



RHODE ISLAND
JEWISH HISTORICAL NOTES

VOLUME 4 NOVEMBER, 1964 NUMBER 2

FRONT COVER

HONORABLE PHILIP C. JOSLIN 1886-1961
First President of Temple Emanu-El 1924-1948
Honorary President 1948-1961

RHODE ISLAND JEWISH HISTORICAL NOTES

VOLUME 4, NUMBER 2
NOVEMBER, 1964



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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION
209 ANGELL STREET, PROVIDENCE 6, RHODE ISLAND

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Printed in the U. S. A.

by the OXFORD PRESS, INC., Providence, Rhode Island

THE FIRST TWENTY YEARS OF TEMPLE EMANU-EL

By RABBI ISRAEL M. GOLDMAN*

*This is a continuation of the story of Temple Emanu-El by Rabbi Goldman, the first five chapters of which appeared in the Notes for May, 1968 (Vol. 4, No. 1). Rabbi Goldman was the first Rabbi of Temple Emanu-El and served from 1925 to 1948. He is presently Rabbi of the Chizuk Amuno Congregation in Baltimore, Maryland.

CHAPTER VI

"IN THE DAY OF ADVERSITY, CONSIDER"

The author of the Book of Ecclesiastes in the 14th verse of the seventh chapter offers this wise counsel: "In the day of prosperity, rejoice; But in the day of adversity, consider." These words have a special pertinence in the history of Temple Emanu-El. From its beginnings in 1924 the general economic prosperity brought a generous outpouring of financial support from the membership, both for the building of the Temple and for its full maintenance in very handsome style. Then came the financial crash of 1929. On Yom Kippur day of that year (Monday, October 14), the booming economic structure of the entire country fell in ruins, and with it the economic fortunes of millions of people. The Great Depression set in, and many years passed before it lifted. Those were the terrible years of business decline, unemployment, bread lines, and apple-selling in the streets. The days of prosperity were gone. The days of adversity had arrived.

General economic conditions were bound to be reflected in the life of the congregation. Temple Emanu-El, too, faced its "day of adversity," and took counsel on how to adjust its affairs to the drastically changed conditions, indeed, to "consider." These "considerations" were three-fold in character: First, how to raise the necessary funds; second, how to institute economies without impairing the usefulness of the Temple's work; and third, how to carry on the maximum number of programs and to continue as a potent religious force during those years of great tribulation.

Financial difficulties began to appear as early as the Fall of 1928. At the beginning of that Synagogue year, a number of plans for fund raising were evolved which with few changes functioned through the depression years and helped to raise the additional sums necessary to

carry on the work of the Congregation. In November, a Deficit Committee was appointed, with Jacob A. Meyer and Harry A. Fisher as co-chairmen, to interview a number of members who were to be asked to make up the current deficit. In December, at a meeting of the Board of Trustees, Nathan Hilfer proposed the use of Temple Mortgage Banks to be placed in the homes of the members and the money placed in them to be collected monthly. This plan was adopted after considerable study. In March 1929 these Mortgage Banks—each one a neat, shiny, metal, oval bank, on one side of which was a metal plaque carrying a likeness of the Temple edifice with the inscription, "Temple Emanu-El Mortgage Bank"—were distributed to the homes of the members. Hilfer was appointed Chairman of this novel project. At the March meeting of the Board of Trustees, two teams were designated to collect outstanding dues. In the Spring of that year, on May 20, 21, and 22, the first Men's Club Carnival was held under the Chairmanship of Samuel Rosen, which netted the congregation the sum of \$1100. The Carnival remained as an annual fund-raising effort and grew in importance through the years.

In the Synagogue year which followed, from September 1929 to September 1930, the financial situation began to take on more serious aspects. At the first board meeting following the High Holydays, held on October 7, the Minute Books record that a "motion was made by Benjamin Alper that the plan adopted last year be followed this year to raise funds to cover the deficit of \$6000 and that a special committee be appointed to be known as the Budget Deficit Committee. So voted. Mr. B. W. Grossman was appointed Chairman," and "the President requested that the Committee begin to function immediately." It did. By the end of January, 129 members had contributed the sum of \$4950 to defray the deficit for the current year. This was, indeed, a generous response, and, as an illustration of the way many of the members responded, it is well to quote from correspondence of the period. On October 21, 1929, Henry J. Hassenfeld addressed the following letter to Judge Philip C. Joslin:

Dear Phil:

Now that the High Holydays are over, I am sure a word as to the services will be in place and therefore I take this opportunity to tell you that both Hillel and I enjoyed the Services held at Temple Emanu-El, immensely.

It certainly was a privilege to be present at the Temple. Perhaps no one as much as I, can appreciate the amount of work involved in carrying out such a great project to the point you have carried it.

We feel that the dues are in no way sufficient for the great inspiration and joy we derived from the Services. On behalf of Hillel and myself, I am sending you the enclosed small check and ask that you use it in your Temples' Building Fund.

With our most sincere wishes for continued success, I am

Very sincerely yours,

HENRY HASSENFELD

To this warm-hearted communication, Judge Joslin replied as follows on October 28:

My dear Henry:

The lot of an executive of a Temple is indeed a difficult one. No one knows it better than you. The only satisfaction that comes is the knowledge that his labors are resulting in something being accomplished that is for the common good. When evidence of that is received in the form of a tangible expression it becomes an incentive and an encouragement for more and greater effort.

Your unsolicited letter on the part of yourself and your brother, Hillel, with the inclosure is accepted with deep appreciation. It will do more than help our Treasury to the extent of \$200. It will spur on our workers by the realization that men of your character and standing are recognizing that their labors have not been in vain and are resulting in establishing a morale of the highest order which will inure to the ultimate benefit of our children for a better understanding of our people.

Very sincerely yours,

PHILIP C. JOSLIN

The Mortgage Banks were a very helpful source of income. At the fifth Annual Meeting held on December 29, 1929, Hilfer reported that 200 banks were in use and that \$900 had been collected. In January this project was given over to the Sisterhood, and Mrs. Benjamin L. Alper assumed the Chairmanship. In March \$800 was collected from the Banks.

The big problem confronting the board at the time was the collection of outstanding dues. The Minutes for June 9, 1930, record "Dues

amounting to over \$5000 still unpaid. The matter was discussed and Mr. Magid suggested that each member take five cards to be allotted alphabetically and make an effort to collect the dues."

As the Synagogue year was brought to a close, the questions were already being raised, "How to raise the budget, and how to evolve a better plan for the payment of dues for the next year?" The answer was found in the formation of a "Committee of Eleven to study a new and different system of assessment and collection of dues." The following were appointed members of this committee: Morris Espo as chairman, Philip C. Joslin, Maurice W. Bliss, Samuel M. Magid, Abraham L. Jacobs, Jacob Hochberg, Harry Norman, Samuel Goldberger, Ernest Blazar, Alfred Finklestein, and Carl Goldblatt. This committee, through its chairman, Morris Espo, reported at the semi-annual meeting on June 16, 1930. It was there decided, in order to eliminate further deficits, "to have our members pay as dues either the sum of \$75.00, \$100.00 or \$125.00, the amount to be determined by the members themselves."

When the next Synagogue year opened, the president, for the first time in the history of the congregation, addressed the membership on Kol Nidre night (October 1) in order to explain the new system of dues and to urge that all who were able should voluntarily increase their dues to the maximum level. General economic conditions, however, were such that this new plan for dues was slow in getting under way. At a board meeting in October 1930, it was reported that only 80 members had voluntarily raised their dues and that "there was need of additional \$3000 to tide us over till March. Voted to continue with the current plan and to interest individual members to make voluntary increases. Mr. Soforenko designated as chairman." A month later the new chairman was able to report that 58 members had volunteered to increase dues, totaling the sum of \$2,605.

When the following spring came around further schemes had to be devised to stimulate fund-raising, and a new method was found in the holding of Sunday Morning Breakfasts. The first of these gatherings was held on March 21, 1931, and they were continued at frequent intervals through 1932. These "Breakfasts" were really all-day sessions. They began with religious services at 8:00 o'clock in the morning in the Chapel. They continued with breakfast at 9:00 o'clock

in the kindergarten room. The business meeting began at 10:00, and after adjournment those present went out in teams of two to collect outstanding dues. They then came back to the Temple at 5:30 in the afternoon for final reports and very often did not leave the building till 7:00 o'clock. It represented a full day's work.

As the Synagogue year was coming to a close, President and Mrs. Philip C. Joslin and Vice-President and Mrs. Samuel Magid served as hosts at dinner-meetings of the board of trustees at which financial problems largely were dealt with. At such a meeting held on June 22, 1931, the Rabbi summarized the strenuous efforts of the congregation to carry on its work in the face of great hardships, in the following words:

"All these things have been accomplished despite the fact that this past year has been a very, very hard one — has been a year of financial and economic depression. Our people, together with countless others, have greatly suffered. But there was no depression of any serious consequence to be noted in the work of our Temple. We hardly reduced our budget and in no way diminished our activities. Let me say that this is due largely to the work of one who is most devoted and loyal to the administration of Temple affairs. I refer, of course, to our greatly respected and admired President, Mr. Joslin. As we look about and see how other Temples, near and far, have suffered because of hard times and see how our Temple has forged ahead unhampered, we must recognize the fact that this is no accident. It is due largely to the constant and careful attention to Temple finances by our lay-leader."

The story of the three years which followed, that is the years 1932 through 1934, repeats the pattern of the years which preceded. The depression was getting worse and worse. Not only were financial conditions at a low ebb, but the morale of people was sinking to lower levels. The economic depression also brought about a spiritual depression. The sermons from the pulpit during those years reflect the spiritual needs of the times. Here are a few sermon titles of those days: "Capitalizing Our Calamaties," "Business Worries and Nervous Breakdowns — How to Prevent Them — A Lesson From the Hassidim," "Judaism Looks at Bad Times and Unemployment," and "In the Day of Prosperity Rejoice; In the Day of Adversity Consider."

Many members found it impossible to maintain their membership and requested that they be permitted to resign, despite the fact that

in August 1932 dues were reduced to a \$50 minimum. Those who did resign did so only for financial reasons as is evidenced in a typical letter, one of many received by the Board at the time:

"It is with deep regret that I am forced to resign from our beloved Temple. There is no need to tell you how much the Temple means to both me and to my wife, but we find that circumstances beyond our control necessitate severing our relations. With many thanks for the many pleasant happy days spent with our Temple, and wishing you and every member a happy and prosperous New Year—also hoping that in the near future we will be able to rejoin.

Even in those difficult years, 42 new members were admitted in October 1931 and 11 new members in October 1932. Michael Tiemann was chairman of the membership committee. In February 1932, the membership was challenged in a "Win Or Lose" campaign to make the necessary sacrifices to pay dues. A "We Will Win Honor Roll" was devised, listing the names of those who responded to the call.

In order to reduce expenses, economies were instituted. In 1931 the paid services of the choir were utilized only once each month for Sabbath Eve Services, and at a later date were entirely discontinued. The printed weekly Temple Bulletin was changed to a mimeographed edition. In 1932 further economies were instituted in such items as mailing, postage, and telephone. In 1933 the Rabbi and other members of the professional staff accepted a voluntary decrease in salary.

The congregation through those trying years received financial assistance from the Men's Club and the Sisterhood. The Annual Men's Club Carnivals were a source of great aid. In June 1932, Samuel Rosen turned over to the mortgage fund of the congregation a net profit of \$2,300 from the Carnival. The Sisterhood conducted its annual Thanksgiving Balls at the Biltmore Hotel which each year proved a great financial and social success. In 1932 the Sisterhood held at the old Infantry Hall, a Food Exhibit with Mrs. Nat C. Cohen chairman, which netted the Mortgage Fund the sum of \$350. The manner in which the Sisterhood came to the rescue of the congregation is well expressed in the following letter written by the president on December 27, 1932, to Mrs. Cohen, then the president of the Sisterhood.

My dear Mrs. Cohen:

I know you will be pleased to learn that I have today made a payment of \$2,000 on the mortgage of Temple Emanu-El. The money for this payment was received entirely through the efforts of the Sisterhood. \$500 was contributed from its Treasury. \$423.03, representing the net profits of the Ball, was received from Mrs. Bernard Goodman, Chairman of the Ball Committee. The balance of \$1,076.97, representing the net profits from the Ball program, was received from Mrs. Joslin, Treasurer of the program committee.

Once more your organization came to the front at a critical time and I desire to thank you, Mrs. Goodman, Mrs. Joslin and all the other ladies of the Sisterhood for your and their continuous assistance and encouragement.

If we can continue to pull just a little longer until times right themselves, there can be no doubt of ultimate complete success.

Very Sincerely yours,

PHILIP C. JOSLIN

In 1932-1933, two additional agencies were created to cope with the financial problem. In December 1932, at the suggestion of the president, the Members Executive Council was brought into being. As envisaged by the president in a letter dated December 9, 1932, to the chairman of the nominating committee, Samuel Rosen, "This council would select its own chairman and secretary who may or may not be members of the board. The council could divide itself into three groups, each headed by a vice-chairman of the council, and each group to have charge of one of the following matters: membership, the Mortgage Banks, and plans for balancing the budget." Such a council was formed with Joseph E. Adelson as chairman. Among its several activities it appointed a sub-committee to be in charge of the monthly collections from the Mortgage Banks, which committee consisted of Alfred Finklestein as chairman, Carl Hyman, Arthur Kaplan, S. M. White, Nathan Braverman, Louis Guny, Abraham Percelay, Samuel Blazar, Maurice Simons, Benjamin Zetlin, Louis Abedon, and Arthur Winkelman. Later the council enlisted the services of the Daughterhood for the collections from the banks.

A Loyalty Committee was also organized which succeeded the former Deficit Committee. Espo was made chairman in 1933, and

he was followed by Ralph S. Krauss in 1934. The Loyalty Committee appealed to the members for a flat contribution of \$15.00 each.

The Rabbi attempted to arouse the membership to meet its financial obligation in order to carry on the work of the congregation. In February 1933, he sent out an appeal entitled "Fares, Please," and in April of that year he sent to each member of the board of trustees this message: "We have old man gloom on the run. Let's keep chasing him."

The "Day of Adversity" lasted for six long and difficult years. They were indeed very trying years, but the congregation emerged stronger and more united.

CHAPTER VII

"MILESTONES"

Certain events stand out as milestones in the history of Temple Emanu-El. We shall consider several of these.

I. THE STAINED GLASS WINDOWS

The congregation had hoped from the very beginning for the installation at the very earliest opportunity of stained-glass windows in the main Synagogue. From the time of the dedication of the building, temporary glass of a suitable and serviceable character had been put into the twelve large windows on either side of the Synagogue and in the circular window behind and over the Ark. In the winter of 1933, the members of the board of trustees felt that the time had arrived for the installation of stained-glass windows. It was hoped to dedicate the windows at the opening function of the celebration of the Tenth Anniversary Year scheduled for 1934-1935.

Acting upon this hope, the board of trustees requested that the Rabbi study this question. The following committee was appointed to cooperate with him: Henry Hassenfeld, chairman, Judge Joslin, Samuel M. Magid, and Samuel Mencoff. The Rabbi, together with the members of the committee, visited many of the leading temples, in New York City, in Boston, in Hartford, and in other neighboring communities with a view to studying types of windows and themes.

It was felt that stained-glass windows should serve more than a decorative purpose. They should indeed be sermons in glass. In order

to attain this objective, it was necessary to depart considerably from the traditional art motifs used in stained-glass windows. For the most part, the stained-glass windows which had been studied presented a monotonous repetition of a few symbols, such as the Mogen Dovid or the Menorah, or such traditional Jewish art symbols as the Signs of the Zodiac or the symbols of the Constellations, neither of which have any ethical message.

In planning these windows, therefore, it was necessary to undertake a considerable study of Jewish art motifs which would grow out of Jewish tradition and which would, at the same time, present a message to the current Jewish generation. Therefore, the work of contemporary Jewish artists, such as Birnbaum, Krestin, and Kauffman of Europe, Shatz and Rabban of Palestine and Raskin, Newman, and Leif of this country, were utilized and studied. It was felt also that the traditional objection to the use of human figures in Jewish Synagogue art should be carefully followed; that insofar as a figure represented an abstract idea it was desirable to use it. Therefore, the windows included human figures to express such Jewish ideals as the Sabbath, Jewish Education, and Zedakah (Charity).

The six windows on the right side of the Synagogue as one enters were designed so as to express the unified theme: The Institutions of Judaism. Beginning with the window nearest to the platform, the first window depicts the Institution of the Synagogue. The second window represents the High Holydays, Rosh Hashanah and Yom Kippur. The third window pictures the Festivals of Shovuos and Succoth. The fourth window depicts Passover and the Sabbath. The fifth window shows the minor Festivals, Chanukah and Purim. The sixth and last window depicts Tisha B'av and Chamisha Asar Beshvat.

The six windows on the left side of the Synagogue as one enters are designed to present another unified theme: The Ideals of Judaism. Starting with the window nearest to the platform, the first window expresses the ideal of the Unity of Israel and the Unity of Mankind. The second window expresses the ideals of Torah and Avodah, two of the famous three-fold ideals of Judaism which state: "The world rests upon three things: Torah, Avodah and Gemiluth Hasadim." The third window depicts the theme of Gemiluth Hasadim and then continues with another famous formulation of three great ideals of

Judaism which states: "The world rests upon three things: Truth, Peace and Justice." The lower panel of the third window depicts the ideal of Truth. The fourth window treats the ideals of Justice and Peace. The fifth window, the Jewish Education Window, is devoted to the ideal of Talmud Torah. The sixth window, the Palestinian Window, depicts the old and the new Palestine.

The general pattern of the windows is Moorish Arabic, inter-spaced with little figures containing in different windows either the Star of David, the Ten Commandments, or a rosette.

Each window contains on an average some 700 pieces of glass and about 90 pounds of lead. The weight of each window is about 200 pounds.

The oval window behind and over the Ark depicts the central message of Judaism through the symbolism of the Burning Bush. Over it are inscribed the words in Hebrew: "And the bush was not consumed," which theme ties in with the message of the Holy Ark and the Ten Commandments.

After careful study, the contract for the manufacture and installation of the windows was awarded to Henry Keck, a well-known artist and manufacturer of stained-glass windows of Syracuse, New York. Through the months of May, June and July, the Rabbi, together with Keck, worked out the various designs for the different panels. Judge Joslin and several others made helpful suggestions.

In order to afford proper settings for the windows, the trustees appropriated funds for redecorating the sanctuary and especially the wall surfaces around the windows. In these painted decorations, the traditional Jewish art motifs of the pomegranate and the cluster of grapes are used.

By the time of the High Holyday season the Temple had been completely redecorated and a number of the windows had been installed. During the weeks that followed the remaining windows were added.

At the opening late Friday night service of that year, held on October 19, 1934, which also marked the opening event of the Tenth Anniversary year, all the stained glass windows in the Synagogue were

dedicated. All of the lights in the auditorium were dimmed and powerful floodlights were directed upon the windows from the outside of the building so that the congregation might see the windows to their full advantage, even though it was after dark. The congregation, rising, read a dedicatory responsive prayer, and the Rabbi delivered a dedication sermon titled, "Windows of the Soul." At this service four of the windows were dedicated as memorial windows. In each instance a grandson of those to whom the windows were dedicated unveiled the memorial window.

The following is a description of each of the twelve windows:

THE FIRST WINDOW ON THE RIGHT: The Institution of the Synagogue.

The Top Panel depicts the central function of the Synagogue which is to provide a place for the worship of God. This is expressed through the placing of the Ner Tamid (The Eternal Light) before the Ark of the Law, over which are inscribed the name of God, "Y.H.W.H." The Hebrew inscription is taken from Psalm 16, Verse 8: "I Have Set the Lord Always Before Me."

The Lower Panel contains a reproduction of Temple Emanu-El expressing the idea that it is consecrated to the threefold function as a House of Prayer, a House of Study, and a House of Assembly. This window is dedicated to the memory of Michel Magid and Minah Magid.

* * *

THE SECOND WINDOW ON THE RIGHT: The High Holydays.

The Top Panel represents Rosh Hashanah. A crown expresses the ideal of the Sovereignty of God, Below it there are the scales depicting the Day of Judgment. At the bottom, the Shofar recalls the fact that Rosh Hashanah is the Day of Memorial. Thus, in this panel are contained the three ideals of Rosh Hashanah expressed in the Musaf Service of the Day: Malchu-Yoth Zichronoth and Shofroth. Underneath are the Hebrew words, "Rosh Hashanah."

The Lower Panel represents Yom Kippur. The Ark of the Covenant and the Mercy-Seat depict the ideal of Forgiveness, and the doves depict Israel bathing in a fountain symbolizing Atonement and Purification. This latter symbolism is based on a Rabbinic conception that "Israel is like unto a dove." Underneath are the Hebrew words,

"Yom Kippur." This window is dedicated to the memory of Jennie Joslin and Joseph Joslin.

* * *

THE THIRD WINDOW ON THE RIGHT: The Festivals of Shevuoth and Succoth.

The Top Panel portrays the Festival of Shevuoth. The Tablets of the Law against the background of thunder and lightning depict the Revelation at Sinai. Sheaths of grain symbolize the fact that Shevuoth is also a Harvest Festival. Underneath in Hebrew letters is the word, "Shevuoth."

The Lower Panel portrays the Festival of Succoth. A Succah is shown in which a father and mother are seated. On either side of the Succah there is a Lulav (palm branch) together with the myrtle and willow, and also the Ethrog (citron) in a silver case. Beneath is a colorful garland of harvest fruit. At the bottom is the Hebrew word, "Succoth." This window is dedicated to the memory of Shayah Hassenfeld and Chayah Hassenfeld.

* * *

THE FOURTH WINDOW ON THE RIGHT: The Festival of Passover and the Sabbath.

The Top Panel portrays the Festival of Passover. Against a background of bright yellow and red, depicting desert heat, there stand the pyramids of Egypt denoting the slavery of our ancestors. In front of them there is an open cage from which a dove is escaping. The dove is symbolic of Israel which is escaping from the slavery of Egypt. Underneath is the Hebrew word, "Pesach."

The Lower Panel represents the Sabbath. A very tender Sabbath scene is depicted with the mother reciting the Blessings over the lighted candles. On the table are the candles, the Kiddush Cup, the Cholos, and the Prayer Book. Underneath is the Hebrew word, "Shabbos." This window is dedicated to the memory of Hyman Menco and Taube Menco.

* * *

THE FIFTH WINDOW ON THE RIGHT: The Minor Festivals—Chanukah and Purim.

The Top Panel represents Chanukah. A very exact and beautiful reproduction of a Chanukah Menorah designed by Professor Shatz

of Jerusalem is depicted in bright gold against a background of blue. Underneath is the Hebrew word, "Chanukah."

The Lower Panel represents Purim. Against the background of the Towers of Shushan there is unrolled an open Purim Megillah (Scroll of Esther) showing the words of Queen Esther: "For how can I endure to see the evil that shall come unto my People" (Esther, Chapter 8, Verse 6). This panel is dedicated to the Jewish woman of today. Underneath is the Hebrew inscription of the word "Purim." This window is dedicated to the memory of Hyman Frank.

* * *

THE SIXTH WINDOW ON THE RIGHT: Tisha B'Av and Chamisha Asar Bishvat.

The Top Panel portrays Tisha B'av. In dark somber colors are depicted the Wailing Wall before which stand elderly Jews in postures of mourning and weeping. The whole scene indicates the mournful character of this day. Beneath are the Hebrew words, "Tisha B'av."

The Lower Panel portrays Chamisha Asar Bishvat. In sharp contrast to the somber character of the upper panel, this one is full of light and joy. In the background is the Tower of David and in the foreground is a young Jewish lad planting new trees in Palestine. This festival is the Jewish Arbor Day. Beneath are the Hebrew words, "Chamisha Asar Bishvat." This window is dedicated to the memory of Isaac L. Rice.

* * *

THE FIRST WINDOW ON THE LEFT: The Unity of Israel and the Unity of Mankind.

The Top Panel depicts the ideal of the Unity of Israel. This is expressed through two symbols. On the top there is a reproduction of the breast-plate worn by the High Priest in ancient Israel. On it are contained the twelve stones representing the twelve tribes of Israel. Thus, the thought is expressed that through a common loyalty to the Jewish religion there is unity in Israel. In the lower part of this panel there is another symbol of Jewish Unity: The Jewish-Flag with bands of blue and the Star of David in the center. This symbolizes the national unity of the Jew. Beneath, there is the Hebrew inscription "B'nai Yisroel Am Echod," which means, "The children of Israel are one People."

The Lower Panel depicts the ideal of the Unity of Mankind. Two hands are clasped in brotherliness and friendship against the background of the shield of the United States, thus expressing the hope that in America the unity of mankind can best be achieved. Above, there is a stylized rainbow which is symbolic of the blending of many colors to form the beautiful hues of the rainbow, expressing the hope that people of varied cultures and religions shall unite to make a glorious and harmonious civilization. Above the panel there is the inscription from the Prophet in Hebrew: "Have we not one Father" (Malachi, Chapter 2, Verse 10). Beneath are the words: "Achvah Ve-re-uth," meaning, "Brotherhood and Friendship." This window is dedicated to the memory of Martha Krauss and Benjamin S. Krauss.

* * *

THE SECOND WINDOW ON THE LEFT: Torah, Avodah, and Gemiluth Ghasadim.

In that section of the Mishna called "The Ethics of the Fathers," Chapter 1, Verse 2, Simon the Just has proclaimed this great doctrine in Judaism: "The world rests on three things: Upon Torah, upon Worship, and upon the practice of Charity and Lovingkindness." The two panels of this window and the first panel of the third window represent this three-fold ideal.

The Top Panel portrays the Ideal of Torah. This is symbolized, first, by a scroll of the Torah representing religious knowledge beneath which is a shelf of books depicting general knowledge. Below it there is a quill, a compass, and a telescope symbolizing scientific knowledge. Thus, the thought is expressed that all knowledge must be combined to be used for moral ends. This, in essence, is the highest expression of the ideal of Torah.

The Lower Panel portrays the Ideal of Avodah — Worship. A well-known etching by Saul Raskin is used for this panel which depicts the ceremonial objects connected with worship. Alongside a lighted candle there is an open Prayer Book, a pair of Tefilim (phylacteries), and a Talis (prayer shawl). Beneath is the Hebrew word, "Avodah." This window is dedicated to the memory of Hannah Heller and Marcus Heller.

THE THIRD WINDOW ON THE LEFT: Charity and Truth.

The Top Panel portrays the Ideal of Gemiluth Chasadim — Deeds of Charity and Lovingkindness. The famous bronze basrelief of Professor Boris Shatz is reproduced showing a Jewish mother holding up her child to a charity box as the child is placing a coin into it. Beneath are the Hebrew words, Gemiluth Chasadim."

The Lower Panel. With this panel and continuing with the two panels on the fourth window there is expressed another three-fold Ideal of Judaism taught by Rabbi Simeon Ben Gamliel who said: "Upon three things does the world rest: Upon Truth, upon Peace, and upon Righteousness" (Ethics of the Fathers, Chapter 1, Verse 18). This panel, in depicting the Ideal of Truth, shows the Scroll of the Torah over which there is the crown of the Torah. On the sides of the scroll there is the inscription in Hebrew, "The seal of God is the Truth." This symbolizes the fact that in God and in His teachings mankind has the perfect truth. This window is dedicated to the memory of Anna Spear and Nahum Spear.

* * *

THE FOURTH WINDOW ON THE LEFT: Peace and Righteousness.

The Top Panel depicts the Ideal of Shalom — Peace. This is expressed through the famous words of Isaiah, Chapter 2, Verse 4: "And they shall beat their swords into plow-shares." An anvil is shown upon which swords are being beaten. Alongside, there stands a plow-share. Beneath is the Hebrew word, "Shalom."

The Lower Panel depicts the Ideal of Righteousness. This is expressed through two hands raised in the Priestly Benediction, symbolizing that Righteousness is the greatest blessing to mankind. Beneath is the Hebrew inscription: "Righteousness Shall Ye Pursue." This window is dedicated to the memory of Joseph L. Coplan.

* * *

THE FIFTH WINDOW ON THE LEFT: Jewish Education.

The Top Panel portrays a father instructing his child. The famous painting by Krestin is here reproduced which shows a father wearing a talis and tefilin pointing to an open book. He presses close to his child in an attitude of love as he instructs him in the words of the

Torah. The child is wearing a small talis and in his hands are its fringes, thus showing that Jewish Education is not only something to be learned, but also something to be experienced and performed. Beneath are the Hebrew words taken from Scriptures: "And Thou Shalt Teach Them Diligently Unto Thy Children" (Deuteronomy, Chapter 6, Verse 7).

