

**Jews in New Haven**  
**Volume V**

New Haven 350th Anniversary Issue

Edited by Werner S. Hirsch and Renée Kra

---

# Jews in New Haven

## Volume V

New Haven 350th Anniversary Issue

---

Edited by **Werner S. Hirsch** and **Renée Kra**



*Figure 1: Yale College and the New Haven Green, in the 1830s, as the first Jewish settlers would have seen it*

Published by The Jewish Historical Society Of New Haven, Inc.

Printed by Abbott Printing Co., Hamden, Connecticut.

1988

Copyright © 1988 by The Jewish Historical Society Of New Haven, Inc. All rights reserved, including those to reproduce this book or parts thereof in any form without permission from the publisher except for brief passages by reviewers.

Library Of Congress Catalog Card Number; 78-55342

The Jewish Historical Society of New Haven disclaims responsibility for statements of fact or opinion made by contributors to this book.

# List of Officers and Board of Directors

**Jews in New Haven – Volume V**  
New Haven 350th Anniversary Issue

Editors:  
Werner S. Hirsch  
Renée Kra

## **Officers 1988–1989**

President – Sherman Kramer  
1st Vice Pres. – Renée Kra  
2nd Vice Pres. – Morton Horwitz  
3rd Vice Pres. – Herbert Setlow  
Treasurer – Herman Jacobs  
Asst. Treas. – Lewis Friedland  
Secretary – Sally Horwitz  
Asst. Sec'y – Shirley Stephson

## **Board of Directors**

Jordan Abeshouse  
Sydney Bruskin  
Abraham Flaks  
Rita Gold  
Joseph Horowitz

Florence Leibovitz  
Arnold Lerner  
Burton N. Levey  
Irving Perlmutter

### **Trustees**

Ruth Caplan	Ethel Portnoy
Herbert Croog	Jane Silverman
Charles Grannick	Abraham Silverman
Rabbi Larry Heimer	Miriam Schwartz
Estelle Jacobs	Leonor Wexler

### **Honorary Directors**

William Horowitz	Eleanor Ladin
------------------	---------------

### **Past Presidents**

Harvey N. Ladin (deceased)	Werner S. Hirsch
Barry E. Herman	Judith A. Schiff

### **Harvey N. Ladin Memorial Archives**

Director – Judith A. Schiff  
Curator – Werner S. Hirsch

# Contents

<b>List of Officers and Board of Directors</b>	<b>iii</b>
<b>List of Illustrations</b>	<b>viii</b>
<b>Dedication</b> SHERMAN KRAMER	<b>xii</b>
<b>Message from the Mayor of the City of New Haven</b>	<b>xiv</b>
<b>Acknowledgments</b>	<b>xvi</b>
<b>The Notebook of Michael Milander</b> WERNER S. HIRSCH	<b>1</b>
<b>There Is Still a Jewish Home for Children in New Haven!</b> BARRY E. HERMAN	<b>22</b>
<b>The Amazing Zunder</b> INTRODUCTION BY WERNER S. HIRSCH	<b>36</b>
<b>What I Remember</b> ELI ZIMMERMAN, AS TOLD TO MORTON HORWITZ	<b>45</b>
<b>History of the New Haven Jewish Home for the Aged</b> HARVEY N. LADIN (UPDATED BY SUE YOLEN, LESLIE WASSERMAN, AND BRYAN MESH)	<b>59</b>
<b>Sacred to the Memory of Isaac C. Moses</b> WERNER S. HIRSCH	<b>82</b>
<b>Minna Kleeberg</b> JUDITH ANN SCHIFF	<b>86</b>

<b>Manny Zeid’s Jewish New Haven</b>	<b>102</b>
PHOTOS BY MANNY ZEID WITH AN INTRODUCTION BY MURRAY LENDER	
<b>The B’nai Scholom Cornerstone</b>	<b>111</b>
WERNER S. HIRSCH	
<b>Oak Street, New Haven – A Portrait From the Past</b>	<b>135</b>
ABRAHAM SILVERMAN	
<b>Faces and Places on Grand Avenue – 1914</b>	<b>147</b>
JOSEPH D. HOROWITZ	
<b>Lafayette B. Mendel: A Scientist Remembered</b>	<b>165</b>
DAN A. OREN, M.D.	
<b>The Rosenbaum Tutoring School</b>	<b>172</b>
MICHAEL CASTROLL	
<b>Populations of New Haven (1643–1988)</b>	<b>180</b>
COMP. BY DAN A. OREN, M.D.	
<b>Summary of JHSNH Meetings and Programs, 1985–1987</b>	<b>182</b>
COMP. BY BARRY E. HERMAN	
<b>Members of the Society (1987–1988)</b>	<b>187</b>
<b>Jewish Organizations &amp; Synagogues in Greater New Haven</b>	<b>192</b>
MIRIAM SCHWARTZ	
<b>Biographical Sketches of Contributors to Volume V</b>	<b>214</b>
<b>Index</b>	<b>217</b>



Figure 2: *Ellis Island, the gateway to America, c. 1900 (from an old postcard)*

# List of Illustrations

<b>Page</b>	<b>Illustration</b>	<b>Source</b>
<a href="#">i</a>	(Frontispiece) The New Haven Green in the mid-19th century as it appeared to the first Jewish settlers in New Haven	W. S. Hirsch
<a href="#">vii</a>	Ellis Island, Gateway to America	W. S. Hirsch
<a href="#">xiv</a>	Letter from Mayor of New Haven Biagio DiLieto	Biagio DiLieto
<a href="#">2</a>	Birthday letter, Michael Milander to Caroline Frank, 1833	JHS Archives
<a href="#">4</a>	Newspaper ad for North-German Lloyd Steamship Line, c. 1850	Yale U. Library
<a href="#">6</a>	Moses and Henrietta Mann	JHS Archives
<a href="#">7</a>	Gravestone, Michael Milander	W. S. Hirsch
<a href="#">8</a>	First two pages, Milander Diary	JHS Archives
<a href="#">23</a>	441 Orange St., Original building of the Jewish Home for Children	W. S. Hirsch
<a href="#">23</a>	701 Sherman Ave., Jewish Home for Children	Frances Pearlin
<a href="#">27</a>	Jewish Home for Children's Choir	Frances Pearlin
<a href="#">29</a>	Jewish Home for Children, Dining Room	Frances Pearlin
<a href="#">32</a>	Mr. and Mrs. Maurice Osber	Frances Pearlin
<a href="#">35</a>	Groups of children at the Jewish Home for Children	Frances Pearlin
<a href="#">37</a>	Maier Zunder, c. 1875	JHS Archives

<b>Page</b>	<b>Illustration</b>	<b>Source</b>
40	Gravestone of Charles Lehmann	W. S. Hirsch
41	Plaque on Leopold Waterman house	W. S. Hirsch
51	Eli Zimmerman, in WWI uniform	Eli Zimmerman
54	Eli Zimmerman and Anna Alpert, engagement picture	Eli Zimmerman
58	Eli Zimmerman, planting tree in Israel, 1985	Eli Zimmerman
63	Early building of Jewish Home for the Aged, 165 Davenport Ave.	JHS Archives
65	Mrs. David Steinberg and Mrs. Adolph Gladstone with Governor Wilbur Cross, c. 1932	JHS Archives
66	First structure, Jewish Home for the Aged	JHS Archives
67	Jewish Home for the Aged, synagogue	JHS Archives
72	Men at study, Jewish Home for the Aged	JHS Archives
74	Jewish Home for the Aged, 1988	W. S. Hirsch
76	Women at work, Jewish Home for the Aged, 1958	JHS Archives
81	Mr. Hyman Jacobs	JHS Archives
83	Isaac Clifton Moses	Am. Jewish Arch.
85	Gravestone of Isaac C. Moses	W. S. Hirsch
87	Monument to Minna Kleeberg	W. S. Hirsch
95	Title page of Minna Kleeberg's book, <i>Gedichte</i>	W. S. Hirsch
101	Kleeberg monument, inscription	W. S. Hirsch
103	Manny Zeid	Jordan Abeshouse
104	Stained glass windows, B'nai Jacob Synagogue, George Street	Manny Zeid
105	Congregation Adas B'nai Yeshurun, Broad Street	Manny Zeid

<b>Page</b>	<b>Illustration</b>	<b>Source</b>
105	Congregation Beth Israel interior, Orchard Street	Manny Zeid
106	Congregation Adas B'nai Yeshurun, Greenwood Street	Manny Zeid
106	Congregation Adas B'nai Yeshurun interior, Greenwood Street	Manny Zeid
107	Legion Avenue, 1950s	Manny Zeid
108	Lafayette Street, 1950s	Manny Zeid
108	Oak Street peddler, 1950s	Manny Zeid
109	Oak Street bath house	Manny Zeid
109	Lafayette Street market	Manny Zeid
110	Manny Zeid	Jordan Abeshouse
112	Washington Cleaners, Olive St.	W. S. Hirsch
113	Dorothy Wolfson, Archivist, with the box from the cornerstone of the B'nai Scholom, and its contents.	W. S. Hirsch
115	B'nai Scholom cornerstone and some of its contents	W. S. Hirsch
129	Note from the B'nai Scholom cornerstone	JHS Archives
133	Business cards from the B'nai Scholom cornerstone	JHS Archives
134	The B'nai Scholom Synagogue, 1905	JHS Archives
136	Map of Oak St. area, 1894	W. S. Hirsch
139	Ad for Silverman's Delicatessen, 1923	JHS Archives
141	Invitation to Abraham Silverman's Bar Mitzvah, 1921	Abraham Silverman
144	Ads for miscellaneous Oak St. merchants, 1923	JHS Archives
144	Street sign, Oak Street	JHS Archives
146	Oak St., 1950s	JHS Archives

<b>Page</b>	<b>Illustration</b>	<b>Source</b>
150	Grand Ave., 1950s	JHS Archives
152	Joseph and Kas Horowitz, 1913	Joseph Horowitz
160	Joseph Horowitz, 1916	Joseph Horowitz
164	Miscellaneous ads, Grand Ave. merchants	JHS Archives
167	Lafayette B. Mendel house, 18 Trumbull Street	W. S. Hirsch
171	Lafayette B. Mendel	Yale U. Library
175	Harris Rosenbaum, 1908	Yale U. Library
175	Samuel B. Rosenbaum, 1907	Yale U. Library
176	Ad for the Milford School, 1924	Michael Castroll
177	Milford Academy, 1988	W. S. Hirsch
213	Sherman Kramer and Joel Wasserman at “Israel in the Park”, 1988	W. S. Hirsch
234	Ad for Harry Slepcow	JHS Archives

# Dedication

SHERMAN KRAMER, PRESIDENT

The logo of the Jewish Historical Society of New Haven, designed by the late Manny Zeid, depicts the Holocaust Memorial in the center of New Haven's original nine squares. Over the memorial appear the Hebrew words, "K'tov zot zikaron," "Write this as a remembrance" (Exodus 17:14). The symbolism is especially appropriate for this year, 1988, in which New Haven celebrates the 350th anniversary of its founding. This volume, the fifth in a series, is our contribution to that celebration, and is dedicated to the City of New Haven.

Our mission is to collect, preserve, publish, and exhibit materials pertaining to the history of the Jews of the greater New Haven area. Grants from the New Haven Foundation, the Eder Foundation, and the National Endowment for the Humanities, have enabled our Society to hire professional staff to organize, catalog, and maintain a growing collection of documents and artifacts. The collection, in the Harvey N. Ladin Memorial Archives of the Society, is housed in the New Haven Jewish Home for the Aged. An annual allotment from the New Haven Jewish Federation provides funds which help the Society continue its important work in the community. This year the Society was accepted as a constituent member-organization of the Federation.

Other activities of the Society include collecting oral histories, video taping our programs, arranging trips to places of Jewish interest, and regularly publishing a newsletter. We have also sponsored essay contests and the showing of Yiddish films, and keep our archives open for historical and genealogical research. This past year, the society

received national prominence when it was instrumental in developing the concept of a multi-ethnic archival park in conjunction with the Connecticut Afro-American Historical Society, the Italian-American Historical Society, and others. The Ethnic Historical Archives Center of New Haven has now been incorporated; it will be the first of its kind in the United States.

I thank our officers and board of directors for their efforts, and all the members and friends of hard work and the Society for their support, without which we could not have succeeded as an organization. Founded during our country's Bicentennial by Harvey N. Ladin, with a handful of dedicated individuals, our membership now stands at close to four hundred. We can be proud of the contributions that the Jewish Historical Society of New Haven is making to preserve the cultural heritage of the city's Jewish population. We hope that our efforts will make New Haven a richer and better place for all of its citizens.

# Message from the Mayor of the City of New Haven

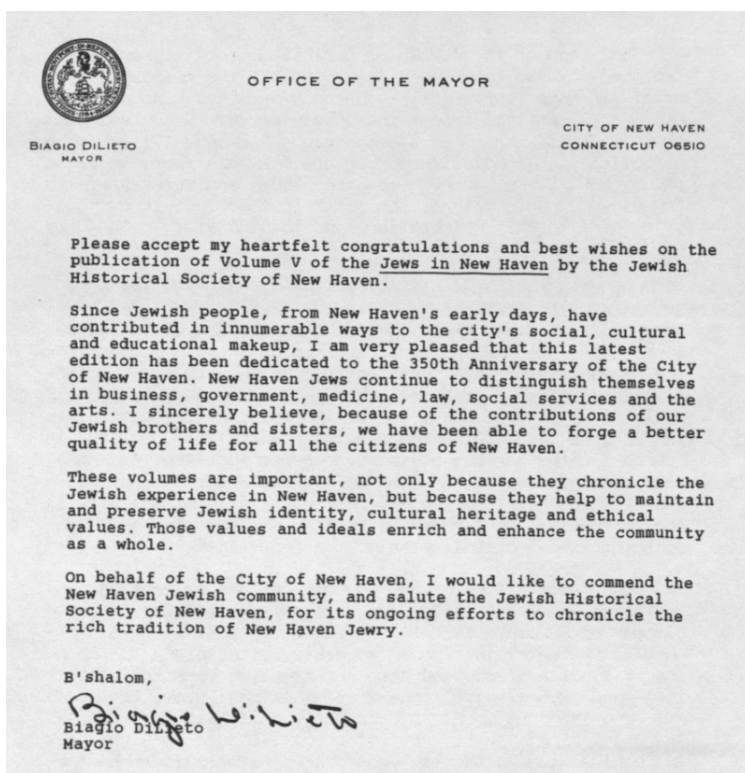


Figure 3: Letter from Biagio DiLieto

Biagio DiLieto  
Mayor

**OFFICE OF THE MAYOR**

City of New Haven  
Connecticut 06510

Please accept my heartfelt congratulations and best wishes on the publication of Volume V of the *Jews in New Haven* by the Jewish Historical Society of New Haven.

Since Jewish people, from New Haven's early days, have contributed in innumerable ways to the city's social, cultural and educational makeup, I am very pleased that this latest edition has been dedicated to the 350th Anniversary of the City of New Haven. New Haven Jews continue to distinguish themselves in business, government, medicine, law, social services and the arts. I sincerely believe, because of the contributions of our Jewish brothers and sisters, we have been able to forge a better quality of life for all the citizens of New Haven.

These volumes are important, not only because they chronicle the Jewish experience in New Haven, but because they help to maintain and preserve Jewish identity, cultural heritage and ethical values. Those values and ideals enrich and enhance the community as a whole.

On behalf of the City of New Haven, I would like to commend the New Haven Jewish community, and salute the Jewish Historical Society of New Haven, for its ongoing efforts to chronicle the rich tradition of New Haven Jewry.

B'shalom,

Biagio DiLieto  
Mayor

# Acknowledgments

The Jewish Historical Society of New Haven gratefully acknowledges the generous contributions made by the following persons and organizations for *Jews in New Haven*, Volume V. This book could not have been published without their help.

The Sidney & Arthur Eder Foundation, Inc.

The Jewish Home for Children

The New Haven Jewish Federation

The Lender Family Foundation

Mrs. Eleanor B. Ladin

Mr. & Mrs. Abraham Silverman

Mr. & Mrs. Barry Vine

Mr. & Mrs. Joel A. Wasserman

# The Notebook of Michael Milander

WERNER S. HIRSCH

One of the oldest, rarest, and most unusual documents in the files of the Jewish Historical Society of New Haven, is the *Milander Diary*. Not a diary in the usual sense of the word, it is a notebook which was kept by Michael Milander from 1831 to 1877. Although he did not make daily entries, Milander recorded some of his town-to-town movements in his native Bavaria and in the old Kingdom of Hanover, his encounters with the law, his marriage, the births of his children and grandchildren, and his turbulent voyage to America in 1837, a mere three days after his wedding. There are also several birthday letters, included with the diary, which he had written to his young sweetheart, Caroline Frank, while they were still courting.

The *Milander Diary* is short, containing only 16 pages. Long enough, however, to show that he was both a scholar and a romantic. Written mostly in German, there are significant portions in Hebrew and Judeo-German (German written with Hebrew characters). The diary (as well as the letters) also contain many quotations from the liturgy and from Scripture. Very few such diaries by immigrants of the mid-nineteenth century were ever written; fewer yet have survived. This little book, and the rest of the collection, donated by Michael Milander's descendants, the Rogowski family, form the cornerstone of the New Haven Jewish Historical Society's archive. The diary is published here for the first time.

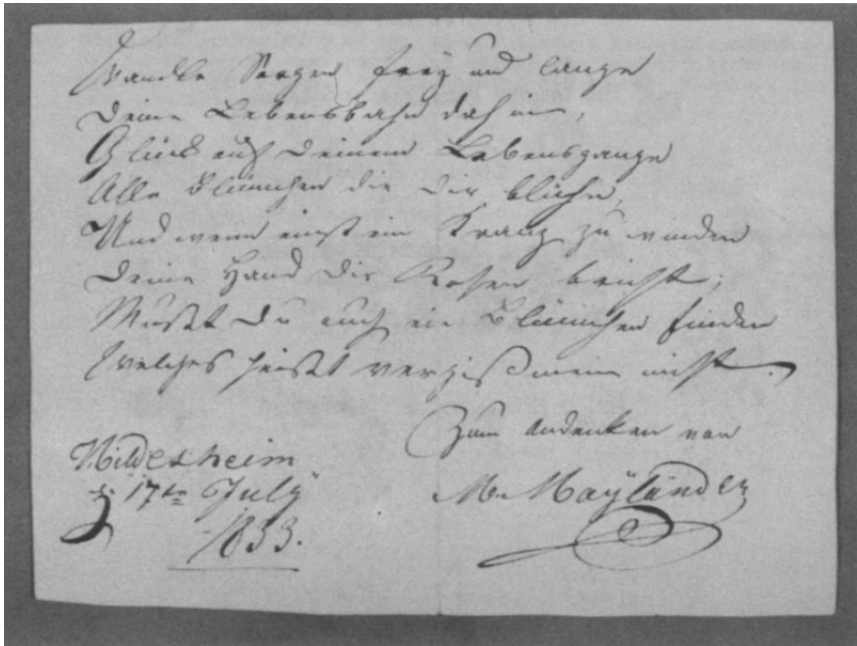


Figure 4: A loving birthday poem written by Michael Milander to his young sweetheart, Caroline Frank, 1833

Michael Milander was born on January 1, 1796 in Burgpreppach, Bavaria, the son of Moses and Amelia Milander (*Majländer*, in German). His teenage years, during the early part of the 19th century, marked the end of the Napoleonic Wars in Germany. The French emperor had introduced many liberal changes in the local laws, especially in regard to the treatment of the Jews. It was during this period that most German Jews acquired family names, and were granted, at least a partial degree, of citizenship. Following Napoleon's defeat at Leipzig and his subsequent retreat, the Congress of Vienna formed the German Confederation. This was a loose alliance of the Germanic states of Europe, which included parts of the Low Countries, Austria and the sovereign states and free cities of Germany. A dominant figure in this mutually protective alliance was Clemens, Fürst von Metternich. Metternich, an extreme conservative, believed that the strength of the confederation could only be maintained with the absolute and immutable power of the monarchy. For the Jews, this meant the return of the restrictions and special laws such as had been in effect prior to the invasion by France. There were new rules governing the lives of the Jews. They were again subjected to special taxes, and were controlled as to their occupations, places of residence, movement, education, and even marriage.

Metternich was finally ousted by the revolution of 1848, but during his years of power, social and economic conditions in Germany grew steadily worse. These conditions led to mass emigrations from the country by Jew and non-Jew alike, seeking freedom and opportunity. It was against this backdrop that Michael Milander grew to manhood.

The diary, even though the entries are sporadic, does give some important detail about Milander's life in Germany. He had left home by the time he was twenty-three years old, and was apparently working as a Hebrew teacher, cantor, and possibly, a shochet. Not only did he leave his home, but his native Bavaria (where the anti-Jewish laws were the most severe) as well. He did his work in several smaller towns in the vicinity of Hildesheim, within a radius of about fifteen miles. He would not see his home or his father again for eighteen years, and then only for a brief visit shortly before his marriage and

subsequent departure for America in 1837.

Michael's bride, Caroline, was from one of the towns in which he taught, Echte. She was fourteen years his junior, and by family tradition, one of his pupils. The marriage did not take place in Echte, but rather, about 50 miles away, in Wüfel, a suburb of Hanover. Could this have been because the authorities in Echte would not permit the union? The diary gives no hint. Milander indicates that several times he was forced to leave a place by the local constabulary, but again, he gives no reasons why. Immediately after the wedding, Michael and his new bride drove to Bremen and boarded a ship for Bremerhaven. From there they booked passage on the ship *New York*, bound for America.

Just four days out of port the ship had the misfortune to strike a sandbank off the coast of England. The damage to the vessel was so severe that it took a month to make it seaworthy again. During this time, in England, the Milanders

**Beförderungs Anzeigen.**

---

**Norddeutscher Lloyd.**

Regelmäßige direkte Post-Dampfschiffahrt  
zwischen  
**Bremen und New-York**  
via **Southampton**,

Durch die beliebten, elegant eingerichteten Post-Dampfschiffe  
**Bremen, Capt. H. Wessels,**  
**New-York, Capt. G. Wente.**  
**Gauza, (Neu) Capt. H. J. v. Santen,**  
von 800 Tonnen und 700 Pferdekraft.

Die Expeditionstage sind wie folgt festgesetzt:

Von Bremen. Von Southampton. Von New-York.		
18. August,	20. August,	2. August.
30. August,	3. September,	30. August.
27. September,	1. October,	13. September.
11. October,	15. October,	27. September.

in welchen Tagen die Dampfer  
**die Vereinigten Staaten Post**  
nehmen.

Die Dampfer dieser Linie halten auf der Fahrt nach Bremen in Southampton an, zur Landung der Passagiere nach England und Frankreich.

**Passage-Preise.**

**Von Bremen nach New-York.**

1. Kajüte	{	Ober Salon.....\$112.50
		Unter „ .....\$ 75.00
Zwischendeck.....		\$ 45.90

Von New-York nach Bremen, London, Havre via  
Southampton.

1. Kajüte	{	Ober Salon.....\$100
		Unter „ ..... 60
Zwischendeck.....		35

alle incl. Verpflegung. Kinder zwischen 1—10 Jahren die Hälfte.

—Gewänter nach Havre, London, Southampton und Bremen zu den obigen Preisen.

\*Gedruckte werden bis 9 Uhr Vormittags am Abgangstage im Bureau der Unterzeichneten angenommen und auf Verlangen nach- und nach einem Orte Deutschlands befristet.

Für diesen Schiffen werden Briefe nach allen Theilen Deutschlands befristet und unter der Aufschrift „v. Bremen Steamer“ in allen Post-Bureaus der Ver. Staaten angenommen.

Wegen Fracht und Passage werde man sich an  
**Delrish & Co.**  
68 Broad Street.

Figure 5: Newspaper advertisement for the North German Lloyd Steamship Lines, c. 1850, listing the ship *New York*. The fare for steerage from Bremen to New York is shown as \$45.90

and the other forty-eight Jews who were on board were the guests of Sir Moses Montefiore. Sir Moses not only cared for them, but gave them money and kosher provisions for the voyage when they again set sail. It was another six weeks before the ship arrived in the harbor at New York. The entire journey had taken three months! Milander had very little good to say about the ill-fated voyage. The conditions aboard ship, travelling steerage, were anything but comfortable. The food was bad, storms difficult to endure, fellow passengers dirty, and to make matters worse, Caroline was sick the entire trip. Probably unknown to them at the time, she was also pregnant.

In April 1838 Milander notes the death of his father and, just a month later, the birth of his first child, Moses. Just how long the Milanders remained in New York or what he did there is not known, but he does indicate that he got a position at a synagogue (probably the Congregation Anshe Chesed) a few months after his arrival. We also know from his diary that his daughter, Henrietta, was born in New Haven in 1844. Since this is the first time that he ever mentions New Haven in his diary, it is probable that he arrived here about 1843. Most likely he came here to fill a position at the Congregation Mishkan Israel, recently organized, as a Reader (Cantor) and teacher. He was undoubtedly the first regular, paid, religious dignitary in New Haven.

In 1846, when a new reform congregation, Mishkan Sholom, split from the orthodox Mishkan Israel, Milander served as Minister of the new group. And, when the two congregations reunited, in 1849, Milander was again elected to be their Reader. In 1859 he was chosen to represent Mishkan Israel as a delegate to the organizing conference of the Board of Delegates of American Israelites.

He is first listed in the New Haven City Directory in 1844 when he made his home at the junction of Grand and St. John Streets. His house also became a temporary residence for many new Jewish arrivals in New Haven, until they could find work and permanent living quarters. He lived there for the rest of his years.

Since he was already about forty-seven years old when he arrived in New Haven he was always considered “the old man,” the “patriarch,” of the local community. Not being ordained, he used the title



Figure 6: *Moses Mann and his wife, Henrietta, the daughter of Michael Milander*

“Reverend,” but many called him “Rabbi.” For years he watched over the ritual slaughtering of animals and examined the kosher food in local markets to check their compliance with Jewish law.

Following an acute attack of bronchitis which lasted for six days, Michael Milander died peacefully on January 24, 1884 at the age of eighty-eight. Caroline, ill with cancer, died two years later, in New York City. According to his obituary in the *New Haven Union*, he was considered a pioneer among the “people of his nation, [and] he was always looked upon by them as a valuable counselor and friend.”

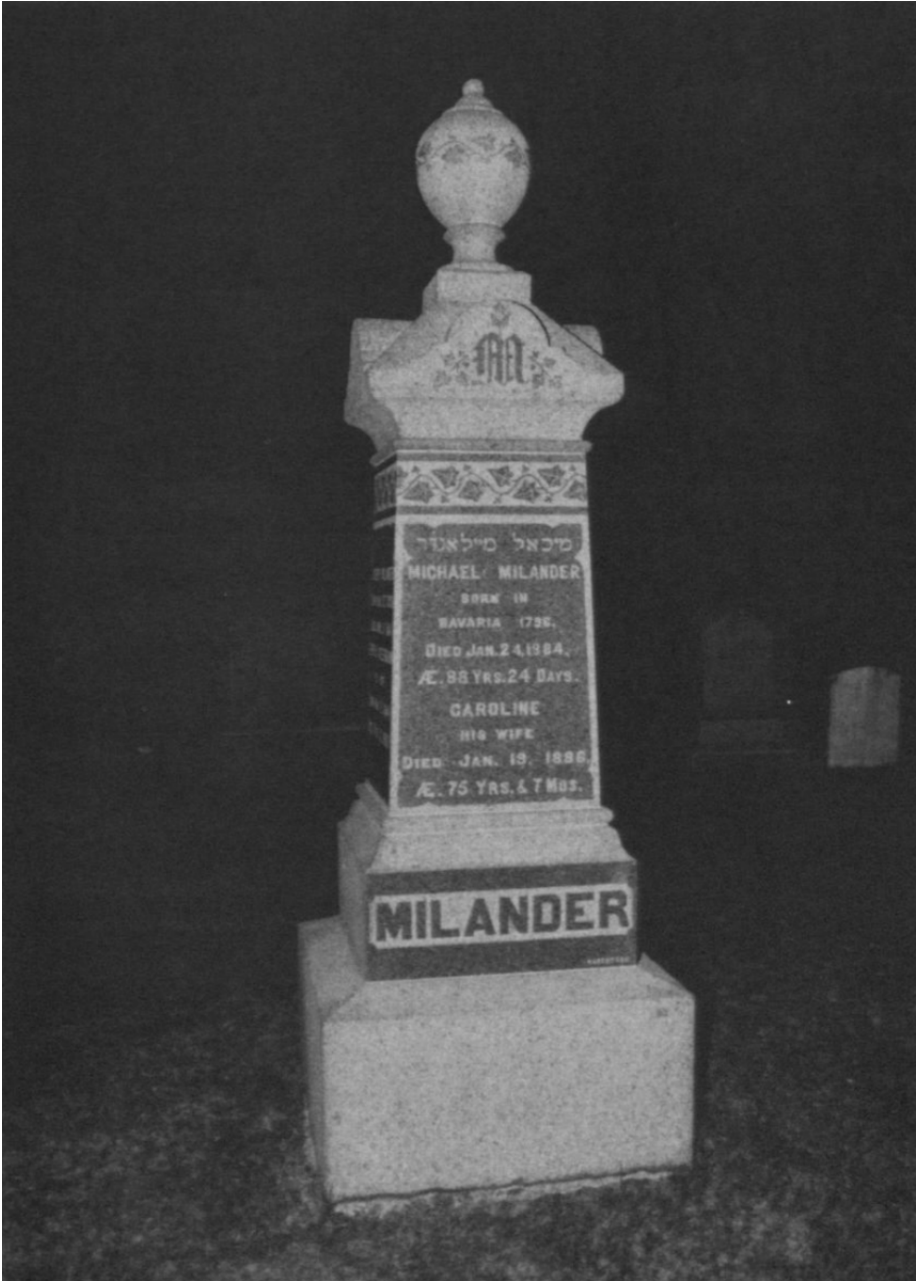


Figure 7: *Michael and Caroline Milander's monument in the Mishkan Israel Cemetery*

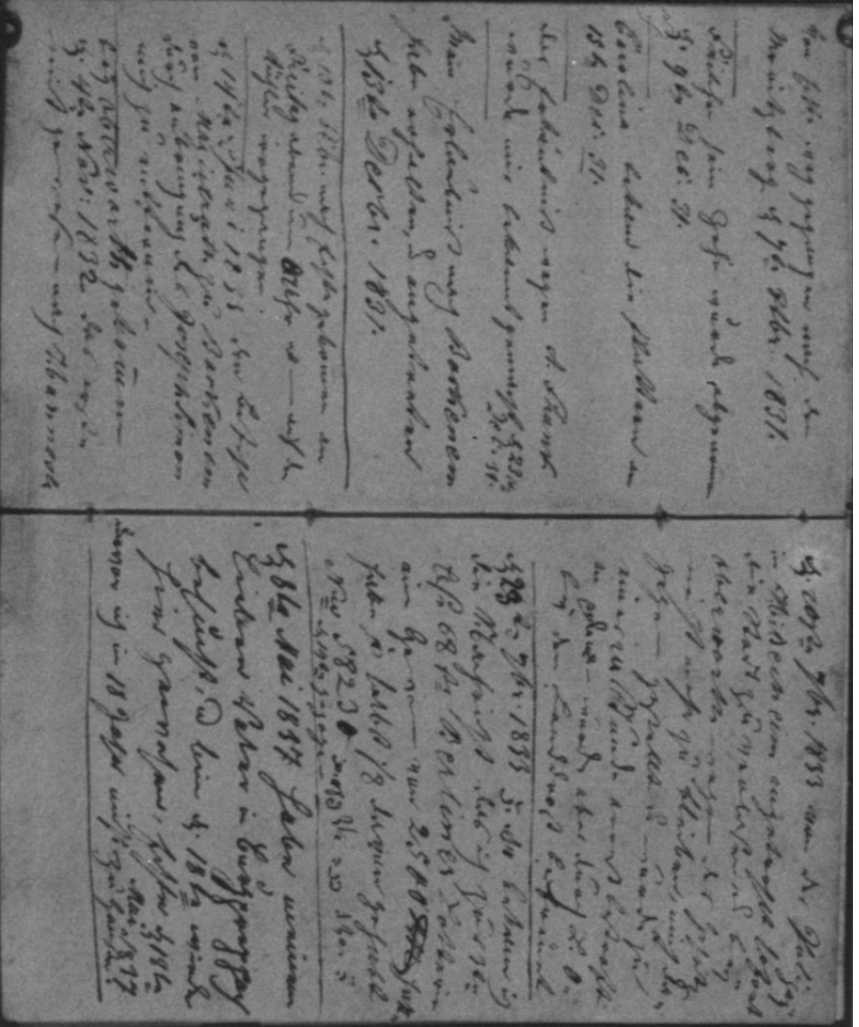


Figure 8: First two pages of the Milander Diary

## The Text of Michael Milander's Notebook (Translated from the German and Hebrew)

[Page 1]<sup>1</sup>

Left Echte<sup>2</sup> and went to  
Moritzberg<sup>3</sup> on the 7th of October 1831.<sup>4</sup>

Feilchen's<sup>5</sup> toe was taken off  
the 9th Dec. 31.

Caroline got the smallpox on  
the 15th Dec. 31.

The news about A. Frank<sup>6</sup>  
was made known to me on the 23rd Dec. 31.

Received my permission to [go to]  
Bockenem<sup>7</sup>, and started on my way  
the 13th of Dec. 1831.

The 10th of Feb.<sup>8</sup> came to Echte  
Friday evening at 8 o'clock, and  
got lost in the fog.

---

<sup>1</sup>Page numbers in brackets refer to pages in the manuscript, although the pages in the original are not numbered.

All underlined passages indicate that the entry in the original was in Hebrew characters in either the Hebrew or German (Judeo-German) language.

<sup>2</sup>Echte was in the former kingdom (later, province) of Hanover, now in the state of Lower Saxony. It is about 30 miles south of Hildesheim, which is about 17 miles southeast of Hanover. Michael Milander's wife, Caroline Frank, was from Echte. In 1800 there were seven Jewish families living there, including the Frank family. We know from his letters, that Milander was already in Echte in July 1829.

<sup>3</sup>Moritzberg is about 12 miles south-

southwest of Hildesheim. There were very few Jews living there.

<sup>4</sup>All statistical and demographic information in these notes is taken from Zvi Asaria, *Die Juden in Niedersachsen, von den ältesten Zeiten bis zur Gegenwart* (Ostfriesland: Leer, 1979).

<sup>5</sup>Feilchen is unidentified but is described using the masculine gender.

<sup>6</sup>Unidentified. Both Michael and Caroline had relatives named Frank. Possibly the reference is to Abraham Frank, an uncle of Michael, who is mentioned later in the diary.

<sup>7</sup>Bockenem is about 12 miles southeast of Hildesheim. Its tiny Jewish population was served by the synagogue in the nearby town of Gross-Rüden.

<sup>8</sup>1832

The 14th June 1833<sup>9</sup> I received an order from the Magistrate at Bockenem, to leave, [because of a complaint] lodged by Joseph Simon.<sup>10</sup>

Came to Oberwarth<sup>11</sup>  
the 4th of Nov. 1832 the first  
lodging since Hanover<sup>12</sup>

[Page 2]

The 20th Sept. 1833 I was ordered by the police in Hildesheim to leave the city immediately, I was not to stay any longer with Oberwarth because of the law, I refused to comply and was punished with a 24 hour arrest on the Sabbath of Repentance<sup>13</sup>—but through [the influence of] L. O.<sup>14</sup>  
I was released by the chief magistrate<sup>15</sup>.

The 23rd of Sept. 1833 Yom Kippur night I received the news that I had won the 3rd prize in the 68th Berlin lottery, a prize of 2,500 marks, I, praise God, had 1/8 of it  
No. 58230 the Lord has increased me a thousandfold<sup>16</sup>

<sup>9</sup>This date should have been 1832.

<sup>10</sup>He obviously didn't leave right away, because from his correspondence we know that he was still in Bockenem on July 18, 1832.

<sup>11</sup>A family in the city of Hildesheim. The total population of Hildesheim (in 1833) was about 16,000; of these, 494 were Jews. Of the Jews there were only 10 (in 1825) who had the status of *Bürger* (freeman), and one of these was Jacob Levy Oberwarth.

<sup>12</sup>The meaning is not clear. The diary reads, "*das erste mit gewesen nach Hanover.*"

<sup>13</sup>The Sabbath between Rosh Hashanah and Yom Kippur. It occurred on the day following his arrest, September 21st.

<sup>14</sup>Probably another reference to Levy Oberwarth, who intervened on his behalf.

<sup>15</sup>In German, *Landdrost*, the chief magistrate of a district (*Landdrostei*), a title used only in the Kingdom of Hanover.

<sup>16</sup>This is a paraphrase of Deuteronomy 1:11, "May the Lord...increase you a thousandfold..."

drawn on the 17th.

The 8th of May 1837<sup>17</sup> I visited  
my dear father in Burgpreppach<sup>18</sup>,  
and was back here on the 18th.  
Echte the 18th of May 1837.  
I hadn't been home for 18 years.

[Page 3]

the 11th of July 1837 left Moritzberg.  
and in Wüfel<sup>19</sup> near Hanover got  
married [may God grant us] good fortune<sup>20</sup>.  
From there we left immediately,  
and drove to Bremen.

The 14th we went with the steam ship  
to Bremerhaven, and from there on the 17th  
with the ship *New York*, Captain Wachter,  
sailed out to the sea!! Unfortunately Friday night  
at 10 o'clock the 21st of July, between the  
two coasts of Dunkirk and Newport, we hit  
a sandbank and the ship stayed that way  
in the greatest danger, stranded there  
until 2 o'clock at night, and our  
130 passengers, among whom were 48 Jews,  
lost all hope<sup>21</sup>. Everyone

[Page 4]

prayed according to his own religion.  
And it was a sad night which we [endured]—  
as I remember it, if I ever leave

---

<sup>17</sup>Four years had passed since the previous entry. All we know about the intervening time, from his letters, is that in July 1835, he was in Moritzberg.

<sup>18</sup>Burgpreppach is about 60 miles north-northwest of Nuremberg in Bavaria, and about 120 miles south of

Echte.

<sup>19</sup>Wüfel is a section of Hanover.

<sup>20</sup>The expression "good fortune" as used in this translation is the equivalent of the Hebrew *Mazel Tov*. It literally means, "with a good astrological sign."

<sup>21</sup>Literally, "gave up the ghost."

descendants, [they should] celebrate this day,  
and keep it as an eternal memorial,  
because the Almighty has shown us  
a great miracle through his rescue!  
(Oh! God [we are] a thousandfold  
thankful that our parents did not have  
to suffer this grief.

And so, on the 24th, because the  
captain had displayed the distress flag,  
we were brought, with a boat,  
which came to us on the Sabbath of Pinchas<sup>22</sup>  
at 10 o'clock in the morning, to the harbor at Ramsgate.

[Page 5]

In amazement, [the Captain] told us that here  
on this spot, in the last 10 years,  
more than 150 ships had been lost,  
and that we would be able to tell of  
[our] great good fortune.

In Ramsgate the ship was completely  
recalculated, and so we stayed there,  
until the 24th of August at 4 o'clock in  
the morning [when] we sailed away with a very good  
wind. Among the English we found very  
good people, they did many good things,  
especially Mr. Montefiore,  
a brother-in-law of Rothschild<sup>23</sup>, [who]  
treated the whole party on the Sabbath of Comfort<sup>24</sup>  
with wine and cake in his large home<sup>25</sup>,

---

<sup>22</sup>*Pinchas* is the name of the portion of the Torah which was read in the synagogue. Sabbaths are commonly designated by the name of the scriptural reading assigned for that day.

<sup>23</sup>The reference is most probably to Sir Moses Montefiore (1784–1885) and Nathan Mayer Rothschild (1777–1836)

who were married to sisters, although Montefiore did have other brothers-in-law named Rothschild.

<sup>24</sup>This was *Shabbos Nachamu*, the Sabbath after the Fast of the Ninth of Av. The date was August 12, 1837.

<sup>25</sup>Literally, “palace.”

and we received through this Londoner 1/2  
shilling per person daily!

[Page 6]

And on departure, 1/2 pound Sterling per person.  
And the ladies separately afterwards 5 shillings,  
and also many other things from the Christians  
were divided among the passengers.

It is all indescribable!

In addition to this we received 21 barrels of  
Kosher meat from London, of 30 pounds each, and  
Kosher dishes—God will give them their reward.  
And so we went on our way and had everything.

2nd Sept.	the 9th	the 16th
<u>Sabbath Shoftim</u>	<u>Sabbath Ki</u>	<u>Sabbath Ki</u>
	<u>Tetzeh</u>	<u>Tavoh</u>

each time, there was a large, 24 hour storm,  
my Caroline was very weak and seasick during  
the entire ocean voyage<sup>26</sup>, but I, thank God,  
was well during the whole trip  
and never even had a sore finger.

And so we sailed on, with very great difficulty.

[Page 7]

On the ocean it was  
very troublesome and there was  
a lot of wickedness, and the Jews  
became so very dirty, and [there was] never  
a favorable wind until we  
finally, on the 30th of Sept.,  
which was the first day of Rosh Hashanah 5598,  
in the morning at 5 o'clock, heard with  
jubilation the cry, Land! Land!  
In spite of the fact that we  
spent six such [miserable] weeks,

---

<sup>26</sup>Probably unknown to them, she was also pregnant.

it was a great joy: and we arrived  
on the 3rd of Oct. in the harbor  
at New York, and on the 4th in the  
city, where I and my Caroline stayed  
with Mr. King, who gave us [a place] to  
rent, for eight days.

In Ridge St., No. 113.

The Holy One, Blessed be He, has ended our suffering  
and  
has brought us to a good life and to peace.

Everything else [about the trip] was the same.  
The ship spun around as it left

[Page 8]

the dock, it was all right –,  
some fell down on the deck,  
they were all right –,  
some fell in the water,  
they were rescued.

One died –

Twice there was fire in the  
cabins – one broke his finger  
while beating the stockfish.<sup>27</sup>

Many quarrels, bad food, and  
bad treatment. And I want to  
warn everyone, don't travel  
steerage on a German ship.

Everything that is bad  
will happen to you. Amen

New York, the 18th Oct.

Milander                      1837

[Page 9]

---

<sup>27</sup>Stockfish were unsalted, dried fish, sticks before being cooked. It was com-  
such as cod, which were beaten with mon fare aboard ship in those days.

My Caroline was bled<sup>28</sup>, the 21st Feb. 1838.  
and feels well.

The 19th of Feb. 1838 we received  
the first letter from our parents  
in Germany.

The 1st of April I took a position  
in the synagogue and on the 29th I  
joined the Chevra Ahavas Achim.<sup>29</sup>

On the 7th of April, Sabbath of Tzav<sup>30</sup> I had to  
have a tooth pulled. And He said, enough suffering.

The 25th Apr. 1838, the first day of the New Moon of  
Ivar,  
unfortunately, I was informed that my dear father,  
77 years old, a righteous and an upright man,  
has gone to his eternal rest. Bring life to us and to  
all Israel. May it be Thy will that his soul be bound up  
in the bond of life together with all the righteous of  
our people.

Friday, before Sabbath, the 14th of Shevat 5598. after a  
fourteen day illness: and the Holy One, blessed be He,  
said, enough of our suffering.  
[He died] the 9th Jan. 1838<sup>31</sup>.

My son Abraham Moses was born with good fortune,  
on Tuesday, the eve of Pentecost, 5598.  
May God raise him up to Torah, to marriage

---

<sup>28</sup>Bloodletting, still common at that time, was considered to be a beneficial treatment for the malaise and other complaints associated with pregnancy.

<sup>29</sup>This was a mutual aid organization, the Society of Brotherly Love, which operated within the Congregation Anshe Chesed in New York City. This was most probably the congregation where Milander took a position, since member-

ship in the society required synagogue membership as well. The synagogue had been founded ten years earlier by German immigrant Jews.

<sup>30</sup>This was also the Sabbath before Passover.

<sup>31</sup>An error in the diary. The date of his father's death should have been 9th February 1838.

and to good deeds, Amen Selah.<sup>32</sup>The 29th May 1838,  
2 o'clock in the afternoon.

On the 5th of June my wife started to  
complain about pain in her breast  
and in spite of all treatments, it got worse  
and on the 26th it was so [bad] that Dr.  
Gescheidt<sup>33</sup> operated for the first time and  
on the 30th of June for the 2nd time.

[Page 10]

Also she had such irritated nipples that  
the Dr. said he had never seen such a  
bad case. At the same time, my Moses,  
on the second day after his Circumcision became  
very sick, he got, what they  
here call the “summer complaint”<sup>34</sup> so that  
we had little hope. God helped him for good fortune.  
On the 13th of July the Dr. thought that he was  
teething and cut his gums, but, thank God,  
he got better daily, and thus we spent the  
past 10 weeks<sup>35</sup>, and on the Sabbath of Comfort  
my wife went again to the synagogue<sup>36</sup>.  
And the Holy One, blessed be He, said, end our suffering,  
and let us say: Amen.

Mr. Aschmann was the Mohel<sup>37</sup>  
and I myself was the

<sup>32</sup>This is a standard prayer for new-born males. The same formula is used for females, except that the phrase “to Torah” is omitted.

<sup>33</sup>The only physician listed in the New York City directory for the year 1838 by that name was Dr. Anton (later, Anthony) Gescheidt, at 68 Orchard Street, New York City.

<sup>34</sup>Infantile diarrhea (L. *cholera infantum*) At that time this disease was one

of the leading causes of death among children.

<sup>35</sup>Since the birth of Moses.

<sup>36</sup>August 24, 1838. This was probably the first time that Caroline attended the Synagogue since a year earlier when they were the guests of Sir Moses Montefiore, also on the Sabbath of Comfort, *Shabbos Nachawu*.

<sup>37</sup>A Mohel is one who performs the ritual circumcision.

godfather with my cousin Jette Rosenbach.<sup>38</sup>

[Page 11]

On the 29th of Jan. 1839 14th of Shevat 5599  
we found the first little tooth on our Moses.

On the 10th of August 1839 Moses was  
weaned: he was very restless.

