were willing to take the job, but neither was licensed to sell milk in the District.

"The Council then asked Karrick if the city's stiff inspection regulations could be waived to allow importation of the milk during Passover. Karrick said no. But he promised to try to persuade one of the big dairies to undertake the distribution.

"At yesterday's meeting, Chestnut Farms agreed to prepare about 25,000 quarts next month. Rabbi Kaufman said the dairy also agreed to make the milk available to other dairies for sale in stores which do not handle Sealtest brands."

While we are on the subject of the Rabbinical Council of Greater Washington which supervises traditional Jewish religious practices, it is interesting to note that the above-mentioned Beth Hatvilah (place of immersion) was opened on Sept. 15, 1940, with Paul Himmelfarb as chairman of the banquet committee. Total cost of the Beth Hatvilah was $22,000 to which Paul Himmelfarb contributed heavily in accordance with the last wishes of his wife who died about that time. (National Jewish Ledger of Sept. 6, 1940.)

In addition to the Rabbinical Council which is an organization of orthodox rabbis, there is an organization of orthodox, conservative and reform rabbis called the Washington Board of Rabbis of which Rabbi Meyer Greenberg was president in 1960 and Rabbi Tzvi Porath of Montgomery County Jewish Community and Rabbi Noah Golinkin of the Arlington Jewish Center were cochairmen of religious practices. The Washington Star of May 21, 1960, carries a request by this Board that marriage ceremonies be performed in synagogues with Jewish music, that no alcoholic beverages be served before the ceremony and that the bride and bridegroom and their immediate families should attend the morning service on the Saturday preceding the marriage day, as is customary in traditional families. The Washington

Board of Rabbis also includes in its membership the Jewish chaplains of the military installations in and around Washington and the Hillel directors of the universities in and near Washington.

Up to the time the Supreme Court of the U. S. held that discriminatory clauses in real estate deeds could not be enforced in the courts, discrimination against Jews in the one family housing developments was frequent. There was also discrimination against Jews in new apartment houses built in the 1920's by non-Jewish builders. In a sermon of his on the Day of Atonement, Rabbi Abram Simon of the Washington Hebrew Congregation discussed this discrimination and he told his listeners that this condition will not last long. The first break in the apartment field came in the terrible depression of the early 1930's which compelled the owners or the mortgage holders to open their apartment houses to Jewish tenants. With the entry of many Jews in the field of building luxury apartments, discrimination disappeared in this field. The same occurred in the one family dwelling field in which discrimination is practiced now only in rare cases where a subterfuge is used to circumvent the above-noted court decision. In many of the older sections of Washington from which Jews were originally excluded, the gentile neighbors are now begging the Jews to stay so as to stop the encroachment by the colored population. In my own experience, in the 1920's when discrimination against Jews was practiced by many gentile and even some Jewish builders, the gentile builder Thomas Jameson solicited me to buy a house in his large development at North Capitol and Adams Sts. N. W. where I was the only Jewish purchaser in this development at that time.

In "A Study of Discriminatory Practices in Semi-public Institutions Relative to Jewish People in Washington, D. C.," by Harriet Glass Carr, 1949, copy in the Library of Congress, the author states that in 1949 there was no perceptible discrimination against Jews in Washington in hotels, tourist homes, restaurants and furnished

rooms, and only slight discrimination in new housing developments, limited to two housing developments, Sumner and its twin, Spring Valley, developed by the W. C. and A. N. Miller Development Co. as desirable but restricted communities. This latter discriminatory practice is covered by an article entitled "Restricted Community Yields to Rebellious Mother" in the June 21, 1960 Washington Post.

As in all other parts of the U. S., there was, and possibly there still is, in certain clubs discrimination against Jews being admitted to membership. However, it seems that the Washington Jews solved the problem to some extent by organizing their own clubs. The German Jews organized the Woodmont Country Club which was up to the 1920's in the Petworth section of Northwest Washington, when that section was still only vacant lots, and then moved to its present location on Wisconsin Ave. halfway between the District line and Rockville. It is possible that this club itself discriminated against the upcoming East European Jews because the well known Abe Kay in the 1940's built the Indian Spring Country Club in the Indian Spring section of Silver Spring. This club is now located in the Wheaton-Viers Mill Road section in Maryland. Another club is the Norbeck Country Club. There is no discrimination against Jews in the many neighborhood swimming pool clubs being erected in the suburban areas.

The club situation reminds me of a story told by David Dubinsky of the Amalgamated Clothing Workers of America, which story is as follows:

An American born Jewish business man whose thriving business was established by his immigrant father starting from scratch and working it up, asked the gentile president of the bank he was dealing with the following question:

"Why is it that when my father, of blessed memory, came to the bank on his occasional visits you treated him with great respect by getting up from your desk, meeting him at the door and escorting him to your desk and you repeated the same ceremony when he was leaving. When

I come to the bank on business you do not seem to pay much attention to me and I have to shift for myself. Actually I give you many times more the volume of business my father gave you."

The bank president answered thus:

"Your father was a guest in the bank and except for his business with the bank we did not come socially in contact with each other. While I was playing golf in my club he was probably in the synagogue praying with other Jews. With you it is different. In addition to seeing you in the bank, I also meet you at the Masonic lodge and the Chamber of Commerce meetings and at the Country Club on the golf course. Wherever I go you follow me, so why should you expect to receive the same treatment as your father did?"

In the 1920's in the old sections of the city such as 7th St. N. W., the blocks were cut through by alleys in which shabby buildings for colored people were located. The result was that the white people, in this case the Jews, lived in the houses facing the main street while the colored people lived in the back alleys. The newer sections of the city have alleys but with no living quarters in the alleys.

Chapter 4

Occupations of Washington Jews

A perusal of the "Washington Evening Star" for January 1, 1900, gives a rough idea of the place of Jewish merchants in the business life of Washington at that time. It shows that Jews were predominant in the wearing apparel line. The following advertisements appear in this issue:

Department Stores

Lansburgh and Bro. Half page ad. for dry goods. Location 420, 422, 424, 426 - 7th St. N. W. Established 1860.

Goldenbergs. Half page ad. for miscellaneous men's and ladies' wear. Location 922-24-26-28 7th St. running through to 704-6 K St. N. W. Gone out of business.

Palais Royal. Half page ad. Location G and 11th Sts. Now a part of Woodward and Lothrop.

Saks and Co. ¾ page ad. Location Pa. Ave. and 7th St. Now part of S. Kann Sons Co.

S. Kann Sons Co. The Busy Corner. Full page ad. Location 8th St. and Market Space. 1893.

Hecht and Co. 513-515 7th St. Half page ad. 1896.

Shoe Stores

B. Rich's Sons. 1002 F St. Advertises shoes from 1 dollar to 2½ dollars. 1869.

William Hahn and Co. Three shoe stores. 1876.

Tailors

Koenigsberg's, 922-24-26-28 7th St. Large ad about dress suits.

Six Little Tailors advertise suits to measure at $16.50. (No names given)

The Standard Tailors (not identified).

Miscellaneous

Eiseman Bros. Corner 7th and E Sts. Advertises pants for $3.75, regular $4.50-$5.00.

Samuel Friedlander and Co. 416 7th St. Ladies wear.

Saks Fur Co. 13th and G. Furs.

Oppenheimer's. 514 9th St. Optician.

Castleberg's. Jeweler and Optician.

In the same issue in a report of "The Oldest Inhabitants" members present at a meeting, no specific Jewish names could be pinpointed and in an article "A Year's Events" nothing was found pertaining specifically to Jews.

In the issue of January 6, 1900, of the same paper, the "Social World Column" of about one half page has only this possible Jewish item: "The Misses Blumenthal of Washington have as their guest Miss Reinach of Petersburgh, Va."

The Evening Star of Oct. 18, 1960 in an article "Merchants Association Honors First Members" states that the Merchants and Manufacturers Association holding its 50th anniversary meeting honored 23 of the 71 original charter members still running successful businesses. The charter Jewish firms' names and their dates of organization are given in the following table arranged in the order of their dates of organization:

Lansburgh's	1860
Rich Shoes	1869
R. Harris Co.	1874
Hahn Shoe Stores	1876
Julius Lansburgh Furniture Co.	1878
Zirkin Furs	1885
Kann's	1893
Mayer and Co.	1894
The Hecht Co.	1896
D. J. Kaufman Inc.	1897
Hub Furniture	1902
Sidney West	1905
Chas. Schwartz and Son	1909

The following is quoted from my letter in the Forward of May 24, 1956:

> "In the Forward of April 18, 1956, appears a description of the accomplishments of the recently deceased Joseph Cherner of Washington who was best known to us as 'Joe Cherner' and to his automobile customers as 'Uncle Joe.' The deceased well deserved the praises showered upon him. He was one of a group of persons of self-made Washington Jews of the immigrant generation who are active in Jewish charities, especially in the United Jewish Appeal and for the State of Israel. The recently deceased Ourisman, an automobile dealer was one of the group. The others of the group are interesting characters. One began his career as a deliverer of kerosene by horse and wagon to grocery stores for sale to their customers when kerosene was still being used instead of gas for lighting, heating and cooking. He later opened gas stations and sold them, 65 in number, to a large oil company for a large sum of money. The others were formerly grocery men, liquor dealers, plumbers and construction workers and are now big builders and real estate men. It is self understood that the old settled German Jews are also very active in Jewish charities and for Israel. One of them called lovingly 'Aunt Minnie' is very active and is beloved by every one who comes in contact with her."

An item appearing in the obituary page of the Washington Post of July 29, 1960, is of interest. It tells of the death of Abe Shuman at the age of 78 and gives the following history of his life:

> "Born in Pinsk, Russia, he came to Washington in 1906 and operated several shoe stores. One, The Bootery, was located at 927 F St. N. W. and the other at 707 F St.
>
> "Mr. Shuman took over the Glen Echo Amusement Park food concessions about 1920 and operated them until six years ago, when he retired."

It is interesting to note that Mr. Shuman before coming to the U. S. served four years in the Russian Army as a musician, playing the bass horn. (Washington Star, July 29, 1960.)

As indicated in Chapter 1, the early Jewish settlers in Washington, consisting mainly of German Jews, were engaged in retail trade, mainly in the apparel line. The

East European Jews who came later have gone mainly into the retail grocery business which flourished before the advent of the large food store chains. While the businesses of the first progressed with the passing years and some developed into big department stores, such as the Lansburgh's Department Store which is now celebrating its 100th anniversary, the retail grocery business sank lower and lower. The first food store chain in Washington, operated by non-Jews, was the "Sanitary" chain which is now a part of the national "Safeway" chain. At the beginning, competition from this chain was not severe as the stores of this chain closed at 6 p. m. and did not sell meats, fruits or vegetables. When this chain and other chains, some now operated by Jewish owners, began to keep stores open to 9 p. m. and stocked meats, fish, fruits and vegetables, competition became so severe that the small grocery store, even when joined to a cooperative, could not continue to operate profitably. In this connection, the following taken from an article in 1960 by Philip Stoddard Brown on the business page of the Washington Post is of interest:

> "The small fellow hasn't done well in the grocery business. In the Washington metropolitan area there was about 2,700 food stores in 1948 and scarcely more than 2,000 in the fall of 1958, when the population was 50% greater. In a few other fields too he has been bullied into getting bigger, or getting out."

The following is taken from an article entitled "FTC Charts Growth of Food Chains" in the Washington Post of May 22, 1960:

> "The FTC said corporate food chains accounted for 38 per cent of the industry's sales in 1958—up from 29 per cent 10 years earlier. It said the sales growth of the chains amounted to 118 per cent during the decade, compared with 72 per cent for all retail food stores. The independent grocer's share of the market dropped from 50 per cent to 30 per cent between 1948 and 1958. Nearly 100,000 single-unit grocery firms have gone out of business since 1948."

As an illustration of the effect of the food chain supermarkets on the small grocery stores may be taken the

5-day strike in Feb. 1960 against the 6 largest grocery chains in the Washington area, A and P, Acme, Food Lane, Giant Food, Grand Union and Safeway, which closed 257 major supermarkets. the remaining, more than 1700, food stores were jammed with customers from the supermarkets and many of the small stores had to close temporarily during the day to replenish the shelves for the customers standing in line to be admitted.

However, concurrently with the growth of the food chain supermarkets a new field, in which Jews were not active before the advent of prohibition in 1916, opened up after prohibition was abolished in 1933. Jews did not participate in the saloons and the retail liquor trade of the pre-prohibition era to any appreciable extent. But with the termination of prohibition and the development of the retail package liquor trade to take the place of the old saloons, the Jewish participation in this trade became very extensive. The number of such stores in the District of Columbia, which number is limited by law, is now about 400, and it may be estimated that 75% of them are operated by Jews. Since only one store may be operated by one owner or one partnership, it may be estimated that about 500 Jewish families derive their livelihood directly from such ownership and another 300 from work in these stores as clerks. This aspect of Jewish occupations in Washington is discussed in my letter to the "Forward" as follows:

> "The retail package sale of liquors in Washington is mostly in the hands of Jews, because it is the only business which is not yet monopolized by the all swallowing up chain stores and in which a person with a limited capital may still be his own boss. The reason is that the law governing the sale of intoxicating liquors allows only one license to one person for one location and does not allow a license to be issued to a company. New licenses are not now issued but the old licenses may be transferred from person to person and from location to location with the permission of the Alcoholic Beverage Commission (A.B.C.). Now, there is in progress in Washington a slum clearance project and the liquor stores which are being displaced thereby are trying to move their businesses to other locations. This brings on, in certain cases, conflict with the existing liquor stores, with

the neighbors, with the churches and with the schools of the new locations who do not want new liquor stores in their neighborhoods."

The following are excerpts from an article which appeared in the Washington Post of April 5, 1959, on the District's retail package liquor industry. The article is accompanied by a photograph taken 25 years ago of Milton Kronheim, Sr., a prominent wholesale liquor distributor since 1903, examining a bottle with Dot Bassin (now Mrs. Samuel Tranen) looking on. At that time the sale of liquor became legal again in Washington:

"The District's retail package liquor industry is 25 years old this year, and few would deny that it is a mature, responsible member of the business community. The growth of the industry is indicated by the fact that in 1935, two years after repeal, liquor tax collections amounted to $1,800,000 and the industry as a whole employed 1240 persons, while in 1958 the collections amounted to 10 million dollars and it employed 5400 persons counting in all employes here of the licensed beverage industry not just package stores.

"During the 1930's the number of retail licenses here was frozen and it has stayed ever since at a number close to the present 388 dealers.

"The price of getting his license from the previous holder varies so widely that no official cares to quote it. It depends on the amount of good-will the store has developed, location, annual volume and several other factors. It is, in fact, part of the price of the store.

"Once the license is obtained, it costs the holder $1250 a year to hold it. There is no price tag on the mere transfer of a license, which must of course be approved by the ABC.

"There have been more changes in the liquor industry here since repeal than mere growth.

"Samuel Eisenberg, the owner of "Plain Old Pearsons" 2436 Wisconsin Ave. N. W., who entered the liquor business as a druggist, knows that story.

"He first sold liquor at Pearsons Pharmacy, 2448 Wisconsin Ave. N. W. during prohibition. It was kept under lock and key, and each customer had to have a prescription.

"You got the prescription the hard way ($2 is the fee he remembers) and the liquor the legal way. When repeal came here in 1933, 'we moved the liquor from the safe to the shelf,' and he has been in business ever since.

"Also a thing of the past, Eisenberg believes, is the stigma that used to attach to members of the liquor trade. Some dealers are still ashamed to be in the business. Some people, particularly women, are still ashamed to buy. But that's passing."

It is interesting to note that Eisenberg's father was an official reader of the Torah in the B'nai Israel Synagogue on Saturdays and holidays. He was also at one time president of the Chavruta, a Hebrew speaking society.

Below is copied an article appearing in the Washington Post of May 18, 1960. The article concerns a nonprofit cooperative organization of liquor stores for the purpose to pool efforts and to advance ethics in the trade:

"Thirty Washington liquor dealers have completed plans for a nonprofit cooperative organization to be known as Progressive Liquor Stores.

"Newly-elected president is Samuel Eisenberg, owner of Plain Old Pearson's, and a prime mover in the group.

"Main objectives of the group, it was stated, are to carry on cooperative advertising, merchandising and sales promotion. Other purposes are to discuss mutual problems and new ideas, conduct training seminars, and to advance ethics in the trade. Efforts will be pooled, but each store will retain an individual identity, Eisenberg said."

* * *

Jews are fairly active in the insurance field as owners of insurance agencies and as insurance salesmen. Examples of agencies are Young and Simon, with whom is associated Leopold V. Freudberg, J. A. Kamerow and Co., and Selsky and Co.

Before 1919 Jewish participation in the real estate field as builders, developers and owners of rental properties, except for the 1906 established Jewish and Catholic firm of Shannon and Luchs, was negligible. One of the first to

start building on a large scale after World War I was Morris Cafritz who helped develop the large residential section known as Petworth and other sections of Washington, and who later began building large apartment houses and multi-story commercial buildings, especially after World War II. A number of others followed suit, most of them after World War II. Among them may be mentioned Abe S. Kay, the Magazine Brothers, Sam Eig, Carl M. Freeman, Leo M. Bernstein, Morris Polin, Harry Poretsky, the Lenkin brothers, Melvin Gelman, Morris Miller, Jack I. Bender, Isadore M. Gudelsky and George Hyman, the son-in-law of the well known Yiddish poet Elyokum Tzunzer.

Jews have not been very active, either as officers or employes, to any appreciable extent in the banking field which includes in Washington a large number of Building and Loan Associations. Except for the Security Bank which was organized in the 1920's by Major Julius Peyser and the Bank of Commerce organized by Maurice Rosenberg also in the 1920's, Jewish participation was not significant. The Shirlington Trust Co. of Arlington, Va., organized by the well-known Joe Cherner in the 1940's and the recently organized Guardian Building and Loan Association by Leo M. Bernstein, may be a step to the more active participation of Washington Jews in the field of banking and in the general field of finance.

A few Jews appear as directors in banks. The old Seventh St. Bank at 7th and N, now dissolved, had in 1929 as directors Isadore Freund, Harry Kaufman and Isaac Ottenberg.

The participation of Washington Jews in banking apparently coincides with the percentage of Jews in banking as disclosed by the study of the American Jewish Committee of the discriminatory barriers against Jews as executives in the banking field reported in the article by Boris Smolar in the Ledger of May 13, 1960. The study established that on the management level in commercial banking, the proportion of Jews is extremely low and that few Jews are on the boards of these banks in proportion to the Jewish population.

Washington Jews did not participate to any appreciable extent in the Washington utility companies, such as gas, electric, telephone and transportation companies until the year 1949. In that year the Wolfson group of Jacksonville, Florida acquired the Washington "Capital Transit Co.," which operated busses and street cars in Metropolitan Washington, from the "North American" holding company. This group later sold out to Roy S. Chalk the present owner. This phase is described in my two letters to the Yiddish paper "Forward" dated May 24, 1956 and June 7, 1959, respectively. Parts of these letters are reproduced below:

First Letter, 5/24/56

"Another Washington story is worth recording. Although the story does not specially concern the Jews of Washington, a Jew is mixed up in it and he is our old acquaintance Wolfson who led a bitter proxy fight in Montgomery Ward and about whom there appeared a number of articles in the 'Forward.' As in all other cities, the Washington Transit Co. is on the decline due to the loss of passengers and the continuous increase of operating expenses. The Transit Company accumulated a surplus during the war years which the holding company, North American, for one reason or another, did not distribute as dividends. In 1949 the holding company, in accordance with the law, had to dispose of its shares in the transit company, which shares amounted to 40% of all the shares. The Washington bankers and speculators did not think highly of the shares as an investment but Wolfson and his associates were of a different opinion. They bought the shares at a much reduced price and went ahead and declared much of the surplus as dividends which declaration was appreciated very much by the older stockholders who paid a high price for the shares and were starved for dividends. As the transit employees asked repeatedly for wage increases to keep up with the rise in the cost of living and the fares were not allowed to be raised, the company with a shrunken surplus refused further wage increases, as this would wipe out the surplus entirely and cause a deficit. The employees went on strike and stayed out for 56 days. In the end Congress passed a law to abrogate the company's charter effective August 14, 1956. Up to the present no customer was found willing to take over the job of providing transportation for Washing-

ton residents and a new law has been proposed in Congress to return the charter to the company with many concessions.

"It is worthwhile recording that Wolfson moved to Washington upon taking over the transit company but did not stay with us for long—either because of the harsh criticism leveled against him by the Washington press, especially the Washington Post, or because he saw that there was not sufficient outlet for his energies in Washington."

Second Letter, 6/7/59

"The Forward and the English papers in Washington give prominent space to O. Roy Chalk who wishes to take over the municipal subways, the street cars and the busses in the City of New York. Washingtonians are greatly interested in this matter because the same Mr. Chalk took over the busses and street cars in our Washington from the former owner Wolfson after a 56 day strike when Washington was without public transportation and as a result of which Congress revoked the charter of Wolfson's company for operating the transportation facilities of the District of Columbia. That which the Congress has denied to Wolfson it gave in full measure to Chalk and now he asks for more in order to get the profits he is entitled to. The item in the New York papers that Chalk made 7 millions in the transaction is slightly exaggerated. He will have plenty of headaches when he will have to substitute busses for the present street cars and will in addition have to remove the car tracks and repave the streets. Wolfson is not a man to be easily fooled. In fact I am of the opinion that both Wolfson and Chalk are capable of looking out for themselves. It is worthwhile noting that the vice president of Chalk's Washington transit company is Morris Fox, who was president of the large orthodox synagogue 'Beth Sholom.'"

It is worthwhile recording that the relations between Mr. Chalk and the District officials are cordial and are in contrast to the extremely strained relations between the Wolfson group and the same officials. While Mr. Chalk insist on a fair return on his investment, he makes every effort to gain the confidence of the riding public and the officials by providing improved service through new air-conditioned busses and by substituting busses for street cars ahead of the schedule required by his charter. As far as Washington Jews are concerned, Mr. Chalk is an asset both from the standpoint of his fair

dealings with the riding public and from his participation in special Jewish activities in addition to his other civic activities.

After World War I Jews became active in automobile retailing. Ourisman and Lustine (Chevrolet), Blank (Pontiac), Cherner (Ford) and Herson (foreign cars) stand out in this group. Other Jews became active in the automobile accessory field.

