

JEWES IN NEW HAVEN

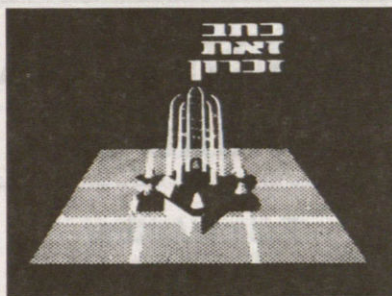
VOLUME IX

EDITOR/AUTHOR
DAVID S. FISCHER, M.D.



30th Year of Publication of Jews in New Haven

THE JEWISH HISTORICAL SOCIETY OF GREATER NEW HAVEN



JEWISH HISTORICAL SOCIETY OF GREATER NEW HAVEN

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Acknowledgments

This volume is the latest in the thirty-year history of the series *Jews in New Haven*. It is also the most costly to publish. As in the eighth edition, most of the articles were invited, but as they grew in number, they also grew in length. When we had completed the roster of articles, it became clear that the JHSGNH could not fund this volume without substantial help. In *Happenings*, volume XXX, No. 2, major contributions were solicited for a benefactor page. Our Benefactors are listed on the preceding page. This volume could not have been published without their help.

Many people worked long and hard to produce this book. We were particularly fortunate to enlist the able help of Barbara A. Rader, Ph.D., an editorial consultant, to serve as Assistant Editor. Barbara edited every article submitted to exacting professional standards and made many valuable editorial suggestions. Rhoda Zahler, President of the JHSGNH, enlisted additional authors and did videotaped interviews of some of those profiled. Marvin Bargar was tireless in providing information from the archives and he was the man behind the video camera at videotaped sessions. Marian Ottaviano provided secretarial help, and when she was overwhelmed, additional help was provided by Edith Goodmaster, Marion Lebov, Sheila Masterson, and Jessie Jones. Ina Furst and Marcia Kravitt proofread this book. Robert S. Francis did the index.

We were fortunate to have the wise counsel of Barry Herman, Werner Hirsch, and Lee Liberman when problems arose. Short biographies were provided by some of our authors after their articles while others chose not to do so. We appreciate the work of all of them. It was a pleasure to work with Richard Kramer and David Ray and Richard J. Behnen of Kramer Printing Company.

David S. Fischer, M.D., Editor

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This Volume Dedicated in Memory of



Herbert Setlow (1913-2004)

Herbert D. Setlow

By Dr. Barry E. Herman

Connecticut and the nation lost a great and dedicated human being on October 21, 2004. Herbert D. Setlow, a “giant” in Jewish and non-Jewish circles, gave a lifetime of community service to thousands of people with his leadership, his wisdom, his personal commitment, and his involvement with various organizations.

The *New Haven Register* published one of the longest obituary notices I have ever seen, listing the many organizations of which Herb was a member, his numerous awards and citations, and his vast philanthropic, industrial, and community services that enriched the lives of thousands of people. Herb held leadership posts on the local, state, and national levels. He served as president of the following organizations: New Haven Jewish Community Council, New Haven Jewish Federation, New Haven Jewish Community Center, Jewish Historical Society of Greater New Haven, The Ethnic Heritage Center, Connecticut Valley Council of B’nai B’rith, New England Board of the National Jewish Welfare Board, and the B’nai B’rith District No. 1, encompassing New England and New York. He was the founder of the B’nai B’rith Fountain Heights Housing Development.

His membership and awards are too numerous to mention entirely in this essay. He was the Chief Executive Officer of SetloWear Inc., founded by his father and grandfather in 1896. SetloWear became a national manufacturing company of industrial uniforms and work clothes. Herb was the loving husband of Miriam Garber Setlow and the late Claire Rappaport Setlow. He is survived by a sister, Ursula Pearson, two daughters, Marcie Setlow and Carolyn Setlow, two grandsons, three stepchildren and their six children.

I asked people who knew Herb to describe him as they saw him. They came up with “a mensch, a grandfather type, an inspiration to others, a decent human being, brilliant, charitable, warm and friendly, lover of people, mentor, dedicated, good business head, honorable, a leader, a friend to all.” He was indeed a source of information and knowledgeable about old New Haven as attested by his many stories.

Herb is no longer with us but his memory will live on. We all thought Herb Setlow would live forever. And he will – in the hearts and minds of those people whose lives he touched. It is a fitting tribute that we dedicate Volume IX, *Jews in New Haven*, to keep Herbert Setlow’s name and memory alive for future generations.

Herb Setlow, Man of Vision

By Marvin Bargar, Archivist

Before I became the archivist at the Jewish Historical Society in March, 2000, I had met Herb briefly, only once. It was on a Society bus trip, and somehow on the way home, there was a lot of seat rearranging, and Herb and I ended up sitting together. I don't remember the specifics of our conversation, but I do remember that Herb impressed me with his lively memory and his easy conversation. The ride home was very pleasant and the time passed quickly.

After I became the archivist, Herb was a regular weekly visitor. We talked, or more accurately, Herb did most of the talking and I did most of the listening. Herb never ran out of stories, but I must repeat his favorite story that he probably told me six or eight times. It seems his mother was hosting the first ORT luncheon in New Haven. Herb had to go and pick up chairs and set them up in his mother's house. He then said, "This made me the First Chairman of New Haven ORT!" As often as he told this story, he always ended up chuckling. He really enjoyed telling it.

Perhaps it was his life-long dedication to the Jewish community that helped Herb form a vision for the Jewish Historical Society. He pictured a day when we would have large numbers of researchers working on projects in our archives. He also hoped to see a constant flow of historical material being donated.

I am glad that, shortly before his death, I was able to tell Herb that his vision was coming true. We had gone from an average of two research projects a month to six or eight. Our acquisitions had risen from an average of thirty-five per year for our first twenty-five years to sixty per year. I only wish Herb were still here to know we now average twelve to fifteen research projects per month and about eighty acquisitions per year.

Thank you, Herb, for your vision and your faith in the future of the Jewish Historical Society. Thank you, Mr. First Chairman of ORT!

Preface

It has been famously said, “Those who cannot remember the past are condemned to repeat it” (George Santayana, 1863-1952, in *Life of Reason*, Scribner’s, 1905). While I am not convinced that this is true, I believe that we need to know our past to better understand the present and to deal with the future. As the “People of the Book,” we are repeatedly told in the Torah to “remember” and “never forget.” The JHSGNH is trying to preserve our local history by recording it in print, in pictures, and electronically in audio and videotapes before those who know that history leave the scene and the information is lost forever. In this volume, we attempt to record and disseminate that history in stories we hope people will want to read. As in volume VIII, we have organized the material around several major themes: synagogues; local Jewish organizations; places, events, remembrances; and people.

Synagogues

Volume I of *Jews in New Haven* featured a listing of all known synagogue structures in New Haven. Volume IX reproduces that list in the overview article on synagogues and directs the reader to articles on synagogues that were profiled in earlier volumes. Those synagogues that were not the subject of earlier articles are reviewed in this volume. For some synagogues, there was no one available to write the article and I attempted to do so from the material in the archives of the JHSGNH, even if the information was scanty. A picture of the exterior of each synagogue (when available) accompanies the article on each synagogue even though some of these pictures appeared in an earlier volume without an article. In addition, volume IX reproduces a 1935 map of the central area of New Haven with the location of each synagogue structure marked by a number that refers to the list in volume I. As a result of redevelopment, many of those structures no longer exist and, in some cases, neither do the streets on which they were located.

Organizations

The local organizations profiled are either those that were not subjects of a previous article or were discussed so long ago that updated information was needed. In a few instances, an organization is discussed as part of an article on a key person in that organization (see the section on people), and

the organization is noted in the title of the article along with the name of the individual. Because of space limitations photos of the activities or members of the organizations (except for a profiled person) have not been included. We had hoped to include articles on the history of the Mikvah Society and Tower One/Tower East but those articles were not available by press time.

Places, Events, Remembrances

This section includes some observations of interesting locations and events of local Jewish significance, a short article listing the Jewish physicians in New Haven during the period 1930-1950, and a longer article on Jews in medicine in New Haven 1848-1930. A similar article was planned listing the Jewish attorneys in New Haven 1930-1950 but was not available by press time.

People

For a relatively small city, New Haven boasts an astonishing number of remarkable individuals. At the same time, their stories are the stories of Jews all across America. They are first, second, or third generation Americans who worked hard to achieve the American dream and who contributed significantly to the improvement of our society, locally, nationally, and internationally. As part of the profile of each individual we included information about their family background and country of origin, the influence of their parents, their belief systems, and their accomplishments. We profiled many people including civic leaders, philanthropists, business people, scientists, physicians, scholars, writers, a lawyer, an entertainer, a photographer, and a religious leader. Their stories are all interesting in different ways but together they form the fabric of Jewish life in the greater New Haven area. We regret that we did not have the space or time to include additional individuals.

The volume includes an addendum of New Haven area Jews who served on active military duty for the United States and a listing of JHSGNH events and some of the people who led them since the publication of volume VIII.

David S. Fischer, M.D., Editor

The Synagogues of Greater New Haven

By David S. Fischer, M.D.

Traditionally, when Jews moved into a new area, the three things that they tried to create were a Jewish cemetery, a minyan that would later grow to form a synagogue, and a mikvah (a Jewish ritual bath).

Some minyanim formed, continued for a time, and dissolved. Some formed and in time grew into a congregation which built or bought a building for a synagogue. Volume 1 of *Jews in New Haven* features a listing (on pages 21-22) of the thirty-three synagogue structures in Greater New Haven. That is reproduced here, and on the map; the same numbers note the approximate location of some of these structures. Although no author is credited, it is likely that the editor, Jonathan Sarna, then a graduate student at Yale, compiled the list. In 2004, Sarna went on to publish *American Judaism*, the first such history in half a century.

The first synagogue structure listed is that of Mishkan Israel, which was located on Court Street and occupied by the congregation from 1856 to 1897. As noted by Werner Hirsch (see volume 6, pages 1-33), the Jews of New Haven formed their first public minyan in 1840 and became a full-fledged society with the name of Mishkan Israel in 1843 when it became permissible under the laws of the State of Connecticut for non-Christian societies to organize. They purchased land for a cemetery that year. It was not until 1849 that they voted to build a synagogue to replace their rented quarters, and they added a mikvah. In 1854, Judah Touro left \$5,000 in his will for synagogues in New England to build or purchase a building for a synagogue. They purchased the church building on Court Street from the Third Congregational Society on September 11, 1854 for \$12,000 but did not actually hold services there until completion of renovations in 1856. I labor this history to make the point that Mishkan Israel regards 1843 as its founding year, and not 1856, when it held its first services in its own structure. The date in the chart is 1856. Thus, all the other synagogue structures listed with their dates of occupancy may have founding dates a few or even many years earlier.

It is the intention here to review the thirty-three structures listed, whether

still in existence or not, and refer the reader to their histories in this series of the *Jews in New Haven*, and to include a picture of those structures if available. When there has been no story or picture of the synagogue, we have tried to provide one, although in some cases the information is scanty. It will be noted that all the synagogues on the 1978 list can be regarded as “historic” and are now more than forty-five years old except the Orange Synagogue Center, which is now part of Congregation Or Shalom (see article on Or Shalom in this volume).

Several new synagogues or minyanim in the Greater New Haven area were not on the 1978 list and are not regarded as “historic” for our purposes; they will be listed at the end of this article. The Hebrew Congregation of Woodmont, built in 1926 and occupied in 1927, which was the subject of a full article in volume 8 (pages 27-53, pictures on pages 29 and 31), remains an active summer congregation and is having monthly minyanim through the fall, winter, and spring and it hopes to eventually have minyanin all year. Temple B’nai Shalom, built in 1948, was the subject of a full article in volume 8 (pages 54-57, picture page 56), and is now part of Congregation Or Shalom.

SYNAGOGUE STRUCTURES IN GREATER NEW HAVEN

The first structure in New Haven used exclusively for Jewish public worship was the Court Street Synagogue, consecrated by Mishkan Israel in 1856. During the next three decades but one other synagogue was in use: B’nai Sholom on Williams Street (1873). From the 1880s, however, increasing numbers of East European Jewish immigrants began to settle in the city. From a Jewish population estimated at 1,000 in 1880, the New Haven Jewish community expanded to almost 3200 in 1887, to 5500 in 1900, and to about 25,000 in 1930. As the size of the community grew, the number of synagogues grew apace. From 1885 to 1930 no fewer than 18 buildings were constructed for, or converted to, synagogue use. The next seventeen years, a period of depression and war, saw no new synagogues built, while two synagogues folded. In the post-war years, however, construction efforts have been renewed. New settlement patterns, the rise of a new generation and new community needs have spurred the erection of over a dozen synagogue buildings in New Haven and its environs. Still, more New Haven synagogues have closed since World War II than have opened. The location and even the existence of many an old *schul* is passing from mind. The list that follows is part of our effort to preserve the historical record while there is still time.

1978 Synagogue List from Volume I

YEARS	CONGREGATION	ADDRESS
1. 1856-1897	Mishkan Israel	A* Court Street
2. 1873-1895	B'nai Sholom	A 40 Williams St.
3.-1885-1912	B'nai Jacob	A 105 Temple St.
4. 1888-1951	Bikur Cholim	B** 21 Factory St.
5. 1895-1936	B'nai Sholom	B 98 Olive Street
6. 1895-1957	B'nai Israel	B 10 Rose Street
7. 1897-1960	Mishkan Israel	B 380 Orange St.
8. 1900-1951	Sheveth Achim	B 10 Factory St.
9. 1903-1966	Mogen David	A 16 Bradley St.
10. 1909-1947	Keser Israel	A 132 Foote St.
11. 1911-1957	Shara Torah	A 55 York Street
12. 1912-1962	B'nai Jacob	B 347 George St.
13. 1913-1957	Adas B'nai Jeshurun	A 18 Broad St.
14. 1914-1927	Beth Israel	A 147 Orchard St.
15. 1919-1943	Tefereth Adas Israel	A 301 George St.
16. 1921-1969	Ahavas Sholem	B 30 White St.
17. 1923-	Jewish Home for the Aged	B 167 Davenport Avenue
18. 1927-	Beth Israel	B 232 Orchard St.
19. 1929-1949	West Haven Jewish Community Center	A 12 New Street
20. 1930-1964	Beth Hamidrosch Hagodol	A George and Dwight Street
21. 1947-1967	Keser Israel	A Chapel and Sherman Ave.
22. 1949-1957	Young Israel	A 224 Norton St.
23. 1949-	West Haven Jewish Center (=Temple Sinai)	B 426 Washington Avenue
24. 1950-	Beth Sholom	B 1809 Whitney Ave. Hamden
25. 1951-	Bikur Cholim -Sheveth Achim	A Winthrop and Derby Ave.
26. 1957-1970	Adas B'nai Jeshurun	B 85 Greenwood Street
27. 1957-	Young Israel	B 292 Norton St.
28. 1959-	Westville Synagogue	B 74 W. Prospect Street
29. 1960-	Mishkan Israel	B 785 Ridge Rd., Hamden

30. 1960-	Beth El (became Beth B El Keser Israel in 1967)		85 Harrison Street
31. 1962-	Temple Emanuel	B	150 Derby Ave., Orange
32. 1962-	B'nai Jacob	B	Rimmon Road, Woodbridge
33. 1971-	Orange Synagogue Center	A	205 Old Grassy Hill Road, Orange

*A - Acquired an existing structure.

**B - Built specifically for the congregation.

Because many of the synagogues occupied more than one structure over time, each synagogue is listed by its earliest structure and location and hence by its earliest number and then by its subsequent numbers. The location of the article refers to the volume and page numbers. A picture is denoted as "Pic" with similar designation. Many of the articles refer to the synagogue at locations other than those numbered, and some refer to the rabbi or other synagogue-associated individual.

1. Mishkan Israel, Court St, 6:1-33, 6:34-52, 6:53-67, Pic 1:23, 2:107
7. Mishkan Israel, Orange St, 2:104-109, Pic 2:107, 3:100
29. Mishkan Israel, Ridge Rd, Hamden, 3:98-100, 3:101-106, 7:43-56, 7:129-140, Pic 3:107, 7:135
2. B'nai Scholom (Sholom), William St, 5:95-113, Pic 5:113
3. B'nai Jacob, Temple St, 2:41-48, Pic 1:23
12. B'nai Jacob, George St, 4:2-5, 6:6 9-86, Pic 1:27, 4:5, 6:68, 6:74
32. B'nai Jacob, Rimmon Rd, Woodbridge, 8:65-72, Pic 5:88, 7:127, 8:69
4. Bikur Cholim, Factory St, new article this volume, Pic 1:24
25. Bikur Cholim Sheveth Achim, Winthrop St & Derby Ave, new
6. B'nai Israel, Rose St, 1:29-31, 2:130-131, Pic 1:25, 2:127, 2:131
8. Sheveth Achim, Factory St, 5:39-50, 7:251-263, Pic 1:25, 7:253
16. Ahavas Sholom, White St, new article this volume
9. Mogen David, Bradley St, 2:49-56, 6:169-187, Pic 1:26, 2:56, 6:186
10. Keser Israel, Foote St, see article Beth El-Keser Israel, Pic 1:26
21. Keser Israel, Chapel & Sherman Ave, see new article on BEKI
11. Shara Torah, York St, new article this volume, Pic 1:27
13. Adas B'nai Jeshurun, Broad St, new article, Pic 1:28, 5:89, 7:128
14. Beth Israel, 147 Orchard St, see # 18
18. Beth Israel, 232 Orchard St, 7:9-11, 7:11-20, Pic 5:89, 7:10
15. Teferas Adas Israel, George St, new article this volume
19. West Haven Jewish Community Center, New St, Temple Sinai
23. Temple Sinai, Washington Av, W. Haven, 8:58-64, Pic 8:59, 8:62

- 20. Beth Hamedrosh Hagodol, George/Dwight 2:131-132, Pic 1:28, 2:127
- 22. Young Israel, 224 Norton St, see # 27
- 24. Beth Sholom, Hamden, 2:101, 7:27-42
- 27. Young Israel, 292 Norton St, 8:73-80, Pic 8:75, 8:77
- 28. Westville Synagogue, Prospect St, 2:126-129, Pic 2:127
- 29. Beth El, later BEKI, Harrison St, new article this volume
- 31. Temple Emanuel, Derby Ave, Orange, new article this volume
- 33. Orange Synagogue Center, aka Or Shalom, new article this volume

Newer Minyanim and Synagogues in Greater New Haven

Temple Beth David, 3 Main St, Cheshire, CT
 Temple Beth Tikvah, 196 Durham Road, Madison, CT
 Congregation Kol Ami, 1484 Highland Ave, Cheshire, CT
 Congregation Lubovitch, 300 Norton St, New Haven, CT
 Chabad of Hamden, 17 Park Avenue, Hamden, CT
 Chabad of Orange/Woodbridge, 261 Derby Ave, Orange, CT
 Chabad of the Shoreline, 131 Elm St, Branford, CT
 Chabad at Yale, 37 Edgewood Ave, New Haven, CT
 Slifka Center at Yale, Minyanim, 80 Wall St, New Haven, CT
 Woodbridge Minyan, Woodbridge Senior Center, Woodbridge, CT

Note: Since the publication of volume 8, the building of Congregation Sinai in West Haven was sold, and that minyan now meets at 55 Old Gate Lane, Milford. Young Israel of New Haven sold its building and now meets at 399 Whalley Ave, New Haven.

New Haven Synagogue Locator Map

This 1935 map of the central Jewish area of New Haven, locates most of the synagogues listed in the 1978 list Synagogue Structures in Greater New Haven by the numbers in that list. Synagogues listed as # 23, 24, 29, 31, 32, and 33 are not in New Haven and hence, not on the map. Synagogue 28, the Westville Synagogue is too far to the west to appear on the map. Bikur Cholim Sheveth Achim has occupied a structure on Marvel Road for only the past 10 years and is depicted on the map as #34, but does not appear on the 1978 list at that location. The arrow on the map pointing north is an approximate north.





Congregation Bikur Cholim B'nai Abraham

By David S. Fischer, M.D.

Beginnings

It is difficult to be absolutely certain about the precise origins of this synagogue because some of the early records were lost. I have taken much of the information for this article from a history that I asked Louis Godfried to write for the one hundredth anniversary celebration program of the synagogue in 1984 when I was its president. Subsequent research indicates that a few items in that document about events prior to 1900 are not consistent with other sources in the archives of the Jewish Historical Society of Greater New Haven and other accounts, including discussions with Reverend Sidney Krauser (see separate article about Reverend Krauser in this volume), and I have written this article by piecing together what we have as I understand it from the totality of information available.

In 1883, only two synagogues were listed in the New Haven City Directory, Mishkan Israel on Court Street and B'nai Sholom on William Street. Both were composed largely of German Jews. Several Jewish social societies and fraternal organizations were listed as owning some property, usually land for a cemetery or for a meeting place or a proposed building. Among these was the Hebrew Sick Aid Society, known as Bikur Cholim (meaning visiting or helping the sick), which was made up mainly of Litvaks (Jews from Latvia and Lithuania), who were often referred to as the Kovna Jews because most of them came from the vicinity of Kovna in Lithuania. They formed a synagogue society in 1883.

Meanwhile, the increasing numbers of Polish and Russian Jews held their own services in several temporary meeting places until April 1882 when they drew up a constitution and by-laws and called themselves Congregation B'nai Jacob (Sons of Jacob). The by-laws stated that the "Congregation shall worship according to the Polish Jewish Ritual." (See *Jews in New Haven*, volume 8, pages 65-73.) It is interesting to note that Congregation B'nai Jacob was not listed in the City Directory until 1888, although they started holding services in rented space in 1883 in the Moeller building with forty-five members.

On February 8, 1885, B'nai Jacob acquired its first synagogue building, located at 105 Temple Street, from the Congregational Society of Temple Street Church of New Haven for \$3,300 with a down payment of \$200.

In early November 1887, some twenty-two members of B'nai Jacob seceded, forming Congregation B'nai Abraham (Sons of Abraham). In the settlement, they received a Torah, \$335 (or \$500 by another account) in cash, plus 6½ rods (30.25 square yards) of land in the cemetery in East Haven (then a part of New Haven) on what is now called Brockett Place but was then known as Horsecart Highway. Within a few weeks, half of the dissenters transferred back to B'nai Jacob and the weakened Congregation B'nai Abraham soon joined Congregation Bikur Cholim to become Congregation Bikur Cholim B'nai Abraham. The New Haven Land Records (volume 398, page 292) show that the 6½ rods were conveyed to Congregation Bikur Cholim B'nai Abraham.

At that time, services were being held in a store on Oak Street that was rented for \$15 a month. On May 1, 1888, the enlarged congregation purchased a lot at the corner of Factory and Oak Streets from one Willard Ensign for \$11,000. This transaction is recorded in the New Haven Land Deeds (volume 403, page 78). On page 79, there is recorded a mortgage for \$600 from Abraham A. Isaac, Zadoc A. Bailey, and Newman Erlich, a committee acting on behalf of Congregation Bikur Cholim B'nai Abraham, to Willard Ensign. This mortgage at 5% was paid off on November 7, 1888.

First Synagogue Building and Cheder

The synagogue building at 21 Factory Street was an imposing stone structure (see picture here and another picture in volume 1, page 24) located on lower Factory Street at the bottom of the hill. It was completed on June 25, 1889 and a mortgage was executed for \$6,000 to one Charles Thompson, recorded in the New Haven Land Records (volume 416, page 10). This mortgage was paid off on December 6, 1895, as recorded in the New Haven Land Records (volume 475, page 515).

Next to the synagogue on the corner of Factory and Commerce Streets was a frame house that was used as a school or cheder. Rabbis Judah Frankfurt and Abraham Lipshitz were the instructors there (it is not clear whether they were ordained rabbis, or if it was just an honorific title, a common practice at the time). This building was owned by Willard Ensign and was conveyed to Zadoc Bailey on November 11, 1891 for a \$2,700 note. Bailey conveyed the building to the Congregation Talmud Torah on April 18, 1893

(recorded in the New Haven Land Records volume 450, page 524), and it later became the Hebrew Institute. Although Zadoc Bailey, a member of the synagogue, is the recorded purchaser of the frame dwelling, Congregation Bikur Cholim B'nai Abraham had no part in its acquisition.



According to an article that ran in the Connecticut Jewish Ledger on October 6 and 13, 1977 by Rabbi Arthur A. Chiel, Bailey was called Rabbi Bailey and he is referred to as “Rav” (Rabbi) on his tombstone. Chiel suggests that he was probably more pious than learned, and was an authorized ritual slaughterer. He left Russia in 1883 and came directly to New Haven where he opened a confectionary shop at 32 Oak Street that also served as his residence. His real name was Bailin, but he Americanized it in 1886. He later enlarged his store to a grocery and a kosher meat market. From 1884 to 1894, he served as unpaid rabbi at Bikur Cholim B'nai Abraham and was arguably the first Orthodox rabbi in New Haven.

In 1894, Judah Leib Levin was appointed as unpaid rabbi. Bailey not only established the Talmud Torah, he taught there for many years. From 1897 until his death in 1901, he served as rabbi, i.e., he preached at B'nai Jacob and at Congregation Sheveth Achim Anshe Lubavitch.

In 1899, David Levy was elected president and he served as such for twenty years. In recognition of his unselfish devotion to the synagogue, he was presented with a Waltham watch upon which was inscribed, “Presented by Bikur Cholim B'nai Abraham to President D. Levy, April 1, 1919.”

Rabbi Jacob A. Fromer, who preached there frequently from 1898 until his death on January 13, 1918, clearly ranked as one of New Haven's most erudite scholars. He was ordained by Rabbi Isaac Elchanan Spektor of Kovno, Rabbi Jacob Joseph of Vilna, and Rabbi Eliezer Gordon of Telshe.

Problems

During the first half of the century, the congregation continued the even tenor of its ways, but its membership began to dwindle after World War I due to decreasing immigration. This was especially true after the restrictive immigration legislation of 1921. The passage of the National Origins Immigration (Johnson-Reed) Act of 1924, which sought to restore the country's nineteenth-century white Protestant character, further restricted immigration, and Jewish immigration slowed to a trickle. Barely 8,000 Jews per year were admitted for the next ten years and in the ensuing years of the Nazi persecution. Simultaneously, Jews began to migrate to other parts of the city, and then to the suburbs. It was not until 1938, on the fiftieth anniversary of the synagogue's construction, that it became free and clear of all encumbrances.

Although synagogues did not have a full-time rabbis on the payroll in those days, many rabbis came to the congregation to lead services and preach from time to time. Two of the most outstanding in the 1920s were Rabbi Abraham A. Rosen and Rabbi Judah Heschel Levenberg. For a while in the late 1920s, the synagogue cantor was a Mr. A. Buchalter, who was totally blind and had been cantor at B'nai Jacob. In the 1940s, Rabbi Samuel Levenberg (son of Rabbi Judah Levenberg) preached frequently at Bikur Cholim although he was more frequently at Beth Hamedrosh Hagodol.

Women, the Chevra Kaddisha, and the Chevra Misnayess

A deserved tribute must be paid to the women of the congregation, those devoted wives, sisters, and children of the members, who served the synagogue selflessly in its endeavors. Mention should also be made of their organization of the first mikvah in New Haven on Oak Street.

Two other special groups functioned in the synagogue. These were the Chevra Kaddisha and the Chevra Misnayess. The latter sponsored study and learning sessions in Talmud, which were usually held daily before Mincha. The former performed the important function of giving the last reverent care to a departed. They also constituted members of the Chevra Tihillim, who chanted the psalms before burial.

The annual dinner of the Chevra Mishnayess was on Lag B'Omer, the 18th day of Iyar, usually in May, and that of the Chevra Kaddisha was on the 15th day of Kislev, usually in December. Both were most enjoyable events, the termination of which is regrettable. The Chevra Kaddisha, however, continued its existence in the new synagogue, under the leadership of Mr. Frank Kellert, until he passed away. Another joyful event occurred when the bar mitzvah boy was showered with small bags of candy and raisins by the women in the balcony as he stood on the bima in the center of the sanctuary between his teacher and the reader of the Torah, the Bal Kora, who for many years was Harris Weiner, or when not available, Harris Godfried.

Final Years

After World War II, the section of the city around Factory, Commerce, Oak, York, and Broad Streets deteriorated and Major Richard Lee was planning to redevelop that section of the city, which incidentally had the largest concentration of Jews in the city. Many Jews were relocating to other parts of the city or to the suburbs. Tefereth Adas Israel on George Street had closed in 1943.

By 1949, the members of Bikur Cholim B'nai Abraham, at the bottom of Factory Street, looked up the hill and saw the members of Sheveth Achim Anshe Lubavitch having the same problems. Neither could survive alone. Their minyans were tenuous, the membership was down, and as a result, their financial situation was precarious. Accordingly, they negotiated a merger of the two congregations. Bikur Cholim held its final daily service in its own home synagogue on March 30, 1950, after which services of the combined synagogues were held at Sheveth Achim until a new synagogue was ready for occupancy. The combined High Holiday services in September 1950 were held at Sheveth Achim. The story of the merger and of Congregation Bikur Cholim Sheveth Achim is the subject of the next article.

Past Presidents 1884-1950

Aaron Isaacs
Mendel Ayman
Simon Caplan
George Cantor
Max Gans
Nathan Godfrey
Samuel Guginsky

S.J. Horowitz
Abraham Kaletsky
David Levy
Judah Rachman
H. Raphael
A. Rosenthal

Congregation Bikur Cholim Sheveth Achim

By David S. Fischer, M.D.

Introduction

The preceding article on Bikur Cholim B'nai Abraham (BCBA) chronicles the synagogue from its formation until its merger with Sheveth Achim Anshe Lubavitch (SAAL). This article will describe its role in the merger in greater detail. To understand the problems of the merger, one needs to know more about the partner, SAAL. Much of its history is covered in the anecdotes in the article "What I Remember," by Eli Zimmerman as told to Morton Horwitz and printed in volume 5, pages 339-50, and in the article "From Factory Street to Marvel Road: My Religious Journey with Congregation Sheveth Achim," by Samuel Dimenstein as told to Morton Horwitz. Hence, I do not plan a full article on SAAL, but its background and formation need to be more fully described.

An article written at my request by Abraham Alderman for the one hundredth anniversary of the formation of Bikur Cholim is the best short introduction to the history of SAAL that I know, and I have borrowed liberally, often verbatim, from that 1984 article for the SAAL discussion. However, where subsequent information has been a little different, I have selected the formulation that seemed best to me.

Congregation Sheveth Achim Anshe Lubavitch (SAAL)

Some eleven years after the formation of Congregation Bikur Cholim in 1883 and five years after the completion of its synagogue in 1889, a group of Chasidic followers of R. Menachem Mendel of Lubavitch, who was a descendant of the celebrated R. Schneur Zalman of Liadi, founded Congregation SAAL shortly after arriving here in 1894, and in 1898 erected its synagogue on Upper Factory Street. According to the listing of synagogues in New Haven in the 1897 City Directory, there were but five synagogues in this city; SAAL raised the number to six. Some fifty years later all the buildings on Factory Street were demolished, and with that all

the municipal records were removed from the Hall of Records and destroyed.

Most of the Chasidim of eastern Lithuania came from Kurnitz or small villages in its environs. Kurnitz was a strong outpost of the Chasidic Lubavitcher movement following the success of their opponents, the Mitnagdim, in keeping the Lubavitcher Chasidim out of Vilna under their powerful leader, the Vilna Gaon. Bringing with them an uncompromising scorn and contempt for the Mitnagdim, who dominated BCBA of Lower Factory Street, the Chasidim enthusiastically accepted SAAL as their own, regarding it as “the Kurnitzer Shul.” They brought their large families here to settle in New Haven. They fostered large and extended families by encouraging intermarriage among the many Chasidic families of the Lubavitcher. Many of the SAAL activities served to supply reinforcements for those engaged in a struggle for power with the Mitnagdim. Prominent among the Kurnitzer families were the following: Alderman, Alpert, Dimenstein, Estra, Feldman, Galvin, Gingold, Gitlitz, Glazer, Greenhouse, Hershman, Hodes, Hyatt, Ide, Kasden, Krivitzky, Kugell, Labov, Levine, Lyman, Molstein, Narotsky, Perlman, Rogoff, Rosenbaum, Rosoff, Winnick, and Zimmerman.

The synagogue itself was a three-story structure built by the members. The main synagogue was on the ground floor with a women’s gallery on the second floor and a social room in the basement where a kiddush or a small party could be held. There was no cheder or junior congregation.

Probably the first participation by the congregation in a public event rose out of the attempted assassination of President McKinley. As reported in the *New Haven Register* on September 7, 1901: “The Hebrew Congregation Sheveth Achim Anshe Liebowitz [sic] gave a special offering for the recovery of President McKinley at the synagogue on Factory Street at 11 o’clock Saturday morning under the management of President Kugel and Reverend J. Lieberman.” When President McKinley succumbed a week later, the congregants of SAAL joined the general mourning by draping its wall with black crepe.

Shortly after the end of World War I in 1918, a new constitution was drawn up for SAAL. This document appears to have arisen out of a frightening fear that (G-d forbid) both congregation and synagogue might be untimely destroyed. The framers of the new constitution, therefore, called on all its members to avert such a catastrophe and to do their utmost to preserve the unity that is expressed in the opening verse of Psalm 133: “How good and how pleasant it is for brothers to dwell together.” It is from this verse that the name Sheveth Achim was derived; and the constitution exhorts the

members to preserve both the chevra (brotherhood, congregation) and the synagogue.

The presidents of the congregation were Israel Hershman, Harris Kasden, Samuel Alderman, Max Gingold, Gershon Kugel, Elchanon Berman, Eliezer Levine, Nathan Levine, and Louis Dimenstein.

The Merger to Form Bikur Cholim Sheveth Achim (BCSA)

The information for the remainder of this article comes from material in the archives of the Jewish Historical Society, some by Louis Godfried, some anonymous; from anonymous material in the BCSA Fiftieth Anniversary Gala, May 5, 2002—24 Iyar 5762 honoring Reverend Sidney Krauser; from the twenty-fifth anniversary tribute April 3, 2005—23 Adar II 5765 honoring Rabbi David Avigdor; and from my own personal knowledge. Demographic shifts and social and economic dislocations resulted in the movement of families to other parts of the city or to the suburbs and a decline in synagogue membership. The threat of being dislocated by Mayor Richard Lee's city redevelopment plans added urgency to the matter. On October 19, 1949, the committees of both synagogues met in the vestry of SAAL. Representing BCBA were Nathan Godfrey, Frank Kellert, and Louis Godfried. Representing SAAL were Nathan Levine, his son Benjamin D. Levine, Harris Kasden, Maxwell Alderman, William Alderman, and Louis Dimenstein, the last president of SAAL.

The main problems to be discussed were:

1. The *nusach* to be followed at each service
2. The contribution of each synagogue
3. The allocation of cemetery properties
4. The allocation of seating in the new synagogue

The major problem and possible stumbling block to the merger was the *nusach*. The term is often used to indicate the music for use in the liturgy. However, it means much more. Rabbi Hayim Halevy Donin, in *To Pray as a Jew* (Basic Books, New York, 1980, page 64), states, "The word *nusach* refers not only to the musical motif of a service, but also to the actual order and specific wording of the prayers, as followed by a particular community or synagogue. The two major liturgical rites are *nusach* Ashkenaz (followed by Jews in Central, Eastern, and Western Europe, and their descendents), and *nusach* Sephard (followed by those whose ancestors stem from Spain or the North African and Middle Eastern countries). The Sephardic *nusach*



Bikur Cholim Sheveth Achim on Winthrop Avenue

was influenced solely by the prayer tradition of Babylonia. Among East European Ashkenazic Jews, Chasidic communities adopted some of the features found in the Sephardic tradition, and so a *nusach* Sephard, slightly different from the one followed by Sephardic Jewry, is found even among Ashkenazic Jews. One variation of the Sephardic *nusach*, followed by Lubavitcher Chasidim, is called *nusach ha'Ari*, a liturgical rite based on the rulings of Rabbi Isaac Luria, the sixteenth-century Safed kabbalist.

“In modern times, the *nusach* of prayer has little relationship with the two major Hebrew modes of pronunciation (*havara*): Sephardic and Ashkenazic. It is quite common for one who follows the *nusach* Sephard in prayer to use the Ashkenazic *havara* (e.g., Chasidic groups in the diaspora), and for one who follows the *nusach* Ashkenaz in prayer to recite the prayers in the Sephardic *havara* (e.g., Israelis of Ashkenazic background).”

Although both synagogues used the Ashkenazic pronunciation, SAAL was deeply committed to the *nusach ha'Ari* and would accept no other. The compromise that evolved was that even though it had more members and more money, SAAL would allow BCBA to have the precedence of its name if SAAL could have the *nusach ha'Ari* guaranteed for five years, after which it could be renegotiated. It has not changed to this day. This defused much of the animosity that the Chasidim of SAAL had for the Mitnagdim of BCBA and allowed the merger to go through.

The contribution of each synagogue was prorated based on its member-

ship. BCBA's share was \$13,500 and SAAL's was \$16,500. BCBA sold its building for \$9,200 and had to tax its members \$100 each (those unable to afford it were exempt) to fulfill this initial obligation. It was agreed that the cemetery land be pooled and the members choose plots in either cemetery. On the question of seating, it was agreed that each member was to have two seats, older members of each congregation to have first choice selecting seats. There was to be no vested right to seats. With these matters settled in 1950, the new synagogue Bikur Cholim Sheveth Achim (BCSA) was born.

The New Synagogue Building

On August 1, 1950 BCSA purchased the First Church of Christ Scientist at 278 Winthrop Avenue, at the northwest corner of Derby and Winthrop Avenues, for \$55,000. The structure was built in 1909. It was assumed that an additional \$10,000 would be needed for estimated repairs and expenses to convert a church to a synagogue. The synagogue had \$30,000 and had to take a \$35,000 mortgage.

The building was 54 by 72 feet with an ell for social rooms. Facing south and set back from the street (see photo), the building was a Neoclassic Revivalist structure with colossal Tuscan hexastyle front and pentastyle side porticos. Its eight-sided ground plan was also Roman in origin with large front columns.

The interior of the sanctuary was an open airy space. The beamed ceiling was 35 feet high, allowing ample room for balconies that the congregation intended to build for a women's gallery but never did. Instead, women were seated in pews to the left and right of the central (men's) pews and separated by an aisle and low wall on each side. At the front, colossal Doric columns supported a proscenium arch. The front wall was paneled in dark wood. Fluted Ionic columns under a broken pediment bordered the ark. In the pediment, flanking Lions of Judah protected the Decalogue. Candelabra symbolic of the menorah in the Temple in Jerusalem stood on either side of the bimah, while an eternal light was suspended from the cornice of the pediment over the ark.

The Hebrew School

Sunday school classes were started on September 16, 1951 for children aged 4-5 and 5-6 with a traditional education plus arts, crafts, songs, and dances. A parent teacher's organization was formed. A new grade was added each year. A three-year minimum attendance in school was required for a

bar mitzvah or bas torah. The junior congregation became an important part of the curriculum under the guidance of Mr. George Gitlitz and Mrs. Sylvia Miller. By September 1957 there were 106 students in the school, and new school building construction was begun. The school continued to grow and in the 1961-1962 academic year 222 children were enrolled. However, with the years, the area changed and registration decreased. As a result of this, there were only nineteen students in 1968-1969. In February 1970, with only two classes and nine students, the congregation voted to discontinue the school after that year.

The Leadership

Sam Skolnick, a prime figure in the merger, became the new shul's first president and guided the two synagogues into becoming one. During his term, Rabbi Sidney Lebor, a native of England, was recruited to be the new congregation's rabbi. Under Rabbi Lebor the religious school was begun and expanded to a five-day per week schedule. Rabbi Lebor also edited the synagogue newsletter, a laborious task.

Subsequent presidents included Harry Labov, who built the addition to the building for the religious school, and Nathan Godfrey, the only man to serve as president of one of the old shuls (BCBA) and also the new BCSA. Aaron Estra served next and during his term the esteemed Rabbi Abraham Hefterman was recruited from Manchester, New Hampshire, to replace Rabbi Lebor, who left after nine years to accept a post in a larger synagogue in New York. Rabbi Hefterman trained in the yeshivas of Europe and was an intellectual of the first rank, a Talmudic scholar, and a skillful orator. For many years, he wrote a weekly column for the *Jewish Daily Forward*. Non-congregants were known to flock to BCSA to hear his sermons on Saturday mornings and discourses on Sunday mornings. He was also noted for his good humor and kindness and was beloved by all.

Later presidents included Maxwell Alderman, Nathan Zudekoff, Aaron Estra for a second term, Edward Cohen, Marshall Weiner, and Eli Lazerson, who formed a social club, and during whose tenure the synagogue suffered a bad fire but never canceled a minyan. It was also during Lazerson's term that Rose Hankin became the first woman to be honored with the Kovod Award.

Jack Dimenstein was the only son of a former president to be elected president. His father, Louis Dimenstein, was the last president of SAAL. During Jack's term, Rabbi Joshua Blumberg served as associate rabbi for interviewers were Jack Dimenstein, president of the synagogue, Aaron Es-

Bikur Cholim Sheveth Achim on Marvel Road



Interior



Exterior

five months. Then as Eli Lazerson described it years later: “The year was 1980. The place, Dr. Fischer’s home in Woodbridge. The event, the interview of a young New Haven Hebrew Day School Hebrew studies instructor for the previous two years for the position of associate rabbi and spiritual leader of Congregation Bikur Cholim Sheveth Achim Synagogue. The

interviewers were Jack Dimenstein, president of the synagogue, Aaron Estrera, Eli Lazerson, and Dr. David Fischer. The interviewers were impressed with his potential....Today, twenty-five years later, a fully mature man, David Avigdor has reached that potential and still amazes us as he continues to add to his accomplishments.”

Morton Horwitz became president in 1981 and during the early part of his term the synagogue mourned the passing of the beloved Rabbi Abraham Hefterman and the elevation of Rabbi David Avigdor from associate to religious leader of the synagogue. A new constitution was adopted. Then Dr. David Fischer assumed the presidency and presided over the celebration of the one hundredth year of the birth of Congregation Bikur Cholim in 1883. He introduced an active program of lectures, discussions, and learning sessions. The term was also marked by the controversial vote to install a mechitza in the sanctuary.

Samuel Dimenstein, brother of Jack and son of Louis Dimenstein, was the next president. He was followed by Sidney Krass, Eli Lazerson again, Philip Meyerson, and then Marshall Marcus.

Time to Move to Marvel Road

The 1960s had brought a change in demographics and urban renewal. The Legion Avenue-Oak Street area, which had become the center of Jewish life in New Haven after the great immigration at the turn of the century, had been decimated by urban renewal. Families moved to other parts of the city or the suburbs. The membership began to decline. The BCSA membership decided to stay together but move to smaller quarters, which were found on Marvel Road at an Episcopal Church whose membership itself had gone into decline and had merged with another congregation in the city.

In 1994, Donald Dimenstein led the congregation to its new location at 112 Marvel Road and negotiated the sale of the old building. He arranged for the renovations of the new synagogue and was reelected to an unprecedented three terms. In 2002 the new president, Dr. Peter Rogol, was the major force in organizing the Jubilee Gala that celebrated fifty years since the merger of BCSA and honored Reverend Sidney Krauser with the Avodas Hakodesh Award. Rev. Krauser had served as shamus for fifty-five years. A separate biography of him can be found in this volume.

The last president was Leonard Honeyman, who devoted much of his energy to improving the physical plant and repairing the damage to the cemetery as a result of vandalism. His goal was to increase the membership and potentially partner with other Orthodox synagogues.

The current president is Dr. Peter Rogol, again.

Congregation Mogen David (Bradley Street Shul)

By David S. Fischer, M.D.

Congregation Mogen David (Star of David) was incorporated on May 12, 1903 by Harry Oxman, president, and twenty-five businessmen in the Grand Avenue area. A house was purchased at 16 Bradley Street between Grand Avenue and Lyons Street. It had a frontage of 40 feet and a depth of 100 feet. A two-story frame building with a basement, it was remodeled so that the sanctuary was on the ground floor and the women's gallery was on the second floor. Voting membership was restricted to men. The exterior is pictured in *Jews in New Haven* volume 1 (page 26) and again here. Mogen has been spelled Mogin and Mogan in various places.

The members could have attended Mishkan Israel at Orange and Audubon Streets, but by then that synagogue was too reform for them. They could have attended Congregation B'nai Sholom at 98 Olive Street near Court Street, which had broken away from Mishkan Israel because of its reform practices, but B'nai Sholom, although Orthodox, was not Orthodox enough to satisfy this group.

There is not much information available about the congregation. *Jews in New Haven* volume 2 (page 52) mentions that "Rabbi" Hillel Froman (an outstanding teacher, but probably not an ordained rabbi) "was treasurer of the Congregation Mogin David at 18 Bradley Street and a member of the Congregation Teferis Aduth Israel Synagogue at 301 George Street." A picture of Mogen David Synagogue appears at the end of the article. An article by Sara Moore Lipwich (*Jews in New Haven*, volume 6, pages 169-187) states that her grandfather, Jonathan Rumanoff, was a "shofar blower and melamed among other things" at Congregation Mogen David, and that her father, Oscar Moore, "for many years...was the mainstay of the shul, from sexton and Baal Tifilah, to President." The article is accompanied by a photo of the officers, Charles Mermin, Morris Cohen, Rabbi Leizer Gorelick, Oscar Moore, and Jack Allinson, standing in front of the Holy Ark (page 186).

The Jewish Historical Society of Greater New Haven files, list the officers, without dates of service: Reuben Lieberman, president; Israel Bernstein,

vice-president; Isaac Goldman, secretary-treasurer. By 1964, the congregation had only eighteen members. On February 17, 1964, the board gave Rabbi Leizer Gorelick \$500, Rabbi Aaron Schuchatowitz \$200, Lichtenstein Monuments \$300, Jewish Home for the Aged \$1,000, Israel (not otherwise specified) \$1,000, and Matzoh Fund \$100. The remaining funds were to be divided among Congregation Young Israel on Norton Street, Congregation Beth Israel on Orchard Street, and the New Haven Hebrew Day School.

The building was sold on November 2, 1964 for \$21,600 to the New Haven Redevelopment Agency and then demolished.



Congregation Beth El-Keser Israel

Adapted from the BEKI Website

History & Demographics

Congregation Beth El-Keser Israel (“BEKI”) was formed from the merger of Congregation Beth El (founded in 1892 as B’nai Israel) and Temple Keser Israel (founded in 1909). Both predecessor congregations were in the City of New Haven.

Part One: Beth El

According to Werner Hirsch (*Jews in New Haven*, volume 2, pages 130-131), several Jewish families in the Congress Avenue, Washington Avenue, Commerce Street, and York Street area felt the need to establish an additional traditional congregation in the late nineteenth century because the existing synagogues were overcrowded. In 1891 they formed a group for the purpose of worship and study, praying in private homes and hiring a teacher for their *Chevra Mishnais* (Mishna study group). In June 1892, the group purchased land for a cemetery in Hamden’s Highwood section under the name Chevra Benai Israel. Articles of Association were filed with the State of Connecticut on July 1, 1892 as the Congregation B’nai Israel.