On the 31st of December 1839 in the evening  
my Moses found a very dangerous, sharp  
bone in the broth, and took it out of  
his mouth by himself and put it into my  
hand. Oh! what a [wonderful] sensation!

My son Joseph was born<sup>39</sup>, with  
good fortune, on Wednesday,  
the 30th of Kislev 5600 at 2 o'clock  
at night. May God raise him up to Torah  
and to marriage and to good deeds. Amen Selah.  
The 27th of November 1839, 2 o'clock at night.

My uncle Abraham Frank and my  
aunt Elise were both  
godparents: my Mohel was  
Wolf Frank, [originally] from Burgpreppach.

[Page 12]

My daughter Mindel<sup>40</sup> was born with  
good fortune, on the  
Sabbath, the 16th of Adar 5602.

---

<sup>38</sup>In the German tradition of circumcision, the godmother (*gevatterin*) carries the child into the room gives it to the godfather (*sandek*) who holds it and during the ceremony. These honors were usually offered to the most respected members of the community, and not usually performed by either of the parents.

<sup>39</sup>According to his marriage certifi-

cate, Joseph was born in New York City.

<sup>40</sup>Mindel = Mina = Amelia. Her gravestone indicates that she was born on March 14, 1841, but the date of her death corresponds to that shown later in the diary. According to her death certificate, she was born in 1842, in New York City.

May God raise her to marriage and to good deeds. Amen.

The 26th of February 1842, 2 o'clock in the afternoon.

My daughter Gittel<sup>41</sup> was born with good fortune on Sabbath eve [Fri.], the 6th of Sivan. 9 o'clock in the evening on the first day of Pentecost 5604. May God raise her up to marriage and to good deeds. Amen.

The 24th of May 1844 New Haven.

My son Ponim who is called Simchah<sup>42</sup> was born with good fortune, on Wednesday, the first day of the New Moon of Tammuz 5609. May God raise him up to Torah to marriage and to good deeds. Amen

The 24th of June 1846 New Haven  
4 o'clock in the afternoon. His godfather was Charles Lehman.<sup>43</sup>  
His Mohel was Mr. Aschmann.

My son Meyer was born with good fortune, on Sabbath Eve [Fri.] the 14th of the first Adar 5608 at 9 o'clock in the evening. May God raise him up to Torah and to marriage and to good deeds. Amen.

The 18th of February 1848 in New Haven, Ct.<sup>44</sup>

<sup>41</sup>Gittel = Yetta = Henrietta

<sup>42</sup>The original entry in the diary was "Benjamin", but this was crossed out and "Simchah" was inserted. This son, however, was, later in life, called "Benjamin".

<sup>43</sup>Charles Lehman was the proprietor

of a clothing store on Fleet Street. He was probably the first permanent, practicing, Jewish settler in New Haven.

<sup>44</sup>The birth records of the City of New Haven indicate that he was born in January 1848.

His godfather was Mr. W. Williams<sup>45</sup> and Mrs. Silber.  
His Mohel was Julius Meyer.

My father-in-law Michael Frank from Echte  
died on. Tuesday the 27th of Kislev 5609.  
May his soul be bound up in the bond of life.<sup>46</sup>  
The 12th of December 1849.

[Page 13]

My daughter Clara was born with  
good fortune, on Sabbath  
Eve [Fri.] the 18th. of Tammuz 5610 at  
9 o'clock in the morning. May God raise her  
up to marriage and to good deeds. Amen.  
The 28th of June 1850 in New Haven.

The 28th of June 1851 the Sabbath of Sh'lach L'choh  
my son Meyer got run over by a light wagon.  
Thank God he was fortunate and was only  
slightly injured, this will only be a memory  
for him.

My mother-in-law's (Pesche) yahrzeit<sup>47</sup> is  
the 16th of Av 5615.  
She died on the 31st of July 1855.

My daughter Mindel's wedding was on  
Wednesday the 22nd of Elul 5621  
[May it be filled with good] luck and  
blessing.

Mina's wedding was the 28th of  
August 1861<sup>48</sup>.

We were godparents at our daughter  
Mina Mann's on the Sabbath of

---

<sup>45</sup>Wolf Williams, owner of a "fancy goods" store on State Street, and a Trustee of Congregation Mishkan Israel. inscribed on gravestones.

<sup>47</sup>A *yahrzeit* is the anniversary of a person's death.

<sup>46</sup>A standard formula recited during memorial prayers and also customarily

<sup>48</sup>Mina married Moses Mann (1831–1915).

B'reshis. His name is Benny:  
5624. [His Hebrew name is] Yissachar  
the son of Moshe.

The 10th of October 1863.<sup>49</sup>

[Page 14]<sup>50</sup>

The son of my daughter Mina was born  
with good fortune, on the  
holy Sabbath, the 23rd of Sivan 5628.  
May God raise him up to marriage and to  
good deeds. Amen.

The 13th of June 1868.<sup>51</sup>

My daughter Mindel, the wife of Moses  
Mann died, with the pain of her parents, on Monday the  
8th of Ivar 5629. May her soul be bound  
up in the bond of life.

My daughter Mina passed on, to the sorrow  
of her parents, to a better life, after a  
difficult illness and great suffering  
for nine months<sup>52</sup>.

The 19th of April 1869.

The 10th of October 1869 was my daughter  
Gitel's wedding<sup>53</sup>, [May it be filled with]  
good luck.

My daughter Clara's wedding. [May it  
be filled with] good luck.

The 4th of December 1870.<sup>54</sup>

[Page 15]

---

<sup>49</sup>This was Benjamin Mann. The date in the diary is the date of his circumcision, he was born on October 3, 1863.

<sup>50</sup>Michael's son Joseph was married on October 25, 1865, in Temple Mishkan Israel, by the Rev. Jonas Gabriel, to Bertha Greenbaum. There

is no entry in the diary for this event.

<sup>51</sup>This was Joseph A. Mann.

<sup>52</sup>She died of ovarian dropsy.

<sup>53</sup>Gitel (Henrietta) married Moses Mann, the widower of her sister, Mina.

<sup>54</sup>She married Augustus Seligman of Baltimore, Maryland.

My daughter Yette's wedding was on Sunday the 5th of Cheshvan 5630. May God grant them good fortune and blessing.

The 10th of October 1869.

The son of my son Abraham Moses was born on the 28th of December 1871.<sup>55</sup> The Circumcision was on the 4th of January 1872. We were the godparents. May God raise him up to Torah and to marriage and to good deeds. Amen.

Our little Minna was born on the 27th of August 1872.<sup>56</sup>

Our granddaughter Getti Mann<sup>57</sup> was born on the 19th of June 1862 and started high school on the 6th of May 1875.

[Page 16]

My son Moses' wedding was on the 28th of October 1877.<sup>58</sup>  
Moses' wedding was on Sunday the 21st of Cheshvan. [May it be filled with] good fortune. 5638.

---

<sup>55</sup>Probably an error in the diary. A son was born to Michael's son Joseph and his wife, Berth Greenbaum, on that day.

<sup>56</sup>This Minna was the daughter of Moses and Henrietta Mann.

<sup>57</sup>Gertrude, the daughter of Moses and Mina Mann.

<sup>58</sup>He was married at Temple Mishkan Israel, by the Rev. Judah Wechsler, to Rosie Robitsheik, of New York City.

# There Is Still a Jewish Home for Children in New Haven!

BARRY E. HERMAN

A building once stood at 701 Sherman Avenue in New Haven. The building is gone but the memory of this important and proud institution lives on in the hearts and lives of hundreds of people who once lived there as children. The memory remains also through the deeds of a group of dedicated board members who carry out a noble service in the name of this once familiar Jewish organization.

The building, the institution, and the organization was the **Jewish Home For Children**. A small group of eleven faithful volunteers headed by President Abraham Flaks, and Secretary Alice Alpert, now administer a scholarship fund, in the name of the Jewish Home for Children, which dispenses funds to local Jewish students who may need financial aid to attend college, to purchase college books, or to further their educational aims. Jewish day schools in the area are also recipients of this largesse. Over \$30,000 is given each year in the name of the Jewish Home for Children.

What was the Jewish Home for Children? Who lived there? Why was it so important in the Jewish community?

The Jewish Home for Children was founded in 1905 to fill a need to protect homeless Jewish children, products of tragic circumstances and broken homes. A place was needed to shelter and safeguard them, and to provide them with education and religious training. These were children who came from divorced and one-parent homes in



Figure 9: *The first building occupied by the Jewish Home for Children, 441 Orange Street*



Figure 10: *The building erected by the Jewish Home for Children at 701 Sherman Avenue*

which the parent had to work long hours and could not care for the child. Other children needed placement because of serious family financial difficulties and others because of neglect. Very few could be considered “full” orphans. Some of the children living at the Home joined their families on weekends and on holidays. However, others lived permanently at the Home until they became young adults and were able to function on their own.

A group of Jewish women in the community were quick to see the need to provide a place for Jewish children whose future lives could have been ruined because of parental death, serious home problems, divorce and other circumstances which hit families in those days. This group of zealous volunteers started an institution in a little house at 441 Orange Street, and named it The Hebrew Ladies’ Orphan Society. There were twelve children living at this institution in 1905. The women took pride in their work and caring for children was a natural function for these typical “Jewish Mothers”.

An article appearing in the *New Haven Saturday Chronicle* on April 7, 1906 told of “Plans for a Hebrew Asylum.” The article stated that New Haven would have another orphan asylum, for the care of Hebrew children in the city. This orphanage would be started by the Hebrew Ladies Orphan Society. The article further stated that

Hebrew orphans have been few in number, and it is a noticeable fact among the people of this nationality that they are very reluctant to allow any of their own people to become a burden of others or on the state. Just as far as possible they care for their poor. Dividing the population into three classes, namely, the Catholics, Protestants and Hebrews, and it is noticed that the Catholics head the list so far as allowing their poor to become burdens on the state, with the Protestants second and the Hebrews third.

The devoted members of the Hebrew Ladies Orphan Society worked hard over the years and the number of children in their care continued to grow. In 1920, the Society felt the need to expand and decided the orphan home needed a broader community base. They wanted men to join them in their noble cause.

In 1920, Mrs. Rose Berman served as President with the following officers: Mrs. Joseph Lachman, First Vice-President; Mrs. Hyman White, Second Vice-President; Miss Huldah Jacobs, Financial Secretary; Mrs. Jacob Horowitz, Recording Secretary; Mrs. A. E. Glickstein, Treasurer; Mrs. Lena Gittel Ginsburg, First Trustee; Mrs. Bertha Fromer, Second Trustee and Mrs. Sophie Shure, Third Trustee.

The officers went to see Judge Jacob Caplan, an outstanding leader in the Jewish community at that time. They asked him to assume the presidency of the Board of Managers of the orphan home. He accepted and in the same year (1920) the name of the Hebrew Orphan Home was changed to the Jewish Home for Children. Judge Caplan was an outstanding President and gave of himself so wholeheartedly, that he was re-elected for fourteen consecutive terms as President until his death on February 3, 1934. His career and service to the community and his devotion to the Jewish Home for Children left an imprint in the hearts of his co-workers, friends, and children at the Home. Joseph H. Ullman succeeded Judge Caplan as President and served until his retirement in 1941. The next President was Dr. Maxwell Lear.

A large influx of children in the early 1920s made the present Home on Orange Street too small to serve the needs of the community. A campaign for funds was launched in 1924 and a building was soon constructed at the corner of Sherman Avenue and Ford Street in New Haven. The building stood on a plot of ground with a frontage of 470 feet on Sherman Avenue and a depth of 655 feet going back to Dixwell Avenue. The new building was a two-story structure with a full basement, surrounded by several acres of trees and flowers. The children lived in a series of small dormitory rooms, boys and girls on separate floors.

The Building Committee, in charge of the construction of the Home, was headed by Isidor Fox as chairman who was assisted by: Mrs. Rose Berman, Harris Botwinik, Alexander Cahn, Benjamin Calechman, Joseph Calechman, Mrs. Hannah Fink, Mrs. Eva Glickstein, Israel Gordon, Miss Huldah Jacobs, Hyman Jacobs, Isic Kaufman, Isaac L. Kleiner, Mrs. Anna Lachman, Mrs. Anna Mer-

riam, Simon Russota, Louis M. Sagal, Mrs. Anna R. Weiner, and the President, Judge Jacob Caplan.

Unfortunately, however, the result of that first drive was found insufficient to meet all the expanses of the new building and its equipment. Another campaign was instituted in June 1927 for the purpose of raising \$80,000 which would clear the Home of all outstanding debts.

Headed by Joseph C. Johnson with his “Give and Smile, Smile and Give” campaign, and Col. Isaac M. Ullman, Louis M. Sagal, Samuel J. Weil, and Rudolf Steinert, serving as Honorary Chairmen, this campaign went over the top, netting \$96,000. Also, beginning in 1927, the New Haven Community Chest made an annual allocation to the Home to aid in meeting operating expenses. As a result of the successful fundraising drive and annual support from the Community Chest, necessary financial support was now established for the Jewish Home for Children.

Endowment funds for the Home were established by the following families: Israel and Anna Gordon Scholarship for Boys, the Mishkan Israel Scholarship for Girls, the Alaric Eli Persky Fund, Daniel A. Steinbach Scholarship Fund endowed by his father, A. D. Steinbach, the Max Meyers Educational Fund, Mary Bretzfelder Linde Prize Fund, Helen Bretzfelder Kleiner Trust Fund, the Shaindel Brody Trust Fund, the Jacob Caplan Endowment Fund, Col. Isaac M. and Major M. Ullman Fund, Samuel J. Weil Trust Fund, Moses and Rosa Heller Trust Fund, and the Louis B. Drazen Trust Fund.

When a child was taken into the Home, he or she immediately received full attention—medical, physical and spiritual. A full-time registered nurse was in attendance at the Home continuously. Each child received a warm friendly greeting from devoted staff members and every effort was made to help each child feel welcome and secure in a new environment. A new child soon became part of an extended family joining the other children living at the Home. Free medical and dental care was available from volunteer physicians and dentists. Even diet arrangements were made for those children requiring special attention.

Children living at the Home attended local public schools and



Figure 11: *The children's choir was trained to sing for the High Holidays. Left to right: Morris Sussman, William Handleman, Mr. Maurice Osber, Benjamin Sussman, and Soloman Swimman. (c. 1935)*

went to Hebrew classes at the Jewish Community Center. At the Home, Friday night and Saturday morning services were conducted by the children with their own cantor and presiding officers of their own congregation. The boy or girl who led the religious observance received a prize. Prizes were also given for excellence in public and Hebrew school as well as academic achievement.

Peer pressure was important. Children taught other children the fundamentals of neatness and cooperation with their "home" mates. Each child learned to care for his or her own clothes, to keep his or her own room tidy, and to help occasionally with table setting and washing dishes. Children took part in extracurricular functions at the Jewish Community Center, Y.M.C.A, the Boys Club, Boy Scout and Girl Scout activities, and in outdoor sports and games. The Home's baseball team also had neighborhood children on the team. One such player was New Haven's former mayor, Richard C. Lee.

The entire operation of the Home was administered for many

years by a pair of dedicated staff members, Maurice and Minnie Osber. Mr. Osber was the superintendent and Mrs. Osber was the matron supervisor. According to Benjamin Sussman, who lived at the Home as a youngster, "Murray" Osber was a strict but fair person. He awarded children merits and demerits. Merits could earn children trips to New York to see the Yankees play baseball or to visit Radio City Music Hall, museums, or the Hayden Planetarium. In addition to these trips, children had the opportunity to attend overnight camp for two weeks during the summer at Camp Cedarcrest or Camp Clearview. Mr. Sussman also related that Mr. Osber gave each child an allowance of 25 cents a week. The money was earned by mowing the lawn, cutting hedges, washing dishes, waiting on tables, etc. If a child missed a weekly religious service, he or she had 5 cents deducted from the 25-cent weekly allowance. The Rev. Abraham Slutsky was the cantor at the Home and taught the children religious chants and synagogue hymns.

Mr. Sussman also related that the children were served three full meals a day and so there were a lot of "fat Jewish kids" at the Home. New clothes were purchased at Perlmutter's on Grand Avenue and at J. Johnson & Sons on Church Street. During World War II, Benjamin Sussman and other young men enlisted in the army. Mr. Osber was there at the railroad station to see "his boys" off to do their patriotic duty. He wished them good luck and each young man received a "care" package, compliments of the Home's Ladies Auxiliary. Packages were also sent at Hanukkah, birthdays and at holidays to the Home's young men serving in the armed forces.

The number of children who lived at the Home averaged between 10 and 55 during its years as a haven for children. Abraham Flaks, a past President of the Home and presently the President of the Home's Scholarship Program, related that the Home provided a "fantastic education for children and each boy and girl grew up as part of a large family." Mr. Flaks stated that each child had a personal birthday party each year and he personally made the birthday cake. There were also presents given to each child at the birthday celebration, at Hanukkah and at Purim.

Mrs. Alice Alpert, a past President of the Ladies Auxiliary of the



Figure 12: *Nurse, Sarah Kaufman, supervising dining room (c. 1935)*

Home and an active participant in the Home activities for 48 years and Secretary for 30 years, told that on May 31, 1969, a reunion of children who lived at the Home took place at the Ambassador Restaurant in Hamden. A large turnout of former residents, their spouses and former board members attended this gala event. Mrs. Alpert proudly mentioned the Home's annual bazaar and other fundraising activities that were run by the active Ladies Auxiliary to benefit the Home and its children.

On October 28, 1935, the Jewish Home for Children celebrated its 30th Anniversary at the Seven Gables in Milford. Over 1,000 people attended this celebration. A New Haven Register article reported that Hyman Jacobs was the general chairman and toastmaster and speakers included Mayor John W. Murphy of New Haven, Congressman Herman P. Koppelman of Hartford, Hon. Thomas A. Tully, former Mayor of New Haven, Mrs. A. E. Glickstein, Judge Nathan O. Perlman, Judge Isaac Wolfe, Mr. Joseph Ullman, and Rabbi Edgar Siskin of Mishkan Israel who gave the invocation. Other rabbis in

attendance were Louis Greenberg and Aaron Shuchatowitz. Mayor Murphy stated that he “honored the Jewish people for the esteem and respect they held for their aged; and also the help they were giving the children.” He also spoke of the recently deceased Judge Jacob Caplan and of Col. Isaac Ullman and of the fine work both men did for the Home and for the community.

The 30th Anniversary Program gave a general description of the Home on Sherman Avenue.

The building is of Colonial architecture, in red brick and two and one half stories in height. The upper floor contains the girls’ dormitory with small rooms beautifully and carefully decorated, superintendent’s quarters, nurses’ rooms, linen closets, girls’ living room and two isolation rooms.

The main floor consists of the office, boys dormitory, also made up of comfortable rooms, synagogue and auditorium, library, Hebrew School classroom, boys’ living room, doctor’s room and isolation room. The floor below (basement) contains the kitchen, two pantries, two storage rooms, dining room, playroom, laundry room, boiler room and help quarters.

The building is fireproof throughout and is modern in every respect, with the latest type of heating plant, plumbing, lighting, refrigeration and sanitation.

The program also contained another passage which best sums up the aims and purposes of the Jewish Home for Children:

By equipping a modern building with a colorful and home atmosphere, by maintaining a well organized character-building, spiritually-endowed healthy haven of refuge, under the guidance of trained leaders, the community can well be proud of the fine quality of manhood and womanhood which the Home sends forth as leaders of tomorrow.

**1935  
Officers**

Joseph H. Ullman, President  
Miss Huldah Jacobs, Vice-President  
Mrs. A. E. Glickstein, Vice-President  
Hyman Jacobs, Vice-President  
Mrs. Wolfe Jacobs, Secretary  
Israel Gordon, Treasurer  
Mrs. Harry L. Reader, Assistant Treasurer

**Board of Managers**

S. Bennett Alderman	Mrs. Nathan G. Sachs
Isaac Kopkind	Judge Joseph Weiner
Dr. Maxwell Lear	Mrs. Herman J. Weisman
Benjamin D. Levine	Martin Greenblatt, Waterbury
Mrs. Rose Osterweis	A. H. Lavietes, Shelton
Louis L. Rosenberg	Samuel Umansky, Meriden

**Honorary Members**

Mrs. Rose Berman	Joseph C. Johnson
Mrs. Barney Fink	Louis M. Sagal
Mrs. A. D. Gladstone	Bane Stock

Mr. and Mrs. Maurice Osber – Superintendent and Supervisor

The 1935 Anniversary program listed the original charter members of the Hebrew Ladies Orphan Society. The members were:

Gussie Baker	Bessie Drazen
Fannie Barr	Bertha Fromer
Fannie Bailey	Eva Gans
Rose Berman	Ida Gitlitz
Fannie Bronfin	Ida Goldberg
Rachel Cohen	Sarah Goldstein



Figure 13: *Mr. and Mrs. Maurice Osber, 1943*

Lena Gittel Ginsberg  
Rose Horwitz  
Lena Itchacovitz  
Huldah Jacobs  
Leah Jacobs  
Annie Jessup  
Anna Lachman  
Sarah Mendelstein

Florence Neitel  
Mary Nusenholtz  
Hinda Rofes  
Annie Roscol  
Lena Shibler  
Fannie Sachs  
Ida Turk  
Hattie Weiner

The New Haven Community Chest, the forerunner of the United Way, contributed 30–35% of the Home’s budget. The rest of the budget was raised through contributions from local Jewish philanthropies and fundraising activities of the Ladies Auxiliary.

In 1955, the Jewish Home for Children on Sherman Avenue ceased its operation because the State of Connecticut took over the function of all orphanages. These institutions, taken over by the State Welfare Department, had adopted a new national policy of foster care.

Children were now taken from institutions and placed in foster care, living with families. The pros and cons of this arrangement will not be discussed in this article.

The Jewish Home for Children did operate on a smaller basis in a new home at 54 Carmel Street in the Mt. Carmel section of Hamden for a few more years caring for Jewish children who needed immediate care on a temporary basis until foster care was available. There were fewer than 10 children at any given time. The building at 701 Sherman Avenue was too large and too costly to maintain. The building was leased to the State for use as a receiving home for wards and later sold to the City of New Haven and razed. Where the Home once stood is now another building for children, the Dr. Martin Luther King Public School, fronting on Dixwell Avenue. The only remaining part of the old Jewish Home for Children are its front steps still standing as an entrance into the playground and backyard area of the school.

The Jewish Home for Children Scholarship Program is a worthy legacy of the original Jewish Home for Children. Its purpose quoted from its charter is as follows:

The purpose of the **Jewish Home For Children Scholarship Program** is to aid needy and worthy young men and women of the Jewish faith who are residents of the City of New Haven, Connecticut, or any of the towns contiguous to said city, by providing such persons with funds to pursue a vocational, college, graduate or professional education.

This scholarship program was initiated on May 28, 1969 by a small group of the original members of the Board of Managers of the old Jewish Home for Children. The present members of the scholarship program board includes: Abraham Flaks, President; Alice Alpert, Secretary; Joseph Abert, Josef S. Adler, Arnold Alderman, Joseph R. Blumberg, Leo Gilden, Attorney Sidney Gimple, Rita Gold, Burton Slossberg and Eli Solcoff. An annual meeting is held once a year and other meetings when needed. There are definite guidelines

and procedures for selecting scholarship recipients and for awarding of funds and grants. Records are maintained the by the officers.

The Presidents of the Jewish Home for Children were: Judge Jacob Caplan, Joseph Ullman, Dr. Maxwell Lear, Attorney Maxwell Alderman, Louis Lackman, and Abraham Flaks. Working closely with the Presidents since 1955 and with the Home's Secretary, Mrs. Alice Alpert, has been the Home's "unofficial" secretary, Mrs. Patricia McClintick.

On June 14, 1987, a program about the Jewish Home for Children was held at the Westville Synagogue sponsored by the Jewish Historical Society of New Haven. A large turnout of interested people heard a panel consisting of Mrs. Alice Alpert, Abraham Flaks, Mrs. Rita Gold and Benjamin Sussman discuss the history and activities of the former Home and of the present Scholarship Program. A tape was made of this historic meeting. Although the Home no longer exists, its history and its story are now preserved for future generations.



c. 1935



c. 1930

*Figure 14: Group Photographs at the Jewish Home for Children*

# The Amazing Zunder

WERNER S. HIRSCH

It is always exciting to discover something new in the annals of the Jewish history of New Haven, something heretofore unknown, or rather, not remembered.

So far, each volume in this series has contained some reference to the “ancient history” of the Jews of New Haven. In particular, Volume II reprinted the histories from the three major Jewish encyclopedias. The earliest of these articles was from the Jewish Encyclopedia of 1903, and was written by Rabbi David Levy who was then the spiritual leader of Temple Mishkan Israel. I thought that this must surely be the earliest such written record, and therefore, the one most likely to contain the greatest detail about New Haven’s Jewish settlement. I was mistaken. Shelved in the archives of our society was an earlier version based on research done by none other than that venerable man of many talents, Maier Zunder. This account was published in the *New Haven Union* of February 9, 1879 and was saved for us by Zunder in his scrapbook. The article states that Zunder was gathering this material together for a “detailed history of his people in New Haven.” Unfortunately, if such a history was ever written, it has not been handed down to us.

The biography of Maier Zunder will not be given here in any great detail since that has already been well documented in an article by Dr. Barry E. Herman which appeared in the first volume of *Jews in New Haven*. However, it should be briefly noted that Maier Zunder came to America in 1848 and to New Haven in 1852 to take over his

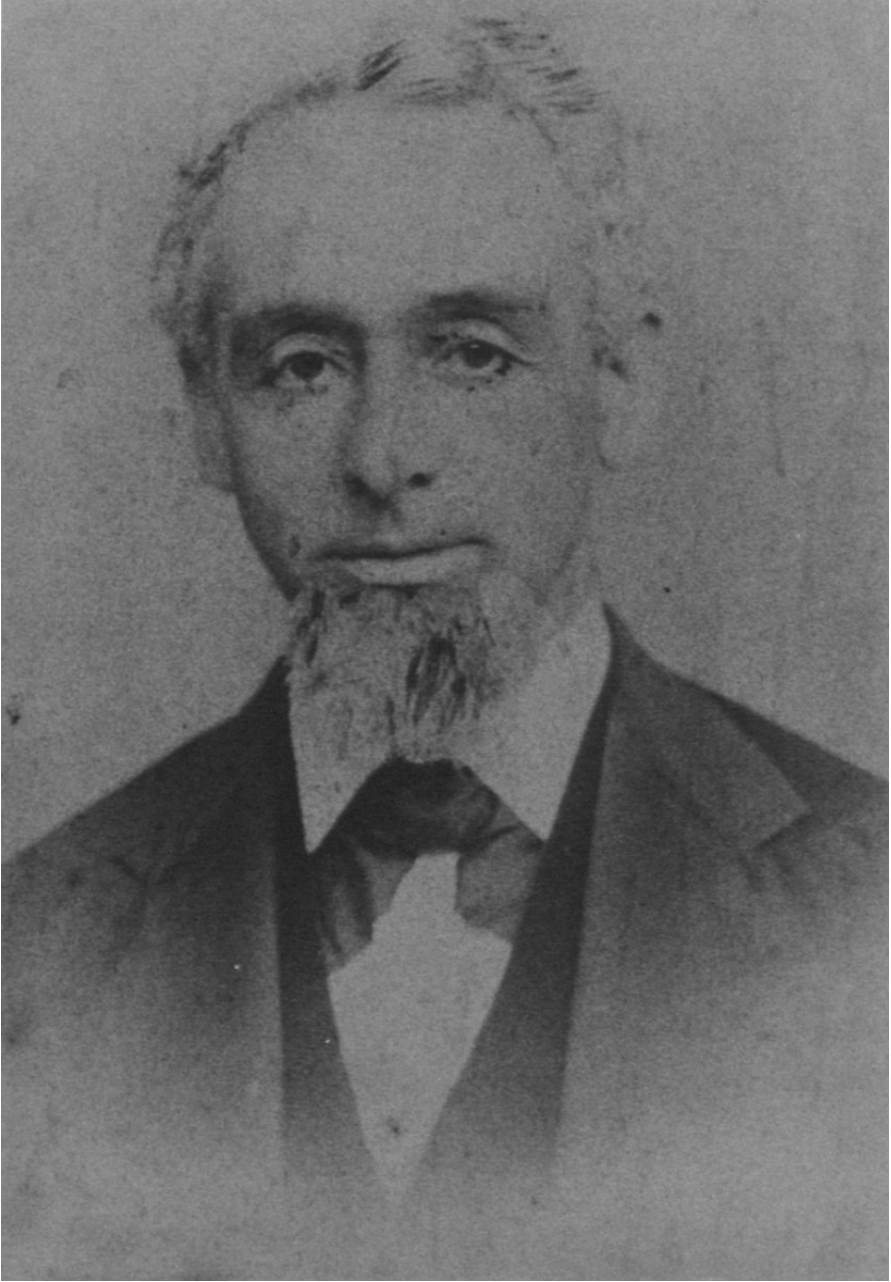


Figure 15: *Maier Zunder, c. 1875*

brother Samuel's grocery when the latter died. Maier soon became very active and influential in New Haven in both Jewish and non-Jewish social groups as well as in business, financial political circles. He was also a leading and distinguished member of the Board of Education for 24 years, being touted as a representative of both the Jewish as well as the German segments of the population, although he personally always professed that his actions were totally independent, with only the welfare of the children in mind.

Whenever an occasion arose when some words of history were called for, such as the dedication of a new building or an organization's milestone anniversary, it was Zunder who was called upon to give the oration. Although he was not among the first Jews to settle here, he was here early enough to have known most of the founders personally. Here then is the history as recounted for the newspaper by that sometimes stern, "white haired, wiry, old man" back in 1879.

## **The Jewish Colony**

### **Some Interesting Facts Concerning New Haven Hebrews**



### **The Rapid Increase of the Jews in Latter Years – One Thousand of Them Owning Two Millions of Property– Their Churches, Societies, Etc.**



As near as can be now ascertained Lewis Lehman was the pioneer of the Jewish colony in New Haven. He came from Alsace, France, to America about 1834, or 45 years ago. A few years afterwards he induced his brother Charles to come here, and then Lewis took a freak into his head that he could better his condition by emigrating to Dublin, Ireland. He did so, and after carrying on business there

for a time was taken sick and died. Charles Lehman located here and his wife and descendants still call New Haven home. Mrs. Philip Lehman, mother-in-law of Schulhafer, the State street clothier, is eighty odd years of age, and retains but little recollection of her earlier days here.

Jonas Ullman, of No. 465 State street, came to this country soon after the Lehmans and now ranks as the oldest living Jewish settler. He is in his seventieth year. Mrs. Greenbaum and Joseph Milander's father have seen more years, but they have come to New Haven long after Mr. Ullman. When the latter first settled here, he located on Franklin street near Grand, and at once went into the clothing business, which he followed until now in his old age he is resting and enjoying the fruits of years of honest labor and careful economy. Forty years ago New Haven was a far different place from what it is now, and Mr. Ullman can recall when one could count the stores of Chapel street on his fingers; when the canal flowed where the City Market now stands and a mill occupied the old depot's site; when he was the only recognized Jew in town and struggled along alone and unaided in a new country and amid a strange people, talking a language of which he had but limited knowledge, for many years. But soon his people began to flock to the new world, many directing their footsteps to New Haven. Here there was freedom. There the tyrant held cruel sway. In Bavaria thirty-five or forty years ago the alien laws were in full force and a Jew stood but little chance. It is stated for instance that if there were three Jewish shoemakers in a town and a fourth came, he would not be allowed to set up in the same business until one of the others moved away or died. So, too, unjust laws attended the holding of farms, of giving and taking in marriage, etc. And so those of the persecuted race, when they heard of the new country and its privileges made haste to emigrate.

Mr. Ullman was closely followed by Jacob Heller, Isaac Williams, Louis Mandelbaum, Joseph Rothschild, B. Shoninger, Israel Bretzfelder, Leopold Waterman and about 1850 and after came Maier Zunder, Louis Feldman, Mayer Kahn, L. H. Freedman, Charles J. Metzger, Abraham Ullman, Milius Frank, F. Lyons, Paul Weil, Max Adler, Lewis Osterweis, Isaac Newman, and others whose names

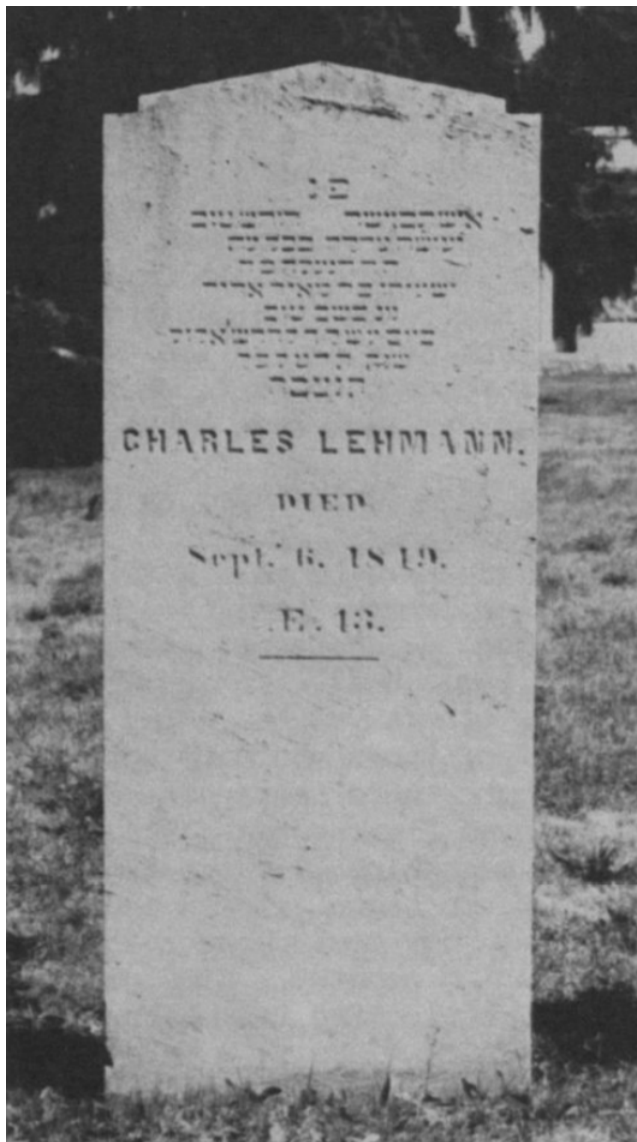


Figure 16: Gravestone of Charles Lehmann, probably the first permanent Jewish settler in New Haven, at the Mishkan Israel Cemetery



Figure 17: *Plaque on the house at 441 Orange Street, built by Leopold Waterman in 1852 (see picture of the house on page 23)*

are perhaps not so well known. Most of those who came here were German Jews from Bavaria, though there were some Dutch, Polish, Russian, Bohemian and even French Jews. Though among the immigrants were many mechanics, yet the greater part of those who came to New Haven began life as pedlars, and the main reason was that thus they could more readily learn the language of their adopted country. Hard working, industrious and saving, never neglecting a chance to increase their store, keen for trade, close in a bargain, they could not fail to prosper in their worldly affairs, and the result is that nearly all of them now alive are well-to-do, or in business with every prospect of in time retiring with a competency.

It is estimated by Mr. Zunder, who is at present gathering the material for a detailed history of his people in New Haven, and from whom some of the facts given in this rough sketch were obtained, that there are one thousand Hebrews at present in this city, including at least two hundred families, and that they represent a total of upwards of two millions of dollars valuation in the town's grand list. The leading Jews in wealth are Messrs. Osterweis, Shoninger, Zunder & Co., Feldman, Heller, Adler, Myers, Isaac Ullman and Jonas Ullman. The race have two places of worship. Of these the Court street Synagogue at which the congregation Mishkan Israel assemble is the elder. Thirty-six or thirty-seven years ago, when Jonas Ullman had

been a few years in New Haven, he assembled those of his faith in the little room over his Grand street clothing store, a Rabbi's services were secured and here a dozen Jews humbly prayed to the God of their fathers. As the congregation was increased by new arrivals, the place of meeting was changed to the old museum on Olive street, then to a little hall near the head of Long Wharf, then to a hall on State street, until finally the body was strong enough to buy the present land and Synagogue on Court street, at an outlay of about \$20,000. Here meet the "Reformed" Jews. A number of years ago there was a division in the church, with the result that a minority withdrew and established themselves in the Temple in William street, which cost \$3,500. They are known as "Orthodox" Jews. The "Reformed" church membership is about one-hundred and fifty, the "Orthodox" forty.

The Jews have a number of societies of their own, and they look well to it in health that they may not want in illness and that in case of death their families may be not left wholly destitute. The oldest and strongest of these is Horeb Lodge No. 25, Independent order of B'nai B'rith, which was instituted twenty-three years ago. It has a membership of one hundred and fifty-three, mostly comparatively young men. In case of a member's illness he is paid five dollars a week until well, and at death \$1,000 is paid by the lodge. The B'nai B'rith is a strong order throughout the country and embraces all the leading Hebrews. It has a "mission of uniting the Sons of Israel in the sacred work of promoting the highest interests of humanity, especially to alleviate the wants of the poor and needy, to visit and attend the sick, to protect and assist the widow and orphan on the broadest principle of brotherly love; furthermore to develop and elevate the mental and moral character of our race by a liberal support of science and art and the inculcation of the holiest and purest principles of philanthropy, honor and patriotism; and above all to promulgate the sublime and eternal doctrine of Judaism among its professors, and to defend preserve and diffuse the faith of our fathers in society at large."

Next probably comes the New Haven Lodge, No. 46, Free Sons of Israel. It has one hundred and twenty members, and pays the

same benefits as Horeb Lodge. Then there is Moses Mendelssohn Lodge, No. 16, A.I.O.K.S.B. [Keshet Shel Barzel]. It has about sixty members, mostly elderly men, and pays the same benefits as the two former lodges. In addition, there are a number of other societies confined to the Jews, hardly to be classed as benevolent, but always ready to succor and aid members. There are also a number of Jewish clubs devoted to social purposes. The Jews also sustain the Hebrew Benevolent Society, of which M. Sonnenberg is president, and which is supported by the Court street Synagogue. So well does this organization look after the Jewish poor that last year none of this race was at Almshouse, and only two received aid from the town, and they for but a brief period. Nor does the society assist Jews alone, but it has been known to aid those of the Christian faith. The ladies also are interested in the Jochebet Lodge, whose membership is one hundred, and which pays a benefit of two hundred dollars on the death of a member's husband. Another ladies' society is composed mainly of wives of members of the Congregation Mishkan Israel, and they meet regularly as a sewing circle and arrange to help their poorer neighbors and assist in the church work. The congregation also manages an evening school where for a small fee scholars are instructed in the German language and later taught to translate Hebrew into English. The average attendance is about seventy. Connected with the Synagogue there is a Sunday school with one hundred and seventy-four scholars, who meet for religious instruction Saturdays and Sundays, Rabbi Kleeberg and six male and six female teachers instructing. The William street congregation has a Sunday school with about forty members.

That an idea may be gained of the rank the Jews take in our business circles, it will do to show how much the principal ones are interested: Mayer, Strouse & Co., corset makers, employ twelve hundred hands; I. Newman & Co., corsets, six hundred; Heilner & Strauss, corsets, three hundred; Isaac Strouse, corsets, five hundred; B. Shoninger, organ company, two hundred; I. Osterweis, cigars, forty; M. Kern, carriage maker, about fifty. In addition there are M. Zunder & Co.'s grocery, a number of retail grocery stores, fourteen clothing stores, ten boot and shoe stores, M. Steinert's music store,

Lyons', Frank's and Bretzfelder's dry goods stores, Rothschild's carpet store, and any number of millinery and fancy good stores, all managed by Jews.

In politics the Jews have kept aloof, yet M. Zunder is a prominent member of the Board of Education, and L. Feldman is a Selectman and Road Commissioner. Mr. Zunder is also president of the National Savings Bank and a director in the Mechanics. It will do to close by stating that the police rarely have occasion to arrest a Jew, and the race is quoted as being pre-eminently law abiding and free from crime.

# What I Remember

BY ELI ZIMMERMAN

AS TOLD TO MORTON HORWITZ

Most of the original members of Sheveth Achim [Synagogue in New Haven] came from the Kurenitz area of Russia. Kurenitz in pre-revolutionary times was in Vilna Gubernia (state) so they were *Litvaks* as well as Lubavitcher Chassidim. In fact, when I was a little boy of six or seven in Kurenitz of the 1890s, I remember that the Lubavitcher Rebbe himself came to our synagogue for a *Shabbos*. What a crowd greeted him! But no one was impressed with the way he chanted the haftorah. Although we all were Lubavitcher Chassidim, we did not wear black kaftans or suits or hats the way the Lubavitcher do in Crown Heights, just regular clothes. Of my family, my father came to this country first and brought me over in 1906 when I was sixteen. The rest came over a few years later. Everyone wanted to come to America because there was absolutely nothing to keep anyone inside Russia in those days. Most people couldn't make a living and the Czarist government didn't let Jews budge from here to there if they wanted to improve themselves.

## The Kurenitz Connection

The Statue of Liberty celebration in 1986 was a special celebration for me too. It was just eighty years since I first saw the Statue when I passed it on my way to Ellis Island on the ship which brought me to America from Russia. I could see it only from a distance then, but it

meant so much to me that I made up my mind that I would pay it a visit as soon as possible. So it was only a couple of weeks after the train had brought me to New Haven that I took the excursion train back to New York.

Relatives in New York showed me the way by subway and ferry. There I was, staring up at the Statue of then the Liberty. I climbed it all the way to the top. I would like to try to climb it again some day soon. The Statue meant, and still means, freedom for me; freedom from Russia, freedom from the Czar, freedom from poverty, and freedom from the old life of Kurenitz.

If, in *Fiddler on the Roof*, you could erase the name Anitevkah and substitute Kurenitz, you would have a good picture of my home town when I left it in 1906. For a long time already the struggling Jews in our Kurenitz had been keeping their eyes on America. Life was hard and bitter in that part of Czarist Russia in those days as I suppose it always was. To us it was Russia although actually we were *Litvaks* from Vilna Gubernia living among Lithuanians, Poles, Russians and, of course, Jews. Not just Jews, but Lubavitcher Chassidic Jews!

We were rich in religion, rich in Chassidism, rich in synagogues, rich in children, rich in *Yiddishkeit*, but oh, were we poor! But then almost everyone was poor. And it looked like things never would get better. Things weren't so bad in Kurenitz, come to think of it. We had a bedroom, a living room, a dining room, a play room, and of course, a kitchen. The only trouble was that all of this was in only ONE room! At least the bathroom was outside. But there was nothing about which to complain. We did have a floor. And the rent was cheap.

Our family had a well-rounded diet, too. Mostly it was potatoes made this way, that way, or another way. To back up the potatoes there was *p'chah* and herring and fried onions plus *cholent* and chicken and soup for *Shabbos*. Bread, however, was cheap and plentiful, good and fresh. The bagels were real bagels made of special white wheat, not like the *goyishe* bagels of America made with holes in them.

Those who lived in the "suburbs" had it a little better than we did food-wise. Because they had more room, they were able to raise chickens in the back yard with even a goat or two running around.

We envied Zavel Estra's family and others like it who lived in the suburbs (shtetlach) and who had chickens and goats. But they didn't have a real floor! There were little fishing towns like Zaneritz in the Kurenitz area. There was plenty of fish to eat in Zaneritz but not much else. And there was trouble even in selling fish. Ask the Horwitz or the Zanrotsky families.

The residents of Anitevkah, I mean Kurenitz, constantly talked about "*dos goldeneh lahnd*—America" even in their sleep. Way back in the 1880s, some pioneers like the Krivitzkys, the Cohens, the Aldermans, and the Hoffmans had made the first move towards the New World. I can't figure out why or when these Kurenitzers first decided to settle in a city called New Haven. Maybe it was the "New" part of the name which made it sound almost like the famed New York. How they got to New Haven from the boats, I don't know; but soon these first settlers started bringing over their relatives and *landsleit* from that area. That was how New Haven came to be settled by the Kurenitz pilgrims.

Kurenitz in 1903 had a lot of synagogues and Hebrew Schools, but when any students showed some promise they were sent out to yeshivahs in Shmagun (pronounced Smagun by *Litvaks*). The yeshivahs there were not exactly Ivy League like the yeshivah in Lublin, but they were a step up in the way of traditional learning. So at the age of 13 off I went to Shmagun by horse and cart.

I didn't want to be a tailor but somehow I found myself in the *shneider's* yeshivah which was reserved for boys up to age 18 who were working to become tailors while studying. I could have gone to the *shuster's* yeshivah but I did not want to be a shoemaker either. Some of the fellows were very good students but they sure were shoemakers as tailors!

There were no scholarships or loans available then but yeshivah *bochers* did manage to get their meals free. By being on *kest* we rotated among different families who fed us because they felt it was an honor and certainly a mitzvah to do so. However, the problem with most of those generous people was that they hardly had enough to eat, themselves.

The only relative I had in Shmagun was an elderly aunt. All

she could provide for me was a bed and some encouragement. It wasn't a pleasant life and soon I was lonesome for home. Shmagun probably was as far from Kurenitz as Bridgeport is from New Haven but it felt as if thousands of miles separated us. The Russians hadn't invented the telephone yet and there were no automobiles, railroads, or telegraph offices there either. And I don't remember whether or not there was a functioning postal service. We did not bother to mail letters. We sent them personally whenever someone was headed in the right direction. But it seemed that no one ever was headed to or from Kurenitz. For over a year I did not know what was going on at home. I had to get back to Kurenitz.

It took a few days to get to Kurenitz going mostly *tsu foos* (walking) and hitching wagon rides. When I opened the door of my home I received the shock of my life. Not only had my father left for America but also *hut ongeton a shtickel* on my mama. He had left her pregnant.