The Lower Panel depicts a palm tree in full bloom and behind it is an open Scroll of the Torah. Beneath are the Hebrew words: "It is a Tree of Life to them that Grasp it" (Proverbs, Chapter 3, Verse 18). This window, therefore, depicts the ideal that through loyalty to the Torah, Israel has remained an ever-living Eternal People. This window is dedicated to the memory of Isaac Woolf.

* * *

THE SIXTH WINDOW ON THE LEFT: Palestine.

The Top Panel portrays the old Palestine. This is shown through the traditional representation of the ancient city of Jerusalem. Beneath is the inscription in Hebrew from the Psalms: "If I forget thee, O Jerusalem" (Psalm 137, Verse 5).

The Lower Panel portrays the new Palestine. This is shown through the famous drawing of the Hebrew University on Mount Scopus by Professor Geddes. Beneath is the inscription in Hebrew: "Out of Zion shall go forth the Law" (Isaiah, Chapter 2, Verse 3). This window is dedicated to the memory of Harry Rosenhirsch.

* * *

The Circular Window in the choirloft over the Ark is most impressive in its theme and in its color. It represents the Burning Bush which is never consumed, and over it is the inscription in Hebrew, "And the bush was never consumed" (Exodus, Chapter 3, Verse 2). This window is dedicated to the memory of Richard Adelman Blazar and Barbara Mae Blazar.

Many of those stained-glass windows have through the years been reproduced on the religious page of the local press.

* * *

The Stained Glass Windows in the Main Lobby. Stained-glass windows were also installed in the main lobby leading into the Syna-

gogue and in the Chapel. These were installed for the High Holydays in September 1943. There are six windows in number, each based on a Biblical theme as follows:

(1) The Creation — with the inscription, "Let There Be Light." This window is dedicated to the memory of Edward and Ida Frank Shein.

(2) God's promise to Abraham — with the inscription, "Thy Children Shall Be as the Stars of the Heavens."

(3) King David the Psalmist — with the inscription, "The Sweet Singer in Israel."

(4) The Prophet Jeremiah and the Tomb of Rachel — with the inscription, "Rachel Weeping for her Children." This window is dedicated to the memory of Harry Goldberg and Annie L. Goldberg.

(5) Ruth and Naomi — with the inscription, "Whither Thou Goest I Shall Go."

(6) By the Waters of Babylon — with the inscription, "There We Sat and Wept When We Remembered Zion."

These windows are executed in English cathedral and in antique glass in a variety of rich colors.

* * *

The Stained-Glass Windows in the Chapel.

For the High Holydays in September 1942, stained-glass windows were placed in the Chapel. Each window has as background a series of geometric patterns of the Mogen Dovid, with rich decorative borders containing such traditional Jewish art-motifs as the cluster of grapes and the pomegranates. Each window has a central panel expressing the following main themes:

(1) The Crown of the Torah. This window is dedicated to the memory of Philip Korb.

(2) "El Moleh Rachamim." This window is dedicated to the memory of Morris and Rebecca Abramowitz.

(3) "Bezalel — Jewish Religious Art." This window is dedicated to the memory of Shirley H. Sackett.

II THE ORGAN

When the blueprints for the Temple edifice were drawn, provision was made at the very outset for suitable organ chambers. At a meeting of the board of trustees on December 13, 1925, the following resolution was presented by Samuel Magid, seconded by Benjamin D. Basok, and unanimously adopted: "Resolved: That an organ be installed in Temple Emanu-El provided that it shall not be used on Saturdays or High Holydays, and also that the Sisterhood of Temple Emanu-El pay for same." A full year elapsed before further action was taken in the matter. On December 27, 1926, at a meeting of the Board of Trustees, upon the motion of Sol Cohen, a resolution was adopted to the effect "that a Committee from the Board of Trustees be appointed to cooperate with the Sisterhood Committee on the selection and purchasing of an Organ."

During the years which followed, the Sisterhood kept alive the idea of the desirability of an organ, and busied itself with increasing its Organ Fund. An excellent organ costing approximately \$10,000 was finally purchased and dedicated on Sunday evening, April 11, 1937, with a memorable Organ Dedication Service and Concert of Sacred Jewish Music. The Temple was crowded to capacity with members, guests, and music-loving members of the community. The program presented as guest artists Cantor Iszo C. Glickstein and Professor S. Braslavsky, both of Temple Mishkan Tefila of Boston, Louise Waterman, cellist, and George W. Stanley, Jr., organist. The Temple music staff consisting of Cantor Harry Bettman and the Temple choir, under the direction of Arthur Einstein, presented an appropriate program. Mrs. Charles Strasmich, president of the Sisterhood, made the Address of Presentation, and Judge Joslin responded. The spirit of the service was expressed in words from Psalm 118, the 14th verse, which were printed on the front page of the program: "The Lord is my strength and song."

The *Providence Journal* on the following day reported on the Organ Dedication program as follows:

"A concert of Jewish liturgical music, unique in Rhode Island musical history, was presented last night in Temple Emanu-El at the Service dedicating the Temple's new organ. Hundreds of persons attended, filling every seat in the Temple, and scores of others were unable to find places."

The back page of the printed program carried the following paragraph: "This Organ is being presented to the Congregation by the Sisterhood. It is a three manual Kimball Organ of forty-nine stops, containing about fourteen hundred pipes. The Organ is divided, and the pipes are located in the two chambers on either side of the Choir Gallery in the center of which is the Organ Console. We are truly appreciative of the efforts of many members of the Sisterhood who, by generous personal donations and by zealous money-raising efforts, have made possible the installation of this highly prized musical addition to our Temple. The members of the Organ Dedication Committee are Mrs. Philip C. Joslin, Chairman, Mrs. Herman Bernstein, Mrs. Minna Blazar, Mrs. Nat C. Cohen, Mrs. Joseph L. Coplan, Mrs. Esther Pritsker, Mrs. Abraham H. Rotman, Mrs. Charles Strasmich."

After the organ was installed, the board of trustees, in response to the wishes of the congregation, voted in successive years to permit its use, first at the Confirmation Services, then on the Festivals if they did not occur on the Sabbath, and also at the late Sabbath Eve Services. In later years the playing of the organ was allowed on Sabbaths, and finally, in accordance with the then preponderant sentiment, and the High Holydays. The organ was used for the first time at High Holyday Services on Rosh Hashanah 5704, September 1943.

III. PURCHASES OF ADDITIONAL LAND

After the original parcels of land were purchased, two additions were made to the land holdings of the congregation. On August 27, 1928, the president reported to the board of trustees that two lots were purchased on Taft Avenue at a price of \$5506. The purchase was made possible through the cooperation of the following members, each of whom advanced the sum of \$96.20: Benjamin L. Alper, Herman Bernstein, Maurice W. Bliss, Benjamin Brier, Joseph L. Coplan, Benjamin W. Grossman, Alfred H. Green, Judge Philip C. Joslin, Joseph E. Koppelman, Jacob Meyer, Samuel M. Magid, Charles Silverman, Archibald Silverman, and Isaac Woolf.

The deed for the land was taken and recorded on June 12, 1928.

As the need for a new building grew more urgent, the Temple made another purchase of two houses and lots adjoining the Temple, 317-319 Morris Avenue, and 321-323 Morris Avenue. It was the intention

of the congregation to have these newly acquired buildings removed to other locations and to erect the Meeting House and School House on that site. Title was taken on these properties on January 10, 1945. Herman J. Aisenberg and Samuel Temkin handled the legal matters. This purchase added 11,000 square feet of land on Taft Avenue.

IV. THE VESTRY AUDITORIUM HIGH HOLYDAY SERVICES

An over-flow service was established in the Vestry Auditorium for the High Holydays in September 1943. This service was an accommodation to non-members. Rabbi Jesse Schwartz of Montreal, Canada conducted these services. The committee in charge consisted of Saul Feinberg as Chairman, Max Berman, Everett Cowen, Harold Dick, Archie Fain, Samuel Garr, Alfred J. Goldberg, Nathan Temkin, Harry Goldman, Bernard Goodman, Joseph Keller, Frank Lazarus, Isador Korn, and Samuel Michaelson.

These services were continued the following year in September 1944. In that year a large number of families sought admission to Temple membership. New members who were assigned seats for the Vestry Auditorium Services received a one-half remission of their dues. Rabbi Max Kadushin of New York was the officiating Rabbi.

CHAPTER VIII

ANNIVERSARIES

Happy anniversaries are the signs of happy living. This is true of the life of individuals as it is of corporate bodies.

The Temple's Tenth Anniversary

The month of January 1935 was set aside as Tenth Anniversary Month. On the first two Friday nights of that month the Rabbi preached pre-anniversary sermons titled, "What Have We Accomplished in the Last Ten Years," delivered on January 4, and "What We Hope to Accomplish in the Next Ten Years," delivered on January 11. These addresses were the prelude to the Tenth Anniversary Celebration consisting of five events. The first of these was the Tenth Anniversary Service held on Friday evening, January 18, at which, before a crowded congregation, Rabbi Herman H. Rubenovitz of Temple Mishkan Tefila, Boston, delivered the Anniversary Address. Rabbi Rubenovitz had spoken at the exercises in connection with the

Laying of the Cornerstone. Judge Philip C. Joslin, also spoke, recalling the early struggles of the congregation and its present achievements. The Anniversary Sermon was preached by the Rabbi, and greetings in behalf of the community were brought by Doctor Arthur H. Bradford, Minister of the Central Congregational Church. A brief Memorial Service was conducted by the Rabbi in memory of the following founders and members of the congregation who had died during the preceding ten years: Harry Abedon, Joseph Blazar, Bessie Cooper, Jacob Fineman, Albert Goldsmith, Bernard Goldstein, George Grossman, Isadore Pritsker, Louis Rubin, Louis Shatkin, Shandel Shatkin, Joseph Young, and Samuel H. Zucker. Cantor Bettman and the full Temple Choir, under the direction of Arthur Einstein, choirmaster, presented a musical program.

The second event of the celebration was held at the Sabbath morning service on Saturday, January 19, at which the following girls observed their Bas Mitzvah: Rita Berman, Molly Fertman, Avis Forbes, Norma Hurwitz, Shirley Kapstein, Sylvia Katz, Beatrice Klibanoff, Ruth Ostrow, Claire Samdperil, and Isabelle Weinstein. Rabbi Morris Schussheim of Temple Beth-Israel was the guest preacher. Rabbi Goldman also delivered a brief sermon on the theme, "What Is the Song of the Jew?" After the service a reception was held in the vestry by the parents of the Bas Mitzvah girls.

The third event of the anniversary was a special program sponsored by the Institute of Jewish Studies on Saturday afternoon, January 19, at 2:00 o'clock, at which Doctor Abram L. Sachar of the University of Illinois, delivered a lecture in the Lecture Hall before a large audience on the subject, "Ifs That Changed Jewish History." Mrs. Nat C. Cohen presided.

The fourth event of the anniversary was the Historical Pageant and Religious School Reunion held on Sunday morning, January 29. This celebration was devoted to the youth of the congregation. Every seat in the Synagogue was occupied by pupils, former pupils, and parents. The pageant, which re-enacted scenes from the history of the congregation, consisted of a prologue, four scenes, and an epilogue. About forty children participated in the pageant, many of them sons and daughters of those who had originally taken part in the events depicted. The program follows:

PROLOGUE

The Historian, Recording Secretary Charles Brown... Bertram Brown

SCENE I—From an Informal Meeting, September 2, 1924

Mr. Samuel M. MagidIrving Magid
 Mr. Samuel GoldbergerHerbert Goldberger
 Mr. Ernest BlazarHoward Blazar
 Mr. B. L. AlperLeon Burt
 Mr. George PullmanMaurice Pullman

SCENE II—The Organization Meeting of the Sisterhood,
September 23, 1925

Mrs. Joseph L. CoplanIrma Coplan
 Mrs. Sol CohenMrs. Sylvia Cohen Goldshine
 Mrs. Samuel BlazarBeatrice Norman
 Mrs. Jenny GoldsmithMiriam Goldsmith
 Mrs. Herman BernsteinGladys Chernack
 Mrs. Abe V. FlinkEunice Flink
 Mrs. Max TemkinBernice Temkin

SCENE III—Laying of the Cornerstone of the Temple,
October 3, 1926

Judge Philip C. JoslinAlfred H. Joslin
 Rabbi Samuel GupArnold Blazar
 Governor Aram J. PothierTheodore Sack
 Rabbi Herman H. RubenovitzMaurice Beck
 Rabbi Morris SchussheimMerrill Hassenfeld
 Rabbi Israel M. GoldmanIrving Strasmich
 Mr. Samuel M. MagidIrving Magid
 Choral Anthem—"Firm This Cornerstone Be Laid".....Stark
 The Girls' Choral Society

SCENE IV—The Dedication of the Temple, September 18, 1927
Judge Philip C. Joslin — Alfred H. Joslin

Processional With the Torahs (Religious Service for Torah
Processional)

Mr. Harry BrierStanley Brier
 Mr. Abe V. FlinkDouglas Seigal
 Mr. Benjamin GrossmanWallace Genser

Mr. Nathan WhiteNorman Klibanoff
Dr. Joseph SmithHoward Weiner
Mr. Abraham L. JacobsMilton Jacobs
Lieutenant-Governor Norman S. Case.....Abbott Lieberman
Mayor James E. DunneElijah Koppelman
Dr. W. H. P. Faunce, President Brown University.....Irving Espo
Dedication Anthem—"To Worship God In Truth".....Traditional
The Girls' Choral Society

Hymn — "Hear The Voice of Israel's Elders"

GreetingsRabbi Israel M. Goldman

MR. MILTON JACOBS, *President Alumni Association*

MR. CHARLES A. BACKMAN, *Chairman School Board*

Closing Hymn — "En Ke-lohenu"

Benediction

The fifth and closing event was the Tenth Anniversary Meeting and Dedication of the Sefer Torah, held on Sunday evening, January 20. The program opened with a processional with the Torahs. The new sacred scroll that was to be dedicated was carried into the Synagogue under a canopy by Jacob I. Felder and Mrs. Felder, the donors. They were escorted to the pulpit by the Rabbi, Cantor, Officers, the bearers of the sacred scroll, and by a group of the children to whom the Torah was being presented for the Junior Congregation of the School. Felder made a brief presentation address, and the acceptance was made by Maurice Dressler for the Religious School. The following children dedicated the Torah by filling in the letters: Aaron Beck, Abraham Belilove, Bernice Ganzer, Milton Isserlis, Joyce Joslin, Norman Kahnovsky, Harvey Mellion, Shirley Norman, Hilda Pritsker, Hinda Pritsker, Stanley Rotman, and Douglas Seigal. The Torah was then placed into the Holy Ark. The opening prayer was recited by Rabbi Morton Goldberg of Fall River, the prayer before the Ark by Rabbi Morris A. Gutstein of Newport. The main address of the evening was delivered by Reverend Doctor Elias Margolis, President of the Rabbinical Assembly of America. Addresses were also delivered by Judge Philip C. Joslin and Rabbi Goldman. Greetings were presented by Samuel M. Magid, the vice-president. The Annual Meeting was then held. This was followed by a Congregational Reception



JOSLIN TESTIMONIAL SERVICE — NOVEMBER 19, 1944
RABBI ISRAEL M. GOLDMAN, JUDGE PHILIP C. JOSLIN AND
GOVERNOR J. HOWARD McGRATH.

in the vestry in charge of the Sisterhood. Norman Klibanoff was the first to read from the newly dedicated Torah scroll. The musical program was in charge of Cantor Bettman and the full Temple choir, under the direction of Arthur Einstein, choirmaster.

Joseph L. Coplan was General Chairman of the Tenth Anniversary Committee.

Following the Tenth Anniversary celebrations, on Wednesday evening, January 23, Judge and Mrs. Philip C. Joslin held a dinner party at their home for the Board of Trustees celebrating the Tenth Anniversary. Because of a great blizzard that evening, many of those who had come to the Joslin home spent the night there because it was impossible for them to reach their own homes.

The Temple's Twentieth Anniversary

It was felt that, since the congregation had had its origin in February 1924, it would be appropriate to hold the Twentieth Anniversary Celebration in the fall of 1944 to mark the completion of twenty years of the congregation's history. The week-end of November 17-19 was designated for this purpose. The first of the observances was the Twentieth Anniversary Service held on Sabbath evening, Friday, November 17, 1944. The congregation heard an address by Doctor Herman Abramowitz, the Rabbi of Congregation Shaar Hashomayim of Montreal, Canada, titled, "Milestone of Salvation." Doctor Abramowitz was invited for this occasion, because he had been President of the United Synagogue of America, and had sent a message of greeting and encouragement at the time the congregation was organized.

Doctor Abramowitz based his discourse on the incident mentioned in the Bible when, after a decisive victory over the Philistines, the prophet Samuel set up a stone which he called "Ebenezer," meaning "Hitherto hath the Lord helped us."

Developing this theme, he declared:

"The significance of the celebration was to further emphasize the importance of religion in human life if we are to have a better world. The tragedy which has befallen mankind as a result of two world wars in our own generation, has in large measure been due to the lack of religion in the world. We have put our trust in everything, except in religion as a guide in life."

Preceding the Anniversary Address by Doctor Abramowitz, Rabbi Goldman in his Anniversary Sermon spoke on the theme, "Temple Emanu-El—The Next Twenty Years." Taking as his text the words of the Psalmist, "How Can I Repay Unto the Lord For All His Benefits Unto Me," he declared that the only real way to express gratitude to God would be "to lift up the cup of salvation and call upon the name of the Lord." He declared his faith in the importance of the Synagogue in the years to come by stating:

"This, then, is what Temple Emanu-El must continue to be for the next twenty years: A place of dignity, a house of learning, an island of refuge from the turmoil of our time. To this place young and old shall come to learn a bit of Jewish ethics, a parable from the Talmud, a great saying of a modern Hebrew poet, a brilliant insight of a giant philosopher. Here young and old shall come to surrender themselves to the Services, the Prayers, the sermons, the courses of study for children and adults. Here they shall feel themselves part of a great tradition. Here they shall be made whole. Here they shall drink of the cup of salvation and call upon the name of the Lord."

The service ended with a brief prayer of remembrance for the following deceased members of the Board of Trustees: Charles A. Backman, Joseph Blazar, Maurice W. Bliss, Charles Brown, Sol Cohen, Joseph L. Coplan, Joseph E. Koppelman, Philip I. Korb, Isidor Pritsker, Samuel Resnick, Herbert Tiemann, Michael Tiemann, Isaac Woolf, and Allie Zura. Music was provided by Cantor Jacob Hohenmenser and the Temple Emanu-El choir under the direction of Arthur Einstein.

The second religious service of this anniversary was the Community Observance held at the sabbath morning services on Saturday, November 18. Greetings were brought by Doctor James P. Adams, Vice-President of Brown University, in behalf of that institution; Doctor William G. Braude, Rabbi of Temple Beth-El, in behalf of the Rabbinical Association of Rhode Island; and Doctor Arthur E. Wilson, Minister of the Round Top Congregational Church, in behalf of the Rhode Island Council of Churches. Rabbi Morris Schussheim of Temple Beth-Israel preached the Anniversary Sermon.

The week-end celebrations concluded on Sunday evening, November 19, with a Testimonial Service honoring Judge Philip C. Joslin upon his Twentieth Anniversary as President. The Temple was

filled with members of the congregation and many distinguished guests. The Testimonial Service opened with a brief devotional period in which Cantor Hohenemser chanted the prayer, "Va-ani Se-filosí," accompanied by Arthur Einstein at the organ, with violin obligato by Benjamin Premack. Following the invocation and scripture reading from the 112th Psalm, verses 1-8, Max Winograd was presented as the presiding officer for the remainder of the evening.

Governor J. Howard McGrath then spoke on the theme, "Judge Joslin—The Citizen." The Governor stated:

"I did say on several occasions that I lived in this parish, this was my Temple. We sort of got together one day, Dr. Goldman and myself, and decided that between St. Sebastian's and Temple Emanu-El we ought to be able to make a pretty good combination. I really thought that I was in. But the Treasurer has never been around and lo and behold, I pick up the program and find something that has to do with the burning of the mortgage and I find a lot of names on here, but no McGrath. I am going to start an inquiry as to just what my rights are in my membership. I think I am entitled to be a contributing member, that is contributing something besides words. You have been very kind to me in the past. You have invited me here on a number of occasions. I have always been deeply moved at the opportunity to stand before this altar in the presence of the sacred depository of the sacred word which is the Scripture by which all our lives are run, but I, perhaps, was never quite so exalted as I am with the chance to be here tonight on this particular occasion when we meet primarily to pay honor to a distinguished man . . .

"I suppose that I might pay the highest compliment that I can to Judge Joslin by saying that the topic assigned to me and to Judge O'Connell is all summed up together in the topic assigned to Rabbi Goldman; because it is Phil Joslin, the Jew, that makes a distinguished jurist (and he is a distinguished jurist because he is a good Jew); he is a splendid citizen because being a good Jew he could be nothing else but a splendid citizen (Applause)"

Judge Jeremiah E. O'Connell, Presiding Justice of the Superior Court of the State of Rhode Island, then delivered an address on "Judge Joslin—The Jurist." He said in part:

"From the time when he first donned the robe of his judicial office, he has so conducted himself as to command the confidence, the respect and the esteem of all classes of our citizenry. Although he has been for many years a member of one of our high-

est courts, his probity, his integrity and his judicial qualifications remain unchallenged and unquestioned. He has merited, and he possesses, the confidence and admiration of all the members of the Bar in this State and in the annals of the Bar of Rhode Island his name will be written large as one of the ablest and best remembered Judges who has possessed in addition to his judicial qualifications those humane qualities and attributes which have so admirably fitted him for the high position which he now occupies.

“As his colleague for many years and as one, who, like yourselves, holds him in high and affectionate regard, I join with you in wishing him many more years of health and happiness and continued public service.”

Rabbi Goldman then spoke on the subject, “Judge Joslin — The Jew:”

“The Bible tells us about Moses: ‘Va-yigdal Moshe Va-yetze El Echov.’ ‘And Moses grew up, Moses matured, Moses became great.’ The Bible is very exact in its phrasing and does not use superfluous language. But in one verse after another this Hebrew phrase is repeated—‘Va-yigdal Moshe.’ ‘Moses became great.’ The Rabbis inquired why was it necessary so often to repeat this sentence concerning the life of Moses. What was the true nature of his eminence, of his greatness? They gave us the answer by saying ‘Va-yetze El Echov.’ Moses became great not only because he was a great citizen of Egypt, not only because he was high in the Councils of State, but primarily because ‘He went out to his brethren.’ By turning to his own people, he became great.

“While I can respond with a full chorus of amens to the eminence of Philip Joslin, the citizen, to his renown as a jurist, I would emphasize in my brief remarks the thought that Judge Joslin has achieved his greatest stature because he has turned to his own brethren. This is unlike so many men of our own faith who, once they achieve a little eminence, once they grow in stature and are accepted particularly in the Gentile community, they do not turn toward their own brethren, but the very opposite—they turn away from them and to their lasting shame even disown them. But this was not the pattern that Moses, the law-giver, set for his people. He became great because he went out unto his brethren. This is the distinguishing mark in Philip Joslin’s life that we take so much pride in. He turned to his brethren from his youngest years. Many of you who remember him from his boyhood know that he became the organizer and leader of a group to which many of you must have belonged as

boys, 'The Youth of Zion.' In his more mature years he turned to other organizations that were Jewish in character. His supreme achievement came, however, when he turned to the strengthening of Synagogue life and more specifically to the founding of this Congregation."

After a musical interlude in which the choir chanted the 150th Psalm, "Praise God In His Sanctuary," Doctor Abraham A. Neuman, President of Dropsie College in Philadelphia, delivered an address on the subject, "Ideal Jewish Leadership."

Awards of gold keys for distinguished service were then made by Samuel Rosen, vice-president, and Ernest Blazar, financial secretary to the following: Samuel M. Magid "for distinguished service as Vice-President of the Congregation for twenty years;" Ernest Blazar "for faithful service as Financial Secretary of the Congregation for twenty years;" to Benjamin D. Basok, Herman Bernstein, Samuel Goldberger, Abraham L. Jacobs, Mrs. Philip C. Joslin, George Pullman, Abraham H. Rotman, Benjamin I. Sass, upon their election as Honorary Members of the Board of Trustees "for devoted service as members of the Board of Trustees for twenty years." Samuel M. Magid, vice-president, then made a presentation of a sterling silver case to Samuel Rosen "for his devoted leadership in the Mortgage Redemption Program of the Congregation since 1929, on the occasion of his fiftieth birthday." A presentation was also made to the Rabbi by Samuel Magid. The nominating committee then gave its report through Ralph S. Krauss, its chairman, and Benjamin Brier and Samuel Rapaporte, Jr., made a two-fold presentation to Judge Joslin. In behalf of the congregation they presented him with a personal gift, and in behalf of those who contributed to the Mortgage Redemption Fund they presented a check of \$20,000.

At this point a processional of six children representing various departments of the religious school entered the Synagogue. These children were Sheldon Blazar, Dorothy Brier, Judith Fain, Richard Kaplan, Renee Rapaporte, and Harris Rosen. They brought to the platform a photostatic copy of the mortgage, a silver urn, and a lighted candle, all to be used in connection with the burning of the Temple mortgage. To the accompaniment of organ music, they ascended the platform, and Renee Rapaporte spoke in behalf of the five hundred children of the religious school:

"Dear Judge, we represent the five hundred children in the Religious School of our beautiful Temple. We all want to express to you our love and our thanks for all you are doing for the children of our Temple today, for all you have done for the boys and girls of our Temple in the last twenty years, and also for all you will do for our youth in the years to come. We all know that the well-being of Jewish youth is very close to your heart and that is why you became the leader in the building of this Temple. We are proud that your dreams for a great Temple Emanu-El have been realized and we are very happy that this celebration is being held in your honor tonight. We will always remember this occasion when the mortgage of the Temple is being burned and we, the children of the Congregation, take pleasure in presenting to you all the things that are necessary for the ceremony of burning the mortgage."

The mortgage of the Temple was then burned, Judge Joslin after paying tribute to the memory of departed co-workers, then spoke in appreciation of those who had contributed the last \$20,000 to retire the mortgage, and also of his co-workers in the congregation.

He then turned from reflections of the past to thoughts of the years to come:

"What of the future? Who dares to prophecy it? We tried it twenty years ago and planned our organization for a full generation. We erected an edifice to care for 250 member families. Our membership today is 460. We planned for a school of 200 children. Our present enrollment is 494. Programs of public service never envisaged were adopted and have since become the accepted and expected order. The fact is that we have completely outgrown our physical facilities. Our program and sphere of service, as planned for the then future, has demonstrated that one cannot prescribe the growth and the potentialities of the future.

"We shall continue our policy of taking into the administration of the Temple young men and young women, thereby to furnish a constant flow of life blood and to energize accumulatively our forces. We anxiously await full and complete victory and the return of our over 200 boys, with whom, throughout the war, there has been a continual contact. There is a mutual anxiety—on their part and on ours—for them to step directly into Temple activity.

"The Synagogue of today no longer limits itself to the mere conduct of religious services. It is something more than a system of rituals and a loyalty to ancestral traditions, important as they are. In a true sense the Synagogue of today is an institution

designed to prepare us—men, women and children—for the various and complex problems of life and human behavior. It deals in the spiritual, social and economic spheres of life. It is a school for the application of social values. An institution which constantly concerns itself with the individual from his birth to his dissolution with life, must be something more than merely a place for prayer and meditation on stated occasions.

“Moreover, our Temple must never be static. We live in an ever changing world and if we would be true to ourselves and the purpose of our Founders, we must continually take cognizance of these changes and of the resulting changing conditions of human life.

“I like to quote our very good friend, Dr. Louis Finklestein. ‘It is one of the great achievements of Jewish law,’ he said, ‘that it provides in itself the machinery for its interpretation, its expansion, and its application to changing conditions.’ We have all accepted the fundamental principle that Jewish law must be preserved, but that it is subject to interpretation by those who have mastered it, and that the interpretation placed upon it by duly authorized masters in every generation must be accepted with as much reverence as those which were given in previous generations.’ This, Dr. Finklestein holds, ‘is not to break with traditional Judaism, but to return to it.’

“At the birth of Temple Emanu-El, Dr. Finklestein’s words had not been written. But their thought and substance had been incorporated in our Charter and in the character of our organization. They were the great purpose sought in the establishment of Temple Emanu-El.

“On a larger and more general horizon, there are other problems which concern us as a religious institution. To mention a few will suffice to illustrate the breadth of our viewpoint.

“We are concerned with religious education of the child and adult and with a broad program of cultural activities.

“We are concerned with an enthusiastic and wholehearted participation in all movements of a patriotic character.

“We are concerned with all local philanthropy, especially that pertaining to our own underprivileged and unfortunate.

“We are concerned with the future of Palestine as a homeland, and with maximum aid to our stricken people all over the world.