In the same period, the younger generation of Washington Jews, sons of immigrants, became active in the professions as doctors, dentists, lawyers, accountants, tax experts, engineers and scientists either in private practice or as employees of the Government. The daughters of these immigrants entered the clerical fields as typists and stenographers and also entered the professions. Recently, a large number of research and development firms, especially in the field of electronics, opened branch laboratories in Washington and vicinity, and many young Jews are employed in these laboratories, some are even vice presidents and presidents in these establishments. The Washington Post of July 6, 1960, states in this connection that the University of Maryland received a grant of $40,000 from the Small Business Administration to finance a 3-year study in the general area of electronics and related research and development industries in the Washington metropolitan area and in the State of Maryland. National trade associations, trade unions and other national organizations also employ many Jews in their Washington offices.

In connection with the above, the following excerpt from an article by Frank C. Porter in the Washington Post of Aug. 16, 1960 is pertinent:

> "Research and development continued to grow at a rapid rate in the Washington area last year.
>
> "The Metropolitan Washington Board of Trade's second directory of 'Private Organizations Conducting Research and Development' showed the science industry here employs some 20,000 persons in 144 organizations doing about $234 million worth of business in 1959.

"It also reports that 16 new organizations were formed here last year and 8 through the first six months of 1960. And it estimates that the 144 groups will hire 23,000 scientists and engineers by the spring of next year."

In the 1920's and in the 1930's the Himelfarb family, especially the well known Paul Himelfarb, was active in the retail gasoline business. The latter had about 65 gasoline stations in the District of Columbia, and was the originator of high test gas under the trade name of "Lightning". The National Jewish Ledger of August 12, 1960 says the following about Paul Himmelfarb's activities in this field:

"Coming to Washington in 1915, he pioneered the development of a new type of retailing, the selling of oil and kerosene as fuel for household purposes with distribution at neighborhood filling stations established in strategic locations.

"Building his first filling station in 1918, Paul Himmelfarb within a decade covered residential Washington with 65 stations scattered throughout the area. His was a farseeing eye, envisioning an ultimate tie-in with that new oddity on the American scene, the automobile—and its growing appetite for gasoline.

"The correctness of his business judgement and foresight was proved in 1930, when his network of filling stations was leased by Amoco, an arm of the Standard Oil Co."

Since then the participation of Washington Jews in the retail oil business is not significant.

Jews are actively engaged in dry cleaning business and in the custom tailoring field. In the custom tailoring field they are engaged as owners and as workers. They are also actively engaged in the electric appliance field, especially radio and television. The Washington Post of July 3, 1960 carries the following item under the heading "D. C. Firm Doubles Facilities."

"Electronic Wholesalers, Inc. has completed a rebuilding project which more than doubles its facilities at 2345 Sherman Ave., N. W. Established in 1948, the company is headed by Stanley Rosensweig and employs more than 120 persons. The firm is one of the largest distributors of electronics parts in the East."

Before the advent of the sound movies when the large movie houses had vaudeville acts and orchestras, nearly all the conductors and many of the musicians were Jews. Meyer Davis started his career with an orchestra in Washington. Commander Charles Brendler is now the leader of the U. S. Navy Band. He joined the Navy at the age of 15 and received recently a two year extention beyond the compulsory retirement age. Except for the well known Al Jolson (whose father Yoelson was a Shochet, Mohel and a Reader in a synagogue) who sang in the choir of the Southwest Congregation Synagogue, Washington Jews did not produce many famed actors. However, Jews were instrumental in the organization of the Arena Stage in Washington and summer stock theaters in the greater Washington area. Mrs. Zelda Fichandler is producer-director of the Arena Stage. Carter Barron was one of the organizers of the open-air theater in Rock Creek Park carrying his name. Also the Washington Jews did not produce any sculptors, painters or authors of note. On the whole, the Washington Jewish population leans toward material accomplishments.

Until the 1930's Jews were not actively engaged in the newspaper field in Washington. In the terrible depression of the early 1930's Eugene Myer, who already made himself a great name as a financier and a government official, bought the nearly bankrupt "Washington Post" from the McLean estate, put it on its feet and later in the 1940's consolidated it with the Times-Herald, bought from the McCormick estate, to form the Post-Times-Herald, the only morning paper in Washington and one of the great papers of the nation. This paper now has a number of Jews on its staff the best known of whom are Herbert Block, or as he signs himself, Herblock, the celebrated cartoonist, Shirley Povich, the sports editor, and Bill Gold, the columnist. The other Washington paper, The Evening Star, also has a number of Jews on its staff, especially known is Miriam Ottenberg who won the 1960 Pulitzer prize for reporting in the category of local reporting not under deadline pressure.

Washington Jews are well represented in the advertising field. Kal, Ehrlich and Merrick Co. and Kauffman Associates are examples.

The Federal Government is the principal employer in Metropolitan Washington (232,000 in 1960). Up to the first World War the number of Jews in government departments was negilgible. The German Jews of Washington did not go in for the Civil Service, confining themselves to trade and professions and the new East European Jewish immigrants lacked the proper education for such service. In 1918, when I came to Washington from New York, there was, as far as I can remember, only one German Jew in the Patent Office and he joined the Examining Corps in 1900, coming originally from Boston, Mass. There were then only about 10 other young Jewish examiners in the Patent Office, a few of them young immigrants who managed to get a good engineering or chemical education and to pass a stiff 3 days entrance examination. Due to the fact that it was difficult at that time for Jewish young men to get engineering or chemical positions in large corporations a goodly number came to the Patent Office where appointment was by the applicant's standing on the examination list. There are at present, 1960, an estimated 200 Jewish examiners in the Patent Office examining corps of a total of about 1000 and an estimated 150 Jewish clerical workers of about 1000 clerical workers. Of the 200 examiners about 30 are Chiefs of divisions and a few are even on the Board of Appeals or are Supervisory Examiners. It is estimated that only about 20% of those who come to the Patent Office as rookie examiners remain permanently therein. The rest leave the Patent Office after 3 or 4 years stay, which enables them to complete a law course, to go into private practice or work for corporations. The same percentage applies to Jewish examiners which are not discriminated against when a shortage develops for this type of work. It may be estimated that out of a total of about 8,000 registered patent attorneys there are between 1200 and 1500 Jewish attorneys and of these about 100

are located in Washington. An item in the Washington Post of May 18, 1960 states that Henry Shure took office the day before as chairman of the Patent and Trade Mark and Copyright law section of the District of Columbia Bar Association consisting of 200 local patent attorneys. In other government departments the number of Jews was also small. During the first World War an appreciable number of Jewish young men and young women came to work for the government, the young men as scientists, engineers and clerks and the young women as typists and stenographers, and many remained after the war. During the New Deal period in the 1930's an appreciable number came and most of them remained. The same happened during World War II. The 1956 Jewish Community Council survey, mentioned previously estimated that 1/3 of the working Jewish population of Metropolitan Washington works for the government, half as professionals, and the other half mostly young women, as clerks.

It is told of a government laboratory located in a Washington suburb where on the short days of the winter months a minyan (10 males age 13 or over) is assembled in the laboratory grounds for the mincha and maariv services to accommodate those who have to recite the Kaddish, (memorial prayer). In this connection it is interesting to note that the Pentagon in Washington has a room set aside for daily religious services for Jewish civilians and for Jewish military personnel stationed there.

Mr. Joe Shapiro writes in the "Forward" of March 30, 1957 about the 1956 Survey of the Jewish Community Council of Greater Washington which he states took 4 months to complete and cost $10,000 donated by the 109 organizations affiliated with the Council.

He summarizes the result of the survey as follows:

> "Now we know for certain how many Jews are in Washington, from 80,000 to 90,000, and we do not grope in the darkness any more.
>
> "What are the occupations of the Washington Jews? Here are a few interesting facts: 38% work in various govern-

ment departments and earn 8-9 thousand dollars yearly. There are some who earn 12, 13 and 15 thousand dollars but they are the exception. The minimum salary of a government employee is 7,500 dollars yearly. About 34% are professionals, such as doctors, lawyers, accountants and a number of college professors, earnings not given. About 25% are in business, some of them on a large scale. How much they earn is their own secret. There is also a substantial percentage of workers employed in the building industry and in other trades. There are no factories or heavy industries in Washington."

Note: The above statement as to $7,500 being the minimum government salary is incorrect. Many of the clerks, typists and stenographers get salaries less than that minimum. They earn on the average about $4,000. Even the lower grade professionals earn less than the above stated minimum of $7,500.

The participation of the younger generation in the latest scientific space achievements is illustrated by a photo in the Washington Post of 3/12/60 showing Dr. Abe Silverstein, director of the National Aeronautical and Space Administration's office of space flight programs, telling newsmen of the launching of the satellite Pioneer V as he stands beside a full-scale model of the Interplanetary Probe at NASA Headquarters in Washington. The Ledger of July 8, 1960 states that Dr. Abe Silverstein was presented with an honorary degree from the Yeshiva University.

In the movie theater industry of Washington, the Jews were not active as owners or operators of movie houses until the government compelled the large movie companies to separate their producing and exhibiting businesses. In the middle 1920's and in the early 1930's a Jew opened the small independent movie theater, "The Little" on 9th St. near G St., N. W. in which were shown silent foreign movies, mainly from the UFA Company in Germany. Jews were also employed as managers of the large nationally owned chains of movie theaters such as Warner Bros., Fox and Metro-Goldwyn Mayer. Warner Bros. acquired its Washington theaters from a Mr. Crandal, a gentile, who built up a chain of movie theaters

in Washington including the Metropolitan on F St. and the Ambassador on Columbia Road near 18th St., N. W. This last theater now stands on the plot of ground previously occupied by the Knickerbocker Theater which was destroyed by a snow storm in 1922 with the loss of 98 lives and 150 injured. The present Warner Theater on 13 and E Sts., N. W. was built by A. Julian Brylawski, a prominent Washington Jew. At present there are about 5 small independent movie theater chains in Washington owned by Jews.

The department stores in which the Jewish interest was predominant, such as Hecht's, Kann's and Lansburgh's were in the habit in the 1920's of keeping their stores closed on the first day of the Jewish New Year and on the Day of Atonement. But since they became stockholder controlled they keep open on the above days but their Jewish employees are given the opportunity to absent themselves on these holydays. These department stores were also very helpful in providing employment for Jewish refugees fleeing from Hitler in the 1930's and for Jewish refugees coming to the U. S. after the destruction of Hitler. There was another Jewish owned department store in existence for about 50 years but it has now gone out of business. This store was "Goldenberg's" Department Store and was located on 7th and K Sts., N. W. There still are many grandmothers who in the first and second decades of the 20th century worked in "Goldenberg's" as messengers, wrappers and in some cases even as salesladies. Another Jewish controlled department store was the "Palais Royal" owned by Lisner of the "Lisner Auditorium" in George Washington University. This store is now the north wing of Woodward and Lothrop on F St., N. W. Few Jewish men or women were employed in the non-Jewish controlled department stores before they became stock companies.

A situation similar to that of the grocery trade as indicated above also developed in the drug trade where the "Peoples" drug store chain competition reacted un-

favorably towards the independent drug stores. However, recently, Jews became active in the drug store chain business with the 44 store "Drug Fair" chain, Milton L. Elsberg president, and the "Dart" and "Sav-More" chains. Jews are also active in the grocery chain business with the "Giant Food" chain, Jac Lerman, president, and other smaller chains.

Jews play a modest role in the restaurant business which is not very extensive in Washington due to the government run cafeterias in the government buildings. Pawn shops do not operate to any extent in Washington as only one percent per month interest is allowed by law.

The District of Columbia residents have no vote in national or in local affairs. Accordingly the Jews of the District take no active part in local politics but many of them vote in their home states. In the Maryland and Virginia suburbs, Jews, non-government workers, take part in politics. David L. Krupsaw of Arlington who was killed in 1960 in an airplane accident is an example.

Before President Woodrow Wilson entered the White House in 1913 commercialized prostitution was rampant in the District of Columbia. Mrs. Wilson was instrumental in having Congress make it illegal. Old timers tell me that no Jews were involved in this matter. Similarly Washington Jews are not involved in crimes or in juvenile delinquency to any noticeable extent. On the other hand, Jewish small business men in grocery and liquor stores have been and are frequently subjected to robberies which are, in some cases, accompanied by bodily injury and sometimes even by death. This last phase is covered in my letter to the Forward of January 25, 1960 from which the following is quoted:

> "In the Forward of January 1, 1960 appears a declaration by the Jewish Community Council of Greater Washington stating that the Washington Jewish Community has no reason to be alarmed by the Nazi propaganda of Rockwell and his 'American Nazi Party' in and around Washington. This declaration was made to controvert a report by Milton Friedman of the Jewish Telegraphic Agency to the effect that Washington Jews are concerned about the matter.

"The declaration of the Jewish Community Council is in accordance with the facts. The population of Washington, especially the Jewish segment thereof, has greater worries than the crazy doings of Rockwell and his gang. These worries are due to the fact that Washington, the Capital of the Nation, is no longer a safe place to live in on account of the large number of robberies and assaults. Especially are the small Jewish business men in grocery and liquor stores concerned about the large number of robberies and assaults, which are in some cases accompanied by bodily injuries.

"This concern is so much the greater in that no complaints on a large scale may be made without being accused of bias."

Apparently the Jewish Community Council and the writer misjudged the seriousness of Rockwell's machinations in view of later developments. See the write-up of the Jewish Community Council in Chapter 8.

A Call to Jewish Parents

The Jewish schools in Greater Washington are now completing registration of old and new students for the Fall Semester. Most schools will open no later than September 11; some schools have already begun classes. Please check with the school of your choice for opening date and hours of registration.

Last year, 9000 children attended schools of Jewish learning in the District of Columbia and in nearby Maryland and Virginia.

This year, 32 Jewish schools offer your children greater opportunities than ever for a broad, meaningful Jewish education, opportunities to enrich their lives with the religious, spiritual, and cultural heritage of Judaism.

In most schools, your children can continue their Jewish education well beyond the elementary school level. In several schools, your preschool children can attend weekday nursery schools with religious and Hebrew content. A number of schools arrange transportation for their students by bus, taxi, or car pool.

In the directory below, you will find just the RIGHT SCHOOL for YOUR children.

Enroll **YOUR** Children **NOW** for the Fall Semester

SCHOOLS OF JEWISH LEARNING IN GREATER WASHINGTON

*§ **Adas Israel Religious School**
2850 Quebec St. N.W.
EM. 2-4433

*§ **Agudas Achim Religious School**
2900 Valley Dr.
Alexandria, Va.
TE. 6-1710

*† **Agudath Achim**
6343 13th St. N.W. and
Rolling Terrace Elementary School,
Langley Park, Md.
TA. 9-5481

*†● **Arlington-Fairfax Jewish Center**
2920 Arlington Blvd.
Arlington, Va.
JA. 7-2243

†‡ **Beth El Hebrew Congregation**
3830 Seminary Rd.
Alexandria, Va.
KI. 9-3626

★● **Beth Jacob School of Washington**
1501 Gallatin St. N.W.
TU. 2-7762, RA. 3-2553

*§ **Beth Sholom Talmud Torah**
13th St. & Eastern Ave. N.W.
RA. 6-3869, RA. 3-0755

*§† **Beth Torah Religious School**
4601 Eastern Ave.
Mt. Rainier, Md.
AP. 7-7767, WA. 7-9793

† **Bethesda-Chevy Chase Jewish Community Group**
P. O. Box 5907, Bethesda 14, Md.
(Classes meet at Bethesda Elementary School, 5020 Wilson Lane)
WH. 6-4469, WH. 6-0042

*§ **B'nai Israel Talmud Torah**
4606 16th St. N.W. and
Oakland Terrace Elementary School,
Plyers Mill Rd. near Georgia Ave.,
Silver Spring
TU. 2-3737

*§ **B'nai Jacob-Beth Israel**
3406 O Street S.E.
LU. 4-9100, LU. 4-2396

*† **Central Jewish Community Center of Prince Georges County**
P. O. Box 211, Bladensburg, Md.
SP. 3-5538

*† **Chaim Weizmann Yiddish-Hebrew Folk School**
1501 Gallatin St. N.W.
TU. 2-3947, TU. 2-8144

*†● **Congregation Beth El of Montgomery County**
8215 Old Georgetown Rd.
Bethesda, Md.
OL. 2-5393

*†● **Congregation Har Tzeon Religious School**
1840 University Blvd. West
Silver Spring, Md.
LO. 4-6000

*§● **Congregation Shomrei Emunah**
5701 Eastern Ave. N.W. and
Brookview School, Oakview Dr.
Silver Spring, Md.
LA. 6-2973, LA. 6-0046

*§ **Ezras Israel Congregation**
7101 7th St. N.W. and
Rosemary Hills Elementary School,
Sundale Rd., Silver Springs, Md.
TA. 9-1605

★● **Hebrew Academy of Washington**
6045 16th St. N.W.
TU. 2-1622

*† **Jewish Community Center of Prince Georges County, Inc.**
Westway and Ridge Rd.
Greenbelt, Md.
GR. 4-4655

*§ **Kesher Israel Talmud Torah**
2801 N St. N.W.
FE. 3-2914, DU. 7-3020

* **Midrasha Community Hebrew High School**
6045 16th St. N.W.
DI 7-4628

*§† **Montgomery County Jewish Community School**
2901 East-West Highway
Chevy Chase, Md.
JU. 9-3880

*§ **Ohev Sholom—Talmud Torah Congregation**
1600 Jonquil St. N.W.
TU. 2-7225

*§● **Shaare Tefila Religious School**
405 Riggs Rd. N.E.
LA. 9-1515

*§ **Southeast Hebrew Congregation**
417 9th St. S.E.
LI. 6-3934

*† **Temple Emanuel Religious School**
10101 Connecticut Ave.
Kensington, Md.
WH. 2-2000

*§● **Temple Israel Religious School**
420 University Blvd. East
Silver Spring, Md.
HE. 9-3600

*† **Temple Shalom Religious School**
6520 Wisconsin Ave.
Chevy Chase, Md.
(Classes meet at Rock Creek Forest Elementary School, Grubb Rd. & Colston Dr.)
OL. 6-9797

*†‡ **Temple Sinai Religious School**
3100 Military Rd. N.W.
EM. 3-6394

*§ **Tifereth Israel**
16th and Juniper Sts. N.W.
TU. 2-1605

*†‡ **Washington Hebrew Congregation**
3935 Macomb St. N. W.
EM. 2-7100

*§ **Washington Highlands Jewish Center**
141 Xenia St. S.W.
JO. 2-2989, JO. 2-1495

★ *ALL-DAY SCHOOL*
* *WEEKDAY AFTERNOON SCHOOL*
§ *SUNDAY PRIMARY CLASSES (Preparatory to weekday afternoon schools)*
† *SUNDAY SCHOOL*
‡ *SABBATH SCHOOL*
● *HEBREW NURSERY SCHOOL (and kindergarten, in some schools)*

Jewish Education Committee and Educators' Council of the

Jewish Community Council of Greater Washington

A Central Body of 111 Organizations Devoted to Community Planning, Research, Education and Community Relations

This is what we have helped to build. At the same time, we must be keenly aware that there are still many new tasks in the economic field for which we must continue and strengthen our partnership with Israel. Whatever we may do to aid Israel is repaid to us a hundredfold in the hope and pride and dignity that the State of Israel gives to all Jews.

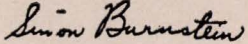
At this holiest time of the year, as we gain our inspiration from Israel's past, we must continue to strengthen the heritage of our people, by investing in Israel Bonds and rededicating ourselves to reinforcing Israel's economic structure.

With best wishes for the New Year, 5719-1958.

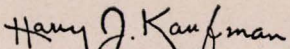
Faithfully yours,



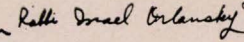
RABBI LEON ADLER
Temple Emanuel of Montgomery County



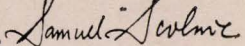
RABBI SIMON BURNSTEIN
Southeast Hebrew Congregation



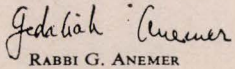
RABBI HARRY J. KAUFMAN
Beth Sholom Synagogue



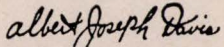
RABBI ISRAEL ORLANSKY
Beth Jacob School of Wash.



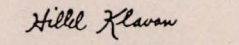
RABBI SAMUEL SCOLNIC
Congregation Beth El Montgomery County



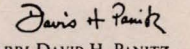
RABBI G. ANEMER
Shomrei Emunar Congregation



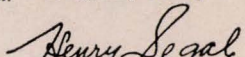
RABBI ALBERT JOSEPH DAVIS
Ohev Sholom Congregation



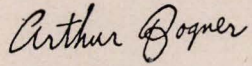
RABBI HILLEL KLAVAN
Congregation Talmud Torah



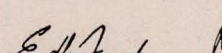
RABBI DAVID H. PANITZ
Adas Israel Congregation



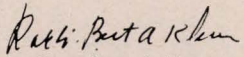
RABBI HENRY SEGAL
B'nai Israel Synagogue



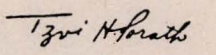
RABBI ARTHUR BOGNER
Ezras Israel Synagogue



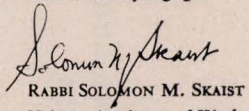
RABBI EMMET A. FRANK
Temple Beth El of Alexandria



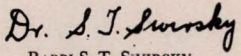
RABBI BERT A. KLEIN
Congregation B'nai Jacob-Beth Israel



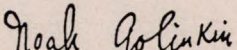
RABBI TZVI H. PORATH
Montgomery County Jewish Center



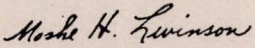
RABBI SOLOMON M. SKAIST
Hebrew Academy of Wash.