## The New Haven Connection

In 1906 when I came to the U.S.A. to join my father alone in New Haven, we had to live as boarders. With so many *greeneh* coming in, almost every family housed boarders until rooms could be found. I joined my father at my aunt's house (flat) on Commerce Street. But as our situation improved, we moved up the ladder. Next, we lived with Chaim Winik's family right above his blacksmith shop. Prominent attorney, Alexander Winik, was born there about that time. But soon we moved in with Leib Dimenstein, the father of Sam Dimenstein, and his family. It sounds like a lot of moving but actually it was done within the same group of tenements on the same street. As a matter of fact, *Shamos* Mordche Alderman was another neighbor. Only later when my mother came from Europe in 1909 with my two brothers and sister did we get a place of our own on Lafayette Street.

Most families were large and so was ours, but we managed to find rooms on Lafayette Street. Almost all of the Jewish families lived nearby within walking distance. The Aldermans, the Levines, and the

Kazdens already were prominent in our shul [Sheveth Achim] when I first started to go to services there. However, Max Gingold of the New Haven News Service was the *gantze macher* and later became president of the synagogue. Mordche “the *Shamos*” Alderman was busy and did most of the work just as he did for many years to come.

As I remember it, B’nai Jacob, better known as the *Russisher Shul* was on Temple Street and there were synagogues on Bradley Street and off Dixwell Avenue. Bikur Cholim was at the bottom of the Factory Street hill and we were on the top. But the most beautiful shul of all was the one on Rose Street. The reformed temple Mishkan Israel had its own rabbi but all other congregations were covered by *shtot* rabbis who did not mix in the affairs of individual synagogues. In 1906, I remember the names of two rabbis, Rabbi Rosen and Rabbi Fromer. None of us knew much about Mishkan Israel and we didn’t care either.

On holidays, during the period 1910 to 1920, Sheveth Achim always was packed especially on Rosh Hashanah and Yom Kippur. Most people lived nearby and were Orthodox. Even those who were socialistic or freethinking in their leanings attended the synagogue. The women climbed to the balcony without protest even when they were handicapped, ill, aged, or just tired. That’s the way it was—no questions asked. The men were dedicated, religious Jews at Sheveth Achim, and fought to protect their own brand of orthodoxy, which meant keeping the Sephardic *nusach* (order of prayers) as favored by Chassidim.

The front eastern wall was dominated by fiery men who were nothing like the easygoing synagogue leaders of today. How could I forget I. Hershman who founded the waste paper company, and another Mr. Hershman, he of the red beard, grandfather of Abe Silverman. These were strong opinionated men who could stand up to and alongside of the male Aldermans, Kazdens, Levines, and Perlman.

The first hazan that I remember as leading the Rosh Hashanah and Yom Kippur services, was a Mr. Levine. He not only was a fine hazan but a first-rate *shochet* and *mohel* as well. In fact, when doctors wanted a male patient circumcised for health reasons, they would call

upon this Mr. Levine instead of a surgeon. Of course, in those cases, no blessings were recited.

After Mr. Levine, we had an unusual hazan for the Holidays. He was so short that I actually towered over him. But he had a big voice. Only much later did we have such fine hazanim like the Rev. Mr. Kurhan and Mr. Yardani. Mr. Kurhan was a powerful *shochet* who had a great beard which made him look like pictures of Moses. Mr. Yardani was an import from Israel and thrilled everyone with his accent and youthful appearance. Every now and then, some of us would break away from the services and walk downhill to Bikur Cholim. What drew us there was the hazan who happened to be completely blind. He would perform all the difficult, long chanting entirely from memory. His name I've also forgotten.

My father brought me over from Russia at the age of sixteen not only to be with him but to help bring to this country my mother and the other members of the family. But it was hard for me to get a decent job. Finally, I passed myself off as an experienced mechanic, which I wasn't, and was hired by I. Newman and Sons. I. Newman had a corset factory which was on the corner of Oak and Commerce Streets and was a Jewish concern. The work force was 80% Jewish with a great number of women handling the sewing machines.

It turned out to be a steady job and, in fact, I became so expert in the specialized field of corset machine repair and later brassiere machines that I was never again at a loss for a job. After Newman, I helped Strouse, Adler straighten out its machine problems until just a couple of years ago when I was well past my 90th birthday.

Simchas Torah and the *Hakofoth* always were great fun at Sheveth Achim. Everyone attended with no exceptions. The men would bid furiously for the honors of leading the reading of a *posuk* (sentence) or the parading with the Torahs. Bids of \$50 or \$100 were not unusual even in those low income days.

The children of course, jammed into the Torah parades with their flags topped with lighted candles. It's a wonder that we didn't have any accidents or fires. However, around 1915 or so, we were stopped from using lighted candles because of stricter fire laws. It seems that a Fourth of July celebration on the New Haven Green caused a panic



Figure 18: *Eli Zimmerman in World War I uniform, c. 1917*

among about 10,000 people who had gathered to hear speeches and watch a fireworks display when some exploding fireworks started a fire. After that, apples took the place of lighted candles on the flags.

In 1918, many New Haveners were drafted for service in World War I. Some of them, bachelors from our synagogue, went to war to save the world for democracy. After the war, when everyone came back, there was a big party held for them in shul.

My small size didn't keep me out of the army. Don't forget the men of that time were not as big as their children or grandchildren later. Besides, they needed me for the war effort. You see I was an expert on machinery used to make girdles, corsets, and brassieres. With that background, they trained me in New York and then sent me to my main post in Akron, Ohio. No, I was not to work on corsets or girdles; but I had to help produce something closely related—*gas masks!* The war ended after I had been in service for eight months and I was back in New Haven. I still have my army uniform in good shape, but I don't fit into it anymore. I've grown a lot since then.

At the end of World War I, most of the Sheveth Achim men in uniform came home early. They were the ones stationed in the U.S.A. like I had been. A few like Max Hurwitz, Morris Alpert, and Izzy Alpert did not get back until much later in 1919 having been overseas in France.

While waiting for our discharges, some of my buddies and I were sent back to New York and placed in barracks. There was little or no anti-Semitism within this group and we got along fine. My future bride, Anna Alpert, was the girl I left behind for the duration of the war and now, with New York so easily reached by train, she wanted to see me as soon as possible. Of course, I was lonesome for her company, too.

There was one problem, however. She would not come unless I guaranteed her a separate single room for herself. Being tied down with the details of trying to free myself from the service, I had to inquire from my fellow soldiers where I could find my wife-to-be a nearby place to stay. What did they answer? "A separate room! What kind of greenhorn are you?" Anna, like most of the Alperets in New Haven, was from my home town of Kurenitz but she was no *greeneh*. Needless to say, I found a nice room for her as she wished. Otherwise, I wouldn't be telling you this story today.

Coming back to New Haven, I found things pretty much the way I left them. Sheveth Achim was thriving with many newcomers joining. There were full quotas of men for the *Chevreh Mishnayeth* and the *Chevreh Tehillim* but, as always, there was trouble making a minyan. The women of the shul had plenty of organizations and auxiliaries to

keep them busy.

I went back to work at Newman's and like everyone else, worked from sunrise until late in the evening. That is why, even in those supposedly more religious times, a minyan was not easily to be gathered. Oak Street became alive by six o'clock every morning except *Shabbos*. Bakeries like the Bronx Bakery and Ticotsky's were selling their hot rolls and breads by five AM. Even the grocery stores and fruit stands were ready for business at dawn. Closing hours had no set time with Thursday night and Saturday night practically all night affairs. Friday evening through the end of *Shabbos* found most stores shut tight except for a few non-Jewish places.

We young blades, in 1919 and after the war, were not as involved with the shul as we became later. We attended on all holidays and on *Shabbos* in order to please our parents and not become goyim. When not working, we were looking for fun, but the fun we had seems tame by today's standards. It was before prohibition and Oak Street boasted of a number of "Jewish" bars, or should I say saloons. My favorite watering hole was Max Price's place, but believe me, we didn't sip cocktails.

Max would allow no wild *shikurim* or drunken sprees and often would take men who had become *ungetrunken* and toss them right through the door. The doors were swinging doors so there never was any damage.

Not being married and pushing 30 by the end of World War I, I already was being considered an *alter bocher*, an old bachelor. But even though I had a girl, Anna Alpert, whom I intended to marry, I didn't want to go to the *chupeh* on a shoe string. I wanted to save up a lot of money first and get married as a rich man. And I did. As soon as I had put away \$1,000, a magnificent sum, Anna and I were ready to set a date—but where was the *chasineh* to take place?

Sheveth Achim, on top of the Factory Street hill, like most synagogues of the time, was built up and down. The balcony for the women was on top; the shul was on the main floor; and there was a basement hall on the lower level. The hall was put to good use, but because the whole building wasn't too wide, a large wedding reception was out of the question. A kiddush with herring, *kichel*

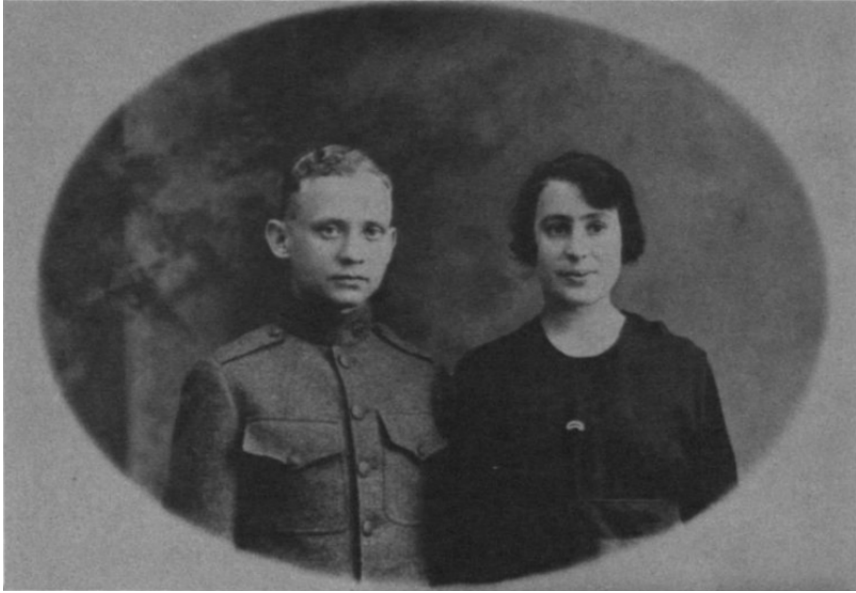


Figure 19: *Engagement picture of Eli Zimmerman and Anna Alpert, c. 1919*

and some whiskey or a small party by the *Chevreh Mishnayeth* or the Ladies Auxiliary filled the space tightly.

Larger affairs had to be moved to a more spacious spot. The brand new Hotel Taft ballroom was the favorite for the “allrightniks”, but other well-used halls were spread from the top of Kilday Alley to private dining halls and to other places long erased from my memory.

After considering all the possibilities just mentioned, we headed into another popular direction, an open-air affair. Religious people usually wanted the ceremony to take place under the sky, especially during warmer weather. Besides, the fans of those times were not as good at cooling off indoors as air conditioning is now. The worry was “what if it rained?”

Our wedding was performed not by a rabbi but a *shochet*, Mr. Einhorn, and it was outdoors. By 1920, my folks were living on Orchard Street as most immigrant Jews started to move upscale towards upper Oak Street, which later was separated and called

Legion Avenue. There was a lot of good yard space between Orchard and Elliott Streets, which often was used as a path to connect the streets. It was there, on the same spot where Joe Alderman, brother of Abe and Sy, had been married just a couple of months earlier, that I finally broke the glass.

That great sum of \$1,000 that I had saved up for our wedding did not last very long. I had planned for the wedding and for getting furniture and for the rooms we had rented on DeWitt Street. But I did not expect that my bride, Anna, would want to keep up with her neighbors and married friends, and with the Joneses. She insisted that there was just no way that she would start up a home without a new sewing machine. She got the sewing machine and we had our honeymoon at Savin Rock!

Anna was delighted with the flat we had rented on DeWitt Street. After all, the street was in a nice neighborhood in the Hill and we looked forward to spending our early years blissfully there. However, the rent was pretty steep, \$21 a month and we only took it when we saw that all the rooms had radiators, a sign of luxury, which meant central heating from a furnace.

Even though it was summertime, I immediately ordered a couple of tons of coal to be dropped into the bin. But lo and behold! When the coal was ready to be delivered, we found *no* furnace. It had been removed. We had radiators but no furnace and no heat. I had been tricked by that *goniff* of a chicken dealer whose name I won't mention.

Now we had purchased a gas range but no [heating] stove. After all, we thought that we had a furnace. So for the next couple of years we got some heat at night during the winter by dropping coins in the gas meter and using the gas range. That was only at night. In the daytime, who needed heat?

Even though I was earning good money at Newman's, \$27 a week, it was tough keeping up with expenses. After a while, even my rent, without the furnace, went up to \$23 a month. To top it all off, my dues at Sheveth Achim were raised to \$6 a year. However, Mr. Gingold, the shul's president, promised that if I couldn't afford it, he would let me get by with \$5 for the year. But now I was a family man

and paid the full dues. After all, I was proud to belong to the biggest and best orthodox shul around except for the Rose Street shul. And I had to stay alongside of my father and daven in the Sephardic *nusach* to which we Chassidim were accustomed.

My brothers and I were fortunate to have had some Hebrew education in Europe even though Philip and Harry came over at young ages. In New Haven, there was no organized Jewish school system; no cheder, no yeshivahs, no day schools, not anything in those years before World War I. It was everyone for himself with different *rebbe*s coming over to teach whomever they could catch or could get to listen to them. Most of them were very good at rapping knuckles with a ruler or *knipping* ears, but not much good at keeping their pupils interested.

My sister, Freda, was an exception. Not only was it unusual for a girl to study Hebrew, but also to have a fine teacher. Freda had to walk over to the teacher's house on Oak Street near Howard Avenue but it was worth it. I wish I could remember his name. Most parents didn't even expect to have their daughters accomplish much in the public schools, let alone pay to have them learn something about the *chumesh* or how to daven. You should have heard the outcry when some young ladies decided that they wanted to become school teachers. They were supposed to learn how to cook and sew and how to *chahp a bocher*. Who ever heard of women judges or lawyers or doctors or professors?

I left school early because I had to work, but Philip and Harry turned out to be good students. Philip came to Sheveth Achim regularly with the rest of us but not Harry. It seems that Harry was blessed with a good voice. He was asked to join the B'nai Jacob choir then directed by a Mr. Leff [Aaron Leaf]. B'nai Jacob was in a new beautiful building on George Street which had been built in 1912. Harry would have made a good hazan but then his voice changed.

Both Philip and Harry could have found good jobs at I. Newman & Sons making girdles. But no! They wanted to go their own ways. Philip became a lawyer and Harry a doctor. *Nu*, what can you do?

Philip however, never practiced law. After living and getting educated at different times and in different places like Chicago, San

Francisco, New York, and so on, he finally came back to New Haven to work with the big movie companies who had their area offices on Meadow Street. Harry did not go far! He went through the New Haven public schools in three years and then graduated from New Haven Hillhouse High School with the highest honors. Yale took an interest in Harry even though it had quotas for Jews and would rather take in sons from old Yankee families with money. Harry received a scholarship to Yale and even better, went to Medical school on another scholarship. No, Harry did not go very far; he became head of Yale's Pathology department then on the corner of Cedar Street and Congress Avenue. It took World War II to get him out of town. After the war, he moved on to New York to run the Columbia Medical School and then to become the first Dean of the Albert Einstein School of Medicine.

Now [March 1986], as I have been recording these old memories of mine, a strange feeling comes over me. Almost all of my generation is gone! Those who walked and worked alongside me on Oak Street and prayed with me on Factory Street are only pictures in my mind; and the names of those pictures are jumbled along with all that happened in those years before 1920. But I don't weep over times gone by. I accept life as G-d has given it to me and just go on, day to day. Since the death of my beloved Anna, I have been living comfortably in the care of my daughter Evelyn and her husband, Ernest Fiedler on Roydon Road. I follow with great interest the careers of my grandson Marc, in Washington, D.C. and my granddaughter, Anita, working in Boston. But I must say that Bikur Cholim Sheveth Achim remains, as always, an important part of my life, maybe even more so now than when I was younger. The shul dominates much of my time. I go to the daily minyanim and often daven at the *ohmed*. I join other members at breakfasts and turn down no synagogue social events. On *Shabbos*, from my position as a *gabbai* seated on the *bimah*, I look down over the new people, the young people, the children and grandchildren of those I knew so well. The sight warms my heart as I know it must have warmed my father's heart the same way, long ago.



Figure 20: *Eli Zimmerman, planting a tree in Israel – 1985*

# History of the New Haven Jewish Home for the Aged

HARVEY N. LADIN

(ORIGINALLY WRITTEN IN 1975; UPDATED BY SUE  
YOLEN, LESLIE WASSERMAN, AND BRYAN MESH)

It is not likely that many people in New Haven, even those who have lived in the area a whole lifetime, and have been involved in community work, will recall that the Jewish Home for the Aged was completely and entirely dominated by women for a large period of its existence. Most of the well-informed, when asked about the leadership, will name several of the resolute men who took over in the last 40 years, such as Judge Bertrand B. Salzman, Abraham Molstein, Abraham Lander, Dr. Samuel Jaffe and Maurice H. Bailey. But the conception, the organization, the collection of funds, the finding and acquiring of the first building, and physical day-to-day work of cleaning, feeding and caring for the aged was actually done by a large group of devoted Jewish women.

The women's social service organization which promoted the establishment of the Home was the Sisters of Zion, formed in 1908.<sup>1</sup> Its general purposes included aid to poor and the sick, and to young and old alike. Its modus operandi was mainly the solicitation of small contributions from Jewish families on an ongoing basis, including

---

<sup>1</sup>*New Haven Register*, March 31, Deborah Abrams. 1957, reporting the retirement of Mrs.

collection boxes left in individual homes. It gave direct help to the needy.

By 1914, the Jews of New Haven had established a dozen synagogues, in addition to numerous cemeteries, lodges, aid societies, and social and literary clubs, but they had not specifically provided for the aged.<sup>2</sup> In that year, the Sisters of Zion decided to concentrate their efforts on feeding and housing the Jewish elderly, and they enlisted workers (all female) to carry out this program.

The Sisters of Zion realized that there were special needs of the aged poor which were not satisfied in the New Haven area. These included difficulties of travelling to prayer services, extraordinary physical and financial burdens on families and friends, the lack of kosher meals at Springside<sup>3</sup> (the general facility for the aged of the city of New Haven), and the need for Jews to be together to talk and commiserate. It was clear that something had to be done. Meetings were arranged with representatives of the Jewish Home for Children to discuss a combined use of the Children's Home, but it was agreed that such a combination of orphanage and home for the aged was not advisable. The Sisters of Zion thereupon voted to use their entire treasury of \$300 as the start of a fund to acquire a building and move ahead with an organization. In a very short time they formed a corporation, developed local community and rabbinic support, found and acquired a suitable building, and began operations.

The Articles of Association of the Jewish Home for the Aged, Incorporated, were drawn up by Attorney Barnett Berman and signed on November 16, 1914.

The subscribers were Rabbi Abraham Rosen, Rabbi Jacob A. Fromer, Rev. Judah L. Fischer, and Mr. Joseph Racow. The \$10 filing fee was paid to the Secretary of State on July 27, 1915, at which time the corporation was approved.<sup>4</sup>

It is easy to understand why the Sisters of Zion would seek the

---

<sup>2</sup>New Haven City Directory for 1915, and archives of the Jewish Community of New Haven.

<sup>3</sup>The "poor house" of New Haven, built in 1889 on Springside Ave., near

the base of West Rock, together with a working farm and piggery.

<sup>4</sup>Office of the Secretary of State, State of Connecticut

support of the three religious leaders who were named as subscribers. They represented three distinct religious groupings, and by lending their names, they could help all future fundraising efforts. Furthermore, they would attest to the Jewishness of the community project, where kosher food and all religious observances would be a public responsibility. Rabbi Rosen represented the B'nai Israel Synagogue of Rose Street, Rabbi Fromer was the leader of the Bikur Cholim B'nai Abraham Congregation with a Synagogue on Factory Street near Commerce Street, and Reverend Fischer was the principal religious dignitary of the congregation B'nai Scholom on Olive Street. It is not quite so easy to explain the presence of Mr. Racow as a subscriber.

Mr. Racow was a coppersmith, who resided at 29 Sylvan Avenue and had his place of business on Brewery Street. He was an active and respected member of the Jewish community of New Haven. But he was not an outstanding leader, and he was not rich. It is surprising to note, therefore, that in addition to being a subscriber to the incorporation, Mr. Racow placed a mortgage on the building which soon after became the first actual Home for the Aged in New Haven.

This is the sequence of events involving Mr. Racow and the Home:

1. November 16, 1914 – Articles of Association were drawn, and signed by the subscribers, including Mr. Racow, but not filed.<sup>5</sup>
2. July 12, 1915 – Mr. Racow placed a second mortgage for \$1,500 on the property at 169 Davenport Avenue (subject to a first mortgage of \$3,000 due to the National Savings Bank).<sup>6</sup>
3. July 27, 1915 – Articles of Association of the Jewish Home for the Aged, Inc. were filed with the secretary of State of Connecticut.<sup>7</sup>
4. April 8, 1916 – The property at 169 Davenport Avenue was

---

<sup>5</sup>Secretary of State

<sup>7</sup>Secretary of State

<sup>6</sup>Records of the Town Clerk, New Haven

sold to the Home for the Aged, with Mr. Racow's mortgage satisfied.<sup>8</sup>

It was not unusual for organizations to delay disclosure of their activities by having trustworthy individuals act on their behalves. Furthermore, it would appear that the corporate status of the Home was not finalized until July 27, 1915. Therefore, the organization could not buy property, make a mortgage, or place a deposit in its own name until after that date. Mr. Racow apparently acted on behalf of the Home. He was a willing participant in the acquisition of their first building, and the mortgage he made on July 12, 1915 was, in fact, the deposit on the purchase of the building.

The first major fundraising project of the Home early in 1916 was a Charity Ball.<sup>9</sup> This was so successful that it was made an annual event, and was generally held in the winter or early spring of each year. It was after the proceeds of the 1916 affair were in that the Home was in a position to acquire 169 Davenport Avenue. They had accumulated over \$6,000 by this time and were also able to renovate the building and prepare it for use.

Two women in particular stand out for their unusual devotion to the Home and their capacity for work—Mrs. David (Lena) Steinberg and Mrs. Adolph (Deborah) Gladstone. In 1908, they were among the young leaders who organized the Sisters of Zion, and they remained active and continued to be acknowledged leaders in the formation and management of the Home.

Mrs. Steinberg was a forceful and charming woman who was able to attract people and get them to work.<sup>10</sup> She was a natural to be the first President of the Home, and she held that position for a total of 16 years.<sup>11</sup> When her husband's business (dry goods and shirt manufacturing) took them away from New Haven for six years

---

<sup>8</sup>Records of the Town Clerk, New Haven (29–47 in 2023 edition)]

<sup>9</sup>From the recollections of Attorney Louis Sachs, an early community worker and leader. [Editor's note: see *Jews in New Haven*, Vol. IV, pp. 31–48

<sup>10</sup>Recollections of Louis Sachs, Mrs. Harry I. Hornstein, and Mr. Robert Levine.

<sup>11</sup>Recorded on plaques and pictures at the Home.

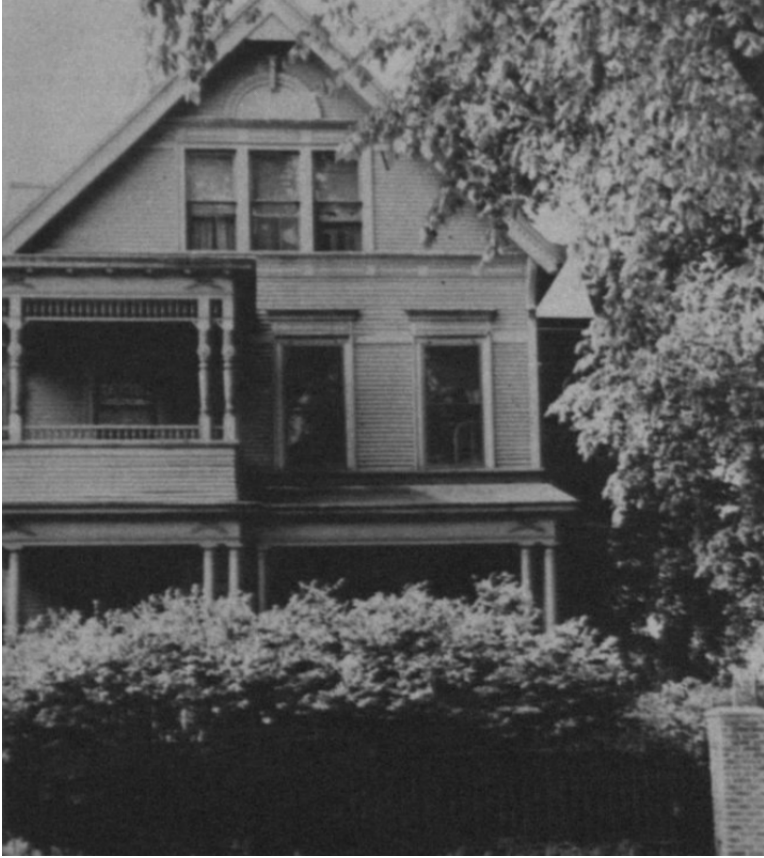


Figure 21: *“The Annex”, 165 Davenport Avenue, purchased in 1917, and used by the Jewish Home for the Aged*

(1926–1931),<sup>12</sup> she had to give up the office. However, when they returned and again made their home in New Haven, she was again back in the position of President and she served another five years.

Mrs. Gladstone, who later became Mrs. Jacob Abrams, was “involved” with the Home and the predecessor Sisters of Zion for 45 years. She was the first Financial Secretary of the Home, from the start of the organization until 1926. At that time she succeeded Mrs. Steinberg as President. In 1928, she became the Matron and, in

---

<sup>12</sup>Directories of the City of New Haven, 1915 to 1940.

1929, she was named Supervisor of the Home. This was the principal staff position, and she held it until her resignation in 1956. She had also been the main force in fundraising, as chairwoman of the Vaudeville Shows and Ad Books projects over a long period. She was unquestionably a strong leader.

The first building, at 169 Davenport Avenue, corner of Asylum Street, was outgrown in one year, and the adjoining building at 165 Davenport Avenue was purchased on May 31, 1917. By 1920, there were 48 residents in both buildings, and many more applicants seeking admission. It was decided to purchase the adjoining property on Asylum Street and proceed with plans for a substantial brick and steel structure. In 1921, the original building was demolished and a new four story building erected at a cost of approximately \$150,000. Hyman Jacobs was chairman of the cornerstone laying ceremonies on November 13, 1921. Among the speakers were Rabbi A. Levine, Rabbi Louis L. Mann, Rabbi Judah Levenberg, and Rabbi J. D. Jarman. Others participating were Dr. Max R. Smirnow and Mrs. David Steinberg, the President. On January 1, 1923, the building was occupied, and on May 14, 1923, dedication exercises were held at the Shubert Theater.

Davenport Avenue, corner of Asylum Street, was a fortunate choice for the location of the Home. From 1915 to 1950, most of the Jews of New Haven lived within a few blocks of the Home. Even when Jewish markets and businesses began to move from Congress Avenue, Lafayette and Oak Streets to Legion and Sylvan Avenues, the Home was still close for many people. When there were few autos, and walking distance was important for visitors and volunteer workers, it was in the right spot.

The neighborhood continues to be densely populated, although most Jewish families have moved away. Today many employees of the Home live nearby.

When the main building was erected in 1921, a large portion of the first floor was used to build a synagogue. Services have been held here continuously since that time, and as many as 400 people have attended on some occasions. Local Cantors were usually available to lead the services with little or no compensation, and visiting Rabbis



*Figure 22: Mrs. David Steinberg and Mrs. Adolph Gladstone with Governor Wilbur Cross, c. 1932*



Figure 23: *First building erected by the Jewish Home for the Aged, 169 Davenport Avenue, dedicated in 1923*

were paid, as in most small congregations, by taking a collection for them.

The Synagogue of the Home flourished as long as Jewish families lived near, and as long as Jews had not yet achieved economic success. Each sought the least expensive arrangement for his son's Bar Mitzvah and for attending High Holiday services. Holiday seats were often sold for \$5, \$7, or \$10 each, depending on the location within the Synagogue, and this was a source of additional income to the Home.

More Bar Mitzvah celebrations took place at the Home than can now be imagined. Before synagogue schools became popular as the place to train Jewish boys for Bar Mitzvah, the traditional way was to send boys to teachers' homes, or schools (Talmud Torahs), or to engage a private tutor. Since many families were not yet affiliated



Figure 24: *Synagogue services at the Jewish Home for the Aged in the 1950s*

with regular congregations, they often turned to the Home, which provided a substantial, respectable, and inexpensive place for the celebration of their happy events. Later, when families moved, and joined religious congregations, this use of the synagogue of the Home dwindled. Sabbath services have continued, of course, but generally, only the residents of the Home participate. On weekdays, the services are held in a small chapel which was established in 1950.

A substantial portion of the contributors to the New Haven Jewish Home for the Aged have been residents of other Connecticut cities, such as Bridgeport, New London, Norwalk, Stamford, Danbury, and the Ansonia-Derby area, and arrangements were made to admit residents to the Home from these cities. By 1920, an auxiliary group was organized in Bridgeport to communicate with applicants and to organize fundraising. The Bridgeport group subsequently even had its own Annual Ball for the benefit of the Home from 1932 to 1937. At various times, other cities also had flourishing auxiliary

organizations.

Plans to add a solarium on the roof of the building were discussed as early as 1929. In order to construct this, the officers organized a separate building fund campaign, which was headed by Hyman Jacobs. The fundraising, and then the actual construction, took five years to complete, and the solarium was dedicated on October 21, 1934. The roof area had in fact been called the Roof Garden, and had been equipped with hammocks, swings, and reclining chairs. However, it was a completely open area and usable only in good weather. In contrast, the solarium was enclosed with glass walls and a glass roof, and the construction was such that the residents could enjoy the sunshine even in the winter months. Plants and flowers were in large array here at all times and for about 25 years this was the favorite area of many residents.

The first sign of maturity in organization work usually comes with the employment of professionals. When the Home got to its jumping-off point in 1920, it brought Mr. Jacob Krilow and his wife from New York to run the Home, and from 1920 to 1922, these two were the Superintendent and Matron, respectively. From 1923 to 1927, Mr. & Mrs. Harry White (Ida),<sup>13</sup> who were active workers for the Home, became the Superintendent and Supervisor. Mrs. Adolph Gladstone (Abrams) was named Superintendent in 1928 and she held the post longest and gave the most forceful leadership. When Mrs. Gladstone retired in 1956, the Home turned to Mr. Erwin Kurzrock for management. Mr. Kurzrock was a trained social worker, and he put the Home on a new professional level. As Executive Director, he changed the program, developing new social and recreational facilities and a professional nursing department. His wife, Edith Kurzrock, was the Supervisor, and together they made numerous changes and improvements. Mr. Kurzrock's untimely death in 1974, after a long illness, opened the executive position again. Mr. Howard Reitman, a professional health care administrator, became the Executive Director in 1974 and held that position until 1985. In 1985 Bryan Mesh was

---

<sup>13</sup>Parents of Julius White of New Haven. They took the positions simultaneously with the sale of their residence on George Street, near Greenwood Street.

hired to direct the Home. Mesh was given the title of President and Chief Executive Officer as laws, adopted in 1985.

Mr. Jacob Abrams was engaged as office manager, with the title of Executive Secretary, in 1925, and he continued as the Home's office and business manager until 1955.

In the early years of the operation of the Home, it was clear to the management that the primary needs of the residents would be food and shelter, but next in importance was medical care. They called upon the Jewish physicians of the community continuously, and struggled with plans to secure volunteer services. It was with great difficulty that they assembled a voluntary staff.

Quite independently, the Jewish Physicians' Club was formed in 1924, with principal organization work by Dr. Barnett Greenhouse. From a small group of six or seven, they grew to include almost all of the 50 practicing Jewish physicians in the city at that time. They first thought of their organization as a social club, with the added purpose of raising their ethical standards of medical practice. They met at the Jewish Center, on Crown Street, on a monthly basis, and then at the Home for the Aged.

In 1929, the Jewish Physicians' Club was asked to take over the full responsibility of staffing the Home. They agreed to this wholeheartedly, and this function actually became their main purpose for existence. They staffed the Home just as if it were a full hospital operation, and provided a high level of medical and surgical care to the residents. The principal doctors who provided services here were, besides Doctor Greenhouse, Doctors Zelly Bonoff, Max Smirnow, Thomas L. Gingold, Robert Kapsinow, and Louis M. Shapiro. Also attending to the health needs were Doctors Maxwell Lear, Israel Blodinger, Harry Klebanoff, William Cohen, and Samuel Philipson. Later, the attending physicians were Doctors Samuel Spinner, Samuel Jaffe, William Mendelsohn, A. Lewis Shure, George Goldman, George H. O'Brasky, Louis O'Brasky, Norman Marab, Harry G. Moss, and Samuel Silverberg.

When the number of residents grew substantially along with the need for care, and the volunteer program waned, Dr. Max Smirnow was named Head Physician. Later, he became the Resident Physician,

serving for an extended period and his wife was also the Head Nurse.

Dr. Samuel Jaffe, a past President of the Home, became the Chief of Medicine and developed an organized medical staff in 1964. The medical coverage for residents was extended to 24 hours a day, and the major participants, on an ongoing basis, have been the following doctors: Jacqueline Kutcher-Henchel, present Medical Director, Morris Freedman, Meyer Etkind, Edward Etkind, Brett Gerstenhaber, currently Associate Director, Morton Silberstein, Consulting Psychiatrist, and Stanford S. Rudnick, Podiatrist.

A professional Nursing staff developed in recent years. Mrs. Kathryn Robinson, who was the first full-time registered nurse on the staff starting in 1956, is now the Director of Nursing.

Jewish dentists in New Haven gave volunteer services parallel to that of physicians. The first participant in this effort was Dr. Louis Gans. Additional long-time volunteers were Doctors Philip H. Kaminsky and Richard Fleming. A Dental Clinic at the Home was organized in 1964 by Dr. Jacob Shar, Dr. Ralph Friedman, and Dr. Edward Bock. Dr. Bock gave inspired leadership and has been the chairman since that time. In the past 10 years, the following dentists have maintained the clinic entirely without compensation: Doctors William A. Alderman, Alvin S. Berger, David B. Burshtein, Louis Cantor, Shephard N. Cohen, Morris B. Egalka, Stanton E. Fater, Samuel M. Frank, Ralph Friedman, Aaron Hertz, Aaron R. Hornstein, Philip H. Kaminsky, Harvey A. Lichter, Elliott Perlman, Arthur L. Pines, Jacob Sharp, and Maurice D. Shure. In 1966, the current dental room in the building was dedicated to Dr. Gans for his 45 years of service to the residents.

As of November 30, 1920, the principal assets of the Home were the two buildings in use and generally identified as The Home Building (169 Davenport Avenue, in which they had invested \$9,483.45) and the Annex Building (165 Davenport Avenue—cost \$10,407.95) and equity in the Asylum Street Building, \$2,664.27.<sup>14</sup>

---

<sup>14</sup>From a Financial Statement prepared by Bailey & Bailey as of November 30, 1920. Maurice H. Bailey, former chairman of the Board of the Home, was

a partner in that firm. The firm is now known as Bailey, Moore, Glazer, Schaefer, and Proto.

A report of the receipts for the year ended November 30, 1920 showed the sources of funds in detail and in some respects they disclosed the pattern of fundraising which devoted workers followed for many years. The income from dues, for instance, was relatively substantial, and reflected some of the thinking in the community. Many dues contributors believed that they would ensure their admission to the Home as residents in their old age if they were dues paying members. For many years the Home employed Mr. Frederick Goldbaum as a "collector." He called on Jewish families in New Haven and neighboring cities and collected these dues payments.

The principal source of income for operating the Home in 1920 was from the families of residents, who provided what was called Maintenance Income. Applicants for admission were interviewed, and a determination was made as to the amount of reasonable maintenance fees in their circumstances. In 1920 the average amount received for the maintenance of residents was \$11.68 per week. The average weekly cost to maintain a resident was \$18.68. Other sources of income were necessary.

Every imaginable form of fundraising was used, and the 1920 report indicated the range of activities and the income produced. Hundreds of devoted men and women (mostly women) worked together to raise the money to keep the Home in operation and similar fundraising efforts have continued to this day.

The Bridgeport auxiliary was already established and functioning in 1920, and \$2,500 was received in that year to care for Bridgeport residents. The other major income producing event was the Ball from which the Home realized a cash income of \$2,197.89.

The Annual Ball of the Home was a social and financial success for many years. It was held at the Music Hall, then the State Armory, Roger Sherman Hall, Elks Hall, and Harmonie Hall. But in 1935, a larger project was undertaken, which produced even more income—a Vaudeville show at the New Haven Arena. This one event raised between \$10,000 and \$15,000 each year. The entertainment was generally outstanding, and for many years, overflow crowds were attracted. The last of the shows was held in 1956, and starting in 1957, only the advertisers were solicited for what was called the

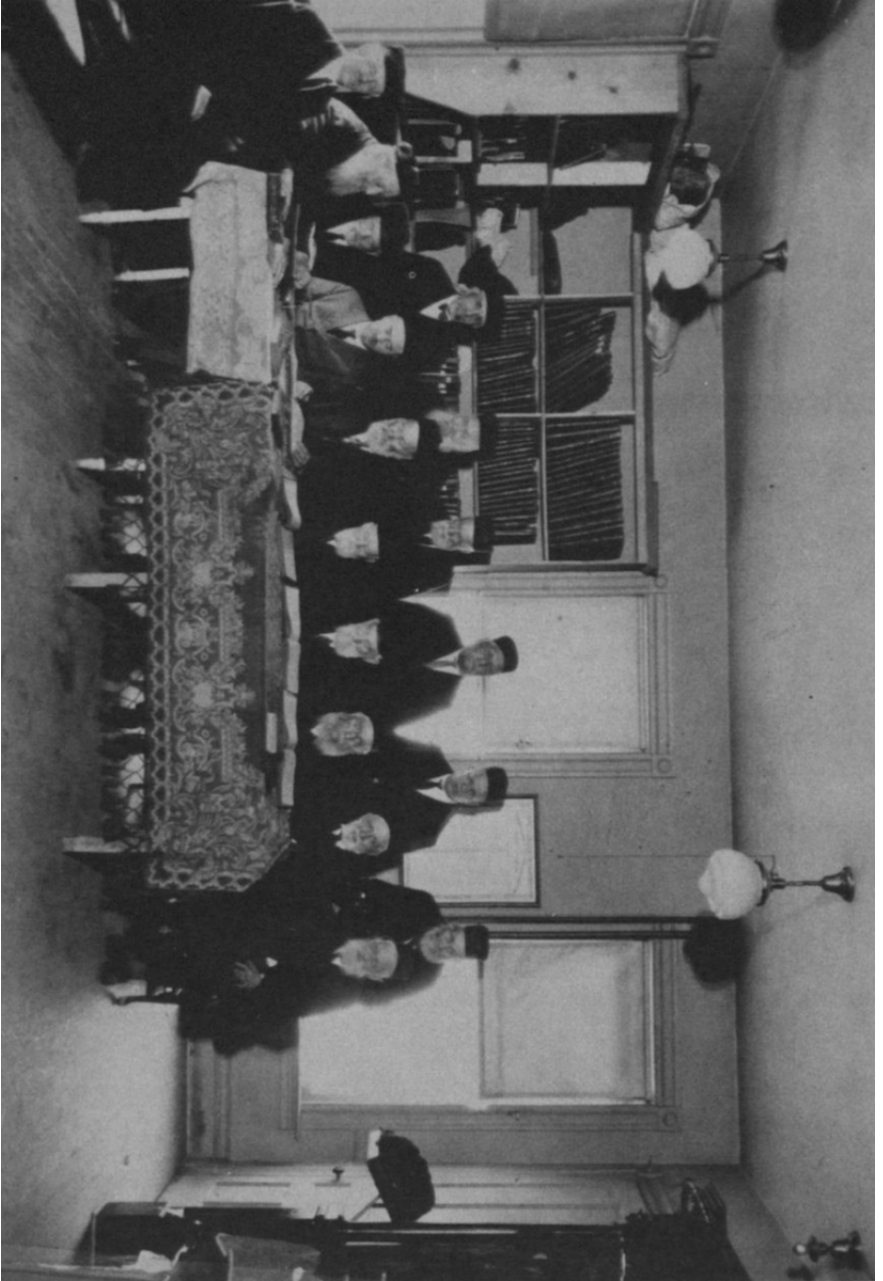


Figure 25: An early men's study group at the Jewish Home for the Aged

Anniversary Book. This effort produced the same amount of net income each year (about \$15,000) without the need to arrange a program or rent a large facility.

In addition to Mrs. Gladstone, some of the constant workers who lent their fundraising efforts were Abe Lapidés, Mrs. Jacob Sharp, and Mrs. Meyer Levine.

Another major source of income to maintain and operate the Home was the New Haven Community Chest. The Chest was organized in 1921, and in 1922, the Home became one of its beneficiary agencies. The Jewish Home for the Aged was allocated between \$16,000 and \$24,000 per year, and this continued until 1957, when the last allocation was \$13,000.

In 1944 the Home's Board of Directors began to discuss plans for a major building addition. The Home had acquired several small houses on Asylum Street which were demolished, and this land was available for the addition. The new building and modernization of the annex were carried out at a cost of \$750,000. The campaign for funds was led by Hyman Jacobs, and Maurice H. Bailey was the Chairman of the Building Committee. Other principal participants were Harry Drazen, Maurice Proctor, and Dr. Max Smirnow. The campaign first raised about \$175,000, but the actual construction was put off for several years because of the 2nd World War. In 1948, the effort to proceed was delayed again because there was community reconsideration of the need for the structure. The subjects of size and use and location of the building were debated seriously. The future needs, the estimated costs, and the place of responsibility and decision-making were all examined by the New Haven Jewish Community Council, headed by Max Livingston. The study went into population trends and surveys of similar projects in other cities. Ultimately, the fundraising project was given special impetus by a team of workers headed by Harry Barnett, and completed with a general consensus of feeling that it would be useful for another 25 years.

The building was dedicated to community use on May 14, 1950, and there was a mortgage of \$125,000 which had to be paid in the years following.



*Figure 26: 169 Davenport Avenue with the 1976 addition*

As times changed, and services to the aged also changed, the operation of the Home expanded constantly. In recent years the cost of operating the Home exceeded the income<sup>15</sup>, making it necessary to use some prior accumulated funds. The principal item of expense has been payroll, mainly for nurses, aides and orderlies, and also for executive, administrative, dietary and housekeeping staff, and payroll taxes. The other major cost items have been food, laundry and linens, insurance and administrative costs, building maintenance and operations, and medical supplies.

Most of the income (approximately 90%) continues to be from Resident Revenues, mainly from the State of Connecticut, through the Title XIX or Medicaid program. About 25% of the income over the recent past can be attributed to residents who came from Bridgeport, Stamford, Norwalk, Colchester, Ansonia, and Danbury. The largest portion (75%) pertains to New Haven people.

Recognizing the potential impact upon the Home of the increasing human life span, the Board of Directors of the Home, in 1972,

---

<sup>15</sup>Financial Statement as of September 30, 1973.

authorized a study which would provide an informed opinion on long-range plans for the Home. Dr. George A. Silver, a specialist in Public Health and a professor at Yale University, was asked to make the study. The recommendations included the development of a geriatric center, with inpatient and outpatient services, the broadening of the program for care of the aged, and expanded social and recreational activities. Dr. Silver also urged increased liaison with other social and health-care agencies concerned with the aged, and reconstruction of the facility on the present site. The next several years were spent in beginning to address Dr. Silver's recommendations. In 1976, a spacious addition was dedicated, and the Home's residents were moved into it in a well-rehearsed staff team effort. Post-move resident mortality statistics actually were cut in half—a figure which was later quoted in the national geriatric literature by Dr. Thomas L. Coffman of Duke University.

The Home's older facility was fully renovated to provide expanded administrative, medical, therapy and recreation space, and was named in honor of Maurice H. Bailey. In 1980, the new building was named to honor the late Joel Cohn, and Gary R. Ginsberg, co-chairmen and the two primary fundraisers for the \$3 million project.

November of 1979 ushered in the era of alternatives to institutionalization, when the Goodwin-Levine Adult Day Center first opened its doors to the frail and elderly. Part of a nationwide movement to support independent living for as long as possible, the adult day center was initially funded in major part by grants from the Goodwin Family Foundation and the Morris M. Levine Foundation. From an original group of 4 participants, the adult day center grew to an average daily attendance of 22 within five years. It existed largely upon private financial support including generous support from the New Haven Foundation.

As a result of such services as the Goodwin-Levine Center, and other links in the "continuum of care" for New Haven's Jewish elderly (including Jewish Family Service, the JCC's 60 Plus Club and nutrition program, Tower One, and Tower East), the Home found itself caring for residents who were much older and frailer than their predecessors. These residents came to the Home when they were no



Figure 27: *An arts and crafts class at the home – 1958*

longer able to maintain themselves in the community. With increased life spans, greater numbers of men and women were living into their late eighties and nineties, becoming incapacitated, and needing medical care. This, coupled with the Home's emerging reputation as a fine modern facility with a highly professional but exceptionally caring staff, resulted in a waiting list for admission which grew from 38 in 1979 to 130 in 1984.

Recognizing these national trends, in 1981, the Home's administration and board looked to the future, and made plans for the increasing number of residents requiring intensive physical care, such as for advanced organic brain syndrome or Alzheimer's disease. The Home constructed a 60-bed skilled nursing addition using an innovative open-living design that would increase resident orientation through environmental cues, while providing a setting designed to maximize staff efficiency. The Home is now embarking on a renovation project

of its existing facilities. A new, enlarged kosher kitchen will accommodate not only the 210 residents of the Home, 30 daily participants in the Goodwin-Levine Adult Day Care Center, and 200 daily staff meals, but it will also accommodate the Jewish Community Center Senior Citizen meal program and the Meals on Wheels Program now in effect. In addition, the Home will build a new Goodwin-Levine Adult Day Center to accommodate more than 50 individuals daily and also renovate the new entranceway and reception area. This project will be needed to bring the Home into the 21st century.

