AMERICAN JEWISH TERCENTENARY
1654 1954

MINDFUL OF OUR RESPONSIBILITIES UNDER GOD AND FREEDOM, WE, CITIZENS OF THE JEWISH FAITH, RECORD OUR GRATITUDE TO ROGER WILLIAMS FOR THE OPPORTUNITIES WHICH HE, FIRST IN THE WORLD, MADE AVAILABLE TO ALL MEN.
WE REVERE THE MEMORY OF OUR BRETHREN WHO, AS PIONEERS IN THE COLONY AND UNDER STATEHOOD, CONTRIBUTED TO THE "LIVELY EXPERIMENT THAT A MOST FLOURISHING CIVIL STATE MAY STAND AND BEST BE MAINTAINED WITH A FULL LIBERTY IN RELIGIOUS CONCERNS"

ERECTED BY THE AMERICAN JEWISH TERCENTENARY COMMITTEE OF RHODE ISLAND INC. SEPTEMBER 14, 1954.

RHODE ISLAND
JEWISH HISTORICAL NOTES
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PUBLISHED BY THE
RHODE ISLAND JEWISH HISTORICAL ASSOCIATION
PROVIDENCE, RHODE ISLAND

VOLUME 1  DECEMBER, 1954  NUMBER 2

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George Washington Letter Ceremonies
1790 - 1954

Sunday, August 22
Three o'clock

Touro Synagogue
Newport, R. I.

Auspices of the
Newport Committee
American Jewish Tercentenary
Program

Star Spangled Banner........................................... Sung by Mrs. Milton E. Miller
Hervey A. Labonte, Accompanist

Dr. Samuel Adelson .................................. Chairman
Newport Committee of the American Jewish Tercentenary

Presiding ........................................... Judge Alexander G. Teitz
President, Congregation Jeshuat Israel, Touro Synagogue

Invocation ................................................... Rabbi Theodore Lewis
Rabbi, Touro Synagogue

Honorable John J. Sullivan ......................... Mayor, City of Newport

Dr. Bernard C. Friedman .............................. President, Society of Friends
Society of Friends of Touro Synagogue

Chaplain Abbot Peterson ........................................... Captain, Ch. C., U. S. N.

Honorable Florence K. Murray ...................... State Senator

Reverend Carl B. Bare ............................. Minister, United Congregational Church

Honorable Aime J. Forand ........................ Member of Congress
State of Rhode Island, First District

Honorable Dennis J. Roberts ......................... Governor of Rhode Island

Honorable Theodore Francis Green ................ United States Senator

Mr. Morris Morgenstern ............................. New York City

Reading of Washington Letter ....................... Mr. Dennis King

Address .................................................... Dr. James P. Adams

Benediction ........................................... Reverend Daniel Q. Williams
President, Newport County Council of Churches
“To the Hebrew Congregation in Newport

Rhode Island.

Gentlemen.

While I receive, with much satisfaction, your address replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G. Washington”
ADDRESS BY DR. JAMES P. ADAMS

MR. CHAIRMAN, DISTINGUISHED GUESTS,

LADIES AND GENTLEMEN:

This is a thought absorbing moment. You have just heard those memorable words penned by George Washington one hundred and sixty-four years ago and addressed to the Congregation of this historic Synagogue.

Once again we are deeply moved by the thoughtful substance of what he said and by the lyric tones in which he phrased it. Harken again to his words: "The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support."

It is significant indeed that these words were first read by this Congregation in this City of Newport in this State of Rhode Island and Providence Plantations. In what other commonwealth in America, in what other spot in the world, could words declaring faith in religious liberty and freedom of conscience have been more sympathetically received than in this land of Roger Williams where these ideals had been cherished for more than a hundred and fifty years?

It is significant also that we do not come here today to defend our rights to worship God in accordance with the dictates of our own consciences. We come to commemorate their existence. They are safeguarded by the Constitution of the United States and by the Constitution of this State. But, even more fundamentally, these rights are deeply imbedded in our concept of freedom and are woven into the very fabric of our American life. They are a part of that with which we were endowed by our Creator.

The tree of religious liberty which has grown with such sturdy strength in this commonwealth in which we live did not spring from a wind-blown seedling untouched by human hands. It was planted with deliberate intent in the soil of the colony. It represented a major purpose in the minds of the founders. It received one of its first expressions on March 16, 1640 when the citizens of Newport and Portsmouth declared their
intent that “None bee accounted Delinquent for doctrine; provided, it bee not directly repugnant to ye Government or lawes established.”

It was implicit in the language of the Parliamentary action by which Providence, Newport and Portsmouth were granted civil incorporation in 1643. It was made abundantly clear in the petition for the Charter and, in 1663, in the Royal Charter itself in those significant words which have been carved in stone on the entablature of the State House in Providence: “To hold forth a lively experiment that a most flourishing civil state can stand and best be maintained with full liberty in religious concerns.”

And then in 1842, two hundred and six years after the founding of the colony, this principle was written into the Constitution of the State, where it stands today.

May I also remind you that, as Rhode Island gave to all the colonies an example of religious liberty within a civil state, so Brown University, which has been domiciled in these Plantations for one hundred and ninety years, gave to all the colonial colleges an example of freedom of conscience within an educational foundation. Her ancient charter enjoined freedom in language which was of striking import in the middle of the eighteenth century: “Into this Liberal and Catholic Institution shall never be admitted any Religious Tests but on the Contrary all the Members hereof shall forever enjoy full free absolute and uninterrupted Liberty of Conscience”—a memorable declaration in which the positiveness of the intent was reiterated in words which could not possibly be misconstrued.

So it is that we find ourselves on hallowed ground within the precincts of this ancient Temple as we commemorate the American Jewish Tercentenary, the three hundredth anniversary of the coming of the first Jews to America in 1654. They came here, as did many of their Christian brothers, to find a place where they might have freedom to worship God. They brought with them the faith of their fathers, the Hebrew Tradition, and they have sustained it through the years. Those of us who make our spiritual homes around the firesides of the Christian Gospel cannot be unmindful of the importance of the Hebrew Tradition in the foundations of our own religious faith.

In this year of commemoration we review three hundred years of respected past. We salute that first little band of intrepid souls, sons and daughters of an ancient race, who manifested their faith in the greater things which might grow out of small beginnings in the new world across the seas. As we turn our eyes to the unfolding future, we cannot speak with more meaningful words than those used by the Father of our
Country one hundred and sixty-four years ago: “May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while every one shall sit in safety under his own vine and figtree and there shall be none to make him afraid.”

We hope and pray that there may come a day when we can live in such serenity among ourselves in this great land of ours and among the peoples of the earth. But, ladies and gentlemen, if faith in the dignity of the individual is to continue to be an essential part of the framework of our American way of life, we must not be lulled into complacency. We have inherited our American traditions but we must continue to defend them if we plan to bequeath them to our children. Freedom is never won for all time and the self-restraint which makes freedom possible must be taught over and over again. The title deeds to freedom must be renewed in each generation. We must continue to fashion it out of the ever changing substance of the times in which we live. This was true at the beginning of our national life. It has been true in each developing epoch of our history. It is true today and it will be true tomorrow.

But we sometimes forget. We take our way of life for granted. We forget that it cost incalculable sacrifices in terms of labor and love and lives. Sometimes, when we are rudely awakened from preoccupation with our personal concerns and realize that there are dangers against which we must raise the bulwarks of our strength and security, we are tempted to disregard what we have learned from our own experience and the experience of our forebears and from the sordid scenes we have witnessed in unfortunate lands in other parts of the world. We are tempted to seek short-cuts to truth and short-cuts to justice and short-cuts to safety. We can well understand the quite natural desire among an impatient people for some simple, direct and inexpensive short-cuts to peace of mind and comfort. We can be critical, however, of those who believe they have found them and believe that they can co-exist with the long hard roads over which our way of life has come.

This is a timely warning. Never before in our history has it been more important that we understand and appreciate the real substance of what we possess in terms of the mind and spirit. We are passing through a strange interlude of doubt and uncertainty in our national life. And, we pray God it will prove to be merely an interlude.

We are beset by fears. We have come to realize the full measure of the aggressive designs of a ruthless power which would destroy all the values which we cherish as a part of our heritage—a threat which we
must meet with clarity of moral purpose, with resoluteness of intent, with material strength, and with an abundance of faith and courage.

We also fear the sinister influences of subversion operating within our own household and feeding upon the very substances which it would destroy—a threat which we must meet by intelligent and unrelenting effort invoking all the Constitutionally expansible powers of the legal code and all of the dependable discernments of the judicial process.

These threats are worthy of our deepest concern and they cannot be wished away. But, at the same time, they need not become such an obsession that they leave no room for other concerns which are intimately related to the requisites of humane living. Unfortunately, however, this deep concern in the minds of some of our people has become the spawning ground for a whole family of ugly fears. These ugly fears have gained an unwarranted mastery over some aspects of our life. They have upset the social equilibrium of some of our people and caused them to lose their sense of proportion. They have disrupted some important parts of the public service. They have intruded without delicacy into the intricate mechanisms of international relationship with our friends. The political impact of these fears has derailed the rule of reason in the legislative processes from time to time.

These fears have nourished in some people a suspicion of our institutions, an intolerance of ideas, a disdain for intellectual effort, and a hatred of dissent. They have raised sinister doubts regarding many of the most respectable instrumentalities of our group life—the religious ministry, the public service, education, philanthropy and research. These fears appear to be fostered at times by the assumption that what one does not know about must be wrong and what one disagrees with must be vicious.

Ladies and gentlemen, this must not become an enduring part of the American way of life. This is not a part of the pattern of freedom and justice and truth which the founding fathers envisaged as they looked into the future. Such a climate of fear was not a part of the moral and spiritual environment which they labored to create. Our generation inherited something better than this.

This Nation was not born of suspicion. It was born of faith. It was not nurtured on fear. It was nurtured on courage. It was not taught to respect the caprices of men. It was taught to respect the ordinances of God.

Let us now reread with insight and understanding the documentary definitions of our heritage—the Declaration of Independence, the Constitution with its Bill of Rights, this Washington Letter, Lincoln’s
Second Inaugural and the Sacred Scriptures of our several faiths. Let us refresh our spirits with the pictures of the good life which they reveal.

Let us recapture faith in ourselves, in our self-governing processes, in our institutions—faith in the great and beneficent results of our American experiment. Let us proceed with calm, deliberate, persistent and certain effect to root out all elements of evil which hover here or there within the body politic. But let us also dispel the shadows of fear and settle down to the supremely important business at hand, namely, so to maintain affirmatively our social, economic, political, moral and spiritual strength, in keeping with our ideals of freedom and justice and truth, that we are invincible in terms of right and invincible in terms of might against any forces, be they within or without our borders, be they inspired by malignant or by benign intent, which would harm us and our way of life and our heritage as free men. Let us so gird ourselves with the moral and spiritual power inherent in the ideals with which the nation was born that we will continue to deserve the leadership of the free world which time and circumstance have placed upon us.

As we stand on our own thresholds of the future, may we join in the prayer which concludes the letter written by our first President in troublous times so long ago: “May the father of all mercies scatter light and not darkness in our paths, and make all in our several vocations useful here, and in his own due time and way everlastingly happy.”

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**THE NEWPORT, RHODE ISLAND COMMITTEE of the AMERICAN JEWISH TERCENTENARY**

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*Judge Alexander G. Teitz*  
*Mrs. Alexander G. Teitz*  
*Rev. Daniel Q. Williams*  

The original George Washington Letter was on display through the courtesy of Mr. Morris Morgenstern.
Program

CHAMBER HOUSE OF REPRESENTATIVES
Tuesday, September 14, 1954, 11:00 A.M.