The congregation purchased a house at 10 Rose Street in 1894 and built a new building during the winter that came to be known as the Rose Street Synagogue. Dues were 10 cents per member household per week. In 1901, under financial duress, the group reorganized as Congregation Beth Hamedrosh Hagodol B’nai Israel. It was the largest traditional congregation in the area for many years. Many well-known and respected rabbis such as Abraham A. Rosen and Judah H. Levenberg and renowned cantors like Malavasky and Charles Sudock at one time made the congregation their preferred place of worship. It was rare that a visiting Orthodox rabbi or cantor of distinction left New Haven without delivering a sermon or *davening* at Rose Street.

The building itself was box-like. The exterior of buff-colored brick had some fancy masonry over the doors and windows and a stained glass star of David. The interior was bright and spacious, with a center-located bimah. A gallery for women encircled three of the four walls. Membership dues were low, but the shul was filled more by ticket buyers than by members at the High Holy Days. Aliyot were auctioned to the highest bidder, cantors were hired just for the High Holy Days—the more renowned the cantor, the bet-

ter the ticket sales. The rabbi did not have a contract with the congregation. By informal arrangement, he would be available to one or more congregations to deliver sermons, but earned his living by providing personal services such as weddings and funerals and supervising *shechita* (slaughter) of animals for kosher meat. Rabbi Aaron Schuchatowitz began his service as the congregation's rabbi in 1935. Mr. Louis Friedman became its *shamash* (ritual director) in 1946.

By the end of World War II, a second generation, American born, had come along. Post-war prosperity had prompted movement away from the geographic area of the shul, and attendance at Rose Street was decreasing.

Redevelopment

In 1955, under the administration of Mayor Richard C. Lee, the City of New Haven began a program of redevelopment. One of the first in the country, New Haven was named a "model city." The goal was to eliminate blighted areas and restore commercial vitality to the downtown section.

A major thrust of the redevelopment program was the Oak Street Connector, a multi-lane highway connecting to and from the Connecticut Turnpike. This would pass through the heart of the so-called "Jewish Ghetto." College Street was to be extended over the highway to Congress Avenue, passing but yards from the site of the synagogue.

In October 1955, the congregation received a letter from the city about acquiring the building. Paul Goodwin (a BEKI member to this day) was asked to represent the congregation in this matter. He had worked with Dick Lee in veterans' organizations after the war. His committee included Dr. Samuel Gelbert, Philip Magid, Robert Shure, Louis Goodwin, Edward Weinstein, Charles Byer, Edward D. Goldman, David H. Levine, Edward I. Levine, and Abraham Alderman.

The first figure offered by the city was \$92,000. Edward Weinstein, while running a large grocery business on Dixwell Avenue, was nevertheless a Yale graduate engineer. It was largely through his efforts that the value of the building was augmented to the final price of \$203,000.

The committee had taken a survey of the membership and determined that most of the members now lived in the western section of the city. It was pointed out, however, that those members who remained in the area of Rose Street would not ride on the Sabbath; therefore, the city would have to make available property in the area on which to build a small synagogue for them. The committee had thus recognized and accepted the responsibility to build two synagogues.

The city offered a parcel of land of 7,000--9,000 square feet on Congress and Howard Avenues for the downtown synagogue. In Westville, the Benton School property at the corner of Whalley Avenue and Harrison Street was offered. The latter was a beautiful site at the crest of a hill with West Rock as a backdrop, across the street from the Mitchell Library and next door to the Westville Methodist Church. A right of way was negotiated for access to the church from Harrison Street and for parking on Sunday.

The last services at Rose Street were held on Sukkot of 1957. Arrangements were made with the city for the use of a room in the Cedar Street School until the small synagogue could be built. Mr. Friedman and Rabbi Shuchatowitz conducted these services. Before the acquisition of the Westville property, all synagogue meetings also took place at the Cedar Street School. High Holy Day services in 1958 and 1959 were held at the Jewish Community Center on Chapel Street.

The Rift

The first plans to be drawn were for the small synagogue, a basic building to house 50 to 75 people at an estimated cost of \$75,000. The majority all along intended to build a downtown shul. It was anticipated that it would one day be the only traditional synagogue in the area and would serve many people on their way to and from work, for Kaddish and for daily services. No action was taken on building because of the delay in acquiring the property.

Meanwhile, the Benton School property had been acquired. Dr. Herbert Winer (a member to this day), led a crew of men who rehabilitated the yellow house on Harrison Street to serve as a temporary synagogue, school, and rabbi's office. Martha Goldman was tireless in organizing the religious school. Joan Gelbert (a member to this day) was the first Sunday school teacher. A nursery school was also organized, under the direction of Gloria Dubrow, assisted by Ethel Goldberg (a member to this day).

A survey of the membership showed that those who intended to go to the Westville site preferred mixed seating (also known as family seating). As it was felt that Rabbi Shuchatowitz was not inclined to adapt to this arrangement, Rabbi Isaiah Rackovksy, who had served in the U.S. Army with Robert Goodwin and was well known to him, was interviewed and found to be learned and well spoken. Rabbi Rackovksy, who had Orthodox *semikha* (ordination), did not object to the mixed seating, which was becoming the practice of many Orthodox and most Conservative congregations by that period. Rabbi Rackovsky moved to New Haven with his wife and son and

assumed the pulpit of B'nai Israel.

The hiring of Rabbi Rackovsky set up a situation that pitted these two rabbis against each other for the leadership of the congregation. Rackovsky was now the contracted rabbi for all of B'nai Israel. However, Rabbi Shuchatowitz maintained a strong following in the downtown group.

The general meeting of the congregation on June 28, 1959 authorized the expenditure of \$325,000 to build the synagogue on Harrison Street in Westville. The downtown group grew restless with doubt that the small downtown building would ever be built. Perhaps they feared there would not be enough money, or perhaps they were fueled by the rivalry between Rabbi Shuchatowitz and Rabbi Rackovsky. Meetings grew heated with personal attacks. Long-time friends became bitter enemies. Overtures by the White Street Synagogue to absorb the B'nai Israel downtown remnant were discussed in committee, and while this proposal appeared favorable, the downtown group refused to attend the meetings.

When the plans for the Westville building showed a one-floor sanctuary with no separation of men and women, the leaders of the congregation were enjoined with a lawsuit and personal attachments. The basis of the suit was that B'nai Israel was chartered as an "ultra orthodox" congregation and as such could not have mixed seating.

The downtown group was represented by attorney Robert Berdon, and the Westville group by attorney Louis Feinmark. Before the case came up in court, construction was completed and B'nai Israel Synagogue at Whalley Avenue and Harrison Street was dedicated on the weekend of June 24-26, 1960.

The presiding judge recommended that a court-appointed referee hear the suit and return a recommendation to the judge. The referee was retired judge Patrick B. O'Sullivan. The plaintiffs presented "expert" testimony by learned rabbis that separate seating was the rule in Orthodoxy. Although mixed seating was allowed in many Orthodox congregations until the 1980s, it had never been endorsed by the Orthodox rabbinic organizations. It remained for Rabbi Rackovsky to vindicate the position of the defendants. But the day before he was to take the stand, he was visited by Orthodox leaders from New York who impressed upon him the negative consequences to his career of testifying that mixed seating was acceptable in orthodox congregations. Rabbi Rackovsky announced that he was unable to testify. This prompted Judge O'Sullivan to recommend that a settlement be sought.

The minority faction, ultimately representing about a dozen families, was given the Congress-Howard Avenue property, the *Aron Kodesh* (ark) from Rose Street, a number of cemetery plots, and \$30,000 less certain pledges,

to be paid over a period of 17 months. They also retained the right to the B'nai Israel name. In the aftermath, Rabbi Rackovsky's services were terminated in April 1961. The remaining 170 families on Harrison Street reorganized as Congregation Beth El.

B'nai Israel ceased meeting for religious purposes after they had to leave the Cedar Street School, and the Howard Avenue building was never built. The assets and name B'nai Israel were taken by what is now known as the Westville Synagogue, a nearby Orthodox congregation, in 1974. While its funds and original name were lost, the Beth El group retained most of the member families, a sense of communal continuity, memorial tablets, and Mr. Louis Friedman.

Cantor Jordan Ofseyer was engaged to conduct the High Holy Days services of 1961. The members liked the young man and he continued to serve on weekends until completing his rabbinic studies the following June. He was formally installed as Rabbi at a ceremony on Friday night in December 1962. Dr. Mordecai M. Kaplan gave the installation address. At that time, the congregation comprised 230 families. During Rabbi Ofseyer's eight-year tenure, Ezra Academy, a Solomon Schechter Day School, was organized and held classes at Beth El until its growth required it to find larger quarters. In January 1967, Congregation Beth El formally joined the United Synagogue, for the first time officially identifying as a Conservative synagogue.

Part Two: Keser Israel

In 1909 a small group of Jewish families who had settled in the Dixwell Avenue neighborhood dreamed of a temple to be the focal point of their community. The handful of families purchased the East Pearl Street Methodist Church and had it moved to Foote Street, where Temple Keser Israel was born.

Over the years, the dream of growth came true and the Foote Street building could no longer contain the congregation. In 1945 Keser Israel joined the Conservative movement, and invited to the pulpit Rabbi Leon Spitz, a graduate of the Jewish Theological Seminary of America. Rabbi Spitz was a scholar and a man of great organizational ability.

In 1948 Dr. Frederick M. Pashall, who served as president for a decade, along with committee chairmen Abraham Gubin, Isadore Miller, Herman Paul, and Nathan Sosensky, began a fund drive. They sold the Foote Street building and purchased the Norton Street Congregational Home. Unexpectedly, however, the Plymouth Church on the corner of Chapel Street

and Sherman Avenue was put up for sale. The president, assisted by Louis Scherban and Goodwin D. Wolff, purchased the building in the name of Congregation Keser Israel.

The building seemed to have been made for Keser Israel. It was half fortress and half enchanted castle. No two walls were the same, no two towers identical. It was an imposing palace, but somehow offbeat, *heimish* (warm). It did not overwhelm the congregation, but gave it a personality, a sense of being at home in its own special home. The congregation took its time to settle into that home. Abraham Gubin, Louis Scherban, and Samuel Smith traveled all around, looking at synagogue sanctuaries, in search of ideas. Jack Levine supervised the decoration of the main hall, in which there emerged an ark and *bimah* that seemed to have belonged in that old building all along.

By 1951 the congregation was ready to formally dedicate this new house of worship. Rabbi Spitz, the "Altar Builder," as he was called, had left for a Philadelphia congregation. A new rabbi was brought in to be installed at the same time Keser Israel was consecrated: Rabbi Andrew Klein, whose warmth, rapport with children, and ecumenical spirit were to become legendary in New Haven and beyond.

Part Three: Merger



Congregation Keser Israel on Foote Street.

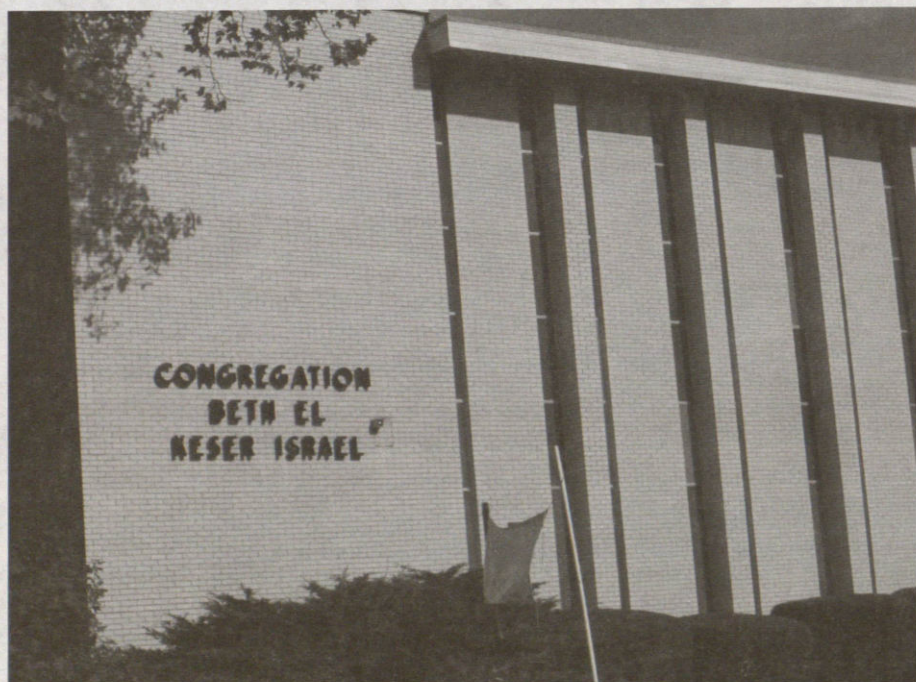
Minutes of the board of directors meetings show that talks of merger of Beth El and Keser Israel date as far back as 1960, mostly between individual members. However, when official committees were appointed, they never got very far. Beth El held merger talks with both Beth Sholom in Hamden and Keser Israel in 1962. These were stalemated.

On the surface, merger seemed a natural thing when official committees were again appointed in 1966. Both congregations had their troubles. Beth El's growth was steady, but suffered from a large financial overhead of the building, new school wing (1964), and staff. Keser Israel had experienced a decline in membership of younger families with children in the religious school. (Keser Israel's total membership was 278 families in 1961; 271 families in 1965; and 259 families in 1968.) The main stumbling block was finding a financial arrangement that was acceptable as fair to both sides. Beth El had gone through a building fund campaign and felt that new members should not come in through merger without some financial contribution beyond the value of their synagogue property. The figure they set was not acceptable to Keser Israel and negotiations were again broken off.

The on-again, off-again romance warmed up in 1967, at the same time Keser Israel was planning renovation of the sanctuary. Rabbi Klein met with Rabbi Ofseyer and they agreed on their respective duties in a merged group. Rabbi Klein was to assume emeritus status. But talks were again cancelled. The event that changed the hearts and minds of most of Keser Israel's members was a most unfortunate one: Rabbi Andrew Klein passed away in July 1967.



Congregation Keser Israel on Sherman Avenue.



Congregation Beth El-Keser Israel on Harrison Street

Committees again worked out the final details such as memorials, constitution, cemeteries, board representation, etc. Each Keser Israel family taxed itself an amount based on the average Beth El contribution to the building fund. Chairman Alvin Mermin stated it beautifully in his report: "By so doing, we join the merged synagogue as equals, and with the unqualified privilege of becoming involved fully in its affairs and administration--for it indeed will belong to us, and our children, for many years to come--and with God's help, may we all live to participate and enjoy it."

Both congregations voted approval of the merger on March 31, 1968. Commenting in 1985, Rabbi Elliot Gertel noted that "seventeen years having passed, all vestiges of 'this group' or 'that group' have disappeared and the best features of each have come forward in a truly melded congregation."

The merged synagogues, called Congregation Beth El-Keser Israel (BEKI), boasted in the fall of 1968 a membership of more than 600 families with more than 200 children in the religious school. The fortunes of the times, however, ceased smiling. The City of New Haven hired a new Superintendent of Schools who introduced a program of racial integration before it became a popular notion. For many years, Sheridan Junior High School in the Westville area, with a largely white student body, had a relatively high

academic standing. Some of the Sheridan children were to be bused to other areas of the city. Many parents, including congregation members, feared that the admixture of their children with those from families they viewed as “less motivated” would lead to a decline in educational quality. They saw their choice as leave town or send the children to a private school. Some left town, and the congregation. Others who left the city stayed with the congregation only until the children completed their studies in the religious school. New Jewish families with young children avoided the city or sent their children to the Hebrew Day School (Orthodox) or Ezra Academy (Conservative). With the financial burdens of private school education, many families chose to avoid a synagogue commitment. By the late 1970s Beth El-Keser Israel membership was smaller and older.

During these challenging years, the synagogue enjoyed the leadership of dedicated members, including presidents Louis Goodwin, Robert Shure and Leon Rosoff. Paul Goodwin reassumed the presidency in the years 1978 to 1980 with a specific goal: to engineer a merger with the Orange Synagogue Center. Orange had a substantial membership of young families but not enough room in their building for an adequate school or for social functions. BEKI had excellent facilities and was currently without a rabbi. The distance between the synagogues represented a 10- or 15-minute car ride.

An “engagement” for one year was arranged during which Shabbat services were held in alternate buildings. Beth El-Keser Israel easily contained both groups for the High Holy Days. The Orange group, however, really wanted a synagogue in their own backyard and contemplated ultimate sale of the BEKI building and new construction in Orange. The “marriage” never occurred.

Rabbi Elliot B. Gertel came to BEKI in the spring of 1982, as Dr. Alan Gelbert was concluding his term as president. With typical thoroughness he had surveyed the area and was convinced that there was a substantial number of uncommitted Jewish families who were potential members. People were also beginning to move back to the city, and Westville was still a good neighborhood in which to live. The congregation kept the dues low, with inducements for young families, but largely through the efforts of the rabbi, some former members returned to the fold. The rabbi also established the BEKI choir in the fall of 1982 for Friday evening and other special services.

A jointly operated Hebrew school with Congregation Sinai, West Haven, was founded in the summer of 1983. By the fall of 1984, the Westville Synagogue, an Orthodox congregation, had joined the new United Hebrew School of Greater New Haven, a dream that was envisioned and discussed

Congregation Beth El-Keser Israel on Harrison Street



many years ago but never brought to life until then. Other congregations were invited to participate in this idea of creating a community-wide religious school. But no other congregations joined. Rabbi Gertel also fostered the establishment of a Hebrew School Endowment Fund. The interest on the fund is used to defray the costs of BEKI's expenses in operating the school, thus easing the burden on the synagogue's general budget. Having a religious school once again was a major stimulus in developing young membership. Herbert Etkind served as president from 1983 to 1985.

But by 1996, due to declining demographic trends, Congregation Sinai withdrew from the school. In 2000, the school was dissolved, in part due the desire of some BEKI families to develop a school more closely integrated with the congregation and more closely projecting its values as a traditional egalitarian Conservative synagogue.

Following Rabbi Gertel's move to a larger congregation in Chicago in 1988, Rabbi Steven Kane served the congregation until 1993. During those years, he cultivated the congregation's appeal to traditionally observant Conservative Jews, and worked diligently to develop the congregation's membership and educational programs.

During the years following the merger, despite the continuing efforts of the synagogue leadership, the synagogue faced frequent budget shortfalls and was forced to defer certain building maintenance. While some positive movement was felt, the general trend of synagogue membership was down. By 1994, following Rabbi Kane's departure, the congregation's membership stood at 204 families, the roof leaked, the parking lot had sinkholes, the heating and cooling plants were failing frequently, the carpets were tattered, and the paint was peeling. Some congregational leaders spoke of seeking merger partners or of ceasing operations.

Part Five: The Second Century and BEKI

In August 1993, as the congregation began its second century, Rabbi Jon-Jay Tilsen assumed the position of spiritual leader of the congregation, with Milton Smirnoff as president (1993-1995).

During the ensuing decade, synagogue presidents Saul Bell (1995-1997), Brian Karsif (1998-2001), Stephen Pincus (2001-2002), Gila Reinstein (2002-2004), Donna Levine (2005-2007), and Jay Sokolow (2007-) have worked closely with the rabbi to develop and implement a vision for the congregation. Rabbi Tilsen agreed with Rabbi Gertel's assessment of the congregation's potential and worked with synagogue leaders to further develop along the course suggested by Rabbis Gertel and Kane.

In 1993, Mr. Louis Friedman, whose birth predated the establishment of Congregation B'nai Israel, retired after over forty years as shammus. While rabbis had come and gone--several staying only six months to a year in the 1970s--the Rev. Louis Friedman served as an anchor of continuity for the community. His retirement necessitated the mobilization of volunteers to read Torah, lead daily and Shabbat services, teach b'nai mitzvah students, and provide the many services so capably performed by Mr. Friedman. A wise, pious, and humble scholar, Mr. Friedman inculcated a love of Torah in generations of New Haven youth. His commitment to tradition and the advancement of women eased the congregation's transition to a fully gender-egalitarian format in all aspects of synagogue life. A sanctuary anteroom is named in his honor, and the Louis Friedman Scholarship Fund promotes youth education each year.

Several religious and educational initiatives were undertaken during the 1990s. The Kulanu Ke'Ehad program of outreach to adults with special needs relating to developmental disabilities was begun in 1997. Kulanu is supported in part by the David and Lillian Levine Endowment for Individuals with Special Needs, which was established by the J. Paul Levine and Richard Levine families in memory of their parents David and Lillian Levine. This family's membership in the congregation is now in its sixth generation. Saul's Circle, an outreach program for adults with chronic debilitating mental illness, was begun to help welcome back adults who felt ostracized from the community and to make the wealth of our tradition and strength of community available to all. Through the generosity of Tina Rose and others, the congregation retrofitted the main floor with an accessible washroom, as initial steps were taken to make the building more welcoming to everyone. The congregation also undertook a commitment to offer a basic religious school education to all of its children whatever their special learning needs. In 2001, the congregation received the coveted Solomon Schechter Gold Award from the United Synagogue for Conservative Judaism for its efforts in outreach and programming for people with special needs.

A weekly Rashi Study Group began reading the Five Books of Moses verse by verse in 1994, and by 2003 had reached the middle of Leviticus. Several other weekly and occasional study groups formed or were developed during these years. The Shabbat Shalom Learners Minyan initiated in the 1980s, continued to attract a diverse and loyal following.

In 2000-2001 and 2001-2002 BEKI won Energy Star Awards and was designated an Energy Star Congregation by the United States Environmental Protection Agency of the Department of Energy in recognition of its efforts

at energy conservation. In 2001, the congregation received the coveted Solomon Schechter Gold Award from the United Synagogue for Conservative Judaism for its efforts in environmental stewardship. In 2006, the congregation received a major grant from the Legacy Heritage Fund to further its efforts in family education and synagogue transformation through the issues related to solar energy and conservation.

The breadth and quality of Shabbat and weekday programs for children and youth expanded, as the number of minors in the congregation grew from under 70 in 1994 to over 225 in 2003. A typical Shabbat morning would include four simultaneous programs or services for children and youth, as well as youth participating in the main service and Shabbat Shalom Learner's Minyan.

A significant gift by Sara Oppenheim in 1994 began the congregation's slow "endowment campaign" with the establishment of the Morris and Sara Oppenheimer Fund for Sacred Music. To date George G. Posener has been the largest contributor to the congregation's endowment campaign as well as a distinguished leader. Over a twelve-year period, the congregation's endowments rose to \$300,000. While small in comparison to the synagogue's needs, the establishment of these permanent funds represented a vote of confidence in the congregation's future, as well as a significant tool to help the congregation achieve fiscal stability. Endowment income represents about 3% of the annual operating income.

Part Six: The Congregation Today

About 260 families are formal members of the congregation today and another 200 non-member families consider BEKI their synagogue.

Two-thirds of the membership live in the City of New Haven, mostly in the Westville, Beaver Hill, and Edgewood neighborhoods. About ten percent of the members are *gerim* (converts to Judaism). About ten percent of members are in interfaith or mixed marriages or committed relationships. A minority of members are natives of Connecticut.

There are about 225 minor children in the Congregation.

This article was adapted from the BEKI website. The information was compiled by Werner Hirsch, Rabbi Elliot B. Gertel, and Alan Gelbert.

Congregation Shara Torah

By David S. Fischer, M.D.

According to the archives of the Jewish Historical Society of Greater New Haven, Congregation Shara Torah (Gates of Torah) was organized on December 23, 1895. Its first place of worship was on the second floor of a building on the southwest corner of Factory and Commerce Streets that had been acquired and used by Congregation Bikur Cholim before it built a larger new building next door at 21 Factory Street.

Among the first members of Shara Torah were Elia Bear Gorenberg, Michael Paglin, Jacob Cohen, Nathan Arutsky, B. Belowsky, Messrs. Sax, Levine, and Roskowitz. The two elder Orthodox rabbis of New Haven, Rabbi Fromer and Rabbi Rosen, preached there frequently.

After more than a dozen years on Factory and Commerce Streets, the congregation purchased a house at 55 York Street between George and Oak Streets on December 9, 1911 and converted it to synagogue use. The down payment was obtained by an assessment of \$25 on each member. In the beginning only the first floor was used, but later the second floor was remodeled to be a balcony or a women's gallery. The congregation was near the center of Jewish business and residential life and it prospered.

In 1915, the officers were President H. Rosenberg, Secretary E.B. Gorenberg, and Treasurer Moses Levy. Louis Winokur was the sexton for many years until his death in 1957.

The congregation acquired a piece of land measuring 59 by 400 feet on Farwell Street in West Haven for \$500 from the Elm City Lodge to serve as a cemetery.

In 1957, the State of Connecticut was acquiring the land to build the Oak Street Connector. This involved acquiring, among other properties, Shara Torah, Adas B'nai Jeshurun on Broad Street, and B'nai Israel on Rose Street. The Shara Torah building on York Street was sold to the State of Connecticut for \$14,500. See its picture in volume I, page 27.

The members of the congregation were divided in opinion on whether or not to build a new synagogue, and if not, what to do with the funds. The membership was then approximately forty. When the building was taken over, about half the members joined the Ahavas Sholom on White Street, and the Torahs, books, and benches were taken there.

Congregation Adas B'nai Jeshurun Anshe Sefarad

By David S. Fischer, M.D.

Adas B'nai Jeshurun (variously spelled Jeshurin or Jeshuran) can be translated as Gathering of the Sons of Righteousness or the Sons of Israel. The founders, Galician Jews (Galitzeaners), called it Anshe Ungorin. Most of the information for this article comes from the Greater New Haven Jewish Historical Society archives and an article in the *New Haven Register* in late summer 1957 by Howard Frohman, kindly made available to me by his widow, Ruth Frohman.

The Congregation was the natural successor to a charity society formed to serve other Galician Jews. The story, as we have it (true or apocryphal), ascribed to Jacob Schiff in 1957, is as follows:

One of the traditional forms of expression of Jewish charity was the *Achnuses Orchim*, which provided destitute travelers with a meal, a place to sleep, and even cash for a ticket to go to the next suitable or sizeable Jewish community. The local society was reported to have refused to serve a Galician Jew in the summer of 1909 (probably should be 1908, since society was formed in 1908), and the following Sunday several New Haven Galitzeaners were bemoaning the fact when they met at Fort Hale Park. It was not a meeting called for that purpose; it was merely the usual Sunday gathering at the most popular summer gathering place of all immigrants (particularly Jews) at that time and for several decades to come.

Bitter, the Galitzeaners decided to organize a similar charity society of their own to take care of their countrymen. Several of them left the park and gathered that same Sunday evening at the home of David Weintraub (later Winters). Here they officially organized the Austrian-Ungarien (*Untershtitzung*) Verein, later called the Austrian Hungarian Society. Their founding document read:

BE IT KNOWN, That we, the subscribers do hereby associate ourselves as a body politic and corporate, pursuant to the statute laws of the State of Connecticut regulating the formation and organization of corporations without capital stock, and the following are our articles of association:

ARTICLE 1. The name of said corporation shall be the Austrian Hungarian Verein of New Haven Incorporated.

ARTICLE 2. The purposes for which said corporation is formed are the following, to wit:

A. To form an Ecclesiastical Society composed of immigrants from Austria Hungary and such others as may hereafter become associated with them.

B. To maintain a cemetery.

C. To foster good fellowship amongst its members and in case of need render to each other such assistance as may be within the powers of the society.

D. To make such by-laws and regulations as shall be necessary for the purpose of carrying on the affairs of the corporation.

E. To purchase, hold and convey property real and personal suitable to its purposes and have all other powers that like ecclesiastical and charitable Institutions enjoy.

ARTICLE 3. The said corporation is located in the town of New Haven, County of New Haven and State of Connecticut.

Dated at New Haven this 2d day of September 1908 (sic).

David Shanbron	Aaron Laub	Sam Spatz
Mayer Soper	Mato Katz	Kaufman Cheese
David Weinthrop [sic]	B. Rattman	Mendel Shine
Isaac Goldthamer	Jacob Rattman	Isadore Shanbrom
Jacob Schiff	Sam Fischman	Phillip Singer

(State of Connecticut)

(County of New Haven) ss. New Haven, September 2d, 1908

In 1911, the Verein had about one hundred members, and some wanted to provide their own type of Sephardic prayer services. They started to conduct services in the rented hall above the saloon of a Mr. Orchowsky, on Washington Avenue, south of Cedar Street. In 1912, they purchased a house at 18 Broad Street from Henry Salzman, a Jewish banker, for \$2,600 and, with their own contributed labor, converted it for use as a synagogue (see picture here and in volume 1, page 28, and volume 5, page 89). It was a pink stucco building affectionately known as the Broad Street Synagogue. They did not use the Sephardic seating arrangement, but they followed the Orthodox Sephardic order of prayer. Of all the many synagogues in New Haven, only Sheveth Achim used a similar Sepharad *nusach*, the *nusach Ha'ari*, which was traditional in the Lubavitch community. Rabbi Leizer Gorelick

often preached at the Broad Street shul, although he was more often at the Sheveth Achim synagogue at the top of Factory Street.



18 Broad Street

The first president of the Broad Street Synagogue was Benjamin Rottman. Most of the early families came from small villages in Austria-Hungary. The only form of ritual observed in their home communities was Sephardic. Some came from Shamish, Sanber, Lutowiska, Zablotow, Colomei, and other towns near Landern (later part of Poland and called Lwow). Most of them came between 1900 and 1908, and some had had contact and help from the Baron de Hirsh Fund. As usual, the earliest immigrants went to New York first, and came to New Haven shortly after. Once these families were established in New Haven, many of their countrymen who followed came here directly.

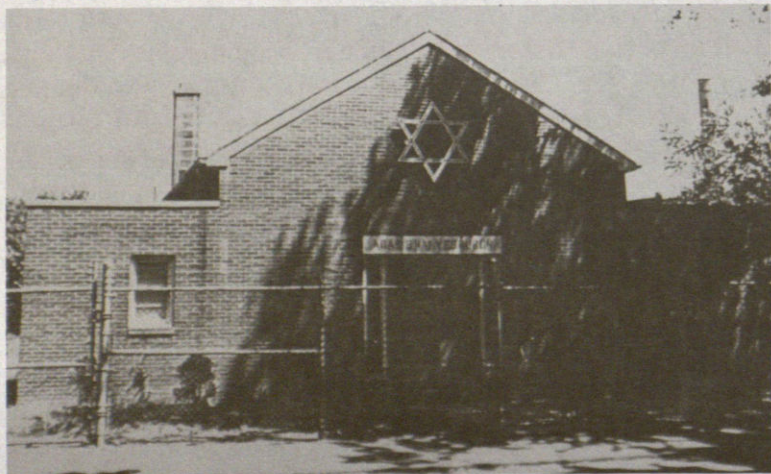
Among the early members of the congregation were Benjamin Rottman, a mattress maker and father of Samuel, and David Weintraub, a tailor, who changed his name to Winters. He was the father of Samuel Winters. Max Beer was the father of Irving Beer and Ruth Frohman. Isaac L Goldhamer was a cobbler and grandfather of Attorney David Korn. Others included Phillip Singer; Osher Frankel; Jacob Schiff, a carpenter; Isaac Stern, a baker; David Shanbron of the West Haven Lumber Company; Meyer Sofer;

Barnett Friedler, a printer; Max Katz, a mattress maker and father of Abe and of Attorney Eliot R. Katz; W. Heller (not a Galician, but his wife was); and a Mr. Gevirtz.

In April 1957 the building was sold to the New Haven Redevelopment Agency in order to make way for the new Oak Street Connector, and the Congregation received \$26,000 for the property. In June 1957 they commenced to build a new house of worship at 85 Greenwood Street, between Scranton Street and Legion Avenue. The new sanctuary, with its red brick front and white trim, was designed by photographer and architect Manny Zeid, and by Morris Konoff along simple Colonial lines (see black and white exterior photo here, and color exterior and interior photos in volume 5, page 90). For the move, the Holy Ark of hand carved wood was carefully dismantled in early September and at 7 p.m. on Sunday, September 21, 1957 the new synagogue was dedicated with Rabbi J. Gelbstein as the acting spiritual leader. On September 26, equivalent to 1 Tishrei 5718, the shofar sounded loud and clear to the assembled congregation as they celebrated their first Rosh Hashonah in their new building.

At no time did this congregation provide for the Jewish education of its members' children. The children had to have private tutors, or go to Hebrew schools organized and conducted by other groups. The congregation also had no daily services, only Sabbath and holiday services. No charge for admission was ever made. All were welcome at all services including the High Holidays.

The congregation prospered for a few years on Greenwood Street, but gradually lost membership as the exodus of Jews to the suburbs continued



85 Greenwood Street

unabated. By 1957, when they moved to Greenwood Street, Congregation Shara Torah had closed forever. B'nai Israel (the Rose Street Shul) closed and split its membership with some going eventually to the Westville Synagogue on West Prospect Street, further out from the center of New Haven, and some going to Beth El (see article on BEKI in this volume for additional details). In 1960, Mishkan Israel left its large structure on Orange Street and moved to Ridge Road in Hamden. In 1962, B'nai Jacob relocated from its beautiful building on George Street to Rimmon Road in Woodbridge. In 1964, Beth Hamidrash Hagodol gave up its large building on George and Dwight Streets to join with the Westville Synagogue and B'nai Israel. Congregation Mogen David on Bradley Street closed forever in 1966. In 1967, Keser Israel abandoned its building on Sherman Avenue and Chapel Street and joined Beth El to form Beth El-Keser Israel. Congregation Ahavas Sholem on White Street closed forever for lack of members in 1969 and sold its building.

By 1970, the handwriting was on the wall. The minyan could not be maintained and, with great reluctance, the synagogue closed its doors. Rabbi Aaron Schuchatowitz arranged for the three Torahs to be given to small synagogues in Israel, Beth Knesset Ohel Moshe at Kiriat Matalon in Petah Tikvah, Beth Knesset Chasidei Razdin in Bnei Brak, and Yeshivath Brisk in Netanya.

The synagogue still had some funds and on March 27, 1979, the synagogue leadership "moved that the Cemetery Committee be empowered to offer the Bikur Cholim Sheveth Achim Synagogue, \$10,000 for perpetual care of our cemetery." Other funds were given to New Haven Passover Fund, New Haven Jewish Community Council-Israel Emergency Fund, Young Israel House at Yale, Hebrew Day School, Torah Academy on Blake Street, Gan School, Yeshiva Gedolah Rabbinical Institute of New England, Lubavitch Youth Organization, New Haven Jewish Family Service, Jewish Federation of Greater New Haven, Jewish Home for the Aged, and to eight charities in Israel. Then the synagogue closed its books and Adas B'nai Jeshurun became history, as had so many other New Haven synagogues.

Congregation Tefereth Adas Israel

By David S. Fischer, M.D.

The congregation was formed in 1919 following a dispute that went on for many years between two groups of Orthodox Jews--the followers of Rabbi Judah Herschel Levenberg (whom some called the Chief Rabbi of New Haven since 1917), and a group who rejected his leadership as dictatorial. Since Rabbi Levenberg's influence was dominant in Orthodox synagogues (see volume 8, pages 171-179), and in the supervision of kashruth among the slaughterers and butchers in the city, when the rejectionists formed a new congregation, they were considered protestors or disturbers of the peace and were labeled "Bolsheviks," a derogatory term applied by Americans appalled by the recent Bolshevik Revolution in Russia. As a result, many referred to the new congregation as the "Bolsheviki Shul." It had nothing to do with the beliefs of the members in international or national politics.

The congregation purchased a building at 301 George Street facing Broad Street (the street no longer exists) from the New Haven Baptist Union on March 10, 1919 for \$10,000. It had formerly housed the First Italian Baptist Church. Since the mortgage was to be for the full \$10,000, to safeguard the mortgage holder (Connecticut Savings Bank), the building was sold to Israel Hershman, and he then was indebted to the bank. The congregation was not incorporated. Ironically, the First Italian Baptist Church then moved to 40 William Street, which had been the home of Congregation B'nai Sholom from 1873 to 1895, before it moved to 98 Olive Street.

Most of the members of Tefereth Adas Israel came from Sheveth Achim Anshe Lubavich, but others joined from Bikur Cholim B'nai Abraham, Beth Israel, and B'nai Israel (the Rose Street Shul where Rabbi Levenberg preached most often). The leaders of the congregation included Israel Hershman, Samuel Hershman, Abraham Molstein, Ichiel Swirsky, Jacob Zagor, Morris Berman, Michael Paglin, Max Rosoff, I.M. Zager, Nathan Kravitz and a Mr. Klorman (or Kalman).

Membership dues were not yet firmly established, and many synagogues derived a large part of their operating revenues from the sale of tickets for the High Holidays. Since most New Haven Jews used and knew Yiddish, poster advertisements at this time were frequently in Yiddish. A typical short poster, translated from the Yiddish, stated:

Congregation Tefereth Adas Israel—Cantor Nachman Rubin will lead the prayers for the High Holidays. The prices of tickets are very moderate. Come to Slichos September 17 at midnight. We wish all Jews a Happy New Year. Respectfully, I.M. Zager, President, Nathan Kravitz, Vice President.”

At its peak, the congregation had about 125 members. Rabbi Haremah Rappaport was sometimes imported to lead the High Holiday services. The local rabbis who frequently preached on Saturdays were Rabbi Leizer Gorelick (pictured in volume 6, page 186 while at the Bradley Street Shul of Congregation Mogen David), Rabbi Aaron Schuchatowitz, and Rabbi Jacob Flexer. They were all *shlut* rabbis who did not have a paid post, but made their income from supervision of the kosher butchers and slaughterers (*schochetim*), teaching students, officiating at weddings and funerals, selling lulavim and estrogim on Succoth, and chometz on Passover, and from personal donations.

Rabbi Flexer was very special to Tefereth Adas Israel. Several of its members remembered him from Europe. When they learned that he had recently immigrated to America and was practicing in Plainfield, N.J., they persuaded him to come to New Haven in 1927.

According to an article by the late Rabbi Arthur A. Chiel in the *Connecticut Jewish Ledger* on December 1, 1977, Rabbi Jacob Flexer was born in Utna, Lithuania, the son of Abraham and Ethel Flexer in 1886. He received his rabbinical degree (*smicha*) at the Yeshiva of Volozyn. Not only was he a man of peace and quiet, but he also had a reputation as a learned Talmudic scholar and was a recognized authority on Jewish law. He was happy in New Haven and gratified that he found here many people well versed in Talmud with whom he could converse and learn. He was a member of the Union of Orthodox Rabbis and was active in the Religious Movement for Israel and in other Jewish Zionist and civic activities in the city. Since his primary association was with Tefereth Adas Israel, the services there were well attended.

After serving at the Bolsheviki Shul for many years, Rabbi Flexer moved to Sylvan Avenue because his house was acquired by Yale University in order to expand their facilities. His new home was much closer to the Beth Israel Synagogue on Orchard Street and he began attending that synagogue. He became a favorite of the butchers and *shochetim* and his supervision began to rival that of Rabbi Levenberg. In a discussion of Rabbi Levenberg in volume 8, page 186, I refer to this and I erroneously called him Rabbi Abraham Flexer, as he was referred to in volume 7, pages 18 and 256. The

error may have arisen because his Hebrew name was Yacob ben Avraham. In volume 2, page 20, he is referred to as Rabbi Jacob Flekser. When he died on February 2, 1954 at age 87, his obituaries, which appeared on page 1 of the *New Haven Journal Currier*, as well as in the *New Haven Register* and the *New York Times*, referred to him as the "Chief Orthodox Rabbi of New Haven" (according to Rabbi Chiel).

After Rabbi Flexer's departure from Tefereth Adas Israel, membership fell off and with it the income to meet expenses. Eventually the membership fell to thirty-five families and the synagogue became delinquent on the mortgage. Several members had personally endorsed the mortgage, including Molstein, Zeligman, Brodner and Rosoff, and were anxious about their liability.

When the possibility of a merger with the Beth Hamedrosh Hagodol was suggested, they eagerly sought to achieve it, but the merger fell through. Then there was the possibility of the sale of the building to a bus terminal for a sum that would entirely cover the mortgage and yield some additional income to allow the congregation to continue in a smaller building, but that did not come to fruition. Finally, the Salvation Army and another purchaser (identity unknown), offered to buy the building for near the mortgage price. However, the synagogue committee decided to let the Connecticut Savings Bank repossess the building if it would release the endorsements. The Salvation Army purchased the building and uses it to this day.

The congregation ceased operation in 1943 and all the religious paraphernalia was distributed to other synagogues in New Haven and New York under the supervision of Rabbi Gorelick and Rabbi Schuchatowitz. The two rabbis then supervised the burning of the ark so that it would not fall into the hands of non-Jews. The cemetery in East Haven was turned over to another Jewish congregation.



Congregation Tefereth Adas Israel on George Street

Congregation Ahavas Sholom (White Street Shul)

By David S. Fischer, M.D.

Congregation Ahavas Sholom or Sholem (Love of Peace) was founded by Samuel Cherman as an Orthodox synagogue. It occupied a structure at 30 White Street from 1921 to 1969. The scant information available to me is from a small file at the Jewish Historical Society of New Haven and conversations with Ms. Ann Rogoff, who, to her knowledge, is the only living member of the congregation.

The file has a copy of the deed for the building dated May 29, 1926 for \$11,500 from the Union and New Haven Trust Company that was paid up November 23, 1945. The file also contains several undated poster advertisements in Yiddish, one of which is translated to read:

The accomplishments of this congregation are well known. This congregation has a religious school with the best teachers and for the High Holidays we have the best cantor—Reb Reuben Levine, of the well-known Levine Brothers of New York. We appeal to you to support the synagogue.
B. Katz, President

S. Kasowitz, Vice-President

Come for Slichos and you will see we do not exaggerate.

Ms. Rogoff remembered that in the 1920s Rabbi Judah Herschel Levenberg's daughter Miriam was one of the very good teachers there.

An interesting document in the file dated June 16, 1943 is a War Damage Corporation policy for \$10,000 at 0.105% a year, or \$10.50 "against direct physical loss of or damage to the property described in the attached application which may result from ENEMY ATTACK INCLUDING ANY ACTION TAKEN BY THE MILITARY, NAVAL OR AIR FORCES OF THE UNITED STATES IN RESISTING ENEMY ATTACK." S. Kasowitz, President, signed for the Congregation.

The membership dues in 1944 were \$10 per year. Pews were sold giving the owner and heirs the right to use the pew so purchased. There were separate sections for men and women and separate pews. There were contracts in Yiddish and some in English. The congregation's ledger was in Yiddish.

In 1956, the dues were \$30 per year. Then, the president was Morris

Greenberg; the vice-president, David Kaplan; the treasurer, David Cohen; the secretary, Louis Egger.

A document dated September 1, 1958 states that Ahavas Sholom shared the cost of water for the cemeteries at 40-42 Jewel Street with Congregation Beth Israel, the Warshaver Relief Society, and the Independent Vilner Lodge.

As the Jewish population moved out of the center city and few new young members joined, an aging congregation could no longer maintain a daily minyan, nor a Sabbath minyan. An attempt to have a disaffected group from B'nai Israel join Ahavas Sholom did not succeed.

In 1969, Murphy Greenberg, the president, gave the Torahs to Beth Israel Synagogue on Orchard Street, sold the building to an African-American church group, and gave the proceeds to the Hebrew Day School. Ms. Rogoff said that the president consulted neither Mr. Cherman, the founder and backbone of the congregation, nor the majority of members about the closure of the synagogue and the disposition of its assets until it was a done deal. We have no records to support or deny that allegation.



A Brief History of Temple Emanuel of Greater New Haven

By Harvey Cedarbaum

Temple Emanuel was founded in the early 1960s by a group of like-minded families who had a keen sense of their Jewishness but wanted to practice it in a manner more meaningful to modern American life. They were primarily interested in the religious school and wanted their children to embrace their traditions eagerly with a sense of joy and discovery. They also wanted the services to be conducted in English. The first organizing meeting was held in the living room of Paul and Lois Levine. Sabbath services and high holiday observances were held in a variety of facilities including motel meeting rooms, banquet halls, public school rooms, churches, and the Jewish Community Center. Several events were held in a private room over a pizza parlor.

Eventually a property was obtained in Orange consisting of a large house and a barn that housed some horses and equipment. Then the work began in earnest, challenging the community spirit. Under the guidance of architect Roger Small, the house was modified to become a school and office facility and the barn became the meeting room. After a few years the barn was torn down and a suitable synagogue was built. The financial miracle that made this possible was overseen by Phil Pivawer.



Temple Emanuel, 150 Derby Avenue, Orange

The first rabbi was a rabbinic student, Robert Goodman. He was followed by another student rabbi, Mark Winer, who, as student and then ordained rabbi, left an indelible imprint on the character of Temple Emanuel. That imprint, in large measure, has lasted to this day. His letter of acceptance of the offer of a full-time position said in part:

"I decided to accept your invitation to become your first full-time rabbi and for you to become my first full-time congregation because I believe that what we have established in our two part-time experimental years will become the foundation of a new variety of religious institution which we can build together. The uniqueness will arise out of the creative tension between open confrontation of the Jewish tradition and vigorous exploration of the wisdom of the modern world. Our success will depend most of all upon your involvement, our continued respect for the integrity of every individual and the free expression of his ideas, and our commitment to make Judaism viable in the modern world."

The touchstone for Temple Emanuel could be summed up in Rabbi Winer's letter. His career has been long and varied since leaving New Haven. While here he earned a Ph.D. from Yale and then went on to many distinguished pulpits in the United States; he is presently senior rabbi at the Westminster Synagogue in London, England. Rabbi Winer brought to Temple Emanuel another student, Les Bronstein, who filled a dual role as part-time cantor and schoolteacher. Les too became a rabbi and occupies the pulpit in Westchester, New York, formerly occupied by Mark Winer.

The worthy successor to Mark Winer, Rabbi Gerald Brieger, brings his own imprimatur to Temple Emanuel. His rabbinic skills are a given. In addition, he brings humor and humanity to the position. His torah comments and sermons address the human condition with understanding and sympathy. On occasion he can be addressed as Rabbi Pied Piper for his rapport with children. Two of our young people have been so inspired by Rabbi Brieger that they have gone on to the rabbinate. Rabbi Brieger's wife, Rita, is a great bonus, a skilled organizer and indefatigable worker in the temple's activities. We could say, "We got two for the price of one."

The religious school, directed by Susan Bleeks for 25 years, has an enrollment of between 75 and 100 children. This number fluctuates due to membership, which varies between 180 and 200 families. There are about 15 bar and bat mitzvahs per year. Since the early years, the youth group has stimulated children of the temple to participate in activities in Makom and Camp Eisner. There is a seat on the board of directors designated for the

youth group representative.

The temple has functioned particularly well as a caring community. Many activities are fundraisers for charitable causes. Working on these projects also brings members closer together. Very creditable stage productions are occasionally undertaken under the talented guidance of Andrea Shiffrin. Frequent Sabbath dinners are enjoyed with or without an occasion. The caring committee sees to the needs of congregants during times of sickness or loss. Much of the energy and most of the personnel for these community activities is provided unstintingly by the very active temple sisterhood.

We must ask ourselves if we have lived up to the original premise, the *raison d'être* for forming Temple Emanuel. Have we preserved Jewish tradition and addressed the modern world without compromising either? Have we created a synagogue community that functions significantly in the greater local community? Early on, during the turbulent 1960s and 1970s we hosted or participated in colloquiums on Jewish law and criminal law with such distinguished guests as Commissioner of Corrections Jack Manson, William Sloan Coffin, and Kenneth Keniston. We also participated in inter-faith discussions featuring Islamic imams. We have always made a continuous effort to help needy groups through support and aid to soup kitchens and battered women.