“We wish to give our every effort directly and in cooperation with other forces to the re-education of our community in order that Jew and Christian may come truly to know each other and live together in perfect understanding.

"We shall encourage a healthy and virile social environment.

"We shall foster the recognition of civic leadership in our community.

"In conclusion may I say we face the future with courage and hope. The problems with which we have wrestled during these past years have been largely overcome. But there will be others. The results we have achieved, the place we have attained, are but the foundations which have been laboriously built, brick by brick. As we cross over into the third decade we are firmly resolved that, with God's help, we shall build upon those foundations, a superstructure of intangible values that will more and more make this Temple what its founders envisaged, an institution of religion, of education, and of public service."

During the program, Lieutenant Martin M. Zucker, secretary of the congregation, who had just returned from overseas army duty, read letters of greeting from many eminent personalities in American Jewish life, among them Doctor Louis Finklestein, the president of the Jewish Theological Seminary of America. The testimonial service concluded with the singing of "Adon Olom," and the Benediction.

The Rabbi's Tenth Anniversary

At the meeting of the Board of Trustees on April 8, 1935, a resolution was passed "to give due and proper recognition to Rabbi Goldman, marking the anniversary of his tenth year of service." Nat C. Cohen was appointed chairman of the Tenth Anniversary Committee.

The Tenth Anniversary Service was held on Friday evening, May 24, 1935. *The Providence Evening Bulletin* for the next day reported the event as follows:

"Defending the right of true spiritual leaders to apply the truths of religion to modern economic and social problems, Dr. Clarence A. Barbour, President of Brown University, last night warned the members of Temple Emanu-El against publicity seeking clergymen. He praised Rabbi Goldman, observing his tenth anniversary service as Rabbi of Temple Emanu-El, as exemplifying the finest of true spiritual leadership."

Other speakers were Judge Philip C. Joslin, president of the Temple, and Doctor Elias L. Solomon, president of the United Synagogue of America. Judge Joslin reviewed the record of accomplishment of Rabbi Goldman during his rabbinate and called this decade one of notable significance. Judge Joslin read messages of greeting to Rabbi

Goldman from many local and national leaders. Among them was the following letter dated May 13, 1935 from Doctor Cyrus Adler, president of the Jewish Theological Seminary of America, and president of the American Jewish Committee, to Judge Joslin:

"It is with much pleasure that I write to greet you and your Congregation on the celebration of Rabbi Israel Goldman's tenth anniversary as your Rabbi and as a graduate of this Seminary.

"During the decade which Rabbi Goldman has given to the service of your community, he has won for himself a distinguished place in the American Jewish ministry. Through his energy, his devotion, the charm of his personality, his eloquence, and his learning, he has been able to bring to bear not only upon the people of Providence but on those of many other communities the fine influences of our noble traditions.

"While Rabbi Goldman was still a student at the Seminary, he was already appointed an instructor in the extension classes conducted by our Teachers Institute. Since that time he has continued his interest in adult Jewish education, and I was very pleased to hear that President Barbour of Brown University had appointed him a lecturer at the University.

"I hope that Rabbi Goldman may have many happy years with you. I should like to take this occasion to extend to him my special thanks for his continued loyalty to this institution."

This celebration assumed a more intimate character at the Tenth Anniversary Banquet which was held on Sunday evening, May 26, at the Narragansett Hotel. The *Jewish Herald* for the following Friday reported the occasion as follows:

"One of the most unusual events of its kind ever held in the history of the Providence Jewish Community was the Testimonial Dinner tendered Rabbi Israel M. Goldman last Sunday night at the Narragansett Hotel. The speakers' list was headed by Dr. Israel Herbert Levinthal, spiritual leader of the Brooklyn Jewish Center.

"Others who spoke included Bishop Granville Gaylord Bennett, D.D., of the Episcopal Diocese of Rhode Island, who praised Rabbi Goldman as a man of religion; Father Lorenzo C. McCarthy, president of Providence College, who also spoke of the Rabbi's devotion to religious ideals; former Mayor Joseph H. Gainer, co-chairman of the Rhode Island Seminar on Human Relations, who praised the Rabbi's work in connection with bringing about goodwill and better understanding between Catholics, Protestants and Jews of the State; Mayor James E. Dunne who discussed the Rabbi's contribution to the civic life of Provi-

dence, and Rabbi Morris Schussheim of Temple Beth-Israel, who presented an appreciation of personal friendship.

"Speaking in behalf of the Congregation were Herman J. Aisenberg, Men's Club; Mrs. Herman E. Goodman, Sisterhood; Charles A. Backman, School Board; Milton Jacobs, Alumni Association.

"Dr. Levinthal paid tribute to the importance of Rabbi Goldman in the American Rabbinate. He brought greetings from the United Synagogue of America, the Rabbinical Assembly of America, and from the Jewish Theological Seminary of America. He declared that in many fields of Jewish endeavor Rabbi Goldman has been the pioneer, especially in the field of Jewish religious education for both young and adults.

"Judge Philip C. Joslin presided, and Nat C. Cohen was chairman of arrangements. Rabbi Abraham I. Schechter gave the invocation. A musical program was presented by Prof. Arthur Einstein and a chorus of 35 voices, and by Cantor Harry Bettman. At the conclusion of the speakers' program, Samuel M. Magid made a presentation to Rabbi Goldman in behalf of the Congregation. Judge Joslin then introduced the celebrant who expressed appreciation for all the festivities and spoke of all that the Congregation means to him.

"Special guests of the Congregation were Rabbi Morton Goldberg of Fall River, Rabbi Bernard H. Ziskind of New Bedford, Rabbi Morris Gutstein of Newport. Others seated at the head table were Mr. and Mrs. Ralph Krauss, Rabbi William G. Braude and Mr. and Mrs. Nat C. Cohen."

CHAPTER IX

"IN THE SERVICE OF THE COMMUNITY"

In the Sabbath prayers God's blessing is invoked upon "all such who occupy themselves in faithfulness with the needs of the community." Temple Emanu-El during the first decades participated actively in community service.

Promoting Good-Will

Many activities were undertaken with a view to promoting a better understanding in the community of Jews and Judaism.

I.

Toward this objective meetings of the Rhode Island Ministers' Association, of which Rabbi Goldman was at one time the vice-presi-

dent, frequently were held in the Temple. For the first time in the history of Rhode Island, the Ministers' Association, comprising some 300 Protestant clergy from the entire State, met in a Jewish Synagogue on January 31, 1935. Professor Mordecai M. Kaplan was the speaker. The Religious Editor of the *Providence Journal*, Frederick A. Wilmot, reported this meeting as follows:

"For the first time in the history of Rhode Island religious life, a group of Christian clergymen met as a body in a Jewish Temple, listened to an address by a Jewish scholar and received into membership Jewish Rabbis.

"Dr. Everett R. Clinchy, Director of the National Conference of Christians and Jews, in a communication to Dr. Allen E. Claxton, President of the Ministers' Association, characterized the meeting as an historic occasion. Felicitations were also received from Rabbi Stephen S. Wise of New York City, congratulating the Christian Clergy of the State and Temple Emanu-El."

Wilmot continues:

"I sat with a group of Protestant Ministers in this Jewish Temple listening to that saintly philosopher, Dr. Mordecai M. Kaplan, speak out bravely for a new approach to religious tolerance."

The following year, on February 24, 1936, the Ministers' Association were again the guests of the Temple for an all-day session, at which Doctor Stephen S. Wise was the speaker, on the subject, "The Christian-Jewish Tragedy—Will It Never End?" The meeting was reported as follows in the *Providence Evening Bulletin* by Religious Editor Frederick A. Wilmot:

"Rabbi Stephen S. Wise of New York City did a skillful piece of spiritual surgery and made his audience like it in his talk on "The Christian-Jewish Tragedy—Will It Never End?" at the gathering of the Ministers Association at Temple Emanu-El.

"His technique reminded me of the action of Dr. Leroy L. Harman's recent discovery — his desensitizer. He drilled through the skin of un-Christian attitudes, but never jabbed through to the live nerve of prejudice.

"Anyone may profit by a careful study of Rabbi Wise's dialectic. He presents a strong argument out of its setting and then by an adroit shift of illustration brings its truth home to the wrong-doer.

"The gathering at the Temple was notable in many respects; A great Jewish Rabbi telling a group of Christian Ministers, in a Jewish Temple, their shortcomings.

"Another unusual happening was the fact that Rabbi Goldman was welcomed back to his Temple after a three-months' illness, by a Christian gathering that showered upon him words of sincere affection. Rabbi Goldman returned to his pulpit for the first time last evening and spoke on, 'Jewish Influence and Anti-Semitism in the United States.'"

Another all-day gathering of clergy was held on January 29, 1940 sponsored by the Rhode Island Ministers' Association; the program was titled, "Know Thy Neighbor." This meeting of the organization was the first in which a Catholic priest participated. In the morning Doctor Louis Finkelstein delivered an address on "The Pharisees and Christianity." After lunch there was a series of talks on the general theme, "Know Thy Neighbor." Father Cullen spoke on "Thy Catholic Neighbor," Doctor Arthur H. Bradford on "Thy Protestant Neighbor," and Rabbi Goldman on "Thy Jewish Neighbor."

II.

The presentation by the local Jewish community on June 25, 1934 of an engrossed scroll containing a Hebrew prayer to Bishop Keough on the occasion of his consecration on May 22, 1934 as Bishop of the Catholic Diocese attracted considerable attention locally.

The event was fully reported on the front pages of both the *Providence Evening Bulletin* that afternoon and the *Providence Journal* the next morning by Frederick A. Wilmot, religious editor:

"Jewish People Present Prayer To Bishop Keough"
Invoke Blessing Upon His Administration
At Impressive Gathering
Prelate Deeply Touched

No Place for Bigotry in Providence, He Says — Offering is Richly Engrossed.

"The Jewish community of Providence presented a richly engrossed prayer formulated in the Hebrew manner to Most Rev. Francis Patrick Keough, D.D., Roman Catholic Bishop of Providence, invoking God's blessing upon his administration, at an impressive gathering in the Chancery, Fenner Street, this morning.

"Rabbi Israel M. Goldman of Temple Emanu-El, Morris Avenue, senior Rabbi of the community, was spokesman and extended the welcome of the Jewish group to the bishop 'who has

been called by God's grace to the spiritual leadership and guidance of the lives of thousands of our Catholic neighbors and fellow citizens.'

"Rabbi Goldman placed on his head the black skull cap worn in the Synagogue as the group arose in the Bishop's office, while the prayer was being read.

"Bishop Keough in a gracious response declared that there was no place for bigotry in his life and thought. I must love my neighbors as a Christian,' he said. 'As Bishop of Providence the Jewish population will have in me a brother and a friend.'

"The Jewish representatives included: Judge Philip C. Joslin, Max L. Grant, Dr. Ilie L. Berger, Rabbi Israel M. Goldman, Rabbi Morris Schussheim, Archibald Silverman, Max Rosen, Henry Hassenfeld, Samuel M. Magid, Charles C. Brown, and Walter I. Sundlun.

"The Prayer of the Jewish Community to Bishop Keough was beautifully engrossed by Reuben Leaf of New York City, world-renowned Palestinian artist, and the lettering was illuminated in the Bishop's colors.

Translation of Text

"Our Father Who art in heaven, may it be Thy will to accept in Thy mercy the prayer of the Congregation of Israel in our city in behalf of Bishop Francis Patrick Keough on the occasion of his consecration as Bishop of Providence.

"We pray Thee, our God, pour Thy richest heavenly blessings upon him, guard him from all evil and preserve him from all trouble. Aid him and cause him to go from strength to strength. We pray Thee, pour forth Thy spirit upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. May the words of Thy Prophet be fulfilled in him so that the law of truth shall be in his mouth and unrighteousness not be found in his lips; he shall walk with God in peace and uprightness, and turn many away from iniquity; for the Priest's lips shall keep knowledge and the people shall seek the law at his mouth.

"And may it also be Thy will that through his ministry, Thou shalt implant in the hearts of the men of all races and creeds who dwell in our city, love and brotherhood, peace and friendliness; and that Thou shalt root out from their hearts all hatred and bigotry, so that through him, all the inhabitants of our land shall be blessed and there will be fulfilled in his day and in ours the vision of Thy prophets.

"Let all the peoples walk each one in the name of its God so that all shall know Thee from the least of them unto the greatest of them. Amen."

Rabbi Goldman in his presentation address said:

"We have come here this morning as a representative group of Jewish citizens of our city. Some of us are in positions of religious leadership, and others occupy posts of lay leadership in various phases of our Jewish communal life.

"We have but one purpose in coming. To extend our welcome to you — who have been called by God's grace to the spiritual leadership and guidance of the lives of tens of thousands of our Catholic neighbors and fellow citizens, and also to express to you our heart-felt prayers and good wishes that God may bless your labors so that your very presence in our community shall be a benediction to all.

"We are thankful to God that in this, our city and State, the friendliest relationships have always prevailed and still do prevail among the different and differing religious and racial elements. People of all religious loyalties have striven together to promote religious liberty, good will and mutual understanding. We have fought, and not without success, to make Providence safe for religious differences. All this we have done because we were inspired by the teachings of our respective religions, and motivated by the highest ideals of patriotic American citizenship. We believe that American patriotism imposes the obligation of so living with your fellow-countrymen that you have respect for unlikeness. It is fundamental in Americanism that you cannot hate your neighbor and love your country at the same time, for he who is a bigot against his fellow-citizen, is a traitor to America.

"You are, no doubt, familiar with the story of the Jewish past and with the facts of the Jewish present. It has been the mission of Israel to preach Brotherhood to mankind. In the earliest portion of our Bible we are commanded: 'Thou shalt love Thy neighbor as thyself.' The great Rabbi, Hillel, taught: 'What is hateful unto thee thou shalt not do unto your neighbor.' And the Prophet, Jeremiah, has admonished our people: 'Seek for the welfare of the city and pray unto the Lord for it.' We Jews humbly thank God that we have followed the teachings of our Prophets and Sages, and wherever we have dwelt and wherever we do dwell now, we have sought the welfare of our country which sheltered us and of its inhabitants.

At this moment, we Jews are mindful of the inspiring doctrines touching Human Brotherhood which your great Church, the

Catholic Church, holds up to mankind. Only two weeks ago, one of the greatest churchmen of the world today, the Godly man who installed you in your sacred office, William Cardinal O'Connell, on the occasion of the Golden Jubilee of his ordination, pleaded for unity and tolerance. After reminding his thousands of hearers of the debt which mankind owed to the Jewish people, he said: 'Let us cease dissention and persecution, for there is no hatred in the religion of Christ. It is men, vain, ambitious, foolish men, who beget persecution and cruelty.'

"Shall we not also pause in tribute and recall with reverence the work of your saintly and illustrious predecessor, Bishop Hickey, of blessed memory, in setting his seal of approval upon and lending his helping hand to, the work of the Rhode Island Seminar On Human Relationships.

"It is our mutual hope that we shall make Providence a city from which hatred will be banished and brotherly love enthroned, for the glory of God and for the coming of His Kingdom on earth.

"As a visible and concrete expression of our welcome and of our good wishes we have formulated this Hebrew prayer in the tradition of our Jewish Prayer Book. We have had it engrossed in the manner of the ancient illuminated Hebrew manuscript. Shall we not rise as I offer this prayer now.

"We ask you to accept it in behalf of the Jewish community of Providence."

Bishop Responds

"Bishop Keough said in response: 'Rabbi and gentlemen — It was exceedingly gracious of you to call on me this morning and to deliver such a gracious prayer — a prayer worthy of religious gentlemen.

"I am deeply impressed by your visit."

Strengthening Civic Life

I.

The congregation utilized every Thanksgiving Day and the birthdays of Washington and Lincoln for stressing the folk religion common to all Americans. Every Chief Executive of the State, with the exception of one, during the eighteen years after 1926 addressed one or another of these observances. The first occasion of this character was the George Washington Bicentennial Service held on Friday evening, February 19, 1932, at which the principal address was delivered

by Governor Norman S. Case. Present as guests of the congregation were all the Jewish patriotic organizations of the State. Governor Case said in part:

"It makes no difference under what form of government one may live, whether under a democracy, a monarchy, dictatorship, or a Soviet, all can learn from George Washington and from the brilliancy of his character shining down through the years the lesson of being a good citizen of the land to which you owe allegiance."

The Governor referred particularly to the part played by the Jewish people in the early days of Rhode Island. He spoke of Washington's several visits to Newport and of his intimate acquaintance and friendship with many citizens of the Jewish faith. The minutes of the congregation describe that event in these words: "So inspiring and wonderful a Service, worthy of our most grateful praise."

At a similar service in February 1934, Governor Theodore Francis Green was the guest speaker. In his address Governor Green stated:

"I appreciate highly the privilege of speaking at this patriotic service in this Temple Emanu-El. I appreciate it because it emphasizes anew the liberality characteristic of this State founded by Roger Williams. Though this State was founded on the principle of complete religious liberty and of the separation of church and state, that does not mean that the State is indifferent to religion, nor does it mean that the governor should hold himself aloof from the services of religious organizations. I think it quite clearly means that in his public appearances, he should not distinguish and prefer those of any particular religion.

"In this I find that I am following, not only the theory of the State, but the practice of my own family. May I give one illustration? When at the time of the American Revolution, to which our attention is turned tonight, the British occupied the City of Newport, they found there many Jews who under the broadminded and beneficent government of the colony had settled and prospered there. The British drove them out and they fled from Rhode Island into Massachusetts. A large group of them on reaching Worcester could find no place in the inns. Thereupon my great-great-grandfather, Dr. John Green, an eminent physician opened his house, called 'Green Hill,' and gave them food, drink and shelter. In recognition of that fact some time afterwards on their way back to Newport those who had enjoyed his hospitality returned and planted on either side of the front door

two small locust trees. They grew into enormous trees, at which when visiting there as a youth I gazed in wonder. Only a few years ago weakened by age they were cut down almost to the ground to prevent their possible fall on the house itself."

Governor Robert Quinn addressed the congregation at a special Thanksgiving Service on November 26, 1937. At a similar type of service held on December 1, 1939, Senator Theodore Francis Green, who had addressed the congregation several years before while he was Governor, was the principal speaker on the subject, "Thanksgiving for America." On that occasion the Zionist District of Providence and the Rhode Island Chapter of the American Jewish Congress presented to Senator Green an inscription in the Golden Book of the Jewish National Fund as a token of appreciation of Senator Green's efforts in behalf of Jewish refugees.

At the Thanksgiving Service held November 21, 1941, Governor J. Howard McGrath was the guest speaker. In his remarks Governor McGrath said:

"Your invitation to me as Governor of Rhode Island to take part in this annual Thanksgiving Service is most deeply and sincerely appreciated. The presence of the Governor on this occasion is fast becoming a tradition, which I hope will always endure. Many of my predecessors have stood here on this day to give tangible expression to the unity that binds us together in a common state and in a common brotherhood. I feel particular personal gratification, aside from my official position in being here, because of the close personal friendships that I enjoy and that have meant so much to me through the years with so many of the members of this Congregation."

The congregation participated also in the observation of special patriotic occasions, both state and national.

Thus, when the State was commemorating its Tercentenary year in 1936, the congregation held a special Rhode Island Tercentenary Service on Friday night, October 30, 1936, at which the speakers and their subjects were as follows: "What the Baptists Brought to Rhode Island," by Doctor Arthur W. Cleaves; "What the Quakers Brought to Rhode Island," by Mr. A. H. Crosman; and "What the Jews Brought to Rhode Island," by the Rabbi.

When there were nationwide observances of the 150th anniversary of the signing of the Constitution, a special patriotic celebration was

held at the Temple on Friday night, March 4, 1937, in which several speakers participated. Judge Charles A. Walsh, spoke on the subject, "Whence Came the Constitution;" Professor Jarvis M. Morse of Brown University delivered an address on "The Constitution and the Historian;" and "The Constitution and Freedom" was the subject on which the Rabbi spoke. The observance was presided over by Judge Philip C. Joslin.

II.

As a contribution towards civic betterment the Annual Community Service Award was established by the Men's Club in 1939. This Award was presented annually to a citizen of Providence, Rhode Island, for outstanding achievement in the field of civic improvement, human betterment, and the advancement of American ideals."

Each year in the month of January, the congregation, through the Men's Club, conducted the Annual Community Service Award Meeting. A distinguished gathering was present on each occasion when the name of the winner was announced. The speakers presented their views on the particular theme assigned for that occasion. The following is the record of the Community Service Award Meetings for the first seven occasions from their inception:

In January 1939 the Community Service Award was presented to Doctor Arthur H. Ruggles, superintendent of Butler Hospital. The citation on the silver plaque read as follows:

Presented to

ARTHUR H. RUGGLES, M.D.

who, with vision and zeal, has so ably charted the course of, and directed the broadening of social welfare work in our city into a unified and integrated community plan.

Providence, Rhode Island

January, Nineteen Hundred Thirty-Nine.

The Committee of Judges for the year were Walter Farrel, Benjamin Brier, Arthur Wilson, Doctor James L. Hanley, and Herbert M. Sherwood, chairman.

In January 1940 the Community Service Award was presented to Winifred L. Fitzpatrick. The citation on the silver plaque read as follows:

Presented to
WINIFRED L. FITZPATRICK

who, with unswerving loyalty, has so successfully developed and directed the work of the District Nurses and who has so zealously cooperated with every other guardian of public health to establish clean, wholesome living conditions for all.

Providence, Rhode Island
January, Nineteen Hundred Forty.

The Committee of Judges for the year were Richmond Vial, manufacturer; Lucius A. Whipple, president Rhode Island College of Education; George Hurley, one of the leading lawyers at the Rhode Island Bar; James D. Morrison, Pastor of the Central Baptist Church and President of the Rhode Island Ministers' Union; and Samuel Rosen.

In January 1941 the Community Service Award was presented to Philip B. Simonds. The citation on the silver plaque read as follows:

Presented to
PHILIP B. SIMONDS

who, with unselfish devotion and unflagging zeal, has given his whole time for a quarter of a century to the welfare work in our own community, especially dedicating himself to the service of youth in opening to them the doors of opportunity for self-advancement and useful living.

Providence, Rhode Island
January, Nineteen Hundred Forty-One.

The Committee of Judges for the year were Henry C. Hart, President of the Rhode Island Bar Association; Clarence Sherman, Librarian of the Providence Public Library; Russel W. Field, President of the Chamber of Commerce; Reverend Clarence H. Horner, Rector of the Grace Church and president of the Council of Churches; and Ernest Blazar.

In January 1942 the Community Service Award was presented to Doctor Herman C. Pitts, Providence surgeon. The citation on the silver plaque read as follows:

Presented to
DR. HERMAN C. PITTS

who, beyond the immediate call of his profession, has with vision and zeal directed his efforts to the control of cancer by means

of scientific research, the education of the public, and the securing of funds, thereby enhancing the well-being and prolonging the life of his fellow citizens.

Providence, Rhode Island
January, Nineteen Hundred Forty-Two.

The Committee of Judges for the year were Reverend Donald J. Campbell, Rector of the Church of the Redeemer; Henry M. Boss, president of the Rhode Island Bar Association; Shirley Harrington, president of the Mechanics National Bank; Charles F. Towne, Deputy Superintendent of Schools; and Nat C. Cohen, Member of the Rhode Island Board of Parole.

In January 1943 the Community Service Award was presented to Herbert M. Sherwood. The citation on the silver plaque read as follows:

Presented to
HERBERT M. SHERWOOD

who, without need of call or prompting, in peace and in war, has with unreserved devotion made more than his reasonable sacrifice to his City, State and Nation, in safeguarding the right and advancing the opportunity of every citizen, with full freedom, to enjoy the American way of life.

Providence, Rhode Island
January, Nineteen Hundred Forty-Three.

The Committee of Judges for the year were Fred B. Perkins, vice-president of the Rhode Island Bar Association; Professor C. Emanuel Ekstrom of Brown University; Reverend Albert C. Thomas, D.D., pastor of the First Baptist Church; Frank J. Ryan, vice-president of the National Bank of Commerce and Trust Company; and Saul Abrams.

In January 1944 the Community Service Award was presented to Mrs. Helen Metcalf Danforth. The citation on the silver plaque read as follows:

Presented to
HELEN METCALF DANFORTH

a daughter of a Rhode Island family noted for its philanthropy and public service; an educator, who assumed a mantle of responsibility and with imagination, administrative ability and wholehearted effort has brought the Rhode Island School of De-

sign to its present high standing; substantial contributor to all movements in the community for human betterment; dutiful daughter; faithful and helpful wife; heroic mother; outstanding citizen.

Providence, Rhode Island

January, Nineteen Hundred Forty-Four

The Committee of Judges for the year were Brigadier General Herbert R. Dean, Winifred L. Fitzpatrick, Judge Charles A. Walsh of the Superior Court; Reverend Samuel A. Livingstone of Washington Park Methodist Church; and Herman J. Aisenberg.

In January 1945 the Community Service Award was presented to J. Harold Williams. The citation on the silver serving tray read as follows:

Presented to

J. HAROLD WILLIAMS

who, for 26 years has been the beloved friend, the honored mentor and the trusted guide of Rhode Island youth, inspiring in them by precept and example those American ideals which make for rugged bodies, radiant spirits and sterling character, thus preparing them for noble manhood and the high service of God and country in peace as in war.

Providence, Rhode Island

Nineteen Hundred Forty-Five

The Committee of Judges for the year were Judge Jeremiah E. O'Connell, Presiding Justice of the Superior Court of Rhode Island; W. Allen Traver, president of the Chamber of Commerce and general manager of the Franklin Process Co.; Clemens J. France, Director of the Department of Social Welfare for the State of Rhode Island; Elmer S. Chace, president of the Rhode Island Bar Association; and Arthur Kaplan, president of the Roger Williams Lodge of B'nai Brith.

CHAPTER X

"THE TEMPLE AND THE WAR"

December 7, 1941 was a fateful day in human history. On that day the Japanese made their sneak attack on Pearl Harbor. That

event affected the whole life of the American people and had its repercussions on the religious life of America as well. With the entrance of our country into the war, the congregation began at once its program of conversion to war activities and patriotic service.

On the Sabbath following our country's entry into World War II, the Rabbi preached a sermon titled, "Our Country At War — What Shall We Do?" In it he outlined a practical program of war service activities and called for deepened faith and courage for the troubled days that were sure to come. He urged that the Prayer Book and the pulpit should be utilized more than ever before to promote strength of spirit. The sermons preached during the months which followed reflected the spiritual needs of our congregation. Here are some of the themes: "Courage to Carry On," "The Priorities of Life," "The Work of the Synagogue in Times of War," "What Is Woman's Work Today?" and "A Program for Jewish Youth in a War-Torn World." There was a noticeable increase in Synagogue attendance, and a marked seriousness and spirit of devotion at all religious services.

In order to finance the many war activities of the congregation, a Loyalty Fund campaign was conducted. A folder titled, "The War and Your Congregation," containing a five-point statement to the membership on the war program of the congregation, was issued. A War Work Committee was organized which sponsored the following activities: Red Cross Sewing, Mrs. Philip C. Joslin, and later Mrs. Harry Charren, chairmen; War Bonds and Stamps, David Meyers, chairman; First Aid Courses, Mrs. Saul Feinberg, chairman; Civilian Defense Activities, Julius Zucker and Irving Strasmich, chairmen; Air Raid Precautions, Harry Katz, chairman; Patriotic Activities, Mrs. Daniel Jacobs, chairman; and Evacuation Survey, Mrs. Ernest Blazar, chairman.

Before very long, many of the young men of the congregation were called to the colors. The board of trustees voted to remit the dues of all members who entered the armed forces. It was felt that the congregation should keep in constant touch with its servicemen and servicewomen. Whenever a member left for the war, he was presented with a Prayer Book and a Bible in which there was a specially designed book plate containing this inscription:

Temple Emanu-El
Providence, Rhode Island
Presented to

.....
We commend him to his brethren everywhere
(Hebrew)

"Be strong and of good courage; be not afraid,
neither be thou dismayed;
for the Lord thy God is with thee
whithersoever thou goest."

(Joshua, Chapter I, Verse 9)

Rabbi — Israel M. Goldman
President — Philip C. Joslin

In addition, the Rabbi kept in personal touch with all who were in the service, and the congregation sent them its weekly Bulletin and frequent holiday gift packages and greeting cards. The chairman for this work was Mrs. Carl Hyman.

On Friday evening, October 23, 1942, the Temple dedicated its Service Flag and its Roll of Honor. After the dedication address and Dedication Prayer by the Rabbi, addresses were given by Governor J. Howard McGrath; Lieutenant Colonel Joseph Schleed, Chaplain of the VI Army Corps; and Judge Philip C. Joslin. The flag was the gift of Judge and Mrs. Philip C. Joslin. The Roll of Honor Tablets were the gifts of the Samuel Rosens and the Abe V. Flinks. The families of all of whose names appeared on the Roll of Honor received a gift of a Service Flag. This practice was continued by the congregation. Several other dedicatory exercises were held in subsequent months. At some of these, high ranking officers of the army and navy were speakers. The Temple Service Flag bore 220 stars, and the Roll of Honor Tablets had upon them a corresponding number of names.