Rhode Island Celebration of the
American Jewish Tercentenary

1. Concert Music ........................................ Sam Kart Quintet
2. Processional March
3. National Anthem .................................. Mrs. Abraham Percelay
4. Opening Prayer ..................................... Rabbi Theodore Lewis
   Touro Synagogue, Newport
5. Greetings and Introduction of Mrs. Archibald Silverman
   His Excellency, Dennis J. Roberts
   Governor, State of Rhode Island
6. Greetings and Brief History of the Tercentenary
   Mrs. Archibald Silverman, Chairman
   Rhode Island Jewish Tercentenary Committee
7. Remarks ............................................. Representatives of Rhode Island Jewish Communities
   Providence .......... Mr. Alvin A. Sopkin
   Pawtucket .......... Mr. Hyman Cokin
   Bristol .......... Mr. Ben Hazen
   Westerly .......... Mr. Harold Soloveitzik
   E. Greenwich, Mr. Herman Silverman
   W. Warwick ........ Mr. Max Margolis
   Newport .......... Mr. John J. Danin
   Woonsocket ....... Mr. Coleman F. Falk
8. Address .............................................. Dr. Henry M. Wriston
   President, Brown University
9. Presentation of Bronze Plaque to State of Rhode Island
   Mr. Archibald Silverman
10. Acceptance of Plaque............................. His Excellency, Dennis J. Roberts
    Governor, State of Rhode Island
11. Kol Nidre ........................................... Sam Kart Quintet
12. Dedication of Plaque ............................ Rabbi Eli A. Bohnen
    Temple Emanu El, Providence
13. Unveiling of Plaque ............................. Rabbi Morton Berkowitz
    Congregation Sons of Jacob
    Rabbi Nathan M. Rosen
    Hillel Foundation, Brown University
    Rabbi Reuven Siegel
    Temple Beth-Sholom
ADDRESS BY DR. HENRY M. WRISTON
President of Brown University

Jewish Tercentenary

On such an anniversary as this, justly honoring a particular element in our nation, it is well to begin by emphasizing that we are all Americans. Some of us are first generation Americans, some second, and some tenth—or more. Furthermore it is worthwhile to remember that even those longest in the land are not all of one stock. Only in the very earliest beginnings were some, but not all, colonies of one stock; even in such instances the contrasts between New England and Virginia, between the North and the South, were great. There were sharp differences in ideals, religious outlook, social structure, economic foundations, and civil government.

Nor was America ever, in the words of Jacob Riis, actually a “melting pot”; that metaphor would imply that all lost their individuality in the process of becoming one. I can agree with the statement of a recent author that “the melting pot had ... valuable elements; a kind of Whitmanesque equalitarian vigor and a ... hospitality to cultural diversity.” But I must disagree with his further assertion that “it increasingly became a form of internal imperialism in the interest of the earlier arrivals. Its aim was narrowed to producing 'Americans' all of a starched uniformity, freed of all cultural coloring, maladjustment, or deviation.” Such a conclusion is the product of a short-range study of social pressures; it overlooks the vast panorama of American history with all the values that only such a sweeping review can reveal. It forgets that the Jews, for example, were among the “earlier arrivals”; nothing could show that more dramatically than this tercentenary.

It was never, in the nature of things, possible to treat all stocks but the British as alien and to assimilate them to the British tradition. If that could be done anywhere in the world it would be possible in Australia where, until recently at least, 97% of the population was British in origin. It could never have been done in America. Not only was it beyond the range of possibility, but it would have been by no means a desirable course, even if it had been practicable. Such a program would have resulted in a copy of Britain, not a unique nation. As time has gone on, therefore, we have learned both to recognize and to cherish those elements which have entered into our lives and have made distinctive contributions to the totality of America, while simultaneously preserving their own individuality.
Address by Dr. Henry M. Wriston

How fully they entered into the stream of American life is suggested by the fact that when the Revolution came Jewish members of the American nation were as divided in their loyalties as were other elements of society. Some adhered to the Tory side, some to the patriot side. One of the latter was a charter member of the Society of the Cincinnati in Connecticut. The choice of sides, that is to say, was the choice of individuals. The rift was between men whose views differed; it was not a cleavage of one group from another. They suffered or prospered in their choice as citizens and not because of religion or origin.

Currently, there is a great deal of worry about divided loyalties; there is, however, no real necessity for such concern. When a man marries, he does not have to learn to hate his mother or his sister. There are fundamental relationships to each of three women; they are different in character and they do not remain precisely stable through the years; certainly a son's relationship to his mother alters as his requirements change. But no tension need to be involved in these different loyalties; they are multiple, not divisive. It is folly not to realize that human beings are so complex in their life and structure that they can accommodate a wide diversity of friendships, a vast network of business, social, and religious relationships without conflict among these several loyalties and responsibilities.

Our nation is composed of states, each with its own individuality. They are different in tone and temper; consider the contrast of Maine with California, or Dakota with Texas. They vary in scale; compare Rhode Island and the Empire State of New York, or Delaware and Pennsylvania. They differ in tradition, as Utah from South Carolina, or Nevada from Massachusetts. Yet altogether they form a political union as solid as it is powerful. In like fashion our social, cultural, and economic life defies the neat descriptions of those who want to hang labels upon everything. It is a union of many diverse elements which are united, but not submerged. Its strength is as the strength of all, but it is also the strength of each.

United in diversity is by no means a twentieth century idea. During a political campaign in 1810 (that was a long time ago) someone in New York wrote a song which contained the following stanza:

Come Dutch and Yankees, Irish, Scot
With intermixed relation;
From whence we came, it matters not;
We all make, now, one nation.

Even the Jews represent unity in diversity. Early arrivals, first in New York, then in Rhode Island and elsewhere, derived from Spain
and Portugal; they were Sephardic Jews for the most part, with a highly distinctive tradition. From them have sprung such distinguished Americans as Justice Cardozo, Bernard Baruch, David Belasco. The second group, who came very much later, were from Germany and the Austro-Hungarian Empire. They produced great merchants and noted leaders in philanthropy like Julius Rosenwald. Liberals politically and even in their religious life, they were quite different from the first entrants and also from the later groups who were classified as Russian Jews. From these latter came Mischa Elman, Alma Gluck, Irving Berlin—musicians, actors, dramatists, professional men, and scholars. In general the Russian Jews were rather more orthodox in religion and more radical in politics, particularly in relation to labor, than the German immigrants. Thus we see that the Jewish population, itself, is made up of people from many lands with many different characteristics and traditions, yet all with traits in common.

There is no occasion to seek to justify or be defensive about the position of the Jews in American life, or to try to explain that they have been a rich and rewarding element in the structure of our economic, social, and spiritual community. We can take that for granted; we can be as certain of this segment of our population as of others. Nor should we feel that they have endured unique hardships in our land. Resistance to the Irish was even more bitter and prolonged. Orientals have suffered grave disabilities and are still discriminated against.

One population strain after another, as it was fed into American life, met resistance wherever there was an impact of the new upon the old, or wherever settled habits had to be modified, or established procedures altered. There have always been those who believed that the particular stream was purer before it flowed into the American river; others felt as violently that the river itself was purer before it was fed by the streams. Neither could justify their belief; it was merely a manifestation of bigotry. So we do well upon an anniversary as significant as this to pay tribute to one of the wellsprings which has made a distinctive contribution to the energy, to the wealth, and to the validity of the American ideal.

The 23 Jews who entered New Amsterdam three hundred years ago this month came into no such atmosphere as that in which we presently live. We deplore every current manifestation of prejudice, but we tend to overemphasize it by forgetting how slight a remainder of how great a handicap it now is. It behooves us to recall that the little band had, first of all, no assurance that they could even stay. Many peoples were already there besides the Dutch, such as Italians, Germans, Swedes,
French, Irish, and Poles. But the Jews were different from the earlier stocks in that they had no assurance that they could remain; indeed it was common knowledge that the governor was actively hostile. It took from September until the end of the next April before they attained even that much security against his whim; it took still more time to gain other privileges, such as the right to own their own homes, or to have their own place of worship.

This Commonwealth should be proud that when Jews came to Newport in 1658, they were not subject to the hazards—political, social, and economic—to which long years had accustomed them elsewhere. It is our justifiable boast that Rhode Island alone among all the colonies was completely tolerant. It modeled its polity upon the dictum of Roger Williams; “It is the will and command of God, that . . . a permission of the most Paganish, Jewish, Turkish or Antichristian consciences and worships, be granted to all men in all Nations and Countries.” The context was not flattering, but the substance was remarkable.

Nearly every other colony had some discriminatory legislation. Elsewhere Jews suffered educational disadvantages. I do not know whether Brown was the first institution of higher education to open its doors without prejudice, but only six years after our Charter was granted its governing Corporation voted “That the Children of Jews may be admitted into this Institution and entirely enjoy the freedom of their own Religion, without any Constraint or Imposition whatever.” At that time of the world’s history that was an extraordinary vote. Significantly, the question was not raised in Rhode Island where such an answer might have been anticipated; the inquiry came from South Carolina where an important Jewish group had no such educational opportunity.

There are people with a short perspective on American history who think we are just beginning to do something about prejudice and discrimination. But this is a tercentenary and we do well to realize that fair employment practices acts and other modern devices which have been incorporated into the law of the land and which even more importantly, have entered into the mood and temper of our people are only an attempt to complete the achievement, in current circumstances, of what Roger Williams promised in his declaration, what Rhode Island conceded as early as 1658, and what Brown University manifested in 1770, almost at once after its establishment.

It is a sign of growing social sensitiveness that we now insist by law upon treating individuals as individuals and not as part of any group. It is evidence that our country is still young in spirit, that our ideal is shaped by our hopes and dreams of what the perfect commonwealth
may and should be. Professor Hugo Münsterberg, long famous as a professor at Harvard, once said: “Neither race nor tradition, nor the actual past, binds the American to his countrymen, but rather the future which together they are building.” As long as we have a vision of a great future toward which we are building there will be less and less temptation to ask irrelevant questions about loyalties and connections, about relationships and ties which are separate from and do not impair the bond which makes us one people.

What is true in political and economic life is even more true of our cultural life. For cultural life, by definition, must be catholic. It cannot be circumscribed by a narrow nationalism; its objectives cannot be fore-shortened. It has dimensions not only in time and space, but also in feeling, which absorb the shocks of temporary, however violent, calamities. Cultural life, in short, supplies a fundamental continuity in the grand strategy of mankind’s history. It is deep enough and vivid enough and vital enough to transcend and overcome tragic discontinuities.

Part of the great cultural tradition is a common treasury of literature. Its appeal is so universal in space and so timeless in chronology, so deeply imbedded in the emotions, that it remains a valid human reserve against any current event, however overwhelming. The Bible has been translated, in whole or in part, into more than a thousand languages and dialects. It contains a historical record of the search for a spiritual interpretation of the universe—for a first cause among transient causes, for an explanation of the meaning of life which is neither ephemeral nor distracted. In the record there set down are all the stigmata of total war: annihilation, pestilence, bestiality, overwhelming grief, courage, faith, the triumph of the wrong and the victory of the right; but through the mad pattern of circumstance is an emerging insight into the mind of God. The partial nature of the attainment of the insights intimated there does not alter their availability. The record is clear that, after the moral order seems to have been abandoned, it exhibits powers of recovery far beyond the anticipations of mere statistical prediction.

Music and art, like literature, run beyond race or tongue or nation; they are part of a yet greater tradition put in moving words by Goethe: “Above all nations is humanity.”

Today we pause to reflect upon the group of 23 Jews who entered the harbor of New Amsterdam in 1654, and all their successors who came to this land in waves of immigration, and all those who have been born within this country. Their roots go back to within less than half a century of the settlers at Jamestown and only a generation after the first settlers in New England. They run deep into our soil and into our tradition and,
if they have feeder roots in other cultures, it is to their own enrichment and to the enrichment of America.

After every great war, indeed after any war, there is a resurgence of nationalism. It manifests itself in prejudice against those who came later than others, in fury at those who have different religious traditions and cultural characteristics from the majority within any locality. And yet, if one looks at the full-flowing tide of American history, it is evident that prejudice is not growing; it is receding; hospitality to differences is on the increase.

The amalgam which constitutes the United States as a nation apart, distinctive and different, arises from that extraordinary ability to include in deep and abiding loyalties many people who have come from all the world around and who remain themselves while becoming Americans.

Program

ROGER WILLIAMS SPRING
NORTH MAIN STREET, PROVIDENCE, R. I.

Tuesday, September 14, 1954, 2:30 P.M.

1. Opening ........................................ Mrs. Archibald Silverman
   State Chairman

2. National Anthem ................................ Mrs. Abraham Perceval

3. Opening Prayer .............................. Rabbi Abraham Chill
   Congregation Sons of Abraham

4. Introduction of Chairman .................. Mrs. Archibald Silverman

5. Remarks ...................................... Mr. David C. Adelman
   Chairman

6. Greetings .................................... His Excellency, Dennis J. Roberts
   Governor

7. Address ...................................... Dr. William G. Braude, Rabbi
   Congregation of the Sons of Israel and David

8. Closing Prayer ............................. Rabbi Julius Goldberg
   Cranston Jewish Community Center, Inc.
ADDRESS BY DR. WILLIAM G. BRAUDE

The Head Waters of Soul-Liberty

J. JEROME HAHN, late Justice of the Supreme Court of Rhode Island, used to speak with great joy and delight of the spot where we are now assembled. He used to say that the spring, where in 1636 Roger Williams landed, was and is one of the truly hallowed spots on this continent. All of us here share, I believe, this conviction.

