

THE JEW IN NORWICH, CONNECTICUT  
A CENTURY OF JEWISH LIFE†

by ARTHUR GOLDBERG\*

No people have a greater sense of historical continuity than do the Jews, and no culture can claim a more significant historic past than that of the Jews. Furthermore, no Western culture in fact can divorce itself from its Hebraic ancestry. It is little wonder then that the Jew, in his vision of the future, keeps one eye upon the past. It is no small wonder, too, that he would preserve his past and his heritage.

The history of the Jews of Norwich goes back only a century and a quarter. Because the Jewish population of Norwich has remained fairly stable, the temptation has been strong to fill the following account with names familiar to all, to concentrate on family histories and on the genealogies of the "old" and prominent families. Yet the history of a people, particularly a social history, is the history not of a person or persons, but of people organized into a social community. Names have been mentioned, but only when they symbolized an event, a movement, or an era, or were otherwise indicative of something more important than the names themselves.

THE GERMAN MIGRATION

The Jew in Connecticut is of comparatively recent origin. As a member of a dissenting religion he found little welcome among the descendants of Puritan New Englanders except as an itinerant peddler and barterer of goods out of New York. The Connecticut Charter of 1662, indeed, proclaimed "the maintenance of the Christian faith (as its) only purpose." New London, sister city of Norwich, and one of the few large cities of Connecticut, harbored not a single Jewish family throughout the 18th Century.<sup>1</sup> There were no Jewish communities and no congregations until 1777, when the Jews who fled Newport settled in Stratford. Not until 1840 was there a synagogue

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†This account appeared in slightly different form in 1956, when it was prepared as a project in commemoration of the Tercentenary of the Jews in America. The Tercentenary Committee of Norwich formed a sub-committee to compile the History of the Jews in Norwich. The task of gathering the data was entrusted to the women of the group. A number of meetings were held and the various research sources were assigned, such as the files of the *Norwich Bulletin*, the City Directories, and the files of the Town Clerk's Office. Some members interviewed the older citizens of the community, while others probed the origin of the synagogues and organizations, sought out pertinent literature, or haunted the cemeteries to substantiate the vital data of those now deceased. The data were collated by Mrs. Isaac Gordon and then given to the writer. Consequently the cut-off point of this history is 1956.

\*Dean of Students, Rhode Island Junior College.

in Connecticut.<sup>2</sup> And not until 1851 is there a record of Jewish settlement in Norwich.

The Norwich *Evening Courier* of October 30, 1851 carried the advertisement of one Adolph Chamansky, informing the reader that his store on 119 Main Street offered for sale "cloths and clothing". Adolph seems to have come to Norwich alone and boarded at the American House. It was not until almost a decade later (1860) that his brother, Joseph, followed him to Norwich, and, in emulation of Adolph, opened a clothing store. That generation of the family remained to become permanent residents of Norwich and the precursor members of a Jewish community. In the cemetery of the First Hebrew Society are the still clearly marked graves of Adolph and Pauline (wife of son Louis), Joseph and his wife, Henrietta, and one of a David Chamansky. At least one member of the Chamansky family left Norwich. Louis, the son of Joseph, the clothing store owner of Norwich, became the merchandising manager of the great R. H. Macy and Co. department store of New York and, upon his retirement, became a director of the company.

The 1875 Norwich Directory lists the name of David Rosenblatt, a weaver, who lived in Yantic. David's distinction is that, of the 150,000 Jews in the United States at the time of the Civil War, he was one of the 7,000 who volunteered for the Union Army.<sup>3</sup> (Some 5,000 Jews served with the Confederate Army.) David's military career was of short duration. He enlisted in Rifle Co. B (commanded by Captain Frank S. Chester of Norwich) of the 2nd Regiment, Connecticut Volunteer Infantry. Captured July 21, 1861 at Bull Run, he was paroled on June 2, 1862, and was discharged that same month.

Both Rosenblatt and the Chamanskys had emigrated from Germany, and for some twenty years the Jews of Norwich were all of German origin with the exception of the Raphaels (Ellis and Sam) who came to Norwich from England. Ellis is listed in the 1857 Directory as a cigar maker and again in 1875 as a traveling merchant. It was not unknown for Jews of that period to supplement their income by "travelling". Sam, too, was listed (1875) as a cigar maker at 199 Main Street. Possibly Sam was taken into the business to free Ellis for "travelling".

In the Fifties, following a period of unrest in Germany, there were large scale migrations. The failure of the democratic revolution of 1848 drove many thousands of Jewish immigrants to the United States, where the economic future loomed bright and civil rights were guaranteed.

It is the purpose of this sketch to relate the story of the arrival of the Jewish people in Norwich and of their accommodation to the community. The Jewish community is recent enough in origin and development for names to hold an emotional content for Jews indigenuous to Norwich. While none of the first immigrants from Germany are any longer in Norwich, their names and their memory linger on. They were the pioneers and set the tone and the tempo for the next half century of Jewish settlement.

Through their initiative the first Jewish organization came into being. Characteristically, that organization, which was named "The First Hebrew Society," provided for a cemetery. The first entry in the minutes of the Society, written in a beautiful clear script, is dated "Sunday, June 22d, 1878" and reads as follows:

"At the request of Several Gentlemen a meeting was held on the above date, Mr. Daniel Krause acting as chairman, Mr. Abraham Plaut as Secretary. On motion which was carried it was resolved to form into a Society to be called 'The First Hebrew Society of Norwich'. The following Gentlemen handed in their names.

Mr. Joseph Plaut	D. Krause
Isaac Plaut	M. Richter
Abraham Plaut	A. Seidel
B. Behrisch	H. Seidel
Jos. Brainfeld	M. Seidel
M. Kempner	S. Samuels
I. Kempner	E. Raphael

"On Ballotting for officers Mr. Joseph Plaut was elected President, Mr. Ellis Raphael Vice-President, Mr. Isaac Plaut Treasurer, and Mr. Samuel Krause Secretary. . . ."

There was a genuine need for the Society as the Jewish Community took root in Norwich. In 1869 a son, Gabriel, was born to Joseph and Rosalie Plaut in Norwich on March 28. He may well have been the first child born to Jewish parents in Norwich. Unfortunately his may also have been the first Jewish death in Norwich, but not the first burial. Without a cemetery of their own, the parents Plaut interred their son Gabriel in the Beth Israel cemetery of Hartford on August 22, 1877. In the following year, feeling well enough established, the Jews of Norwich had formed the First Hebrew Society with Joseph Plaut, father of Gabriel as president.

Nothing so permanent as a cemetery would have been established had these Jews not felt that they had struck roots in the New England soil of Norwich. They had come to live in Norwich; but to live, they

must work. The clothing business attracted them in considerable numbers. Not all, of course. The Raphaels, we have seen, were cigar makers as well as "travellers". David Rosenblatt was a weaver. But the Chamanskys went into the clothing business, and thus set the pace. While Abraham Plaut is noted in the 1860 City Directory as a jeweler, the brothers Joseph and Isaac are identified in the *Norwich Bulletin* of May 1, 1875 as purveyors of dry goods, millinery, carpeting, and watches at 144 Main Street and at Water Street. They acted also as draft and passenger agents for a local steamship line.