The Home is alive with change: the 60-bed building project has grown outside its doors; an acute-level of medical care is being provided to avoid hospitalizing its sickest residents, thanks to a model medical program led by the Home's medical director, Dr. Jacqueline Kutcher-Henchel; a development program explores a range of alternative private funding sources and grants.

As the elderly population increases, so does the cost of its care, and government support via Titles 18 and 19 is spread thin to serve more people. Responding to the resulting budget constraints, the Home is reorganizing to reduce its expenses and increase productivity. In 1984, a complete in-house laundry operation was introduced, as well as in-house computerization of all the Home's business functions.

Despite the growth and change, and the Home's increasing role as a reference point in geriatric circles, the care, and the caring continue. Residents, family members, and staff alike, when asked "what makes the Jewish Home different?" give remarkably similar answers as they refer to the warmth, the caring, familial feelings, and mutual respect. It is this feeling tone, nurtured at all levels, from Board to resident, which makes the Jewish Home as unique now as in the year of its founding.

**Presidents of the  
New Haven Jewish Home for the Aged**

Mrs. David Steinberg	1915–1925
Mrs. Adolph Gladstone	1926–1927
Mrs. Abraham Lander	1928–1929
Mrs. Zelly Bonoff	1930–1931
Mrs. David Steinberg	1932–1936
Mr. Abraham Molstein	1937–1950
Mr. Jacob L. Merriam	1951
Mrs. Harry I. Hornstein	1951
Mr. Abe Lapidés	1952–1962
Dr. Samuel A. Jaffe	1963–1970
Mr. Martin A. Multer	1971–1972
Mr. Robert T. LeVine	1973–1974
Mr. Gary R. Ginsberg	1975–1976
Mr. Harold Bench	1977–1978
Mr. Burton Levey	1979
Mr. Harold Bench	1980–1981
Mr. Irving Enson	1982–1983
Mr. Robert Grodd	1984–1985

[Elected office of President was changed to elected chairman of the Board, eff. 1986]

**Chairmen of the Board of Directors**

Mr. Harry Salzman	1925–1928
Mr. Morris Levinson	1929–1930
Mr. Hyman Jacobs	1931–1932
Mr. Bertrand B. Salzman	1933–1959
Mr. Maurice H. Bailey	1959–1977
Mr. Joel Cohn (Apr.–Sept.)	1978
Mr. Harold Bench (interim)	1979
Mr. Irving Enson	1980–1981
Mr. Harold Bench	1982–1983
Mr. Irving Enson	1984–1985
Dr. John Levy	1986–

**Presidents of the Junior League  
(Renamed in 1945 – The Women’s Auxiliary)**

**(Renamed in 1965 – The Auxiliary of the Jewish Home)**

Mrs. Samuel Bailey	1933
Mrs. Abe Skolnick	1934
Mrs. Joseph Cooper	1935–1936
Mrs. Meyer Siegel	1937
Mrs. Abe Alexander	1938
Mrs. Abe Cole	1939–1940
Mrs. Nathan Lee	1941–1942
Mrs. Robert LeVine	1943–1944
Mrs. Morris Sulkis	1945
Mrs. Abe Stephson	1946–1947
Mrs. Abe Alexander	1948–1949
Mrs. David Greenberg	1950–1951
Mrs. Henry Germaine	1952–1953
Mrs. Jacob Sharp	1959–1961
Mrs. Samuel Jaffe	1961–1963
Mrs. William T. Greenberg	1963–1965
Mrs. Joseph D. Horowitz	1965–1967
Mrs. Abraham Hyman	1967–1969
Mrs. Benjamin Levine	1969–1973
Mrs. Harry Mendelstein	1973–1975
Mrs. Florence Felig	1975–1977
Mrs. Rita Gold	1977–1978
Mrs. Esther Potoff (Co-Pres.)	1978–1980
Mrs. Marcia Schiff (Co-Pres.)	1978–1980
Mrs. Munsey Horwitz (Co-Pres.)	1980–1981
Mrs. Judy Brause	1980–1981
Mrs. Dorothy Arons	1980–1981
Mrs. Barbara Susman	1980–1981
Mrs. Munsey Horwitz	1981–1983
Mrs. Estelle Horowitz	1983–1985
Mrs. Ruth Mendelson	1985–1987
Mrs. Jane Silverman	1987–



Figure 28: *Hyman Jacobs*

# Sacred to the Memory of Isaac C. Moses

WERNER S. HIRSCH

“Sacred to the memory of Isaac C. Moses, of Charleston, S.C., who died in Branford, Ct., Sept. 3, 1834, Age 53” is the simple inscription on a well-worn gravestone in the old Center Cemetery in Branford. Moses was a well-known family name among the early Jews of Charleston, but who was this Isaac, what was he doing in Branford, and how did he come to be buried in its cemetery?

Isaac Clifton Moses was born in Charleston in 1781, the youngest son of Meyer Moses<sup>1</sup>. When he reached maturity he became a successful merchant and a Justice of the Peace<sup>2</sup>, as well as an active member of the venerable K. K. Beth Elohim Synagogue in his native city. On Nov. 3, 1802, at the age of 21, he married Hannah Lazarus, who was also from Charleston<sup>3</sup>, a member of the same family which would later produce the famous poetess, Emma Lazarus.

The Beth Elohim congregation, one of the earliest in America, was strictly orthodox, following the Portuguese tradition and modelled after the Bevis Marks Synagogue in London. It was within this congregation, with its very stringent rules and regulations, that the

---

<sup>1</sup>Joseph R. Rosenbloom, *A Biographical Dictionary of Early American Jews*, (Louisville: University of Kentucky Press, 1960), p. 120.

<sup>2</sup>Barnet A. Elzas, *The Jews of South Carolina*, (Philadelphia: J. B. Lippen-

cott Co., 1905), p. 163.

<sup>3</sup>*The South Carolina Historical and Genealogical Magazine*, vol. XXVII, (Baltimore: S. C. Historical Society, 1926), p. 98.



Figure 29: *Isaac Clifton Moses (from a painting)*

first stirrings toward reform in this country occurred. Isaac Moses was among those who broke away from the parent congregation and signed his name as one of the subscribers to the Constitution of the newly created Reformed Society of Israelites on Feb. 15, 1825. This new Society was to be short-lived, remaining in existence only until 1836, when it rejoined Beth Elohim. The Society however, would be recognized by future historians as the beginning of the Reform movement in America<sup>4</sup>.

Isaac and Hannah seemed to have had a very happy life together. Among their several children was a daughter, also named Hannah. This Hannah, married Raphael Jacob Moses (no direct relation<sup>5</sup>). Raphael became well known as a lawyer in Charleston, as well as an officer in the Army of the Confederacy during the Civil War. (An uncle of his, Raphael I. Moses, was a governor of Georgia, the first Jewish Governor in America.) In later life Raphael was asked to write his memoirs, which he did.

In his personal history, he tells of the time, in 1844, that he and his wife went north on a business trip, and while there went to visit his father-in-law's grave in Connecticut. It appears that Isaac and his family spent summers in Connecticut on more than one occasion, at least. While here he stayed with a family by the name of Beach in Branford, "... a plain Connecticut family, lived very comfortably, and had an apple orchard." At the end of the summer of 1834, Isaac and Hannah, were riding in a buggy, when the horse bolted and threw them from the conveyance. Isaac died in the accident and his wife Hannah was severely injured. In those years, the coach ride back to Charleston, through muddy and rutted roads would have taken a week or more, and Isaac was buried locally. Hannah made the trip back, but died within a year from the injuries she had suffered in Branford, and was laid to rest in Charleston<sup>6</sup>.

Raphael Moses also relates how they again looked for the grave

---

<sup>4</sup>*American Jewish Quarterly*, vol. LXIII, (American Jewish Historical Society, Sept. 1973–June 1974), p. 119.

<sup>5</sup>Malcomb H. Stern, *Americans of Jewish Descent* (Cincinnati, 1960), pas-

*sim.* <sup>6</sup>Jacob Rader Marcus, *Memoirs of American Jews*, vol. I, (Philadelphia: The Jewish Publication Society of America, 1955), pp. 177–78.



Figure 30: *Gravestone of Isaac C. Moses in Branford, Connecticut*

many years later, in 1887 or 1888, but were no longer able to find it. They were surprised that no one in town seemed to remember Isaac Moses, or the incident which caused his death, and that the sexton of the cemetery had no record of his burial. What was the reason that Hannah and Raphael were unable to locate their father's grave? Because over the years their memories grew dim, and they had gone to search for him in Stamford instead of Branford!

When Isaac died in 1834 there were of course no Jewish cemeteries in Connecticut. His grave in the Branford cemetery was (at the time of burial) in a secluded spot, removed from other graves. Thus, Isaac Moses became the first practicing Jew to be buried anywhere in the New Haven area, possibly the first anywhere in Connecticut.<sup>7</sup>

---

<sup>7</sup>The location of the grave of Isaac C. Moses was discovered by the author while searching for the grave of Ralph Isaacs (still unfound). Because of

Raphael Moses' memoir, it had been assumed that Isaac died in Stamford. His death and burial were never recorded in the public records.

# Minna Kleeberg

## – A Poet for All the World

JUDITH A. SCHIFF

One of “the most beautiful and conspicuous sites” in the Cemetery of the Congregation Mishkan Israel in New Haven is the final resting place of Minna Kleeberg. As her untimely death at the age of thirty-seven occurred only a few months after her arrival in New Haven in 1878, she had little time to make her mark on the city, and after a century, the contemplation of her extraordinary funerary monument has puzzled many cemetery visitors. While some may think that this honor was accorded because Mrs. Kleeberg was the wife of the newly appointed rabbi of the congregation, the principal reason for such great recognition was the national and international reputation she earned as a poet of the age of emancipation and liberation. A tribute published in the *Jewish Record* a little over a year after Minna Kleeberg’s death proclaimed, “she lived not for herself alone, but for all mankind; she was the mistress of ideal poetry, she added laurels to the list of Jewish *literateurs* sufficient to entitle her name to be engraven high in the niches of fame.”

To honor and perpetuate her memory, the leaders of the Jewish community of New Haven organized a committee to raise funds on a national level. They wished to erect a monument over her remains which would make “the Israelites of America to whom she was so much endeared . . . as proud of themselves as they were of her.” On Memorial Day of 1884 the imposing monument was unveiled, a

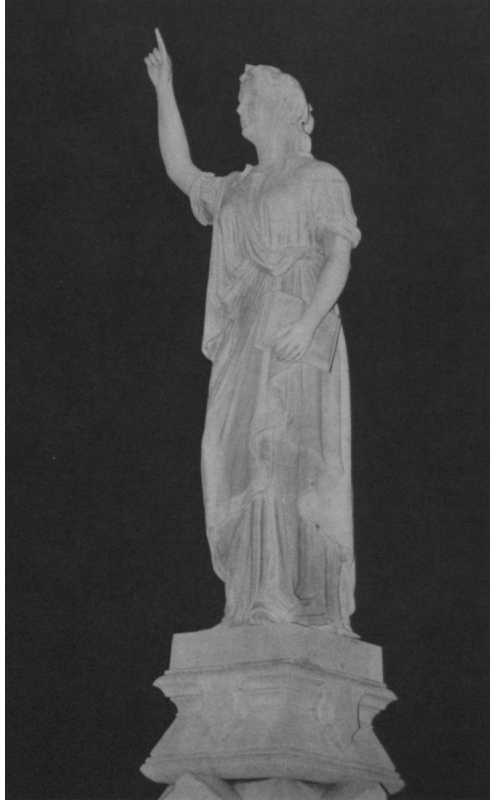


Figure 31: *Monument to the poetess, Minna Kleeberg, in the Mishkan Israel Cemetery*

female figure clothed in modified Grecian dress, standing on a lofty pedestal with her left hand holding an open book at her side and her raised right hand pointing heavenward. For over a century, Minna Kleeberg's monument has towered above all others in the cemetery.

Minna Kleeberg's sojourn in New Haven was brief. The first twenty-five years of her life were spent in her native Germany. Then she emigrated to America with her husband and family and lived for twelve years in Louisville, Kentucky prior to moving to New Haven. In Germany and the United States, she earned a respected place in poetic literature, one largely forgotten in America because the corpus of her work is in German and has not been translated. A number

of her most important poems are presented here for the first time in English.

Minna Kleeberg was born in the town of Elmshorn, in the province of Schleswig-Holstein, Germany on July 21, 1841. She was the daughter of Sara (Samson) and Dr. Marcus Michael Cohen, an eminent physician and scientist, who received his medical degree from the University of Kiel. During this period of growing nationalism in Germany, women were beginning to be educated. Minna was carefully educated at home, displaying her poetic gifts at an early age. In an emotional eulogy, which her bereaved husband, Rabbi Kleeberg, delivered in the Temple of Congregation Mishkan Israel on January 11, 1879, he frankly described her unusually liberal education and intellectual achievements. Minna Kleeberg was just eighteen when they met, but she greatly impressed the new rabbi in town, and Leopold (Levi) Kleeberg was an expert judge of intellectual prowess. Born in Hofgeismar, Germany in 1832, he received the degree of Doctor of Philosophy at the University of Göttingen and his rabbinical diploma was conferred after extensive study with the noted Rabbi Azriel Hildesheimer. Dr. Kleeberg noted her accomplishments in German, French, and English literature and philosophy, as well as in pure science, but what he found most remarkable was the daily schedule posted on the wall of her study. In the program which she followed rigorously, every hour from early morning to evening was assigned a definite task: "Household duties were not overlooked, but trifling and frivolity found no place," he noted. The rabbi was "carried away by the devotedness of such a life," and his "heart was given to her wholly."

Levi Kleeberg learned that Minna's unique nature had expressed itself at an even earlier age. From childhood, Minna Kleeberg protested against the "subordinate role which tradition and custom has assigned to woman." She cried bitterly on reaching her thirteenth birthday and again on the following Sabbath because she was denied the right of Jewish boys to take part in the public reading of the Torah. So strong was her feeling that she refused to repeat the traditional phrase of the old ritual, "God be praised that he has created me according to his will." Her deep-seated conviction was given voice in

one of her earliest poems titled, “After God’s Will.”

Three years later, in July 1862, Minna Cohen and Levi Kleeberg were married, and Minna accompanied her husband to the city of Elberfeld, where he had been appointed rabbi the year before. Elberfeld, now a part of Wuppertal, a major city in the Rhineland of West Germany, was, and continues to be, a center of art and culture. Rabbi Kleeberg described it as a “society of congenial women and distinguished men.”

Her poetical talents were soon recognized by the distinguished poet, Emil Rittershaus (1834–1897). His friendship and admiration fostered the full development of her poetic ability. The Jewish topics on which she had concentrated her work had been widely published and awarded recognition in Jewish periodicals. Rittershaus encouraged her to acknowledge her mission as a poet not to “Israel alone, but to humanity,” and dedicated the following poem to her:

Not merely one people, not only one race,  
 Enkindles your soul’s poetic grace!  
 The poet’s work shall, like sunshine unfurled,  
 Be a God-sent blessing for all the world!

Thus inspired, Kleeberg was moved to write about secular and national issues. The year of the Kleebergs’ marriage marked the beginning of the rule of Otto von Bismarck as chief minister of Prussia. To execute his grand design to unify Germany under Prussian leadership, Bismarck set the constitution aside and imposed his arbitrary rule for four years. The high tax imposed on salt to raise revenues for military appropriations was a great hardship on the poor. Kleeberg protested the tax in her poem, “Das Lied vom Saltz,” which was published in the Leipzig *Gartenlaube*. Just prior to its publication, while Emil Rittershaus was attending a literary meeting of authors and poets at Frankfurt, it was mentioned at a reading and discussion of new works that Jews lacked patriotism and an interest in the plight of mankind. When it was then stated that “Jewish authors did not understand how to give effective utterance to the complaints of oppressed people,” Rittershaus read Kleeberg’s poem, and it was “pronounced to be a poetic gem,” in “touching yet bold language.”

When the audience called for the name of the patriotic poet, Rittershaus announced it and said: “The one who thus feels and writes is a Jewess.”

In 1866, Rabbi Kleeberg accepted a call to a synagogue in Louisville, Kentucky and the family emigrated to America. The city of Louisville, beautifully situated on the falls of the Ohio River, was prosperous and booming in the years following the Civil War. Known as the Gateway to the South, its population grew from sixty-eight thousand to over one hundred thousand between 1860 and 1870. The early history of the Jews of Louisville was similar to that of the Jewish community of New Haven. Most of the early Jewish settlers were itinerant or intermarried with the local gentile population. The first congregation, Adas Israel, was incorporated in 1843, and Levi Kleeberg was only the second rabbi to serve the congregation. One of the major tasks confronting him was the replacement of the synagogue, a wooden structure which had been destroyed by fire in 1865. By 1868 a new synagogue was completed. In Byzantine style with “striking domed turrets,” it was described as one of the largest and “handsomest church edifices in the city.” During the eleven years that the Kleebergs lived in Louisville, four children were born to them. One son died in Louisville, and one graduated from the Sheffield Scientific School of Yale University.<sup>1</sup>

From America, Minna Kleeberg continued to follow events in Germany. In 1870 and 1871 during the Franco-Prussian War, she published patriotic “spirited verses” which motivated many Germans to “active assistance.” But she embraced her new country with anticipation and enthusiasm as shown in her poem, “In a New Homeland” (1866):

---

<sup>1</sup>Felix Kleeberg (1868–1954) graduated from the Sheffield Scientific School of Yale University in 1888 where he specialized in chemistry. After working as chief chemist for the General Electric Company from 1890–1895, he decided to study medicine. Kleeberg received his M.D. degree from the Jefferson Medical College in Philadelphia

in 1899. He then moved to New York City where he practiced medicine for about twenty years, taught biochemistry at Fordham University, and served as chemist for the City of New York. At his retirement in 1937, he was Chief Chemist for the City. Minna Kleeberg’s daughters were Jenny (Kleeberg) Herz and Lillie (Kleeberg) Bruch.

Have heart, my soul! – A brand new Spring  
Brightly is approaching:  
The Time of Dreaming is gone by –  
Welcome, Time of Action.

Minna Kleeberg was a woman of action in prose as well as poetry. She refuted the anti-Semitic accusations of Richard Wagner and Professor Theodor Billroth (1829–1894) with several “bristling” articles which won approbation from both sides of the ocean. She received letters of appreciation from many scholars, authors, and world leaders including the Crown-Prince of Prussia and Chancellor Bismarck. In yet another form of expression, when her husband worked on a committee with Dr. Isaac M. Wise to compile the *Minhag America* prayer book, Minna Kleeberg contributed hymns.

Minna Kleeberg’s childhood dream of equality for women was not forgotten. In “Love’s Humility,” she ponders the paradox of woman’s need for the humility of love and her need for equity:

So listen to the wheels of time,  
To Woman’s fight for equity,  
The hymn of Woman’s love sublime,  
And heavenly humility.

.....

Emancipated women only,  
Are happy and inspire light  
Among their friends said family, and  
Happiness is: a Human right!

After nearly twelve years in Louisville, Leopold Kleeberg accepted the position of rabbi of Congregation Mishkan Israel in New Haven, Connecticut. The reason for their departure from Louisville is unclear. It was said that their relationship was a difficult one. In his published eulogy, Rabbi Kleeberg praises and apparently reveres his wife, attesting to her pleasing and noble temperament, her gracious ways, her eloquence, and her sense of humor. Then, he goes on to describe at length a bitter confrontation which Minna Kleeberg had in Louisville with “a person, whose sacred vocation inspired her with

trust, to whom in a time of severe trouble she had occasion to make an appeal.” At this time when she was already fatally ill, he showed “himself wholly unworthy of her confidence.” A second appeal led to another rebuke and mortification. By the time their fortunes had been set right again in New Haven, Minna Kleeberg was too ill to enjoy them. On the morning of New Year’s Eve, December 31, 1878, she died at their home at 25 Eld Street, near State. The funeral was held on January 2, 1879, the first from the Court Street Synagogue. Hampered by a bitter winter storm, the funeral procession slowly made its way along Whalley Avenue to the cemetery at the outskirts of the city. As the Rabbi contemplated the swirling snow, the wind “sighed mournfully,” reminding him of a similar storm, a score of years earlier which had driven him to seek refuge in the home of Minna Kleeberg’s parents, “In the wintry storm I saw her first and in the wintry storm was she taken from my side.”<sup>2</sup>

Minna Kleeberg’s obituary in the *New Haven Evening Register* provided the community with both an introduction to and a recapitulation of the life of the promising newcomer who had so briefly resided among them. It had been a bittersweet life, full of early promise and achievement, but tragically cut off at the period when her full potential was about to be realized. In Germany, her literary career spanned twenty-three years, beginning with the first publication of her poetry, at the age of fourteen, in the *Gartenlaube* in Leipzig and in a journal in Hamburg. In the field of nonfiction, Kleeberg’s articles on Mormonism and Ann Eliza, the wife of Brigham Young, had aroused particularly great interest in her native country. The main body of her poetic work was published in Dr. L. Stein’s *Der Freitag-Abend* in Frankfurt. In America, her poems were collected in a book titled simply, *Gedichte* [Poems], which was published in Louisville shortly before her death. Kleeberg’s best known poems

---

<sup>2</sup>Leopold (Levi) Kleeberg replaced Judah Wechsler as Rabbi of Congregation Mishkan Israel in 1878 and served until 1893. He was noted for the introduction of weekly sermons in German. A few years later he became a rabbi

in Easton, Pennsylvania, where he remained until his death in 1906. He is buried in the Mishkan Israel Cemetery and memorialized on the Kleeberg monument.

are: “*Die Westmauer des Tempels*” [The Western Wall of the Temple], “*In Gottes Namen*” [In God’s Name], “*In Ebenbilde Gottes*” [In God’s Image], and “*Dichterweihe*” [Poet’s Dedication]. German-American readers and the larger community of American writers, nearly all of whom knew German in the nineteenth century, were introduced to Minna Kleeberg’s poetry mainly through the noted New York German periodical, *Das New-Yorker Belletristisches Journal* which frequently published her work. In issue Number 49 it was stated that

It gives us great pleasure . . . that the lyric poetry of Madame Kleeberg of Louisville has received, even from so high an authority as that of Henry Wadsworth Longfellow, the author of “Evangeline,” the commendation expressed as follows: “Your translation of ‘Lady Anne Bothwell’s Lament’ is excellent in all respects; very true to the original, both in metre and meaning, and very melodious and plaintive as it should be. Of the original poems I like best, ‘The Jewish Churchyard at Newport.’ As I read it I thought of Miriam singing with her timbrel, and it made me regret the last lines of my own poem on that subject.”

Longfellow’s poem had some years earlier caused Emma Lazarus to write her own poetic refutation of his negative perception of the Jewish people. In 1867, the young American poet whose short life spanned nearly that of Kleeberg’s, published, “In the Jewish Synagogue at Newport.” Longfellow viewed the old cemetery near the abandoned synagogue as a memorial reminder of a great living past which “shall be no more.” His last two verses read:

And thus forever with reverted look  
 The mystic volume of the world they read,  
 Spelling it backward, like a Hebrew book,  
 Till life became a Legend of the Dead.

But ah! what once has been shall be no more!  
 The groaning earth in travail and in pain  
 Brings forth its races, but does not restore,

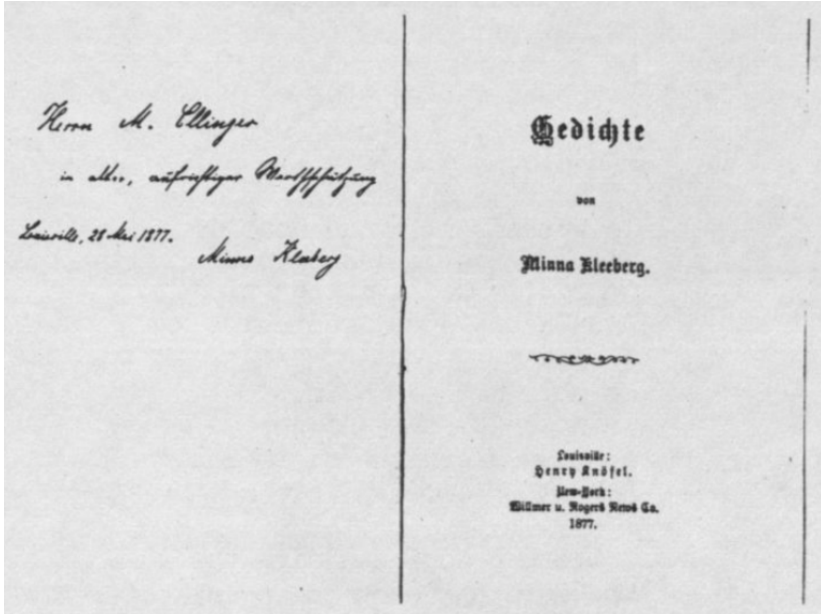
And the dead nations never rise again.

Kleeberg refuted his subjective judgement in her poem, “The Jewish Cemetery at Newport,” confronting him personally with the words, “Oh, poet, you, you cast this scene of doom.” The final words of the poem which affirm the persistent vitality of the Jewish people serve also as a fitting description of the spirit and legacy of Minna Kleeberg herself:

But a new Zion was America;  
We are not dead! – by Almighty God, we Live!

## Appendix

The following poems are from Minna Kleeberg's book, *Gedichte* [Poems], published by Henry Knöfel, Louisville (Ky.), and Willmer & Rogers News Co., New York, 1877, and were translated into English by Werner Hirsch.



### Zum Geleite (Introduction)

So now go forth, you blooms of song,  
You my soul's poetic corps,  
May the same good star shield you from harm,  
Which was my lifelong guiding star.

So now go forth, while the hour is shining,  
And take to heart, tender and whole,  
The thoughts, the sensitive expounding  
From deep within a Woman's Soul.

My book, from pages' aggregation

Is tender, true, and peals a toll:  
Love's the Poet's Dedication,  
Which glows within a Woman's Soul!

It rings in father's house, so dear,  
And in the longing for the Spring,  
The bliss of mother-love I hear,  
In softer blessed praises ring.

She dreams of future liberation,  
And happiness for mankind all-  
Love's the Poet's Dedication,  
Which glows within a Woman's Soul!

So now go forth, you blooms of song,  
You my soul's poetic corps,  
May the same dear star shield you from harm,  
Which was my lifelong guiding star.

### **Liebesdemuth (Humility of Love)**

So listen to the wheels of time  
To Woman's fight for equity  
The hymn of Woman's love sublime  
And heavenly humility.

Is Woman's life and destiny  
With freewill just misconception?  
Recognize God's master plan  
And Nature's obligation!

So holy and so infinite  
Is Woman's love and joyous grace  
A Woman's greatness: to forget  
Her inner self in love's embrace.

A Woman's soul can cite the lesson  
The more she sees these rays of light;  
The Man she loves with admiration,  
He is the ruler of her plight!

A faithful wife can bend the knee  
Before her master all alone;  
For him, and only him, can be  
This great humility of Love.

Oh, this deeply hidden inner trait,  
Is rock and savior of True Love;  
For equality frights innocence  
Out of the Holiness of Love.

A woman's savior is forgetting  
Till joy from weakness springs! and  
She must press dearly to her lips  
In humbleness her lover's hand.

And as she wanders, her strife grows  
Through his power of creation;  
Her life's transformed into his throne, –  
That is law, not mere tradition!

And all her thinking, working, striving,  
Follow but his spirit's trail;  
A wife accomplishes the highest  
When such rays of Love prevail.

Emancipated women only,  
Are happy and inspire light  
Among their friends and family, and  
Happiness is: a human right!

You hymn of Woman's love sublime  
And heavenly humility,  
Now listen to the wheels of time,  
To Woman's fight for equity!

**In Neuer Heimath. 1866 (In A New Homeland. 1866)**

Have heart, my soul! – A brand new Spring  
Brightly is approaching;  
The Time of Dreaming is gone by –

Welcome, Time of Action!

Long enough you've dreamed and planned,  
 Now close the school house door;  
 Life's battle now is near at hand,  
 Full-armed, step to the fore!

One phase of life will soon be ending;  
 So work! – Your fate draws near!  
 The price we owe for life is working,  
 The deed is payment dear!

Your vulture in the Caucasus  
 Did your misfortune make;  
 But your guardian angel set you free –  
 Wake up, Oh, Titan, wake.

Have heart, my soul! – A brand new Spring  
 Brightly is approaching;  
 The Time of Dreaming is gone by –  
 Welcome, Time of Action!

**Der Juedische Friedhof Zu Newport**  
**(The Jewish Cemetery at Newport)**  
 (Last two verses only.)

Oh, poet, you, you cast this scene of doom,  
 But Judah's heartbeat you must not disavow;  
 He fights crazed spirits in the battle's gloom  
 And among the Temple's mighty blocks of stone.

Ah, well may dying nations, near and far  
 Hover o'er an old and ancient grave –  
 But a new Zion was America;  
 We are not dead! – By Almighty God, We Live!

The following poems were translated from the German (presumably) by Adolph Asher. They were printed in the *New Haven Sunday Register* of Jan. 5, and Jan. 12, 1879. Asher said, "The translation is

made without regard to the rules governing English versification in order to better present the author's thought."

### **Meine Todten (My Dead)**

Thus has my song now summoned,  
Upon these leaves of snow,  
The Shadows of my departed ones,  
My dead fortune and Woe.

They rise and now they hover,  
Aloft from the grave of Night,  
Awoke to life renewed  
By my song in its great might.

Now holds my song by power unknown  
Their forms for future time;  
Yet, oh! the Shadows backward glide,  
Receding to the Shadow's clime.

But Orpheus' sad tradition  
Now staggers lonely back,  
Then warmer grows the lamentation  
For my Fortune dead.

### **Nur Einmal (But Once)**

I fain, but once, thou Beloved,  
Would kiss thine eyes and – weep;  
But once would hide, in rest, my head  
Upon thy pure and loving breast.

But once would I deeply fathom  
The thoughts most secret in thy soul,  
To learn words full of light and brilliance  
Sleeping in thy Spirit, which to extol.

How much with new Life will I be blessed,  
By thy love in it's sunny glimmer?  
But once call me Thine, to be caressed,  
But once? – nay, for ever and ever!

## Bibliography

Adler, Cyrus, ed., *The American Jewish Yearbook, 5664 (1903–1904)*, Jewish Publication Society of America, Philadelphia, 1903.

“Adolph Asher’s Scrapbook”, consisting of newspaper clippings and some MSS material, covering the period from 1877 to 1884. From the Harvey N. Ladin Memorial Archives of the Jewish Historical Society of New Haven.

*American Jews’ Annual*, Bloch Publishing Company, Cincinnati and Chicago, 1888.

*The Decennial Record of the Class of Eighty-Eight, Sheffield Scientific School of Yale University*, New Haven, The Tuttle, Morehouse & Taylor Press, 1899.

*Encyclopaedia Judaica*, Verlag Eschkol A. G., Berlin, 1934.

Herman, Barry E., ed., *Jews in New Haven*, Vol. II, Jewish Historical Society of New Haven, New Haven, 1979.

Herman, Barry E., and Hirsch, Werner S., eds., *Jews in New Haven*, Vol. III, Jewish Historical Society of New Haven, New Haven, 1981.

*The Jewish Encyclopedia*, Funk and Wagnalls Co., New York and London, 1904.

Kleeberg, Rev. Dr. L[eopold]., *Eulogy in Commemoration of the Deceased Poetess, Minna Kleeberg*, Tuttle, Morehouse & Taylor, New Haven, 1879.

Smith, Percey F., comp., *Quarter Centenary Record of the Class of 1888, Sheffield Scientific School, Yale University*, New Haven, 1915.

Spodick, Edward F., “The History of Congregation Mishkan Israel”, MSS, in the Harvey N. Ladin Archives of the

Jewish Historical Society of New Haven. (Date ?)

Wilson, James Grant and Fiske, John, eds., *Appleton's Cyclopaedia of American Biography*, D. Appleton and Co., New York, 1889.

Wininger, S., *Grosse Jüdische National-Biographie*, Buchdruckerei "Arta", Cernauti [Chernovtsy, Romania], 1928 (?).



Figure 32: *Inscription on the monument to Minna Kleeberg (see on page 87)*

# Manny Zeid's Jewish New Haven: A Pictorial Essay

MANNY ZEID

Manny Zeid—a gentle man, a sensitive man, a man who thought and lived with kindness. The word “no”, which is much too frequently used in our daily dealings with one another, was seldom, if ever, a consideration. He was a family person, a community person. His love for New Haven was only exceeded by his never-ending effort to bring a touch of warmth and fun to nieces and nephews, motivation and comfort to the more matured. A man of few words, his creativity, love, and sensitivity were perhaps best expressed by his gifted hands and the ever-present lens. It was through that lens that his legacy will forever live. It was through that lens that my friend Manny Zeid has left his mark.

*Murray Lender*

The editors acknowledge the assistance of Jordan Abeshouse, noted New Haven artist and lifetime friend of Manny Zeid, in selecting these slides from the Zeid collection, for publication here.



Figure 33: Stained glass windows at the B'nai Jacob Synagogue, George Street





Figure 34: Congregation Adas B'nai Yeshurun,  
Broad Street



Figure 35: Congregation Beth Israel Interior, Or-  
chard Street



Figure 36: *Congregation Adas B'nai Yeshurun, Greenwood Street*



Figure 37: *Street scenes of Legion Avenue in the 1950s*



Figure 38: *Lafayette Street*



Figure 39: *Oak Street Peddler*



Figure 40: *Russian bath house on Oak Street*



Figure 41: *Lafayette Street market*



Figure 42: *A reflection of Manny Zeid*

# The B'nai Scholom Cornerstone

WERNER S. HIRSCH

On Friday, March 6, 1987 a group of historians and history-minded people from New Haven, including the president of the Jewish Historical Society of New Haven, Joel Wasserman, gathered in front of a construction site at 98 Olive Street. The site was the former synagogue of the Congregation B'nai Scholom, but had housed the Washington Cleaners since about 1937. The occasion for the gathering was the unexpected finding, by one of the workmen, of the cornerstone of the former house of worship inscribed simply with the date "1895".

B'nai Scholom was the second oldest congregation in New Haven. The first was Temple Mishkan Israel which was founded about 1840. During the early years in the life of the Temple, however, there was dissension among the membership, with many of the congregants wanting to follow the traditional orthodox tradition while others were zealous in their desire to modify the ritual and observances in accordance with the new ideas of reform then being advocated by leaders such as Dr. Isaac M. Wise. This difference of theological opinion eventually resulted in Mishkan Israel accepting the principles of reform while the more traditional element broke away in 1855 and formed Congregation B'nai Scholom.

For a number of years this orthodox group met in a hall in Brewster's Building on the corner of State and Chapel Streets. Then in



Figure 43: *The Washington Cleaners, 98 Olive Street, formerly the B'nai Scholom Synagogue*

1873 they purchased a building from the Third Congregational Society on William Street and that became their new home. By the 1890s the membership had expanded to over 40 families, a large Hebrew school had been instituted, and larger quarters were needed. It was then that they decided to purchase land and to construct a new house of worship. The new structure was a magnificent, large brownstone and brick building on Olive Street, the neighborhood where most of the German and Polish Jews, the majority of their membership, lived and worked.

This building is presently being remodeled for office use, and in the process its cornerstone was uncovered. One of the older workers on the job, who grew up in the area, remembered that the building used to be a synagogue. Suspecting that it might contain some historically significant material, the project architect, Michael Tucker, notified the New Haven Preservation Trust, which in turn called Mr. Wasserman. In fact, this synagogue was used by B'nai Scholom until the congregation dissolved in 1936.

Mixed in among the crowd of historians were construction work-



Figure 44: *Dorothy Wolfson, Archivist, at the office of the Jewish Historical Society, with the box from the cornerstone and its contents*

ers, the property owners, reporters, photographers, TV cameramen, interested neighbors and curious passersby. With some effort the stone was moved into position and prepared for opening. Construction foreman Nick Pyrch went to work with hammer and chisel and, with the dexterity of an archaeologist, proceeded to unseal the hollow stone. Many in the crowd were skeptical about what, if anything, might be found inside. In a few minutes the chisel found its way to a sealed copper box. All skepticism disappeared and the crowd waited anxiously for the box to be opened.

The plain, tinned, copper box, 4" x 5" x 9", about the size of a small shoe box, had been carefully made an completely soldered shut so that opening it was not an easy task. Someone jokingly asked for a can opener. After a few anxious minutes a pair of tin snips was procured and the top of the container was removed. All eyes (and camera lenses) were now focused on the find. The contents were carefully withdrawn and exposed to the light of day for the first time in ninety-two years. Having been kept sealed from the harmful effects of light and air, they were in an exceptionally fine state of

preservation, showing only a slight discoloration, possibly caused by chemical reaction with the copper.

Found inside the box were the following: a copy of the Constitution and Bylaws of the congregation printed in the German language in 1868; a hand-written list of the officers and members; a copy of the program of activities of the day; five New Haven newspapers, each carrying stories about the laying of the cornerstone; four members' business cards; a carefully wrapped Hebrew copy of the Five Books of Moses; a Jewish calendar printed in Palestine for the year 5655 (1895), which shows corresponding dates in both the secular and Moslem calendars; and a hand written note from the maker of the box.

The program reads as follows: "1855–1895, Programme for Laying the Corner Stone of the Congregation B'nai Scholom, Wednesday Afternoon, May 15th, 1895, at 3 o'clock. Master of Ceremonies, J. Kaiser; I. Introductory Address, E. Schoenberger; II. Prayer, Rev. M. Previn; III. Address, Rev. Dr. Levy of Mishkan Israel Temple; IV. Oration, Rev. Dr. L. Zinsler of New York; V. Laying the Corner Stone, Master Leopold Schoenberger. Building Committee: E. Schoenberger, Chairman; S. Cahn, Secretary; I. Ullman; J. Kaiser."

---

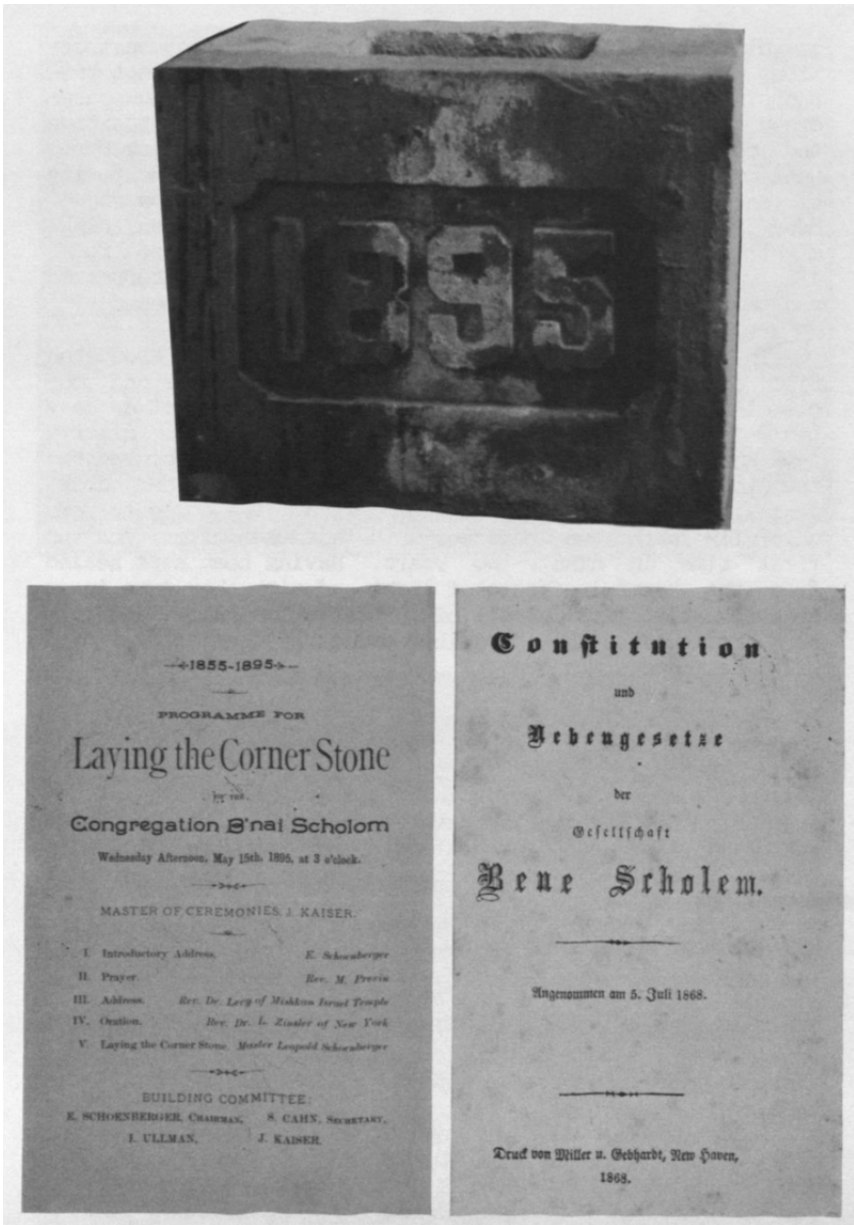


Figure 45: (Top) The cornerstone. (Bottom left) Program for the cornerstone laying ceremony. (Bottom right) Constitution and By-Laws of B'nai Scholom.

{ 56.55 } New Haven May 15<sup>th</sup> 1855

Congregation B'nai Scholom

{ 56.15 } Instituted June 1855

Officers at the Present time

President Joseph Kaiser	Vice President Isaac Ullman	Secretary Solomon Cahn
Treasurer Lewis Brodlander		

---

Present Membership Solomon Cahn Louis Bernstein Isaac Weil Joseph Kaiser L. Bloch Samuel Birnbaum Heiman Goldbaum Nathan Cahn B. Leichter Leib Goldbaum Emanuel Schornberger Moses Schornberger Elias Bernstein Sigmond Löwentbaum Lewis Brodlander Mat. Jacobs Isaac Ullman Reichman	Trustees Emanuel Schornberger Nathan Cahn Julius Lempert M. Wolff Isidor Froostwick Daniel Perlson E. Buchman H. Hammernan H. Goldstone Solomon H. Fischer Isaac Levy Solomon Goldbaum Benjamin Brechfeld Morris Bernstein Morris Apsel Chas Bailey Julius Lempert Fiechel Bernstein
---	--

Figure 46: First page of the membership list of the B'nai Scholom Congregation

The hand-written membership list is reprinted here:

{5655} New Haven – May 15th 1895  
Congregation Bnai Scholom  
{5615} Instituted June 1855

Officers at the Present Time: President, Joseph Kaiser, Vice President, Isaac Ullman, Secretary, Solomon Cahn, Treasurer [sic], Lewis Boodlander, Trustees, Emanuel Schoenberger, Nathan Cohn, Julius Lempert.

Present Membership:

Solomon Cahn	M. Wolff
Lewis Bernstein	Isidor Troostwick
Isaac Weil	Daniel Perlson
Joseph Kaiser	E. Buchman
L. Bloch	H. Hammerman
Samuel Birnbaum	H. Goldstone
Heiman Goldbaum	Solomon H. Fischer
Nathan Cohn	Isaac Levy
B. Leichter	Solomon Goldbaum
Leib Goldbaum	Benjamin Bretzfelder
Emanuel Schoenberger	Morris Bernstein
Moses Schoenberger	Morris Apsel
Elias Bernstein	Chas. Bailey
Sigmond Lowenbaum	Julius Lempert
Lewis Boodlander	Fischel Bernstein
Max Jacobs	Isaac Loeb
Isaac Ullman	Lewis Kohn
Reichman	

Widows from Members: Fany Bretzfelder, Mary Kaiser, I. Heller, Maria Dessauer, N. Kreutler, Daura Isaacs, Daura Levy, and Rebecca Wollman.

Bootschafter [sexton], Isaac Nepel; Chanter, Morris Previn; Reverend David Levy and Reverend Dr. L. Zinsler has assisted in the excersises [sic] of laying this cornerstone.

---

The business cards, which had been placed in the stone for posterity, advertised the following goods and services:

1. Cohn's Orchestra, Music furnished for Balls, Parties, Weddings, Germans, Concerts, Etc., call or address, Louis H. Cohn, 56 Congress Avenue, Residence, No. 97 Hill Street., Mr. Louis H. Cohn, Teacher of Piano, Terms reasonable, Satisfaction guaranteed.
2. H. Goldstone, Merchant Tailor, Perfect fit guaranteed, Imported stock, Reasonable Prices, Promptly done. 832 Grand Ave., New Haven, Conn., Cleaning and repairing neatly done.
3. The original London and Liverpool Clothing House, N. Cohn, Proprietor, Fine Ready-made Clothing and Gent's Furnishing Goods, 56 and 58 Congress Avenue, New Haven, Conn.
4. Elias L. Glouskin, Dealer in Diamonds, Watches, Clocks & Jewelry, Practical watchmaker and jeweler, All kinds of Watches, Clocks, Music Boxes and Jewelry Repaired and Warranted for One Year. Old gold and silver bought and exchanged. 152 Elm Street, New Haven, Conn., opposite new Yale Gymnasium. Established 1887.

---

The constitution and bylaws of B'nai Scholom which were found were adopted on July 5, 1868 and were still in force in 1895 when they were placed in the cornerstone of the new building. Obviously they were not the original laws since the congregation was first formed in 1855. This document, however, is unique in that it is the only copy of the congregation's constitution known to exist. Since it was printed in German we can assume that German was the common language of the membership. Although most of the original members were indeed from Germany, many were from the eastern parts which is now Poland, others came from Holland and the Alsace-Lorraine region,

but all seemed to be German-speaking. Few came from Bavaria and this undoubtedly was one of the differences between them and the congregation of Mishkan Israel where most of the members were from Bavaria and other south German towns. Since the idea of reform in Judaism originated in the central parts of Germany, this geographical difference in origins was certainly one of the factors that caused the rift within the reform congregation of Mishkan Israel and led to the formation of the more traditional congregation of B'nai Scholom.

Here follows the complete text of the constitution translated into English:

Constitution  
and  
Bylaws

of the  
Society

Bene Scholem

Adopted on the 5th of July 1868  
Printed by Miller and Gebhardt, New Haven,  
1868

Constitution.