Jerome Hahn used to take pride in this spot because it was he who bought the land from the descendants of Jacob Seagraves, its last private owners. He bought the land for the purpose of donating it together with the spring upon it, to the people of Providence. The waters of this spring were once reserved in perpetuity for the free use of the citizens of this community. But for many years these waters together with the spring from which they came have become inaccessible. And so in 1928, Jerome Hahn donated the land as a public park in memory of his father Isaac Hahn, the first citizen of Jewish faith to be elected to office by the voters of Providence.

Jerome Hahn’s gift was an act both of gratitude and homage—gratitude to the people of Rhode Island who honored him as well as his father with offices of public trust; and homage to the spirit of Roger Williams who first in this hemisphere transformed liberty from a private luxury into a commodity available to all, high and low, Protestant and Papist, Pagan and Jew, indeed to all comers, even to the Quakers the lowest of the low, hunted and proscribed in the Seventeenth Century, the Communists if you will of that era.

But away from preaching and back to the facts. At the bidding of Jerome Hahn, the late Norman M. Isham, F.A.I.A. of Wickford, designed the present terrace, well-curb and steps where we are now gathered.

And now at the risk of repeating things which are pretty well known let me review briefly the larger history of this spot which marks the beginning of the greatest chapter in the life of Roger Williams.

Enemies of Roger Williams used to describe him as “a dangerous intruder and an agent of mischief” possessed with the joy of quarrel, a mere weathercock constant only in his inconstancy (See Brockunier, Roger Williams 73-74); a haberdasher of small questions, a gadfly, a trouble in Israel. With such a record of nonconformity and lawlessness, Roger Williams got to these shores in the nick of time. The acts on the statute books of our own day directed against agitators, subversives and dangerous characters would surely have kept Roger Williams out. He
would never have gotten past McCarran's gimlet eye. Roger Williams would have been denied a visa, constituting as he did a threat to the security of any state—a threat even to the security of the newly established Bay Colony from which he was—rightly I think—about to be deported. But he fled from Salem to what is now Phillipsdale in East Providence, just across the Seekonk River. Governor Winslow of the Plymouth Colony sent him the friendly warning that he was still within the power of those who had decreed his banishment. And so in a canoe Roger Williams accompanied by young Thomas Angell crossed the Seekonk to a spot now at the lower end of Gano Street. At that spot, it is said, a band of Indians standing on a slate rock greeted Roger Williams with the words “What Cheer Netop,” an Anglo-Indian way of saying “How are you friend?” Roger Williams asked the Indians where in the vicinity a spring of fresh water was to be found. They told him, around the point, which we now call Fox Point. And so he paddled into the great Salt River, now called the Providence River, past the cove now filled in, and occupied by much of the Down Town area, to this spot. An old account describing this area speaks of “the flashing and sparkling of a spring at the foot of a hill which rose shaggy with trees, and precipitated from the cast shore” (The Evenijig Star, February 15, 1900). The spring was set in moss and backed by sylvan shades; and Roger Williams remembering the kindness that had been done him in his distress called the place Providence. From this center Providence, the city in which we live, has developed in four directions. Across the street now called North Main, there were laid out in long narrow lots much like matches in a matchbox, the home lots of the first twelve admitted into equal ownership of the land. These lots extended in length to the Road at the head of the lots, which road we now call Hope Street. Roger Williams' own house stood southeast of this spot nearest to the spring. At the foot of Waterman Hill stood the first town house of Providence where from time to time Roger Williams presided over the freemen of the town. The mill which ground the corn for the town was nearby. It was owned by John Smith, and the miller's name has been perpetuated in Smith Hill and Smith Street.

Because Rhode Island was from the very beginning of things a lively—not a theoretical—but a lively experiment in liberty, it enjoyed a poor reputation among its neighbors. The neighbors in New Amsterdam and in the Bay Colony used to describe the home of Roger Williams as “the receptacle of all sorts of riff-raff people and . . . nothing else than the sewer of New England.” Rhode Island was of course nothing of the sort. As a matter of fact, lawless men who strayed from the straight and
narrow, whose conduct was a nuisance or a menace, were dealt with summarily. Indeed not far off, where Constitution Hill is now, there once stood the town jail, pillory and stocks.

But my task here is not to defend the good name of Colonial Rhode Island. It is the spring where we stand, the spring whence Providence grew that engages our attention. That spring has a fascinating history, not generally known. When Roger Williams came upon it, he found the spring "sparking brightly," and the spring became the drinking water supply for Williams and his followers. Early in the Eighteenth Century Gabriel Bernon, founder of the first Episcopal Church in Providence, "bought the spring land and lived in a house he built on land adjoining it. When [Bernon] died he left word that the Roger Williams spring should always be kept open to the townspeople." The next owner, Nehemiah Dodge, made arrangements to carry out Bernon's desires by piping the water a few feet away to a pump in what is now Alamo Lane.

There the pump remained until about 1875 when the city widened North Main Street. In that year the pump was removed and the water of the spring piped to a point in the sidewalk on Canal Street. There the pump stood until 1900 when it was removed at the direction of the Commissioner of Public Works, and thereafter until reclaimed through the initiative of Jerome Hahn, the water has been sent through a drain into the sewer in Canal Street. (Providence Journal, May 7, 1921). To me this story is far more than an antiquarian's tale dug out of old chronicles. It is a parable for the times, this story of the waters of the Roger Williams spring, the waters which for Americans symbolize soul-liberty, these waters ingloriously going down a drain into a sewer. And here, permit me to use strong words! Do we not in our contemporary obsession with absolute security—a false and unattainable goal I might say—do we not, figuratively speaking, let the waters of Roger Williams' soul-liberty down the drain? In every direction we nowadays demand guarantees; guarantees that teachers in our schools and colleges conform to special patterns of loyalty and conformity, forgetting that only free, non-totalitarian societies which protect the freedom of the student, the teacher and the scholar survive and flourish. We demand guarantees that our children be not exposed to dangerous or controversial ideas, forgetting that all ideas are dangerous—were not Roger Williams' ideas so described by the respectable elements in the Bay Colony who I dare say were also security bound? Only by testing ideas and becoming familiar with them will our children ever learn to distinguish between the true and the false.

We demand guarantees that every immigrant to these shores sprout
Address by Dr. William G. Braude

wings, as it were, and be so certified, forgetting that all are immigrants or the descendants of immigrants. And we ought to remember, to quote Henry Steele Commager “neither the Pilgrims nor the Puritans with their records of nonconformity and lawlessness could obtain visas today (Freedom, Loyalty and Dissent, p. 50). In demanding such guarantees I say, we the heirs and successors of Roger Williams pipe, so to speak, the waters of soul-liberty down the drain.

I know what we are after. We want to preserve this precious thing, these United States. But listen to the timely warning spoken by Roger Williams: “We must not let go for all the flea-bitings of the present afflictions. Having bought truth dear, we must not sell it cheap, not the least grain of it for the whole world, no, not for the saving of souls, though our own, most precious” (Roger Williams by Perry Miller, p 111).

Listen, too, to these words from the past uttered by Roger Williams, words which ought to guide and caution us in the present: “The civil state is humbly to be implored to provide in their high wisdom for the security of all the respective consciences, in their respective meetings, assemblings, worships, preachings, disputings” (Roger Williams, ibid).

You see, homage to the name of Roger Williams, to the statuary intended to perpetuate his memory is not enough. We too, we of this generation, must draw strength, refreshment and inspiration from the waters of soul-liberty. Never, never are we to permit these waters to go figuratively down the drain. By our very presence, we who are assembled at this spot, say to these waters: “Rise up, O Well of Roger Williams, and all good people of this land sing you unto it, proclaim the goodness, the virtue, the eternal usefulness of these waters, America’s head-waters of soul-liberty.”
Program

VETERANS' MEMORIAL AUDITORIUM

Tuesday Evening, September 14, 1954, 8 P.M.

1. Presentation of Colors ........ Jewish War Veterans' Drum Corps

2. National Anthem ................ Mrs. Lillian Mittler, Soloist
   Mrs. Samuel Adelson, Accompanist

3. Opening Prayer ................. Rabbi Morris Schussheim
   Temple Beth-Israel

4. Introduction of Chairman ........ Mr. Arthur I. Darman
   Chairman, Program Committee

5. Greetings ........................ Mrs. Archibald Silverman, Chairman
   American Jewish Tercentenary Committee of Rhode Island

6. Greetings ........................ His Excellency, Dennis J. Roberts
   Governor, State of Rhode Island

7. Greetings ........................ Hon. Theodore Francis Green
   U. S. Senator, State of Rhode Island

8. Greetings ........................ Hon. Aime J. Forand
   U. S. Representative, State of Rhode Island

9. Remarks .......................... Hon. Jacob S. Temkin
   U. S. District Attorney for Rhode Island

10. Remarks .......................... Mr. Walter I. Sundlun
    President, Congregation of the Sons of Israel and David

11. Songs ............................. Cantor Moshe Kusevitsky

12. Presentation to Rhode Island Historical Society of two rare
    volumes by Roger Williams ........ Mr. David C. Adelman
    President, Rhode Island Jewish Historical Association, on
    behalf of the Jewish Community of Rhode Island

13. Acceptance and Response ........ Mr. Clifford P. Monahon
    Director of The Rhode Island Historical Society

14. Address .......................... Mr. Ralph E. Samuel
    Chairman, American Jewish Tercentenary Committee of 300

15. Closing Prayer ................... Rabbi Pesach Krauss
    Congregation B'nai Israel of Woonsocket
REMARKS BY MR. CLIFFORD P. MONAHON
Director of The Rhode Island Historical Society

MR. ADELMAN, LADIES AND GENTLEMEN:

It gives me great pleasure to accept these two books in behalf of The Rhode Island Historical Society. We are indeed thankful that our Jewish friends have seen the importance of our owning these two tracts written by Roger Williams. If it had not been for the generosity of the Jewish community we could not have owned these two books so important to our library: *Queries of Highest Consideration* and *The Hireling Ministry*. You people have made it possible for us to own these rare books. I hope that you will all come to see them some time. You may not know that the Rhode Island Jewish Historical Association has its headquarters with us in John Brown House.

Consider for a moment the importance of these works. Written by one of the foremost protagonists of personal freedom, Roger Williams in his long life managed to accustom the settlers of the Narragansett country to live in towns where various religious practices were tolerated. Toleration was the basic tenet of his creed. And toleration in religion is the first step toward liberty and freedom in other directions. In his own words, “... I commend that man whether Jew or Turk or Papist, or whoever, that steers no course otherwise than his conscience dares. . . .”

We are well aware that you have made sacrifices that we might own these books. Be assured that The Rhode Island Historical Society is grateful for your kindness.

AMERICAN JEWISH TERCENTENARY COMMITTEE
OF RHODE ISLAND

Chairman, Mrs. Archibald Silverman

Bristol               Mr. Ben Hazen               Westerly       Mrs. Samuel Nathan
East Greenwich       Mr. Herman N. Silverman           West Warwick   Mr. Max Maroofis
Newport               Dr. Samuel Adelson               Woonsocket     Mr. Arthur L. Darman
                     Mr. John J. Damin                 Music          Mr. Arthur Einstein
Pawtucket             Mr. Morris Espo                 Secretary      Mr. Joseph Galkin
                     Mr. Hyman Cokin                   Ast. Sec’y     Miss Gertrude B. Tarnopol
Providence            Mr. Archibald Silverman         Historian     Mr. David C. Adelman
OUR FIRST NUMBER

We sent Volume I, Number 1, out into the world with two errors which we, ourselves, discovered; the first on page three, in the first line of the second paragraph, where the date “1854” should have read “1954”; and the second, on page eight, in the fourth line from the bottom, where the word “voted” should have read “founded.”

Our attention was called to the omission on page 12 of the naturalization of:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Port and Date of Entry</th>
<th>Birthplace</th>
<th>Witnesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abrams, Max</td>
<td>1906</td>
<td>1900—Boston</td>
<td>Russia</td>
<td>Israel Jampolsky</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td>Joseph Lowenthal</td>
</tr>
</tbody>
</table>

We mailed our first issue by first class postage to insure a welcome reception and in commemoration of the American Jewish Tercentenary. To compound our extravagance, we used commemorative postage stamps which command a premium and, for the benefit of those persons interested, we here give a brief description of the seven three cent stamps used. The right corner stamp, in purple, was that of the Rhode Island Tercentenary of 1936, containing a likeness of Roger Williams from the statue in Roger Williams Park; followed by four stamps of the National Capitol Sesquicentennial Series, issued in 1950, comprising the blue Freedom Stamp from the dome of the Capitol at Washington, the Executive Stamp, in green, being a south view of the White House, the Judicial Stamp, in purple, a reproduction of the United States Supreme Court Building, and the Legislative Stamp, in purple, being a reproduction of the United States Capitol. The other two stamps were the Columbia University Bi-centennial, in blue, with the motto “Man’s right to knowledge and the free use thereof,” and the American Bar Association stamp, in purple, showing part of the frieze on the wall of the United States Supreme Court, containing the figures representing Wisdom, Justice, Divine Inspiration and Truth, as well as the motto “Liberty Under Law.”