Whether or not, after 40 years, Temple Emanuel has lived up to the original premise is an interesting question. We are definitely in the modern world but Hebrew has returned to much of the service and food functions are now kosher. We hope the answer is that Temple Emanuel is a work in progress, and that we will respond to the needs of the present and future while keeping faith with the past.

Congregation Or Shalom

By David S. Fischer, M.D.

The present Congregation Or Shalom is the incarnation of several synagogues (Beth Israel Synagogue Center of Derby; Temple B'nai Shalom of Milford; and The Orange synagogue Center) representing over one hundred years of Jewish history in this region of Connecticut.

Jewish immigrants from Europe began settling in the Naugatuck Valley in the early 1900s. Several synagogues were established in Ansonia, Derby, and Seymour, and the Jewish community of the Valley grew and prospered. Eventually, over the years, after a series of mergers, one large congregation was established to serve the entire Valley—the Beth Israel Synagogue Center in Derby. The synagogue underwent a major building expansion in 1958 and a dedication program was held in 1959. The history of the Jews in the Valley, by Ruth Blumenthal, with more details may be found elsewhere in this volume.

Meanwhile, Jews began arriving in Milford first as summer tourists and then later as full-time residents in the 1920s and 1930s (see volume 8, pages 8-26). The Milford Jewish Community Club was established in 1930 with a mandate “for the advancement of Jewish principles and welfare.” A building was erected on Noble Avenue in 1948 when the name was changed to the Milford Jewish Center. The first full-time rabbi arrived in 1952 and ground was broken for a classroom addition. In 1961 the congregation took the name Temple B'nai Shalom and two years later the sisterhood was formed and the synagogue became affiliated with the United Synagogue of Conservative Judaism. A new sanctuary was completed in May 1969. By this time, the synagogue had a Hebrew school, active Kadima and USY chapters, and a highly regarded nursery school. (A fuller history of Temple B'nai Shalom appeared in volume 8, pages 54-57, with a photograph on page 56.)

In Orange, a few men (Frederic Klein, Barry Goldblatt, David Zeidman, Murray Glickman, Sidney Shindell, Sherman Kramer, Harold Morowitz, Harry Gordon, and Samuel Lender) met in November 1959 at the home of Sherman Kramer to discuss the possibility of forming a Jewish group in Orange. They invited all the known Jewish people in Orange to a social at the American Legion Hall to become acquainted with their Jewish neighbors and to consider the possibility of forming an organization. The enthusiasm was so overwhelming that those present immediately formed a

steering committee with Sherman Kramer as chairman to establish the Orange Jewish Community Center Association.

The Articles of Association for this first Jewish organization in Orange were filed on February 25, 1960 and signed by Herman Sahl, Charles Silkoff, Edward Leibowitz, Sherman Kramer, Audrey Klein, and Barry Goldblatt. The association drafted by-laws, adopted a charter, became incorporated and tax-exempt, and elected the first set of officers with Frederic Klein as president. The preamble of the by-laws stated in part that the association was formed "in order to promote the religious, cultural, educational and social interests of Orange...with the ultimate goal of organizing a center for the children and families of Orange."

A social was held on January 23, 1960 at the American Legion Hall on Grassy Hill Road with expenses paid by member contributions. The membership continued to grow to more than sixty families, and the first High Holy Day services in the Town of Orange were held on September 21, 1960 at the Orange Congregational Church. Initially, a hired leader conducted the services with congregational participation, and in later years a member, Joey Russell, conducted the services. Following the High Holy Days, Shabbat services were held at the homes of the members and a Sunday school was started.

Following Frederic Klein as president were Barry Goldblatt, Herman Sahl, Arnon Lear, Harry Gordon, and Sol Beresner. Under their leadership the organization continued to grow. In the fall of 1962, the Sunday school was expanded to include the first grade of a Hebrew school, which held classes three times a week. Each year an additional grade was added. A newsletter was published periodically and in order to raise funds for a building, a Golden Book was initiated and an annual calendar was organized and published.

In January 1965, an option was taken on a building and property on Derby Avenue for a future home. However, this option was not exercised, as it was not possible at that time to enlist sufficient financial support to sustain a facility. The Jewish population in Orange had reversed its rapid growth pattern and some of the members were lured away to other synagogues in the surrounding towns. With this situation, the building fund was invested in Israel Bonds pending a future use. When the present Orange Synagogue Center was organized in 1970, the trustees of this fund, which contained over \$5,000, voted to utilize the money as originally intended for "A Jewish Center in Orange." The Orange Jewish Community Center became a part of the Orange Synagogue Center.

The Orange Synagogue Center was formed on January 11, 1970, when

several Jewish families living in Orange got together at Marty Schulman's house to form a new congregation. The synagogue's stated purpose included a desire to establish "a place where Jewish people can meet regularly, can pray and learn together and continue our rich heritage." The congregation rented the American Legion Hall for services. One hundred and twenty people were in attendance on April 10, 1970 at the first scheduled Friday evening service held by the Orange Synagogue Center. The service was conducted by members and featured spirited participation by those in attendance. A very good cross section of the Orange Jewish community was in attendance.

In subsequent meetings, steps were taken to continue in a more specific direction. Temporary officers were elected and included President Martin Schulman, Secretary Ed Goldenberg, and Treasurer Hillel Auerbach. Committees were established to provide direction for High Holiday services, social functions in conjunction with Jewish holidays, children's programs, a Hebrew school run by the synagogue or with other religious schools, and relocation of the synagogue.



Congregation Or Shalom on Grassy Hill Road, Orange

In 1971, a few members learned that the recently built but hardly used Church of the Nazarene, located at 205 Old Grassy Hill Road, was for sale. Money was quickly raised for a down payment and the congregation purchased the building in September 1971. The original building consisted of the present-day sanctuary, the downstairs social hall, and about a third of the present-day office space upstairs. Alan Lovins served as part-time rabbi in

the early years. In 1975, Rabbi Wayne Franklin assumed the position as the congregation's first full-time rabbi. The first eleven years of the synagogue saw the congregation grow from a handful of families to more than 100 member families.



In the 1970s, the Jewish population of Milford experienced a rapid decline. Temple B'nai Shalom sought a merger partner and the Orange Synagogue Center seemed like a perfect fit. Negotiations on a merger began in 1980 and in the spring of 1981 the membership of the two congregations approved a merger agreement creating a new congregation that was initially called Temple B'nai Shalom/Orange Synagogue Center. Also in 1981, Rabbi Franklin announced his intention to leave the congregation, so a search committee was formed to look for a new rabbi. It was this committee chaired by Marty Schulman that selected a thirty-two-year-old rabbi from New York as the newly-merged congregation's first, and so far the only, rabbi—Alvin Wainhaus.

The new congregation started out with 186 families but saw a rapid increase in membership during the 1980s and 1990s. The rabbi used to joke that it took a minute to answer the phone because of the long, cumbersome name. A new name was sought and, in 1983, the synagogue became Congregation Or Shalom.

The 1980s and 1990s also saw a rapid decline in the Jewish population of the Valley. In 1996, Beth Israel Synagogue Center of Derby began merger negotiations with Or Shalom and in July 1997 the merger became effective. Thanks to the inspiring leadership of Rabbi Alvin Wainhaus and active lay leadership, Congregation Or Shalom in 2007 has a membership of more than 400 families. May it continue to grow and prosper!

Note: This article was compiled from an unsigned history of Congregation Or Shalom published at the time of its twenty-fifth anniversary gala weekend, March 16-17, 2007, corresponding to 27-28 Adar 5767; an unsigned history of the Orange Jewish Community Center in the archives of the Jewish Historical Society of Greater New Haven; and a newsletter of the Orange Synagogue Center dated April 1970 and written by Marvin Lender.

Historical Background of the Jews of the Valley and Their Synagogues

By Ruth Blumenthal

The Valley and Its Early Jewish Settlers

The early European settlers were amazed at the vast beauty of the hills and valleys of the lower Naugatuck Valley. The Valley stretched from Milford and New Haven on the south to Woodbury and Waterbury on the north, encompassing all of the present towns of Derby, Ansonia, and Seymour, the greater part of Oxford, and Beacon Falls. It offered amazing waterpower from both mighty rivers, the Housatonic and the Naugatuck.

By the early eighteenth century a few Jews had settled in the Valley. One was Abraham Pinto, who is listed on a Derby tax list of 1718 as having real estate valued at 29 pounds. Pinto owned land in Quaker Farms in what is now Oxford.

A few years later a Sephardic Jewish settler, Mordecai Marks, born in London, England, on April 23, 1706, came to Stratford, Connecticut, where on April 20, 1729 he was converted to Episcopalianism by Reverend Samuel Johnson. On December 15, 1729, Mordecai married Elizabeth Voxieu and Reverend Johnson performed the wedding. Records do not show whether Elizabeth Voxieu was Jewish. There were six children from this marriage: Mary, born in September 1732; Zephania, born in June 1734; Mordecai,

born in May 1739; Elizabeth, born in April 1742; Nerimiah, born in October 1746; and Abraham, born in October 1748. Abraham died at age eighteen on May 1, 1766 and is buried in the Episcopal Church cemetery, now called the Uptown Burial Ground, in Ansonia (Derby at that time).

Mordecai had a prosperous retail business in Huntington Landing and must have been well liked because his customers came from a long distance to purchase from him. He died on January 8, 1771 and is buried next to his son Abraham. Mordecai Marks bequeathed his business to his two remaining sons. His will also gave his slave Titus the right to stay with Mrs. Elizabeth Marks or serve with either of his sons. Upon Titus's death, the will states that "he is to be given a good Christian burial." At this time African Americans lived in the Valley, but only as slaves. According to an early church record, plans were made "to build a convenient seat for the Negroes on ye beams over ye Front Gallery and stairs to go up."

Jewish Merchants Settle in the Valley

According to historical records a Jew named Samuel Brush started a store on the west side of Derby in 1847. At that time the area was known as Birmingham. Brush had three daughters, of whom only one survived. She married a Dr. Richardson and had a son named Henry, who became a professor of French at Yale University. During construction of a new home in Derby, Brush was hit hard by the depression of 1873 and had to sell the house. After his death in a carriage accident the store was sold to an employee who later sold it to a Mr. Howard and a Mr. Barber and the store became Howard and Barber, the Derby department store.

Two prominent Jewish merchants in this era were Lewis Fox and Samuel Halper. Fox opened a tailor shop in 1858 on Main Street, Derby, where he lived for ten years and had six children. According to Derby resident Harold Yudkin, "Mr. Fox had to pay a \$3.00 fee for a stamp for a \$300 mortgage for a lot on Main Street, Derby." The clerk's record shows that Fox wrote on his stamp "Dammed Old Abe." He probably was angry about the tax he had to pay to the government because the stamp tax helped pay for the cost of the Civil War.

Samuel Halper was born in Romania on March 25, 1841 and immigrated to the United States, where he did peddling throughout Connecticut. He then opened a store on Spring Street in New York selling fancy goods and millinery. In 1872, he moved to Seymour. In March 1877, he moved again, this time to Main Street in Derby. In 1891 he purchased property, completely remodeled his store, and installed modern fixtures and quality merchan-

dise. We have an advertisement from 1896 that he placed in *The Evening Sentinel*.

...vote for Bryan. The voting was over...
 ...that the men were ordered can be made.


Samuel Halper.

As heretofore I will take good care that no other house in the vicinity will sell goods cheaper than I do. Every article in trimmed and untrimmed millinery, cloaks, suits, waists, skirts and jackets will be found exactly as represented, and while I do not promise the earth, what I do promise to perform to the letter.

Prospective buyers should not allow themselves to be misled by misleading prices. A cheap article is in reality worthless.

At a later date I will announce the times of my fall and winter opening in millinery and clothing.

100-78 Chapel St.



Advertisement placed in *The Evening Sentinel* 1896 by Samuel Halper

Among those merchants who immigrated later in the century and settled in the Valley were Harry Mark, Meyer Cohen, Saul Steinman, and Herman Blankfield. Born in Romania on April 26, 1891, Harry Mark landed at Ellis Island on December 11, 1904 and traveled to Boston to join his father. One of nine children, Harry left grammar school to help support his family. He held many jobs but spent his evenings going to night school to complete his high school education. Eventually he became manager of a large hardware and sporting goods store. When an old hardware store, the T. P. Terry Hardware Company, came up for sale in Ansonia he bought it and moved to the Valley. A civic-minded man, he served as vice-president of the Jewish Community Center in Ansonia.

Meyer Cohen came to Derby on August 5, 1905, from Vilna, Russia. He became a successful merchant on Main Street and then Elizabeth Street, specializing in ladies' fashions. The name of his shop was The Fair. He married a New Yorker, Jennie Meltzer, and they had three children, David, Adele, and Anita. He was highly regarded in business and served as president of the Congregation of the Sons of Israel and held leadership roles in Jewish organizations.

Saul Steinman came to the United States on June 13, 1910 from Minsk, Russia. Only two days after arriving he applied for citizenship and five years later, after the mandatory wait, he became a citizen. He had learned some English in school and wanted to go to pharmacy school but didn't have the money. In hopes of earning it he came to Shelton on October 1, 1913 to open a shop to do tailoring, pressing, and cleaning. This later became a well-known clothing shop.

The First Synagogue in the Valley

The first synagogue to be established in the Valley was in Ansonia. A land record dated May 16, 1892 notes that a building was leased to Sons of Israel (also called B'nai Israel) on Water Street, Ansonia, to be used as a synagogue. Morris Shield and Max Olderman conducted the terms of leasing with the owner, Mrs. Anna Schroeder. On April 18, 1893 the Secretary of State of Connecticut issued a charter to the congregation to build the synagogue on Colburn Street in Ansonia. On May 18, 1893, construction was begun and took three years. The building included a central bima, a mikvah and three bathrooms in the basement. The synagogue was dedicated on Rosh Hashanah 1896. Interestingly, at the dedication three sermons were given—by the synagogue's first rabbi, Samuel Bernstein, and also by a Protestant minister and a Catholic priest. The Congregational Church of Derby and the Assumption Church in Ansonia donated the pews, and the Methodist Church donated the stained glass windows. The first president was Simon Novitsky. Isaac Bernstein was the first shammus and was paid \$15.00 per month. Samuel Halper gave the synagogue its first Torah.

The B'nai Israel Synagogue in Ansonia was divided into two groups, Chassidim and Mitnagdim (those who rejected the Chassidic changes), which resulted in many arguments over rituals. Finally, in 1915, the two groups decided to take their differences to court in New Haven. A trolley was hired to bring them there. Tempers ran high and an Ansonia policeman had to be on board to control the members from each group. The Mitnagdim prevailed and their ritual was used thereafter.



Congregation Beth El in Ansonia.

In 1916, the Chassidim decided to build their own synagogue on Factory Street at a cost of about \$15,000. They named it Congregation B'nai Jacob. Later, in 1932, despite their differences, the two synagogues re-merged due to the efforts of Samuel Blumenthal, president of B'nai Israel, Oscar Cohen, president of B'nai Jacob, and Frank Yudkin and H. Bellin. They named the new synagogue Congregation Beth El. On July 18, 1933, the Congregation B'nai Israel of Ansonia terminated its existence by transferring all its property to the Congregation Beth El, and on September 8, 1933, the Congregation B'nai Jacob did the same. The late Oscar Cohen became Beth El's first president and Jacob Kasden its first vice president. On July 14, 1934, the Congregation Beth El sold the property on Colburn Street (the old B'nai Israel of Ansonia) to the First Methodist Church of Ansonia. The combined congregations met in the Beth El building (formerly the B'nai Jacob building).

The Derby Synagogue

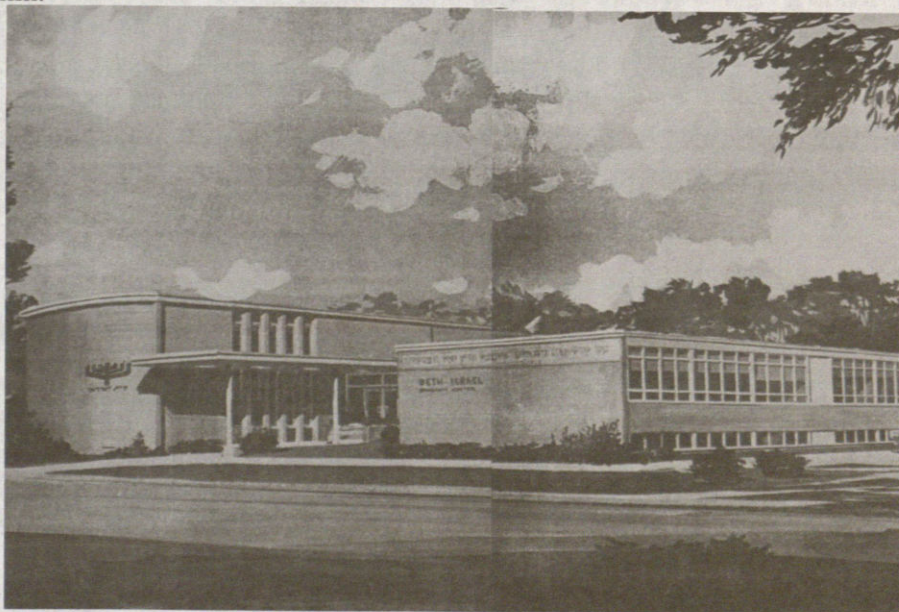
Derby and Shelton Jewish residents had to travel to various towns to worship until 1915, when Congregation Sons of Israel was organized in Derby. This was different from B'nai Israel (although it translates to Sons of Israel) which was in Ansonia. At first, services were held in the Knights of Pythias Hall on Main Street. On May 15, 1917, the Peck home on Anson Street in Derby was purchased for \$6,000. The charter for Congregation Sons of Israel in Derby was given on July 17, 1917, and on December 28, 1919, the contract to build the synagogue was awarded to Max Durrschmidt Company, for \$23,132. The Peck home was demolished to build the new synagogue. In the fall of 1920, the formal dedication took place. The first rabbi was Soloman Sigel from Palestine, who served until 1933.



Congregation Sons of Israel in Derby

Beth Israel Synagogue Center

After World War II, Harold B. Yudkin, president of Congregation Sons of Israel of Derby and Harry Kasden and Meyer Cohen of Ansonia, presidents of Congregation Beth El appointed committees to attempt, unsuccessfully, to merge the two synagogues. In 1953, a Jewish Board of Education was brought into existence to supervise and coordinate Jewish education in both synagogues. When the synagogues failed to unite, Dr. Jack H. Galen, in November 1955, invited leaders of both groups to his home. These seven, David Blumenthal, Meyer Cohen of Ansonia, Martin Dworkin, Dr. Jack Galen, Samuel Krieger and George Yudkin organized a new entity—United Jewish Building Fund, which met every Sunday at Herman Glazer's store. It bought and built Beth Israel Synagogue Center at 300 Elizabeth Street, Derby. The former synagogues on Anson Street, Derby and Factory Street, Ansonia were sold by Harold Yudkin and Jack Abbels. The former rabbi's home on Garden Place, Derby, was sold by Donald Mark and Harold Yudkin.



The official opening of the new Beth Israel Synagogue Center on Elizabeth Street in Derby took place on Sunday evening April 19, 1959, culminating a weekend of opening festivities attended by hundreds of people. Harold Yudkin and David Blumenthal cut the ribbon and accepted the key to the new building, which had been designed by architect Val Carlson and associate architect Norman Gans and built by Emidio Natali. The rabbi of

the congregation, Theodore Gluck, led the procession of officers: Dr. Jack Galen, David Blumenthal, Abraham Savelewitz, Mrs. Oscar Rogol, Mrs. George Yudkin, Albert Berman, Louis Kreiger, David Einbinder, and Mrs. Samuel Kreiger.

A number of rabbis gave addresses including Rabbi Joseph Tabachnik of B'nai Jacob and Rabbi Andrew Klein of Temple Keser Israel of New Haven, who represented the Rabbinical Assembly of the Connecticut Region. Vocal music was provided by Cantor Morris Levinson of Temple Keser Israel.

Over the years a succession of rabbis served Beth Israel Synagogue Center: Theodore Gluck, Alan Lovins, Robert Marcus, Michael Laxmeter, Ary Wineman, Dov Rubin, Gerson Friedlin, Jonathan Kohn, and Sanford M. Davis.

In more recent decades, Beth Israel established a modern permanent synagogue center in Derby with a variety of services including a Sunday School, a Hebrew School, a Judaic gift and book shop, a Sisterhood and a chapter of Hadassah. But by the 1990s, the membership of the congregation had fallen to a low level as young people went off to college and did not return to the Valley, older people died or moved to warmer climates or to assisted living facilities or with their children in other areas and as a result, the synagogue was no longer economically viable. President Irwin Rosenman appointed a committee headed by Leo Vine to negotiate a merger with Congregation Or Shalom in 1996, which was consummated in 1997. From this point on, Valley residents had to travel to Orange for services.

Communal Organizations

From the earliest years of Jewish settlement in the Valley, community support services, in addition to synagogues, were needed by the Jewish community. To meet the needs of Jewish immigrants the Hebrew Benevolent and Free Loan Society was formed May 16, 1892. When a Jew died, the members contributed a dollar each to pay for the funeral expenses. Samuel Liftig, the treasurer, would go from door to door to collect the dollar each time there was a death. Burials were in the Orange Cemetery, where a section was owned by the 120 members of the Hebrew Benevolent and Free Loan Society. When a Jew came to the Valley and needed money to get started, the Society would also help. It would charge no interest and give easy terms for repayment. In 1894, by charter, the Society became the Connecticut Hebrew Association.

The Jewish Community Center of the Associated Towns

To meet the needs of a growing Jewish population in the Valley towns, in 1932 the Jewish Community Center of the Associated Towns was incorporated. Its first president was Dr. Michael Aaronson. It drew its members from the entire Valley and met in the basement of the Ansonia synagogue (B'nai Jacob which became Beth El). With education a prime mission, it provided a Sunday school for all Jewish children of the Valley. It hosted all kinds of events and meetings, speakers, and many outstanding comedians who kept everyone laughing. The big event of the season was the Jewish Community Center Ball. Held in the Armory in Ansonia, it was drew people from many others towns as well.

The 1936 Study of the Jews of Ansonia

The Jewish community in the Valley benefited from its proximity to Yale University. In 1933 Professor Edward Sapir, a renowned anthropologist at Yale University, secured a \$500 grant from the recently established Conference of Jewish Social Studies, an organization whose mission was "to promote a better understanding of the position of Jews in the modern world." The grant was to fund a study of the Jews of Ansonia. Sapir's twenty-two-year-old graduate student, David Mandelbaum, conducted the study, for which he was paid the \$500. At that time, Mandelbaum was also director and principal of the newly organized Jewish Community Center of the Associated Towns, which made him uniquely qualified to undertake the study because of his knowledge of the community. He interviewed many members of the community about their family history, reasons for coming to America, and their life in the Valley.

Among his interview subjects was Sara Rose (Mrs. Samuel) Blumenthal, who had come to America with her father from a small Russian village between Vilna and Minsk. At first Sara and her father settled in New York but life was difficult. Because of the language barrier her father was unable to open a store, which reduced him to life as a peddler of candy and fruits. One day in synagogue he met Chonen Levy, who told him that a melamed was needed in Ansonia. Since he had studied Talmud and Gemara, he felt qualified to teach. In Ansonia sixteen-year-old Sara got a job at the Atlas Pin Company and after some difficulty, speaking in broken English and Yiddish, she convinced the foreman to allow her to leave work Friday before dark in order get home for Shabbat and not to work on Saturday.

Years later, Rabbi Arthur A. Chiel, rabbi of B'nai Jacob Synagogue in

Woodbridge, and Sidney Blumenthal compiled a history entitled *Jews of the Valley*. Fortunately Rabbi Chiel was able to acquire Dr. Mandelbaum's original notes of his interviews for the 1936 study and he printed them in his column "Looking Back" in the *Connecticut Jewish Ledger*. In discussing this work at a meeting of the Jewish Historical Society Rabbi Chiel said, "Ansonia is a vibrant Jewish community. They are concerned about the future of their children, Zionism, and the Jews of Europe."

World War II

When hardships struck the Valley, all its citizens were affected, including the Jewish population. World War II was no exception. Jewish men in the Valley served in the armed forces, and the war claimed the lives of three of them--Aaron Linett, Gerald Luben, and Murray Steinman. In addition, two men became prisoners of war--Norman Gans and Stanley Gampel. Fortunately, both were able to return to the Valley and their families after the war.

During the war Bess Glazer and Sidney Blumenthal wrote a column called "Nu What's New" for the *Jewish Community Center Bulletin*. It was sent to all the Jewish servicemen and women from the Valley. In 1945, when Sidney was editor of the *Bulletin*, Irvin Abbowitz, Inez Aaronson, and Frances Savitsky were his correspondents.

At the Jewish Community Center membership drive in 1945-1946, family membership was \$6.00 and a single membership was \$4.00 but discharged servicemen were granted membership for one year without charge.

The Flood

Swelled by the aftermath of two hurricanes, Connie and Diane, the Naugatuck River flooded its banks on Friday, August 19, 1955, resulting in 77 deaths statewide. The Valley towns suffered devastating losses. Among the Jewish community many families lost their homes and businesses. Jews owned many of the shops on Main Street, in Ansonia. The water ran so high and did so much damage that many could not open their stores again. The Gans family was stranded on the roof of their building. The water was too high to open the door and a helicopter was sent to rescue them from the roof. The Mark family, Harry, Jean, and son Donald, was moving merchandise from the basement to the first floor when the current down Main Street became very swift. Rescue workers threw a nylon line to them and Mr. and Mrs. Mark were passed from person to person on a human chain. Donald

missed the rope thrown to him and was swept away by the rushing water. He grabbed a parking meter and held on. He was found by Sidney and David Blumenthal, who took him to their scrap metal yard and gave him dry clothing and kind words. The Blumenthal family stayed through the week-long ordeal rather than leave for safety because Sidney Blumenthal, who was an alderman in Ansonia, refused to leave the area. He said, "A captain doesn't leave a sinking ship."

President Eisenhower flew over Derby and Ansonia to see the damage. "Must Get Enough Relief Money in Here He Declares" read the local newspaper headline. Eisenhower ordered the National Guard out of Wallingford to take up martial law duty in Ansonia in the aftermath.

Conclusion

In all the years of Valley life, the Jewish population has played a major role. As we see, their accomplishments are varied and substantial. Among other achievements, they built two synagogues in Ansonia, B'nai Israel and B'nai Jacob which later merged into one, Beth El. They built a synagogue in Derby, Sons of Israel, which, after many years, merged with the Ansonia synagogue, to form the Beth Israel Synagogue Center. Finally, when the demographics of the Valley left it with a greatly reduced Jewish population, Beth Israel merged with Congregation Or Shalom in Orange. Jews continue to live in the Valley, but they are now better integrated into the Jewish Community of Greater New Haven and their history is a part of our history at the Jewish Historical Society of Greater New Haven.

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The Jewish Foundation of Greater New Haven

By Lisa Stanger, Esq.

The Jewish Foundation of Greater New Haven is the planned giving and endowment division of the UJA-Jewish Federation of Greater New Haven, as well as a planned giving and endowment resource for our local Jewish agencies and synagogues. The Foundation was created by community leaders and visionaries, Arthur Eder, Paul (Pat) Goodwin, and Sam Glazer who realized early on that a community endowment was vital to sustain future generations in Jewish New Haven. Pat, Sam, and Arthur spent countless hours meeting with potential donors to encourage giving, now or through estate planning, to the Jewish Foundation, for whatever local agency, synagogue, or program was important to the donor. About three years later, Steve Saltzman and John Levy sought to professionalize the Foundation by bringing in the first director and by forming a board of trustees. The first chair of the Foundation was Ed Winnick, followed by Robert Horowitz, Murray Gallant, Mark Sklarz, Steve Saltzman, John Levy, and the current chair, Betsy Hoos. Since its creation twenty years ago the Foundation has been committed to promoting Jewish philanthropy to benefit the Federation, our agencies, Jewish education, our synagogues, Israel, and Jews in need overseas. Unlike the UJA-Federation's annual campaign, which allocates all the money that is raised, the Jewish Foundation invests the principal and distributes a portion of its earnings to support new or existing agencies and programs, to meet unforeseen needs and emergencies that may arise in the Jewish community, or, in accordance with donors' wishes, to make distributions to specific non-profit organizations.

The purpose of the Foundation is to serve as the fiduciary of the Jewish community's endowment funds. An investment committee guided by a consultant meets regularly and monitors performance of several fund managers. The Foundation adheres to a spending policy to ensure that the economic value of the funds is maintained throughout the year. At this time, the value of the funds' assets is over \$33 million and more than 500 donors have made current or deferred gifts.

You can establish a named endowment fund, charitable gift annuity, or charitable trust with the Jewish Foundation, or designate the Foundation in your estate plans, to support the causes that are important to you and

to provide for our community. You can designate that your fund be used to provide unrestricted funds to help meet community needs now and in the future or to endow a permanent fund to aid identified programs, your synagogue, agencies, organizations, or initiatives (Jewish or not Jewish, in Greater New Haven, Israel, or elsewhere) that are of particular interest to you and your family.

The Jewish Foundation in the Community

Over the years the Foundation has funded and been instrumental in countless grants, programs, and projects including start-up funding and staffing for the Jewish Cemetery Association of Greater New Haven, the Day School Initiative, and the Jewish Scholarship Initiative. Foundation funding helped re-ignite the Jewish Community Relations Council and has assisted Camp Laurelwood to provide Jewish camping for another generation. Past Foundation grants have included a social worker for the elderly for Jewish Family Service, Celebrate 350, the Teen Emissary program, the Jewish Coalition for Literacy, and renovations for the Greater New Haven Holocaust Memorial. Over the fiscal year ending June 1, 2007, the Jewish Foundation of Greater New Haven distributed over \$1,227,000 to qualified charities:

- To Birthright Israel, which allows many New Haven area students a life-transforming experience in Israel;
- To the Jewish Federation of Greater New Haven for our local agencies;
- Through our grants process, to our local Jewish agencies and synagogues;
- From Restricted Funds, to fund the charitable interests expressed by our donors;
- From donor advised funds, upon the recommendation of donors;
- For scholarships to day schools, synagogue schools, Jewish camps, and pre-schools.

The current director of the Foundation, Lisa Stanger, is a former trusts and estates and tax lawyer from New York. Lisa has lived in the community for seven years and has been Foundation director for three years. For more information and/or a copy of the annual report, contact Lisa A. Stanger, Esq., Director, Jewish Foundation of Greater New Haven,
 lstanger@jewishnewhaven.org, 387-2424x382,
 www.newhavenjewishfoundation.org

Jewish Cemetery Association of Greater New Haven

By Andrew Hodes and Lisa Stanger, Esq.

There are more than thirty-five Jewish cemeteries in Greater New Haven. These cemeteries are either owned privately or maintained by synagogues or burial organizations. Unfortunately, many have no endowment and many also lack an organization or an involved network of individuals to manage and maintain them. Thus, many area Jewish cemeteries have overturned stones, damage to graves, fences in disrepair, garbage strewn across gravesites, and poor maintenance. An additional concern is that many of the cemeteries are maintained by a single, older individual without an apparent successor to continue the work.

In response, the Jewish Foundation of Greater New Haven, under the leadership of concerned local individuals, formed the Jewish Cemetery Association of Greater New Haven (JCAGNH) and provided start-up funding and staffing for JCAGNH. The JCAGNH is working with area cemeteries and synagogues to gather information on all Jewish cemeteries in the area and to find remedies for those cemeteries in need of repairs. A community association benefits all Jewish cemeteries and assists the community to maintain them with dignity.

Over this past year, the JCAGNH has continued to work toward restoring, repairing, and addressing issues of concern for our cemeteries. This winter, the JCAGNH took over management of the Farband L.Z.A. cemetery and has been requested by Westville Synagogue to take over Adas Israel I and II. All three cemeteries are on Jewell Street, as is Mt. Sinai Memorial Park, which was previously taken over by the JCAGNH. Completed JCAGNH projects include removing and replacing fencing on Jewell, Onyx, and Fitch Streets and repair to stairwells, damaged headstones, and sunken footstones. The JCAGNH continues to push the city to replace the sidewalks in this area (which was long ago promised to the JCAGNH). Ongoing projects include central maintenance for the Jewish cemeteries of Jewell Street and East Haven as well as major necessary repair jobs including crumbling retaining walls. Last year, we worked to address anti-Semitic vandalism in the Brockett Place area and to prevent further acts. Prevention for the Brockett Place cemeteries includes improved lighting and signage at those cemeteries and clearing overgrown areas around them.

For more information contact Andy Hodes, Administrative Director, Jewish Cemetery Association of Greater New Haven, 203-387-2424 x303, ahodes@jewishnewhaven.org.

Cemetery List - 2/21/08

East Haven - Brockett Place

Beth Hamedrosh/Westville
 Bikur Cholim/Shevas Achim
 Hebrew Free Burial
 Indep. N.H. Lodge
 Independent Vilner
 Jewish Peoples/Westville
 Ramban Lodge
 Young Israel

Affiliation

Westville Synagogue
 Bikur Cholim
 none
 none
 none
 Westville Synagogue
 none
 Young Israel

Contact

Elliott Croll
 Goldie Goldberg
 Bob Silverman
 Bob Silverman
 Bob Bogdanoff
 Elliott Croll
 Elliott Croll
 Arthur Salhanick

New Haven - Jewell Street

Adas Israel 1,2/Westville
 Ahavas Sholom White St./Young Israel
 Beth Israel 1,2/Orchard St.
 B'nai Jacob
 Columbus Lodge/Temple Beth Sholom
 Farband
 Indep. Ct. Lodge 1,2,3/Bikur Cholim
 Mishkan Israel
 Mt. Sinai
 United Israel 1,2/Orchard St.
 Warshaver Lodge/Young Israel

JCAGNH
 White St. now Young Israel
 Orchard Street Shul
 Congregation B'nai Jacob
 Temple Beth Sholom
 JCAGNH
 JCAGNH
 Temple Mishkan Israel
 JCAGNH
 Orchard Street Shul
 Young Israel

Andy Hodes
 Lou Goldberg
 Sam Teitelman
 Rick Epstein
 Marty Rudnick
 Andy Hodes
 Andy Hodes
 Peter Alpert
 Andy Hodes
 Sam Teitelman
 Arthur Salhanick

West Haven - Farwell Street

Adas B'nai Jeshurun/Bikur Cholim
 BEKI 2
 Cong. Sinai
 Or Shalom
 Shara Torah
 Workman's Circle

Bikur Cholim
 Beth El-Keser Israel
 Congregation Sinai
 Or Shalom
 none
 JCAGNH

Goldie Goldberg
 David Sagerman
 Lionel Brody
 Al Hendlin
 Stanley Rimland
 Andy Hodes

Other Towns

Alling Street Cemetery-Hamden/TBS
 BEKI-Hamden
 Beth Israel/Or Shalom-Derby-Milford Rd Orange
 Cong. Beth Shalom-Deep River
 Kol-Ami-Bristol
 Or Shalom-Shelton
 Rodfe Zedek-Moodus/Cong. Beth Shalom
 Temple Beth David-Cheshire
 Temple Beth Tikvah-Clinton
 Temple Emanuel-Shelton
 Wallingford Hebrew-Wallingford
 Walnut Grove-Meriden-Slifka
 Walnut Grove-Meriden-Temple Beth Shalom

Affiliation

Temple Beth Shalom
 Beth El-Keser Israel
 Or Shalom
 Congregation Beth Shalom
 Kol - Ami
 Or Shalom
 Congregation Beth Shalom
 Temple Beth David
 Temple Beth Tikvah
 Temple Emanuel
 none
 Slifka Center-Yale U
 Temple Beth Shalom

Contact

Marty Rudnick
 David Sagerman
 Al Hendlin
 n/a
 n/a
 Al Hendlin
 n/a
 David Berger
 Jane Luycks
 Anne/Larry Eisner
 Bob/Deborah Gross
 Amy Aaland
 Marty Rudnick

Hebrew Burial and Free Loan Association of New Haven

By Robert H. Silverman

The New Haven Jewish community has a long tradition of establishing philanthropic organizations such as the Hebrew Burial and Free Loan Association of New Haven. This organization provides cemetery plots to bury the poor and indigent, who would not otherwise be able to afford a Jewish funeral. It also gives interest-free loans to those of Jewish faith in need of financial help.

One of the great kindnesses one can perform in the Jewish tradition is the preparation for burial and the burial itself. Tradition says that this mitzvah is even higher than tzedakah; honoring the dead and providing a traditional funeral is one of the basic tenets of Judaism.

Throughout the world in Jewish communities, the Jews who followed halacha, established special organizations to fulfill these mitzvot. They were called Chesed Shel Emes (or similar names) meaning "true kindness". These organizations provided indigent Jews with burial in Jewish cemeteries and a traditional funeral Jewish service. In cities where the Jewish population was larger, the society owned and maintained a cemetery, which was maintained for this specific purpose.

The Hebrew Burial and Free Loan Association of New Haven is such an organization that has its roots prior to 1873. Organized by a group of dedicated individuals, they arranged free burials for the Jewish indigent in local Jewish lodge and synagogue cemeteries that donated plots for that purpose. The organization's growth was supported by donations and dues of society membership. It was now time for the next phase of their planning - establishing their own cemetery.

On July 4, 1873 (volume 19, page 195 of the East Haven land records) Daniel Bradley of East Haven, a large land owner, sold a piece of land for \$200 to Abraham Molstein, Philip Winter, and Moses Midas, trustees representing Chesed Shel Emes of New Haven, also known as Hebrew Free Burial Society. The description of the property was "north of land of George Washington Lodge number 68, Ahareth Israel, 238 feet east of driveway, 75 feet, south of land of Congregation B'nai Jacob, 238 feet, west of land of Thomas Byrnes, 75 feet with the right of burial of such persons as the lodge may designate in the plot of land 25 foot square on property on Horse

Cartway Street.”

One of the oldest gravestones located in the cemetery is an illegible weathered grave marker dated 1875. Other gravestones in the cemetery mark the passing of Jacob Abrams, February, 1879; Kasensky, July 1885; Solomon Sure, February 1886; Samuel Axe, June 1891; Abraham Zern, September 1891; Molly Bikofski, 1892; Charles Levin, May 1884; Yakov Green, 1898; Jacob Snow, February 1899; and Jacob Berheim, June 1888.

On June 8, 1909 the Hebrew Free Burial Society reorganized and became a new non-stock corporation known as True Benevolent Society, Incorporated. Its stated mission was to “provide funerals and burials for persons of the Hebrew faith who are unable to pay same for themselves.” Incorporated signers at this time were Mogen Alpert, Moses Kaplowitz, Myer Botwinik, Hyman Krall, Jacob Sorenson, Samuel Alderman, Phillip Cohen, Morris Feldman, Israel Brownstein, and Charles Hurwitz.

On October 24, 1916 Congregation B’nai Jacob donated its cemetery to the Hebrew Free Burial Association. Congregation B’nai Jacob had purchased its first cemetery on Horse Cartway (now known as Brockett Place) adjacent to Chesed Shel Emes (the Hebrew Free Burial) on May 20, 1883.

Some of the society members recognized the need for the fulfillment of another important mitzvah identified in Deuteronomy 15:11. “If there is among you a needy person . . . you should open your hand wide to him, and you should surely lend him sufficient for his needs.” They created a Gemilus Chesed (Free Loan Society) to fulfill this mitzvah. The society provided no-interest loans of up to \$300. These loans were available on just a signature and a promise to repay the loan within one year. The note had to be co-signed by two members of the society. The society’s membership expanded as the Jewish community responded to the mitzvah of helping those in their time of need. Many member families of the Free Burial Society were also members of the Free Loan Society.

On January 27, 1921, the Gemilus Chesed Society incorporated as an individual loan organization and changed its name to The Hebrew Free Loan Association of New Haven, Incorporated. Both organizations operated independently. The officers of the new free loan corporation were president, Charles Hurwitz, and secretary, Harold Swirsky.

On June 30, 1923, the True Benevolent Society also changed its name to the Hebrew Free Burial Association of New Haven Incorporated. Signers were Phillip Cohen and S. Zaslofski.

During the Depression years - the late 1920s to the mid 1930s were the most active period for both societies in providing loans and burials. Then the organizations acquired a home in the 1930s at 5 Howe Street, New Ha-

ven. In order to finance the cemetery operations, the Free Burial Association solicited membership from the Jewish community. Annual dues were \$2.50 per family. Some income was derived by renting out the building facilities to other cemetery lodges and organizations, such as Vilner Lodge and the Independent New Haven Lodge Cemetery. It was also rented for small weddings, dinners, bar mitzvahs, and other events. During this period the Free Burial Association acquired a hearse, which it rented to the Weller and Shure funeral homes. The hearse was garaged at the Weller funeral home on George Street and was finally disposed of when it became too old and beyond repair. In the mid 1950s the 5 Howe Street location was condemned under the New Haven redevelopment program and in 1960 the Free Loan and Free Burial Associations moved to 22 Dwight Street. In the mid 1960s the Associations purchased a house at 24 Gilbert Avenue for its offices. It also became a place to meet socially as it was convenient to the homes of most of the members.

In the late 1960s, 24 Gilbert Avenue also fell victim to condemnation by the New Haven redevelopment program and after several moves both Associations moved their offices to the Young Israel Synagogue on Norton Street, where they remained for many years.

On December 29, 1975 the Independent New Haven Lodge donated the lodge cemetery on Brockett Place to the Hebrew Free Burial Association. One of the conditions stipulated in the Town of East Haven land records was: "The association will perpetually maintain a proper sign containing the name The Independent New Haven Lodge Cemetery in a visible place on that part of the cemetery where the members of the lodge have been, or will be buried. The lodge agrees to contribute to the association the sum of two thousand dollars for the purpose of assisting in the maintenance and upkeep of the cemetery." (volume 290, page 59 of the East Haven land records)

During the years 1981-1983, Free Burial president Robert Silverman, financial secretary Herbert Croog, and Irving Fisher, president of the Free Loan Association, along with board members Marcus Kalt, Robert Schechter, Harry Marcarz, and David Cohen, agreed and supported the plans to combine both organizations under the its new name - The Free Burial and Benevolent Association of New Haven. In 1990 Goodman Brownstein was elected president of the Burial Association, and remained as its longest serving president until 1999. After many years of discussions and negotiations on the projected merger, both associations were joined under its new name - The Hebrew Burial and Free Loan Association of New Haven Incorporated. In 2000 Robert Silverman was again elected as president.

In 2002, Jerry Gutkin was elected president of the association. The cur-

rent slate of officers is as follows: Jerry Gutkin, president; Beverly Bergstein 1st vice-president; Charles Ludwig, 2nd vice-president; George Miller, secretary; Marvin Gutkin, treasurer and Morris Spector, financial secretary. Cemetery chairman is Norman Goodman.

Since its concept and creation in 1873 The Hebrew Burial and Free Loan Association of New Haven, Incorporated continues to fulfill and carry out its commitment to the New Haven Jewish community without interruption. Its cemetery on Brockett Place in the town of East Haven is constantly maintained and immaculately kept with perpetual care for all graves. No indigent Jew is ever denied a free burial plot and a memorial marker. Loans are available to the needy who may repay it without any interest or charges so that they can maintain their dignity.

On July 4, 2008 the Hebrew Burial and Free Loan Association will celebrate its 135th year. Our organization can only grow by increasing its membership. We welcome the Jewish community to join us in perpetuating these wonderful mitzvot.

Research for this article was compiled by Robert H. Silverman, historian for Hebrew Burial and Free Loan Association of New Haven. Information was obtained from East Haven land records: vol. 19 page 195, vol. 21 page 337, vol. 41 page 322, vol. 43; Congregation B'nai Jacob page 465, vol. 44 page 303, vol. 44 page 441, vol. 290; Independent New Haven Lodge page 59, vol. 365 page 224.

Jewish Family Service

By Sandy Hagan and Alice Raim

Since its founding in 1919, Jewish Family Service (JFS) has had the consistent mission of “helping people to help themselves in a continually changing society.” JFS is a private, non-profit, multi-faceted social service agency. It is accredited by the Council of Accreditation, and is a member of the Association of Jewish Family and Children’s Agencies. JFS is funded in part by the Connecticut Department of Children and Families, the United Ways of New Haven, Branford and the Valley, and the Jewish Federation of Greater New Haven.

The history of Jewish Family Service reflects both the history of the United States and the history of the Jews. The Jewish tradition of taking care of people who need assistance started 4,000 years ago. The biblical injunction to take care of “the orphan, the widow, the poor and the stranger within the gate” is the responsibility of every Jew. This tradition has been carried on in the Diaspora, where every community of Jews had at least one organization to carry out this responsibility.

In the 1870s New Haven had 1,250 Jewish residents who were financially independent. The Russian pogroms during that period forced many Jews to immigrate to the United States and a large percentage of these newcomers were desperately in need of help. To meet the needs of these newcomers to the greater New Haven area the Hebrew Benevolent Society was established in 1881, followed by the Hebrew Charity in 1885; in 1910 the Sisterhood of Congregation Mishkan Israel began giving aid. These organizations were primarily relief agencies, providing small amounts of assistance, either in cash or in kind—coal, clothing, and food.

Following World War I, relief needs increased and it was no longer practical to have three different agencies dispensing aid. Representatives of these organizations met to organize the United Jewish Charities, which was incorporated in December, 1919. An experienced social worker was engaged to establish progressive methods of management. After a few years it became evident that the majority of requests were for family and individual counseling and in 1928 the name was changed to the Jewish Welfare Society. However, the Depression and unemployment brought many additional families to the agency for financial assistance. Fortunately the Social Security Act of 1935 provided financial aid to many of these families, freeing the agency of the responsibility of financial assistance and enabling it to devote itself

primarily to social casework. To reflect this emphasis in service the name of the organization was changed to Jewish Family Service (JFS) in 1939.

The Holocaust added a new dimension to the responsibilities of Jewish Family Service--that of resettling the Holocaust victims. In 1936, United Jewish Charities began finding and supervising foster homes for Jewish children who had escaped from Germany and Austria. In order to do this, the agency became licensed as a child care agency by the State of Connecticut as well as the Children's Bureau in Washington, DC. In 1938, the United Jewish Charities was asked to initiate a program to help adult refugees find employment, and Jewish Family Service became active in all aspects of resettlement. Between 1940 and 1965, Jewish Family Service helped resettle over 750 families from Eastern Europe.

In the late 1970s and early 1980s, the Jewish Federation of Greater New Haven took over the responsibilities of the Russian Resettlement program, which gave Jewish Family Service of New Haven the opportunity to expand its other areas of service. These changes in service were influenced by changes in funding sources as well as the evolving needs of the Jewish and non-Jewish community. It was during this time that the Connecticut Department of Children and Families (DCF) increased its funding to JFS for special needs adoption and allowed the JFS foster care and adoption programs to grow. At this writing, JFS receives major funding from the Connecticut Department of Children and Families, making the Specialized Foster Care program (Therapeutic and Medically Complex Foster Care and Adoption) the largest program of the agency. JFS was and is at the forefront in helping DCF find families for Connecticut children in the state's care. JFS currently has four full-time caseworkers in the Therapeutic and Medically Complex Foster Care program, two social workers for permanency planning, and three social workers in the domestic and inter-country infant adoption program. One of the newest programs funded by a grant from DCF is the Adoption Assistance Program, which is designed to assist in the identification and resolution of concerns within an adoptive family. Under this program adoptive families throughout Connecticut can receive services such as assessments, brief counseling, and referral.