Article 1.

1. This society shall have the name, "Bene Scholem" and it shall never be changed.
2. As long as there are five members in the society it shall not be dissolved.
3. The purpose of this society is: To have services on every Sabbath and Holiday, to visit the sick and to bury the dead in accordance with Jewish religion and custom.

4. Any individual who has reached his twenty-first year, possesses a moral character, and is a follower (as well as his wife, if married) of the Mosaic belief, can become a member of this society.
5. The initiation fee for each member shall not be less than 5 dollars, which must be submitted with the application.

Article 2.

1. The officers of the organization shall consist of a President, Vice-President, Treasurer, Secretary, three trustees, and two paid officials, Reader [Cantor] and Sexton, and these shall be elected by ballot annually on the second Sunday in April.
2. The quarterly meetings of the society shall take place every three months. Special meetings can be called by the President, or by five members, not in arrears, who have submitted a written request [for a meeting].

Article 3.

1. The duties of the President are: to conduct all meetings of the society, to ensure that the laws are followed and practiced, to make sure that the officers perform their duties in a timely fashion, to appoint all committees, to call special meetings, as soon as he feels it necessary, or when requested in writing by five members, to oversee all balloting and voting, and announce the results to the membership and to be chairman of the Sick Committee. He shall keep all documents, bankbooks and other valuables of the society secure, and especially shall conduct such business which belongs to his position. The President may, if he chooses, appoint an assistant at meetings.
2. The Vice-President shall act in behalf of the President, in his absence, in all affairs of the society, and shall assist him in his duties.

3. The Treasurer, before assuming his office, shall be bonded by two acceptable members, shall accept all monies from the Secretary by receipt, and make all payments, reviewed by the trustees and approved by the society, however, he shall keep [a minimum] of five dollars in behalf of the society.
4. The Secretary shall keep a correct and impartial record of all the business of the society, write all notices and other correspondence, prepare and sign all checks which the society has ordered and make payments as quickly as possible, keep accurate, and orderly financial records of the membership, to receive all payments and transfer them to the Treasurer by receipt, to send the membership, through the Sexton, notices of meetings and funeral processions, to submit to the membership a written report of the treasury and the books jointly with the trustees, and especially to conduct such business which belongs to his position.
5. The Trustees shall oversee the property of the society. They shall keep all monies under their names as "Trustees of the Society of Bene Scholom" in a secure savings bank, named by the society, have the interest on all capital entered in all bank books promptly semiannually, and notify the society, and it shall be a special duty of the Trustees to oversee and control the financial affairs of the society.

#### Article 4.

1. The society shall elect a Reader and designate his salary. It will be his duty to lead the services and to read the Torah every Sabbath and holiday, and also to officiate at functions where it is customary to have a Reader and where directed by the President.
2. A Sexton shall be elected by the members and they shall determine his salary. He has to:
  - (a) Fulfill all of his duties before entering office.

- (b) Be the agent between the officers and the members, therefore he must, at least once a week, or as often as the President feels necessary, appear at his home, to ask what he can do.
- (c) To appoint committee and watchers [appointed to sit with ill members].
- (d) To immediately report to the President and the Secretary every sick person reported to him.
- (e) To be present at all meetings and transactions of the society and to take care of any requests by the President or his substitute, such as helping him with religious duties.
- (f) To collect contributions from non-members, and to submit reports

#### Article 5.

1. No part of this constitution and bylaws may, by any means, be recalled, deleted, improved or changed; a written petition must be submitted to the society. Such a motion or motions must be made at a meeting and at the following meeting must be accepted by two thirds majority of the voting members.
2. The society shall have full power, to accept, from time to time, such bylaws and amendments as it deems necessary. Such motions must be made at a meeting and at the following meeting be accepted by two thirds of the voting members.
3. It is the duty of all officers to be present at all meetings of this society, to jointly manage its affairs.

#### Bylaws

1. Services shall be held every Sabbath and Holiday in the meeting place of the society.
2. The services shall strictly follow the Polish ritual and never be changed.

3. It is the duty of the President and Vice-President to be present at all services and to make all necessary arrangements on time.
4. If anyone wishes to become a member of this society, he shall be introduced in writing by one of the members, and must submit his initiation fee with his application.
5. Concerning these applications, the President shall appoint a committee of three members who will be permitted to submit reports about the candidates.
6. When the committee has reported about a candidate, the application may not be withdrawn.
7. The acceptance of a member shall be decided by ballot, a majority of white balls shall effect the election.
8. If a candidate is rejected the previously paid initiation fee shall be returned to the applicant.
9. Each member has to pay an annual obligation of \$8.00, which may be paid quarterly with \$2.00 at each quarterly meeting.
10. Each member who, four weeks following a quarterly meeting, is in arrears in his obligations, pledges, fines, etc., shall be suspended from the society until his payments are made.
11. If a member is in arrears for two quarters, he shall be notified twice, in two succeeding weeks, by the Secretary, and must pay the Secretary twelve and one half cents for each notice.
12. If a member has not paid what he owes after the two notices, he can be expelled from the society at the next quarterly meeting.
13. If an expelled member wishes to have his rights reinstated, it can be done without balloting, if he pays his outstanding debt and one half of the initiation fee for new members.
14. It is also permitted to rent seats to non-members, this shall be left to the trustees at the time.

15. If someone wishes to be married through the society, the person must notify the President 14 days in advance, and he, with the approval of the trustees, shall establish the fee, which must be paid before the wedding.
16. The Sick Committee shall consist of the President, Vice-President, Treasurer and Secretary, as well as three regular members, whose duty it will be, to visit the sick on the days designated by the President, and who can be fined 50 cents if they do not fulfill this obligation.
17. In the event of the illness of a member, the President having been notified, he has the obligation to assure that the member be visited regularly.
18. If a member is so sick that he requires a night watch, the President shall appoint several members to take turns watching the sick person.
19. If a member neglects his night watch, he will be fined 50 cents and he must pay for a substitute; only illness in the family or absence from the city is sufficient excuse, which must be brought up at the next quarterly meeting.
20. If a member dies, or someone in a member's family, all members shall be notified by the Secretary of the time of the funeral. It is the duty of the officers to accompany the dead to the grave, all other members need follow only as far as Broadway.
21. The President must make all arrangements for the funeral, and hire two carriages for the company, the cost to be paid jointly by the members.
22. A nonmember may be buried in the cemetery of the society, and the President with the Trustees shall establish the fees, which must be paid before the burial. The President must make all arrangements in these cases.

23. The President shall have the right to fine members 50 cents to one dollar if they are not orderly during services or meetings of the society.
24. A member, fined by the President, shall have the right to appeal to the society at the next regular meeting, and if two thirds of the voting members, not in arrears, vote in favor of the offender, the fine is withdrawn.
25. The general meetings of this society shall take place as follows:  
On the 2nd Sunday in April,  
On the 2nd Sunday in July,  
On the 2nd Sunday in October,  
On the 2nd Sunday in January,  
of which each member must be notified in writing by the Secretary.
26. If a member is not present at a meeting, he is fined 50 cents, illness and absence from the city are the only sufficient excuses.
27. The rules for the conduct of all meetings shall be the following:
  1. As soon as the President has called the meeting to order, each member shall take his seat.
  2. No officer may leave the room before the meeting is ended without a substantial reason, which he must communicate to the President.
  3. During the meeting only water may be taken for refreshment, also smoking is strictly forbidden.
  4. Hiring the meeting, strict order must prevail, no whispering, and no unnecessary moving about is permitted, and only the business of the society may be discussed and transacted.
  5. Anyone who wishes to speak must stand and ask permission, restrict his remarks to the matters at hand, refrain from making personal or unbecoming remarks, and never speak more than twice on the same matter without special permission from the President.
  6. No motion may be discussed which has not been seconded

by one of the members.

7. The President shall give everyone a chance to speak on a motion, and before it goes to a vote, ask the society if they are ready. If no one stands to speak, the President shall call the motion, and afterwards, no one is allowed to speak further on the matter.

8. On every issue or vote where the membership is divided equally in two parts, the President shall have the deciding vote, and while in the chair he is not permitted to take part in any debate, other than explaining the rules and regulations.

9. When there is a motion before the society, no action is in order other than:

1. To table the motion or to postpone it;
2. To vote on the motion
3. To refer it to a committee;
4. To amend it

which follow in order, and in fact, the first three are decided without debate.

10. All questions which are not postulated in the rules, shall be decided by a majority of the members.

28. The order of business of this organization is as follows:

1. As soon as the President calls the meeting to order, the officers and members shall take their seats.
2. Roll call of the officers.
3. Reading of the minutes of the last meeting, and if there are no corrections, they will be accepted by the President.
4. Motions for candidates.
5. Committee reports.
6. Balloting.
7. Introduction of new members.
8. Report of the Sick Committee.
9. Reading of the correspondence.
10. Report on bills.
11. Unfinished business.
12. Nominations for officers.

13. Election of officers.
  14. Installation of officers.
  15. For good and welfare of the society.
  16. Reading of income and expenses.
  17. Reading of the membership.
  18. Adjourn the meeting.
- 
29. The above Constitution and Bylaws shall be personally signed by each member of this society.

---

The copy of the Five Books of Moses which was found in the stone was printed in Roedelheim in 1860 by I. Lehrberger & Co. The inside front cover was inscribed (partly in English and partly in German), “This Book is from Solomon Cahn, born in Schrim-on-the-Warta, Duchy of Posen, Europe.” This is the present-day town of Srem in Poznan province in western Poland. As was learned from the accompanying newspaper articles, Solomon Cahn was the only surviving member of the original congregation which had been formed forty years earlier. The volume was neatly wrapped in paper on which was pencilled in bold letters. “The Book of The Law.”

---

Three of the newspapers which were found in the box were evening papers from the night before the event, Tuesday, May 14, 1895. They were the *New Haven Evening Register*, the *Evening Leader* and the *New Haven Union*. The other two were morning papers from May 15th, the *Journal Courier* and the *New Haven Daily Palladium*.

All of the articles were so similar that they must all have been based on a “news release” issued by the congregation, although some contained a little more information than others. Most featured the story on the front page, knowing ahead of time that their papers would be kept for posterity sealed in the cornerstone of the new building.

[From the *Evening Leader*]

## “CORNER STONE LAYING

In the New Temple of the Congregation B’nai Scholom

“Forty years ago the congregation B’nai Scholom was instituted in this city, and of the members who formed the original number, but one remains today, and he is Solomon Cahn, at present secretary of the building committee of the congregation.

“Tomorrow will be a marked day in the history of the congregation, for it will be the day in which the cornerstone of the new temple at 98 Olive street, will be laid.

“The ceremony will be carried out with elaborateness befitting its importance. It will begin at 3 o’clock tomorrow afternoon, and under the direction of J. Raiser, master of ceremonies, and the following program will be carried out: Introductory address, E. Schoenberger; prayer, Rev. M. Previn; address, Rev. Dr. Levy of Mishkan Israel Temple; oration, Rev. Dr. L. Zinsler of New York; laying the cornerstone, Master Leopold Schoenberger.

“The congregation is now prosperous and hopes to have the new temple completed by September ... The temple will be built by Leonard & Co. of this city.”

[From the *New Haven Evening Register*]

“The congregation is 40 years old. It first worshipped in Brewster Hall in the Ford Building. After 15 years it purchased the Presbyterian Sunday School Chapel in William Street and has worshipped there for 25 years. The congregation now numbers 40 members.” [Actually, the William Street property was purchased by B’nai Scholom from the Third Congregational Society on May 12, 1873.]

[From the *New Haven Union*]

“The new temple is to cost \$20,000 and will have a seating capacity of 525.

“In the strong box that will be given a place in the corner stone will be put copies of the daily papers, a list of officers and members of the congregation, copies of the constitution and the first five books of Moses.”

---

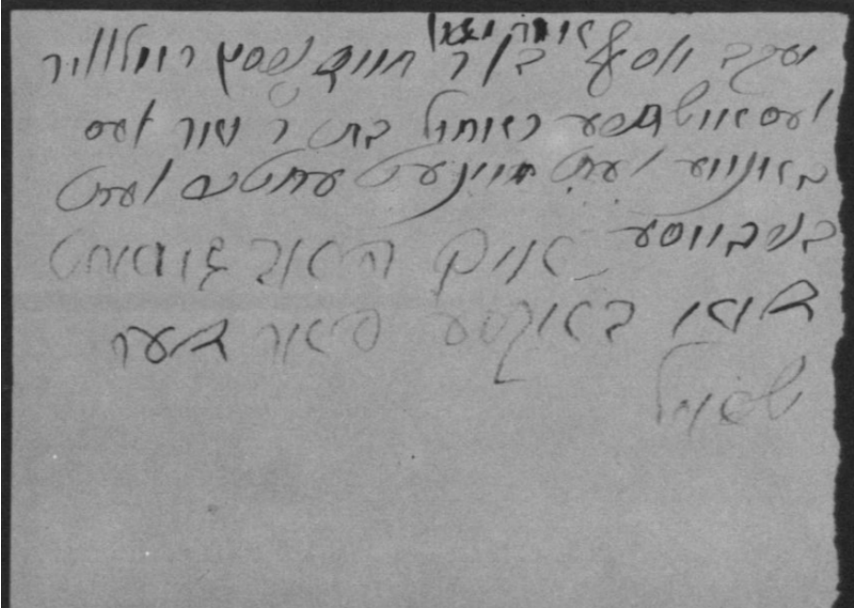


Figure 47: *Note from the maker of the box*

The last item in the sealed box was a note written in Yiddish on a scrap of paper. It was from the maker of the box. He gave his name only in Hebrew, Yaakov Yosef the son of Chaim. So far it has not been possible to identify him. At the bottom of the note he proclaimed in large letters, “Ich hob gemacht di box far der shul” [I made this box for the Synagogue].

---

Having examined the contents of the B'nai Scholom cornerstone, it is now interesting to look at the newspaper reports following the event. This is the article from the New Haven Evening Register of May 15, 1895:

**“CORNER STONE LAID**  
Interesting Exercises at the Site of the New Temple of the  
Congregation B'nai Scholom.

“The laying of the corner stone of the new temple of Congregation B’nai Scholom on Olive Street took place this afternoon at 3 o’clock, and was participated in by a large number of people. The master of ceremonies was J. Kaiser. The exercises were opened by Emil Schoenberger, who made a brief address during which he said:

“Ladies and Gentlemen—About 45 years ago [this was probably a typographical error, the number should have been 40] a small number of Hebrew residents of this place met at the corner of State and Chapel Street over Benjamin’s store [this would have been the jewelry store of Everard Benjamin in Brewster’s Building] and founded the Congregation B’nai Scholom. Their number increased and after several years it became necessary to look for ample quarters. The temple now occupied by us on William Street was bought, and for a number of years we found it a home for our congregation.

“Three years ago our congregation voted to build a new house of worship, if the funds for that purpose would be forthcoming. A committee was appointed to collect funds and met with such success that we were enabled to purchase this site, and today we are enabled here to lay the corner stone of the edifice, which we hope will be a blessing to us all. May God bless our undertaking.

“At the close of Mr. Schoenberger’s address Rev. M. Previn offered prayer in the Hebrew language and this was followed by an address by Rev. Mr. Levy of the Mishkan Israel Temple. In the course of his remarks he said:

“You have gathered here for a praise worthy work, that of laying a corner stone upon which to erect a house dedicated to the worship of the High God, the Father and Creator of Mankind. Within these walls will ascend the prayer which thrilled the hearts of our fathers in all the checkered career of their history. Here will be proclaimed the eternal watchword of Israel’s faith—one God and one brotherhood. The edifice will be an ornament of their religion, a monument to their enterprise, an incentive to their children. Its fair proportions will soon delight the eye of the beholder, but architectural symmetry is without significance unless it embodies some truth. The feelings which will animate their hearts in the services in this house will alone constitute its real glory. The first place of worship was a rude

structure in the wilderness, erected by the command of God. It was said, 'Let them build me a sanctuary and I will dwell among them. I will animate them with my spirit of wisdom in the fear of the Lord.' And this is the spirit of Judaism, the spirit of every true religion. The tabernacle and temple have been destroyed and Israel's nationality has vanished and yet this spirit has survived in the face of persecution and oppression and remains unchanged even by the influence of the genial atmosphere of liberty. The congregation stands today as a connecting link between the past and the future to transmit to their children the legacy of faith received from their fathers, in which they are preserved by their life blood and to proclaim their allegiance to those principles upon which the temple of a coming humanity will be erected in the near day of the future.

"Brethren of the B'nai Scholom, I bring you the congratulations and God speed of the sister congregation of your brethren whom I represent. The name of your society is a very significant one—Sons of Peace. Let peace be your motto; peace of heart and mind which come from the fulfillment of duty. We may differ as to the mode of worship, but our hopes, our principles and our faith are identical. May God bless you in your endeavors and grant you success in your noble work."

"The oration was delivered by Rev. Dr. L. Zinsler of New York at the close of which the corner stone was laid . . . It is expected that it [the building] will be ready for dedication in September."

The building was in fact dedicated on Sunday, September 15, 1895 at 2 o'clock in the afternoon, just four days before Rosh Hashonoh. The *New Haven Evening Register* reported the occasion, "The new temple of the congregation of B'nai Scholom was dedicated with impressive ceremonies yesterday afternoon. A large congregation was present. The first ceremony was the removing of the sacred scrolls from the old synagogue on William Street and their installment in the new synagogue. The scrolls were carried by Rabbi Previn of this city and Rabbi Elkan of Hartford in a coach drawn by four horses. Joseph Kaiser, E. Shoenberger, I. Ullman, S. Bernstein, M. Schoenberger, Isaac Weil, S. Loeb and Mr. and Mrs. J. Munten who presented one of the scrolls to the congregation accompanied the priests.

“‘Pischa Lee Schara Zaedeck’ or ‘Open thou the gates of righteousness’ was chanted upon entering. The key of the building was then presented by chairman Schoenberger of the Building Committee to Joseph Kaiser, the President of the congregation. The service was then conducted . . . It was largely attended and very successful.”

Other ceremonies included the lighting of the Perpetual Light by Mr. M. Adler and the performance of a string quartet consisting of Messrs. I. Troostwyk, L. P. Weil, R. Steinert, and W. Miller of music especially written for the occasion by Isidore Troostwyk, a foremost musician, who was both a member of the congregation and an instructor at the Yale School of Music. Mr Solomon Cahn, the oldest member of the congregation, gave a speech entitled, “Remembrance of Absentees, and of the Past.” Sermons were delivered by Rabbi Elkan and Rev. Previn, who also led the congregation in the afternoon service, followed by the chorus and string quartet rendering Adon Olom.

The architect of the synagogue was Mr. R. C. Russell and the contractors were Mr. J. M. Leonard and Mr. Charles McFeeter.

The box which was taken from the cornerstone of the B’nai Scholom Synagogue and all of its contents were graciously presented by the developers, Olive Court Associates, to the Harvey N. Ladin Memorial Archives of the Jewish Historical Society of New Haven. Here they will be kept in perpetuity for the use of future researchers and historians.



Figure 48: *Business cards from the B'nai Scholom cornerstone*

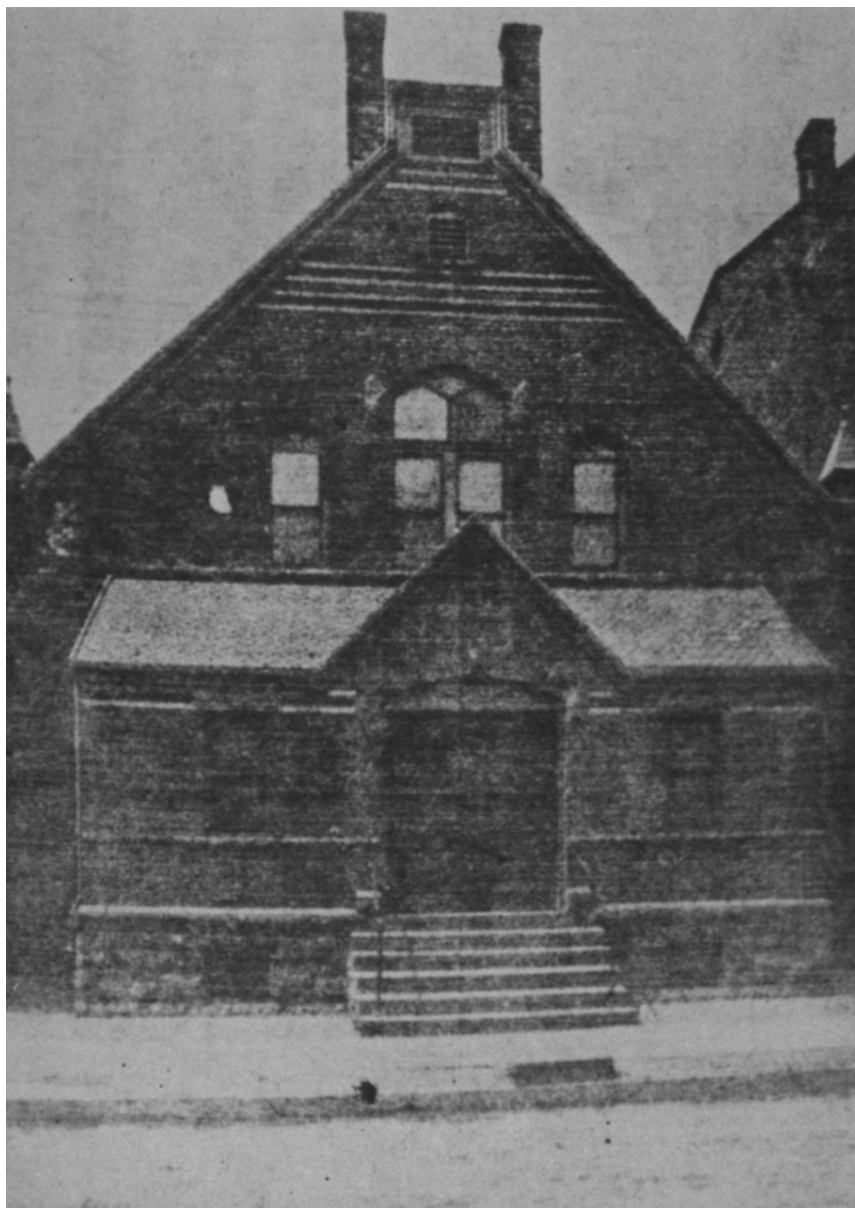


Figure 49: *The B'nai Scholom Synagogue, 98 Olive Street, as it appeared in 1905*

# Oak Street, New Haven – A Portrait From the Past

ABRAHAM SILVERMAN

When Theodore Roosevelt was our nation’s President, I was born to Sarah and Samuel Silverman, of blessed and honored memory, in a three story brick tenement building at 123 Oak Street in New Haven.

In an emotional sense, as well, I have been a child of Oak Street ever since. To this day, I reside on Park Street within sight of its one time glory, decline and eventual demise in 1956.

If I may, I would wish to share with you a little bit of its history; to recall some of my indelible impressions of the area and to focus in with some detail on the vibrant and exciting Oak Street of 1921—the year of my Bar Mitzvah—as I was privileged to know it at first hand.

What was eventually to be known as Oak Street is first identified on a city map dated 1842 as Creek Street. An earlier map in 1641 reveals the presence of a creek or inlet from the New Haven harbor in the area. It was this very waterway which brought the earliest settlers here in 1638 under Reverend John Davenport and Theophilus Eaton to land at what eventually became the intersection of College and George Streets. Over a span of two hundred years, Creek Street developed out of the cart paths and roads adjoining the creek.

Creek Street remained for some time until little by little an important industry came into being along George Street to its north—the manufacture of leather goods. These tanneries reached back to the edges of the marshes and stream between George Street and Creek



be Oak Street. Morocco Street became one of the leading dwelling places for the influx of Irish and German immigrants who came to these shores in the 1830s, 1840s, and 1850s. Tradesmen, laborers and businessmen came to live on the tree-lined street which gradually expanded westward across the open countryside and fields towards West River.

Shortly after the Civil War, that portion of Morocco Street from Congress Avenue westward to Howe Street was named Oak Street. The remainder of Morocco Street westward to the West River was called Oak Place. In the 1880s and 1890s Oak Street, beyond Broad Street and extending westerly, became home for many Italian immigrants chiefly from the north of their motherland. Most southern Italian immigrants gravitated to the Wooster Square area nearer to the factories where most worked in those times.

The street signs designating Oak Place were replaced in 1928 by a grateful community honoring our nation's World War I veterans with the name of Legion Avenue. Simultaneously, the city fathers turned down a proposal to change the name of Oak Street between Temple and Howe Streets to Jerome Avenue after the Honorable Chauncey Jerome, a former Mayor of New Haven and New Haven Clock Company executive.

The 1850–51 local directory lists S. D. Auerbach, the proprietor of a clothing store at 1 Fleet Street, who made his home at 22 Morocco Street. He was probably the first Jew to make his home in the area. The Jewish migration from Eastern Europe had only just begun when Auerbach arrived in New Haven. It swelled in increasing numbers during the late 1860s with crescendo volume between the 1880s and 1920 when national policy was to curtail immigration.

However, the Jewish immigrants hailing from Eastern Europe chiefly from Poland, Russia and Lithuania, arriving on the New Haven scene, had become entrenched in the so-called Hill section, chiefly on Oak Street, replacing the Irish and German populations of an earlier period.

Although there were pockets of Jewish settlement with varying intensity along the entire length of the Oak Street of 1921, I prefer to concentrate my observations to the section between Temple Street

on the east and Broad Street to the west. It was the original gateway to Oak Street. I was born there, my family lived there for eight years, engaged in business there for twenty-two years, and with your indulgence, I will refer to it as “our block” on occasion for purposes of identification.

My parents arrived in New Haven with their own parents in 1905. They subsequently met, fell in love and married in 1908. Then they set up a home with my maternal grandparents at 123 Oak Street and my mother joined my father in the conduct of the first complete and high-grade retail and wholesale Jewish delicatessen in New Haven at 36 Oak Street. My father had opened his store a year earlier.

It was hardly a career to anticipate for an ordained graduate of the famed Wolozin Yeshivah and the beautiful daughter of a Talmudist from LaHoisk, both in Lithuania, but it prospered! In 1929 my parents closed the business so that my father could concentrate fully on a new career as a life insurance agent, upon which he first embarked four years earlier and in which he engaged for fully fifty years.

My brothers, Morton and Ben, also arrived on the 123 Oak Street scene in due course while our youngest brother, Herbert, first saw the light of day a few months following my Bar Mitzvah under considerably more opulent circumstances at our then 144 Gilbert Avenue home.

Turning to the Oak Street of my thirteenth year, the immediate neighborhood of my birth wasn't exactly a model of attractive architecture, design or amenities. Most of the buildings on both the north and south side of our block were of mixed frame and masonry construction of two to three stories in height. The street floors were in every case occupied by merchants; the upper floors were rented to tenants for dwellings and most buildings were owned by absentee owners. I should remark that some of the storekeepers made their home in the back areas of their stores and not always for economic reasons—their whole life was Oak Street.

The New Haven City directory lists a total of sixty-nine storekeepers on our block in 1921. I can safely surmise that for the largest number they filled their days and nights with toil, sacrifice, drive, a rich sense of piety and with dreams for themselves and their loved



Figure 51: *Ad for Silverman's Delicatessen, 1923*

ones as they dug their roots deeper, or first planted them, into the fertile soil of free and blessed America. The local city population numbered 162,000 that year and business was very good. New Haven and the entire nation was enjoying a prosperity undreamed of in the shtetlach and towns that these Jewish immigrants—my first friends, neighbors and spiritual peers—had left behind in Europe and more often than not, victimized or threatened by poverty, persecution or pogroms.

The nation, thankfully, was at peace again after the horrible toll of human life and destruction resulting from the war to “make the world safe for democracy”. Our block of Oak Street may have had the appearance of drabness to some but there was no questioning the vitality, energy and activity that permeated both sides of the street from Mr. Godfried’s tailor shop at 11 Oak Street to Mr. Zeidell’s confectionery at 190 Oak Street or Mr. Goldberg’s pharmacy directly across the street at 183 Oak Street at Broad Street.

How Jewishly intact and symbolically ghettoized the entry block of Oak Street had remained even in 1921 and by way of demonstrating why it was a shopper’s Mecca for the entire city and outlying communities—assisted by the growing popularity and family ownership of automobiles—our block offered six clothing stores, five shoe

makers, one shoe store, two fish markets, nine grocers (one of which near Broad Street was Italian owned), one pawnbroker, one hardware dealer, four bakeries, three meat markets (all kosher), eight dry goods dealers, one jeweler, one fruit and vegetable market, one tailor, four dairy product dealers, three furniture stores, three delicatessens, the legendary *wurst gescheft* of Max Wax, one painter, one tinsmith, one sheet metal contractor, one druggist, one barber, one tobacconist, a commercial Russian bath establishment, three saloons (recently confronted with their own redevelopment needs because of the advent of the Volstead Act one year earlier) and Sachs' Variety Store for the more than half-dozen Jewish newspapers of the day, ritual articles and the satisfaction of milady's pots, pans and crockery needs among others.

There was also the very imposing I. Newman and Son corset factory at 43 Oak Street directly opposite my family's place of business. It was an important-looking four story brick enterprise founded by Abraham and Jacob Newman and incidentally, covered over the last vestiges of the marshes along Creek Street of earlier years. It, too, was prospering and like its Jewishly owned competitor of Olive Street—the Strouse, Adler Company—provided employment to many an immigrant or their native born children within and outside the growing Jewish community of the day.

Welcome Hall at 51 Oak Street adjoined the I. Newman and Son plant. It was a medium-sized brick structure built and operated by the Center Church-on-the-Green in 1898.

Its function as a settlement house-missionary school was to cater to the adverse human and family conditions that prevailed in the general area late in the 19th century and through the earliest part of the 20th century. Our block was then among those referred to popularly as, "The Bowery" but with the heavy influx of Jewish immigrants the younger among them immediately addressed themselves to the problems of street brawls, harassment, inebriation and gang fights that could threaten their elders and with proper methodology cleansed the area of its "toughs". Tranquility returned to Oak Street for a very long time. It was so in 1921.

In an era where communication and social interaction was largely

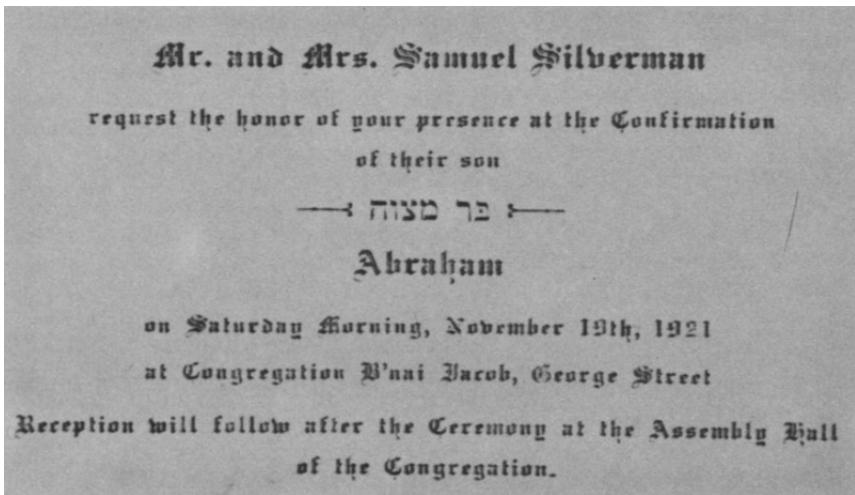


Figure 52: *Invitation to Abraham Silverman's Bar Mitzvah at the B'nai Jacob Synagogue, 1921*

limited to both the written and spoken word, our block enjoyed and even required the services of five confectionery stores in 1921. They not only dispensed their refreshing quantities of soda, candy, seltzer and ice cream but served as meeting places for impassioned and partisan political, philosophical, religious and gossip exchange.

My Bar Mitzvah experience was a very happy one for me in all its aspects. I had much to look forward to and I similarly relished what I had to look back upon. I would like to share some of that introspection with you and you will note how much of it relates to my Oak Street rearing.

The chanting of the Haftorah for which my learned grandfather had meticulously prepared me wasn't all that was expected of me or of my younger brothers in their turn. I had also assured a persevering and sizeable minyan at Congregation B'nai Jacob in both an English and Yiddish speech, patiently taught me by me father, of my life's commitment to the best of American and Jewish traditions and of my gratitude for the blessings and gifts of a living family, precious friends and of the worlds that were yet ahead for me to conquer.

On the level of Judaism, I was immersed in the faith, observances

and customs of my people and surrounded by them from birth. I had already observed countless Sabbaths and holidays with devoted grandparents and parents at Sheveth Achim synagogue on upper Factory Street, a short walk from where it intersected Oak Street. On route, we would pass the Bikur Cholim B'nai Abraham Synagogue on lower Factory Street, just off Oak Street, where those not so partial to the *Chassidische* ritual as their fellow Jews further up Factory Street, would gather to worship.

I was also aware that some of my friends and their parents worshiped at the B'nai Israel synagogue on Rose Street, off Lafayette Street. It was attainable from our block by walking up the precipitous Kilday Alley where it intersected the south side of the street. Congregation Anshe Ungarin [Adas B'nai Jeshurun] on nearby Broad Street and Congregation Shaare Torah all within a short walking distance from the center of my recollections were yet to make their appearance and contribute to the religious importance of the district.

Finally, but not within the immediate environs of our block, the nine year old Byzantine towers of Congregation B'nai Jacob at George Street, not yet fully within the camp of Conservative Judaism, were beckoning a warm welcome to those whose lives were intertwined with Oak Street.

The proximity and magnetism of institutionalized Judaism aside, there was for me the warmth and devotion with which I saw it lived on a personal and family level on our block constantly. The street literally closed down to the outside world on the High Holidays, the Passover week and for the most part on the remaining Festival holidays and the Sabbath.

I recalled the unique joy of eating the holiday meal with all our family in the Sukkah in the backyard of my first home at 123 Oak Street and with what majesty my grandfather would pronounce the holiday kiddush when I was a child of four, five and six. I vividly remember the excitement and love that I found and shared in the synagogue on Simchat Torah and the delicious *latkes* and golden windfall that Chanukah regularly brought.

I was also so proud of my country and the role of being the first native-born son to my beloved parents. As a cherished memory, I

recalled with how much pride my friend and grade classmate, Barry Wood, born Louis first and second Rappaport, now of blessed memory, who subsequently achieved national fame in music, radio and television, and I, would lead the annual Memorial Day parade of all classes of Zunder School, each holding our nation's flag. I recalled the navy blue sailor suit outfits each wore and how we led the procession down Factory Street, over Commerce Street to Broad Street, up Broad Street to George Street and then back to the school yard. That left me with some of my earliest and deepest patriotic impressions.

On the level of neighborhood memories, I remembered then and still recall the special sense of activity that came to our block on Oak Street on a Saturday night. This phenomenon was repeated after sundown with the close of each Jewish holiday.

From one end of the block to the other, both sides of the street came alive with literally crowds of people, mostly adults, seeking the wares of services of the tradespeople who had resumed their businesses with the close of the Sabbath.

I remembered with nostalgia with the sweet potato peddler with his portable oven mounted on four iron wheels who was a regular fixture to so many anxious devotees that awaited his arrival; the coterie of push cart and horse-drawn wagon peddlers with their assorted merchandise or produce who cautiously selected their stations along either side of the street and in particular, the entertainment and special color that the Italian organ-grinder with his trained brightly-plumed parrot brought to our block on Saturday evening and sometimes on a Sunday evening as well.

He would stage himself regularly on our block near where Temple Street and Congress Avenue converged so that his presence was visible from three directions. It was further pinpointed by the eery illuminations of a portable kerosene light that was fastened to one side of the organ. The talented parrot was perched on the cover of a box filled with neatly folded fortunes printed in English and attached to the side of the organ.

When the music had attracted a sufficiently large enough audience, the organ-grinder would offer those curious or daring enough to come forward with five cents a chance to have their fortune told. The act

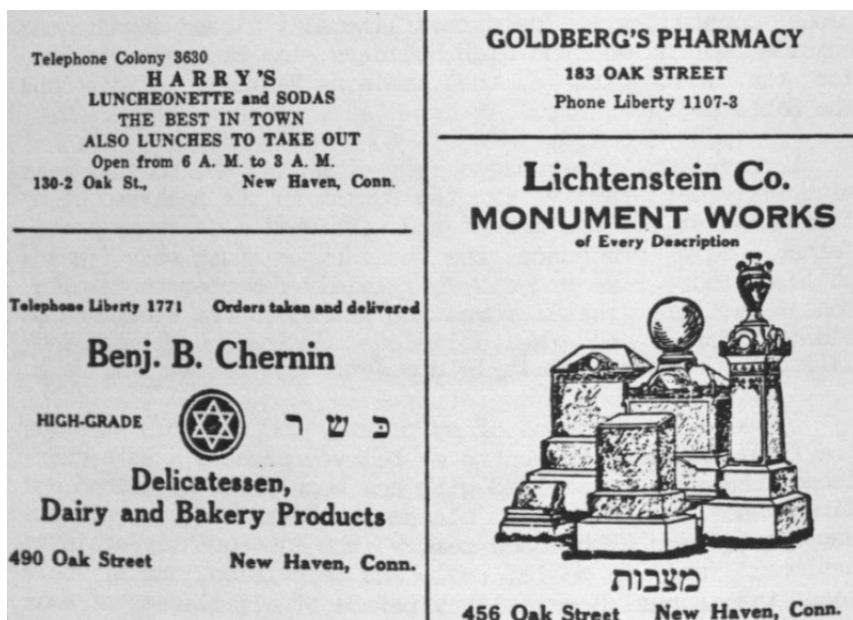


Figure 53: Ads for miscellaneous Oak Street merchants, 1923



Figure 54: Street sign from the collection of the Jewish Historical Society archives

was consummated in each case when the organ-grinder would order the parrot to extract a fortune with his beak from the box of fortunes on which the parrot rested, point it in the direction of the customer in a gesture of delivery, deliver, say “Good Luck” and then return to his perch on the organ top.

Of course, the folks on our block as well as a large segment of the general Jewish community found the time and the means to support more serious and elaborate entertainment. By 1921 such stars as Boris Thomashefsky, Jacob Adler, Sarah and Celia Adler, together with their companies, were becoming increasingly familiar to New Haven audiences.

I recalled the elaborate posters with pictures of the performers that were hung in my parents’ store and at other important points along the street and throughout the Jewish community as well as the handbills that were inserted in the Jewish newspapers at Sachs’ that heralded the coming of a Yiddish play to the city.

There had also been for the folks on our block since their New Haven arrival to ally themselves with others of kindred interests to create or join social societies or “*landsmanschaften*” groups. Such names as the Hyman Jacobs Lodge, Columbus Lodge, Connecticut Lodge and Rambam Lodge come to mind.

These are some of the areas of life on our block of Oak Street as I thought about them then and which I now recall with bittersweet memories only because the past—particularly if it was as good, secure and rewarding as it was to me—remains irretrievable.

Although our block was to survive and welcome new faces and places for another thirty-five years, the dual processes of change and decline that started to set in about 1927 were almost predictable. I quote from the *Illustrated History of New Haven* in which Judith Schiff [Archivist and past president of the Jewish Historical Society of New Haven] made many an outstanding contribution. “Generally, newcomers to New Haven first arrived at the center of the city, closest to the Green, in the poorest and oldest areas and were gradually absorbed into the City’s economy and life. Over time, they became upwardly mobile and the second generation moved outward into the next ring or area of the city, usually nearer the city’s edges. By the



Figure 55: *Oak Street in the 1950s, its declining years*

1950s and 1960s their children, the third generation moved into New Haven's suburbs.”

This reality aided by political pressures and the lack of private interest in rebuilding and preserving the Oak Street and Legion Avenue areas doomed them to obliteration starting in 1956.

But thirty-five years of life did remain after 1921 for all of Oak Street and the yet unborn Legion Avenue to thrive and survive. Together they were to make their memorable contributions to the final chapter of the Jewish experience on both streets and to the rich and dramatic history of Jewish New Haven.

[Ed. note: This paper was presented by Mr. Silverman at the September 26, 1983 meeting of the Jewish Historical Society of New Haven, Inc.]

# Faces and Places on Grand Avenue – 1914

JOSEPH D. HOROWITZ

I would like to take you back to Grand Avenue of 1914, when I was a boy of ten. The merchants I want you to meet were crowded into an area of six blocks stretching from Olive Street to Wallace Street. Every type of business was to be found and I will tell you about them.

The first stores I got to know were the three grocery stores on my block. One was run by Yetta Shapiro and her mother. Like other merchants on the avenue, Yetta and her mother lived in the rear of their store. They opened at 6 AM and closed at 11 PM. It was a dimly lit store, with a counter for delicatessen. Merchandise was strewn all around. A similar store was the one right next door run by August Sitnitsky and his wife. Like the Shapiro's store, it was dimly lit. It, too, had a case containing delicatessen products and a box in the window containing rolls and bread. The third store was run by an elderly couple, Benjamin Sobel and his wife. It was just like the other two stores, dimly lit and strewn with merchandise mostly on the floor in burlap bags. The attraction there for me was their granddaughter, Lucy Walley. She was about my age; her red hair and freckles caused me to select this store over the others. My mother knew when I had gone to Sobel's. She could smell kerosene on the things I brought back. My mother would say that Mr. Sobel forgot to wash his hands

after his last sale of kerosene.

Grand Avenue boasted at least one fine delicatessen. That was the one operated by Mr. Oasias Nestel. His was a spotless store. It was well lit and it carried an excellent line of delicatessen and cheeses. When company came to visit, this is where I was sent. After a few years, Mr. Nestel sold out to the Friedenbergs who carried on as Mr. Nestel had. Somewhat later, another grocery store and delicatessen made an appearance on the avenue. This was the one run by the Science family. My favorite store was owned by Mr. and Mrs. Morris Shorr. This was the avenue's favorite ice-cream parlor. On hot summer nights, the Shorrs were joined by their sons, Ephraim and Eli, in catering to the throngs that flocked to their store. In later years, Ephraim and Eli graduated from Yale and went on to become eminent in the medical field. The whole avenue was proud of their achievements.

A feature of the Shorrs' store was the parlor in the rear. Behind a beaded door, tables and chairs awaited those who wanted to sit and be served. Overhead, whirring fans cooled the area. It was to this store that I ran every summer night at exactly 9 PM to bring back to my spinster neighbor, Nellie Kennedy, her chocolate ice cream soda.

Up the block was a candy store run by Mr. and Mrs. Benjamin Shemitz. They had no parlor, yet had quite a following thanks to a movie house, the Apollo, across the street. Their children, too, pitched in to help the folks. Things electrical probably had a greater appeal to them than penny candy, because eventually most of the sons blazed a trail in the electrical business. A daughter, Edith, later married Whitaker Chambers. Several other candy stores with soda fountains were found on the avenue. The Marcus family, related to the Shorrs, were at the corner of Grand and Wallace. Morris Kaplan's store was at the corner of Franklin Street, as was the store of Jacob Winess. The Winess store was right next to the Dreamland Theatre. Hardly anyone entered the Dreamland without first stopping for a candy bar at Winess'. Towards Hamilton Street was the store owned by Louis Blynder. At one time Louis, and his brother, Meyer, worked at the New Haven Clock Co. where my father was employed as a watchmaker. Apparently, he found the candy business more to his

liking. On my way to Eaton School I would pass the small store run by the Scandone family at the corner of Jefferson Street. This was built on to the house in which the Scandones lived. Every kid, with a penny to spend, stopped in. A favorite purchase was a little tin cup, filled with a confection, along with a tin spoon—all for a penny. This was the eve of World War I, and son, Peter, went overseas with the famous 102nd Regiment of the 26th Yankee Division. Like a number of boys in the New Haven area, he lost his life in the bloody battle of Chateau Thierry.

For some reason, the nearby drugstores on the avenue intrigued me. Perhaps it was because of the colorful globes displayed in their windows. Like the traditional barber pole outside a barber shop, the globe was the symbol of the drugstore. Our druggist was James Eagney, located at the corner of Franklin Street. One had to climb three wooden steps to enter his store. Drug stores in those days were like dispensaries and emergency rooms. We went there to have slivers removed from fingers, specks removed from eyes, and bad cuts bound. Never did a druggist object to doing these tasks. After a while, Mr. Eagney sold out to Pinchas Rosenthal, and Grand Avenue now had its Jewish druggist. Pinky, as he was known, was a boarder of Mrs. Dukler, who lived on the second floor of our tenement. Over a period of years, Mrs. Dukler always found a way to put up a boarder or two—all this in a five room railroad flat, and with a family, yet.

Another druggist was Lewis Montanaro, whose pharmacy was right across from Rosenthal's, also on the corner of Franklin Street. Mr. Montanaro catered mostly to the many Italian families living nearby. One block down, near the corner of Hamilton Street, was the pharmacy of Richard Sheridan. He was the dean of pharmacists on the avenue. The word was that if one had a serious illness that required a special medicine, the best place to fill a prescription was Sheridan's.

