The Library of Congress National Serials Data Program (NSDP), Washington, D.C. 20540, which operates the U.S. Serials Data System, has assigned the following International Standard Serial Number (ISSN) to the Rhode Island Jewish Historical Notes, a publication of the Rhode Island Jewish Historical Association: ISSN 0556-8609.

FRONT COVER

Three sons of Joseph and Ida Rubin, working on the family farm in Norton, Massachusetts, during the late 1910s. L. to r., Abraham, Arthur, and Ralph Rubin.
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**Front Cover**

Three sons of Joseph and Ida Rubin, working on the family farm in Norton, Massachusetts, during the late 1910s. L. to r., Abraham, Arthur, and Ralph Rubin.
FROM THE EDITOR
Notes on the Notes

Members of the Rhode Island Jewish Historical Association can take pride in the most recent achievement of the distinguished Editor Emeritus of the Notes, Seebert J. Goldowsky, M.D. The year 1990 marked the publication of his book, A Century and a Quarter of Spiritual Leadership: The Story of the Congregation of the Sons of Israel and David, (Temple Beth-El), Providence, Rhode Island. The volume is a treasure trove of information, not only about Temple Beth-El but about the history of Jews in Rhode Island.

A warm thanks is due to volunteers who assisted the editor this year in a number of ways, including research, editing, typing, and proofreading. Two were interns from Brown University, Jennifer Weiss (sister of the editor), who provided editorial assistance in addition to her work on the article “My Life in Providence” in this issue, and Susan L. Baessler. Others who helped were Eleanor F. Horvitz, Lynn and Samuel Stepak, Aaron Cohen, Geraldine S. Foster, Ruth Blustein, Jean Jennings Cavanaugh, Barbara Levine, Terry Kantorowitz Shaffer, Charlotte Penn, Robert Kotlen, Maurice B. Cohen, Alvin Rubin, and Bonnie N. and Seebert J. Goldowsky. Our volunteer writers of articles in the Notes also deserve special commendation.

The life of an editor often resembles that of a detective, not an industrial detective such as Bernard Goldowsky, some of whose work is described later in this issue, but the kind of detective who laboriously digs for clues to solve mysteries of names, dates, and places with painstaking research. Identifying all the references in the Colitz diary excerpts printed in these Notes required this kind of detective work, not as exciting as a murder mystery on the late show, but worthy of solving nevertheless. The mystery we hope to solve in a future issue is whether any Jews attended Brown University before 1893, the earliest date now known. Please send the editor any clues you may have.

This issue of the Notes inaugurates a new section, “Reflections and Recollections.” I invite submissions of interesting memories, anecdotes, or reflections about Jews in Rhode Island of more than 50 years ago that may not be long or detailed enough for full articles in this journal. I look forward to hearing from our readers.

Judith Weiss Cohen
A page from the Ida Katherine Colitz diary. See page 432.
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Residents of the Jewish Home for the Aged, Providence, 1925.
A THEORY OF AMERICAN LIFE: FORMATION OF SECULAR IDENTITY AND COMMUNITY AMONG PROVIDENCE JEWS

BY LAURA GROSSFIELD

Jewish institutions in Providence changed significantly with the arrival of Eastern European Jews during the late 19th century. The Eastern Europeans formed many new organizations, and the nature of the Jewish community in Providence was permanently altered. The subsequent growth and maturation of the Providence Jewish community has consistently been reflected in the changing nature of its institutions. As Jews advanced socioeconomically, they sought to forge a new identity within the dominant American culture. They constructed institutions parallel to those characterizing American society in order to create a secular Jewish identity, essentially envisioning a pluralistic society in which Jewishness would simply be one aspect of their lives as Americans. In this manner, parallel Jewish institutions would actually legitimize their dual status as Jews and Americans. Thus, the upwardly-mobile Providence Jews in the early twentieth century sought a secular identity that would enable them simultaneously to acculturate and yet maintain their Jewishness.

During the 1880s when Eastern European Jews began arriving, a small community of German-origin Jews was already well-established in Providence. Despite the duration of their residence, however, these Jews had not created many institutions. The German Jews came from small, scattered communities that had been secularized by the social and political upheaval of the 19th century. Upon arrival in America, they were as oriented toward German culture as they were toward Jewish tradition. They did not have a strong sense of Jewish community while in Germany, and the confusion associated with the immigration experience weakened what did exist. Since a vast institutional network was not part of the German-Jewish heritage, they did not create such a system in America. They established Temple Beth-El, a few lodges, and a women’s charity organization. Although not all belonged, communal activity for the German Jews centered around the Temple. Creating a network of institutions was simply not part of their American agenda. The German Jews wanted to achieve economic and social success and to acculturate into American society. These goals did not require many institutions, and since the German Jews did not have a history of strong communal organizations they felt no need for them in America.¹

The experience of the Eastern European Jews contrasts significantly with that of

¹ This article is a shortened version of the thesis submitted by Laura Grossfield for the degree of Bachelor of Arts with Honors in American Civilization at Brown University, May 1990. The complete thesis is on file in the library of the Rhode Island Jewish Historical Association.

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the German Jews. The Eastern European Jews had a history of extensive and relatively autonomous communal institutions. For them, a community entailed an elaborate structure of associations and leadership. Upon arrival in America, the Eastern Europeans expected to recreate some aspects of this system. They encountered German Jews and a general Providence community that did not favor ethnic separatism or communal strength. Despite the prevailing attitudes of German Jews and non-Jews, the Eastern Europeans attempted to transplant some of their institutions and recreate a community life in America.3

GROWTH OF EASTERN EUROPEAN IMMIGRANT INSTITUTIONS

The Eastern Europeans’ settlement in Providence ultimately translated into a proliferation of Jewish institutions. In 1880, only five Jewish organizations had been chartered in Providence. Between 1880 and 1899, when large numbers of Eastern European Jews were arriving in the city, thirty-eight more organizations were chartered. As immigration continued and the immigrant communities matured, the number of institutions multiplied further. Almost seventy new organizations were chartered during the first decade of the twentieth century, and another hundred between 1910 and 1920. These institutions dealt with the religious, health, social, educational, and cultural needs of the immigrants. The sheer number of organizations indicates that the Eastern Europeans relied on a network of communal institutions as part of their Jewish way of life.

Many of the organizations, such as free loan associations and mutual benefit societies, were modeled after those in Europe. Additionally, the immigrant organizations retained the highly personalized and specialized aspects of their European antecedents. Many were organized around the concept of landsmanschaften, which meant that their members were originally from the same town, village, or region in Eastern Europe. The landsmanschaften concept accounts in part for the large number of institutions created by the immigrants. For example, there were many mutual benefit societies, each serving a specific group of members who came from a particular town or village. These institutions acted beyond their stated purpose in that the members used the organization for social purposes as well as mutual support. In fact, to some extent the members of landsmanschaften became part of an extended family which could be relied upon in times of need. The large number of mutual benefit societies, each serving its specified membership base, indicates their importance in Jewish immigrant life. Thus, the immigrants created a network of institutions that had clear roots in their European heritage. These institutions did not have counterparts in American society, and the immigrants used them to construct strong ethnic communities that defied Protestant norms.

The network of immigrant communal institutions formed a thriving institutional community that functioned on a very specialized and personalized level. Mutual benefit societies, for example, existed primarily to serve the needs of their members,
and interactions between members were on a personal and individual level. The religious organizations in the immigrant neighborhoods were also small and personal. Many congregations were organized on a landsmanschaften basis, which kept them relatively intimate. Even the charity organizations common in the immigrant neighborhoods emphasized localized and personalized action. While charity organizations obviously extended their action beyond their membership, they tended to act on an individual level. For example, in 1887 ten women in the North End community formed the Ladies’ Hebrew Union Aid Association. The purpose of the organization was to assist needy Jewish families by supplying them with food, coal, medicine, and loans. The members treated the situations depending on circumstances, rather than adhering to a strict set of rules.

DISTINCT JEWISH COMMUNITIES WITHIN PROVIDENCE

During the last two decades of the 19th century when many Eastern European Jews were arriving in Providence, several Jewish communities already existed in the city. The German Jews were already well-established in a small community along Elmwood Avenue. The first wave of Eastern Europeans had settled primarily in the North End of Providence, along Chalkstone Avenue, Orms Street, Shawmut Avenue, and North Main Street. The North End remained the largest area of immigrant settlement for several decades and provided the impetus for many Jewish institutions. After 1890, a second immigrant neighborhood developed in South Providence along Willard Avenue, Gay Street, and Prairie Avenue. Although this neighborhood never achieved the same population level as the North End, inhabitants of South Providence exhibited a high degree of neighborhood loyalty. These communities were both residentially and institutionally distinct. Their residents considered themselves members of their respective neighborhoods rather than part of a city-wide Providence Jewish community.

The German-Jewish community was clearly separated from the recently-arrived Eastern Europeans. Not only did they live in a different neighborhood, but the German Jews were already well-established and relatively acculturated. Although to some extent they felt a fraternal obligation toward the Eastern Europeans, the German Jews had no desire to integrate the two groups of immigrants.

On their part, the Eastern Europeans resented what they considered condescension and self-righteousness from the German Jews. They recognized, however, that the German Jews provided necessary assistance for the recently-arrived immigrants. Although the Eastern Europeans accepted the help of the German Jews, the relationship between the two groups was fraught with tension.

The women’s charity organizations exemplify the division between the German Jews and the Eastern Europeans. The Montefiore Lodge Ladies Hebrew Benevolent Association, which had been formed in 1877 by some German Jews, provided charity to needy Jewish families, which frequently were recent Eastern European immigrants.
immigrants. Although the German Jews willingly provided assistance, they considered them selves quite separate from the recipients and continued to limit Association membership to German-origin Jews for many years. Estelle Einstein, chairman of social services for the Association, stated that:

We have visited all kinds of places, in all kinds of weather, at all times, and on only two occasions has your Chairman been threatened with harm and had to make a hasty exit but with no harmful results. Though many times it was necessary to visit the nearest drug store and be sprayed with a disinfectant before returning home.

The German Jews attempted to acculturate and assimilate the Eastern Europeans quickly for several reasons. Since acculturation was part of their American agenda, the German Jews felt this was appropriate for the Eastern Europeans. In addition, the German Jews wanted to make the new Jewish immigrants inconspicuous so that their own status would not be threatened.

The Eastern European Jews formed their own organizations when they were able. Thus, when the North End community had developed, women residents decided to establish their own charity organization. In January 1887, the Ladies Hebrew Union Aid Association was established to assist needy Jewish families in the North End. By forming their own institution, the women of the North End freed themselves from the direction and control of the German Jews.

Community distinctiveness extended beyond the relations between German Jews and Eastern Europeans. The North End and South Providence were both self-contained Jewish communities and remained clearly distinct from each other. Since both neighborhoods were populated by Eastern European Jews, they had more in common with each other than with the German Jews. Nevertheless, the North End and South Providence had their own identities. Residents of each neighborhood identified with that community rather than with an Eastern European Jewish community or a city-wide Jewish community. Thus, many of the same institutions existed in the two immigrant neighborhoods. Since the immigrant institutions tended to be neighborhood-based, it was appropriate that similar yet distinct institutions existed in the North End and South Providence. Thus, when warranted by the growth of the South Providence community, the South Providence Ladies Aid Society was established in 1902. This organization was very similar in purpose to its North End counterpart, but it was controlled by and intended for residents of South Providence. Such duplication of institutions contributed to the communal strength of the immigrant neighborhoods.

The history of free loan associations provides several insights into the workings of the various Jewish neighborhoods. Although the German Jews were willing to provide charity for struggling Eastern Europeans, the immigrants found such charity degrading. They preferred a Gemilath Chesed (Hebrew Free Loan Asso-
cation) which would provide small, confidential loans to anyone in need. These loans would be paid back in small weekly payments without interest charged. Accordingly, the Gemiloth Chesed Association of Providence was established by several Eastern European Jews in 1903. Appeals for funds were successful, and within three years the original contributors were repaid and the free loan association had a sizeable capital base. The concept of free loan associations was transplanted from Jewish communities in Eastern Europe. Hyman Katz, one of the founders of the Hebrew Free Loan Association of Providence, stated that:

There is nothing new; nothing radical in the workings of these associations. They are but copies of others which have for years been maintained in the old country — Russia; it is but a continuation of the old work on new soil — that is all.13

Thus, the formation of the Hebrew Free Loan Association of Providence was an attempt by Eastern European Jews to assume control of financial assistance while also establishing institutions in Providence that were part of their European heritage. The experience of the Gemiloth Chased indicates the distinction between the German Jews and the Eastern Europeans, as well as the ethnic separatism and unique Jewish institutions found in the immigrant neighborhoods.

Two years following the establishment of the Gemiloth Chesed Association of Providence, some South Providence residents decided to organize their own association rather than continue to pay annual contributions to the existing institution. These individuals felt that South Providence residents could best be helped by their neighbors and that an institution specific to South Providence was necessary. This clearly indicates the neighborhood identification of the Eastern Europeans and their tendency to form neighborhood-based institutions. The South Providence Hebrew Free Loan Association operated similarly to the North End institution and served the same purpose.14 The need for a free loan association was common to the two Eastern European immigrant neighborhoods, but they preferred to maintain separate institutions.

**Jewish Migration to the East Side**

As the immigrants and the second generation of Eastern European Jews advanced socioeconomically, they altered their lifestyles to suit their changing needs. Many of the upwardly-mobile Eastern Europeans chose to leave the immigrant neighborhoods in the North End and South Providence and relocate on the East Side. Around the turn of the century, many North End residents began to move up the hill to Benefit, Lippitt, Howell, Pratt, Pleasant Streets, Oakie and Carrington Avenues, and adjacent blocks. From South Providence, some individuals migrated to the East Side while others moved to the blocks between Broad Street and Edmond Avenue. The East Side streets that were the resettlement site had previously housed very few Jews. This move to the East Side constituted a move up the social
ladder, and those who migrated were aware of the consequences of their actions. As they left the insulated immigrant neighborhoods, these Jews were also choosing to reduce the extent of their isolation from mainstream American life. Thus, the move to the East Side symbolized a move toward acculturation. As the East Side community grew, its size and institutions acted as a magnet to draw more upwardly-mobile Jews to the area. By the 1930s, the East Side had a larger Jewish population than either the North End or South Providence. Thus, the East Side became the dominant force in Jewish life in Providence.

The migration to the East Side displays very clear patterns. The first streets to contain significant Jewish populations were those closest to North Main Street. In 1900, several houses along a section of Pratt Street were occupied by Jews. Within ten years, the Jewish concentration in this section increased. Although the boundaries of the Jewish section did not change drastically, many more houses within the area became Jewish. By the middle of the decade, streets such as Lippitt Street, Howell Street, and Olney Street showed sizeable Jewish populations. The portions of the streets closest to the North End were the first to house Jews. Within a few years, the density of Jews on these streets increased dramatically. In 1910 these East Side streets contained large concentrations of Jews, and streets such as Pratt Street were almost entirely Jewish. As the eastward migration continued, the Jewish population on these streets continued to grow and Jews pushed further onto the East Side. By 1920, the Jewish population of Doyle Avenue and Pleasant Street had increased, and many other East Side streets began to acquire Jewish residents. While the East Side Jewish population continued to grow, several of the streets with heavy Jewish settlements show a slight decline in Jewish concentration in the late 1920s and early 1930s because of a continued eastward migration. While Jews were still moving from immigrant neighborhoods into the East Side, some East Side Jews may have been moving further east. Streets which are further east, such as Summit, Taft, and Morris Avenues, began to have Jewish residents in the mid-to-late 1920s, and their Jewish population continued to grow into the 1930s. Thus while sizeable Jewish populations remained on Pratt and Lippitt Streets, the heart of the Jewish community was moving further east.

The Jews who moved to the East Side were upwardly-mobile, self-identified Americans who were faced with a dilemma. The American values which they were embracing did not favor ethnic separatism. While the East Side Jews could renounce the insulated immigrant neighborhoods, they were not prepared to abandon their Jewish identity. Their response was to espouse a theory of cultural pluralism in which Jews could acculturate and yet maintain their Jewish identity within American society. As a result, the East Side Jews evolved a structure of institutions that paralleled Protestant society. Although the separateness and purpose of the institutions preserved their Jewishness, the structure and organizational style resembled similar Protestant institutions. In addition, the Jewish organizations became in-
creasingly linked to the non-Jewish community. In this way, the institutions helped the East Side Jews define their Jewishness not as an all-encompassing trait but as an aspect of their lives as citizens of Providence.

CHANGING NATURE OF EAST SIDE INSTITUTIONS

The East Side Jewish institutions differed from those in the immigrant neighborhoods in several ways. First, the East Side institutions tended to focus on philanthropic organizations rather than spanning all aspects of life. There was a clear need for philanthropic institutions in the Jewish community, and the East Side Jews created them to supply necessary services. The East Side institutions were less particularized than the immigrant institutions. They were not organized on a landsmanschaften or country of origin basis, and so their membership came from a broader base. Thus, the East Side institutions tended to be larger and more inclusive than those in the immigrant neighborhoods. In addition, the organizations were less personalized than the immigrant institutions. This was partly a result of the move away from landsmanschaft-based associations. The perception of an institution as an association of family, friends, and old-country neighbors no longer applied. Rather, the institutions were designed to serve an abstract concept of Jewish community. The development of this idea of Jewish community was distinctly an East Side phenomenon.

As the institutions became less specialized and personalized, a system of broad city-wide institutions developed. The semi-autonomous immigrant neighborhoods were characterized by interlocking institutions dealing with all aspects of life. On the East Side, distinctions between various communities blurred, and institutions usually served the Providence Jews rather than a specific neighborhood or group of people. This trend correlated with the East Siders’ emphasis on the type of institutions found in the Protestant society and can therefore be viewed as part of the acculturation process.

The trend toward broader institutions that parallel American society can be seen in the history of many Providence Jewish institutions. The Miriam Hospital, for example, began as a narrowly-constructed, immigrant-based institution and evolved into a first-rate hospital that is integrated into the Providence community. The Miriam Hospital had its origins in a typical immigrant women’s fraternal organization established in 1895 as the Miriam Lodge, Order of B’rith Abraham. In 1897, however, the women decided to broaden their outlook and provide charity for the poor. They formed the Miriam Association, which consisted of approximately fifteen women who provided doctors, free medicine, bandages, Kosher food, interpreters, and nursing care for poor Jews in need. In time, the Miriam Society decided to fund beds at the Rhode Island Hospital and other hospitals for the use of indigent Jews. Thus, the Miriam Society had localized, narrow aims in accordance with the pattern of immigrant institutions.
Despite these efforts, however, the activities of the Miriam Society were not sufficient. Many Jews were simply not comfortable in the environment of a non-Jewish hospital. They longed for a place to pray inconspicuously and eat Kosher food. There were several cases of Jews leaving hospitals before they recovered simply so that they could return to the more comfortable atmosphere at home. Therefore the Miriam Society widened its goals in 1907 and formed the Miriam Hospital Association with the goal of building a Jewish hospital for Providence. Although raising adequate funds was difficult, the association persisted for many years.

In 1921, The Miriam Hospital Association purchased a building containing a private maternity hospital and three attached rooming houses on Parade Street, intending to convert them to a general hospital with Jewish doctors and Jewish patients. Anticipating the hospital, several Jewish doctors created the Jacobi Medical Club to coordinate their service to the community. In 1924, the first fund drive for the hospital successfully raised more than eighty thousand dollars. The Miriam Hospital was dedicated in November 1925. From its inception, the institution was run in a formalized, structured fashion. During its first year of operation, The Miriam Hospital attained a Class A rating, an unusual feat for a new institution. Financing the hospital was difficult, however, and another fundraising campaign was held after a year of operation. Admission to the Providence Community Chest several years later partially resolved the financial difficulties and also served to further integrate The Miriam Hospital into the general Providence community. The hospital continued to update its scientific and medical facilities, and eventually needed to expand. Expansion plans were interrupted by World War II, and afterward it was determined that a new, bigger building was necessary. The property of the Jewish Orphanage of Rhode Island on Summit Avenue was available, and so the hospital followed the population to the East Side. Although it was not physically located on the East Side in the 1920s and 1930s, The Miriam Hospital is classified as an East Side-related institution because it was administered in a similar way to that of the other East Side organizations.

The establishment of a Jewish hospital raised some divisive issues among Providence Jews. Some individuals were concerned that a Jewish hospital would divert support and funds from other Jewish communal agencies. Others feared that the institution would emphasize the distinctiveness of Jews and increase discrimination and anti-Semitism. To avoid accentuating the differences between Jews and non-Jews, the founders decided to make The Miriam Hospital open to anyone. Thus, rather than emphasizing the uniqueness of Jews, The Miriam Hospital would actually improve relations with the non-Jewish community. The leaders of the major Jewish organizations in Rhode Island met in October 1925 and adopted a resolution stating that The Miriam Hospital was:
To be regarded as a gift on the part of the Jews of Rhode Island to all of the people of the state...open to all creeds and races without distinction because the Jew makes no distinction in the service of humanity.  

The deliberate accessibility of The Miriam Hospital was an element of cultural pluralism. Since the Jews considered themselves Americans, they felt an obligation to contribute to the entire community. They combined the need of Providence Jews for a hospital that satisfied them with the need of Providence for another hospital. Thus, a superintendent of The Miriam Hospital stated that, "The Miriam Hospital in Providence is a communal necessity. To the Jew, a Jewish hospital is a personal necessity."

Underlying Jewish statements about the non-exclusionary policy of the hospital is the belief that the Jewish community should contribute to the general Providence community. The same superintendent explained in more detail that:

The Jew in Providence has reached such a high grade of municipal consciousness that he does not choose to lag behind in the progressive development of our institutional evolution. He marches side by side with his Catholic and colonial neighbors in all things that enlarge and ennoble our social opportunities. The Miriam Hospital is an expression of Jewish faith in our social unity as an American people.

The emphasis on Jews as a contributing component of American society is essentially an expression of cultural pluralism. A stated purpose of the hospital was to provide a familiar atmosphere for Jewish patients and alleviate the employment discrimination encountered by Jewish doctors in non-Jewish hospitals. In this manner the hospital could strengthen Jewish interaction and identity. There were, however, non-Jewish doctors and non-Jewish patients in The Miriam Hospital from its inception. In 1929, forty-two of the ninety-three doctors on the hospital staff were Jewish, and a sizeable number of Catholic patients used the institution. By 1933, the numbers of Jewish and Catholic bed patients were almost equal, and five times as many Catholics obtained free clinical treatment. By espousing a non-discriminatory policy while emphasizing their positive contribution to the community, the Jews were casting themselves as one group within a society where all groups combined to enhance the general welfare. Providing service to the entire community was part of a drive to be integrated into the community. The Miriam Hospital is a clear example of the Jews forming a secular identity while still affiliating with the overall society.

The Jewish Orphanage of Rhode Island was also transformed from a small immigrant institution to a large, successful organization serving the Providence Jewish community. In 1908, an attempt was made in South Providence to organize a home for Jewish orphans. The project did not make much progress, and the founders turned to the Montefiore Lodge Ladies Hebrew Benevolent Association
for assistance. These women responded by opening another institution in 1909, and the two organizations competed for children and community support. Later that year the two organizations merged and in 1910 purchased a mansion at 1213 North Main Street. This house was located in the neighborhood where upwardly-mobile Eastern Europeans had migrated. The home operated successfully, and in 1922 a fundraising campaign was held so that the home could be expanded. In 1924, a new building on Summit Avenue was constructed and dedicated as the new Jewish Orphanage of Rhode Island. The institution had moved farther east along with the Jewish population. The orphanage affiliated with the Providence Community Fund in 1976 and began to receive annual financial assistance.

At the time when the Jewish Orphanage was founded, other existing institutions were non-denominational, Episcopal, and Catholic. Jews felt the need for an institution where Jewish children could be raised in a Jewish atmosphere. Thus, Jewish culture and education were emphasized within the home. The dietary laws were observed, and religious services with accompanying Hebrew teaching were conducted. There are frequent references in the Jewish Orphanage Notes to parties organized around various Jewish holidays. Generally, all children participated in the Sabbath rituals and Hanukkah and Purim plays. Through these activities, the administrators of the orphanage hoped to instill a sense of Jewish identity and pride.

The Jewish atmosphere within the home was not maintained in isolation from the Providence Jewish community. The orphanage was very much a product of communal feelings among Providence Jews. In the program of the Annual Thanksgiving Ball in 1923, the President of the orphanage encouraged Jews to view the new building by urging:

> By all means go there and thrill with the pride of part ownership, civic pride, Jewish pride! It is indeed the first Jewish communal effort of which we may all be proud.

The orphanage clearly benefited from being part of an upwardly-mobile community. Donating funds to the orphanage or serving on its board were highly prestigious activities among Providence Jews. In addition, the annual Thanksgiving Ball to raise money for the home was the biggest event of the Jewish social season. Deliberate attempts were made to link the children of the home with the general Jewish community. Thus, the children attended the religious school at Temple Emanuel and the clubs at the Jewish Community Center. When hospitalization was necessary, the children were sent to The Miriam Hospital. In general, the orphanage interacted with the Jewish community on both an institutional and an individual level.

Despite the emphasis on Jewishness within the home, the orphanage was also an instrument for acculturation. The children were not isolated from the non-Jewish
community. They attended public schools and interacted with non-Jewish children in the neighborhood. A strong emphasis was placed on educational and occupational attainment. In a booklet seeking support for the orphanage, several success stories of children from the home were related. Each one of the stories referred to education and employment rather than emphasizing the importance of being a religious Jew. Thus, while the orphanage tried to maintain a sense of Jewish identity in the children, it also sought to prepare them for American society. In fact, a message to the children of the home from the Board of Directors in 1923 read, "A GOOD JEW IS A SPLENDID AMERICAN CITIZEN." Since the administrators of the orphanage were preparing the children to function as Jews within an American context, it is implied that they held these values themselves.

The Jewish Orphanage functioned successfully until the 1940s. By early 1943, only a few children remained in the home. The advancement of foster care had lessened the need for orphanages, and it seemed that the Jewish Family and Children's Service would be able to handle future cases through such methods. The Corporation decided to close the orphanage but to maintain its summer camp for Jewish children and provide funds for educational and vocational training. The orphanage had served the Jewish community well, but it simply was no longer needed. The property on Summit Street was sold to The Miriam Hospital in 1944, and the orphanage was permanently closed.

The Jewish Home for the Aged is yet another charitable institution that originated in immigrant institutions and developed to serve the entire Jewish community. The Ladies' Hebrew Union Aid Association, based in the North End, was incorporated in 1890. For the first twenty years, the women helped the poor and sick Jews in any way they could. In 1910, a Jewish man died at the state almshouse and was not buried for several days. The women arranged to bury the man, and then focused their attention on the problem of the Jewish aged. As the immigrant community aged, there were many Jewish people without families to care for them. The women found that general institutions were particularly problematic for Orthodox Jews. Many of the Jewish elderly wanted a place where they could communicate in their own language, practice their customs, obtain Kosher food, and observe holidays without ridicule. When the women discovered that a Jewish home in Boston was limited to Massachusetts residents, they decided to create a home for the aged in Providence.

Accordingly, the Jewish Home for the Aged was established on Orms Street to care for the aged of the community. The home operated successfully for many years but was always in need of money. The founding women tried many ways of raising funds, and groups and individuals frequently made donations. It soon became clear, however, that bigger and more comfortable quarters were necessary. In 1930, the Jewish community of Providence came together to conduct an intense fundraising campaign so that a new home could be built. The building campaign received the wholehearted support of the major Jewish agencies and temples in Providence.
The campaign attempted to reach every Jew in Rhode Island so that its pledge goal of $150,000 could be met. The campaign raised large sums of money, and a new building was erected on Hillside Avenue on the East Side. This project was the product of a unified Jewish communal effort. The East Siders’ tendency to express their Jewishness through communal philanthropy was demonstrated by their energetic response to the need for a new home for the Jewish aged. A pamphlet advertising the building campaign stated that, “Jewish relief is Jewish belief.” The same pamphlet continued, “More completely than in the case of any community project heretofore carried on this Campaign is and the future Jewish Home for the Aged will be A COMMUNITY PROJECT.” The experience of the Jewish Home for the Aged highlights how the developing secular Jewish identity translated into a feeling of obligation to devote time, effort, and money into serving the Jewish community.