Among those who merchandised "dry and fancy goods" were the Spiers, Levi and Nathan (1869). Nathan Spier later joined with H. Seidenberg; and Bernard Behrisch in 1875 opened the "New York Clothing Store" at 153 Main Street.<sup>4</sup> That same year Samuel Baum was in "millinery and fancy goods", and Moses Gotthelf was a competitor in "fancy goods". Both were located on Main Street; and J. Stern opened his "Pavilion", formerly S. A. Goldsmith's establishment.

Behind Stern's "Pavilion" must be a story now lost in the dim mists of memory. If we follow the advertisements in the *Norwich Bulletin*, we note in 1861 the firm of Stern, Seidenburg, & Co.; in 1867 Seidenburg and Bachrach, and in 1875 Stern's "Pavilion". This was the age of the Goulds, the Fisks, the Vanderbilts — and the Sterns!

Adolph Chamansky was a pioneer in more than a chronological sense. His first advertisement in the *Bulletin* of October 30, 1851 foreshadows the merchandising skill which his son, Louis, later brought to flower at R. H. Macy and Co.

A. Chamansky

119 Main St. Norwich

Invites the attention of his friends,  
and the public at large to his assortment of  
**CLOTH AND CLOTHING**

Having adopted the "Live and Let Live" Principle he does not pretend to sell at less than cost but simply to furnish **FIRST RATE ARTICLES** at a fair price — every article being made up in the most faithful and workmanlike manner.

Cloths, Cassimeres, Vestings,

Scarfs, Hosiery, Gloves, Ties, Suspenders, etc.

A single call will convince purchasers that the above is **NO HUMBUG** but a simple statement of facts.

Recollect the address,

Adolph Chamansky

119 Main St.

In addition to the clothing merchant and the cigar maker, there were the peddlers, Abraham Seidel<sup>5</sup> and Henry Seidel,<sup>6</sup> who specialized in tin. By 1875 there must have been a sizable community, for the directory lists also C. Schneider, a tailor, and a goodly number of others in similar businesses and trades. By 1900 the City Directory lists 36 Jews who were peddlers, 7 shoemakers, 11 tailors, 6 who worked in the Falls Mill, 17 store owners, 3 bakers, 5 clerks, and 2 laborers.

By 1900 the German Jews had been joined by their co-religionists from Russia. But these first families hoped for more for their children. In 1886 Clara Behrisch, daughter of Bernhard, became a teacher in the elementary schools of Norwich after being graduated from the New Britain Normal School. Her brother, Gabriel, upon graduating from the Norwich Free Academy and Yale College, studied law; later he became attorney for the Title Guarantee and Trust Co. of New York.\* In 1912 Fannie Hirsch, daughter of Heyman, began to teach in the elementary schools, followed in 1913 by Emma Shereshevsky.<sup>7</sup>

In looking back upon the first Jewish settlers who had migrated to Norwich from Germany, one wonders: What manner of men were they? The coincidence of timing strongly suggests that they were motivated to leave Germany by the failure of the Revolution of 1848. It is likely that they did not come directly to Norwich. New York, the port of entry and the home of their compatriots, must have held them for a number of years. David Rosenblatt, a Norwich Jew, volunteered for the Union Army at a time when the numbers of volunteers were inadequate for the demands of the war. Even draft quotas were hard to fill. Bounty jumping and draft riots were a serious problem in the North of the Civil War period.

Isaac Plaut in 1872 became the first Jewish registered voter. He must have applied for his "first papers" early upon his arrival in the United States. In 1892 Samuel Baum served on the Committee on the Town Deposit Fund; he moved to New York the following year. Bernard Behrisch in 1894 was one of seven Grand Jurors for the Town of Norwich; and Samuel Blinderman was one of six Grand Jurors till 1905. Thus these men found their way into the civic life of Norwich and of the United States.

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\*Although of a later generation it is of interest that John Berell Sears, son of Jacob Sears, born in Norwich in 1902, graduated from Harvard College in 1923 and the Harvard Medical School in 1927. While this was not extraordinary at that time, Doctor Sears appears to have been the first Jewish Surgical House Officer at the Massachusetts General Hospital. He later was a resident in surgery at the Beth Israel Hospital in Boston, and still practices there. Ed.

More revealing than what may be gleaned or conjectured from these bare facts is the reminiscence of Clara Behrisch, who in 1956 was an alert 92 years of age and living in New York. Though her eyesight may have been impaired, her other faculties remained sharp and clear. She wrote:

Monday, April 11, 1955  
New York, N. Y.

My dear Mrs. Gordon,

Please pardon my delay in answering your letter as my health is variable and my vision very poor. I fear my facts may not be perfectly accurate as I must write of happenings of so long ago.

We probably arrived in Norwich from New York in 1875, my parents Mr. and Mrs. Bernhard Behrisch with three of their children, Natalie, Clara, and Menno. Gabriel I., my oldest brother, was left with our grandparents so that he could continue his studies in City College. He came to Norwich a little later and entered the N.F.A.<sup>s</sup> in the sophomore class. Our first home was on Union Street where we lived about two years. Then we moved to Spalding St., living there about 7 years. Ralph was born there.

In 1884, the year Gabe entered Yale and I was graduated from N.F.A., my father bought the house at 132 School St. where we lived twenty-four years, until 1908 when we moved to Brooklyn, N. Y. My mother died in January, 1892. Menno died in 1906. He was about 30 years old. I never think of our family as having been prominent in public life. My father on his arrival in Norwich bought a clothing store at 153 Main Street. He was an educated man, a graduate of a German gymnasium, who kept on with reading and studying. He had a philosophic mind, loved books, the theatre and music. While not an orthodox Jew, he was interested in all religions including our own and liked to trace out what contributions each one made to good purposeful living. Many of the Christian ministers were his friends and stopped in his store to chat with him. Some of them called on us in our home.

Gabriel I., Ralph, and I were graduated from N.F.A. Natalie sang in the choir of the Second Congregational Church as a contralto. She had an excellent mezzo-soprano voice. She was a member of the Choral Union and sang frequently, too, for the various clubs. Gabriel I., after graduating from the N.F.A. went to Yale College, studied law in the office of Waite and Green, and passed his bar examination and became a lawyer. Before he died in 1935, he had been for a number of years counsel for the Title Guarantee and Trust Co. of New York. Menno and Ralph became businessmen.

After being graduated from the N.F.A. I went to the Connecticut Normal School in New Britain, graduating in Feb. 1886. I taught in Central District Schools four years; as substitute, as

teacher, going from room to room, of very primitive science, temperance physiology, oral fractions and physical geography by means of a molding board. I did this work five days of the week. Dr. Keep<sup>9</sup> asked me to study in the summer and take charge of gymnastic work at the N.F.A. but I refused as I liked the work I was doing. He wanted me to crowd my work into 3 days and give the N.F.A. two days. It meant harder work but very little more pay.