Actually, the first store I remember visiting was Manning Bailey's butcher shop. I always accompanied my mother there. This Manning Bailey was not to be confused with his cousin, of the same name, on Oak Street. I realized early that Manning, or Menke, as he was called, had a way with women. He kibitzed with them, sang a tune now and

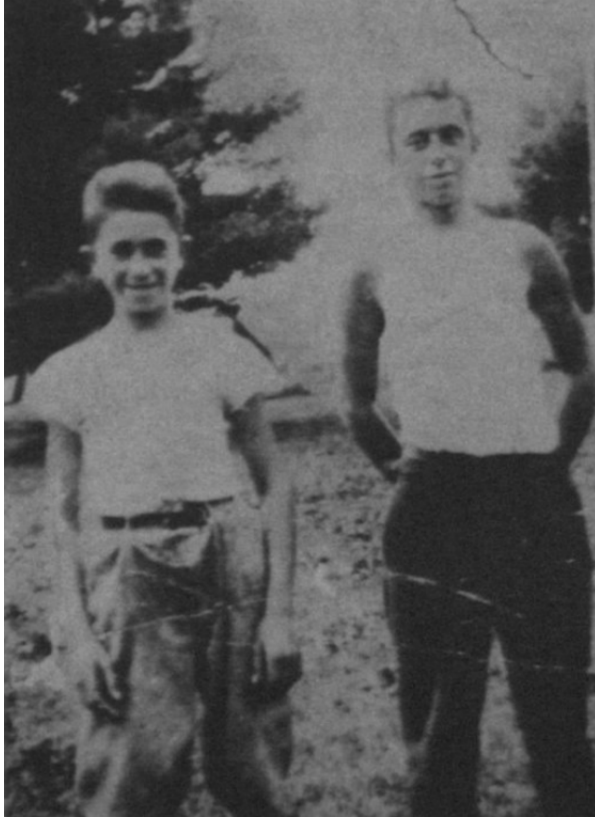


Figure 56: *The Dreamland Theater on Grand Avenue in the 1950s*

then, and kept them in good humor as they awaited their turn to be served. At all times he was circumspect. I was allowed to go behind the counter to pick up meat scraps for my sister's cats at home as well as the many strays throughout the neighborhood that she fed. A few doors up the street was the meat market of Isaac Orchowsky. Perhaps because he lacked the charm of Menke Bailey, Mr. Orchowsky had fewer customers. His claim to fame occurred years later, however, when his nephew, Artie Shaw, reached the heights in the music field. A third kosher meat market opened a few years later when a Mrs. Epstein, widowed, and with a large family, opened her market near Hamilton Street.

By 1914 Grand Avenue had established its reputation as a furniture store center. The first furniture store I remember seeing was Jacob Aaron's. It was directly across the street from where I lived at the corner of Bradley Street. As I stood on my toes looking out of our front parlor windows facing the avenue, I could see the large sign, JACOB AARON – FURNITURE, staring back at me. I remember their small wooden building being replaced with a large three-story yellow brick building with apartments above the store. The contractor for the building was Papa Bros., then one of New Haven's foremost builders. A few doors away was the fine store of S. S. Cohen and his wife, the New Haven Furniture Co. Sons, Charlie and Leo, stayed on in the business while son, Frank, became one of New Haven's outstanding optometrists. A daughter, Ida, who later married Charles Lee, was a close friend. Another daughter, Nellie, married James Rosen who founded what is now one of New England's largest electrical supply houses, the Grand Light & Supply Co.

Between Olive and Bradley Streets the following furniture stores were found. I. Opper, P. J. Kelly, Frederick Hoffman, Morris Glick and the Boston Furniture Co. Later, when I attended Orange Street School with Ernie Hoffman, he told me his father did business with German families all over the city. Morris Glick's store was small but he had many loyal customers. When my brother, Kas, told Mr. Glick that he was seeking work to help him pay his tuition for Yale, Mr. Glick quickly engaged him as a bill collector. Whenever he found time my brother ventured forth on Mr. Glick's bicycle to make



*Figure 57: Joseph and Kas Horowitz in 1913*

collections. For a reason she never revealed, my mother favored the Boston Furniture Co. store run by Frank and Oscar Resnikoff.

These stores created the image for Grand Avenue as the furniture center of New Haven. Later, other stores came along. They included Greenberg Bros., Quality Furniture, B. Glick, who also ran a successful furniture store on Oak Street, Smolen's and Maggret's.

At the corner of Jefferson Street was the shoe repair shop of Abraham Meister. Each day as I rounded the corner my way to Eaton School I could see Mr. Meister bent low hammering away on his last. He was responsible for my first brush with the law. There were a lot of rough kids on attending Eaton School, and one day

a pushing match developed near Meister's. At one point we were all up against Mr. Meister's window, when the tinkle of glass was heard. Everyone scattered. I proceeded home. Within minutes there was a rap on the door. When my mother opened it, there stood Officer Patrick Fitzgerald, the most feared policeman on the beat. He bluntly informed my mother that I had broken a pane of glass in Mr. Meister's window and that Mr. Meister wanted to be paid for it. My mother turned to me and asked if this was so. I replied that there had been some pushing and shoving, but that I was not at fault—it was the other kids who broke the window. My mother quickly put on her shawl and headed for Meister's. He was glad to accept fifty cents, the cost of replacing a pane of glass in his window. My mother said nothing more to me about the incident. I was sweeping out Mr. Hyman Fisher's three millinery stores at the time for fifty cents a week. My mother knew she would get her half dollar back.

There were dry goods and notions stores all over the avenue. They sold colorful cloth that came in bolts, buttons, pins, elastic, socks, underwear, collars, and ever so many more items. My mother's favorite was the store run by John F. Shanley. He was a polite, courteous gentleman who always wore a grey alpaca coat and a dotted blue bow tie. He would take down countless bolts of cloth to please his customers, who sat on a stool in front of a long counter. And if they walked out without buying, Mr. Shanley remained gracious to the end. While accompanying my mother to Shanley's, I became aware of an ad for Arrow collars. Soon after, when I was given a collarless shirt as a present for graduating from Eaton School, I hastened to Shanley's to buy my favorite style Arrow collar. I was determined to look like the handsome Arrow collar man.

Another dry goods and notions store was run by Charles Mermin and his wife. It was located directly across the street from St. Patrick's Church between Hamilton and Wallace Streets. This was a typical papa/mama store with the children pitching in to help. The Mermin family, who lived above the store, was a very large one. The first of the family I was to meet was Gertrude, who went to Eaton School with me. Later, while at high school, I envied the accomplishments of Meyer. When I went to work for the telephone company

many years later, I met John, one of SNET's leading engineers. Other dry goods stores on the avenue were run by Hyman Rumanoff, Max Kamen, Samuel Samenow, and Abraham Smernoff. There was also the store run by the Moore brothers, Louis and Eli. When Eli broke away to pioneer in children's and infants' wear under the name of Eli Moore, Inc., Louis' store became known as Moore's Wonder Store under the able leadership of his son, Alan.

One little notion store I shall always remember. I had been sent there by my mother to get a pair of good quality stockings to go with my short pants. I was instructed to tell the owner that I insisted on good quality. After bringing out a pair, he tried to impress me by putting his foot on the counter, removing his shoe and pointing to his socks. "See these," he said, "I haven't taken them off for a whole month and nothing has happened." I ran home to tell my mother what the man said. She was all for having me bring my purchase back!

There was the butter and egg store run by Danny Dore near Jefferson Street. Danny had the best eggs and coffee in the neighborhood and did a big business. I remember the two large baskets on his counter, one filled with brown eggs, the other with white. One thing that always intrigued me was a decal mounted on his front door. It was his license to sell Jelke's Oleomargarine. Dates were stamped indicating that he had paid a fee to sell the product. It wasn't until many years later that margarine was sold without need for a license, the butter interest's way of successfully keeping competition off the market.

I recall Danny Dore for still another reason. A delivery man had mistakenly left a large tarpaulin lying on the sidewalk in front of Danny's store. As I neared the corner of Grand and Jefferson on my way home from school, the patrolman directing traffic at the intersection left his post, came to me and told me to wait. He was Tom Landy, remembered as perhaps the fattest cop in all America. When all the school kids were safely on their way home, he came over to me and asked if I could see the tarp lying in front of Dore's store. I replied that I did. He said that I was to drag it around the corner and leave it in back of Shubert's saloon which was on the corner. I quickly sensed what he was up to, but since he was a police

officer, I thought I'd better be on his side and do what he told me. I crossed the street while he held up traffic. In a matter of minutes, I had the tarp lying in back of Shubert's where it was later picked up. Several weeks later, when I asked Officer Landy what had become of the tarp, he said it was hammered down on the roof of his cabin in the Woody Crest section of Woodmont. It did a good job keeping the rain out.

Everyone needed clothes and Grand Avenue had as many men's, women's, and children's clothing stores as there were furniture stores. In my opinion the best one was owned by Bernblum & Shapiro, brothers-in-law, whose store was at the corner of Bradley Street. The partners were pleasant to do business with and enjoyed great trade. Nearby was the store of Benjamin Perlmutter. Mr. Perlmutter, too, enjoyed an excellent reputation. I was taken there frequently to buy pants and coats. The Perlmutter children were Gertrude and Lily who went on to achieve fame in the art field in New York. A son, Joe, became a successful attorney. Barnet Cohen and his wife ran a men's and women's clothing store at the corner of Jefferson Street. I always marveled at Mr. Cohen's ability to speak fluent Italian. This undoubtedly, kept many customers from walking out.

A favorite clothing store of my mother's was run by Joseph Goldberg and his wife near the corner of Hamilton Street. Years later, after we left Grand Avenue, we had the good fortune of being neighbors of the Goldbergs on Eld Street. The Goldberg children were William, who became an accountant, Nathan, who became an attorney, Sidney, who became an optometrist, and Helen. Helen's graduation from Smith College was big news on Grand Avenue and made us all proud of her. She is now Mrs. David Poverman, wife of the eminent orthopedist.

Our good friend, Elias Baltaxa, ran a clothing store on the avenue for a short while. When his store opened, my mother hastened in to buy me my first long pants suit. Prior to that, I had been wearing hand-me-down long pants suits worn by Mr. Baltaxa's son, Jake. Near Franklin Street, Max Feinberg and Morris Cohen did a thriving business selling work clothes.

Hyman Fisher was a member of my father's Sunday morning

pinochle club. He ran two ladies' millinery stores on Grand Avenue and one on Congress Avenue opposite Temple Street. I swept out Mr. Fisher's three stores each week for which he paid me fifty cents. Mr. Fisher was a heavy cigar smoker. While he supplied his own cigars, my mother supplied a cuspidor or spittoon, a necessity for every cigar smoker. One day, my mother thought it was time for a new spittoon and sent me to Abraham Ratoosh's china and crockery store. I was told to buy an unbreakable one. Mr. Ratoosh took care of me nicely and I headed home with my purchase. When I stood before my mother, I intentionally dropped the spittoon to impress her with its nonbreakable qualities. It remained whole. She stood wide-eyed as I picked it up and again dropped it. Again, nothing. Then I picked it up and for the third time dropped it. This time it broke in two. I thought to myself it could have completely shattered so it wasn't too bad a purchase. My mother was horrified. I remember feeling terribly ashamed. My mother said nothing. Calmly she gave me money to return for another one.

Folks on Grand Avenue had to eat, and the most popular bakery was that of Louis Allinson. While Mr. Allinson baked below, Mrs. Allinson and her daughter, Bertha, served many customers in the store above. The girls in the family, in addition to Bertha, were Rose, Celia, Janet and Beulah, all of whom helped in the store. Also helping were two sons. Sam became a prominent lawyer as well as a fine violinist and Sidney became a dentist. Allinson's remained the only bakery on the avenue until Max Fineberg opened his bakery on Jefferson Street. Here, again, children pitched in to help. They were Ida, Barney, and George. Near Olive Street was the wholesale-retail bakery business of the MacLeman family. Smaller bakeries were operated by the Richter and Bertram families. When World War I started, they quietly closed up.

There was always a need for plumbing supplies and plumbing, and Abraham Michel supplied that need. Son, Hymie, the eldest of the boys, was the plumber in the family. With his plunger, he saved the day for nearly everyone on the avenue at one time or another. His brothers took to the blueprint business, where they became successful. One son, Solly, became an accountant with offices in New York.

A few doors away was the musical instrument store of Abraham Glickstein. The Glicksteins, like so many other Jewish families on the avenue, were a large family. I went to school with Raymond, who became a dentist, but was friendly with all of them. The eldest son, Eli, pioneered with his father in the auto top business when touring cars began to appear in large numbers on the road. Two doors away was the pawn shop of Karnai Ginsberg. Harry, the eldest boy, enlisted in the 102nd Regiment of the 26th Division when war was declared against Germany. He went overseas and participated in the bloody battles of Verdun, Seicheprey, and Chateau Thierry. Unlike his battle-mate and neighbor, Pete Scandone, who died in battle, he returned to New Haven, a hero. Another son was Leonard, with whom I palled around. One day, I introduced him to Estelle Kaletsky, a high school classmate of mine. Later, it made me happy to see them marry. Mr. and Mrs. Samuel Widder had a used clothing and tailoring shop nearby. Theirs too, was a large family. Louis was a classmate of mine at Orange Street school, while the youngest boy, Herbert “Bub” Widder, together with his lovely wife, Fran, are presently neighbors of mine in Hamden.

Where does a little boy go to buy a hat? Isadore Ladin’s hat store, of course. How well I remember going to this wonderful store to buy a new hat to wear to *shul* (on Bradley Street) for the High Holidays. My mother kept having me try on a number of them as Mr. Ladin patiently stood by. But I had already made up my mind about one that my mother did not particularly care for. It was brown, round, and had a button on top. It had a large crown and narrow brim. The front brim was turned down while the back one was raised up. My mother gave in and bought it for me. At home I would stand for hours admiring myself in the mirror. I was impatient for Rosh Hashanah to come around so that I could wear it out. I did not dare wear it before. Mr. Ladin’s son, Harvey, founder of the New Haven Jewish Historical Society, and a good friend of mine, will always be remembered. Another hat store on the avenue was Del Monico’s, near Olive Street. They remain in business today on Elm Street—the fourth generation of Del Monicos. For a short period there was a third hat store on the avenue, Fink’s, but it soon closed.

One of the stores I loved going to was the E. M. Walsh Hardware near Hamilton Street. It was the best smelling store, I thought, on the avenue, even better than Nestel's with its delicatessen and pickles. When I went to Walsh's I smelled paints, varnishes, turpentine, rope, fertilizers and ever so many things. I most frequently went to buy a Welsbach mantle. You may well ask what a Welsbach mantle is. It was a delicate gauze contrivance placed over an open jet gas flame to diffuse the light thrown by the flame. Without it, the naked gas flame gave poor light and cast large shadows all about. The mantle was extremely delicate and great care had to be taken to mount it properly over the flame. Because it was so delicate it had a relatively short life which accounted for my frequent visits to Walsh's. Speaking of gas, my father had wisely arranged for a gas meter where the monthly gas usage was read and billed for. Many homes still used quarter meters which meant that when the gas flame began to flicker, someone would have to descend to the cellar to insert a quarter into the meter. Unless this was done, the gas supply would be shut off.

Grand Avenue, of course, had its barber shops. My father frequented the clean establishment run by Eugenio Vegliante and Rocco Ruggiero. This was the place I naturally went to when it came time for me to have a haircut. I remember sitting in a child's chair placed across the arms of the regular barber chair. After the barber cloth was tucked in around me, I looked into the mirror before me and saw a round-cheeked boy staring back. I was pleased with what I saw. Across the street was the barber shop of Ferdinand Gentile while up the street was the not-so-clean shop run by Jacob Marman, better known as Yudke, the barber.

Ladies' hats were very much in vogue in those days—large, beautiful, and adorned with feathers. There were five millinery stores on the avenue that I was aware of—the two run by my father's pinochle-playing friend, Hyman Fisher, and those operating under the names of O'Leary's, Moritz Apsel, and the Oringels. All ladies wore hats in those days—the bigger, the better.

A major event on the avenue was the opening of one of the first stores of the famed Great Atlantic & Pacific Tea Company chain. Gone were the dimly lit stores of Yetta Shapiro, August Sitnitsky,

and the elderly Sobels. Merchandise now came neatly packaged in cartons and bags. A feature of the brightly lit A & P store was the electric coffee grinder at the cash register. For the first time, we could buy a pound of our favorite Yuban coffee and have it ground fresh.

Can you believe that there was a blacksmith shop on Grand Avenue? It was right next to Bernblum and Shapiro's store. Here, merchants on the avenue who made deliveries, peddlers, and owners of coal yards beyond East Street sent their horses to be shod. Because I lived across the street I was a regular visitor to the blacksmith shop. I was excited at seeing the blacksmith, Mr. Charles Allen, raise the hoof of a large horse and apply a hot horseshoe to it. No horse ever minded it. Mr. Allen got to know me and would often make me a horseshoe nail ring. This was a horseshoe nail heated to white hot and wrapped around a piece of rounded steel. After being shaped, it was dropped into a bucket of water to cool. I had so many of them, I gave them to my classmates at Eaton School.

I felt sad when a horse fell to the ground because of ice underfoot. The first thing done was to remove the horse's harness so it could rise. Then a burlap bag was thrown over the horse's eyes to prevent its seeing what was going on. If sand was available it was placed under the fallen horse's feet. The driver then got hold of the horse's bit, still in place, and at a given signal began to pull. Others were at the horse's rump to push. Soon the horse was on its feet. Amazingly, I never saw a horse hurt as a result of its fall.

Near the corner of Olive Street, at a second floor location, was the photography studio of George Hinman. I had become aware of its presence by the photographs Mr. Hinman had mounted in a display case at ground level. Most photos were those of weddings. I doubted that I would ever have needed his services. But one day I became the proud owner of a real Yale sweater. My older brother, Kas, ever seeking to earn money to pay for his tuition at Yale, took a job at the Elks Club on Crown Street. He worked nights carrying drinks from the bar to card players in an adjacent room. One of the players was Walter Mace, a noted trainer with the Yale football team. My brother was always looking out after me and, when the opportunity presented itself, he asked Mr. Mace if it would be possible to get a sweater for



Figure 58: *Joseph Horowitz in his Yale sweater, 1916*

his kid brother. In a few days, Mr. Mace brought one in and said he was sorry that he could not get one bearing the coveted “Y”. My brother said he understood and was sure I would still be pleased with it. Was I! I was wearing it as I was passing Hinman’s. Suddenly, the thought occurred to me to have a photograph taken of myself wearing my Yale sweater. I counted the change on my pocket, felt I had enough to leave as a deposit, and rushed upstairs. The picture Mr. Hinman took is one of the best ever taken of me. Today, it is a proud possession of my daughter, Susan Mann, in Ann Arbor, Michigan.

I was present at the very beginning of a well-known Grand Avenue business, Horowitz Bros. At the time I write of, 1914, William Horowitz came to live in our tenement building as a boarder of Mrs. Dukler, the same Mrs. Dukler who had earlier boarded Pinky Rosenthal, Grand Avenue’s first Jewish druggist. Mr. Horowitz was introduced to everyone as Velvel and we were told he was a peddler.

He took time to show everyone his wares—elegant pieces of cloth unlike anything seen before on Grand Avenue. Each day he ventured forth with a pack slung over his back. Before long he switched to a pushcart and sold his goods on the avenue. This was soon followed by a horse and wagon. The wagon was a two-seater with provision in the back for carrying his lovely merchandise.

I had just commenced my summer vacation from school when Velvel approached me. He now knew me well and asked if I would like to accompany him on his trips. I was to sit in the wagon and hold the reins while he went into houses to sell. My mother approved only after cautioning me to be careful and off I went with Velvel seated next to me. I remember my first view of majestic West Rock. As best as I can now figure it out, we must have been somewhere out Whalley Avenue, then the outskirts of the city. I enjoyed my many trips with Velvel until he announced to all that he was opening a small store on Grand Avenue near Hamilton Street. An Italian cheese store occupied the other side of the one-story building.

Just prior to the opening of his store, Velvel sent for his family in Europe. Upon their arrival, we all welcomed his mother, his brother, Jack, and his sister, Edith, now Mrs. Joseph Katsoff. The store opened as Horowitz Bros. It was a success from the start. It was only a matter of time before the brothers took over the store of the cheese maker. The rest is history. From Grand Avenue they relocated on Chapel Street, where they have been ever since. They are just one more of the successful moves to the “big time” by Grand Avenue merchants. There were three shoe stores on the avenue that seemed to fill the needs of most everyone. One was owned by Benjamin Bernstein, whose store was at the corner of Franklin Street. Another, close to Hamilton Street was owned by William Uhl. My mother favored Uhl’s for her shoes. To reach it, we had to descend three steps. Once inside, we found a well-stocked store featuring a wide variety of high-button shoes, the style of the day. Like Mr. Shanley of the notions store, Mr. Uhl had infinite patience when it came to fitting shoes. He brought out countless pairs from a back room until his customer was pleased. And if a customer walked out without buying, Mr. Uhl still had a pleasant good-bye for him. For a brief

time, a third store was operated by Isaiah Spector. I remember going there with my mother to buy my shoes. Mr. Spector later became a well-known furrier in New Haven. In time, another shoe store opened at the corner of Grand and Hamilton. It was owned by an Italian family and did a large business with the Italian population nearby.

On the second floor of a building near Jefferson Street was the dental office of Dr. Albert Lax. I believe he was the only professional man to have an office on the avenue at the time. Dr. Lax was a man of great charm. He was handsome and had a suave, continental manner. I can remember sitting in his waiting room, along with some twenty other patients, on a Sunday morning. Every once in a while, the sliding doors, which separated the dental chair from the waiting area, would open and Dr. Lax would appear and smile to each individual in the room. There was no such thing as a rightful turn. The doctor selected his next patient by whim. When he had decided who the lucky person was to be, he would crook his index finger and beckon to that person. The others settled back to their waiting. And if a Grand Avenue “big shot” dropped in, we knew for sure that he would be next. I had already begun planning to leave Dr. Lax as soon as I was old enough to choose my own dentist.

A unique store on the avenue was the one run by Sarsfield O’Keefe next door to Widder’s. Sarsfield was a portrait painter who painted big pictures from small snapshots while seated in the front window of his store. Many, passing by, would stop to watch him at his work but only occasionally would he look up. As a result of watching him for endless periods of time, I came to the conclusion that his most frequent enlargements were of Italian carabinieri with their famous black plumes atop their headgear. At the tender age of ten, I could see from watching Sarsfield O’Keefe’s efforts that they lacked much—especially a resemblance to the subjects he painted.

John Lickteig ran the only fish store on the avenue. Most women on the avenue waited for the fish peddlers to come around almost daily with their fresh catches. Mr. Lickteig’s store was just a few doors away from where I lived and so I would stop frequently to stare at the fish in his window. They all seemed to stare back at me. I quickly recognized a flatfish, our favorite, and wondered if it swam

horizontally or vertically. I never found out to this day. I saw lobsters and wondered why their claws were tied. I was puzzled, too, why some lobsters were black while others were red. I found out later. It was the lobsters, I believe, that kept my mother from trading with Mr. Lickteig. She liked to trade with the merchants on our block.

Near Olive Street were the leather findings businesses of Charles Diamond and Herman Gold. I could never figure out what “leather findings” meant and let it pass. Years later, I found out that they were all items used by cobblers. A store nearby was the jewelry store of Harry Lenzer. I remember it only because of Mr. Lanzer’s son, Morris, who played the violin beautifully. Before he became the virtuoso I expected him to be, the family picked up and moved to New York.

Practically every corner on the avenue boasted a saloon. Hard working men repaired there each night to relax over a glass of the cool brew while indulging in a game of pinochle. It was an accepted way of life at the time. Some of the saloons on the avenue were Goldenthal’s, Michael’s, Goggins Bros., and Kautz Bros. My father’s hangout was Shubert’s saloon at the corner of Jefferson Street. He could be found there nearly every night playing pinochle with his New Haven Clock Company cronies. Their game always broke up early as the clock shop commenced work at 7 AM.

There were times I would have to bring a message to my father. When I reached Shubert’s I would pause to look under the swinging doors to pinpoint my father’s location. When I spotted him, I would bend low under the swinging doors and run to give him my message. I had learned, from earlier trips, that high on the wall overlooking the bar was a large picture of a woman with all her clothes off. If I lingered too long looking at that picture, the bartender would should, “C’mon, get a move on.”

I was always impressed with the great length of Grand Avenue. I knew it started at Quinnipiac Avenue, at the foot of Fair Haven Heights, and ran all the way to State Street. The last store on the avenue was the cigar store run by Samuel Leiken. What stood out in my mind was his number, which was in four digits. I thought that was great. To think that I lived on a street where the numbers ran so

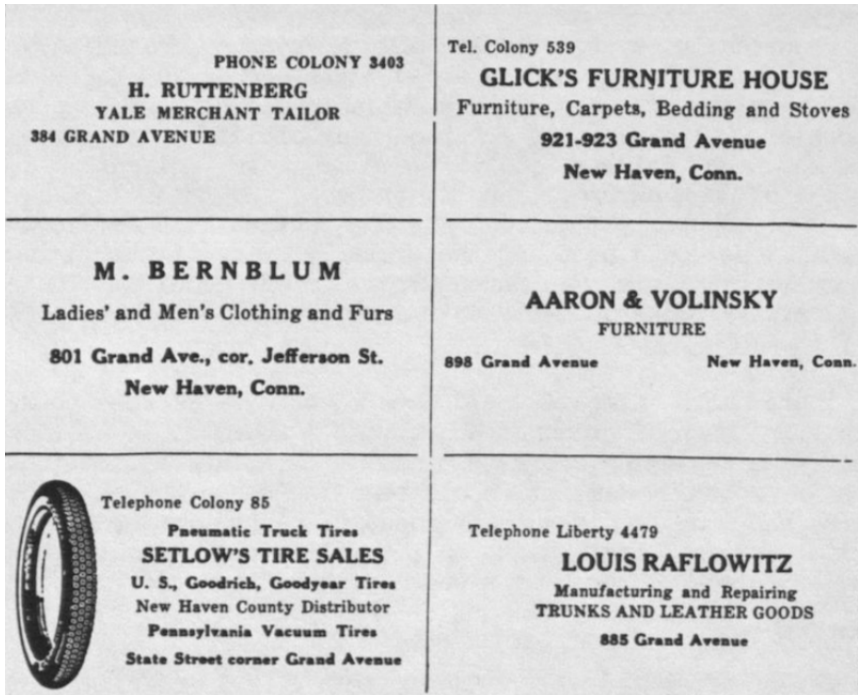


Figure 59: Ads for various Grand Avenue merchants, 1923

high. Mr. Leiken's store just made it. It was No. 1002.

I hope you have enjoyed our little walk. For those of you who lived on the avenue I may have brought back pleasant memories. For those of you who only heard of the avenue, I hope I have given you a glimpse of life as it was in 1914.

There may have been other stores I have failed to mention. It is only because they are no longer in the grasp of my memory.

[Ed. note: The preceding vignette was taken from the author's larger memoir, "Broken Crackers and Cracked Eggs – Recollections of My Boyhood on Grand Avenue, New Haven, Conn." and selected by the author for this edition. Three stories were previously published in *Jews in New Haven*, Vol. IV, pp. 77–81 (85–91 in 2023 edition). The author dedicates these to his wife, Beatrice, and his children, Fred, David and Susan.]

# Lafayette B. Mendel: A Scientist Remembered

DAN A. OREN, M.D.

Though the name of Yale University conjures up images of distinguished scholarship, relatively few New Haveners are aware that in the early decades of this century, Lafayette B. Mendel, one of the world's leading nutrition scientists was a member of the New Haven Jewish community. The material below has largely been derived from work previously published in *Joining the Club: A History of Jews and Yale*, to which I refer the reader interested in further information on this remarkable man.<sup>1</sup>

Born on February 5, 1872 to two German immigrants in Delhi, New York, Mendel prepared for college at Delaware Academy. At the tender age of fifteen he entered Yale College as the youngest student in his class. In New Haven he began a lifelong association with Temple Mishkan Israel and with productive research.<sup>2</sup> Called "Laffy" by his collegiate classmates, Mendel received honors in political science, history and law for his thesis on "American Navigation Laws," and he was graduated Phi Beta Kappa with the Yale Class of

---

<sup>1</sup>Dan A. Oren, *Joining the Club: A History of Jews and Yale*, New Haven, Yale University Press, 1985.

<sup>2</sup>*Thirty-Five Year History of the Yale Class of 1891*, p. 351; Edgar E. Siskin, personal letter to author, Dec. 2, 1980.

1891.<sup>3</sup>

With three years of research, Mendel went on to complete a doctorate in physiological chemistry, receiving his degree from Yale in June 1894. Much of the stimulus for his productive career came from his mentor, Professor Russell H. Chittenden. Upon earning his Ph.D., Mendel was appointed instructor in physiological chemistry at Yale's Sheffield Scientific School. His scientific prowess was readily demonstrated by his climb to a full professorship in a whirlwind nine-year period. Coming under the influence of Breslau physiologist, Rudolf Heidenhain, during a summer research expedition in 1895, Mendel developed the techniques of experimental physiological study that would influence his entire career.<sup>4</sup>

With Chittenden, Mendel became a founder of the science of nutrition. In collaboration with Thomas Burr-Osborne, at the Connecticut Agricultural Experimental Station, Mendel discovered the "essential amino acids" needed by the body to survive. Mendel discovered the growth factor in milk that would later be called Vitamin B. In 1913 he discovered the importance of Vitamin A for healthy eyes. Inspiring greatness in his students by linking them to a great chain of research, Mendel also produced brilliant scientists among them. Vernon Lippard, the late Dean of the Yale School of Medicine, recalled that at the opening lecture of Mendel's course he would say, "Young men, you are the great-grandchildren of the founders of physiological chemistry. Claude Bernard, the founder of the science, taught Russell Chittenden, Chittenden taught me, and now I am teaching you."<sup>5</sup> In a male dominated scientific world, Mendel was ahead of his time in

---

<sup>3</sup>George W. Pierson, *Yale College: An Educational History, 1871–1921*, New Haven, Yale University Press, 1952, p. 351; *Yale University Obituary Record of 1935*, pp. 50–53; Fred-eric Collin Walcott, "Memorial Exercises in Honor of Lafayette Benedict Mendel", *The Yale Journal of Biology and Medicine*, 8 (July 1936):572.

<sup>4</sup>*Thirty-Five*, pp. 351–352.

<sup>5</sup>*Thirty-Five*, p. 355; A. McGehee

Harvey, *Science at the Bedside*, Baltimore, The Johns Hopkins University Press, 1981, p. 48; Vernon Lippard, interviewed by author, Dec. 2, 1982. A comprehensive biography of Mendel's career is Russell H. Chittenden, *Biographical Memoir of Lafayette Benedict Mendel*, Biographical Memoirs Volume XVIII, Washington, National Academy of Sciences, 1937.



Figure 60: *The Lafayette B. Mendel house at 18 Trumbull Street, and the plaque marking it as a National Historic Landmark*

supporting the careers of many hopeful female scientists as graduate students in his laboratory.<sup>6</sup> His scientific eminence was formally recognized at Yale on his sixtieth birthday in 1932, when a portrait of him (that now hangs in the Sterling Hall of Medicine) was presented to him by four hundred of his students and colleagues. The following month the *Yale Journal of Biology and Medicine* dedicated its entire volume to him.<sup>7</sup>

What can be said about Lafayette B. Mendel as a Jew? Through a few recollections of friends and acquaintances of his, we can discern the image of a man accepting of his Judaism in private and religious surroundings, but minimizing it in other situations. Regina Bear, whose aunt owned the boarding house at 423 Temple Street where Mendel lived for several years, recalled daily walks with the “kind” professor. On one occasion he told her that “He didn’t object to being a Jew, but that he never wore it on his coat.” Highly respected among New Haven’s German Jewish community, Mendel possessed a typical attitude toward religion among that group.<sup>8</sup> In a veiled reference to his background he noted in his college classbook that his blood was German and that Mendelssohn the musician was his relative.<sup>9</sup> Some colleagues, friends, and students of his recalled that he never gave them any indication that he was Jewish.<sup>10</sup> He was noticeable at Temple Mishkan Israel, however. During his undergraduate years, he taught Sunday School there, and apparently attended Friday night services there regularly at another point in his life. Recalling Mendel, Rabbi Edgar Siskin of Mishkan Israel noted that Mendel was “a genial man of dignity, always impeccably dressed, [who] would come up . . . when the service was over and invariably compliment me on the sermon no matter how mediocre an effort it had been.” Nevertheless,

<sup>6</sup>Margaret W. Rossiter, *Women Scientists in America: Struggles and Strategies to 1940*, Baltimore, The Johns Hopkins University Press, 1982, pp. 37, 152–153, 184, 185, 200.

<sup>7</sup>*Yale Alumni Weekly*, XLI (Feb. 12, 1932):381; *The Yale Journal of Biology and Medicine*, 4 (Mar. 1932).

<sup>8</sup>Regina Bear, interviewed by author, Nov. 10, 1980 and Jan. 4, 1983.

<sup>9</sup>Oren, p. 25.

<sup>10</sup>Alfred Gilman, interviewed by author, Dec. 17, 1980; Lippard, *Interview*; Arthur Ross, interviewed by author, Nov. 19 1980.

concluded Siskin, Mendel “played the Yale game.”<sup>11</sup>

His Yale record reflected a delicate balance maintained between being a Jew and being an Eli. A member of the Graduate Club of New Haven from its organization in 1894 (before anti-Jewish feelings would invade the group in the 1920s and 1930s), Mendel tried to straddle the world of Jewry and the world of Yale that were sometimes incongruent.<sup>12</sup> When he became a full professor in 1903, he was one of the first high-ranking Jewish professors in the nation. In 1921 he became one of the first professors to receive Yale’s most prestigious endowed faculty title: a Sterling professorship. Although he was the first Jew to receive a regular faculty appointment at Yale, he was never fully accepted socially on the Yale faculty until, perhaps, his death. In 1918, for example, Yale President Arthur Twining Hadley noted that while everybody liked Mendel, “the fact of his race has kept him in some measure apart from the life of [Yale].” His role on the Yale undergraduate admissions committee is unknown during the years it informally restricted Jewish enrollment.<sup>13</sup> On a personal basis he was considered to be private and shy.<sup>14</sup> Behind pince-nez glasses lay a seemingly detached man. He did not marry until the age of 45, when on July 19, 1917 he was united with Alice R. Friend of Milwaukee, Wisconsin.<sup>15</sup> Regina Bear believed that the couple never had children because of Mendel’s fear that he might pass on to his children the same “terrible” disease that took Mendel’s only brother Albert’s life at a young age.<sup>16</sup>

Mendel’s own death came December 9, 1935, after a long period of heart failure. He never learned that his wife, apparently grief-struck by her husband’s illness, had taken her own life a few weeks before.<sup>17</sup> Despite having left no immediate survivors, Mendel’s passing was mourned by many. His funeral, conducted by Rabbi

---

<sup>11</sup>Edgar E. Siskin, personal letters to author, Dec. 2, 1980 and Aug. 7, 1981.

<sup>12</sup>Oren, p. 128.

<sup>13</sup>*Ibid.*, pp. 113–116.

<sup>14</sup>Siskin to author, Aug. 7, 1981; Bear, *Interview*, Nov. 10, 1980; Lippard, *Interview*.

<sup>15</sup>*Thirty-Five*, p. 357.

<sup>16</sup>Bear, *Interview*, Jan. 4, 1983; *Thirty-Five*, p. 351.

<sup>17</sup>“Dr. Mendel Dies, Nutrition Expert,” *The New York Times*, Dec. 10, 1935, p. 25.

Siskin, was held in Yale's Battell Chapel and drew Yale President James Rowland Angell, Connecticut Governor Wilbur Cross, and virtually all of Yale's senior administrators and science and medical faculties.<sup>18</sup> His obituary in official Yale records had few rivals in quality or quantity.<sup>19</sup> With no spouse, siblings, or children left to draw income, Mendel left his \$479,000 estate (worth approximately four million 1988 dollars) to be distributed to his sister-in-law Aimee F. Selig and her family.<sup>20</sup>

Though the Mendel name is nearly forgotten in New Haven, the scientific genius of this Jew who made his life in this city still flavors every nutritious meal we choose to eat.

---

<sup>18</sup>“Rites for Dr. Mendel Will Be Held Today,” *The New York Times*, Dec. 11, 1935, p. 24; Siskin to author, Dec. 2, 1980.

<sup>19</sup>*Obituary Record of the Graduates of Yale University, 1935–1936*, New Haven, Yale University, 1936, pp. 50–53.

<sup>20</sup>*Records of the New Haven Probate Court*, Estate of Lafayette B. Mendel, Vol. 899, pp. 451–460; *ibid.*, Vol. 905, p. 153.



Figure 61: *Lafayette B. Mendel*

# The Rosenbaum Tutoring School

MICHAEL CASTROLL

At the turn of the century, New Haven was filled with hundreds of immigrant families, all with hopes and dreams to be fulfilled by a new life in a new world. The aspirations of these newcomers rested with their children, whose opportunities for a better life were not to be surpassed by their vision and flexibility to acclimate to their new surroundings. The Jewish immigrants were especially disadvantaged, because they still needed to overcome the pitfalls of a new society as well as the prejudices they had hoped to escape. Two of these families that provided so much to New Haven academia were the Cugells and the Rosenbaums. These two families were so closely intertwined that they seemed to be one family unit.

Samuel Barnell Rosenbaum was born in Russia, on December 28, 1885, the son of Solomon and Rebecca Rosenbaum. As a Freshman at Yale he received honorary mention in mathematics. He graduated the Yale Sheffield Scientific School as a civil engineer, in 1907. In 1913 he married Florence Ruth Cherkoss in Denver, Colorado. After her death, he married the former Helen Binstock, from Philadelphia. After a lifelong career as director of the Milford School, he retired from active participation in 1942, and returned to Philadelphia, with his wife, where he died on October 27, 1945. Once, the pillars of academic society, Sam and his cousin, Abel G. Cugell, now rest side-by-side, within the walls of the Ferncliff Crematory, in Ardsley,

New York.

Harris Rosenbaum was born in Russia, on December 28, 1886. He first saw American shores when he came here, with his family, in 1895. They settled in New Haven, where other relatives had come a few years earlier. After matriculating from New Haven High School, he followed his brother, Sam, to Yale, where he graduated from the Sheffield Scientific School as a civil engineer with the Class of 1908.

It was while they attended Yale, that Sam and Harris Rosenbaum found their niche in life. In order to defer school expenses and keep the home front afloat, Sam and Harris filled a much needed gap, by offering to tutor some of the star athletes on campus, whose province it was not to be scholastic geniuses. Gradually, they earned themselves a reputation, and these two budding engineers found themselves trading in their slide rules for the more lucrative business of teaching, when they opened the Rosenbaum Tutoring School in 1908. They found themselves an indispensable commodity, as the need for their tutorial skills were very much in demand. The school was first established at 84 Wall Street, then next door, at 88 Wall Street. It closed its doors there, in 1920, when it found a more permanent location at 262 York Street.

In 1913 the brothers added a preparatory department, which grew so rapidly that by 1916 it required all of their time. In 1916 they established the Rosenbaum School, on the old William S. Pond Haven estate, on Gulf Street near New Avenue in Milford. The name was officially changed to the Milford School by 1920. This new school was founded as a preparatory academy, while the New Haven institution continued its primary function as a tutoring school. The Milford location provided the proper atmosphere for learning, and was very accessible to the students. About 1924 they also started a branch in New York City, called the Milford School of New York, located in a big mansion, in upper Manhattan, on E. 80th Street. Apparently not too successful, the New York school closed after only one or two years.

More and more, the Rosenbaum brothers employed family members whenever they could. And there seemed to be an endless supply of relatives who were teachers and administrators, as well as those

who were part of the clerical staff. Ironically, however, the Rosenbaums would have shuddered at the thought of practicing nepotism. They simply hired the best in their fields.

Both Harris and Sam were mathematical geniuses. Cousins Sidney L. Ross, Abel G. Cugell, and Joseph Alderman taught mathematics, Abraham S. Alderman taught English. Attorney Edward Glick taught history and economics, and Herman Levy taught geology. He was the first graduate to be employed. Dr. Hyman Levin and Harold Egan taught science. Clerical and stenographic services were provided by Mrs. Molly White, Mrs. Gertrude Romanoff, and Miss Daisy Sinn, who was not without her own academic credentials, having attended the Yale Music School, Class of 1914. Her brothers, Sam and Ephraim, prepared for their years at Yale, attending classes both at Rosey's and the Milford School.

Milford, in those days, provided a summer haven from the overcrowded cities, and the Rosenbaums were well acquainted with many of those whose summer cottages lined "Bagel Beach" and the Anchor. It was this kind of availability that prompted affluent families, such as the Sinns, to avail themselves of Rosey's services, which gave every serious-minded student a chance to be a step ahead of the rest, as well as the stamina for a well-rounded learning experience. Since its beginning, the Milford School had a laboratory, dormitory, gymnasium, and tennis courts, as well as facilities for boating, swimming, baseball, skating, and hockey, to care for the students' physical, as well as mental, well-being. It seemed that anyone who had the chance to attend classes at Rosey's was almost destined go to Yale. Even star athletes, who seemed destined to fail would pass the exams, after being tutored by the Rosenbaums. In 1920, they boasted that of the 885 boys who had attended their school so far, only 10 failed to enter college.

The Rosenbaums were synonymous with the highest of moral character and they attained their success through hard work and determination in their adopted profession. These brilliant educators had carefully calculated their own legacies—etched in stone, and covered with ivy.

Sam and Harris were, however, as different in character, as they

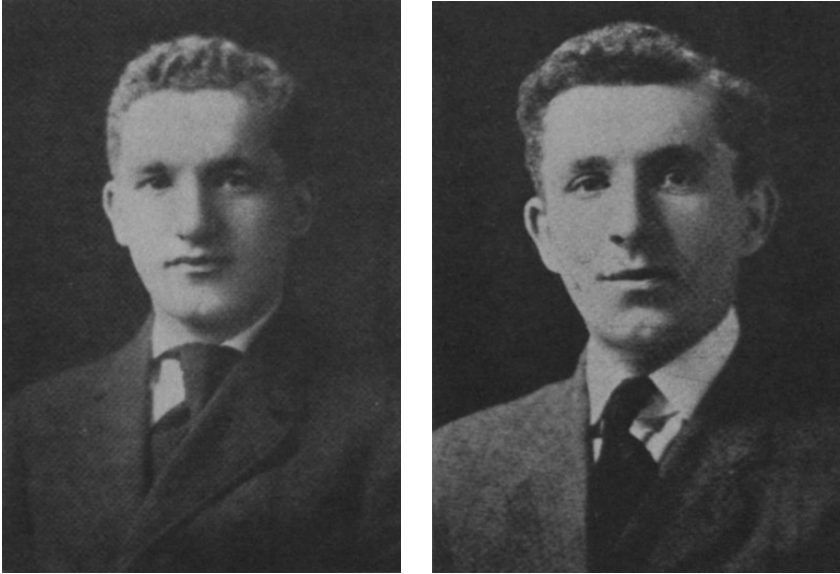


Figure 62: *Yale yearbook pictures of Harris (on left) and Samuel Rosenbaum*

were brilliant. Sam was the dominant personality, and often was unpredictable in his behavior. He was very emotional, and at times, unapproachable. Harris, on the other hand, was very mild mannered and he was beloved and respected by all. Harris had one flaw, however, a lisp, that induced a very noticeable stutter, and was very self-conscious about it. He even took a year off and went to England to learn how to overcome this handicap. In his absence, his brother, Sam, took charge. Upon his return, Harris and Sam simply continued dividing the administrative load as before. But, Sam maintained his steadfastness to continue operating Rosey's in New Haven; Harris, however, spent most of his time at the Milford school. Although the brothers maintained two campuses, they still shared the same clerical and teaching staffs. The office staff worked out of Milford, but the teaching staff had to keep their sneakers and cleats handy, because they always seemed to be teaching classes back-to-back, on the two different campuses, and were constantly on the move.

Meanwhile, the potential for growth increased as more family

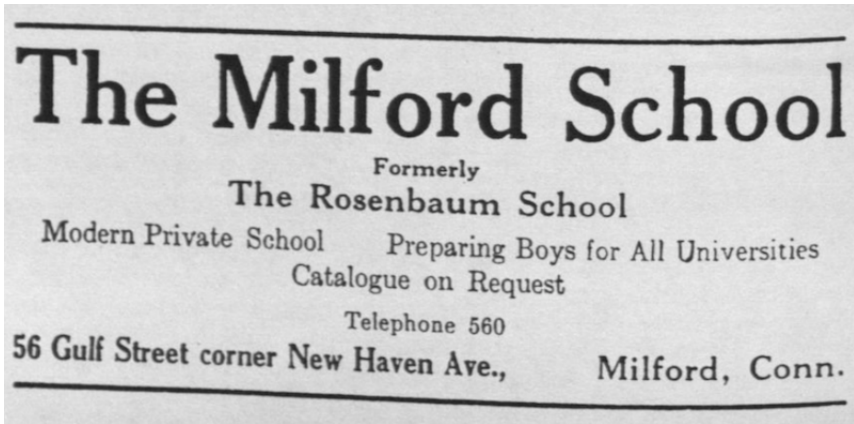


Figure 63: *Ad from the Milford-Orange city directory of 1924*

members entered the education field. Another cousin, Harry J. Kugel, was the owner of the Kohut School, in Harrison, New York; his sister, Bertha, and cousin, Jennie Kugel, taught in New Haven schools. His sister, Gertrude, was the librarian at Barnard School in New Haven. Other family members were scholarly Yale alumni. After a while, the terms Rosenbaum and Yale became synonymous. The Rosenbaum Tutoring School, however, remained independent, stalking its sovereignty to anyone who beckoned. Yet there remained an unspoken partnership between Rosey's and Yale. Yale professors started sending their students to the Rosenbaum brothers for tutoring, and so, avoided the need to avail themselves to their students after hours. So, the professors had a tutorial service, and the Rosenbaums had themselves a full-time occupation. Simply stated, the Rosenbaum Tutoring School was founded to fill a void which existed at Yale.

*Time* magazine (December 14, 1936) referred to Sam and Harris Rosenbaum as, "Yale's leading tutors." Rosey's was not the only tutoring school around, however; there were the Hopkins Grammar School, Hamden Hall, and the Day School, who also maintained long-standing, high reputations. There was also the Collegiate School, which taught not only college preparatory courses, but art and secretarial skills, as well, operated by headmaster Samuel H. Pite, and whose beginnings parallel those of the Rosenbaum Tutoring School.



Figure 64: *The Milford Academy as it appears in 1988*

These schools, however, did not enjoy a relationship with Yale, as was the good fortune of Rosey's.

Predicated on the philosophy that students learn best in small groups, the Milford Academy still maintains that unerring principle. The Rosenbaums built a legacy that would be known to generations that followed. Some of the more famous students include Vincent Price, Efram Zimbalist, Jr., famous Hollywood actors, and California Senator George Murphy, Pillsbury Mills executive Philip Pillsbury, Henry Ringling North, and former US ambassador to Norway, Philip Kingsland Crowe, to name a few.