The Miriam Hospital, The Jewish Orphanage of Rhode Island, and the Jewish Home for the Aged all developed from small institutions in the immigrant neighborhoods to larger, efficient organizations serving the Jewish community. While preserving a Jewish identity, these institutions were also grounded in American society. Thus, the orphanage sent its children to public schools, and the Miriam Hospital pledged to serve all creeds. In the process of creating the East Side institutions, the Jews of Providence gradually united into a thriving, city-wide Jewish community. As the East Siders forged a secular Jewish identity within the general society, they attempted to coordinate their institutions and create a true community.

**Development of a Cohesive Providence Jewish Community**

As East Side institutions developed with a broader focus than immigrant associations, many individuals sensed a need for integrating the efforts of several organizations. An early attempt at integration was made toward the end of the 19th century. Rabbi David Blaustein of the Congregation of the Sons of Israel and David (Temple Beth-El) disapproved of the uncoordinated charitable institutions. To avoid dispensing charity indiscriminately, he advocated a central body which could coordinate efforts of various organizations. Blaustein felt that better coordination would enable the charity organizations to concentrate on rehabilitating applicants. He organized the United Hebrew Charities in 1896, with representatives from the North End and his own congregation. This system, however, raised conflict between Blaustein’s German-Jewish congregation and the residents of the North End. The Eastern Europeans felt that the German Jews were controlling the organization while the immigrants were simply receiving the services. When Blaustein left Providence in 1898, the experiment ended.

Despite the failure of the United Hebrew Charities, both the German and Eastern European Jews acknowledged the need for some centralized body. In 1907, the
Providence Hebrew Institute was chartered for the purpose of coordinating the Jewish charities. Its founders spoke of offering charitable services in a more federalized and concentrated manner. The dream of centralization never materialized, however, and the number of Jewish organizations continued to multiply without central coordination, resulting in a continual waste of resources, time, and effort.64

There were repeated efforts during the 1920s and 1930s to integrate the services provided by the Jewish organizations. Most of these efforts, however, encountered the same difficulties that caused previous attempts to fail. Although the East Side institutions had taken a giant step away from localized, personal organizations, they had not managed to instill a sense of a city-wide Providence Jewish community. This lack is particularly clear in the experience of the All-Jewish Conference of 1922. The leaders of all Providence Jewish organizations were invited to attend a conference to exchange views and create a permanent central body to deal with general Jewish problems. At the conference, delegates from over thirty organizations adopted a resolution endorsing the concept of a permanent central body. Before the second meeting, however, the representatives of Temple Beth-El announced their decision to completely disassociate from the proceedings of the conference and any organization that was subsequently formed. They charged that the concept was dangerous and un-American and openly objected to the assumptions inherent in using the word all to describe the Jewish community of Providence. In this way, the German Jews of Temple Beth-El emphasized their sovereignty and distinctiveness. Their use of the phrase un-American implies that issues of acculturation and assimilation were also involved in their objections. Clearly, the notion of a city-wide Jewish community was not yet fully accepted.65 After the withdrawal of Beth-El, the All-Jewish Conference proceeded, and it continued to hold mass meetings for several years.

Although a powerful central body did not exist, during the 1920s there was a trend toward consolidating the Jewish institutions. Jews in Providence recognized the necessity of eliminating some of the duplication in services. They tried to avoid creating unnecessary new organizations and to combine some of the existing institutions. For example, in 1929 the Montefiore Lodge Ladies Hebrew Benevolent Association and the South Providence Ladies Aid Association merged to form the Jewish Family Welfare Society. This is a striking example of the increasing cohesion of the Jewish community; the former conflicts between the two organizations were subdued, and the members united to pursue a common goal. Further, the Jewish Family Welfare Society then became a constituent agency of the Providence Community Fund, thus indicating its affiliation with the general community. In 1927, the All-Jewish Conference was rendered obsolete by the formation of the Jewish Federation for Social Service. The Jewish Federation in 1930 included representatives from the Jewish Community Center, The Miriam Hospital, North
End Dispensary, Jewish Orphanage of Rhode Island, and the Jewish Family Welfare Society. The organization attempted to address the general problems of these agencies and to coordinate their efforts."

The Jewish Federation of Social Service did stabilize the workings of the various Jewish agencies. Nevertheless, in 1937 there was still discussion of the need for an organization that was truly representative of the Jewish community.\(^49\) Still seeking ways to improve cooperation among its constituent agencies, the Federation decided that representatives should come to Federation meetings as individuals rather than as delegates of their organizations.\(^50\) They hoped thus to reduce the emphasis on organizational identity and foster a sense of general Jewish community. In 1940, the Federation voiced its objectives as coordinating the activities of all Jewish organizations while allowing them to maintain separate identities, gaining the financial support of all Jews for the philanthropic institutions, and preventing well-intentioned groups or individuals from speaking for the entire Jewish community.\(^51\)

Although the Federation of Social Service made substantial tangible gains, it did not truly unite the Jewish community behind a representative body. To a great extent, this goal was finally achieved in 1945 with the establishment of the General Jewish Committee. The GJC would conduct an annual fundraising campaign and assume some role in community planning. Thus, the Jewish community was united in an institution that coordinated all the separate organizations. A major problem of the Jewish Federation of Social Service had stemmed from its nature as a federation of different organizations. The General Jewish Committee, however, was more than the officers of various Jewish organizations. The Jewish community had created an accepted centralized body that was administered by recognized community leaders, marking the beginning of a new era of Jewish community in Providence.\(^52\)

**TEMPLE EMANU-EL: EXPRESSION OF EAST SIDE JEWISH IDENTITY**

The founding of Temple Emanu-El provides many insights into the East Side Jewish mentality. Unlike the institutions that originated in the immigrant neighborhoods, Emanu-El was established by and for the new East Side community. Thus, it was formed to meet the needs of the acculturating, upwardly-mobile Jews. The East Siders sought to integrate traditional Judaism with their American lifestyle, and they created a Conservative congregation to achieve this goal. Ultimately, the formation of Temple Emanu-El was an expression of cultural pluralism. The founders felt that by building a Jewish temple and strengthening Jewish identity they would enhance their validity as American citizens.

Temple Emanu-El is expressly an East Side institution. Most of its founders were members of Orthodox synagogues in their youth, and some were descendants of active members or founders of those congregations.\(^53\) The values of East Side Jews, however, meant that Orthodox congregations were inappropriate for their lifestyles. In
1920 the only congregation other than Orthodox in Providence was Temple Beth-
El, and its membership still consisted largely of Jews of German ancestry. The East
Siders wanted more traditional Judaism than that provided by a Reform institution,
but the immigrant Orthodox institutions were too alien from their American
lifestyle.

The impetus for Temple Emanu-El was a letter in 1924 from the United
Synagogue of America to Mr. Philip Joslin, a prominent East Side Jew. The letter
suggested that, on the East Side, "there is no modern congregation that is loyal to
traditional Judaism." Joslin expressed great interest in the proposal for a Conser-
ervative institution. He responded that:

It is plainly evident that our faith is rapidly losing ground, and unless
something is done to check the indifference and apathy which is on the
daily increase, particularly among our growing children and young folks,
that numberless of our people will be estranged and forever lost to the faith
of their ancestry and in fact to all religious faith. I have a firm conviction
that an appeal in a tongue and under conditions which are more tasteful to
our modern American life, yet not forgetting the fundamentals, the tradi-
tions and the ideals of Judaism, is the way to the solution of the
problem.

Joslin promptly mobilized some East Side Jews who agreed with his advocacy of
a new Conservative temple. Events moved quickly, and the congregation was
functioning even before its building was erected in 1926. The need for the institution
is reflected in the speed with which it was established. The first rabbi of the temple
described in retrospect the circumstances that made Emanu-El uniquely appropriate
for the East Side community:

I cannot help but feel that Temple Emanu-El emerged upon the scene in
Providence at a most crucial period in the history of Providence Jewry. Let
me describe the crisis confronting the Jewish community in the early
1920s. The Orthodox Congregations, situated in the Willard Avenue,
Orms Street and Howell Street neighborhoods, were losing their hold on
the rising younger elements in the Jewish community. The Rabbis of these
Orthodox Congregations... could not and did not communicate with the
younger generation. They spoke Yiddish, and their religious orientation
was European and not American. The Howell Street Synagogue, at the
demand of some of its younger members, did bring a young rabbi from the
Seminary to share the rabbinic leadership of the Congregation with the
elderly, Orthodox Rabbi. But this effort ended in failure. The one Reform
Congregation in Providence at that time represented the old-line classic
Reform position which did not attract the American Jew with love and
respect for Jewish tradition and with warmth and passion for Jewish life
and for Jewish peoplehood. Just at that time a Conservative Congregation
did come into being on Niagara Street, but the trend of Jewish population was to the East Side and it was clear that the bulk of the Jewish community would in a short time be located there.37

The East Siders who established Temple Emanu-El were extremely involved in both the Jewish and Providence community. Philip Joslin, for example, was significantly involved in the Jewish Community Center and many other Jewish institutions and was serving as Speaker of the Rhode Island House of Representatives when Emanu-El was established.38 Thus, Emanu-El’s founders were not isolated from the general Providence community. They were typical East Siders in that they considered themselves loyal Americans to whom Jewishness was also important. Temple Emanu-El was an expression of their dual identity as Jewish-Americans. Since the upwardly-mobile Jews wanted to function as one sub-group within American society, they portrayed American culture as enriched by the contributions of many ethnic groups. Thus, maintaining Jewish identity also contributed to the dominant society. When the cornerstone of the temple was placed, Rabbi Goldman stated:

The Jews in America have prospered. We have entered to the very full in all aspects of life in America, whether it be the industrial or commercial or professional. . . . In that way we are attempting to repay America and to serve America; but it is wonderful to be able to say that while our people in this land have built industrial plants and commercial houses and mercantile houses that spread the width and the length of this land. . . . it is wonderful to be able to say that at the same time we have also not forgotten to build synagogues. . . . and when I say that the Jewish people in this country have been building synagogues and centers of culture for themselves, it has not been motivated primarily by that power for self-preservation, by that great urge for remaining an identity, a united group, but I say further we have been prompted to build synagogues and temples because we feel that thereby we are serving the very best interests of American life. There are many people who do not understand such a theory of American life. . . . They are of the opinion that when great immigrant groups come to this country and they come near to our shores they should immediately upon sighting American soil throw overboard their great heritage, their cultures, their institutions and their civilization. In a land such as America we can standardize shoes but we cannot standardize the brains of a people. . . . That is the theory of American life that we Jews are following in this country; namely, that in this land our immigrant groups should live in harmony, in peace, each developing and cherishing to the utmost his own culture and adapting it at the same time to American influence and to American environment.39

This excerpt from Rabbi Goldman’s speech epitomizes the East Side attitude
toward acculturation. Rather than the traditional melting pot theory, the East Side Jews propounded a theory of cultural pluralism. The establishment of Emanu-El could preserve their Jewishness while simultaneously legitimizing their status as Americans.

The first half of the twentieth century witnessed the development of a cohesive Jewish community in Providence. The migration to the East Side coincided with a desire to develop American institutions in a Jewish context. The structure of many Jewish organizations resembled those of Protestant culture, while their purpose and nature enabled them to serve the needs of their Jewish constituents. Thus, a secular Jewish identity developed that incorporated their changing values. The East Side Jews constructed this identity within a framework of cultural pluralism so that by becoming more Jewish they would become more American. The secular identity was frequently expressed through broad-based, philanthropic institutions that catered to an abstract concept of Jewish community. Despite the disagreement and difficulties encountered in the process of development, the growing cohesion of the Jewish community in Providence is consistently mirrored in the structure and nature of Jewish organizations throughout the early twentieth century. By mid-century, the Jewish institutions reflected the strong, cohesive Jewish community that had come to exist in Providence.

For a glimpse of the life of an East Side Jewish woman who was active in some of the organizations described in this paper, see the following excerpts from the diary of Ida Katherine Colitz of Providence from January 1927 through December 1931. —Ed.

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55 Samuel M. Cohen, Executive Director of the United Synagogue of America, to Mr. Philip Joslin, February 8, 1924.
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Ida Katherine and Samuel Colitz with their children, May 15, 1938, celebrating the eighth wedding anniversary of Evelyn and David Borenstein. L. to r., Ida Katherine Colitz; Arthur Colitz and his fiancee, Janice Strashnick; David Borenstein; Evelyn Colitz Borenstein; Samuel Colitz.
IDA KATHERINE COLITZ
A PROVIDENCE JEWISH CLUBWOMAN'S DIARY

Ida Katherine Colitz, known as Kate, was born in 1884, the daughter of Henry and Rosa (Herlemskie) Shumwyl. She was married to Samuel Colitz (1879-1956), son of Henry and Ethel Yarishefsky. * At the time of this diary they lived at 133 South Angell Street, Providence, Rhode Island. They had two children, Evelyn and Arthur. Kate Colitz died in 1968.

Kate Colitz kept a diary from January 1, 1927, to December 31, 1931, recording an entry every day. Her granddaughter, Edith Boren Hillman, typed all the entries and presented the document, more than 120 pages long, to the archives of the Rhode Island Jewish Historical Association. Her efforts are deeply appreciated. The following excerpts were selected for the insight they give into the life and times of a Providence Jewish woman who was deeply involved in some of the organizations described in the preceding article, “A Theory of American Life: Formation of Secular Identity and Community among Providence Jews,” by Laura Grossfield.

It was difficult from the diary to recognize many of the persons mentioned. Women were often cited by only their first or maiden names. Through research we have been able to identify most of the people and places and have inserted in brackets the information we could find. This identification required the memories of Edith Boren Hillman and Harriet Rotman Wilson and research in city directories, obituaries, and other lists by the editor of the Notes along with volunteer amateur detectives Seebert J. Goldowsky and Alvin Rubin.

The original diary was copied verbatim, without corrections of spelling, word usage, or punctuation.

January 1, 1927: I started keeping a diary, just one year ago, as I open my 1926 book, it does not seem possible that I have written 365 times, a year has elapsed; it seems like yesterday. (The diary for 1926 is not known to exist.)

January 17, 1927: Went in town to-day, talk to Mr. Hart, editor of the Bulletin [Bertram Hart, editor of The Providence Evening Bulletin]. He is to open at our Council meeting [Providence Section, National Council of Jewish Women]. Spent

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"The original family name in Russia was Malamud. To save a Malamud son from being drafted into the Russian army, he was sent to live with a family in the village of Yarishivka. Four of his sons came to the United States, and each ended up with a different name. The first took the name Yarishefsky, from the name of the village, and the second became Yarris. Another son, a doctor, did not think either name was suitable for an American doctor and decided to take the name of the next streetcar to come by. Fortunately, it was not the streetcar named Six Corners but the streetcar named Plainfield. Samuel’s father went to work in a jewelry factory at a bench that had been occupied by a man named Colitz. Everyone called him Colitz, and that was the name he was known by from then on." (Telephone interview with Harriet Rotman Wilson, December 22, 1990.)

Rhode Island Jewish Historical Notes, Vol. 10, No. 4, November, 1990
the eve with Sara and Leo — their new house is beautiful. [Sara and Leo Logan. According to Edith Boren Hillman, the Logans and Colitzes were such close friends that they bought adjoining cemetery plots at the Temple Beth-El Cemetery so that the men “could continue to play cards together in the hereafter.”]

January 18, 1927: I went to a Council meeting, Mr. Bernard Hart, Literary editor of the Bulletin opened — he was very good — we had a fine and big meeting.

January 20, 1927: Evelyn [daughter of Kate and Sam Colitz and mother of Edith Boren Hillman] and Mrs. Parvey [Celia (Mrs. Harry), a singer, director of the children's choir at Temple Beth-El] are to give a nice afternoon, in song and verse in costume, at Mrs. Misch's [Marion (Mrs. Caesar)] home for the benefit of the Sisterhood.

January 21, 1927: Mrs. Schloss [Fanny (Mrs. William)] had two tables of bridge for her pledge of $10 for the sisterhood [of Temple Beth-El]. We had a lovely time. I am raising my $10 by selling greeting cards.

January 31, 1927: Am still doing my own housework, Mrs. Breault is recuperating. Spent a very pleasant afternoon at Mrs. Abel’s [Bette (Mrs. Abraham)], 5 tables of bridge for the benefit of the Council’s new camp project.

February 1, 1927: [my birthday, 43 years — born 1884] I enjoyed the program at the John Howland [elementary school on Cole Avenue, Providence] P.T.A. put on by Mrs. Stanley Lyons [Edna], a Jewish woman, depicting the evolution of the schools.

March 4, 1927: Had a facial at Greer’s [hairdresser on Washington Street, Providence], at 12 o’clock. Lunched at Shepard’s Colonial Restaurant [later Shepherd’s Tea Room, Mathewson Street, Providence] and then a meeting of the Council Camp, at Bryant & Stratton’s [now Bryant College]. The four of us played bridge in the eve.

March 7, 1927: A very interesting Sisterhood meeting. I handed in my $10 pledge that I earned selling greeting cards. Mrs. A. Schuman [Edith (Mrs. Albert J.)] spoke on the Hebrew University in Palestine.

March 8, 1927: The new Servel iceless refrigerator installed today, hope we will like it. Evelyn had photos taken in costume, for the paper. The recital that she and Mrs. Parvey are giving is next week.

April 4, 1927: Etta and Charlie [Mr. and Mrs. Charles Colitz. Etta was a sister of Kate Colitz. Charles was one of Samuel Colitz’s three brothers. See the list of Kate and Samuel’s siblings at the end of the diary excerpts.] are in N.Y., went with Chernacks [Joseph and Charlotte Chernack], stopped in Hartford for Sara [Mrs. Louis Law, one of Samuel Colitz’s four sisters. Louis Law’s brother Michael was married to Charlotte, a sister of Kate Colitz.], took her along. Mrs. Summerfield [Lillie (Mrs. Samuel)] called for me to interview a nurse for the dispensary. [The
Ida Katherine Colitz: A Providence Jewish Clubwoman’s Diary

dispensary, open from 1908 to 1938 at 49 Orms Street in the North End “to provide medical aid and surgical treatment for the poor and needy sick of all denominations,” was a forerunner of The Miriam Hospital. Members of the National Council of Jewish Women were active in its formation and in volunteer work for its operation. See Rhode Island Jewish Historical Notes, Vol. 2, No. 3, December, 1957, pp. 174, 175.

April 5, 1927: There was a dispensary meeting followed by a Council board meeting. It lasted until 5:30, excitement ran high, the National sent an adjustor.

April 26, 1927: We all attended the orphanage bazar last eve [The Jewish Orphanage of Providence]. Today about thirty Sisterhood ladies attended a conference in Boston. Rabbi Levy [Rabbi Harry Levi, Temple Israel, Boston] was the speaker, had a lovely day.

April 27, 1927: I have planned for the last few weeks to go away for a week or so for a rest, have written to Sunset Lodge, Sharon [Massachusetts].

April 28, 1927: Also [wrote] to Larchwood Inn [Wakefield, R.I.] but have decided to go to Sunset Lodge Sun. but on account of the annual meetings both of the Council and Sisterhood postponed my going until next week, for I have a report to read at each meeting. Have had a very quiet week.

May 8, 1927: We, the four of us, took the ride out to Sharon. I am to stay a week or so. I think I shall like it. The folks stayed for supper and went back to Prov.

May 9, 1927: I am sure I am going to have a very nice week here. The people are Orthodox, but a very nice class. There are a few that I know.

May 12, 1927: The hotel is situated on a height overlooking a beautiful lake. There are a number of Jewish boarding places. Have enjoyed nature so much.

May 17, 1927: Sara Logan being chairman for the orphanage luncheon, I could not stay away. It was a lovely affair — most everyone there, enjoyed it.

July 7, 1927: Sara, Louise, Charlotte [Mrs. Michael Law, sister of Kate Colitz. Her given name was Sara Lata.] and the children stopped in for a while. Ethel [Mrs. David Gans, another sister of Kate Colitz. Mrs. Colitz had four sisters and three brothers.] stayed. Mrs. Logan called us, and we spent the eve. in Barrington [Rhode Island]; enjoyed it so much.

July 27, 1927: We are to attend an outing of the B’nai B’rith at the Lantern of the White Duck [restaurant in North Attleboro, Mass.] Had a nice day, saw so many people we know.

September 17, 1927: Attended Magids’ [Mr. and Mrs. Samuel Magid] son’s Bar Mitzvah, it was most enjoyable, the new Temple [Temple Emanu-El, Morris Avenue, Providence] is beautiful. Went back with Logans to Barrington. Arthur spent the day with Irwin [son of Charles and Etta Colitz].
September 26, 1927: Enjoyed preparing for the holiday. All enjoyed it together, enjoyed services and it seemed good to see everybody again. Reception in vestry.

September 27, 1927: Made New Year’s calls after services. Plainfields, Yarras [Cousins of Samuel Colitz], Rebecca [Mrs. William A. Iventash], Bessie [Mrs. Joseph Biller], and Gertie & Abe [Pearl, known as Gertie, sister of Samuel Colitz, and her husband, Abraham Rotman] in the eve. Very glad to see all the folks and made them happy.

October 24, 1927: Attended the golden jubilee of the Montefiore Ladies Aid [Montefiore Lodge Ladies Hebrew Benevolent Association]. It was beautiful, Etta sat at head table. C.R.S. [Colitz-Rotman-Sydell, family club] meeting here in the eve.

October 28, 1927: Wed. eve, Sam, Evelyn, & I went to Woon. to the Silver Jubilee of the Ladies’ Aid [Woonsocket Hebrew Ladies Aid Society], I am a charter member and 1st secretary. A fine programme & Evelyn did nicely.

October 31, 1927: Undertook to read some Jewish current event at each Sisterhood meeting. Had an interesting board meeting at Birdie’s [possibly Simons] new home, it is very pretty.

November 9, 1927: Worked on the Community Drive. Mrs. Magid & Mrs. Goldenworth called for me; attended the luncheon at the Narragansett Hotel [Providence]. It is going over big.

November 15, 1927: The Council meeting was held at Mrs. Misch’s house, and was very interesting. Gene Ware [organist at Temple Beth-El] spoke on composers with music. Aunt Esther came [Kate Colitz’s stepmother, her father’s third wife].

December 31, 1927: Well, this is the last day of the year 1927, and the whistles and bells are ushering in the new year. Thank God for all the blessings we have had.

February 22, 1928: The Sisterhood are giving a turkey supper, I am on the committee, we are all enthusiastic about it and it is to be a good affair.

March 20, 1928: Was one of the hostesses at a Council meeting, Dr. Crane, the speaker, His subject: “Time to Laugh.” He says laugh in time of trouble, as well as joy.

April 2, 1928: Had a very large attendance at the Sisterhood meeting. Gov. [Norman S.] Case spoke to us. Mrs. Fox [Elsie (Mrs. C. Joseph) is to be our new president.

April 17, 1928: The Council held their meeting at Temple Emanu-El. Miss Stern from Boston, spoke, she is a dietician from one of the hospitals — very good.

April 18, 1928: The Regional Conference of Sisterhoods held in Prov. a big delegation of ladies from Boston, Brockton, Worcester & other cities.
April 19, 1928: Aunt Esther came, but just for the day, from her Sisterhood, she looked good & enjoyed the experience very much, I helped Mrs. Einstein [Estelle (Mrs. Moses)] with registration, I am busy, plans for my dinner for fifteen tomorrow at 7 P.M.

May 19, 1928: We are running a sale in the Reed store [Samuel Colitz owned three jewelry stores, William B. Reed Co., Inc., 303 Main Street, Pawtucket, and two in Woonsocket, the Abraham Colitz store, 56 Main Street, and Colitz Jewelry Store, 86 Main Street.], I helped for the day, Evelyn came in also. Fairly good day, but weather bad.

June 5, 1928: The Sisterhood of Temple Emanu-El gave a luncheon at the Narr. Hotel. Evelyn read in costume and was good, I was Mrs. Bernstein's guest.

June 12, 1928: We are going through quite a crisis of hard times. There is a general depression all over the country, we feel it badly.

June 18, 1928: Things are so bad in Pawt., does not know what the outcome will be, but I hope will turn out all right.

June 23, 1928: We are closing out Reed's, with an auction sale, I cashiered, did fairly well, will be glad when we close the place, too much to look after.

July 1, 1928: We took Evelyn & Amy out to the Council Camp where they are to be counsellors for two weeks, I think they will like it, it is in a beautiful spot. [Amy's mother was Florie (Mrs. George) Wise, close friend of Kate Colitz. Amy (later Mrs. Julian Solinger) became a teacher and then superintendent in the Temple Beth-El religious school.]

August 16, 1928: All out of Reed's now, just as well, will have just 2 stores to look after, that's enough.

September 14, 1928: Had a busy day pickling & making jellies, also cooking, for tomorrow eve ushers in the Rosh Hashanah.

October 10, 1928: The air is brisk with the coming election: — Al Smith — Dem & Hoover for Republicans. I think Hoover will be elected, I hope so.

October 16, 1928: Attended the first Council meeting of the season, political speaker, I like the Democrats viewpoint very much, may change my mind about Hoover.

October 24, 1928: Helped on the community drive, with Mrs. Magid, & lunched at the Narragansett. Clara Winchell helping with housecleaning.

November 5, 1928: Attended the Sisterhood board meeting at 1:30, & left at 2:30, to attend a committee meeting for the big Peace mass meeting at Brown.

November 6, 1928: Voted today, I for Hoover, Sam for Smith, the air is brisk with electoral reports over the radio, it is very close so far.
November 7, 1928: Hoover was elected by the biggest plurality ever accorded a Pres. The Stock Market went up, tremendous trading, I am interested.

November 19, 1928: There was a programme for the Blind, all the organizations were asked to help, it was Jewish Day to-day & we served lunches & netted over $100 for them

January 7, 1929: Mrs. Misch entertained the sisterhood with a talk & moving pictures of her trip to South Africa & Palestine, very wonderful afternoon.

March 3, 1929: Enjoyed the sisterhood meeting, a very fine prog. of music, Mrs. Libby (Sadie (Mrs. Harold)) the piano, Mrs. Wolf (Betty (Mrs. Isaac Woolf)) sang, Mr. Primech (Benjamin Premack, violinist, teacher) at the violin, Mr. Lozzi (Oscar Lozzi, piano teacher). It really was beautiful and we all enjoyed it. Made arrangements for our Purim supper, I am taking charge of the entree again.

March 29, 1929: Called a meeting of the nom. com. of Council at 10 o'clock at my house, as chairman, provided luncheon. Mrs. Rotschild (Alma (Mrs. Saul Rothschild), Pinkus (Matilda J. (Mattie) Pincus), Wise & Selovie on committee.

April 4, 1929: The city is busy preparing a drive for the Miriam Hospital. I have refused to work on it, as I am doing many other things.

May 6, 1929: Marian & Ida [Ida was the wife of Samuel Colitz's brother Simon. Marian was their daughter.] were my guests at the Council Anniversary and it was a real success, Mrs. Ottenberg (Mrs. Isaac C. Ottenberg, president, Providence Section, National Council of Jewish Women) addressed us very nicely, Mrs. Misch, Mrs. Allinow, & the meeting was peaceful, Simon decorated the tables beautifully & the shoulder posies were very nice — am busy working on the Council Camp Drive.

October 8, 1929: Have excepted the chairmanship for Religion & Religious schools for the Council and Peace for the Sisterhood. November is Peace Month nationally, and have asked Jessie [wife of Dr. Louis Kramer] to talk to us for that meeting. She has excepted.

November 5, 1929: A special meeting for the conference tomorrow. Mrs. Wachenheimer (Therese Friendly Wachenheimer, mother of Fred Friendly, noted journalist) is handling the project very efficiently, N.E. Regional Conference.