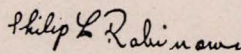
RABBI S. T. SWIRSKY
Tifereth Israel Congregation



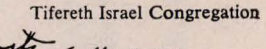
RABBI NOAH GOLINKIN
Arlington Jewish Center



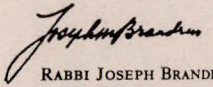
RABBI MOSHE H. LEVINSON
Congregation Beth El



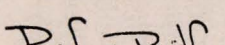
RABBI PHILIP L. RABINOWITZ
Kesher Israel Congregation



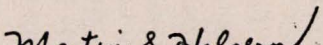
RABBI H. J. WALDMAN
Agudith Achim Congregation



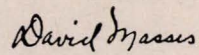
RABBI JOSEPH BRANDRISS
Congregation Har-Tzeon



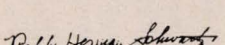
RABBI BALFOUR BRICKNER
Temple Sinai



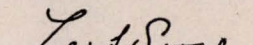
RABBI MARTIN S. HALPERN
Shaare Tefila Congregation



RABBI DAVID MASSIS
Washington Highlands Jewish Center



RABBI HERMAN SCHWARTZ
Congregation Beth Torah



RABBI LEWIS A. WEINTRAUB
Temple Israel

Chapter 5

Congregations, Synagogues and Temples of Greater Washington

The Washington Hebrew Congregation, the first in the District of Columbia, was organized April 25, 1852 with 21 members by Captain Jonas Phillips Levy who moved to Washington in the same year. Three years later the roster of the Congregation contained 55 names. Officers for 1855 were, president Solomon Primbram, vice president Jacob Saqui, treasurer Jonas Gluck, secretary Albert Horwitz. In response to Levy's plea for a charter, the 34th Congress gave legal sanction in 1857 to the Jewish community by proclaiming that "all rights and privileges and immunities heretofore granted by law to Christian churches in Washington, be and the same is extended to the Hebrew Congregation of the said city." Under this charter, signed by President F. K. Pierce, Levy became the first president of the Washington Hebrew Congregation. (Copy of the original charter written by Captain Levy hangs in the board room of the Congregation). The charter having been obtained, a constitution and by-laws of the Washington Hebrew Congregation, was drawn up in July 1857 with 44 signatures. The names of the signers are listed in the monograph by Abram Simon, mentioned in the Preface. The constitution included the proviso that marriage contrary to religious belief shall forfeit his or her membership.

The first permanent home of the Congregation in 1863 was a little frame structure on 8th St. between H and I Sts., N. W. The Washington Star of July 31, 1863 describes the dedication of the Temple and the transfer of the Torah from the temporary home at Harmony Hall on D St. between 12th and 13th St., N. W. to the new synagogue in a carriage by president Isaac Herzberg with the assistance of the two oldest members, Jonas

Gluck and Solomon Primbram, and the reader Samuel Weill. Not long after the Civil War a brick house of worship was erected on the same site and this building made way in 1897 for the Moorish-type temple on the same site. The Congregation dedicated its present magnificent temple on Massachusetts Ave. and Macomb St., N. W. in May 1955 with President Eisenhower as the guest speaker.

The first rabbi of the congregation was Sam Herman, 1854 and 1855. Rabbi Louis Stern served the congregation from 1872 to 1904 and passed away in 1920. His son, David L. Stern is a prominent architect and builder. Dr. Abram Simon served from 1904 to 1938 and was followed by the present leader, Rabbi Norman Gerstenfeld.

An article in the Washington Post of July 21, 1929 entitled "A Quarter Century and the Jewry" by David Rankin Barbee states that in 1929 the Washington Hebrew Congregation had 600 members and that Rabbi Simon was going to Switzerland to attend a Zionist Congress as a dissenting Zionist from Washington which then had a population of 17,000 with an increase of 400% in the last 25 years. This article gives a complete history of Rabbi Simon whose father was a tailor in Nashville, Tenn. patronized by Union soldiers during the Civil War. Rabbi Simon was born in 1872. His father was a great believer in life insurance and after he died Simon's mother collected $27,000 insurance money, a substantial sum in those days, but lost all of it in a bank failure in Cincinnati, Ohio where she moved after her husband's death to open a grocery store. When Rabbi Simon came to Washington in 1904 there were 3 outstanding Jews in Washington, Max Weyl, an artist, Simon Wolf, a lawyer and Adolphus Solomons, a printer. The above mentioned article gives a detailed history of these men and also gives a description of the community in 1929 and its charitable organizations and the men active in them.

Rabbi Simon in his book "History of Washington Hebrew Congregation" mentioned in the Preface, gives the following facts about the Washington Hebrew Congregation. It was organized originally as a strict ortho-

dox congregation with kosher meat provided for. Dues was a dollar a month with extras for the shochet and chazan. At the beginning only a chazan was employed but in 1861 it was determined that a preacher should be elected but for 30 years thereafter one was the chazan, reader and teacher. Dr. Isaac Mayer Wise preached in 1863 and an organ was installed in 1869 which brought a split in 1870. The question of worshipping without hats was debated in 1884 and in 1887 and was finally passed in 1890. The membership of the Washington Hebrew Congregation in 1905 is stated by Simon to be 350.

The Ledger of May 27, 1960 has the following item:

> "Jack J. Lehrman was this week elected president of the Washington Hebrew Congregation for the year 1960-61, succeeding J. E. Bindeman.
>
> "Other officers elected were: David G. Bress, first vice-president; Arnold Levy, second vice-president; Wallace Luchs, Jr., secretary; William C. Kaplovitz, assistant secretary; John W. Hechinger, treasurer; and Mandell J. Ourisman, assistant treasurer. Dr. Max J. Fisher was elected trustee for the period May 1960-May 1963.
>
> "The following were elected to the Board of Managers for the period May 1960-May 1963: Michael Deutch, Milton Eisenberg, Milton Elsberg, Henry J. Fox, Stanley R. Levine, Stanley Robinson and Dr. Monroe J. Romansky."

It is worthwhile noting that the Washington Hebrew Congregation used the auditorium of the First Congregational Church for overflow services during the High Holydays in 1941 and that this church in turn used the temple of the Hebrew Congregation while repairs were being made to its building.

The dedication of the temple on Massachusetts Ave. and Macomb St. took place, as stated before, in May 1955 but the congregation moved to the unfinished building on January 1954. Work was started on this temple in 1953 after a delay of a number of years in which no materials for building could be obtained under strict government allocation then obtaining.

The installation of an organ by the Washington Hebrew Congregation and the commitment of the congregation to the ultra reform Judaism of Rabbi Isaac Mayer Wise led 35 members in 1869 to organize an independent congregation known as the Adas Israel Hebrew Congregation. (It is interesting to note that the new Adas Israel Synagogue now has an organ and that the Washington Hebrew Congregation is not as strictly reform as it was then.) In its first officers were John Boyer, Jr., president; Jacob Peyser, vice president; Morris Cohen, secretary, and Raphel Sanger, treasurer. Trustees were Sorach Hartong, Isaac Levy and Morris Cohen. Nine years later its first house of worship was dedicated at 6th and G Sts., N. W. in the presence of President Grant and of his cabinet. In 1908 it moved to a $90,000 building at 6th and I Sts., N. W. and finally after 43 years at this location it moved in 1951 into its present magnificant edifice at Connecticut Avenue and Porter St., N. W. The father of Abe Shefferman, the present executive director of this congregation, was cantor and teacher of the same congregation in 1908.

The Washington Evening Star of August 23, 1905 has an item about Adas Israel moving from 6th and G Sts. to 6th and I Sts. and states that the old synagogue was sold for $14,000 and the ground for the new synagogue cost $17,500.

The article by George G. Cohen mentioned in the Preface of this work states that the first president of Adas Israel was Mr. Manases Openheimer who served 30 years to 1899. His son Simon Openheimer served from 1899 to 1926 and apparently was followed by Joseph Wilner who served from 1926 to 1952.

Originally orthodox, it became conservative in about 1910 and has drawn its rabbis from the New York Theological Seminary. In 1930 the rabbi was Louis Schwefel and the cantor Louis M. Novick, the membership was 300 and 300 children were in the daily and Sunday schools.

The Washington Post of May 15, 1959 in an article under the heading of "Notables to Join Adas Israel's 90th Birthday Fete" tells about a three day observance

of the 90th Anniversary beginning at a Sabbath service Friday night at 8:15. The speakers were Dore Schary, the well known movie producer and dramatist, Commissioner McLaughlin and the then Rabbi David H. Panitz. The then Cantor Jacob Barkin led the service. This was also the occasion of the opening of the new Wilner Memorial School building adjoining the synagogue on Quebec St. The article tells in brief the history of the synagogue as follows:

> "The oldest Conservative Jewish Congregation in the city, Adas Israel was founded by 42 men meeting in a loft above a carriage factory on Pennsylvania Ave. N. W. The first synagogue was dedicated at 6th and G Sts., N. W. in 1876. The second synagogue at 6th and I Sts., N. W. was dedicated in 1908 and the present synagogue in September 1951."

The Evening Star of Sept. 22, 1951 sets forth the history of Adas Israel somewhat more in detail.

Two other Washington congregations were organized in the period 1850-1900. As to them the following news item in the Washington Post of August 29, 1959 tells the story:

> "Merger of the oldest Orthodox Jewish congregations in Washington—Talmud Torah and Ohev Sholom—was announced yesterday by Rabbi Hillel Klavan, spiritual leader of the new group.
>
> "The merger has been completed except for the congregations' cemeteries, which adjoin each other on 15th Place S. E. near Alabama Ave., Rabbi Klavan said.
>
> "The new 'Ohev Sholom-Talmud Torah Congregation' is meeting at the Washington Hebrew Academy, 6045 16th St. N. W., and will continue to worship there until construction of a synagogue on a three-quarter-acre plot at 16th and Jonquil Sts., N. W. Ground will be broken for the building in the fall.
>
> "Membership of the new congregation totals 610 families—360 from Ohev Sholom Congregation and 250 from Talmud Torah.
>
> "Ohev Sholom Congregation was organized as the 'Chai Odom Congregation' in 1886 and a year later changed its

name when it was incorporated. Its building at 5th and I Sts., N. W., erected about 50 years ago, has been sold.

"The Talmud Torah group has also sold its synagogue at 14th and Emerson Sts., N. W., which it bought six years ago from B'nai Israel Congregation. For more than a half century Talmud Torah, founded in 1889, worshipped in a building at 467 E St., S. W.

"The merger, according to Sol Rosenblatt, acting president of the new congregation is 'an important factor in the perpetuation of orthodox worship here.'

"Rabbi Klavan formerly served Talmud Torah Congregation, succeeding his father, Rabbi Joshua S. Klavan, as spiritual leader on the latter's death five years ago."

The story of Ohov Sholom is also set forth somewhat in detail in the Evening Star of March 31, 1945.

In addition to the above synagogues in the District of Columbia, the 100 year old Beth El Hebrew Congregation of Alexandria, Va. is of interest, since this congregation is now included in the Metropolitan Washington roster of synagogues. The following is taken from the Washington Evening Star of February 27, 1960:

"Next Week the more than 250 Alexandria, Arlington and Fairfax families of Beth El Hebrew Congregation will celebrate Beth El's 100th year as an active part of the Northern Virginia community with Rabbi Maurice Eisendrath president of the Union of American Hebrew Congregations as a guest of honor and a number of other dignitaries including Mayor Leroy S. Bendheim of Alexandria.

"The oldest Reform Jewish Congregation in Northern Virginia, Temple Beth El, which means 'House of God' was founded in the troubled times immediately preceding the Civil War.

"In 1859, the year John Brown was captured at Harpers Ferry, 15 families of Jewish settlers in Alexandria, most of whom came from Southern Germany following the 1848 revolution got together to establish their own house of worship.

"The founding fathers among whom were the direct forebearers of Mayor Bendheim rented rooms in Stewart's Hall at the corner of King and Pitt Streets.

"By 1871, the congregation which now numbered 25 families, had outgrown its facilities. A new temple at 206 North Washington St. was dedicated and the Jewish families in the area worshipped here until 1955. The historic old building, although no longer used as a place of worship, may be seen today.

"The years following World War II were marked by a rapid expansion of the Jewish community. In 1955, under the leadership of Rabbi Frank and Mayor Bendheim, members of the temple bought a tract of land at 3930 Seminary Road and two years later, the new temple Beth El was dedicated. The building cost $330,000 and has ample space to accommodate the many social and philanthropic activities of its members. Beside the beautifully appointed sanctuary, there are class rooms, meeting halls, a kitchen and a library. More than 500 children gather each week to study the scriptures."

It is worth while noting that Mayor Leroy S. Bendheim of Alexandria has proclaimed the week of May 15, 1960 a United Jewish Appeal Week in the city of Alexandria.

The two synagogues Adas Israel and Ohev Sholom and the temple of the Washington Hebrew Congregation were located, before they moved to their present new locations, within 4 blocks of each other. In fact, the Adas Israel and Ohev Sholom synagogues were within one block from each other. These two synagogues and the temple served up to the beginning of the present century the entire population of the District of Columbia except the Southwest section which was served by the Southwest Synagogue. As the District expanded northward and the Jewish population followed this expansion new synagogues, mostly orthodox, were added to serve these sections.

Tifereth Israel was organized in 1907 in temporary quarters at U St. near 14th St., N. W., then moved in 1919 to 14th and Euclid Sts., N. W. and finally in 1956 moved to the new location at 16th and Juniper Sts., N. W. in a magnificent modern building costing three quarters of a million dollars.

An interesting news item in connection with the Tifereth Israel Congregation appeared in the Washington

Post of May 20, 1960. As stated before, the Tifereth Israel Synagogue was located at 14th and Euclid Sts., N. W. for 35 years. Next to the synagogue was a lot owned by the synagogue but not used actively for synagogal purposes. The synagogue did not pay taxes to the District for the lot because of its claim that the lot was "needed for future expansion." However, when the congregation moved to the new location, on account of the shift in the Jewish population, the lot was sold at a substantial profit and the District government attempted to collect back taxes on the lot. The congregation countered by claiming that the lot was used for outdoor Hebrew school classes and was also used yearly for the erection of a temporary outdoor shelter on the 8-day religious Feast of Succoth. The Court of Appeals agreed with the contentions of the congregation.

The Washington Jewish Ledger carries the following item in its June 24, 1960 issue.

> "The 1960-61 slate of officers of Tifereth Israel Congregation elected last week include the following: Albert Enselem, president; Morris Cohen, first vice-president; Harry Dobkin, second vice president; Hyman Milman, third vice-president; Harold Feinman, treasurer; Louis Mintz, recording secretary and Albert Gudelsky, financial secretary."

The same Ledger in its issue of July 8, 1960 states the Tifereth Israel Congregation has joined Washington's Conservative synagogues. Up to that time it functioned as an orthodox congregation.

The Beth Sholom synagogue which was organized in 1917 under the name of Har-Zion and was located at 3831 Georgia Ave., N. W. combined in 1938 with the Voliner Anshei Sfard, 607 4½ St., S. W. organized in 1907, to build a new synagogue, more pretentious than the other synagogues then in existence, at 8th and Shepherd Sts., N. W. The cost of this synagogue was about $90,000. Due to the change of the population in its vicinity this synagogue had to move to a new neighborhood and in 1957 a new synagogue costing about a million dollars was erected on Eastern Ave. near 13th St. N. W.

On the occasion of the dedication of the new synagogue my following letter appeared in the "Forward" of January 4, 1958:

> "I have written before in the Forward about our synagogues in Washington and I mentioned the large orthodox synagogue which, because its members have moved from the neighborhood where it was located, had to give up the synagogue building which was put up only 18 years previously and build a new synagogue nearer to its members. The new synagogue is now completed and on Sunday, December 8, 1957 the dedication was celebrated. The band of the Washington Police Boy's Club played Jewish music and when the Torah Scrolls were carried into the synagogue to be placed in the Holy Ark the boys of the band played the traditional hymn "Yigdal" so beautifully that it was a wonder how gentile boys, even under a Jewish leader, could interpret such a specific Jewish melody so well. Cantor Labele Waldman of New York sang a few liturgical numbers and the hymn "Therefore Are We Indebted" well suited the occasion, as the synagogue which cost a million dollars to build still owes 400,000 dollars.
>
> "The said synagogue was organized in its beginnings 50 years ago as the "Voliner Anshe Sfard" and at the dedication 30 certificates were distributed to members, men and women—who joined up at the beginning and for most of whom their children or their grand children had to walk up to the pulpit to accept the certificates.
>
> "There were many speakers and President Eisenhower who could not come in person sent in his place Maxwell Rabb, then secretary to the President's Cabinet and himself an orthodox Jew and a devoted worker for the land of Israel, who told of his recent trip to Israel and spoke also of the role of the United States in the struggle for the free world.
>
> "It is worth while telling that the marble used in the construction of the synagogue came from the Judean hills in Israel and was paid for with Israel bonds which the synagogue purchased previously.
>
> "The synagogue has as neighbors on its right and left Christian churches and the minister of one of them also spoke at the celebration."

It is worth noting that the old synagogue which was sold for more than 200,000 dollars cost 90,000 to build in

1938. This shows that the cost of building more than doubled in the interim between the building of the two synagogues.

For outstanding service to the Congregation Beth Sholom in connection with the building of the new synagogue, Joseph J. Weinburgh president of the congregation has won the 1958 President's Award of the Union of Orthodox Jewish Congregations. During the planning for the new synagogue the question arose whether the congregation remain traditional orthodox or change to allow mixed seating of men and women, but Rabbi Harry Kaufman the religious leader of the Congregation fought for the former and won.

The Beth Sholom Synagogue had the honor of the attendance of Israel's Prime Minister David Ben Gurion at the reading of Megilath (Scroll of) Esther the night of Purim, March 12, 1960 on the occasion of his coming to America to receive a doctorate degree from Brandeis University. This visit to the synagogue is described as follows in the Washington National Jewish Ledger of March 19, 1960.

> "B. G. Pays Surprise Visit to Beth Sholom
>
> "The congregants at Congregation Beth Sholom, were treated this Purim to a reading of the Megillah that they will never forget.
>
> "When they came to the services, the worshippers had no idea that Israel's Premier David Ben-Gurion was to be in their midst for the traditional reading of the Megillah. When the Premier and his retinue, among them Israeli Ambassador Avraham Harman and Minister Plenipotentiary Yaacob Herzog, entered the synagogue there were grins of joy on the faces of the worshippers as they rose to greet the visitor. Rabbi Harry J. Kaufman, spiritual leader of the congregation, greeted the Premier and quoted the Megillah "And these days of Purim shall not pass from our midst; nor their remembrance be forgotten."

The following item appearing in the Washington Evening Star of April 2, 1960 is of interest in connection with the Beth Sholom Synagogue library.

"Morris Engle is a man who loves books.

"He wants to make books on Jewish culture—his culture—available to everyone through his synagogue, Beth Sholom Congregation and Talmud Torah, at Thirteenth Street and Eastern Avenue, N. W.

"The project began three months ago when Mr. Engle, the proprietor of Harrigan's Restaurant, 729 Ninth Street, S. W., went to Beth Sholom to donate some books to Rabbi Harry J. Kaufman.

"Rabbi Kaufman wasn't in, but M. H. Kaminetzky, recording secretary of the congregation, invited Mr. Engle to take a look at the synagogue's library.

Shelves Were Bare

" 'I saw a room made to hold 6,000 books,' Mr. Engle said. 'There were about 300 books on the shelves.'

"He volunteered his services to build up the library, add to it so that every facet of Judaic culture from philosophy to humor would be available to all people of all faiths.

"Today, there are 600 books in the library and money in the bank to buy many more.

"One of the prize collections in the library is the famed Soncino library, a 72-volume study of religious philosophy. Other works, such as Herman Wouk's 'This Is My God' and Leon Uris' 'Exodus,' are also included.

Varied Contributions

"Mr. Engle relates that the contributions for the library have come from varied sources. His clientele is largely struggling students, artists and writers. Six artists who frequent Mr. Engle's restaurant—and have had their paintings hung there—each donated one of their paintings to be sold to benefit the library.

"A young girl who just graduated from Georgetown University Law School came in the other day and made a contribution, he said, 'I used to make her go home and study when she was staying too late. I guess she was grateful.'

"But the most surprising incident, he recalls, is the German woman who had been active in Hitler's Nazi youth movement during World War II.

" 'She gave me $4 to buy a book for the Beth Sholom library,' Mr. Engle said. It was wonderful."

The B'nai Israel Congregation was organized in 1925 with temporary quarters at 4708 Georgia Ave. near Decatur St., N. W. and in 1929 moved to 14th and Emerson Sts., N. W. into a building which was previously the Hamline Methodist Church and purchased for $25,000. The congregation grew by leaps and bounds and outgrew its quarters. In 1951 it moved to the new majestic building on 16th St. near Crittenden St. This was the beginning of a new era in synagogue building as it was one of the first synagogues costing a million dollars or more to build. This synagogue was originally organized in 1925 as strict orthodox with the services in the form used by the Sfardim, but when it moved to the new location a change was made to what I may be permitted to call "pious conservative," as it distinguishes from strict orthodox merely in the fact that mixed seating is allowed to satisfy the younger generation. Rabbi Henry Segal has been occupying the pulpit in this synagogue since 1934.

In 1940 a new congregation was organized further north at Georgia Ave. and Quackenbos St. in a building converted from a private dwelling. As the congregation grew this building was found inadequate and the congregation bought a large lot in the Northwest bounded by 13th St., Tuckerman St. and Piney Branch Road and an interesting situation developed which I described in a letter to the "Forward" published January 5, 1956 substantially as follows:

> "In 1950, three congregations, (Ohev Sholom, Tifereth Israel and Agudath Achim), agreed to combine their resources and build a large synagogue on the large lot owned by one of them (Agudath Achim), and a corner stone was actually laid in June 1950. For reasons not known to the writer the project fell through and each congregation decided to build for itself."

The Agudath Achim was the first to build in 1958 on its lot, for the time being, a smaller synagogue than was planned. As stated before, Tifereth Israel next built its new synagogue further north on 16th Street, N. W.

and Ohev Sholom, after combining with the old Talmud Torah Congregation of Southwest Washington, completed in 1960 a large synagogue opposite the Tifereth Israel Synagogue on 16th Street. In the end, it may have been fortunate that the projected large synagogue did not materialize as the neighborhood where the synagogue was supposed to be located is now losing most of its Jewish neighbors.

Other synagogues in existence in 1942 were the Ezras Israel Synagogue in the northeast organized in 1911, the South-East Synagogue organized in 1921, and the Kesher Israel in Georgetown, organized in 1915.

The following is taken from the Ledger of June 10, 1960:

> "The annual dinner of Ezras Israel Congregation will take place on Sunday at 6:30 p. m. at the Synagogue 7101 7th Street, N. W.
>
> "One of the oldest synagogues in the Washington area, for nearly 50 years it was located at 8th and Eye Streets, N. E. Several years ago the congregation moved to its present location at 7th and Dahlia Sts. N. W. to serve the needs of the Walter Reed Hospital and Takoma Park areas."