JFS's involvement with DCF reaches far beyond the foster care and adoption programs. The Respite Program, grant funded by DCF, provides temporary relief to parents and guardians of children with behavioral issues and concerns. The program's goal is to help relieve stress for families and their children by assigning a caseworker to spend one-on-one time with children outside of their home. Depending on the situation, respite workers may visit up to several times a week and take the child out in the community

for education and physical, sports, or civic activities.

Until the late 1980s Jewish Family Service was located on Temple Street. At that time a self-study was completed, and JFS Board President Betsy Fiske helped the agency transition from the cramped and overcrowded Temple Street office to an office on Whalley Avenue behind the Athenian Diner. This move allowed the agency to be closer to the newly built Jewish Community Center on Amity Road in Woodbridge, while being convenient to many of the Jewish residents in New Haven and Woodbridge. The Jewish Federation of Greater New Haven's vision at that time was for all the New Haven Jewish organizations to move into the Jewish Community Center building. To this date, this vision has not come to fruition. Over the past ten years, JFS has obtained additional office space and now occupies two-thirds of the second floor of the Whalley Avenue building.

JFS is renowned for its counseling services and each worker had a multitude of responsibilities. According to Heni Schwartz, LCSW, who joined JFS in 1986 as a social worker in the mental health area of service, her professional responsibilities included casework with individuals and families, coordinating the volunteer program, and facilitating groups as part of Family Life Education (FLE). She led groups for interfaith couples, children of Holocaust survivors, caregivers, and parents. These groups met not only at the JFS office but also in local synagogues and community locations. JFS had a satellite location on the Shoreline that serviced those from that area. This office was open for approximately five years, one day per week, and staffed by a social worker.

One of the unique attributes of JFS is the dedication and longevity of its multi-talented staff. Many of the JFS staff have been with the agency for more than ten years, with several reaching twenty-year milestones. Amy Rashba started working at JFS in the 1980s as a social work student intern. It was during this time that Amy helped develop the Shalom Group, a unique program for Jewish adults who are developmentally challenged. The group offers its members the chance to celebrate the Jewish holidays with social get-togethers that have an educational component. Now twenty years later, the Shalom Group boasts more than thirty-three members and holds events throughout the year.

Changes in the economic, political and social landscape necessitated changes in the types of services that JFS offered to the community. What started as a small closet in the JFS main office storing non-perishable foods for the Jewish needy is now a spacious food pantry. Located two buildings away from the main office, the JFS Food Pantry serves an active roster of more than 300 families. These families, of which 85 percent are Jewish,

visit the pantry monthly to obtain supplemental and/or emergency food. The Food Assistance Program also provides Passover food to 175 Jewish families and Thanksgiving aid to 250 families; in addition a volunteer contingent delivers Shabbat meals to the homebound and elderly.

Over the years many community members have volunteered their time to JFS. JFS has always provided volunteer opportunities such as office work, work in the community, drivers, friendly visitors, and pantry helpers. During the past decade, the Jewish Federation of Greater New Haven awarded JFS a grant to initiate the L'Yad Program. This program trains volunteers to provide companionship and support to the homebound Jewish elderly in our community. The free training offers educational sessions about loss, counseling techniques, cognitive changes, and other issues related to the aging process. Now in its seventh year, this program continues to grow and helps provide a much needed service by relieving the loneliness of many Jewish elderly who are living at home. In the past few years, JFS has expanded its volunteer services and offers tutoring to foster children, drivers for the elderly, pantry help, and many opportunities to work within the JFS office for special mailings and events.

Within the past decade, the German Claims Conference obtained funding for restitution of Holocaust survivors. JFS was one of the distributing agencies of the funding via a joint grant with JFS of Hartford. The funding allowed JFS of New Haven to provide caregiver and emergency services to Holocaust survivors in New Haven County. Since 2002, JFS has distributed more than \$250,000 to local Holocaust survivors.

What began as a way to provide coal and basic necessities to Jewish immigrants and residents is now a fixture in our Jewish community. More than one hundred years in the making, the agency continues to offer quality social services to residents in New Haven County and its services extend throughout the state. JFS serves as an adult and child outpatient mental health and counseling center and a licensed child placement agency. The JFS elderly program is continually growing and provides the needed services to allow older adults to remain in their homes.

Though our community has experienced many changes throughout the decades, the mission of Jewish Family Service remains the same: to improve the quality of life for families and individuals of all ages through an integrated program of social service in accordance with basic Jewish values and precepts.

The Shabbos Group

By Mark Schwartz, M.D.

The New Haven Shabbos Group is, to those of us who are part of it, a phenomenon. It is composed of a group of people who meet weekly on Saturday afternoons in various homes in Westville. The group began in 1976 to learn Torah, to socialize, and especially to provide an opportunity for the group's young children to get together. Although originally composed of predominantly Orthodox members of Westville Synagogue, right from the start it included people with a wide range of affiliations, observances, and philosophies. The early members included Dov and Nechama Langenauer, Willa and Howard Needler, and Arthur and Betty Levy, soon after joined by Mark and Heni Schwartz, Tony and Sydney Perry, Oliver Holmes and Hannah Sokal-Holmes, Donna and Stanley Dalnekoff, and many others who have come and gone over the years.

Originally the focus of the learning was the portion of the week, and the meeting rotated among several Westville homes. Initially the host also led the discussion, with a free give-and-take on interpretation and understanding of the text. After sitting and learning around dining room tables, the members soon added refreshments as an integral part of the session. The group grew over the years from ten to twelve families to over thirty participating families. Over time, the group developed a more formal schedule and separated host home and leader, providing an opportunity to lead for those who could lead the discussion but who lived out of the area and could not provide a host home to those who do not drive on Shabbat. The schedule also changed to study much smaller portions of the Chumash more intensively, and then moved on to study Joshua, Judges, Kings, and various prophets. The Megilot, special Haftorot, and holiday-associated subjects, such as learning the laws of repentance before the High Holidays, were also studied at the appropriate times.

The group meets an hour and a half before the end of Shabbat, and ends with Maariv, Havdalah, and singing. Over the years, the group has evolved into more of a "family," with participants sharing in each other's simchas as well as well as periods of sadness. The group has also become a vehicle to welcome and befriend visiting professors, usually Israeli, and their families. Many prominent scholars have been part of the group including Moshe Greenberg, Charles Liebman, Alex Lubotsky, Uriel Simon, Lee Levine, and Yonaton Halevi. They would often lead the group and become even more

integrated into the community. Mark Schwartz formalized the schedule and Stanley Dalnekoff put the schedule and address list on a Shabbos Group web site, which serves as a continued locus of community announcements and chatter. In fact, visitors who have returned to their homes often insist on remaining on the list to stay connected to their New Haven experience.

As time passed, the group welcomed new and active participants from Westville and many surrounding towns, including Jay and Marilyn Katz, Donald and Phyllis Cohen, Pam Reis, Mike and Barbara Schneider, Marsha and Eric Beller, Rebecca and Michael Koenigsberg, David and Toni Davis, Sally Zanger and Dan Nadis, Steven and Guita Wilf, Jay Sokolow and Ina Silverman, Nanette Stahl and Bill Hallo, and David and Ina Fischer. Others have come and gone over the years, such as Hillel and Batya Laks, Vanessa and Peter Ochs, and Neil and Manette Cogan.

The group has watched as members' children have grown and married and felt nachas as many have returned with their own families. Sadly, the Shabbos Group has lost several members including Donald Cohen, Eric Beller, and Barbara Schneider.

In 1998, Phyllis Cohen organized a Shabbaton over the winter holidays. For the first five years it was held in Newport, Rhode Island and since then in Mystic, Connecticut. A scholar in residence is invited and all meals are arranged and usually brought by the group.

As almost everyone in the group comes originally from outside the New Haven area, the group has become a real "family." Parties, dinners, and functions often include all the members. The tight-knit family-like environment reflects the feeling of openness and tolerance that has kept the group together for so long and made it unique.

Camp Laurelwood

By William Ortman

Camp Laurelwood, located eighteen miles from New Haven on Summer Hill Road in North Madison, Connecticut, is a sister agency of the Jewish Federation of Greater New Haven. For the past seventy years, Laurelwood has been providing an affordable and well-rounded camping experience for the youth of the greater New Haven area and beyond. A board of directors that meets regularly during the year oversees its executive and professional staff.

Today Laurelwood offers campers aged seven through fifteen a variety of activities including land sports, swimming, basketball, floor hockey, tennis, computers, dance, drama, arts and crafts, high ropes, biking, boating, fishing, and nature, along with day trips and overnights. Campers can attend for a one or two month session and children can be exposed to the program through its try a week program.

Laurelwood's history began in 1931. The women's auxiliary of the Young Men's Hebrew Association of the Jewish Community Center (JCC) of New Haven recognized that there was a need to provide a camping experience for New Haven's Jewish children. The auxiliary, also known as the Women's Assembly, found a temporary camp site located at Double Beach in East Haven. Children attending this day camp were transported by car to the site and food was prepared at the JCC and brought to the camp by volunteers.

The program flourished and in 1933 both men's and women's groups held the first formal fundraising for the camp groups affiliated with the JCC. A new site was found in Northford on the Pine River and a three-year lease was signed. In 1933 this location accommodated 155 children, 29 of whom sampled a two-week overnight camping experience offered to boys only. By 1935, 116 children registered for the overnight program and the river facility was upgraded to allow for swimming. The day camp program was eliminated and the camp became a full time overnight program. By the end of the season 181 children and 18 staff members had attended the camp. Tuition, for a family that could afford it, was \$7.00 per week.

As the camp's success continued, it became necessary to find a permanent location. A 180-acre site was purchased in the fall of 1936. This original land sale included 110 acres of an undeveloped parcel; the sale price was \$2,850. The JCC gave the sellers a down payment of \$500. The Laurelwood name was chosen for the many laurel bushes located on the property.

Tents were erected to provide shelter for the campers and staff members. The camp was divided into separate boys' and girls' campuses. Water wells were dug and the dining facility from the Northford campus was relocated to this new campsite.

During the 1940s the Jewish community continued to fund the development and construction of new buildings on the campus. Permanent wood cabins replaced the original tents. In the 1950s, the cabins were upgraded to include toilets and sinks. Between 1957 and 1958 the community raised \$35,000 to build the camp's first swimming pool and adjacent bathhouse. Tuition for each camper at this time was \$350 per session. The 1960s saw the athletic facilities improved as tennis courts were constructed. The kitchen and dining hall were expanded and upgraded to accommodate the increasing number of campers.

The addition of modern super-senior cabins in a separate section of the campus was begun during the 1970s. A large artificial lake was built to allow for a fully accredited boating program. New water systems were installed along with a 10,000-gallon water tank. The camp housed 300 campers plus staff. This growth necessitated the development of the "chuppah" site, a covered outdoor location for camp-wide programs and sporting events. This was completed between 1976 and 1977. In 1977 the camp's kitchen became kosher certified.

As community needs changed, so did the needs of Laurelwood. The camp responded sensitively to families who could not afford the tuition. Scholarship endowment funds were merged during the 1980s. This permitted a more efficient distribution of funds to the families of campers in financial need. As counselor staffing became more challenging, the camp began to take advantage of hiring a group of young adults from England and other European countries. In addition, Israeli counselors brought much to the camp and gave our campers exposure to Jewish culture and history. Laurelwood was proud to expose its campers to Shabbat observance with special Friday night dinners and services under the huge outdoor chuppah. For many campers, these Jewish programs were their only meaningful exposure to Judaism.

The 1990s presented Laurelwood with a new set of challenges. Parents of new campers, many of whom had been campers themselves, looked for new and different experiences for their children. Specialty camps located throughout the Northeast competed with Laurelwood for campers. Computer camps, sporting camps, drama camps--all sought to lure campers looking for an exciting summer camping experience. This caused a decrease in enrollment for the first time in Laurelwood's history. It was also becoming

evident to the board that much of the camp's infrastructure needed revitalizing and funds to do much of the work were not readily available. A formal survey of the land was done during the 1990s. This allowed the board to make available for sale a parcel of land which had never been utilized by the camp. The sale of approximately 40 acres from the existing 180 acres infused nearly \$1,000,000 into the maintenance of the campus. What a difference from the original sale price of \$2,800!

After more than seventy years, Laurelwood continues to provide a well-rounded and joyful camping experience for its youth. It remains the only Jewish camp in Connecticut. Over the years it has attracted campers not only from the greater New Haven area, but also from the entire tri-state and New England area. Camp Laurelwood is as beautiful today as it was in 1969 when I first visited and worked as a counselor. In fact, this introduction to New Haven along with my courtship and marriage to another Laurelwood counselor no doubt influenced me to settle here.

I want to thank Bertha Konowitz for sharing her extensive knowledge of Laurelwood. Her dedication to the camp has been, and continues to be, an inspiration to so many of us who have been connected to this wonderful place.

New Gravestone Marks Jewish History in Branford

By Dr. Barry Herman

Connecticut's oldest known grave site of a practicing Jew now has a new tombstone which was unveiled on Sunday, April 10, 2005 in the Branford Old Center Cemetery.

Isaac Clifton Moses, born in Charlestown, South Carolina in 1781, was not a Connecticut resident, but he and his family summered in Branford with a Christian family named Beach. In 1834 he and his wife Hannah were setting out from Connecticut to their home in Charlestown when a buggy accident occurred. Isaac Moses was killed instantly and his wife was seriously injured but survived the accident.

Isaac Moses was a successful merchant and a Justice of the Peace. He was an active member of K. K. Elohim Synagogue in Charlestown, one of the oldest synagogues in the country. In 1825, he and others broke away from this Orthodox congregation and founded the Reform Society of Israelites, the first reform synagogue in America.

Isaac Moses married Hannah Lazarus when he was 21. Her family was related to the forebears of the noted poet Emma Lazarus (1849-1887), who wrote the sonnet inscribed on the Statue of Liberty. Raphael Moses, an uncle of Isaac Moses, was a governor of the State of Georgia, and was believed to be the first Jewish governor in the United States.

The grave site of Isaac Moses is believed to be the oldest burial site of a practicing Jew in the Greater New Haven area and probably the first anywhere in Connecticut. There are others who died earlier, but they were not practicing Jews. The writing on his original gravestone is no longer legible, but a photo of the gravestone taken twenty-five years ago by Werner Hirsch, curator of the Jewish Historical Society of Greater New Haven, captured the engraving when it was still readable. Werner discovered the gravestone by accident when he was looking for another gravestone. He researched the name of Isaac Moses with Yale professor Rollin Osterweis, noted author and historian, and with Rabbi Malcolm Stern, author of the book *Jews Living in Colonial America*. They both agreed with Werner's findings.

Werner made contact with two descendants of Isaac Moses living in Charlestown and Texas. They both agreed to be involved with the restoration of their ancestor's gravestone. Werner also contacted the State of Con-

necticut Historical Commission and the Branford Cemetery Association; both organizations approved the project. The Jewish Federation's "Celebrate 350" Committee with the Jewish Historical Society of Greater New Haven asked Dr. Barry E. Herman to spearhead a committee to raise funds for the gravestone restoration and plan an appropriate restoration unveiling ceremony. Jimmy Shure of the Robert E. Shure Funeral Home agreed to fund the cost of an engraved bronze plate attached to a large raised stone footstone. The Giordano Brothers Monument Company provided the new engraved raised footstone placed near the original tombstone.



A solemn but fitting ceremony was held at the Branford Cemetery on Sunday, April 10, 2005. Over 200 people attended the unveiling ceremony. Appropriate remarks were made by New Haven Jewish Federation officials, local politicians, committee members, and local rabbis. A special 20-gun salute was made by the Corcoran-Sundquist American Legion Post 83 of Branford whose marching band played the National Anthem. Other marching groups included the Greater New Haven Jewish War Veterans Post 204 and Congregation B'nai Jacob Boy Scout Troop 41.

A special tribute was made by State of Connecticut First State Troubadour Tom Callinan, who composed and sang an original poetic song dedicated to Isaac Moses. He also played the guitar and sang other ethnic songs, which added to the importance of the occasion.

A letter from U. S. Senator Joseph Lieberman to the restoration committee was read at the ceremony:

“Today’s ceremony marks one small, but significant piece of the National Foundation for Jewish Culture’s ‘Celebrate 350’ campaign celebrating 350 years of Jewish Life in America. Thanks to the efforts of Dr. Herman and Mr. Hirsch, Isaac Clifton Moses’ place in that rich 350 year history has been permanently secured.”

Childhood Remembrances of a Summer Cottage at Prospect Beach, West Haven, in the Early 1930s

By Herbert Sachs

I am the younger son of William Sachs. My brother Milton was eight and a half years older than I. My father was born in New Haven and graduated Yale Phi Beta Kappa. My mother was born in Vilna, Lithuania. My father was a math teacher at the renowned Stuyvesant High School in Manhattan. In the early 1930s, when we lived in the Bronx and I attended P.S. 70 there, our family summered from July 1 to Labor Day in a four-room cottage at Prospect Beach, West Haven, one block from Long Island Sound. So, with a little mental arithmetic, I am recalling back seventy years with a sharpness of memory that amazes me.

At the beginning of every summer Railway Express picked up our large ink-blue, brass-buckled trunk with our family's clothing and kosher dishes and silverware from our apartment in the West Bronx near the Grand Concourse and delivered it to the cottage we rented on Prospect Avenue. Our original rent for the cottage was \$90.00 per summer.

The cottage had knotty pine walls. The combination living room and kitchen was dominated by an "ice box" that consumed one block of ice a day and had a drain tray under it. How I remember the "ice box," a grainy, shellacked dark brown box inside of which a metal-lined box cradled a rectangular block of ice sitting atop a drain to an evaporating tray under the ice box. A fresh block of ice was delivered daily ("the iceman cometh"). Oh, how I delighted in running out to the ice truck and filching a crystal clear spike of ice—and racing back to the porch where my molars stealthily crunched it into edible low calorie debris.

Our cottage featured a small screened-in porch that held six rocking chairs plus a small rocking chair for me. While I sat in my rocking chair, my father, looming above in his "adult" rocking chair, taught me English grammar and algebra. Watching the stars, he frequently pointed out the constellations Orion and his starry belt, Ursa Major and Ursa Minor, which includes the North Star. In mid-August we could view the undulating subdued color waves of the Aurora Borealis. Fireflies illuminated the darkness each night, amazing me, and bats flocked in the air making a tilted disc-like formation.

Fronting the porch was a 100-foot green grassy lawn. My brother liked to mow this lawn about three times a summer with a hand-driven mower—good exercise. The lawn was bordered by three royal Lombardy poplar trees, with their magnificent dark green heart-shaped leaves. Unfortunately, one year, two of these trees were destroyed by a hurricane.

A rectangular lush vegetable garden paralleled our 100-foot lawn and by mid-August was bearing many tomatoes, cucumbers, squash, and other vegetables. The Celentanos, an elderly Italian American couple, were the owners of the garden and gave my parents a large basket of homegrown vegetables as a gift of appreciation for keeping a watchful eye on their garden, protecting against stealth.

Prospect Beach, typical of the New England shoreline, was rocky (rounded by water erosion). At low tide, sandbars appeared. One of my favorite activities was to go clamming, and because we kept kosher, I gave the clams to neighbors.

On July 4th the local volunteer fire department would build a high pyramid of wooden metal-banded barrels to fuel a nighttime bonfire near the beach and firehouse. Games of chance flanked the pyramid: once I plunked a coin down as the number board wheel spun and I won a large watermelon.

Late in August, my dad, brother and I climbed a steep upper portion of Prospect Avenue, across the “J” car trolley tracks and 15 minutes across some abandoned train tracks to a flat area lush with prickly blackberry bushes and poison ivy (I learned to recognize the three shiny leaves and let it be). On occasion my brother developed red rashes on the skin of his arms and they had to be painted purple with compound potassium permanganate (a palliative).

Savin Rock, an immodest amusement park, once mentioned in one of Thomas Wolfe’s novels, was a mile away from our cottage. To get there we walked over trolley tracks and trestle with the adjoining wetlands’ cat tails spearing the sky. Savin Rock had a children’s-size roller coaster, the tunnel of fright, whip-cars, and games of chance. Adjoining the park was the fancy Wilcox’s Pier Restaurant and a pier from which my brother and I and many other men fished for baby blue snappers using long bamboo poles hooked with a segment of sand worm at the end of a line. We caught many of these snapper blues; breaded and sautéed by my mom, they were tender and delicious.

Each summer our family made its way up Prospect Avenue to visit a proud elderly white-haired couple, the Roaches. They welcomed us to their small white screened-in porch where Mr. Roach often told his tale of woe.

Having worked hard during World War I for the Remington Rand plant, which manufactured military equipment in Norwalk, he expected his promised pension, but it never showed up in his mailbox. The Roaches lived frugally. Luckily they owned their own house. I recall my dad quietly handing them several dollars as we said our good-byes. A proud couple!

Our family didn't spend all our summer hours at Prospect Beach, however. The "J" trolley, a half block from our cottage, took us weekly to downtown New Haven to the Loews Poli or Bijou—both recently air conditioned—to see movies. The top actors included James Cagney, Edward G. Robinson, Akim Tamaroff, Claudette Colbert, Nelson Eddy and Jeannette McDonald. But the most important part of our summers on Prospect Beach was the family gatherings on our porch with the many members of my father's large family. After my father, William, the eldest, came my uncle Louis, once referred to in *Commentary Magazine* as the leader of the Russian Jewish community in New Haven. Louis was a lawyer appointed to four five-year terms as a Workmen's Compensation Commissioner. He and another brother, Manny, were Yale Phi Beta Kappa lawyers and soon joined with my Uncle Joseph to form the law firm Sachs, Sachs, and Sachs. My uncle Manny was a devoted Zionist. While attending a 1938 Zionist convention in Europe he witnessed Kristallnacht. Tragedy struck him, however, at a White Mountain Camp (White Roe). While climbing up a lake ladder he grabbed a poorly insulated flood lighting cable with wet hands and was electrocuted. Double indemnity was paid.

My father's two sisters, Frummie and May, graduates of a two-year normal school, were teachers. I remember my mother's bridal shower for my aunt Frummie—many white tablecloths covering square bridge tables on our sunbathed front lawn. She was marrying Leo Blatt after conversing exuberantly with him on our porch many a night. Brothers Bernie and Benny, fraternal twins who also went to Yale, were businessmen. My brilliant cousin Artie (Louis's son) joined Sachs, Sachs, and Sachs and was a successful real estate lawyer; he became owner of the first New Haven cable television.

Among my family memories is the summer my brother Milt was recovering from infantile paralysis. His arm was paralyzed for a year until he regained control after he was given the Sister Kenny water bath treatments. Swimming in the Long Island Sound was good therapy. He perfected a picturesque Australian crawl style with synchronized feet, arm and head movements; he kicked a spout of salt water as his arms slapped the ocean surface one at a time and he raised the side of his head to clear his mouth and nose for breathing. He once dove from a rowboat with a beach collie in the boat;

the dog lunged after him and bit his shoulder. The dog was held in quarantine for a week by the West Haven Health Department—fortunately it did not have rabies and my brother avoided a painful series of injections.

Other remembrances of our summers in Prospect Beach: the Richard Peck, a ferry way on its regular route out near the breakwaters; horseshoe crabs lounging on the rocks at low tide waiting to be bathed by the next high tide (spiked tails were said to be dangerous to bathers); crabbing off boulder rocks with broken mussels tied to the end of a string; a silver maple tree close to our cottage becoming overloaded with nesting early morning tweetie birds—the Health Department burned a compound under the maple to drive off these noisy birds and it worked--the bird chorus stopped; a Coca Cola truck distributing six-ounce bottles free once or twice a summer (I became hooked at an early age); and the smell of hot rolled tar permeating our porch when the street was tarred once a summer—I can smell it now.

Amazingly, I remember so many of the sights, sounds, and events of these summers, but ask me what I had for lunch yesterday and I am stumped.

Child Survivors of the Holocaust in Greater New Haven

By Martin Ira Glassner and Renée Glassner

Background

The Holocaust Child Survivors of Connecticut (HCSC) was founded only a few months after the first international conference of child survivors was held in New York in 1991. Since then it has been a vital support group. Although the wounds can never be completely healed, members of the group help one another to come to terms with their past. In addition, the group has mounted a number of outreach activities in the field of Holocaust education.

Activities include an active Speakers Bureau, which matches survivors with churches, schools, civic groups, and others; a book called *Childhood Memories: Jewish Children Who Survived the Nazi Peril Speak*, designed for and widely used in secondary schools; an award-winning video documentary, *One Out of Ten*, now also in DVD format; an essay contest for secondary school students; and a full-length book on the impact of the Holocaust on survivors who were children at the time, titled *And Life Is Changed Forever*, by Martin Ira Glassner and Robert Krell, published in 2006 by Wayne State University Press.

The majority of members of the organization, some 70 of them, live in Fairfield County, but we have identified 16 who have recently lived in the New Haven area. Separating survivors by age is justified by many studies that demonstrate clearly that children react to stress and trauma differently from adults. The older survivors who settled in the New Haven area are discussed in some detail in the article "The Holocaust Fellowship of Greater New Haven," by Sally Horwitz, which appeared in *Jews in New Haven* (Volume 8, pp. 133-139). Here we offer brief sketches of the younger survivors, in alphabetical order.

The Child Survivors

Mark Marian Auerbach (formerly Marian Max Auerbach) was born in Tarnopol, Poland, in September 1926. He was in a number of camps, including Auschwitz and Bergen-Belsen, but managed to stay with his father

and brother until liberation. He graduated from an ORT school in Germany as a dental technician. He arrived in Boston in 1949. He lived in West Haven from 1955 to 1979, then in New Haven. He was a polio research technician at Yale, then a chemical research technician at Olin Corporation until he retired in 1982. He and his wife Rhoda were also active in community affairs, including Holocaust education, interfaith programs, and a soup kitchen for the hungry and homeless. He died on December 15, 2006.

Eva S. Benda (née Bloch) was born in Berlin on May 13, 1924. She moved with her mother to Prague, her mother's home town, in 1932 and watched the German army march into Prague on March 15, 1939. In October 1942 she and her mother were transported to Terezin (Theresienstadt). They lived there in relative safety and comfort for two years, until October 1944, when they were transported to Auschwitz. They were shipped from there to Oederan, near Dresden, a vast improvement over Auschwitz. In April 1945 they were providentially returned to Terezin, from which they escaped to Prague. From there they went to New Zealand, where Eva married Harry Benda, a survivor of a Japanese internment camp. They came to the United States in 1952, landing in Miami. Harry taught at several universities and they had two children. They came to Yale in 1959. Harry died in October 1971. Eva earned a master's degree in psychology and became a psychiatric social worker with the State of Connecticut. She retired in 1989, but still works part-time as a real estate agent.

Charles Gelman was born in Kurenits, Poland, in 1922. After the Soviets and then the Germans occupied the area, he survived by becoming a house painter for the Germans. He escaped the liquidation of Jews in the area and joined a partisan brigade, fighting with them until they linked up with the Red Army in 1944. After the war he made his way to the American zone of Germany and then to the United States, arriving on October 5, 1948. He stayed with his cousin, Eli Zimmerman, until he married Sydonie Tanenbaum in March 1955 and moved to New Haven. He had a variety of jobs but primarily he sold insurance and served as the cantor of Temple Beth Sholom in Hamden, retiring in 1987. He died on May 24, 2004.

Renée Glassner (née Rywka Losice, later Renée Gewirtzman) was born on November 6, 1931 in Losice, Poland. She, her parents, and two brothers were at times separated but, with the help of Polish farmers, managed to hide from the Germans. She hid in a wardrobe in the home of a Polish policeman in Losice for five months, then in Koszelówka in a pit under an animal shed for one and a half years. Of the 7,000 Jews in Losice in 1939, Renée was one of only 16 who survived. She arrived in New York with her family on July 30, 1948 and went immediately to Albany, New York, where

she lived with the uncle who sponsored them. In 1967, while living in California with her husband and three daughters, she earned an M.A. in Spanish and linguistics. She has been living in Hamden since August 1968. She taught Spanish and French in North Haven High School until she retired in 1997. She became active in the Holocaust Child Survivors of Connecticut, speaking about her Holocaust experience to schools, churches, civic groups, and so on, and working on other projects in Holocaust education.

Holocaust survivor Renée Glassner addressing the public in her home town of Losice, Poland, May 20, 2008.



Anna Steüer Goldberg (Dola Steüer) was born on April 3, 1929 in Drohobycz, Poland. During the Holocaust she was a prisoner in Plaszów, Auschwitz, Bergen-Belsen, Gelsenau, and Mauthausen. She arrived in New Orleans on April 3, 1949, settling in Connecticut in 1950, then in Hamden in 1988. She had one year of study at the Stone Academy of Business and has been a licensed real estate agent for 32 years.

Geoffrey Hartman (Gert Haumann) was born in Frankfurt am Main, Germany, on August 11, 1929. He was sent to England on a Kindertransport in March 1939 and lived on the estate of James Rothschild in Waddleston with 19 other boys. He was reunited with his mother and came to the United States in August 1945. He has lived in New Haven since 1949 with intervals of living elsewhere. He earned a B.A. at Queens College of the City University of New York and a Ph.D. at Yale. He is now Sterling Professor of English and Comparative Literature, Emeritus, at Yale and is a Co-founder and Project Director of the Fortunoff Video Archive for Holocaust Testimonies, also at Yale.

Renée Hartman was born in Bratislava, Czechoslovakia, in 1933. Both of her parents and her sister, one and a half years younger than she, were deaf and Renée had to serve as their "ears." In 1943 the two girls were separated from their parents, who were deported to Auschwitz. The girls were sheltered for many months on a farm. They were returned to Bratislava, where they lived precariously, often on the streets, until deported to Auschwitz in 1944. The train tracks were bombed en route to Auschwitz and their train was diverted to Bergen-Belsen where, a year later, they were

liberated by British troops. Renée spent the years 1945-1948 in Sweden, recovering from several ailments, including typhus. The girls were sent to Brooklyn in August 1948 to live with relatives. Renée is married to Geoffrey Hartman, and they live in New Haven.

Helene Kasha (née Guttman) was born in Alsace, France, in June 1936. Her parents were from Przemysl, Galicia, Poland. Almost immediately after the German defeat of France in 1940, most Alsatian Jews, including Helene's family, fled to the "unoccupied" zone in south and southwest France. Germany overran unoccupied France in November 1942 and again the family fled, this time from Lyon to Switzerland. They were among the lucky 20,000 Jews admitted into Switzerland. Helene lived with a Swiss family in Basle for two and a half years. She rejoined her parents in Alsace shortly after the war ended. She arrived in New York in 1964 and moved to Hamden in 1991, where she lived with her husband Henry, also a child survivor, and established a business doing translations, mostly in Romance and Slavic languages. Before she died in 2006, she became involved in Republican politics and conservation.

Henry Kasha was born in Warsaw in 1929. From the establishment of the ghetto in October 1940 to liberation by the Red Army on January 17, 1945, he hid in the ghetto. Toward the end he and 15 others, including his parents and a few Christians, survived in a bunker in the ruins of Warsaw, scavenging for food and other supplies. After liberation, he resumed a more or less normal life, catching up academically, marrying another survivor, and raising three sons. He became a prominent professor of physics at Yale University. He migrated to New York in 1964 and has been living in Hamden since 1991.

Dori Laub was born on June 8, 1937 in Cernauti, Bukovina, Romania. In June 1942, he and his parents were deported with other Jews to Transnistria, the formerly Ukrainian territory now occupied by Romania. They were interned in an old stone quarry, where the men were forced to do hard labor. When the camp was closed, they were able to survive in the town of Obodovka until liberated by the Red Army in the spring of 1944. He and his mother remained in Romania until 1950, when they emigrated to Israel. Dori received his medical degree there and practiced psychology. He emigrated to the U.S. in 1966. He held positions in Massachusetts before coming to Yale as an instructor in psychiatry in 1969. He is currently a practicing psychoanalyst in New Haven and has been living in Woodbridge since 1983. He is co-founder of the Fortunoff Video Archive for Holocaust

Testimonies. He is also Deputy Director for Trauma Studies at Yale and has published widely in his field.

Helene Rosenberg was born in Warsaw on December 17, 1923. During the war she worked as a nurse, primarily in a German hospital, posing as a Christian woman, Maria Zuk. She had other jobs as well, including trading in the black market and producing false papers. She came to New Haven in June 1949 because her husband, Willie, had a friend there from his home town, Czestochowa, Poland. After her children were somewhat independent she worked in Macy's for many years.

Endre (Andy) F. Sarkany was born in Budapest on October 31, 1936. In 1939 his parents rented an apartment in a Jewish neighborhood that also housed the Municipal Home for Poor Jewish Children. When the ghetto was created in the fall of 1944, their apartment house was included in it. The Home also became a full-fledged orphanage. This provided some protection from deportation. Although his father and other relatives were deported, Andy was saved largely because of the location of the building. The ghetto was freed by the Red Army in January 1945. He immigrated to New York in January 1957 as a refugee from the failure of the Hungarian revolution of 1956. He has an M.S. in applied mathematics and computer science and worked for 25 years for IBM. Since retiring in 1992 he has had several teaching positions and has worked for several Jewish organizations. He is currently Senior Campaign Analyst at the Jewish Federation of Greater New Haven, and has been living in New Haven since August 2001.

Gaston Leonard Schmir (Gaston Leonard Szmir) was born in Metz, France, on June 8, 1933. On September 3, 1939 the French government evacuated inhabitants who lived near the German border. The next day the family left for Angouleme. The Vichy government's anti-Semitic legislation of 1940 prompted them to leave Angouleme abruptly. In May 1943 they arrived in the village of Thones in the French Alps and were helped by members of the Resistance and by the priests of the College Saint-Joseph. In February 1944 they managed to depart Thones just ahead of the anti-Semitic Milice. On March 31 he and his nine-year-old sister Louise climbed a barbed-wire fence to safety in Switzerland. Their parents and infant brother crossed three weeks later. He arrived in New York from Lisbon in March 1946 and has lived in Hamden since 1966. Gaston received a Ph.D. in biochemistry from Yale in 1958 and was appointed Professor Emeritus of Molecular Biophysics and Biochemistry at Yale in 1985. He has lectured throughout Europe and Israel.

Richard Sheramy lived in Wadowice, Poland, at the outbreak of World War II. During the German occupation, his father was murdered in Belzec

and later his mother and sister were murdered in Auschwitz. He was transported to several labor and concentration camps in eastern and southern Germany. He was liberated by the U.S. Army near Bad Tolz, Bavaria. He arrived in the United States in December 1946 and shortly thereafter enlisted in the U.S. Air Force. He was stationed at Air Force Headquarters in Wiesbaden, Germany. Upon returning to civilian life, he earned B.S. and M.B.A. degrees at New York University. He worked in financial management for many years for a multinational corporation, from which he retired several years ago.

Nira Rubin Silverman has also been known as Stefania Zarkower and Adelaida Iwanczuk. She was born near Lwow, Poland, on February 10, 1940 while her parents were fleeing the Germans. She and her parents lived with her maternal grandmother in Zbaraz, Galicia. Two years later mother and daughter began traveling around Poland by train, truck, and bus after her father was shot by the Germans. Her peripatetic life is a blur even now, marked by hiding, shooting, bombing, false papers, illness, Catholic schools, and a new father. She and her parents moved to Paris, then Israel, then New York, arriving in 1954. Since 1971 she has lived in North Haven. She graduated from New York University Medical School and is now a dermatologist.

Giorgina Vitale (née Giorgina de Leon) was also known as Maria De-giorgis and Maria Alpozzo while in hiding with her family in villages near Turin, Italy, where she was born on February 11, 1926. She and her family spent two years (1943-1945) in Piea d'Asti, where the villagers did not reveal until after the war that they had known that the family was Jewish. It was not until May 2007 that Piea was finally recognized as a town of Righteous Gentiles. She arrived in New York in February 1949 and lived in New Haven until June 1976. Unfortunately, her husband Luciano died of ALS in 1972. Since then she has lived in Branford. She has a B.A. in Comparative Literature from Southern Connecticut State University and taught Italian at Berlitz for several years. Then she worked for the Jewish Federation of Greater New Haven in several capacities, including Director of the Women's Division. She is now active doing volunteer work, traveling, and enjoying her family.

Comments

This is a small and quite unscientific sample of child survivors, yet it demonstrates clearly the variety of countries, ages, and experiences to be found among its members. How can we account for the generally high level of achievement of Holocaust survivors in Greater New Haven?

Surviving after surviving the war required a return to functioning in a long-forgotten world, one where food was available and danger had receded. Once children became aware of the possibility of becoming “normal,” their determination to achieve normality was unrelenting. They set aside their experiences as if there were a compartment reserved for grief and bad memories and went about the business of learning at a ferocious pace. Most had lost many years of schooling and caught up or surpassed their grade level within only a few years, often in a brand-new language. (Glassner and Krell, p. 8)

Another of the most commonly cited reasons for the success of child survivors is their own resilience. “Virtually no child had a chance to survive without the assistance of adults. Fate, luck and the help of strangers all played a role, but the children who lived took actions that contributed to their survival, and they displayed remarkable resilience in constructing their postwar lives.” (Glassner and Krell, p. 2)

But now, child survivors are facing new problems: physical, financial, psychological, and so on.

This latter stage of life presents a new danger to the child survivor’s well-being and makes it important for the aging “children” to gather in groups and at conferences in order to confront the past in the presence of people who have had similar experiences. They alone understand each other. They alone are able to encourage each other to relate their stories and to share them with family. The unburdening of the child survivor’s traumatized self has resulted in a recent outpouring of published memoirs. (Glassner and Krell, pp. 9-10)

An example of gathering in groups is the HCSC, an active organization that provides services and comradeship to its members. On a larger scale, the authors recently attended the 19th Annual International Conference in Jerusalem of the World Federation of Jewish Child Survivors of the Holocaust, along with some 800 others, including non-survivor spouses and offspring, and we can testify to the value of such activities. And a small example of the memoir genre — though it is much more than that — is our book *And Life Is Changed Forever*, which contains the stories of 21 child survivors from 13 countries, plus psychosocial analyses, maps, photographs, and other features.

In these and other ways we are honoring the one and a half million Jewish children murdered by the Germans and their allies. If the child survivors have accomplished so much, imagine how much the murdered ones could have achieved if they had been allowed to do so. They could have contributed hugely to the development of a better world — or, as it is expressed in Hebrew, *tikkun olam*.

Jewish Physicians in New Haven, 1930-1950

By David S. Fischer, M.D.

In reviewing the previous eight volumes of *Jews in New Haven*, I noticed many articles on Jewish businesses in the city, businessmen, synagogues, synagogue leaders, rabbis, veterans, fraternal organizations, charities, civic organizations, philanthropists and families, but few profiles of attorneys and none of physicians and dentists. The cumulative index shows that most of those listed as "Dr." were academics or clergy with a doctoral degree in philosophy, education, or divinity. The only exception is a brief discussion of the medical and dental staff of the Jewish Home for the Aged in a larger article on that institution (see volume 5, pages 51-69).

As a physician, I felt there should be an article on New Haven's Jewish physicians. I asked Dr. Samuel D. Kushlan to write an article on the Jewish physicians of New Haven in the 1930s and 1940s, a task he is uniquely qualified to do at age ninety-six. He understandably declined to write the article, but he gave me a list of twenty-nine Jewish physicians and eight other physicians who were probably Jewish. Of the twenty-nine, three came to New Haven after 1950 so they were removed from the list. Of the eight probable Jewish physicians, all eight were confirmed as Jewish, but one came to New Haven after 1950, and another, Dr. Lafayette Benedict Mendel, held a Ph.D. from Yale and was Sterling Professor of Physiological Chemistry in Yale's Sheffield Scientific School, the graduate school and in the medical school, but he was not a physician. (His illustrious career as a researcher who proved the beneficial effects of vitamins is detailed in Dan A. Oren's article, "Jewish Faculty at Yale," in *Jews in New Haven*, volume 3, pages 13-29 with a picture of Mendel on page 20 of that article, and in Oren's *Joining the Club: A History of Jews and Yale*, 1985, 2nd edition 2000, Yale University Press).

Of Dr. Kushlan's thirty-two Jewish physicians who practiced after 1930 and before 1950, I actually knew twenty in their later years, and in addition I was able to remember an additional seventeen Jewish physicians whom I met after I came to New Haven in 1962. Were there only forty-nine Jewish physicians in New Haven in that twenty-year period? To find the names of additional physicians who were probably Jewish, I reviewed the 12th edition of the American Medical Directory (1931), the 14th edition (1936), the

17th edition (1942), and the 18th edition (1950).

To compile the list for the 1930s I added the Jewish-sounding names in the 1931 American Medical Directory volume to those in the 1936 volume and subtracted the interns who spent only a year or two training in one of the local hospitals and then left New Haven. Similarly, to compile the 1940s list I added the names of those in the 1942 volume (a greatly diminished list because of the war and because many were already on the 1930 list and I did not repeat their names) to those in the 1950 volume and subtracted the interns. Thus I may have omitted a Jewish physician who practiced in New Haven only between 1937 and 1941.

Then I reviewed my new and expanded list with Dr. Kushlan, and he confirmed that names as a clue to Jewish heritage are very helpful but can be misleading. He pointed out several with Jewish names who were not Jewish and I removed their names from the list. This raised the question of how many Jewish doctors were not on the list because we did not recognize their names as Jewish. There is no way to be sure. Except for personal knowledge, we might have missed Lear, Taffel, Yudkin, Bailey, Nahum, and Pinn. Nahum had been Nachomofsky and Bailey had been Bailin (the original name of the first rabbi of Congregation Bikur Cholim B'nai Abraham; see the article on that synagogue in this volume).

Compiling these lists also raised the question of what we meant by "Jewish"—the old question of "who is a Jew." By current halacha (Jewish religious law) anyone who is born of a Jewish mother and does not renounce Judaism or convert to another religion is technically Jewish. Some physicians who were born of a Jewish father and a non-Jewish mother but identified as Jewish (as defined by the Reform movement), or raised Jewish children or participated in Jewish activities and not those of another religion were considered Jewish for the purposes of this article. Many, perhaps most, of the physicians were not regular attendees in synagogue. By hospital rules, patients in the hospital had to be seen every day, including Saturday and Sunday, and most physicians in those days were solo practitioners. They often had to drive to the hospital or make a house call, write orders, histories, physical exam notes, progress notes, or prescriptions on Shabbat.

Some tried to adhere to their Orthodox upbringing, but most were Conservative or Reform. Some abandoned all religious Jewish practices, but still self-identified as Jews, contributed to Jewish charities, served on boards of Jewish organizations whose missions were fraternal or secular, and supported Zionist organizations, the Anti-Defamation League, B'nai Brith, Jewish Family Service, Jewish Community Center, etc. Again, if they self-identified as Jewish and did not deny their Jewish origin, we counted them

as Jewish. Dr. Howard Spiro (who has been a physician in New Haven on the staff of the Yale Medical School for more than fifty years) knew many of the Jewish physicians and kindly reviewed the lists to help identify the heritage of some we did not personally know whom he did know.

At this point, I was satisfied with the research. I drew up the chart for the 1930s and another for the 1940s, listing all those physicians who were Jewish as defined in this article. It seemed that I could wrap up the article and be finished. Then I went to the Jewish Historical Society of Greater New Haven to see if there was any more information in the archives. The archivist, Marvin Bargar, called my attention to the role of the Jewish doctors who staffed the Jewish Home for the Aged (see the article in volume 5, pages 59 and 60). I located their list of members and added thirteen more Jewish doctors to the list. Those whose family names did not originally suggest a Jewish heritage included George and Louis O'Brasky (perhaps the immigration officers made their name "Irish"), Moore, Smith, Bercinsky, Bonoff, Bretzfelder, Herrman, Kapsinow, Notkins, Smirnow, White, and Zaff.

This research led to stories about the Jewish Physicians Club, a product of the 1920s, and about the anti-Semitism endured by the Jewish physicians of New Haven prior to 1930 which led to an attempt to form a Jewish hospital in New Haven. Those two stories and the Jews who saved the Yale Medical School from possible extinction in desperate times are included in the separate article that follows.

The following list represents current research and data. If there are corrections or additions, kindly notify The Jewish Historical Society and we will maintain the corrected information in our archives.