November 6, 1929: I have charge of meeting the guests & delegates on the trains, Mrs. Parvey & Goldenworth on my committee, the first train at 1:15.

November 7, 1929: Delegates from Hartford. Mrs. Shoenfield & others, a very lovely & successful conference, held in the Narra Hotel. I gave grace as Chairman for Religion at the dinner.
January 5, 1930: Marian Sydell [given name Celia, sister of Samuel Colitz], was chairman for an affair at her Temple, she is a genius, it was a wonderful supper & entertainment.

February 18, 1930: I have been corresponding with Mrs. Arous, of Brooklyn, and she has accepted my invitation to address us on Council Sabbath, and to be my house guest, she has a fine personality & talked to the Council, when I was president, in Pawt.

March 21, 1930: There is quite a serious business depression all over the country, in fact internationally, and unemployment everywhere.

April 16, 1930: Yesterday, Council meeting, board of Dispensary, first. Mrs. Friend, Nat'l Pres., spoke. Mrs. Selouis gave triennial report good, and Florie Wise had a lovely art exhibition & spoke, she looked adorable in her new gown & becoming hat, & her talk fine.

April 26, 1930: The board of the North End Dispensary, gave a dinner for the doctors at the Biltmore [Biltmore Hotel, Providence], enjoyed it, and today, attended the Bar Mitzvah of Howard Brown, and it was very nice, drove to Chepachet [Chepachet, R.I.] for dinner, & Eta & Charlie, joined us for supper.

May 7, 1930: Mrs. Wachenheimer & I went to Pawt., also Mrs. Levy, the Council section is not succeeding, lack of interest seems to be the cause.

October 13, 1930: Took a lesson in driving and went to Temple in eve., Sam was asked to partake in carrying the Torah ceremony. Still hot weather.

October 21, 1930: First Council meeting of the season, very nice, given in honor of Mrs. Wise, has won Nat'l prize for Gen. Federation Art book cover for Fed. News magazine. She did beautifully in a talk of her trip to Denver, illustrated with paintings she made.

November 14, 1930: The council sponsored a conference at the Narr. Hotel, Mrs. Wachenheimer chairman, Americanization —, an educational day.

January 5, 1931: We enjoyed our sisterhood meeting, a musical programme, Miss Minkins [Rosa Minkins, for many years a librarian in the Deborah Cook Sayles Library, Pawtucket, and later the Pawtucket West High School librarian] of Pawt. library sang, thanks to Sam's suggestion. Very sweet.

January 22, 1931: The Council's gentleman's night, held at Temple Emanu-El, Dr. Barbour [Clarence A. Barbour, president of Brown University], spoke & he is a wonderful person, well liked.

February 24, 1931: We on the board of the Sisterhood cooked all day in the vestry, for the luncheon tomorrow.
February 25, 1931: Worked to-day, but the luncheon was a success socially & financially. I played bridge with Sara Logan, Flore & Mrs. Beranhengle.

March 12, 1931: a board meeting of the Council at Mrs. Rothschild's house, Council just dragging along.

March 13, 1931: The depression is worse, no business, lots of unemployed people & some selling apples on the street corners.

May 11, 1931: We get such lovely letters from Arthur, also Evelyn, Annual Sisterhood meeting. Mrs. Nathanson (Jeanette (Mrs. George)) took the presidency. She will make good.

July 7, 1931: Sam & I drove to Newport, our first trip over the new bridge. It was lovely ...

September 10, 1931: The first board meeting of the Sisterhood, I love the programme. Auntie & Martha (Samuel Collins's uncle's former wife and one of her daughters) called for me & we bought our fish for the holiday.

October 7, 1931: I am programme chairman for the Sisterhood, & for our speaker Mon, I asked Dr. Krasnoff [James C.] to talk to us on his experience in Labrador, he was very interesting. Sisterhood board meeting Tues at Mrs. Brunschweig [Caroline (Mrs. Pierre)].

November 3, 1931: The Council art group of about 30, we had a delightful day in Boston visited Agassiz Museum at Harvard, & Mrs. Gardner's palace [Isabella Stewart Gardner Museum].

December 15, 1931: Our anniversary — 30 yrs today. We had a very pleasant day, with flowers, cards & calls from the family. Sam & I enjoyed reminiscing back over the thirty years and that after all is said and done, there is not much more for us in life but our love for one another.

December 30, 1931: 1931: draws to a close. It has been a generally hard year for every one, and the depression is very bad, but we have lots to be thankful for.

December 31, 1931: So thank God for all our blessings for this year 1931.
**COLITZ SIBLINGS**

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<tr>
<th>Name</th>
<th>Birth - Death</th>
<th>Spouse</th>
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<tr>
<td>Samuel</td>
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<td>Charles</td>
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<td>Etta Shumway</td>
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<td>Simon</td>
<td>1886-1983</td>
<td>Ida Caplan</td>
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<td>Abe Rotman</td>
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<td>Anna</td>
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**SHUMWAY SIBLINGS**

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<td>John</td>
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<td>Kate</td>
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<td>Charlie Colitz</td>
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<td>Etta</td>
<td>1885-1947</td>
<td>Gertrude Dawson</td>
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<td>David Gans</td>
<td>New Haven, Ct.</td>
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<td>Ethel</td>
<td>1889-1990</td>
<td>Mike Law</td>
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<tr>
<td>Charlotte</td>
<td>1892-1930</td>
<td>Gertrude Dawson*</td>
<td>Miami, Fl., Boston</td>
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<td>I. D. Lehman</td>
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<tr>
<td>Doris</td>
<td>1899-</td>
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*Married William after death of Walter.—Ed.
Michael Globus, circa 1910.

Halpern family in surrey, 1914. L. to r., Daughters Etta and Tillie; Ethel Halpern holding baby, Gertrude; Ezra Halpern; son Harry.
JEWSH FARMERS IN RHODE ISLAND AND NEARBY MASSACHUSETTS
BY ELEANOR F. HORVITZ AND GERALDINE S. FOSTER

INTRODUCTION
As we look at the history of the Jews in Rhode Island, the words farm and farmer seldom appear. The immigrants and their descendants generally chose occupations and professions other than agriculture even when they settled in suburban or rural areas. A closer study indicates that a small number of Jews — less than ten families that we know of — did try their hand at farming in Rhode Island.* The earliest known to us was Abraham Shoshansky in 1889 in Foster. A family member said of him that each year he raised an excellent crop of rocks.1

More numerous were the Jewish farmers and their families who settled in nearby Massachusetts after the turn of this century. Whether Rhode Island farmers were more reluctant to sell their land or, as one wag put it, there were more played-out farms to unload in the Bay State is not known. Suffice it to say, by 1920, there were at least twenty families actively engaged in agriculture in towns such as Taunton, Raynham, Dartmouth, Seekonk, Norton, Attleboro, and Franklin. For the purpose of this study we shall consider those Massachusetts farms where there are ties and connections to Rhode Island’s Jewish community.

In Czarist Russia and in other parts of Eastern Europe, most Jews lived in the shetlach* and, where permitted, in the towns and cities of the Pale of Settlement.** During the early years of the nineteenth century the Czar initiated a movement to settle Jews on the land within the Pale and beyond. The process accelerated as the population expanded and the Russian economy deteriorated. Many Jews found themselves forced out of their traditional occupations. As a result, by the middle of that century, a goodly segment of the unemployed had turned to agriculture, particularly dairy or truck farming. They could thus earn a living on a small plot of land they either owned—or more likely—rented. Jewish farming settlements were found in parts of the Ukraine and White Russia, as well as in Poland, Galicia (Austria), and areas of Romania.²

Eleanor Horvitz is Librarian-Archivist and Geraldine Foster is a past-president of the Rhode Island Jewish Historical Association.

*Chartered Organizations,” Rhode Island Jewish Historical Notes, Vol. 2, p. 71, contains a listing for the incorporation on June 9, 1916, of the “South County Agricultural Club, Harry Broadman, Max L. Grant et al.” For promoting charitable tendencies, encouraging literary and social efforts, and advancing agricultural pursuits.” No further information is available on this organization.

**Jewish small towns (Yiddish)

***Area within the Western border of Czarist Russia where Jews were permitted to live.

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Some of those opting for a life on the farm in Massachusetts and Rhode Island, therefore, had already had farming experience in Europe which enabled them to succeed in their new homeland.

**Baron Maurice de Hirsch and Jewish Agricultural Society**

The name of Baron Maurice de Hirsch holds an eminent place in the annals of Jewish philanthropy. His generosity made it possible for millions of Jews throughout the world to escape from oppression and poverty, to build lives with dignity.

Baron de Hirsch (1831-1896) was the scion of a family of Jewish court bankers in Germany. His wife, Clara Bischoffsheim, (1833-1899), was the daughter of a senator in the German parliament and a partner in a prominent banking house. However, the Baron did not become a partner in the family business but preferred to follow his own interests. As a result of pioneering ventures in a railroad and in industry, he amassed a great personal fortune.

Through his travels to Turkey on behalf of his business interests, Baron de Hirsch became aware of the deplorable situations of oriental Jews, and in cooperation with the Alliance Israelite Universelle he established schools, many of them trade schools. However, by the 1880s, he turned his attention to the miserable social and economic conditions of the Jews of Eastern Europe. Convinced that modern secular education could ameliorate their predicament, he offered to finance an educational system for Jews. His offer was rejected because he would not allow the Czarist officials complete control over the allocation of the money. Thereafter he established and funded two organizations designed to aid in the mass emigration of Jews from Eastern Europe and their resettlement in South America, the United States, and Canada: The Jewish Colonization Association (ICA) for South American resettlement and the Baron de Hirsch Fund for North American resettlement. It should be noted that in all his philanthropic undertakings, his wife Clara played a very active role. From her early years, she had involved herself in such activities, first by assisting her father and then in her own right. She continued her good works following her marriage by interesting her husband in this area as well as engaging in her own projects. She was a very clever and accomplished woman and an excellent linguist. After the death of their only child, Lucien, the Baron devoted his entire fortune to his philanthropic interests.

A subsidiary of the Baron de Hirsch Fund, the Jewish Agricultural (and Industrial) Aid Society, was chartered in New York in 1900 to teach East European Jewish immigrants how to farm “as free farmers on their own soil.” The society encouraged the formation of cooperatives, but its services were available to individuals as well. Among these services were aid in locating a farm, generally an abandoned one; Yiddish speaking agents and specialists who travelled throughout a region, e.g., New England, New Jersey, and New York, to advise on crops and modern techniques; *The Jewish Farmer*, a Yiddish-English language monthly; and loans on generous
Jewish Farmers in Rhode Island and Nearby Massachusetts

terms for seed, machinery, livestock, or help in difficult times.

It was through the aegis of the Jewish Agricultural Society that a number of families resettled in nearby Massachusetts and in Rhode Island. Four of these families settled close to each other in Attleboro — the Fine, Friedman, Rubin, and Globus families.

The Fine Farm

In the Attleboro Directory of 1907 one finds the following listing:

Fine, Abram, farmer, Slater, 2nd beyond Smith Street
Fine, Charles, farmer, Smith Street, 1st from Taunton Road.

According to Samuel Fine, his father, Charles, was actually the first Jewish farmer in the area. Abram Fine, Charles' father, tried farming for a short time after his son moved to Massachusetts, but it did not suit him. Instead he opened a grocery store in Attleboro after selling his land to Michael Globus.

Abram and Charles had no real experience with farming. Charles was a yeshiva student in his native Russia. As was customary in Eastern Europe, advanced yeshiva students often spent holidays in rural areas where they conducted religious services in communities too small or too poor to afford the offices of a resident rabbi. It was also customary for the student to receive room and board at various homes within the community. While boarding at a farm, Charles met Bluma, who became his wife.

Because of the threat of army conscription, according to his son Samuel, Charles decided to emigrate and in 1900 arrived in New York. He found work as a painter; a year later he was able to send for his wife and children. There were three children, three others having died in Russia at a tender age. Four more would be born in the United States.

Bluma did not like New York. When a serious accident left Charles Fine handicapped and unable to resume his work as a painter, she insisted that they leave the city. Somehow they had heard of the Jewish Agricultural Society (Samuel Fine is not certain how), and they applied for assistance in securing a farm. An agent of the society had located two abandoned farms in Attleboro. He brought Charles Fine to see one of them in the autumn of 1903. Viewing the apple trees with their abundance of apples, Charles said, "Good, now we will have plenty to eat." He purchased the 60 acres and farmhouse for $700.

In the middle of February, 1904, the family left New York by train to begin their new life on the farm. The weather was bitter cold. Deep snow covered the ground, Samuel Fine recalled. The seller of the property was supposed to meet them at the station, but they found no one there. They waited and waited, bundled against the cold. Finally, the gentleman, a neighbor, did arrive in a horse drawn sleigh to

*An institution of higher Talmudic learning (Hebrew)
transport them and their possessions to their new home.

The farmhouse, long unused, was in dilapidated condition with no heat, uneven floors, chinks in the walls, and water available only at an outside well. However, a kitchen stove did work, and with the help of their neighbor they found wood with which to build a fire.

Samuel Fine, who was six years old at that time, recalled that the family struggled through the winter with barely enough to sustain them. Originally, he said, his uncle Samuel (Charles’ brother) had planned to farm with Charles, but when it became apparent that the rocky soil would not yield a living for both, Samuel left to take up the occupation of paperhanger.

That first spring, under Bluma Fine’s direction and with her expertise, they planted vegetables for their own table plus potatoes that they could store for the winter months. Charles Fine bought a cow to provide them with milk, but this plenty was short-lived; the cow choked on an apple. A second cow was purchased, and over time more were added. Within the next few years, the farm began to yield sufficient produce for the family’s use and to sell. Chickens were added, and leftover bread from Abraham Fine’s bread route fed them. As the herd of cows increased. Charles Fine bought a milk route. Samuel well remembered “doing the route” with his father, delivering milk and fresh eggs. Fields of hay were planted to provide fodder for the cows. Farm buildings were repaired and new ones built, but the farmhouse was never modernized during Charles and Bluma’s lifetime. In addition to Charles, Bluma, the two daughters and five sons, hired hands also lived on the farm.

When Charles Fine and his family moved to the farm there were already several Jewish families living in Attleboro, as well as North and South Attleboro. (Attleboro Directories 1897-1909). Very shortly after their arrival in the town, he began to lead a minyan.*

According to Samuel Fine, people called his father rabbì although he was never ordained. However, he was learned and knowledgeable as a result of his studies in the yeshiva. “He ran the services, he married people, he buried people,” Samuel Fine stated. “He rented space above a candy store at Emory and Pleasant Streets, which was used for a shul.** It was the forerunner of the Agudas Achim Congregation.”

THE FRIEDMAN FARM

For Samuel Friedman, a farm was home. He had grown up on his parents’ dairy farm in Russia, according to his daughter Anna Friedman Globus.† However, as the situation for Jews became increasingly difficult, Samuel Friedman and his wife, Fannie, decided to emigrate. Like so many others, Mr. Friedman came to the United States alone in order to earn enough money to pay for the passage of his family. He found work in Hartford, Connecticut, where his brother had already settled. Within

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* A quorum, the number of males needed to hold religious services (Hebrew)
** Synagogue (Yiddish)
a few years, he was able to send for his wife. Since Mrs. Friedman had relatives in Pawtucket, they moved to the neighboring town of Central Falls, where Anna was born in 1904. There were four children — three girls and a boy.

With the assistance of the Jewish Agricultural Society, the family purchased a farm in Attleboro. Gradually Mr. Friedman built up a herd of dairy cows. In the spring, vegetables were planted to be sold during the summer months at a stand on Attleboro Common, and baby chicks were purchased from the Rubin Farm in Norton, Massachusetts. Melvin Globus remembers as a little boy accompanying his grandfather on his route in Pawtucket, where he would deliver, on order, fresh-killed chickens dressed by Mrs. Friedman, eggs, and vegetables in season.

All the children were required to work on the farm. The girls had the special chore of helping to milk the cows. Although their father had milking machines, it was their job to "strip" the udders of the milk that the machines could not get. There were also hired hands to assist with the work on the farm. In the wintertime, when there was comparatively more leisure time, the children enjoyed skating. One of the fields would be flooded and, when it froze, it provided them with a private skating rink. It was, according to Mrs. Globus, the only recreation allowed.

"My folks were well-to-do for farmers," Mrs. Globus recalled. The family home had central heating and a bathroom paneled in wood. They had a telephone, a party line of course. Someone always picked up the telephone, no matter for whom it was ringing. Mr. Friedman had an artesian well, the water from which he shared with neighbors during times of drought. On Saturday nights other Jewish farmers in the neighborhood came to the Friedmans' house to drink glasses of tea with lemon, discuss farm prices and reminisce about the old country. On weekends, particularly in the summer, relatives — aunts, uncles, cousins — came to the farm to visit. Although they were always welcome, sometimes they strained the facilities. For example, one relative's family included six children. Since everyone could not be accommodated in the house, either the boys or the girls would sleep in the barn.

Samuel Friedman was an early president of the Agudas Achim Synagogue. Anna Globus remembered that the family attended services and took an active part in the affairs of the congregation. The Friedman children were instructed in Hebrew and prayers by Mrs. Friedman's brother. After her marriage Anna Globus served as president of the sisterhood. Anna Globus stated that she felt very fortunate to have lived on a farm. "You learn to care for others," she said, "and to have respect for older people. It was a good life."

THE RUBIN FARM

The saga of the Rubin Farm began when Yaacov Yoshua Dreizenstock purchased the venerable Seth Hodges family colonial homestead on East Hodges Street, Norton, Massachusetts, in 1908.
The Russian-Jewish origins of Yaacov Dreizenstock bore no resemblance to those of the Yankee Hodges family who had tilled the soil of the Norton farm for many generations. Yaacov was born into a very poor family, and his grandson Ralph Rubin said, "when he was single he was one of those who pulled the barges on the Volga River." But he also learned the trade of baker from his father, Abraham. He married Esther Faige Likudo in Russia and they had three children, two sons, David and Solomon (Sam) and a daughter, Ada (Fruma Chaya). Eventually the family migrated to London where they lived for a few years. They left from Liverpool for New York on July 12, 1902, arriving in New York City on July 25, 1902, on the vessel S.S. New England. After what might have been a few years in New York, Yaacov Dreizenstock left for Norton. A loan from the Baron de Hirsch Foundation made it possible for him to purchase the Hodges farm. It is interesting to note that his half-brother, Zalmon Faretz Dreizenstock, bought a colonial home and farm in East Greenbush, New York, also through a loan from the Baron de Hirsch Foundation.

Joseph Rubin had served his hitch in the Czar's army, then worked in the woods of Riga, Latvia, as a lumberjack during the time of the Russian-Japanese war. Since Joseph was reluctant to serve in that war, "he borrowed a passport," and with several friends crossed the border into Germany and emigrated to the United States. In New York he visited a family he had known in Riga and there met Ada Dreizenstock. They eventually married and opened a candy store in Brooklyn. Joseph seemed to have also used his skills as a carpenter. Why they left Brooklyn for Brockton, Massachusetts, is not known by the family.

Yaacov and Esther Dreizenstock were running their farm in Norton while the Rubins were in Brockton, probably in 1906-1909, where they had a candy store and Joseph also worked as a carpenter. But Ada's parents needed help on their farm, so Ada and Joseph sold their store and moved in with the Dreizenstocks on the farm. There was no history of farming in the family. Joseph Rubin's father had run a barroom, and Ada's father had been a baker.

Living conditions in the home of these two families probably differed little from those of the colonial pioneer families who had first built the house. Ralph Rubin, who grew up in the old homestead, described it:

The farmhouse was an old cracker-box style with hand-hewn rafters and old wooden pegs holding it. There was no way to insulate because there was no space between the plaster on the inside and the shingles on the outside. There was no electricity. Kerosene lamps provided all lighting. Plumbing was non-existent. Outhouses served as toilet facilities. For a long time water was brought into the home from an outside well.

The farm consisted of about 75 acres, of which 25 acres of tillable soil were cleared by hand and by using dynamite. The outer buildings consisted of two silos, the dairy where Ada bottled the milk, the hen houses and the ice house. There was
a brooder (a house for raising baby chicks).

A deed records the sale of the Hodges property to Joseph and Ada Rubin by Jacob and Esther Dreizenstock on December 16, 1910. The parents, upon this sale, built a dairy farm and house about four miles from the Rubin family. In 1924 Esther and Jacob Dreizenstock built a Victorian-style home on a dairy farm in Taunton.

The Rubins had four sons: Abraham, Arthur, Ralph, and Lewis. As the Rubin boys grew older they had assigned chores on the farm. The chores included working in the ice house. In the winter, ice in the pond was cut and stored in sawdust where it stayed frozen throughout the rest of the seasons. The boys also worked in one of the silos where grain was piled on raised platforms to keep the mice and rats away. There were hen houses to be tended. Hay and grain were raised. Eventually the Rubins sold off all their cows and concentrated on market gardening of cucumbers, corn, and cabbage. At the height of the season, for about two weeks, they would take about 120 bushels a day of each crop to the Boston market. Raising chickens was the other large activity of the farm, and eggs were sold at wholesale.

Arthur Rubin was in the fruit business in Middlebury, Massachusetts, but found being in business by himself very grueling and decided to go back to farming. He bought a piece of land next to one worked by Ralph. Ralph had volunteered to return to the farm after his mother died in June, 1947. His father had been living alone in the house and the farm was deteriorating. When Arthur had to go to the hospital, Ralph helped out, and then joined Arthur in his farm, giving up his own farm where he had been raising chickens. Abraham worked as a baker during his lifetime, and Lewis Rubin became an attorney.

THE MICHAEL GLOBUS AND JOSEPH GLOBUS FARMS

Michael Globus had been a farmer in Russia, according to a family genealogical history cited by his granddaughter Sylvia Globus Knell. It was not a likely occupation for the son of a surgeon in Eastern Europe, but one he preferred, so that, soon after his arrival in the United States, he sought a farm to purchase.

According to Mrs. Knell, Mr. Globus’s first wife died in Europe, leaving him with twin daughters, Lilli (Lillian) and Ida to raise. He subsequently married Saina, anglicized to Jennie, a woman twenty years his junior. She gave birth to four sons in five years, one of whom died at a young age in America.

Wealthy relatives in New York, the Altschulers, paid for Globus’ passage and that of the twins in 1906. They were most anxious for him to remain in New York and enter business. However, he wanted to farm and, through the efforts of the Jewish Agricultural Society, he found his farm in Attleboro the following year. The price was $700. Jennie and the four boys left Russia and joined him and the twins when the sale was complete. Mrs. Knell described their possessions when they moved into the farmhouse as “one bed, one chair, and one rooster .... The farmhouse had a
central cook-stove in a large kitchen, a water pump, outdoor plumbing, and no electricity. They survived by buying apples from the Friedmans and buying stale bread. In referring to those early years, Michael Globus said in an interview published in The Providence Sunday Journal that

... the twins had to go to work in a mill (the Lorraine Mills) to help support the family, while the boys, though young, helped with the farm work.

When the twins visited the farm, they walked the eight miles each way from Pawtucket and back to save the trolley fare. Their father always made certain there was a package of vegetables and some eggs for them to take back to their home.

With acquisition of additional land purchased from Abram Fine, the farm grew in size to a total of one hundred acres. The soil, however, was very rocky with some swampy areas, thus rendering a goodly portion of it untillable. Farm crops included hay and corn to feed the herd of 30 to 40 dairy cows and vegetables. Eventually chickens were added.

It was Joseph Globus, father of Sylvia Knell, who changed the emphasis of the farm from dairy cattle, a marginal enterprise at best, to raising chickens. Dr. Morris Povar remembered his uncle Michael Globus as a hard-working, studious, well-read man, a philosopher. His cousin Joseph was a scientific farmer on the cutting edge of genetics in improving poultry and egg production and later in cattle breeding, for which he won wide recognition. He also developed a new breed of chicken, the Glo-White. Although Joseph Globus attended Brown University and Massachusetts State College (now the University of Massachusetts), he did not complete his studies. He felt obliged to return to the farm to ease his father's burdens.

Dr. Povar described the farmhouse as having two stories, the upper story a sleeping loft. Downstairs there was a large main room and three bedrooms. Meals were served at a large dining room table that could accommodate twelve to sixteen people easily. When all the relatives gathered, the children always ate first, then the adults.

Mrs. Knell recalled that table as well, and her grandmother's kitchen. It was like open house all the time. My mother and grandmother did all the cooking. There was a long table, always covered with a white tablecloth. Lloyd (Turoff) and I would crawl under the table and be hidden by the cloth to get away from everyone at the table.

Adding to the numbers at the table were the children of Michael's twin daughters, both of whom had died of cancer.

The Globus family participated in the minyan and belonged to the synagogue after it was organized. Joseph Globus also served as a president of the synagogue.
Brotherhood. According to Sylvia Knell, both her grandfather and her father impressed on the children the importance of their Jewish heritage.

THE ATTLEBORO AND TAUNTON JEWISH FARMERS ASSOCIATION

In discussing life on the farm in the first decades of this century, Samuel Fine mentioned the Attleboro and Taunton Jewish Farmers Association of Massachusetts, of which his father was president. At the monthly meetings, conducted in Yiddish, the members discussed common problems and learned about new methods of farming. Fine knew of no minutes or records, saying that these were not people concerned about such formalities.

Further inquiries proved fruitless, nor would it be possible to consult the archives of the national organization, the Jewish Agricultural Society, of which the Massachusetts group was an affiliate. A letter from Dr. Nathan Kaganoff of the American Historical Society, July 26, 1990, stated that all records of the Jewish Agricultural Society had been destroyed some years ago. However, Sylvia Globus Knell’s photocopy of a 1921 article in The Providence Sunday Journal supplied information about the Massachusetts organization. Fortunately, she had saved it because of photos and an interview with her grandfather Michael Globus.

By 1920, the farms seemed to have become well established and even prospering, according to the article. Under a headline “National Society Aids Jewish Farmers” and a sub-head “New England Lands Returned to Productiveness and Decaying Homes Restored Through Financial Assistance of the Baron de Hirsch Agricultural Fund,” the article described the work of the Jewish Agricultural Society as well as the accomplishments of the national convention of Jewish farmers recently held in New York City under the auspices of the Society. It also described the activities of the local affiliate, the Attleboro and Taunton Jewish Farmers Association. The officers of the Association were Charles Fine, president; Benjamin Davis of Taunton, secretary and delegate to the above-mentioned national convention; and Samuel Friedman, treasurer. The 40 members of the organization included owners of farms located in the vicinities of Attleboro through to Taunton and Raynham. Included also were the Rubin Farm in Norton and the contributions of Joseph Rubin during the formative years of the organization. The exact date of the organization’s founding is not given but the article implies that it was about ten years old in 1921.

“The local organization was formed,” Mr. Samuel Friedman said, “so that we could help ourselves.” In addition to monthly meetings with speakers on a variety of subjects of interest to the membership, there was also the benefit of cooperative purchase of items such as fertilizer, lime, seeds, and hay. Once the cooperative buying even included a carload of cows. The association also arranged for a cooperative produce market on Attleboro Common each summer for twelve weeks. It proved a successful venture.
One of the most interesting features of the Attleboro and Taunton Jewish Farmers Association was the formation of its own credit union to assist its members with temporary loans. The Jewish Agricultural Society loaned the local group $1,000 at two percent interest, and each member bought shares at five dollars each, until $1500 in additional funds was raised. From this pool, short term loans could be granted at low interest with the proviso that the loans be repaid promptly. Mr. Friedman stated the credit union was incorporated by the State of Massachusetts and was capitalized at $5,000. (A search found no record of incorporation.)

All the men interviewed for the newspaper article were most enthusiastic about the work of Jewish Agricultural Society, about the Attleboro and Taunton affiliate, and about farming. The last paragraph, though, said:

The lack of trolley service due to the abandonment of some of the car lines has served to prevent some of the meetings of the local organization, and the departure of some of the members for other lines of business has reduced the membership, but it is still very active ...