List of Congregations and their Dates of Organization

Washington Hebrew Congregation (R)	1852
Beth El of Alexandria (R)	1859
Adas Israel	1869
Ohev Sholom) Now combined	1886
Southwest Talmud Torah)	1889
Voliner Anshei Sfard (now Beth Sholom)	1907
Tifereth Israel	1907
Kesher Israel, Georgetown	1910
Ezras Israel	1911
Agudath Achim, Alexandria	1914
Har Zion (Now Beth Sholom)	1917
Southeast Hebrew Congregation	1919
B'nai Israel	1925
Beth El, Jefferson St. N. W.	1936
Agudath Achim, D. C.	1940
Arlington Fairfax Jewish Center	1940
B'nai Jacob—Beth Israel, Southeast	1943
Montgomery County Jewish Community	1945

Washington Highlands Jewish Center	1945
Beth Torah, Mt. Rainier, Md.	1947
Beth El of Montgomery County, Bethesda	1950
Temple Sinai (R)	1950
Shaare Tefilah	1951
Shomrei Emunah	1951
Temple Israel (formerly Langley Hebrew Cong.)	1951
Har-Tzeon, Wheaton, Md.	1952
Temple Emanuel, Montgomery County (R)	1952
Temple Shalom, Montgomery (R)	1959
Jewish Community Center of Prince Georges County, Greenbelt, Md.	?

(R) denotes Reform Congregation

It is not within the scope of this volume to go into details concerning the newly organized congregations after World War II as this would require a large amount of original research, not easily obtainable. Of the newer congregations in the suburbs, the congregation Har-Tzeon of Wheaton, located on University Boulevard near Georgia Ave. extended, is typical. As reported in the Church Section of the Washington Post in 1959, the congregation, which is conservative, was then 7 years old, and from an original membership of 200 families, it rose to 400 and the Hebrew school rose to an enrollment of 520. The Saturday morning junior congregation numbers 140 boys and girls, age 10-13. The $125,000 synagogue built in 1957 is already crowded. The rabbi is Joseph Brandriss, a survivor from Hitler's atrocities and whose two sisters and three brothers died in the Auschwitz gas chambers. A new orthodox congregation organized in 1951 in the Riggs Park area is of interest. Its organization and other details are described in an article in the Washington "National Jewish Ledger" in the following words summarized from an article in "Jewish Life" of October 1959 by Dr. Aaron Krumbein and Dr. Lee M. Spetner of the congregation:

> "In 1951, a movement was initiated to organize a first synagogue in the newly developing Riggs Park area. At the very beginning, a controversy over mixed seating became a decisive issue, and the orthodox elements withdrew, organizing Shomrai Emunah. The founding core of this

group, it is pointed out, was a dedicated group of scientists and engineers who attracted many other professionals in the Capital area, not all of whom were strictly observant Jews. Nevertheless, they began to hold the Shabbath minyon in the private homes of the orthodox, on a rotating basis. At the services, the sidrah were reviewed in English, and many concepts applied to modern life by the scientists and other trained members of the Congregation. In five years, as they moved from private homes to condemned building basements and Masonic headquarters, they finally constructed their own synagogue with $15,000 cash and a $35,000 mortgage.

"The first part-time Rabbi was the executive director of the Washington Hebrew Academy, Rabbi Abraham Kellner. Rabbi Gedaliah Anemer is now the full-time Rabbi of the Congregation. It is reported that this Congregation has brought to Washington a number of young professionals who would not have settled in the area if there were no such Congregation. An outstanding development is the children's service in which even the youngest participate in Hebrew. An important part of the program is the regular adult education classes, a weekly Torah night, and an exceptional kind of scientific Shiur (study of Gemorah) which attracts many from other parts of the city.

"The Congregation, it is suggested, has had more than local significance, and serves as an encouragement to other Jews attempting to establish orthodox synagogues throughout the country.

"(Dr. Krumbein works in the field of reactor physics and was one of the founders of the Congregation; Dr. Spetner, a research physicist at the Applied Physics Laboratory of Johns Hopkins University, is president of the Congregation.)"

The Ledger of June 10, 1960, gives the following additional information about this synagogue, Shomrai Emunah:

"Jewish children in the Oakview-Hillandale area will soon be able to attend Hebrew school in their own neighborhood. Congregation Shomrai Emunah, 5701 Eastern Ave. N. E. is opening a new branch with classes to be held starting this September, according to an announcement by Rabbi Gedaliah Anemer.

"Classes will continue to be held in the present school building to serve residents of the Riggs Park-Hyattsville-Chillum area.

"Congregation Shomrai Emunah, a modern traditional synagogue, is one of Washington's youngest having been founded with the post-war development in Northeast Washington. In the last few years it has experienced a phenomenal growth in the geographical area from which it draws its membership. According to Rabbi Anemer the new branch has been made necessary to accommodate an increased enrollment and for the greater convenience of the present student body."

Another illustration of the active part the younger generation is taking in synagogue affairs is illustrated by the following item which appeared in the Washington Post of April 29, 1960:

"Daniel E. Gordon of 2711 Colston Dr., Chevy Chase, has been elected president of the Montgomery County Jewish Community of Chevy Chase. He is an electrical engineer at the Naval Ordnance Laboratory.

"Also elected at the annual meeting were: Albert M. Rubenstein and Lawrence Glassman, vice president; Dianne Friedman, secretary, and Solomon Burg, treasurer.

"Named to the board were Samuel Bricken, Myer Freyman, Dr. Arnold Gould, Bertha Gudelsky, Isadore Gudelsky, Samuel Kalb, Stanley Kamerow, Dr. Edwin Kay, Adeline Koenick, Charles Liff, Samuel Magazine, Aaron Modance, Stuart Schwartz and Jack Serber."

The above is a center and a synagogue. This is the first Jewish public building of any kind erected anywhere in Montgomery County during its nearly 300 years of existence.

Also of interest is the write-up of the appointment of a new rabbi and a new cantor which appeared in the Ledger of August 21, 1959:

"An Austrian rabbi who spent three years in a Nazi prison in Berlin and a concentration camp in Nazi occupied Czechoslovakia shortly before World War II, will conduct his first Sabbath service tonight as the new spiritual leader of the Beth Torah Synagogue, 4601 Eastern Avenue, Mount

Rainier, Md. Dr. William Weinburg comes to his new pulpit after serving four years as rabbi of B'nai Jacob Congregation of East Liverpool, Ohio.

"A native of Poland and raised in Vienna, Austria, Dr. Weinberg holds his rabbinic degree from the College of Jewish Studies in Berlin and a doctorate in political science from the University of Vienna. Following World War II, he was engaged by the American Joint Distribution Committee and the Jewish Central Committee as a lecturer at Jewish Displaced Persons Camps in Austria. In 1947, Dr. Weinberg became the rabbi of the Jewish community in Frankfurt, Germany and the chief rabbi of the State of Hesse. In 1950 he was elected as chairman of the Union of Rabbis in Germany. During 1949, Dr. Weinberg made a three-month tour of the United States at the invitation of the American High Commission in Germany and it was then that he decided to make this country his future home. He came here in 1951 to serve as rabbi of the American Jewish Congregation in New York. After five years he accepted a call to East Liverpool.

"In making the announcement of the new rabbi, Frederick R. Wohl, president of Beth Torah Congregation, also made known the appointment of A. Phillip Towsner as cantor of the congregation for the coming year."

The Washington Post of May 21, 1960 in its church section has an article about Rabbi Lewis E. Weintraub of conservative Temple Israel of Silver Spring. After quoting the rabbi to the effect that "The Jewish people have been crowding back into the synagogues to find philosophical justification for abundance of life" and that "they are searching for something that will validate experience," the article states:

"He (the rabbi) says he is convinced the religious revival has not yet reached its crest.

"Judging from his own congregation the upward curve continues steep. When the rabbi came to Temple Israel five years ago, its first regular leader, membership was 300 families. Now it is 600. Religious school enrollment, then 200, has tripled. The congregation has approved a 450,000 building program to permit further increase."

Temple Israel, as stated before, was organized in 1951.

The Washington Post of June 25, 1960, carries the following item:

"The Union of American Hebrew Congregations has granted a charter to Temple Shalom, Reform Jewish Congregation, 6520 Wisconsin Ave., Chevy Chase. Founded a year ago, Temple Shalom, with Edwin Friedman as its spiritual leader, now has 125 members."

Temple Shalom is the third reform temple organized after World War II. Since the organization of the Washington Hebrew Congregation in 1852 and Beth El of Alexandria in 1859, no new reform congregations were organized until 1950 when Temple Sinai was organized in that year by Rabbi A. Balfour Brickner, the son of the noted Rabbi Barnett Brickner of Cleveland. Services were held successively in Sheraton Park Hotel, the building of the Jewish War Veterans and in the Bethlehem chapel of the Washington Cathedral. It is now located in a new modern building on Military Road to which it moved in 1957. A detailed write-up of Rabbi A. Balfour Brickner is found in the Washington Post of June 16, 1956.

It is worthwhile noting that the mortality rate of congregations which was considerable in Minneapolis, as appears from Rabbi Gordon's book "Jews in Transition," mentioned in the Preface, and in other American cities was zero in Washington. Some congregations combined to form larger congregations, but none disappeared entirely. This phenomenon may be due to the fact that the congregations, except for the Voliner Ansheri Sfard which merged into Beth Sholom, were not organized on the basis of landsmanshaft, of regions of the country of origin.

The question of mixed sitting of men and women plagued many orthodox congregations when they were compelled by necessity to give up their modest synagogues and build large expensive ones. In many cases the change to mixed sitting was made in whole. In others it was made applicable only to certain sections of the synagogues and/or to certain times of the year and not to other sections or other times of the year.

My friend Mr. Morris Fleishman, a well known community worker and, like myself, a frequent letter writer to the "Forward," had a letter in the Forward advocating mixed sitting. Below is my letter in the Forward of July 22, 1959, concerning his letter:

> "My fellow Washingtonian Morris Fleishman made a mistake in his letter to the Forward of July 2, 1959, in which he writes that out of twenty odd synagogues in Washington there are only 5 small synagogues of the orthodox group. He apparently overlooked the new large orthodox synagogue Beth Sholom which cost about a million dollars to build. The synagogue has more than a thousand seats in the sanctuary and has a tremendous auditorium.
>
> "I do not wish to enter into a discussion with those who advocate mixed sitting in orthodox synagogues. I am allergic to cosmetics and perfumes and therefore I prefer to sit apart from our beloved Jewish women."

Each synagogue or temple has associated therewith a Hebrew school for children from 5 to 14 years for teaching Jewish subjects in their classrooms to different degrees. However, this phase of synagogue activities will be covered in a separate chapter (6) entitled "Jewish Education & Culture."

Many of the synagogues have what are called late Friday night services and which are attended to a greater or lesser degree depending upon the energy which is expended by the rabbi, the cantor and choir and the active members to make them a success. The Saturday morning services are generally well attended, especially in the conservative and orthodox synagogues and especially when there are one, two and sometimes even three Bar-Mitzvahs on a Saturday morning. In the middle of the week most of the conservative and orthodox synagogues have morning and evening services which are attended mainly by sons of deceased persons who recite the Kaddish, the prayer for the deceased.

In a book in Yiddish by Mr. Morris Alex, published in 1942, we find that Washington then had 11 synagogues and 1 temple excluding the Arlington Jewish Center and the Alexandria reform congregation mentioned be-

fore. The 5719 Jewish New Year (1958) plea for the purchase of Israel bonds during the High Holiday season is signed for their congregations by the rabbis of 26 congregations and temples and the list of signatures and the congregations they represent is reproduced herein. This list does not include the Washington Hebrew Congregation for reasons not known. A call to Jewish parents published as an advertisement by the Education Committee of the Jewish Community Council of Greater Washington for the 1960 Hebrew school year lists 28 synagogues and temples having Hebrew schools therein and 4 independent Hebrew schools. This list does include the Washington Hebrew Congregation temple. This second list is also reproduced below as it shows the kind of Jewish training given in these places. From these two lists it may be assumed that as of 1960, Greater Washington had 28 Jewish houses of worship. From the above-mentioned book and the two lists, it is evident that in about 16 years 14 synagogues and temples were added to those already in existence to accommodate the spreading of the Jewish population in all directions. The growth is remarkable in the reform sector of Judaism, with an addition of 3 reform temples to the 2 in existence in 1942, and in the conservative group with a similar increase ratio. The number of orthodox synagogues has not increased. On the contrary, a few of the older orthodox synagogues changed to what may be called conservative-traditional when they moved to new locations. An advertisement appearing in the Washington Post in the fall of 1959 announcing a lecture series for the winter of 1959-1960 lists 10 sponsoring conservative congregations. It appears, though, that this list does not include all of the conservative congregations of Metropolitan Washington. The 1956 Survey of the Jewish Community Council of Greater Washington estimates that there are twice as many conservative houses of worship as orthodox and half as many reform as orthodox. However, this division is not very sharp. In the conservative group there are some that follow the orthodox tradition 100% except for separate sitting of

men and women, and others which are more inclined to the reform group by the use of an organ on the Sabbath and the shortening of the Torah reading on the same day. On the other hand, all the reform temples are not now reform to the same degree. The newly organized reform temples with their young rabbis lean more to traditional Judaism and bring back to the temple the cantor and other ceremonies, such as the breaking by the bridegroom of a glass at the marriage ceremony. On my visit in 1957 to a late Friday night service at the new temple of the Washington Hebrew Congregation on Massachusetts Ave. and Macomb St., the newly engaged cantor in singing the selection "And the Children of Israel Observed the Sabbath" included the part stating that the Lord has created the heavens and the earth in six days and rested on the seventh day. This latter part is omitted from the reform prayer book and was included by the cantor, probably from habit.

Of course, the number of Jewish houses of worship grew with the growth of the Jewish population of Washington. The majority of the new synagogues and temples are of newly organized congregations and are in new sections of Washington and the suburbs and they followed the shift of the Jewish population to the newly developed sections. However, as indicated above, nearly all of the old and established congregations had to move their synagogues to new locations in Washington proper and in doing so increased the capacity of the synagogues and substituted modern buildings of great beauty for the old buildings, some of which were only converted dwellings.

In the 10 years 1948-1958, it is estimated that Washington Jews spent about 12 million dollars for building new synagogues, an amount about equal to that given in this period to the United Jewish Appeal by Washington Jews, the difference being that of the amount spent on synagogues a large proportion is money borrowed on mortgages which is to be repaid in the future, while the U. J. A. money is all in hard cash. In cases where the old synagogues were replaced by new ones in a

different section of the city, the money obtained from the sale of the old synagogue, generally as a church, covered a minor portion of the cost of the new synagogue. Large amounts for the building of the new synagogues are raised by a special tax on the membership, the sale of perpetual seats to the members and by the honor sale of portions of the synagogue to donors who wish to have their names perpetuated on rooms or other objects of the synagogue. Large amounts are raised by naming the synagogue auditoriums for donors who contribute as much as $50,000 for this honor. A few of the synagogues naming their auditoriums for donors are as follows:

Synagogue	*Name of Donor*
B'nai Israel	Sam Eig
Beth Sholom	Harry Carpel
Adas Israel	Abe Kay
Tifereth Israel	Joseph Cherner
Montgomery County	Sam Eig
Temple Israel	Sam Eig
Ohev Sholom T. T.	Paul Himmelfarb

On the High Holydays of New Year and the Day of Atonement, seats are sold in advance and the synagogues and temples are filled to capacity.

The new large synagogues have sizable budgets and are run in a business-like manner. Many have a full-time executive director trained especially for this kind of work in addition to the necessary office help. Well known executive directors are Abe Shefferman of Adas Israel and Joe Hurvitz of B'nai Israel. The largest orthodox synagogue in Washington had in the year 1959 expenditures of $135,000 and an income of $119,000 or a deficit of $16,000. Of course, the expenditures included payment of interest and principal on a $350,000 mortgage still owed by the synagogue and also the expense of running the extensive Hebrew school. It may be estimated that the expense of maintaining the synagogues and their schools in Metropolitan Washington is about a million and a half dollars per year, a portion of which is

covered by tuition fees of the Hebrew schools. The Hebrew school aspect is covered more in details in Chapter 6, "Education and Culture."

The ladies auxiliaries of the synagogues and the temples contribute materially to the incomes of these institutions and the number of women members in these auxiliaries is large in comparison with the male members of the congregation. The following item in the Post of May 24, 1960, by Ruth Wagner about the installation of new officers at a luncheon in the Shoreham Hotel by the Temple Sinai Sisterhood, while not typical, is of interest and is reproduced below:

> "Some members of Temple Sinai Sisterhood got nostalgic yesterday while others got daring. The former group modeled old-time swim-suits ranging from modest to baggy, while others tried on for size bikinis and other 1960 versions at their annual installation luncheon, held at the Shoreham Hotel.
>
> "The fashions, courtesy of Jantzen, were shown in a skit, 'Peaches on the Beaches,' with words and music by Mrs. Yale Cohen, Sisterhood member. Seymour Raboy sang the amusing lyrics to the accompaniment of Mrs. Harold Strachan at the piano. Mrs. Joseph Eanet was chairman of the luncheon, and Rabbi Balfour Brickner asked the invocation.
>
> "Models, who showed the Jantzen swimsuit collection ranging from 1897 versions to 1960 bikinis and sleek plunge-back numbers, were Mrs. Harold Blasky, Mrs. Jerome Bernstein, Mrs. Sheldon Harwood, Mrs. Allen Schweitzer, Mrs. N. Paul Berlin, Mrs. David Katz and Mrs. Ronald Shore. Mrs. Louis G. Meltzer was the commentator.
>
> "Following the fashions, there was an installation ceremony for the new officers of the group, which is entering its tenth year of existence.
>
> "The officers were installed by Mrs. Samuel Greenbaum in a ceremony that featured the presentation of a different kind of flower to the lady holding each office.
>
> "Mrs. Charles Berns, president, received an orchid, and the four vice presidents—Mrs. Eugene Kline, Mrs. Stanley Cohen, Mrs. Max Kushner and Mrs. Meyer Feldman were presented with gardenias. Pink carnations went to Mrs.

Nathan Goldman, recording secretary, and Mrs. Leonard Dub, corresponding secretary, and yellow carnations were the 'badge of office' for Mrs. Carlton Herman, financial secretary, and Mrs. Herman Morton, treasurer.

"The directors, who received red carnations, were Mrs. William Gouled, Mrs. Alex Taub and Mrs. Gilbert Potts."

In connection with the synagogues and their function, my letter to the Forward published Sept. 29, 1959, is of interest and is partly reproduced below:

"It is incorrect what your staff writer Mr. Shefner says that the synagogues and the temples are empty during the year except on the High Holydays of Rosh Hashana and Yom Kippur. Every synagogue in our Washington has classes where Jewish children are taught a few days in the week Jewish subjects in addition to the maligned 'Sunday Schools' and in the temples the children are taught Saturday and Sunday.

"Twenty-five synagogues and temples in Washington have, knock wood, about 9 thousand children attending their religious schools, or an average of 350 children per synagogue or temple.

"When I pass by a synagogue and see Jewish children playing outside waiting for their turn to enter the classrooms, I feel that the synagogue is not standing empty and that ghosts of the dead do not dance therein, as we youngsters were told about the cold unheated synagogues in the old country.

"How much the children learn in the schools depends upon the children themselves. In the old country there were children who could not properly recite the prayers from the Hebrew prayer book even after attending the Hebrew school for more than six years.

"The synagogues are filled during the winter months every Friday night for the late services. Saturday morning the synagogues are well attended, especially on a Saturday when there are one, two or maybe three young boys celebrating their Bar-Mitzvah's.

"The synagogues also have free morning and evening classses for adults desiring to study Hebrew and Jewish learning. Marriages performed in synagogues and social functions held in them do not allow the synagogues to stay empty.

"I agree with Mr. Shefner that there may be a surplus of synagogues and temples, but this cannot be controlled because there are no totalitarian Jewish organizations to decide whether or not a new synagogue is necessary. The country is prosperous and the fact that the Jewish population of Washington is continuously on the move to new neighborhoods in the last 15 years resulted in the building of many new synagogues and temples and, understandably, with the most modern improvements. The building of these synagogues and temples did not interfere to any extent with the money collections for necessary Jewish charities and for Israel, and it is possible that the new synagogues and temples materially helped in these collections."

Rabbis of recent times who served their congregations for a considerable number of years are:

ABRAM SIMON of the Washington Hebrew Congregation who served as rabbi from 1904 to 1938 was a gifted orator and very prominent in civic affairs of the City of Washington, serving for many years as member and president of the Board of Education of the city and as President of Columbia Hospital. On the day of atonement he was in the habit of giving a review of the happenings in the Jewish world in the past year. I remember that in one of these sermons in the 1920's he comforted his congregation on the fact that newly erected luxury apartments, as for instance the Kennedy-Warren on Connecticut Avenue, refused to accept Jewish tenants. He said that a time will come when they will be asked to come in as tenants. The time came in the terrible depression of the 1930's.

RABBI NORMAN GERSTENFELD succeeded Rabbi Abram Simon in May 1939 upon the latter's death in 1938. The son of an orthodox rabbi, who was a teacher of the Talmud in the Yeshiva University of New York, he was educated as a reform rabbi and served as an assistant to Abram Simon for a number of years before the latter's death. Upon assuming the leadership of the congregation, he attempted to bring back some traditional customs and traditional music to the temple. Being a forceful and an original speaker, he delivered many series of talks over the radio which were widely broad-

cast. He is also active for Israel since the establishment of the State. In May 15, 1948, at the establishment of the State of Israel, Rabbi Norman Gerstenfeld said in his sermon: "We will offer prayers in hope and in faith. Our co-religionists in Palestine will have to fight like the Pilgrims but there will follow an era of peace and progress in the middle East." (Evening Star, May 15, 1948.)

RABBI SOLOMON H. METZ, the spiritual leader of Adas Israel, served from 1930 to 1951, when he was made rabbi-emeritus, or a period of 21 years. He died Nov. 8, 1959. Rabbi Metz was an active zionist, serving many years as president of the Washington Zionist District. An authority on Talmudic literature and Jewish history, Rabbi Metz founded the Washington College of Jewish Studies in 1948 and became its dean.