My mother was a real homemaker. She believed in trying to keep us all good, healthy, and happy, and she and my father succeeded in that. We had a wonderful home. My mother, too, loved music, reading, and the theatre. She played piano exceptionally well and was an excellent dancer. After an illness of two years, she died on January 16th, 1892, as I wrote above, aged 46 years and ten months. We all liked and were interested in people, and so were contributors to the various charitable organizations. We belonged to a literary club, a musical club, a German club headed by Sarah Hall Leavens who was then teaching German in the N.F.A. Gabe, Natalie, and I played piano. We often had musical evenings at home, Menno and Ralph joining in the singing. I did a little odd teaching now and then. I taught German to an N.F.A. teacher, piano to several pupils, and dancing to a class of public school teachers some of whom had been my teachers. I gave up the dancing class after 3 years as it taxed me too much.

Ralph married Caroline Tyler Turner in 1914. They had been school mates in the N.F.A. Caroline's first husband was Emerson Turner. Caroline is not a Jewess, but the marriage was an unusually happy one. Ralph died in 1945. My father died at the age of 83½ years in 1919. Natalie is totally blind and needs constant care. There were only a few German Jewish families in Norwich, and there was no Temple until there was an influx of Russian Jews. They had a synagogue. Natalie and I went there twice, but we couldn't understand their language. We often attended different churches. As children we attended the Sunday School of the Universalist Church for a short time.

There were three Plaut families in our time in Norwich. The Joseph Plaut family, Abraham Plaut family, and Isaac Plaut family. There was, too, the Kronig family, the Gotthelf and Hutzler families, the Seidel and Samuel families. The Chaman-sky family had a son Louis, who became a very important man at Macy's in New York.

I hope this account may help you. It may be too personal. Use as much or little as you care to. My best wishes to your committee engaged in compiling this history of Jews in Norwich.

My kindest regards to you.

Very Sincerely,  
Clara Behrisch

The following obituary was published in the *Norwich Bulletin* of October 18, 1955:

OBITUARY  
Natalie Behrisch  
(Contributed)

Natalie Behrisch, beloved daughter of the late Mr. and Mrs. Bernhard Behrisch, sister of the late Gabriel I., Menno and Ralph Behrisch, and dear sister of Clara Behrisch, died July 4th. She had been ill for some time and was totally blind.

The Behrisch family moved to Norwich from New York in 1875. For many years they lived at 132 School Street, moving to Brooklyn in 1908.

Natalie a graduate of Broadway school, took special courses at the Academy, studied piano with Miss Charlotte Blackman and singing with Mr. Butterfield. She had an excellent mezzo-soprano voice, was a member of the Choral union, the Musurgia and B-natural clubs, later singing contralto in the Second Congregational church quartet. Often called upon to sing for various clubs and special meetings, she gave much pleasure with her unusually sweet voice.

Though long absent from Norwich, she had a strong attachment to it and her friends there of whom she spoke often.

She is survived by her devoted sister, Clara Behrisch, a resident of New York city.

THE RUSSIAN JEWS

The advent of the Russian Jew made an indelible imprint on the Jewish community of Norwich. In the course of time the German Jew who did not lose his identity or die without issue was assimilated into the now predominantly Russian Jewish community. By in-group marriage alone, if not by sheer numbers, the Russian Jew won supremacy. The Russian Jew, more orthodox in religious practice than his German co-religionist, more distinguishable in his customs and habits, his tongue less adaptable to English, and his exclusiveness well grounded in the history of his persecution, sought solace among his own. Not until the arrival of the Russian Jew was there a synagogue in Norwich; nor was there a significant pattern of residence.

The first mention of Russian Jews is in the minutes of the First Hebrew Society. The minutes of the Society for April 16, 1882 read: "Isaac Plaut brought to notice the destitute condition of the Russian Jews at Taftville. . . ." Plaut lamented that a certain family had only one mattress for the whole family. The Society promptly donated twenty-five dollars for mattresses and ten dollars for shoes. On April

22 of that same year the Society called a special meeting further to assist this family of Russian Jews. A bill for shoes submitted by Isaac Plaut was approved and paid. These motions were all carried unanimously. The family remains unidentified.\*

The first Russian Jewish family so far as can be determined<sup>10</sup> is that of Lazar Markoff and his brother. "One was a learned scribe who became a farmer here. The other had a grocery store on Water St."<sup>11</sup> Lazar, in the recollection of his daughter Anna D. Ableman, found his adjustment difficult. He often regretted his decision to emigrate. The reception the Markoff family received was a mixed one. Their gentile neighbors were "very, very friendly when we first came here." The children, however, were less kind. "Christ killers" was not the least of the epithets they cast at the Jews. Often a stone replaced the word. Complaints to the priest, however, proved effective. Despite Lazar Markoff's misgivings, the family remained to prosper, and its seeds were many. In 1920 his son, Kopland K. Markoff, M.D., became Chief of the Ear, Nose and Throat Department of the Backus Hospital of Norwich and consultant at the State Mental Hospital.

Other families that came to Norwich at approximately the same time showed much the same pattern of development. English was learned for business reasons — and even French for the French Canadians.<sup>12</sup> Yiddish, however, was spoken at home. A Jewish and Hebrew education was received in the home. In 1895 Bernard Herman Cohen moved to Norwich with his family and became according to available information the first Hebrew teacher in Norwich.<sup>13</sup> The children of most families went to the public schools and then in many cases to the universities. In 1918 Herman Alofsin, the second of that name, became the first Jewish attorney in Norwich. Children of Russian Jewish families also became teachers and doctors.

The hegira of the Cohen family is illustrative of the eastern European Jews' journey to America. "Leaving Lithuania, Europe, 65 years ago, the father, Bernard Herman Cohen, arrived in New York City, 1889, after spending 6 months in Liverpool, England."<sup>14</sup> Sixty years

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\*The earlier immigration of German Jews followed by waves of "traditional" Eastern European Jews was a progression repeated in scores of American communities. The late David C. Adelman described the Providence experience, where the established German Jewish community accepted the responsibility of helping the newly arrived and poverty-stricken Eastern European immigrants. He wrote: "The net result was that the 'Deutschen' furnished the money and the administration while the traditional Jews furnished the indigents." (Adelman, David C.: "The Providence Jewish Communities Unite". *R. I. Jewish Historical Notes* 3:160-191, [No. 3], Dec. 1960). Ed.

ago in 1895, they came to Norwich, where Bernard earned his living as a Hebrew teacher."

The German Jew upon his arrival in Norwich established a business of his own. The more indigent Russian Jew became a tailor or peddler<sup>15</sup> where little or no capital was required. Others, more numerous at first, worked in the foundries or mills. On occasion a daughter would find employment as a household servant.<sup>16</sup> A goodly number came to Norwich through the aegis of the Immigrant Employment Agency, whose agent met the debarking immigrant at Ellis Island and persuaded him to exploit the golden opportunity that awaited him in the textile mills of Norwich, Taftville, and Yantic. More rarely one would open a store, as did Raphael Slosberg in the 1880s, who, with his brothers Charles and Simon, was the forerunner of a family now deeply rooted in the business and civic life of Norwich.