On Thanksgiving Day, Thursday, November 25, 1943, a Thanksgiving Service and Patriotic Exercises were held in observance of the dedication of the Temple Flag Pole and the Outdoor Temple Service Flag. At a well-attended service, the American flag and the Temple service flag were brought to the platform by the members of Boy Scout Troop 20 and Girl Scout Troop 91. The flags were blessed, and then followed a colorful recessional in which participated delegations of the Rhode Island Post No. 23 Jewish War Veterans, and

detachments of the Rhode Island State Guard, and the First Light Infantry Regiment. The procession left the Temple and turned down the Sessions Street hill on to the Sessions Street lawn. Judge Joslin presided at the open air exercises. After the raising of the colors, Major Charles M. Hoffman led in the pledge of allegiance to the flag, and greetings were brought by City officials and leaders of neighboring church and educational institutions. As the flag broke into the breeze, all present united in the national anthem. The flag pole and the flag were the gifts of the Edmond W. Goldsteins in memory of Morris Israel Kortick. The presentation of the colors was made by Mimi K. Goldstein. The members of the Dedication Committee were Ernest Shein as chairman, Charles Brier, Archie Fain, Edmond W. Goldstein, Abram Halpert, Charles M. Hoffman, Leo K. Rosen, Theodore Rosenblatt, Saul Sadow, and Reuben Sugarman.

The war activities of the congregation became more intensive as the months went on. The Sisterhood particularly took on many additional projects, among them the Serve-A-Camp Project, salvage activities, surgical dressing groups, the equipping of several day recreation rooms in nearby army camps and naval stations. A Thanksgiving Dance was held in 1943, the proceeds of which, amounting to \$1,124.74, were turned over in equal parts to the Army Emergency Relief and Navy Relief Society. Mrs. Philip C. Joslin was honorary chairman of the Dance Committee; Mrs. Haskell Frank, chairman of the Women's Division, and Archie Fain, chairman of the Men's Division.

The Temple was considered to have done outstanding work in the sale of war bonds and stamps, for which the United States Treasury Department issued several citations of merit to the congregation. A high point was reached when the United States Government named one of its bombers, "Temple Emanu-El, Providence, Rhode Island." The Committee in this work consisted of David Meyers, chairman; Doctor Harry I. Goldman, associate chairman; Theodore Rosenblatt; and Mrs. Max Viner.

The D-Day Service held Tuesday evening, June 6, was memorable to many. The Temple was filled and profound feeling was manifest. The following invocation expressed the hopes of the one thousand

worshippers for the embattled men then storming the European fortress dominated by the Nazis.

“Lord of Hosts,

“The word of the Psalmist echoes in our hearts, ‘This is the day for which we have waited.’

“Girded for battle against the blasphemers of Thy name, a mighty host of freedom are resolved to crush the ruthless oppressor who has darkened fair lands, looted peoples, devastated communities, desecrated altars of religion, tortured human beings and snuffed out millions of innocent lives.

“Today as our sons and the sons of our allies enter upon the first act in the drama of liberation our prayers go with them. Anxiety mingled with pride fills our hearts. We know the cost may be heavy but we shrink not, for the future of our children’s children is at stake.

“Arise O Lord, and let Thine enemies be scattered. Bring victory to our armies, O Lord, embattled in righteousness. Then speed the dawn of Peace, O Father of Mercy. May the reign of evil go up as the smoke and Thou alone rule supreme over a family of nations dwelling in security and in concord, with none to make them afraid.

—Amen.”

This was followed by the Mincha service. After Scripture readings from Psalm 3 and Psalm 35, there was a period of private devotion when each one prayed for the safety and well-being of his beloved. Cantor Hohenemser sang the aria, “Arm, Arm Ye Brave” from the oratorio “Judas Maccabaeus” by Handel. Following the sermon and the singing of “Adon Olam,” the benediction was pronounced and the congregation quietly filed out.

There were other services occasioned by the war. On Friday evening, March 5, 1943, the congregation held a Service of Sympathy for the victims of persecution. This was part of a nation-wide observance. Attendance was large. The Rabbi preached on the subject, “If You Could Be Heard—Your Message to Hitler’s Victims.” Kaddish (prayer for the dead) was recited for the Jewish victims of recent persecutions. Also, at the service on the last day of Passover, April 27, 1943, a Memorial Service was held for the victims of Hitlerism. Special prayers issued by the Synagogue Council of America were recited, and the sermon was titled, “The Triumph of the Rejected.”



THREE CIVILIAN CLERGYMEN AND A NAVY CHAPLAIN ADDRESS 20,000 SERVICEMEN DURING WEEK OF WASHINGTON'S BIRTHDAY, (FEB. 1945), RABBI GOLDMAN ON RIGHT.

As the European continent became liberated from Nazi domination, many Jewish communities in the war-torn countries began to resume their religious life. They needed Sefer Torahs for their religious services. In response to an appeal by the Synagogue Council of America, the congregation presented one of its own Sefer Torahs to one of the liberated Jewish communities in Europe. The Sefer Torah selected to link the congregation with a European Jewish congregation had originally been the gift to the Temple of the Benjamin I. Sass's.

A dedication was held for an unusual gift of a stained glass window depicting the participation of the Jews in the wars of the United States. This Window of Patriotism was presented to Temple Emanu-El by an anonymous donor who, though not a member of the congregation, wished to express his admiration for the patriotic service of the congregation and of all American Jews. The window was designed and executed by the Saint Andrew's Stained Glass Studio under the direction of Robert Barrié.

As the congregation was called upon to serve generally in the war effort, so also the Rabbi was called upon to serve in many ministerial religious capacities. He conducted religious services at many Army Camps, Naval Bases, Hospitals, and USO (United Service Organization) Centers throughout Rhode Island and nearby Massachusetts. He was selected by the National Conference of Christians and Jews to be a member of a trio to bring a good-will message to army and naval personnel on February 21 and 22, 1945. The trio addressed some twenty thousand servicemen at that time. A service of a rather unusual character was rendered by the Rabbi when he conducted a "Passover Sunrise Service" at the Walsh-Kaiser Ship Yard in Providence, R. I. on Sunday, April 1, 1945 at seven o'clock in the morning. Nearly three hundred Jewish workers at the shipyard attended. Cantor Hohenemser assisted the Rabbi. At the same time, in other parts of the vast ship yard similar Easter services were being conducted by Catholic Priests and Protestant Ministers.

Temple Emanu-El thus participated actively in patriotic services during this critical war-time period.

CHAPTER XI

"TEACH THEM DILIGENTLY TO THY CHILDREN"

THE RELIGIOUS SCHOOL

The synagogue is traditionally not only a House of Worship, but also a House of Study. The congregation had early established the goal of providing high quality and modern programs of Jewish education for its youth. It was felt that neither the old-fashioned orthodox schools in which instruction was given in Yiddish, nor the current one-day-a-week reform Sunday school program was appropriate for its purposes. After discussion of the problem it was determined to establish a Jewish Religious School adopting a minimum three-day-a-week curriculum and a wide and varied program of extra-curricular activities, utilizing text-books and methods in keeping with the principles of progressive education, and employing professional Jewish educators who had been trained in American colleges or in the Teachers Institute of the Jewish Theological Seminary. The congregation adhered to this conception of the type of Jewish education needed for its children. The Religious School which, on its first Registration Day, October 16, 1927, enrolled 56 pupils, in 1944 had an enrollment of over 500 pupils. In 1944 there were 30 classes and club groups.

The beginnings of the Religious School must be traced to the first Chanukah Entertainment presented by the children of members on Sunday, December 13, 1925 at the Jewish Community Center. This program was offered only three months after the first religious services of the congregation were held, and was sponsored by a committee of the Sisterhood of which Mrs. Charles R. Kapstein was chairman. The names of the children who participated in the first school program of the congregation are a matter of record. Recitations were given by Russell Brown, Beatrice Wattman, Elaine Frank, Jordan Kauffman, Bertram Brown, Eunice Jacobs, and Charlotte Kauffman. Millard Block recited the blessings over the Chanukah lights, while the following took part in the candle lighting ceremony: Alfred Joslin, Seymour Coplan, Kenneth Kamins, Irving Magid, Abbott Lieberman, Henry Goldberger, Ruth Monschein, and Everett Kauffman. A Candle Dance was offered with the following participating: Janet Alper, Dorothy Lippman, Muriel Goldblatt, Dorothy Magid, Blanche Goldberger, Irma Coplan, Eunice Flink, Gladys Bernstein, and Helene

Alper. A tableau was presented with Lucille Zisquit as reader. Maurice Kamins performed on the violin, and Helene Alper on the harp. Jerome Cohen danced a jig.

During 1926, while the Temple was in the process of construction, the Rabbi met with the children of the congregation in the homes of several of the members. Chanukah and Purim parties were held. The oldest group, being prepared for confirmation, met in the Rabbi's home every Sunday morning. The Junior Congregation was organized and its first officers were: president, Norman Alper; vice-president, Seymour Coplan; secretary, Eva Pullman; and trustees Jordan Kauffman, Millard Block, Edith Sass, and Helene Alper. There were at that time (1926-1927) about forty children who constituted the nucleus of the Religious School which was shortly to be organized.

The formal organization of the Religious School followed soon after the dedication of the Temple in September 1927. The school board, organized under the chairmanship of Benjamin I. Sass, held its first meeting on Sunday, October 9, 1927. The other members of the first school board were: Mrs. Joseph E. Koppelman, secretary; Doctor Joseph Smith, treasurer; Doctor Nathan Bolotow; Charles Brown; Maurice Cohen; and George Pullman. On the first day of registration, Sunday, October 16th, 56 pupils were enrolled. The opening assembly of the school was held on Sunday morning, October 30, 1927. The minutes of the second meeting of the school board, held on Monday evening, October 31, give the story:

" . . . The chairman reported a registration of 81 in the Hebrew School, and 175 in our Sunday School—to date; it was further reported by Mr. Sass that he and the Rabbi had gone to New York where they had interviewed several candidates for the position of Head Teacher for our Religious School. They engaged Mr. Louis Ruffman, most highly recommended, graduate of the Teachers' Institute of the Seminary and also of the College of the City of New York, at a salary of \$2500 for the year. Another trip was made to Boston for the purpose of selecting suitable furniture for the classrooms. Model schools also were visited with the same plan in view. A visit on October 24th to Boston, again by the Rabbi and Mr. Sass, resulted in the purchase of 83 chairs of assorted sizes; three desks for teachers were also bought from Mr. B. Grossman at cost."

The Religious School, once established, began to grow in numbers. In February 1928, only 5 months after the opening, the registration

stood at 254 pupils, of whom 80 were enrolled in the Hebrew School. Two months later, in April, the registration rose to 265 pupils and at the end of the first school year in June 1928, there were 279 pupils in the Sunday School and 85 in the Hebrew School.

By the end of the second year of the school's existence in June 1929, the enrollment had risen to 330. The first Inter-School Declamation and Oratorical Contest was held that year at the Temple with participation by pupils of Temple Beth-Israel of Providence, Temple Beth-El of Fall River, and Congregation Tifereth Israel of New Bedford. The Bar Mitzvah Brotherhood was founded with the following as its first officers: president, Bertram Brown; vice-president, Edwin Soforenko; secretary, Abbott Lieberman; and treasurer, Byron Abedon. During the year, the Girl Scout Troop was formed.

In the year 1929-1930, registration rose to 350 in the Sunday School and 94 in the Hebrew School. Among the notable events of this year were the Jewish Home Exhibit which served as a project for every class in the school, and the appearance of the first issue of the school magazine, *The Emanuelite*. The first Hebrew School graduation was held on June 5, 1931. The following were the members of the graduating class: Victor Baxt, Louis Bettman, Maurice Pullman, and Theodore Sack.

A registration in 1933-1934 of 358 pupils in the Sunday School and 120 in the Hebrew School was attained. During that year 15 children came by chartered bus two afternoons each week from Attleboro, Massachusetts. Forty children from the Jewish Orphanage of Rhode Island attended the Sunday School.

In order to interpret the aims of the school to the parents, and in order to bring about greater cooperation between school and home, the Parent-Teachers Association was established on January 15, 1932. The first group of officers were: president, Harry S. Beck; vice-president, Mrs. Max Temkin; secretary, Mrs. John Solomon; and treasurer, Henry Burt. A project of the Parent-Teachers Association was the establishment of the Annual Jewish Education Day to which were invited noted Jewish educators, such as Professor Zvi Scharfstein, Professor Samuel Dinin, and Doctor Israel S. Chipkin.

In September 1933, Benjamin I. Sass, who had served as chairman of the school board since its inception, regretfully relinquished his post. Under date of September 12, 1933, the President of the congregation wrote to Sass as follows:

“ . . . I cannot permit a change in the Chairmanship of the Religious Schools Committee to be effected without a word in appreciation of the great part you have taken in the creation and development of one of the best Schools of its kind in this part of the country. I want you to know that your efforts and accomplishments are understood and recognized and that in a great measure our success has been due to your untiring efforts and willingness to give unsparingly of your time and energy . . . I regret that you find it impossible to continue in the position of Chairman but I am glad that you will remain upon the committee to give us your mature experience and judgment.”

As a further token of appreciation, the Temple presented to Benjamin I. Sass and Mrs. Sass, at its annual meeting in March 1934, a pair of sterling silver candlesticks with the following inscription: “In appreciation to Benjamin I. Sass, Chairman School Board 1927-1933.”

The presentation was made by Charles A. Backman, who succeeded Sass as chairman of the school board. One of Backman's earliest accomplishments was the establishment of the Temple Emanu-El School Building Fund.

It had become apparent for a number of years that the facilities of the school were inadequate for the numbers of pupils enrolled and for the types of programs that were being carried on. In addition, the neighborhood was growing continually, and in order to provide for the future, larger school facilities were needed. It was, therefore, decided at a meeting of the school board held on November 19, 1934, to take definite steps towards the planning of a new school building. A formal document was prepared by the school board for the approval of the board of trustees.

The following is the text of the declaration which established the Temple Emanu-El School Building Fund:

“This School Board, recognizing that our Religious Schools are rapidly outgrowing the physical capacity of our Temple, and realizing that any further growth, which is sure to follow, will on that account be impeded, desire to call to the attention of

the Board of Trustees the necessity for the erection of a building to house our schools and for other educational and Temple activities.

"We suggest to the Board of Trustees that the present is none too soon to commence planning for such a building. To this end we recommend the establishment of a Foundation to be designated as Temple Emanu-El School Building Fund which we are prepared to start with a contribution of \$1000, representing part of accumulated donations made to the School Board during the past few years.

"We propose that the collection of monies for this Fund shall be entrusted to a special sub-committee of the School Board and it shall be the function of this sub-committee to devise ways and means by which this Fund can be suitably enlarged.

"We further propose that this Fund shall at all times be under the concurrent control of the Board of Trustees and the School Board; that the same be deposited in a bank subject to the signatures of the President of the Temple and the Chairman of the School Board, who, however, shall have no authority to make any withdrawals without a concurrent vote of both the Board of Trustees and the School Board.

"We believe that the existence of such a Fund will be a constant inspiration to members and others interested in child and adult Jewish education making contributions thereto, and that in due time the Fund will grow to such proportions that the erection of a building on the land on Taft Avenue acquired for that purpose will be made possible.

"Voted at a meeting of the School Board held on Monday, November 19, 1934.

"When and if this vote is concurred in by the Board of Trustees, the Temple Emanu-El School Building Fund is declared established."

CHAPTER XII

"WE WILL GO WITH OUR YOUNG" — YOUTH ORGANIZATIONS

The words of Moses from which the above quotation is taken, were an appropriate guide for the congregation: "We will go with our young and with our old, with our sons and with our daughters" (Exodus, Chapter 10, Verse 9). During the very first series of public functions sponsored by the congregation in connection with the Laying

of the Cornerstone, a Jewish Youth Night was held. This took place on Monday evening, September 27, 1926 in the incompletd vestry. Nearly 800 young people from the community crowded into the auditorium in which the walls were still unplastered, the ceiling not yet finished, and the floor covered with newspaper and linoleum to make it adequate for seating comfort and for dancing. Joseph W. Ress presided, and addresses were given by Rabbi Morris Schussheim of Temple Beth-Israel, Rabbi Morton Goldberg of Temple Beth-El, Fall River, and by the Rabbi of the congregation. Greetings were brought by the following leaders of Jewish youth groups in the city including the Brown University Menorah Society: Walter Cobe, Fannie B. Smith, Etta Woolf, and Minnie Shein. A musical program, directed by Einstein, was given by Charlotte Resh and Mollie Korn. Dancing and refreshments followed.

During the years which followed, Temple Emanu-El had many youth groups and a variety of youth activities. Some of these are recorded here.

The Daughterhood

This was the first youth organization to be formed in the congregation. It was intended for young women from the ages of 16 to 18 and had about 40 members. It held its organization meeting on December 7, 1926 at the home of Sylvia Cohen on Mount Hope Avenue. The following officers were elected: president, Miriam Coplan; vice-president, Sylvia Cohen; secretary, Eunice Goldsmith; and treasurer, Rose Young. In its first year it raised \$500 toward equipping the kitchen of the Temple. This group functioned for ten years. Among its enterprises were sponsorship of the annual Mothers Day Services, social functions, and charitable activities. It rendered many services to the congregation such as collecting the Temple Mortgage Banks and providing hostesses at many congregational banquets. Its Senior Leaders were Mrs. Haskell Frank, Mrs. George Gerber, and Mrs. Harry Goldshine. Its presidents were Ruth Abedon, Dorothy Nutman, and Sylvia Young.

The Junior League

This organization, for the older young folks, held its first meeting on November 15, 1928 with a membership of about 200. The first officers elected were: president, William Hyman; vice-presidents, Jo-

seph Finkle and Yvette Frank; recording secretary, Marion Grossman; corresponding secretaries, Miriam Coplan and Blanche Steiner; and treasurer, Arthur Goldstein.

The Annual Jewish Youth Conferences

This youth activity was established in December 1926 in order to relate Jewish youth to the Synagogue and to give them a voice in Jewish religious problems. The annual conferences were attended by Jewish youth of the city and also by students from Brown University, Providence College, Rhode Island State College, Rhode Island College of Education, Rhode Island School of Design, and the Rhode Island College of Pharmacy. They were always held on the two Friday nights near the Festival of Chanukah. These conferences always had a central theme, as a rule the invited conference speaker gave an address at the first of the two Friday Eve Services. The speakers at the second Friday Eve Service were representatives of the youth organizations. A forum usually followed these services and also an Annual Youth Conference Dance. In addition to the Rabbi of the congregation, some of the invited conference speakers included Doctor Louis Finkelstein; Doctor Clarence Barbour, president of Brown University; Professor Bruce Curry of the Union Theological Seminary; Doctor Everitt Herrick, president of Andover-Newton Theological Seminary; Doctor Robbins W. Barstow, president of the Hartford Theological Foundation; Doctor Allen E. Claxton; Bishop Granville Gaylord Bennett; Rabbi Beryl D. Cohon; Doctor Albert C. Thomas; Doctor Baruch Braunstein; and Lieutenant Commander John D. Zimmerman. The spokesmen for the youth represented many Jewish youth organizations. Among them were Martin M. Zucker, Herbert Semel, William Hyman, Ernest Shein, David Geffner, Edith Woolf, Daniel Jacobs, Esther Goldsmith, Fred W. Pobirs, Marie Roitman, Milton Korb, Muriel Krevolin, Irving Strasmich, Milton Jacobs, Bertram Brown, Harold Hassenfeld, Arthur Hoffman, Howard Blazar, Maurice P. Beck, Milton Paisner, Anita Percelay, Norman Klibanoff, Harvey Spear, Aaron T. Beck, Doris Fain, and Irving R. Levine.

Among the themes discussed were: "Jewish Youth at the Cross-Roads", "What the Synagogue Expects from Jewish Youth — What Jewish Youth Expects from the Synagogue", "Jewish Youth and the Future of Judaism", "Is Modern Youth Irreligious?", "Jewish Youth in a Non-Jewish World", "What Can the Synagogue Do for Jewish

Youth?", "What Can Jewish Youth Do for the Synagogue?", "How Shall the Jew Survive?", "A Practical Program for Jewish Youth in this Day of Crisis", "Jewish Living and Christian Cooperation", "Youth's Program for Jewish National Defense", and "Jewish Youth in a War-Torn World."

The Friday Night Club

As a result of the success of the Annual Jewish Youth Conferences there was sentiment among the young people of the congregation and in the local colleges for the organization of a Young People's Friday Night Club to meet every Friday night after the services, for the purposes of discussing current Jewish problems and other items of interest to them. This group first met in January 1932. The following is a list of typical programs:

Elias Newman, the noted Palestinian Artist, spoke on the subject, "The Labor Theatre in Palestine." Professor H. S. Bucklin gave an address on "A Program for Jew and Gentile Relationships on the Campus." Professor M. C. Mitchell of Brown University spoke on "Can War Be Abolished?" There were many symposia in which the young people themselves participated. Some of the subjects that they discussed were: "Is Jewish Nationalism the Solution to the Jewish Problem?", "Ritual and Religion — What Is It? — Shall We Return It?", "A Jewish University in America?", "The Jewish Woman on the College Campus", "Does College Estrange Jewish Youth From Religion?", and "Is The Jewish Student Becoming a Babbitt?" Eight to 100 young people attend the Friday night services and then adjourned to their own program which often would last until midnight. Among the leaders during the first year of this group's activity were: Joseph Zucker, Sidney Fisher, Gerald Bronstein, Janet Fain, Russell Brown, A. H. Schulson, Edith Berger, Marie Roitman, Alfred Joslin, Lillian Kelman, Alfred Steiner, Sidney Ballon, Frederick Pobris, David Field, Marshall Marcus, and Norma Gouse.

In 1933 Alfred H. Joslin became the president of the group. Among the highlights of the year's activities were discussions on the following subjects: "Does College Offer a Real Education?", "The Attitude of the Jewish Student Towards His Religion", and "The Jewish Woman on the College Campus." In the following year, Russell Brown assumed the presidency. The group functioned through 1935.



SUNDAY MORNING MEETING — BAR MITZVAH BROTHERHOOD.

Inter-Temple Oration Contests

In order to stimulate interest in public discussion of Jewish subjects, and to cultivate fellowship between the young people of different congregations, the Temple established in 1927 the Annual Inter-Temple Oration Contests. These continued for many years. Also participating in these annual events were Temple Beth-Israel, Providence; Temple Beth-El, Fall River; and Congregation Tifereth Israel, New Bedford. Among the contestants who represented Temple Emanu-El were Daniel Jacobs, Irving Beck, Florence Koppelman, Eugene Field, Gertrude Samdperil, Russell Brown, Ruth Abedon, and Frederick Pobirs.

The Alumni Association

This organization was formed in the Fall of 1931 in order to unite the confirmants of the congregation. Its membership, comprising all the confirmants since 1928, in 1944 was close to 500. The first officers were: president, Elmer Rigelhaupt; vice-president, Abbott Lieberman; and secretary, Freda Solomon. The Alumni Association held monthly meetings. Its program included supper meetings, inter-faith conferences, Passover youth services, dramatic presentations, festival socials, the annual debate with Temple Mishkan Tefila of Boston, and participation in the confirmation services. Its past-presidents until 1944 were: David Field, Milton Jacobs, Abbott Lieberman, Norman Klibanoff, Irving R. Levine, Leon J. Glantz, Leon Temkin, Berenice Feinstein, and Eunice Woolf. Its officers in 1944 were: president, Norman Robinson; vice-presidents, Jack Stanzler and Samuel Kesterman; recording secretary, Harriet Rotman; corresponding secretary, Robert Ross; and treasurer, Julian Brownstein.

The Young People's League

In later years, the older members of the Alumni Association, being of a different group than the younger incoming classes, desired to have a youth organization of their own. In addition there were young people on the college campuses and in the community who, not having been confirmed in the Temple, did not belong to the Alumni Association. To fill this need, a youth group was organized in the Fall of 1936 for young people between the ages of 19 and 25 called the Young People's League. It had its first meeting on Sunday evening, November 15, 1936, and it met on Sunday evenings for many years. Among its speakers were Professor Joseph Shoemaker of Brown

University, who spoke on "War or Peace?"; and Doctor Irwin Tobin of the Rhode Island Council for Peace Action, who spoke on "Europe's Decision — War or Peace?" Among the leaders of the group during its first two years were Matthew Millman, Dorothy Nutman, Maurice Beck, and Milton Jacobs.

The Young People's League in the year 1938-39, under the presidency of Isidore Paisner, participated in the Institute of Jewish Studies for Adults. It enrolled 100 young people as students in the Temple's Adult Jewish Education Program. During the same period an Inter-Faith Seminar was held in connection with the national observance of Brotherhood Day. The young people of the churches on the East Side of Providence participated in this seminar. Other programs included a dramatization of "The Jewish March of Time," readings from the life and works of Bialik, an exchange meeting with the Young People's League of Temple Kehillath Israel in Brookline, and other events of great interest to the young people. Among the leaders of the group at this time were: Bernice Temkin, Doris Trinkel, Sidney Long, Louis Kramer, Milton Paisner, Mildred Sydney, Dorothy Nutman, Florence Shapiro, and Gladys Chernack.

In 1939 Matthew Millman became the president. The Sunday evening meetings featured addresses by Professor Israel J. Kapstein of Brown University; Garrett D. Byrnes, dramatic critic of the *Providence Journal* and *Evening Bulletin*; and others. An exchange meeting was held with the Young People's League of Worcester, Massachusetts. The Young People's League, together with the Alumni Association, sponsored a Third Seder Passover Party on Sunday evening, April 28, 1940, which was attended by about 150 young people. The Passover Haggadah was dramatized and given many modern applications.

In 1940 Milton Jacobs assumed the presidency. That year many of the young men of the organization were inducted into military service, while some of the young women obtained positions out of town. As a result the organization began to lose its strength. The Young People's League, however, carried on its full program, although with smaller numbers. The following year more members of the group were called to military service. In 1942 it was thought advisable to discontinue the activities of the Young People's League for the duration of the war.

The Junior Sisterhood

The temporary disbanding of the Young People's League left the young women of the congregation and their friends without a Temple organization. These young women desired an organization which would afford them an opportunity to serve the Temple and to participate in a wide program of war activities. For this purpose the Junior Sisterhood was organized in 1942. It was organized on the principle that every member should take part in some special activity of the organization. For this reason many activity groups were formed under the following five general headings: 1. Patriotic Service; 2. Self-Expression; 3. Temple Service; 4. Community Service; and 5. Fund Raising Projects for the new Temple Building.

The organization attained a membership of close to 200 in 1944, and many of the activity groups functioned continuously. It published its own monthly bulletin. The officers in 1942-43 were: president, Carolyn Sydell; vice-president, Violet Halpert; corresponding secretary, Doris Meyers; and treasurer, Doris Fain. In 1943 Anita Percelay Reback was elected president. The other officers were: vice-presidents, Charlotte Finkler Goldenberg, Muriel Harris; recording secretary, Ruth Edelstein; financial secretary, Dorothy Segool; corresponding secretaries, Arline Goldblatt, Edna Sackett; and treasurer, Betty Plotkin.

In addition to its regular meetings, the Junior Sisterhood sponsored Friday night socials for servicemen after the services, and Red Cross surgical dressing groups. It presented several religious pageants at the Friday night services and sponsored a Marionette Show at the Nathan Bishop Junior High School, the proceeds of which accrued to the new Temple Building Fund. Among the dramatic productions at its own meetings were "Remember Us" by Ben Hecht and "In the Name of the King," a Purim Operetta. It also held joint meetings with the Senior Sisterhood. Mrs. Morris Sackett was the senior advisor to the organization.

CHAPTER XIII (a)

"ALL ISRAEL ARE BRETHREN" — THE MEN'S CLUB

The concept of the brotherhood of all Israelites was nurtured in the Men's Club of the congregation. It was dedicated to the best

interests of the Temple. In 1944 it counted nearly 400 members. The Men's Club had its origin at the semi-annual meeting of the congregation held on Sunday evening, April 21, 1928. On that occasion Archibald Silverman and others spoke of the benefits of such an organization and urged its formation. That same evening Judge Joslin appointed a committee for that purpose. The Committee consisted of: Maurice Cohen, Nat C. Cohen, Doctor Louis Forbes, Alfred Finkelstein, Louis Fain, Carl Goldblatt, Abraham L. Jacobs, Jacob A. Meyers, and Samuel Rosen.