1931 & 1936 American Medical Directory

Last Name	First Name	Born	University	MD
Alderman	Irving Saunders	1891	Columbia	1919
Alpert	Reuben Harry	1890	Yale	1921
Appell	Harold Seymour	1892	Tufts	1927
Bailey	Edward	1903	Tufts	1927
Bercinsky	David	1866	Yale	1902
Berman	Harry L	1892	Yale	1915
Blodinger	Israel	1903	Yale	1925
Blum	Max	1897	Tulane	1925
Bonoff	Zelly Adam	1880	Yale	1904
Bretzfelder	Karl Benjiman	1891	Jefferson	1916
Brody	Bernard Stephen	1903	Yale	1928
Bruckner	William Jerome	1909	Cornell	1933
Chain	William Harold	1893	Long Is. College	1923
Chasnoff	John Arthur	1910	Long Is. College	1936
Climo	Samuel	1906	Ohio State	1929
Cohen	Alfred	1890	Berlin	1919
Cohen	William	1900	Yale	1923
Cutler	Herman Shepherd	1910	St. Louis	1937
Epstein	Charles Joshua	1905	Yale	1929
Etkind	George Meyer	1907	Maryland	1933
Freedman	Herman Sumner	1910	Tufts	1935
Freedman	Morris	1906	Tufts	1932
Freedman	Barnett Philip	1896	Yale	1920
Freeman	David	1889	Yale	1924
Friedman	Irving	1907	Yale	1933
Gingold	Thomas Leverett	1894	Columbia	1919
Glazer	Morris	1896	Tulane	1922
Goldberg	Samuel J, Sr	1893	Yale	1907
Goldman	George	1897	Yale	1910
Goldstein	Morris	1896	Yale	1926
Gomperts	Louis Michael	1872	Yale	1896
Goodman	Louis Sanford	1906	Oregon	1932
Gordon	Ernest Foster	1905	Johns Hopkins	1930
Gordon	Harry	1906	Cornell	1929
Gordon	Robert Kelnar	1896	Columbia	1919

Greenberg	Leonard	1892	Yale	1910
Greenhouse	Barnett	1895	Yale	1921
Halpern	Lena	1907	Yale	1935
Hankin	Morris	1904	Long Is.College	1933
Harris	Benedict	1899	Yale	1922
Harris	Jesse Samuel	1895	Yale	1922
Herrman	Julian Bertram	1896	Yale	1921
Hillman	Maurice M	1892	New York	1919
Hershman	Abram A	1886	Yale	1908
Kaplowe	Joseph	1903	NY Homeopathic	1930
Kapsinow	Robert	1896	Yale	1922
Kaufman	Charles Emanuel	1886	Yale	1920
Klebanoff	Harry E	1900	Yale	1925
Kleiner	Samuel B	1892	Yale	1915
Klinghoffer	Kalman Anselm	1906	Yale	1934
Koufman	William Bernard	1910	Tufts	1935
Krosnick	Morris	1905	Yale	1930
Kushlan	Samuel Daniel	1912	Yale	1935
Labovitz	Nathaniel	1894	Columbia	1914
Lavietes	Paul Harold	1907	Yale	1930
Lear	Maxwell	1888	Yale	1911
Levin	HymanAlexander	1894	New York	1918
Levy	Nathan	1901	Yale	1927
Levy	Daniel Frederick	1893	Yale	1919
Linde	Joseph Irving	1886	Yale	1908
Markoff	Abraham	1907	Long Is.College	1932
Marshak	Irving Jacob	1902	Tufts	1926
Moore	Aaron	1898	Tulane	1924
Nahum	Louis Herman	1892	Yale	1916
Newman	Richard Goldstein	1905	Johns Hopkins	1930
Nodelman	Jacob	1904	Yale	1929
Notkins	Louis Adolph	1877	Yale	1903
O'Brasky	George Harry	1894	Jefferson	1920
O'Brasky	Louis	1898	Jefferson	1922
Philipson	Samuel	1896	NY Homeopathic	1918
Pinn	Abraham Samuel	1902	Laval, Quebec	1929
Rogowski	Bernard	1900	Yale	1924

Rothchild	Morris Loeb	1898	France	1926
Rubin	Abraham Louis	1909	Tufts	1935
Salinger	Robert	1893	Johns Hopkins	1925
Saltzman	Jacob A	1905	NY Homeopathic	1933
Saposnik	Jacob Jay	1907	Howard	1933
Shapiro	Louis Mendelson	1896	Maryland	1922
Shure	Abraham Lewis	1902	Tufts	1927
Sigel	Harry	1910	Tufts	1934
Silverberg	Samuel Joshua	1896	Columbia	1921
Slater	Morris	1897	Yale	1921
Smirnow	Max Ruskin	1881	Yale	1906
Smith	Norman Nathaniel	1900	Yale	1924
Spier	Seymour Leopold	1872	Yale	1904
Spinner	Samuel	1911	Tufts	1935
Strauss	Maurice Jacob	1892	Columbia	1917
Taffel	Max	1909	Yale	1931
Weil	Isaac Isadore	1887	New York	1914
Weiner	Hyman Arne	1907	Johns Hopkins	1932
Weiner	Joseph	1894	Johns Hopkins	1920
Weisberger	David	1904	Yale	1935
White	Herman Robert	1888	Yale	1912
Winkler	Alexander W	1908	Harvard	1931
Winternitz	Milton Charles	1885	Johns Hopkins	1907
Yudkin	Arthur Meyer	1893	Yale	1917
Zaff	Fred	1912	Michigan	1937
Zimmerman	Harry Martin	1901	Yale	1927

1942 & 1950 American Medical Directory

Last Name	First Name	Born	University	MD
Albom	Jack Jonathan	1912	Columbia	1929
Allinson	Morris J C	1912	Arkansas	1945
Bakst	Alvin	1923	New York	1944
Berlowe	Max Llewellyn	1907	Long Is. College	1934
Bondy	Philip K	1917	Harvard	1942
Brand	Elliot S	1917	New York	1943
Chernoff	Hyman M	1918	New York	1943
Cohen	George A	1912	Rochester	1943
Cohen	Louis H	1912	Yale	1937
Feldman	Joseph D	1916	Long Is. College	1941
Fischer	Alexander	1908	Paris	1936
Forman	Joseph B	1914	Yale	1939
Freedman	Lawrence Z	1919	Tufts	1944
Glaser	William	1913	Tufts	1938
Godfried	Milton Simon	1911	Yale	1936
Goldberg	Samuel James Jr	1910	Harvard	1936
Goldman	Franz	1895	Berlin	1920
Gompertz	Michael M	1912	Columbia	1937
Gordon	Robert Stanton	1922	Columbia	1946
Granoff	Dorothy Evelyn	1915	Med College PA	1941
Granoff	Morris Aaron	1914	Chicago	1937
Greenhouse	Herman R	1917	NY Homeopathic	1945
Jaffe	Samuel A	1913	New York	1938
Joseph	Lester George	1914	Jefferson	1939
Kaetz	Harvey Warren	1914	Tufts	1940
Kartin	Bernard Leon	1912	Columbia	1939
Klein	Harry	1909	Michigan	1940
Kreis	David J	1922	Tufts	1947
Krosnick	Gerald	1911	Jefferson	1938
Lerner	Aaron	1920	Minnesota	1945
Lewis	Herbert D	1916	Harvard	1942
Lidz	Theodore	1910	Columbia	1946
Liebow	Averill Abraham	1911	Yale	1935
Lowenberg	Robert	1917	New York	1942

Lowman	Robert M	1912	Maryland	1936
Mendelsohn	William	1903	Johns Hopkins	1933
Millen	Samuel	1911	Geo. Washington	1938
Moss	Harry G	1905	New York	1928
Newman	Harry R	1910	Toronto	1935
Pitegoff	Charles Haskell	1916	St Louis	1940
Poverman	Abraham David	1907	Vermont	1932
Redlich	Frederick	1910	Vienna	1935
Ritvo	Samuel	1917	Yale	1942
Rosenthal	Richard	1914	Long Is. College	1938
Roth	Oscar	1910	Vienna	1937
Roth	Stephanie Zelman	1912	Vienna	1936
Rozen	Alan Abraham	1911	Yale	1937
Rubin	George Alan	1905	Edinburgh	1932
Schaefer	Franklin H	1920	Rochester	1945
Shapiro	Robert	1915	Pennsylvania	1938
Shutkin	Ned	1911	Northwestern	1938
Sigel	Harry	1910	Tufts	1934
Slater	Julius	1922	McGill	1947
Slater	Daniel	1913	NY Homeopathic	1940
Sokal	Joseph	1917	Yale	1940
Solnit	Albert	1919	California—S.F.	1943
Spiegel	Charles Markle	1910	Hahneman	1936
Sumner	Martin M	1924	NY Homeopathic	1947
Swirsky	Morgan	1913	NY Homeopathic	1939
Weiner	Leonard	1920	Wisconsin	1944
Weinman	David	1909	Paris	1935
Welt	Louis Gordon	1913	Yale	1938
Wessel	Morris	1917	Yale	1943
Winer	Paul	1918	St Louis	1944
Zagraniski	Raymond J	1915	Yale	1942
Zale	Charles	1916	Toronto	1941

Jews and Medicine in New Haven, 1848-1930

By David S. Fischer, M.D.

Introduction

As indicated in the previous article, my original intention was to document by name the Jewish physicians of the New Haven community and the few at the Yale Medical School. In the course of researching that material, I found four interesting stories that either have not been discussed in previous volumes of *Jews in New Haven* or have been mentioned only in passing: three Jews who contributed in a major way to the survival of the Yale Medical School when it faced a crisis that might have led to its demise or major modifications; interactions of Jewish and gentile physicians in New Haven; the Jewish Physicians Club of New Haven; and the Beth Israel Hospital Society of New Haven.

The information for these stories is based largely on the archives (including audiotapes) of the Jewish Historical Society of Greater New Haven (JHSGNH); my own personal observations and discussions with many of those involved; Gerald N. Burrow, *A History of Yale's School of Medicine* (Yale University Press, 2002); Brooks Mather Kelley, *Yale: A History* (Yale University Press, 1974); Dan A. Oren, *Joining the Club: A History of Jews and Yale* (Yale University Press, 1985; 2nd edition 2000) (the best book on Jews and Yale); Howard Spiro and Priscilla Waters Norton, *Dean Milton C. Winternitz at Yale*, a reprint of an article from a larger biography, kindly made available by Dr. Howard Spiro; Marcia Graham Synnott, *The Half-Opened Door* (Greenwood Press, Westport, CT, 1979); Toby Appel, Shari Laistand, and Allison Carboni, "New Haven's Hospitals" exhibit, which took place at Cushing/Whitney Medical Library in 2000 (<<http://info.med.yale.edu/library/exhibits/hospitals/beginnings.html>>); Toby Appel, Lilli Sentz, *Medicine at Yale, 1901-1951* available at <<http://infor.med.yale.edu/library/exhibits/yalemed2/1901-1911.html>>. Toby Appel, John R. Bumstead Librarian for Medical History, kindly made some Yale archival material available and gave bibliographical advice.

The Background

Between 1820 and 1840, the Jewish population of the United States increased fivefold, from an estimated 3,000 to about 15,000. From 1840 to

1860, it increased tenfold to 150,000. By 1877, the first “official” census of the American Jewish community listed it at 250,000. These Jews came primarily from the Central European areas of Bavaria, Western Prussia and Posen and settled in the northeast. A fair number came to New Haven, which is why the first two New Haven synagogues, Mishkan Israel and B’nai Scholom, were largely German. These immigrants were educated and quickly assimilated.

Based on my research, the first Jewish doctor to practice medicine in New Haven was Arthur Ruickhold, who was born in 1840 and received his M.D. degree from the University of Jena in Germany in 1865. He is listed in the New Haven City Directory of 1872 as residing at 13 Whiting Street. He was the only Jewish person in the directory list of 166 physicians that year. It should be noted that during the early nineteenth century, anyone could call himself “doctor” and there were some untrained doctors and some charlatans or “snake-oil-salesmen.” Slowly the various states evolved licensing laws.

The Connecticut State Medical Society (CSMS), chartered in 1792, was empowered to confer medical degrees as well as act as an examining and licensing body. The charter of the society stated that the M.D. degree was honorary, and was only awarded to physicians who had been in practice for a long time. By 1800, physicians in Connecticut could be licensed after serving a satisfactory apprenticeship of three to five years under an established physician who was recognized by the CSMS. To my knowledge, no Jewish physician was ever licensed under such an apprenticeship.

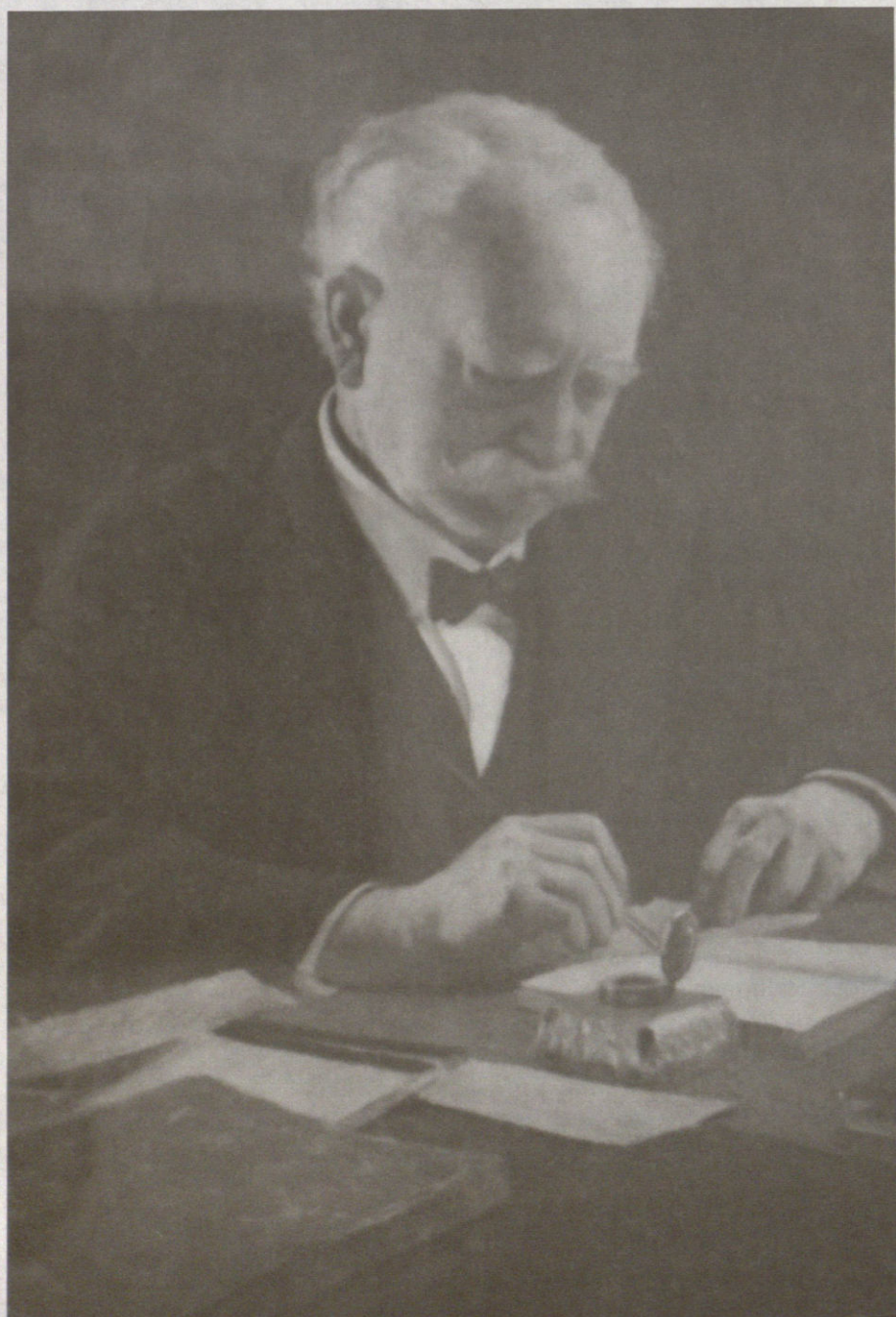
In 1806, Yale College began negotiations with the CSMS to establish the Medical Institution of Yale College. In 1810, the legislature issued a charter for it, but it did not open until November 1813. It had thirty-seven students, including seventeen from Connecticut, eight of whom came from the New Haven area. Medical students were required to be high school graduates. Yale tried to upgrade by introducing a graded three-year course in 1879, and it amicably agreed with the CSMS to sever their joint management of the school effective in 1884. Then the name was changed to the Medical Department of Yale College. To further improve the quality of the students, it required a matriculation examination for students lacking a college degree. Yale and Harvard were the only medical schools in the Northeast to set such high standards, and as a result, enrollment fell by more than fifty percent. However, Yale remained the only chartered medical school in the state that could award an M.D. degree to its graduates. By this time the apprenticeship system had declined and soon afterward it ceased.

Jewish Medical Graduates of Yale

The first Jewish physician to graduate from Yale was Sigmund Waterman in 1848. He went on to a distinguished career as a practitioner and a professor of medicine in New York City. Not until thirty years later, in 1878, did the next Jews graduate from the Medical Institution of Yale College; they were Henry Fleischner and Max Mailhouse.

The Jewish physicians listed in the New Haven City Directory of 1883 and 1887 were Mailhouse at 151 Meadow Street (he was a member of Mishkan Israel) and Fleischner at 928 Grand Avenue (he was a member of B'nai Scholom), and Arthur Ruickhold, who had moved to 71 Olive Street, an area with a concentration of German Jews (B'nai Scholom moved to 98 Olive Street in 1895). Fleischner was a class officer in medical school and went on to have a distinguished career as a physician specializing in skin disorders. He was on the staff of the Yale Dispensary and became a clinical professor of dermatology at the medical school. His portrait hangs on the second floor corridor connecting the Beaumont Room to the portrait gallery of former medical school deans in the Sterling Hall of Medicine. He was frequently mentioned as a role model by Jewish physicians of the first decade of the twentieth century. Max Mailhouse had earned an M.B. in 1876, two years before his M.D. and he went on to become an instructor in neurology in the Yale Dispensary. From 1907 to 1920 he was a clinical professor of neurology at the medical school. He was also one of only two Jewish members of the restricted Graduates Club in that period. The other was Lafayette B. Mendel, Ph.D. Many years later Dean Milton C. Winternitz was granted membership as a result of strong pressure by Yale President Arthur Twining Hadley.

The next Jewish M.D. to graduate from Yale was Moses Kleiner, who graduated in 1888. His medical class of 1888 had only seven graduates, but it was now called the Medical Department of Yale University. The class of 1889 had only two graduates and that of 1890 only seven. Yale was paying a high price for its high academic standards. Still, in 1896, it extended the graded class program to four years. It is not clear when the next Jew graduated, but we will return to that question.



*Dr. Henry Fleischner, 1845-1918, Clinical Professor of Dermatology
Portrait by William Starkweather (American, 1879-1969)*

What's in a Name?

Up to this point, I was able to identify the Jewish medical graduates from Yale who went into practice in New Haven because they either came from a known Jewish family or belonged to a synagogue. But what about those who may have graduated and left New Haven? I had to guess whether their name "sounded Jewish."

For two thousand or more years, Jews were known by a single name and their father's single name. To this day, we use that system to call a Jew for an aliyah to the Torah. I am called Dovid (David) ben (son of) Simcha (Simon) in an Orthodox synagogue or Dovid ben Simch v. (and) Chaya (Charlotte) in an egalitarian synagogue. Other than aristocrats and very wealthy people, most Jews did not acquire surnames in Europe until the Napoleonic years of the early nineteenth century. Most of the Jews from areas captured by Napoleon--Russia, Poland and parts of Germany--were ordered to take surnames for tax purposes. After Napoleon's defeat, some Jews dropped these surnames and returned to son-of names such as Mendelsohn, Jacobson, Levinson, Nathansohn, etc.

During the so-called Emancipation, Jews were once more ordered to take surnames in Austria, Poland, and Russia. In general, there were five types of names; people had to pay for their choice of names, but the poor were often assigned names. The five types of names were:

1. Names that were descriptive of the head of the household, such as Hoch (tall), Klein (small), Cohen (of ancient priestly family), Burger (village dweller), Shein (good looking), Levi or Levine (ancient Temple singer), Gross (large), Schwartz (dark or black), Weiss (white or light skinned), Kurtz (short) or Katz (Cohen Zedek means rightful priest to Jews but Katz means cat to Germans).

2. Names describing occupations, such as Holtz (wood), Holtzkocker (wood chopper), Geltschmidt (goldsmith), Schneider (tailor), Kreigsmann (warrior or soldier), Malamed or Melamed (teacher), Eisen (iron), Fischer (fish or fisherman; Fisher without the "c" is usually, but not always, gentile).

3. Names from the city or place of residence, such as Berliner, Frankfurter, Danziger, Oppenheimer, Deutsch (German), Pollack (Polish), Breslau, Mannheim, Cracow, Warsaw.

4. Bought names, such as Gluck (luck), Rosen (roses), Rosenblatt (rose paper or leaf), Berg (mountain), Rosenberg (rose mountain),

Rothman (red man), Diamond, Lieber (lover), Koenig (king), Koenigsberg (king's mountain), Spielman (spiel is to play), Stein (glass), Goldstein (glass of gold), and Wasserman (Waterman).

5. Assigned names that were usually undesirable, such as Klutz (clumsy), Billig (cheap), Plotz (to die).

There are more examples, but the point is clear. In addition, many people who immigrated had names that were difficult to pronounce or spell that the immigration officials simplified and the family accepted for fear of being rejected for admission to the country. Others changed their Jewish-sounding name to a more American-sounding name as part of the Americanization process. Some changed their name because they wanted to go into show business or enter a profession that discriminated against Jews. Some changed their name to reduce their exposure to anti-Semitism. Thus, it is clear that using names alone is an unreliable method for determining who is or is not of Jewish heritage and probably results in under reporting of Jews, but often it is all we have available.

Recognizing Jews

This brings us back to trying to ascertain who the Jewish medical graduates of Yale were after Moses Kleiner in 1888. Hyman Solomon Shlevin, class of 1892 and Frederick Carl Goldstein, class of 1893 were most likely Jewish, but was William Charles Wurtenburg or Miles Redmond Gordon in 1894? We know that Louis Mayer Smironow, class of 1895 and Louis Michael Gompertz, an officer of the class of 1896, were Jewish (the Gompertz family in England was a leading Jewish dynasty, and Louis Gompertz's son was known personally by Dr. Spiro to be Jewish). We do know with certainty that Alfred Goldstein Nadler, also a member of the class of 1896, was a leading Jewish practitioner and a member of the Jewish Physicians Club. Maximilian Lawrence Loeb in 1897 was probably the last Jewish graduate of the Yale Medical School in the nineteenth century.

It is probable that those Jews who were qualified and had the financial means to attend the Medical Institution of Yale University were able to do so between 1875 and 1910. There were not many Jews in Connecticut. In 1880, Jews comprised about 0.5% of the U.S. population, and anti-Semitism was real then, but not intense.

The Second Wave

From 1881 to 1914, some two million Russian, Romanian, Austro-Hun-

garian (largely from Galicia), and Polish Jews emigrated to the U.S. They were poor and largely uneducated, but they worked hard, worked for less, learned rapidly, and aspired to the American dream for their children. They became American Jews. By the turn of the century, some of their children were ready to go to college and small numbers were applying to professional schools. Many Orthodox parents did not want their children to take such a step lest they integrate into the larger culture and lose their Judaic religious commitment. Those who did apply to non-Jewish institutions of higher learning had largely become Jewish Americans.

At the Medical Department of Yale University, among the 367 graduates of the classes of 1900 to 1919, there were probably 44 Jews, about 12% (within the limitations of classification I have described). During this period, the Jewish population of New Haven grew from 5,500 (4.6% of the city's population) to 10,500 (7.8%) in 1910 and to 20,000 (14%) in 1912 (see Dan A. Oren, in *Jews in New Haven*, volume 5, page 153).

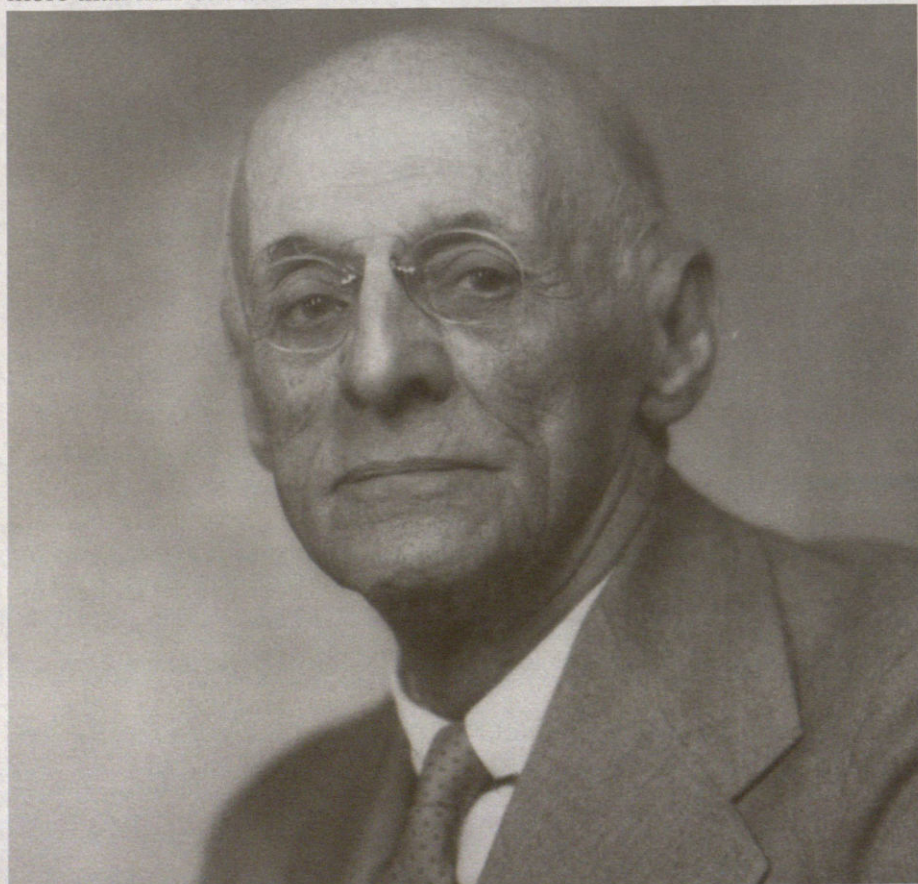
In 1906, the famous Johns Hopkins neurosurgeon, Harvey Cushing (Yale B.A. 1895), was invited to become chief of surgery at Yale. He declined and in a stinging letter to the administration explained that it was because of the lack of a year-round clinical teaching program at the New Haven Hospital and the lack of mature medical students. His greatest complaint focused on the medical school's inadequate relations with the New Haven Hospital and hence a lack of clinical teaching opportunities.

By 1906, there were more than 200 medical schools in the U.S. Most were of poor quality. Yale was not very good, but it was better than most. In response to Cushing's stinging critique (and his acceptance of the position as Chief of Surgery at the Peter Bent Brigham Hospital at Harvard Medical School), Yale tried to improve by raising its entrance requirements to a minimum of two years of college. This caused an immediate drop in enrollment and the class of 1913 had only nine graduates; 1914 had eight graduates; 1915 had seven graduates; 1916 only six graduates. This was a major problem because the school was dependent on student tuitions to meet its budget.

In 1913, the Yale Corporation looked at the Medical Department's increasing debt and shrinking enrollment and income and entertained a motion to "kill or cure" the school. I was told by Professor George Wilson Pierson, historian of Yale University, that the motion to "kill" failed to carry by a single vote, possibly that of William Howard Taft.

A Jewish American Comes to the Rescue

The Yale Medical Department was probably saved by the 1910 report of Abraham Flexner for the Carnegie Foundation for the Advancement of Teaching, entitled *Medical Education in the United States and Canada*. Flexner, a Jew born in Louisville, Kentucky, studied at Johns Hopkins University and at the Rockefeller Institute for Medical Research, and later in Berlin, Germany. In 1908, he published *The American College*, which attracted the attention of President Henry S. Pritchett of the Carnegie Foundation who commissioned Flexner to survey medical schools in the U.S. His report was critical of the 147 American medical schools and the seven Canadian ones surveyed and concluded that most of them were so inferior that only 31 should survive, the others should be closed. In the next few years, more than half of them closed.



Abraham Flexner, Courtesy Yale University, Harvey Cushing / John Hay Whitney Medical Library.

Flexner suggested that in New England, only the medical schools of Harvard and Yale should survive, and that Yale was deficient in having inadequate laboratory facilities, and needed more clinical facilities for teaching through a more intimate connection with the New Haven Hospital. Flexner's observations were a confirmation of Dr. Cushing's critique.

Flexner later became assistant secretary of the General Education Board of the Rockefeller Foundation. As such, he tried to get medical schools to adopt the full-time system that had helped to make Johns Hopkins Medical School and Hospital the outstanding such institution in the U.S. When Dean Blumer and the Yale Medical School agreed to do this, Flexner arranged for substantial financial support to keep the school from going bankrupt and to improve its facilities. However, it still needed more teaching beds, and it needed them throughout the year.

The New Haven Hospital had been chartered in 1826 as The General Hospital Society of Connecticut to establish a hospital and "as an auxiliary to the Medical Institution." It did not open its doors until 1833. It was the fifth general hospital in the U.S. However, it opened in a town of 10,000 and had remained relatively small (except during the Civil War when it was taken over as a military hospital by the U.S. government). It was primarily a charity hospital supported by donations of the citizens of New Haven, an appropriation from the Connecticut state legislature (hence, for a time, it was called "State Hospital"), donations by the physicians of the Medical Institution of Yale, other physicians, and the funds from the Seamen's Fund that would otherwise have gone to the U.S. Public Health Service Hospital for seamen and those with tuberculosis.

Over the years, the New Haven Hospital was staffed primarily by white, Anglo-Saxon, Protestant volunteer physicians from Yale and from the community and remained relatively small. As the population increased at the turn of the century, the hospital grew slowly but allowed the Yale faculty to use its facilities for teaching only three months of the year, and it restricted the number of staff appointments of Jews, Catholics (especially Italians), and women; in addition it allowed no African-American physicians or medical students to see its patients. (This may be one of the reasons that after graduating African-Americans early in its history, the medical school graduated no African-Americans between 1903 and 1948, and although there were two in the class of 1911, they did not graduate).

The Grace Hospital was opened in 1893 by a group of homeopathic physicians, and by 1906 had 100 beds compared to the much older New Haven

Hospital with 190 beds. Its staff was open to all licensed doctors, but control of the administration was by homeopathic physicians. Homeopathy was very popular at that time in many cities and the large Hahnemann Hospital in Philadelphia was named for the German founder of the idea. The faculty of Yale considered homeopathy an unscientific “cult.”

In 1907, led by Dr. William F. Verdi, fourteen physicians, most of them Catholic, but including three Jews (Drs. Henry Fleischner, Alexander Bergman, and Israel Kleiner) and two Protestant physicians, invited the Sisters of Charity of St. Elizabeth in New Jersey to open a hospital in New Haven. They did so, and named it for “Raphael,” an archangel recognized by several faiths. Translated, Raphael roughly means “God has healed.” Major Louis Ullman, a member of Mishkan Israel, was a board member of the new hospital, and Congregation Mishkan Israel was a major donor. In the charter of the Hospital of St. Raphael (HSR), dated March 14, 1907, the object of the hospital’s endeavor is set forth:

“To establish in the City of New Haven, Connecticut, a hospital to receive and care for all patients who might apply for admission without regard to creed or race.

To extend charity to the sick poor and to offer the institution to those of the medical profession who desire to care for their own patients.”

By 1921, the HSR had 180 beds, the Grace Hospital had 150 beds and the New Haven Hospital had 250 beds, including 70 beds on the contagion ward that had been established in 1914.

To keep the medical school alive after Flexner’s report, more teaching beds were needed. Neither Grace Hospital (because it was homeopathic) nor the HSR (because it was church controlled) were deemed suitable. The teaching beds had to be at the New Haven Hospital.

A Second Jewish American Helps

Colonel Isaac M. Ullman, a member of Mishkan Israel, a businessman (corset maker), philanthropist, and politician, and a close friend of both President William Howard Taft and Dr. William F. Verdi, saw great promise in developing town-gown relations. His later success in uniting the New Haven Hospital with Yale University was foreshadowed in 1910 when he said (volume 2, page 37):

“The interests of the city and those of the university are in a measure inseparable. Each is useful and necessary to the other. As one grows and expands so is the other benefited. The university brings fame to our city and income to our people. And, upon the other hand, the city gives to the univer-

sity freedom from taxes and protection to its property. By working together in harmony, the interests of each can be enhanced, and from such cooperation there is bound to grow results which will be of mutual benefit.”

By 1914, a joint committee had worked out the details that formalized an agreement between the hospital and the medical school partially as a result of the efforts of Col. Ullman. Dr. George Blumer was dean of the medical school and things seemed to be getting better, except for the low enrollment. However, World War I and inflation placed the school in nearly as critical a position as it had been in 1913, with large yearly deficits.

At about the same time, January 1919, the treasurer of New Haven Hospital notified the Board of Directors that the hospital was virtually bankrupt. It owed the Union and New Haven Trust Company \$60,000 and would be unable to afford the scientific equipment and other upgrades it had committed to institute in its agreement with the medical school. The hospital board asked Col. Isaac Ullman (see Wendy Murphy, *A Leader of Substance: Yale New Haven Hospital at 175 Years*, Greenwich Publishing Group, 2001) to chair its finance committee and organize a fund raising campaign on a scale the hospital had never before tried. Approximately \$300,000 was raised, which allowed the hospital to pay its debts, improve its image in the New Haven community, and improve its fiscal rating sufficiently to issue \$1,000,000 in low-interest bonds. It was then able to purchase the necessary scientific equipment and meet its obligation to the medical school.

Before any joint action could be taken, the medical school nearly succumbed. Dean Blumer decided that he had done all he could and resigned. Other professors followed him and by 1920, the faculty had fallen to seven full professors, one of whom had submitted his resignation, and two of whom worked mainly in other departments of the university. The school's standing was so poor that in selecting a class of 50, it had only 68 applicants to choose from, and they were hardly the best or the brightest.

At this critical moment, Dr. Milton C. Winternitz was asked to become dean of the floundering medical school

The Third Jewish American Arrives to Help

Milton C. Winternitz (1885-1959) was the son of Jewish Czechoslovakian-born parents living in East Baltimore. His father was an insurance doctor on retainer to take care of the immigrant poor of Baltimore. His parents were not religious and did not attend a synagogue. He did not have a bar mitzvah or Jewish education. He trained at Johns Hopkins Medical School and did well enough that he was accepted as a resident and then a faculty

member under the famous pathologist Dr. William Henry Welch. Welch had co-founded the medical school, was its dean and chief of pathology. Winternitz did so well at Hopkins that he had hopes of becoming chief of pathology there. However, Welch advised him that since he was Jewish, he could not become a full professor at Johns Hopkins, but he recommended him for chief of pathology at Yale Medical School in 1917. At Johns Hopkins, Milton had met and married Helen Watson, a medical student. She was a Wellesley graduate, beautiful, smart, Protestant, and the daughter of Thomas Watson, who with his friend Alexander Graham Bell had invented and developed the telephone.



*Milton Charles Winternitz, M.D., Dean, Yale Medical School, 1920-1935.
Portrait by Deane Keller, 1935.*

Winternitz served as dean of the Yale Medical School from 1920 to 1935. According to Dr. Howard Spiro, he saved the school from being split in two by those in New Haven who wanted to send students to New York for their clinical years, giving only scientific training at Yale. When its faculty was disheartened, he brought energy and ambition to rebuild a school whose teachers despised and despaired of their students. Yale President James Angell called him “a steam engine in pants.” He created the “Yale system” of teaching to free students from rote learning and too many classes; he hired a first-class full-time faculty, established the nursing school and the department of psychiatry (and brought in Eugen Kahn, a Jew, as a full professor),

and founded the Institute of Human Relations and much more. He did not do as much as he might have to give jobs to highly qualified Jewish refugees, but this may have been because of the influence of Yale College's attitude in favoring native-born teachers with no accent.

Dean Winternitz worked with Col. Ullman, who for many years was the most effective leader of the New Haven Hospital, and with Abraham Flexner, who represented the Rockefeller Foundation and brought more of their money to the medical school. These three Jews met periodically to advance the dream of making Yale Medical School and the New Haven Hospital into a replica of the Johns Hopkins Medical School and Hospital. Remarkably, they succeeded, and together the medical school and the hospital became a great medical center.

Unfortunately, at Yale Winternitz is remembered by some for presiding over a school which, like most others of its time, a period of intense anti-Semitism, greatly limited the admission of Jews and rarely promoted Jewish faculty, if it hired them at all. Winternitz has been called an anti-Semite and worse. Dr. Spiro points out that "the Jewish students of that time whom we have interviewed did not regard him as anti-Jewish as much as 'going along' with what was." (Accessed 12/30/07 at <http://yjhm.yale.edu/archives/winternitz/hspiرو.htm> and in the reprint by Spiro and Norton.)

Joseph S. Fruton, Ph.D., who was chairman of physiologic chemistry at Yale Medical School, commented (*Eighty Years*, Epikouros Press, 1994, page 821):

"I had been told that 'Winter' (as he was known to his colleagues), though originally a Jew, was an anti-Semite so far as faculty appointments and student admissions were concerned, but I saw no evidence of that prejudice after I spoke to him of my family background during one of our informal conversations." It should be noted that Fruton's father, Shama Nuta Fruchtgarten, was born in 1883, came to U.S. in 1913, and changed his name to Charles Fruton in 1923 because of increasing anti-Semitism. Joseph married chemistry professor Sofia "Topsy" Simmonds, who was from a non-observant Jewish family; they had no children and did not practice Judaism. While Fruton used the phrase "although originally a Jew," there is no evidence that Winternitz denied his Jewish heritage or converted to Christianity, although he married a Protestant widow after Helen died.

While it is true that Winternitz hired relatively few Jewish faculty members, there were relatively few native-born Jews who were outstandingly qualified and Yale College policy was not to hire immigrant Jews as faculty members unless they were world renowned like Eugen Kahn. Winternitz was not anxious to "rock the boat" and possibly compromise his own posi-

tion.

It should be remembered that this was the period when Leo Frank was lynched (1915) in Georgia, largely because he was Jewish, and anti-Semitism in the U.S. was blatant and severe. As I noted in volume 8 (page 12), for 91 consecutive issues beginning on May 22, 1920 Henry Ford's Dearborn Independent ran a story describing an international Jewish conspiracy based on the notorious anti-Semitic forgery, *The Protocols of the Elders of Zion* (which is now being widely circulated in many Islamic nations). In June 1920, the staid Christian Science Monitor published an editorial, "The Jewish Peril," and the Chicago Tribune argued that Bolshevism was essentially a "tool" for the establishment of world Jewish control. At that time, the membership of the Ku Klux Klan was 4,000,000, a little more than the total Jewish population of the U.S.

Many Jews were deeply concerned that the growing anti-Semitism in America could get as violent as the pogroms in Russia that immigrant Jews had left behind. Even Abraham Flexner was concerned then and later. After Flexner had reshaped American higher education and particularly medical education as an officer of the Rockefeller Foundation, he went on to establish the Institute for Advanced Studies in Princeton, New Jersey. The most famous member of the Institute whom he personally recruited was Albert Einstein, and Flexner felt that he had to protect Einstein and his wife Elsa. When Einstein accepted an invitation to attend a money-raising event for Jewish refugees, Flexner wrote to Elsa Einstein on November 15, 1933 (quoted in Walter Isaacson, *Einstein: His Life and Universe*, Simon and Schuster, 2007):

"It is perfectly possible to create anti-Semitic feeling in the United States. There is no danger that any such feelings would be created except by the Jews themselves. There are already signs which are unmistakable that anti-Semitism has increased in America. It is because I am myself a Jew and because I wish to help oppressed Jews in Germany that my efforts, though continuous and in a measure successful, are absolutely quiet and anonymous...The questions involved are the dignity of your husband and the Institute according to the highest American standards and the most effective way of helping the Jewish race in America and Europe."

It seems likely that Flexner had the same views when he was meeting frequently with Winternitz, who likely shared those views with many other Jewish Americans, but neither of them ever disavowed their Jewish heritage.

Looking at the Facts

The conflicting views about Winternitz's reported discrimination against Jewish applicants to the medical school puzzled me. It was said that in the first ten years of his deanship, Winternitz interviewed every applicant and made life difficult for all applicants but more so for Jewish applicants.

To check the outcome of the admissions process, I reviewed the graduation list of those ten years. In the class of 1924 (entered in 1920), at least 7 of the 42 (16.7%) graduates were definitely Jewish--Benjamin Abeshouse, Morris Goldstein, Edward Levine, Silik Polayes, Bernhard Rogowski, Morris Slater, and Norman Smith. David Freeman and Harold Vogel may or may not have been Jewish. In the class of 1925, 9 of 44 (20%) were probably Jewish--Israel Blodinger, David Greenspun, Harry Klebanoff, I. Newton Kugelmass, Eli Rubin, Abraham Schaefer, David Shelling, Charles Solomon, and Morton Tendler--and Max Griboff may have been. In the ten graduating classes from 1924-1933 inclusive, of 441 graduates, 75 (17%) were probably Jewish. In the sixteen graduating classes of 1934-1950 inclusive, where Winternitz was minimally or not involved, of 829 graduates, only 74 (8.9%) were probably Jewish. In the twenty years from 1900 to 1919, about 12% of medical graduates were Jewish.

During the first ten years of the Winternitz deanship, Yale became a first-class medical school. By 1930 there were 501 applicants for the 50 places in the entering class. In 1933, when Harvey Cushing had reached the mandatory retirement age of sixty-five at Harvard, Winternitz asked him to come to Yale as Sterling professor of neurology. That he accepted was a tribute to the great improvement in the quality of the Yale Medical School, and as a collateral benefit, he brought to New Haven his personal collection of historical medical books that became the nucleus of the Yale Historical Library.

Although Winternitz was the first Jewish dean of the medical school, there have been five subsequently: Frederick Redlich, 1967-1972; Robert Berliner, 1973-1984; Leon E. Rosenberg, 1984-1991; David Kessler, 1997-2003; and Robert Alpern, 2004-present.

In controlling Jewish admissions to Yale Medical School (if he really did), Winternitz was carrying out the policy of Yale College. Some Jewish doctors supported the limitations because many areas had an oversupply of Jewish physicians relative to the overall population of the area and proportional to the Jewish population. New Haven was in that category in the opinion of some local doctors (see discussion below).

The data tend to support the observations of Dr. Spiro. Winternitz had many faults. He was a workaholic who expected his staff to work as hard as

he did. He was a brilliant teacher but his students often feared his withering criticism. But he took a failing second-class medical school and remade it into one of the best in the nation. He helped make many of his trainees into leaders in the profession, especially Harry Zimmerman and Averill Liebow, both Jews.



Harry M. Zimmerman M.D. (1901-1995)

It may be worthwhile to look at aspects of the career of Dr. Harry Zimmerman because an endowed Harry Zimmerman chair in neurology is in the process of being established, and because he was a product of New Haven. Harry was the youngest of three brothers in a poor family and he attended elementary and high school in New Haven, obtained a scholarship to Yale College and then to its medical school. I knew Harry quite well. I had first met him when I was a resident physician at Montefiore Hospital in the Bronx, New York. When he was chief of pathology he and I did a research project in the pathology laboratory. Later, when I came to New Haven, I joined Congregation Bikur Cholim Sheveth Achim where his oldest brother Eli was the gabbai, and I eventually became president of the congregation. When Harry visited Eli in New Haven, Eli mentioned me and Harry remembered me and called me and we had a great reunion although he was thirty years my senior. After that, he frequently called me at home late in the evening just to chat, often about our connections to Montefiore Hospital and Yale Medical School. Once he called to ask me to arrange for a burial plot for him in our synagogue's cemetery in East Haven. He also asked his sister-in-law, Elsie Zimmerman, to give me some of his papers and books that he had entrusted to her and I have donated them to the Yale Historical Library.

One of these chats was about the importance of mentoring. He pointed out that Winternitz had mentored him, helped him get a scholarship to Yale Medical School, filled him with enthusiasm for a career in pathology, gave him his first job and academic appointment, provided him with the Charles Linnaeus Ives Traveling Fellowship to study neuropathology in Europe (Harry chose Munich), and appointed him chief of neuropathology at Yale, the first section of neuropathology in the U.S. After Harry's return from military service, Winternitz advised him not to return to Yale because they would not give him a full professorship and because he deserved to be a chief of service. Harry became chief of pathology at Montefiore and professor of pathology at Columbia University. Not bad treatment or mentoring of a Jew by a supposed Jew-hater.

While at Montefiore, Harry took a two-year leave of absence to help found the Albert Einstein School of Medicine. He became a fund-raiser, amateur architect, and faculty recruiter. Various sources allude to him as the founder, others as the first dean, and others as the first president of the Einstein Medical School. The simple fact is that he laid the groundwork and selected the institution's first faculty. An immediate problem was that it was then an

institution without a name. Harry and others of the founders group wanted to name it after Einstein. Harry was selected to visit Einstein at 112 Mercer Street in Princeton, N.J. to obtain his permission to use his name.

Zimmerman found Einstein cordial, but reluctant to allow his name to be used, perhaps due to humility. He asked Harry, "Why don't you name it for a prominent Jewish doctor?" Harry said, "I suppose we could name it for Bela Shick." Einstein looked puzzled and said, "Who is he?" Harry immediately replied, "You just proved my point. No one will say, 'Who is Albert Einstein?'" Einstein joked that Harry should have been a lawyer, but he consented to the use of his name, and the rest is history. (It should be noted that Bela Shick was a Hungarian-born Jew who gained renown for developing the Shick Test to measure immunity to diphtheria. He came to the U.S. in 1923 and became pediatrician-in-chief at New York's Mt. Sinai Hospital and later clinical professor of pediatrics at Columbia).

Harry mentored many physicians, particularly many Japanese pathologists. When he went to Japan to receive an award, he was honored by a turnout of most of the pathologists in Japan. There he received the Order of the Sacred Treasure in the Second Degree. He jokingly asked his Japanese host why the award was in the second degree and was told that the award in the first degree could only be given to a member of the Emperor's family.

Interaction of Jewish and Gentile Physicians in New Haven

Until about 1870, there were no Jewish physicians in practice in New Haven. By 1883, there were three. Jewish physicians interacted with their gentile colleagues in New Haven either at the dispensary, the hospitals, or the New Haven Medical Association (NHMA), which had been organized in 1803. The NHMA developed a constitution and by-laws in 1835, and in 1860 hosted the annual meeting of the American Medical Association (which itself was established in 1847). The NHMA soon became the central meeting place of the small cadre of city physicians and was incorporated in 1869. In 1887, it elected Henry Fleischner president and in 1896 accorded that same honor to Max Mailhouse. For many years, the meetings were held every two weeks at one of the physicians' homes. They were social and educational and discussed medical advances and economic problems of medicine. They invited noted physicians to give lectures, including Sir William Osler, a co-founder of the Johns Hopkins Medical School and Hospital and its first chief of medicine, and Dr. Frank Lahey, founder of Boston's Lahey Clinic.

As the number of physicians increased, they needed a larger site for meet-

ings and met either at a hotel, restaurant, or at the lecture hall of the Yale Law School until they purchased for their headquarters an old home on Whitney Avenue with a dining room and a lecture hall. Dr. Maxwell Lear was the historian of the Association and for many years Hyman Levin was the secretary, until I succeeded him. Jewish presidents included Alfred Nandler in 1915, Louis Gompertz in 1919, Samuel Goldberg in 1924, Joseph Linde in 1927, Louis Nahum in 1934, Maurice Strauss in 1941, Harry Berman in 1946, Hyman Levin in 1950, Max Lear in 1953, and ten others up to 1990, when I served as the twenty-second Jewish president of the NHMA and experienced great camaraderie there.

In addition to the good relationships at the NHMA, the integration of Jewish physicians at the Hospital of St. Raphael (HSR) was also good. Many served as presidents of the medical staff and many others served as chairmen of departments and chiefs of sections. To my knowledge (and I was president of the staff in 1980), no qualified Jewish physician was denied staff privileges because of his religion. Many Jewish physicians chose HSR as their primary hospital and many Jewish patients preferred it for several reasons, not the least of which was the availability of kosher meals there at an earlier time than at the other hospitals.

The Jewish Physicians' Club

Dr. Barnett Greenhouse graduated from Yale Medical School in 1921. He told his story to Harvey Ladin on November 13, 1974 (tape available at JHSGNH). Greenhouse returned to New Haven after two years of house officer training at Mt. Sinai Hospital in New York City. To his great disappointment, there was a dearth of patients and a surplus of physicians, especially Jewish physicians. New Haven had a population of 162,380 with 318 physicians in 1921 according to the American Medical Directory of that year. Dr. Greenhouse said that 50 of those physicians (15.7%) were Jewish. Roughly 14% of the New Haven population (about 21,000) were Jewish, so there was a ratio of Jewish population to Jewish physicians of 420:1. The ratio of total population to total physicians was 510:1.

Under the circumstances, Dr. Greenhouse had a lot of free time on his hands so he conferred with some of the older established physicians like Maxwell Lear and David Bercinsky and they called together a group of Jewish doctor friends at the Jewish Center on Crown Street and organized the Jewish Physicians' Club (JPC) in 1924. Maxwell Lear (in a taped interview with Harvey Ladin on September 9, 1974) said that the founding members of the JPC were Barnett Greenhouse, Samuel Silverberg, and Maxwell Lear. Forty-seven Jewish physicians joined.