We received words of commendation and encouragement from many sources. Two editorials that go to the “heart of the matter” are here reproduced by permission of the Herald Press, publishers of The Jewish Herald (July 16, 1954), and the Providence Journal Company, publishers of the Providence Journal and Evening Bulletin (August 4, 1954).
The R. I. Jewish Historical Society

The Rhode Island Jewish Historical Association is to be commended for its first publication, "Rhode Island Jewish Historical Notes", which is being distributed this week following the review that appeared in this newspaper on July 9. This publication is the first contribution of a small, select group of men who have devoted their energies toward the completion of a wonderful project—the recording and preservation of the history of the Jews in this state.

No need to mention further the importance and significance of the work upon which the Historical Association is now embarked. It is, however, pertinent to emphasize that to date the entire project—the research, the planning, writing, editing, etc.—is being accomplished by an undermanned staff. A project of such comprehensiveness obviously merits greater participation on the part of the members of the community it is working to immortalize. It is simply too much to expect that publications of the caliber of the "Historical Notes" shall be the work of one man. Yet, such is the case at the present time.

David G. Adelman, an attorney who founded and is first president of the R. I. Jewish Historical Association, accomplished all the research, all the browsing through dusty court records, all the compilation of facts and figures, that went into the "Historical Notes." Mr. Adelman's efforts have been magnificent; yet it is unfair and impractical to depend on one man for the continuation of this vital work. Other men and women of our community should volunteer their services to the Association, to assist in and become a part of the work that already is gaining for the organization national attention.

It should be the goal of all who are interested in the current project to build a solid organization that will thrive even when the day finally comes—in the distant future, we hope—that Mr. Adelman decides to relinquish the reins to others.

It is not far-fetched to expect that, properly endowed with membership and funds, the R. I. Jewish Historical Association may one day find it possible to employ a paid secretary to conduct its affairs, thus freeing the members and researchers for the work which is the ultimate goal of the Association.

Reprinted from the issue of Friday, July 16, 1951

THE JEWISH HERALD
In Perspective —

How Jewish Settlers Fared in Colonial Rhode Island

This autumn Rhode Island's Jewry will join in the celebration of the tercentenary of the Jews in the United States and the centennial of the first Jewish congregation in Providence.

Such affairs are inevitably attended by historical essays, and sometimes, in the past, these have been little more than adulation or racial narcissism. But in the case of the Rhode Island Jewish tercentenary a remarkably honest note has been sounded by the first person to offer us some writings on local Jewish history for this occasion.

David C. Adelman, in material contributed to the first issue of Rhode Island Jewish Historical Notes, published in June, and in an article in the July issue of Rhode Island History, the quarterly of The Rhode Island Historical Society, has set an example not only for other writers in this special field but also for all who attempt local history.

His writings are calm, unimpassioned, factual. They are not gushy tributes, carelessly whipped up: they are careful searches for the truth—real examples of what local history should be.

For instance, in “Strangers: Civil Rights of Jews in the Colony of Rhode Island,” in Rhode Island History, Mr. Adelman reexamines the whole set of myths about the Jews in this colony. He comes up with some interesting information, all of it written in dispassionate tone.

Abraham Campanall, a Newport Jew, was not “licensed a freeman” in 1688, as has been contended—and often repeated—by careless historians, Mr. Adelman reveals. He was licensed merely to keep a tavern. No Jew ever acquired the rights of a freeman—that is, the right to vote and hold office—until the Constitution of 1843 was adopted.

A case which has always been regarded as an exception to the rule against naturalization of Jews in the Rhode Island colony is also exploded by Mr. Adelman. James Lucena, he points out, took the naturalization oath in 1761 “upon the true faith of a Christian,” and hence does not represent a case in point.

On the contrary, two Jews who applied for naturalization as such, Aaron Lopez and Isaac Elizer, were denied that right, although this Rhode Island action was in open disregard of the British Naturalization Act of 1740.

“There is no question but that there was discrimination against Jews,” Mr. Adelman writes, “but such discrimination was incidental to that fact that the Colony operated under the original charter, which placed the power of admission of freemen in the hands of landed proprietors and their successors. . . . The political discrimination to which Jews were subject was also directed against Catholics and Protestants as well.”

In another place in his article, Mr. Adelman says:
Our First Number

"The denial of naturalization to Jews and the denial of their admission to the company of freemen three-quarters of a century after his (Roger Williams') death are not a reflection upon his sincerity, but rather a lesson for our own times. And that lesson is that in a government of laws and not of men we cannot rely upon constitutional forms alone. Laws are not self-enforcing, but are interpreted and enforced by fallible human beings."

While thus critical about certain treatment of the Jews in this colony, Mr. Adelman gives due accord to the general attitude of toleration.

The first Jews to settle in the United States arrived in New Amsterdam in 1654. Four years later another colony appeared in Newport, encouraged to settle in that place, no doubt, by the common knowledge that they would find there religious liberty and tolerance.

Though denied naturalization or admission to the ranks of the freemen in this colony, Jews nevertheless enjoyed other rights and equality before the law, according to Mr. Adelman. In 1684 the General Assembly, acting on a petition of Simon Medus, David Brown and other Jews, voted that "... we declare, that they may expect as good protection here, as any stranger, being not of our nation, residing amongst us in this His Majesty's Colony, ought to have, being obedient to his Majesty's laws."

In 1685, when certain Newport Jews were the victims of legal action brought by Surveyor General Dyre of Boston and he failed to appear to press his charges, Governor Coddington, presiding in the court, insisted on hearing the defendants and awarded them substantial costs.

As noteworthy as his carefully documented findings is Mr. Adelman's style; he has a gift for drawing contemporary comparisons which make ancient events clear in the light of present day terms.

Quoting another historian, in his article in the R. I. Jewish Historical Society Notes, Mr. Adelman says:

"There is no good reason why history should become a series of myths when the truth is accessible."

He has upheld this ideal splendidly in these first articles for the Jewish tercentenary and centennial.

B. F. S.
STRANGERS

Civil Rights of Jews in the Colony of Rhode Island

by DAVID C. ADELMAN*

IN 1954 Jews will celebrate the tercentenary of their settlement in the United States and the Congregation of the Sons of Israel and David (Temple Beth-El) in Providence, its centennial. This paper is a result of research in preparation for the celebration of both occasions.

Jews owe no greater debt of gratitude to any man in the history of the United States than to Roger Williams. In Providence he put into practice the doctrine of separation of Church and State (which others had preached before him) and was one of the most warmhearted, generous, and liberal Christians who ever befriended the persecuted. While on a mission to England he published many statements favorable to the readmission of Jews into England and used his influence to that end. In appreciation of Williams and in memory of his father, Isaac Hahn, the first Jew to be elected to public office in Rhode Island (1884), Judge J. Jerome Hahn in 1928 conveyed to the City of Providence the Roger Williams Spring on North Main Street and the land surrounding it.

Five years after the founding of Providence Plantations the General Court of the Island towns ordered “that none bee accounted a delinquent for Doctrine, provided it be not directly repugnant to the Government or Lawes established.” This provision is the distinguishing feature of the founding of Providence in the careful discrimination between liberty of conscience and contempt of law, which Williams enlarged upon in his famous parable-of-the-ship letter. Although the colony voted that “all men whatever nation soever they may be, that shall be received inhabitants of any of the towns, shall have the same privileges as Englishmen, any law to the contrary notwithstanding,” they also voted that no foreigner was to be received a freeman in any town but by the consent of the legislature.¹ None but a freeman could vote or hold civil office, rights which passed to the freeman’s eldest son. Although it has been stated many times that Abraham Campanall was “licensed a freeman” in 1688, the statement is incorrect. No Jew was ever admitted a freeman in the Colony of Rhode Island, and therefore no Jew had the right to vote or hold office.

The statute of Westminster, passed by Parliament in 1740, granted Jews the right of naturalization after seven years’ residence in the colony

* This article originally appeared in Rhode Island History, published by The Rhode Island Historical Society, July 1954, and has been revised and augmented.

and provided a special oath agreeable to Jews. Although it has been stated that James Lucena, a Jew, was naturalized in 1761, and Moses Lopez even earlier, original documents show that Aaron Lopez (later the most prosperous Jew in the colony) was denied naturalization in 1761 while James Lucena was naturalized as a Christian. Moses Lopez was granted a patent to make potash and was excused from civil duties because of services rendered, but he was never naturalized in the colony.

Williams wrote extensively, but nowhere does he mention the right to vote or hold office. His principles, however, precluded the denial of such rights upon religious grounds. "It is the will and command of God," he wrote, "that... a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, bee granted to all men in all Nations and Countries: and they are onely to bee fought against with that Sword which is only (in Soule matters) able to conquer, to wit, the Sword of God's Spirit, the Word of God."3

There were no Jews in Providence Plantations in his lifetime. The denial of naturalization to Jews and the denial of their admission to the company of freemen three-quarters of a century after his death are not a reflection upon his sincerity, but rather a lesson for our own times. And that lesson is that in a government of laws and not of men we cannot rely upon constitutional forms alone. Laws are not self-enforcing, but are interpreted and enforced by fallible human beings.

The preaching and writings of Williams and particularly his intercession with Cromwell for the readmission of Jews into England attracted the attention of Spanish and Portuguese Jews (Marranos, refugees from the Inquisition), who were continuously in search of a peaceful haven. In 1654 a small group of them landed in New Amsterdam and were promptly met with the hostility of Peter Stuyvesant, who requested them to leave. They appealed to his superiors, the Dutch West India Company, in Holland, among whose stockholders were Abraham and Isaac Parcira, wealthy refugees from Spain. Stuyvesant was ordered to allow them to remain. The tercentenary of that settlement is being celebrated this year.

Four years later another small group came to Newport, where the favorable attitude of the natives encouraged them to settle. They came in response to the news that in Newport they would find religious liberty and tolerance. A year after the death of Roger Williams they experi-


3 Roger Williams, The Bloody Tenent of Persecution for Cause of Conscience... (London, 1644), Publications of the Narragansett Club (Providence, 1874), III, 3.
enced difficulties and petitioned the General Assembly, which passed the following resolution: “Voted, In answer to the petition of Simon Medus, David Brown, and associates, being Jews, presented to this Assembly, bearing date June the 24th, 1684, we declare, that they may expect as good protection here, as any stranger, being not of our nation residing amongst us in this his Majesty's Colony, ought to have, being obedient to his Majesty's laws.”

Sidney Rider questioned the date of the deed (1677), which conveyed land to Moses Pacheco and Mordecai Campanall for use of the “Jews and their Nation, Society or Friends” and though the date was after 1684, because 1684 was the date of the Medus petition when Jews were first mentioned in the Records of the Colony and the name Mordecai Campanall did not appear in that record. However, the records of the General Treasurer show that one “Mordecai the Jew” and another “Moses the Jew” paid taxes to the colony in the years 1678 to 1680. Undoubtedly these are the persons mentioned in the cemetery deed of 1677, which, being a formal document under seal, contained their surnames. The acquisition of a cemetery showed that there was a Minyan (a religious quorum composed of ten males over thirteen years of age) in the community and that they had been there for a few years, as there is a lag of about ten years between the settlement of Jews in a community and their acquisition of a cemetery. A similar lag in the case of the Jews of Newport would place them there after 1658 and before 1677.

In 1685, the year after the Medus petition and two years after the death of Williams, Jews of Newport, including Abraham Campanall, were haled into court and their goods, wares, and merchandise attached by Surveyor General Dyre of Boston for alienage. Dyre did not appear in court for the hearing, but Governor Coddington, who presided, insisted upon hearing the defendants, for whom he gave decision, awarding them substantial costs. The Jews remained in Newport as “strangers” in the colony and were allowed to engage in trade and commerce thereafter without question.

The records of the treasurer of the colony show that Abraham Campanall paid a fine in 1686 for fornication, and the records of the Trial Court for Newport show that he was granted a retail liquor license in 1688. However, in 1697, a writer made the statement that Campanall

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4 John R. Bartlett, Records of the Colony of Rhode Island and Providence Plantations (Providence, 1860), III, 160.