The following fall on October 25, 1929, the first meeting was held with Rabbi Harry Levi of Boston as the speaker. The following officers were elected: president, Judah Semonoff; vice-presidents, Samuel Rosen, Louis Kaufman; treasurer, Carl Goldblatt; recording secretary, Samuel Temkin; corresponding secretary, Doctor Louis Forbes; and financial secretary, William Hyman.

During that year the Men's Club undertook an activity which it carried on for many years thereafter, the Annual Men's Club Carnival under the general chairmanship of Samuel Rosen. During the two years of Semonoff's administration, the following were speakers at the monthly meetings: Attorney General Charles P. Sisson, Judge Antonio J. Capotosto, Reverend Doctor Clarence Gallup, Senator Herbert M. Sherwood, and Warden Charles Linscott. Some of the meetings featured Ladies Night programs at which the members of the Sisterhood were the guests, and joint meetings with the Fourth Baptist Church Men's Club. The Men's Club sponsored many school activities, the Annual Layman's Sabbath, and Fraternal Sabbath Services.

In October 1930, Abraham L. Jacobs was elected president and served for a term of two years. The other officers elected with him were: vice-presidents, Samuel Rosen, Morris R. Sydell; treasurer, Carl Goldblatt; recording secretary, Charles Strasmich; financial secretary, M. Louis Abedon; and corresponding secretary, Herman J. Aisenberg. Among the speakers during the year were Professor William Adams Brown of Brown University and Lieutenant Governor James G. Connolly. There was also a musical program by the Brown University Glee Club.

Nat C. Cohen began his presidency in the fall of 1932. He was subsequently re-elected to serve a second term. The other officers with him were: vice-presidents, Samuel Rosen, Morris R. Sydell; treasurer, Herman J. Aisenberg; recording secretary, Charles Stras-mich; financial secretary, M. Louis Abedon; and corresponding secretary, Martin M. Zucker. In the first year of Cohen's presidency, the speakers were Doctor Everett R. Clinchy, Congressman Harry Sandager, Father Lorenzo McCarthy, president of Providence College, and Warden Ralph Walker. In addition a Sports Night program and a Father and Son Night were held.

In the second year of Cohen's incumbency, Herman J. Aisenberg and Herbert Tiemann were elected to the vice-presidency; Jacob I. Felder, treasurer; Martin M. Zucker, recording secretary; and Louis Abedon, financial secretary. A special meeting was held on March 22, 1934, popularly called, "The Hitler Trial", but more fully "The Case of Civilization Against Hitlerism." Among the speakers were Alice W. Hunt, Professor Sharon Brown, Fred B. Perkins, Doctor Samuel T. Clifton, and Rabbi Goldman. Each of the speakers brought an indictment against Adolph Hitler, and Judge Charles A. Walsh of the Superior Court, as Chairman of the evening, issued the verdict of guilty. That meeting was held in the Main Synagogue Auditorium because of the size of the audience. The choir loft was filled and several hundred were turned away at the door. It is estimated that approximately 1500 people turned out for this meeting. Other meetings in the year featured addresses by Professor George Striemer of Germany, Doctor John E. Donnelly, Judge Jeremiah E. O'Connell, and Doctor Louis M. Epstein. There were also a Good-Will meeting, a Sports Night, and entertainment programs. That year the Men's Club also participated for the first time in the Adult Jewish Education Program of the Institute of Jewish Studies for Adults.

Herman J. Aisenberg, who assumed the presidency at the beginning of the Synagogue year in 1934, also held the office for two years. Serving with him were: vice-presidents, Herbert Tiemann, Alix Weiner; treasurer, Jacob I. Felder; recording secretary, Martin M. Zucker; and financial secretary, Samuel Halpern. The opening meeting featured an address by James Waterman Wise. Other speakers during the year were Doctor Arthur H. Bradford, Doctor Roberts A. Seilhamer who gave a travelogue, and Father Arthur Chandler. A

symposium on "Conservative, Reform and Orthodox Judaism" was held, at which the speakers were Rabbi Isaiah Rackovsky, Rabbi Morton Goldberg, and Rabbi Israel Harburg. A Father and Son Night featured a college debate between Brown University and Rhode Island State College. A minstrel show and an entertainment program concluded the season. During that year the Temple celebrated its Tenth Anniversary and the Men's Club held a special observance of that event on November 18, 1934 with Doctor Solomon Goldman of Chicago as the speaker.

In the second year of Aisenberg's presidency Ralph Krauss became a vice-president, and Louis Hurwitz, treasurer. The year opened with an address by General Smedley Butler. A highlight of the year was the February evening at which the speaker was Doctor Stephen S. Wise. Other meetings featured addresses by Professor George E. Bigge, Colonel Archibald C. Matteson, and Doctor Roberts A. Seilhamer who gave another travelogue. There were also an Annual Radio Show, of which Morris R. Sydell was general chairman, and an entertainment program.

Herbert Tiemann assumed the presidency of the Men's Club in November 1936, and served for two years. Daniel Jacobs was elected to serve as financial secretary; the other officers continued from the preceding year. The speaker at the opening meeting was James G. McDonald who had just then resigned as League of Nations High Commissioner for German Refugees. George E. Sokolsky also addressed one of the meetings. A Sports Night, Ladies Night, a movie show, and a dinner meeting were included in the year's activities. The Men's Club Carnival, which had been a regular feature of the Club's activities, that year according to Samuel Rosen's report yielded a net income of about \$6000. The following year General Smedley Butler addressed the first meeting. He was followed by Rabbi Barnet R. Brickner, Vice-President James P. Adams of Brown University, and Attorney General John P. Hartigan. The Annual Radio Musical Show, a mock trial, and a moving picture program filled out the year. The Carnival produced \$6500 in net profits.

Martin M. Zucker assumed the presidency of the Men's Club at the beginning of the Synagogue year in 1938, serving for two successive terms. Associated with him as officers were: vice-presidents, Ralph

S. Krauss, Daniel Jacobs; treasurer, Louis Temkin; recording secretary, Samuel Garr, and financial secretary, David Meyers. That year the first Annual Community Service Award was made at the January meeting to Doctor Arthur H. Ruggles, superintendent of Butler Hospital. This activity of the Men's Club, as previously noted, became an established event in the community life of Providence. At other meetings of the year speakers were the then well-known radio commentator, Cesar Saerchinger, Virgil W. Peterson of the Federal Bureau of Investigation, and Irving Davidson. The Annual Sports Night featured boxer Benny Leonard, while at other meetings entertainment and dramatic performances were presented.

At the opening meeting of the second year of Zucker's presidency Doctor Stephen S. Wise was speaker. Davidson was invited back for another engagement. Columnist Bill Cunningham featured the Sports Night Program. Judge Ira Lloyd Letts addressed one of the meetings. That year Winifred L. Fitzpatrick was the recipient of the Annual Community Service Award. The Carnival was again reported a success, and a Victory Dinner for the 1940 Carnival committee was held at the Hearthstone House with Alfred H. Joslin and David Meyers as co-chairmen.

Daniel Jacobs next succeeded to the presidency. His installation into this office was significant, as he was the first Men's Club president who was the son of a former president. He was subsequently re-elected twice, thus serving a period of three terms. Installed with him were the following officers: vice-presidents, David Meyers, George M. Carson; treasurer, Louis J. Temkin; recording secretary, Samuel Garr; and financial secretary, Alfred H. Joslin. Among the speakers during the year were John C. Metcalfe, athlete Jim Thorpe and Lieutenant Colonel Edward J. Noons of Selective Service. The Annual Community Service Award Meeting was held in January. A musical operetta was presented at the closing meeting. That year the Bowling League of the Men's Club was organized under the direction of Louis R. Greene.

The noted war correspondent, Patrick Maitland, was the first speaker in the fall of 1941. The Annual Community Service Award was again made at the January meeting. Other meetings presented popular entertainers such as Doctor Franz J. Polgar, sports announcer

Jim Britt, and athlete Burt Shurtleff. The year closed with a musical comedy program in April. For the first time since its inception the Carnival was not held that year because of the war.

In the third year of Jacobs' presidency, Alfred H. Joslin became one of the vice-presidents, and Hyman Cotton, financial secretary. At meetings that year speakers were James R. Young, European war correspondent; Richard W. Rowan, authority on espionage; Doctor Walton E. Cole, the popular Boston clergyman; and war correspondent Edmond Stevens. The Annual Community Service Award was held in January, while other meetings featured entertainment and dramatics.

In October 1943 Samuel Garr conducted his first meeting as president, with Bruce Thomas, war correspondent, as the speaker. Other programs during the year included an address by Professor J. Anton de Haas, a trio of chaplains at a good-will meeting, the Annual Community Service Award, entertainment programs, and a minstrel show produced and directed by Hyman Cotton.

CHAPTER XIII (b)

"WOMEN OF VALOR" — THE SISTERHOOD

The women of the congregation assisted greatly in the religious, cultural, educational, communal, social, and financial affairs of the Temple.

They served through the medium of the Sisterhood which was organized on Wednesday evening, September 23, 1925, at the home of the Sol Cohens on Mount Hope Avenue. The first officers were: president, Mrs. Joseph L. Coplan; vice-president, Mrs. Sol Cohen; treasurer, Mrs. Samuel Blazar; and secretary, Jennie Goldsmith. The first Sisterhood board consisted of Mesdames Benjamin L. Alper, Herman Bernstein, Abraham Blackman, Charles Brown, Abe Flink, Abraham L. Jacobs, Philip C. Joslin, Joseph E. Koppelman, Max Temkin, Samuel M. Magid, J. Monschein, Abraham H. Rotman, and Morris Sackett.

The meetings of the Sisterhood during its first two years were held at the homes of members. A cultural program featured each gathering under the direction of Mrs. Charles Brown, program chairman.

Among the earliest activities of the organization may be listed the following: The supervision and direction of children's entertainments for the Festivals, in charge of Mrs. Charles R. Kapstein, Mrs. Herman Bernstein, and Mrs. Benjamin Kamins; two Annual Bridge Parties headed by Mrs. John B. Olevson and Mrs. Benjamin I. Sass, respectively; a musicale at the home of the Sol Cohens; a luncheon to Mrs. Archibald Silverman at the Narragansett Hotel on April 7, 1927; the establishment of study circles under the chairmanship of Mrs. Philip C. Joslin; and the founding of the organ fund in charge of Mrs. Abraham H. Rotman.

The work of the Sisterhood began in earnest when the Temple edifice was dedicated in September 1927. In the Dedication Journal are the names of 118 women who were then members of the organization. In that year, the third of the Sisterhood's existence, the pattern was established for its programs and activities which was followed through the ensuing years. The first Monday of the month was chosen for the date of the monthly meetings. The first Annual Thanksgiving Ball was held, with Maurice W. Bliss as chairman, and Mesdames Philip C. Joslin, and Benjamin S. Alper as co-chairmen. This affair became an established social event each year until its temporary abandonment during the war.

In September 1928 Mrs. Herman Bernstein assumed the presidency and served in that position for two consecutive years. Serving with her in her first term were: vice-presidents, Mrs. Philip C. Joslin and Mrs. Morris Sackett; recording secretary, Jennie Goldsmith; corresponding secretary, Mrs. Ernest Blazar; financial secretary, Mrs. Samuel Rosen; and treasurer, Mrs. Samuel Blazar. Among the speakers at the monthly meetings were Governor Norman S. Case, Alice W. Hunt, Mrs. Lewis Goldberg, Providence School Superintendent Charles F. Towne, Ida S. Harrington, and Mrs. Caesar Misch. The Sisterhood took an active part in the Thanksgiving Ball and in the Institute of Jewish Studies for Adults. It aided the Religious School by arranging breakfasts for the Bar Mitzvah Brotherhood, by sponsoring supper parties for the alumni, by conducting parties for the children in connection with the various festivals, by presenting Bibles to Bar Mitzvah boys and Bas Mitzvah girls, and in many other ways. The Sisterhood also aided the religious life of the congregation by sponsoring receptions following the Friday night services and Annual Sisterhood Sab-

bath Services, and by holding the Annual Congregational Succah Party and Harvest Festival. It also conducted a number of fund raising activities. That year it undertook the distribution and collection of the Temple Mortgage Banks.

In the second year of Mrs. Bernstein's presidency, the following served as officers with her: vice-presidents, Mrs. Joseph E. Koppelman and Mrs. Morris Sackett; recording secretary, Mrs. Henry Wiener; corresponding secretary, Mrs. Abraham L. Jacobs; financial secretary, Mrs. Samuel Robinson; and treasurer, Mrs. Judah C. Semonoff. In addition to the usual activities, the monthly meeting programs included an address by Doctor Alexander J. Stoddard, educator; a Mother and Daughter affair; and a Chanukah program featuring the play "The Unlighted Menorah" directed by Mrs. Henry Weiner.

Mrs. Nat C. Cohen assumed the presidency of the Sisterhood in September 1930, and served for three consecutive years. Serving with her in her first term of office were: vice-presidents Mrs. Samuel Blazar and Mrs. George Gerber; recording secretary, Mrs. Henry Wiener; corresponding secretary, Mrs. Max Viner; financial secretary, Mrs. Samuel Robinson; and treasurer, Mrs. Judah C. Semonoff. In the second year of Mrs. Cohen's presidency, Mrs. Charles Strasmich became recording secretary; Mrs. Joseph Nutman, financial secretary; and Mrs. Herman Goodman, treasurer. In the third year of Mrs. Cohen's presidency, Mrs. Henry Hassenfeld served as vice-president and Mrs. Israel L. Edelstein as corresponding secretary, a post which she held for many years. During this three year period, speakers were Mrs. Ceasar Misch, Judge Ira Lloyd Letts, and Mrs. Philip C. Mitchell. There were also several dramatic presentations centering around the Jewish festivals several book reviews and a lecture on Jewish art by Saul Raskin were noted on other programs.

For the ensuing two years, 1933-1935, Esther Pritsker served as president. During her term of office the Sisterhood membership rose to about 250. Elected with her during her first term of office were: vice-president, Mrs. Max Viner; recording secretary, Mrs. Charles Strasmich; corresponding secretary, Mrs. Israel L. Edelstein; financial secretary, Mrs. Joseph Nutman; and treasurer, Mrs. Herman Goodman. In her second term of office Mrs. Fred Markoff was financial secretary; Mrs. Harry Fine, recording secretary; and Mrs. Michael

Tiemann, treasurer. Meetings during Mrs. Pritsker's presidency were addressed by Dean Margaret S. Morris of Brown University, Rabbi Bernard H. Ziskind, and Doctor Clara Loitman Smith. Dramatic presentations were offered at some meetings, chiefly among them a novel Jewish Calendar Tea and a Passover Pageant. As its Tenth Anniversary Meeting, the Sisterhood presented the Woonsocket Choral Society at a very large meeting held in the Main Synagogue Auditorium.

Mrs. Charles Strasmich was president of the Sisterhood from 1935 to 1937. Serving with her were: vice-presidents, Mrs. Max Viner and Rose Rubin; recording secretary, Mrs. Harry Fine; corresponding secretary, Mrs. Israel L. Edelstein; financial secretary, Mrs. Max Temkin; and treasurer, Mrs. Michael Tiemann. Meetings during this period were addressed by Professor Robert Kenny, Doctor Valaria H. Parker, Sarah Kussy, Judge Jennie Loitman Baron, and Mrs. Louis Greenberg; lecture on Jewish Art by Saul Raskin, a travelogue on Palestine by Doctor Earl H. Tomlin, a Jewish Calendar Tea, a book review, and dramatic programs were also presented. An event of interest during this period was the presentation of the organ to the congregation on Sunday evening, April 11, 1937.

Mrs. Max Viner served as president from 1937 to 1939. At that time Mrs. Philip C. Joslin, as a token of esteem and appreciation for her continued services to the Sisterhood, was elected as honorary president, a post to which she was re-elected each subsequent year. Other officers in that administration were: vice-presidents, Mrs. Max Temkin and Rose Rubin; recording secretary, Mrs. Harry Fine; corresponding secretary, Mrs. Israel L. Edelstein; assistant corresponding secretary, Mrs. Alex Rumppler; financial secretary, Mrs. Morris Sackett; and treasurer, Mrs. Samuel Robinson. During the second year of Mrs. Viner's presidency, Mrs. Ernest Blazar was elected one of the vice-presidents. The meetings featured addresses by Mrs. Jacob S. Minkin and United States Attorney J. Howard McGrath. A pageant, "Milestones in Jewish Womanhood," dramatic productions, book reviews, and a fashion show were also presented.

Mrs. Max Temkin ascended to the presidency in 1939 and served for two consecutive years. The other officers during that period were: vice-presidents, Mrs. Ernest Blazar and Mrs. Irving I. Fain; recording

secretary, Mrs. Harry Fine, and later, Mrs. George Triedman; corresponding secretary, Mrs. Israel L. Edelstein; assistant corresponding secretary, Mrs. Alex Rumpfer; financial secretary, Mrs. Morris Sackett; and treasurer, Mrs. Samuel Robinson. At the first meeting the Sisterhood entertained Dora R. Spiegel, National President of the Women's League of the United Synagogue of America. A pageant, "My Country 'Tis of Thee," was presented on Sunday evening, February 25, 1940, to a large audience in the main synagogue auditorium. This pageant was repeated the following Sunday evening at the Calvary Baptist Church. Another function that attracted interest was the presentation of a Passover Music Festival on April 20, 1941, in which Felix Mendelsohn's Oratorio, "Elijah," was performed with Cantor Hohenemser as soloist. At the Fifteenth Anniversary Luncheon, held on May 27, 1940, Mrs. Archibald Silverman installed the officers. Other meetings featured dramatic presentations, pageants, book reviews, and entertainments.

Mrs. Ernest Blazar was president of the Sisterhood from 1941 to 1943. Other officers were: vice-presidents, Mrs. Irving I. Fain and Mrs. Abraham M. Percelay; recording secretary, Mrs. Max Winograd; corresponding secretary, Mrs. Israel L. Edelstein; assistant corresponding secretary, Mrs. Isadore Paisner; financial secretary, Mrs. Carl Hyman; and treasurer, Mrs. Samuel Robinson. At this time the membership of the Sisterhood rose to 360. A number of original skits written by Mrs. Harry Fine were presented such as "Sisterhood Information Please," with which the 1941-1942 season was opened, and "Radio Resumé" with which the season of 1942-1943 closed. Mrs. Henry W. Markoff presented an original program, "The Jewish Woman in Art," in which the featured speakers were Professor Leland M. Goodrich and Mrs. Harold B. Tanner. A pageant, the "Jewish Home Beautiful," was presented on December 1, 1941, while the Passover Music Festival was given on April 2, 1942, featuring Haydn's Oratorio "The Creation," with Cantor Hohenemser as leading soloist.

In the fall of 1943 Mrs. Irving I. Fain assumed the presidency. Other officers elected were: vice-presidents, Mrs. Abraham M. Percelay, Mrs. Israel L. Edelstein; recording secretary, Mrs. Max Winograd; corresponding secretary, Mrs. Louis Temkin; assistant corresponding secretary, Mrs. Charles Emers; financial secretary, Mrs. Carl Hyman; and treasurer, Mrs. Samuel Robinson. The Annual Paid-Up Mem-

bership Tea was held in December, at which a pageant was presented titled, "A Salute to the Nations." For the closing meeting Mrs. Abraham Percelay prepared a dramatic presentation called, "The Bible of the Sisterhood of Temple Emanu-El." At other meetings there were book reviews by Mrs. Charles Reitman, an address by Chaplain Charles E. Shoolman, and a dramatic presentation.

CHAPTER XIV

"PIONEERING IN ADULT JEWISH EDUCATION— THE INSTITUTE OF JEWISH STUDIES FOR ADULTS"

The concept that Jewish learning is a life-long process is as old as Jewish history itself. Even in Biblical times the Jew was admonished that "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night" (Joshua, Chapter I, Verse 1). This ancient injunction became the Jewish tradition of the ages. The Jew has always conceived of Jewish education as a life-long program.

In America Jewish education has largely been limited to the child level. While Synagogues generally provided programs of Jewish education for their children by conducting religious schools under responsible school boards, few congregations made available Jewish educational programs for persons of mature years.

In the decades prior to 1944 progressive synagogues developed an interest in adult Jewish education. Temple Emanu-El was among the first in the country to follow this new trend in adult Jewish education and did pioneering work in this new field. The Temple established an Institute of Jewish Studies for Adults in 1928, only three years after the organization of the American Association for Adult Education, and twelve years before the founding of the National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America. It was felt that basic training was essential in such subjects as Hebrew, Bible, Jewish history, Jewish religion, and Jewish literature. An understanding of current Jewish problems and an appreciation of all phases of Jewish culture, including Jewish art and Jewish music, was considered to be a desirable goal.

The adult Jewish education program originated in 1926 when study courses in Elementary Hebrew, Biblical Literature, and Current Fiction were offered. They were attended by about 65 women. In 1927 and 1928 a series of study circles were conducted under a Department of Extension Education, of which Mrs. Joseph E. Koppelman was the Chairman. In 1928-1929 all educational activities for men, women, and young people were coordinated and enlarged upon establishment of the Institute of Jewish Studies for Adults. That year 53 adults were enrolled in eight study courses in Hebrew, Jewish History, Bible, Current Literature, and Child Study. The courses were given on Wednesday evenings and on Saturday afternoons. A Lecture Concert, "The Jewish Song — Old and New," presented by Professor Abraham W. Binder on March 29, 1929, was attended by nearly 300 persons. An exhibit of Palestine Hebrew publications was held at the Providence Public Library in April 1929 in connection with the fourth anniversary of the Hebrew University. This exhibit, showing the cultural growth of Palestine and containing nearly 200 items, received much comment in the local and national press and was widely attended by synagogue and church groups in the community. Thus, during the first year of the Institute's existence, foundations were securely laid for future work in this new field of adult Jewish education. The committee consisted of Judah C. Semonoff, Henry Burt and Mesdames Peter J. Woolf and Joseph E. Koppelman.

In its third year the Institute sponsored two Jewish art exhibits. On Sunday evening, January 4, 1931, an Evening of Jewish Art and Music marked the formal opening of the Jewish Art Exhibit presenting the paintings, etchings, and lithographs of the famous Jewish artist, Saul Raskin. This event received attention from local art circles, critics, and the press. One thousand persons viewed the exhibit and attended the several cultural programs connected with it. The great success of this venture led to the sponsorship of a second art exhibit in March. The then internationally renowned director of the Bezalel School in Jerusalem, Professor Boris Schatz, was invited to exhibit his own work and the work of his students. Nearly 500 persons attended this exhibition.

With the beginning of the fourth year of the Institute in November 1931, a Saturday afternoon lecture course program was developed which was continued for eight years. Guest lecturers were invited

and in addition lectures were given by Rabbi Goldman. The enrollment that year increased to 138. The two lecture courses that were offered were titled: "Judaism and Other Religions," given in the fall, and "The Ten Greatest Jews in History," given in the mid-winter. Study courses were held on Wednesday evenings and Sunday mornings. A travelogue lecture was given by Doctor Louis M. Levitsky, and a Jewish art exhibit by the artist, Elias Newman. Mrs. Samuel Blazar was chairman, and Mrs. Herman Bernstein, secretary.

The following year, in 1932-1933, the enrollment increased to 170. The two Saturday afternoon lecture courses were titled, "The World's Debt to Israel," and "Jews in Many Lands." Two evening lectures were given by Professor A. W. Binder on "Jewish Life in Jewish Music," and by Professor Mordecai M. Kaplan on "The Reconstruction of Judaism." Study courses were given on Saturday afternoons and Sunday mornings. Esther Pritsker served as chairman for that year.

In 1933-1934 the Saturday afternoon lecture course in the fall was titled, "Understanding the Jew." Among the guest lecturers were Professor Alfons Goldschmidt, then recently arrived refugee from Germany where he had been Dean of the School of Economics at the University of Leipzig, Doctor Abraham Meyerson, and Doctor E. Dean Ellenwood. In the winter the lecture course was on the subject, "The Romance of a People." Among the guest-lecturers were: Professor Millar Burrows, Mrs. Caesar Misch, Rabbi Morris Schussheim, Professor Dudley Tyng, Professor A. E. Murphy, Lee M. Freedman, and Rabbi Joseph Shubow. That year the Sunday Evening Forum Lecture Series was established, with the following as speakers: Congressman Samuel Dickstein, who addressed an audience of 800 people, Professor Salo Baron, Doctor Edward Israel, and Professor Carl Kraeling. Eight study courses were given on other weekdays, and an art exhibit was mounted by nine local Jewish artists. Mrs. Nat C. Cohen served as chairman, and Mrs. Fred Markoff as co-chairman.

In 1934-1935 several Saturday afternoon lecture courses were offered. "Jewish Literature and Jewish Life" listed among its guest-lecturers: author Irving Fineman, Professor R. T. Casey, and Rabbi Morris Gutstein. "The Jew Faces the World" had as guest-lecturers: Ludwig Lewisohn, Doctor Abram L. Sachar, Rabbi William G. Braude, Doctor Ben Selekman, and others. That year the Sunday Evening Forum

Lectures were given in conjunction with the Jewish Theological Seminary of America. The speakers were: Doctor Louis Finkelstein, Professor Alexander Marx, Doctor Israel Efros, and Doctor Solomon Grayzel. A series of cultural events was held in connection with the 800th anniversary of the birth of Moses Maimonides. A course of four public lectures was given in April by Doctor Louis M. Epstein and by Rabbi Goldman. A Maimonides Service was held on Friday night, April 12, with Doctor H. A. Savitz of Boston speaking on "Maimonides the Physician," Professor A. E. Murphy on "Maimonides the Philosopher," and Rabbi Goldman on "Maimonides the Jew." In addition a Maimonides Exhibition was held. Eight study courses were also given that year.

In 1935-1936, the Saturday afternoon lecture courses included "Jewish Literary Masters and Their Masterpieces," with guest-lecturers Louis Golding, Doctor A. A. Roback, and Professor John A. Reed, and "Dramatic Moments in Jewish History," with Professor Millar Burrows, Doctor A. L. Sachar, and Professor Frances Bunce among the guest-lecturers. The Sunday Evening Forum Lectures, still continued in conjunction with the seminary, presented Rabbi Milton Steinberg, Doctor Israel Efros, Professor A. A. Neuman, and Doctor Julius S. Bewer. Three study courses were given. An Art Exhibit by Saul Raskin was held in November.

In 1936-1937 the Institute presented among its Saturday afternoon speakers Doctor Joseph S. Kornfield, former Ambassador to Persia, Doctor Cecil Roth of London, Doctor A. L. Sachar, Doctor Samuel Dinin, and Rabbi Jacob Minkin. The Forum Lectures presented Professor Mordecai M. Kaplan, Rabbi Milton Steinberg, Doctor Robert Gordis, and Doctor Israel Efros. Three study courses were also conducted. In connection with the Rhode Island Tercentenary which was observed that year, the Rabbi conducted a Men's Forum on Sunday mornings on the theme, "Jewish Pioneers and Jewish Progress in America."

In its tenth year the Institute in 1937-1938 presented an interesting and varied program. The first Saturday afternoon lecture course, titled, "Meet Famous Jewish Authors," presented four Jewish men of letters, each of whom had currently written a popular work of Jewish interest: Maurice Samuel, Harry Sackler, Marvin Lowenthal, and A.

L. Sachar. The second of the Saturday afternoon lecture courses, titled, "A Parliament of Religions," presented the following lecturers and subjects: Swami Satprakashananda, "What is Hinduism?"; Doctor Clarence Horner, "What is Protestantism?"; Professor Joachim Wach, Ph.D., "What is Mohammedanism?"; Reverend Arthur H. Chandler, O.P., LL.D., "What is Catholicism?"; and Rabbi Israel M. Goldman, "What is Judaism?"

On Sunday mornings the Men's Forum was held with a course by the Rabbi on "Ten Jews of the Ages." A Jewish art exhibit presented the works of the late Professor Boris Schatz, his son and daughter, Bezalel and Zahara Schatz. The year closed with the Festival of Jewish Culture in celebration of the Tenth Anniversary of the Institute, on Friday evening, May 20, 1938. Addresses were given by Professor C. Emanuel Ekstrom of Brown University on "The Cultural Contribution of Minorities to American Democracy;" Rabbi Herman H. Rubenovitz on "The Call to Jewish Culture;" and Rabbi Goldman on "Ten Years of Jewish Culture." The Kadimah Choral Society, under the direction of Arthur Einstein, presented a concert of sacred Jewish music. That evening, in giving a summary of the work of the Institute in its first decade, the Rabbi stated: "Our Temple was a pioneer in the field of Adult Jewish Education. The Institute of Jewish Studies for Adults was organized in 1928 and has steadily grown during the ten years of its existence. It is worthy of record to state some of the salient facts concerning our Institute during its first decade. No less than 93 public lectures were given. These were attended by anywhere from 100 to 500 people at each lecture. Every phase of Jewish culture, as well as many Jewish problems of current importance, were dealt with. Some of the foremost personalities in present-day Jewish life were the speakers. Among them were outstanding literary figures, foremost scholars, and recognized Jewish leaders. No less than 32 distinct intensive study courses were conducted during the last decade, touching upon such subjects as Hebrew Language, Hebrew Literature, The Prayer Book, The Jewish Religion, Jewish Philosophy, Jewish Ethics, Jewish Education, Jewish History, and Current Jewish Problems. Seven Jewish art exhibits and three Evenings of Jewish Music were held. In addition, the Institute published reading lists and a series of pamphlets titled, 'Happy Holidays At Home.' The Institute also encouraged educational en-

deavor among the youth of the Temple by issuing an annual prize to the confirmation class and the High School Department. The Institute chairmen were Mrs. Minnie Blazar, Mrs. Nat C. Cohen, and Mrs. Nathan Temkin."