RABBI GEDALIA SILVERSTONE was a picturesque figure in Washington with his massive frame and flowing reddish beard. He was an orthodox rabbi of the old school, came to Washington in 1906 and served first as rabbi of the Ohev Sholom Synagogue at 5th and I Streets, N. W. He gave up this position in the 1920's and settled in mandated Palestine. He returned to Washington in the 1930's to become rabbi at the Tifereth Israel Synagogue, 14th and Euclid Sts. N. W. He went back to Israel when the state was established and died there. He was succeeded as rabbi by his son Harry.

RABBI HENRY SEGAL, spiritual leader of B'nai Israel, has now been with this synagogue since 1936. He was instrumental in having the congregation construct the magnificent edifice on 16th and Crittenden St. at a time when it was not yet common to erect such expensive buildings as Jewish houses of prayer. In fact, B'nai Israel was one of the pioneers in this respect and others followed suit. For a time B'nai Israel's competition placed the other synagogues in its vicinity at a disadvantage. Rabbi Segal reorganized the school of the synagogue to serve as an example for other conservative synagogues.

RABBI HARRY KAUFMAN, spiritual leader of the traditional orthodox congregation Beth Sholom, now

located at 13th Street and Eastern Avenue, came to Washington in 1947 as a young rabbi just out of the Yeshiva Torah Vodaath to take the pulpit previously occupied by Rabbi Moshe Levenson, now of congregation Beth El on Jefferson and 5th Sts. N. W. The synagogue of the congregation, then located at 8th and Shepherd Sts. N. W., was then the largest and most modern synagogue in all Washington and it was then surrounded by a compact Jewish population. It also had the advantage of having the celebrated Cantor Sholom Katz officiating there with a fine choir. However, as time passed and the Jewish population moved from the neighborhood and in addition newer and larger synagogues were erected in new neighborhoods, the attraction of the young modern orthodox rabbi and the celebrated cantor could no longer fill up the synagogue. When it was decided to move to a new location, the question arose as to whether or not the synagogue should remain orthodox, as before. Rabbi Kaufman, a staunch orthodox, fought for orthodoxy and won. The new synagogue is now regaining its prestige as one of the great synagogues of Washington.

Other rabbis in addition to those mentioned above are listed in Alex's book of 1940 as follows:

RABBI JOSHUA KLAVAN of the Southwest Talmud Torah Synagogue, 1936-1954, father of Rabbi Hillel Klavan, the spiritual leader of the combined Ohev Sholom-Talmud Torah Congregation.

RABBI DR. JULIUS T. LOEB, former rabbi of Adas Israel, 1901-1907, and later in Ohev Sholom, 1919-1930. He was one of the early leaders of the Zionist movement.

RABBI AARON WOLKMAN of the Bethel Synagogue at Jefferson and 5th Street, N. W., former rabbi of B'nai Israel.

RABBI ZEMACH GREEN formerly rabbi of Ohev Sholom and later of his own synagogue.

RABBI CHAIM WILLIAMOWSKI, former rabbi of the Southeast synagogue.

RABBI OSER DUBROW formerly of the Kesher Israel Synagogue of Georgetown.

RABBI ARTHUR BOGNER of the Ezras Israel Synagogue, formerly in Northeast and now in Northwest at 5th and Dahlia Streets, N. W.

RABBI M. A. HORWITZ, father of the well-known surgeon Dr. Alec Horwitz, the son-in-law of Paul Himmelfarb, was spiritual leader of the Southwest Talmud Torah Congregation, mentioned above, 1912-1936.

RABBI H. G. WALDMAN of Agudath Achim which was founded in 1939. Rabbi Waldman was called to the pulpit in 1941 and is now serving an enlarged congregation in the new building on 13th St. near Tuckerman.

For the names of other rabbis serving Washington congregations, see list of signatures appended to Israel Bond Appeal.

The Washington Post of May 7, 1960, carries the following item about a new rabbi for Adas Israel:

ADAS ISRAEL'S NEW RABBI DUE JULY 15

"Rabbi Stanley Rabinowitz of Adath Jeshuran Synagogue, Minneapolis, has been chosen spiritual leader of Adas Israel Congregation, Connecticut Ave. and Porter St. N. W.

"He will assume his duties July 15.

"The rabbi is former acting executive director of the United Synagogue of America and is now a member of the Rabbinic Cabinet of the Rabbinical Assembly of America.

"A native of Duluth, he grew up in Des Moines and is a graduate of Iowa State University and Yale University. Following ordination by the Jewish Theological Seminary, he served a congregation in New Haven, Conn. six years. He has been at Adath Jeshuran seven years.

"Adas Israel, largest Conservative congregation south of New York, with 1100 families, observed its 90th anniversary last year."

Cantors with or without choirs add to the solemnity of the synagogue services. Especially is this the case on the occasion of the holidays of Passover, Shvuoth, and Succoth, and the Holy Days of the Jewish New Year and the Day of Atonement. It is not within the scope of this book to go in detail into the cantorial phase of synagogue worship in Washington. Even as late as 1940, only a

few of the synagogues in Washington had yearly cantors. The others either imported for the High Holydays cantors from New York, or had local non-professionals, such as Moshe Yoelson who was assisted by his young son, later famous as Al Jolson, officiate on these holydays. The temple of the Washington Hebrew Congregation did not then have a cantor but did have a choir composed of singers many of whom were gentiles. This temple now has a cantor and Temple Sinai has a cantor, a choir of 25 voices and a choir leader. The Adas Israel, the largest conservative congregation, had as its permanent cantor Lewis M. Novick, who came to Adas Israel in 1923 and who sang with a local choir which included Abe Shefferman whose father was cantor of Adas Israel before Novick. Cantor Novick after retiring went to live in Israel after the establishment of the State of Israel and his place was taken by Jacob Barkin, who resigned in 1959 to be succeeded by Cantor Burton Kaplan who stayed only a short while. Cantor Kaplan is a native American in contradistinction to the older cantors who were foreign born, as America did not yet then produce any cantors of note. The following item appeared in the Ledger of Sept. 11, 1959, on the occasion of Cantor Kaplan's appointment:

> "Cantor Burton Lowell Kaplan is the new cantor of Adas Israel Congregation. Born and educated in Chicago, he made his formal cantorial debut at the age of 18 chanting the overflow service of Chicago's Southside Hebrew Congregation. He served as cantor of Congregations in Des Moines, Iowa and Oakland, California, and in 1956 was elected to the pulpit of Manhattan's Temple Ansche Chesed, where he succeeded the late Cantor Adolph Katchko, dean of the American Conservative Cantorate, from which post he comes to Adas Israel Congregation.
>
> "He now resides in Bethesda with his wife Rashi, and their three children."

The Beth Sholom synagogue engaged in 1938, at the time of the dedication of the new synagogue at 8th and Shepherd St. N. W., the world famous cantor Samuel Vigoda, who stayed for about a year. After a succession

of cantors, the renowned cantor Sholem Katz, a survivor of Hitler's concentration camps, was engaged, but he officiated only on the Sabbaths of the blessing of the new month and on the holidays. When Beth Sholom moved to its new location on Eastern Ave. and 13th St. N. W., it was found necessary to have a cantor to officiate every Sabbath which Cantor Katz was unwilling to do. A new cantor Samuel B. Taube from London, England, is now the cantor of this congregation.

Congregation B'nai Israel did not have a permanent cantor until about 1944 when a refugee (Weiss) was engaged. The present cantor is Jacob Friedman who is assisted by a choir led by Mr. Weiner.

Most of the other smaller synagogues have either full time or part-time capable cantors. Many of the part-time cantors are government employees who are semi-professional cantors. However, as stated before, it is not within the scope of this book to enumerate cantors of whom I have no personal knowledge.

The Jewish Community Council's Survey of 1956 shows that over half of the families of Greater Washington do not belong to a synagogue and that one-fifth never attend a synagogue. Independent of synagogue affiliation, half consider themselves conservative, one-fourth reform and 15% orthodox.

The Jewish Community Council of Greater Washington 1956 Survey discloses the following additional facts:

Almost half of Washington Jewry belonged to some synagogue. 87% expressed a specific identification with one of the three major denominations. The reasons for not belonging to a synagogue of 37% is:

> "Synagogue membership is less important to me than other things in my life. The other things, therefore, have prior claim to my budget of money or time. When my children are of age when social pressure of the Jewish community will demand that I give them a Jewish education, I will join a synagogue to do so."

Synagogue membership 11.9% orthodox, 25% conservative and 6.3% reform.

As to the question what they consider themselves to be, the answer was orthodox 14.9%, conservative 47.4% and reform 24.7%.

The study shows the highest proportion for orthodoxy in the oldest areas of Jewish settlement: almost all of the affiliated Jews in N. W. Washington belonged to Orthodox synagogues.

Two-thirds of Conservative and Reform families showed an income of $10,000 or more: the Orthodox led in controlled strength only in the under $5,000; in age Orthodox was overweighted with members over 55 years and over; Reform was strong at both ends of scale; Conservatives strongest in middle age 35-54 and weakest in the younger groups; Orthodox 50% foreigners, Conservative one-fifth and Reform one-tenth. On the other hand, the Conservative groups showed 17.7% with second generation nativity and 61.5% first generation. Reform had 23.6% and 66.7% in each of these categories.

23.3% of the Orthodox, 15.1% of the Conservative and 7.6% of the Reform and 1.6% of the unaffiliated, visited the synagogue "4 or more times a month." They all reported that more than half their members attended one to 11 times a year. Of the unaffiliated 56% came with comparable frequency, 35% never came and negligible numbers came more often.

11% of the unaffiliated Jews are partners in a religiously mixed marriage.

A majority reported they do not adhere to certain orthodox religious customs. For example, only 24% always buy meat at kosher shops while 53% never do. Similarly 57% never light Sabbath candles while 26% always do. In connection with these religious observances, my letter which appeared in the Forward of April 4, 1959, is of interest and is copied below:

> "Reading in the Forward of January 25, 1959, the article by A. Menes entitled 'Who is a Jew and What is Jewishness' brought to my mind a story told by the Rabbi (Harry Kaufman) of the large Orthodox synagogue (Beth Sholom) in our city of Washington. Most of the gentile girls (called affectionately shikses in Yiddish) who wish to accept the

Jewish religion because of a liking for a Jewish young man are converted by a conservative or reform rabbi who does not require of them much preparation for such conversion. But it happens sometimes that when the parents of the young man are orthodox, they insist that the conversion be done by their orthodox rabbi. The orthodox rabbi insists that the girl learn to pray in Hebrew and know of the Jewish holidays, of the observance of Jewish dietary laws and of the laws specifically relating to Jewish women. One such girl complained to the rabbi about all this bother. Her complaint was that she wishes to be such a Jewess as her fiance's sisters, who do not observe the Sabbath and the other laws, do not know how to pray in Hebrew and have no knowledge of Jewish holidays. The rabbi replied: 'Such Yiddishe shikses as your fiance's sisters are, we have plenty of our own; outsiders we do not need.' ''

Chapter 6

Jewish Education and Culture In Greater Washington

Mr. Nathan M. Kaganoff in his 1956 thesis for the degree of Master of Arts by the American University, entitled "The Education of the Jewish Child in the District of Columbia, 1861-1915," carbon copy in the Library of Congress, makes a thorough survey of the Jewish education of Washington Jewish children for the period 1861-1915. It is not within the scope of this book to quote at length from this survey as interested persons, especially in Washington, may with ease inspect this thesis in the Library of Congress. Roughly we learn from the thesis that the Washington Hebrew Congregation had in the period 1865-1870 an elementary day school in which in addition to secular subjects Jewish subjects were taught in German. The sessions were from 9 to 12 and from 1 to 4. Tuition was one dollar per month for members and a dollar and a half for non-members. In 1865 there were 75 children in the school. Teacher salaries were $83.33 per month. There was aldays a deficit and as the standard of Washington public schools has risen both physically and intellectually, the school was closed in December 1870. In 1905 there were 217 children in the Sunday school of the Washington Hebrew Congregation. The first school of Adas Israel Congregation was established in 1876. Rabbi Loeb came to Adas Israel in 1901 and stayed six years. He was Cantor and teacher and had another teacher to help him. In 1908 Rev. Eggleson and Morris Freilicoff served as teachers. From 1908 to World War I financial difficulties continued to exist. When Rabbi Benjamin Grossman became leader of Adas Israel in 1913 the membership jumped to 191 and the school attendance to 112.

Rabbi Grossman served as rabbi until 1921. Abe Shefferman's father served as cantor and teacher at Adas Israel from 1913 to 1925. In 1910 there was an all-day Hebrew School at 1003 K St., N. W. but it did not last long.

The advertisement by the Jewish Education Committee of the Jewish Community Council of Greater Washington, which appeared in the Washington Post of September 7, 1960 and which was reproduced above, shows that, except for the Hebrew Academy and the all girls Beth Jacob School which are all-day schools and of which there are 120 in the U. S. outside New York, the part time education of the Jewish youth is achieved at the synagogues and the temples. In the synagogues and temples the education is in the following categories:

1) Weekday afternoon schools;
2) Sunday primary classes (preparatory for weekday afternoon school);
3) Sunday school for older pupils;
4) Sabbath school.

The following article in the Ledger of August 21, 1959 fully explains all of the aspects of the various schools:

> "Thirty-one Jewish schools in Greater Washington are preparing for a record enrollment when they open their doors in early September. Most schools will begin classes no later than September 13. A number of schools are opening as early as September 1 to make up for Sundays when they will be closed for the Jewish holidays.
>
> "Nearly 9,000 students are expected to enroll this Fall, according to the Jewish Community Council of Greater Washington. A recent survey by the Council disclosed that last year 8,738 children were enrolled in the Jewish schools of the District of Columbia and the nearby Maryland and Virginia suburbs. The Council further reported that last year's enrollment represented an increase of 76% in the last seven years.
>
> "Changing population trends are reflected in the comparative growth of enrollment in the District of Columbia and of the suburbs. During the seven years covered in the survey, enrollment in the Jewish schools located in the

District grew by 41%, while the enrollment in the suburban schools grew by 141%. Nearly half of last year's enrollment (48%) was in the suburban schools. Further, there are several schools located within the District which draw a large part of their student bodies from suburban homes. The indications, therefore, are that more than half of the total enrollment consists of children who live in the suburbs.

"As in the country as a whole, Greater Washington's growth in Jewish school enrollment is far greater, proportionately, than the growth of Jewish population. Greater parent interest in their children's Jewish education has led to progress in several areas. Many local schools have intensified their programs by increasing the number of teaching hours per week. An increasing proportion of students is retained into junior high school age and even into senior high school age. Students are also beginning their Jewish education at a younger age. At least six local schools are conducting weekday nursery schools with a program of religious and Hebrew content.

Teacher Qualifications

"In recent years, schools have also begun to demand higher qualifications on the part of their teachers, and salaries have gone up in recognition of these higher standards. More and more schools are administered by a principal, rather than being an additional responsibility of the rabbi. This summer four more schools have engaged fulltime educational directors.

"Most of the local Jewish schools, like those in the rest of the United States, are sponsored by congregations, Orthodox, Conservative, and Reform. These include one new school, sponsored by the community's newest Reform congregation. There are also two all-day schools, governed by independent boards, and four schools sponsored by non-congregational organizations or centers.

"The basic Jewish studies, including Hebrew, are taught in all of the community's Jewish schools, but there are differences in the intensity of the program. The two all-day schools cover an intensive program of Jewish and Hebrew studies, as well as the public school curriculum. At the other extreme are two schools in which all students come only once a week. In the other schools, sessions are held on Sunday morning and on weekday afternoons after public school hours. The most prominent trend in these schools is that of the 'integrated' school, in which the youngest children attend only on Sunday, but all students enter the weekday afternoon school at age 8 or 9. Some schools, how-

ever, give their students a choice between entering the weekday afternoon department or continuing in Sunday School through Confirmation.

"Re-enrollment of old students and registration of new students is being completed in all of the schools during this period. The Community Council's Jewish Education Committee and its Educators' Council which sponsor the annual community-wide campaign for enrollment in Jewish schools, urge all parents to enroll their children promptly. Since a number of schools are opening unusually early, it is important that parents check with the school of their choice regarding the opening date and the hours during which they may register their children."

The following items appearing respectively in the Ledger, 4/1/60 and 3/11/60 illustrate fund raising activities of the Academy.

4/1/60

"The sixth annual Telefund of the Hebrew Academy of Washington will take place during the entire month of Sundays in April on radio. The program will originate at Station WARL, 780 on the dial, on the Max Reznick Jewish Hour, from 9:45 a. m. to 11 a. m. on Sunday, April 3, April 10, April 17, and April 24. Mrs. Frank Gordon is chairman.

"The Academy, an established school with exceptionally high standards, maintains a carefully chosen faculty to give students good educations both in Hebrew and secular subjects. The English curriculum is the same as that of the public school system in the District of Columbia. Aim of the school is to create a harmony among American Jewish children by transmitting to them the ancient Jewish heritage in modern and highly skilled forms. Recent achievements tests have shown that the average in the Hebrew Academy is one year and 8 months above the national average.

"There are more than 400 children enrolled with 31 members on the faculty. Transportation is provided for children in outlying areas and a luncheon program is also provided. The total annual budget of the Academy is more than $200,000. The school receives support from the Jewish community of Washington since its tuition income covers but half of the needs of the school.

"The Telefund is one of the important sources of financial support for the school. A generous response has been exhibited in the past."

"Mrs. Avraham Harman, wife of the Ambassador of Israel, will be the guest speaker at the donor-luncheon of the Ladies Auxiliary of the Hebrew Academy of Washington. The luncheon will take place on Wednesday, at noon, in the school auditorium, Sixteenth Street and Fort Stevens Drive.

"Also present as an honored guest will be Mrs. Yaakov Herzog, wife of the Minister of Israel. Both Mrs. Harman and Mrs. Herzog are the parents of children studying at the Hebrew Academy.

"The program will include modern Israeli songs presented by Mrs. Millicent Rose, choir director of Beth Torah Congregation.

"Mrs. Oscar Margulies is president of the Ladies Auxiliary. Mrs. Meyer Greenberg and Mrs. T. A. Lerner are co-chairmen of the luncheon. Their committee includes Mrs. Hyman Lewis, Mrs. Asriel Taragin, Mrs. Bertha Davidson, Mrs. Reuben Goodman, Mrs. Joseph Viener, Mrs. Bernard Dworsky, Mrs. Paul Sperling, Mrs. Harry Klavan, Mrs. Bernard Hercenberg, Mrs. Alvin Seltzer, Mrs. Jack Zaltzman and Mrs. Sol Zendel.

The Ledger of June 24, 1960, states that on June 13, 1960, 18 students graduated from the Hebrew Academy of Washington. Of the 18, 9 are boys and 9 are girls. His Excellency Avraham Harman, Ambassador of Israel to the United States, delivered a message to the graduates.

The Hebrew Academy was organized in 1941. It is not within the scope of this work to give a detailed history of this academy.

The Beth Jacob School, Rabbi Israel Orlansky director, is the second all-day Hebrew School in Greater Washington. The news item copied below appeared in the Ledger of March 18, 1960:

"Beth Jacob School of Washington will hold a Dedication banquet honoring its Patron members at 6 p. m. on Sunday, April 3, at the Hotel 2400. Manny Miller is Patron members chairman and Norman Kamerow heads the banquet committee.

"Patron members include Melvin J. Berman, Joseph Bortnick, Sidney Brown, Jack Carpel, Ruth Cherner, Fannie Davis, Sam Eig, Cy Freedman, Leopold V. Preudberg, Leo Goldfeder, Harry Gudelsky, Morrin Hein, James J. Kaplan, Abe S. Kay, Phil Lendenbaum, David Leventhal, Pauline Light, William Magazine, Morris Newman, Joseph Ottenstein, Dr. Alvin Radkowsky, Samuel M. Shulman, Irvin L. Siegel and Hyman Viener.

"Organized in 1954 with six students, the school has grown to an enrollment of 100. Housed at 1501 Gallatin Street, N. W., the accredited day school has provided scholarships and aided many underprivileged children to obtain a sound Jewish education."

The Ledger of June 10, 1960, has the following item:

"Rabbi Israel Orlansky, Beth Jacob School director, was elected to serve on the executive board of the National Conference of Yeshiva Day School Principals at the recent fifth annual convention of the group held in Ferndale, N. Y. The group is affiliated with Torah Umesorah, national society of Hebrew day schools. There are 235 day schools with an enrollment of 47,000."

The Ledger of July 29, 1960, carries the following notice about the Brisker Yeshivah of Washington:

"The Brisker Yeshivah of Washington will, for the coming term, give a special course in Torah studies in Chumash, Talmud and Tossaphoth. The course will be for eight months and will afford talented students an opportunity for intensive training and a chance to advance rapidly in studies that may ordinarily take a two-year curriculum.

"In the eight years of its existence, the Yeshivah has taught many students from this city and from out of town. Boys of post Bar Mitzvah age receive instruction in all Torah subjects, with classes starting in the morning and continuing throughout the day. There are also special evening courses.

"Brisker Yeshivah students range from junior high school age to college, the latter preparing themselves for various professions. A number of Yeshivah graduates take post graduate courses in rabbinical colleges in preparation for the rabbinate.

"The Yeshivah is located at 1333 Emerson Street, N. W."

It is not clear from the above notice whether or not secular subjects are also taught in this school. Apparently the course of study is along the lines of the old yeshivahs in Europe. However, an advertisement appearing in the Aug. 26, 1960, issue of the Ledger may throw light on this subject. The advertisement by the Yeshivah High School of Washington, D. C. located at the above address 1333 Emerson St. N. W., announces the opening of a full academic high school the coming September in conjunction with a complete program of religious studies both for beginners and advanced students. Full dormitory and dining facilities are said to be available for students from out-of-town. Further details appear in an article on page 3 of the same issue.

The following article by Milton Viorst which appeared in the Washington Post of Feb. 22, 1960, gives a fair idea of the Jewish Day School in the U. S.:

> "Three hundred parents and teachers of Jewish children met here yesterday to clarify the goals of Jewish education in American society.
>
> "They are the leaders of the Jewish day school movement which began to grow in the United States after World War II. Almost 250 full-time schools for 45,000 pupils have been founded in 82 communities.
>
> " 'Hitler wiped out Judaism in Eastern and Central Europe,' one leader explained. 'It is impossible to restore it. We want to make the United States a major seat of Jewish culture.'
>
> "The schools are, in a sense, the counterpart of private parochial schools, but there are significant differences.
>
> "Each Jewish school is independent and unaffiliated with any particular synagogue. The course of study is designed to meet requirements of the local school system. Many of the teachers are not Jewish.
>
> "The students follow a 'double curriculum,' one principal said. They study in the morning whatever the public schools study during the day. In the afternoon, they devote their time to Hebrew, the Bible and Jewish history.