It was primarily a social organization since none of them could join the Graduate Club or any of the other secular clubs that were primarily Christian. The JPC met irregularly for companionship and to discuss social problems. They met in the director's room at the Jewish Home for the Aged (JHA), which had been founded in 1915 and had purchased the property at 169 Davenport Avenue (see volume 5, pages 51-69). The JHA had a limited hospital license and is listed in the 1931 Directory as having 42 beds; the Children's Community Center of New Haven Orphan Asylum had 34 beds, and the Springdale Alms House had 100 beds and was operated by the City of New Haven primarily with volunteer physicians. The Yale Infirmary had 30 beds. There had been a United States Public Health Service Hospital established in 1913 with 500 beds to treat seamen and patients with tuberculosis. As previously indicated, Yale and the New Haven Hospital convinced the federal government to transfer the Public Health Service Hospital funds to the New Haven Hospital, which agreed to care for seamen and set up a contagion service.

In the spring of 1929, the JPC offered to organize a medical staff for the JHA and to provide free medical care for the residents. At the time, every resident had to have an individual physician, who was not always available when needed. At a meeting on October 22, 1929, the JPC set up a committee with Barnett Greenhouse as chairman, and including Zelly Bonoff, Thomas Gingold, Robert Kapsinow, and Louis Shapiro as members. They agreed to limit the staff to JPC members and issued invitations to forty-seven physicians. Forty accepted and were assigned appointments. Of the remaining seven physicians, three were pediatricians, two lived outside the city, one deferred his acceptance, and one refused. The staff, having been rapidly organized, took charge on December 1, 1929. Two general physicians served each month and had a panel of specialized physicians who had taken advanced training in a specialty. In general surgery, Maxwell Lear was the consultant because he had gone back and taken three years of advanced training at Yale and was certified by the American College of Surgeons and the American Board of Surgery. He was the first "trained" Jewish surgeon in Connecticut and became the first Jew to become a clinical professor of surgery at Yale.

In orthopedics, it was Karl Bretzfelder and George O'Brasky. In gynecology, Abram Hershman (sometimes spelled Hirshman) was the consultant and Thomas Gingold, Samuel Philipson, and Norman Smith were attending staff members. Hyman Levin was board certified in urology and was the consultant in that discipline. Other specialists included Arthur Yudkin in ophthalmology; Harry Berman, Zelly Bonoff, Samuel Silverberg and Her-

man White in otolaryngology (ENT); Louis O'Brasky, Louis Notkins, and Louis Shapiro in neurology; Israel Blodinger and Barnett Greenhouse in metabolism. Alfred Cohen was consultant in gastroenterology; Jessie Harris in allergy; Max Smirnow in pathology and laboratory medicine. Benedict Harris and Louis Nahum were consultants in cardiology; David Bercinsky, Samuel Goldberg, Sr., and David Levy were the internal medicine consultants.

Throughout this period of the Great Depression, the physicians were able to render their services to the residents at no charge because there was a large staff so that each doctor lost a relatively small portion of his income by serving without compensation, but it was a difficult period with many private patients unable to pay their bills and therefore receiving free care.

The medical staff and the administration worked well together for five years. In 1934, the physicians and a new administrative staff and a newly constituted board of directors had substantial differences of opinion, and the care of the residents reverted to their individual physicians, who were at liberty to charge for their services. As the number of residents increased, the number of physicians increased, but their visits were sporadic, and with no organized medical staff or consultative staff, care became episodic. Although some of the physicians of the old organized staff continued to serve the JHA gratis, like Thomas Gingold, whose office and practice were across the street from the JHA, there needed to be someone in charge of most of the patients.

Originally, Max Smirnow was named head physician and moved into the JHA. Since this was essentially his entire medical practice, he had to be paid by the JHA, and subsequent successors were similarly compensated depending on the services rendered and the time devoted to it. (Details are in the article in volume 5.) The great staffing experiment was over.

The Beth Israel Hospital Society of New Haven

Some of the doctors who graduated from the Yale Medical School, especially Jewish doctors, went to Mt. Sinai Hospital in New York City for additional training as interns or residents or as specialists. Some went there because it was a center of excellence, and some because it was hard for Jews to get into many hospitals. As noted, Dr. Greenhouse had trained in part at Mt. Sinai, and when he came to New Haven, in addition to helping to organize and lead the JPC, he began to think about establishing a Jewish-sponsored hospital. Dr. David Bercinsky, an older physician, encouraged him to pursue such a course. In Hartford, with a population similar to that of New Haven, a Jewish-sponsored hospital (Mt. Sinai Hospital) had been founded

in 1922. By 1931, it had sixty-five beds and ten bassinets. Greenhouse and Bercinsky and others considered turning the JHA into a full general hospital, especially in the early 1930s when it was fully staffed by the JPC. Although other Jewish physicians supported the idea of a Jewish-sponsored hospital, the leaders of the financial community did not, partially because they felt that the Jewish doctors made good incomes and should therefore bear the financial burden, partly because they felt that with Col. Isaac Ullman's influence at New Haven Hospital, Jewish physicians would always have access there, and partly because they had committed much of their resources to helping Jews get out of Europe. In addition, Jewish physicians had no problems with staff privileges at the Grace Hospital and the Hospital of St. Raphael.

Meanwhile, a group of Jewish women were concerned that kosher food was not available at any of the three hospitals at that time, and that Jewish customs and ceremonies were not being observed at the hospitals. They were also aware of the early success of the Mt. Sinai Hospital of Hartford and decided that New Haven should have its own Jewish hospital.

Jewish women had been "movers," if not "shakers," in New Haven since 1905, when the Hebrew Ladies Orphan Society founded the Jewish Home for Children in New Haven (see volume 5, pages 20-31), and again in 1914 when the Sisters of Zion were instrumental in organizing the JHA (see volume 5, pages 51-69). The aforementioned group of women began to meet monthly and collect twenty-five cents per person at each meeting to fund their dream of a New Haven Jewish hospital. They did more than dream. They formed the Beth Israel Hospital Society of New Haven, drew up articles of association, and signed them on November 10, 1925 in the presence of Nathan G. Sachs, notary public. The signers were Ida Goldberg, Ida Schnitman, Fannie O'Brasky, Sarah Silverstein, Rose Horowitz, Ethel Byer, Olga Wolfson, Rose Shemitz, Bessie Doff, Sophie Kaminsky, Mollie Krall, Lilly Resnikoff, Gertrude Maltin, and Meriem Goldstein.

Article 2, states in part, "The purposes for which said corporation is formed are the following, to wit: to establish and maintain a hospital in the city of New Haven for medical and surgical treatment of all persons who shall apply therefore, and for that purpose to acquire by lease, purchase, gift, grant, devise or bequest..."

A charter was obtained from the state of Connecticut on May 26, 1926. A constitution and by-laws were developed (the JHSGNH has a revised version dated January 1931). All of this was apparently done by the women without the knowledge or participation of the JPC or any of the Jewish physicians. When Dr. Greenhouse learned of this, he asked to join the Beth Is-

rael Hospital Society and was subsequently elected to its board of directors. The organization continued to collect money for its goal and met regularly for a few years and then more sporadically. Its last general meeting was in May 1942, when most people were more concerned with World War II. The last board of directors' meeting was held in 1944 when it was voted to put the assets and authority for future decisions in the hands of a board of trustees consisting of Drs. Samuel Silverberg, Max Smirnow, Maxwell Lear, Barnett Greenhouse, and Mss. Ida Schnitman, Sophie Kaminsky, and Gertrude Maltin. By then all the founding women were older, some had moved away, some had died, and some were infirm. They had amassed \$10,000 and under the leadership of Rose Eudowe Schlissel of the women's group, they purchased a war bond. After the bond matured, the proceeds were donated to the Hadassah Hospital in Jerusalem, so the money the women collected did help fund a Jewish hospital.

Dr. Greenhouse placed the charter in a safe deposit box and paid a filing fee of five dollars every other year. The JHSGNH has a copy of the September 4, 1974 biennial report that indicates that the Beth Israel Hospital Society, Incorporated is an "inactive organization—charter being maintained by Board chairman as an agent for the Society for future reactivation." The board was listed as Barnett Greenhouse, M.D., chairman, Maxwell Lear, M.D., and Samuel Silverberg, M.D. with their addresses. It further stated, "There are no officers or other board members at present. At a general meeting held in May 1942:--President: Mrs. Sophie Bolotin, 42 Blake Street, New Haven; Mrs. Rose Roseann, Secy, 191 Sherman Ave, New Haven." I have been told that Sophie Bolotin was related to Michael Bolton, the famous singer.

Dr. Greenhouse continued to renew the charter every two years until shortly before his death, when it was transmitted to Dr. Edward Etkind, who renewed it for a few years, then stopped renewing it, and gave it to Miriam Schwartz to place in the archives of the JHSGNH.

Both Dr. Greenhouse and Dr. Lear spoke of the charter as if it were a charter to build and operate a hospital. My understanding, at this time, is that the charter was that of a charitable organization whose goal was to build a hospital. Contrary to their hopes, it carried no guarantee that the organization or its successors could open a Jewish hospital or any other hospital in New Haven. It was a beautiful dream of charitable Jewish women and men who believed in Tikkun Olam.

Note: Dan Oren, M.D. and Howard Spiro, M.D. kindly read this article and provided excellent suggestions based on their extensive knowledge and expertise. However, the author is responsible for all the information and interpretations.

Lucille Alderman, A Community Leader Speaks

Growing up in Bridgeport and later New Haven, Lucille Wolfe Alderman never aspired to become a community leader or a philanthropist. A vibrant, beautiful girl who hoped to be a journalist or an actress, Lucille grew up in humble circumstances and her academic promise was thwarted by financial woes that forced her to leave Connecticut College for Women after freshman year and return to nurse her ailing mother. In 1944 she married Arnold, who had predicted when they were thirteen years old and she refused to kiss him when a group of friends were playing “spin the bottle” that they would spend their lifetime together.

As a young married woman, Lucille joined many organizations including Hadassah and National Council of Jewish Women and was one of the founders of Gan Haya'eled at Congregation B'nai Jacob. She credits National Council, and later her active role in the March of Dimes, for providing valuable training in leadership. Whether at Sixty Plus Club, heading Operation Exodus, or head of the Women's Division campaign, Lucille never failed to offer her assistance when people were in need. From the late 1940s until today, when she serves as the head of the Community Soup Kitchen, she has improved our community through her wisdom, talents, and generosity.

In the mid-1960s Lucille was an integral part of an interfaith effort to build understanding. The speech that follows was one she delivered in many locations and serves to explain her own commitment to her Jewish heritage.

I am Lucille Alderman, a Jewish housewife and mother of four delightful and individual children. I do believe that because of my family – not in spite of them – I am here today. Any commitment and development I have made in my adult life I firmly believe has come about largely through internal family life rather than external influence.

My husband, a perennial Boy Scout, has made me love and understand natural beauty, serene and majestic. My children with their inquiring minds, energies, interest, and open-mindedness have increased my perspectives and kept me on my toes. One can't stop evaluating one's values when faced with the whys of healthy, happy growing minds.

I grew up in Westville, in a congenial environment. I don't see any neighborhood quite like it today. Kids of all ages played together: kick the

can, one old cat, and whip. We smoked corn silk behind the garage, baked potatoes in a hole in the ground and generally just “grew.” I went to church bazaars, belonged to the Bluebirds at the Congregational Church, said the Stations of the Cross at Saint Aedan’s. I don’t remember feeling hurt when I couldn’t join the dancing class at Newman Club or Edgewood Club, because I knew I was Jewish.

I had very little formal religious training. My mother, though brought up in the Orthodox tradition, followed my father’s precepts. We belonged to a synagogue, attended on high holidays, my brother was Bar Mitzvah’d and I was confirmed.



Among my pleasantest childhood memories was “Grandma’s” on Passover with all of my mother’s young brothers and sisters, a few baby cousins, and above all, my darling Grandpa. Surely any caricature of an old Jew I had ever seen had no relationship to this darling, immaculate little man in his celluloid collar. The songs and prayers, the wonderful odors, the sparkling house with always room for one more, the blue box (for you must celebrate your simcha by giving money to the poor). What is a simcha? Any good fortune. And even in those Depression years we American Jews knew every day was good fortune, and our tradition obliged us to remember our

less fortunate brothers. This is what Jewishness meant to me.

Suddenly at junior high school age I found myself with all Jewish intimates. It seemed a natural gravitation with no outside pressure. I realize now that much of it came from within our homes, by subtle, and some not so subtle, direction. It was then accentuated with fraternity and sorority affiliations.

Hitler was then marching through Europe and I recall no discussion, no furor, no excitement! It sickens me. I hope it is my memory playing tricks. Today's bright young people couldn't be so callous, so unaware? Could they?

And then college – in the fateful year, 1941! Connecticut College, where I met exciting new people beyond my limited circle. Heidi, whose father, decorated in World War I in Germany, a world renowned lawyer whose books are studied at Yale and Harvard, now was behind barbed wire, soon to die, his crime being a Jew; Connie, from Hillsboro, Ohio, who had never met a Jew; Farley, whose father, the last of the great financiers, famous or “infamous” today for his intimacy with Russian leaders; Pam, whose grandfather was the first non-Mormon governor of Utah; Sue, daughter of one of the largest publishers in the Midwest; and me, daughter of a grocery salesman. Couldn't we learn a lot? Exchange ideas? Pearl Harbor Day! War a reality. Brothers and boyfriends in arms. I don't recall too much intelligent evaluation. This is why I am so encouraged by today's young people. We were an apathetic generation in comparison with the intense youth of today. Yes, Connie, who was to have roomed with me sophomore year politely explained that her West Point boyfriend found it embarrassing to fix up a Jewish girl on a date. My brother, a pilot, was told that he was “different” a “white Jew.” We knew that we were different, as all people are different from one another; not simply different from some preconceived notion, some stereotype that doesn't exist. But how to refute it and still not cast aspersion on your own? How to accept it and set yourself apart? These thoughts were fleeting. We didn't do anything about it, not even to the extent of formulating our own philosophy.

When I married, because my husband cared to continue some of the older traditions of Judaism, beyond those commonly observed by our conservative contemporaries, I had to delve further into our heritage. I now could see that to a great extent my generation had been lost to Judaism because our parents, in their great desire to become part of America, mistakenly equated foreign ways with Jewish ways. When the children were born I was instrumental in the development of a nursery school in our synagogue to help in developing pride, understanding, and respect in both parents and

children. We learned together that the strength of Judaism lies in its ethics but the customs, the laws of kashruth, the observance of Sabbath and other holy days gave us beauty and continuity as a people. Whenever I become discouraged with man's inhumanity to man, despairing in a better world, I take great comfort as I light candles on Friday night to think that over 4,000 years ago someone spoke the same words and thought the same thoughts and we still survive.

My first graphic confrontation with my feelings for other peoples came early in my marriage when we had the opportunity to buy a home, a great step for young people, twenty-two years old with one eight-month-old youngster and hopes for many more. As we met to sign our final papers we were informed self-righteously by the seller that she felt obliged to tell us that our next door neighbors were Negro. We continued in our transaction without hesitation.

Shortly after this, when my daughter was able to talk I recall that she loudly asked in a grocery store, "Why is that man so black?" This is typical of children, to be expected, but if you have never stood in the sudden vacuum that develops around you, never had to answer quickly and easily, to satisfy both the listeners and your child, you cannot imagine my feelings. I said the stock "Why, honey, your eyes are blue, mine are brown. All people look different." This was enough then, but I knew I must think clearly and well if I wanted my children to grow up both secure and understanding. In the words of the sage Hillel, "If I am not for myself, who will be for me? If I am only for myself, what am I?"

I hate the word "tolerant." It implies that you can stand something, not that you understand. I want my children, my country, my world, to recognize differences, but never to fear or ridicule them. It is the differences that make life fun and exciting. I think the differences in the many cultures that formed America made her strong. Yes, I am in favor of preserving these differences. My children laugh sometimes at this ambivalence – I insist that I am not prejudiced, have had a Greek, a Finn, and an Argentinean live with us, but I refuse to condone interdating. I don't want to homogenize people, neither do I want to inhibit their growth and development. I think we contribute more to each other, to the social pattern, and to ourselves, when we are individuals, but each individual must have the opportunity to reach his greatest potential.

Education is the only answer for a better society, education by book and, above all, education by example.

Sidney Altman, Ph.D., Nobel Laureate

By David S. Fischer, M.D.

In 1989, Sidney Altman, Ph.D., of Yale University shared the Nobel Prize in Chemistry with Thomas R. Cech of the University of Colorado for their independent discovery of the enzymatic activity of ribonucleic acid (RNA). Previously, all known enzymatic activity (the ability to initiate and accelerate vital biochemical reactions in living cells) was confined to protein molecules. The implications of this revolutionary discovery include a better understanding of DNA/RNA/protein interactions, possible evolutionary implications because RNA is more primitive than protein and might provide assistance in fighting disease causing RNA viruses like influenza, hepatitis C, and AIDS.

Professor Altman has been a resident of New Haven for over thirty-five years and his story is an integral part of the history of New Haven Jews. The information for this article was assembled from *Les Prix Nobel/Nobel Lectures*, 1989, edited by Tore Frangmyr, Nobel Foundation, Stockholm (<http://www.science.ca/scientists/scientistprofile.php?PID=3&pg=1>), and from "Enzymatic Cleavage of RNA by RNA," Nobel Lecture, December 8, 1989 by Sidney Altman http://nobelprize.org/nobel_prizes/chemistry/laureates/1989/altman.s and from Altman's Yale profile <http://www.biology.yale.edu/facultystaff/altman.html>.

To learn more about his parents, his education, and his Jewish heritage, I interviewed him on May 2, 2008 at his Yale office. Marvin Bargar, archivist of the JHSGNH, videotaped the interview. The video is now part of that archive and available for review.

Sidney Altman was born May 8, 1939 in Montreal, Canada. His father, Victor Altman, came from a small village in the Ukraine and immigrated to Canada, while his mother, Ray Arlin, was born in Poland near the Russian border, moved to Bialystok and then to Canada. They met and married in Canada. His father worked in a grocery store and his mother in a textile mill. The Montreal Jewish community at that time was primarily from Eastern Europe; his grandparents spoke only Yiddish and his parents spoke Yiddish at home. He grew up and became a bar mitzvah in Montreal. He had planned to attend McGill University on a scholarship, but a high school friend convinced him to apply to a United States school. They took the SATs

and applied to M.I.T. Altman was accepted but his friend was not.



Sidney Altman

At M.I.T. he was happy academically and socially. Even though he had to work part-time to pay his expenses, he did find time to play intercollegiate hockey. After graduating with a degree in physics, he spent one and a half years at Columbia University but was unhappy there and left to take a position at the University of Colorado in physics. At a party in Boulder, Colorado, he chanced to meet Professor George Gamow, a famous Russian émigré physicist who did seminal scientific research and also wrote popular books for laymen interested in science. When I mentioned that I had read some of Gamow's popular books, Altman lamented:

"Today's students have no idea who he is. They have no idea or respect for history in any sense of the word. They don't know Gamow because of his popular books and they don't know Gamow because of his science. I knew about his science before I knew about his popular books. He did some interesting work. He was the first one who postulated the Big Bang Theory for the origin of the universe and he did some important work on alpha particle decay. I am sure that if he had lived a few years longer, he would have shared the [Nobel] prize given to the two people from Bell Lab who got the prize for detecting the original microwave background that was predicted to exist by the Big Bang Theory. Gamow was the person responsible for that."

Gamow revealed to Altman that he had done some work on the coding problem of DNA and suggested that if he was interested, there was a very good department at the University of Colorado Medical School in Denver doing research in that area. Altman became a graduate student of Leonard Lerman's there and received his Ph.D. in biophysics in 1967. He then joined the laboratory of Mathew Meselson at Harvard and after two years there became a member of a group led by Sidney Brenner and Francis Crick at

the Medical Research Council (MRC) Laboratory of Molecular Biology in Cambridge, England. He described it as “scientific heaven.” On the video we discussed at some length aspects of his work at the MRC and some of the scientists with whom he interacted there, several of whom also became Nobel Laureates.

At the MRC Laboratory, he started the work that led to the discovery of RNase P and the enzymatic properties of the RNA subunit of that enzyme. After two years at the MRC, he was offered a job as an assistant professor at Yale, where he continued the studies initiated at the MRC Laboratory. He definitively demonstrated that RNA from RNase P had enzymatic properties and that the enzymatic site was on the RNA and not on the protein with which it formed the enzyme complex. This groundbreaking work was independently discovered on another RNA molecule by Thomas R. Cech and they shared the Nobel Prize in Chemistry in 1989.

At Yale, Altman ascended the academic ladder from assistant professor in 1971 to full professor in 1980 and chairman of the Department of Molecular, Cellular, and Developmental Biology from 1983 to 1985. In 1985, President Bart Giamatti asked him to be dean of Yale College. He was reluctant to accept the position because it would remove him from active supervision of his laboratory, but an arrangement was made to facilitate his continued direction of the laboratory and he agreed to be dean for three years, but stayed for a fourth one. He was proud of his tenure as dean and felt that he had worked well with his colleagues and that he had made major contributions to improving the College and the University. About two and a half months after leaving the deanship, he won the Nobel Prize.

Altman met his wife, Ann Korner, when she was a Ph.D. student at Yale. After a career in research, she founded Bioscript, an editorial service for the biological and medical sciences. Her book, *Guide to Publishing a Scientific Paper*, is popular in the United States and has been translated into Japanese. She is also active in civic affairs in Hamden. The Altmans have two children, Daniel and Leah. The children were brought up to celebrate Rosh Hashanah and Yom Kippur, Chanukah and especially the Passover seders. They studied for their bar and bat mitzvah at the Yale Hillel Sunday School and were additionally tutored by Yale students. At the time of the ceremonies, the Slifka Center had not yet been built, so Daniel’s bar mitzvah was held in Connecticut Hall with a borrowed Torah in a room with portraits of old Yale deans. A friend pointed to a portrait and said that particular individual would be very upset at having a Jewish ceremony at Yale. Altman said, “Good, let’s do it again.” Then Leah’s bat mitzvah was held at Connecticut Hall. Leah is now married and has two children of her own

and lives in Glasgow, Scotland. Daniel is an economist and an international journalist who spends most of his time in Argentina.

In regard to Jewish charities, Altman said, "I feel that most Jews contribute to Jewish organizations and I find that a very important feature of Jewish tradition in the New World and the Diaspora. We pay a lot of attention to the communities that support the general condition of Jews wherever they are. We should support organizations that deal with the health of the community and the well being of the community, and we should support education, but not in a selective way. So I think these are very important, and I do that for that particular reason. However, my main involvement has been with the Yale Jewish community."

Altman was president of the board of directors when the Slifka Center was dedicated on September 10, 1995. At the dedication he delivered a major address which, he said, "was an important speech for me personally as a representative of the Jewish community, and secondly, I was able to say that the Center should be open to everyone, and should be welcoming to everyone." That ceremony was held outside in front of the building. Sitting in the second row, I remember it well; it set the tone for what became the continuing policy of the Slifka Center.

For a time, Altman was a member of the board of the Weizmann Institute of Science in Rehovoth, Israel. He was instrumental in arranging an exchange program for students from Yale and Weizmann and he was the director of the program at Yale for many years. He also serves on the National Academy of Sciences Committee on Human Rights. His devotion to freedom and human rights is long standing and deep. He ended his speech at the Nobel Prize banquet in Stockholm on December 10, 1989 with the following observation:

"We are very fortunate to be recognized here in such an extraordinary manner for work that we enjoy. Indeed, we are privileged to have been afforded the opportunity to study Nature and to follow our own thoughts and inspirations in a time of relative tranquility and in a land with a generous and forward-looking government. Knowing this, we are all the more aware of the difficulties that many of our fellow scientists, humanists, and artists experience. This century has already seen too many tyrannies engage in the distortion and destruction of the finest creative impulses of humankind. Our colleagues, indeed all citizens everywhere, should have the right to think in a free and open manner, to imagine and discover the previously unimagined and unknown without anticipating that there might be oppressive consequences. We are united in the hope that every individual will someday enjoy at least the intellectual privileges we have had, if not always the material advantages."

David Beckerman, A Man Who Made the First Team

By Leonard J. Honeyman

David Beckerman is a self-made man who took a love for sports and a need to succeed and combined them into a singular career. Beckerman, 65, is also a philanthropist who has given millions of dollars and thousands of hours to causes in which he believes. His gifts to the Jewish community, as well as to the educational and general communities, have earned him honors and accolades from many segments of society.

David Beckerman sits on boards as diverse as the Jewish Home for the Aged in New Haven and the Basketball Hall of Fame in Springfield, Massachusetts. He was one of the prime movers in the effort to relocate the Jewish Community Center from downtown New Haven to Woodbridge, but still maintains a membership in a New Haven synagogue as a link to his parents.



David Beckerman

Beckerman created a company out of whole cloth that was valued at more than a half billion dollars, a company whose name defines his philosophy: Starter. "In every endeavor you want to be a starter, not someone who sits on the bench," he says, calling up one of the sports metaphors he frequently uses to make his points. When asked if he was lucky in his business life, he

smiles. "Luck is when preparation meets opportunity," he says, adding that he was prepared when opportunity came along. That preparation began at an early age.

Beckerman spent his early years on Greenwood Street and then on Scranton Street, near Legion Avenue, the then Main Street of Jewish New Haven. Later, the family moved to Glenview Terrace in the Westville section. His father, William, worked two or three jobs to feed his family. In addition to his job at Whitney Blake Company making curly cords for phones, his father did electrical work and odd jobs at night. On Sundays, the elder Beckerman worked at Alpert Hardware. David Beckerman inherited his father's work ethic, shining shoes at nine and opening his first business at twelve, selling flowers to fans at Yale football games. "I would buy mums, pins, tinfoil, and ribbon and put them together – blue for Yale, red for Harvard," he remembered. At that time, the young men at Yale dressed in shirts and ties to attend games and the young entrepreneur moved from selling flowers to selling banners and pins to fans.

"It was an opportunity to gain experience in your own business," he said during an interview in his expansive office at the Acorn Group, the development, venture capital, and philanthropic organization of which he is chairman. "Most importantly, it clearly gave you a view of the results you were able to obtain as a result of your efforts. I invested the money, made the decisions, and had nobody to blame but me," he said.

His income was welcome in the blue-collar family. "I didn't know my economic status," he said. "My parents instilled in me the values I hold dear and am trying to instill in my children," he said.

One of those values is his Jewish upbringing in the legendary Jewish neighborhood where the Orchard Street Synagogue and the Beth Hamedrosh Hagodol, now the Westville Synagogue, in which he still maintains a membership, are located. "Legion Avenue was great. You had the bakeries, the delis as gathering places. It was an informal platform for the Jewish community," he reminisced. The avenue, and the shoeshine business he did there, brought him in touch with people from all walks of life. He would later use that ability to relate to and get along with people in all social and economic strata.

Beckerman graduated from Hillhouse High School in 1960 and the University of New Haven in 1965. After working for five years making plastic machine covers and then selling rainwear for golf professionals--which he credits for his introduction to the garment business--Beckerman decided to set out on this own.

He called the business Starter. "I chose that name for two reasons. First, I

always wanted to be a starter,” a person who was on the first team. Second, he said, he figured out that people could easily memorize a one-word name, while they might have difficulty with multi-word names or titles.

He needed money to begin the business, so he went to Rubie Vine, the late entrepreneur who owned Railroad Salvage, and asked for \$25,000. When Vine asked how much Beckerman was going to put into his venture, Beckerman said he told Vine he was going to invest everything he had. Vine told him he was willing to bet on anybody willing to risk everything, then co-signed a note for \$25,000, Beckerman said. Years later, Beckerman bought out Vine's share for a substantial premium above Vine's initial investment. From 1971 to 1975, Beckerman manufactured windbreakers with sports team names on them. He even postponed his wedding so he could sign a deal with a representative who could advise him on the number of windbreakers he would need to make that season, information he needed in order to order materials and schedule the work efficiently. His wife-to-be, Ruthann Frankel, understood. Beckerman said, “I wasn't as smart as anyone else, but nobody outworked me.”

The business took off in 1975 when Beckerman realized that fans had a loyalty to sports brands. “You and Tiger Woods can be equal for one minute. You can buy the same equipment he has for the same money.” Beckerman found he could capitalize on the emotional bond between the fan and the team or star athlete. His big break came when he successfully negotiated a license from Major League Baseball to reproduce team symbols and names on jackets made by Starter.

His ease with all types of people stood him in good stead when he befriended a truck driver named Tony Amendola, who took several weeks off in the spring to go to Florida to make custom baseball bats for baseball players during spring training. Amendola, said Beckerman, “was friendly with a guy named Joe Torre,” the legendary ex-manager of the New York Yankees. Amendola introduced Beckerman to Torre, who at that time was manager of the Mets. Torre was persuaded to allow Beckerman to make team jackets for some of the Mets players. As a sales technique, Beckerman went to spring training, measured players, and made jackets for them with the Starter logo on the sleeve. That paid off when a trainer was shown in a television close-up tending to a player and the Starter logo on the player's jacket was in close focus for more than a few seconds. “Now we were developing the brand. You wanted to make sure you had a Starter Red Sox jacket,” Beckerman said.

A \$25 million fire in 1987 destroyed his warehouse, but his best days were still to come. In 1993 the company went public in a \$250 million of-

fering. The business reached peak sales of \$720 million soon afterward, Beckerman said. But it wasn't to last.

"Starter helped transform a downstairs kids market for licensed togs into a lucrative upstairs market for licensed sports apparel in the early '90s--one that crashed just as spectacularly at the end of the decade," wrote Jerry Lefton in a Brandweek story published in October 2000. "Concomitantly, the authentic cachet craved by Starter and competitors like Apex One and Pro Player allowed top sports properties to charge millions for renting space on their uniforms. Unfortunately those marketing levies--combined with oversaturation of product, a loss of fashion cachet and the entrance of footwear brands more interested in exposure than the apparel business--left the industry leaders liquidated. By the end of the decade, Apex, Pro Player and, finally Starter, were gone. And since Starter was the biggest 'pure play' in licensed sports apparel (\$406 million in 1996, its biggest sales year), it crashed with the biggest thud."

Beckerman said he had a chance to sell out to Nike, the sneaker giant, "for more money than I could ever dream." Nevertheless, he feared that his employees would suffer, so he turned down the offer.

Although Beckerman is proud of his business achievements, his face really lights up when he talks about his sports life, especially his forty-one years of coaching basketball. He was chosen as the coach of the United States team at the Maccabi Games in Mexico City in 1999, and was the coach of the Hamden Hall Country Day School team for eleven seasons, leaving with a record of 262 wins against 50 losses; under his leadership his team won eight New England championships, six Fairchester League championships, and went ten years with at least 21 wins. He also coached basketball at the Jewish Community Center for twenty-six years.

These days, he goes to Florida in the winter to coach the Pine Crest school team in Fort Lauderdale, where he has compiled a record of 58 wins against 19 losses in four years of coaching.

Beckerman's philanthropic works include the Beckerman Athletic Center at Hamden Hall and the Beckerman Center at the University of New Haven. The Jewish Community Center acknowledged his generosity by naming its building in Woodbridge after him and its gymnasium after him and his wife. The retail center at Yale-New Haven Hospital is dedicated to his employees at Starter, whom he credits for much of the company's success.

Beckerman's relationship with Judaism is one of involvement with traditions rather than strict observance, but he said he has always respected people regardless of their level of observance. That started in his parents' home. "Did we keep a kosher house? Yes. We had Seder. We lit candles. I'm not

going to tell you that we went to synagogue each Saturday,” he said. New Haven, like many communities, lost people to the suburbs during the last quarter of the twentieth century. “People moved out for various reasons—hoping to find better schools, better housing, more land, and a higher comfort level. But I think you are starting to find a recapture,” he claims, with people moving back in, looking for neighborhoods where they need not get into their cars for every errand.

Beckerman feels that the survival of the local Jewish community depends on strategic alliances among all its segments. People have to remember where they came from, he believes. Leaders have to be nurturing, responsible, and available to the members of their congregations.

Although he is a stalwart of the local Jewish community, he doesn’t hesitate to criticize it. Opening the Jewish Community Center on Saturday was a mistake, he said. “There is no true economic difference opening on Saturday. It’s an illusion.” The Shabbos issue is one of the last bastions separating the Jewish from the general community and it must be preserved, he feels. But despite that opinion, he still supports the center, to which he has given \$7 million, and he would not tie his contributions to the Center going along with his opinions, calling it unfair to do so.

Beckerman believes that one of the Jewish community’s biggest problems is leadership. “We burn out our leaders,” he said, expecting too much from them and not asking for the right kind of experience. Nobody should sit on the JCC board who has not come up from an agency subsumed into the Center, he believes.

Beckerman, his wife Ruthann, and their five children are involved in the family’s philanthropy through the Acorn Group. They all understand that they are blessed and follow his example of becoming personally involved in their causes, not just writing a check he says, “It’s easy to just write checks, but you have an obligation to also give of yourself, of your time and effort.”

Beckerman is a grateful man who attributes his good fortune, in part, to his religion. “The Lord has been incredibly good to my family,” he said. “Having a good relationship with one’s children, passing on your ethics and sense of responsibility to your children and teaching them the way to go—that is what Judaism is all about.”

Leonard J. Honeyman, a journalist for more than forty years in Connecticut, New York, and Washington, D.C., is president and editor of The Word Hive Communications LLC in New Haven. He can be reached at thewordhive@gmail.com

The Eder Family and 50 Years of Philanthropy in New Haven

By Aaron Goode

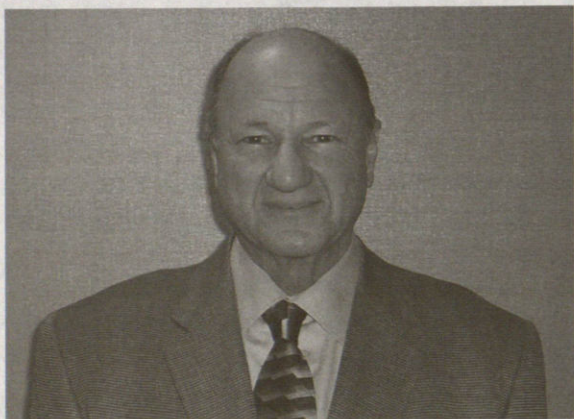
Philanthropist Andrew Eder was born in 1949 in Stamford, Connecticut to Jacqueline (née Isaacs) Eder and Sidney Eder. Originally from Mount Vernon, New York, Jacqueline was a fashionable socialite who liked to entertain and hold formal dinners. Sidney was a prominent businessman and philanthropist, founder of Eder Brothers, a wholesale liquor distributor. Sidney's wealth and prominence belied humble roots. Son of a native-born father (of German Jewish heritage--the name Eder derives from a river in northwest Germany) and Polish-born mother, Sidney had worked as a window-washer and dress-maker in New York City before coming to Greenwich, Connecticut to work in a grocery store owned by his father-in-law (from his first marriage), a small retail business that would eventually evolve into Eder Brothers.

Sidney and Jacqueline met fortuitously when in an act of chivalry Sidney paid her toll--she was riding in another car--on the Merritt Parkway. They were married in 1948 and moved from Greenwich to Stamford to raise a family.

Andrew's childhood gave little indication of the prominent Jewish philanthropist he would later become. At home the Eders celebrated Christmas rather than Hanukkah. While Andrew underwent some bar mitzvah training, he did not go through with the ceremony itself (his own decision, but one to which his parents did not object). He attended parochial school, but a Christian rather than Jewish one--spending fifth to eighth grade at St. Luke's School in New Canaan. For high school he attended Avon Old Farms High School, a boarding school for boys outside of Hartford. The family was basically secular, though Sidney was a member of the Reform, Conservative, and Orthodox synagogues in Stamford--for reasons having more to do with social obligation than with conviction. (At this time, Sidney was friendly with two legendary rabbis, Sam Silver of Temple Sinai and Joseph Ehrenkranz of Temple Agudath Shalom.)

After high school, Andrew left Connecticut to attend Franklin and Marshall College in Lancaster, Pennsylvania, a working-class town in the Lehigh Valley with a small Jewish population. Needless to say, the school had few amenities for Jewish students. Andrew majored in political science,

looking ahead toward a career in law. Town-gown relations in Lancaster have historically been strained, but that did not prevent Andrew from meeting a Lancaster native, who would later become his wife, on a blind date in 1969. Andrew and Eileen were married in 1971 at an interfaith ceremony in Bridgeport, Connecticut, presided over by both a rabbi and a priest (quite an accomplishment since it was difficult in those days to find clergy who would preside at interfaith ceremonies). As of this writing in 2007, the couple remains happily married with two grown children, Stacey Jane and Wesley James, who were both raised Jewish and bar/bat mitzvahed. Eileen is an artist and teacher.



Andy Eder

Instead of going to law school, Andrew came back to Connecticut after college to work for his father and uncle, Arthur, at Eder Brothers, of which he would rise in the ranks and ultimately become president in 1986.

How did the business end up in New Haven? After being founded in 1933 by Sidney (unlike the Bronfmans, the Eders waited until Prohibition was over to sell their liquor), Arthur soon came on as a partner, the business switched from retail to wholesale operations, and eventually opened a second branch in the New Haven area in the 1960s. This was due mainly to Arthur's influence. He had ties to the New Haven area and was a member of Congregation Mishkan Israel in Hamden, a Reform synagogue which was then under the tenure of another legendary rabbi, Robert Goldberg. (At the same time he was involved in moving Eder Brothers to New Haven, Arthur was also helping the synagogue move out of New Haven to its current location on Ridge Road in Hamden.) Yet even after the relocation of the business, Sidney continued to live in Fairfield County, wintering in Palm Beach until his death from cancer in 1986. (Arthur lived until 2005.)

For a while the company headquarters was located on Chapel Street in

New Haven, near other Jewish businesses and the focal points of local Jewish life. But soon it required more space, and the turnpike (Interstate 95) was just opening up, so the brothers consolidated the two locations into one in a light industrial area in West Haven adjacent to the new highway. As of this writing, the business continues to operate from this location between the Sawmill Road and Marsh Hill exits on 95. (The road on which the company headquarters sits is Eder Road. One of the brothers' many shrewd business decisions was to donate some land next to the interstate to the City of West Haven, which made the City responsible for maintaining the public road and plowing it in wintertime—in addition to having the road named after them.)

The two brothers were as close to one another as their personalities were different. Arthur was a “tightly-wound” workaholic—forceful, direct, and shrewd. He was detail-oriented and had an encyclopedic command of every aspect of the business. Sidney was warmer—a salesman and charmer. In different ways, both acted as mentors for Andrew. Farsighted as employers—they established a pension fund for their employees and engaged in corporate philanthropy long before these practices were commonplace—the brothers worked well together and the business thrived.

The success of the business enabled them to become active philanthropists, and they started the Sidney and Arthur Eder Foundation in 1954 to facilitate their giving. While favoring Jewish causes, they also gave to non-Jewish causes, a philosophy that Andrew has also followed. In Jewish causes, Sidney gave land to a Greenwich synagogue for a new building to be built on, while Arthur was active in supporting Mishkan Israel. They also supported the newly formed Judaic Studies program at Yale and the Anti-Defamation League, and provided funds for an Eder wing at the JCC.

In non-Jewish giving, they cast a wide net, at one time providing funding to every hospital in the state, arts programs (including an annual prize administered by the New Haven Paint & Clay Club), recordings for the blind, Columbus House (a New Haven social services organization), soup kitchens, and many other social and educational programs. According to Andrew Eder, between 1980 and 2005 the brothers gave over \$8 million through various philanthropic arms, with many of these gifts recorded in a little black book that remains in the president's corner office at Eder Brothers to this day.

The Eders had the same far-sighted approach to philanthropy that they did to business. In the 1960s, when Jewish community organizations across the country were just starting to become modernized and professionalized, Arthur would help to create an endowment fund to augment the annual

fundraising campaigns with a reliable, permanent source of income for the Federation's programs. In 1993 this endowment fund would become the Jewish Foundation.

Following a philosophy of giving similar to that of his father and uncle, Andrew talks about being a "double-threat"--that is, giving of time and money to both Jewish and non-Jewish causes. Among his gifts to non-Jewish causes, he has provided support for the campaign to save the Faulkner's Island Lighthouse in Guilford; for Concepts for Adaptive Learning, a New Haven-based charity that provides educational technology services to public schools; for the Long Wharf Theater, both New Haven hospitals; and for the Creative Arts Workshop in New Haven.

His support for Jewish causes runs both broad and deep. Like his uncle, he is a member and significant financial supporter of Congregation Mishkan Israel. Year after year he remains one of the top funders of the Jewish Federation and Jewish Foundation. He is also interested in developing new leadership for the Jewish community and "passing on intellectual capital" to future generations. With this goal in mind, in 2000 he founded the Eder Leadership Institute, which provides financial support and skills development for young Jewish professionals looking to become involved in the Jewish community.

One of his current projects is to bring to New Haven a program originally started in Massachusetts by Harold Grinspoon, a Jewish philanthropist from the Springfield area. Called the PJ Library, the program aims to nurture a healthy Jewish identity in young families by providing books, CDs, and other educational materials to Jewish households free of charge. As of this writing, there are almost 500 children enrolled.

Andrew expresses interest in continuing to lower the financial barriers to involvement in Jewish life (for example, by subsidizing Jewish day school tuition through his Jewish Scholarship Initiative, founded in 2005, which provides families with scholarships of up to \$1,800 for any Jewish educational program they choose), in balancing Jewish and non-Jewish giving, and in developing new strategies for philanthropists to "push" each other both to give more and to give more effectively. He also talks about creating a "safe room" for philanthropists to get together and discuss common problems.

In addition to financial gifts, Andrew has donated his time and managerial skills to both Jewish and non-Jewish causes, having served on the boards of many of the Jewish agencies and as president of two of them, Tower One and the Jewish Community Center. Andrew also serves as Vice-Chair of the City of New Haven's Substance Abuse Policy and Prevention Commission,

which was created by Mayor John DeStefano in 2002 to combat drug and alcohol addiction in the City. He is also past president of The Wine and Spirits Wholesalers of America, the trade association of beverage alcohol distributors doing well over forty billion dollars annually.

For his work in the community Andrew has received awards from the Anti-Defamation League, the Juvenile Diabetes Research Foundation, the Jewish Federation of Greater New Haven, and many other organizations.

One of the more significant episodes in his work with the Jewish agencies came in 1995 when, as chairman of the Ad Hoc Committee to Save the Jewish Community Center (JCC), Andrew oversaw the financial bail-out operation that rescued the JCC from possible bankruptcy.

From the perspective of a decade later, Andrew modestly gives credit to the teamwork of the Ad Hoc Committee for devising a package of loans and debt forgiveness to keep the JCC solvent. "They supplied the brains, I supplied the glue," he recalls. But he also recognizes the limitations of the bail-out. Many of the JCC's problems were, and continue to be, structural and cyclical, tied to larger social and demographic trends, and are therefore likely to arise again in the future. Moreover, the JCC still does not have an endowment, something that Andrew laments not having pushed harder for. Andrew insists on the need for the JCC, Federation, and other agencies to conduct "long-term strategic planning," to "streamline funding sources" and to "prioritize" their many programs to keep themselves afloat financially. The episode has also reinforced his belief in the need to cultivate a new generation of skilled leaders to manage the Jewish agencies, help them weather periodic storms, and maintain both quantity and quality of programs.

Where will the Jewish community in New Haven be in twenty or twenty-five years? Whatever the future holds, with Andrew's son and son-in-law having decided to remain in the New Haven area and work in the family business, and Andrew showing no signs of letting up in his philanthropy or public service, it seems certain that the Eder family will continue to play a significant role in the community.

Aaron Goode was raised in California and educated at Yale. He serves on a number of boards and commissions and is a Peace Commissioner of the City of New Haven. He has lived in the New Haven area since 2000, and has been a board member of JHSGNH since 2007.

Albert Einstein Slept Here

By David S. Fischer, M.D.

Time magazine selected Albert Einstein as the Person of the Century for its December 31, 1999 issue. Yet the name Albert Einstein appears only once in this series, in volume 5 page 49, where Eli Zimmerman mentions that his brother Dr. Harry Zimmerman was the first dean of the Albert Einstein College of Medicine. Elsewhere in this volume, the article "Jews and Medicine in New Haven, 1848-1930" discusses Harry Zimmerman's role in the naming of that institution, and that reminded me of how Einstein's name was, at the last minute, left out of volume 8.

When I was writing about Woodmont, in the article that was published as "Woodmont and Bagel Beach" in volume 8, pages 8-26, Rabbi David Avigdor called to remind me to include the story of the summers that Albert Einstein spent at the Woodmont Lodge. The only problem was that I had never heard the story, and he could not give me any additional details or corroboration. He had heard the story from Irving Rohinsky, who had heard it from someone else when Rohinsky and a co-investor were interested in buying the Lodge. When I spoke to Rohinsky, he said he recalled seeing the story in print, but he could not remember where. I do not publish rumors, so that seemed to be the end of the story. Then my wife, Ina Furst, who for forty-five years owned a cottage four houses away from the Woodmont Lodge, suggested that I call Sarah Turnbull, who had purchased it around 1960, for more information. In the article, I mention that Thomas and Sarah Turnbull purchased the Lodge in 1960 from George and Molly Volk. I learned that Thomas was deceased and Sarah was living at Tower One. I called her and she kindly gave me additional information about the Lodge that is in the article, but said that the Volks had not mentioned Albert Einstein to her as having been a guest. That seemed to end the search for me and the article was published with no mention of Albert Einstein, to the great disappointment of Rabbi Avigdor and Mr. Irving Rohinsky.

About a year later, while sitting outside our home, my wife waved to a man walking his dog and the man waved back. I asked who it was, and she said it was John Volk, an old friend, who had grown up three houses away, but whose parents had sold the house before they died. Apparently John's wife was ill and he was walking the beach less often. The name, Volk, rang a bell in my head, and I asked if he was any relation to the owners of the Woodmont Lodge. They were his grandparents, she said.

I immediately called John Volk, introduced myself, expressed my good wishes for his wife's recovery, and then asked him if he knew anything about Albert Einstein and the Woodmont Lodge. John said that his grandfather, George Volk, told him that Albert Einstein had spent a few weeks (John did not know how many) as a guest at the Lodge, perhaps because he liked sailing and fishing, and the Lodge had a boat for each of those activities, which Einstein used. When Einstein caught fish, George would personally attend to their preparation. Einstein so enjoyed his vacation that he returned for some time the following summer, but John did not know the year. When I pressed him for an estimate of the years involved, all he could say was that he had not yet been born, so it was not in the 1950s. He did say that his aunt, his father's sister, was eighty-six years old and mentally clear, and she had told him that she met Einstein when she was a teen, and this would have put it into the late 1930s or early 1940s.

To verify the story, I checked with Katherine Krauss Murphy, author of *Woodmont on the Sound*, and a major historian of Woodmont. When I asked her if she knew anything about Albert Einstein and Milford, she told me the exact story that John Volk told me. He had told it to her many years earlier. She suggested that I try to get a better approximation of the timing by checking the Milford land records. I did so and learned that Molly Volk purchased the Woodmont Lodge on Kings Highway and Mark Street on August 24, 1922 from Clarence E. and Susan B. Alling. She sold it to Sarah Lee Turnbull on April 25, 1957. That did not help much. Einstein came to the United States in 1933 and died in 1955.

In another attempt to verify the story, I called the Einstein Papers Project at the California Institute of Technology in Pasadena. There, Professor Diana Buchwold checked to see if there were any letters to or from the Volks. There were none. Then her assistant, Osik Moses, checked to see if there were any letters to Milford, Connecticut, and there were none. Of course, hotel reservations are most frequently made with a telephone call and those records are not kept very long. To check on the project's ability to find letters sent to or by Einstein, I told Professor Buchwold that I had sent a letter to Professor Einstein and had received a reply. In four minutes, she found and read to me the letter that I had received from Albert Einstein in 1946, but she could not find the handwritten letter that I had written to him, and therein lies another story.