The Institute in its eleventh year made a complete change in the structure of its program. Heretofore, lecture courses had been given on Saturday afternoons and study courses on other days of the week. This plan had not attracted the men or young people. In the fall of 1938 all adult Jewish educational activities were concentrated in one evening of the week. Wednesday night became Institute night. The study courses were offered during the first part of the evening, and the forum lectures during the latter part. The organization of the Institute was broadened to include representatives of all Temple groups, and an Adult Education Council was formed. In this manner, the Institute's program was designed to appeal generally to the men, women, and young people of the congregation. The plan was successful. While in previous years the enrollment had ranged between 150 to 200, it now rose to 352, of which number 100 were young people and about 35 per cent were men.

The fall program included a forum lecture series on the general theme, "The Jew in This Day of Crisis" with the following as lecturers: Doctor Louis I. Newman, Rabbi Ira Eisenstein, Rabbi Benjamin Plotkin, Professor Campbell B. Beard, and Rabbi Israel M. Goldman. The study courses offered were: "What Is Happening in the Jewish World Today?", "Reading Jewish Literature for Fun," "Ten Turning Points in Jewish History," "Keeping Up With Your Child's Hebrew Studies," and "The Story of Palestine and Its Present Problems."

The spring forum lectures were on the subject, "The Greatest Problems Facing Jewish Youth." The lecturers were Rabbi Milton Steinberg, Rabbi Isidore B. Hoffman, Doctor Joseph Zubin, Rabbi Israel M. Goldman, and Charles A. Cowen. The study courses were "What Is in the Bible?", "Ten Turning Points in Jewish History," "Keeping Up With Your Child's Hebrew Studies," and "The Refugees Tell Their Own Story."

The following year 361 students enrolled in the programs of the Institute. In the fall, the forum lectures were given by Professor Mor-

decai M. Kaplan, Professor Campbell B. Beard, Doctor Everett R. Clinchy, Rabbi Israel M. Goldman, and Judge Morris Rothenberg. The general theme was "The Jewish World of Tomorrow." The study courses were "What Is Happening in the Jewish World Today?", "Notable New Books of Jewish Interest," "The Story of the Jew in America," "Learning to Read Hebrew," and "Know the Prophets of Israel."

In the spring, probably for the first time in the history of the Providence community, an Institute on Marriage and the Family was presented. The following lecturers participated: Doctor Robert Gordis on "Morals and Marriage;" Clarence A. Pretzer on "Planning for Marriage and Making a Home;" Judge Mortimer A. Sullivan on "Causes for Marital Conflicts;" and Rabbi Leon S. Lang on "The Pattern of Jewish Family Living." The study courses were: "Famous Jewish Fathers and Their Views on Family Life," "The Art of Jewish Home Making," "The Story of the Jew in America," "Learning the Prayer Book," and "Singing for Fun."

The programs for the years following were:

For 1940-1941

FALL SEMESTER:

Theme: "The Search for Civilized Society"

Speakers: Doctor Bertrand Russell, Doctor Clark M. Eichelberger, Professor Campbell B. Beard, Professor James H. Shoemaker, Rabbi Israel M. Goldman.

Study Courses: "What Is Happening in the Jewish World Today?", "Fascinating Books of the Year," "What Is Conservative Judaism?", "Jewish Ideas and Values in the Prayer Book," "Learning to Read Hebrew."

SPRING SEMESTER:

Theme: "Understanding the Art of Jewish Living"

Speakers: Maurice Samuel, Professor Israel Efros, George W. Rabinoff, Doctor Allen E. Claxton, Rabbi Israel M. Goldman.

Study Courses: "The Pleasure of Reading the Bible," "Living Words Every Jew Should Know," "How the Jewish Present Came Out of the Past," "The Beliefs and Practices of Judaism," "The Literature of Modern Zionism."

During this year the Institute became part of the National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America.

For 1941-1942

Theme: "The World We Want to Live in"

Speakers: Doctor Abram L. Sachar; Doctor Hans Kohn; Father Michael J. Ahern; Panel discussion by Professor William Adams Brown, William L. Connolly, and George F. Hines; Rabbi Israel M. Goldman; Panel discussion by Doctor Lucius A. Whipple, Rabbi Beryl D. Cohon, and Mario Canaipe; Ludwig Lewisohn; S. K. Ratcliffe.

Study Courses: "Beginners Hebrew," "Intermediate Hebrew," "The Talmud for Every Jew," "Bialik and Other Great Hebrew Poets of Our Time," "How the Jewish Present Came Out of the Jewish Past."

For 1942-1943

Theme: "World-wide Problems of Victory"

Speakers: Professor J. Anton De Haas, Rabbi Beryl D. Cohon, Rabbi Israel M. Goldman, Anna Louise Strong, Doctor J. X. Cohen, Doctor Leo Baerwald, Professor Salo Baron.

Study Courses: "Beginners Hebrew," "Great Passages from the Torah," "Palestine in the Life of the Jew," "Jewish Post-War Problems."

For 1943-1944

Theme: "Patterns for Peace"

Speakers: Selwyn James, Miss Toni Sender, Doctor Nathan Reich, Rabbi Irving Miller, Maurice Samuel, Rabbi Israel M. Goldman.

Study Courses: "Learning to Read Hebrew," "Learning to Speak Hebrew," "The Jewish Post-War World," "Zionism in the World Crisis," "Great Passages from the Torah."

For 1944-1945

Theme: "When Peace Comes"

Speakers: Ely Culbertson, Professor J. Anton De Haas, Doctor Maurice L. Perlzweig, Rabbi Israel M. Goldman, Professor Mordecai

M. Kaplan, panel forum participated in by leaders of the Institute.

Study Courses: "Learning to Read Hebrew," "A Century of Jewish Living—1840-1940," "Enjoyable Books of Today," "What Is Conservative Judaism?"

CHAPTER XV

"THE ETERNAL RESTING PLACE"— THE TEMPLE EMANU-EL CEMETERY

When a person is laid to eternal rest, the Jewish ritual requires that those present shall say: "Al me-komo yo-vo be-sholom"—"May he come to his appointed place in peace." This holy sentiment has inspired the Jewish people from time immemorial to provide a suitable burial ground for their departed. Beginning with the patriarch, Abraham, who purchased the "Cave of Machpelah" in Hebron, every Jewish community and every Jewish congregation in history has made provision for the final abode of its members.

Temple Emanu-El, acting in accordance with this tradition of the fathers, sought to secure and to maintain a final resting place for its members. The very first mention of a Temple Cemetery is recorded in the minutes of the congregation under date of Monday, May 18, 1927:

"Mr. Isaac Woolf reports on the purchasing of land from the Sons of Zion (Orms Street Congregation). He states that as soon as the land is surveyed, which will not be done for a month or two, he will then bring in a definite report."

In this way, negotiations were begun with the Sons of Zion Synagogue for the possible purchase of land. Similar negotiations were begun with the "Ahavath Sholom" (Howell Street) Synagogue, and on November 28, 1927, according to congregation records:

"A report was made by Mr. Joseph Monschein regarding the purchasing of a Cemetery: He was present at a meeting held at Mr. Magid's home with a committee from the Howell Street Synagogue. Mr. Pullman gave a survey of the differences in the layout of the Cemeteries of the Howell Street Synagogue and at Orms Street Synagogue. It was left to the discretion of Mr. Magid regarding the possible purchase of Cemetery land and the ways and means of raising funds for the purchase of a Cemetery."

On June 10, 1928, negotiations with the Howell Street Synagogue had advanced to a point where Samuel Magid was able to report that arrangements were practically complete and that it was necessary for the congregation to raise funds for a down payment on the purchase price.

"The following board members generously offered to advance a loan of \$500 each towards the purchase of said land: Judge Philip C. Joslin, Samuel M. Magid, Benjamin I. Sass, Samuel Goldberger."

The committee met several times with representatives of the Howell Street Synagogue, but the two groups could not come to mutually agreeable terms. Magid reported on June 6, 1929:

"That the offer of the Howell Street Synagogue for one-half of their Cemetery land for \$8750 was accepted by him, but that the Howell Street Synagogue declined to carry out its agreement. He therefore asks that the Cemetery Committee be discharged. There being no objection, the Cemetery Committee was discharged with thanks."

Negotiations were therefore resumed with the Orms Street Synagogue, and the minutes of August 20, 1931 state:

"Mr. Magid reports in behalf of the Committee that he and President Joslin have about completed negotiations for the purchase of the fair-sized tract of land at the Lincoln Park Cemetery (Warwick, R. I.) at a reasonable price and expect to report at the next meeting that the purchase has been completed . . . a down payment of \$1000 has already been paid The \$1000 that was made as a down payment was obtained on a loan from the bank arranged for by Mr. Joslin and myself and an account was opened for the Temple Emanu-El Cemetery Fund This land was purchased from the Orms Street Synagogue through its representative, Mr. Barnet F. Rosen. This report is very favorably accepted and the Committee is commended by the members of the Board for its constructive efforts to promote the welfare and prosperity of our Congregation."

The president appointed the following as the Cemetery Committee: Jacob Hochberg as chairman, Benjamin Hyman, Max Sugarman, Benjamin I. Sass, Samuel Goldberger, Samuel M. Magid, and Judge Philip C. Joslin. George Pullman was appointed at a later date.

The land from the Sons of Zion Synagogue was purchased on December 12, 1931. The formal dedication of the cemetery took place

on Sunday morning, June 5, 1932. Thereafter the congregation held an annual memorial service on the cemetery grounds on the Sunday between Rosh Hashanah and Yom Kippur.

Little progress had been made in organizing the status of the newly acquired cemetery lands until Judge Joslin called a special meeting of the Board of Trustees to which a number of guests were invited, held at the Temple on Sunday afternoon, March 26, 1944. At this meeting the affairs of the Temple cemetery were reorganized and placed on a secure foundation. The minutes of that meeting tell the story:

"In view of the fact that the meeting had been called to report on the Cemetery Association, Judge Joslin said that he had invited certain individuals from the membership at large, who were, by reason of ownership of cemetery plots, specially interested in the matter, to attend this meeting. Twenty-three members and Rabbi Goldman were present.

"Judge Joslin made his report. In the early days of the Temple's existence, it was thought good to have a cemetery. Several plans of procedure were proposed, but finally it was decided to buy land from an existing cemetery (Lincoln Park). A parcel of land was purchased for \$9,537.41, which was paid for partly in cash and the remainder in notes. The first enthusiasm for a cemetery, however, soon waned. Only a few lots were sold, and only one lot was actually paid for. But eventually the situation brightened, more lots were sold and the Cemetery Association increased its holdings by further purchases. (The first purchase was made on December 12, 1931.) On June 28, 1934 more land was bought for \$440.00. In September 1936 more land was acquired for \$900.00. The Touro Fraternal Association's land was then bought for \$2900.00 on August 4, 1939. Two other purchases, one in August 1939, and a final purchase in August 1940, for \$2740.50 and \$3000.00 respectively, were made. The aggregate amount paid for all the parcels bought is \$19517.91.

"Curbing, surveying, interest on loan and recording of deeds involved a further expenditure of \$2877.00. In all \$22394.91 was spent.

"In spite of the depression and its difficulties, lots continued to be sold, and at present all the land acquired is now paid for.

"Besides, the present assets of the Cemetery Association include:

Money in the bank.....	\$ 8,006.07
U. S. War Bonds (maturity value, \$10,000.00)	7,400.00
Accounts receivable (for lots sold)	2,530.00

Total of quick assets.....\$17,936.07

"In addition, there are still three-fourths of the lots still available for sale; i.e. 242 lots whose cash value is \$157,300.00. The total assets are, therefore, \$175,235.07.

"Moreover, there are a farm-house and two sheds on the land owned by the Temple. The house and sheds can be moved to another area of our property, and the house can be used for a caretaker's place and the sheds to hold equipment. The people presently occupying the house pay a yearly rental of \$100, and have been living there for the last three years.

"Throughout these days of purchase and development, Mr. Samuel Magid played an important part. Mr. Benjamin I. Sass contributed the germ of the idea which eventually developed into the Cemetery Club Plan. By it a plot was sold to a member for \$500.00, payable in five years at the rate of \$2.00 per week, with the added provision that if in the course of the five years the head of the family should die, the unpaid part should be forgiven. This plan was valuable because it created friends for the cemetery when sorely needed. Jacob Hochberg was then Chairman, but things got really going when he was succeeded by Philip Korb. And the present Chairman of the Cemetery Committee, Herman Swartz, has really made things hum. Martin Zucker, too, was of great help to Judge Joslin. He helped in all the negotiations and in the legal work. The question is what to do now? The Cemetery is going to produce much income in the ensuing years. Easy money can constitute a hazard. We must protect ourselves in some way, in order not to permit the unwise use of this income. The following four-fold plan is suggested:

(1) To create a trust, the income of which should be devoted to certain worthwhile enterprises in the Temple; i.e., education. It is estimated that within five years there will be available a fund of about \$50,000.00.

(2) Provide a plan for Perpetual Care.

(3) Current care; day-to-day care to make the Cemetery a beautiful one. Regulations should be set up as to what lot owners may do.

(4) Form a permanent organization (something like the School Board) answerable to the Board of Trustees, yet having a limited autonomy of its own.

“Mr. Krauss moved a rising vote of thanks to the Judge and the Committee. Given with applause

“Judge Joslin called for volunteers to serve on the Committee to be formed. The following volunteered: Alex A. Cohen, Ernest Blazar, Leo Rosen, Jacob I. Felder, Samuel Michaelson, Edward Kossove, David Meyers, Samuel Rosen, Ralph S. Krauss, Arthur Winkleman, Bernard Goodman, Max Sugarman, Herman J. Aisenberg, Herman Swartz. A motion was then made by Mr. Krauss, and seconded by Alex A. Cohen, that a Committee of fifteen be appointed to prepare plans for organization, perpetual care, current care, disposition of surplus funds, and such other matters as they shall deem advisable and necessary, and to report to the Board. The motion was unanimously approved.”

For the sake of the record we shall include here in detail that part of the President's report pertaining to the purchases of the various parcels of land as presented at the meeting on March 26, 1944.

- (1) December 12, 1931—Sons of Zion—23,968 Sq. Ft.. \$ 9,537.41
Deed recorded Dec. 17, 1931 in Book 142, Page 221.
- (2) June 28, 1934—Sons of Zion—2 lots (100-101) 440.00
Deed recorded Aug. 8, 1939 in Book 159, Page 230.
- (3) Sept. 21, 1936—Sons of Zion—6 lots 900.00
Deed recorded Aug. 8, 1939 in Book 159, Page 231.
- (4) August 4, 1939—Touro Fraternal Association 2,900.00
Deed recorded Aug. 8, 1939 in Book 159, Page 232.
- (5) August 4, 1939—Sons of Zion—27 lots, 7,830 Sq. Ft. . . 2,750.50
Deed recorded Aug. 8, 1939 in Book 159, Page 233.
- (6) August 23, 1940—Sons of Zion—51,480 Sq. Ft. 3,000.00
plus lots 184 and 185 and other land.
Deed recorded Sept. 16, 1941 in Book 166, Page 86.

\$19,517.91

Notes: Exchanges of small parcels of land in order to straighten lines of Temple Emanu-El land:

- (1a) December 12, 1931—Sons of Zion to Touro Fraternal Assn. Deed recorded Dec. 17, 1931 in Book 142, Page 222.
- (1b) Demember 2, 1931—Touro Fraternal Association to Sons of Zion. Deed recorded Dec. 17, 1931 in Book 142, Page 220.

As a result of the above described meeting, Herman Swartz perfected the organization of the Temple Emanu-El Cemetery Committee. Its full membership was as follows: Herman Swartz, *chairman*; Alex H. Cohen and Leo H. Rosen, *co-chairmen*; Martin M. Zucker, *secretary*; and Max Temkin, *treasurer*. The other members were Herman J. Aisenberg, Ernest Blazar, Jacob I. Felder, Rabbi Israel M. Goldman, Bernard Goodman, Daniel Jacobs, Aaron Klein, Isador Korn, Edward Kossove, Ralph S. Krauss, David Meyers, Samuel Michaelson, Samuel Rosen, Benjamin I. Sass, Max Sugarman, Arthur Winkleman, and Judge Philip C. Joslin and Samuel M. Magid, *ex-officio*.

One of the first acts of this committee was the publication of an eight-page folder entitled, "A Garden of Love and Memory", which was widely distributed to the membership and which greatly stimulated the sale of burial plots.

* * *

Thus is concluded the history of the first twenty years of Temple Emanu-El in Providence, Rhode Island.

EARLY EXPONENT OF PHYSICAL FITNESS
LETTER FROM THEODORE HERZL, ZIONIST,
TO SAMUEL MASON OF PROVIDENCE

By BERYL SEGAL

Samuel Mason was a resident of Providence. He came to the United States from Russia in 1888 and was naturalized as a United States citizen five years later in 1893.

We know that he was a bookkeeper and that his place of business was at 102 Charles Street in the North End. He boarded at No. 9 Bark Street. He may have been a bachelor, or possibly a temporary boarder, as so many immigrants to this country were at that time, while their families were left behind in Europe, waiting to be reunited as soon as the bread-winners saved enough money to bring them here.

This is all we can learn from the lists of names of Providence residents compiled by Mr. David C. Adelman, President of the Rhode Island Jewish Historical Association (Rhode Island Jewish Historical Notes, Vols. 1 and 3).

But we do know that Samuel Mason was interested in Physical Fitness, a term given currency by the late President John F. Kennedy and more recently by President Lyndon B. Johnson. Not only was Mason interested, but he called a convention of Jewish young men's clubs for that purpose in Newport, Rhode Island. And whom should he have informed of his purpose?—none other than the eminent Theodore Herzl!

Doctor Herzl was at that time at the height of his popularity. He was a veritable legend, and his picture hung on the wall of every Jewish home. This incident occurred only four years after Herzl in 1897 had advocated the formation of a Jewish State at the Zionist Congress in Basle, Switzerland; and the fame of the Jewish King, as he was called, had spread like wild-fire among the oppressed Jewish population. Mason's convention was held on July 26, 1901.

We do not have Mason's letter to Herzl, but we do have the text of Herzl's reply. This had been preserved in the collection of manuscripts at the library of the Jewish Theological Seminary of America. The manuscript was presented to the Honorable Levi Eshkol, Prime

Minister of Israel, when he was on a state visit to the United States in June, 1964. It will be preserved in the Herzl museum in Israel.

The letter follows:

Theodore Herzl to Mr. S. Mason, Providence, R. I.

July 6, 1901

(From the manuscript collection in the library of the Jewish Theological Seminary of America)

Dear sir,

With gratitude and joy I received your communication informing me that on July 26th there will be a convention in Newport of American Jewish young men's clubs to discuss the question of how to raise the physical fitness of our nation.

You are quite right in assuming that this meeting interests me very much. Nothing that concerns the moral and physical well-being of the scattered people of my brethren is indifferent to me. It is the young and the poor in whom I place all the hopes for our national future. For some time I have been looking hopefully towards America, for I believe that this young land, full of growing energy, will be needed and called for under the renewed flag of Israel!

With Zion's Greetings,

(Signed)

Theodore Herzl

Mr. S. Mason, Providence

A SOCIAL PROFILE OF THE JEWISH POPULATION
OF GREATER PROVIDENCE, 1963*

By SIDNEY GOLDSTEIN, Ph.D.

Brown University

Just one hundred years ago, the Jewish population of what now constitutes Greater Providence numbered no more than twenty families. Within the course of a century, their number increased to 6,000 families, including approximately 20,000 persons. Fed largely by the heavy streams of immigration from Eastern Europe, the Jewish population not only increased in numbers in the late 1800's and early 1900's, but created for itself the institutional structure which serviced the everyday needs of the population. It also provided the means for preserving the traditions and values which constitute the core of Judaism and around which individual members of the community could build and maintain their identity with the community and with Judaism.

With the curbs on immigration, a major source of continued growth was eliminated. At the same time, the stoppage of large-scale immigration also removed a major source of reinforcement of traditional values, and resulted in increasing proportions of the Jewish population being American-born and further removed from their European origins. Contacts with the larger non-Jewish population increased in the schools, on the job, and in general social situations. Partly as a result of this greater interaction of Jew and non-Jew and partly as a result of larger trends developing on the American scene, overt anti-Semitism declined, thereby weakening the outside pressure which had been a major factor in creating a sense of Jewish belonging. Thus, in Providence, as in all of the United States, a major concern of the Jewish community and of many individual Jews is how to achieve an integrated yet unassimilated status in the general American community.

Confronted with the crisis of freedom, the need to take stock and to plan for the future becomes particularly crucial both on the national and on the local level. This is reflected in an increasing num-

*Summary of findings based on more detailed statistical analyses available in Sidney Goldstein, *The Greater Providence Jewish Community: A Population Survey* (Providence: The General Jewish Committee of Providence, 1964).

ber of self-studies undertaken by local Jewish communities as well as with increased investigation of the patterns of identification with the Jewish community. Among the latest such studies is one on the Jewish population of Greater Providence. In the absence of exact information on the size, distribution, and social, economic, and religious characteristics of its population, the Jewish community of Greater Providence, through its central organization, the General Jewish Committee, decided to undertake a general population survey of the community, both as a means of assessing the current status of the community and of providing the information necessary for making decisions with respect to future needs and programs.

STUDY DESIGN

Based primarily on a master file of 6,000 household units, which a variety of tests indicated gave very high coverage to Jewish household units within Greater Providence, a random sample consisting of one in every four households (a somewhat higher ratio was used in several of the smaller subareas of Greater Providence) was selected for inclusion in the door-to-door household survey. The area encompassed by the sample included Providence, Pawtucket, Cranston, Central Falls, Warwick, East Greenwich, West Warwick, East Providence, Barrington, Warren, and Bristol. In all, 1,420 households were interviewed by some 150 volunteer interviewers. The high response rate, the excellent quality of the answers, and the close correspondence between tabulations of the survey results and statistics available from independent sources all suggest that the survey gave excellent coverage to the Jewish community of Greater Providence. The discussion which follows summarizes the major findings of the survey. The reader interested in specific statistics is referred to the monograph which presents the survey in greater detail.

The survey results indicate that in the summer of 1963 close to 20,000 Jews lived in Greater Providence, with slightly more than half of the total living in the city of Providence itself. The two central cities of the Providence Metropolitan Area, Providence and Pawtucket, together accounted for two-thirds of the total Jewish population with the remaining one-third being distributed among the various subareas, the largest concentration being in the city of Cranston, where one-fifth of the total Jewish population resides. The Warwick area contained eight per cent of the total and the remaining two per cent

were located in the East Providence-Barrington area. Comparison of these survey results with those of a study undertaken in 1951 based on statistics in the files of the General Jewish Committee suggests overall stability in the size of the Jewish population of Greater Providence during the 12-year interval. However, the distribution of the population has changed considerably with a significant increase in the proportion who are now suburban residents. In fact, these data suggest that the Jews have participated in the suburban movement to a greater extent than has the general population.

DISTRIBUTION

The survey documents quite clearly the uneven distribution of Jews both within the city of Providence and within the suburban areas. Over one-third of the total Jewish population of Greater Providence is concentrated on the East Side of Providence, which had 7,400 Jews in 1963. The growth of the Jewish population on the East Side, in Pawtucket, and in the suburban areas was at the expense of the older areas of Jewish settlement in Providence, namely the South Side and the North End of the city, both of which lost more than 50 per cent of their Jewish population between 1951 and 1963. That this redistribution of the population among the various sectors of Greater Providence has not been a strictly random process is clearly evident in the different demographic and social characteristics of the population living in the various sections.

AGE AND SEX

On the average, the Jewish population of Greater Providence is somewhat older than that of the total population. This difference does not stem from a larger proportion of Jews in the very oldest age groups, but rather from a higher concentration of the Jewish population in the middle age range. At both extremes of the age pyramid, the proportion of Jews is less than the proportion in the total population; this is particularly true of the very youngest age group, reflecting the lower fertility of the Jews. Wide differences in age composition characterize the various sections of Greater Providence, with the suburban areas having considerably higher proportions of population in the younger age groups. At the other extreme, the average age of the Jews living in the North End and the South Side of Providence is considerably higher than in the other sections

included in this survey. Reflecting these differences, the suburbs contain a very significant proportion of the total Jewish population in the young age groups and only a small proportion of the total older population. The largest single area of concentration of Jewish population for each age segment of the population is the East Side.

Like the total population, the Jewish population had more females than males, but the difference was not as great. Reflecting the differential effects of both migration and mortality, the sex ratio by age within the Jewish population is somewhat irregular. The evidence does, however, point to a significant discrepancy between the number of males and the number of females in the older age groups, with a considerable excess of females. The various sectors of Greater Providence are also characterized by different sex ratios, reflecting in part the family composition of the resident population.

NATIVITY STATUS

Compared to the total population, a higher proportion of Jews are foreign-born, because of the more recent Jewish immigration to the United States. Yet, even among the Jews, the foreign-born now constitute a small minority, and these are concentrated most heavily in the very oldest age segments of the population. In the absence of any large-scale immigration, the Jewish population of Greater Providence should be well over 90 per cent native born within several decades. Moreover, the data already point to the increasing proportion of persons in the population who qualify as third and fourth generation Americans. To the extent that generation status is a major variable in accounting for the degree and kind of identification with the Jewish community, these data suggest the importance of recognizing the changes which are taking place in the nativity composition of the population. Moreover, the fact that the populations living in the younger suburban communities have higher proportions of second and particularly third and fourth-generation Americans helps to account for the weaker Jewish identity of the populations living in these communities.

The 3.25 average size of Jewish households in Greater Providence was slightly larger than that characterizing the total population, but this probably reflected the greater tendency of Jews to live as members of household units. Reflecting the different age composition of the

populations living in the various sections of Greater Providence, the average household size of suburban units was higher than that of households located in the city proper. Particularly in the older sections of the city, the average household size was low; more household units consisted of either older couples whose children had already left home or of older widowed women. The vast majority of all household units consists of persons belonging to the immediate family, that is, parents and children. The number of units containing persons belonging to three generations is very small, suggesting a strong tendency among Jews for children to establish their own household units upon marriage and for older parents to refrain from moving in with children when their own household unit breaks up through the death of a spouse.

MARRIAGE PATTERNS

The survey data point quite clearly to the positive value placed by Jews on both the institution of marriage and the family. Compared to the general population, proportionately more Jews were married and fewer were divorced or separated. Moreover, the cross-sectional data by age suggest that the great majority of both men and women marry at some point in their lifetime; only a very small proportion of persons in the oldest age groups had never been married. The greater stability of Jewish marriages is evidenced not only in the lower proportion of divorced and separated persons in the Jewish population but also in the lower proportion of both Jewish men and women who were married for a second time. Conforming to a trend which characterizes the population as a whole, the average age at marriage for both men and women has declined considerably. Because this decrease was sharper for men than for women, the average difference in age between younger husbands and wives is below that characterizing the older age groups. Reflecting both the different age composition of the population living in the various sections of Greater Providence and differences in the attraction of these areas to family units and particularly to units with young children, the suburban areas have a considerably higher proportion of married persons and the city areas have relatively more widowed and divorced individuals.

A key factor in accounting for the overall stability in the size of the Jewish population of Greater Providence is the relatively low level of fertility of Jews. Measured by the fertility ratio—that is, the

number of children under five years of age per 1,000 women aged 20-24—the fertility of the Jewish population of Greater Providence was only three-fourths as great as that of the total population living in the area. Over the long run, Jewish fertility patterns have changed in the same direction as have those of the general population, but although the overall patterns have been similar the actual level of Jewish fertility has been below that of the general population. As measured by average number of children ever born to married women, Jewish fertility declined from a high among the very oldest groups to a low point among women in the 55-59 year age group, most of whom were having children during the depression years when the birth rate was lowest in the United States. Jews participated in the resurgence of the birth rate following the depression and particularly in the post World War II era. Among younger groups, the two-child family is the most popular, but the survey data also suggest that the three-child family has assumed increased popularity among the Jews of Providence as it has among the more general population. Consistent with the attractiveness of suburbs as a place in which to raise children, the fertility of family units living in the suburban communities is considerably higher than that of all three sections of Providence and Pawtucket. This fertility differential, coupled with the original migration of these family units to the suburbs, accounts for the increasing proportion of the Jewish population located in the suburban sections of Greater Providence. It also suggests that the future maintenance and growth of the Jewish population of Greater Providence will largely be determined by the fertility performance of the population living in the suburban communities.