In 1898 Rabbi Max Stamm arrived, a gentleman of great wisdom and learning. He became the first Rabbi of Norwich and performed the ritual slaughtering, without which even the permissible meat of the cloven-hoofed animal is not "kosher". With the "shohet" (ritual slaughterer) and the kosher meat market of Hertz & Son now joining that of the Alofsins, the Jewish community was established as a distinct entity with its observance of the traditional dietary law.

The Russian Jewish community was exposed to instances of liberal behavior or transgression by its less pious or more secular brethren. There was an occasional marriage out of the faith.<sup>17</sup> A Mr. Friedman was the first of the Jewish volunteer firemen;<sup>18</sup> he would ride on the Sabbath and on meeting synagogue worshipers on their walk home delighted in brandishing a lighted cigarette, an act of profanity on the Hebrew Sabbath. For milder excitement the Jews of Norwich would stroll past the "Porteous Mansion" on the corner of Pearl and Fairmount Streets to see the electric lights shining through the windows, a token of affluence in those early days of the century. Not the least pleasure was dropping into the little grocery or confectionery store to chat with the scholarly proprietor, never far from his book, who brought with him to America the reverence for learning so inbred in the Jew.

By 1900 the Jewish community in Norwich had grown to include some 120 heads of families, and the area of residence had begun to crystallize about the "West Side". The German Jew tended to live near the center of the city not too far away from his place of business. Some boarded at the American House until they had become estab-

lished. Abraham Plaut lived on Grove Street; his brother Isaac made his home on Union Street; Levi Spier lived first at 3 Franklin Street and later moved to 16 Broadway. The Behrisches moved from Union to Spaulding to School Street. Some lived on Boswell Avenue, the Hirsches for example. The Seidels lived first on Cliff and then on Union Street. The 1900 Directory, however, frequently lists such places of residence as Cove, Aqueduct, Mechanic, High, West Thames, West Main, Spring, and Summit Streets. References were still made to Boswell and Grove Streets, but these were rather to the homes of the German Jews.

Even before this concentration on the "West Side", a nucleus of the early Jews lived on Talman Street, among whom were the Gordons, the Seares, the Clarks, the Handlemans, and the Zendels. Still other nuclei were to be found in the Falls section, Taftville, and Yantic, indicating the influence of the Immigrant Employment Agency and employment in the textile mills of Norwich. In addition, by the second decade of the 20th century, it is estimated that approximately 50 per cent of the rural population in and around Norwich was Jewish.<sup>19</sup> By 1938, of a population of 34,140 in Norwich 1,647 were Jews.<sup>20</sup> One-third of these 1,647 were foreign born, one-half residents for twenty-five years or more. Those under the age of thirty-six were largely native-born sons of Norwich. Three-fourths were lifelong residents. Thus the Jews were fast becoming indigenous to Norwich. The statistics for that year indicate that three-fourths of the 1,647 Jews in Norwich were engaged in trade, manufacturing, or the mechanical industries. One-half were self-employed, mostly in clothing or shoe factories. Ten per cent were professional.

One of the first graves of a Russian Jew in the cemetery of the Brothers of Joseph Synagogue is that of Jennie Markoff, 1890, daughter of Lazar. Mrs. Lazar Markoff died February 14, 1955. Within that same week she was joined by Kive Lahn and Mrs. Abraham Cramer, the three of whom were among the first Jews to come to Norwich. Shortly thereafter, on April 23, 1955, a son of the original Alofsins, Saul, died. These deaths marked the passing of an era.

#### ORGANIZATIONS

More enlightening about the nature of a people than the isolated events of individuals' lives is the story of the institutions they founded and developed. Institutions reflect the character of the community. As secondary and tertiary sociological entities they indicate the dispersal of life out from the primary family grouping into society.

They indicate, too, the stability of the society. In a sense the history of a people is the history of the institutions they build.

Reference has already been made to the First Hebrew Society. Indicative of the quality of its early leaders is the exactness with which the minutes of the Society were kept and the beautiful hand in which they were written. Unfortunately for future historians the secretaries, acting in their typical fashion, confined their attention almost entirely to the business at hand, viz. the concern with the Society's cemetery at Brewster's Neck. One can follow clearly the business of building a fence about the cemetery, of the cost of funerals, of the expense of upkeep, and of the establishment of a trust fund, the interest of which was to guarantee the care and the beautification of the burial grounds. The Jew has a sense of history and of continuity with his past; in December 1929 a letter went out to members of the Society soliciting contributions for the trust fund with the following admonition:

"The members of our Society should never permit the existence in the little spot which is most reverent to them, the dilapidated conditions which their visits to other cemeteries have revealed sometimes as existing there. You have, no doubt, visited cemeteries where lay those who, in their days of life, were leaders in their communities, and found that the conditions existing there could bring nothing but sorrow to those who had any respect or love for them. Undoubtedly if they could have foreseen the deplorable conditions into which this last resting place had developed, they would have made provisions for its prevention."

Not all was harmonious in the Society. Not infrequently members were dropped for non-payment of dues. A year after the founding of the Society, Abraham and Henry Seidel resigned and Max simply stopped paying his dues. The cause of the dissatisfaction is lost in the silence of the past. A decade later David Chamansky was suspended, but must have been reinstated since he is interred in the Society's cemetery.

In the year of the founding a dispute arose over the name of the Society. Leopold Bechert found the word "Society" not to his taste and instead proposed "Congregation". Daniel Krause, secretary, resorted to Webster's Dictionary, and on his insistence "Society" was chosen as more representative of the group's purpose. M. Samuels disliked both designations; he would not pay his fee until it became a "Lodge". He was asked to leave, and did.

Meetings at first were held at Isaac Plaut's store. But the Society

soon moved into quarters in Spier's Building on Shetucket Street, paying three dollars per month for the exclusive use of the meeting room. At approximately the same time the wives of the members of the Society formed an auxiliary, the Hebrew Ladies Benevolent Society. As befitted the ladies, their society was to be "Benevolent" in purpose. President of the Society was Mrs. Joseph Chamansky, with Mrs. Isaac Plaut, secretary, and Mrs. Abraham Plaut, treasurer. The ladies maintained a weekly Sunday school in the Spier Building, in the same room as that rented by the First Hebrew Society, sublet to the ladies for \$1.00 per month. In addition the room was sublet to the Lieder Kranz (Choral Society) for two dollars per month; thus the Society balanced its books as far as rent was concerned. The Lieder Kranz was also charged fifty cents a month for cleaning, the cost to the Society to clean the room for the entire month. In addition, the room was used for High Holiday worship services.