5 Archives of the State of Rhode Island, General Treasurer’s Accounts, 1672-1711. Hereafter cited as Archives.
MINUTES of the GENERAL COURT OF TRIALS
(Negative retouched to improve visibility)
was “licensed a freeman” in 1688, a statement which has been repeated over the years, subsequent writers relying upon prior authority rather than upon primary source. In any event, after the lapse of two hundred sixty-five years the original record proves unmistakably the contrary.\footnote{Records of the General Court of Tryalls, 1671-1724, Superior Court, Newport, R. I.}

John Russell Bartlett, lawyer and secretary of the state of Rhode Island, was commissioned by the General Assembly in 1860 to edit the records of the colony for publication. His work is neither accurate nor complete. From 1686 to 1689 the administration of the colony was under Sir Edmund Andros (technically in possession of the charter), who changed the names of the towns of Kingstown, East Greenwich, and Westerly to Rochester, Dedford, and Haversham. The autumn Court, held in Rochester, September, 1688, was the General Court for Portsmouth, Newport (island of Rhode Island), and King’s Province (Narragansett).

On the first Tuesday in September five justices and fourteen grand jurymen were present to grant licenses and hear criminal cases. Bartlett lists fourteen names, including that of Abraham Campanall, under the heading Persons Lycenced. The original record contains two lists of Persons Lycenced. The first list contains the same names as those mentioned by Bartlett with the addition of the names of the towns in which they resided and at the foot of the list appears the word Retailers. The second list, not mentioned by Bartlett, contains three names under the heading Retailers not less than a Bottle. Each list also contains the name of a woman. Bartlett did not state the purpose for which the fourteen persons were “lycenced,” but no woman was eligible to become a freeman, and the statement that Abraham Campanall was “licenced a freeman” was wishful thinking. One writer suggested that Abraham Campanall was licensed for some purpose not specified.\footnote{Samuel Broches, Jews in New England (Boston, 1943), II, 7.} He refused to take a leap in the dark and fill in Bartlett’s record.

A license, by definition, is a revocable permit of a temporary and conditional nature, not transmissible. In the colony licenses were granted by the courts. Freemen were not licensed but were “admitted to the freedom of the Colony” by the General Assembly or to “the freedom of the town” by the Town Council. No freeman was admitted during the Andros administration. As an unnaturalized “stranger” Campanall was not eligible and his record did not qualify him for admission to the select company of freemen, who were masters and landholders and who were
most jealous of their prerogatives. There is no question but that Cam-
panall and the other “Persons Lycenced” on the first list were licensed
to conduct a tavern and those on the second list, “Retailers not less than

JAMES LUCENA’S OATH OF ALLEGIANCE

JAMES LUCENA’S PETITION FOR CITIZENSHIP

a Bottle,” were licensed to operate what we today call a package store.
No Jew, however qualified or competent, was ever made a freeman of
the Colony of Rhode Island.

The question of the naturalization of Jews did not arise in the colony
until three-quarters of a century after the death of Roger Williams. They
enjoyed economic freedom as traders and merchants as well as religious
liberty, and although they were never more than two hundred in num-
ber, they made Newport the rival and superior in trade and commerce
of New York. No Jewish community in the colonies was held in higher esteem by its Christian neighbors.

On February 26, 1761, James Lucena applied to the General Assembly at East Greenwich for naturalization, which was granted the following day. Only one month later Aaron Lopez and Isaac Elizer, “Persons professing the Jewish Religion,” applied to the Superior Court at Newport for naturalization. The Court referred the applicants to the General Assembly on the grounds that the Naturalization Act of 1740 referred to in the petition, was not in Court and that only the General Assembly could act upon this petition as it had in other cases. The applicants accordingly petitioned the General Assembly, which met in South Kingstown. On October 30, 1761, the Lower House granted the prayer of their petition in the following words:

... Shall be admitted a lawful Subject of his Majesty the King of Great Britain Shall have leave to purchase Lands within this Colony and that his Issue if he have any Shall be Inheritable.

But Inasmuch as the Said Aaron Lopez hath declared himself to be by religion a Jew This Assembly doth not admit him nor any other of that Religion to the full freedom of this Colony. So that the Said Aaron Lopez nor any other of said Religion is not Liable to be chosen into any Office in this Colony Nor allowed to give a Vote as a Freeman in Choosing others. [italics mine]

The Lower House was not in doubt as to its right to grant the petition, but went out of its way to admonish the petitioners that they could not vote or hold office, even though they did not ask to be admitted freemen.

The Upper House refused to concur on the ground that the Parliamentary Act provided the manner in which foreigners should be naturalized and therefore sent them back to the Superior Court. This was only eight months after the same General Assembly had passed an Act granting naturalization to James Lucena. Lopez and Elizer appeared before the Superior Court of Newport again in March, 1762, a year after their first petition, and again the Court denied their petition in a unanimous opinion, which has been universally condemned by historians.

The fact that Lucena was naturalized by the General Assembly has no bearing upon the question of the naturalization of Jews for the reason that Lucena did not appear before them as a Jew but as a subject of Portugal and took the oath “upon the true Faith of a Christian,” while

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8 Archives, Petitions to the General Assembly, 1758-1761, X.
9 Superior Court of Judicature, Newport, R. I., March Term, 1761.
Lopez and Elizer appeared as “Persons professing the Jewish Religion.” Moreover Lucena represented in an accompanying petition that he could and would manufacture castile soap, thereby employing many poor people as well as furnishing “a great and valuable article of commerce for export to the continent, to the West Indies, etc.,” an enterprise highly beneficial to the public, and he asked for the exclusive right to do so. Just as industrialists today receive various economic advantages on similar grounds, Lucena was granted not only the right to exclusive manufacture of castile soap but also naturalization.

In its opinion the Court held that the Naturalization Act of 1740 was designed for increasing the inhabitants in the Plantations, but the Colony was already so full that some had removed to Nova Scotia and other places. This reason is absurd. Lopez and Elizer were already residents and intended to remain. Denial of their petition did not affect the population one way or another. The Court went on to say that by the charter
granted the Colony, it appeared that the “free & quiet Enjoyment of the Christian Religion and a Desire of propagating the same were the principal views with which this Colony was settled.” The Colony was not founded by King Charles in 1663 but by Williams in 1636.

Thus the Court subverted the principles of Williams and the plain language of the charter of “a lively experiment” and “full liberty in religious concernments.” And finally the Court said, “... by a law made and passed in the year 1663, no Person who does not profess the Christian Religion can be admitted free of this Colony.”

However, the petition was one for naturalization and not for admission as freemen.

The “law made and passed in 1663” was never passed as such and has been the subject of close examination by historians. It did not appear in print until 1719 in the Code of Laws, which was never enacted by the Assembly. And the phrase, “Professing Christianity,” appears to be an unauthorized interpolation. The Act passed in 1684 in answer to the Medus petition seems to imply this interpretation.

Samuel G. Arnold, a lawyer and noted historian, in language that is restrained and befitting a gentleman, was nevertheless emphatic in his condemnation of the decision, when he wrote,11

... grounds that were not only a violation of the spirit of the charter, but a direct disregard of an act of Parliament... The court construed the act to suit their purpose, going behind the record to pronounce upon the probable or possible intention of the act, which was an assumption of extra-judicial power... The decision in the case of Lopez appears to be irregular in every respect. It subverts an act of Parliament, violates the spirit of the charter, enunciates the principles never acted upon in the Colony, and finally dismisses the case on a false issue.

The questions to be answered are why the General Assembly refused to take jurisdiction and why the Court at first refused to take jurisdiction, referring the petition to the Assembly and when compelled to do so by the action of the Upper House, perverted its office unanimously. The key is supplied by Arnold, in these words,

We know of but one cause that can explain all this, in a single word—party spirit. The strife between Ward, then chief-justice, and Hopkins, then governor, was at its height, resulting in the defeat of Hopkins at the ensuing election. Some of the details of that contest, herein recorded, exhibit as gross violations of right and of usage as does this decision, but none so utterly absurd.

Stephen Hopkins became governor in 1755 and up to 1768 was elected ten times. He was one of the most prominent and able men in

11Arnold, op. cit., II, 494-496.
the colony, a charter member and trustee of Brown University, and later a delegate to the Continental Congress. His rival for the office of governorship was Samuel Ward of Westerly, who was elected three times, including 1762, the year of the Lopez decision. Judges were laymen and elected annually. Elections were held annually, the result being decided by the narrow margin created by a few pounds or shillings distributed to the right voters. The feud between these two men was bitter —personal and political—and for thirteen years kept the Colony in turmoil. Behind the feud was the struggle between Providence and Newport for dominance as well as conflict between the landholders and commercial interests.

Aaron Lopez came to Newport in 1752 and rapidly rose to become a merchant prince and ship owner, one of the wealthiest men in Newport. He carried on an extensive business with the Browns of Providence, taking the greater part of their production of iron at the Hope Furnace. Nicholas Brown and he were business partners in various ventures. At the solicitation of Nicholas Brown he contributed ten thousand board feet of lumber to the first building of Brown University (University Hall) and chartered a vessel to the government during the Revolution.

One of the most important industries in New England as well as one of the most competitive was that of the production of spermaceti and oil from the head matter of whales for the manufacture of candles and oil for lamps. In 1761 Lopez; Jacob Rodrigues Riveira, his father-in-law; Moses Lopez, his brother; Naphthali Hart; the Browns of Providence; and four other manufacturers formed The United Company of Spermaceti Chandlers, one of the first price fixing monopolies in America.12 This agreement was renewed on April 13, 1763, when the Browns were allotted one-fifth of the raw material purchased and the four Jewish firms one-third. The agreement was policed by Riveira. As their leader Lopez, being of Newport, could easily have incurred the displeasure of Ward and his party.

The Browns and Lopez were closely associated in many business ventures and there can be little doubt “that the Browns supported the Hopkins political faction with all the resources at their command, including the brazen and unabashed use of money to buy the votes of the electorate.”13 The buying of votes directly was a common practice.

13 James B. Hedges, professor of history, Brown University, letter to the writer, August 12, 1951.
The different decisions by the Upper and Lower Houses of the General Assembly would indicate that the control of the two Houses was divided between the governor and the chief justice. In the vernacular Lopez was in the middle. Political affairs follow industrial and private business.

Lopez, upon the advice of his Boston agent, took up residence in Swansea and was naturalized at Taunton, Massachusetts; and Elizer went to New York, where he was naturalized. Both of them came back to Newport to live and to carry on business until the Revolutionary War broke out.

The Declaration of Independence by Rhode Island in May, 1776, found the colony divided between Tories and Loyalists, a situation which was fertile ground for a campaign of hysteria, snoop- ing, and smearing. In this atmosphere the Assembly passed restrictive legislation, providing for a loyalty test. Seventy-seven persons in Newport, suspected as inimical to the United Colonies of America, were summoned to appear before a committee and take the loyalty test. Among them were four Jews: Rabbi Isaac Touro, Isaac Hart, Myer Pollock, and Moses Hayes. Rabbi Touro and Pollock refused to sign on religious grounds, but Hart and Hayes refused on grounds that the test was not general. Hayes had already subscribed to a general oath in June and resenting the suspicion in which he was held, left the following written copy of his remarks to the committee:

I have and ever shall hold the strongest principles and attachments to the just rights and privileges of this my native land, and ever have and shall conform to the rules and acts of this government and pay as I always have my proportion of its exigencies. I always have asserted my sentiments in favor of America and confess the War on its part just. I decline subscription to the Test at present from these principles first, that I deny ever being inimical to my country and call for my accusers and proof of conviction. Second, that I am an Israelite and am not allowed the liberty of a vote, or voice in common with the rest of the voters though consistent with the Constitution, and the other Colonies. Thirdly, because the Test is not general and consequently subject to many glaring inconveniences. Fourthly, Continental Congress nor the General Assembly of this nor the Legislature of the other Colonies have never in this contest taken any notice or countenance respecting the society of Israelites to which I belong. When any rule order or direction is made by Congress or General Assembly, I shall to the utmost of my power adhere to the same.¹⁴

¹⁴ Archives of State of Rhode Island, Revolutionary War, Suspected Persons (1775-1783), II, 8, 9, 14, 18.
Nor would Hayes let the matter rest there, but addressed a petition to the General Assembly, protesting the humiliation to which he had been subjected and requesting vindication. As a result the law was changed to apply to everyone generally.

From 1761 until 1843, when the State Constitution was adopted, there was persistent, continuous and ever-increasing agitation on the part of the inhabitants for the removal of the political disabilities under which they lived. This agitation resulted in the repeal in 1783 of the Anti-Catholic clause and extended to Catholics the same rights as Protestants to be admitted freemen. Many abortive attempts were made to pass a new State Constitution.