EDUCATION

Consistent with the findings of a number of other studies, the survey data point to significant differentials between the educational and occupational composition of the Jewish population and that of the larger community. Perhaps most striking is the high educational achievement of the Jewish population. On the average, Jews had three years more schooling than did the total population, but even this differential masks the very sharp difference with respect to the proportion who have had a college education; 40 per cent of the adult Jews had attended college compared to only 13 per cent of the general population. Within the Jewish population, sharp differences exist

by age in educational level with decreasing age being associated consistently with higher educational achievement to the point that a large majority of young men and women have attended college. The differences in educational achievement between Jews and the total population are also evident in the information on current enrollment in educational programs. The survey results suggest that the rate of drop-out by Jewish students from high school is very low and the proportion enrolled at the college level is very high. To the extent that this and other surveys document that identification with Judaism is considerably weaker among persons with a college education, and that the rate of intermarriage is higher. The trend toward universal college education among Jews takes on a significance which extends well beyond the positive value placed on higher education *per se*.

Jews also differ from the general population with respect to participation in the labor force and specific occupational affiliation. For younger age groups, the proportion in the labor force is considerably below that of the total population because of the much stronger tendency of Jewish youth to remain in school longer. On the other hand, at the other end of the age hierarchy, the proportion of Jews, and particularly of Jewish males, in the labor force is considerably higher than that of the total population. This stems from the fact that proportionally more Jews are self-employed and are therefore not subject to involuntary retirement at age 65. Being more heavily concentrated in the professions and in business, a higher proportion of older Jews continue to remain active in their occupational pursuits although they tend to do so increasingly on a part-time basis with advancing age. The labor force participation rate of Jewish women is below that of the total population, with a majority of the adult women following the traditional pattern of the Jewish woman as devoting herself full-time to raising her family and managing the home.

OCCUPATIONS

During the early years of settlement, the Jews of Providence were concentrated in business and in the professions. Despite increased heterogeneity in the occupational composition of the Jewish labor force, this heavy concentration in white-collar occupations persists, with approximately 90 per cent of both the employed men and women so classified. This, coupled with the very high educational

achievement of the Jewish population, represents the major respects in which the Jewish population differs demographically from the total population of the community. Together, these differences reflect the traditionally high value placed by Jews on education, partly as a result of the intellectual content of Judaism, and partly as a result of the perception of education as a means of social mobility. In combination, these factors account for the very high proportion of Jews in white-collar occupations. Within the white-collar group, the single largest proportion are classified as managers and proprietors, but the proportion of professionals and sales workers among males and females and the proportion of clerical workers among females is also considerably greater than is true of the population as a whole. Although the relationships are not perfect, the close interplay of educational achievement and occupation results in quite similar patterns of variation in educational and occupational composition by area. In general, the suburban communities, the East Side of Providence, and Pawtucket are characterized by higher educational averages and higher proportions of the population in white-collar occupations whereas the older areas of settlement have lower average education and fewer persons in white-collar work.

In the past, a major factor in the growth of the Jewish population of Greater Providence has been the large influx of persons from abroad and to a lesser extent from other parts of the United States. Moreover, the changing pattern of population distribution within Greater Providence has resulted from the movement of people from the older to the newer areas of settlement. Because of the particularly important role of population movement in influencing both the size and the distribution of the Jewish population, considerable attention was given to this factor in the survey. Since the information on migration was restricted to those persons who are currently resident in the area, it was not possible to ascertain the number of Jews who have actually moved away from Greater Providence and the degree to which this out-movement from the area may be an important factor in influencing the overall growth rate of the community.

MIGRATION PATTERNS

Attesting to the relative stability of the population is the fact that a large majority of the current residents were actually born in Rhode

Island and a considerable proportion of those who were born elsewhere have been resident here for at least 25 years. Reflecting the more recent development of the Jewish suburban communities, the proportion of persons living in these communities who were also born there is considerably below the comparable proportions for the city of Providence. Moreover, over half of the population now resident in the suburban communities have moved there since 1955, whereas well below ten per cent of the population living in the two oldest sections of settlement in Providence moved into these areas as recently as 1955.

In addition to exploring date of movement, the survey also solicited information on the place of origin of the move. These data point to the attractiveness of the newer suburbs of Barrington and Warwick to persons moving to Greater Providence from outside the state. The lower level of identification with the Jewish community of the population living in these two areas may stem from the higher proportion of suburbanites whose prior residence was outside the area as well as from the recency of their move to the area. Moreover, these data on origin also show that a considerably higher proportion of the persons resident within Providence and Pawtucket had their previous residence within the same area as their current residence; on the other hand, considerably higher proportions of suburban residents had previously lived in the city. Again, therefore, movement to the suburbs may more frequently involve breaks with institutional affiliations, whereas continued residence within the city, even though in a different house, may not necessitate such ruptures. At the same time, the relative newness of most of the suburban communities and the corresponding absence within them of established organizations and institutional facilities and services, may be a key factor in accounting for the different patterns of identification with the Jewish community.

The data on place of origin before current movement clearly account for the changing pattern of distribution of the Jewish population of Greater Providence: They show that the North End of the city and the South Side have been areas of heavy out-migration, supplying in large measure the gains experienced by the other sections. These same data also indicate the relevance of the distance factor—the South Side of Providence was a major supplier of the population

gained by the suburbs of Cranston and Warwick; the largest out-movement from the North End was to the East Side of the city; and Barrington benefited most through its exchange with the East Side. The East Side of Providence grew largely at the expense of the other sections of the city.

Data collected in the survey on the veterans' status of the adult population show a marked similarity between the proportion of Jewish males and of males in the total population who served in the armed forces. Both constitute about half of the total adult population.

IDENTIFICATION AS JEWS

Attention thus far has been focused on the demographic characteristics of the population. This review has shown that in many respects the Jewish population of Greater Providence closely resembles the total population, but that in certain categories there are still relatively sharp demographic differences. Yet, as the Jewish population becomes more fully integrated into the larger community and as the larger community itself continues to undergo change (including rising levels of education, increasing proportions of workers in white-collar jobs, and greater control of fertility), it is likely that the demographic distinctions between the Jewish and the total population will greatly diminish. As a step in the direction of measuring the degree of integration, information was collected on a variety of factors related to identification with the Jewish community. Analysis of the answers to these questions provides a framework for evaluating the current status of the Jewish population of Greater Providence. Coupled with the demographic analysis, it is intended to provide information necessary for major policy decisions with respect to plans for future community growths and development.

Among the 6,000 household units represented in this survey, all but 1.6 per cent of the individual members were Jewish. This small proportion was represented almost entirely by either the non-Jewish spouse of an intermarriage or the non-Jewish children of such intermarriages. On the whole, the proportion of non-Jews varied minimally by area, with almost all areas having 99 per cent or higher of the persons surveyed classified as Jewish. The most notable exception was Warwick, reflecting the higher proportion of intermarried couples living in this community.

Unlike a number of other communities where a considerable proportion of the Jewish population failed to identify themselves either as Orthodox, Conservative, or Reform, 95 per cent of the population surveyed in Greater Providence classified themselves in one or another of these denominational categories. The majority of the population is Conservative, approximately one-quarter is classified as Reform, and only 16 per cent is Orthodox. The data by age clearly show both past trends and point to future changes in the religious identification of the population. The Orthodox are concentrated very heavily among the oldest segments of the population and the proportion of Conservative and Reform individuals increase with decreasing age, although the proportion classified as Conservative far outweighs those classified as Reform even in the youngest groups. No evidence appeared of an increasing proportion of persons classified as secular among the younger groups. The religious identification of persons living in different sections of Greater Providence reflected both the age composition and the social and economic characteristics of these populations, with the older sections of the city having the higher concentrations of Orthodox persons. In most areas, the largest single proportion were Conservative, but in Barrington the Reform group predominated. The changing religious identification of the population was also evidenced in information by generation which showed consistent and sharp declines in the proportion of Orthodox from first to third generation Americans and a corresponding increase in the proportion of Conservative and Reform persons.

SYNAGOGUE MEMBERSHIP

Consistent with the findings of many other Jewish community studies, Greater Providence was characterized by a high level of affiliation with synagogues, with over three-fourths of the population reporting membership in a synagogue or temple. The lowest rate of affiliation was among the young adults, but this probably reflected a temporary postponement in affiliation until such time as children were ready to enroll in the programs of Jewish education sponsored by synagogues and temples. The pattern of affiliation with Orthodox, Conservative, and Reform congregations closely paralleled the pattern of religious identification summarized above. The data by age point clearly to the conclusion that as the current population ages the proportion of persons affiliated with Orthodox synagogues will continue

to decline and an increasing segment of the population will hold membership in Conservative and Reform temples. Although the data by generation status indicate very little difference in the proportion of each generation group affiliated with a synagogue, they reinforce the earlier suggestion concerning the directions in which future synagogue affiliation may move; the proportion affiliated with Orthodox synagogues declines consistently from the first through the third generation groups, whereas the reverse pattern is generally true of both the Reform and the Conservative. Since the survey did not probe the reasons for affiliation with a synagogue, it is not possible to test the thesis that synagogue membership is a way of sociability or of belonging rather than a way of reorienting life to God. Regardless of reason, however, the data on both religious identification and on synagogue membership suggest that for the Jewish population of Greater Providence identity as a Jew sufficiently strong to result in a very high rate of self-identification as either Orthodox, Conservative, or Reform and to bring about a high level of synagogue membership.

MEMBERSHIP IN ORGANIZATIONS

Identification with the Jewish community also evidenced itself through a high proportion of persons reporting membership in one or more Jewish organizations; in fact, almost two-thirds of the total population and at least three-quarters of the adult population reported having one or more memberships in Jewish groups. The older the person, the larger was the number of groups with which he was affiliated. With respect to organization membership, the level of identification on the part of the population living in the suburbs, and particularly the newer suburbs, was considerably below that of the population living within Providence. Data showing affiliation with a wide variety of organizations indicate that among the most popular were affiliations with synagogues and temples, with the Jewish Community Center, and for women the Jewish Home for the Aged and the Zionist organizations. The importance of easy access to a facility in influencing the extent of its use was evidenced in the wide variations by area in the membership in particular organizations and particularly the Jewish Community Center; it was utilized most by those living nearby on the East Side and least by those living in the outlying suburbs.

The level of participation by Jews in non-Jewish organizations is below that of participation in Jewish groups. However, the data by both age and generation point to a general narrowing of differentials among the younger segments of the population and suggest that in time the different patterns of participation in Jewish and non-Jewish organizations will greatly diminish. Comparison of areal differences in participation rates in non-Jewish organizations suggests that those in the suburbs who had a low participation rate in Jewish organizations do not compensate for this by a higher level of participation in non-Jewish groups. The data do suggest, however, that the absence of Jewish facilities in close proximity does result in a somewhat higher rate of participation in comparable non-Jewish organizations. Comparison of the number of non-Jewish affiliations with the number of Jewish affiliations suggests strongly that those who are not affiliated with Jewish groups also do not generally affiliate with non-Jewish groups, and conversely that relatively large-scale joiners are likely to join both Jewish and non-Jewish groups.

The survey also attempted to solicit information on the use of Jewish community services. Under half of the population reported making use of one or more services during the previous five years. Among those used most frequently were The Miriam Hospital and the Jewish Community Center. Consistent with the earlier reported areal differences in synagogue membership and organization affiliation, those in the suburbs reported making less use of Jewish facilities than did the population resident in the central cities.

JEWISH EDUCATION

A factor in the continued survival of the Jewish community is the extent to which the children of Jewish parents receive a Jewish education. Although not designed to evaluate the quality and intensity of Jewish education programs, the survey did solicit a variety of information on the past and present patterns of enrollment in programs of Jewish studies as well as plans for future matriculation in such programs on the part of those too young to be currently enrolled. Judged by these enrollment statistics, the level of identification with the Jewish community and the value placed on acquiring a Jewish heritage is high.

For those in the population 15 years old and over, over 90 per cent of the men and three-quarters of the women had received some Jewish education. Moreover, the proportion of those who have some Jewish education is highest among those in the youngest age groups. Among both males and females the proportion of those reporting six or more years of Jewish education, after declining among males in the middle aged groups, rose considerably among those in the youngest groups; and for females, there was a consistent increase with decreasing age. Yet a considerable number of girls still received only several years of Jewish education, a vestige of the more traditional pattern wherein girls received less Jewish education than boys. Further indicative of the changing pattern is the fact that among both second and third generation Americans the proportion without any Jewish schooling increased with age, indicating that the younger persons have received more Jewish education than have the older persons within the same generation group.

In addition to documenting the changes in the number of years of Jewish education completed, the survey data also illustrate the changing patterns of Jewish education, showing in particular the rising popularity of the Sunday School in the 1930-1950 decades, the decline of the older Talmud Torah, and the increasing popularity of the integrated Hebrew School. Among those now in their teens, two-thirds of the males and over one-half of the females have already attended an integrated Hebrew School-Sunday School program. The percentage of men and women enrolled in the integrated program has narrowed considerably among the younger groups in the population, suggesting that the earlier patterns of sex discrimination in Jewish education have weakened. The levels of Jewish education achieved by the populations living in the various sections of Greater Providence are not uniform, but tend to be highest in the older sections of the city and lowest for the newest suburbs. The close interrelationship of patterns of educational achievement, of synagogue membership, and of participation in Jewish organizations suggests a significant interplay between education and other factors related to Jewish identification.

Data on the current enrollment of school age children in programs of Jewish education lend weight to the trends noted above. The 1934 study of Jewish education in Providence estimated that 50 per cent

of the Jewish children of school age were enrolled in some program of Jewish education. However, of those enrolled 60 per cent were attending Sunday School only. By 1963, the rate of enrollment had risen to 75 per cent. Moreover, a considerable majority of the enrolled children were now in the integrated Hebrew School program. Furthermore, the survey results show that the proportion of children enrolled differs only slightly for boys and girls. The pattern of education of boys and girls is by no means uniform, however. The rate of enrollment of girls never reaches the high achieved by boys, although proportionately more girls continue in a program of Jewish studies longer than do boys. Proportionately more girls are enrolled in a Sunday School only. Among the various sections of Greater Providence the overall level of enrollment in a program of Jewish education for those currently of school age varies minimally among boys, but more so among girls. The latter difference stems largely from the lower rate of enrollment of girls in a program of Jewish education in areas where Orthodoxy is most prevalent. The areal differences are even greater with respect to the type of school in which children are enrolled, but these differences largely reflect the religious identification of the population living in these areas and in part the educational facilities available.

Further reflecting the high rate of participation of children in programs of Jewish studies is the fact that at least 90 per cent of the 1,800 children under the age of eight will be enrolled in a Jewish school if their parents carry through the plans given in answer to a survey question about the future Jewish education of those children who had not yet received any such schooling. According to present plans, a large majority of the boys will be enrolled in the integrated Hebrew School program as will more than half of the girls, but the proportion of girls so enrolled will be considerably below the enrollment rate of boys in the integrated program.

YIDDISH A DISAPPEARING LANGUAGE

Historically, a link which has bound the Jews of America into a closely knit community has been the extensive use of Yiddish as a means of both oral and written communication. Yet the increasing Americanization of the Jewish population and the reduction in the proportion of foreign-born made all but inevitable an eventual dis-

appearance of Yiddish as a spoken tongue among the large segment of the Jewish population. Such a development is quite obvious in the statistics from the survey: The proportion of households in which Yiddish is spoken declines from over half of those headed by an older person to only a small minority of those headed by persons under 40 years of age. Although by no means replacing Yiddish, the survey results do point to the revitalization of Hebrew as a spoken language, particularly among younger household units.

INTERMARRIAGE

The publication within the last year of a series of articles pointing to the high rate of intermarriage among Jews in various communities in the United States has given rise to increased concern over the impact which such a development may have on the future size and cohesiveness of the Jewish population. Not only is concern expressed about the loss of the intermarried Jew; it extends also to the fact that studies indicate a high proportion of the children of mixed marriages are not raised as Jews. For a group whose fertility is already the lowest of all religious denominations, the additional losses experienced through high rates of intermarriage and the consequent loss of children of these intermarriages can present a serious threat to population maintenance and growth.

The actual rate of intermarriage is particularly difficult to measure accurately in a community survey since many of those persons who have intermarried are marginal to the Jewish community and will not identify themselves as Jews, with the consequence that they are not included in the population surveyed. On this basis, the rates of intermarriage indicated by the survey results must be regarded as minimal. Within these limits the data for Greater Providence suggests a relatively low rate of intermarriage; just under five per cent of the units in which the head of the household was married represented mixed marriages. Of these, the largest number by far involved a Jewish husband and a wife who was born non-Jewish. Among the intermarried couples, almost four out of every ten of the non-Jewish spouses had converted to Judaism, suggesting thereby that a mixed marriage does not necessarily result in the loss to Judaism of the Jewish partner, but may in fact result in the gain of the non-Jewish spouse through conversion. The data by age suggest that the rate of

intermarriage tends to be higher among the youngest persons, but that the proportion of non-Jewish partners who are converted to Judaism is also higher among the younger groups. Similarly, the rate of intermarriage increases as one moves from the foreign born to the second and third generation Americans, but the rate of conversion of the non-Jewish spouse to Judaism is also higher among the third generation than among the foreign-born. Finally, the data indicating the religious faith in which children of mixed marriages were being raised suggest that in a majority of cases the children were being raised as Jews.

In an attempt to probe further the extent of intermarriage, information was also collected on the marriage patterns of children of the head of the households included in the survey. The results indicated an intermarriage rate of six per cent, but this differed sharply between male and female children, being eight per cent for the former and four per cent for the latter. Although this rate of intermarriage is somewhat higher than that reported for the population currently resident in Greater Providence, it is still relatively low when compared to the rates reported in most other community studies. The areal differences in intermarriage patterns conform to the general pattern of differentials which has already emerged with respect to the extent of identification with the Jewish community. The rates of intermarriage are lowest for the three sections of Providence and are highest for the newer suburban areas. The same pattern of differentials also characterizes the intermarriage rates of children whose parents reside in the different sections of Greater Providence.

Although the rates of intermarriage for Providence are relatively low compared to other communities—probably reflecting the relatively strong and long established Jewish communal life which characterizes the area—the increasing rate of intermarriage among the younger segments of the population and among the second and third generation persons suggests that the overall rates can be expected to rise as proportionally more of the children reaching marriageable ages are in the third and even fourth generation groups. Whether the increasing enrollment of youngsters in programs of Jewish studies will have an impact on the intermarriage rates is a question which may be answered in the future.

RELIGIOUS PRACTICES

Participation in religious services and in rituals conducted in the home provides still another set of mechanisms by which individuals can express their Jewish identity and their adherence to values associated with Judaism. Such identification was measured through frequency of attendance at synagogue and temple services and through the extent to which certain religious rituals were practiced in the home. Only a small minority of the adult population reported attendance at synagogue services with any degree of regularity. The largest single number attended on the average 4-11 times per year. In general, the frequency of synagogue attendance declined with decreasing age, but there is some evidence to suggest an increased rate of attendance for young adults. Contrary to evidence suggested by some studies, the survey data indicate that synagogue attendance is less among the more Americanized segments of the population. Reflecting age; generation, and religious identification differentials, the rate of synagogue attendance is considerably lower in the suburban communities than in the older sections of the city. On the whole, the data on synagogue attendance suggest that the very large proportion of Jewish families belonging to synagogues and temples does not necessarily stem from an increased concern by these families with religious practice. Rather, synagogue and temple membership for many persons may represent the mechanism by which the individual can identify himself as Jewish in the larger community. For many, too, it stems from the desire to provide their children with a Jewish education. Although not always motivated by strictly religious considerations, and therefore not necessarily resulting in a high rate of attendance at religious services, membership in a synagogue or temple seems today to be an important factor in defining both for the individual himself and for the larger community of which he is a member the fact that he is a Jew.

A similar process seems to account for the changing pattern with respect to ritual practice within the home. Based on combined evaluation of five practices—kindling of Sabbath candles, attendance at a Seder on Passover, the use of kosher meat, the use of separate dishes for meat and dairy foods, and the kindling of Chanukah candles—one-third of the households in Greater Providence qualified as being traditional in their practice of rituals in the home, just under half

were moderate, and only 15 per cent followed these practices so seldom that they qualified as secular. Comparison of the relative number of units in each of these three classes according to the age of the head of the household shows that there has been a sharp decline in the proportion classified as traditional, but interestingly there has also been a small decline in the proportion classified as secular. As a result, a considerably higher proportion of younger units than of older units fall in the moderate classification. Moreover, the decline in the proportion in the secular category has taken place among units belonging to all three branches of Judaism. With respect to ritual practice, as with the other indicators of Jewish identification, the ties are weakest for those living in the newer suburbs and strongest for those living in the older sections of Providence. Despite this, however, it is noteworthy that in no area of Greater Providence are as many as one-fourth of the household units classified as secular, and in many areas this proportion is considerably lower.

The decrease in the proportion of family units in both the traditional and the secular categories of religious practices is more easily explained by examination of the extent to which specific practices are followed. These data point quite clearly to a decline in the proportion of units adhering to such practices as Sabbath candle lighting and the practice of kashruth. On the other hand, attendance at Passover Seders and the lighting of Chanukah candles are followed by a much larger segment of the population and are in fact increasingly adhered to by younger segments of the population. Of the five ritual practices considered here, Passover Seder and Chanukah candles represent two practices which have particular appeal to children in the household and which also have been given extensive publicity in the mass media of communication. To a great extent, therefore, adherence to these two practices has become part of the public image of what constitutes being a Jew. In the case of Passover Seder and Chanukah candle lighting, whatever internal pressures for conformity to these patterns exist are reinforced by the external pressures of the larger community. This is not true in the case of the other three practices included in the survey. In pointing to these differences in ritual practice, it must be emphasized that the survey did not inquire into the actual beliefs of the individual respondents. This evaluation of the extent and character of religious practice is there-

fore limited; it by no means provides a comprehensive basis for concluding whether persons today are more or less religious, as judged by both ritual and spiritual criteria, than were their parents and grandparents.

SUMMARY OF FINDINGS

Despite the evidences of weaker ties to the Jewish community and to Judaism on the part of limited segments of the total Greater Providence Jewish population, the over-all impression created by the analysis of this survey, and comparison of these findings with those of other Jewish community surveys throughout the United States, suggests a relatively high degree of loyalty and involvement with the Jewish community on the part of the Jews living in the area. A very high proportion identify themselves with a particular branch of Judaism; a very high proportion are affiliated with synagogues or temples; there is a relatively high degree of participation in the organized Jewish life of the community; comparatively speaking, the rate of intermarriage is low; perhaps most important for the future, the amount and quality of Jewish education being given to the children of the community has been increasing and is at a considerably higher level than is true of many other communities. Although judged by the extent of practice of particular rituals in the home and attendance at synagogue services, identification with Judaism is relatively low, the increasing proportion of families and individuals who adhere to such practices as Passover Seder and Chanukah candle lighting indicates that the decrease in other rituals within the home does not necessarily reflect a tendency to negate or to escape from Judaism, but rather represents a shift in emphasis which still reflects the willingness if not the actual desire on the part of these families to be identified as Jewish in the larger community. Moreover, it must be emphasized that the survey data do not provide the means for determining whether the religious spirit of the population, as measured not by ritual practice but by ideals and beliefs, differs or has changed among the various segments of the population. Judged by external evidence in the form of participation in both Jewish and non-Jewish ethical causes, philanthropy, and support of Israel, the evidence points to continued, if not increasing, strength in adherence to Jewish values.

In almost all respects, therefore, the results of these findings suggest that in Greater Providence as in the United States in general, Judaism has come to be viewed both by Jews and non-Jews as part of the American scene. It is evidenced in the concern with intermarriage, the tendency of Jews to live near one another, the development of synagogues and temples with extensive social and recreational programs, the popularity of Jewish community centers and Jewish social groups, the strengthening of more basic institutions such as hospitals, homes for the aged, educational facilities, family services, and a variety of social service groups. Above all, however, is the evidence available in the very high rate of enrollment of the Jewish youth in programs of Jewish studies in all segments of the community—Orthodox, Conservative, and Reform, as well as the children of first, second, third and later generation Americans. Regardless of the reason for the increasing rates of enrollment in Jewish education and the longer periods of such enrollment, the very fact that this development has taken place is an indication that in the future the identity of the Jewish community will be maintained.



HONORABLE ISAAC MOSES 1884-1955

ISAAC MOSES: A COLORFUL RHODE ISLAND POLITICAL FIGURE

By MELVIN L. ZURIER

The tide of Jewish immigration to Rhode Island within the past eighty years¹ brought with it the pattern of political experience of other eastern urban areas. Masses of newly naturalized citizens with little political sophistication were given the vote. Party loyalties developed based on the dynamic qualities of individual Jewish leaders and their personal following; and gradually, as the process of accommodation to American institutions gave way to the self-confidence of second and third generation Jews, persons could run for office and get elected, even in non-Jewish districts.

The recent eminence of Jewish persons in Rhode Island government, particularly in the judiciary, stemmed largely from prior political efforts in both parties. Judge Philip C. Joslin, Judge Maurice Robinson, Judge Frank Licht all were elective officials prior to their appointment to the bench. Judge Alfred Joslin, recently elected to the Rhode Island Supreme Court, was for many years high in the councils of the Republican party as was Judge Hahn more than a generation ago. In 1964, five men of Jewish faith, four of them lawyers, represented Providence in the General Assembly. This fifth, Representative Samuel C. Kagan, was chairman of the important House Corporations Committee and deputy Democratic majority leader of the House of Representatives. Three members of the Providence City Council were of Jewish faith, as were also justices of the Providence Police Court and the Sixth Judicial District Court, and probate court judges in Cranston, Pawtucket, and Woonsocket.²

In recent years the Rhode Island Jewish political figure has been a well-rounded and talented person, a successful business man or well-educated professional man. But it was not always thus. Two persons whose combined activities spanned half of this century exemplified the ambitious articulate Jew whose pride in citizenship overcame handicaps of education and business success. Both men, still well-remembered by many today, lent color to our emerging city-state of Rhode Island.

Both men came to this country from Romania at the turn of the century. One was Jacob Eaton, a Republican state representative and

one-time deputy to Colonel Charles Brayton (in turn acknowledged as the most powerful political leader of his day).³ For years Eaton, whose area of activity was the North End of Providence, dispensed patronage, did favors, and brought home Republican majorities in Jewish districts on Election Day. Until his death in 1921 at the age of 50, Eaton had a devoted personal following (including the writer's father). Those who followed Eaton were attracted by his gregarious personality and generosity; they were impressed by the attainments of this immigrant in politics, a field generally regarded at the time as beyond their aspirations.

The second politician, Isaac Moses, is the subject of this note. His activities covered a much longer chronological period, ending only with his death in 1955. If Eaton's renown was for his ability to get things done, Moses' notoriety as a political figure stemmed largely from his lack of success in running for public office. Fourteen times⁴ he ran for various offices—councilman, state representative, state senator, mayor, Congressman. He ran as a Democrat, as an Independent, on the "Good Government" ticket, and as a Republican. Only once was he elected, to the State Senate in 1930 in an election regarded by some as a political fluke. Yet close examination of Moses' career and of his public statements and positions on issues shows a remarkable person, sometimes perceptive, always persistent, and possessed of great political "chutzpah."

NON-POLITICAL PURSUITS

Isaac Moses was born in Romania in 1884, the son of Moses and Rose Marcu. In 1900, he followed an older brother to America and took the name of Isaac Moses (Yitzhak Ben Moishe). Throughout his life, he earned a livelihood as a merchant. He prided himself on his beginnings as a peddler.⁵ Until his death, he sold novelties, toys, and souvenirs at concessions, store-to-store, and at public gatherings.

A visit to his place of business at 153 Orms Street was a fascinating experience. There, and at another store he maintained for many years at Narragansett Pier, were the most interesting and amazing collections of merchandise imaginable—toys, fans, matchbooks, balloons, calendars, books, pictures, novelties, and all manner of mementoes. The writer can remember as a boy often visiting the store on Orms Street and leaving with a treasured souvenir as a gift from Moses,

perhaps a faded ribbon, a dated calendar, an old campaign button. Classification of Moses' inventory would defy the abilities of ten merchandise managers; yet Moses, with incredible ease, could lay his hands on any item in stock whenever he wanted.