The constitution of the Society specified that "the object of this society shall be to visit the sick, bury the dead, and bestow acts of charity on Members of the Society." Mention has already been made of the gift of shoes and a mattress to the "Taftville Jews". But before that, on January 5, 1879, M. Richter asked for and received a loan of twenty dollars. At the next meeting, on February 2, 1879, however, the loan, on the motion of Joseph Plaut, was rescinded. Others did receive loans, and destitute Jews were buried at the expense of the Society.

The great exodus of Jews from eastern Europe to the United States began in the 1880s. In 1882, as previously noted, a Russian Jewish family located in the Taftville district of Norwich. By 1883 the Russian Jews of Norwich had organized a religious congregation, which they called the Congregation of Norwich, Connecticut. Unlike their German predecessors, who specified that the minutes of their meetings must be kept in English, these Russian Jews insisted that Yiddish be the only language of their meetings. The Congregation met in Lucas Hall, a third floor room which it shared with the Armory.<sup>21</sup>

The same year, 1883, saw the formation of a Burial Society by the Congregation; it purchased land for a cemetery at Brewster's Neck in Preston, adjacent to that of the First Hebrew Society.

In March of 1886 members submitted bids in an auction for selection of the permanent name of the congregation. Kive Lahn, the high

bidder, submitted the name, Brothers of Joseph, in honor of his son born that very week, the first born to a Russian Jew in Norwich.\*

In 1898 a permanent synagogue was built on the "West Side". On August 27, 1899 the first regular minutes of this Congregation were recorded by Moses Hyman, secretary.

In the course of time the congregation expanded its activities. In 1911 a loan association<sup>22</sup> was founded by Charles Slosberg with a grant of \$400 donated by his father, Michael. Even today loans may be obtained from this fund by the needy without any interest charge. A Wayfarer's Organization has functioned continuously, reorganized in 1954 into a central agency with all soliciting abolished.

The strong sense of history of the Russian Jews and their pride in their culture impel them to perpetuate their individualism and their distinctive character and religion in their progeny. Hebrew instruction had already been given in private homes when the Brothers of Joseph organized a small school with twenty-eight children in attendance, housed in the Chappell Building. Bernard Cohen and D. Shereshevsky instructed the youth in the tradition of their fathers. They were joined in 1910 by Mendel Levenson. In 1915 a group of interested parents founded the Norwich Hebrew Institute with classrooms at the rear of the synagogue, where a Mr. Herman officiated as the first teacher. In 1924 the Institute was moved to its present site on Fairmount Street, the former home of Doctor Harry Higgins. M. I. Silverman, principal of the school from 1917 until he removed to Boston in 1945, determined its character for many years.

The first Rabbi of the Brothers of Joseph Synagogue was Joseph Baron, but there is mention of a Rabbi in Norwich prior to the advent of the synagogue. In 1895 Jacob Kromb (Crumb) was married by civil authority to an orphaned boarder of the Swartzburgs. A year later they were remarried in a religious ceremony in the T.A.B. Hall by Rabbi Benjamin Sachnowitz, thus becoming the first Jewish couple to be married in Norwich. In 1909 Rabbi Joseph N. Rosenberg be-

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\*Joseph M. Lahn, who still survives, was honored on the occasion of his eighty-ninth birthday on March 3, 1975. Lahn, who was active in community affairs, served on the Norwich Tax Board, and is the oldest living former employe of The (Norwich) Bulletin Company. Some fifty years ago he rescued two boys from the nearby Yantic River.

Norwich had an interesting connection with the neighboring Rhode Island community of Westerly, some 19 miles away. Joseph M. Lahn's father, Kive Lahn, was an older brother of Max Lahn of Westerly (see *R. I. Jewish Historical Notes* 3:139-143, No. 3, Dec. 1960, "A Study of the Jewish Population of the Town of Westerly, Rhode Island"). Five other Lahn brothers and two sisters settled in the New York area and elsewhere. Ed.

came the spiritual leader of the congregation and remained for forty-two years until his death in 1950, the beloved "Teacher" of his people. Upon his death he was succeeded by Rabbi S. Shulman and later by Rabbi Michel D. Geller, the present spiritual leader. The congregation has continued to progress and grow.

At the end of the 1890s Rabbi Max Stamm moved to Norwich from New York.<sup>23</sup> While in New York he had learned the science of *Shehitah*, Jewish ritual slaughtering, to augment his salary of two dollars per week as Rabbi. He came to Norwich to provide spiritual leadership and to practice *Shehitah* for kosher butcher shops already established. He found approximately fifty Jewish families in Norwich. But by 1906 the community had increased enough to permit another group of Jews to organize a second Synagogue, The Sons of Israel, with a building on High Street, which it still uses. Upon the founding of this congregation Rabbi Max Stamm became its spiritual leader. The Sons of Israel, however, fell upon difficult times financially. In 1910 the synagogue was saved from the auctioneer's gavel by George Greenberger, and the congregation was reorganized as the Agudas Achim (Congregation of Brothers). It managed to survive through numerous financial crises. Rabbi Osher Reisman was head of the Congregation after 1942.

In October of 1929 several men met in Abner Schwartz's store and sent a message to the Jewish Theological Seminary requesting a Rabbi. Thus was marked the advent of the third, and now the largest Jewish congregation in Norwich. While the two previous congregations had been Orthodox, Beth Jacob, named in honor of Jacob Slosberg, was organized as a Conservative congregation with sermons in English and other relaxations from the rigidity of the traditional liturgy. Thus a new epoch in the history of Jewry in Norwich was initiated.

On October 28, 1929 the following item appeared in the *Norwich Bulletin*:

"High Holiday Services at Community Synagogue at the Community House of the United Congregational Church on Church Street, were impressive. The dignified manner of the Rabbi and the learned sermon in English attracted the interest of the young people who sat in reverent attention."

Student Rabbis Ira Eisenstein and Morris Margolis from the Jewish Theological Seminary officiated. The phrases "dignified manner", "learned sermon", and "young people who sat in reverent attention"

were overtones of the changes that had occurred in Jewish life in Norwich.

The Community House later became the permanent home of the Beth Jacob Synagogue. In the meantime, however, the congregation, at the invitation of the B'nai B'rith, met in the rooms of that organization on Shetucket Street. In November 1929 it purchased the Community House on Church Street, and in April 1930 it was consecrated. At that time the Torah Scroll was carried through the streets from its temporary residence on Shetucket Street to its permanent home, where the new ark was dedicated. During the following two years the congregation had no permanent rabbi. Charles Gordon and William Israelite were hosts to student rabbis who came in their turn to offer spiritual guidance in many phases of synagogue life.

The Beth Jacob Synagogue has prospered over the years. In May 1942 it added the Berkman Memorial Library (named in honor of Bessie Berkman), paid off its mortgage (June 12, 1944), opened its own Religious School (1930), and in 1956 erected a large new religious school building. In 1948 it built a chapel in honor of Abraham Ableman and in 1952 refurbished the vestry. Under Rabbi Marshall J. Maltzman it continued to grow and to extend its services.