No information is available on the disposition of the funds of the credit union or on how long the Association continued to function.

THE GOLDMAN FARM

The origin of the present Greylawn Farms and Greylawn Foods and its distribution and warehouse centers can be traced to Samuel Goldman, who emigrated from Russia to Rhode Island. According to Sanford Goldman, his son, he started a poultry business which he named the South End Live Poultry Market (1900) on Gay Street. His home and business at that time were in North Providence, but he later moved to Providence and lived on Charles Street. Samuel had six children: two sons, Frank and Sanford, and four daughters. Samuel died when Sanford was only 16.

In 1935, Frank Goldman bought a few acres of land on what was called the Greylawn Plat in Warwick. On the land was a large chicken coop. Because of the name of the plat, the business was called the Greylawn Farm. Sanford joined him on the farm where they raised chickens and produced eggs. They also raised goats (unlike any other of the farms researched) and sold goats’ milk. Sanford raised a steer which they slaughtered for their own use. Vegetables were planted, and during the harvest season the children had a stand outside the farm where they sold some of the vegetables, but most of the produce was for their own use.

Sanford related that a customer would come to the farm and pick out the live chicken he wanted to buy. In the back of the chicken coops was the slaughter area where the chicken was killed by a shochet*, plucked and custom dressed. At the slaughterhouse on Gay Street in South Providence chickens were also slaughtered by a shochet. A slaughterhouse on Charles Street was used for chickens which were

*One who slaughters animals for food in accordance with Jewish ritual (Hebrew)
sold to wholesale stores and were not Kosher. The slaughterhouse on Dean Street (1940-1970) also was not Kosher.

Sanford worked on the farm until he retired in 1985. He and his brother did not really consider themselves farmers but operators of an urban poultry business. Whatever it was called, Sanford and Frank worked very hard for many years to maintain and run their establishment. Frank Goldman died on July 4, 1977.

THE SKLUT FARM

It is difficult to visualize a dairy farm on a residential street off Reservoir Avenue. But there was one in a very different Cranston from the city that now exists. The year was 1910 when William and Pearl Sklut purchased a two-tenement house on 76 Sabra Street. Mr. Sklut converted that house to a one-family farm house with the first floor as the family’s living quarters. Additional work on the house included an extra large porch to accommodate an invalid daughter. The second floor was converted to a synagogue.

During the early teens of the twentieth century a number of Jewish families lived in the Cranston area. The closest synagogue was in the Willard Avenue district of South Providence, which in the pre-automobile era was a considerable distance away. Thus Mr. Sklut’s area for worship filled a definite need. He had brought a Torah with him from Europe. He made a small bima.* Tables and benches were placed around the room. An area in back of this large room was set aside for the women. During the High Holidays the Jewish families gathered in this room. Although Mr. Sklut was well versed in Hebrew, a rabbi was hired to conduct the service.

Mr. Sklut’s venture into farming was rather brief and a largely unsuccessful interlude in his business career as a tailor. According to his two daughters, Zelda Hittner and Stella Sklut, he had no farming background. Mr. Sklut had married at the age of 18; his bride was 16. The couple lived in Russia, near the Polish border, where a son and daughter were born. William Sklut left the family to seek his fortune in the United States. After he was established, he sent for his wife, the children and his wife’s mother. Mrs. Sklut’s father had died when she was a little girl and her mother had always lived with the family. Eight children were born to William and Pearl; one died at the age of six.

But how did William Sklut become a dairy farmer? He had operated a small tailor shop in Olneyville, Rhode Island. His sister, Mary, and her husband, David Gerson, lived in Canada. Although Gerson also was a tailor, he had a “hankering” to be a farmer. He moved to Cranston where he purchased a farm, just one block from the Sklut home. In the interim William had an accident to one eye when he was hit by a stone, resulting in the loss of sight in that eye. Persuaded by David Gerson, he gave up his tailoring business and invested in three cows to start his own dairy business.

*Platform in a synagogue from which the Torah is read (Hebrew)
There was a barn on the property for the three cows and a great deal of open space in the sparsely settled area for grazing.

On the Sklut property there was also a large open lot, but the family did not use this for farming. Instead they would picnic in the area, setting up a large table and chairs when the weather was clement. The oldest sister helped milk the cows. As the youngest children, Stella and Zelda's role was to watch over the cows in the nearby pastures where they grazed. A neighbor's child taunted the little girls tending the cows, shouting to them, "Oh, look at the little shepherdesses!" Stella and Zelda did not take kindly to this comment, considering it an insult. They felt that their job was a very boring one, and one day they had a fight while minding the cows. Without thinking of their responsibility, they ran home, leaving the cows to fend for themselves. Untended, the animals ran onto a property nearby and proceeded to eat up the vegetable garden. The irate neighbor stormed over to Mr. Sklut and said, "Get your bloody cows out of my bloody yard, or I'll call the bloody cops." "Of course," Stella said, "My father had to pay for the damage."

Stella did not recall how the milk was processed and marketed, but she remembered that it was her job to bring milk to a Hirschfield family who had a little grocery store in their home. Mrs. Sklut died in 1943, Mr. Sklut in 1957. Stella, who inherited the home, sold it in 1965. William Sklut had been a dairy farmer for only about five years, probably from 1915 to 1920. However, it would seem that the whole family must have breathed a collective sigh of relief when he sold the cows and returned to Olneyville to reopen his tailoring business.

**THE HALPERN FARM**

It is understandable that Ezra Halpern wanted to buy a farm when he migrated to the United States. He had been brought up on a successful farm in Austria-Hungary, now Romania. He migrated to Boston to seek his fortune, leaving his wife, Ethel, and Harry, his son, and two daughters, Etta and Tillie (Toby). Two years later Ezra purchased a 150 to 200 acre farm in Ashland, Massachusetts, and sent for his family. Another daughter, Gertrude, was born in this country.

Harry Halpern, who was six years old when the family moved to the farm in 1914, has vivid recollections of it. There were several buildings: a sprawling two-story farmhouse with many rooms, chicken coops, barns, pig pens, sheds for the horses, and much land. Conditions were primitive — outhouses, no electricity, no plumbing, no running water. He described how his mother carried water — a bucket in each hand — from a well.

The Halpers grew cabbages, sweet corn, cucumbers, tomatoes, potatoes, carrots, and radishes. Some of the vegetables were sold to a canning factory four miles from where the farm was located. Other vegetables were brought to the market in Boston, the 27-mile trip taking eight hours by horse and buggy.
On the farm were horses, cattle, chickens, goats, and sheep, and kennels for the dogs. Harry Halpern assumed his chores on the farm early in his life. He learned to milk the cows, to brush and comb them, and to clean out the barns. His sisters, too, had their chores. Two hired men who lived nearby, Polish men, helped with the work on the farm.

Harry Halpern hastened to describe the good times. When cutting the hay, the kids would slide down the hay loft. In the winter there were sleigh rides and sledding. "It was a natural life," he maintained, in a beautiful unspoiled rural area where deer could be seen running around the back of the barn, and the rippling of the brook could be heard. The next neighbor was about a half mile away, and the children played together.

The farm was near an Army camp which was mobilized in 1918. Halpern remembered the soldiers practicing on the old dusty road as they prepared to go overseas. Ezra, according to his son, was basically a cattle dealer who knew a great deal about cattle. He could recognize a pregnant cow and could ascertain a cow's exact weight. He kept all his business records in the back of a checkbook. His son remembered traveling to cattle auctions in Vermont with his father.

Ezra was somewhat capable of treating sick animals, but on occasion had to turn to a veterinarian. Harry also recalled that the family doctor lived several miles away and had to be fetched, by horse and buggy, if someone in the family were ill. Harry Halpern's reminiscences include waking up on an extremely cold morning and hating to get out of the featherbed covering him as the house was heated only by a kitchen stove.

When Harry Halpern was in grammar school the family sold the farm. In partnership with a cousin his father opened a small meat market in Milford. He pursued various occupations, all related. He was in the provision business, making frankfurters, salamis, etc., with a partner. At one point he had another farm in Bellingham, Massachusetts.

Although Harry Halpern did not receive any religious education, there being no facilities available, he grew up in a home where he learned about Jewish life and Jewish observances. Through his father's example, he also learned about assisting others. His father assumed the responsibility of helping bring to this country any of his landsleit* who wanted to emigrate, of helping them find places to live and jobs, of easing their resettlement.

The Halpern family moved to Woonsocket in 1923.

THE TUROFF FARMS

For information on the two farms purchased by Anshel and Mary Turoff, the first in Norton, Massachusetts, the second in Seekonk, Massachusetts, there are three

*Fellow counsyeemen (Yiddish)
sources: copies of original deeds of purchase and sale; an oral history recorded by Betty Turoff Skolnikowf, daughter of Anshel and Mary; and an autobiography written by another of the children, the oldest son, Joseph.19

Joseph wrote, "I came from a higher middle class family from a large city in Russia," and said that the Turoff family were well-educated. Anshel and Mary had five children: Joseph, Henry, Betty, Natalie, and Madeline. Anshel was a young Zionist active in the then Palestine movement and was the youngest delegate from his district to the first Zionist Congress, Basel, Switzerland, in 1897. He owned a textile business, and Mary, his wife, owned a shop employing fifteen women in the manufacture of shirts, lingerie, and bridal gowns.

Joseph described the pogroms through which they lived. The fear of the sons' being taken to the Russian army prompted the family to emigrate. The first to leave Russia was Joseph, who had married, his bride being only 16 years old. In the oral history of his great-aunt Betty recorded by Michael Radin, she described how Joe arrived in New York wearing his "best clothes," the tails and top hat which he had worn at his wedding. When they went to Brooklyn to stay with his uncle, the children in the neighborhood ran after this odd looking man.

Anshel next left for the United States to make arrangements for the rest of his family. Although he had always lived in the city, he had a great desire to be a farmer. He belonged to a movement called Territorialism which was under the leadership of prominent Zionists. Its purpose was for Jews to cultivate the land of whatever country to which they migrated in order to prove to the world that Jews were capable of being real farmers. Anshel had wanted to emigrate to Palestine, but his wife wanted to go to America where she had a sister and some cousins. Once in the United States he and Joseph traveled to Connecticut, New York and Massachusetts to inspect farms to which HIAS had referred them.

Meanwhile, Mary and the other children were waiting in Russia until Henry finished high school. They had purchased their tickets well in advance. However, World War I erupted, and additional money was required for passage. Mary wired Anshel, whom she fortunately was able to reach in New York, and he sent her the additional money, just in time, for the next ship was taken over by Germany. Their ship had to take a circuitous route in order to avoid the Germans. The journey took three weeks, and, because they were all seasick after the third day, with the exception of Henry, he enjoyed everyone's desserts, Betty remembered. Instead of Ellis Island, they landed at a pier in New York harbor. After an overnight stay with the Brooklyn uncle, they went directly to the farm. Betty's mother, Mary, also made her first appearance in the new land wearing her best clothes, a gown and large wide-brimmed hat.

As recorded in the original deed of June 24, 1914, the land Joseph Turoff bought from Susan M. Mace and Albert E. Mace of Norton, Bristol County, Massachusetts,
was situated in Norton, "lying on both sides of Worcester Street between Valentine's corner and Mansfield town line." The premises were sold subject to a mortgage in the sum of $2,000 payable to the Attleboro Savings and Loan Association.

On the same day another deed recorded the information that Joseph Turoff of Norton sold the same land and buildings to Anshel and Mary Turoff, with all encumbrances thereon. Further documentation reveals that on August 31, 1914, Anshel Turoff turned over to his wife the same property for one dollar.

Joseph Turoff described in detail how they purchased this farm and the problems they encountered:

... after visiting many states and inspecting many farms primarily that were neglected by the gentile owners who inherited these farms, we selected a farm in the state of Massachusetts near the City of Attleboro, not knowing the language and not having friends who could advise us we fell victims to many unscrupulous deals in some we were fortunate in most others we lost, all father brought with him, our first encounter was with the farmer from whom we bought the farm even though I studied the English language mainly in grammar but to speak or having a conversation that was another matter, so when the farmer offered to us 68 acres we agreed and took him for his word, as naturally we expected that we bought 68 acres and when he showed to us the boundary he pointed to us that a parcel nearest to the main highway did not belong to him but when he came to the settlement for the farm and father asked the lawyer to translate word for word the meaning of each word, when it came to explain the word more or less it can mean more than 68 acres or less than 68 acres, so then father said he does not want more, nor does he want less than the specified 68 acres and this is what he expected to get needless to say that the parcel the farmer said did not belong to him was in the 68 acres, he could not back out so we closed the deal to our satisfaction.

Joseph also described the problem they encountered with poultry.

... at that time we late for planting, but we had quite a number of poultry, but it was not enough to supplement our income, so we bought more hens from unscrupulous dealer, and ourselves not knowing a good ones from bad ones, not only we had a rough deal but our good ones became desezed though the ones we bought and we lost again, so when winter came and no income came in I went to work in a nearby jewlery factory.*

The Turoff farm was known as the Bonnie Brook Farm. Betty described it as "a real farm, with a little brook, house, horses, chickens and cows." “Nothing is now left,” she said. Betty’s anecdotes about the farm were often humorous. Her brother Henry adopted one of the calves, which for some unexplainable reason, was named

*Any incorrect spellings were in the original autobiography.
"Henry the Pig." This rambunctious animal could never be contained and escaped from any fence or restraint. There was also the story of Henry and the skunk. One day he went into the woods and came back with a beautiful animal with a white stripe. He put it in a crate, but the animal became angry and used the weapon used by skunks over the ages. It sprayed as it escaped, and the trail of odor which it left behind affected people for miles around. The Turoff family could not even use their home for a while.

Joseph commented that "life on the farm was far from the illusion father had on his mind, to work and prove to the Gentile world that the Jews would be the kind of people that will make their living from agricultural enterprises, instead of the enforced way by many countries that forbid the Jews to be farmers." The Turoffs grew vegetables and sold milk from the cows, but mostly concentrated on raising chickens and producing eggs. According to Joseph, they had a difficult time financially and had to seek other ways to supplement their livelihood. Because of the growing demands of the family, coping with real agronomic problems, and fighting with nature as every farmer must, they had to turn to other forms of help. Joseph recalled that a number of friends and relatives vacationed on the farm at eight dollars per week, which included three meals a day.

Joseph wrote that they were never compensated enough for the vegetables they brought to market, as the farmers were not organized and the wholesalers and commission dealers took advantage of their ignorance. In order to earn more money, Joseph and his own family left the farm. He took various jobs, but as World War I was coming to an end, his father asked him to return, saying that conditions had improved on the farm and that he was not capable of running it by himself. Joseph returned, and they increased their stock, purchasing more cows and poultry. Joseph established a butter-and-egg and poultry route, even buying from other farms to replenish the demand he created. Competition soon put an end to his prosperity, and he again took a job off the farm.

Once more his father asked him to come back to the farm, and he did. But not long after that, the family decided to sell the farm. Mary Turoff, owner of record of the Norton farm, sold it to Tony Chikowsky and Woicech Maslek on April 18, 1921. One of the reasons for selling the farm, according to Joseph, was that his father was concerned that his daughters were becoming older and "no boys came to the farm." The family moved to Boston, where Anshel made several bad investments through some unscrupulous people. After losing some of his money, Anshel, with Joseph, decided to look for another farm. This time they bought a farm that was not so isolated. The farm property was principally in the town of Seekonk, Massachusetts, with a portion in East Providence, Rhode Island. There were approximately 43 acres to this farm, which was bought from Clara E. Cooper on June 13, 1921. Meanwhile Henry had graduated from Carnegie Tech and had married.
Betty Turoff Skolnikowf described the house on the Seekonk farm as a house of the Colonial period with fireplaces in every room. It had an inside toilet and electricity. On the property were several chicken coops. Lights were kept on at all times for the chicks that were being raised. The property also included four bungalows. "Where I slept," Betty said, "my head was in Massachusetts and my feet in Rhode Island." A row of poplar trees divided their farm from the next.

As Joseph related, it did not seem to matter that they had moved closer to the city for, "the boys from the city were still scarce." Mary's relatives from Philadelphia encouraged them to move to Philadelphia. There Joseph started a wholesale and retail business in poultry, butter, and eggs. From his autobiography it is apparent that he had many different business experiences and moved a great deal throughout his lifetime.

On February 21, 1924, Anshel Turoff sold the Seekonk farm to Manoog G. Haytian and Karekin G. Haytian. The Turoff farms, which Anshel Turoff had envisioned with such idealism, lasted for only ten years. Anshel died in 1929, five years after the sale of the Seekonk farm.

Jacob Horowitz had a farm on Pine Street in Seekonk. It is not known whether he and his brother Harry had any contact with farming in Austria.

Harry and his wife, Sadie (Spilke) migrated to New York. Harry worked as a plumber and changed his last name to Howitt, rationalizing that he could not be admitted to the Plumbers' Union in New York if he had a Jewish-sounding name. Thus the two brothers were known by different last names, Jacob as Horowitz and Harry as Howitt.

On one of his visits to his brother Jacob in Seekonk, Harry and his wife decided to purchase a farm in Seekonk. Sadie had lived in Poland and had grown up on a farm in that country. Jacob sold his farm to his brother, and moved to Liberty, New York, where he purchased another farm.

Harry, Sadie, and their children moved to their new home in 1915. Harry also opened a small plumbing shop in Pawtucket, leaving the operation of the farm to Sadie. The wife of their son, Julius, (Shirley Bertman Howitt) recalled that the farmhouse was quite primitive. Originally water was pumped in the yard, but by the time Julius and Shirley were married in 1948 a pump was installed in the kitchen sink. An outhouse still was in use, located in the breezeway between the farm and house.

Mrs. Howitt remembered that relatives from New York visited the farm in the summer. She recalled hearing about the financial hardships associated with the farm, especially during the Depression. The family had to borrow money from the Federal Land Bank. The farmhouse survived two hurricanes, but at last it was in
such poor shape that Julius Howitt had the Seekonk Fire Department destroy it.

Julius went into the excavating business, and his son, Steven, became associated in the business with his father. Julius bought the Gleckman farm (See next section.) and experimented with growing and planting sea grass on that land. Steven Howitt has continued with that work. Julius died January 22, 1988, at the age of 76.

**GLECKMAN FARM**

The Gleckman Farm was located across the way from the Horowitz-Howitt farm, at Baker’s Corner in Seekonk. The original owner was Yehudi Gleckman, who had three wives and numerous offspring. Relatives and neighbors described this familiar character who drove his horse and buggy from his Seekonk farm into Pawtucket. His faithful dog would run beside his wagon, refusing to ride in it.

Yehudi earned his living by selling milk from the farm cows. The large acreage contained a rather dilapidated farmhouse with a series of ramshackle barns. Gleckman relatives reminisced about visiting the farm’s excellent picnic areas, traveling from Pawtucket and Providence by way of trolley cars.

Yehudi was killed at the age of 90 when the door to a barn he was leaving fell on him. His son Louis continued to live on the farm, earning a meager living. Toward the end of his stay on the farm, he was helped financially by money paid to him by the builders of the new Ledgemont Country Club in Seekonk, who obtained landfill from his property. Louis died in Connecticut at the age of 90 on May 13, 1990.

**THE FEINMAN FARMS**

Joseph Feinman was different from the other Jewish farmers in this study, who were one-farm owners, in that he owned or rented a number of farms. Unlike some Jews who became farmers with no experience in poultry or cattle raising, Joseph Feinman was the son of a man who had earned his living by dealing in cattle. His father was a drover (one who drives cattle — a cattle dealer). It was his job to follow the soldiers in the Russian army with cattle which could be slaughtered as needed. Since refrigeration was not available, this method assured fresh meat. By the age of twelve Joseph had learned the trade of butcher.

Joseph was the only son of seven children, all born in Russia. Two older sisters emigrated to the United States and settled in the Newport area. He joined his sisters, living with one who was married to a baker. His first job was with a man who was called a provisioner (supplier of food). He traveled with him, helped with the slaughtering, and visited several different farms as they bought and sold cattle.

According to his son, David, who lives in Portsmouth, Rhode Island, Joseph’s first farm in the early 1920s was leased in the Wakefield area. During that period cows were milked by hand and horses pulled the tractors. He transported the milk himself to an East Greenwich dairy. He also leased a farm in Perryville, Rhode Island.
Jewish Farmers in Rhode Island and Nearby Massachusetts

In the periods between farming, Joseph Feinman worked as a butcher in Newport and Providence.

The first farm he purchased was in Jamestown at Mackerel Cove. It was a 194-year-old farm of 103 acres. There were two houses on the farm, which had been operating since the American Revolution. Milk from the cows was transported by truck and then by ferry for sale to the dairies. David remembered that corn was raised for fodder and that sweet corn and green beans were raised for sale for human consumption. He recalled customers at Narragansett Pier whom they supplied, particularly a stand called Aunt Carrie's. Eventually he sold the farm to a wealthy couple who restored the original farmhouse. The last farm which Joseph Feinman owned was in Portsmouth, purchased in the late 1940s. This was basically a dairy farm, with milk stored in tanks to be picked up by Hood's Dairy. This farm was sold to developers for house lots in the 1960s.

Feinman was married to Tillie Broadman, who had come to this country at the age of one and a half; she was completely Americanized when she married. They had three children: David, Earl, and a daughter, Selma. Tillie Feinman had a difficult role as a hard-driving farmer's wife. Joseph Feinman was a very hard-working man who worked from 4:00 A.M. to day's end, about 6:00 P.M. He expected his sons to work with him on the farm and to be as dedicated as he was. Both sons matriculated at Rhode Island State College (now the University of Rhode Island) where they majored in agricultural and animal husbandry. Earl became a county agent for animal husbandry in Cooperstown, New York.

When asked about recreation or a social life, David answered that the only time his parents had any time off from work was during the years his father worked as a butcher. Then he had time free when the store was closed for Sabbath and the Jewish holidays. He had few interests outside of his work, and the only organizations to which he belonged were connected with farming, such as the Dairy Improvement Society, the Farmers' Cooperative, and the Milk Producers' Cooperative.


THE FRADIN FARM

When Charles Fradin came to this country, he had already acquired a great deal of experience in agriculture. According to his daughter-in-law Dorothy Fradin, he had been a manager of a large farm belonging to a porets* in Russia. Charles and Bella Fradin first farmed in South Providence for a short time and then moved to the Hughesdale section of Cranston. There they established the Tobey Farm Dairy.** Milk produced there was sold on a route through South Providence.

*Landowner or lord (Yiddish)
**Listed in the Rhode Island Businesses Section, Providence City Directory, 1917.
Their son, Hyman Fradin, went to a one-room schoolhouse where he was the only boy in his class at graduation. Dorothy Fradin recalled his descriptions of how ice was cut from the pond on their property each winter and stored for refrigeration.

Details on the farm, its size, and its operations are not available since Hyman Fradin no longer lived on the farm when he and Dorothy were married.

Garelick Farms

For most of the Jews who established farms in the first decades of this century, farming was a way of life as well as a livelihood. Thirty years later, the emphasis had changed. The farm, a pleasant place to live or visit, was primarily a business that did not engage all the members of a family.

In 1931 Israel and Max Garelick purchased a farm in Franklin, Massachusetts, from the Ray family.* According to Elinor Garelick Zelkind, Israel’s daughter, originally it was more like a gentleman’s farm, an estate rather than a working farm. Her father and uncle had bought a “location,” an excellent site for their business interests — buying and selling cattle and producing milk. Max Garelick was the “inside man,” supervising the daily operations of the dairy farm while Israel Garelick would travel, often as far as Vermont and New York State, buying and selling cattle.

The Garelick family had settled in Woonsocket soon after their arrival from Russia shortly after 1900. Israel Garelick started in the cattle business as a very young man with one cow. Mrs. Zelkind stated:

He would walk from one farm to another, going from Woonsocket to Bellingham. He sold the first cow, bought another, and continued until he had enough money to buy a pickup truck. Then he could expand his business.

It grew sufficiently to necessitate the purchase of a farm. According to a history of Garelick Farms, published in the company “Newsletter,” at one point (exact date not given, but prior to 1947) the Garelick brothers “maintained a herd of almost one thousand cows, grazing and milking them at five different farm locations.” At first they sold the milk to others in the dairy business who had processing plants. When they could no longer find a large company to buy their milk, they decided to open their own plant. In 1947, the company was incorporated and headed by Israel Garelick.

The two Garelick brothers married two sisters from Boston. After the purchase of the farm “they lived together separately” in the mansion that was part of the original estate, each family occupying one floor. Mrs. Zelkind was one of five children (four girls and one boy); there were also four cousins. “In lieu of privacy we had the affection and warmth and security of growing up in an extended family. If I did not like what my mother was making for dinner, I would eat at my aunt’s
house upstairs. She made things she considered indigenous to the country, like root beer and doughnuts.”

From time to time, relatives came to work at the Garelick farm, and they lived in apartments in the wings of the huge main house. There were also apartments on another part of the property for farm workers and their families, and a boarding house for those who were single. A woman was hired to take care of their meals and the farm workers’ cleaning and laundry as well.

The girls were not allowed to milk the cows or do agricultural chores. However, Mrs. Zelkind worked in the office. Her brother Daniel (he died in 1968 at forty-three) worked in the fields. Even while a student at Harvard he continued to bale hay, handle cows, and participate in the workings of the farm.

Israel Garelick enjoyed his work very much. He was involved in the buying and selling of cattle; he also knew a great deal about animal husbandry. Mrs. Zelkind remembers her father going off early in the morning to cattle auctions; she also recalls his assisting at the birth of calves and ministering to sick cows. Because of the nature of his work, he kept irregular hours, but at whatever hour he came home, Mrs. Zelkind said, her mother had dinner waiting for him.

COHN FARM

Hyman Cohn was a “commuting farmer,” in the words of his daughter, Marcia Cohn Cohen.23 He lived in Providence and traveled the eighteen miles to Lafayette in the town of North Kingstown, Rhode Island, where he owned about sixty-five acres of land on which he kept up to one hundred head of cattle. Most were milk cows whose produce was sold to Hood’s Dairy. A foreman and hired hands lived on the farm and took care of the animals as well as the planting and harvesting of the corn and hay. In addition, there was a special pasture in Saunderstown where dry cows were kept. Although Mr. Cohn did not visit the farm every day, he spoke with the foreman every morning (except Shabbat) to discuss what needed to be done and what had been done. He regularly traveled throughout Rhode Island and the northern New England states buying and selling cattle.

Marcia Cohen described her father’s schedule. He rose at 4:00 a.m. and left home by 5:00 a.m. to begin his day’s work. On those days when he planned to spend more time on the farm than on the road, he made a number of stops at other farms along the way to check their herds, perhaps to do some business, and would not arrive in Lafayette before about 1:00 p.m. But on Fridays he was home well before sundown in order to go to the synagogue and properly usher in the Shabbat.

Hyman Cohn came to the United States about the time of World War I to avoid being drafted into the Russian army. No sooner had he become an American citizen than he was drafted into the U.S. army. However, on the day he was due to report to Fort Devens peace was declared.
Mrs. Cohen is uncertain how her father acquired his knowledge of farming or whether he or his family was engaged in agriculture in Europe. He was, she said, a good farmer, who knew cattle, who knew how to take care of the sick ones and how to assist with the births.

On Sundays in summer, Mrs. Cohen recalled, her father enjoyed bringing guests to the farm. Often they went blueberry picking, which could be difficult because cows roaming the fields would knock over the pails and quickly eat the spilled berries. Cohn also enjoyed sharing with his friends the vegetables grown on the farm for family consumption.

All week long, Marcia Cohen recalled, her father wore overalls and a work shirt. On Shabbat, however, he dressed in a dark suit and white shirt. His neighbors in Providence called him the banker of Lancaster Street. On Shabbat morning, he was neither farmer nor banker but an Orthodox Jew walking to the synagogue to pray.