His experiences as a hawker were legion. He was reputed to have sold campaign buttons at national conventions and at President Eisenhower's inauguration in Washington in 1952.⁶ He distributed green paper hats and Irish emblems at the State House on St. Patrick's Day.⁷ In a speech on the Senate floor in January 1932, in voting for confirmation of a district court judge, Moses said that one of the reasons he had voted for confirmation was that the particular judge, some 26 years earlier, had treated Moses courteously after he had been arrested in Coventry for peddling without a town license.⁸

Records of the Providence Board of Elections shows that Moses was naturalized in the United States District Court in 1906. The earliest available permanent voting records show Moses registered to vote from 8 Bernon Street in Providence where his widow still resides. He educated himself at public schools in Providence. In 1921, he first broke into public print by setting out for Washington, D. C., to attend the Pan-American School of Commerce, an evening school.⁹

POLITICAL ACTIVITIES

Moses was a member of a number of Zionist and fraternal organizations.¹⁰ He first sought affiliation with the Democratic party in the second decade of this century at a time when the City and State were virtually entirely Republican.¹¹ Democratic affiliation in those years was similar to Republicanism in Alabama today. Yet Moses was attracted to politics and found a source of expressing his views as a member of a minority group in a minority party.

Between 1920 and 1930 he served as a member of both the Providence and State Democratic Committees. During this period, he several times unsuccessfully sought nomination and election. Four times he was unsuccessful as a Democratic candidate for the old Seventh Assembly District seat formerly held by Jacob Eaton. In 1924 he asked consideration of his name as a Democratic candidate for Congress. In 1925 he filed as a candidate for the Providence School Committee.

Finally in 1930 Moses's efforts met with success. Until that year Providence had only one Senator. (Maurice Robinson, later judge of the Sixth Judicial District Court, occupied this seat for several terms.) In 1928 the nineteenth amendment to the Rhode Island Constitution increased Providence's representation in the Senate to four members. New districts were established. The new Second Senatorial District encompassed the North End of Providence.

STATE SENATOR

A well-known Republican, William Needham, former secretary of the Republican State Central Committee, received the Republican nomination for Senator from the Second District. His popularity and influence were such as to discourage Democratic opposition. Moses, however, sought and obtained the Democratic nomination. He conducted a vigorous campaign, ringing doorbells, cajoling, coaxing, speaking wherever and whenever he could find an audience. The time was in the depths of the Great Depression. Moses' energy and the general dissatisfaction of the populace with the established order combined in a stunning upset. To everyone's amazement, Moses received 10,437 votes to Needham's 9,616.¹²

Moses' legislative record during his term as Senator was as prolific as it was unproductive. In the context of the times, it was remarkable.¹³ The subject matter of Moses' bills covered many, many areas. In the economic field, they reflected his deep concern for the plight of the poor as is indicated by the following:

—A bill appointing a special commission of legislative leaders and the mayors of six cities to investigate methods of alleviating distress caused by unemployment. S. 37 (1931).

—A bill providing for a two per cent reduction in salary of all state employees, the proceeds to be used for relief of the poor. S. 88 (1931).

—A bill establishing a state old age pension commission and local old age pension boards. S. 45 (1931).

—A bill providing for the opening of armories and school houses for the poor. S. 62 (1932).

—A bill appropriating one and one-half million dollars for unemployment relief. S. 122 (1932).

Many of Moses' bills reflected his concern for the problems of the little man facing the big state. Indicative were some of the following:

—A bill amending the motor vehicle laws to require that "every courtesy shall be extended to the applicant for a license to operate a motor vehicle along the public highways in order that there may be fuller explanation of the meaning of the law of motor vehicles and the operation thereof and the purport of the questions in the examination papers." S 189 (1931).

—A bill establishing a commission to study the advisability of establishing public bathhouses at summer resorts. S. 112 (1931).

—A bill providing for the establishing of roadside parking places with waste deposit receptacles. S. 154 (1931).

—A bill abolishing service charges for installing gas and electric meters. S. 177 (1932).

—A bill amending the Sunday laws to permit dancing at wedding and anniversary celebrations. S. 69 (1932).

—A bill providing for removal of sharp angles from public highways. S. 133 (1932).

Some of Moses' bills reflected the concerns of his constituency, the North End immigrants, Jewish and Irish. Among these bills were the following:

—A bill appropriating \$1,000 for the Miriam Hospital. S. 55 (1931).

—A bill establishing criminal penalties for representing meat as kosher without adherence to Orthodox Hebrew requirements and further requiring designation by sign in restaurants purporting to sell kosher food. S. 69 (1931).

—A resolution opposing a pending act in Congress requiring all aliens to be photographed, tagged, and indexed. S. 89 (1932). Moses used the following language in his resolution:

"Whereas, Said act increases the burden and restrictions upon immigrants and aliens by providing that every alien in the United States and every alien who shall hereafter enter, shall be photographed, tagged and indexed and shall be under the continual surveillance of the Department of Labor; and whereas said act is unnecessary and would serve no useful or legitimate purpose not already provided by law; would serve to harass and oppress thousands of law-abiding alien residents and future citizens;

would subject innocent people to the hateful process of espionage characteristic of the tyranny from which they have fled and is wholly foreign to the spirit of Anglo-Saxon law and policy and whereas said act imposes an additional unnecessary burden upon the federal treasury budget appropriation of one-half million which could be used to a greater advantage in a better cause, now therefore be it resolved that the Rhode Island delegation oppose and work against the passage of that act."

Moses was also an outspoken critic of Prohibition and introduced several bills calling for repeal. On one occasion, he caused a bitter argument on the Senate floor by trying to force a bill opposing Prohibition from the Judiciary Committee where it had literally been "bottled up." Senator Bodwell, Republican majority leader, described Moses' efforts as "obnoxious" but Senator Robert E. Quinn, later to become governor, came to the defense of his colleague, Senator Moses.¹⁴

ADVANCED POLITICAL CONCEPTS

Of all the bills introduced by Moses during his two-year term, only one became law, a bill authorizing the City of Providence to borrow money to build a fire station on Reservoir Avenue. Yet, Moses introduced a number of bills that represented very advanced political thinking. Among these were the following:

—A bill to make a study of primary election laws. S. 59 (1931). (Fifteen years later, the Rhode Island League of Women Voters and other reform groups were to pick up the banner that Moses had unfurled and the primary law became a reality.)

—A bill providing for a state personal income tax in the amount of 25 per cent of one's federal income tax. S. 192 (1931). (The Institute of Public Administration, several Brown University professors, the *Providence Journal* and other theoreticians of reform, as well as a subsequent governor, would later champion this cause.) S. 192 (1931).

—A bill outlawing injunctions in labor disputes. S. 162 (1931). (Later in the decade, the Wagner Act at the national level and, still later, the State Anti-injunction Law adopted the substance of Moses' proposal.)

—A bill limiting campaign expenditures of candidates for State Senate or Representative to 15 per cent of their salary, which, then,

as now, was \$300 a year and requiring candidates to disclose their expenses. S. 176 (1932). (The Federal Corrupt Practices Act has since been enacted embodying this approach in federal elections. Rhode Island, presently, is the only state in the Union without some form of Corrupt Practices Act on the state level.)¹⁵

—A bill providing for reorganization of health functions. S 191 (1932). (A bill for this purpose was finally enacted in the 1964 session of the Rhode Island General Assembly.)

—A bill providing for state operation of the Jamestown Ferry. S. 188 (1931). (This was to happen twenty years later.)

By no means were all of Moses' activities in the Senate so constructive. On one occasion he drew the severe criticism of both Democratic and Republican colleagues by monopolizing discussion on the state appropriation bill.¹⁶ Some of his other legislative proposals would have made all superior and district court judges run for office in the same manner as state legislators and be subject to removal by a 3/5 vote of the General Assembly.¹⁷

In the fall of 1932 Moses was denied renomination by his own party. Though he was to run for office again many, many times, he never again was to be elected. Moses did hold several appointive offices, however. In 1933, he was appointed Weigher of Cotton.¹⁸ In 1941 Governor McGrath's Finance Director, a young man named Christopher DelSesto, appointed him "Assistant in the Inventory Section of the State Purchasing Department." Still later he operated the concession at Haines Memorial Park in East Providence.

The political character of Moses can best be described as that of a maverick. He had a strong affinity for being around the focal point of political activity. He went "where the action was." Thus he attended national conventions and presidential inaugurations. In 1936, though he was a candidate for Congressman running against the Democrat, Jeremiah O'Connell, he nevertheless attended the Democratic National Convention. When questioned as to the purpose of his visit, since he was then opposed to the Democrats, Moses replied that he came "to boost Governor Lehman's bid for re-election in New York."¹⁹ In 1952, he attended President Eisenhower's inauguration in Washington and even managed to gain admission to the inaugural ball although many others were turned away.²⁰

One of the writer's memorable personal experiences with Isaac Moses occurred in 1948 at the Republican National Convention in Philadelphia. The writer, then a college sophomore, had managed to obtain admission to watch the proceedings as an "Honorary Assistant Sergeant-at-Arms." On the third night, when the roll of the states was called, Alabama yielded to the State of Pennsylvania, whose governor proceeded to nominate Dewey for President. A tremendous demonstration in Convention Hall followed. There, in the midst of the pandemonium, marched Isaac Moses, stolidly carrying a Dewey poster. He was visibly glorying in his personal participation in the process of making a President.

STAND AGAINST RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

Moses' political activities, as indicated, were incessant. He formed the Rhode Island Voters Civic League and used this organization as a launching pad for political statements, some of them remarkably prophetic. For example, in 1937 a plan was proposed to introduce religious training in the public schools. Moses wrote a letter to Doctor James Rockett, then director of the State Department of Education, taking violent issue with the proposal. Some of his language anticipated almost argument for argument the reasoning of the United States Supreme Court twenty-five years later in the case of *Engel v. Vitale* (the school prayer case). Wrote Moses:

"Mr. Rockett, you must have overlooked the history of Rhode Island where even back in 1663, the Royal Charter granted religious freedom in the schools or anywhere else by the proviso that 'no person within the said colony, at any time hereafter shall be any wise molested, punished, disquieted, or called in question, for any differences of opinion in matters of religion, and do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concernment.'

"What I mean by that is that many are taught different religions. It leads to hatred among many students. Arguments will develop and hostilities will prevail. There must be unity among our students.

"If religion is to be taught, you will want everyone to be benefited by it. When you or the school committee engage a religious teacher for a denomination comprising five to ten pupils or less

in a school, are those few students going to be benefited by it? I would like to know which of the two will be taught, the Old or New Testament,

"It will be a leading issue of the school committee election for the candidates will be asked if they are in favor or opposed to religion being taught in the public schools. Their feeling will be created in the community and it will result in dissatisfaction among thousands of parents that send their children to public schools.

"I believe in religion and my children were brought up in a religious atmosphere without being taught religion in public schools.²¹ There are ample teachers in the Sunday Schools, parochial schools and churches that are able to educate their children that desire to be educated in religion. Many of our citizens desire to continue this method. Our citizens are interested in the activity of the Sunday and parochial schools and very often contribute to them. If the new system is to be introduced, interest will be lost. Loss of interest will be detrimental to the church and the synagogue. If given the opportunity to teach religion, many teachers will take advantage of it and work hardships on those students to whose faith the teachers do not adhere. Every educated, fair-minded citizen should oppose any step in creating religious instruction in the public school."²²

In assessing Moses' place in the history of Rhode Island Jewry, he should be remembered as more than a colorful figure. He represented a certain kind of political courage, the courage to buck the tide, to "go fight City Hall" when the prevailing temper of his countrymen was to avoid getting involved. Certainly, many people made light of his feverish activities, his old Chevrolet automobile painted over with slogans of past elections, his many candidacies, his speeches, and his sometimes, shabby public appearance.²³ Admittedly, many of his political ideas and some of his bills may not have been original with him. What is important, however, is that these were the causes he espoused and fought for, however poor his English sometimes was. He had the courage to challenge the system and at times to win.²⁴

What made Moses run? In 1935, in announcing his candidacy for Congress, Moses himself put it this way:

"My candidacy is a protest against the present system of caucuses and conventions. Under present conditions an ordinary person has little chance of going out and getting delegates because the bulk of them has city or state jobs and are obliged

to vote as dictated. An ordinary citizen will never be considered as a candidate at a convention."²⁵

Not unexpectedly, the results of that election were: Antonio Prince (Democrat) 35,672; Charles F. Risk (Republican) 48,934; Isaac Moses 706.²⁶

PUBLIC RECOGNITION

Even Moses' marriage was the subject of political action. At the 1938 session of the General Assembly, upon the occasion of his twenty-fifth wedding anniversary, the Assembly enacted a resolution, part of which follows:

"In the tide of human destiny, (Moses) chose his wife as Goldsmith said as 'she did her wedding gown, for qualities that would wear well;' and these twenty-five years she has been the sum of all that makes a just man happy. She has made the fears of the world sit easy.

"There has been in this marriage suitability of mind and purpose. Children have completed this union—measuring rules for every happiness.

"*Now, Therefore, Be It Resolved,* That this honorable Senate, commending the unanimity of the spirit which has kept this home intact for twenty-five years, being aware that 'water, smoke and a vicious woman drive men out of the house;' that men make houses but women make homes; that no man can safely travel abroad who does not love to stay at home; that he is the happiest, being king of heaven, who finds peace in his home,' now extends congratulations and good wishes for former Senator and Mrs. Isaac Moses at this silver wedding milestone, wishing them great happiness and long life together."

LAST POLITICAL ENDEAVOR

In 1948, Moses appeared before the Republican State Central Committee asking for its endorsement for his candidacy for Congress. The *Providence Journal* of July 20, 1948 gives the following account:

"Former Senator Moses said he had helped the Republican candidates on many occasions and told of many cases in which he was defeated for public office by slim margins. 'I may not have the legal talent or the oratorical gifts that any of my opponents at the primary may have but still and all when the time comes to judge legislation that will be before the next U. S. Congress I believe I will be able to exercise my knowledge to the best of my ability. I assure you gentlemen here present that if I can't

be any better, I couldn't be any worse than any other candidate that you may name for the primary from this meeting.' He said that during the campaign he did not want headquarters in the hotel nor radio outside of the state nor imported staffs to conduct his campaign. 'What I do want is a plain, ordinary campaign where I will be able to meet the people of my district street by street, corner by corner, town by town and explain my views so that they may understand me and that I may gain victory in November.' Moses drew a round of laughter when he said after being applauded, 'I don't want applause, I want votes.'"²⁷

Isaac Moses died on August 25, 1955. He was seventy-one years of age. He was survived by his widow, Sophie Moses, whom he had married in April, 1913, and his three children.

Unquestionably, Rhode Island's political history was enriched by the presence of this very interesting figure.

NOTES

¹ The historical development of the Providence Jewish Community is outlined in "A Population Survey" by Dr. Sidney Goldstein (General Jewish Committee, 1964), pages 10-13.

² Rhode Island Manual, 1963-1964; Journal-Bulletin Almanac, 1964.

³ See Levine, Theodore Francis Green, The Rhode Island Years (Brown University Press, 1963) pages 17-18; Lockard, New England State Politics (Princeton University Press, 1959) pages 175-177.

⁴ Moses ran for mayor of Providence 3 times, state representative 4 times, state senator 2 times, city councilman 2 times, congressman 3 times. In addition, he twice announced his candidacy for school committeeman but apparently did not formally run for this position. (Providence Evening Bulletin, Mar. 28, 1925; Providence Journal, Sept. 9, 1943 and August 26, 1955) In 1943, he was active in the campaign of Rabbi William G. Braude for election to the Providence School Committee (Providence Journal, Oct. 6, 1943)

⁵ Moses furnished the following autobiographical material for publication in "Who's Who in New England" (1938):—"Engaged as salesman and merchant, advertising novelties and conducts wholesale and retail business of souvenirs, toys and novelties at Providence since 1900."

⁶ Providence Journal, January 24, 1953.

⁷ Evening Bulletin, March 18, 1954.

⁸ Evening Bulletin, January 21, 1932.

⁹ Evening Bulletin, July 16, 1921.

¹⁰ Former director of Providence Hebrew School; Trustee of Louis Fiener Benevolent Association; Golden certificate award for work in Zionism; International Order of Foresters; Providence Hebrew Sheltering Association; Patriots of Zion; Providence Jewish Democratic League. ("Who's Who in New England"—1938).

Moses was also a delegate to the American Jewish Congress, Vice-President of Mizrahi Zionists; member of the Jewish Community Center; B'Nai Brith; Congregation Sons of Zion, Sons of Jacob and Sons of David; So. Providence Free Loan Assn.; I. O. Foresters, Touro Guards, and What Cheer Lodge I.O.B.B.

¹¹ See Lockard, *New England State Politics*, supra, page 173.

¹² *Evening Bulletin*, November 5, 1930.

¹³ The writer, with the invaluable help of Miss Mabel Johnson, assistant to the State Librarian, examined every bill Moses introduced in the 1931-1932 term. In the 1931 session, of a total of 231 bills sponsored by the 43 members of the Senate, Moses was responsible for 36, more than 15% of the total. In the 1932 session, of 204 bills introduced, 35 of them, more than 17%, were sponsored by Moses.

¹⁴ *Evening Bulletin*, February 13, 1931.

¹⁵ *The Book of the States, 1964* (Council of State Governments), page 29.

¹⁶ *Providence Journal*, March 4, 1932.

¹⁷ *Evening Bulletin*, January 21, 1932.

¹⁸ *Providence Journal*, January 2, 1933.

¹⁹ *Providence Journal*, July 10, 1936.

²⁰ *Providence Journal*, January 24, 1953.

²¹ Moses had good reason to be proud of his children's educational accomplishments. Among his three children were 6 academic degrees. One child was a teacher, the second a lawyer, and the third is a meteorologist. In the 1964 election, the lawyer son, Israel Moses, was Democratic candidate for State Senator from Warwick.

²² *Providence Journal*, May 21, 1937.

²³ A letter to the Editor of the *Providence Journal* in September 1948 described an incident at an Isaac Moses rally in South Providence. It was during the period when Henry Wallace was the target of eggs and other missiles during his presidential campaign. The letter to the *Providence* newspaper began:

"You may speak of Henry Wallace
and his Southern campaign trip contrary,
But we've been hit by a tomato
at the corner of Willard and Prairie."

²⁴ Moses successfully obtained an order from the Rhode Island Supreme Court in 1946 ordering his "Good Government" Party to have a separate label and column on the voting machine. (*Isaac Moses v. Armand H. Cote*, 72 R. I. 196 (1946)). Moses was critical of the supposedly non-partisan League of Women Voters for not including his party on the miniature voting machines used by the League to demonstrate use of the machine, *Providence Journal*, October 28, 1946.

²⁵ *Providence Journal*, July 27, 1935.

²⁶ *Rhode Island Manual, 1961-1962*, p. 233.

²⁷ *Providence Journal*, July 20, 1948.

TENTH ANNUAL MEETING OF THE ASSOCIATION

The Tenth Annual Meeting of the Association was held on Sunday evening, May 24, 1964, at the John Brown House. The business portion of the meeting included reports of the officers and of Louis I. Sweet, Chairman of the Budget Committee. Mrs. Charles Potter, Chairman of the Nominating Committee, presented the following slate of officers: President, David C. Adelman; Vice President, Beryl Segal; Secretary, Jerome B. Spunt; Treasurer, Mrs. Louis I. Sweet. The officers, as nominated, were elected.

Rabbi William G. Braude introduced Raphael Loewe, a professor of Judaic studies in Great Britain, visiting at Brown University, who addressed the Association briefly. The speaker of the evening was Morris U. Schappes, Editor of "Jewish Currents," whose subject was "Current Problems in Negro-Jewish Relations: A View by an Historian." The meeting was followed by a coffee hour at which Mrs. Louis I. Sweet, Mrs. Seebert J. Goldowsky, and Mrs. Beryl Segal were hostesses.

HAYS WAS A PATRIOT*

FROM: *General Assembly Papers, Revolutionary War, Suspected Persons — 1775-1783*. Rhode Island Archives P. 18.

I Ever have and Ever Shall Hold the Strongest Principles and attachment to the just rights and Privileges of this my native Land, and ever have and shall conform to the Rules and acts of this government, and Pay as I allways have my Proportion of its Exigencies. I always have asserted my Sentiments in favor of America and Confess the Warr on its Part Just.

I decline Subscribing the Test at Present from these Principles:

First — That I deny ever being Inimical to my Country, and Call for my Acusers and Proof of Conviction.

Second — That I am an Israelite and am not allowed the Liberty of a vote or a voice in Common with the Rest of the voters Tho Consistant with the Constitution and the other Colonies.

Thirdly — Because The Test is not Generall and Consequently subject to many Glaring Inconceniencies —

Fourthly — The Continentall Congress nor the Generall Assembly of this nor the Legislatures of any other of the Colonies have never in this Contest, taken any notice or Countenance Respecting the Society of Israelites (to which I Belong). — when any Rule order or direction is made by the Congress or Generall Assembly. I shall to the utmost of My Power adhered to the Same.

(Signed) M. M. HAYS

On June 8, 1776 the Test Act had been administered to those who had held office under the Crown. On July 11, a special test was given to suspected persons upon the complaint of the officers of the Rhode Island Regiment. Hays statement was made on July 17, 1776. He was a patriot.

*Previously published in edited form in the Notes 1:114 "Strangers: Civil Rights of Jews in the Colony of Rhode Island" by David C. Adelman. In the above version the archaic spellings and format have been retained.

FREDA EGNAL

NECROLOGY

ELKIN, HARRY, born in Brooklyn, New York, March 25, 1912, the son of Israel and Rachel (Golemstock) Elkin. A graduate of Columbia University where he received his Bachelor of Science Degree and later a Master of Arts Degree from its Teachers' College; he received a Ph.D. from Dropsie College in Philadelphia and was also a graduate of the Hebrew Teachers' Institute of the Jewish Theological Seminary of America. Considered one of the country's foremost Jewish educators, he held posts in New Jersey and Pennsylvania and was a lecturer and writer before coming to Rhode Island in 1954. Executive Director of the Bureau of Jewish Education of Greater Providence and a member of the Executive Committee of the National Council on Jewish Education. Died April 18, 1964.

GERBER, GEORGE, born in Providence, October 9, 1893, the son of Hyman and Sarah (Levine) Gerber. A graduate of Hope High School and an Army Veteran of World War I. Founder of the Gerber Jewelry Store chain and president of the firm until its sale in mid 1950's; founder of the Coats Field Shoppers World in 1955 and its president. A member of the Board of Directors of Temple Emanu-El and the Board of Trustees of the Jewish Home for the Aged. Died July 29, 1963.

HOHENEMSER, JACOB, born August 12, 1911, in Haigerloch, Germany, the son of Sigmond and Mathilda (Einstein) Hohenemser. A graduate of the Trapp Conservatory of Music in Munich and the Teachers' Seminary at Wuerzburg. Cantor of the Great Synagogue of Munich prior to its destruction in the early 1930's. Interned at the Dachau Concentration Camp but migrated to the United States in 1939. Served as cantor in St. Louis before coming to Providence. Cantor of Temple Emanu-El from 1940 to 1964. Received a doctorate in sacred music from the Cantors' Institute of the Jewish Theological Seminary of America and also a degree from the Rhode Island College of Education. An active member of the Cantors' Assembly of America and editor of "Cantors' Voice." Died August 6, 1964 at Yosemite National Park, California.

NECROLOGY—Continued

KLIBANOFF, MORRIS, born in Russia August 7, 1892, the son of Abraham and Miriam Klibanoff. A dry goods merchant, he lived in Providence for 50 years. A member of Temple Emanu-El and active on its School Board for many years. Member of the Jewish Home for the Aged, the Hebrew Free Loan Association, the Roosevelt Lodge, F. & A. M., and the Jewish Community Center. Died November 6, 1963.

KRAMER, LOUIS I., born in Russia March 12, 1895, the son of Morris and Bessie (Rose) Kramer. A graduate of Hope High School, Brown University, and Tufts University School of Medicine. A practicing physician in Providence, he was a fellow of the American College of Physicians and president-elect of the Rhode Island Society of Internal Medicine when he died. Former chief of medicine at Miriam Hospital, chief of medicine at Charles V. Chapin Hospital, and former senior visiting physician at Rhode Island Hospital. President of the New England Diabetes Association for several years and a governor of the American Diabetes Association. Died November 3, 1964.

MARKOFF, ALLEN, born in Providence October 8, 1897, son of Doctor Aaron and Pauline (Gelula) Markoff. An Army Veteran of World War I, he was associated with Paramount Line, Inc., of Pawtucket, a greeting card publishing firm, and was its president from 1946 until his death. A president of the National Greeting Card Association and for 45 years a member of Temple Beth-El. Died December 20, 1963.

ROSSMAN, BENJAMIN, born in Russia November 9, 1892, son of Solomon and Hannah Rossman. A resident of Boston, Massachusetts for 20 years before coming to Providence in 1925. President of A. & Z. Chain Company, jewelry manufacturer, and a member of the Board of Directors of the Manufacturing Jewelers and Silversmiths and of the Jewelry Industry Council of New York City. Died January 26, 1964.

NECROLOGY—Continued

SPEAR, ALFRED, born in Russia in 1890, the son of Nathan and Anna (Kavin) Spear. A pharmacist in New Jersey before moving to Providence. One of the founders of S. & S. Manufacturing Co., jewelry manufacturers, in 1920, with which he was active until about 1959; also had interests in real estate investment firms. A member of the New York Mercantile Exchange, Board of Overseers of the Miriam Hospital, the Board of Trustees of the Jewish Home for the Aged, the Board of Directors of the Jewish Orphanage of Rhode Island. Died June 26, 1964.

TEMKIN, SAMUEL, born in Russia November 19, 1897, the son of Noah and Bessie (Bolotow) Temkin. A resident of Providence since 1905. Graduate of Brown University and Georgetown University Law School. A practicing lawyer in Providence from 1926 until the time of his death. The Chairman of the Rhode Island Judicial Council from the time of its founding in 1950. A member of the Executive Committees of the Legal Aid Society and the Rhode Island Bar Association. A founder of the Pi Lambda Phi Fraternity at Brown University and an Alumni Trustee of Brown University from 1951 to 1957. A member of Temple Emanu-El and its first Secretary. Secretary of the Miriam Hospital for 21 years and a director of the Jewish Community Center. Died July 12, 1963.

ERRATA

To the Editor:

May I call attention to a few understandable errors in the May 1963 issue of the *Rhode Island Jewish Historical Notes* (Vol. 4, No. 1) in the account of the Montefiore Lodge Ladies Hebrew Benevolent Association.

P. 48: "The first of these immigrants settled in the North End of the city in 1880 and in South Providence about 1890." The latter date seems too late to me. I *know* that my grandparents (the Joseph Cohns) lived in South Providence in the late 1870's. In the population study of 1880 (*Rhode Island Jewish Historical Notes*, Vol. 2, p. 86) Joseph Cohn is listed as residing at 81 Stewart Street, and I know that prior to that my grandparents lived on Ship Street, as did Frederick Hartman (an uncle), and others. My grandfather came to Providence in 1869—*from Austria*.

P. 52: "The meeting of September 14, 1892 was held at the home of 'Lady President' Hartman at 220 Friendship Street because the doors of the synagogue were locked and the 'Gentleman President' was absent." This statement indicates that this President was Mrs. Leopold Hartman (Julia Schneller), *not* Rosa as listed on page 74. Leopold Hartman was President of the Congregation of the Sons of Israel and David. *Leo* Hartman was a secretary (never President). It was his wife who was Rosa, mother of Reetha Hartman, presently a member of the congregation.

Leopold and Leo Hartman were not the same person, Leo being the nephew of Leopold.

Harriet Dimond Levy
(Mrs. Arthur Levy)

Providence, Rhode Island
December 19, 1963

* * *

PHILIP C. JOSLIN

Through a regrettable error the picture appearing on p. 17 of the May 1963 issue (Vol. 4, No. 1) of the *Notes* was incorrectly identified as the late Honorable Philip C. Joslin, first President of Temple Emanu-EL. We are informed that the cut used was in fact that of

Oscar Janowsky, author and scholar, which had been found in the collection of Temple Emanu-El. A picture of Judge Joslin as he actually appeared, obtained from his widow, Mrs. Dorothy Joslin, appears in this issue (*Front Cover*).

* * *

In the May 1963 issue (Vol. 4, No. 1) of the Notes in the illustration on p. 29 (Laying of the Cornerstone of Temple Emanu-El, October 3, 1926), the figure second from the left identified as Henry Hassenfeld should have been identified as Benjamin Hyman.

BACK COVER

CHILDREN OF TEMPLE EMANU-EL
THE GLORIFICATION OF THE HAMANTASCH
PURIM 5964-MARCH 1984