The ladies of the congregations organized into "sisterhoods". On December 7, 1929 the ladies of Beth Jacob met at the home of Mrs. William Israelite to form the Sisterhood of the Beth Jacob Synagogue. Dues were levied, not for the purpose of raising funds, but to "emphasize Jewish culture". The growth of the community and its coming of age were manifest in the ladies' developing interest in culture. It was evidence of growing leisure, financial stability, and self-pride.

On August 31, 1953 the "Talmud Torah" (Norwich Hebrew Institute) Auxiliary met to reorganize into the Brothers of Joseph Sisterhood.

The list of organizations formed by the Jewish ladies of Norwich is long, with a great deal of overlapping membership. But none was more in the tradition of the Jews than the organization originally known as the Benevolent Ladies Aid Society. Working quietly, with an organization so loosely knit that each month saw a new acting president, the Ladies Aid Society had continued to help Jews in need. The Society had already been in existence some seventy years as of this writing. The mother of Mrs. Joseph N. Rosenberg, a Mrs. Blumenthal, and a Mrs. Segal were the moving spirits. Upon the death of

her mother, Mrs. Rosenberg found the treasury depleted. With the help of Mrs. David Gordon she managed to raise \$100 through a raffle. The reactivated group now took the name of the Hebrew Ladies Aid Society with Mrs. Daniel Polsky as president.

Upon reorganization it assumed the activities of a welfare agency and added to its responsibilities the visiting of hospitals, county homes, and other facilities where Jewish people were to be found. Many a poor worker's life was made more pleasant by the activities of these ladies. Still in existence in 1956, its only officer was Mrs. Raymond Clark, secretary. By the very nature of its work it operated without notice, without publicity, and with little public recognition.

Soon after the founding of the national organization, the Norwich Chapter of Hadassah was founded in October 1915 at a meeting held at the Wauregan Hotel. Somewhat later that year, Henrietta Szold spoke at a meeting held at the home of Mrs. Michael Levin. By 1955 the organization claimed 450 members.

Two other eleemosynary ladies' societies deserve mention. One emphasized charity at home, the other charity abroad. In December 1921 under the leadership of Mrs. Nathan Gilman, the Bozrahville Council of Jewish Women was organized, the purpose of which was to give aid to the poor of the rural areas. Isolated families were brought together by picnic suppers and other "socials". Americanization and night school classes were started. In 1933 the organization changed its name to the New London County Section of the National Council of Jewish Women and continued its activities, with such projects as scholarship funds, donations to the Backus Hospital, and War Bond Drives.

In 1939 the Norwich Chapter of the Women's American ORT (Organization for Rehabilitation through Training) was formed. The emphasis of the organization is on training through ORT schools of Jews throughout the world who have been displaced or require help because of need.

Most of the ladies' societies mentioned are national in character and not particularly distinctive to Norwich. Yet the ladies of Norwich often anticipated the national activities of these organizations.

The men were as industrious as the ladies in forming organizations. The Order B'nai Zion was organized in 1910 under the auspices of Rabbi Max Stamm. In 1913 The Zionist Organization of America, based on the dream of Theodore Herzl, appealed to the Jews of Norwich, who proved receptive. The organization grew so effectively that

by 1938 it boasted the largest district membership proportionate to size in the United States.

The fall of 1921 saw the organization of the B'nai B'rith. A Mr. Dreyfus of New London met with J. W. Cadden and George Greenberger in the latter's home to organize the order dedicated to Jewish and benevolent purposes. It was also to serve as an outlet for social activities. A prime concern was the combatting of anti-semitism, which was becoming more prevalent in the unsettled period after World War I. The same nucleus of men that provided the impetus for the establishment of the Beth Jacob Synagogue came. Shortly after its inception B'nai B'rith was augmented by the ladies' B'nai B'rith Auxiliary (1922).

The Order of B'rith Abraham was founded nationally on February 7, 1887 with the motto "Liberty, Unity, Justice." In April 1900 Norwich Lodge Number 62 was initiated. Although its motto has the sound of political action and is reminiscent of the French Revolution of a century earlier, the organization was in reality a mutual benefit society. Its principal activity was the founding of a cemetery (also at Brewster's Neck in Preston) and the payment at death of a sum of money to the survivors of the deceased. Why the Norwich Lodge of the Order of B'rith Abraham broke with its parent organization in 1905 is unknown to this writer. Perhaps one may conjecture that it was because of incompatibility of purpose. Norwich Lodge Number 62 reorganized into the Independent Order of B'rith Abraham. At that time it sold its cemetery to the Hebrew Benevolent Society and purchased its present area in Greenville. The split was foreshadowed in items in the *Norwich Bulletin*. Its issue of December 26, 1904 makes reference to "Norwich City Lodge No. 62, O.B.A."; that of December 27, 1904 to "the Independent Lodge of Norwich, No. 309, IOBA".\*

More interesting than the burial societies is the Workmen's Circle,

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\*Actually the Order of B'rith Abraham (OBA) was founded on June 12, 1859 in New York by German and Hungarian Jews. It later attracted and admitted Russian, Polish, and Romanian Jews. At the annual convention of 1887, twenty-seven delegates walked out of the meeting and founded the Independent Order of B'rith Abraham (IOBA). It is said that the delegates "were dissatisfied with the incompetence of the administration of the original order, and being unable to bring about a change from within, they decided to organize a new order with the same objectives and programs as the old one." It eventually became the largest Jewish fraternal order in the world, but, never equalled B'nai B'rith in importance. The original OBA was dissolved in 1927. Whether or not language and cultural differences were a factor in the dichotomy is speculative. (*Encyclopedia Judaica*, Jerusalem, The MacMillan Company, N.Y.—The Keter Publishing House, Ltd., Jerusalem, 1971). Ed.

which held its first regular meeting in April 1907 in the library rooms of the Norwich Hebrew Education Association in what was then the Breed Theatre. The Russian pogroms which stimulated the exodus of the Jews in the late 19th and early part of the 20th centuries had forced many Jewish middle-class intellectuals to emigrate. These uprooted souls found themselves in an unhappy situation. Exploited by the woolen and cotton mills and the small arms factories then flourishing in Norwich, they banded together in mutual sympathy and fellowship. In accordance with their background they were strongly oriented to socialism, and during the Russian Revolution sent aid to the "workers" who were active in the Revolution. In addition they helped the immigrants, founded ORT and Histadrut,\* and organized the "Peoples Relief Drive" during World War I. In keeping with their intellectual proclivities, they maintained a School for Jewish Studies with Isaac Safiah as teacher.

Although numerically never a strong organization, it embraced sooner or later almost everyone who felt the stirring of intellectualism or bitterness over the injustices of society. In 1933 its strength was considerably reduced when a group broke away to form the Norwich Jewish Fraternal Organization. Whatever the cause of the break may have been, the Circle's activities have remained moderate, confined to aiding the ill, to social activities, and to the burial of its deceased members. In 1940 its members had enough confidence in their association to purchase their own cemetery adjoining the I.O.B.A. grounds in Greenville.