From earliest days Quakers and Jews were exempt from the marriage laws of the colony but these exemptions were not formally enacted into law until 1701 in the case of the Quakers and until 1764 in the case of the Jews. These acts legalized marriage practices which had prevailed among Jews from time immemorial and have been carried down to this day in the law of the State, including the right of marriage within degrees of consanguinity denied to non-Jews.

As a further evidence of tolerance Sabbatarians and Jews were permitted to follow their vocations as well as travel by carriage on the first day of the week. In 1739 Joseph Jacobs “a Jew in whom there was no guile” loaned the Colony sixteen hundred pounds for the building of the Beaver Tail lighthouse in Jamestown.

Censors have frequently been reminded by our courts that words and phrases taken out of context are misleading and often result in conclusions which are the opposite of those intended. This is particularly true when words, taken out of their historical context are accorded meaning of to-day. The words, “freeman,” “stranger,” “forreigner,” and “inhabitant” had special, political application in colonial days. Freemen were fixed inhabitants, planters and landholders who had the right to vote and hold office, a right which was also accorded their eldest sons without regard to property. But non-freemen were not slaves. Strangers were transient inhabitants with no land, therefore no taxable property but not necessarily peculiar in any other respect. Pioneer communities of slender means were constantly on the alert against impecunious settlers who might become a public charge. Such were “warned out” of the Colony. A person required permission to become an inhabitant and thereby acquired status. “Forreigners” were persons from other colonies as well as from lands across the seas.
In 1738 the colony was confronted with a cost of living and tax problem reminiscent of our own day. "Forreigners and other Persons Inhabitants of the neighboring governments" came into the colony to trade and monopolized certain imports, raising the prices of such commodities to the injury of the merchants and inhabitants of the colony. Inasmuch as they were not landholders they escaped taxation and the whole burden of defraying the expenses of government fell on the local inhabitants. Accordingly the general assembly passed an Act empowering the towns to appoint three "discreet" and prudent persons, to rate and assess such "Forreigners and Strangers," in proportion to their trade or business.

In 1742 the Town of Newport appointed three such rate-makers and assessors to assess transient Persons and Strangers as in Justice they might think right. Fourteen persons, including five Jews, were assessed from three to ten pounds each. All paid, except Jacob Isaacs, Abraham Hart and Issachar Pollock. Constable Dyrc, on behalf of the town seized three pieces of Sagathees belonging to Isaacs, three linen and silk Persians belonging to Hart and seven rugs belonging to Pollock, whereupon they brought action in the Superior Court of Common Pleas against Dyre. The jury found for Isaacs, Hart and Pollock in each case "if the Statutes of William and Mary were still in force," otherwise for Dyre. The defense put in affidavits showing that they had lived in the colony continuously a substantial length of time or that they had done watching or paid for the same. The Superior Court found for the plaintiffs in each case. Upon appeal by Dyre, the Superior Court of Judicature affirmed the decisions of the lower Court. Dyre on behalf of the Town, appealed to the Equity Court in each case and prevailed.

The Digest of the Laws in 1798 contains a re-enactment of the Virginia Bill for establishing religious freedom. That Act was originally written by Thomas Jefferson in 1779 and was passed by Virginia in 1786. In ringing phrases it confirmed the broad principles of Roger Williams that men had a natural right to freedom of conscience and should not be coerced into supporting any religion. Jefferson regarded his authorship of this Bill and the Declaration of Independence as more important than his Presidency. Its enactment by the Rhode Island General Assembly repudiated the doctrine enunciated by the Superior Court of Judicature of Newport in the matter of the naturalization of Lopez and Elizer and removed all religious disqualifications for political office.

Present day compulsions toward uniformity of opinion in the political field are comparable to those in the religious field in the colonies. The
following quotations from the Act are a landmark in man's advance toward self-government:

"WHEREAS Almighty God hath created the mind free . . . that our civil rights have no dependence on our religious opinions . . . that to suffer the civil magistrate to intrude his powers into the field of opinion . . . is a dangerous fallacy . . . that it is time enough, for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally that truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous, when it is permitted, freely to contradict them.

"And WHEREAS a principal object of our Venerable Ancestors, in their migration to this country, and settlement of this State, was, as they expressed it, to hold forth a lively experiment, that a most flourishing civil state may stand, and best be maintained with a full liberty in religious concerns:

"Be it therefore enacted by the General Assembly . . . that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

There is no question but that there was discrimination against Jews, but such discrimination was incidental to the fact that the Colony operated under the original charter, which placed the power of admission of freemen in the hands of landed proprietors and their successors. Control was absolute and possibly accounts for the stability of the colonial government in spite of the fact that it harbored a "motley crew of Dissenters and Non-Conformists." Even after the Revolution and statehood the colony continued to be governed under the colonial charter. In 1841 out of 14,000 persons who voted on the People's Constitution, 9,000 did not have the right to vote under the Charter. The political discrimination to which Jews were subject was also directed against Catholics and Protestants as well.

The occupation of Newport by the British during the Revolution and losses during the War of 1812 destroyed the business and commerce of that city with a resulting loss of half its population, including Jews, the last of whom left Newport in 1822. Court records show that many Jewish merchants from New York and Newport did business in Providence throughout the eighteenth century. Although the Lopez, Riveira, and Mendes families stopped in Providence for a short time in 1776, Jews did not permanently settle in Providence until after the adoption of the State Constitution.

15Ibid. List of Inhabitants of the Town of Providence, July 18-23, 1776.
“And though all the winds of Doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; whoever knew Truth put to the worse, in a free and open encounter?”

Aeropagitica
John Milton

“But when men have realized that time has upset many fighting piths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas—that the best test of truth is the power of the thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes safely can be carried out that, at any rate, is the theory of our Constitution. It is an experiment, as all life is an experiment.”

Dissent of Justice Holmes
Abrams vs. U. S.
250 U. S. 616 (1919)

“But if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate.”

Dissent of Justice Holmes
U.S. vs. Schwimmer
279 U.S. 644 (1928)

Jefferson followed Milton and Holmes confirmed both.
LOUIS LEWISSON

A Pioneer Jewish Merchant of Providence

By Beryl Segal and David C. Adelman

Photographs of the Jewish settlers of Providence, are not only rare but misleading. They are the representations of men long past their prime whereas the community was begun by young men and women in their twenties and early thirties who had the courage to leave their old homes across the seas to assume the responsibilities and take advantage of man’s opportunities under freedom.

Lewisson came to Providence in 1850 from Prussian Poland at twenty-nine years of age. His wife Amelia was born in Connecticut twenty-five years before and their daughter Sarah was a year old infant. They went to live at 50 Benefit Street and Lewisson opened a clothing store at 31 and 33 South Main Street. Already established here were John and Caroline Nathan, thirty-three and thirty-one years of age and their four children, the eldest of whom had been born in London nine years before; Morris and Caroline Steinberg, thirty-one and twenty-nine years of age and Lewis Steinberg twenty-two from Germany; Charles Nathan, twenty-nine, a native of France and his wife and four children who had been born in Poland; Leonard Garrett (Garits) a native of Holland, fifty-seven years of age and his wife Sarah, ten years younger, who was the mother of five daughters and one son, the eldest twenty years of age, all of whom had been born in New York; Solomon Pareira and his wife Miriam, natives of Holland and their four children, all of whom were born in Rhode Island; David DeYoung, a tailor at 16 Orange Street and a Charles Nathan, a tailor at 91 South Main Street.

In 1847 John Nathan conducted a clothing store at 125 Westminster Street and lived with his family at 8 Elbow Street but in 1850 he lived at 30 Elbow Street and did business at 157 Westminster Street; Pareira lived at 54 Pine Street and owned two clothing stores, one at 195 West-
minster Street and one at 18 Orange Street. Leonard Garits was a merchant at 6 Fenner Street while Morris Steinberg had left his clerkship at 18 South Main Street to open his own business at 8 Washington Row (on the present site of the Rhode Island Hospital Trust Building), which he sold to Lewisson in June of 1851. In 1849 Pareira, Garits and Steinberg purchased an acre of land on New London Turnpike (Reservoir Avenue) in Cranston, which Pareira, its first President, conveyed to the Congregation of the Sons of Israel ('Temple Beth-El') in 1857 for a cemetery.

Providence, in the neighborhood of Weybosset Bridge was a beehive of activity. It was the terminal of the Union Horse Railroad and the harbor was full of sailing vessels of every description. Steamboats plied between Providence, Fall River, Newport, Stonington, New London and New York. There were eight railroads, running to all points of the compass. There were two trips a day to Boston and two sailings a week to New York. Those who were poor sailors could take the train to Stonington and board a boat there for New York.

The best trade was skimmed off by old line firms like Claddings and Taylor and Symonds who also occupied the best locations. The Jewish merchants had to fight for business from sailors along the waterfront and the poor. And fight they did, judging from the advertising of their day. If Lewisson were lacking in ability as a merchant, he more than made up for it in his skill as an advertiser. In September 1845 in the presence of Peleg Johnson and John L. Munroe, he swore allegiance to the United States in the Superior Court of Judicature (Supreme Court) of Rhode Island and moved his business to 2 South Main Street. The next year he moved across the street where he occupied the whole building at numbers 21 and 23.

Advertising appeared in the City Tax Book for the first time in 1852. Lewisson's took up the insides of the front and back covers. The first, a photograph of the building with lettered banners flying and signs across the front could not help but attract attention, while the second, in imitation of paper money, was an eye stopper. (see pp. 122, 123)

Lewisson was either a pious man and public spirited citizen or a shameless hypocrite as a competitor suggested in public print. The Old Coffee House building, close to the river, erected in 1794, was once the exchange of the city and the Rialto of the town. It had a bar in the rear and also an old barn which had been converted into a theatre. It had been nicknamed "the fire proof building" because it had been on fire many times but never destroyed. But now in March of 1853 it had outlived its usefulness and was offered for sale at public auction. Lewisson,
Louis Lewisson, A Pioneer Merchant

he proprietor of the Old Clothing Bazaar made a bid of fifty dollars ‘for the benefit of the poor,’ who would be privileged to carry away is much fire wood as they pleased. No one offered another bid in com-petition with his charitable offer. The Daily Post of March 21st com-
mented “could we like this insensate building, even in our death, be the occasion of so good a deed and leave so pleasant a memory, how fear-
lessly might we meet the grim destroyer!”

The Providence Journal of a century ago bore little resemblance to the one left on your doorstep today. Instead of two large sections the Journal contained only four sheets, each side thickly studded with fine print. The front page, especially, would astonish the present day reader. Except for the last two on the right, all the columns on that page were devoted to “ads” or “business cards” very similar to the want ad of today. Through these, merchants and tradespeople, in the language of the day, advertised a motley array of wares: steamboat trips, flour, yeast cakes, bells for mills and churches, knives and scissors, dyspepsia remedies, and a host of other products. The other two columns generally included a poem, a philosophical essay, book notices, and religious intelligences.

On November 21st of the same year the Journal published this remarkable document.

A Proclamation
By Louis Lewisson

Whereas, I have been supported with extraordinary good luck, for which I am thankful to Almighty God, and the whole people who have backed me in the same, it behooves me to dispense some of my income to the Poor of the City of Providence and State of Rhode Island and Providence Plantations, I do hereby invite

(Indiscriminately of Religious)

ALL POOR PEOPLE
To call on the
TWENTY-FOURTH DAY OF NOVEMBER 1853

Beginning at 7 o’clock in the morning and continuing through the whole day, and

RECEIVE A GOOD SUBSTANTIAL
THANKSGIVING DINNER
IN FRONT OF MY PROSPEROUS BAZAAR

and I further invite all the poor people who should happen to be sick, to send their neighbors a few days previous to Thanksgiving,
Strangers

Nor would Hayes let the matter rest there, but addressed a petition to the General Assembly, protesting the humiliation to which he had been subjected and requesting vindication. As a result the law was changed to apply to everyone generally.

From 1761 until 1843, when the State Constitution was adopted, there was persistent, continuous and ever-increasing agitation on the part of the inhabitants for the removal of the political disabilities under which they lived. This agitation resulted in the repeal in 1783 of the Anti-Catholic clause and extended to Catholics the same rights as Protestants to be admitted freemen. Many abortive attempts were made to pass a new State Constitution.