Mr. Cohn regularly brought cattle to the slaughterhouse in Brighton, Massachusetts. On Tuesday nights, Marcia Cohen recounted, he would come home after dark and park his truck in the driveway on Dana Street, behind the family house on Lancaster Street. What most of the neighbors did not know was that there were usually three to four cows in the back of the parked truck. Mr. Cohn would leave for Brighton very early in the morning while it was still dark. Since cows "moo" and become active only when there is light, the secret remained safe, and those who knew did not object.

The Cohn family did not live on the family farm in Lafayette, Rhode Island, but they almost became summer residents. Gertrude Cohn, who came from New York City, was not a person who would be comfortable living on a farm, according to her daughter Marcia Cohn Cohen. She enjoyed the cultural and social opportunities that were part of city life. Hyman Cohn also preferred to live in Providence. However, Mrs. Cohen related, since she was rather frail while growing up, her mother decided that she needed the fresh air of the country, at least during the summer months. Then, too, their property was well situated to allow day trips to Narragansett Pier. So, a house was built at a distance from the barns, and that summer, when Marcia Cohen was about ten, they became residents on the farm.

Mr. Cohn had a prize bull, a huge animal, who was his pet, trained to respond to his commands. Mrs. Cohn, however, was afraid of him. The bull, who had free run of the farm, would stand outside the house and watch the family eat breakfast, making Mrs. Cohn rather uneasy. Then, one morning she came into the kitchen and went over to the sink. There, poking his head into the open window was the bull, all 2500 pounds of him, his nose ring gleaming in the sunlight. Mrs. Cohn immediately packed their bags and never again lived on the farm.
Unique to this study is the farm of Bernice and Irving Dickens, who concentrated on one product — turkeys. Called the Belwing Turkey Farm, it is still in operation in Seekonk, Massachusetts.

The Dickenses were the most recent of those included in this article to venture into farming. Irving, a plumber, and his wife, Bernice, moved to Rehoboth in 1944. They started raising dogs for sale, then changed to raising turkeys. Quoted in a Providence Journal-Bulletin article, Dickens said: "The first year we sold 600 birds. The Elks bought them for the Thanksgiving baskets they made up for the poor of the area." That was the beginning of what has been a lucrative business, selling up to 5000 turkeys a year to people from all over Rhode Island and Massachusetts.

Their busiest time, of course, is Thanksgiving and Christmas but the work of raising and caring for the birds goes on every day. "Sort of retired" to Irving Dickens means that other farmers raise some of his turkeys. The turkeys are slaughtered at a federally inspected plant near Boston. He commented that few people now buy live turkeys to take home.

The Belwing Farm has always been a family-run business. Their son, Stuart, and two daughters, Roslyn and Phyllis, grew up helping out on the farm. With professions of their own, the women still come home to help out during the Thanksgiving and Christmas seasons.

FARM VISITORS

Before television, before organized recreation, and before the individual activities of a mobile society, families spent their Sundays and holidays together. One of the favorite pastimes was the visit to the country and to the farm. Dr. Irving Beck recalled, "Going into the country for fresh air and the raw eggs."

The Beck family, among others, held picnics on a spacious stretch of land, Lubofsky's Farm at 187 Pleasant Street in Cranston. Actually it was not a farm at all but a large piece of land with a grove on Spectacle Pond, ideal for picnics. Not only individual families but also groups of families and organizations held their outings on this land. It was a chance for landsleit to play at sports and to discuss pertinent issues.

A wonderful description of a picnic on a farm is contained in an article by Samuel Altman entitled "Fifty Years in South Providence" translated from the Yiddish by Beryl Segal.

I remember the picnics in the summertime. One such picnic is particularly remembered because of the large number of people and the wonderful atmosphere which prevailed. It was held on Turoff's Farm. The day was sunny, and the people who gathered there were in a festive mood. It seemed as if half of the town were there on the farm. The picnic was converted into
a grand mass meeting, with speeches and singing. The sun poured down her warmth on the people who stood and listened intently, and down on the trees of the farm. It was a picnic never to be forgotten.

The Rubin family had its share of visitors from the city who enjoyed using the facilities, picnicking, cooking on the premises, and picking blueberries. One visitor, a young man who was a contemporary of the Rubin boys, participated in the farming chores. On one occasion he spent a week at the farm, but enthusiasm waned when he was faced with a whole week of such arduous chores as cleaning the barn. An interesting story is told by Lewis Rubin that, during World War II when labor was scarce, the girls from nearby Wheaton College offered their services to help with the harvesting at the farm. Archie Finklestein and his sister, Pearl Finklestein Braude, also recalled day trips to the Rubin Farm in Norton.

The Michael Globus farm attracted many visitors. Sundays Mrs. Globus served very generously to all who sat in her kitchen. There was much spirited conversation in Yiddish and in English. Eleanor Turoff Radin has vivid memories of visiting with her family on this farm, where her long friendship with Michael’s granddaughter, Sylvia Globus Knell, began.

Dr. Morris Povar also recalled the Globus house full of visitors. It was after 1922 that he remembered visiting with his mother, a sister of Michael Globus. A brother of Globus, a physician, insisted that all the children in the family spend summers in the country until the advent of cool weather as a prevention against contracting polio. Dr. Povar had many fond memories of the farm. It was his duty to fill the water cans for the chickens left on range in the pasture. Later in the afternoon, as a special treat, he might be allowed to sit in the back of the Model T pickup truck to regulate the stream of grain to feed the chickens. The chickens would flock to the truck and follow the stream. In addition, he helped Joseph Globus keep records on the laying chickens. A major project each year was the cutting of hay and the silage of corn.

Harry Halpern remembered, “There were so many of the mishpocheh* who visited the farm. One aunt and uncle stayed two years, but finally left for there was not room for two women in the kitchen.” Shirley Howitt remembered visitors from New York to her mother-in-law’s farm in Seekonk.

Dr. Beck recalled that, as a child, he and his family vacationed on the Turoff farm for a week. Joseph Turoff in his autobiography referred to the financial hardship the family was experiencing and of the necessity of taking in boarders to supplement the farm income.

Several families from the Pawtucket-Central Falls area described their excursions to farms in an article in the Rhode Island Jewish Historical Notes. Volume 9, No. 2, November 1984, P. 168:

*Family (Hebrew)
Jewish Farmers in Rhode Island and Nearby Massachusetts

Outings of all sorts were a favorite pastime, particularly spending a day or more at a neighboring farm owned by a Jewish relative or friend. Most frequently noted in interviews were the Fine, Friedman, and Globus farms in Attleboro, and the Horvitz and Gleckman farms near Baker’s Corner in Seekonk, Massachusetts.

The latter two become sites for many Jewish picnics. The owners of the Globus farm took in boarders. Guests were served at a kitchen table that accommodated as many as twenty people. Fine’s farm rented cottages which Jack Cokin, a relative of the owners of the farm, described as so luxurious that, “after we had vacated one which we had occupied, it became a chicken coop.” The Gleckman farm was a favorite for the Fourth of July holiday and for watching fireworks.

Another group of visitors to the farms rented rooms from the families. Some did their own cooking; others came as boarders and were served their meals.

Lillian Horvitz Levitt spent several summers as a child with her mother and brother on a farm in Seekonk owned by the Klein family, who rented rooms in their home. Her mother cooked in the common kitchen. For a city girl this was her first exposure to chickens and cows and eating fresh vegetables such as corn and peas right from the gardens. Mr. Horvitz stayed in the city to work, but on weekends Mr. Klein, who commuted from his window-washing business in South Providence, brought Mr. Horvitz to spend the weekend on the farm. The accommodations, Lillian Levitt recalled, were rather primitive and had outhouse facilities.

At the same time that the Horvitz family were vacationing at Klein’s Farm in Seekonk, Massachusetts, Pearl Finklestein Braude, together with her mother, father, sister, and brother, were also “roomers” at the farm. Their accommodations were different from those occupied by the Horvitz family; the Finklesteins rented cabins on the farm property. Pearl Braude vividly recalled that period in her life:

We called it Klein’s Farm, but in retrospect it really wasn’t much of a farm. There were no silos stored with grain, no huge crops, no potato fields. To be sure, there were potatoes grown in patches; there was corn, but not acres of it; there were fruit trees, but not whole orchards. There were perhaps three or four cows, one or two horses, a single rooster strutting his daily rounds among his harem of hens, six or seven ducks and geese, two pigs, one dog, and a family of cats. Mr. Klein built cabins and rented them to six or seven Jewish families from Providence. He supplied his summer guests with fresh garden vegetables, fresh fruits, milk, butter, and cheese from his cows, and, on Friday, Erev Shabbat, a chicken for every pot. At the end of the week, Mr. Klein hitched his horse or horses to his wagon, and whatever was left over of the vegetables he would sell to nearby neighborhood residents.

*Eve of Sabbath (Hebrew)
residents in Seekonk and Rehoboth.

The Kleins lived in a large, three-story, frame house. The clapboards were painted white. The Klein house was perched on a slight incline overlooking an open space — a sort of campus. Facing the back of the house at about 50 feet stood cabins grouped haphazardly in a semicircle.

At back of the house, the barn and barnyard stood to the far left. Barley, feeding grain for the chickens and ducks, and hay were stored in the barn. There was a hayloft where the Klein boys climbed up to hoist and pitch the hay for the horses. Below were stalls for the horses and cows. I can’t remember where the wagon was kept, but I would think during inclement weather there must have been space for it inside. To the left of the barn was the chicken coop where one heard cackling of hens all day. They laid their eggs in the coop but were free to roam around the barnyard. Outside the coop were long narrow feeding and watering troughs. Often, we helped the Klein girls throw feed in the troughs and watched the chickens run to satisfy their hunger. Not far was a well from which water was pumped. Attached to the well was a huge metal dipper. We all used the same dipper to drink the icy liquid, which jetted in fits and starts and then came gushing out of the well.

We occupied three cabins. (My parents always referred to them as shacks.) My brother Archie had one by himself, and, I believe, any extra room was used to store coats and other necessities. Next was the shack where my older sister, Marian, and I slept. Finally came the shack for my mother and father.

My father, and, I suppose, all the other fathers and husbands came to Klein’s farm only on weekends. For my father the weekend was a very short one. He ran a grocery store on the corner of Hope and John Streets across from Saint Joseph’s Catholic Church and parochial school. Most of the other men arrived at Klein’s Friday night. My father did manage to get a helper but usually did not arrive until some time Saturday afternoon. He came by streetcar laden with goodies. Sometimes, I was permitted to walk down the dirt road with my brother and sister to meet him at Sheldon’s Corner in Rehoboth.

We came to Klein’s Farm as soon as my brother’s and sister’s school summer vacation began. I guess we came by streetcar because at that time, about 1921 or 1922, we did not yet own an automobile. We loaded all our belongings in large bundles and wicker baskets and made the eight-and-a half mile journey to Klein’s Farm. We got off at the stop at Sheldon’s Corner, and Mr. Klein and/or his sons would be there to meet us with the wagon and take us down the dirt road to the farm site.
The first order of business was to set up the huge Army and Navy surplus tent my father bought after World War I. The men of the Klein family and any other male summer residents my father could press into service helped to put up the main staves and drive the pegs into the ground, stabilizing the heavy canvas. To my four- (or five-) year-old eyes, the tent was enormous and seemed to reach the sky! It served as my mother’s makeshift kitchen. Pots and utensils were hung on the canvas walls. My mother prepared her family’s meals on a small table and sometimes we ate there. But most often we ate outside, sitting down on benches around a huge community table. I suppose one of the reasons we didn’t eat inside the tent was because as one entered there was always the odor of kerosene. My mother cooked on little kerosene burners. They had mica windows which were always black and had to be constantly cleaned.

When the fruit trees ripened, all the boys — the summer visitors and Klein boys alike — would climb the branches to pick their quotas. We girls, gazing up, longed to climb too, but were never allowed to. We had to content ourselves with the fruit dropped down in baskets. The fruits from the uppermost branches were always the sweetest, the first to become red-cheeked, being closest to the sun. The boys competed with each other to get those first. Each family was allowed at least a sample of the favored fruit. Did any peach, apple, or cherry ever taste as good?

Thus, some Jewish owned farms provided recreation and vacation facilities to urban, hard-working immigrant families, a respite in the country.

The Farmer’s Wife

For the early Jewish farmers, farming was more than a livelihood. It was a way of life in which all the members of the family participated. The men worked in the fields and with the livestock; perhaps there was also a milk, egg, or vegetable delivery route as an outlet for the produce. Children, too, had their chores. On the shoulders of the wife fell the responsibilities for tending the household and caring for the children plus assisting with a variety of tasks about the farm. Often her help and, in some cases, her expertise, made the difference between economic survival or failure.

Samuel Fine, who was six years old when his family moved to Attleboro, recalls that they struggled through the first winter with barely enough to sustain them. In the spring, however, under his mother’s tutelage, they planted vegetables for their table as well as potatoes they could store for use during the winter months. Bluma Fine’s early experience in farming in Russia stood them in good stead. She knew what to do and how to do it. Pearl Fine stated that her mother-in-law was “a fantastic person.” Bluma did the cooking and cleaning and washing (using a washtub) for her family of nine. She also prepared the meals for the hired hands. When
needed, she worked in the fields. If there was trouble with a cow giving birth, she could handle that situation, just as she could revive sick chickens. When their flock of poultry had grown sufficiently to permit a poultry business, Charles, being a shochet, slaughtered the chickens. Bluma cleaned and dressed them.

After Samuel and Pearl were married in 1927, Bluma took her new daughter-in-law, a city girl from Worcester, in hand and taught her about life on the farm. As Pearl Finé said,

I become a farmer's wife with no previous experience. I learned very quickly. I cleaned the barn. I milked cows. I cleaned chicken coops. I dressed chickens. I gathered eggs. I worked in the field... my mother-in-law inspired me by her example.38

In the Sklut family, it was Mrs. Sklut's mother, Dora Benamovitz, who had farming experience.39 According to her granddaughters Zelda Hittner and Stella Sklut, Bubbe, while very young, had worked in the fields in Russia, and she, of all the family, enjoyed gardening. On one of the lots adjacent to their home, she raised vegetables for the family. Her granddaughters remembered with pleasure the tasty cucumbers she grew on their property. It was Bubbe, according to her grandson Harry Sklut, who supervised the milking of cows, and it was she who ran the household. "She was," he added, "the whole mache** in the family." It was said with affection and admiration.

Sadie Howitt had also grown up on a farm.40 When she and her husband purchased his brother's acreage in Seekonk, it was she who took charge of operating the farm, while he opened a small plumbing shop in Pawtucket. According to her daughter-in-law Shirley Bertman Howit, it was a truck farm on which she grew vegetables for their own use and corn and tomatoes for sale at their own stand or to a small store nearby. When her youngest child was two years old, Sadie found herself in the position of single parent. All this responsibility for raising and supporting her four children now fell on her shoulders. The farm became the sole—often meager—means of income. With the assistance of hired help, in the face of the Great Depression, she managed to continue its operation.

To accomplish what they did, women on the farm had to work long days at arduous tasks, often in conditions that may be described as inconvenient at best. They needed tremendous resources of energy. Harry Halberni still marvels at how much his mother did. In addition to housekeeping, cooking, and laundry, she made her own butter and sour cream.

Ralph Rubin41 described his mother's days with deep admiration for the activity she crammed into them. Each morning and evening Ada Rubin milked, by hand,

*Grandmother (Yiddish)

**Influential person (Yiddish)
seventeen cows. In boiling water she washed the two hundred bottles that would hold the milk her husband delivered on his daily route in Taunton. She washed the clothes at a nearby brook and prepared the hearty meals needed to feed her family, which included four growing boys, as well as a hired hand.

Ada Rubin had abilities in many areas. Ralph Rubin cited this example. When laying chickens were no longer producing, they were sold. When buyers came to remove the chickens, his mother could calculate in her head the difference between the weight of the chickens and the weight of the crates. Her calculation, he hastened to add, even included fractions. When salesmen stopped at her home, she enjoyed talking about politics, and one of her relatives said she never forgot how Ada could discuss Nietzsche and his philosophy. Ralph commented that Ada was “fifty years ahead of her time.” He believed that “she wanted to become a doctor, and she must have been very frustrated by her life on the farm for she was very intelligent.”

Preparing three meals each day for a family often augmented by additional workers consumed a great deal of the routine of the farm women. Added to this were problems of food storage and preservation. At harvest, time had to be found for canning fruits and vegetables or preparing them in some other fashion for use during the winter seasons. Daily cooking was not an easy task, since it involved using a coal or wood-burning stove. Yet from the interviews, it is apparent that, despite all the difficulties, delicious meals came out of those kitchens. Sylvia Globus Knell\* remembered the wonderful food prepared by her grandmother on her coal stove. Eleanor Turoff Radin\* recalled the marvelous kneidlach* Saina Globus made and the cherries preserved for the innumerable glasses of tea served during the Saturday night get-togethers with the neighboring Jewish farm families.

By the 1930s, a change had taken place. The newer farms were considered by their owners as places where one earned one’s livelihood, not necessarily where the family lived. The farm no longer engaged all the members of the family or depended on women sharing in the physical labor. For example, the Garelick family lived on a farm but was not a farm family. Neither Mrs. Garelick nor her daughters participated in the work of the farm. Although very much occupied with her home and raising five children, Mrs. Garelick could afford the time to pursue her own interests. As an adult she decided to take piano lessons,\* and she learned to play well. She was a gracious hostess whose home was always open to friends and relatives or for community functions. Mrs. Zelkind told of Sundays when their table was always set for company, since their farm was a pleasant drive from the city. Her mother and aunt did all the cooking for the guests, who could number as many as twenty-five.

Mrs. Garelick also took an active role in a number of organizations, including Hadassah, B’nai Israel Synagogue in Woonsocket, and, most notably, the chevra

\*Matzoh balls (Yiddish)
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kedisha* of Woonsocket. When her children could not understand why she participated in this organization, she explained to them that it was the ultimate mitzvah, or good deed.**

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EDUCATION

Going to school, getting an education, played a major role in the lives of the second generation of the farming families. Briggs Corners School was the elementary school attended by the Attleboro group. Then it was on to Attleboro High School and, for most of them, higher education. Getting to school was not easy. It meant trolley rides or a long hike, and in winter a walk in the snow. Ralph Rubin and his brothers attended a one-room schoolhouse in Norton. He recalled that it contained all eight grades, taught by one teacher, and a total student body of twenty-four. Despite its size, he felt that he received an excellent education there. “You couldn’t help but absorb the information you heard the teacher share with a student in an upper grade.” This knowledge enabled him to skip some grades and to graduate at age sixteen from Norton High School. He and his three brothers all went on to universities.46

Henry Halpern* attended a primary school two stories high, with one teacher to three classes. In retrospect, he stated that he had an adequate education. In order to get to school, he and his sisters went in a “school barge” which accommodated five or six children. It was not unlike a large surrey with fringe on top. The driver was a neighbor, John Pataldi, who liked children and took very good care of his charges. He supplied them with blankets in cold weather. Mr. Halpern also remembered that Mr. Pataldi, who owned a small apple orchard, stored apples in winter for the children to have with the dry lunches they brought to school.

The Halperns were the only Jewish family in the area. When Henry Halpern started school, he experienced his first taste of anti-Semitism. He vividly remembered the opening day, when the children called him derogatory names and even beat him up once or twice. He added that he beat the others up in return.

The Garelick cousins did not have similar experiences, although they were probably the only Jewish children in their school. On the contrary, according to Elinor Zelkind, the other students respected them because they did well. However, because of the distance they lived from school, they could not walk home with classmates or play with neighborhood children. Instead, they enjoyed their own company and always found something to do by using their imaginations.48

The school day was a long one for the cousins. To get to school, they had to be ready early in the morning. Since there was no school bus available to them, arrangements were made for an inter-city bus to stop across the road from the farm.

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*Burial society (Hebrew)
**Literally, commandment (Hebrew)
Each morning one youngster would keep a lookout and shout, “The bus!” when it approached. At the word, the others came flying out of the house with books and lunches. Because they could not readily come home for the noon meal as all the other students did, they remained in the school building all day and then had to catch a bus again to bring them home. It was all part of the adventure of going to school.

However, the prized education was not always easy to achieve. Samuel Fine related that he had to leave school for a time after the eighth grade because his parents needed him so desperately on the farm and his older brothers needed the opportunity to go to the university to work toward their degrees. After two years he was able to return to high school, graduate, and enter Massachusetts State College. Meanwhile, his brother Saul, who had been teaching animal husbandry at Ohio State College, had received an appointment to the faculty of Oregon State College, and suggested that Samuel transfer there. The tuition would be minimal. His mother encouraged him to go. His leaving meant that his brothers Ben and Dave would have to alternate one year on the farm and one year at school. Unfortunately, Saul died very suddenly that year, and Samuel returned to the farm. When his friend Joseph Globus suggested that they study nights, he agreed to the idea. As Samuel Fine said, “I went to college for fifteen years, but I never got a degree. I did get an education.”

At the fiftieth reunion of Joseph Globus’s class at Attleboro High School, his classmates received him warmly and enjoyed his interesting reminiscences and conversation. “But,” said Sylvia Knell, “my father commented to me afterward that they were not so nice to him during his years in high school. They would make fun of him when he could not find the right word in English. He was frequently tardy for class since before going to school he had to milk the cows, make the milk deliveries, and then return home to change his clothes so that he would not present the image of a farmer. He was always immaculate.” When Mrs. Knell went to Attleboro High School, one of her teachers had also taught her father. Indeed, Joseph Globus had told her how kind and understanding this teacher had been to him. She always covered for him when he was late for school.

Mrs. Knell felt certain that the major reason her father, a veteran, had joined the American Legion and took an active part in their activities was his desire to show the others that Jews fought in the war and that Jews did participate. Joseph Globus played in the Legion’s bugle corps. On Memorial Day, as he marched in the parade through Attleboro, his two young daughters would join him for part of the route. Mrs. Knell recalled her feeling of pride when he was chosen to speak on Memorial Day at Briggs Corner School.

Ralph Rubin did not feel any anti-Semitism though his family were the only Jews in Norton for many years. On the contrary, he stated, they were very much involved in the affairs of the town and always accepted. Mr. Rubin was a teacher in the middle school for many years and served as president of the Norton Historical Society. His
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brother Lewis practiced law and served as town moderator and member of the town council.  

Samuel Fine stated that neither he nor the members of his family encountered anti-Semitism. They were very active in their community for many years and always felt part of it. His brother Hyman served on the school committee, and, after his death, a new school was named for him. (It should be noted that two schools in Attleboro were named for Jewish residents of the town. One is the Hyman Fine School, the other the Joseph Finberg School.)

IN RETROSPECT

Looking back on their experience of growing up on a farm, almost all those interviewed would have agreed with Harry Halpern when he stated that he was “very grateful for his farm upbringing... It was a nice life” that taught him to be responsible, to work hard, and to see a job through. He continued, “You know a thing has to be done and you do it. You are tied to living things and have to take care of living things.”

Ralph Rubin felt “blessed.” “As I got older,” he added, “I could lord it over the city kids. Let’s see you plow a straight line. I never had an inferiority complex about being a farm boy.” Pearl Fine spoke for both her husband and herself when she said, “We have been very happy on the farm. Though I was a city girl from Worcester, I could never go back to the city. We love it here.”

Elinor Zelkind expressed a regret that her children, who grew up in Woonsocket, did not have the pleasure of living on the farm as she did, of enjoying the pace of life there, of being attuned to the natural world. There was no need for planned activities; there was always something to do — tobogganing in the fields in winter or walking along the top of the farm’s stone walls or picking berries. Her children did not do these kinds of things once they had moved to town.

Since Sylvia Knell wanted to become a teacher, when she went to college she gave no further thought to the farm or farming. However, she said, she was still a farmer at heart and felt regret that she had not followed in the footsteps of her father and grandfather. That part of her nature has now found expression in her gardening.

CODA

Only four of the farms surveyed above have remained wholly or partially in the hands of descendants of the original owners. All have undergone striking changes in their use and function.

Of the three farm families in Attleboro, the Fines alone are still engaged in agriculture. The original holdings were divided after their parents’ death between Sam and Hyman, who previously had purchased his own acreage in Rehoboth. Sam and Pearl Fine still live on their property in the house built for them after their
wedding. Because of ill health, Sam had to retire from farming in 1938, while Pearl went to work for the Attleboro school lunch program; she retired as director. Hyman Fine took care of both farms for a time, but the work proved too much for him. The original farm became run-down. Now a greenhouse stands on the property. After Hyman’s death, his daughter Ruth Handy inherited his farm interests. She and her husband have continued to tend the fields in Rehoboth and nearby and also grow flower seedlings in the greenhouse in Attleboro. They live in the original farm house, now modernized.

The other members of the family were not interested in farming. Benjamin Fine was education editor for the New York Times; David Fine was a lawyer residing out of state. Ann and Mary had married and were not interested in continuing on the farm.

After the death of Michael Globus in 1935, Joseph Globus remained on the farm and continued his highly successful research in poultry genetics and breeding. His two brothers chose other occupations: Hyman Globus became a businessman, Robert a veterinarian. When Joseph decided to direct his attention to dairy genetics, he sold the property, as it was unsuited for raising cattle. He purchased land in Rehoboth, where his achievements in herd improvement gained him national recognition. After Joseph Globus’s death in 1969, the house and outbuildings and about thirty-two acres of land were sold. The buyer knocked down the coops on the property, keeping only the house. The remaining property, located on the other side of the road, remained in the family. The land is now rented to a farmer who uses the tillable area for crops such as hay and corn.

The Friedman farm was sold in 1967. Anna Friedman, married to Hyman Globus, lived in Attleboro. Mary Friedman, married to Robert Globus, resided in Connecticut. The Friedmans’ son had left the farm at age seventeen to enter M.I.T.

The Rubin farm remains a working farm, although the fields are rented to others. Ellen Rubin O’Hearn and her family live in the Rubin-Driezenstock homestead, while Lawrence Rubin, a food broker, conducts his business from the adjacent farm once owned by his father, Arthur. Those fields lie fallow. Across the road stands the home of Ralph Rubin, next door to land owned by Avis Rubin Goldstein and her brother Lawrence.

The Turoff farms, which Anshel Turoff had envisioned with such idealism, came to an end in ten years. The Seekonk property was sold in 1929. Only the farmhouse remains.

William Sklut was a dairy farmer for perhaps five years. However, the Skluts remained in the converted two-family house in Cranston after Mr. Sklut opened his tailor shop in Olneyville Square.
Although it is no longer cultivated, portions of the Howitt farm remain in the possession of the family. According to Shirley Howitt, Mrs. Howitt gave up the dairy part of the farming when her son went in service and limited her farming to truck gardening some of the land. She gave up the farm in the 1940s.

Sandra Goldman retired in 1985. The Goldman farm land has been developed into house lots.

The Feinman farm in Portsmouth was sold to real estate developers in the 1960s, according to David Feinman. It is now a residential plat.

Hyman Cohn continued to supervise his dairy and cattle farm until the mid 1960s, according to his daughter Marcia Cohen, when ill health forced him to retire. Although he wished to sell the land as a working farm, no one was interested in the property as farm land. It was subsequently developed into home sites.

The Garelick farm is now the headquarters for the large and varied business enterprise known as Garelick Farms, Inc. In 1949, Israel Garelick was joined in his newly incorporated dairy company by his son Daniel and son-in-law Paul Bernon, husband of Elinor Garelick. Unfortunately, during the years of 1968 through 1970, Daniel Garelick, Paul Bernon, and Israel Garelick died. Elinor succeeded her late husband as president of Garelick Farms, Inc. When Lawrence Zelkind, her second husband, became president, she remained as chairman and treasurer. After Zelkind’s death in 1985, Mrs. Zelkind’s son Peter Bernon assumed the presidency. A second son, Alan Bernon, is executive vice-president.

The Belwing Farm continues in operation, although Irving Dickens "retired" in 1980. He now raises few of the turkeys he and his wife sell, relying on neighboring farmers for the birds.