The wives of members of the Workmen's Circle, following the usual course, formed an auxiliary in 1930. By 1955 the major share of their energies was devoted to securing aid for the State of Israel, supplementing the activities of the United Jewish Appeal and the State of Israel Bond Drive.

Several youth organizations also appeared and flourished variously. From 1920-25 there existed a Young Folks League. A YMHA\*\* founded in 1925 was short-lived, and also a Mr. and Mrs. Club in 1950. A Young Judea group waxed and waned intermittently. More enduring was the Jewish Youth League, organized in 1941 by Rabbi Zev Nelson. In 1952 it changed its name to the United Synagogue Youth. A Jewish Boy Scout troop founded in 1931 continued to grow as did a Girl

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\*ORT: Organization for Rehabilitation through Training. Histadrut: the General Labor Federation.

\*\*Young Men's Hebrew Association.

Scout troop, which, however, had a temporary eclipse. Both, however, were disbanded during 1973.

It is notable that whatever the initial motive for the founding of several organizations, most evolved into organizations with charitable purposes. So the Jews of Norwich with their traditional sense of the continuity of history and of their responsiveness to need, organized to establish themselves firmly in their new environment and to aid friend and stranger. However, they also joined the service organizations of the community; they were welcomed and enjoyed membership in the Kiwanis, Lions, and Elks. Since their inception the Masons have had Jews on their membership rolls. Jews have found a welcome in cultural organizations such as the Norwich Symphony and the Norwich Choral Society, and in civic organizations such as the Community Chest. But in 1956 there were still organizations such as the Rotary and Commerce Club where only those Jews found acceptance whose connection with Jewry was tenuous.

In recent years the emergence of the Jew in public life has been more noticeable. Jews have been members of the city government and of the state's legislature. Jewish physicians have been chiefs of services on the staff of the Backus Hospital in medicine; surgery; dental surgery; pediatrics; and ear, nose, and throat.

The rolls of the veterans' organizations, too, are replete with the names of Jews; and the Cohen-Bokoff Post No. 93 is an organization of Jewish veterans. Since and including the First World War, some 262 Jews left Norwich to fight in the defense of their country through 1955. Of these, seven gave their lives. And, as in the Civil War, at least one Jew (Joseph Polsky) served in the United States Army during the Spanish-American War.

Undoubtedly the history of the Jews in Norwich is but a duplicate of the history of many communities, all of which, in the aggregate, make up the history of the Jew in the United States. In turn the history of the Jew in the United States is but one detail of the pattern of United States history. But it is of a host of such details that history is made. The late comer's unhappiness in a comparatively new society, his loneliness, his lack of acceptance as a "foreigner", the vestiges of religious discrimination that followed him to America, his struggle for acceptance, and his strong sense of destiny — these are the materials from which the novelist could still make exciting reading for a public always proud of the "American Dream". Much already has been lost of the memory, the pain, and the elation of those who

have departed. This is a modest attempt to record some of the memories that still survive.

#### NOTES

<sup>1</sup>Marcus, Jacob Rader: *Early American Jewry*, 2 vol., The Jewish Publication Society of America, Philadelphia, 1951 and 1953.

<sup>2</sup>*Op. cit.*

<sup>3</sup>a.Calkins: *Early History of Norwich*.

<sup>3</sup>b.Connecticut State Library Files.

<sup>4</sup>Norwich City Directories 1860, 1875.

<sup>5</sup>Norwich City Directory 1870.

<sup>6</sup>Norwich City Directory 1875.

<sup>7</sup>In a letter to Mrs. I. Gordon, chairman of the Tercentenary Committee of Norwich, Fannie Hirsch, now Mrs. Frank Jacobs of New York City, disavowed any recollection of Jewish colleagues in education or of Jewish friends in her social relationships. The records on this point however, are quite clear.

<sup>8</sup>Norwich Free Academy, the secondary school for Norwich.

<sup>9</sup>Principal of the Norwich Free Academy.

<sup>10</sup>Michael Levin, a personal interview.

<sup>11</sup>*Op. cit.*

<sup>12</sup>Saul Alofsin, in a personal interview.

<sup>13</sup>Letter from Mrs. Samuel L. Cohen; also the City Directory.

<sup>14</sup>*Op. cit.*

<sup>15</sup>Mr. M. Levin, personal interview.

<sup>16</sup>*Op. cit.*

<sup>17</sup>Saul Alofsin and Mrs. Anna D. Abelman, interviews.

<sup>18</sup>First name unknown. Reported by M. Levin in a personal interview.

<sup>19</sup>Mrs. M. Stamm, personal interview. The figure seems unduly large.

<sup>20</sup>These and succeeding figures are from the *Universal Jewish Encyclopedia*.

<sup>21</sup>M. Levin and Mrs. M. Stamm, interviews.

<sup>22</sup>The Hebrew name defies exact translation and English phonetics.

<sup>23</sup>Mrs. Max Stamm and Michael Levin, interviews.

## APPENDIX A

## 1900 Directory all Jews Residing in Norwich.\* (Heads of Families)

<i>NAME</i>	<i>OCCUPATION</i>	<i>RESIDENCE</i>
Abelman, A.	Peddler	Mechanic St.
Alofsin, Ellis	Meats, groc.	N. High St.
Herman		
John B.		
Simon		
Benjamin		
Bass, Morris	Peddler	Cove St.
Bauman, Edward	Prudential agent	
Behrisch	Clothing store	Jail Hill
Bendett	Falls Mill	Yantic
Lazar		
Nathan		
Wm.	Peddler	Cove St.
Blinderman, Wolf	Shoemaker	Aqueduct St.
Bloom, John	Peddler	Cove St.
Louis	Removed to N. Y.	
Blumenthal, Meyer	Tailor	High St.
Blum, A.	Peddler	Boswell Ave.
Blustein, Harry	Laundry	Aqueduct St.
Bruckner, Meyer	Shetucket Co. employer	Central Ave.
Budnick, Ephraim	Conf. store with John Sears	8 High St.
	W. Main St.	
Cadden, Hanchen	Widow of Anselm	W. Thames St.
Julius		
Clark, Samuel	Cattle dealer	Talman St.
Cohen, Bernard	Teacher	Cove St.
Hyman	Shoemaker	Aqueduct St.
Cofman, Harris	Falls Mill	Yantic
Cramer, A.	Tailor	School St.
Eidelman, Isaac	Falls Co.	Yantic
Jacob	Falls Co.	Yantic
Eisenrich, Amrich	Richard Stove Co.	W. Thames St.
Ehrlichman, Morris	Peddler	194 W. Thames
Etskowitz, Lazar	Painter	Talman St.
Feldcorn, Abram	Tailor	191 W. Main St.
Fiedler, Isadore	Tea Co.	W. Main St.
Friedberg, Hyman	Peddler	220 W. Main St.
Harris	Peddler	N. Cove St.
Louis	Shoemaker	N. Thames St.
Simon	Shoemaker	N. Thames St.
Goldberg, David	Shoemaker	Preston
Hennan	Clerk	Maple Grove
Michael	Peddler	Cove St.
Morris	Peddler	Cove St.
Samuel	Peddler	Talman St.
Goldfaden, Moses	Peddler	N. High St.
Goldstein, Sam	Peddler	Cove St.