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Censors have frequently been reminded by our courts that words and phrases taken out of context are misleading and often result in conclusions which are the opposite of those intended. This is particularly true when words, taken out of their historical context are accorded meaning of to-day. The words, “freeman,” “stranger,” “forreigner,” and “inhabitant” had special, political application in colonial days. Freemen were fixed inhabitants, planters and landholders who had the right to vote and hold office, a right which was also accorded their eldest sons without regard to property. But non-freemen were not slaves. Strangers were transient inhabitants with no land, therefore no taxable property but not necessarily peculiar in any other respect. Pioneer communities of slender means were constantly on the alert against impecunious settlers who might become a public charge. Such were “warned out” of the Colony. A person required permission to become an inhabitant and thereby acquired status. “Forreigners” were persons from other colonics as well as from lands across the seas.
In 1738 the colony was confronted with a cost of living and tax problem reminiscent of our own day. "Forreigners and other Persons Inhabitants of the neighboring governments" came into the colony to trade and monopolized certain imports, raising the prices of such commodities to the injury of the merchants and inhabitants of the colony. Inasmuch as they were not landholders they escaped taxation and the whole burden of defraying the expenses of government fell on the local inhabitants. Accordingly the general assembly passed an Act empowering the towns to appoint three "discreet" and prudent persons, to rate and assess such "Forreigners and Strangers," in proportion to their trade or business.

In 1742 the Town of Newport appointed three such rate-makers and assessors to assess transient Persons and Strangers as in Justice they might think right. Fourteen persons, including five Jews, were assessed from three to ten pounds each. All paid, except Jacob Isaacs, Abraham Hart and Issachar Pollock. Constable Dyre, on behalf of the town seized three pieces of Sagathees belonging to Isaacs, three linen and silk Persians belonging to Hart and seven rugs belonging to Pollock, whereupon they brought action in the Superior Court of Common Pleas against Dyre. The jury found for Isaacs, Hart and Pollock in each case "if the Statutes of William and Mary were still in force," otherwise for Dyre. The defense put in affidavits showing that they had lived in the colony continuously a substantial length of time or that they had done watching or paid for the same. The Superior Court found for the plaintiffs in each case. Upon appeal by Dyre, the Superior Court of Judicature affirmed the decisions of the lower Court. Dyre on behalf of the Town, appealed to the Equity Court in each case and prevailed.

The Digest of the Laws in 1798 contains a re-enactment of the Virginia Bill for establishing religious freedom. That Act was originally written by Thomas Jefferson in 1779 and was passed by Virginia in 1786. In ringing phrases it confirmed the broad principles of Roger Williams that men had a natural right to freedom of conscience and should not be coerced into supporting any religion. Jefferson regarded his authorship of this Bill and the Declaration of Independence as more important than his Presidency. Its enactment by the Rhode Island General Assembly repudiated the doctrine enunciated by the Superior Court of Judicature of Newport in the matter of the naturalization of Lopez and Elizer and removed all religious disqualifications for political office.

Present day compulsions toward uniformity of opinion in the political field are comparable to those in the religious field in the colonies. The
following quotations from the Act are a landmark in man’s advance toward self-government:

“WHEREAS Almighty God hath created the mind free . . . that our civil rights have no dependence on our religious opinions . . . that to suffer the civil magistrate to intrude his powers into the field of opinion . . . is a dangerous fallacy . . . that it is time enough, for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally that truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous, when it is permitted, freely to contradict them.

“And WHEREAS a principal object of our Venerable Ancestors, in their migration to this country, and settlement of this State, was, as they expressed it, to hold forth a lively experiment, that a most flourishing civil state may stand, and best be maintained with a full liberty in religious concernments:

“Be it therefore enacted by the General Assembly . . . that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities.”

There is no question but that there was discrimination against Jews, but such discrimination was incidental to the fact that the Colony operated under the original charter, which placed the power of admission of freemen in the hands of landed proprietors and their successors. Control was absolute and possibly accounts for the stability of the colonial government in spite of the fact that it harbored a “motley crew of Dissenters and Non-Conformists.” Even after the Revolution and statehood the colony continued to be governed under the colonial charter. In 1841 out of 14,000 persons who voted on the People’s Constitution, 9,000 did not have the right to vote under the Charter. The political discrimination to which Jews were subject was also directed against Catholics and Protestants as well.

The occupation of Newport by the British during the Revolution and losses during the War of 1812 destroyed the business and commerce of that city with a resulting loss of half its population, including Jews, the last of whom left Newport in 1822. Court records show that many Jewish merchants from New York and Newport did business in Providence throughout the eighteenth century. Although the Lopez, Riveira, and Mendes families stopped in Providence for a short time in 1776, Jews did not permanently settle in Providence until after the adoption of the State Constitution.

"Ibid. List of Inhabitants of the Town of Providence, July 18-23, 1776."
“And though all the winds of Doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; whoever knew Truth put to the worse, in a free and open encounter?”

_Aereopagitica_

John Milton

“But when men have realized that time has upset many fighting piths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas—that the best test of truth is the power of the thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes safely can be carried out that, at any rate, is the theory of our Constitution. It is an experiment, as all life is an experiment.”

_Dissent of Justice Holmes_

_Abrams vs. U. S._

250 U.S. 616 (1919)

“But if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate.”

_Dissent of Justice Holmes_

_U.S. vs. Schwimmer_

279 U.S. 644 (1928)

Jefferson followed Milton and Holmes confirmed both.
LOUIS LEWISON

A Pioneer Jewish Merchant of Providence

By Beryl Segal and David C. Adelman

Photographs of the Jewish settlers of Providence, are not only rare but misleading. They are the representations of men long past their prime whereas the community was begun by young men and women in their twenties and early thirties who had the courage to leave their old homes across the seas to assume the responsibilities and take advantage of man's opportunities under freedom.

Lewisson came to Providence in 1850 from Prussian Poland at twenty-nine years of age. His wife Amelia was born in Connecticut twenty-five years before and their daughter Sarah was a year old infant. They went to live at 50 Benefit Street and Lewisson opened a clothing store at 31 and 33 South Main Street. Already established here were John and Caroline Nathan, thirty-three and thirty-one years of age and their four children, the eldest of whom had been born in London nine years before; Morris and Caroline Steinberg, thirty-one and twenty-nine years of age and Lewis Steinberg twenty-two from Germany; Charles Nathan, twenty-nine, a native of France and his wife and four children who had been born in Poland; Leonard Garrett (Garits) a native of Holland, fifty-seven years of age and his wife Sarah, ten years younger, who was the mother of five daughters and one son, the eldest twenty years of age, all of whom had been born in New York; Solomon Pareira and his wife Miriam, natives of Holland and their four children, all of whom were born in Rhode Island; David DeYoung, a tailor at 16 Orange Street and a Charles Nathan, a tailor at 91 South Main Street.

In 1847 John Nathan conducted a clothing store at 125 Westminster Street and lived with his family at 8 Elbow Street but in 1850 he lived at 30 Elbow Street and did business at 157 Westminster Street; Pareira lived at 54 Pine Street and owned two clothing stores, one at 195 West-
minster Street and one at 18 Orange Street. Leonard Garits was a merchant at 6 Fenner Street while Morris Steinberg had left his clerkship at 18 South Main Street to open his own business at 8 Washington Row (on the present site of the Rhode Island Hospital Trust Building), which he sold to Lewisson in June of 1851. In 1849 Pareira, Garits and Steinberg purchased an acre of land on New London Turnpike (Reservoir Avenue) in Cranston, which Pareira, its first President, conveyed to the Congregation of the Sons of Israel ('Temple Beth-El') in 1857 for a cemetery.

Providence, in the neighborhood of Weybosset Bridge was a beehive of activity. It was the terminal of the Union Horse Railroad and the harbor was full of sailing vessels of every description. Steamboats plied between Providence, Fall River, Newport, Stonington, New London and New York. There were eight railroads, running to all points of the compass. There were two trips a day to Boston and two sailings a week to New York. Those who were poor sailors could take the train to Stonington and board a boat there for New York.

The best trade was skimmed off by old line firms like Claddings and Taylor and Symonds who also occupied the best locations. The Jewish merchants had to fight for business from sailors along the waterfront and the poor. And fight they did, judging from the advertising of their day. If Lewisson were lacking in ability as a merchant, he more than made up for it in his skill as an advertiser. In September 1845 in the presence of Peleg Johnson and John L. Munroe, he swore allegiance to the United States in the Superior Court of Judicature (Supreme Court) of Rhode Island and moved his business to 2 South Main Street. The next year he moved across the street where he occupied the whole building at numbers 21 and 23.

Advertising appeared in the City Tax Book for the first time in 1852. Lewisson's took up the insides of the front and back covers. The first, a photograph of the building with lettered banners flying and signs across the front could not help but attract attention, while the second, in imitation of paper money, was an eye stopper. (see pp. 122, 123)

Lewisson was either a pious man and public spirited citizen or a shameless hypocrite as a competitor suggested in public print. The Old Coffee House building, close to the river, erected in 1794, was once the exchange of the city and the Rialto of the town. It had a bar in the rear and also an old barn which had been converted into a theatre. It had been nicknamed 'the fire proof building' because it had been on fire many times but never destroyed. But now in March of 1853 it had outlived its usefulness and was offered for sale at public auction. Lewisson,
he proprietor of the Old Clothing Bazaar made a bid of fifty dollars “for the benefit of the poor,” who would be privileged to carry away as much firewood as they pleased. No one offered another bid in competition with his charitable offer. The *Daily Post* of March 21st commented “could we like this insensate building, even in our death, be the occasion of so good a deed and leave so pleasant a memory, how fearlessly might we meet the grim destroyer!”

The *Providence Journal* of a century ago bore little resemblance to the one left on your doorstep today. Instead of two large sections the *Journal* contained only four sheets, each side thickly studded with fine print. The front page, especially, would astonish the present day reader. Except for the last two on the right, all the columns on that page were devoted to “ads” or “business cards” very similar to the want ad of today. Through these, merchants and tradespeople, in the language of the day, advertised a motley array of wares: steamboat trips, flour, yeast cakes, bells for mills and churches, knives and scissors, dyspepsia remedies, and a host of other products. The other two columns generally included a poem, a philosophical essay, book notices, and religious intelligences.

On November 21st of the same year the *Journal* published this remarkable document.

*A Proclamation*

*By Louis Lewisson*

Whereas, I have been supported with extraordinary good luck, for which I am thankful to Almighty God, and the whole people who have aided me in the same, it behooves me to dispense some of my income to the Poor of the City of Providence and State of Rhode Island and Providence Plantations, I do hereby invite

*(Indiscriminately of Religious)*

ALL POOR PEOPLE

To call on the

TWENTY-FOURTH DAY OF NOVEMBER 1853

Beginning at 7 o’clock in the morning and continuing through the whole day, and

RECEIVE A GOOD SUBSTANTIAL THANKSGIVING DINNER

IN FRONT OF MY PROSPEROUS BAZAAR

and I further invite all the poor people who should happen to be sick, to send their neighbors a few days previous to Thanksgiving,
These advertisements by Louis Lewisson appeared in the Providence City Tax Book 1852. Lewisson was one of the first, if not the first person, of Jewish faith, to be naturalized in the City of Providence.
to my Bazaar, and leave the address of such poor sick people, and I will send them a good, substantial Thanksgiving Dinner, with my own Express to relieve them.

And I further invite all my work People who have ever worked for me since I came to Providence, to call on me privately, the day previous, and receive a beautiful supply for a Thanksgiving Dinner. "He that giveth to the Poor, lendeth to the Lord God."

Louis Lewisson
Proprietor of the Clothing Bazaar
21 and 23 South Main Street
Providence October 2, 1853

This Proclamation spoke for itself. But immediately following appeared another one, which read

A Proclamation
By John Nathan
Whereas I have been supported with extraordinary good luck, for which I am thankful to Almighty God, and the whole people who have backed me in the same, it behooves me to dispense some of my income to the poor of the City of Providence, I do hereby invite

All Poor People
(Indiscriminately of Religion)
To call on the
Twenty-fourth Day of November 1853
Beginning at 7 o'clock A.M. and running through the whole day, and

RECEIVE A GOOD SUBSTANTIAL BARGAIN
IN READY MADE CLOTHING
AT MY FAR FAMED CLOTHING STORE
A bargain that will enable them to buy a
THANKSGIVING DINNER
For themselves, without looking to charity for one.

And I further invite all poor people who cannot afford to purchase clothing to call on me Thanksgiving Day and I will give them some article of clothing for the winter. But they must carry them home themselves, as I have no Express. I do not shave the public through all the year to make myself magnanimous on Thanksgiving.

And I further invite all my work people, who have ever worked for me since I came to Providence, to call on me the day of Thanksgiving and receive something that will purchase a Thanksgiving Dinner for themselves.

Do unto others as you would have others do unto you.