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Acknowledgments

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Notes

1 Interview with Sarah (Mrs. Joseph) Webber, July 19, 1976
3 Ibid., Vol. 8, p. 506.
4 Ibid., Vol. 10, p. 35.
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The 200th anniversary of the famous George Washington letter to the Touro congregation in Newport was celebrated August 17, 18, and 19, 1990, with a gala weekend organized by the Society of Friends of Touro Synagogue National Historic Shrine, Inc. Over 500 persons attended.

George Washington’s letter to Touro affirmed in strong language the principles of religious tolerance, brotherly love, and mutual respect that were subsequently elaborated in the Bill of Rights, then in the process of ratification. Every year since the early 1950s, Touro Synagogue has commemorated the anniversary of the letter with a special reading.

The weekend began on Friday evening with a special service at Touro conducted by Rabbi Dr. Chaim Shapiro, Touro spiritual leader, with guest speaker Rabbi Dr. Binyamin Walfish and guest cantor Bernard Beer. Seated in the President’s Box alongside congregation president Bernard Kusinitz during the service was renowned actor and folk singer Theodore Bikel. Also on Friday evening Dr. Judith Laikin Elkin, first fellow chosen by the Touro National Heritage Trust, spoke on “The Jews and Their Encounter with the New World.” [See the article “Jews and the Encounter with the New World,” p. 482, below.]

On Saturday, after a morning service at the synagogue, a reenactment of Washington’s visit to Newport took place, sponsored by the Rhode Island Heritage Commission. President Washington, who was played by actor William Sommerfield, and his party, in authentic colonial costume, arrived at Newport’s Long Wharf aboard the sloop Providence. They also visited the festivities at the gala “Evening with the First President” on Saturday evening in Marble House, a former Vanderbilt mansion, where many members of the Society of Friends of Touro Synagogue also wore colonial garb. The evening’s program included entertainment by Theodore Bikel, an 18th century style magic show by magician Robert Olson, dancing, and a fireworks display.

A round table discussion on the future of religious freedom in the United States was held at the Viking Hotel in Newport on Sunday morning, August 19. The moderator was Ernest Frerichs, Chairman of Brown University’s Department of Judaic Studies, and the participants were Robert Alley, professor of American Studies at the University of Richmond; Edd Doerr, Executive Director of Americans for Religious Liberty; Samuel Rabinove, Legal Director of the American Jewish Committee; and Edward Asner, noted actor and humanitarian. Mr. Alley

Susannah Moore is Assistant to the Coordinator of Touro Synagogue.
cited the pivotal role of Roger Williams in establishing a climate that brought Jews and other oppressed people here more than a century before Washington’s 1790 visit. Mr. Asner said, “This is a dangerous time for religious freedom, when Communism and other political systems are breaking down; we are going to see a greater and greater resort to fundamentalism, as we are seeing in the Islamic world.” The discussion was followed by the Society brunch and annual general meeting.

On Sunday afternoon the ceremonies for the Bicentennial Reading of the George Washington letter began with a small contingent of the Newport Artillery, in authentic colonial uniforms, serving as a color guard flanking the path leading toward the Synagogue’s entrance. The Master of Ceremonies was Tylor Field II, and the program was attended by Society members from as far away as Florida and Texas, honored guests and participants, and others. Music was provided by the U.S. Navy Band, Newport; baritone Newport native Ernest Triplett; and violinist Zina Schiff, accompanied by Judith Stillman at the piano.

The program included greetings from Rhode Island’s Governor Edward D. DiPrete and Newport’s Mayor Robert J. McKenna, ecumenical prayers, and a special letter from the Mount Vernon Ladies Association, presented by Mrs. Hope Alexander. Touro’s Rabbi Emeritus, Theodore Lewis, gave brief remarks on the importance of George Washington’s historic words.

Senator Claiborne Pell read a Senate resolution he sponsored, establishing Religious Freedom Week the third week of September 1990. Representative Claudine Schneider read messages from President George Bush and Vice-President Daniel Quayle. The President wrote, “... For two centuries, the words of George Washington have served as a reminder of our Nation’s dedication to religious freedom and to religious tolerance. The members and friends of Touro Synagogue have made it their mission to foster those principles so eloquently expressed in George Washington’s letter ... let each of us reaffirm our devotion to using our faith to express the noblest values of America so that together we can then serve the inalienable rights of man ...” Ms. Schneider also read greetings from former Supreme Court Chief Justice Warren Burger, who said, “... let us join together in hope and prayer that the spirit that guided Moses, Joshua, David and Daniel in the affairs of state may guide leaders today, and the American people for another 200 years; and may the American people give ‘to bigotry no sanction, to persecution no assistance ...’”

As is traditional, the letter that prompted Washington’s response, written by Moses Seixas (warden of Touro) in 1790, was read by a Seixas descendant. This year it was 17-year-old Joshua Seixas Fausty. Edward Asner then responded with Washington’s reply, in which the first president borrowed the key phrases from Seixas. Edd Doerr spoke on “What Religious Freedom Means to Me.” U. S. Representative Ronald K. Machtley gave the principal speech, pointing out Rhode
Island's pivotal role in the development of our national policy of religious freedom and Touro's place within that development.

Samuel Friedman, charter president of Friends of Touro Synagogue, was chairman of the 200th Anniversary Committee that planned the weekend events. Other members were co-chairperson Marcia Cohen, worship chairman Rabbi Chaim Shapiro, letter reading chairman Tylor Field, II, and David Bazaarsky, Bernard E. Bell, Richard Carbotti, The Rev. Frank Carpenter, B. J. Clanton, Don Dailey, Karen Dannin, The Rev. Edward H. Flannery, John and Jane Goodman, Mary Lou Haas, Charlotte Penn, and Bella G. Werner, with the assistance of Kirsten Mann, Coordinator of Touro Synagogue.
JEWS AND THE ENCOUNTER WITH THE NEW WORLD

BY JUDITH LAIKIN ELKIN

As we approach the Quincentenary of Columbus's voyage and of the expulsion of the Jews from Spain, the questions most frequently asked by Jews concern Christopher Columbus: Was he a Jew? was he a converso? was he a marrano?*

These are, quite simply, the wrong questions; their answers, if we had them, would tell us nothing. The search for Jews in the pages of history trivializes the past and diverts attention from the real questions which are far more interesting. Consider: If Columbus was a Jew by birth or conviction, why did he have to conceal that fact? Why was there a separate social class of conversos who had been baptized but who were prevented by Church and State from merging with the congregation of the Catholic faithful? Why was the Church in the business of manufacturing marranos? And why is the question still alive after all this time? These are the great questions of the period because their answers tell us so much about Spanish culture and the way in which it molded the developing mentality of Latin America. Concentrating our attention on Columbus's ancestry is a red herring that diverts our attention from the important issues.

1492 was not a year of celebration for Jews. It was the year of the expulsion from Spain, where Jews had lived for over a thousand years, from a time before Christians lived there. When Ferdinand and Isabel, the Catholic Kings, decreed that Jews must convert or leave the Kingdom, they split the Jewish people in two. Half of Spanish Jewry changed their religion in order to keep their homeland; half changed their homeland in order to keep their religion.

The conversos who remained in Spain expected that, in exchange for giving up their religion, they would win acceptance within general society. But what they

Dr. Elkin is the first Touro National Heritage Trust Fellow. She received a three-month fellowship in 1990-1991, administered by the John Carter Brown Library at Brown University in Providence, Rhode Island, for research on some aspect of the Jewish experience in the Western Hemisphere prior to ca. 1600. The Fellow was selected by an academic committee consisting of representatives of Brown University, the American Jewish Historical Society, Brandeis University, the Newport Historical Society, and the John Carter Brown Library, as well as a representative of the Executive Committee of the Touro National Heritage Trust. The Trust, founded in 1946 and associated with historic Touro Synagogue, Newport, Rhode Island, is dedicated to furthering understanding between Jews and Gentiles and to the constructive exchange of ideas on issues of concern to both communities through fellowships, seminars, symposia, lectures, and publications.

This article is based on Dr. Elkin's presentation in the Touro Synagogue during the bicentenary celebration of President Washington's letter on religious freedom. Elkin is the author of Jews of the Latin American Republics and co-editor, with Gilbert W. Merks, of The Jewish Presence in Latin America. The founder of the Latin American Jewish Studies Association, she is presently a Research Scientist at the University of Michigan.

* A Jew is a person born of a Jewish mother and who has not converted to another religion. A converso is a person, originally Jewish or descended from Jews, who has been converted to the Catholic faith. A marrano is a converso who practiced Judaism secretly.

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encountered was an increasingly hostile environment in which policies formerly directed against them as Jews were now redirected against them as conversos. Baptism was not allowed to become a permit to enter general society. Rather, it placed further burdens on them by bringing them under the jurisdiction of the Holy Office of the Inquisition. Being a Jew, prior to 1492, had not been a crime. After 1492, being a converso left one open to the accusation of practicing Judaism secretly, which was heresy, for which the penalty was death and expropriation of property. Furthermore, no sooner had conversion washed away the stain of a despised religion, than a new stain, that of their “infected race,” was substituted. Because they could not show a certificate of limpieza de sangre (literally, “clean blood”), conversos were barred from holding public office, from entering the priesthood, riding a horse, wearing silk garments, owning slaves, or eating the foods to which they were accustomed. These laws of clean blood were the spiritual ancestors of the Nazis’ Nuremberg Laws. The placing of legal and social disabilities on the conversos explains why Columbus, if he was descended from this class, would have gone to considerable pains to hide that fact.

The Jews who left Spain had to seek refuge in other countries at a time when most European monarchs did not permit Jews to live within their domains. These exiles went to Amsterdam or Hamburg or the Italian papal states, where a degree of religious toleration was promised; or to North Africa, where conditions were far more dubious, and in time to Turkey, whose Sultan, astounded at the wastage of their own citizens by the Catholic Kings, welcomed this educated and productive class of Spanish Jews.

The story of the Portuguese Jews is especially relevant to Americans, because most of the avowed or secret Jews who made it to America passed through Portugal first. So many Spanish Jews crossed into Portugal in 1492 that it is estimated that they comprised one-fifth of that country’s population. Despite the promise of toleration, when King Manoel of Portugal engaged his son to a daughter of Ferdinand and Isabel, a condition of the marriage contract was that he expel these Jews from his kingdom. Unwilling to lose his useful new subjects, the king instead sealed the borders and ordered his army to convert all the Jews by force. That occurred in 1497.

One could imagine that America, the new-found-land, must have appeared as a godsend to these harrassed people. Suddenly, a totally new territory appeared from out of the ocean, where it might be possible to begin life anew. Unfortunately, for Jews, the idea of a New World was a delusion. The very first instruction sent by Queen Isabel to the first royal governor of the first colony, in 1502, stipulated that no Jew, Moor, nor one recently converted from those faiths, nor descendants of these or of any person burned at the stake, was to be allowed to enter the Indies. The same racist legislation that had barred conversos from entering their home societies was transferred intact to this so-called new world. From the start, to be a Jew in the
New World was a crime punishable by public lashing, deprivation of property, and perpetual imprisonment. To be a baptized Catholic suspected of following "the dead law of Moses" was a crime punished by being burnt alive at an auto-da-fe, an act of faith.

Incredibly, a handful of Jews and a considerable number of conversos found their way to the New World by various devices—procuring a false certificate of limpieza de sangre (literally, "clean blood") from some complaisant priest, or buying an exemption from the king himself, who was not above replenishing his treasury in this way. These immigrants represented a mixture of human motivations. Some, like Jose Maldonado da Silva, must have hoped that, by travelling to the farthest reaches of Spanish authority (to the territory that is now Chile), they could continue to live secretly as Jews. Others, such as Luis de Carvajal, the Catholic governor of Nueva Leon, must have hoped that his converso relatives whom he brought over to Mexico would cease and desist from their judaizing and disappear without trace into the Old Christian frontier population. Still others, like Simon Vaez Sevilla, were motivated by a desire to share in the wealth and glory that awaited those courageous and canny enough to grasp it.

The Inquisition, with its informers, followed the Jews overseas. Through the same Edict of Faith that had been read for centuries in European churches, the faithful were warned under pain of excommunication that they must inform the Inquisitors of any judaizing practices they might see or hear about, such as changing one's shirt on Friday, or observing the Fast of Esther, or cooking food in olive oil rather than in lard. The Edict was read to Spaniards and Indians alike, and one can only wonder what the Indians made of it, since they had never seen a Jew and had no idea what one was. Some kind of devil, they imagined, and that is the image of the judio (Jew) that went into their folklore.

Running like a scarlet thread through the sermons preached by the Dominican and Franciscan friars who were charged with evangelizing the Indians is the theme of the "perfidious Jew" who betrayed Jesus, taunted him with vinegar when he was thirsty, and who bore ultimate responsibility for his death. The calumnies heaped on the Jews—that they are heretics, blasphemers, conspirators, idolaters—did not need to be invented by these sixteenth and seventeenth century monks and priests. They can be found in writings of the church fathers going all the way back to the third century of the Common Era. Continual accusations against "Jews" in the abstract prepared the way psychologically for the periodic public humiliations, whippings, and burnings at the stake which were carried out all over the Spanish kingdoms and which otherwise might have aroused compassion in the hearts of spectators. Also noteworthy was the Inquisitors' exquisite attention to detail, such as the seating arrangements of the dignitaries assembled to watch prisoners being "relaxed" (in the peculiar terminology of the time) to the secular authorities for burning. These provincial monks were eager to demonstrate that their zeal and their style could
match anything the mother country had to offer.

Scholars have long discussed the motivations of the Spanish and Portuguese church and state in attacking Jews (who scarcely existed in the colonies) and conversos (whom they thereby prevented from assimilating to the rest of the Catholic population). Certainly, one reason was their understanding of what the Catholic faith required of them. Twentieth-century Christian theologians have come to accept the proposition that anti-Semitism was built into the interpretation of the Gospels from Paul onward. Another motivation was greed: arrests were invariably accompanied by the seizure of the prisoner’s property, which accrued to the Holy Office (minus a share that went to the informer). Following an orgy of arrests of converso merchants in Lima in 1635, the local branch of the Inquisition emerged as the wealthiest in the world.

Another motivation had to do with the Indians. Because native Americans were so new to Catholicism, and because the first conquistadors and inquisitors tortured them so cruelly, the Spanish Crown withdrew them from the jurisdiction of the Inquisition. They could not be executed for maintaining their ancient customs, which included idolatry. Fortunately for the friars, there was another class of person that it was not only legal but meritorious to hunt down and burn: suspected Jews. Watching the spectacle of the autos-da-fe and listening to the sermons that promised death to heretics must have made a great impression on the newly-converted Indians.

As a result of Inquisition activities, Jews and Judaism were completely eliminated from the Spanish colonies by the eighteenth century. Some Jewish tradition, but no Jews, survived in Brazil. The only continuity between the hunted conversos of the colonial period and the contemporary Jewish populations of Mexico, Peru, or Brazil is the continuing popular perception of Jews as a mysterious and occult presence. "Accusing" a person of having converso ancestry is a common tactic used to discredit political enemies or undesirable prospective sons-in-law. Philo-Semites, in a kind of reaction formation, like to ascribe Jewish ancestry to anyone of outstanding intelligence, wealth, or accomplishment. That is no doubt the reason that speculation about Columbus’s ancestry persists. Whether the speaker is pro- or anti-Jewish, the attitude is clearly racist.

The notion that Columbus was born a Jew flies in the face of all the evidence that he was born into a Catholic family of weavers in the city of Genoa. The notion that he was a marrano or crypto-Jew is simply preposterous: his journal and the observations of his contemporaries amply document Columbus’s scrupulous observance of Catholic ritual. In the close quarters aboard ship, or lingering in the anterooms of royal palaces, it would have been impossible for him to observe any Jewish custom. On the contrary: toward the end of his life, he donned a Franciscan habit. The only possibility left open is that some ancestor somewhere in Columbus’s
family tree may have been a Jew or converso. If that was the case, the family hid the fact so well that no one has successfully challenged their “clean blood” in 500 years of trying. To call Columbus a Jew or converso is to play the game of the Holy Office of the Inquisition, which never permitted persons of the remotest Jewish ancestry wholly to integrate into the community of humankind.

The search for Jewish ancestry for Columbus is particularly untimely now, during the run-up to the Quincentenary, when native Americans are calling attention to the fact that what we call the “discovery” of America was nothing of the sort. They object strongly to the notion that they were waiting to be discovered, that they were nothing until the white man came to confer civilization upon them. Recognizing that we have been ethnocentric in our view of 1492, we have dropped the word “discovery” from the quincentenary vocabulary, substituting the more neutral “encounter.” Native Americans further remind us that the encounter between Europe and America led to the genocide of the Indians, a genocide that was in fact initiated by Christopher Columbus and his brother on the island of Hispaniola. This is a singularly unpropitious moment to claim Columbus as a Jew.

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MY LIFE IN PROVIDENCE

BY DR. CARL JAGOLINZER WITH JENNIFER WEISS

JOURNEYS TO AMERICA

My parents, Philip and Kate Jagolinzer, had a long and difficult journey from Russia to the United States. Life in Russia during the late 1800s was quite difficult. Poverty, disease, and much anti-Semitism were coupled with political unrest and unreasonable demands upon the people. Jews were being blamed and tortured for government’s failure within the system. The family story relates that, in 1885, when Philip and Kate were planning to be married, news leaked out that Russian soldiers on drunken sprees were going to massacre Jews in their area. In response to the unbearable persecution of Russian Jews, a wealthy philanthropist in a nearby country* had made secret arrangements for Jews to escape on a cattle ship to Argentina, where he had bought land. My father and mother married in haste and joined others on the four-week voyage to Argentina, where they settled in a small town named Moises Ville.

The Russian Jews were given barren plots of land where they were to build houses and create a new life. My father had some experience in shoeing horses and became the village blacksmith. Three sons, Harry, Joe, and Max, were born in Argentina.

The family lived in poverty and hardship but relative security until rumors began to circulate that danger was soon to come for the Jews. Acting quickly, my father and other men escaped on a ship departing for England. Weeks later, my mother and her three young sons, along with other families, were also helped to escape to England and were reunited with my father.

After a number of years, the Jagolinzers received the necessary papers and travelled to the United States. When the family arrived in Ellis Island, their Russian immigration tags and passports read Yagol-Nitzer, from Nitzer—river, and Yagol—the name of the debarkation point in Russia. The immigration authorities spelled that Jagolinzer, which became the family name.

After a short stay in New York, at last, in 1896, Philip and Kate Jagolinzer, grateful, tired, and ready to settle down, arrived safely in Providence, seeking the religious freedom and opportunity that friends said Rhode Island had to offer. Providence became their home and the home of many children, grandchildren, and great-grandchildren.

This article was compiled by Jennifer Weiss from the writings of Dr. Carl Jagolinzer and from interviews with his daughters, Marion Goldsmith and Lois Fain.

* Probably Baron Maurice de Hirsch. See "Jewish Farmers in Rhode Island and Nearby Massachusetts," p. 444, above.

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CHILDHOOD

I was born in Providence on November 25, 1897, in a small house on Caswell Court, an alleyway from Willard Avenue to the corner of Prairie Avenue in South Providence. Later the family moved to the second floor of a six-family house at 279 Willard Avenue. After me, Blanche, Fae, and Charlie came along. We were five boys and two girls all together.

Our lifestyle and friends centered around other immigrant families and some friends from the old country. A few memories of my life as a young child remain clear in my mind even after all the years that have passed. My parents were Orthodox Jews. I must have been about five when they assigned a Rabbi-Teacher to undertake my early education. He was of a very cranky disposition, and I didn't take too kindly to him. My later educational experiences were likewise rather trying.

As a young child I was content with my life, despite the constant economic hardship that weighed so heavily on my parents. Things were very different. We had no electricity, light, power, radio, television, or refrigeration. It was a time of horse-drawn carriages, wood and coal heating, oil lamps, candles, and outdoor toilets. Those were difficult times for everyone, and yet we all stuck together and supported one another. Mama and Papa taught us each to care for the next younger child. There were many joys as well as difficulties. My mother was a very loving and caring woman, and Papa worked hard to provide for all of us. He was loaned a pushcart with two large wheels and peddled used articles on the streets of South Providence. He and his brother then opened a shop on Gay Street for blacksmith and carpentry services. Later, he left blacksmith work and opened a small neighborhood grocery store.

My father's income was meager and undependable but, in spite of the trying conditions here, we could not ignore the tragic news of relatives who were tormented by living conditions in Russia. My father wanted desperately to help bring these families to America. Our family was denied the full benefit of my father's earnings because of the pleading of relatives still in Russia for help paying for passage to America. He arranged loans from the Gemilath-Chesed (a Jewish group organization of the times that became greatly involved in family problems and settlements, among many other Jewish services). We younger children were expected to work and help out whenever possible, and I recall the small earnings my brothers and I contributed toward repaying these loans.

I considered it a big treat to help my brothers with their jobs. Harry sold Doughty's Famous Ice Cream from a horse-drawn wagon which he rode through the streets of Providence. When I was about six, I was taken along and helped him attract customers by clanging the bell and shouting "Here we are! Get it now; Doughty's Famous Ice Cream!"

Brother Joe worked for Golemba Grocery, at the corner of Willard Avenue and
Gay Street, and his salary was credited toward our family’s grocery bills. He filled customers’ orders and delivered them in a hand-drawn cart. Sometimes he brought me with him. I was well paid with sweet-tasting goodies and the joy of it.

As I got older, I began to work at my own jobs. I was a newspaper boy for a time. My interest in politics goes back to 1908 when I waited outside the offices of The Providence Journal at 4:00 a.m. for the election results. Later I was a shoe-shine boy. I made five cents a shine. That sounds like nothing now. It’s hard to believe that in those days one dollar profit was a good day’s work.

Back then, all family members were expected to contribute to the family income after they had finished grammar school. I dropped out of school at the age of 14 to go to work full time. That was the end of childhood for me.

**WORK AND EDUCATION**

My first job was at the Martin Copeland optical factory on Sabin Street, making nine dollars a week, working ten hours a day, six days a week. I carried my lunch most of the time, but sometimes I walked twenty minutes to my home in South Providence, ate lunch in twenty minutes, and walked back in the remaining twenty minutes of my lunch hour.

I quickly discovered that I truly enjoyed the optical work. That was my introduction to the field that I have been in ever since. Unfortunately, my newfound dedication interfered with my father’s plan that I become a plumber, a profession he had chosen when I was very young in the hopes that I would have steady work and make a good living. So much for the best laid plans! By the time I turned sixteen, I was quite sure that plumbing wasn’t the trade for me. Of course, I also didn’t have any definite plans for continuing in optics. It took a great deal of work on my part, kindnesses from others, and just plain luck before I could officially call myself an optometrist. Back in 1915, that dream seemed to me an impossibility.

I left Copeland for a job with more money at the Stevens optical factory but I was fired when I was given some unfamiliar work and ruined it. Nevertheless, my boss at the optical factory, Mr. Howard Barney, encouraged me to pursue a more advanced career. He himself was an optometrist and a wonderful man who had a great deal of influence on my life. I like to think that he saw some potential in me that even I didn’t know I possessed.

With Mr. Barney’s encouragement, I borrowed bus fare from my brothers and went to Boston to visit the Massachusetts School of Optometry (now the New England College of Optometry) on Massachusetts Avenue. Dean Theodore Klein met with me. I left his office feeling overwhelmed by the work I would have to do, but very determined to succeed.

In order to attend optometry school, I first needed a minimum of two years of high school education. Back in Providence, I went immediately to see the principal of
Technical High School, Mr. Yager. It turned out that he was instructing a summer course in high school subjects at the YMCA, and he made it possible for me to attend and become his student. Mr. Yager helped me throughout the next year. I juggled study time and work time, since I needed a job in order to pay Mr. Yager for tutoring me. Needless to say, I was ecstatic when I received my high school certificate. It turned out that I had even advanced beyond the minimum two years of high school. I felt like a whole new world was opening to me.

So, with certificate in hand, I returned to Boston in the summer of 1916 and was accepted into the Massachusetts School of Optometry. I had to let Dean Klein know that financing school would be difficult. He was very helpful and made it possible for me to pay tuition in installments over a period of time. I was elated!

Twenty dollars my brothers gave me was all the money I had when I went to Boston in September of that year. I was lucky to have a friend from Providence who had moved to Boston some time before. He even shared his room with me so we would both have a place to sleep.

The next step, of course, was to find a job. I answered a newspaper ad and became a door-to-door salesman for the Fuller Brush Company. They wanted me to pay fifteen dollars for the set of sample brushes, much more than I could possibly give them at that time. Perhaps I looked like a trustworthy fellow, or maybe I was just lucky. In any case, they gave me a few brushes to start out. I made the rounds in different neighborhoods every day after classes. After a while, however, I found that I still wasn't making enough to get along.

The most obvious solution was to find another job. So I did. There was a restaurant near the school that was looking for a boy to help with the evening meal. The chef worked down in the basement, and food was sent up on a dumbwaiter. I took the food and handed it to the waitresses. As payment, I received my evening meal. And it wasn't just any meal. The chef took a liking to me and always sent up the best food in the restaurant. I was feeling pretty lucky.

Meanwhile, I was working hard at optometry school. My classes weren't too difficult for me. I studied anatomy, physiology, pathology, chemistry, and physics. The study of the human body had been completely foreign to me, and I was absolutely fascinated. I went straight through the two years of school and graduated in 1918. In 1979 I was honored at a special alumni award dinner as the oldest graduate of the college.

After graduation, I enlisted in the Navy for a short time and then, after World War I ended, worked as an intern for an already established Providence optometrist, Dr. Silva. Internships weren't even required back then, but I wanted to learn everything I could. Optometry was more like a business than a profession in the early 1900s. It was practiced in jewelry stores and department stores. In previous years,
eyeglasses had even been peddled from door-to-door. People would try on different pairs of glasses and pick one that seemed to help them see better. Thank goodness things have changed so much since that time!

**CAREER AND FAMILY**

With my diploma and a few years of internship experience, I felt ready to move out on my own. I rented a store on Broad Street and fortunately did well enough to think of marriage to my sweetheart, Dorothy Schneidman. I had first met her when she was fifteen. My father had purchased a grocery store, and I delivered groceries to her family’s home. I was just a kid, and not too bright in the ways of love. It took some time before I realized how much I loved her, but once I smartened up and figured it out, I was the happiest man alive. We married in 1920 and shared a wonderful life together, raising our two beautiful daughters, Marion and Lois. My Dorothy inspired me always and helped me to rise above the feelings of discouragement that sometimes overtook me.

During those years right after our marriage, I continued to make progress in my profession. I closed my Broad Street office in the mid 1920s and took over the optical department of the largest department store in Rhode Island, The Outlet Company. I felt that this move would provide more security for my family. Over the years, I was fortunate to be able to build my department from one optometrist to a very successful organization with four optometrists. I was also able to start a weekly radio program, "The Importance of Good Eyesight," on Station WJAR that provided the public with information about the importance of protecting eyesight and the wonderful functioning of the eyes. The program continued for many years, and I wrote the weekly scripts. I felt I was doing important work, and the income was very good.

Nevertheless, I was dissatisfied with the commercialism of optometry in a department store and longed to re-establish myself in a more professional environment. With this goal in mind, in 1938 I found a suitable office in the Woolworth Building on Westminster Street and once again worked independently. I felt good about raising the professional standards of optometry. I moved my office to East Providence in 1947 and remained there until retiring from optometry in 1977 at the age of 80.

Through my 55 years in practice as an optometrist, I was privileged to watch the progress of optometry from a commercial business to a respected profession. I am proud to think of the role that I played in this transformation, both in my private practice and as a public official. Governor Case of Rhode Island appointed me to the State Board of Optometry Examiners, where I also served as chairman and remained for 21 years, being reappointed by four successive governors. I also served for a time as the President of the Rhode Island Optometric Association. I have found my profession to be very rewarding, and I marvel still at the unexpected opportunities.
that enabled a boy who quit school at age 14 to become eventually a successful optometrist.