" 'We are trying to develop children who function with total effectiveness in the American community while fully rooted in their tradition,' said Marvin Fox, a leader in the movement and a philosophy professor at Ohio State University.

"It has been said that the philosophy of our movement tends to create upper-class Jewish ghettos. We believe, on the contrary, that thorough schooling in their traditions will give Jews the assurance they need not to huddle together in self-made ghettos.'

"The schools are expensive to build and operate, a principal said, and standards and salaries are kept high. But American Jews have contributed generously to them, he added.

"Fox said a general acceptance of religion in suburbia has facilitated the growth of Jewish education. Almost all the schools teach 'orthodox' Judaism, he said.

"Usually Jewish children go to public school until midafternoon then to Hebrew school until suppertime, Fox pointed out. With this schedule, they frequently feel cut off from their friends."

Most of the synagogues have Saturday morning junior services for children 8-13 and some have special services on Saturday for post Bar-Mitzvah boys which are more elaborate than the junior services but less lengthy than the services in the main synagogue. Many of the synagogues also have Sunday morning services for the Minyannairs, boys 13 years or over, including the putting on of the Teffilin in addition to the Talith. The March 25, 1960, issue of the Ledger has a photo of the Minyannaires of B'nai Israel Congregation showing about 40 boys accompanied by Rabbi Segal, vice-president Ernest Sherman, Ben Wostein and Mrs. Abraham Paull, who serves the boys a large and delicious breakfast after the services.

The circular sent out by the B'nai Israel religious school for the year 1959 shows A and B departments. The A department (Sunday school), children 5-8, attend only on Sunday and for a two-hour session. Tuition, members' children $30.00 per year, non-members' children $55.00 per year. The B department (three days a week including Sunday), members' children $9.00 per

month, non-members' children $15.00 per month, with a reduction for additional children from the same family. Transportation is provided for the B children on week days at a charge of 25c per trip, the annual fee being $35.00.

The circular of Agudath Achim Congregation mailed August 1959 lists for the very young, ages 5-7, 1½ hours every Sunday, for members $12.50 per term (Sept. 8 to Jan. 30 and Feb. 1 to June 15), for non-members $20.00 per term. For boys and girls, ages 8-14 who, because of distance, are unable to attend regular classes, Sunday only 2½ hours each, tuition $40.00 for the entire school year for members and $60.00 for non-members, second child for ½ the fee for both members and non-members. For boys and girls who live in the neighborhood three sessions each week excluding Sabbath services, children of members $8.00 per month for one, $12.50 for two and $15 for three; children of non-members, 1 child $12.00 per month, 2 children $16.00 and 3 children $20.00.

The above schedules are typical for other congregational schools. The Hebrew Academy tuition is about $400.00 per year with reduction for those who are unable to pay the full amount and in some cases free tuition is provided. The same applies to the congregational schools.

In 1940 the pay of top Hebrew teachers was about $40 per week and of second class about $30. The present average is for principals or education directors about $7,000.00, for full-time teachers $3500-$5000 and for part-time teachers and Sunday School teachers variable amounts. In 1940, Sunday School teachers were not paid at all, or very nominal sums.

The types of the present teachers, principals and directors may be gleaned from the following items from the Ledger dated Aug. 21, 1959 and Sept. 11, 1959, respectively. Dr. Ashery is associated with Adas Israel.

> "Kopel Weinstein, Jewish educator, who for many years served as teacher and principal with the Board of Jewish Education in Baltimore and for the last five years as

teacher at Adas Israel Congregation in Washington, has been engaged as educational director of the Temple Israel Religious School.

"Born in Rumania and raised in a traditional Jewish home, having attended Hebrew and secular schools, Weinstein pursued his education in Baltimore, upon his arrival in this country. He graduated with honors from the Baltimore Hebrew College and holds degrees from the University of Baltimore and the Hebrew University of Jerusalem.

"Active in the Jewish community of Washington, he is in charge of adult Hebrew education at Roosevelt High School, is president of Chavruta, the Hebrew cultural society and is an associate chairman of the United Jewish Appeal."

—

"Dr. Irving B. Ashery of Pittsburgh has been appointed director of education of the congregation. Dr. Ashery has more than 20 years of experience in the field of Jewish education. He is a graduate of Yeshivah University, City College of New York and Burton College. He holds B.B.A., and M.R.E. degrees and has received his Ph.D. in religious education. He also has a fine musical background having attended the Louisville University School of Music and Peabody Institute. He has served as vice-president of the Texas State Region of Young Judea and during the past year has served as chairman of the Zionist Youth Commission in Pittsburgh. He is married and has two children."

Boris Smolar writes thus in the "Forward" of Aug. 11, 1960:

"The typical teacher in the Jewish afternoon school is—as portrayed by the American Association for Jewish Education—a man between the ages of 25-45, foreign born, married and a father of 2, or 3 children. He comes from a Yiddish speaking family and is able to speak Yiddish. He is also able to speak Hebrew, more or less.

"The average earnings of such a teacher are about $4,500 a year for teaching twenty hours per week. He is more or less satisfied with his profession and he plans to remain a teacher permanently. He obtained his Jewish education in America or in a foreign country and he obtained his general

education, or is still studying, in an American college or university. He possibly also took courses in a Jewish teachers seminary.

"He works as a teacher in Jewish schools 5 to 10 years already, and—this is the most important point—he says that he still continues his Jewish education. So at least have stated 79% of all the teachers in the Jewish afternoon schools. 60% stated that they still continue their general education. In the Jewish all-day schools, 59% of all the teachers answered that they intend to continue their Jewish education."

Malke Cohen who came with her late husband Harry Cohen to Washington about 1912 and settled in Georgetown, tells that there was no organized Hebrew School in Georgetown or vicinity at that time, and that she collected 2 or 3 children from the neighborhood in addition to her own son and engaged a new immigrant to teach the children in her house. However, this did not last long as the newcomer could not eke out a living in Washington and he left. It is a great jump from those days to the present well-organized city wide system of Hebrew schools. The present style of making elaborate Bar-Mitzvah celebrations has greatly contributed to the universal Hebrew education of the Jewish youth in Washington, as it has done in other cities in the U. S. We, therefore, see frequently that when the Bar Mitzvah boy's father, who was raised by a religious grandfather, is called up to the Torah he is unable to recite the Torah prayers, while the son, the Bar Mitzvah boy, recites a beautiful Maftir and in many instances also officiates before the congregation in the difficult Saturday morning prayers.

At present there is only one Yiddish school in Washington, the Chaim Weitzman School, sponsored by the Farband or Poale Zion. The Workmen's Circle Washington Branch had for a number of years a Yiddish school at which the wellknown Jewish journalist and radio producer Murray Frank taught, but at present, possibly due to the abundance of Hebrew schools and the

Bar-Mitzvah celebrations, the school does not exist any longer.

The 1956 Survey of the Jewish Community Council with respect to Jewish Education in Greater Washington is given in the table below:

School	Age	
	5-16	5 and over
Sunday School	61.4	38.3
Hebrew afternoon	24.1	34.9
Hebrew all day	4.6	5.7
Private tutor	7.5	14.1
Other	0.6	3.9
Any at all	77.2	74.5
None	17.9	19.3
Not reported	9.9	6.2
TOTAL	100	100

The column 5 and over was adapted from 5-16 and 17 and over.

The Yiddish paper "The Day" has in its issue of Feb. 24, 1960, an illuminating article on the growth of Jewish education in the U. S. in the last 20 years which states in part as follows:

> "And naturally it is not a small matter when we say that nearly 600,000 Jewish children attend the various Jewish religious schools including 50,000 in the Jewish Day Schools. And the fact is that Jewish children in their majority love the Jewish subjects taught in these schools. Jews in America spend more than seventy million dollars on Jewish education. It is a far cry from the time when a group of Jews from the East Side of New York City went from house to house to ask contributions for the first Day School (Yeshivah) and were able to buy only one volume of the Talmud for 90 cents.
>
> "Naturally, there is much to criticize in the field of Jewish education. More than 40% Jewish children attend the once a week Sunday schools. 47% attend a few times a week in the Synagogue schools. Less than 10% attend Hebrew Day Schools. Less than 2% attend Yiddish non-religious schools.
>
> "All in all, it must be admitted that there is a growing interest in traditional Judaism, in Jewish education and in

Jewish knowledge by the Jews of America and this is certainly one of the most illuminated points in the general map of the American Jewish Community for the last two decades."

The above is fully applicable to the situation of Jewish education in Greater Washington.

The amount of money spent at present for tuition in the Hebrew schools of Greater Washington may be estimated as follows. The tuition per pupil which is about $40 for Sunday School and about $70 for afternoon Hebrew School and about $400 in the day school Hebrew Academy may be averaged as $60 per pupil. The number of pupils is about 9,000, so that 900 × 60 = $540,000. Add to this the tuition for children taught by private teachers, of whom we see many at Bar Mitzvah celebrations, it may be assumed that the amount spent by Jewish parents for their children's Jewish education is about $600,000 per year. The amount for all Jewish schools in the U. S. is given in the 1958 Jewish Year Book as $46,500,000.

The Ledger of Sept. 4, 1959, has an article on the eighth annual Teacher's Workshop in Jewish Education, sponsored by the Educators Council of the Jewish Community Council of Greater Washington which is to take place in Adas Israel Synagogue during Sept. 13, 14 and 15. Chairman of the Work Shop was Dr. Benjamin L. Yapko of B'nai Israel. Rabbis, principals and teachers of Washington's 31 Jewish schools have been invited. As chairmen of the different sessions are listed Manuel L. Helzner, Educational Director of Temple Shalom, Dr. Yapko mentioned before, Rev. M. H. Kaminetzky, principal of Beth Sholom, and Dr. Solomon N. Skaist, Hebrew Academy principal. Samuel Lebowitz, Community Council's Jewish Education Committee chairman was to bring greetings from his committee and Albert E. Arent was to install the officers of the Educators Council. Others mentioned in the article are Harold S. Schlaffer, Mrs. M. H. Kaminetzky, Mrs. Louis P. Hellman, Mrs. Warren M. Davison, Mrs. Joseph Tudor, Mrs. Martin Wender and Sidney H. Zevin.

Hebrew education for adults is provided in week-day mornings and the evenings by some of the synagogues free of charge. Such education in Hebrew is also provided free of charge at Roosevelt High School by the Recreation Department of the District of Columbia in cooperation with the Chavruta.

Washington is deficient in Jewish cultural activities originating in Washington Jews themselves. Once in a while a Yiddish Theater company comes to Washington for a performance or two and in years gone by Yiddish movies were shown frequently.

With respect to radio and television, a Yiddish program on radio was produced for many years in the 1930's in Washington featuring Cantor Shapiro who came to Washington from Baltimore. Prior to that, Sydney Resnick sang on a Jewish program on Station WMAL Yiddish, English and operatic songs for a while. For the last 12 years Max Resnick runs a radio program on an Arlington station every Sunday morning. Originally an hour long Yiddish program, it is now extended to an hour and a quarter, the first quarter of an hour being dedicated to Israeli prepared material including descriptions in English of the land and its people. For a while, Mr. Max Resnick had a half hour program on television once a week on which Vice-President Nixon appeared once or twice, but this program has been discontinued for the present apparently due to lack of sufficient sponsorship. Burstein and Luchs, a man and wife team from New York, had for a short time a Yiddish program on radio which is now discontinued. Marty Lerner had before a ½ hour program and is now reviving it. A new ½ hour program on radio in Yiddish, sponsored by the Farband and produced by Murray Frank, a former teacher of the Arbeiter Ring school in Washington and now a congressional secretary and correspondent for the Jewish daily "Tog" (The Day), is now on the air every Sunday and it is hoped that it will continue for a long time. Yiddish which was much in use in Washington in every day life and in the Orthodox synagogues by the rabbis in their sermons, has now lost its place as a going language ex-

cept in the Farband and in the Workmen's Circle. Even the young Orthodox rabbis who a few years previously sneaked in a Yiddish sermon once in a while when there was no Bar-Mitzvah celebration on a Sabbath, have given it up for lack of demand for a sermon in this language.

English radio and television programs of Jewish content and originating in Washington are the programs of the Jewish Community Council and others.

Lectures by local and out-of-town speakers were not infrequently given by synagogues, the Jewish Community Center and other organizations such as the Workmen's Circle, the Farband and the Pioneer Women, but since the advent of television their number has declined appreciably. Lately the Washington Hebrew Congregation arranged lectures on Jewish subjects for Sunday mornings during the winter months and the conservative synagogues of Washington combined to give in these months a series of 6 lectures each lecture being held in a different synagogue. In the 1930's the late Friday night services included a lecture and a discussion on a Jewish subject after the conclusion of the abbreviated religious service and the serving of refreshments. But these have been given up in recent years, possibly due to the fact that there is insufficient time for them in addition to the more lengthy religious service, the sermon and the social hour. It is a pity, though, since the discussions gave the public, especially the young people, a chance to participate instead of being merely listeners and onlookers. The synagogues through their ladies auxiliaries, youth movements, adult study groups and men's clubs contribute to Jewish education.

The Washington "National Jewish Ledger" has been now continuously published for 30 years, since 1930, and has now a circulation of more than 5200. It is a weekly paper containing mostly syndicated articles found in the general Anglo-Jewish press and some specific news of the Washington area's Jewish doings. Thomas Gerber is now the publisher and advertising manager and Kay C. Gerber is the managing editor. Another paper "The Washington Jewish Star" appeared recently for a few

months and disappeared. A bi-weekly paper "The Washington Jewish Digest" began publication in 1959 with Sidney Block publisher and Emanuel V. Kay editor, and has also disappeared. In the 1930's there appeared for a short time a Yiddish paper "The Washington Voice" published by Jacob Levine who had a small print ship and Jewish book store in a converted small garage on Otis Place, N. W. near Georgia Ave.

The Washington Jewish Community has also the benefit of access to the Hebraic section of the Library of Congress which was established in 1914, and which has more than 51,000 volumes of Hebrew and Yiddish, and to 150,000 more volumes in other languages in the main library dealing with the Bible, Palestine, Judaism, Zionism and other aspects of Jewish life.

The District of Columbia main library at 7th St. and Mass. Ave. has a fine collection of books of Jewish interest in English and Yiddish and a few books also in Hebrew. The Petworth branch located at Georgia Ave. and Upshur St. has a collection of about 10 shelves of books of the same nature and additional books are added from time to time. However, the neighborhood of this branch has changed considerably in the last 10 years and few Jewish readers remain in this neighborhood. The collection should be moved to a more desirable location.

Since the establishment of the State of Israel, the Washington Jewish community has the benefit of the presence of the Embassy of Israel and its fine staff. Members of the staff very frequently lecture before various Jewish organizations and in synagogues and the presence of some of them at synagogue services on the Sabbath is uplifting to the congregation. Minister of Israel to the United States, Yaakov Herzog, the son of the late Rabbi Herzog, chief rabbi of Israel, was a steady attendant at the Saturday morning services at the Orthodox synagogue Beth Sholom before he was appointed as Ambassador to Canada.

The National B'nai B'rith building located at 17th St. and Rhode Island Ave. N. W. with its museum is also a

cultural addition to the Washington Jewry and so is the Jewish Welfare Board and its activities.

The Jewish Community Center has in addition to its many other activities also very important Jewish cultural programs and a fine library of Jewish content which is called the "Hershfield Library" after the late Harry Hershfield who was for many years a representative of the Haias in Washington and an ardent Zionist. This library has a section called the Louis E. Spiegler Judaica Library named in honor of the beloved leader of the Washington Jewish community whose name is thus memorialized. The history of the Center and its accomplishments are vividly set forth in an article, reproduced below, entitled 'In Retrospect, How the Center Came to Be,' based on research by Terry Shefferman and appearing in the National Jewish Center News of Nov. 1959:

> "It was a hot July afternoon, not long after the turn of the century, when a group of young men—many still in their teens—gathered at the home of William Roberts on 5th St. N. W., to discuss forming a club.
>
> "Out of these simple beginnings, like many another far-reaching concept, was born the idea of a 'center' for Jewish community life. An idea which was to take many forms and develop in various stages through the intervening years. An idea which eventually sparked a city-wide movement among Washington Jewry and resulted in the construction of the Center building at 16th and Q Sts., where for thirty-five years the large structure has served as the busy hub of Jewish cultural and recreational activities.
>
> "From the beginning, even as sketched in 1911 by the ambitious teen-agers, the purpose of 'Center' was always more than purely social. Its destiny was already set in their determination to have a broad program including varied athletic and recreational pursuits and such stimulating presentations as lectures and debates. These young folk, probably unaware of the historic impact their plans were to have on a major aspect of Washington community activities included Melvin Gusdorf, Henry Hirsh, Edward Rosenblum, Charles Rosenthal, and Abe Shefferman.
>
> "They called their organization the Young Men's Hebrew Association. The YMHA grew rapidly and by 1913 was formally incorporated and chartered under the laws of the

District of Columbia. Joseph Stein was the Y's first president and headquarters was located at 415 M St. N. W.

"The young men's activities, interestingly enough, were paralleled by the girls, who were determined not to be outdone by the fellows. Thus the 'Center' idea behind the YMHA simultaneously found a feminine counterpart in the YWHA, also formed in 1913 under the leadership of Ann Hornstein (now Mrs. David Bisman of Philadelphia) as first president.

"For close to a decade the original Y utilized rented quarters, keying much of its activities to the needs of men in the armed services and the great national crisis of the First World War. In 1917, when the war broke out, the Y immediately established a servicemen's center in downtown Washington—first at 14th and Pa. Ave., N. W., and soon after moving to larger, better equipped quarters at 11th and Pa. Ave. N. W., It was during this critical emergency period that the historic close relationship between Jewish centers of community activities and the National Jewish Welfare Board received special impetus. Gilbert Harris was assigned to Washington's Y by the JBW to serve as Director of Activities.

"By 1922, as program and membership grew by leaps and bounds, the need for a permanent home was recognized as urgent. A formal survey in 1922, proved the point authoritatively, and Washington Jewry girded for the task of fund-raising to finance suitable quarters.

"Morris Cafritz as the building campaign manager directed the community-wide effort culminating in the great day, in 1925, when President Calvin Coolidge laid the cornerstone of the Jewish Community Center at 16th and Q Sts., N. W.

"It was a celebrity-studded assemblage that gathered for the ceremonies on the bright sunny Sunday afternoon to cheer the President, symbolically placing mortar about the cornerstone, as he said, 'Hebraic mortar cemented the Foundations of American democracy.' Many still active in JCC affairs today attended the ceremonies 35 years ago and heard the President's inspiring comments and the principal address by Rudolph Behrend, chairman.

"1938 witnessed another stage of expansion when the original building was enlarged by a major addition. The extra wing houses much of the physical education facilities of

present-day JCC and was built through the generosity of Mr. & Mrs. Eugene Meyer.

"Throughout the years until 1958, the professional leadership of the Center was provided primarily by two men—Maurice Bisgyer, who served as director until 1938, and Edward Rosenblum, who held this post 1938-58. The present director R. H. Weiner was appointed in 1958.

"The honor roll of JCC's presidents begins with the name Harry King, followed by Morris Cafritz and then Fred Kogod, Benjamin Ourisman, Simon Hirshman, Burnett Simon, and Morton Wilner. The current president is Col. Julius Goldstein, whose deceased father-in-law, Rudolph Behrend, chaired the storied corner-stone-laying ceremonies still relived in memory . . . Leadership of JCC affairs happily is carried on by second-generation members of the founding families. Among the sons of former Board members (now deceased) continuing in their turn the tradition of service as present-day directors are Henry Gichner, Ralph Goldsmith, Richard Lyon, Mandell Ourisman and Leonard Viner.

"JCC Charter Board members celebrating the Center's 35th anniversary by still serving in the capacity of directors or officers include Morris Cafritz, Leopold Freudenberg, Morris Gewirz, Hymen Goldman, Paul Himmelfarb, Moe Offenberg, and Abe Shefferman.

"Highlights of JCC activities through the years are too numerous to be more than touched on here. To mention but a few . . .

"—Wartime special programs for members of the Armed Services and D. C. newcomers.
High Holy Day services.
USO Lounge on the Mezzanine Floor.
Room registry service.

"—Home of the Service Council, a social group for young people, 1933-45.

"—Passover Seders—the service conducted by Abe Shefferman.

"—The JCC Day Camp, originated in 1941, and growing bigger and better every year. Mrs. M. Atkins was the first director.

"—The Golden Age group, a cooperative program co-sponsored by JCC and the D. C. Section of the National Council of Jewish Women and constantly growing in membership, popularity and activities.

"—An extensive physical training program—led by Jim McNamara for over 20 years.

"—Dancing classes under the able tutelage of Mrs. Danile Minster and Batya Heller.

"—Appearances and performances by leading personalities writers and artists in the creative and performing arts —such as Will Durant, Pierre Van Passen, Max Lerner, Maurice Samuels, Stephen Wise, Molly Picon.

"So—in retrospect, the past flows inevitably and harmoniously into the present and on into a continually widening future—with an activities program ranging from Jewish Book Month and Jewish Music festivals through art exhibits, music appreciation and dance groups, among many others. . . . the years are full of happy memories for those who shared in building a living institution and have warm confidence in its unlimited future."

The Jewish Community Center Year Book 1938-1939 (copy in Library of Congress) gives Benjamin Ourisman as president when the new four story addition was constructed. In addition to other activities by the Center, a series of lectures and performances for that winter season were arranged with the following lecturers and performers:

Will Durant: Lecturer
Isa Kramer: Singer
Dr. A. L. Sachar: Lecturer
Sue Hastings' Marionettes
Rabbi Milton Steinberg: Lecturer
H. Levick: Yiddish Poet

The history of the Jewish Community Center is also given in the March 25, 1951, issue of the Washington Post.