John Nathan First Premium Coat Maker
157 Westminster Street Providence R. I.
In the light of Lewisson’s subsequent business career in Providence and the high regard in which he was held by Christian business associates, Nathan’s innuendoes were those of a jealous competitor rather than a dispassionate observer. Nathan came from London and was the first Jew listed in the City Directory. Although his name first appears in the issue of 1847, he was here as early as 1844 when an advertisement appeared in the *Manufacturers and Farmers Journal* announcing,

“A tailor and clothes dresser from London, No. 1 Orange Street, from his long practice in Europe is able to work on a plan different from any ever yet tried, garments apparently worthless are rendered valuable: laded clothes brought to their original colors. The most fastidious will find it to their advantage to give him a trial, it being at all times difficult to distinguish the renovated garments from new clothes... J. N. defies competition in the above. Being grateful for the liberal patronage heretofore extended to him, he will endeavor to merit, both by attention and the character of his work, a continuance of it. N. B. The highest cash price paid for cast off clothes. A variety of second hand clothes for sale cheap for cash.”

Nathan came to Providence between 1841 and 1843 from London, Lewisson arrived about 1850 from Prussian Poland. By that time Nathan was already a Yankee and therefore resented the aggressive merchandising of the irrepressible “greenhorn,” Lewisson. Undaunted, the latter continued to issue his annual Thanksgiving Proclamations and picked up real estate as a side line.

On the austere front page of the *Journal* of May 1855, there appeared a banner advertisement, that sharply contrasted with the small four line notices of the prominent firms of Taylor & Simonds, Gladding’s, and Blanding & Blanding, which read:

“TAKE NOTICE
THAT
LOUIS LEWISSON’S FAMOUS
CLOTHING BAZAAR
NOS. 21-23 SOUTH MAIN ST.
IS NOW PREPARED TO SUPPLY ITS CUSTOMERS WITH
NEW AND ELEGANT ASSORTMENT OF SPRING AND
SUMMER GOODS THAT WILL FAVORABLY COMPARE
BOTH IN QUALITY AND PRICE WITH THE GOODS OF
ANY OTHER ESTABLISHMENT IN THE WORLD.”

Not only on Main Street, nor only in Providence, nor in Rhode Island, nor in the New World, but, mind you the WHOLE WORLD.
This started Mr. Lewisson on an advertising campaign that would do credit to a modern advertising agency.

For the month of November his annual Thanksgiving Proclamation appeared. Imagine the long line of widows, orphans and poor awaiting the fruit of Mr. Lewisson's bounty on that November morning 99 years ago! And what an ingenious way to win good-will!

Many a man, shopping for a new suit, might wish he had been born over a century ago after reading this ad:

"PRICES REDUCED
A FACT
LOUIS LEWISSON'S FAMOUS
CLOTHING BAZAAR
1000 SUMMER COATS AT 75¢ EACH
1000 SUMMER VESTS AT 75¢ EACH
1000 SUMMER PANTS AT 75¢ EACH

But this does not mean that Mr. Lewisson owned a second-rate clothing store. One of his ads informs us that the Clothing Bazaar had a complete stock of fall and winter clothes worth $30,000, a goodly amount for a city with a population of 50,000.

Then, for a few years these business cards ceased to enliven the front pages of the Journal. Finally, in 1859, we hear once again from Mr. Lewisson.

"LOUIS LEWISSON HAS COME AGAIN!
AND OPENED HIS
HEADQUARTERS CLOTHING HOUSE
NOS. 18-20 SOUTH MAIN STREET
NO MATTER WHAT PROMISES OTHERS MAY MAKE,
NO MATTER HOW HIGH SOUNDING THEIR
PROFESSIONS ARE, NO MATTER WHAT OTHERS MAY
RESORT TO, LET IT MAKE NO DIFFERENCE WITH YOU,
BUT RALLY FOR
LOUIS LEWISSON'S FALL AND WINTER CLOTHING
AND FURNISHING GOODS, GREAT BARGAINS,
'LIVE AND LET LIVE' AND 'HONEST TRADING'
ARE MY MOTTOES!
COME ONE, COME ALL! AND EXAMINE MY PRICES AS
COMPARED WITH THOSE WHO PRETEND TO SELL LOW,
AND YOU WILL BE SATISFIED TO ENCOURAGE ME.
I AM THE PEOPLES OBEDIENT SERVANT
LOUIS LEWISSON."
Louis Lewisson, A Pioneer Merchant

So, Mr. Lewisson has moved to the even side of South Main, doing business in a Clothing Headquarters instead of a Bazaar. But we hear a plaintive note in his advertising copy. Again and again he refers to "those who make promises," and appeals to the loyalty of his customers. And why the invocation to the motto of "Live and let live"? The reason for this becomes clear very soon. A competitor has appeared next door on South Main Street as well as on the next column of the Journal's front page. The New England Clothing Company, J. Levine and Brothers, owners, promises to sell the best clothes for men at 20 per cent less than can be bought at any other store. And where is this new store located? Across the street, on 29 South Main, offering competition to the Headquarters. Mr. Lewisson lustily took up the fight, and in the next series of ads he offered goods at 25 per cent less than cost. But the competition of the new firm apparently proved too great for him, and in May, 1860, Mr. Lewisson announced a Removal Sale on Corner North Main and Market Square, in the Granite Block. During this removal sale we are told that:

"PANIC PRICES SHALL RANGE FOR 30 DAYS
SELLING OFF! SELLING OFF!
WITHOUT REGARD TO PRICES!"

Our merchant has retreated across the Main Street dividing line under pressure, but he has not been defeated. In fact he plans great things in his new location, declaring that:

"TRUTH, HONOR, INDUSTRY, AND INTEGRITY SHALL PREVAIL AT THE CLOTHING PALACE
WE DEFY COMPETITION!"

We can picture Mr. Lewisson in front of his elegant Clothing Palace in the Granite Block, glancing defiantly toward his competitors on South Main Street. Defiantly but not triumphantly. Things did not go so well at the new location. A few months after the Grand Opening of the Palace, we find Mr. Lewisson engaged in denying rumors about his leaving town.

"MAKE IT KNOWN FOR ALL TIMES TO THE PUBLIC! THAT LOUIS LEWISSON'S CLOTHING PALACE, CORNER NORTH MAIN STREET AND MARKET SQUARE, WILL REMAIN IN PROVIDENCE."
The lowly art of the sinister whispering campaign was resorted to even in those days. The rumors squelched, Mr. Lewisson settled down for a while to business as usual. Not for too long a while, because in the summer of 1861 we are startled by this:

"SELLING OFF! SELLING OFF!
FOR 30 DAYS! FOR 30 DAYS!
AT LOUIS LEWISSON'S CHEAP, CASH,
CLOTHING PALACE

Not a removal sale, this time, nor a grand opening, just selling off. The 30 days according to the notice was to last during June, but we find the 30 day period stretching out during July, August, September and October as well. Surely the longest 30 days in history.

Lewisson left Providence for Worcester and thence went to Rochester, New York but he returned about 1893 and had an office at 612 Westminster Street where he also lived. Henry A. Greene, a local historian wrote on the back of Lewisson's photograph which we have reproduced from the Archives of the Rhode Island Historical Society, "he was well known to and regarded by Mr. Charles Sheldon, cashier of the National Exchange Bank. When calling upon Mr. Sheldon with me about 1893, Mr. S. greeted him most cordially* as a former esteemed acquaintance."

In vain do we look for the location of Mr. Louis Lewisson's business adventures on South and North Main Streets of today. Only the fragile pages of the century-old newspapers in the stacks of the libraries preserve the records of the dreams, hopes, and disappointments of a Jewish merchant who came to live in Providence a century ago. But we may be sure he was a good man.

* The emphasis on the word "cordially" is that of Greene.
The long history of the Jewish people has been characterized by social institutions and customs with a religious basis, which strengthened Jewish life by filling the daily needs of the people. They may be summed up in the words Tzedakah (justice), Mitzvah (righteous act) and Gemilath Chesed (requital of kindness, favor).

The Gemilath Chesed Associations were formed in every new Jewish community (fifty years later in Providence) and have persisted down to our own day. Other institutions were sponsored by them (In Providence, the Hebrew Institute, which became the Jewish Community Center).

The Hebrew Free Loan Association of Providence, organized in 1903 with a subscribed capital of $725, made loans up to $25 and grew financially from dues and donations until today they make individual loans as high as $650 and have a capital of $105,000. These loans are made without interest or any other charge whatsoever, on easy repayments, thus enabling those in financial distress to go into or stay in business, marry, continue their studies, bury their dead, celebrate the high holidays, in short, to live as self-respecting members of the community.

The following pages (in Yiddish) are to be read from right to left, in reverse order and are a copy of the first annual report (1903-1906) and the report for the year of 1906, reproduced from the only known copy in existence. The alterations in ink in the introduction to the report for 1906 were made in order that the text for the 3d Anniversary report might be used again for the 25th Anniversary (1928). It is hoped that a translation into English may be published in some subsequent issue of these Notes.

Ed.
פרארוורענ גנילואת חזר אספראציישאן

תרומתה פְּרִיָּיתָהּ

איך ויהיו יהודים רוקדים בצפת ביבס考えて נידן ואתם לביקורק ובעיגון בצפת

퍼ארוורענ גנילואת חזר אספראציישאן

וּתרומתה פְּרִיָּיתָהּ
## Report of Gemilath Chesed

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###Footnotes

1. G. B. A., No. 16/1967

This report details various transactions and expenses related to the charity efforts undertaken by the community. The funds were used to support various causes, including prayer house expenses, food for the poor, medical supplies, and other necessary items for the community. The total expenses amounted to 107.50.
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הехал נאום פרך לא ואנא הפקוד פופ. רצון ח推薦 צמחים יאדו או חずっと פקע ואגוד

סנטוסתורף פס לא וצמנה ויקס אוסף נאום או מנהיגם ואגוד.

האפרג פס לא וצמנה ויקס אוסף נאום או מנהיגם ואגוד.

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Report of Gemilath Chesed

135

עניבת בתי כנסת ועניבת חיתות

אין זה נוכherent. 1906, וה组织领导:

ורושי ימיה quânיה פרה

הכולל התוכן של הנוסחה, וכמו שבפרט אונס

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פרשת הדין, ד', א. ד', 16 ינואר 1906

מרי דיאoireעמה, קסניאה, אוס ורוב לוי

דרומאיך, אוס ורוב לוי.

ז'ירג'ה ד' אוס ורוב לוי

טנשאלא החול保證טרופוטו, אוס ורוב לוי.

אינו המיסquiries, אוס ורוב לוי.

וזללא אוס ורוב לוי.

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### 1905

**יִשְׂרָאֵל**

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1903

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scriptIdבניע

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פרושיותו של יהלום חסון אסף
הנער當您موا שם 50 שנה לפני כן 1903
לאסף, 317 חדרות בני ממור
ודי סבארוד את דירקטורייתו לימי פנוי ומיד נ从严 ומיד נridor
אנ 7 וחצי שנה. אנ 87 שנה.
דה. כ. לוי-ארד, משטרתה.
יוסף ימוץ, נשיא, מוניטוריה.
משטרה, נאספים, מניטוריה.

האם ואיתו:
יוסף קרליס, ראש העיר, א. נ. דרי, בכירות ליהדות
רויטמן, א. רוזנברג, ראש העיר, בכירות קצבי
יוסף פוליאניץ, סגן ראש, קפלןاي, רוזנברג, לוי
odore לקרליס, לוי-גמנס, א. פ. מ.

אורות ונוספים:

והליאו כאמבר
אראלכ לנדער
דרורי העחלה בעניין משיח
אודות מתפ(stmt) תק"ו
פרארוירוה
נמלות הדר
אספסיאיריא

קא"ק י"פ
בי"ש י"פ

רות ה' קס"א
א"ת ר' ברוך
ב' קס' י"פ

1906
FINANCIAL REPORT

May 1, 1954 — November 1, 1954

**Balance on hand May 1, 1954** . . . . . . . . $ 614.61

**Receipts**

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<tr>
<td>Sale of books</td>
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**Total Receipts** . . . . . . . . $1,523.61

**Disbursements**

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<td>Kathryn M. Quinn—Stenographic services</td>
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<td>Postcards, postage, transportation, Historical Society Publications, Secretary of State</td>
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<td>Elliott Salter—Copyright—Rhode Island Historical Notes No. 1</td>
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<td>American Jewish Tercentenary Dinner</td>
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**Total Disbursements** . . . . . . . . $ 882.29

**Balance on hand November 1, 1954** . . . . . . . . $ 641.32

Arthur J. Levy, Treasurer