**RETRIEVAL**

That was all many years ago, of course. After I retired from optometry, I felt restless and looked around for other things to do. My first project was at The Jewish Home for the Aged. I like to be with people, and many of the people there are much in need of someone to be with. We talked. Some of the men and women rarely saw their families and simply sat in their rooms alone day after day. Often, I listened and they talked, relieving the tension in themselves by sharing their thoughts and memories.

A few years later, I went to the Jewish Community Center and shared with the director my plan for a new project. That was the beginning of FRIEND TO FRIEND. I led weekly discussion groups for the people who came to the Center for meals. We discussed Israel, the relationship between elderly people and their children, Jewish problems, and then their own personal problems. Although I am no longer a part of it, that program is still a part of the weekly schedule at the Center, and I hope that people continue to benefit from it.

I have been a very fortunate man. I loved my wife Dorothy, and we shared a wonderful relationship until I lost her in 1945. I am so grateful for our two beloved daughters, grandchildren, and great grandchildren, and for the fulfilling years with my second wife, Rose Gorman Kestenman, with whom I shared later years of my life until she died. Although I have experienced the loss of many of my loved ones, they are very much alive in my heart. I wish to recall lovingly my deceased brothers and sisters, Harry, Joseph, Max, Blanche, Fae, and Charlie, as well as our wonderful parents.

Brother Harry, the eldest, provided us all with guidance and support. He shared my interest in optometry. For Joe also, I felt great affection and esteem. He originally worked at the Providence Public Market, but later became interested in art studies. His employer made it possible for him to attend the Rhode Island School of Design, and he received great honors for his artistic work and for the development of his unique philatelic art form.

As my immediate senior, Max had a profound influence on my life. He had exceptional learning ability from an early age, wrote fluently in Yiddish, recited from the Torah, and excelled in cooking Jewish favorites. Dear sister Blanche’s birth brought great joy to the family. She was made to feel like a princess and considered it her special station to serve Mama, our queen.

Fae also assumed much responsibility in our home. She always had the honor of braiding our **hallah**.* Her marriage to Ben Woolf was a wonderful event, and their

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* A loaf of yeast-leavened egg bread, often braided (Hebrew)
homes in Cranston and Narragansett were often the centers of family gatherings. Fae emerged in her middle years as an outstanding creative artist.

Charlie, my youngest brother, was idolized by us all. He was never without friends and became an active community member, serving as Kiwanis Club president and president of Pawtucket B'nai Brith. He, too, was an optometrist by profession.

My brothers and sisters, their wives and husbands, and our parents, are joined in my memories by my beloved Dorothy, and Rose. Though they are no longer with us, they live on through the children and grandchildren who succeed them and honor their memory. The Jagolinzer Family Society commemorates them and records our history, with four generations participating. Our past, the joys and struggles, live on in our togetherness today and in the stories we tell.

So I have told some of the stories that remain most vivid in my mind, from a life that has been full of wonderful moments. I feel very grateful. The joys have certainly outweighed the sorrows. I guess I must have done something right!

\[\star\]

Jagolinzer family, children of Philip and Kate Jagolinzer, circa 1910. Seated, l. to r., Joseph, Charles, Harry, Fae, Max. Standing, l. to r., Blanche and Carl.
Harry and Elizabeth Beck, early 1940s.

David Goldman, compositor at The Providence Journal, setting type, March 1952.
HARRY S. BECK AND OTHER JEWISH PRINTERS

BY ELEANOR F. HORVITZ

One of the earliest Jewish printers in Rhode Island was Harry S. Beck. Born in a small village in the southwest Ukraine, Russia, in 1884, Beck was apprenticed while in his teens to a commercial printer and learned to set type in five languages — Ukrainian, Hebrew, Russian, German, and Yiddish, though he might not have been conversant in all these languages.

At the age of nineteen he emigrated to the United States. Like so many other young men of the period, he escaped Russia by crossing rivers, bribing guards, until he was able to take a ship at Rotterdam for New York. Upon arrival, he went directly to his uncle, Simon Horenstein, who lived in Providence. With Beck's knowledge of typesetting, he had no problem obtaining work. While employed in several printing shops, he taught himself English and became proficient in the language. By 1907 he was in a position to open his own little business, H. Beck & Company. The print shop was located at 295 North Main Street in a two-story building on the site of the Roger Williams Spring. Nearby at 303 North Main Street was the tobacco business of Hyman Katz, at whose establishment the Hebrew Free Loan was organized.

JEWISH UNION PRINTERS

As a confirmed believer in the labor union movement, Harry Beck soon joined Local #33, the Providence branch of the International Typographical Union. Evidence of his membership in the "Book and Job" section of the branch is recorded in the 1907 anniversary book commemorating the 50th anniversary of the Union, as follows: "H. Beck & Co., 191 North Main Street, a new comer in Providence." In this same listing are the names of other journeymen printers who might have been Jewish:

Joseph Ehrlich of "Russian Poland," born in 1884, learned in the art of printing in that country. Participated in the printers' strike for an eight hour day.

Marcus Koppelman, born in Odessa, Russia, November 22, 1873. Worked in Providence on The Telegram.

Karl Lisker, born in Russia October 26, 1884, lived at 192 Lippitt Street. He became an apprentice at J. C. Hall's, where he learned the art of printing, in 1901.

Charles Manshell, born in Skala, Austria, in January of 1879. In 1890 he learned to be a printer, and he became member of Local #33, Book and Job Section, in 1903. He opened a small printing shop at 19 Mill Street in Providence, made a short-lived move to 339 North Main Street, and in 1901 opened a larger print shop at 115-119

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Pine Street under the name of Sun Printing Company. He had an "extensive plant with the largest cylinder press in the city. ... Mr. Mansell is one of the most enterprising and energetic master printers in the city and the large and increasing business of the Sun Printing Co. is ample evidence of his keen sagacity and sound business sense. To Mr. Mansell principally is due credit for the demand for the union label among the large Hebrew population of the city. The Sun invariably advertises as a union printing house; it granted the eight hour day January 1, 1906, and Mr. Mansell still carries a card, although doing very little work at the case in recent years."*

The Providence Typographical Union #33 anniversary book describes the problems encountered by members of the Union. One of the most momentous events in the fifty-year history was the prolonged strike for an eight-hour work day. For years printers had attempted to establish an eight-hour day by contract with employers. They finally succeeded in the newspaper field, but the book and job master printers, who traditionally received lower wages, had more difficulty in attaining a shorter work day. The International Typographical Union gave 18 months notice of a national strike, but the United Typothaeae of America opposed them since they did not want to relinquish the 54-hour week. The strike, both national and local, began in 1905 and was remarkable for the stubbornness and endurance of the combatants. Finally, in 1907, the book and job printers won their fight in some areas of the country but not in Rhode Island at that time.* The Providence Typographical Union was Rhode Island's oldest union, having been chartered in 1857.*

H. Beck & Co., Printers

According to the Providence City Directory for 1917, H. Beck & Co. had relocated to 128 North Main Street. Maurice Beck describes his father's role as a union printer and the shop as he remembers it:

Dad's printing shop was a small job shop on the second floor of 128 North Main Street. ... On small blotters used for advertising purposes appears the phrase, "H. Beck & Co. Printers since 1908." It was a Union shop and practically all work bore the Union label. He was a member of the Typographical Union as well as proprietor of the shop, a unique labor-management arrangement worked out by the International Union with printers/owners.

The shop consisted of an office, a bindery, a composing room, and two press rooms. The bindery had a multigraph machine for impressing letters, work space for assembling printed documents, space for gluing pads, etc. The composing room held the cabinets of type to be handset and a cutter/trimmer. A large flatbed press and job presses for hand-fed work were split between the two rooms. A high speed, vertical and automatic press, manufactured by Miele, was the "profit center" of the operation. The hand-
set type consisted of various type faces and sizes in English, as well as in Hebrew and Yiddish.

The staffing of the Beck printing shop, according to son Irving, varied over the years. In addition to Harry S. Beck as proprietor and printer, a secretary-bookkeeper was an essential member of the staff. A pressman delivered orders and filled in with bindery work and other printing operations. When an additional pressman or printer was needed, he would be obtained from the hiring hall of the Pressman’s Union or the Typographical Union. Occasionally an outside salesman would be utilized on a commission basis.

Maurice Beck said that he fitted into the “Jack of all Trades” category when he helped his father during his high school years. Irving Beck remembers that on Saturdays his father and Leo Cohen worked on a publication called “This Week in Providence.” They distributed it free of charge in hotels and other areas where tourists and visitors could be found. This publication, compiled by Celia Helford, was a good indicator of places to visit, restaurants, advertisers, and places of interest in the 1920s.

Dr. Beck reminisced about some of the men who worked for his father. There was an employee named Henry Norfolk, whom he called a “Fabian Socialist.” Norfolk, listed as a journeyman in the Printers and Printing book, was born in Kirkstall, England, in 1864, learned printing in Leeds, England, was admitted by card to the Union in 1901, and participated in the strike for the eight-hour day.

Dr. Beck also remembers a pressman, Barney Hoffman, who was German, and a young boy, Louis Sacarovitz, who was called a “Printer’s Devil,” that is, someone who does all kinds of work. (Sacarovitz died recently at the age of 83.)

David Goldman, another man who worked for Harry Beck, was born in Russia in 1887 and came to Providence in 1901 after first working in Brockton, Massachusetts. He left H. Beck & Co. for The Providence Journal in 1917 and was probably the first Jewish compositor there. He became a very important official in the Providence Journal graphics art department and in the Union, holding many prestigious appointments: vice-president of the Providence Typographical Union, member of the Executive Committee and vice-chairman of The Providence Journal chapel (union chapter), delegate to the International Typographical Union, and delegate to the New England District Convention and Rhode Island State Branch of the A. F. of L. As a very active Union member, Mr. Goldman fought for a retirement plan for Providence Journal employees. He died in Providence in 1952.

A good friend of David Goldman and a fellow-worker in the graphics department of The Providence Journal was Abraham Markowitz. Mr. Markowitz stated that his friendship with David Goldman dated back to 1929, when they printed a small weekly newspaper for Joseph Finkle, editor and founder of the Jewish Herald. Mr. Finkle did not have a printing press of his own and used the Cooper Press, owned
by Myer Cooper, whose daughter, Pauline Chorney, was secretary of the business. Goldman and Markowitz set the type.

Markowitz, too, was a member of Local #33. He worked for several printing shops, including the Oxford Press. In 1948 he was hired by The Providence Journal and was in charge of its composing room for 38 years. Of the 240 people who worked as printers for the newspaper, only four were Jewish.

Conditions were excellent, Mr. Markowitz explained, for union printers. They were paid well. A printer could always earn more on a large newspaper than in a printing business because the newspaper was a closed shop with a contract in which every man received a set wage. A worker might earn more, but never less, than the set wage. In 1976 Markowitz retired with fond memories of his interesting and creative work at the Journal and also of the camaraderie among his fellow workers. "We were like family," he said.

Unlike the sophisticated printing at the Journal, at H. Beck & Co. jobs were set by hand. Larger jobs were set in linotype by companies that specialized in setting linotype for the trade. After the type was set and used by Beck, it was sent back to the linotype company for re-melting and re-setting. Beck, aware of the high salary paid to the linotype operator, $100 per week in those days, suggested that his son choose that career. Irving Beck chose a career in medicine instead. (Linotype work was eventually phased out with present technological advances.)

The variety of printing undertaken by Harry Beck was great. As his son Maurice wrote,

> Business came from many networks, including the extended family, friends, political associates, political candidates, organizations, state government, and unions. On the political side, the Union label was a distinct asset, since candidates, regardless of party affiliations, considered the label to be essential for their campaign literature. Political printing included posters, pamphlets, bumper stickers, and novelty items. Dad had built up a good working relationship with the staffs of Senator Theodore Francis Green and United States Attorney General J. Howard McGrath during the period when each was Governor.

Another area of significant return was called "state work," i.e., various public documents, regulations, etc. This was usually obtained through the bidding process and required (through practice or statute) the Union label. I presume that small jobs did not require the bidding process.14

Maurice Beck also remembers specific jobs such as an item printed during the Depression, lottery type tickets printed on a press that could be fixed to imprint successive numbers. One series of tickets was called "watch deals" and was printed for a local jeweler, with the prize being a watch.
Harry Beck also printed the Temple Emanu-El bulletins as well as other organizational newsletters until he retired.

Harry Beck had competition from other union shops, from big plants to one-room, one-person basement shops. They bid, as did he, on jobs such as pamphlets, advertising, and patriotic booklets for use in schools in observance of Rhode Island Independence Day. Jewish and non-Jewish printing shops vied with Harry Beck for business. However, only one other printer was as unique as H. Beck & Co. Isadore M. Zaidman, owner of Liberty Printing Company, and Harry Beck could both set type in Yiddish. (Liberty Printing, 394 North Main Street, first appeared in the Providence City Directory for 1926.)

After a severe illness in 1941 from which he miraculously recovered, Harry Beck continued to run his shop for the next ten years or so, after which he operated on a free-lance basis, taking orders from old customers and placing them for commission with other companies.

**HARRY S. BECK — HIS LEGACY**

The short obituary which appeared in *The Rhode Island Herald* after the death of Harry S. Beck on March 1, 1968, in no way reflected the kind of man he was.

Harry Beck was a Socialist, and he was an ardent union man. His son Maurice conjectures that Beck's business might have suffered because of his political views. "I remember hearing people in the community refer to him scornfully as 'Beck the Socialist,'" Maurice remarked. Son Irving has his own interpretation of the effect of his father's strong beliefs in the Union. He said his father received many orders for jobs because Jews were oriented toward Union printers and wanted the Union label on their printing work. He also received work from the Socialist Labor groups.

Irving Beck tells of one incident which emphasizes his father's devotion to unions. When the Hebrew Bakers Union went on strike against Korb's Bakery Company, which was not unionized at that time, Beck became angry with his wife for buying a loaf of bread at the bakery because of the strike and because the bread wrapper did not carry a union label.

Harry Beck's relationships with his employees were very warm and understanding. His employees stayed with him for long periods of time. His son Maurice never remembers his castigating any of the employees, although he was often frustrated by things that went wrong. His customers also seemed to be friendly and respectful, adding to Maurice's pride in his father.

Leo Cohen gave this impression of Harry Beck: "He was a very, very nice man. Not outspoken but very calm and quiet. He was much older than I, so naturally he wasn't a buddy. But later when I was in the printing business, he gave me a lot of advice."
Harry Beck's relationship with his children and grandchildren was that of an understanding and rational father and grandfather. Edith Beck, wife of Irving, considered her father-in-law to be an extremely gentle and concerned parent and grandparent. She recalls an incident that illustrates Harry Beck's relationship with one of her daughters. Louise attended John Howland Elementary School on Cole Avenue, near the Sessions Street home of her grandfather. Her grandmother had died, but her grandfather often made lunch for her, which, Edith remarked, "were terrible lunches," but that did not prevent Louise from walking to his house and bringing her girl friends with her. Harry Beck made sandwiches for them all. The oldest child of Irving and Edith Beck, Steven, had a very close relationship with his grandfather, who often took him to the State House and introduced him around to important officials when he picked up and delivered printing.

Harry Beck took an active role in a variety of organizations: Workmen's Circle, of which he was secretary for many years; Jewish Socialist Bund, Labor Zionists, and the School Board of Temple Emanu-El. He also was a member of a fraternal organization, the Knights of Pythias.

From their father, Harry Beck's three sons inherited his scholarship, zest for knowledge, and propensity for high standards of academic work. While a teenager in Russia apprenticed to a printer, Beck delivered playbills for future performances to the theater attended by Russian officers. He often stayed on to watch the performances and thus became acquainted with Shakespeare and the great Russian playwrights. He was cast in the mold of the European intelligentsia and often was accused by his wife of being an elitist.

Beck enjoyed participating in intellectual exchange. A group of men met at his home, where, sitting around a table and drinking tea, they exchanged political, philosophical, and literary points of view. One of the men was Samuel Woodhead, who had emigrated from England. They had met at the Keystone Oil Company, run by a Mr. Edelstein. Mr. Woodhead was the bookkeeper, and Harry did the firm's printing. The two men had much in common, for Beck was a Socialist and Woodhead had been interested in the Socialist Labor Party in England; they also both enjoyed literature and philosophy. Each man had a child working at Mt. Sinai Hospital in New York. Irving Beck was an intern; Edith Woodhead was a nurse. Through their fathers' introduction, they eventually married.

Harry Beck was a vociferous reader in English and Yiddish. According to Irving Beck, his father's primary addiction was to Maimonides, whom he read in the original Hebrew. His interest in literature was well known. His employee Henry Norfolk gave Beck a book of Byron's poems and made up a special bookplate for it. Upon his father's death, Irving Beck found the volume. Earmarked was a page with Byron's poem about the sorrow of a husband for his departed wife. Harry's wife, Elizabeth (Temkin) Beck had pre-deceased him. The story of Elizabeth Beck,
who was the only girl in a family that had nine living sons, is one which deserves to be told on its own some day.

An interesting anecdote is told about Beck's love of literature. His two older sons have as middle names the names of noted writers. Maurice's middle name is Peretz, and Irving's is Addison. About the latter name there is a difference of opinion as to its origin. Maurice thought that Irving was named for the famous English essayist, Joseph Addison, but Irving has another theory. A bibliophile, he enjoys perusing old book catalogs. While doing this, he discovered an author named Irving Addison Bacheller who wrote early in the 20th century. The titles of two of his collections of short stories were Lizzie and Harry and Later Stories of Lizzie and Harry. It might have been a coincidence, but Harry Beck was married to Elizabeth, always called Lizzie, and their firstborn child might have been given the same two first names as the author.

Not only was Harry Beck interested in reading, but he also enjoyed writing. He translated from Yiddish the autobiography of his mother, Etta Beck. He wrote poetry in the style of e. e. cummings, usually with Russian, Israeli, or contemporary American themes. He took extension courses in writing at Brown University. He filled his retirement years writing poetry and occasional short stories. He sent his poetry to his grandchildren to critique and made use of their suggestions.

A recollection from Dr. Maurice Beck was of his father telling of a goal he would have liked to achieve — running a job printing operation and editing a weekly newspaper. For his sons, Harry Beck was committed to the goal of sending each of them to college and arranged his finances to make that possible. From his earliest days, Maurice Beck remembered his father bringing home samples of items he had printed. "He held these up as products that he took great pride in. This helped to imbue in us a recognition of the importance of quality. Dad was of the highest character in his relations with family, friends, and the community. He was universally perceived as a kindly man."

Dr. Aaron Beck reminisced about his relationship with his father.

In my preteen days he strongly encouraged my interest in science and bought me my first microscope at the age of eight and later a folding camera. These were significant gifts in the days of the Depression. He used to say that the Talmud states that a father should teach his son three things: a trade, how to read the Torah, and how to swim. He taught me how to set type and how to swim, and if not how to read the Torah, the love of knowledge and wisdom contained in it."

Perhaps Harry S. Beck, the printer, devoted husband, father, grandfather, and friend is best epitomized on this tombstone: "A Man of Letters."
Rhode Island Jewish Historical Notes

NOTES

1 According to Providence City Directories for years 1908, 1909, 1910, and 1911.
2 Printers and Printing in Providence 1762-1907, prepared by a committee of Local #33 as a souvenir of the 50th anniversary of the union, p. 201.
3 The Providence City Directories listed the address as 295 North Main Street.
4 Printers and Printing in Providence, ibid., p. xxxi.
5 Ibid., p. xlix.
6 Ibid., p. li.
7 Ibid., pp. 199-200.
8 Ibid., p. 187.
11 Taped interviews with Dr. Irving A. Beck March 26 and October 11, 1990.
12 Leo Cohen became a printer, together with his brother, J. L. Cohen, around 1930. Their first shop in the Grosvenor Building was flooded in the 1938 hurricane. After J. L. Cohen’s death Leo continued the business on his own as Cogen’s Printing Services at 135 Washington Street, Providence.
13 Printers and Printing, ibid., p. lxiv.
14 Information from Beatrice Feldman Goldman, daughter of David Goldman.
15 Telephone interview with Abraham Markowitz, October 7, 1990.
16 Letter from Maurice Beck, ibid.
17 Rhode Island Herald, March 8, 1968.
18 Letter from Maurice P. Beck, ibid.
19 Taped interview with Leo Cohen, May 19, 1990.
21 Interviews with Dr. Irving Beck, ibid.
22 Ibid.
23 Letter from Maurice Beck, ibid.
24 Letter from Dr. Aaron T. Beck, October 29, 1990.
PAWTUCKET-CENTRAL FALLS HADASSAH
THE EARLY YEARS
BY DOROTHY K. BERSTEIN

Hadassah, with 385,000 members nationwide, is the largest Jewish organization in the United States and the largest Zionist organization in the world. In Israel, Hadassah maintains a network of projects in health care, career education, youth welfare, and land reclamation. In the United States, Hadassah sponsors programs in Jewish education, governmental affairs, and leadership development. 1990 marks the 65th anniversary of the Pawtucket-Central Falls Chapter of Hadassah.

Henrietta Szold founded the national Hadassah organization in 1912. Among the early Rhode Island Zionists who heard her speak at the National Zionist Convention in 1924 was Julius Robinson, a delegate and secretary of the Zionist Organization of Pawtucket and Central Falls. At that time Zionism and Hadassah had not become fashionable. Only dreamers and idealists, who themselves never expected to see a Jewish state in their lifetimes, were concerned with Palestine. Hadassah, though, was beginning to attract thoughtful Jewish women.

A mass meeting was held on December 18, 1924, in the vestry of the Ohawe Sholam Synagogue in Pawtucket, sponsored by Julius Robinson for the purpose of organizing a Pawtucket and Central Falls chapter of Hadassah. The meeting was opened by Mrs. Julius Robinson [Sophie], who introduced Mrs. Archibald Silverman [Ida] of Providence, Rhode Island, an action committee member of national Hadassah. She graphically described the need for such a chapter and promised to bring the local group a flag from Palestine if the membership reached 100 when she returned from her planned trip.*

The following reports of Hadassah meetings are from handwritten minutes in a "Standard Blank Book" [a hard cover ledger record book] kept by Hadassah secretaries and now in the archives of the Rhode Island Jewish Historical Association. The original founding minutes of the new organization list the officers elected in December 1924: Mrs Julius Robinson, president; Mrs. H. Friedman and Mrs. S. Kaufman, vice-presidents; Mrs. Joseph Percelay, treasurer; Mrs. Ann Frucht, financial secretary; Miss Manya Kaufman, recording secretary; and Anna Brill, corresponding secretary. Committees were named for sewing, milk bottles, assistance (hospital), membership, hospitality, and program.

The very first board meeting of the new organization was held January 1, 1925. In addition to the above mentioned officers, those who attended were Mrs. J. Chernack, Miss Ruth Robinson, and Miss Ida Eisenberg. It was decided to have a

*Editor’s Note: No record could be found documenting receipt of a flag.
committee draft a constitution, and Ida Eisenberg was named chairman.

On January 28, 1925, a combined meeting of the newly born Pawtucket-Central Falls Hadassah and the Men’s Zionist Organization was held. Mr. David Rosalsky presided, Lester Friedman played a few violin solos, and Miss M. Kaufman sang a group of Yiddish songs.

At the next Hadassah meeting, on March 14, Mrs. Kaufman and Mrs. Chernack were selected to be delegates to the Boston Regional Convention. Members donated cloth, thread, and tape to the sewing committee, and “a little bazaar was held.” The first report of the financial secretary was given. The organization had $106 in its treasury, and $80.50 was sent to the New York organization. “$17 was realized from the Bazaar.”

The work was difficult, Mrs. Robinson’s report stated in 1925. The community had to be educated, and money was scarce. It was a real effort to keep the organization alive. Mrs. Robinson realized that to keep women interested they had to have a specific job to do; so the first project was sewing. A few women met in different homes, creating the spirit of sociability that has lasted even until today. The women made hospital shirts, every stitch by hand. The National Office of Hadassah commended the new chapter for its fine work.

In those days women did not have cars, and the members walked many miles collecting bottles and boxes filled with donations of nickels and quarters. They had no set monetary quotas, but they worked to raise money through rummage sales, home and public bridge games, Pesach (Passover) and pajama parties, grab bags, and food sales. The first chapter also formed cultural groups to discuss current events and read papers on Jewish personalities and affairs. However, the December 19, 1927, minutes record that “The cultural class which was held was not very successful as a very small number of ladies attended.”

In January 1926 it was decided to borrow $150 from the treasury to buy cloth. At a whist game on February 26, $42.50 was earned. A penny luncheon yielded $19.15, and at the February meeting $1.90 was collected to cover the costs for coffee and cake. In March a speaker from Boston who had just returned from Palestine was presented with a bouquet of flowers. A Bible study group was formed at this meeting, and a silver tray was raffled off to earn $8.15. In April of 1926 it was decided to hold all the meetings in the vestry of the synagogue instead of in private homes.

Mrs. Robinson served as president until February 1927, when Mrs. Shepherd C. Kaufman (Adéle) stepped in for one term. Her pet project was the Jewish National Fund, and on many a Flag and Flower Day she could be found in the synagogue vestry sending out her teams to collect donations. Typical in these early years were fund raisers such as “Package Parties,” bridge parties, rummage sales, food sales, “Penny Luncheons,” and “Dutch Suppers.” A bridge held in Barrington during the
summer of 1927 earned $46.50 for the organization. Junior Hadassah was organized the evening of October 26, 1927, and Miss Manya Kaufman was elected president.

Mrs. Robinson was again coaxed into becoming president in 1928 and was installed on January 31 by Mrs. Sheer, president of Providence Hadassah. Mrs. Robinson read a card to the members reporting that “the shipment [shirts, clothing, and sheets] sent a short time ago arrived in Palestine in good condition.” The chapter was given a quota of $1000 for funds for the national organization, which now had 274 new chapters. It was reported that a federation of women’s clubs was to be formed, with Mrs. Albert the first hostess and Mrs. Robinson, Mrs. Kaufman, and Mrs. Max Karlin representing Pawtucket-Central Falls Hadassah.

At the February 1928 Hadassah meeting a linen shower was held for donations of towels, pillow cases, and sheets for “the hospitals in Palestine.” The chapter made donations to the Hadassah Emergency Fund and the United Palestine Appeal. Raising money through Jewish National Fund boxes was also a project in 1928. Mrs. Robinson and Mrs. J. Chernack were delegates from the chapter to the Zionist Convention in Boston. Combined cultural classes were held by the chapter and the local National Council of Jewish Women. Jewish National Fund collection boxes were also a Hadassah project in 1928.

Mrs. Maurice Friedman was elected president in 1929 and served until 1931. From December 1928 to October 1929, according to the minutes, member participation was waning and there was little activity except for the second annual bridge held in January with Mrs. Harry Tesler as chairman. In October, thirty-six members attended the meeting, and there was a resurgence of activity. Mrs. Friedman represented the chapter at the annual Hadassah convention in Atlantic City in November.

A mass meeting of all Jewish organizations was held on November 14, 1929, in the Pawtucket synagogue vestry. Speakers included Joseph Chernack, president of the local Zionist district; Rabbi A. I. Schasgal, and Rabbi Israel M. Goldman of Temple Emanu-El, who spoke about his recent visit to Palestine. Mrs. Archibald Silverman, vice-president of the national Zionist organization, spoke about “The Roll Call,” a campaign to enlist members. One hundred and fifty people promised to enroll at $1.00 a person and to get every Jewish man and woman to enroll. The following Jewish organizations then existing in the Pawtucket and Central Falls area volunteered members for a committee to try to enroll every non-Zionist member in The Roll Call: Pawtucket-Central Falls Hadassah, Ladies Aid, Council of Jewish Women, Congregation Ohawe Sholam, and B’nai Brith.