Einstein, the Jews, Israel, and World Government

As a youngster, Albert Einstein was one of my heroes. My elementary

school science teacher, Max Edelson, was so inspiring that a group of six of us would stay after school two afternoons a week as a science club and we named our club, JE, for the Junior Einsteins. Three of us became physicians, one became a chemist, and two became engineers.

In addition to being a great physicist, Einstein was a great believer in freedom and peace. As a secular Jew, he tried to support the Jewish people. In March 1921, Einstein joined Chaim Weizmann on a tour of the United States on behalf of the Jewish National Fund. In February 1923, he was the inaugural speaker at the dedication of the Hebrew University. In 1933, he left Germany and came to live in Princeton, New Jersey.

Einstein's instincts were always those of a pacifist. He had acquired a great reputation as an international leader of the antiwar movement. During World War I, he first began to urge "a political organization in Europe which should outlaw war in the same way that not so long ago the German Reich outlawed war between Bavaria and Wurttemberg." Soon his ideas became more structured rather than negative. During the 1920s, he began to advocate a world government. By 1932, he felt that the decisions of an international court should "be enforced by all the nations acting in common." He felt that an international police force should be armed with truly effective weapons. With the advent of Hitler and the Nazis coming to power in Germany, he urged the democracies to prepare to save civilization from the attack that he sensed was inevitable.

During World War II, Einstein's letter to President Roosevelt was in some measure a contributing factor to the development of the atomic bomb. Its use at Hiroshima and Nagasaki was very distressing to him. At the conclusion of the war, he revived his advocacy of a world government. In the November 1945 issue of the *Atlantic Monthly*, Einstein discussed the atomic bomb with reporter Raymond Swing. He advocated the establishment of a world government with a monopoly of military power to which the atomic bomb could be entrusted. He advocated that people read *The Anatomy of Peace* by Emery Reves where the argument is made more strongly and eloquently.

This advocacy of internationalism on the one hand and Zionism (a nationalistic movement) on the other hand, seemed to some people to be a contradiction. As a naïve fifteen-year-old science student in January 1946, I wrote to my scientific idol in longhand, and asked him how he could support such mutually inconsistent programs. I did not have the foresight to keep a copy of my letter. Imagine my surprise and exultation when I received a plain envelope with a typewritten return address (reproduced here) and the letter reproduced here with Einstein's signature. Neither of these has been pub-

lished before.

The letter made a significant point about the special circumstances that made the advocacy of Zionism entirely consistent with the wider view that peace can only be preserved by people and nations acting under law to resolve their differences with justice under law. The letter also says a great deal about the humility and simple decency of this good man who could take time from a busy scientific schedule to answer letters from all over the world, from heads of state and famous scientists, and even from naïve schoolboys. This pacifist, Zionist, physicist, and mathematician may be the greatest scientist of the twentieth century, but he was, above all, one of the great human beings of that century.

January 19, 1946

Mr. David Fischer
1305 East 21. Str.
Brooklyn 10, N.Y.

Dear Sir:

My standpoint in matters of Zionism is not conflicting with the super-national ideal. Comparing the matter with matters in a smaller realm: You can be a public-minded man without neglecting the care for your family who depends entirely on you. In a similar way you must understand that I am trying to cooperate with my Jewish people who is finding itself everywhere in a precarious position while at the same time I am trying to convince others that we must overcome the narrow-minded nationalistic attitudes.

Pardon me for being so short - I trust you will understand.

Yours very sincerely,

A. Einstein

Albert Einstein.

112 Mercer Str.
Princeton N.J.

Mr. David Fischer

1305 East 21. Str.

Brooklyn 10, N.Y.



Meyer Etkind, M.D., Physician and Humanitarian

By Edward Etkind, M.D.

Meyer Etkind, M.D., practiced medicine in New Haven from 1935 until his death in 1984. He was a medical legend in the Jewish and the general New Haven community.

Early Life

Born in Russia, now Lithuania, near Vilna, in 1907, Meyer and his family immigrated to the United States in 1910 and settled in New Haven. Like so many immigrant families of that day, their move was precipitated by a pogrom. A stone thrown through the window of their home struck and killed one of Meyer's siblings.

In New Haven, his father, George Etkind, was a founder of the Orchard Street Shul. He earned his living running an automobile body repair shop on George Street between High and College. His mother, Rachel, had rheumatic heart disease, and she was his inspiration to be a physician. Throughout his life he remained close to his sister, Anne Schiffman. Holidays were usually spent together, and her children were an integral part of Meyer's family.

The Etkind family lived first on Fayette Street and then moved to Sherman Avenue. Meyer attended Scranton School and graduated from Hillhouse High School in 1925. The caption on his Hillhouse yearbook photo reads, "Good nature and good sense must ever join." Following graduation he entered Yale, where he excelled. As a sophomore he won the prize for excellence in all studies as well as the prize for botany and biology. To those who knew him in later life it should come as a great surprise that he wrestled at 138 pounds. In spite of his outstanding achievements, he was disappointed to be rejected for admission to Yale Medical School while many of his non-Jewish classmates with far inferior credentials were admitted. As a day student he always felt different from the Yale elite and later insisted that his son live on campus when he attended Yale. Throughout his life he felt close to Yale, attended every class reunion until the fifty-fifth, and was proud that his son and grandson attended Yale. Three generations of Russian Jews at Yale was quite unusual.

After graduating from Yale in 1929, he attended the University of Maryland Medical School, where he received his medical degree in 1933 with high honors. He did his internship and residency at Lincoln Hospital in New York City, then returned home to New Haven to practice.

Marriage and Family

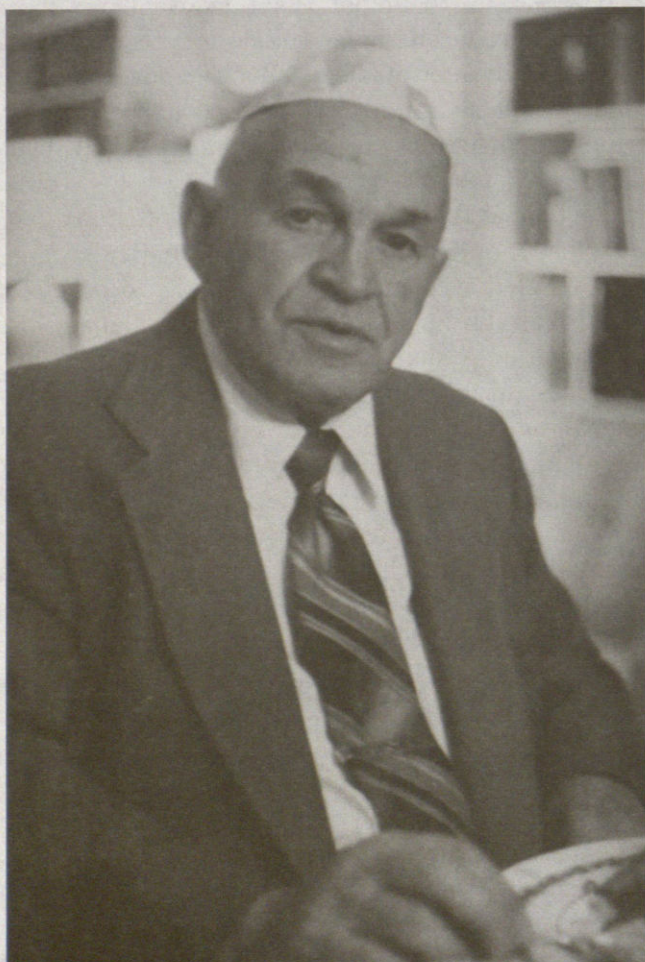
Like many New Haven Jewish families, the Etkinds had a summer cottage in Woodmont (in Burwell Beach). There Meyer had a canoe. In 1931, a friend was dating Beatrice Ratner, a New Haven schoolteacher whose family also had a house in Woodmont. His friend wanted to borrow Meyer's canoe, but when he introduced Meyer to Beatrice, his friend lost the date. Meyer and Bea married after medical school graduation. Since interns at Lincoln Hospital were not allowed to be married at that time (a far cry from today), they lived their first two married years apart and spent weekends together.

Theirs was the typical 1930s intermarriage: the orthodox first generation marrying the no longer orthodox second generation. Bea's family, also from Russia, had immigrated a generation earlier and had become part of the New Haven Jewish establishment. Her paternal grandfather, Joseph Ratner, ran a newspaper and book store on George Street and her father, William Ratner, had a successful shoe store on the corner of Congress and Meadow Streets, just steps from the spot where Tower One was later built and where Bea spent her final ten years. The shoe store was also near the Prince Professional Building, where her son Ed still practices medicine. Her mother, Mary Ratner, was an active volunteer at the Jewish Home for the Aged. Her maternal grandfather, David Resnick, was an officer of B'nai Jacob. In the trophy case at B'nai Jacob stands a silver loving cup presented by the congregation to David Resnick in 1927 and re-presented to the synagogue in 1973 by Beatrice Etkind in honor of her grandson Gerald Etkind's bar mitzvah, representing five generations at B'nai Jacob.

Meyer opened his first medical office in 1935 at 276 Sherman Avenue with offices in front and residence in back. When Ed, their first child, was born in 1936, Bea took a leave of absence from the New Haven school system. She planned to return to teaching but in 1938 a policy change was enacted that denied qualified teachers on leave of absence the opportunity to return. A group led by Bea and Marion Barnett, the wife of Jewish community activist Harry Barnett, spearheaded the effort to overturn this edict. They were successful and Bea returned to teaching until her second child, Judy, was born in 1943. A third child, Nancy, was born in 1946.

An Integrated Life

In 1940 Meyer moved his home and office to 1546 Chapel Street (between Winthrop and Norton), where he remained until his death in 1984. Again the family lived first behind the office and then above it. Although much of the affluent Jewish community moved to Westville and beyond during those years, Meyer and Bea insisted on the integration of home and office so that the busy physician could always be home for meals and available to his patients.



Meyer Etkind

Meyer was a busy physician, perhaps the busiest in the New Haven community. In the early days before antibiotics, sick patients were often seen at home. It was a rare day that did not include at least six home calls as well as hospital rounds and nursing home visits between or after office hours. During World War II, when many physicians were away in military service, Meyer never refused to see a sick person whose doctor was unavailable. During those years he hardly ever went through a night without a sleep interruption. In those days he had office hours but not scheduled appointments, so patients would come in and wait their turn, often for hours because the office was so busy. By 7:30 a.m., an hour before the start of office hours, there were usually at least six patients waiting on the porch hoping to be first in line. Evening hours would start at 6:30 and last until the last patient had been seen, usually around 10 or 11 o'clock. Often the last patient would come upstairs and join the family for a sumptuous late night snack. The children would always wait up for the late evening pleasantries, so with four meals and midnight hours the children grew up overweight and easily fell asleep in class.

Meyer's office was warm and friendly. Bea would often assist him and knew most patients personally. Office employees who were cold or unkind were not tolerated. Children looked forward to a gift from the toy closet after their visit.

Many grieving patients were welcomed into the Etkind family and remained a part of it until they became strong enough to cope, then kept close ties thereafter. When a casual friend, a single elderly woman, was mugged, Bea and Meyer felt she was too shaken to return home and she stayed with them for a week. Blossom Rose, a patient since childhood, adopted Bea and Meyer as surrogate parents and is still an active part of the family.

It was not always easy for Meyer and Bea's children. Patients were always invading their privacy, and being the children of a prominent physician made their frequent rebellious behavior open to public scrutiny. Sunday family dinners at Kaysey's Restaurant were often interrupted by patients who just had to discuss their intestinal malfunctions. But the benefits of an integrated home and office outweighed the drawbacks. Frequently one of the children would accompany their father on home calls, using the travel time for interaction. Every night before bedtime one of the children and Meyer would walk their cocker spaniel, Butch, taking a much longer walk than necessary just to spend time together. Often, if Ed was playing ping-pong in the basement, Meyer would sneak down the back way for a few games. With pinball machines and ping-pong table in the basement and a basketball court in the backyard, the Etkind house functioned as a mini

neighborhood center. In later years the third floor provided a sanctuary for any grandchild who needed a home.

Meyer's great love, besides Bea and medicine, was playing bridge, and he was one of the best bridge players in Connecticut. Ed also became a good bridge player, and they were bridge partners long before he and Meyer became medical partners. They would frequently travel to tournaments together, won many major championships, and became life masters at the same time.

A Dedicated Physician and Humanitarian

Why would patients wait hours to be seen by Meyer when other physicians had open appointments? He had not only superb medical ability but also dedication to the care of every patient. Each patient knew that he would get full attention and as much time as necessary, no matter how full the waiting room. And Meyer had the rare ability to connect with almost every patient, so they considered him a friend and advocate as well as their physician. He had the true healing ability that transcended knowledge alone.

Meyer felt responsible for every patient. If his patient required hospitalization, Meyer would be the attending physician. He would always see the patient in the emergency room, no matter what the hour, and never deferred the admitting or treatment decisions to the resident staff. Woe to the intern who made a major decision on Meyer's patient without consultation. He called consultants liberally, respected their advice, but always felt responsible for the final decisions.

He gave all his patients, whether poor or affluent, the same quality care. When his son Ed joined him in practice in 1966, Meyer inculcated in him the same philosophies of patient care. He made it quite clear that no matter how much they loved each other, the partnership would never work unless Ed accepted Meyer's ideals. Ed accepted all of Meyer's philosophies, but, knowing that patients would not wait the same hours for him, insisted upon an appointment system. While the practice of medicine changed and home calls became less indicated, their philosophy toward patient care and physician responsibility never wavered.

Although Meyer and Ed had a wonderful personal and professional relationship, there were drawbacks. When Ed would make an emergency visit at 3 a.m., he was often greeted by "Nu, where's your father?"

At Yale New Haven Hospital Meyer Etkind was a legend. Throughout his life he was the doctor most likely to be seen at 3 a.m. He would always

find time to attend grand rounds and conferences regarding his patients. His diagnostic acumen was excellent, he always knew when to ask for help, and he was rarely wrong in crucial areas. In a case in 1966, he challenged the diagnosis and treatment recommendations made by Dr. Paul Beeson, the world famous chief of medicine at Yale. He had to treat the patient by himself because the house staff was afraid to go against their chief. Dr. Beeson later acknowledged that Meyer's diagnosis was correct and lifesaving, and praised his acumen and courage. Some years later Meyer diagnosed a case of malaria that the entire medical staff had missed.

While his major contribution was to devote time and care to his patients, his charitable giving, both public and private, was significant. He was always a major contributor to UJA, the Jewish Home for the Aged, Ezra Academy, and the Hebrew Day School. The Jewish Home for the Aged was especially dear to his heart. When Morris Freedman, medical director at JHA, was near retirement, Meyer functioned as medical director, allowing his friend to keep his lifestyle and the Home to continue functioning.

Meyer's practice has survived him. In 1974 Mark Schwartz joined Meyer and Ed. After Meyer died at age 78 in 1984, still in active practice, he was succeeded by Andrew Wormser, and they were later joined by Robert McLean and Vijay Joshi. Their practice has changed from pure internal medicine. Ed sees only patients with diabetes and is heavily involved with the insulin pump and the diabetes of pregnancy. Mark Schwartz and Robert McLean practice internal medicine and rheumatology, Andrew Wormser practices internal medicine, and Vijay Joshi specializes in endocrinology. When Meyer died, Samuel Their, Chief of Medicine at Yale, presented his medical eulogy. He described Meyer Etkind as one of the few physicians to successfully bridge both the pre-scientific and scientific eras of medicine, a physician who magnificently combined modern science with bedside manner and kindness. In Meyer's memory, Yale New Haven Hospital established the Meyer Etkind Award. Each year the medical residents at Yale vote to select the community physician who most exemplifies the principles of Meyer Etkind.

Note: Meyer and Bea Etkind's fondest hope was for their three children to be close. This article, a collaborative effort by Ed Etkind, Judi Etkind Kibbe, and Nancy Etkind Canada, enhanced their friendship. Jews in New Haven not only documents the history of our community but also unites the families of those memorialized.

Emma Goldman's New Haven Connection

By Dr. Barry E. Herman

Introduction

Emma Goldman, Russian-American Jewish anarchist, believed in “perfect unrestrained freedom for everyone.” She considered the greatest evils of the world to be private property, the church, and the state. She detested capitalism and favored communism as the ultimate form of economic organization to break the link between work and income that to her mind enslaved workers in Western capitalist states.

Born on June 27, 1869 in Kovno, Lithuania, then part of the Russian Empire, she immigrated to America in 1886, settling in Rochester, New York. In 1889, she moved to New York City and, influenced by the teachings of Johann Most, a German-American anarchist, became an anarchist herself. She believed that the individual should be free to develop his or her own standards of love and justice. To her, anarchism conformed to man's basic nature and, in her opinion, would prove to be a workable and orderly system.

Goldman's early life in Lithuania showed her independent spirit. Disputes with her teachers and significantly with her father resulted in her being cut off from a formal education, but she became self-educated, particularly in anarchist ideology. After immigrating to the United States she became associated with Alexander Berkman, a leading member of the anarchist movement, who influenced her thought, work, and deeds. Goldman's lectures and journal, *Mother Earth* (1906-1918), illuminated what she saw as the injustices and immorality of American society.



Emma Goldman

In the United States Goldman developed into an effective labor agitator and in 1893 was jailed for one year for inciting workers to riot. After her release from prison, she left the U.S. to train as a midwife and nurse in Vienna. Upon returning to the U.S. in 1901, she was accused (without proof) of complicity in the assassination of President McKinley.

Goldman was an open advocate of birth control in the years before World War I, when restrictions against birth control were stringent; this brought considerable notoriety to her reputation. However, it was her vigorous opposition to conscription during World War I that finally led the U.S. government to imprison her for two years and to ban *Mother Earth* from the mails. Goldman had long been considered dangerous. A combination of a technical weakness in her citizenship status and legislation broadened the grounds for action against her as an undesirable alien and she was deported to the Soviet Union in 1919 in the wake of the Red Scare. By 1921, she fled that country, repelled by the suppression of the individual that seemed as complete under Bolshevism (Communism) as under capitalism, and subsequently lived in a succession of cities in Germany, France, England, and Canada. In 1934, she was permitted to reenter the United States for ninety days on a lecture tour. Although she continued to write and lecture, her active political career was ended except for her vigorous efforts on behalf of the Catalonian anarchists in the Spanish Civil War in 1936. Goldman went to Barcelona, Spain in 1936 to aid Spanish anarchists in their plight against the Franco regime. She died in Toronto, Canada on May 14, 1940. Her numerous writings include *Anarchism and Other Essays*, 1917; *My Disillusionment in Russia*, 1923; *My Further Disillusionment in Russia*, 1924; and *Living My Life* (2 volumes), 1931. In the movie *Reds*, the story of John Reed, a communist activist, Maureen Stapleton portrays Emma Goldman.

Aaron Goode, a new member of the Board of Directors of The Jewish Historical Society of Greater New Haven, gave me a copy of an article about Emma Goldman that appeared in the *New Haven Times-Leader* on November 22, 1913. Maude George Wylie interviewed Emma Goldman, about the short time she lived and worked in New Haven. The complete article has been reprinted below as part of this essay.

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**MISS EMMA GOLDMAN
TELLS ABOUT HER LIFE
HERE AND ELSEWHERE**

(By Maude George Wylie)

New Haven Times-Leader
Saturday Afternoon
November 22, 1913

I found Emma Goldman at her breakfast this morning when I went to interview her and was greatly surprised to find her not the towering, big, masculine individual who I had pictured in my own mind, but a woman of less than medium height, and of medium build. She is blond, has a remarkably fine complexion, blue eyes, wears glasses and dresses very simply in black.

Her voice is low and pleasing, and she speaks with remarkable directness yet what she says is put in simple language, and you intuitively know that Emma Goldman is a woman who strives for great big things in life. "Tell me something about yourself," I asked. "Something of your early life and your reason for taking up your work."

"Well," she laughed. "I heard my very first lecture on anarchism right here in this city of New Haven. It was Dr. Solotaroff who lectured; he is now well known in New York. I came to America with my older sister when I was 17 years old. She was coming here and I was very fond of her. The conditions politically in Russia were so cramped that I felt as though I must get away. I came here thinking that America was the chosen land for all. The place where women and children might do as they chose. We lived in Rochester, N.Y. My brother-in-law knew that I was anxious to work elsewhere so he got me a position here in this city at Newman's corset factory. I worked there for four dollars a week in 1888. The winter was very severe and I found it very hard to stand it so I went back to Rochester."

"Was it during your first visit to New Haven that you heard Dr. Solotaroff?" I asked. "Yes. I had become very much interested in the trouble in Chicago. You probably know of the Haymarket riot. I felt very much interested in that and through that became interested in anarchism. I came back to New Haven three years later and with seven others rented a house in Winter Street. I am going over there today to see if the house looks at all as it did so many years ago."

"Haven't you ever been there since?" I asked. "No. I have been here very many times, but always very hurriedly, but this time I shall take the time to go and see the place where I really first started my work. My idea was to start a place where people could co-operate. It was purely a co-operative venture. I wanted to start a large dressmaking establishment. We were all very poor, so I went to work at Strouse's corset factory. I had advanced to

nine dollars a week in wages by this time. We had lectures during the evenings and educational talks. I felt sure that there could be a common colony of people where one could live and share things as well as the profit. All went very well with the little colony and we lived there fourteen months. One of the girls was not at all strong so we used to help with her work. She finally had hemorrhages so badly that the doctor said she would have to go to Colorado. As I was sort of at the head of the colony, I had to take her. Some well known people in the world today were in that colony."

"Were you ever married?" I ventured. "Yes" came the prompt reply. "It was probably as much my marriage as much as anything that brought me to New Haven the second time. I was very young, only eighteen when I was married, and it lasted but six months. I knew at the end of that time that it couldn't last, so I simply packed up my belongings and came here. I have never seen the man since nor have I heard of him." "You don't believe in divorce?" I asked. "No, I do not. I don't believe in the right of the state or church to interfere in the life of a man and a woman. That's the private and intimate concern of two people. I don't believe in the marriage ceremony anyway. I believe that love and comradeship are the two forces to hold people together, but when those two things cease to exist, the two people should separate because the relation becomes degrading, especially to the woman."

"What of the children of such a union?" I inquired. "Children should receive their positions in society just as they do under formal conditions. As to economic security, they are no more secure in marriage than outside of marriage. Marriage does not protect the child in the least. Women should be self-supporting always. That is one of my strongest theories. I felt even when I was a child that I wanted to be self-supporting. My father and mother were very much disgusted with me on this point, for I did not have to work. My people were of the middle class and we were comfortably well off. I have supported myself ever since I was fourteen years old. When a woman is self-supporting, then she should be the one to decide the number of children she should have. Be she economically independent, she can have as many as she chooses."

"What is your object of your work Miss Goldman?" "That is a pretty big thing to answer. My object is primarily to express myself in regard to great social problems."

"What place do you call home?" I asked. "Well, I am a woman without a country, really. I can't go back to Russia because I have been very active in behalf of Russia in raising funds for some of her people. I am not tolerated in many countries. I am tolerated in America because they can't get rid of

me. The world is my country. You see, I come of a Jewish race and I have a lot of perseverance. I sometimes say it is my curse because my perseverance won't let me drop a thing until it has been completed. There is no force in me that drives me on, no matter what happens."

"What recreation do you enjoy?" "Housekeeping is one of the things I love best to do. My friends tell me that if I never succeed in accomplishing anything else in life, I am sure to go down in history as a good cook. I had a very rigid German training and I love order and I love to cook. I have a big house in New York to look after and I take the entire management of that on myself. I am very fond of the drama. That is one of my favorite diversions. I read a great deal and I love music and pictures."

"Have you always been lecturing?" I asked. "I was a trained nurse for twelve years. I nursed until six years ago. I lectured four months in the year and nursed the rest of the time. Now I give all of my time when I am not lecturing to my magazine. I publish everything that is good, that the other publishers refuse."

"What sports are you fond of?" "Well, I am afraid I am very old fashioned in my sports. I don't have the time for the outside life I would like. I walk a great deal but that is all. I should like to be able to ride horseback and I should love to be able to swim, for I am very fond of the water. Come and see me in New York. Come and see where the magazine "Mother Earth" is made." She nodded to me with a smile and was gone.

Miss Goldman lectures this afternoon at Sons of Hermann's hall on Crown Street at 3 o'clock and again this evening at the same place.

Paul Goodwin

By Betty Goodwin and Stacey Goodwin Podell

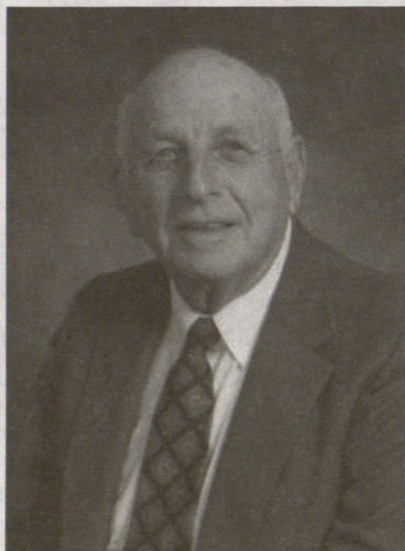
When we think of our Uncle Pat, we envision a man who has lived a life steered by Jewish values. As the remaining member of a brood of four brothers, he has become the patriarch of the Goodwin family and continues to pass his values on to succeeding generations. He holds a place of honor at the head of the table at all our holiday gatherings, reciting the blessings, hearing what is current, sharing what he has learned through a lifetime of experience, and feeling incredibly proud of those he cherishes.

Born into a large family in New Haven, Pat has been very much at home all his life. Between the Goodwins and his mother's family, the Levines, he is related to half the Jewish community, and knows the other half well. Named Pesche at birth, his name became Americanized to Paul and then came the nickname "Pat." From his earliest recollections, loyalty to one's family and faith were recurrent themes. Pat and his older brothers Lou, Sonny, and Bob all loved and revered their parents. Sarah Levine and Isidore Goodwin had immigrated to the United States in the late 1800s from Russia. They met and married in New Haven and started their family in the Washington Avenue area of town. Pat fondly remembers the old neighborhood as a mix of different ethnic groups, where everyone got along and helped one another in hard times. Sarah and Isidore taught "the boys" to work hard, respect others and give to those who need help. It is in this spirit that our uncle and his brothers grew into adulthood, raising their own families, working side by side in the steel business and becoming immersed in the Jewish community.

Pat's religious upbringing provided him with a solid foundation of faith. He and his brothers became bar mitzvah at the Rose Street Shul. Our uncle belonged to AZA, and as a teenager, sat on the national board of that organization. Pat loves to tell, and we love to hear, the story of his adventure in going cross country to an AZA convention in Colorado when he was just eighteen years old. The 11,000-mile journey started in New Haven and continued to Tennessee and California. It was an event that helped shape his love of his religious community as well as a love for the newly developing state of Israel.

Like so many others of his generation, Pat enlisted in the military. He was a map maker and was part of a unit that saw action across Europe. We are lucky enough to have most of the letters our Uncle Pat wrote home during the war. They are a diary of his time abroad, filled with daily happenings,

his travels, and continuing conversations with his brothers about business. Sprinkled with Yiddish phrases, each letter signs off with a remembrance to each family member. No one was ever left out.



Paul Goodwin

Pat returned to New Haven and went back to work with his brothers. From its beginnings on Washington Avenue as a scrap yard, to its eventual complex in Milford as one of the largest steel service centers in New England, The Eastern Steel and Metal Company proved to be the binding force between the Goodwin brothers and the next generation of cousins. ESM employed men and women who started there in their twenties and stayed on to retirement. Two generations of some families worked at the office and in the plant. Being in the family steel business posed tough times and many challenges, but all the stress of the work day was left behind when it was time to go home every evening. Pat was genuinely proud of what he had built and has never stopped being interested in the business that was so much of his life.

Pat married our Aunt Claire (Abrams) and his own family grew to include children Rick, Debi, and Suzi. Their house in Woodbridge was filled with activity, and is fondly remembered as a place where all were welcome. Along with Claire's mother Anne, three of Claire's nephews came to live at the house when they were orphaned in their teenage years. Pat's grandchildren, Diana, Dan, and Chloe Lerman, and Amy Davison and Jessie Goodwin, are devoted to him, as he has always been a presence in their lives. The notion of caring for family is a lesson that Uncle Pat teaches by simply practicing it

every day. His extended family still goes to him for advice and support. His heart is filled with a passion for family. He never turns anyone away.

It was the success of the business that enabled Pat and his brothers to give generously to the Jewish community. Not only did Pat give monetarily, but he devoted time and energy to committees, projects, and leadership and has attained a reputation for being one of the most charitable citizens in our community. He was the president of the Jewish Community Council and, with the late Sam Glazer and Arthur Eder, established the Jewish Foundation of New Haven. The Goodwin-Levine Foundation continues to help many area Jewish agencies, and the Goodwin-Levine Day Care Center is a testament to the loyalty that our uncle feels toward the community at large. The forging of appropriate and efficient day care for our elders is, according to Pat, an obligation that applies to us all individually and collectively.

Although Pat can be praised for his many leadership roles in the Jewish community, not the least of these is the part he played in the development of Congregation Beth El-Keser Israel. From its tenuous beginning, to the struggle to maintain its vigor, Pat supplied a continuous presence in the workings of the synagogue. BEKI continues to be a part of his life, and he takes great pride in the direction and strides it has taken over the years.

Pat Goodwin has not only given his time to the Jewish community, but has worked to make New Haven a better place for everyone. He has been president of the New Haven Development Corporation for the past thirty years, and sits on the board of the Technology Investment Fund as well as the New Haven Community Investment Corporation.

Our uncle Pat is a man of high standards, complete integrity, and boundless enthusiasm for whatever task he takes in hand. All who have the pleasure of knowing him can attest to the candor of his speech, the courage of his faith, and the warmth of his friendship. What he preaches, he practices, what he believes, he believes with his heart and soul. The example our uncle sets will long continue to influence and inspire us.

Barry E. Herman, Historian of Jewish New Haven

By Joseph Finoia

Barry Herman is a man for all seasons, a productive community leader, a world traveler, and an extraordinary educator.

Barry is president of the Ethnic Heritage Center of New Haven, a past president of the Jewish Historical Society, and its program chairman for the past thirty years. He was also editor of *Jews in New Haven* volumes 2 and 7 and co-editor of volume 3 with Werner Hirsch, his brother-in-law. He has been a leader in elementary education in the New Haven public schools for thirty years and in higher education at Sacred Heart University in Bridgeport for twenty years. He has worked harmoniously with all ethnic groups and has held leadership positions in Jewish, Catholic, and African-American community projects.

Barry was born in Newport, Rhode Island, on January 13, 1935, the son of the late Louis and Helen Herman. His Hebrew name is Binyamin Yoel. His grandfather was active in the famous Touro synagogue in Newport, the oldest synagogue in the United States and the second oldest in the Western Hemisphere. Barry was bar mitzvahed at B'nai Jacob and wrote a history of that congregation for volume 8 of *Jews in New Haven*. Barry was the first Sunday school teacher at the Westville Synagogue. His father was one of the founders of the synagogue.



Barry E. Herman

The family moved to New Haven when Barry was quite young and he attended local schools, graduating from Hillhouse High School in 1952. He received a Bachelor of Science degree in 1956 from New Haven State Teachers' College and then completed a two-year Masters Degree program at the University of Connecticut in one year.

In 1967, he received his Ph.D. in education from the University of Connecticut. It was a year of professional achievement and personal change. He was appointed principal of the Winchester Community School in New Haven, a position he held with distinction for ten years. It was also the year he married Renee Heilicher, who had a son Richard from a previous marriage. It was also the year that he purchased a house for his new bride and her son. Sadly, his marriage ended in divorce.

In 1977, Barry was promoted to District Director and supervised thirteen elementary and two middle schools. He went on to become Director of Public Information and Special Curriculum Projects for New Haven public schools and Early Childhood Director. He took 1982-1983 as a sabbatical year, spending it at Yale University as a Bush Center fellow in Child Development and Social Policy. He took early retirement in 1986.

Barry is a hard worker and the 1986 retirement was simply an introduction to a new career. He became Assistant Professor of Education and Director of Graduate Programs in Education at Sacred Heart University (SHU). He rose to Associate Professor in 1991. He also served for twenty years as a member of the Bridgeport Catholic Diocese Committee for Evaluation of Catholic Schools.

During this period he coordinated graduate course institutes, brought key speakers to the area, raised \$850,000 for SHU, served on many committees and boards, and was an important member of SHU's Jewish Friendship Organization. He participated in numerous activities including chair consultant of the Woodbridge School System's Strategic Planning and Goals Committee in 1988 and 1992. He served as a member of many task forces: the statewide Kindergarten Task Force that wrote *The Kindergarten Curriculum Guide*, which is used across the state; Mayor's Task Force on Education; Mayor's Day Care Task Force; Mayor's Sister City Care Task Force; and Mayor's Task Force on Education part 2. He was chair of Hamden's Human Services Commission and an elected member of the Hamden Board of Education. He was a member of the Jewish Federation's Community Relations Council; School Volunteers (Treasurer in 1984-85); New Haven Scholarship Fund Inc.; New Haven Jewish Family Service; School Administrators Association of New Haven, where he was president for three years; and the list goes on and on.

Barry has worked with the African-American community for many years and received a service award from the Hannah Gray Home for the Aged. He was the Home's historian. He was also on the Board of Directors of the Dixwell Neighborhood Corporation. In March 2007, as President of the Ethnic Heritage Center, he was instrumental in having the African-American Historical Society Collection moved from storage in the closed Dixwell Community House to the African-American Historical Society archives in the Ethnic Heritage Center, where they were a centerpiece of the February-March 2008 exhibit entitled "New Haven's African-American Heritage: A Bridge to Today."

As a community leader, Barry has played many roles. He was instrumental in persuading the Connecticut State Legislature to vote a \$100,000-a-year subsidy for the Ethnic Heritage Center for two years. He has worked with Southern Connecticut State University and its administration to enhance the facilities of the Ethnic Heritage Center and to have its students use its facilities for research and understanding of ethnic issues.

In 2005 Barry was elected to a four-year term as Justice of the Peace in Hamden. He was cited in *Who's Who in American Jewry*, 1980 edition. Among his many awards, one should mention the Distinguished Citizen's Award from the New Haven Council of Administrative Women in Education; Award of Merit from the Connecticut League of Historical Societies; award winner in Community Leaders of America (a National Award).

In addition to participation and leadership roles in numerous other organizations not specifically mentioned, Barry is a world traveler. He has given lectures and slide shows on his travels to Hawaii, Puerto Rico, Mexico, Eastern Europe, Canada, California, Western Europe, Greece, Turkey, Scandinavia, West Indian Islands, Israel, Spain, Poland, Portugal, Italy, British Isles, Soviet Union, Morocco, Venezuela, Iceland, Haiti, Cuba and China. In fact, he has led groups to the former Soviet Union on four occasions, to Cuba on three occasions, and on a trip to Morocco, Greece, and China.

How he found time to do all these things and to write 185 articles for educational magazines and journals, five books in addition to those for the Jewish Historical Society, and to contribute material to five other books, amazes and puzzles me. He is also an accomplished master of ceremonies.

On a personal note, I am proud to be one of his large circle of friends. He is generous with his time, his advice, and his support. He displays constant good humor, even in the face of adversity and illness.

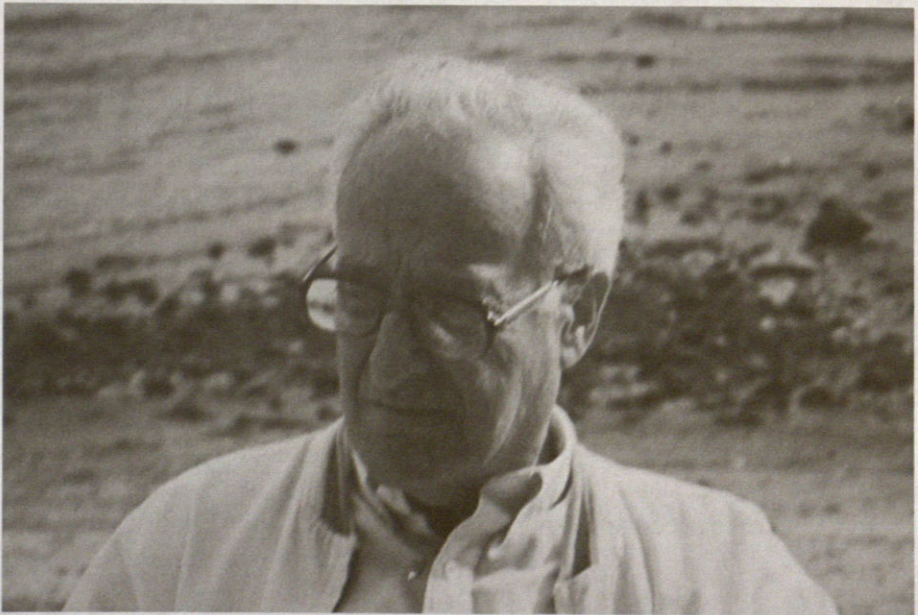
Barry has devoted his entire adult life to making a difference; his efforts have enabled his family, his students, organizations and the people they serve to make their lives and the world a better place than he found it.

Memories of a Childhood in New Haven, 1926-1932

By **Morton R. Horwitz**

Somehow, some snapshots from our early childhood stay with us, even through our senior years. Here are some scattered snippets from my “old New Haven.”

I can recall incidents going as far back as 1926. One of the first was when my family moved from Park Street, near Oak, to Scranton Street. The unlikely mover was a vigorous Italian immigrant with a flaring black mustache, who was able to provide a horse and wagon. Pete’s tightly bound cigar exuded a strong smell of smoke, but he had a way with children--and with me. How exciting it was when he offered to have me ride alongside him high up on the driver’s seat as he prodded his ancient horse into pulling the creaking wagon piled high with its load of our meager assortment of furnishings. And Pete let me handle the horse’s reins. Proudly, I sat up straight as we wound our way, ever so slowly, toward Scranton Street.



Morton R. Horwitz

Now living on Scranton Street, I was able to enroll in kindergarten at Jessie I. Scranton School on the corner of Orchard Street. I was four and a half years old. One of my first projects, after crying for a couple of days for mama, was to act out a nursery rhyme before a group of visiting mothers. I was featured as Jack of Jack and Jill, and my part consisted of rolling down the hill and breaking my crown. On cue, I rolled along the cement floor and knocked my head a little. All of the parents there applauded, except my mother. She was annoyed because I had dirtied my brand new pair of dress shorts and scuffed up my new shoes.

At about the same age, I became a witness to the first sound movie in cinematic history. There was sound, but not yet “talkies.” Sitting on my mother’s lap in the auditorium of the Winchester Repeating Arms, I watched as the gigantic screen showed a passenger train rolling directly toward us. That was scary enough, but then we heard loud sounds of hoots, whistles, and chugging. Those watching were petrified at the blasting noise. I was terrified. It was soon over, but a year or two later posters began to appear in front of theaters and elsewhere: “Jolson talks, Jolson sings.” It was the end of the silent movie era.

My father had little interest in watching movies, so my mother would bundle me up every Tuesday evening and drag me to the White Way picture house on Davenport Avenue. There we could enjoy the second-run feature film. Colorful old world Mike owned the theater and ran the show. Exotic names of the actors still have top billing in my mind; Lily Damita, Ricardo Cortez, Clara Bow, Frederic March, Janet Gaynor, and my mother’s favorite, Charles Boyer. I’m not clear whether the admission charge was ten cents or a quarter but the theater gave patrons free dishware as well. Was that depression-glass my mother got?

One summer day, Philip Perlman, master tailor, took our family for an auto ride to the cottages in Mamauguin. In pre-depression days, Mamauguin, off of East Haven, was the place for well-off Jews to go to escape the heat. Woodmont was to jump into prominence a little later. What started out as a pleasant outing literally got us stuck in the mud. The unpaved roads of the time often became awash after a rain. Mr. Perlman’s car stalled in the mud up to its bumpers. A farmer was summoned and, with his worthy horse, he managed to extricate us after a couple of hours.

Yes, I heard the second Dempsey-Tunney fight on the radio in September 1927. My father had been talked into installing a new-fangled radio to add to the entertainment we enjoyed from our crank-up Victrola. The radio was with us for only a couple of days. The true cost had been hidden in the small print, so back it went. Anyway, who else can say that he heard that fight?

Speaking of boxing, the White City Stadium, an offshoot of Savin Rock, hosted a dozen so-called amateur bouts every week. Actually, whoever stepped into the ring would be slipped a couple of bucks, no matter his talent. Once I overheard some teenagers and young adults trying to line up rides to get to the stadium in order to watch a local Orthodox young man named Eli Shapiro begin a possible boxing career. I was too young to be dragged along to witness the match, and I never did hear the result. All I know is that Eli Shapiro never fought again.

Another memorable moment was the Yale marching band high-stepping down Chapel Street from the Green to the Yale baseball field. What a sight for a kid to watch! It was the day not only of the traditional Yale-Harvard baseball game, but also Alumni Day. Classes that had graduated in the "Gay Nineties" were joining the more youthful returnees of the "Flaming Twenties." Straw hats and spat shoes and colorful costumes abounded. There was all that plus the already famous singer Rudy Vallee leading the way.

I became aware of the fact that the Yale basketball team of 1930 had as its captain a fellow named Horwitz, spelled as our family name. Following up on this newly acquired Jewish hero, I found out that he was a New Havener whose first name was Eddie, and that he was little more than five feet tall. (Ed Horwitz later became a prominent lawyer in his home town.) The next year the captain of football, baseball, and basketball teams at Yale was another diminutive New Havener, Albie Booth.

After compulsory attendance at the Orchard Street Shul on Shabbos, a group of us small fry would head to the Yale athletic fields where something always was going on, no matter the weather. We rooted for Oak Street's Maxie Glick during his years of stardom on the Yale lacrosse team. We followed the great Industrial League baseball games played on the fields. We watched track meets, both indoors and out. We watched for the polo horses coming out of the "Armory." Shabbos afternoon was great--it was not for napping

Open-sided trolley rides were a special treat during the summer. It cost one fare--ten cents--to invade Savin Rock or Fort Hale Park, and two fares to Woodmont or Mamauguin. While Woodmont and Mamauguin sprouted popular summer cottages for Jewish vacationers, Savin Rock and Fort Hale Park appealed to young bloods on the prowl on one-day outings. Savin Rock was a little Coney Island with a crowded boardwalk full of entertainment. I was fascinated by the men throwing baseballs at the bald, bare head of a stupefied drunkard poking through a hole in the canvas wall. Luckily most of the pitches were erratic--that is until baseball players from the New Haven Profs of the professional Eastern League made their appearance. Their ac-

curate aim made for one sore head. In the meantime, Fort Hale was the main draw for shul picnics. Lighthouse Point attracted bathers and card players.

I recall a couple of vacations my family took back in the days before the Depression. Two weeks during one summer were spent at the Poli Villas in Woodmont, but only the architecture left a lasting impression upon me. Farm vacations were seemingly a healthy way to escape the summer doldrums. There was also Zeider's Farm in the far reaches of Woodbridge. Too young to be left with a lasting impression of the farm itself, I remember only one image from that summer--my brother Sid kneeling by a bedside holding his head. He had fallen off a wagon and wound up with a fractured skull.

My first interest in Presidential elections was aroused in 1928. In November of that year, my second grade class was disrupted from early morning until late afternoon on voting day because the school was also the polling place. Children kept chanting "Vote for Al Smith" while they were button-holing prospective voters outside. They intimidated voters with the question "Who are you voting for?" Being in an Italian and Irish heavily Catholic ward, the school's students, influenced by their parents, were strongly for the Democratic candidate, the Catholic Al Smith. The next day brought a rude awakening. Cigar smoking-Al Smith had been overwhelmingly defeated by the Republican, Herbert Hoover. By the next Presidential election, however, in 1932, the country was in the midst of a deep economic depression. In New Haven, the Jewish rallying ground for ousting Hoover and the Republicans was the Hebrew Institute on the corner of Legion Avenue and Dwight Streets, later the Jewish Center. There, local Democratic politicians were extolling the virtues of the Jewish favorite, Franklin Delano Roosevelt. However, the most effective speakers to the mostly Yiddish-speaking audience were local shoe merchant Benny Danet and Jewish ward heeler Sam Malkan, who were running for aldermen. Benny brought down the house with his pun on Herbert Hoover: "Who-vehr?" This translated was "Who? Who?"

The fortunes of the Hebrew Institute rose and fell during my primary school years. As much as local educators and rabbis wanted to establish a Hebrew parochial school, money constantly fell short. For three or four years, the school would open, and then close abruptly during the school year. I was caught in the merry-go-round as the result of my father's heated insistence that I attend. I felt foolish enrolling and bowing out each school year. You can imagine what such an inconsistent education did to my grades. An ill-fated group of fellow students bounced around with me at the Hebrew Parochial School. Among the few in my class were Willie Krevit, son of the school's founder, who lost his life in a boating accident before World War

II; Harold Rogoff, who died of pneumonia before the presence of penicillin; and Harry Lander, who was killed while serving in the military overseas.

My folks would walk all the way from the newly named Legion Avenue to Rose Street and the synagogue where the larger-than-life Rabbi Judah Levenberg reigned. I would tag, or skip, along. Although not yet versed in Yiddish, the language in which he gave his sermons, I was in awe of his speeches, or rather of his booming voice and dramatic hand waving. This imposing, black-bearded man had the unusual knack of making women weep and men gnash their teeth. The synagogue always was full when he was scheduled to speak; yet there were a number of orthodox Jews who opposed him. Meek, quiet, soft-spoken, white-bearded, Rabbi Flexer at the Orchard Street shul had enough backers to make Rabbi Levenberg's departure inevitable. He moved to Cleveland.

It was quite a sight: lines and lines of American Legionnaires marching down Oak Street, crossing Howard Avenue onto the western part of Oak Street. This parade made the name change to that area official. It now was Legion Avenue. Oak Street School was no more, nor was the Oak Street Theater. Legion Avenue soon became the main artery for New Haven Jewry.

I retain a picture of myself with my father, mother, and two brothers. It was 1929 and we were all dressed up in our best finery, preparing for a sea voyage to Russia, the old country of my folks. We were on the way to big money, my parents thought. But in September of that year, the stock market crashed and Yale University cancelled its option to buy the huge tenement property on Oak Street which my father owned with a partner. This property was near the center of the current Yale-New Haven Hospital. From riches to rags, the Depression had started for us. My father lost everything. To his credit, he did not jump off a building. He did not bewail his ill-fate. He calmly shook his family down from its high dreams and brought us back to reality.

It was in 1932, at the age of ten, that I entered Troup Junior High School. At this point I cast aside my earliest childhood memories.

Reverend Sidney Krauser—55 Years a Shammus

By David S. Fischer, M.D.

Sydney Krauser has been my friend and a Jewish mentor for 38 years. We first met in 1969 when I was looking for a minyan that met twice a day to say Kaddish for my father. With some trepidation, I went to the Bikur Cholim Sheveth Achim (BCSA) synagogue on Winthrop and Derby Avenues and was warmly greeted by Rev. Sidney Krauser, the Shammus. He introduced me to the members of the minyan and invited me to daven at any minyan unless someone else had a yartzheit.