After Sam passed away, Harris took full reign, and consolidated everything in Milford. By then, it was officially called the Milford Preparatory School for Boys. The New Haven school became known as the Broadway Tutoring School, which was operated by Joseph S. Alderman and cousin Sidney Ross, both of whom taught at Rosey's. They kept the same suite at 262 York Street, and other family members, such as Joseph Rosenbaum, another mathematical whiz,

contributed their expertise to the Broadway school, which lasted only into the 1960s. However, Milford Prep seemed to roll along. Harris was running the school by himself, now, and had acclimated himself to be more of an administrator. But, that was an easy challenge, compared to some of the personal difficulties he had previously faced. But, he got stronger with each new task he faced. Whether it was his speech impediment or hearing loss, he mastered each difficulty with distinction, and overcame them. Harris continued to manage the institution until 1964, when the Rosenbaum family reorganized the school into a nonprofit corporation. At the time of the transition from proprietary to nonprofit status, the name of the school was changed to the Milford Academy. In a letter to headmaster Robert S. Eccles, Harris Rosenbaum announced his retirement from teaching on November 4, 1964. However, he stayed on in an advisory capacity, and of course, to keep a watchful eye on the legacy he helped to found. Harris died on March 14, 1981. Upon his death, there could be heard no better eulogy than from one of his own students. Lawrence Cutler, of the Class of 1958, summarized a distinguished career. He wrote:

I am sure Harris Rosenbaum is always included on everyone's reminiscing list, for he, more than anyone, personified Milford. He gave the school its ambiance of academia; he looked the part; he taught well and he commanded respect. As a result, he still lives in all of his former student's memories.

Today the school flourishes. It is coeducational now, and it has a very competitive athletic program. Its student body ranges from 130 to 150, a small number of whom are postgrads, or in layman's terms, high school graduates. Tuitions have risen into the thousands, a drastic change from the original fee of twenty-five cents a lesson. Louise A. Anquillare chairs the Board of Trustees, and the Mayor of Milford, Alberta Jagoe, is an honorary member. Classes are still small, but aside from tuitions, quality, pride, and excellence are high. The curriculum is broader and the teaching staff has also increased. The paperwork in the office is a bit more complex than Daisy Sinn used to handle, and dormitories now adorn the campus. But there is

still one element that bridges the gap. A familiar sight that reminds us of the old days, at the same time expressing the new theories with a piece of chalk, is David “Buddy” Rosenbaum, Harris’ son, secretary of the Board of Trustees, and math teacher. And so the legacy lives on!

# Populations of New Haven (1643–1988)

COMPILED BY DAN A. OREN, M.D.

Year	New Haven Jews	New Haven Population	% Jews
1643		800	
1761		1,500	
1772	9		0.4
1800		5,000	
1830		10,000	
1860		40,000	
1878	1,000		2
1880		62,882	
1887	3,200		4.2
1890		81,298	
1900		108,027	
1905	5,500		4.6
1910	10,500	133,605	7.8
1912	20,000		14
1920		162,537	
1930		162,655	
1939	22,000		14
1940		160,605	
1947	22,000		13
1950		164,443	
[All figures below refer to Metropolitan New Haven]			
1950		231,026	9.5
1960		359,489	
1962	20,000		5.4
1970		411,287	
1971	20,000		4.9
1980		417,592	
1988	28,000		

## Notes:

The populations for 1643 through 1860 are taken from Rollin Osterweis, *Three Centuries of New Haven, 1638–1938* (New Haven, Yale University Press, 1953), pp. 22, 83, 90, 191. The Jewish population for 1878 is taken from *Statistics of the Jews of the United States* (Philadelphia, Union of American Hebrew Congregations, 1880), p. 8. The 1887 figure comes from “New Haven”, *Encyclopedia Judaica* (1972 ed.), vol. 12, p. 1025. Figures for the years 1905 through 1947 are taken from Charles Reznikoff, “New Haven: The Jewish Community, A Portrait Sketch”, *Commentary*, 4 (Nov. 1947): 465–477. The 1962 figure is taken from *American Jewish Year Book, 1963*, ed. by Morris Fine and Milton Himmelfarb (New York, The American Jewish Committee, 1963), p. 71. The 1971 figure is taken from *American Jewish Year Book, 1972*, ed. by Morris Fine and Milton Himmelfarb (New York, The American Jewish Committee, 1972), p. 388. The 1988 figure was kindly supplied to me by Linda Ritt-Kupfer of the New Haven Jewish Federation and represents the results of a detailed survey completed in that year.

City populations for 1880 and 1890 are from US Bureau of the Census, *Compendium of the Eleventh Census 1890*, Part I, *Population* (Washington, D.C., US Government Printing Office, 1892), p. 84. Figures for 1900 through 1920 are from US Bureau of the Census, *Abstract of the Fourteenth Census of the United States, 1920* (Washington, D.C., US Government Printing Office, 1923), p. 52. Figures for 1930 and 1940 are from US Bureau of the Census, *US Census of Population: 1940*, vol. II, 2nd Series, *Characteristics of the Population, Connecticut* (Washington, D.C., US Government Printing Office, 1941), p. 73. The 1950 city population came from US Bureau of the Census, *US Census of Population: 1950*, vol. I, *Number of Inhabitants*, (Washington, D.C., US Government Printing Office, 1952), p. 1–27. The Metropolitan total population and its Jewish proportion for 1950 is taken from Aaron Antonovsky, “Aspects of New Haven Jewry”, in *YIVO Annual of Jewish Social Science, Volume X* (New York, YIVO Institute for Jewish Research, 1955), p. 129. Metropolitan total populations for 1960 through 1980 are taken from US Bureau of the Census, *1980 Census of Population*, vol. I, *Characteristics of the Population, Connecticut* (Washington, D.C., US Government Printing Office, 1981), p. 21.

With one exception noted above, the percentages were calculated by interpolating between known populations on the table prior to and following the year for which a Jewish population was known and then dividing the known Jewish population by that estimated total population.

# **The Jewish Historical Society of New Haven, Inc., Summary of Meetings and Programs, 1985–1987**

COMP. BY BARRY E. HERMAN

## **1985–1986**

Date: September 8, 1985

Bus Trip: Trip to Newport, Rhode Island, including:

1. Touro Synagogue
2. Old Jewish Cemetery
3. A Mansion Tour

Tour Director: Dr. Seth Ward

Date: November 13, 1985

Topic: First Harvey N. Ladin Memorial Program

Speaker: (Panel) Saul Dulberg, William Horowitz, Judith A. Schiff,  
Abraham Silverman, and Samuel Teitelman

Location: Beth El Keser Israel Synagogue

Date: December 11, 1985

Topic: First Isadore L. Wexler Memorial Program

Speaker: (Panel) Arnold Lerner, Michael Mongillo, Moise Reiss,  
Dr. Charles Twyman, and Dr. Barry E. Herman

Location: Temple Mishkan Israel

Date: April 7, 1986

Topic: Col. Isaac M. Ullman: Political and Civic Leader of  
New Haven. Joint meeting with the New Haven Colony  
Historical Society.

Speaker: Judith Ann Schiff

Location: New Haven Colony Historical Society

Date: May 7, 1986

Topic: Joining the Club: A History of Jews and Yale

Speaker: Dr. Dan A. Oren, author of the book by the same title.  
Joint meeting with the New Haven Jewish Federation.

Location: Congregation B'nai Jacob

Date: June 29, 1986

Topic: Annual Meeting and Brunch, in conjunction with publi-  
cation of *Jews in New Haven*, Vol IV.

Speaker: Renée Kra, Editor

Location: Beth El Keser Israel Synagogue

## **1986–1987**

Date: October 9, 1986

Topic: Jewish Catering in New Haven and Origin of Jewish Foods.

Speaker: Abraham Flaks

Location: Tower East Community Room

Date: December 4, 1986

Topic: Looking Back with Sherman Kramer and his Mother.

1. Recollections of old New Haven.
2. Jewish printers of New Haven.
3. Oak Street storekeepers.
4. Legion Avenue merchants.
5. The Alderman family.

Speaker: Mrs. Katie Kramer and Sherman Kramer

Location: The Westville Synagogue

Date: March 11, 1987

Topic: The 125th Anniversary of the Strouse, Adler Company of New Haven.

Speaker: Helen Jones. Also, presentation of contemporary oil portraits of the Max Adler family to the Society Archives by (great-granddaughter) Nancy Simkin.

Location: Tower East Community Room

Date: May 13, 1987

Topic: Where Are They Now? A study of the lives of Beth El Keser Israel religious school graduates.

Speaker: Rabbi Elliot B. Gertel

Location: Beth El Keser Israel Synagogue

Date: June 14, 1987

Topic: 1. Annual Meeting and Brunch  
2. The Jewish Home for Children: A Home Away from Home.

Speaker: (Panel) Abraham Flaks, Alice Alpert, Rita Gold, and Benjamin Sussman.

Location: The Westville Synagogue

## **1987–1988**

Date: October 26, 1987

Topic: We Remember Manny Zeid

Speaker: (Panel) Jordan Abeshouse, Murray Lender, Judith Schiff, and Sylvia Zeid

Location: Tower East Community Room

Date: December 7, 1987

Topic: Taped Interviews with Louis Sachs and Harry and Marion Barnett

Speaker: Rabbi Elliot B. Gertel

Location: Tower East Community Room

Date: March 8, 1988

Topic: Picture Viewing – Identification of Historical Photographs of Jewish Life in New Haven.

Organized by: Dr. Barry E. Herman and Werner S. Hirsch

Location: Tower East Community Room

Date: May 24, 1988

Topic: 132nd Anniversary of Horeb Lodge of B'nai Brith

Speaker: Dr. Barry E. Herman

Location: Beth El Keser Israel Synagogue

Date: July 10, 1988

Topic: 1. Annual Meeting and Brunch  
2. B'nai Scholom, New Haven's Second Synagogue, 1855–1936.

Speaker: Werner S. Hirsch

Location: The Westville Synagogue

# Members of the Society (1987–1988)

## Life Members

Mrs. Hanah S. Alderman	Miss Freda Merriam
Mrs. Eleanor Barron	Mr. & Mrs. Samuel Merriam
Mr. & Mrs. Harold Bench	Dr. & Mrs. Dan Oren
Mr. & Mrs. Sydney Bruskin	Mr. & Mrs. John A. Peterson
Mrs. Robert R. Eisner	Mr. Alan S. Postman
Mr & Mrs Samuel H. Faiman	Mrs. Arthur M. Ross
Mr. & Mrs. Bonnie Fisher	Mr. James A. Salatto
Mr. & Mrs. Charles Flaum	Mr. & Mrs. Joseph Salatto
Mr. & Mrs. Lewis Friedland	Ms. Besse D. Satosky
Mrs. Edith Friedman	Miss Judith A. Schiff
Mr. & Mrs. Louis Goodwin	Mr. & Mrs. Martin Schulman
Mr. Paul Goodwin	Mr. & Mrs. Milton Schwartz
Mr. Charles Grannick	Mr. Ronald Shaw
Hebrew Free Loan & Burial	Frances & Jeanette Shields
Dr. Barry E. Herman	Dr. & Mrs. Sol Silver
Mr. & Mrs. Werner S. Hirsch	Mr. & Mrs. Abr. Silverman
Mr. & Mrs. Joseph Horowitz	Mr. & Mrs. S. Charles Smith
Mr. & Mrs. Morton Horwitz	Mrs. Isaiah Spector
Mr. & Mrs. Herman Jacobs	Mrs. Jack Stark
Mr. & Mrs. Sherman Kramer	Mr. & Mrs. Philip Ticotsky
Mr. & Mrs. Joseph U. Labov	Dr. & Mrs. Julian Timoner
Mrs. Harvey N. Ladin	Mr. & Mrs. Barry Vine
Mr. & Mrs. Marvin Lender	Mr. & Mrs. Joel Wasserman
Mr. & Mrs. Murray Lender	Mr. Marshall Weiss
Mr. & Mrs. Arnold Lerner	Dr. & Mrs. Alvin Wolfson
Mr. & Mrs. John Loeb	Mr. Nathan Zeidenberg
Mr. & Mrs. Charles Ludwig	Mrs. Bernice Zolot
Mr. & Mrs. Wm. J. Mack, Jr.	Mr. & Mrs. Leon Zonder

## Members

Mr. & Mrs. Jordan Abeshouse	Mr. & Mrs. Robert Caplow
Mr. & Mrs. R. V. Adelman	Mr. Michael Castroll
Mr. Charles Albom	Mr. Maxwell Chadys
Mrs. Anna V. Alderman	Mrs. Samuel Chaikind
Mr. & Mrs. Daniel Algom	Mr. Harry Chase
Mrs. Herman Alpert	Mr. & Mrs. Jack Chasin
Mr. & Mrs. Joseph Alterman	Ms. Miriam Chernoff
Mr. Aaron W. Aronow	Mr. & Mrs. Albert Chorney
Mr. Leonard Aronow	Mr. & Mrs. Ralph Chorney
Mr. Mark Auerbach	Susan Wall & Steven Cohen
Mr. David A. August	Mr. Benjamin Cohen
Dr. & Mrs. Saul Bahn	Dr. Henry Cohen
Mrs. Maurice Bailey	Mr. Milton R. Cohen
Mr. & Mrs. Marvin Bargar	Mr. & Mrs. Nancy Ullman Cohen
Mr. Jerrold H. Barnett	Ms. Sara M. Cohen
Mrs. Sonya Barron	Mrs. Joel Cohn
Mr. Nathaniel Batter	Cong. Beth El-Keser Israel
Mr. Louis Belowsky	Cong. Beth Israel
Mr. David Berger	Cong. Mishkan Israel
Mr. & Mrs. Stanley Bergman	Cong. Sinai
Beth Israel Synagogue Ctr.	Mr. & Mrs. Herman H. Copelon
Bik. Chol. Shev. Achim Syn.	Mr. & Mrs. Herbert Croog
Mrs. Louis G. Black	Mr. Joseph Croog
Mr. & Mrs. Peter Black	Mr. & Mrs. Sidney Cushen
Mr. & Mrs. Robert J. Bland	Mr. & Mrs. Stanley Dalnekoff
Mr. & Mrs. Phil Bleich	Mr. & Mrs. Bruce Dardick
Dr. & Mrs. Samuel Blum	Mrs. Ruth Davidoff
Mr. & Mrs. B. S. Blumenthal	Mrs. Jack Deitch
Mr. & Mrs. Norman Botwinik	Mr. & Mrs. Michael Dimenstein
Dr. & Mrs. Elliott Brand	Mr. & Mrs. Lester Drabkin
Mrs. Jean Brenner	Mrs. Louis Drabkin
Rabbi & Mrs. Brockman	Mr. & Mrs. Lawrence Dragunoff
Mr. & Mrs. Abraham Brodner	Mrs. B. L. Drazen
Mrs. Phyllis Brodoff	Mrs. Mildred Drazen
Mr. Sherman Brown	Mrs. Lillian Drutman
Mrs. George Brunswick	Mr. & Mrs. William Dworski
Mr. & Mrs. Stuart Buchman	Mrs. Elizabeth Edelmuth
Mrs. Tillie Burack	Eder Foundation
Mr. Richard A. Byer	Ms. Jeanne R. Einhorn
Mrs. Rhoda L. Cahn	Mr. & Mrs. Mal H. Eldrich
Mrs. Ruth Caplan	Debra & Richard Epstein

- Mrs. Bertha Estra  
Mrs. Meyer Etkind  
Mr. & Mrs. Simon Evans  
Mr. & Mrs. Irving Faiman  
Mr. & Mrs. Martin Faymann  
Mr. & Mrs. George J. Feen  
Mrs. Sarah Feidelson  
Dr. Alvan Feinstein  
Dr. Lester Feldman  
Mr. Harold Finck  
Mrs. Samuel M. Finer  
Miss Ruth Finkel  
Mrs. Getrude Finkle  
Dr. David Fischer  
Mr. Abraham Flaks  
Mr. & Mrs. Morton Fleischman  
Dr. Gary F. Fleishman  
Mrs. Mollie Fleishner  
Mrs. John J. Fox  
Mr. S. L. Freedman  
Dr. & Mrs. Stanley Friedman  
Mr. Howard Frohman  
Mr. Jacob Frohman  
Mr. & Mrs. Arthur Galston  
Mr. Herman Galvin  
Rabbi Elliot B. Gertel  
Mr. & Mrs. Leo Gilden  
Ms. Rose B. Gingold  
Mr. & Mrs. Louis Gitlitz  
Ms. Ruth Gitlitz  
Mrs. Viola P. Glaser  
Mr. Herman Glazer  
Mr. & Mrs. Samuel Glazer  
Mr. Ephrem Glenn  
Mr. & Mrs. Sid Glichenhouse  
Rev. Sherwood Goffin  
Mr. & Mrs. Leonard Gold  
Mr. & Mrs. Allen Goldberg  
Mrs. Marlene Goldberg  
Dr. David B. Goodman  
Dr. Isaac Goodrich  
Mr. Solomon Govrin  
Mr. & Mrs. Edwin Greenberg  
Mr. Leonard Greenberg  
Mr. Louis Greenberg  
Dr. Marshall Greenberg  
Mrs. Adolph Greene  
Mr. & Mrs. Leon Greene  
Mr. & Mrs. Allen Grenet  
Mr. Fred Gross  
Mr. & Mrs. Fred H. Gross  
Ms. Judith Hahn  
Mr. William W. Hallo  
Mrs. Helen S. Harrison  
Mr. Henry Harrison  
Ms. Ethel Harrison-Helfant  
Mrs. Estelle Heil  
Mr. & Mrs. A. Hellerman  
Mrs. Charles Henchel  
Mr. & Mrs. James Henchel  
Mr. & Mrs. Louis Herman  
Mr. Peter Hershman  
Ms. Lena Hershman  
Dr. & Mrs. Aaron Hertz  
Mr. & Mrs. Henry R. Hoffman  
Mr. & Mrs. William Horowitz  
Mrs. Samuel Horwitz  
Mr. & Mrs. Earl Jacobs, Jr.  
Mrs. Elihu R. Jacobson  
Ms. Lotte M. Jarecki  
Dr. & Mrs. Philip Kaminsky  
Mrs. David Kantrow  
Ms. Diane E. Kaplan  
Ms. Helen Z. Kaplan  
Mr. & Mrs. Irving Katsoff  
Mrs. Ruth Katz  
Ms. C. F. Kaufman  
Mr. & Mrs. Sidney Klein  
Mrs. Bertha Konowitz  
Mrs. David S. Korn  
Mrs. Leo Kornicker  
Ms. Renée Kra  
Mr. Irving Kramer  
Mr. Sydney Krass  
Mr. & Mrs. Irving Kroopnick  
Ms. Jeanette B. Kruger

Ms. Sadye Lackman	Mr. & Mrs. Harold Miller
Mr. & Mrs. Ronald Ladin	Mr. Stuart L. Miller
Mr. & Mrs. Yale Laites	Dr. & Mrs. William Miller
Ms. Gertrude Langsam	Mr. Hans Moses
Mrs. Anna K. Lapides	Dr. & Mrs. George Mostow
Miss Florence Leibovitz	Mr. Martin Multer
Mr. Herbert Leibovitz	Miss Diane Myers
Mrs. Rose H. Leibovitz	Mr. & Mrs. Leonard Myers
Ms. Amy L. Lettick, LHD	Mr. & Mrs. Harry Nadel
Mr. & Mrs. Burton Levey	New Haven Colony Hist. Soc.
Ms. Adele E. Levine	Mr. Carl Newlin
Mr. Henry Levine	Mr. Isadore E. Offenbach
Dr. Herbert Levine	Ms. Sylvia Olinsky
Dr. Jack Levine	Mrs. Samuel Opper
Mr. Julius Levine	Mrs. Diana Friedman Opton
Dr. & Mrs. Julius E. Levine	Dr. & Mrs. Wm. R. Ortman
Judge Norton Levine	Mrs. Edna K. Paul
Mr. & Mrs. Herbert Levinson	Dr. & Mrs. Elliott Perlman
Mr. Edward Levy	Mr. Irving H. Perlmutter
Mr. Herman M. Levy	Mr & Mrs Philip M. Pivawer
Dr. & Mrs. Herbert D. Lewis	Dr. Ithamar Pollak
Mr. & Mrs. Lee Liberman	Ms. Ethel L. Portnoy
Mr. Ben Lifka	Dr. Helen Rakietan
Mr. Abe Lippman	Mrs. Arthur Ratner
Mrs. Mitchell Lipwich	Mr. & Mrs. John J. Resnir
Mr. Marshall Litsky	Mr. & Mrs. Sidney Rhein
Mr. Khalid Lum	Drs. Samuel, Lucille Ritvo
Mr. & Mrs. Herman Lurie	Mrs. Victoria S. Robins
Mr. Robert Lyman	Ms. Lillian Rock
Mrs. Joseph L. Lynes	Mrs. Clarice Rose
Mr. Harry Mansfield	Mr. David P. Rosen
Mr. Abraham Margolies	Mr. William Rosenberg
Mrs. Allen Margolis	Mrs. Harry Rosenfeld
Mr. & Mrs. Lester Margolis	Dr. Pearl Rosenstein
Mr. Jonathan Marks	Dr. Zelly D. Ross
Mr. & Mrs. Lawrence Marks	Mr. & Mrs. Henry Rothchild
Mr. Neil E. Matican	Ms. Dorothy Rytter
Mr. & Mrs. Robt. McClenning	Mr. William Sadek
Mrs. Eva G. Mermin	Mr. & Mrs. Alan L. Schiff
Mrs. Bette Merriam	Mrs. Morton Schnitman
Mrs. Marcia Mersey	Mrs. Martha F. Schwartz
Mr. & Mrs. Mark Messina	Mr. Paul Seigel
Mr. & Mrs. Melvin Mezoff	Mr. & Mrs. Aminadav Sela

Mrs. David Seligson  
Mr & Mrs Herbert D. Setlow  
Mrs. Hilda Shelnitz  
Ms. Kay Shermer  
Mrs. Meyer Shimelman  
Mr. & Mrs. Stanley Shindell  
Mr. & Mrs. H. William Shure  
Dr. George A. Silver  
Mr. & Mrs. Michael Silverberg  
Mr. & Mrs. Morton Silverman  
Mr. & Mrs. Louis Silverstein  
Mrs. George Skolnick  
Mrs. Gertrude Slopak  
Mr. & Mrs. Arthur Slutsky  
Mr. & Mrs. Irving Small  
Ina Silverman & Jay Sokolow  
Dr. & Mrs. Albert Solnit  
Mr. & Mrs. Arthur Spiegel  
Mr. Samuel Spielvogel  
Dr. & Mrs. Samuel Spinner  
Mr. Harry Spivack  
Mr. Irving Spivack  
Mr. Robert C. Spodick  
Mr. & Mrs. Cyrus Stephson  
Mrs. Frank W. Stock  
Mr. & Mrs. David Surasky  
Rabbi David Z. Surasky  
Mr. George Swirsky  
Mr. & Mrs. Max Teitelman  
Mr. Robert B. Teitelman  
Temple Beth Tikvah  
Temple Emanuel Of Gr. N.H.  
Mr. Sherman Thalberg

Mrs. Henry L. Thalheimer  
Mr. & Mrs. Ned Thomas  
Mr. & Mrs. Fred Ticotsky  
Mrs. Israel Ticotsky  
Mr. Morris Trachten  
Mr. & Mrs. Murray Trachten  
Mr. & Mrs. Frank Tracer  
Mr. & Mrs. Andrew M. Ullman  
Mrs. Lilyan G. Ullman  
Mr. Herbert C. Unger  
Ms. Dorothy Vera  
Mr. Barry J. Vine  
Mr. & Mrs. B. J. Virshup  
Dr. & Mrs. Milton Wallace  
Mr. & Mrs. Stephen A. Wareck  
Mrs. Eva Wasserman  
Mr. Bernard Wax  
Mr. Josef A. Weinstein  
Mr. Louis Weiss  
Dr. Roger Weissberg  
Weller Funeral Home  
Mrs. Leonor L. Wexler  
Mrs. Mollie White  
Mrs. Edward Winnick  
Mrs. Sylvia Winokur  
Mrs. Betty Winston  
Mr. & Mrs. Samuel Yolen  
Young Israel Of New Haven  
Mrs. Rhoda S. Zahler  
Ms. Barbara M. Zalesch  
Mr. & Mrs. Armand Zimmerman  
Mr. Eli Zimmerman

# Jewish Organizations & Synagogues in Greater New Haven

COMP. BY MIRIAM SCHWARTZ

---

## **Organization**

## **President**

### **Adas Israel Organization**

Lee Liberman  
120 Royden Rd.  
New Haven, CT 06511

### **ARMDI, Golan Chapter**

(American Red Magen David for  
Israel)

Irving Appel  
689 Royal Lane  
Orange, CT 06477

### **Beth David Temple Cheshire**

3 Main St.  
Cheshire, CT 06410  
Steven Steinberg, Rabbi

Andrew Kampf  
16 Bellamy Rd.  
Cheshire, CT 06410

### **Sisterhood**

Sarah Erwich  
165 Northwood Court  
Cheshire, CT 06410

**Organization**

**President**

---

**Beth El Keser Israel Cong.**

85 Harrison St.  
New Haven, CT 06515

Herbert Etkind  
233 McKinley Ave.  
New Haven, CT 06515

**Brotherhood**

Saul Bell  
470 Yale Ave.  
New Haven, CT 06515

**Sisterhood**

Mrs. Sylvia Korn  
1015 Whalley Ave.  
New Haven, CT 06515

**Singles & Doubles Club**

Inga & Leonard Fish  
59 Carroll Rd.  
Hamden, CT 06517

**Organization**

**President**

---

**Beth Hamedrosh Hagodol**

**B'nai Israel – The Westville**

**Synagogue**

74 West Prospect St.

New Haven, CT 06515

Albert Feldman, Rabbi

Dr. Arthur Levy

50 Alston Ave.

New Haven, CT 06515

**Men's Club**

David Echter

125 Hemlock Rd.

New Haven, CT 06515

**Sisterhood**

Helen Bauer, Co-Pres.

P.O. Box 5412

Hamden, CT 06518

Lillian Schwartz, Co-Pres.

94 Ford St.

Ansonia, CT 06401

**NCSY Jewelites**

Michael Rosenthal

**Beth Israel Congregation**

232 Orchard St.

New Haven, CT 06511

Maurice I. Hecht, Rabbi

Abraham Lippman

1299 Whalley Ave.

New Haven, CT 06515

**Beth Israel Synagogue**

22 N. Orchard St.

Wallingford, CT 06492

Chana Timoner, Rabbi

Richard Kaplan

88 Long Hill Rd.

Wallingford, CT 06492

**Sisterhood**

Linda Caplan

26 Juniper Dr.

North Haven, CT 06473

**Organization**

**President**

---

**Beth Israel Synagogue Ctr.**

300 Elizabeth St.

Derby, CT 06418

Gershon Freidlin, Rabbi

Lewis Savitsky

26 Union Street

Shelton, CT 06484

**Men's Club**

Dr. Jack Holden

814 Grassy Hill Rd.

Orange, CT 06477

**Sisterhood**

Jean Schpero

Northrup Rd.

Woodbridge, CT 06525

**Beth Sholom Temple**

1809 Whitney Ave.

Hamden, CT 06514

Benjamin Scolnic, Rabbi

Ira Lippman

92 Walker Lane

Hamden, CT 06514

**Men's Club**

Sy Kaplan

107 Sebec St.

Hamden, CT 06517

**Sisterhood**

Sharon Wise

4 Dogwood Rd.

North Haven, CT 06473

**Beth Sholom Seniors**

Frances Shields

100 York St.

New Haven, CT

**Beth Sholom Singles**

Mark Zweibel

**USY**

Cyna Alderman, Pres.

**Organization**

**President**

---

**Beth Tikvah Temple**

Box 1269 Durham Rd.  
Madison, CT 06443  
Howard Selden-Sommer, Rabbi

Dr. Edward Gleich  
87 Randi Drive  
Madison, CT 06443

Ann Calvert  
18 Happy Acres  
Clinton, CT 06413

**Bikur Cholim Sheveth Achim**

278 Winthrop Ave.  
New Haven, CT 06511  
David Avigdor, Rabbi

Eli Lazaron  
222 Blue Hills Rd.  
North Haven, CT 06473

**Breakfast Social**

Philip Meyerson  
54 Wright Ave.  
New Haven, CT 06515

**Sisterhood**

Rose Hanken  
90 Norton St.  
New Haven, CT 06511

**Women's Auxiliary**

Esther Zonenshine  
65 West Park Ave.  
New Haven, CT 06511

**B'nai B'rith**

Anti-Defamation League  
Scott M. Feigelstein,  
Regional Director

BB Youth Organization

Stephen R. Saltzman, Board  
Chairman  
76 Country Club Dr.  
Woodbridge, CT 06515

Sandra Heiferman, Regional  
Director  
85 Harrison Street  
New Haven, CT 06515

<b>Organization</b>	<b>President</b>
BB/BBW CT. Valley Council	Rod Gochros, Co-Pres. 21 Tarinelli Circle Bridgeport, CT 06606 Sally Glick, Co-Pres. 4 So. Pond Circle Cheshire, CT 06410
Covenant Lodge	Manny Strumpf 30 Lance Lane Milford, CT 06460
Greater New Haven Coed Unit #5029, B'nai Brith Women	Mr. & Mrs. Harry Levine, Co-Pres. 191 Church St. West Haven, CT 06516
Hamden Lodge	Jack & Fran Levy, Co-Pres. 975 Mix Ave. Hamden, CT 06514 Irving Faiman 78 East Gate Lane Hamden, CT 06514
Horeb Chapter #51 B'nai Brith Women	Celia Small, Co-Pres. 157 Alden Ave. New Haven, CT 06515
Horeb Lodge #25	Mrs. Sylvia Winokur, Co-Pres. 296 Alden Ave. New Haven, CT 06515 Harold Miller 42 Rolling Ridge Rd. N. Orange, CT 06477
Ketubah Couples of New Haven Unit 5294	Daniel Krevolin 11 Riverview Ter. West Haven, CT 06516
Shalom Couples Unit of Cheshire, B'nai Brith Women	Richard Kantrow 108 Sandquist Cir. Hamden, CT 06514

**Organization**

**President**

---

West Haven-Orange-Milford  
Chapter

Roberta Rubenstein  
801 New Haven Ave.  
Milford, CT 06460

**B'nai Jacob Congregation**

75 Rimmon Rd.  
Woodbridge 06525  
Dr. Michael Menitoff, Rabbi

Sherman Krevolin  
11 Grove Hill Rd.  
Woodbridge, CT 06525

**Men's Club**

Richard Epstein  
59 McKinley Ave.  
New Haven, CT 06515

**Sisterhood**

Elaine Soloway  
22 Grove Hill Rd.  
Woodbridge, CT 06525

**USY**

Arielle Gradman  
19 Carriage Dr.  
Woodbridge, CT 06525

**Brandeis University – Nat'l  
Women's Comm. New Haven  
Chapter**

Carol Kligfeld  
9 Dickerson Dr.  
Woodbridge, CT 06525

**Camp Laurelwood, Inc.**

James Wolf, Camp Director

David Greenblatt  
16 Gateway  
Hamden, CT 06518

**Chabad**

566 Whalley Ave.  
Suite 1B  
New Haven, CT 06511

Rabbi Sheya Hecht

**Organization**

**President**

---

**Chug Aliyah – New Haven**  
**(NAAM)**

Charlotte & Barney Krosnick,  
Co-Pres.  
955 Ridge Road  
Hamden, CT 06517

Florence Sinow, Co-Pres.  
P.O. Box 644  
North Haven, CT 06473

**Connecticut Hebrew Chorale**  
Steven Gross  
Music Director

Barbara Lifton, President  
89 Mulberry Hill  
Hamden, CT 06517

**Cosmopolitan Lodge**

Michael Castroll  
594 Third Ave.  
West Haven, CT 06516

**Dept. of Jewish Education**  
Sydney A. Perry, Director

Judy Kaye, Chairperson  
1041 Forest Rd.  
New Haven, CT 06515

**Jewish Learning Institute**

**Makom, Community High  
School**  
Sydney Perry, Principal

Myrna Beck  
325 Manly Heights  
Orange, CT 06477

**Ezra Academy**  
75 Rimmon Rd.  
Woodbridge, CT 06525  
Susan Hall, Principal

Richard L. Ades  
47 Deer Run Road  
Woodbridge, CT 06525

**Farband LZA Branch #82**  
(Incl. Women)

Shifra Zamkov  
285 Stevenson Rd.  
New Haven, CT 06515

**Organization**

**President**

---

**Fellowcraft Club**

Kenneth Dworkin  
1 Charles Ct.  
North Haven, CT 06473

**Fidelity Lodge #78 Knights of  
Pythias**

Lee Liberman  
120 Roydon Rd.  
New Haven, CT 06511

**Fortunoff Video Archive for  
Holocaust Testimonies**

Yale University  
Sterling Memorial Library  
Room 331C  
New Haven, CT 06520

Joanne Rudof, Manager

**Gan School**

765 Elm St.  
New Haven, CT 06511  
Sarah Greer, Principal

Daniel Greer, Chairman of  
Board  
133 W. Park Ave.  
New Haven, CT 06511

**Hadassah**

Cheshire Chapter

Jane Kampf  
165 Bellamy Rd.  
Cheshire, CT 06410

Connecticut Region

Susan Mark  
55 Toilsome Brook Rd.  
Stamford, CT 06509

Consignment Shop  
512 Whalley Ave.

Virginia Miller

New Haven, CT 06511

<b>Organization</b>	<b>President</b>
Golda Meir Group	Sadie Hoffman 18 Tower Lane #1010 New Haven, CT 06519
	Mollie Gollinger, Co-Pres. 18 Tower Lane, #1301 New Haven, CT 06519
	Sylvia Dansker, Co-Pres. 18 Tower Lane New Haven, CT 06519
Madison Chapter	Cheryl Schwartz 20 Concord Dr. Madison, CT 06443
New Haven Chapter	Norma Greene, Co-Pres. 161 Promenade Dr. Hamden, CT 06514
	Rose Winitz, Co-Pres. 356 Drummond Rd. Orange, CT 06477
Senesch/Migdal Group	Esther Zonenshine 65 West Park Ave. New Haven, CT 06511
Thrift Shop 345 Whalley Ave. New Haven, CT 06511	Hannah Surasky
Wepawaug Chapter	Janey Boyarsky 27 Grouse Lane Woodbridge, CT 06525
West Rock Chapter	Enid Groves 240 Hemlock Rd. New Haven, CT 06515
<b><u>Hebrew Free Burial Ass'n.</u></b> P.O. Box 3024 New Haven, CT 06515	Goodman Brownstein, Pres. 53 Curtis Dr. New Haven, CT 06515

**Organization**

**President**

---

**Hebrew Free Loan Ass'n.**

P.O. Box 3024

New Haven, CT 06515

Albert Blackman

123 Alden Ave.

New Haven, CT 06515

**Holocaust Survivors Fell.**

**Greater New Haven**

William Rosenberg

55 Stimson Rd.

New Haven, CT 06511

**Holocaust Survivors**

**Generation After**

Barbara Katz

1631 Boulevard

New Haven, CT 06511

**Israeli Dancing of New Haven**

Mela Horowitz

**Israeli Pioneer Women**

Sheila Zetumer

153 Bull Hill Lane #214

West Haven, CT 06516

**Jewish Book and Gift Shop**

570 Whalley Ave.

New Haven, CT 06511

Merle Spiegel, Manager

**Jewish Community Center**

1162 Chapel St.

New Haven, CT 06511

Howard Shultz, Executive

Director

Adult Services

Lawrence Shanbrom

566 Whalley Ave.

New Haven, CT 06511

Vivian Kantrow, Director

**JCC Parents**

**JCC Singles**

**JCC Widows**

**JCC Widowers**

Booster Club

Alan Greenberg

21 S. Bradley Road

Woodbridge, CT 06525

<b>Organization</b>	<b>President</b>
Camp Shalom Day Camp Senior Adult Services (Branches in Hamden, Derby, Westville, and W. Haven) Sixty Plus Club	Bette Bussel, Director Rhoda Blumenthal, Director  Major Rabinowitz 321 Eastern St. New Haven, CT 06513
<b><u>Jewish Family Service</u></b> 152 Temple St. New Haven, CT 06511 Jared N. Rolsky, Executive Director	Ivan Katz 152 Temple St. New Haven, CT 06511
Emergency Food Service	
<b><u>Jewish Federation of Greater New Haven</u></b> 419 Whalley Ave. New Haven, CT 06511 Susan Shimelman, Executive Director	Mary Lou Winnick, Pres.  Arthur Spiegel, Executive Vice President
<b>Business &amp; Professional Women</b>	Suzanne Gallant, Chair. 17 Harbor St. Branford, CT 06405
<b>Combined Jewish Appeal – Men’s Division</b> 419 Whalley Ave. New Haven, CT 06511	Michael Marcus, Campaign Director
<b>Combined Jewish Appeal – Women’s Division</b> 419 Whalley Ave. New Haven, CT 06511	Betsey Hoos, President 61 Country Club Rd. Woodbridge, CT 06525

**Organization**

**President**

**Holocaust Committee**

Lew Lehrer, Chairman

**Neighborhood Assistance Act**

Barry Vine

**Jewish Historical Society of  
New Haven**

169 Davenport Ave.  
New Haven, CT 06519  
Miriam Schwartz, Archives  
Assistant

Sherman Kramer, Pres.  
595 Avon Dr.  
Orange, CT 06477

**Jewish Home for Children  
Foundation**

152 Temple St.  
New Haven, CT 06510

Abraham Flaks  
152 Temple St.  
New Haven, CT 06510

**Jewish Home for the Aged**

169 Davenport Ave.  
New Haven, CT 06519  
Bryan R. Mesh, Pres.  
Goodwin-Levine Adult Day  
Center  
Judy San Souci, Coordinator  
The Auxiliary

Dr. John Levy,  
Chairman of the Board  
37 Spoke Dr.  
Woodbridge, CT 06525  
Douglas Goodwin, Chairman

Jane Silverman  
P.O. Box 1248  
New Haven, CT 06505

**Jewish Ledger**

New Haven Edition  
419 Whalley Ave.  
New Haven, CT 06511

Berthold Gaster, Editor

**Jewish War Veterans of  
America**

<b>Organization</b>	<b>President</b>
District of Connecticut	Martha Sandler Bloomfield, CT
Hamden Post #204	Abe Smolen, Commander 46 Clifford St. Hamden, CT 06517
Ladies Auxiliary	Renee Chasnoff 44 Dorrance Place Hamden, CT 06518
Stanley Fishman Post #86	Louis Hodes, Commander 32 Englewood Dr. New Haven, CT 06515
Ladies Auxiliary	Elsie Hodes 32 Englewood Dr. New Haven, CT 06515
<b><u>Laurel Link #15 Order of the Golden Chain</u></b>	Gary Cohen, Worthy Patron 96 Bethmour Rd. Bethany, CT 06525
	Rebecca Dubrow, Worthy Matron 246 Lakeview Ter. New Haven, CT 06515
<b><u>Lubavitch Women's Org.</u></b>	Hindy Kalmenson, Co-Pres. 194 Goffe Ter. New Haven, CT 06511
	Gitel Chana Levin, Co-Pres. 211 Osborne Ave. New Haven, CT 06511
<b><u>Lubavitch Youth Org.</u></b> 300 Norton St. New Haven, CT 06511	Jacob Pinson

**Organization**

**President**

---

**Mikvah Society – Jewish**

**Women’s Club**

86 Hubinger St.

New Haven, CT 06511

Paula Winter

88 Vista Ter.

New Haven, CT 06515

**Mishkan Israel Congregation**

785 Ridge Rd.

Hamden, CT 06517

Herbert N. Brockman, Rabbi

Dr. Jerome Serling

4 Prospect Court

Hamden, CT

**Brotherhood**

Jay M. Brown

130 Centerbrook Rd.

Hamden, CT 06518

**Sisterhood**

Jean Howard

785 Ridge Rd.

Hamden, CT

**MITY – Temple Youth**

Eric Blumenthal, Pres.

**Mishkan Israel Seniors**

Harold Perlin

310 Dyer St.

New Haven, CT 06515

**National Council of Jewish**

**Women – New Haven Chapter**

Adrienne Rubin

94 Worth Ave.

Hamden, CT 06515

**New Haven Batya Chapter**

**Amit Women**

(Formerly Mizrahi Women)

Ida Lipson, Co-Pres.

46 Apple Tree Lane

North Haven, CT 06473

Frances Blumenfeld, Co-Pres.

1835 Boulevard

New Haven, CT 06511

**Organization**

**President**

---

**New Haven Hebrew Day School**

261 Derby Ave.  
Orange, CT 06477

Rabbi Maurice I. Hecht,  
Headmaster

Daniel Milikowsky  
Box A, Westville Sta.  
New Haven, CT 06515

**PTA**

Margaret Dubrow, Co-Pres.  
246 Lakeview Ter.  
New Haven, CT 06515

Susan Rosenberg, Co-Pres.  
106 Unquowa St.

Bridgeport, CT 06604

Beth Chana High School for  
Girls

Rabbi Yaacov Kaploun,  
Principal

Boys Torah High School  
Camp Tiferet Gan Israel

Rabbi Sheya Hecht, Principal  
Rabbi Sheya Hecht

**New Jewish Agenda**

Joseph Dimow, Editor  
70 Ramsdell St.  
New Haven, CT 06515

**Or Shalom Congregation**

205 Old Grassy Hill Rd.  
Orange, CT 06477

Alvin Weinhaus, Rabbi

Louis Kaiser  
939 Ox Yoke Rd.  
Orange, CT 06477

**Men's Club**

Leonard Honeyman  
115 Lowin Ave.  
New Haven, CT 06515

**Sisterhood**

Edna Stern, Co-Pres.  
365 Barton Dr.  
Orange, CT 06477

Ronnie Evans, Co-Pres.  
492 Halliwell Rd.  
Orange, CT 06477

**Organization**

**President**

**ORT**

Amity Chapter

Sheila May, Pres.  
55 Wepawaug Rd.

Woodbridge, CT 06525

Elm City Chapter

Sherry Kasowitz, Co-Pres.  
157 Wild Rose Dr.  
Orange, CT 06477

Joanne Beider, Co-Pres.  
76 Crestwood Rd.  
Bethany, CT 06525

Joyce Romanow, Co-Pres.  
188 Linden St.

New Haven, CT 06511

Hamden Chapter

Linda Williams, Pres.  
7 Pond Wood Ct.

Hamden, CT 06518

Men's, of New Haven

Abraham Brodner, Co-Pres.  
15 Whittier Rd.  
New Haven, CT 06515

Morris Oppenheim, Co-Pres.  
1665 Boulevard

New Haven, CT 06511

New Haven Chapter

Claire Arrick, Pres. ProTem  
25 Parkside Dr.

New Haven, CT 06515

West Shore Chapter

Annette Kisner

Milford-Orange-West Haven

180 Beatrice

West Haven, CT

Women's American ORT,  
Central Conn. Region  
384 Whalley Ave.

June Baboff  
22 Ridge Rd.

New Haven, CT 06511

Bethany, CT

<b><u>Organization</u></b>	<b><u>President</u></b>
<b><u>Probus Club of Hamden</u></b>	Charles Mendelstein 98 Vernon St. Hamden, CT
<b><u>Probus Club of New Haven</u></b>	Joseph Strogatz 7 Charlton Hill Hamden, CT 06517
<b><u>Probus Club of West Haven/Orange/Milford</u></b>	Frank McCarthy 421 Janet Lane Orange, CT 06477
<b><u>Sinai Congregation</u></b> 426 Washington Ave. West Haven 06516 Larry Heimer, Rabbi	Louis Goldbaum 12 Cooper Rd. West Haven, CT 06516
	<b><i><u>Sisterhood</u></i></b> Sandra Goldman 292 Peck Ave. West Haven, CT 06516
	<b><i><u>Sunshine Seniors</u></i></b> Abe Margolis 232 Beatrice Drive West Haven, CT 06516
<b><u>State of Israel Bonds</u></b> 419 Whalley Ave. New Haven, CT 06511	Beryl Cohen, Area Director
	<b><i><u>Women's Division</u></i></b> Roselyn Sobel, Asst. Area Director

**Organization**

**President**

---

**Tarbut Na'amat USA (Tarbut  
Pioneer Women)**

Belle Cohen, Co-Pres.  
45 Winnett St.  
Hamden, CT 06517

Lillian Drutman, Co-Pres.  
225 Fountain St.  
New Haven, CT 06515

**Temple Emanuel of Greater  
New Haven**

150 Derby Turnpike  
Orange, CT 06477

Gerald S. Breiger, Rabbi

Michael Chosak  
146 Springside Ave.  
New Haven, CT 06515

**Sisterhood**

Sherry Wolbarst, Co-Pres.  
880 Wheeler's Farm Rd.  
Milford, CT 06460

Meryl Farber, Co-Pres.  
286 Arnold Lane  
Orange, CT 06477

**NEFTY**

**Tower One/Tower East**

18 Tower Lane  
New Haven, CT 06519  
Janie Holmes,  
Executive Director

Henry Stein

**United Hebrew School of  
Greater New Haven**

(Contact the office of: Cong.  
Beth El-Keser Israel, Westville  
Synagogue, or Congregation  
Sinai)

**United Order True Sisters #4**

Gertrude Kogan  
156 Osborne Ave.  
New Haven, CT 06511

<b>Organization</b>	<b>President</b>
<b><u>Vilner Lodge (Independent)</u></b>	Arthur Friedland 344 Norton St. New Haven, CT 06511
<b><u>Workmen's Circle Branch 10 Jewish Labor Comm.</u></b> (Same as Jewish Labor Comm.)	Frank Blume Tower One, Apt. 1711 18 Tower Lane New Haven, CT 06519
<b><u>Yale Kosher Kitchen (Young Israel House at Yale)</u></b> 305 Crown St. N.H. 06511	Judith Goldkrantz
<b><u>Yale University Hillel</u></b> 300 College St. Box 1904A Yale Station New Haven, CT 06520 Rabbi James Ponet, Director	Dr. Donald Cohen c/o Child Study Center Box 3333 New Haven, CT 06510
<b><u>Yeshiva Gedolah Rabbinical Institute of New England</u></b> 298 Norton St. New Haven, CT 06511 Rabbi Yosef Kalmenson, Rosh Yeshiva	Joshua H. Sandman 150 Dyer St. New Haven, CT 06511

**Organization**

**President**

---

**Young Israel Synagogue**

292 Norton St.  
New Haven, CT 06511  
Michael Whitman, Rabbi

Dr. Alan Weinstock  
305 Bellevue Rd.  
New Haven, CT 06511

**Sisterhood**

Mrs. Jerry Sakolsky, Co-Pres.  
44 Marvel Rd.  
New Haven, CT 06515

Mrs. Herbert Croog, Co-Pres.  
33 Maple St.  
New Haven, CT 06511

**NCSY**

**Young Judaea – Conn. Region**

Sheryl Klahr, Dir.  
85 Harrison St.  
New Haven, CT 06515

**Zionist Organization of  
America**

Joseph Croog, Co-Pres.  
630 Mix Ave.  
Hamden, CT 06514

Sherman Meyerson, Co-Pres.  
200 Fountain St.  
New Haven, CT 06515



Figure 65: *Sherman Kramer (on left) and Joel Wasserman with the Jewish Historical Society exhibit at “Israel in-the-Park”, 1988*

# Biographical Sketches of Contributors to Volume V

**Michael Castroll** A native of New Haven, Mr. Castroll received his bachelor's degree in Science and Communication from the University of New Haven. He is Worshipful Master of Cosmopolitan Lodge #125, AF & AM, President of the Pyramid Shriner Klowns, President of the New Haven Shrine Club, and member of several genealogical and historical societies. He is a registered genealogist and wrote a newspaper byline for the University of New Haven.