Mrs. Israel Miller [Celia] served as president of the Pawtucket-Central Falls Hadassah from 1931 to 1933, speaking and using the Yiddish language throughout the meetings. A Pesach party was held at which Sholom Aleichem was read in the original Yiddish.
From 1933 to 1936 Mrs. Robinson took over and was president for the third time. Pawtucket-Central Falls Hadassah was growing, and financial quotas from national were being met. Mrs. L. Miller, delegate to the national convention in Washington reported that Pawtucket-Central Falls was one of 29 chapters in the entire country named to the Honor Roll. The Hadassah-Rothschild University Hospital was being built, and the local organization worked hard to raise money for this project. At the October 1934 meeting “An appeal from the Miriam Hospital was read asking the ladies to either bring sheets or cash.” The literary group met often, reviewing books and studying Jewish history. A “Propaganda Class” was formed, and “only those who are willing to go out to speak are eligible to join.”

Mr. S. Cokin spoke at the October 1935 meeting about his journey from Haifa to Egypt to Jerusalem. Members at the November 25 meeting “were urged to listen to Miss Szold, who will speak on the radio from Palestine on Sunday, November 30.” The first Oneg Shabbat* was held in the Ohawe Sholam Synagogue. A Hadassah Sabbath was held to celebrate Henrietta Szold’s 75th birthday on December 20, 1935. Miss Szold wrote a letter, from the S. S. Lafayette, on January 23, 1936, to Mrs. Shoolman, thanking the members of Pawtucket-Central Falls Hadassah for contributing to the planting of 1500 trees in Palestine in honor of her birthday.

... in my name you are restoring a piece of the land to fertility and beauty. I have thus been made part and parcel as it were of the land of our heroes and prophets and of our holiest aspirations. From the point of view of nature and from the point of view of history, you have incorporated me into something fundamental, something which in human parlance may be called eternal.

If this characterization of the act recommends itself to you as true and pregnant, then it should indicate my appreciation thereof, an appreciation beyond words.

Mrs. Charles Shoolman [Anita] was elected president in 1936 and served until 1939. The first annual Donor Luncheon was held at the Narragansett Hotel in Providence on April 27, 1937. Entertainment included piano solos by Anita Percegay and harp solos by Vivian Place. The major address was given by Frieda Silbert Ullian, and Sadie R. Goodman was the luncheon chairman. The Ad Book was 10 pages long with 63 ads, and 72 donors were listed in the “Roll of Honor.” Listed in the book were 120 “Precious Jewels,” children and grandchildren. Mrs. Shoolman’s message in the Ad Book was that “it gives me a great deal of pleasure to know that during my administration the Donors Luncheon has at last become a reality.... It is my hope that in the future this event will become a permanent part of our Chapter’s Annual Program and that we continue to serve our people and our Homeland through Hadassah.”

* lit., “Sabbath delight,” a Sabbath celebration (Hebrew)
The most recent Donor Dinner was held on May 14, 1990, with an Ad Book of 236 pages with 477 ads, 120 names of "Tomorrow's Leaders" (children only), and almost 200 donors.

REFERENCES
Twenty-fifth Anniversary Scroll, Pawtucket-Central Falls Hadassah, 1949.
Letter from Henrietta Szold, January 23, 1936.
All these items are in the archives of the Rhode Island Jewish Historical Association.
The National Detective Agency

BERNARD M. GOLDOWSKY, Superintendent

(Formerly with Pinkerton's National Detective Agency)

GENERAL SECRET SERVICE

If you are not in a mood to throw your money away on experiments See Us
If you have already done so and failed to get results See Us
If you believe that it is cheaper, in the long run, to engage reliable people to do your work at a possibly higher rate than others who take work for anything they can get in order to "pull your leg" charge, then See Us

We Are Absolutely Reliable

Our Motto is: "THERE'S NO SUCH WORD AS FAIL," and we challenge contradiction. We ran down more criminals in a short time than others have in fifteen years or more

Highest References from Leading Police Officials, Manufacturers, Business and Professional Men Furnished on Application

Industrial Trust Co. Building, 49 Westminster St.
PROVIDENCE, R. I.

Advertisement, Providence City Directory, 1908. Most certainly composed without benefit of an advertising agency.
REFLECTIONS AND RECOLLECTIONS
MY FATHER AND THE EARLY LABOR MOVEMENT IN RHODE ISLAND
BY SEEBERT J. GOLDSKY, M.D.

In browsing through some recent papers in the Notes, I came upon the following paragraph in a November 1988 article titled "Jews in Rhode Island Labor: An Introductory Investigation," by Professor Paul M. Buhle:

In a short time [after the formation of the International Jewelry Workers Union during World War I], 3 to 4,000 workers joined the union in Providence and the Attleboros [also centers of jewelry manufacturing]; the most important jewelry workers' strike in New England history [1917-1918] began at Ostby & Barton Co. [at 118 Richmond Street in Providence, one of the larger manufacturing jewelers in the state]. Again [labor] history might have been made, all the more so because Providence would become the costume jewelry capital of America. But again, and for the last time in Rhode Island jewelry [industry] until the 1940s, jewelry workers had gone all out without improvement of conditions or pay. Employers successfully responded to the threat with firings, police attacks, and blacklisting of union members. In some cases, health standards would remain dangerously low until the passage of the Occupational Health and Safety Act of the 1970s. It was a Jewish defeat without question [Jews and Italians had largely been the organizers of the Rhode Island local] ....

There was at least one Jew who was on the other side of the issue (not counting the Jews in Providence who were themselves manufacturing jewelers).

Since my father's records were destroyed upon his death in 1936 because they were considered to be too sensitive to preserve (certainly a most unfortunate decision), it would not be known what part my father played in this episode, if I were not to reveal it while I am still viable. My father was a colorful figure, previously described in some detail in these Notes. An article in the Providence Sunday Journal Magazine of December 23, 1990 titled "Private Eyes" was a further reminder of my father. It described the current activities of private detective Charles Magee of Providence. Like my father he was trained by the Pinkertons, and, again like my father, he smoked large cigars. (My father eschewed tobacco in later life when he was stricken with angina pectoris, the bane of smokers.) Unlike Magee, my father never accepted divorce cases, apparently a significant part of Magee's business.

My father had operatives working in the jewelry industry, both in connection with private retainers and pursuant to his association with the Jeweler's Protective Association, the affiliate of the New England Jewelers and Silversmith's Association, organized to detect and prevent pilfering of gold, silver, and platinum, much used in the local shops in those days.

Rhode Island Jewish Historical Notes, Vol. 10, No. 4, November, 1990
Let me revert now to the strike at Ostby & Barton’s. My father was a staunch conservative Republican, unlike the majority of Jews of the period. Union “busting” was still a respectable practice among the entrepreneurs of those days, fifteen years before the beginning of the New Deal and its protective labor laws. One of my father’s operatives working for Ostby & Barton had a mission beyond the detection of thievory. Now long deceased, his name was Harold K. Bernsten. He was listed in the city directory as insurance agent, which surely was a cover. He was a strongly built Norwegian, who as a young man had sailed in the merchant marine of his native land, attested to by the colorful tattoos on his powerful forearms. With a rich Scandinavian accent, taciturn but kindly, he was a faithful and loyal servitor until my father’s death in 1936. His primary endeavor during this period was labor espionage. I remember, then barely in my teens, bits and pieces of conversation at home about these activities. (As a matter of course we were never allowed to discuss my father’s business affairs outside the home.) The crowning irony of this story is that Bernsten was popular with his fellow workers and actually became a union officer. It is not now surprising in retrospect that there were “firings” and “black-listing” of union activities. To my knowledge it was never suspected who the culprit was who was leaking the union’s secrets to the bosses.

* 

NOTES


BIBLIOGRAPHICAL NOTES
BY SEEBERT J. GOLDSKY, M. D.

Recent acquisitions in the library of the Rhode Island Jewish Historical Association containing items of Rhode Island interest and a listing of the items:

1. Around the World and Beyond, with Side Excursions in the Realm of Humor and Philosophy, by Max L. Grant. Exposition Press, New York, 1971, 112 pages. Publication was supported by the Max L. Grant Foundation.

Verse, commentaries, and travel notes by Max L. Grant, who gained prominence in the Rhode Island community as the manufacturer of coin boxes for public transit, vending machines, and automatic toll collectors.


Pages 74, 91. Further mention of Aaron Lopez.

Pages 117, 136. Describes the philanthropies of Judah Touro and his burial in Newport.


Based on a comparison of studies of the Jewish population of Rhode Island carried out by the author and others in 1963 and 1987 and other sources. Data projected to the national Jewish population.


There is no particular focus on Rhode Island Jews, but the author, chairman of the government department at Wheaton College in Massachusetts, is Jewish.

The text analyzes transformation and cohesion in the Jewish community.

Pages 42, 136-141. The Rhode Island data are discussed.


The names pertinent to Rhode Island Jewish history are Arline Ruth Kiven, Linda Kushner, Victoria Lederberg, and Lila Sapinsley.

7. *Blue and White*, the 1909 class yearbook of Hope High School, Providence, R. I., 78 pages plus an advertising section, unpaged.

The recognizable Jewish names among the graduating class are Matilda Cohen, Sadie Goldberg, Sarah Gorman, May Anna Guny, Minnie Levin, Abraham Luber, and Norman Stephen Taber.


The purpose is largely promotional. A number of Jews, Jewish businesses, and Jewish organizations can be identified in the text, captions, and extensive index.


The question is asked, "How did Providence become the jewelry center of the United States?" and covers the history of the first 100 years. Manufacturing jewelers in 1857 and 1884 are listed. S & B Lederer Company is noted in the latter group.
The Thirty-sixth Annual Meeting of the Rhode Island Jewish Historical Association was called to order at the Jewish Community Center of Rhode Island at 2:45 p.m. on Sunday, May 7, 1989, by Benjamin Eisenberg, Co-chairman for the day. Mr. Eisenberg welcomed everyone and introduced President Robert Kotlen.

Mr. Kotlen announced the completion of the work of the Long-Range Planning Committee under the chairmanship of Ruth Fixler. The Association will begin to implement the recommendations of the Committee. One of the recommendations was to form a Finance Committee; Aaron Cohen has been appointed chairman.

Mr. Kotlen announced that the Association now has a copy machine, purchased through a generous gift from the Jacob Goodman family. Copies are available for a 25 cents fee. He asked the members to note the outstanding display of posters of the American Yiddish theater. They were brought by Bernard Wax, Director of the American Jewish Historical Society, from the Posner collection.

Kotlen reported that the Association has four new Life Members and 28 new Annual Members, for a total of 576 members, and that the Association is now an institutional member of the American Jewish Historical Society.

A motion was passed to waive the reading of the minutes of the last annual meeting.

The Treasurer's report was read by Dorothy Horowitz, Treasurer, and approved. A copy of the Annual Financial Statement of 1989 and the budget for 1990 is on file with this report.

Eleanor Horvitz, Librarian-Archivist, reported that two landmark businesses have closed their doors. Channel 10 is preparing a documentary on the Outlet Company and is using some of the Association's material. Roitman's Furniture Store is closing and is donating historical items to the Association. The Association has received plaques from Hasbro, Inc., and memorabilia from members. The Rhode Island Historical Society borrowed five photographs for its exhibit on "Lives of Rhode Island Women."

Judith Cohen, Editor of the Rhode Island Jewish Historical Notes, reported that the next issue will include an article on Jewish farmers and asked the members for suggestions and articles for future issues. Bernard Bell requested information on early Brown University Jewish graduates.

The Nominating Committee report was read by Stanley Abrams in the absence of Geraldine Foster, Chairman. The slate of officers for the coming year is as
follows: President, Robert A. Kotlen; First Vice President, Stanley Abrams; Second Vice President, Bernard Kusinitz; Secretary, Caroline Gereboff; Associate Secretary, Charlotte Penn; and Treasurer, Dorothy Horowitz. The other members of the Executive Committee are listed in the report attached to the secretary's report. Since there were no counter-nominations, the President asked the Secretary to cast one ballot in favor of the slate. It was so moved and voted.

The chairman introduced Samuel Friedman, Chairman of the Anniversary Committee of the Society of Friends of Touro Synagogue, who extended an invitation to the members to attend the celebration which will take place in Newport August 18-20, 1990, to commemorate the 200th anniversary of the letter written by President George Washington to the Touro congregation.

Marilyn Eisenberg, Co-chairman of the Annual Meeting, then introduced Bernard Wax, Director of the American Jewish Historical Society, who gave the 20th Annual David Charak Adelman lecture, entitled "Laughter and Tears: The Importance of the American Yiddish Theatre." Mr. Wax described with humor and nostalgia the importance of the Yiddish theatre to the immigrant generation in helping them adjust to their new life in the United States.

After a question and answer period, Chairman Eisenberg thanked the Annual Meeting committee, Geraldine and Warren Foster, Stanley Abrams, Lillian Schwartz, Dorothy Horowitz, Samuel and Lynn Stepak, for their efforts. She mentioned the availability of past issues of the Notes, the note-cards, and membership applications at the registration table.

The meeting was adjourned at 4:30 p.m. A collation and social hour followed.

Respectfully submitted,
Caroline Gereboff, Secretary
NECROLOGY — 1990

ADLER, CELIA E., born in Providence, a daughter of the late Jacob and Minnie (Manshel) Erstof.

Mrs. Adler was a 1925 graduate of Brown University and was active in the Pembroke Club of Providence. She was a board member of many organizations, including the American Association for University Women, the Girl Scouts of America, the Child Guidance Clinic, the Jewish Community Center, Hadassah, Brandeis University Women's Association, Temple Beth-El Sisterhood, the Jewish Home for the Aged, and The Miriam Hospital Women's Association. The Rhode Island Section National Council of Jewish Women, on whose board she served, honored her in 1985 for distinguished community service. Mrs. Adler also held membership in several historical societies.

Died in Providence on September 4, 1990, at the age of 87.

ESPO, HARLAN JOEL, born in Pawtucket, a son of the late Morris and Mildred (Goldis) Espo.

Mr. Espo was the former owner and operator, with his late brother, Irving, of Morris Espo & Co., a news dealership in Pawtucket, and also owner and operator of the former Providence Textile Company. In 1979 he joined the Rhode Island Hospital Trust Co. as a trust administrator and estate planner, and in 1984 he transferred to the Company's Palm Beach, Florida, office.

He was a 1948 graduate of Brown University. Active in many organizations, he served as president of the Jewish Community Center and president of Hillel of Brown University and was a member of the Jewish Welfare Board, New York City, and the Rhode Island School of Design. He was a Navy veteran of World War II, having served in the Pacific theatre of war.

Died in West Palm Beach, Florida, on September 27, 1990, at the age of 65.

GALKIN, ANNA, born in Providence, a daughter of the late Harris and Esther Kenner.

Mrs. Galkin held membership in the Order of the Eastern Star, the Jewish Home for the Aged, Hadassah, and The Miriam Hospital Women's Auxiliary. She was also a member of Temple Torat Yisrael and its Sisterhood.

Died in Providence on February 21, 1990, at the age of 94.
GOLDMAN, GEORGE W., born in Providence, a son of the late James and Frances (Levy) Goldman.

Mr. Goldman was president of Providence Window Cleaning Company for 21 years and was also founder and president of the Richmond Sanitary Supply Company before retiring three years ago.

A 1943 graduate of the Wharton School of Finance, University of Pennsylvania, he served in the Army during World War II as a lieutenant.

He was a member of Temple Emanu-El, its Men’s Club, and other organizations such as Redwood Masonic Lodge, the Jewish Home for the Aged, and the Providence Hebrew Day School.

Died in Providence on January 3, 1990, at the age of 68.

GOLDOWSKY, BEATRICE, a lifelong resident of Providence, a daughter of the late Bernard M. and Antoinette (Lotary) Goldowsky.

Miss Goldowsky was office manager for the late Dr. Maurice Adelman for more than 50 years before retiring 15 years ago. She was a member of Temple Beth-El and its Sisterhood, Hadassah, National Council of Jewish Women, The Miriam Hospital Women’s Association, and the Jewish Home for the Aged Women’s Association. She was a volunteer for the Rhode Island Lung Association for 15 years.

Died in Providence on January 9, 1990, at the age of 86.

GREENBERG, SARAH H., born in Poland, a daughter of the late Tobia and Eva (Zawatsky) Strick.

Mrs. Greenberg was a founding member of Temple Torat Yisrael, first president of its Sisterhood, and an honorary life trustee of the Temple. She was a member of Hadassah, the Jewish Home for the Aged, and Pioneer Women. She received the “Woman of Valor” award from the Israel Bond Committee.

Died in Providence on September 25, 1990, at the age of 80.

JOSEPHSON, EDWIN, born in Newport, the son of the late Mr. and Mrs. Israel J. Josephson.

Mr. Josephson succeeded his father as president of the Narragansett Clothing Co. and held that position until his retirement in 1968. He was also an incorporator of the Newport Hospital and the Savings Bank of Newport.

Active in many organizations, Mr. Josephson was a charter member of the Newport B’nai B’rith in 1924. He was a past president of the United Jewish Appeal in Newport, past director of the Newport Chamber of Commerce, and
a member of the Newport Lions club.

Mr. Josephson served as president of Touro Synagogue from 1970 to 1972 and was a trustee of the Society of Friends of Touro Synagogue.

Died in Newport on November 18, 1990, at the age of 89.

KAY, MILTON C., born in Albany, New York, a son of the late Abraham and Bessie (Silverman) Kay.

Mr. Kay and his brother, Barney Kay, were co-owners of Kays-Newport Shoe Stores in Providence, Newport, and Boston for more than 50 years.

He attended Union College, Schenectady, New York, and Brooklyn Law School.

Active in several organizations, Mr. Kay was general solicitation chairman for the Red Feather Fund (now the United Fund), a vice-president of the Jewish Community Center, and founder of Camp Centerland of the Jewish Community Center. He was a member of Temple Beth-El and its Brotherhood, of The Miriam Hospital, and other organizations.

Died in Providence on May 20, 1990, at the age of 76.

KROLL, SANFORD I., born in Providence, a son of the late George and Rose (Rothman) Kroll.

Mr. Kroll was president of Lincoln Controls, Cranston, before retiring in 1982. He was a 1948 graduate of Colby College. An Army veteran of World War II, he served in the European theatre of war.

A past vice-president of Temple Emanu-El, he also served as president of the Solomon Schechter School and the Bureau of Jewish Education.

He was a member of the Executive Committee and the Publications Committee of the Rhode Island Jewish Historical Association.

Died in Boston on September 20, 1990, at the age of 65.

LEWIS, DR. A. BUDNER, born in Wales, a son of the late John and Goldie (Jagoda) Lewis.

Dr. Lewis was a periodontist for many years before retiring in 1988.

He was a 1928 graduate of Columbia University, George Washington University with an associate's degree in dentistry, and Tufts University Dental School with a D.M.D. degree. In 1933 he became the first licensed periodontist
in Rhode Island. He was an Army captain during World War II. He was an instructor in Oral Pathology at Rhode Island State College and a clinical lecturer and instructor at Tufts University. Other positions held by Dr. Lewis were as consultant at Rhode Island, The Miriam, Roger Williams General, and St. Joseph Hospitals. He also was a periodontist at the Veterans Administration Regional Medical Center, Providence.

Dr. Lewis held memberships in many dental and honorary societies such as the American Academy of Periodontists, the American Academy of Oral Pathology, the American Academy of Oral Medicine, New England Society of Periodontists, the American and Rhode Island Dental Associations, and the Beta Sigma Sigma Honorary Dental Society. He also served as a past president of the Providence District Dental Society and the Rhode Island Children’s Dental Society.

Died in West Palm Beach, Florida, on April 11, 1990, at the age of 84.

LOVETT, RAUL L., a lifelong resident of Providence, he was a son of the late Samuel and Jeanne (Millman) Lovett.

Considered Rhode Island’s preeminent workers’ compensation lawyer and champion of union causes, Mr. Lovett received his B.A. degree from Emerson College and his law degree from Boston University in 1960.

Mr. Lovett was known for his flamboyance as well as his astuteness as a lawyer. He was one of the pioneers in promoting commercial advertising by lawyers, both in print and on television.

A member of Temple Beth-El, Mr. Lovett belonged to several Rhode Island law organizations. He served as a volunteer in the Israeli Army for a month in 1984.

Died in Providence on January 24, 1990, at the age of 55.

PRITZKER, DR. SAMUEL, born in Kiev, Russia, a son of the late Nathan and Sophie (Skomoroff) Pritzker.

He was an anesthesiologist at The Miriam Hospital for 35 years before retiring in 1974. A 1927 graduate Brown University, he received a medical degree from Tufts University Medical School in 1931. During World War II he served with the Army Medical Corps as chief of anesthesia for the 185th General Hospital in England and held the rank of colonel.

He was a member of many medical societies, including the American Medical Association, the Rhode Island Medical Society, and the Providence
Medical Association. He was a diplomate of the American Board of Anesthesiology and a fellow of the American College of Anesthesiologists.

Dr. Pritzker served as president of Temple Beth-El for three years and was elected a life trustee. He also was elected a life trustee of the Jewish Federation of Rhode Island and the Jewish Community Center. He was past chairman of the doctors’ division of the United Way.

Died in Providence on October 17, 1990, at the age of 85.

SCHWARTZ, ESTHER IPP, born in Paterson, New Jersey, daughter of the late Bernard and Annie (Salkowitz) Ipp.

Mrs. Schwartz in 1957 was elected vice-president of the Society of Friends of Touro Synagogue National Historic Shrine, Inc., and was in charge of restoring Touro Synagogue in Newport, Rhode Island. She worked for over three years directing the restoration, often traveling from her home in New Jersey and spending three days a week in Newport. She also undertook historic research to assure the integrity of the restoration work. She spent many days in New Haven, Connecticut, doing research in the Yale University Library on the history of Touro, mainly using the Ezra Stiles papers, and discovered a previously unknown sketch of the Synagogue’s ark by Stiles. When restoration started, the chandeliers in the Synagogue were black and were believed to be wrought iron. Mrs. Schwartz took the chandeliers home to New Jersey and spent weeks of laborious cleaning and polishing, discovering that the chandeliers were brass, darkened by years of accumulated candle wax and soot.

The Newport Historical Society gave Mrs. Schwartz its Antiquarian Award Gold Medal in recognition of her "intelligent and untiring efforts toward the restoration of Touro Synagogue." Her article "Restoration of the Touro Synagogue" was published in the Rhode Island Jewish Historical Notes, Volume 3, Number 2, October 1959, pp. 106-131.

Mrs. Schwartz was one of the early advocates for the establishment of the Museum of American Folk Art, New York, and a member of its Board of Trustees. She was a founding member of the Friends of the American Wing and the William Cullen Bryant Fellows of the American Wing of the Metropolitan Museum of Art in New York, serving as chairman for three years in the 1960s. She and her husband, Samuel Schwartz, who was co-owner and then owner of Cadillac Textiles in Cumberland, Rhode Island, for many years, donated many priceless objects from their collection of Americana to the Metropolitan Museum of Art. Mrs. Schwartz was also a founding member of the boards of trustees of the Yale University Friends of American Art; the National Museum
of American Jewish History, Philadelphia, Pa., and the Library Associates of the University of Delaware. She was the first woman officer of the American Jewish Historical Society.


SHARP, DR. EZRA A., born in Providence, a son of the late Samuel and Fannie Sharp.

A practicing physician in Providence for 60 years before retiring in 1989, Dr. Sharp graduated from Harvard College in 1921 and received a medical degree from Johns Hopkins University School of Medicine in 1921. He also received a master of science degree from Yale University.

Dr. Sharp was a fellow of the American College of Physicians, a member of the American Society of Internal Medicine, the American Physicians Fellowship, the American and Providence Medical Associations, and the Rhode Island Medical Society.

Died in Providence on March 25, 1990, at the age of 88.

WAKSLER, JOSEPH, born in Kiev, Russia, son of the late Jacob and Fanny Waksler.

He was an industrial supplies salesman for the Simon Supply Co., Fall River, before retiring in 1975. He was a member of Temple Emanu-El.

Died in Providence on March 11, 1990, at the age of 90.
ERRATA AND ADDENDA

VOLUME 10, NUMBER 3, Part B

"Jews in the Jewelry Industry"
Page 299, Lines 15-16, should read "The Blacher Brothers partnership of Harry and Benjamin Blacher was organized in 1911 ..."
Page 308, lines 1-2, should read "Jonas Goldenberg ... came to the United States ... with his younger brother, Irving ..."

"Jewish Family Service — A Retrospective"
Page 334, Endnote 22, should read "Speech delivered at the 1945 Annual Meeting of the Ladies Hebrew Aid Society of Pawtucket by the president, Bessie Shoel Lipson."

"The Brown Connection"
Page 357. Professor Sidney Goldstein of Brown University pointed out a connection of a Rhode Island rabbi to the academic community of which the author was unaware. Add the following entry:

Temple Torat Yisrael

"The Miriam Hospital: 65 Years of Caring"

Physicians had an important role in the early development and success of the hospital; yet none is mentioned until the appointment of the late Dr. Alexander M. Burgess as Director of Professional Education in 1952, a quarter of a century after the opening of the hospital. Doctors Robert Davis, F. A. Simeone, Stanley Aronson, and Herbert C. Lichtman, also mentioned, were given full-time appointments in 1966-1967 when an affiliation with Brown University was contemplated.

I shall not attempt to mention all of the scores of physicians who have worked at the hospital during its formative years, but it seems worthwhile to indicate the leaders in the early days. The First Anniversary Issue [Report] of The Miriam Hospital (1927) lists the complete staff. In this publication no chiefs of service were indicated, but the heads of departments (sometimes two or three) were designated as "visiting physicians" or "visiting surgeons." Chiefs, however, had been appointed by the time this writer joined the staff in 1936. The officers of the Staff Association in 1927 were Charles O. Cooke (general surgeon), president; Frank McEvoy (general surgeon), vice president; Nathan A. Bolotow (ear, nose, and throat surgeon), secretary; and Banice Feinberg (pediatrician), registrar. At that time Dr. McEvoy, a graduate of the Mayo Clinic system, was probably the best trained surgeon in Providence. Dr. Cooke, more of the old school, was a senior
surgeon at Rhode Island Hospital. Dr. Feinberg had received training at the Floating Hospital (Tufts affiliated) in Boston, Massachusetts. Dr. Bolotow had taken postgraduate courses in ear, nose, and throat.

The visiting physicians in internal medicine were Doctors Burgess and Max B. Gomberg (general practitioner). The leading pediatricians were Dr. Maurice Adelman (trained at Children's Hospital in Boston) and Dr. Feinberg.

The visiting surgeon in gynecology and obstetrics was Ira H. Noyes. In ear, nose, and throat, the visiting surgeons were Nathan A. Bolotow, Benjamin S. Sharp, and Herman A. Winkler (trained at the Massachusetts Eye and Ear Infirmary in Boston). Dr. William B. Cohen was physician in dermatology. Physician in x-ray was Simon A. Albert, an associate of the distinguished and respected radiologist, Isaac Gerber.

Dr. Cooke resigned from the staff in the early days, and Dr. Gomberg died in 1934. During this period Doctors Burgess and McEvoy became the first Chiefs of Medicine and Surgery respectively. Dr. Burgess was succeeded by Dr. Louis I. Kramer and Dr. McEvoy by Dr. Eske Windsberg. Dr. Kramer was succeeded in turn by the late Dr. Ezra A. Sharp, a graduate of Johns Hopkins Medical School and of the residency program in Medicine at Yale. Samuel D. Kennison and Samuel Starr were visiting physicians in neuropsychiatry. Dr. Kennison, a Navy veteran, was also hospital pathologist. Space does not permit the naming of the several assistant visiting physicians and surgeons, although most were familiar figures in Providence and became senior members of the staff in later years.

Two errors in the text warrant notice. With respect to the building of the Summit Avenue facility, the author states (p. 363): "Plans called for the renovation of the existing building [the Orphanage building] and the addition of a third floor." In fact, a new three-story building was constructed and attached to the Orphanage building, while the old building (a non-fireproof structure) remained at two stories.

On page 362 the author notes that the Summit Avenue structure received "high ranking" by the "American College of Surgery." This presumably was meant to be the American College of Surgeons, which at that time accredited hospitals. The College later joined with the American College of Physicians and the American Medical Association to form the Joint Commission on the Accreditation of Hospitals.
RHODE ISLAND
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