\*Where there was any doubt that the names were Jewish, they were omitted.  
This Appendix was attached to the original 1956 version of this history. Ed.

APPENDIX A (continued)

NAME	OCCUPATION	RESIDENCE
Gordon, Aaron		N. High St.
Jacob	Max Gordon & Sons	Cove St.
Max	Max Gordon & Sons	Cove St.
Ida F.	Widow of Joseph (1894, Joseph listed as Teacher)	Talman St.
Gotthelf, Bertha	Widow of Moses Gotthelf & Co. Milliners Bertha & Charles Hutzler	
Gottschalk, J.	Shoemaker	
Graff, Adele	Widow of Aaron	Franklin
Caspar	Tailor	Franklin
Greenberg, Louis W.	Chief engineer	
Handleman, Aaron	Handleman & Pressman	Spring St.
David	Peddler	
Louis	Peddler	
Hertz, Abram	Hertz & Sons Grocer & Meat	N. Thames St.
Frank	Hertz & Sons	
Sam	Clerk	
Hirsch, Hyman		Boswell Ave.
Harry	Clerk for Hyman	
Hyman, Israel	Peddler	Summit St.
Itzkovitz, Louis	Laborer	Talman St.
Kadash, Fred	Nor. Cutlery Co.	W. Thames St.
Kantrowitz, Sam	Tailor, Reid & Hughes	Spring St.
Koppleman, Harris	Peddler	194 W. Main
Samuel	Plumber	194 W. Main
Kaufman, Harris	Falls Co.	Yantic
Kerpliman, Simon	Tinsmith	W. Main St.
Kloppenbug, Henry	Salesman	Palmer St. Preston
Kovitz, Morris	Laborer	Thames St.
Krieger, Moses	Peddler	W. Main St.
Kromb, Isaac		Forest
Jacob		
Shadar	Widow of Ab., parents of above	
Kronig, Sam	Manhattan Clothing	Grove St.
Lahn, Kive	Second hand furniture	Preston
Land, Louis	Junk dealer	Main St.
Samuel	Worked for Louis	
Lautenbach, Caroline	Widow of David, bakery	
Jacob	Bakery	
Levin, Michael	Peddler	High St.
Liberman, David	Shoemaker	Cove St.
Lipnitzsky, Joseph	Leather Co.	Thames St.
Liverman, David	Shoemaker	Cove St.
Loywitz, Morris	Tailor	Falls
Machol, David	Clerk for Soloman	Spaulding
Minnie	Widow of Soloman	Spaulding

## APPENDIX A (continued)

<i>NAME</i>	<i>OCCUPATION</i>	<i>RESIDENCE</i>
Markoff, Aaron	Peddler	Mechanic St.
Jacob	Peddler	High St.
Louis	Shoe store	W. Main St.
Morris	Peddler	Cove St.
Markow, Harry		Talman St.
Israel	Junk	Talman St.
Lazer	Peddler	Taftville
Louis	Grocer	Talman St.
Mershon, Jacob	Cigar maker	Franklin
Messinger, Edw.		
Julius	Mrs. J., Music Teacher	W. Main St.
Robert		
Messler, Harry		Division St.
Meyer, Julius	Falls Co.	
Meyer, Moritz	Bottler	45-47 W. Main
Opitz, Herman	Tailor	Main St.
Opperman, Henry	Woolen mill	
Padowitz, Harris	Peddler	W. Main St.
Pincus, Elias H.	Tailor	Main St.
Plaut, Joseph		
Rutherford		W. Thames St.
Sara	Widow Abr.	
Pressman, Davis	Handleman & Pressman	N. High St.
Louis	Salesman	
Rabinowitz, Henry	Clothing	Taftville
Max	Tailor	
Raphael, Miss Agnes & Sara		Mechanic St.
Ellis, sons		
Reuben		
Israel		
Reuben		Cliff St.
Samuel	Cigar maker	
Rathofsky, Herman		
John		Falls
Wm.		
Rahnowsky, Jacob	Employed W. Davenport Co.	Thames St.
Rosenberg, Louis	Shoemaker	Water St.
Rosenthal, Elizabeth	Widow of Fred	
Rosoff, Albert	Peddler	Thames St.
Sachnowitz, Abram		N. Thames St.
Rev. Benj.		N. Thames St.
Nathan	Watch repairer	N. Thames St.
Soloman, Louis	Union Clothing	Spaulding St.
Schulman, Abraham	Employed	Chestnut St.
Samuel	Peddler	W. Main St.
Schwartz, Max	Peddler	Taftville
Sears, Jacob	Confectionery & Fruit	N. Thames St.
Rachel	Widow of John	N. Thames St.
Segal, David	Peddler	Mechanic St.
Isaac	Peddler	Cove St.
Jacob	Peddler	W. Main St.
Lena	Widow of Louis	

APPENDIX A (continued)

NAME	OCCUPATION	RESIDENCE
Seltzer, Charles Henry Louis Wm.	Shoemaker	Preston
Shabecoff, Philip	Peddler	
Shapiro, Bernard	Peddler	
Isaac	Baker	
Shereshevsky, David	Shoe Store with I. Markoff	
Moses	Teacher	
Shonberger, David	Shoe Store	
Silverman, Joseph	Peddler	
Simon, Abram	Baker	
Jacob	Clerk	Boswell Ave.
Morris	Temp. Chairman W. Side Synagogue. Gave \$300 to build.	
	Clerk	
Slosberg, Raphael		
Charles		
Michael		
Solomaque, Moses	Tailor	Cove St.
Spaniard, Jacob	Baker	
Stamm, Rabbi Max		N. High St.
Steibleman, Abram	Removed to Providence	
Steinfeld, Fannie	Removed to N. Y.	
Strom, Jacob	Overalls	
Peter		
Swatzburg, Jacob	Tailor	
Joel		
Joseph	Oil & Gasoline	
Kive	Tailor	
Meyer		
Nathan	Bleacher	
Sydleman, H.	Dentist	
Trachtenberg, Wm.	Peddler and store	
Tubar, Samuel	Peddler	
Urdang, David )		
Rebecca )	Removed to Worcester	
Samuel )		
Wechsler, Mrs. Louis		W. Main St.
Weingarten, Caroline	Widow Ludwig	Hallville
Weinstein, Isaac	Peddler	W. Main St.
Wulf, Hayman	Tailor	
Otto	Bookkeeper	
Yanowitz, Ida		
Joseph	Falls Co.	Yantic
Joshel		
Louis		
Yaffe, Mendel	Removed to N. Y.	
Zalinger, Simon	Peddler	
Zief, Moses	Peddler	
Joseph		

This Directory lists a Fleischman & Co. Yeast Dealers on East Broad St.