The Chavruta, Hebrew culture group of Washington, is a Hebrew speaking group, associated with the Histadruth Ivrith, which has been active in Washington for a number of years and has cooperated with the Recreation

Association of the District of Columbia in giving instruction at different levels in Hebrew in evening courses in the Roosevelt High School. Cantor Novick of Adas Israel was a member of this group before he settled in Israel and so was the late Harris Epstein of the Bureau of Yards and Docks of the Navy Department. Kopel Weinstein, education director of Temple Israel Religious School, mentioned before in this chapter, is now president of the Chavruta which includes in its membership many rabbis, educators and lovers of Hebrew.

For a number of years the sale of Jewish prayer books, other Jewish books and Jewish religious articles was done on a small scale and as a side line to other occupations. See Jacob Levine above. At present the sale of these books and articles is on a large scale and is a full-time occupation. Berman's Jewish Book Store at 825 Kennedy Street, N. W. is the best known at present in the Washington area and was established in 1946.

Chapter 7

Jewish Charitable Organizations of Greater Washington

"In 1861 the handful of Jews in the District of Columbia had neither the organization nor the resources to cope with the critical needs of families of Jewish men who had enlisted in the Union army leaving behind penniless wives and hungry children who turned to their co-religionists for help. Nor was the community in any position to do much in the way of welfare work for the large numbers of wounded Jewish soldiers from all parts of the country who were in Washington military hospitals. Food and clothing packages shipped from New York, Baltimore, Philadelphia and the West were distributed, some spiritual service was given; but more the community could not do. One thing it did give American Jewry was cause to be grateful; it faithfully provided traditional Jewish burials for all Jews who died in a Washington military hospital." (Postal's book mentioned in Preface)

Since the First World War the Jewish Welfare Board, a national organization, attends to the needs of Jewish servicemen stationed in Washington and vicinity, but in addition, the Washington Jewish Community does its share by providing for the servicemen and service women free synagogue seats for the High Holydays, and by inviting them as guests to their tables for the holidays, especially for the seders of Passover.

Jews all over the world are known for their charitable nature, especially when it concerns their brethren in other countries who suffer because they are Jews. An attempt will be made in this chapter to set down the accomplishments of Washington Jews in the field of charity for local needs, for national needs and for the needs of Jews in foreign lands, including what was previously Palestine and is now Israel. As stated previously, it is not within the scope of this volume to delve deeply into the details of the various organizations con-

cerned with Jewish charities. Some organizations doing worthwhile charitable work may be left out for the reason that their work is insufficiently publicized in the English or Anglo-Jewish press of Washington or publicized otherwise to come to my attention.

The National Jewish Welfare Board, mentioned above, and the Washington Armed Services Committee receive an allotment from the United Jewish Appeal of Greater Washington each year. In 1958 both received the combined sum of $40,000.

The most precious jewel in the crown of charity of the Washington Jewish population is the United Jewish Appeal of Greater Washington. In the Director's Report by the late Louis E. Spiegler, appearing in the pamphlet entitled "Honor Roll of Contributors, 1955 Campaign," published for the 1956 campaign, Mr. Spiegler sets forth the achievements of the United Jewish Appeal of Greater Washington for the ten-year period 1946-1955 by figures which more adequately tell the story of year-in-year-out giving than if narrated in words. He promises in this report to "at an early date, and at his own cost, prepare and distribute a brochure setting forth in considerable detail Washington's achievements in the overseas field since the first campaign which was back in 1919 or 1920." His untimely death, which occurred November 26, 1958, apparently prevented him from keeping his promise.

("A History of the Jews in the United States" by Rabbi Lee J. Levinger, published by the Union of American Hebrew Congregations, says the following about the development of the overseas funds:

> "The only complete unity ever achieved among American Jews has been for aid of our brothers abroad. This began during the First World War, when three groups were formed among reform, orthodox and radical Jews to collect money; these joined together in the Joint Distribution Committee to use the funds wherever they might do the most good. At the same time the Zionist movement was raising great sums for use in Palestine. By 1933, these two great causes joined in the United Jewish Appeal, which

later included the United Service for New Americans as well.''

Apparently Washington Jewry has gone through the same course. An article by L. Pinkus in the Washington Post of April 22, 1928, entitled ''The District Launches Annual Palestine Drive for $35,000'' shows the following Hadassha women taking part in the drive: Mrs. Julius Eanet, Mrs. Leo Schlossberg, Mrs. Edward Cafritz, Mrs. Harry Bralove, Mrs. Albert Jacobson, Mrs. Nathan Horwitz, Mrs. William Ogus, Mrs. Hyman Shapiro and Mrs. Paul Perlman. In 1931 the U. J. A. quota for Washington was $60,000 and in 1937 it was $80,000.)

The figures are as follows:

TEN YEARS OF U. J. A.

Year	*Amount Pledged*	*No. of Contributors*	*Av. Contribution*
1946	$1,050,000	13,400	$ 77.00
1947	1,610,000	14,300	112.00
1948	2,181,000	16,200	134.00
1949	1,995,000	15,000	133.00
1950	1,850,000	15,300	121.00
1951	1,727,000	15,100	114.00
1952	1,484,000	14,800	100.00
1953	1,426,000	15,300	93.00
1954	1,275,000	14,300	88.00
1955	1,247,000	14,300	87.00

The largest amount raised in this period was in 1948 when the struggle for independence of the State of Israel was on and when the refugee camps were being emptied for transfer of their populations to the new State of Israel.

For the other years:

Year	*Amount Pledged*	*No. of Contributors*	*Av. Contribution*
1956	$1,621,000	Not available	Not available
1957	1,761,000	Not available	Not available
1958	1,532,200	Not available	Not available
1959	1,710,000	Not available	Not available

A leaflet, ''UJAid'' issued April 1960 by the Government Division of the U. J. A. is of interest. This leaflet shows that in 1959, 5,800 government employees, 10 times

as many as in 1946, contributed $120,000 to U. J. A., an average contribution of $20.70 per contributor, the average contribution being variable in different government agencies. It varied from $73 maximum in one agency, $40 or more in six agencies, $30-39 in five agencies, $25-29 in 18 agencies, $20-24 in 17 agencies to less than $20 in the remaining agencies.

From the list given before for the ten years 1946-1955, we get an average of $106 per contributor per year. Of course, it is understandable that government workers could not match the average contribution of the general Jewish population which contains many contributions of 4 figures and even a few 5 figure contributions.

The leaflet suggests a contribution of $8 for the minimum grade G8-3 and a contribution of $160 for the maximum grade G8-17, the salaries of which range from about $3,500 per year to about $15,000. Few of the government workers are in the higher brackets.

Beginning in 1956 an emergency fund raising was added to the regular campaign and the sums for 1956-1959 are the combined sums of both.

From the above lists it is evident that the years 1948, 1949 and 1950 were the most productive years and they coincided with the years of the War for Independence, the emptying of the refugee camps in Europe and the large scale of immigration to Israel from the Arab countries and from other countries.

It is noted that the Jews of Washington also contribute their share, and possibly more than their share, to the general "Community Chest of Washington," now known as the "United Givers Fund" of which the "Old Age Home," the "Jewish Community Center," the "Jewish Social Service Agency," and other smaller Jewish charities are beneficiaries. It may be estimated that Jewish contributions to the United Jewish Appeal, the United Givers Fund, the maintenance funds of the synagogues and temples and their schools, and to other charitable organizations, specifically Jewish, may amount to $6,000,000 annually.

The 1956 Jewish Community Council of Greater Washington Survey shows that 80% of the families interviewed claimed to have contributed to the United Jewish Appeal.

The following letter of mine to the Jewish Daily Forward which appeared in the issue of August 11, 1958, concerns the pamphlet "Honor Roll of Contributors to the U. J. A.," mentioned before, which is issued annually.

> "I do not know how it is in your city of New York, but in our Washington a book is issued each year with the names of the contributors to the United Jewish Appeal of Greater Washington for the past year and the amounts of their contributions. Formerly, the book contained the names of all contributors without distinction as to the amount of the contribution. But in the last two years, due to shortage of space, only the names of those who contributed $10 or more are included. It may be said that the book is a directory or a 'Who's Who' of the Jews in Washington and much information may be obtained therefrom. For example, the Washington papers announce the death of a woman with a specifically Jewish surname and the announcement states that she is to be buried in a gentile cemetery. It is evident that we are here concerned with a mixed marriage. However, we wish to know whether the woman's husband still has any connection with Jewishness. A perusal of said book shows that the husband contributed many hundreds of dollars to the United Jewish Appeal, making it evident that he is still one of us. From the amount of the contributions one may deduce, in many cases, more or less how rich the contributor is. One of the contributors gave $50,000. It may be assumed that he left some for himself, but talebearers say that for himself and for his family he is very economical.
>
> "The book shows that of an estimated Jewish population of 90,000 or 25,000 households there are more than 15,000 contributors or one contributor for each 6 souls. This is a large proportion even when it is taken in consideration that in many cases husband and wife make separate contributions.
>
> "In 1948, the year of Israel's struggle for independence, Washington Jews contributed more than two million dollars to the Appeal and even now they contribute a million and a half annually. To this must be added the fact that this does not include the contribution of Washington Jews to the United Givers Fund which includes Jews and Gentiles

and of which fund most of the local Jewish charities are beneficiaries.

"The book also shows that about 8% of the amount collected goes for campaign expenses including the dinners and luncheons which are a 'must' in large fund collections. The United Jewish Appeal of New York gets 75% of the net collections and the remaining 25% is distributed between 14 national organizations outside of Washington and 4 local Washington organizations."

The following is a 1958 list of the organizations benefiting from the Appeal and the amounts they received:

American Association for Jewish Education	$ 2,065.50
American-Israel Cultural Foundation, Inc.	8,606.25
American Jewish Congress	11,016.00
B'nai B'rith National Youth Service Appeal	8,262.00
Hadassah	29,261.00
Hebrew Univ-Techrion-Joint Maintenance Appeal	33,048.00
Jewish Community Council of Washington	45,491.00
Jewish Social Service Agency (Refugee Program)	19,398.00
Jewish Telegraphic Agency	2,065.00
Jewish War Veterans	4,636.75
Joint Defence Appeal	30,982.50
K'far Silver	4,250.00
Mirrer Yeshiva Central Institute	2,754.00
National Community Relations Advisory Council	1,568.25
National Committee for Labor Israel	29,261.25
National Jewish Welfare Board	25,500.00
The United Jewish Appeal	75% of Net
Washington Armed Services Committee	15,000.00

The city of Washington not being an industrial center never knew the problems of poverty in their acute forms. There were charitable organizations connected with the Washington Hebrew Congregation in the early years of its existence, but they were later absorbed by the Jewish Social Service Agency, or city-wide projects in which German Jews and East European Jews work together. In fact, there is no division at present along the above lines. The division being merely between Reform Jews, Conservative Jews and Orthodox Jews. Moshe Alex in his *Memoirs* states that at the beginning of the present

century, the German Jews had plenty of money earmarked for charity but had no takers of their own, while the East European Jews had plenty of their people needing charity but had no money to give, so they got together and complemented each other. However, in the 1930's when German Jews came in substantial numbers to Washington to escape from the Hitler prosecution, the East European Jews paid their debt to the German Jews by providing affidavits and other help to facilitate the entry of Jews from Germany into this country.

The Hebrew home for the Aged was organized in 1914 by the late Bernard Danzansky who was instrumental in the organization of other societies in Washington. It was opened in October of the same year and the main speaker was the well-known Jewish personality Simon Wolf. In the beginning the well-to-do German Jews of Washington were luke-warm to the Home and as a result there were many difficulties to be overcome. But the first group was later joined by the German Jews, especially Mr. Charles Goldsmith and his wife Minnie Goldsmith (called affectionately Aunt Minnie) both grandchildren of the first Lansburgh of Lansburgh's Department Store. Originally the Home was located on M Street near 7th Street, N. W., but moved November 25, 1925 to a new building located at Spring Road near 13th Street, N. W. This building was enlarged by a modern addition in the 1950's.

The "1960 Membership Directory of the Women's Auxiliary, Hebrew Home for the Aged," of which Mrs. Isadore Gudelsky was president, lists about 2,100 members of the Auxiliary. Mrs. Gudelsky in her report after stating that the budget for 1959 was $425,000, states:

> "A budget of this size enables us to provide our residents with not only their actual needs, such as food, clothing and shelter, but also medical and nursing care, drugs and recreational and occupational programs."

Simon Hershman is chairman of the Home in 1960. Dr. Harold L. Hirsh is chairman of a list of 100 doctors on

the visiting medical staff.David M. Keil D.D.S. heads a list of 20 dentists giving dental care to the residents.

The Home which has 166 residents employs a staff of 2 graduate nurses, 20 practical nurses and 10 orderlies besides a large number of other help. Maurice Maser is, and has been for 33 years, the executive director of the Home.

The Ledger of May 20, 1960, has a full page ad., donated by the Jack Blank Pontiac Co., inviting the general public to the 45th Annual Meeting and the Election and Installation of Officers and Board of Directors of the Hebrew Home for the Aged on Sunday, May 22, 1960, at 3:00 P. M. o'clock at the Hebrew Home for the Aged Auditorium, 1125 Spring Road, Northwest. The invitation is accompanied by a report of the nominating committee listing 71 persons nominated for officers and board members.

The following item appeared in the National Jewish Ledger of June 24, 1960:

> "Irwin Rich, local merchant and active leader in communal affairs, was installed as president of the Men's Club of the Hebrew Home for the Aged at the group's annual membership dinner held June 13. A record number of new members were greeted by William Cafritz, chairman and toastmaster.
>
> "Arthur D. Schaffer, Home Secretary, installed the following officers to assist the new president: Stanley Sonneborn, first vice president; Frank Selwyn, second vice president; Charles Pilzer, secretary; and Nathan Goldman, treasurer.
>
> "The man of the year award was presented to past president of the Club, Bernard Levy by Hyman Goldman, the Home's honorary president."

The Ledger of Friday July 1960 in an article entitled "The Hebrew Home's Official Family" announces the appointment by the newly elected President Charles E. Smith of a fund-raising committee, "The Guardians," charged with raising sufficient contributions during the fiscal year to offset the Home's $3,000 per month deficits due to operating costs. "The goal of the Guardians,"

said newly appointed Chairman Samuel P. Cohen, "is at least $36,000 for the year. It is our firm intention to keep the Home's financial record in the black."

There is no Jewish hospital in Washington at present, possibly because Jewish doctors and Jewish patients are well treated in the existing Washington hospitals. In "A Study of Discriminatory Practices in Semi-public Institutions Relative to Jewish People in Washington, D. C." by Harriet Glass Carr, 1949, microcard in Library of Congress, the author investigated discrimination in Washington hospitals and cites a publication entitled "The Facts About a Jewish Hospital in Washington" by James A. Hamilton and Associates, Minneapolis, 1948 (publisher not mentioned). In short, the study shows that there is no discrimination as far as patients are concerned and no flagrant discrimination with respect to Jewish physicians. The Hamilton report as copied in the Study, shows that Jewish doctors are 14% of Washington doctors but Jewish interns are only 8% of internship, that 60% of all Jewish doctors are graduates of the two local schools, one of which is denominational, that hospitals operated under religious auspices give preference to their own for internship, that the number of residences by Jewish doctors is in accordance with the percent of the Jewish population but not in accordance with the number of Jewish doctors and that staff positions of Jewish doctors are in accordance with the percentage of Jewish doctors. Very few doctors reported discrimination against Jewish doctors. The Hamilton report also shows that the number of Jewish physicians is 5 times greater than their proportion of population and that the clientele of Jewish doctors is from 50% to 100% non-Jewish. It is believed that the situation, as indicated above, has not changed materially since that report and has possibly improved due to the shortage of doctors at present.

Patients who strictly observe Jewish dietary laws find the "Washington Sanitarium" in Takoma Park run by

the Seventh Day Adventists satisfactory, as it is run on a vegeterian basis.

The Hebrew Free Loan Society for making interest-free loans was organized in 1909. Moshe Alex in his 1940 book states that "originally the maximum loan was $25 but now it is $300." This society is very helpful to small business men in need of a loan.

The Travelers Aid Society was organized in 1935 to help itinerant Jews with lodgings, meals and pocket money. It was very helpful in the depression years when many traveled from city to city to look for work. (See write-up in Times-Herald of Oct. 16, 1939.)

In 1930 there was a Jewish Welfare Federation which was in prior years run by Mrs. Charles Goldsmith, but was then run by Mr. Oscar Leonard and consisted of United Hebrew Relief, Jewish Foster Home, the Hebrew Home for the Aged and the Council of Jewish Women—Juanita Ney Settlement House. The set-up at this time is different. This set-up may be gleaned from the 51st Annual Report, 1890-1941, of the Jewish Social Service Agency, Washington, D. C. Copy in Library of Congress. This report is copied in part and is summarized in part:

> "During 1941 the Jewish Social Service Agency served 793 separate families and children. They came to the agency for help with a great variety of problems. Sometimes there was illness, often unhappiness caused by the emotional strain or marital difficulties. In some cases there was a separation of parents or behavior problems of children. There were debts or legal entanglements, and often complete discouragement resulting in broken morale.
>
> "Some of the families were helped by the case work staff through consultation and service only. 316 required financial assistance in addition to other services rendered by the agency. These families would have been unable to obtain the particular kind of help they needed through public agencies.
>
> "In the case work services and the interpretation of the work of the agency, the functional committees gave valuable and constructive assistance.

"The budget for that year, 1941, was $54,572.90 divided as follows:

Family and child care service which is carried on by the trained case work staff:	$10,449.68
Administrative staff, rent, etc.:	11,386.30
Direct financial assistance:	31,441.82
Special Fund:	1,295.10

"The income was:

From Community Chest for Jewish Social Service Agency & Jewish Foster Home:	$49,436.34
Interest from Endowment Fund:	2,032.17
Refunds:	1,847.12
Special Fund:	1,295.10

"In addition, the U. J. A. of Washington, D. C. allocated $12,000 to the Jewish Social Agency for the care of refugees for the period 1941-42.

"Officers for 1941:

Honorary President:	Mrs. Chas. A. Goldsmith
President:	Herbert J. Rich
Vice Presidents:	Norman Fisher and Morris Garfinkle
Treasurers:	Hyman Goldman, Allen V. DeFord
Secretary:	Mrs. Bernard L. Wilner
Trustees:	Milton Nathan, Paul Himmelfarb and Joseph A. Wilner"

The set up at present is the same as it was in 1941, when the new building was completed. It is noted that the Hebrew Home for the Aged is not now connected directly with the Jewish Social Service Agency although the latter makes investigations connected with the work of the former. The president for 1959 was David Bornet and for 1960 Mrs. David L. Bazelon, the wife of Judge Bazelon. The report for 1959 shows a budget of $175,470 not including $23,348 covered by a grant from the U. J. A.

The report of the Jewish Social Agency for the year 1951-1952 gives the following short historical background of this agency:

"United Hebrew Charities was incorporated in 1893, functioned until 1921 when it merged with The United Relief Society of Washington into a new organization known as United Hebrew Relief Society of the District of Columbia. Prime movers in this consolidation were: Mrs. Charles A. Goldsmith, Joseph A. Wilner, the late Lee Baumgarten, Arthur Sundlum, Morris Garfinkle, Paul Himmelfarb, Joseph Tepper, Sol Herzog and Rudolph Behrend. On Jan. 26, 1933, a new constitution was adopted, embracing change of name to Jewish Social Service Agency. Jewish Foster Home was consolidated with the agency in 1941."

Although Israel Bonds are considered an investment in Israel and not a charity, no better place is found for it in this volume than in the chapter treating of the U. J. A. Most of the workers of U. J. A. also work for Israel Bonds and vice versa. The methods used to further the sale of these bonds in Washington are probably the same as in other cities of the U. S. Since we have the Israeli Embassy in Washington, the staff of the embassy from the Ambassador to the minor members, is utilized in the dinners, gatherings and the balls, especially the yearly Ambassador Ball, as speakers and as guests of honor.

One of the methods of furthering the sale of Israel Bonds is the yearly appeal in the synagogues on the High Holy Days of Rosh Hashana and Yom Kippur, in which most of the synagogues participate when they are not entirely taken up with their own appeals necessary for their survival. As an example of such an annual appeal, the following article from the Ledger of Sept. 11, 1959, is reproduced below. The article is accompanied by an illustration of a silver Torah pointer which will be presented to synagogues achieving more than $10,000 in sales of Israel Bonds during the appeal.

"I. S. Turover, Washington and Montgomery County communal leader, will be chairman of the High Holy Day program for the Washington Committee State of Israel Bonds, it was announced by Dr. Seymour Alpert, chairman of the Washington Committee.

"Serving as co-chairmen are Charles I. Kaplan and Louis C. Grossberg. Irving Berman will be chairman of Northern Virginia participation.

"Turover stated that many synagogues in the Washington area are moving ahead rapidly in their preparations for the program. 'I am happy to announce that all synagogues which sell more than $10,000 in Israel Bonds during the High Holy Day Appeal will receive a silver Torah pointer made by hand by Yemenite silversmiths in Israel. The Torah pointer is known as "Kele Kodesh," or "Holy Utensils" which fits over the top of the two rollers of the Scroll and is used during the portion of the synagogue service devoted to the reading of the Torah.'

"Among the synagogues sparking the High Holy Day program and their announced leadership are the following: Adas Israel, Samuel P. Cohen, chairman, Samuel Lebowitz, co-chairman; Agudas Achim, Murray J. Goldberg, president; Agudath Achim, Raymond Stromberg, president; Arlington-Fairfax Jewish Center, William Arkin, president; Temple Beth El, Leroy S. Bendheim, president; Beth El, Washington, Lewis Park, chairman; Beth El, Montgomery County, Albert Roistacher, president, Seymour Wolf, chairman; Beth Torah, Frederick R. Wohl, president, Mrs. Irving Jacobs, chairman; B'nai Israel, Nathaniel Goldberg, president, Herschel Blumberg, chairman; Ezras Israel, Julius L. Speert, chairman; Har Tzeon, Dr. Samuel Aji, president; Hebrew Home for the Aged, Louis Zions, chairman; Montgomery County Jewish Center, Alvin Browdy, president; Ohev Sholom-Talmud Torah, Aaron Bernstein, president; Shomrei Emunah, Lee M. Spetner, president; Southeast Hebrew, Charles Macklin, president; Victor Perlmutter, chairman; Tifereth Israel, Louis M. Frankel, president; and Washington Highland, Abraham A. Hamburg, president."

AUTUMN

1960



report TO THE community

JEWISH SOCIAL SERVICE AGENCY

A MEMBER OF U. G. F.