**Dr. Barry E. Herman** Director of Graduate Programs in Education at Sacred Heart University in Fairfield, Connecticut. He is also an Adjunct Professor of Education at Southern Connecticut State University. Dr. Herman is a retired administrator and principal from the New Haven School Haven Jewish Historical System and a past president of the New Haven Jewish Historical Society. He is the author of many professional articles and a past editor of **Jews in New Haven**.

**Werner S. Hirsch** Received his BSEE degree from the University of Connecticut in 1961, and is presently a Telecommunication Specialist and instructor at the Southern New England Telephone Company. He is a past president of the Jewish Historical Society, a former editor of **Jews in New Haven**, and currently, Curator of the Harvey N. Ladin Memorial Archives.

**Joseph D. Horowitz** Fund Development Coordinator at the Jewish Home for the Aged; formerly Sales Training Manager, Southern New England Telephone Company. “Faces and Places on Grand Avenue – 1914” is a chapter in the larger work, “Broken Crackers and Cracked Eggs.” Mr. Horowitz previously published two vignettes from these same memoirs in **Jews in New Haven**, Volume IV.

**Harvey N. Ladin** Founder, first president, and Curator of the Jewish Historical Society of New Haven. He served as editor of **Jews in New Haven**, Volume IV before he died and had established his reputation as a scholar, writer, and educator. Harvey Ladin’s historical studies have become a permanent part of the historical literature of New Haven. The Harvey N. Ladin Memorial Archives are a permanent tribute to the “Jewish Archivist of New Haven.”

**Dr. Dan A. Oren** Received his bachelor’s degree from Yale College in 1979, his medical degree from the Yale School of Medicine in 1984, and is presently a fellow at the National Institutes of Health in Bethesda, Maryland. “Joining the Club – A History of Jews at Yale,” for which Dr. Oren received an award from Yale, was published by the Yale University Press in 1986. He is a former member of the Board of Directors of the Jewish Historical Society of New Haven, and actively participated in the Society while he lived in New Haven.

**Judith A. Schiff** Chief Research Archivist, Manuscripts and Archives, Yale University and Director of the Harvey N. Ladin Memorial Archives of the Jewish Historical Society of New Haven. Judith Schiff has written and lectured extensively on historical subjects. In 1987 she was awarded the Lindbergh 60th Anniversary Commemorative Medal in Paris and in 1988, the Yale Award for her innovative work as a Community Volunteer. She is a founding member of the new Ethnic Historical Archives Center of New Haven.

**Abraham Silverman** New Haven native, business man and founder of the Abraham Silverman Agency in 1930. His community service includes that of honorary trustee of both the Yale Hillel Foundation and the Jewish Historical Society of New Haven, past president of Horeb Lodge of B'nai Brith, Probus Club of New Haven, and Congregation B'nai Jacob. He is a previous executive board member of the Jewish Community Center, Camp Laurelwood, the Jewish Family Service, Jewish Home for the Aged, New Haven Bureau of Jewish Education, and New Haven Jewish Community Council.

# Index

## A

- Aaron, Jacob, furniture store, 151  
Abert, Joseph, 33  
Abeshouse, Jordan, 185  
Abrams, Deborah, 59  
Abrams, Jacob, 69  
Abrams, Mrs. Jacob, 63  
Adas B'nai Jeshurun Cong., 105  
Adas Israel Cong. (Louisville, KY), 90  
Adas Israel Organization, 192  
Adler, Celia, 145  
Adler, Jacob, 145  
Adler, Josef S., 33  
Adler, M., 132  
Adler, Max, 39, 185  
Adler, Sarah, 145  
Alderman family, 184  
Alderman, Abraham, 55  
Alderman, Abraham S., 174  
Alderman, Arnold, 33  
Alderman, Joseph, 55, 174  
Alderman, Joseph S., 177  
Alderman, Maxwell, 34  
Alderman, Mordche, 48  
Alderman, S. Bennett, 31  
Alderman, Sy, 55  
Alderman, Dr. William A., 70  
Alexander, Mrs. Abe, 80  
Allen, Charles, blacksmith, 159  
Allinson, Bertha, 156  
Allinson, Beulah, 156  
Allinson, Celia, 156  
Allinson, Janet, 156  
Allinson, Louis, bakery, 156  
Allinson, Rose, 156  
Allinson, Sam, 156  
Allinson, Sidney, 156  
Almshouse, New Haven, 43  
Alpert, Alice, 22, 28, 33, 34  
Alpert, Izzy, 52  
Alpert, Morris, 52  
Alsace, France, 38  
American Red Magen David, 192  
Amit Women, New Haven Chapt., 206  
Angell, James Rowland, 170  
Anquillare, Louise A., 178  
Anshe Chesed Cong. (NYC), 15  
Anshe Chesed, Cong. (NYC), 5  
Anshe Ungarin Cong., *see*  
    Adas B'nai Jeshurun Cong.,  
Apollo Theater, 148  
Apsel, Morris, 117, 158

Arons, Dorothy, 80  
 Aschmann, Mr. (Mohel), 16, 18  
 Asher, Adolph, 98, 100  
 Auerbach, S. D., 137

**B**

Bailey, Charles, 117  
 Bailey, Fannie, 31  
 Bailey, Manning, butcher, 149  
 Bailey, Maurice H., 59, 70, 73, 75, 79  
 Bailey, Mrs. Samuel, 80  
 Baker, Gussie, 31  
 Baltaxa, Elias, clothing, 155  
 Baltaxa, Jake, 155  
 Barnard School, 176  
 Barnett, Harry, 73, 186  
 Barnett, Marion, 186  
 Barr, Fannie, 31  
 Battell Chapel, 170  
 Bavaria, Germany, 1, 3, 11, 39, 119  
 Beach family (Branford), 84  
 Bear, Regina, 168, 169  
 Bench, Harold, 78, 79, 187  
 Benjamin, Everard, 130  
 Berger, Dr. Alvin S., 70  
 Berman, Barnett, 60  
 Berman, Rose, 25, 31  
 Bernard, Claude, 166  
 Bernblum & Shapiro, clothing, 155, 159  
 Bernstein, Benjamin, 161  
 Bernstein, Elias, 117  
 Bernstein, Fischel, 117  
 Bernstein, Lewis, 117  
 Bernstein, Morris, 117  
 Bernstein, S., 131  
 Bertram Bakery, 156  
 Beth David Temple, 192  
 Beth El Keser Israel Cong., 183–186, 193  
 Beth Elohim Synagogue (Charleston, SC), 82  
 Beth Hamedrosh Hagodol B'nai Israel, the Westville Syn., 194  
 Beth Israel Cong., 194  
 Beth Israel Synagogue, 194  
 Beth Israel Synagogue Center, 195  
 Beth Sholom Temple, 195  
 Beth Tikvah Temple, 196  
 Bevis Marks Synagogue (London, England), 82  
 Bikur Cholim B'nai Abraham Cong., 61, 142  
 Bikur Cholim Cong., 49, 50  
 Bikur Cholim Sheveth Achim Cong., 57, 196  
 Billroth, Theodor, 91  
 Binstock, Helen, 172  
 Birnbaum, Samuel, 117  
 Bismarck, Otto von, 89, 91  
 Bloch, L., 117  
 Blodinger, Dr. Israel, 69  
 Blumberg, Joseph R., 33  
 Blynder, Louis, candy store, 148  
 Blynder, Meyer, 148  
 B'nai B'rith, 42  
 B'nai Brith Women, Hamden Lodge, 197  
 B'nai Brith, organizations, 196

- B'nai Israel Cong., 61, 142  
 B'nai Jacob Cong., 49, 56, 104, 141, 142, 183, 216  
 B'nai Jacob Congregation, 198  
 B'nai Scholom Cong., 61, 111–132, 186  
 Bock, Dr. Edward, 70  
 Bockenem, Germany, 9  
 Bonoff, Dr. Zelly, 69  
 Bonoff, Mrs. Zelly, 78  
 Boodlander, Lewis, 117  
 Boston Furniture Co., 151  
 Botwinik, Harris, 25  
 Bradley Street Shul, 157  
 Brandeis University, National Women's Committee, 198  
 Branford, CT, 82, 84, 85  
 Brause, Judy, 80  
 Bremen, Germany, 4, 11  
 Bremerhaven, Germany, 4, 11  
 Bretzfelder, Benjamin, 117  
 Bretzfelder, Fany, 117  
 Bretzfelder, Israel, 39  
 Bretzfelder's, dry goods store, 44  
 Brewster Hall, 128  
 Brewster's Building, 111, 130  
 Broadway Tutoring School, 177  
 Brody, Shaindel, Trust Fund, 26  
 Bronfin, Fannie, 31  
 Bronx Bakery, 53  
 Bruch, Lillie (Kleeberg), 90  
 Buchman, E., 117  
 Burgpreppach, Bavaria, 3, 11, 17  
 Burr-Osborne, Thomas, 166  
 Burshtein, Dr. David B., 70
- C**  
 Cahn, Alexander, 25  
 Cahn, Solomon, 114, 117, 127, 128, 132  
 Calechman, Benjamin, 25  
 Calechman, Joseph, 25  
 Camp Cedarcrest, 28  
 Camp Clearview, 28  
 Camp Laurelwood, Inc., 198, 216  
 Cantor, Dr. Louis, 70  
 Caplan, Jacob, Endowment Fund, 26  
 Caplan, Judge Jacob, 25, 26  
 Castroll, Michael, 172–179, 188, 199, 214  
 Chabad Organization, 198  
 Chambers, Whitaker, 148  
 Charleston, SC, 82, 84  
 Chateau Thierry, battle of, 149, 157  
 Cherkoss, Florence Ruth, 172  
 Cheshire Chapter, Hadassah, 200  
 Chevra Ahavas Achim, (NYC), 15  
 Chittenden, Russell H., 166  
 Chug Aliyah, New Haven, 199  
 Coffman, Dr. Thomas L., 75  
 Cohen family, 47  
 Cohen, Barnet, clothing, 155  
 Cohen, Charlie, 151  
 Cohen, Frank, 151  
 Cohen, Ida, 151  
 Cohen, Leo, 151  
 Cohen, Dr. Marcus Michael, 88  
 Cohen, Morris, clothing, 155  
 Cohen, Nellie, 151

- Cohen, Rachel, 31  
 Cohen, S. S., furniture, 151  
 Cohen, Sara (Samson), 88  
 Cohen, Dr. Shepard N., 70  
 Cohen, Dr. William, 69  
 Cohn, Joel, 75, 79  
 Cohn, Louis H., 118  
 Cohn, Nathan, 117  
 Cohn's Orchestra, 118  
 Cole, Mrs. Abe, 80  
 Collegiate School, The, 176  
 Columbia Medical School, 57  
 Columbus Lodge, 145  
 Connecticut Agricultural Experimental Station, 166  
 Connecticut Hebrew Chorale, 199  
 Connecticut Lodge, 145  
 Conservative Judaism, 142  
 Cooper, Mrs. Joseph, 80  
 Cosmopolitan Lodge, 199  
 Court Street Synagogue, *see*  
     Mishkan Israel,  
 Creek Street, 135, 140  
 Cross, Gov. Wilbur, 65, 170  
 Crowe, Amb. Philip Kingsland,  
     177  
 Cugell, Abel G., 172, 174  
 Cutler, Lawrence, 178
- D**
- Davenport, Rev. John, 135  
 Day School, The, 176  
 Del Monico's, hats, 157  
 Delaware Academy, 165  
 Delhi, NY, 165  
 Denver, Colo., 172  
 Department of Jewish Education,  
     New Haven, 199  
 Dessauer, Maria, 117  
 Diamond, Charles, 163  
 DiLieto, Mayor Biagio, xiv, xv  
 Dimenstein, Leib, 48  
 Dimenstein, Sam, 48  
 Dore, Danny, 154  
 Drazen, Bessie, 31  
 Drazen, Harry, 73  
 Drazen, Louis B., Trust Fund, 26  
 Dreamland Theater, 148, 150  
 Dublin, Ireland, 38  
 Dukler, Mrs., 149, 160  
 Dulberg, Saul, 182
- E**
- Eagney, James, druggist, 149  
 Easton, PA, 92  
 Eaton School, 149, 152, 153, 159  
 Eaton, Theophilus, 135  
 Eccles, Robert S., 178  
 Echte, Germany, 4, 9, 11, 19  
 Egalka, Dr. Morris B., 70  
 Egan, Harold, 174  
 Einhorn, Mr. (shochet), 54  
 Einstein, Albert, School of Medicine,  
     57  
 Elberfeld, Germany, 89  
 Eli Moore, Inc., 154  
 Elkan, Rabbi, 131, 132  
 Elks Club, 159  
 Elks Hall, 71  
 Elmshorn, Germany, 88  
 Enson, Irving, 78, 79  
 Epstein, Mrs., meat market, 151

Etkind, Dr. Edward, 70  
 Etkind, Dr. Meyer, 70  
 Ezra Academy, 199

**F**

Factory Street, 49, 53, 57, 61, 142, 143  
 Farband, LZA Branch #82, 199  
 Fater, Dr. Stanton E., 70  
 Feinberg, Max, clothing, 155  
 Feldman, Louis, 39, 44  
 Felig, Mrs. Florence, 80  
 Fellowcraft Club, 200  
 Fidelity Lodge #78, Knights of Pythias, 200  
 Fiedler, Ernest, 57  
 Fiedler, Evelyn (Zimmerman), 57  
 Fineberg, Barney, 156  
 Fineberg, George, 156  
 Fineberg, Ida, 156  
 Fineberg, Max, bakery, 156  
 Fink, Hannah, 25  
 Fink, Mrs. Barney, 31  
 Fink's, hats, 157  
 Fischer, Rev. Judah L., 60, 61  
 Fischer, Solomon H., 117  
 Fisher, Hyman, 153, 155, 158  
 Fitzgerald, Patrick, 153  
 Flaks, Abraham, iii, 22, 28, 33, 34, 184, 185, 189, 204  
 Fleet Street, 18, 137  
 Fleming, Dr. Richard, 70  
 Ford Building, 128  
 Fortunoff Video Archive for Holocaust Testimonials, 200  
 Fox, Isidor, 25

Frank's, dry goods store, 44  
 Frank, Abraham, 9, 17  
 Frank, Caroline, *see*  
     Milander, Caroline (Frank),  
 Frank, Michael, 19  
 Frank, Milius, 39  
 Frank, Pesche, 19  
 Frank, Dr. Samuel M., 70  
 Frank, Wolf, 17  
 Free Sons of Israel, New Haven Lodge No. 46, 42  
 Freedman, L. H., 39  
 Freedman, Dr. Morris, 70  
 Friedenber family, delicatessen, 148  
 Friedman, Dr. Ralph, 70  
 Friend, Alice R., 169  
 Fromer, Bertha, 25, 31  
 Fromer, Rabbi Jacob A., 49, 60

**G**

Gabriel, Rev. Jonas, 20  
 Gan School, 200  
 Gans, Eva, 31  
 Gans, Dr. Louis, 70  
 Gentile, Ferdinand, barber, 158  
 Germaine, Mrs. Henry, 80  
 German immigrants, 137, 165  
 Gerstenhaber, Dr. Brett, 70  
 Gertel, Rabbi Elliott B., 185, 186, 189  
 Gilden, Leo, 33, 189  
 Gilman, Alfred, 168  
 Gimple, Sidney, 33  
 Gingold, Max, 49  
 Gingold, Dr. Thomas L., 69

- Ginsberg, Gary R., 75, 78  
 Ginsberg, Karnai, 157  
 Ginsberg, Lena Littel, 32  
 Ginsburg, Lena Littel, 25  
 Gitlitz, Ida, 31  
 Gladstone, Mrs. Adolph (Deborah), 31, 62, 63, 65, 68, 73, 78  
 Glick, B., furniture, 152  
 Glick, Edward, 174  
 Glick, Morris, furniture, 151  
 Glickstein, Mrs. A. E., 25, 29, 31  
 Glickstein, Abraham, 157  
 Glickstein, Eli, 157  
 Glickstein, Eva, 25  
 Glickstein, Raymond, 157  
 Glouskin, Elias L., 118  
 Godfried, Mr., tailor, 139  
 Goggins Bros., saloon, 163  
 Gold, Herman, 163  
 Gold, Rita, iii, 33, 34, 80, 185  
 Golda Meir Group, Hadassah, 201  
 Goldbaum, Frederick, 71  
 Goldbaum, Heiman, 117  
 Goldbaum, Leib, 117  
 Goldbaum, Solomon, 117  
 Goldberg, Ida, 31  
 Goldberg, Joseph, clothing, 155  
 Goldberg, Nathan, 155  
 Goldberg, Sidney, 155  
 Goldberg, William, 155  
 Goldberg's Pharmacy, 139  
 Goldenthal's, saloon, 163  
 Goldman, Dr. George, 69  
 Goldstein, Sarah, 31  
 Goldstone, H., 117, 118  
 Goodwin Family Foundation, 75  
 Goodwin-Levine Adult Day Care Center, 75, 77, 204  
 Gordon, Israel, 25, 31  
 Gordon, Israel and Anna, Scholarship for Boys, 26  
 Graduate Club of New Haven, 169  
 Grand Avenue, 28, 147–164, 215  
 Grand Light & Supply Co., 151  
 Greenbaum, Bertha, 20, 21  
 Greenbaum, Mrs., 39  
 Greenberg Bros., furniture, 152  
 Greenberg, Mrs. David, 80  
 Greenberg, Rabbi Louis, 30  
 Greenberg, Mrs. William T., 80  
 Greenblatt, Martin, 31  
 Greenhouse, Dr. Barnett, 69  
 Grodd, Robert, 78  
 Gross-Rüden, Germany, 9
- ## H
- Hadassah,  
 Hadassah Organizations, 200, 201  
 Hadley, Arthur Twining, 169  
 Hamden Hall, 176  
 Hammerman, H., 117  
 Hanover, Germany, 1, 4, 9–11  
 Harmonie Hall, 71  
 Harrison, NY, 176  
 Hebrew Benevolent Society, 43  
 Hebrew Free Burial Assoc., 201  
 Hebrew Free Loan Assoc., 202  
 Hebrew Ladies Orphan Society, 24  
 Hebrew Orphan Home, 25  
 Heidenhain, Rudolf, 166

- Heilner & Strauss, 43  
 Heller, I., 117  
 Heller, Jacob, 39  
 Heller, Moses and Rosa, Trust  
     Fund, 26  
 Herman, Dr. Barry E., iv, 22–34,  
     36, 100, 182, 183, 186,  
     187, 214  
 Hershman, I., 49  
 Hertz, Dr. Aaron, 70, 189  
 Herz, Jenny (Kleeberg), 90  
 Hildesheim, Germany, 3, 9, 10  
 Hildesheimer, Rabbi Azriel, 88  
 Hinman, George, photographer,  
     159, 160  
 Hirsch, Werner S., iv, 1–21, 36,  
     82–85, 95, 100, 111–132,  
     186, 187, 214  
 History of New Haven Jews,  
     (1879), 36  
 Hoffman family, 47  
 Hoffman, Ernie, 151  
 Hoffman, Frederick, furniture, 151  
 Hofgeismar, Germany, 88  
 Holocaust Survivors Fellowship  
     of Greater New Haven,  
     202  
 Holocaust Survivors, Generation  
     After, 202  
 Hopkins Grammar School, 176  
 Horeb Chapter, B'nai Brith  
     Women, 197  
 Horeb Lodge No. 25, IOBB, 42,  
     197  
 Hornstein, Dr. Aaron R., 70  
 Hornstein, Mrs. Harry I., 62, 78  
 Horowitz Bros., 160, 161  
 Horowitz, Beatrice, 164  
 Horowitz, David, 164  
 Horowitz, Edith, 161  
 Horowitz, Estelle, 80  
 Horowitz, Fred, 164  
 Horowitz, Jack, 161  
 Horowitz, Mrs. Jacob, 25  
 Horowitz, Joseph D., iii, 147–164,  
     214  
 Horowitz, Mrs. Joseph D., 80  
 Horowitz, Kas, 151, 152, 159  
 Horowitz, Morton, 45–57  
 Horowitz, William, iv, 160, 182  
 Horwitz family, 47  
 Horwitz, Morton, iii, 187  
 Horwitz, Munsey, 80  
 Horwitz, Rose, 32  
 Hurwitz, Max, 52  
 Hyman, Mrs. Abraham, 80
- I**
- Irish immigrants, 137  
 Isaacs, Daura, 117  
 Isaacs, Ralph, 85  
 Israeli Dancing of New Haven,  
     202  
 Israeli Pioneer Women, 202  
 Italian immigrants, 137  
 Itchacovitz, Lena, 32
- J**
- Jacobs, Huldah, 25, 31, 32  
 Jacobs, Hyman, 25, 29, 31, 64,  
     68, 73, 79, 81  
 Jacobs, Hyman, Lodge, 145  
 Jacobs, Leah, 32

- Jacobs, Max, 117  
 Jacobs, Mrs. Wolfe, 31  
 Jaffe, Dr. Samuel, 59, 69, 70, 78  
 Jaffe, Mrs. Samuel, 80  
 Jago, Mayor Alberta, 178  
 Jarman, Rabbi J. D., 64  
 Jerome, Mayor Chauncey, 137  
 Jessup, Annie, 32  
 Jewish Book and Gift Shop, 202  
 Jewish Community Center, 202  
 Jewish Family Service, 75, 203, 216  
 Jewish Federation of Greater New Haven, 203  
 Jewish Historical Society of New Haven  
   members, 187–191  
   officers, 1988–89, iii, 204  
 Jewish Home for Children, 22–34, 60, 185  
 Jewish Home for Children Foundation, 204  
 Jewish Home for Children, Ladies Auxiliary, 28, 32  
 Jewish Home for Children, Scholarship Program, 28  
 Jewish Home for the Aged, 204  
 Jewish Ledger, 204  
 Jewish Organizations and Synagogues in  
   Greater New Haven, 192–212  
 Jewish Physicians' Club, 69  
 Jewish War Veterans of America, 204  
 Jewish War Veterans of USA, Hamden Post #204, 205  
 Jewish War Veterans of USA, Stanley Fishman Post #86, 205  
 Jochebet Lodge, 43  
 Johnson, J., & Sons, Clothing Store, 28  
 Johnson, Joseph C., 26, 31  
 Jones, Helen, 185
- K**  
 Kahn, Mayer, 39  
 Kaiser, Joseph, 114, 117, 130, 132  
 Kaiser, Mary, 117  
 Kaletsky, Estelle, 157  
 Kamen, Max, 154  
 Kaminsky, Dr. Philip H., 70, 189  
 Kaplan, Morris, candy store, 148  
 Kapsinow, Dr. Robert, 69  
 Katsoff, Mrs. Joseph, 161  
 Kaufman, Isic, 25  
 Kautz Bros., saloon, 163  
 Kazden family, 49  
 Kelly, P. J., furniture, 151  
 Kennedy, Nellie, 148  
 Kern, Max, carriage maker, 43  
 Keshar Shel Barzel, 43  
   *see also* Moses Mendelssohn Lodge,  
 Ketubah Couples of New Haven Unit of B'nai Brith, 197  
 Kilday Alley, 54, 142  
 Klebanoff, Dr. Harry, 69  
 Kleeberg, Felix, 90  
 Kleeberg, Jenny, 90  
 Kleeberg, Rabbi Leopold (Levi), 43, 88, 90–92  
 Kleeberg, Lillie, 90

- Kleeberg, Minna, 86–101  
 Kleiner, Helen Bretzfelder, Trust Fund, 26  
 Kleiner, Isaac L., 25  
 Kohn, Lewis, 117  
 Kohut School, The, 176  
 Kopkind, Isaac, 31  
 Koppelman, Congressman Herman P., 29  
 Kra, Renée, i, iii, 1, 184, 189  
 Kramer, Katie, 184  
 Kramer, Sherman, iii, 184, 187, 204, 213  
 Kreutler, N., 117  
 Krilow, Jacob, 68  
 Krivitzky family, 47  
 Kugel, Bertha, 176  
 Kugel, Gertrude, 176  
 Kugel, Harry J., 176  
 Kugel, Jennie, 176  
 Kurenitz, Russia, 45–48, 52  
 Kurhan, Rev. Aaron, 50  
 Kurzrock, Edith (Mrs. Erwin), 68  
 Kurzrock, Erwin, 68  
 Kutcher-Henchel, Dr. Jacqueline, 70, 77
- L**
- Lachman, Anna, 25, 32  
 Lachman, Mrs. Joseph, 25  
 Lackman, Louis, 34  
 Ladin, Harvey N., xiii, 59–81, 215  
 Ladin, Isadore, hats, 157  
 Lander, Abraham, 59  
 Lander, Mrs. Abraham, 78  
 Landy, Tom, 154
- Lapidés, Abe, 73, 78  
 Laurel Link #15, 205  
 Laviertes, A. H., 31  
 Lax, Dr. Albert, 162  
 Lazarus, Emma, 82, 93  
 Lazarus, Hannah, 82  
 Leaf, Rev. Aaron, 56  
 Lear, Dr. Maxwell, 25, 31, 34, 69  
 Lee, Charles, 151  
 Lee, Mayor Richard C., 27  
 Lee, Mrs. Nathan, 80  
 Legion Avenue, 55, 107, 137, 146, 184  
 Lehman, Lewis, 38  
 Lehman, Mrs. Philip, 39  
 Lehmann, Charles, 40  
 Leichter, B., 117  
 Leiken, Samuel, cigars, 163  
 Lempert, Julius, 117  
 Lender, Murray, 102, 185, 187  
 Lenzer, Harry, 163  
 Lenzer, Morris, 163  
 Leonard & Co., 128  
 Leonard, J. M., 132  
 Leopold Waterman, 41  
 Lerner, Arnold, iii, 183, 187  
 Levenberg, Rabbi Judah, 64  
 Levey, Burton, iii, 78, 190  
 Levin, Dr. Hyman, 174  
 Levine family, 48  
 Levine, Rabbi A., 64  
 Levine, Mrs. Benjamin, 80  
 Levine, Benjamin D., 31  
 Levine, Mrs. Meyer, 73  
 Levine, Morris M., Foundation, 75

- Levine, Mr. (chazan, shochet, mohel), 49
- LeVine, Mrs. Robert, 80
- LeVine, Robert T., 78
- Levinson, Morris, 79
- Levy, Daura, 117
- Levy, Rabbi David, 36, 114, 117, 128, 130
- Levy, Dr. John, 79, 204
- Levy, Herman, 174, 190
- Levy, Isaac, 117
- Lichter, Dr. Harvey A., 70
- Lickteig, John, fish, 162
- Linde, Mary Bretzfelder, Prize Fund, 26
- Lippard, Vernon, 166
- Lippman, Abraham, 194
- Livingston, Max, 73
- Loeb, Isaac, 117
- Loeb, S., 131
- London and Liverpool Clothing House, 118
- Longfellow, Henry Wadsworth, 93
- Louisville, KY, 87, 90–93, 95
- Lowenbaum, Sigmond, 117
- Lubavitch Women's Org., 205
- Lubavitch Youth Org., 205
- Lyons', dry goods store, 44
- Lyons, F., 39
- M**
- Mace, Walter, 159
- MacLeman Bakery, 156
- Madison Chapter, Hadassah, 201
- Maggret's, furniture, 152
- Mandelbaum, Louis, 39
- Mann, Benjamin, 20
- Mann, Gertrude, 21
- Mann, Henrietta (Milander), also called Gittel and Yetta, 6, 18, 20, 21
- Mann, Joseph A., 20
- Mann, Rabbi Louis L., 64
- Mann, Mina (Milander), also called Mindel and Amelia, 17, 19, 20
- Mann, Minna, 19
- Mann, Moses, 6, 19, 20
- Mann, Susan (Horowitz), 160, 164
- Marab, Dr. Norman, 69
- Marcus, candy store, 148
- Marman, Jacob, barber, 158
- Mayer, Strouse & Co., 43
- Maylander, *see* Milander,
- McClintick, Patricia, 34
- McFeeter, Charles, 132
- Meals on Wheels Program, 77
- Meister, Abraham, shoemaker, 152
- Mendel, Albert, 169
- Mendel, Lafayette Benedict, 165–170
- Mendelsohn, Dr. William, 69
- Mendelson, Ruth, 80
- Mendelstein, Mrs. Harry, 80
- Mendelstein, Sarah, 32
- Mermin, Charles, 153
- Mermin, Gertrude, 153
- Mermin, John, 154
- Mermin, Meyer, 153
- Merriam, Anna, 26
- Merriam, Jacob L., 78

- Mesh, Bryan, 68, 204  
 Metternich, Clemens von, 3  
 Metzger, Charles J., 39  
 Meyer, Julius (Mohel), 19  
 Meyers, Max, Educational Fund, 26  
 Michael's, saloon, 163  
 Michel, Abraham, plumber, 156  
 Michel, Hymie, plumber, 156  
 Michel, Solly, 156  
 Mikvah Society, 206  
 Milander Diary, 1–21  
 Milander, Amelia, 3  
 Milander, Amelia,  
     *see* Mann, Mina,  
 Milander, Benjamin, 18  
 Milander, Caroline (Frank), 1, 2,  
     4–7, 9, 13–16  
 Milander, Clara, 19, 20  
 Milander, Henrietta, *see* Mann,  
     Henrietta,  
 Milander, Joseph, 17, 20, 39  
 Milander, Meyer, 19  
 Milander, Michael, 1–21  
 Milander, Moses (b. 1838), 5, 16,  
     17, 21  
 Milander, Moses (d. 1838), 3  
 Milford Academy, The, 177, 178  
 Milford Preparatory School for  
     Boys, 177  
 Milford School of New York, The,  
     173  
 Milford School, The, 172–175  
 Milford, CT, 29, 173–175, 177,  
     178  
 Miller, W., 132  
 Milwaukee, Wis., 169  
 Minhag America prayer book, 91  
 Mishkan Israel Cemetery, 7, 40,  
     87, 92  
 Mishkan Israel Cong., 5, 19–21,  
     29, 36, 41, 43, 49, 86,  
     88, 91, 92, 111, 114, 119,  
     128, 130, 165, 168, 183,  
     188, 206  
 Mishkan Israel Scholarship for  
     Girls, 26  
 Mishkan Israel, sewing circle, 43  
 Mishkan Sholom, 5  
 Molstein, Abraham, 59, 78  
 Mongillo, Michael, 183  
 Montanaro, Lewis, druggist, 149  
 Montefiore, Sir Moses, 5, 12, 16  
 Moore, Alan, 154  
 Moore, Eli, 154  
 Moore, Louis, 154  
 Moore's Wonder Store, 154  
 Moritzberg, Germany, 9, 11  
 Morocco Street, 136, 137  
 Moses Mendelssohn Lodge, No.  
     16,  
     A.I.O.K.S.B. (Keshet Shel Barzel),  
     43  
 Moses, Isaac Clifton, 82–85  
 Moses, Raphael I., 84  
 Moses, Raphael Jacob, 84  
 Moss, Dr. Harry G., 69  
 Multer, Martin A., 78, 190  
 Munten, J., 131  
 Murphy, Mayor John W., 29  
 Murphy, Sen. George, 177  
 Music Hall, 71

Myers, \_\_\_\_\_, 41

## N

National Council  
of Jewish Women, 206  
Neitel, Florence, 32  
Nepel, Isaac, 117  
Nestel, Oasias, delicatessen, 148,  
158  
New Haven Arena, 71  
New Haven Chapter Hadassah, 201  
New Haven Clock Company, 137,  
148, 163  
New Haven Community Chest,  
26, 32, 73  
New Haven Foundation, xii, 75  
New Haven Furniture Co., 151  
New Haven Green, i  
New Haven Hebrew Day School,  
207  
New Haven Jewish Community  
Center, 27, 75, 77, 202,  
216  
New Haven Jewish Community  
Council, 73, 216  
New Haven Jewish Home for the  
Aged, xii, 59–81  
New Haven Preservation Trust,  
112  
New Jewish Agenda, 207  
Newman, I., & Co., 43, 50, 53,  
55, 56, 140  
Newman, Isaac, 39  
Newman, Jacob, 140  
Newport, RI, 93, 94, 182  
North, Henry Ringling, 177

Nusenholtz, Mary, 32

## O

Oak Street, 53, 54, 56, 57, 108,  
109, 135–146, 149, 152,  
184  
Oberwarth, Jacob Levy, 10  
O’Brasky, Dr. Louis, 69  
O’Keefe, Sarsfield, 162  
O’Leary’s, millinery, 158  
Olive Court Associates, 132  
Olive Street Shul, *see* B’nai Scholom  
Cong.,  
Oppper, I., furniture, 151  
Or Shalom Cong., 207  
Orange Street School, 151, 157  
Orchowsky, Isaac, meat market,  
151  
Oren, Dr. Dan A., 165–170, 180,  
181, 183, 187, 215  
Oringel, millinery, 158  
ORT organizations, 208  
Osber, Maurice, 27, 28, 31, 32  
Osber, Minnie, 28, 31, 32  
Osterweis, Lewis, 39  
cigar company, 43  
Osterweis, Rose, 31

## P

Papa Bros., construction, 151  
Perlman, Dr. Elliott, 70, 190  
Perlman, Judge Nathan O., 29  
Perlmutter, Benjamin, 155  
Perlmutter, Gertrude, 155  
Perlmutter, Joseph, 155  
Perlmutter, Lily, 155  
Perlmutter’s Clothing Store, 28

- Perlson, Daniel, 117  
 Persky, Alaric Eli, Fund, 26  
 Philadelphia, PA, 172  
 Philipson, Dr. Samuel, 69  
 Pillsbury, Philip, 177  
 Pines, Dr. Arthur L., 70  
 Pite, Samuel H., 176  
 Population, Jewish, of New Haven, 180, 181  
 Potoff, Esther, 80  
 Poverman, Mrs. David, 155  
 Presbyterian Sunday School Chapel, 128  
 Previn, Rev. Morris, 114, 117, 128, 130–132  
 Price, Max, 53  
 Price, Vincent, 177  
 Probus Club, Hamden, 209  
 Probus Club, New Haven, 209  
 Probus Club, West Haven, Orange, Milford, 209  
 Proctor, Maurice, 73  
 Pyrch, Nick, 113
- Q**
- Quality Furniture, Co., 152
- R**
- Racow, Joseph, 60–62  
 Rambam Lodge, 145  
 Rappaport, Louis, 143  
 Ratoosh, Abraham, 156  
 Reader, Mrs. Harry L., 31  
 Reform movement in America, the beginning of, 84  
 Reformed Society of Israelites (Charleston, SC), 84  
 Reichman, \_\_\_\_\_, 117  
 Reiss, Moise, 183  
 Reitman, Howard, 68  
 Resnikoff, Frank, 152  
 Resnikoff, Oscar, 152  
 Richter Bakery, 156  
 Rittershaus, Emil, 89  
 Ritt-Kupfer, Linda, 181  
 Robinson, Kathryn, 70  
 Robitsheik, Rosie, 21  
 Rofes, Hinda, 32  
 Roger Sherman Hall, 71  
 Rogowski family, 1  
 Romanoff, Gertrude, 174  
 Roscol, Annie, 32  
 Rose Street, 49  
 Rose Street Shul, *see* B'nai Israel Cong.,  
 Cong.,  
 Rosen, James, 151  
 Rosen, Rabbi Abraham A., 49, 60  
 Rosenbach, Jette, 17  
 Rosenbaum School, The, 173  
 Rosenbaum Tutoring School, The, 172–179  
 Rosenbaum, David, 179  
 Rosenbaum, Harris, 173–179  
 Rosenbaum, Joseph, 177  
 Rosenbaum, Rebecca, 172  
 Rosenbaum, Samuel, B., 172–179  
 Rosenbaum, Solomon, 172  
 Rosenberg, Louis L., 31  
 Rosenthal, Pinchas, druggist, 149, 160  
 Ross, Arthur, 168  
 Ross, Sidney L., 174, 177  
 Rothschild, Joseph, 39

- Rothschild's, carpet store, 44  
 Rudnick, Dr. Stanford S., 70  
 Ruggiero, Rocco, barber, 158  
 Rumanoff, Hyman, 154  
 Russell, R. C., 132  
 Russian bath, Oak St., 109, 140  
 Russota, Simon, 26
- S**
- Sachs' Variety Store, 140, 145  
 Sachs, Fannie, 32  
 Sachs, Louis, 62, 186  
 Sachs, Mrs. Nathan G., 31  
 Sagal, Louis M., 26, 31  
 Salzman, Harry, 79  
 Salzman, Judge Bertrand B., 59, 79  
 Samenow, Samuel, 154  
 Scandone family, candy store, 149  
 Scandone, Peter, 149, 157  
 Schiff, Judith A., iv, 86–101, 145, 182, 183, 185, 187, 215  
 Schiff, Marcia, 80  
 Schoenberger, Emanuel, 117  
 Schoenberger, Emil, 130  
 Schoenberger, Leopold, 114, 128  
 Schoenberger, M., 131  
 Schoenberger, Moses, 117  
 Schwartz, Miriam, 192–212  
 Science, \_\_\_\_\_, delicatessen, 148  
 Seicheprey, battle of, 157  
 Selig, Aimee F., 170  
 Seligman, Augustus, 20  
 Shaare Torah Cong., 142  
 Shanley, John F., 153, 161  
 Shapiro, Dr. Louis M., 69  
 Shapiro, Yetta, 158  
 Shapiro, Yetta, grocery, 147  
 Sharp, Dr. Jacob, 70  
 Sharp, Mrs. Jacob, 73, 80  
 Shaw, Artie, 151  
 Sheffield Scientific School of Yale University, 90, 166, 172, 173  
 Shemitz, Benjamin, candy store, 148  
 Shemitz, Edith, 148  
 Sheridan, Richard, druggist, 149  
 Sheveth Achim Cong., 45, 49, 50, 52, 53, 55, 56, 142  
 Shibler, Lena, 32  
 Shoninger, B., 39  
     organ company, 43  
 Shorr, Eli, 148  
 Shorr, Ephraim, 148  
 Shorr, Morris, ice cream parlor, 148  
 Shubert Theater, 64  
 Shubert's Saloon, 154, 163  
 Shuchatowitz, Rabbi Aaron, 30  
 Shure, Dr. A. Lewis, 69  
 Shure, Dr. Maurice D., 70  
 Shure, Sophie, 25  
 Siegel, Mrs. Meyer, 80  
 Silber, Mrs., 19  
 Silberstein, Dr. Morton, 70  
 Silver, Dr. George A., 75, 191  
 Silverberg, Dr. Samuel, 69  
 Silverman, Abraham, iv, xvi, 49, 135–146, 182, 187, 215  
 Silverman, Ben, 138  
 Silverman, Jane, iv, 80, 204

- Silverman, Morton, 138, 191  
 Silverman, Samuel, 135  
 Silverman, Sarah, 135  
 Silverman's Delicatessen, 139  
 Simkin, Nancy, 185  
 Simon, Joseph, 10  
 Sinai Congregation, 209  
 Sinn, Daisy, 174, 178  
 Sinn, Ephraim, 174  
 Sinn, Sam, 174  
 Siskin, Rabbi Edgar, 29, 168, 170  
 Sisters of Zion, 59, 60, 62, 63  
 Sitnitsky, August, grocery, 147, 158  
 Skolnick, Mrs. Abe, 80  
 Slossberg, Burton, 33  
 Slutsky, Rev. Abraham, 28  
 Smernoff, Abraham, 154  
 Smirnow, Dr. Max R., 64, 69, 73  
 Smith College, 155  
 Smolen's, furniture, 152  
 Sobel, Benjamin, grocery, 147, 159  
 Society of Brotherly Love (NYC), 15  
 Solcoff, Eli, 33  
 Sonnenberg, Michael, 43  
 Southern New England Telephone Co., 154  
 Spector, Isaiah, 162  
 Spinner, Dr. Samuel, 69, 191  
 Springside Home, 60  
 St. Patrick's Church, 153  
 State of Israel Bonds, 209  
 Steinbach, A. D., 26  
 Steinbach, Daniel A., Scholarship Fund, 26  
 Steinberg, Mrs. David (Lena), 62–65, 78  
 Steinert, Morris, music store, 43  
 Steinert, Rudolf, 26, 132  
 Stephson, Mrs. Abe, 80  
 Stock, Bane, 31  
 Strouse, Adler Co., 50, 140, 184  
 Strouse, Isaac, corset company, 43  
 Sulkis, Mrs. Morris, 80  
 Susman, Barbara, 80  
 Sussman, Benjamin, 27, 28, 34, 185
- T**
- Taft Hotel, 54  
 Tarbut Na'amat USA, Tarbut Pioneer Women, 210  
 Teitelman, Samuel, 182  
 Temple Emanuel Of Greater New Haven, 210  
 Third Congregational Society, 112, 128  
 Thomashefsky, Boris, 145  
 Ticotsky's Bakery, 53  
 Tower One/Tower East, 75, 210  
 Troostwyk, Isidor, 132  
 Tucker, Michael, 112  
 Tully, Mayor Thomas A., 29  
 Turk, Ida, 32  
 Twyman, Charles, 183
- U**
- Uhl, William, shoes, 161  
 Ullman, Abraham, 39

- Ullman, Col. Isaac M., 26, 30, 41, 183
- Ullman, Col. Isaac M. and Maj. M., Fund, 26
- Ullman, Isaac, 114, 117, 131
- Ullman, Jonas, 39, 41
- Ullman, Joseph H., 25, 29, 31, 34
- Umansky, Samuel, 31
- United Hebrew School of Greater New Haven, 210
- United Order True Sisters, 210
- V**
- Vegliante, Eugenio, barber, 158
- Verdun, battle of, 157
- Vilner Lodge, 211
- W**
- Wagner, Richard, 91
- Walley, Lucy, 147
- Walsh, E. M., hardware, 158
- Ward, Seth, 182
- Washington Cleaners, 111, 112
- Wasserman, Joel, 111, 213
- Wax, Max, 140
- Wechsler, Rev. Judah, 21, 92
- Weil, Isaac, 117, 131
- Weil, L. P., 132
- Weil, Paul, 39
- Weil, Samuel J., 26
- Weil, Samuel J., Trust Fund, 26
- Weiner, Anna R., 26
- Weiner, Hattie, 32
- Weiner, Judge Joseph, 31
- Weisman, Mrs. Herman J., 31
- Welcome Hall, 140
- Wepawaug Chapter, Hadassah, 201
- West Haven, Orange, Milford Chapter of B'nai Brith, 198
- West Rock Chapter, Hadassah, 201
- White, Ida (Mrs. Harry), 68
- White, Julius, 68
- White, Molly, 174
- White, Mrs. Hyman, 25
- Widder, Fran, 157
- Widder, Herbert, 157
- Widder, Louis, 157
- Widder, Samuel, 157
- William Street Temple, *see* B'nai Scholom, 61
- Williams, Isaac, 39
- Williams, Wolf, 19
- Winess, Jacob, candy store, 148
- Winik, Alexander, 48
- Winik, Chaim, 48
- Wise, Dr. Isaac M., 91, 111
- Wolfe, Judge Isaac, 29
- Wolff, M., 117
- Wollman, Rebecca, 117
- Wood, Barry, 143
- Workmen's Circle, 211
- Wuppertal, Germany, 89
- Y**
- Yale Kosher Kitchen, 211
- Yale School of Medicine, 166, 215
- Yale School of Music, 132, 174
- Yale University, 75, 165, 170, 215
- Yale University Hillel, 211
- Yale University Hillel Foundation, 211
- Yardani, Mr. (chazan), 50
- Yeshiva Gedolah, Rabbinical Inst.

of New England, 211  
Young Israel Synagogue, 212  
Young Judaea, Conn. Region, 212  
Yudke, the barber, *see* Marman,  
Jacob,

**Z**

Zanrotsky family, 47  
Zeid, Manny, 102, 185  
Zeid, Sylvia, 185  
Zeidell, Mr., confectioner, 139  
Zimbalist, Jr., Efram, 177  
Zimmerman, Eli, 45–57, 191  
Zimmerman, Freda, 56  
Zimmerman, Harry, 56, 57  
Zimmerman, Philip, 56  
Zinsler, Rev. L., 114, 117, 128,  
131  
Zionist Org. of America, 212  
Zunder School, 143  
Zunder, M. & Co., 41, 43  
Zunder, Maier, 36–44  
Zunder, Samuel, 38

**HARRY SLEPCOW,**  
DEALER IN  
**HARNESS**  
**AND HORSE EQUIPMENTS.**

**REPAIRING A SPECIALTY.**

181 Congress Ave., near Lafayette,      New Haven, Conn.  
Residence, 399 Congress Avenue.