OFFICERS

Mrs. David L. Bazelon
President

Norman G. Cohen
First Vice-President

Jac J. Lehrman
Second Vice-President

Mrs. Nelson E. Blechman
Admin. Vice-President

J. Charles Shapiro
Treasurer

Bernard Cohen
Asst. Treasurer

Mrs. Julius Schreiber
Secretary

William R. Lichtenberg
Bernard S. White
Samuel J. Sugar
Trustees

Mrs. Minnie Goldsmith
Honorary President

LETTER FROM THE PRESIDENT

Dear Friends:

It has been said that "civilization is merely a very slow process of learning to become kind to others". Your Jewish Social Service Agency is an integral part of that process. As it reaches its 70th birthday this year, the Agency can look with pride at its record of continuous and ever-growing service to those who need assistance.

Seventy years ago, we distributed bread baskets to a few hungry families. This year we have extended to 1,083 families direct help ranging from financial assistance to psychiatric treatment, and from the cradle to the golden years. We have operated 18 different services with a budget of $249,350, a skilled professional staff of 18, governed by a 46-member board

Samuel F. Higger
Paul Himmelfarb
Bernard I. Nordlinger
Joseph Ottenstein
Herbert J. Rich
Robert E. Sher

•

BOARD OF DIRECTORS
Mrs. Martin W. Bell
Mrs. Mark Bensinger
Mrs. Sheldon E. Bernstein
Mrs. Irving E. Cantor
Milton C. Denbo
Morris Fox
Balfour Goldman
Harold Greenberg
Dr. Milton M. Greenberg
Charles I. Kaplan
Mrs. Vincent A. Kleinfeld
William C. Koplovitz
Mrs. Abraham Lapkoff
Mrs. Martin Lesser
Mrs. Maurice Levitan
Bernard Levy
Richard K. Lyon
Joseph Miller
Mrs. Tobias Naftalin
Larry Nathan
James M. Newmyer
Victor Ottenstein
Robert A. Philipson
Mrs. Morton Rabineau
Stanley H. Rosensweig
Mrs. E. Manning Seltzer
Mrs. Edward B. Sonneborn
Mrs. Colman B. Stein
Mrs. Willard I. Zucker

•

out the annual dues from our members, the bequests we have received, and the numerous gifts from individuals, service organizations and family foundations.

As we look ahead, we know we must call upon our local Jewish community for even more financial aid. We are facing a large deficit in the near future. There are still unmet needs. We cannot — we dare not — plan to curtail. Our obligation is clear: to continue to give the very best help to those who come to us, and to offer even more than we now do.

What we have done in the past is our heritage. What remains to be done in the future is our challenge. As our civilization progresses and our community grows, the need and opportunity for service will both increase. To carry on our tradition of kindness to those who sorely need it, we must have the help of each of you. Hundreds already have helped — and we are most grateful. Hundreds more must help.

Join with us — now!

Sincerely,

(Signed) MRS. DAVID L. BAZELON

President

JSSA ANNUAL OPEN MEETING — 70th Birthday. Guest Speaker DAVID BRINKLEY. Monday, November 21, 1960, 8:30 P. M., Kay Auditorium of Adas Israel Congregation, Connecticut Avenue and Porter Street, N. W. Admission free. No solicitations.

CONSTITUENT ORGANIZATIONS
JEWISH COMMUNITY COUNCIL OF GREATER WASHINGTON

Achduth

Adas Israel Congregation

Adas Israel Congregation Sisterhood

Agudas Achim Congregation
Alexandria, Virginia

Agudas Ha Kehillos

Agudath Achim Congregation

Alpha Omega Fraternity

American Jewish Committee

American Jewish Congress

American Technion Society

Arlington-Fairfax Jewish Center

Beth El Congregation

Beth El Hebrew Congregation
Alexandria, Virginia

Beth Jacob School

Beth Sholom Congregation

Beth Sholom Ladies Auxiliary

Beth Torah Congregation

Chavrutha

Congregation Beth El of
Montgomery County

Congregation Har Tzeon

Deborah Sanatorium
Zena Greenberg Chapter

Ezras Israel Congregation

Farband-Labor Zionist Order

Friendship Lodge

George Washington Lodge

Hadassah

Montgomery County Chapter
Washington Chapter

Anne Frank Group
Aviva — B & P Group
Connecticut Avenue Group
Henrietta Szold Group
Herzliah Group
Kelitah — B & P Group
Midtown Group
Upper Northwest Group

Mizrachi Women

Montgomery County
Jewish Community, Inc.

Montgomery County Jewish
Community, Inc., Sisterhood

National Council of Jewish Women

Montgomery County Section
Northern Virginia Section
Prince Georges County Section
Washington, D. C. Section

Ohev Sholom Talmud Torah
Congregation

Pioneer Women

Pioneer Women Council
Club No. 1
Golda Myerson Club
Hanita Club
Hatikvah Club
Medina Club

Poale Zion

Progressive Women's Club

Shaare Tefila Congregation

Community Group

B'nai B'rith
National Capital Association of B'nai B'rith Lodges

Women's Council of Metropolitan Washington

Abram Simon Lodge
Abram Simon Chapter
Argo Lodge
Argo Chapter
B & P Chapter
Cardozo Lodge
Independence Lodge
Independence Chapter
Montgomery County Lodge
Montgomery County Women

B'nai Israel Congregation

B'nai Israel Congregation Sisterhood

B'nai Jacob - Beth Israel Congregation

B'Nai Jacob - Beth Israel Congregation Sisterhood

Central Jewish Community Center of Prince Georges County

Hebrew Aid Circle

Hebrew Home for the Aged

Hebrew Home for the Aged — Ladies Auxiliary

Jacobi Society

Jewish Community Center of Prince Georges County, Inc.

Jewish Consumptives Relief Society

Jewish National Home for Asthmatic Children

Jewish Social Service Agency

Jewish War Veterans
Department of D. C.

Ladies' Auxiliary, Dept. of D. C.
Post 58
Post 58 Auxiliary
Post 381
Post 386

Jewish Young Adult Council

Kesher Israel Congregation

Maimonides Society

Mizrachi-Hapoel Hamizrachi

Ladies Auxiliary

Temple Emanuel

Temple Israel

Temple Sinai
Tifereth Israel Congregation

Tifereth Israel Congregation Sisterhood

Washington Board of Rabbis

Washington Hebrew Congregation

Washington Hebrew Congregation Brotherhood

Washington Highlands Jewish Center

Women's American Ort

Women's Branch Union of Orthodox Jewish Congregations

Workmen's Circle
Branch 92
Branch 494-E

Young People's Synagogue

Zionist Organization of America

Louis D. Brandeis District
Northern Virginia Zionist District

Chapter 8

Other Jewish Organizations In Greater Washington

The following is abstracted from the Washington Post issues of Jan. 23 and Jan. 26, 1959:

"On January 25, 1959, the Jewish Community Council of Greater Washington celebrated its 20th anniversary and at the same time honored Isaac Franck, its executive director for 10 of those years. Several community leaders attended. They included Commissioner McLaughlin, School Superintendent Carl F. Hansen, Barrington Parker, president of the Federation of Civic Associations, Bishop Philip M. Hannan, Dr. Frederick E. Reissig, Executive Director National Council of Churches, Capital Area, and Abba Ebban, Israeli Ambassador.

"More than 1000 members and friends of Washington Jewry were present in the grand ballroom of the Willard Hotel. The Council formed during the dark days of Hitler's oppression of the Jews is composed of 111 religious, educational, cultural and communal groups.

"Rabbi Isadore Breslau, president at the time Franck joined the Council, presented a plaque which praised the director for his 'loyal devotion to the high principles of Jewish life' and commended him for the maturing and strengthening of the Council under his guidance.

"Franck, in accepting the award, spoke of the challenges still before American Jewry. He cited oppressions of Jews in Communist countries and the flight to Israel of thousands of Jewish refugees from Hungary.

"Since its founding near the end of 1938 the Council has become the principal Jewish agency in the Washington area with the above stated membership. Its first problem was the care of refugee families which had fled from Nazi terror. It has also dealt from the start with the problem of intergroup prejudice and discrimination. The Council now carries on educational work with Jewish organizations and in the general community. It conducts, with the cooperation of rabbis, Jewish religious television programs on Sun-

days and helps coordinate Jewish religious education; makes social studies, such as the 1956 Survey of the Jewish population here two years ago; and acts as a source of Jewish information for various organizations and government bureaus.

"When Isaac Franck became executive director on March 1, 1949, membership was 54. Working out of the Council's headquarters at 1420 New York Ave. N. W., Franck has helped extend the Council's influence through many spheres of Jewish interest."

The Fact Sheet #1 of March 18, 1960, and Fact Sheet #2 of July 27, 1960, give an idea of the tremendous amount of work the Jewish Community Council of Washington has done in connection with George Lincoln Rockwell and his so-called "American Nazi Party" hate activities in the city of Washington. While the Council has avoided doing anything which would aid Rockwell in getting the publicity he desires, it has done everything in cooperation with local authorities and national Jewish organizations to curb his activities which constitute breaches of the law.

Officers of the Jewish Community Council as given for 1957 in the Washington Post of Jan. 14, 1957, are president, Albert H. Arent, succeeding Aaron Goldman who has served since 1953; vice-presidents, Mrs. Raphael Turover, Richard K. Lyon and Joseph Ottenstein; secretary, Mrs. Michael Shapiro and treasurer, Louis C. Grossberg. New members of the executive committee chosen for two year terms are: Joseph Andelman, Joseph F. Barr, Sanford H. Bolz, Max G. Breslauer, Rabbi Balfour Brickner, Rabbi Simon Burnstein, Jerome J. Dick, David W. Dreyfuss, S. H. Feldman, Leopold V. Freudberg, Henry G. Fisher and Maurice Friedman.

Also Mrs. Alexander Hassan, Samuel Jacobs, Joel S. Kaufman, Arnold Levy, William C. Levy, Victor Perlmutter, Elihu Platt, Rabbi Tzvi Porath, Mrs. Joseph Rose, Louis B. Spiegler, Sol Stichman, Harry Val, Percy Weinberg, Bernard S. White and Donald B. Wolpe.

Mr. Isaac Franck is a graduate of New York University and studied at Columbia and Harvard.

Mrs. Walter N. Ezekiel is administrative assistant of the Council.

CONSTITUENT ORGANIZATIONS OF THE JEWISH COMMUNITY COUNCIL OF GREATER WASHINGTON

Synagogues	22
Synagogue Auxiliaries	8
Temples	5
Temple Auxiliaries	2
Charitable Organizations, Local	5
Charitable Organizations, National	8
Aid to Israel:	
(Hadassah 10) (Pioneer Women 6)	19
Fraternal (B'nai B'rith 12)	16
Fraternity	1
Day Schools (Includes 1 auxiliary)	3
Miscellaneous, Local	12
Miscellaneous, National (War Veterans 6)	10
TOTAL	111

Washington has the usual crop of Jewish organizations for a city of its size. Most of these are branches of National organizations, such as B'nai B'rith, Workmen's Circle, Poale Zion, Farband Labor Zionist Order, Pioneer Women, Zionist Organization of America, the Women's Zionist Organization Hadassah, Mizrachi Women's Organization, Jewish War Veterans and their ladies auxiliaries, American Jewish Congress, Friends of the Technion and Hebrew University in Israel, the national hospitals in Denver and in Los Angeles and many others too numerous to even mention. The June 10, 1960 issue of the Washington Jewish Ledger has the following three items:

1) The annual spring luncheon next Tuesday at noon at the Shoreham Hotel of the Greater Washington Chapter of the Jewish National Home for Asthmatic Children;

2) The installation luncheon on the same day at the Woodner Hotel at noon of the Hatikva Club, Pioneer Women.

3) An Award Night Ceremony for volunteers to be held on the same date at 8 p. m. at the Jewish Welfare Board building, 1637 Massachusetts Ave. N. W. by the

Washington Armed Services Committee, Jewish Welfare Board.

These items, understandably, include the names of officers of the organizations and of active participants.

Washington also has a number of landsleit societies named after towns or provinces in the old countries from where the members came, such as Bessarabia, Lithuania, Yelisavetgrad and others. This type of society is now on the decline due to the lack of new immigrants. However, in March 1959, there was organized a society called the "United Landsleit of Pinsk and Vicinity," Pinsk being a city in Russia with a large Jewish population before it was exterminated by Hitler. The society celebrated its first anniversary March 20th, 1960, at the Mr. and Mrs. Morris Miller Center, 7710 Eastern Ave. N. W.

Many of the organizations included in this chapter have also charitable and cultural activities, but these are not of primary importance and, therefore, these organizations are not grouped in the chapters dealing with culture and charities.

It is not within the scope of this volume to list all of the organizations in Greater Washington. This would require much work with no help obtainable from essential sources, especially the Jewish Community Council of Greater Washington, where such information is found but is not available to outsiders. An attempt will be made to tell something about organizations which managed to get notices in the Jewish press of Washington and in Moshe Alex's writings, mentioned in the Preface. The list of organizations affiliated with the Jewish Community Council of Greater Washington, reproduced herein, gives a fair picture of the organization set-up in Greater Washington.

The following letter of mine which appeared in the "Forward" of Aug. 15, 1956, tells a few interesting facts about the Workmen's Circle Branch 92 of Washington:

> "On the 15th of July, 1956, I attended a picnic arranged by the combined Workmen's Circle family, consisting of Yiddish speaking branch 92, the English speaking branch and the Progressive Women's Club, in Rock Creek Park.

The picnic was attended by grandfathers, grandmothers, fathers, mothers and grandchildren. The grandparents took a back seat and left it to the young parents of the English speaking branch to busy themselves with different sports. Various kinds of soft drinks were provided to be consumed with the food brought along by the picnicers. The picnic reminded me of a lecture arranged by the Workmen's Circle, Washington branch, 30 years ago with Sir Willmot Lewis, Washington correspondent of the London Times, as the lecturer and your Washington correspondent Ben-Zion (Maiman) as chairman on the topic of 'England and the Palestine Mandate.' The lecture took place at the then Workmen's Circle Camp located 30 miles from Washington. The Branch spent much money and labor on the camp but without success and after much travail the camp had to be abandoned. At the picnic I met a few of the faithful workers around the camp but most of them are not with us any longer. The young people of the English speaking branch took over the reins and they are attempting to revive the Yiddish school in the recently purchased building on Rittenhouse Street near Georgia Ave. N. W."

Moshe Alex in his 1940 book writes about Workmen's Circle Branch 92 as follows:

"The Workmen's Circle Branch 92 is one of the most progressive and liberal organizations and occupies a big place in Jewish life in Washington. The author of this volume was one of the organizers of the branch. In 1904 when I was a recent immigrant and a 'Forward' reader, I read in the 'Forward' that a Workmen's Circle fraternal order has been organized. I called together a few others like myself at my house at 1028 7th St. N. W. and we laid the foundation for a Workmen's Circle branch in Washington. Of the first organizers there are left only three: Max Denison, Sam Kreisel and the writer of these lines, Moshe Alex. I want to add that because of certain happenings I did not remain a member but I consider myself happy that I lived to see the branch being such a big success."

In his 1930 book Moshe Alex states that his reason for leaving the branch was that at that time, the branch being strongly anti-religion, a speaker from New York made insulting remarks about religious Jews which he, Alex, could not stomach. He then remarks that at the time of his writing, 1930, the branch accepts as members Jews who run to the synagogue three times a day to pray.

In the "Forward" of June 4, 1960, in the section "Workmen's Circle News and Activities" Mr. D. Shnider, secretary of Washington branch 92, writes as follows:

> "I report in brief about the activities of the branch this year (1960) up to now and also about the further plans.
>
> "At the beginning of the year we had our annual affair for the benefit of the Jewish Labor Committee and we collected with the aid of our sister organization the 'Progressive Women's Club' more than $1000 dollars.
>
> "We arranged an Histadruth evening with the help of the club and collected together more than 500 dollars.
>
> "The U. J. A. evening affair at which branch 92 together with the club generally collects more than 10,000 dollars from the Workmen's Circle members was held this year on April 24 with a fine feast.
>
> "We are preparing to arrange an affair celebrating the 60 year existence of the Workmen's Circle Order on July 12, 1960, with a fine banquet and with friend N. Chanin, general secretary of the Workmen's Circle, as speaker.

The years 1900-1915 were fertile years in Washington for the growth of an organization like the Workmen's Circle. The Jews who came to Washington in this period were mainly newly arrived immigrants, mostly workers and some of whom took part in movements opposed to the Russian Tzarist tyranny of that time. However, as these immigrants became acclimated and their standard of living has risen, some lost interest in radicalism and leaned more toward liberalism and conservatism, and others came to an understanding, especially during the Hitler and Stalin period, that a general solution, such as Socialism, will not solve the special problems confronting the Jewish people in the lands of their dispersion. Thus the growth of the Workmen's Circle branch in Washington was arrested and the stubborn fight in the 1920's between members of the branch who stood for social democracy of the type attempted to be set up by Kerensky in Russia after the deposition of the Tzar and those who sympathized with the dictatorship of Lenin and Trotzky,

split the branch and the latter left to organize their own society. The stoppage of unlimited immigration also worked contrary to the growth of the branch so that its influence on the Washington Jewish scene has diminished as time went on. In addition, the terrible depression of the 1930's did not affect the Washington population to the extent it affected the rest of the United States, so that the depression, a factor in the growth of radicalism, had no similar effect on the Washington Jewish population.

This is not the place to trace the history of the Louis D. Brandeis Zionist District of Washington, nor am I the one to do it. For the purpose of this volume, the list of past presidents of the District is copied from a circular announcing the annual election meeting to take place June 28, 1960, at the Gewirtz auditorium at the Adas Israel Synagogue:

Joseph Andelman
Rabbi Isadore Breslau
Leopold V. Freudberg
Lawrence J. Frommer
Jacob Heckman
Paul Himmelfarb
A. S. Kay
Rabbi Solomon Metz
Victor Perlmutter
Bernard Rosenberg
Chas. J. Stein
I. S. Turover

The nominating list includes a president, 14 vice presidents and 82 members of the executive board.

Chapter 9

Jewish Undertakers and Jewish Cemeteries in Greater Washington

The following letter of mine appeared in the Forward of April 24, 1958, after the death of Bernard Danzansky:

> "Bernard Danzansky, a Jewish undertaker, died last month in Washington at the age of 78. It is not news in Washington that a Jew passes away and, understandably, even an undertaker cannot live forever. But with Danzansky is tied up a little of the history of Washington Jewry for the last 50 years which is worthwhile recording for future generations. In 1912 there were few Jews in Washington and in the event of the death of one of them, the reform Jews made use of the complete services of a gentile undertaker and the traditional Jews made use of the facilities of the gentile undertaker with the assistance of their own burial committees. Danzansky was the first in Washington to open a Jewish undertaking establishment and at the beginning there were some objectors who believed in their superstition that it will now be easier for the angel of death to go on with his work. Since then the Jewish population of Washington and vicinity has grown to about 90,000 souls and 5 years ago another undertakers establishment was opened and the reformers now use the modernized first undertaking establishment if the family of the deceased so desires.
>
> "Twice a year on the holidays of Passover and Succoth, Bernard Danzansky was in the habit of visiting in rotation the various Washington synagogues to be called up to the Torah and to make the customary contribution of the synagogue's maintenance fund. He was active in the affairs of the community being the organizer of the Hebrew Home for the Aged and of the Hebrew Academy and was at times president of these organizations. He was also president of the Washington section of the American Jewish Congress and of the Organization of Jewish Undertakers of America and a member of other Jewish organizations."

The Ledger of April 22, 1960, says:

"For the first time a meritorious Public Service Award was presented to Sigmund Danzansky, by the Commissioners of the District of Columbia. Commissioner Kerrick publicly thanked Danzansky for his untiring efforts as a member of the Undertakers Committee of the District of Columbia since 1954 and as chairman from 1957 to 1959.

"Danzansky, a founder of the D. C. Funeral Directors Association, served as president of this association in 1954. He also is the immediate past president of the Jewish Funeral Directors Association of America, Inc."

Sigmund is the son of Bernard Danzansky.

As is usual, the older Jewish cemeteries were associated each with a synagogue, temple or a fraternal organization, and the large majority of Jews belonged to a synagogue, temple or a fraternal organization and in case of death they were provided with burial ground and the necessary services. If a person died who was not affiliated, the undertaker made arrangements with one of the above to buy a plot of ground for burial. The older cemeteries were located in the then Southeast undeveloped sections of the city, mostly in Anacostia, and adjacent to each other. The B'nai Israel Congregation was the first to purchase ground in the 1920's outside of the District of Columbia in Oxon Hill, Md. Recently two large cemeteries were added—one at Riggs and Adelphi Roads in Adelphi, Md., known as the Mount Lebanon Cemetery, and the other in Falls Church, Va., known as the King David Cemetery. A large number of synagogues, temples and other organizations bought large sections of these cemeteries for the use of their members, but these cemeteries also sell plots directly to individuals desiring to provide burial ground for themselves and their families. More detailed information about the location of the cemeteries old and new may be obtained from the Yellow pages of the telephone directory.

Rabbi Abram Simon in his book "A History of Washington Hebrew Congregation" states that before 1850 a few Jews were taken to Baltimore for burial, but in 1850 a little ground was bought along Hamilton Road, an additional plot of three acres was bought in 1879 and

four more acres in 1890. This was the first Jewish cemetery in Washington.

The second cemetery was that of the Adas Israel Congregation. The Chevra Kadisha of the Adas Israel Congregation, the first of its kind in Washington, was organized in 1899. (A Chevra Kadisha is a group of persons, both men and women, who take it upon themselves voluntarily to prepare the corpse for burial in accordance with Jewish traditional Orthodox ritual.) The Evening Star of May 30, 1871, carries an advertisement offering for sale burial lots of Congregation Adas Israel through Leopold Oppenheimer, 943 Pennsylvania Ave., so that it may be assumed that the cemetery was bought in 1870.

It appears from page 335 of the "History of the National Capital" by W. B. Bryan published by the Macmillan Co. in 1914 that as late as 1878 the Commissioners of the District of Columbia set aside two squares for non-denominational cemeteries. One was bounded by 19, 20 and S Sts. N. W. and the other by 13, 14 H and I N. E. The Jewish population apparently did not make use of these cemeteries, although at present a considerable number of Jews are being buried in the non-denominational Arlington National Cemetery.