Rev. Sidney Krauser

In the winter when the weather was severe it was difficult to get a minyan, because there was the additional problem that sundown was during the working day. Mr. Krauser would often call the members of the minyan and drive to the homes of the elderly to bring them to the minyan so that no one missed saying Kaddish.

Sidney was a friend to all across many generations. With skill and kindness and humor, he prepared hundreds of boys for bar mitzvah and a handful of girls for bas-mitzvah. The question of bas-mitzvah was a contentious problem in Orthodox synagogues then and many did not permit it, although there were many girls in the Hebrew School classes. Sidney solved the prob-

lem locally by having the girls daven the late Friday evening service after their father or another man davened the earlier service. I vividly remember the bas-mitzvah of each of the three daughters of Howard and Natalie Jacobs and of my three daughters.

The service for my oldest daughter, Karen, was particularly noteworthy. It was December 18, 1972 and the weather was frigid and there was an ice storm. The streets were glazed and nearly impassable. Mr. Krauser called his trusty minyanaires, drove out and picked them up in shifts, and the early service and then the bas-mitzvah service proceeded on schedule. After the service and the Kiddush, I drove all attendees home in shifts, but Sidney insisted that he would walk home in spite of the icy condition of the streets because it was now Shabbos.

In addition to his role as Shammus, Sidney was the principle and main teacher of the Hebrew School, which at its height had more than 200 students. He wrote the texts for the bronze memorial plaques in the synagogue, and for the tombstones in the cemetery, and he supervised the cemetery with tender loving care and an uncanny memory. He could point out exactly where each family had its plot and the occupants thereof. He also leyned (read) the Torah frequently and chanted a part of the service on many a Shabbos, and always on holidays, especially Rosh Hashanah and Yom Kippur. He arranged for the Kiddush after Shabbos services, set up for special meetings and he was indefatigable in raising money for the synagogue.

Sidney Krauser was born on Hashanah Rabba, Tishri 21, 5675, corresponding to October 29, 1915, a Wednesday, in Dubna in Eastern Poland, which became a part of Russia after Germany and the Soviet Union divided it in their non-aggression pact of September 1939. His father, Moshe, and his mother Faiga, had five children, three daughters and two sons. He was the oldest child. He said it was a good, observant Jewish home. Sidney attended a cheder and at age 12 was sent to the Zeville Yeshiva in Russia. After completing his studies, he joined his father in the grain business.

In the spring of 1941, Sidney married Bessie Drobrovitker. About four weeks later, he was drafted by the Russians and sent to Siberia to work for the Soviet Army as a civilian. He was a Polish national and therefore not trusted to bear arms. When Germany declared war on Russia, Bessie returned to her family in the city of Kozen in the Ukraine. There she had a daughter. In the fall of 1942, the night before the Germans exterminated the Jews of Kozen, she escaped from the ghetto with her child. For the child's safety, Bessie left her with a Christian couple. In her flight, she slept in wheat-fields and forests, until she found a hiding place where Czechoslovakian Christian friends secreted her.

In January of 1945, as the war appeared to be coming to an end, Sidney was sent with other laborers to Yalta on the Black Sea to work on the preparations for the site of the historic Roosevelt-Churchill-Stalin conference that drew the map of post-war Europe. Sidney and Bessie survived World War II, but with tragic losses. The Holocaust took the life of the child that Sidney had never seen, and the lives of most of his and Bessie's loved ones. There was no home for them to return to. They had no possessions. They went back to Poland, where their daughter, Florence, was born.

There they heard that in the Polish city of Kielce in 1946, the year after the war was over, there was a pogrom in the city. They fled to Austria to a displaced persons camp. They lived in a series of such camps for three years. By chance, Sidney met Rabbi Abba Hillel Silver, a well-known Reform rabbi who was visiting D.P. camps. Through Rabbi Silver, he was able to contact American relatives, the Friedman family in Brooklyn and the Shindell family in New Haven. They provided immigration papers and a guarantee that the new immigrants would not be a financial burden of the state. With further help from HIAS and the Joint Distribution Committee, Sidney, Bessie and Florence made their way to Bremerhaven and embarked on the American ship, General Muir. On August 23, 1949 they arrived in New York. Before the day was over, they were in New Haven to begin a new life.

Sidney worked for the Shindells in their paper business from September 1949 to June 1950, when he injured his back. Fortunately, he had been attending the Sheveth Achim Anshe Lubavitch (SAAL) synagogue on Upper Factory Street and the congregation leaders were so impressed by his Judaic knowledge and sweet voice that they offered him the position of Cantor part-time in early 1950 and then full-time in June 1950 when Bikur Cholim B'nai Abraham (BCBA) synagogue joined them. In those days, most synagogues did not have a full-time resident rabbi. Shtut rabbis would lead services and give sermons at more than one synagogue and earn their livelihood by officiating at weddings and funerals, teaching boys and preparing them for a bar-mitzvah, and supervising the kashrut of shochetim, Jewish ritual slaughterers. Thus, the Cantor/Shammus was the resident employee who maintained the smooth operation of the synagogue.

Bessie kept the Jewish home and she and Sidney were blessed with another daughter, Dorothy. The family's schedule revolved around the synagogue schedule and visits to sick members of the congregation.

When BCBA of Lower Factory Street merged with SAAL, the congregation served by Sidney doubled. To his enormous credit, he made friends with the mitnagdim of Bikur Cholim as he had with the Chasidim of She-

veth Achim. For the next 54 years, he was Shammus of the merged synagogue, BCSA and a friend to all.

Since the Hebrew Congregation of Woodmont (HCW) had strong ties to BCSA, Sidney was called upon from time to time to help members of that summer congregation. On July 26, 1953, Lillian Miller married Leon Weinberg at the HCW and Sidney served as Cantor and a signatory of the ketubah. Fifty years and a day later, when they renewed their vows, Sidney was there to bear witness again (see volume 8, page 24).

On Sunday, October 21, 1984 as President of BCSA, I had the honor of presiding at the 100th anniversary of the establishment of Bikur Cholim. At that time, our centennial bulletin saluted Sidney, and commented, "Through the years that have ensued from the merger to the present time, Mr. Krauser has been the Shul's most valuable asset. He has been at various times, its Cantor, reader, teacher, principal fund-raiser and special advisor to the synagogue's officers. He has been a teacher to hundreds of boys and girls preparing them for their bar mitzvahs and bas-mitzvahs. He has always been there when needed and has never refused to pitch in for any synagogue project."

About 1992, a Torah was stolen from the Orthodox minyan at Yale's Hillel. At my request, the Board of BCSA voted to donate a Torah to the Yale Hillel. In selecting the Torah to donate, Sidney insisted that it be a good one. "The students are the future of Judaism and we have to help them in any way we can," he said.

At the 50th anniversary of the merger, Sidney Krauser was honored with the Avodas Hakodesh award. He received many letters of congratulations and praise. Senator Joseph I. Lieberman, who had been a member of the congregation for many years, called Sidney "the backbone of Bikur Cholim Synagogue for half a century." Attorney General Richard Blumenthal wrote, "Your extraordinary accomplishments can be measured in striking tangible and visible ways, but even more important are the ways you have touched countless members of your congregation and community, enriching their spiritual lives, enhancing their relationships with each other, and sharing deeply in their joys and sorrows. You have epitomized the commitment and conviction of a spiritual leader and advisor, as well as a loyal friend and neighbor."

A letter of praise and thanks was also received from the Central Institutions of Zwehil in Jerusalem, successor of his beloved Zeville Yeshiva that he had attended at age 12. The yeshiva had moved to Israel and when he visited it in Jerusalem, he began to support it financially to the best of his ability for the next 25 years. When it established a branch yeshiva in Betar, he financed the bais hamedrash (sanctuary) in the new facility. He was

honored in a major celebration in Jerusalem and a plaque of honor from the yeshiva is proudly displayed on his wall.

In 2005, after an automobile accident, Sidney's ability to walk was severely impaired and he had to use a walker. Accordingly, he resigned as Shammus because of his inability to get to the synagogue on Shabbos or Yom Tovim (holidays), but his counsel is sought frequently by the congregation and his legion of friends who continue to call or visit.

In order to be closer to their family in the District of Columbia, Sidney and Bessie agreed to move to live in assisted living that is one of the facilities run by the Jewish Federation of Greater Washington. There their daughter Florence and her husband, Larry Meyer, their granddaughter Stephanie Meyer, their grandson Kenneth Michael (Moshe) Meyer and his wife Kathy, their great-grandchildren Abigail (Avigal) and Jonathan (Yihonaton Yitzhak), and their daughter Dorothy Warren can visit them more frequently. On September 3, 2007, Sidney and Bessie left New Haven to live in Rockville, MD. It was a sad day for New Haven and for me. How fortunate we were to have had them in New Haven all those years.



Rev. Sidney Krauser, Dr. David S. Fischer and Bessie Krauser at the 50th wedding anniversary of Lillian and Leon Weinberg at the Hebrew Congregation of Woodmont, July 27, 2003. Photograph by Ina Furst.

Samuel Kravitt, Photographer-Filmmaker

By Marcia Kravitt

Someone once asked me, "Is your husband successful? Without hesitation, I answered, "Yes." Later, I pondered the question. What is success? He has achieved his professional goals, is admired by his colleagues, respected by the community, and loved by his family. Let me introduce you to Samuel Kravitt, a successful man.

In a third floor cold water flat on Davenport Avenue in New Haven, Samuel, the third of four children of Russian immigrants Isadore and Ida Levine Kravitz, was born on October 25, 1913. He attended public schools, dropping out of high school after his sophomore year hoping to find a job. Temporary work as a messenger, gas station attendant, and a paper delivery route helped a little to contribute to the family's income.



*Samuel and Marcia Kravitt at the opening of Sam's exhibit
"Beyond the Lens: Glimpses of Shaker Life"
at the Wilton Historical Society, September 1999.
Photograph by Lisa Jacobson*

Sam continued his education by reading. He showed particular interest in history and geography, but his reading appetite was unlimited. The following verse, hand-lettered on a leather bookmark that he used, expresses his feelings about his favorite pastime:

Thou fool! To seek companions in a crowd!
 Into thy room, and there upon thy knees
 Before thy book shelve, humbly
 Thank thy God
 That thou hast friends like these!

In the late 1920s, the Great Depression was looming and many Americans headed west, seeking greener pastures. Sam, an adventurous and fearless teenager, decided to join them. Hitchhiking and hopping on freight trains, he managed to get as far as Salt Lake City, but when he met many travelers returning weary and discouraged, he turned back.

Arriving in New York, he went to the home of his grandmother, Mary Levine. He got a part-time job and was able to pay his tuition at Aviation Engineering School. "I saw a great future in aviation" was his tongue-in-cheek comment. In 1929 he got a student flying permit and learned to fly in a World War I Piper Cub airplane. "But after witnessing a few crashes," he said, "I came to the conclusion that life should be lived mostly on the ground."

It was around this time that Sam thought seriously about photography and began taking pictures of people and places. Upon returning to New Haven, he offered his services to Joseph Stone, one of the city's foremost portrait photographers, where he apprenticed for two years and learned a great deal.

In 1932, at the age of nineteen, Sam opened his own studio on College Street, opposite the Hotel Taft. Under the Federal Arts Project, he was publicity photographer for the Little Theatre on Lincoln Street. He was staff photographer for other clients, including the U.S. Resettlement Administration and the American Red Cross.

Not yet twenty years old, Sam met author Christopher Morley. Morley wrote a letter of recommendation in which he stated, "I've been genuinely impressed by Sam Kravitt's ability....He has done some very excellent photographic work which leads me to think he has a future with the lens; and also he has the irreplaceable and intuitive instinct of the Reporter." This led to Sam's employment at the *Saturday Review of Literature*, the *New York Times* and the Book of the Month Club. He photographed numerous

well-known authors, Richard Wright, Lowell Thomas, and R. Buckminster Fuller, among them. In a place of honor above Sam's desk is a framed cover of *Time* magazine, dated January 10, 1964, with Fuller's photograph inscribed "To my very long-time friend, Sam Kravitt, with deep regard and admiration."

In 1934, commissioned by the noted historian of the Shakers, Edward Deming Andrews, he created a photo essay on the Shaker communities of Mount Lebanon, N.Y. and Hancock, Massachusetts. "I did it by instinct," he said, "shooting what I thought might be characteristic of the people."

Frank Monaghan, a professor of history at Yale University and a consultant for the popular radio program *Cavalcade of America*, was the historian for the 1939 New York World's Fair. At Monaghan's recommendation, Sam was appointed an official staff photographer to document the development of the Fair with ground and aerial shots from its inception in 1937 to its opening day, April 21, 1939. In an essay for the newsletter of the World's Fair Collector's Society, Sam wrote, "I was present at a meeting when the Fair's theme was first presented to the planning committee. The room was darkened, and suddenly a light pierced the darkness, revealing a model of the Trylon and Perisphere. It was a memorable moment."

After the World's Fair opened, Sam became public relations photographer for the Moore-McCormack Steamship lines. As ship's photographer on the *S.S. Uruguay*, he sailed for South America, where he spent six months focusing his lens on whatever was scenic or unusual. The ship that brought the "Brazilian Bombshell" actress/singer Carmen Miranda to the United States also carried Sam back with 5,000 photographs of The South American Way.

Upon returning to New Haven in 1940, Sam opened his studio in the Yale Record Building on York Street. He photographed Yale presidents Angell, Griswold, Seymour, and Brewster and many distinguished faculty members. His photographic series on the Officers Training Program at Yale during World War II comprise the Kravitt Collection, now preserved in Sterling Memorial Library, and his portrait of Yale's mascot, the fifth Handsome Dan, hangs in the library's Wall Street entryway.

In the summer of 1942, I met Sam Kravitt. I had a temporary job as cashier in a men's clothing store in downtown New Haven. Sam, who was a friend of the store's manager, came into the store quite often. He had filmed a Fourth of July parade that was held in New Haven that year. The film was being shown along with the feature film at the Whalley Theatre. Sam

invited me to go to the Whalley with him. On the night of our first date, I wore a coral linen dress, with matching coral colored lipstick. Sam arrived looking quite handsome in a white linen suit. I brought him to meet my parents, who were relaxing on the porch. Sam was standing behind me as we were leaving when I turned around and bumped right into his white linen jacket! He was branded with coral lipstick! After the movie, we went to the manager's office to pick up the film. As we left, the manager said, "Nice to meet you Mr. Kravitt, and you too, Mrs. Kravitt!" Sam and I married on January 9, 1944.



*Portrait of Samuel Kravitt by
Birney Lettick, 1970, courtesy of Marcia Kravitt.*

In the 1950s, with the advent of television, Sam made the transition from photography to filmmaking. For several years he was a "stringer" for the three major television networks. "Stringer" is a term for one who is on call for filming news, sports, and special events. In 1962, Sam and two partners formed a production company, Associated Film Consultants, with offices on Madison Avenue in New York City. As Vice-President and Director of Cinematography, he was producer and cameraman for news, commercials, and documentaries that earned him numerous awards at international film festivals.

His company's client list included many prestigious corporations. One of these was Hilton International. I was with him in 1966 for the grand opening of the Paris Hilton, the first new hotel in Paris in over thirty years. A week of festivities and special events preceded the finale, which featured guest stars Maurice Chevalier and Diahann Carroll, a cruise down the Seine River, and a magnificent fireworks display. At another hotel opening, Sam was on the flight deck of one of the first 747 airplanes, taking shots of the new Tel Aviv Hilton. The captain offered to maneuver the huge jet close to the hotel at the best angle. "But not too close," he jested. "It's a new hotel!"

In a letter to Associated Film Consultants, the manager of Trans World Airlines News Service wrote, "In the last few years, we have been privileged to have Sam Kravitt on our most important newsfilm projects. It is rare and indeed most refreshing whenever Sam comes on the scene. His ability with the camera is incredible and it takes only a sentence of what we would like and when the film comes out of the lab, it is exactly what we want."

In 1970, when the American Nurses Association conducted a nationwide search for the nurse most involved in her profession, Sam made a documentary, *The Involved Ones*, funded by Schering Pharmaceuticals, featuring the six finalists in the search. The winner was Audra Pambrun, a Native American nurse who established a suicide crisis intervention center at the Blackfeet Reservation in Browning, Montana. The suicide rate among young Native Americans is high because they often set goals for themselves that they are unable to reach. Audra Pambrun received a cash award and, at the request of First Lady Pat Nixon, was invited to the White House, where Sam showed his film.

In 1972, *Cosmopolitan* magazine was preparing an eight-page fashion feature for its November issue called "Around the World Holiday Caper." Sam's film of the same name featured a beautiful fashion model wearing fourteen different gowns of DuPont's Qiana nylon in settings from London to Rome, Hong Kong, India, Fiji, and Sydney.

In 1974, Sam made a full-length documentary, *A Friend of Gentle People*, sponsored by Merck, Sharp and Dohme Pharmaceuticals, chronicling the work of Dr. John Walden, a young American physician who, with his one-man inoculation program, hopes to save primitive Indian tribes in Ecuador from extinction. This documentary earned awards at four international film festivals. In a small notebook that Sam carried with him, he jotted down his own evaluation of this film: "To do this film, to accompany Dr. Walden, was a rare experience and a marvelous privilege."

Sam filmed many surgical procedures with specialists in their respective fields at Yale-New Haven, St. Raphael, Albert Einstein, and West Haven

Veteran's hospitals. Among the notable physicians he worked with were Drs. William W. L. Glenn, Cardiothoracic Surgery; Max Carter, Thoracic Surgery; Wayne O. Southwick, Orthopedics; Harry Newman, Urology; John Kirchner, Otolaryngology; and Robert Chase, Plastic and Reconstructive Surgery. Sam filmed Dr. Glenn's experiments with dogs in the development of the pacemaker, and subsequently, when it was in use on human patients. To prepare for his assignment in the operating room, Sam did his homework. He bought a book, *Your Heart, for the Layman*.

When Dr. Robert Chase established the department of plastic and reconstructive surgery at Yale-New Haven Hospital, Sam filmed many of his procedures. *The Functional Anatomy of the Hand* became one of the most popular teaching tools ever made, with fifteen prints constantly in demand in medical schools. *Injuries of the Hands and Face* received the Davis and Geck Award for participation in the Cine Clinic of the American College of Surgeons. People would often ask Sam how he could tolerate the gory aspect of surgery. Sam said, "Surgical photography is impersonal, detached and clinical. It's just a member – an arm or a leg or part of a body, as in heart surgery."

Sam's work took him to fifty countries and forty-eight states. Often he would meet Jews in unexpected places. While in Mozambique to shoot scenes for a documentary, *Portuguese Africa Today and Tomorrow*, for the Portuguese government, he chatted with a government official who was Jewish. The man told him that he had a son in medical school and a daughter in law school. In relating this incident, Sam said, "Wherever you go, in a Jewish family, there's a doctor and a lawyer!" While shooting a film for DuPont in Grenada, we met a former television producer from the U.S. who was living there permanently. He told us that he conducted Shabbat services in his furnished room with a congregation of four.

In 1982, Sam edited taped interviews for the Video Archive Project for Holocaust Testimonies at Yale, co-founded by Dr. Dori Laub and the late Laurel Vlock. Professor Geoffrey Hartman, co-chairman of Judaic Studies Development, was advisor. At the inaugural ceremony the guest lecturer was Elie Wiesel.

Sam was a member of the Overseas Press Club, the National Academy of Television Arts and Sciences, International Photographers of the Motion Picture and Television Industries, Local 644, and the Society of Motion Pictures and Television Engineers. After Sam had officially retired, he was called upon to make color photo portraits of the Yale Medical School faculty. He also became a volunteer at the Peabody Museum, where he photographed antique scientific instruments.

One morning in 1994, Sam woke to find that he had no vision in his left eye. After examinations by several specialists, he was told that nothing could be done. That didn't stop him from reading, but he couldn't drive. I had to find a way to distract him and keep his spirits up. We joined the Arts Council, hoping he could have an exhibit in their Small Space Gallery. Fortunately, there was an opening in their schedule. His retrospective, *65 Years Behind the Camera*, ran from January 5 to 29, 1996, and was highly successful. Robert J. Leeney, editor emeritus of the *New Haven Register*, devoted several paragraphs of his column to a review of the exhibit, concluding, "This is a rewarding, evocative showing of Sam Kravitt's measure of New Haven and the world in his time. It's worth an Alpine schuss or a puddle jump as Audubon Street thaws." An expanded version of his retrospective was shown at the Jewish Community Center in Woodbridge from May through June. In July of that year, selections from his Shaker series were shown at the Nantucket Country Gallery, followed by two more exhibits of the Shakers, at the Wilton Historical Society in September 1999, and finally at the Candace Perich Gallery in Katonah, New York in January 2000. With the success of these exhibits, Sam's morale was high.

Then on March 26, 2000, Sam suffered a stroke. On June 30, 2000, at age 86, my beloved husband was gone.

What to do with his extensive archive of films and photos? Determined that Sam's lifetime of work be preserved, I wrote letters to museums, galleries, libraries, and wherever I thought there might be some interest.

In September 2001, I received a call from the Curator of Photographs in the Prints and Photographs Division of the Library of Congress. They were interested in Sam's photographs of the Shakers and the construction photos of the New York World's Fair. The curator was planning to be in the New Haven area and expressed an interest in seeing the photographs. She came, she saw, and she was impressed. Arrangements were made with a company that specializes in moving artworks, and they packed each item with great care. A press release was sent to libraries worldwide with the headline "Samuel Kravitt Photos and Films Come to the Library of Congress." Other repositories for Sam's work are Yale University's Cushing/Whitney Medical Library, the Wolfsonian Museum at Florida International University in Miami, and the Litchfield Historical Society. Yale's Sterling Memorial Library has acquired the remainder of Sam's archive.

In Robert J. Leeney's editorial, he wrote, "One of New Haven's most distinguished 20th Century image-makers, photographer Samuel Kravitt, has taken a new role in the collections of the Library of Congress. This lasting archive in the Primary American Repository at the Library of Congress

is satisfaction shared with Marcia Kravitt by all the hometown friends of Samuel Kravitt. He found art wherever he looked.”

The author, Marcia Unger Kravitt, received her B.S.Ed. from New Haven State Teachers College (SCSU) in 1941, after which she attended the Yale School of Drama as an acting major. A founding member of the Theater Guild of the New Haven Jewish Community Center in 1955, she served three terms as its president and co-produced and acted in many productions. She was elected to the JCC Kovod Society in 1971. She has performed at Long Wharf Theater, Ensemble Theater Company, and Priscilla Beach Theater. She was a member of the Steering Committee that saved the Little Theater on Lincoln Street from demolition in 1983. As a volunteer for the support group VSRP (Volunteer Stroke Rehabilitation Program) she worked with aphasic stroke survivors to help them regain their speech. She is dedicated to the preservation of her husband's extensive archive of films and photographs.

Samuel D. Kushlan, M.D.

By David S. Fischer, M.D.

Drop in on medical rounds or morning report and you're likely to encounter Samuel Kushlan, an enduring representative of the Yale Medical School Class of 1935. Before the advent of antibiotics, chemotherapy, open-heart surgery, dialysis, or effective treatments for diseases that are easily cured today, Samuel D. Kushlan was ready to follow in the footsteps of a family doctor in New Britain who had inspired him, a man known for his compassion and respect for patients.

Seven decades later, Dr. Kushlan, who has dedicated his life to Yale and New Haven, celebrated his ninety-sixth birthday on February 17, 2008 and has not retired from medicine. His desire to help students and house officers and his curiosity about science make him a familiar figure on campus and particularly in the Department of Internal Medicine, where he attends medical grand rounds every Thursday morning and medical report nearly every weekday. "It's like having a mystery story every morning. It's extremely interesting," he said. "My function, as I see it, is to toss in a pearl from time to time to pay my way."

Rachel Engers wrote the above introduction, which I found on the Internet, after an interview she had with Dr. Kushlan for an article in the *Yale Alumni Bulletin* in 2001. Although I have known Sam Kushlan for more than twenty-five years as a co-practitioner in the New Haven community and more recently as a co-volunteer at Yale Medical School, I could not think of a better (slightly modified) introduction. Sam seems as energetic now as he was when I first met him.

When I started to write a short biography of Sam for this book, I had several interviews with him and wrote the first draft. Then I discovered a comprehensive profile of Sam written by Michael C. Bennick, M.D., Associate Chief of Medicine at Yale School of Medicine. It had appeared in the Department of Internal Medicine Newsletter, volume 2, number 8, in 2005. It paralleled my draft in many areas and I have used sections of it liberally in this article.

Sam Kushlan was born in New Britain, Connecticut, on February 17, 1912, the son of Lithuanian Jewish immigrants in a home in which he spoke Yiddish as well as English. By the age of ten, he knew that he wanted to be a doctor. As a young man, he was the embodiment of the scholar athlete; at Bristol High School he played basketball on their state championship team and graduated as valedictorian.

Sam entered Yale College in 1928 at the age of sixteen and completed his studies so well that he felt ready to enter the medical school after only three years of college, particularly since he was the ranking scholar in the B.S. program in Biology and one of the top ten scholars in his graduating class. Dr. Milton C. Winternitz, Dean of the Yale Medical School, interviewed each applicant to the class. Initially, Dean Winternitz was reluctant to admit Sam after only three years of undergraduate work and considered a nineteen-year-old not mature enough. Kushlan persisted and Winternitz was finally persuaded of his maturity and was impressed by his drive. He was admitted to the class of 1935. He completed his college requirements and received his B.S. degree at the end of his freshman year in medical school. When he graduated in 1935, Sam was awarded the Campbell Gold Medal as the highest-ranking graduate of the medical school. He achieved this in spite of the fact that he and Ethel Ross were married on June 24, 1934 at the old B'nai Jacob synagogue on George Street.



Samuel D. Kushlan, M.D., photograph by Harold Shapiro, courtesy of Association of Yale Alumni.

In 1935, Sam Kushlan became a house officer at the New Haven Hospital. At that time, internship was a year and a half and although room and board were provided, salary was not, so he and Ethel lived in genteel poverty. Residency was an additional year and carried a salary of \$25 a month. Call was every other night and patients with a myocardial infarction (heart attack) were kept in the hospital for four weeks. Except for four months spent at the Massachusetts General Hospital working with Dr. Paul Dudley White, a cardiologist of international repute, as well as other greats like Dr. Soma Weiss, the brilliant chief of medicine at Harvard and Dr. T. Duckett Jones who was the chief of Good Samaritan Hospital devoted to rheumatic

fever, Dr. Kushlan has spent his entire career at Yale. He attended every grand rounds at Harvard and “quickly realized that the grass was no greener in Boston” and returned to New Haven and Yale, content with his alma mater.

Dr. Kushlan was the first to establish an endoscopic clinic in Connecticut. He used a gastroscope developed by Schindler, a pathologist, and Wolf who developed the lenses at Zeiss. The upper half was a steel tube and the lower half was flexible. It had 48 lenses and a light source and the image was “right-sided, upright and very good.” Dr. Kushlan was the entire department of gastroenterology from 1938 until 1955 when Dr. Howard Spiro was recruited from Harvard as a full-time faculty member. Dr. Kushlan’s clinic was in the basement of the Fitkin building and he reports that for years the joke around the hospital was, “never walk down there with your mouth open.”

A clinical professor of medicine since 1967, Dr. Kushlan was trained by the great leaders of medicine at Yale like Dr. Francis Blake (chairman of medicine and later dean of the medical school), Dr. John Peters (founder and chief of the metabolism service) and worked closely with Dr. Paul Beeson and every chief of medicine since. He served from 1967 until 1982 as associate physician-in-chief at Yale New Haven Hospital. After retiring from that position in 1982, he reviewed cases at Yale’s medical-legal office for five more years.

Dr. Kushlan was the first president of the Yale Medical School combined (the full-time and the part-time) staff. The Kushlan Firm (clinical team) was established in his honor in 1982. This placed him in the same league as the giants of Yale Medicine: Drs. Elisha Atkins, John Peters, Gerald Klatskin, Allan Goodyer, and Robert Donaldson. With a humility that helps define his greatness, Sam’s response to this honor was, “The other services were named after ‘world-class’ physicians and I’m a local-class physician, but I was told that teaching and supporting the community for fifty years is worth something.”

For more than thirty-five years, the Samuel Kushlan lecture has brought the best and the brightest in the field of gastroenterology to the Yale Medical School each year and continues to do so. In 2001, Dr. Kushlan was awarded the medical school’s highest honor, the Peter Parker Medal, which is named for a nineteenth-century medical missionary to China who was educated at both the Yale Medical School and the Yale Divinity School. In 2003, the Connecticut chapter of the American College of Physicians awarded him their lifetime achievement award. In 2007, the Association of Yale Alumni awarded him the Yale Medal to honor him for outstanding service to the

entire university.

Sam has been a hard worker all his life. In addition to his long hours teaching at the New Haven Hospital (then Grace New Haven Hospital and now Yale New Haven Hospital), he ran a private solo practice of gastroenterology in the community. This entailed making daily rounds on hospitalized patients in addition to seeing patients in his office. Somehow, he also managed to serve as a consultant to the Griffin Hospital in Derby, the Hospital of St. Raphael, Bristol Hospital, Milford Hospital, Meriden Hospital, the Veterans Hospital in West Haven, and Elmcrest Manor in Portland, Connecticut.

Sam and Ethel were members of the old B'nai Jacob synagogue on George Street. Later, Sam was a trustee of B'nai Jacob, but when it moved out of the area, they joined Temple Mishkan Israel, then on Audubon and Orange Streets. He was a member of the Zionist Organization of America, a member of Yale Hillel, and a benefactor of the Slifka Center and many Jewish charities. He also served as a trustee of the Day Prospect School.

Ethel and Sam are very proud of their two children, two grandchildren and five great grandchildren. Their daughter Nancy Kushlan Wanger is a ranked tennis player for the past 35 years and the musical director of the Massachusetts Institute of Technology Women's Chorale; she lives in Chestnut Hill, Massachusetts with her husband, Stephen L. Wanger, MD, a neurologist at the Lahey Clinic. Their son, David Kushlan is a marketing agent for a national newspaper chain and lives in Farmington, Connecticut. Their grandson, David Kushlan Wanger, is an attorney and president of a real estate management firm and lives in Waban, Massachusetts with his wife, Gwen Kane-Wanger, MD, a rheumatologist at Boston's Beth Israel-Deaconess Hospital, and their three children. Their granddaughter, Betsy Kushlan Wanger is an attorney at George Washington University and lives in Washington, D.C. with her husband, Steven Steinbach, an attorney and teacher of American History at Sidwell Friends School where their two children are students.

Sam Kushlan personifies the belief that teaching and supporting your community are acts of greatness, and to do so for nearly three-quarters of a century is a gift to all of us. Dr. Kushlan is the fulfillment of the famous aphorism of Dr. Frances Weld Peabody (the famous Chairman of Medicine at Harvard in the 1920s), "The good physician knows his patients through and through, and his knowledge is bought dearly. Time, sympathy and understanding must be lavishly dispensed, but the reward is to be found in that personal bond which forms the greatest satisfaction of the practice of medicine. One of the essential qualities of the clinician is interest in humanity, for the secret of the care of the patient is in caring for the patient." Dr. Kushlan lives by that advice and tried to teach it.

The Lender Family of New Haven, Connecticut

By Andy Horowitz

Introduction

“As a teen-ager during the mid-1940’s,” Murray Lender remembered, “I shared a bedroom in a two-family house with my brother Marvin, who is ten years younger than I. The family bagel bakery was in the backyard, which made it rather easy for brother Sam, ten years my senior, to wake me when one of the two bakers we employed had ‘over-shnapped’ himself and not shown up for work. After filling in, I would return to bed for a few winks before going to school. Marvin was a light sleeper and his bed was only a few feet away from mine. Half asleep he would peer over at me, and I would jokingly ask the same dumb question, ‘What do you want to be when you grow up?’ Whether groggy or wide awake, Marvin invariably would answer, ‘A bagel baker.’ Marvin was really saying that he wanted to be just like his father.”

Harry Lender’s sons inherited from their father a tremendous work ethic, a fierce devotion to family and community, and a garage-turned bagel factory on New Haven’s Baldwin Street. With those three assets, the first generation of Lenders to come of age in America would accomplish extraordinary things: among them, changing the course of culinary history, driving the growth of the frozen food industry, and transforming a local ethnic specialty into an American staple. Then, when others might have retired, justifiably proud and fulfilled, the Lenders leveraged their success to invigorate the Jewish community of their hometown, catalyzing a new generation of Jewish leaders and heading the charge on a dramatic reinvention of the Jewish Community Center in New Haven. Their efforts did not stop there. The Lenders also made their presence known on an international scale, becoming crucially important supporters of the State of Israel. Assisting Israel in its the absorption of one million Jews from the Soviet Union and Ethiopia, the Lenders’ efforts redefined world Jewry. Already a nationally known food brand synonymous with family and quality, the Lender name would come to be among the most prominent and respected in the Jewish world. “Who could have imagined,” Murray mused, “that bagels, a bagel bakery or a bagel-baking family would make such dramatic strides! If Harry Lender

were alive, he would echo words said many times before and still pertinent today... ‘Only in America!’”

This essay will explore how the Lenders did it, and why. Straddling the Old and New Worlds, achieving remarkable success, and displaying a profound commitment to public service, the Lender family is exceptional. At the same time, if they have put them into action more vividly than some, the Lenders’ values are quintessentially Jewish values, familiar to anyone who has watched his or her parents animate the spirit of *tikkun olam*. And in their application of those values, as immigrants striving and innovating and succeeding, the Lenders represent the quintessential American story: they have lived nothing more, and nothing less, than the American Dream.

The Lenders in Poland

In the 1920’s, Lublin, Poland was a tolerable home for Jews. This city of about 300,000 people was unique because, unlike other Polish cities, in Lublin, Jews outnumbered Catholics. There was some safety in numbers, but the Jews there could never be comfortable. Unfriendly Russians would periodically come over the border to drink and harass people in Lublin. At one point, there were rumors that the marauding Poles were kidnapping Jewish children. Harry Lender, a young Jewish baker in Lublin, had an infant son and was terribly concerned. When the mob came to Harry’s bakery, Harry hid his son Hymie “in the bench where they mixed the dough. They put him in a wad of dough,” Hymie’s younger brother Sam recalled the family legend, “and when the Poles left, they took him out and he was ready to go in the oven.” It was perhaps the most dramatic instance, but certainly not the only time Harry Lender’s bakery would come to the aid of his family.

Harry Lender was born in Chelm, Poland, in 1895, the son of Chaim Ber and Leah Lender. Chaim was a religious man, a gabbai at the synagogue and, on the side, a bootlegger, selling “schnapps from under his coat.” He died young, when Harry, who was the fifth of six children, was around thirteen years old. Of “Bubba Leah,” Harry’s mother, more is known. Her grandchildren remembered her as “one in a zillion.” Leah amazed her family with her industriousness: she raised potatoes, onions, beets, and a goat to feed the family. She kept a small apple, pear, and cherry orchard in Chelm, and stayed up nights armed with a pole to guard the fruit from would-be thieves. Her grandson Hymie credits her with being “the original creator of sun-dried fruit,” for her use of any apples that fell from the trees. She worked as a chicken flicker, removing feathers from chickens as part of the koshering process, and then using the feathers for pillows—nothing, not the

fallen apples or the chicken feathers, could go to waste. She worked in the mikvah, helping Jewish women with their traditional baths. She grew her own wheat, which she put to use in the bakery she leased, producing her own farfel and dough, and baking her specialty, *pletzlach*. “You saw her walking down the streets, a skinny sort of a lady with always a babushka over her head and her long skirt, as they wore in those days, always trailing,” her grandson Sam recalled, “A frail little woman, but she was the strongest person I ever met.” This “very progressive, very businesslike,” woman set the tone for the generations of Lenders that followed her – particularly her son Harry.

Hard as Leah worked to provide for her family, Chelm was not flush with economic opportunity for enterprising Jews, so at a young age, Harry Lender left home and moved to Lublin, the nearest city of note. He arrived in the cold of winter. Needing a warm place to stay, Harry went to a bakery and convinced the owner to let him sleep on top of the oven, a not-uncommon practice for “vagrants and poor people.” He stayed at the bakery for some time, and while he was there, he apprenticed himself to the baker and learned the business.

Harry began to build a life for himself in Lublin. He met and married Rose Braiter in 1915, and together they opened their own bakery and started a family. Their son Hymen was born in 1917, followed by Sam in 1920, and daughter Anna in 1923. Harry and Rose worked together in their bakery, which at first occupied the majority of their house on Probostva Street in Lublin. The front of the building housed a storefront for the Lenders to sell their goods; behind it was the bakery, and behind that, in one room, was the Lender family home. Sanitary facilities were in the backyard behind the house.



Harry Lender



Rose Lender

The hours were long. Harry worked nights in the bakery producing rye bread, bagels, rolls, *pletzl* (“a piece of dough rolled out flat and sprinkled with poppy seed and onions, almost like a bialy”), challah for Shabbat and matzo for Passover. Like many women whose husbands manufactured for sale, Rose would wake up at three or four in the morning to sell the goods at the stand the Lenders rented in the *tareg*, or marketplace. From the time they grew old enough, the children would help too. Hymie recalled carrying baskets of bread from the bakery to the market as a young child.

The Lenders enjoyed some limited economic success with their business and, in time, were able to move out of the bakery into an apartment they rented in Lublin. Hymie and Sam attended the Polish public school and met at the rabbi’s house in the afternoons for their religious education. “Religion with Jews has always been a way of life,” Hymie asserted, “so you lived a Jewish life. You had no alternative, there was no other way.” For the boys, the family’s modest financial comfort did not guarantee social security. The apartment was across the street from a church, and Sam recalled the Polish children warning him, “Don’t go over there. The *galach*, the priest, he’ll take you and cut your legs off.” The Lender boys avoided that side of the street.

Though that particular worry was most likely unfounded, Sam and Hymie dealt daily with their classmates’ anti-Semitism. “We had to contend with the Polish kids,” Hymie remembered. “They would not tolerate us being around because we were dirty Jews.” Hymie recalled how Jewish children banded together for security: “A Jewish kid was never able to go to school or do anything else on his own. He had to have a group with him for protection.” Polish kids would chase the Jews with sticks, and fights were common, but Hymie was adamant about standing up for himself and his friends. “I wasn’t taking any guff from any of them; any of them did the beating, it was me that did the beating back. I happened to be big enough and crazy enough.” Often, when Hymie fought back, the Polish children would run to the church and get the feared priest. “What the hell do you Jews want here?” the priest would snarl. “And we got blamed for everything,” Hymie recalled. “In that respect, not only mine but my brother’s young years were not good years.”

Increasing anti-Semitism, coupled with decreasing economic prospects, pushed Harry and Rose to join Jews across Eastern Europe in looking to new lives in the New World. Between 1880 and 1920, over two million Jews left Eastern Europe. Harry’s older brothers Max and Charlie joined the exodus and left Poland for America in 1917. In 1927, Harry had all his teeth capped in gold – he had heard how strict the health inspectors at Ellis Island

were about immigrants having good teeth – took the train from Lublin to Warsaw, and from there, left to follow his brothers to America.

In America, Harry lived with his brother Max in Williamsburg, Brooklyn, and found a job at a bagel bakery in Passaic, New Jersey. At first, he worked cleaning coals from the oven in the basement, but declared, “This is *nicht fur mir* (not for me).” Over the course of a year, though, Harry learned the bagel business, and saw that it might be a productive way to earn a living. He decided to go out on his own. “Hunting around,” Harry learned about a man in New Haven, Connecticut, who was looking to sell his bakery. After some research into the market—local bakers were not producing bagels and said they would buy his – Harry jumped at the opportunity. For \$600, payable over a few years, Harry bought the bakery. He called it the “New York Bagel Bakery,” the name belying the fact that it was one of the first bagel bakeries opened outside of New York City. He settled in New Haven and sent for his family. Taking a train from Lublin to Warsaw, and another from Warsaw to Danzig, then a small ship through the North Sea from Danzig to Liverpool, and the larger ship *Franconia* from Liverpool, wracked by horrible seasickness, Rose, Hymie, Sam, and Anna Lender arrived at Pier 42 in New York on December 30, 1929. After staying overnight in New York, there would be just one more leg of the trip: the next day, the reunited family loaded into a car driven by Harry’s friend Teddy Tilinsky and drove eighty miles northeast to the Oakmere Apartments on Oak Street, New Haven, Connecticut. The Lender family had a new home, and it would prove to be a good one.

Oak Street and the Early Years in America

As the Lender family settled into their new home on Oak Street, they were in the midst of a dynamic industrial city, flush with recent arrivals like themselves. The city had more than tripled in size over the preceding half century; with over 162,000 residents, New Haven in 1930 was about as full of people as it would ever be. The new citizens came from all over Russia and Eastern Europe, Italy, and the American South. Jews in particular found a home in New Haven: from just 1,000 in 1880, the number of Jewish residents of the city grew to 3,200 in 1887, 5,500 in 1900, and then nearly quintupled to 25,000 in 1930. Nearly one in six New Haveners in 1930 was Jewish. Many of them lived on or around Oak Street.

Hymie described the Oak Street neighborhood he knew growing up as “a stepping-stone. That was where, when you came from Europe, you came... and the kids learned to speak English and the parents got a job and worked

their way up a little bit and from there they moved on.” The neighborhood was full of recent immigrants. The Lenders’ apartment was upstairs from an Italian grocery store; the Russian bathhouse was around the corner. There were probably around eighty bakeries in New Haven when Harry Lender opened the New York Bagel Bakery; many of the Jewish bakeries were in the immediate vicinity of the Lenders’, including Goldman and Cohen’s, Gothlieb’s, the Bronx Bakery, Tictosky’s, and Olmer’s. Sam Lender remembered the area as “the mecca of the baking industry.”

Harry’s bakery was all of 800 square feet and, as Sam recalled, “There we did the whole business.” As Sam remembered it, “You walked in, and you saw on one wall possibly fifty bags of flour. On the right-hand side there was a kettle and an oven, and on the left-hand side there was a bench with a lot of boxes.” Bagels are unique in that they are both boiled and baked. Harry’s son Marvin described the bagel making process in those early years:

In the bakery there was a big mixer and my father and a couple of employees. Even today, flour comes in hundred-pound sacks. My father or my brother Sam used to pick up a hundred pounds of flour and dump it into the mixer, add water by hand. It was all done by hand, and not very fast. So they would mix a dough, and the dough would be put in a big trough, and it would sit for hours as it fermented. And then the bagels were made [shaped] by hand. The mixer was to the right of the door as you walked in; to the left of the door was a big wooden bench on which they took the dough from the trough and cut it up. It took two or three hours to roll the dough and cut strips of dough. And then after the bagels were shaped, they would go into wooden boxes and again sit for an hour or two hours for fermentation. This whole process, from the mixing through the shaping, up until the boiling, took a good three or four hours. The fermentation of bagels is controlled by the yeast, the temperature of the dough, and the environmental temperature. And this was an old building, so it’s not as though it could be heated or air-conditioned. In the winter, it would take hours and hours and hours for the dough to ferment.

Often, Harry and his co-workers would pass the time waiting for the shaped bagels to ferment playing pinochle or poker. When the dough was finally ready, the bagels were boiled in a large kettle, then baked in a brick oven.

Sam remembered the stench of the Oak Street bakery – the toilet never worked properly – and the extraordinary heat. It was so hot that the workers “never wore shirts, just a pair of pants. There was no air-conditioning,

and between the kettle and the oven and the steam from the bakery next door, Goldman and Cohen's, we had sweat all over everything, including the bagels." Humble beginnings, to be sure. But of the bagels, Sam asserted, "They tasted good." And people started to notice. Harry Lender sold his bagels wholesale to a small but increasing number of Jewish bakeries and delicatessens around New Haven.

As it had been in Poland, staffing the bakery was a family affair. "From the time we arrived," Sam asserted, "we never knew anything else but bagel." The boys assisted their father however they were able. Hymie was twelve and a half years old when the Lenders came to New Haven, and he worked every night in the bakery from the time the family moved to Oak Street. "Look at my hands," he said years later. "I've got big hands. That's what my father saw, good working hands. He made me use them."

Hymie attended the Webster School, and was placed in what he referred to ever after as the "dummy room" because, like his mother, father, and younger siblings, he had arrived in America without knowing a word of English. He continued on to the Truman Street School for junior high, and then spent a few years at Hillhouse High School before dropping out. "It became very hard for me to work in the bakery at night and go to school in the daytime," Hymie remembered. "I didn't know what side was up. I didn't know when to sleep and when not to sleep. So it seemed like the easiest thing was to quit school." Harry and Rose were not happy, but they needed the help. "My father's business wasn't the greatest business in the world. It was just a small, little bagel bakery business. As soon as one of the boys grew up a little bit, he had to work in the bakery." Hymie recalled later with some regret all that he sacrificed for the family business in those early days. "I had not had the life of an American young man, going to proms and to dances. At the time the high school had basketball games and the dances after the game—something I couldn't do because I had to work in the bakery. [Instead] we became bagel bakers, both my brother Sam and myself. We had to in order to get our clothing."

Sam too participated in every aspect of the business as he grew: "First I made the bagel with a helper, then I cooked the bagel, then I baked the bagel, then I went out and delivered the bagel. Then I collected for the bagel." Sam found, as Hymie did, that the demands of the bakery were simply too much to balance with an academic career. "I used to work day and night (the baking was done at night so the bagels were fresh in the morning) and go to school in the daytime, whatever time there was left," Sam remembered. "I was always late for high school. I dropped out my fourth year—that was a big mistake I made." Sam tried working in a bookkeeper's office. He lasted

less than two weeks. "I left that and I came into the bakery and never left it. I never thought of anything else."

After four years, the Lenders had established their business well enough that expanding production was possible, even necessary. In 1934, Harry bought a two-story wooden house at 20 Baldwin Street, between Congress and Davenport Avenues. Behind it was the 1,200 square foot, former Regna's Italian bread bakery. For the next three decades, the Lenders would thrive on Baldwin Street, as a business, as a family, and as increasingly visible members of the New Haven community.

Harry and Rose's Family on Baldwin Street

Baldwin Street was in general a poorer area than Oak Street. It was also more ethnically diverse. "That was a mixed neighborhood," Sam remembered. "It wasn't mostly Jews. There were many gentile people living there. There were a lot of white people living there and a lot of black people too." Harry's third son Murray, who along with a sister, Helen, was born soon after the move to Baldwin Street, characterized the neighborhood as "a mini United Nations." It was the nature of the neighborhood, and the Lenders in particular, to form bonds amidst all the diversity. "There was no such thing as not knowing everybody on the street, not saying 'hello' to everybody on the street," Murray asserted. "I spent plenty of time in probably three-quarters of the homes.... It was not a matter of were you friends, it was a matter of the degree of friendship."

Murray and his siblings acquired that sense of community from their parents. Harry and Rose seemed to exert a centripetal force over everyone they came in contact with, drawing people into an ever-expanding network of associates-turned-extended family. To get to the Baldwin Street bakery, visitors had to walk through a small alleyway along the side of the Lender home. Salesmen would come to try to sell flour or other goods to the bakery. Murray recalled how "no vendor ever went into the backyard without being lassoed by my mother to come in the house and have a cup of coffee or something.... She loved feeding people from the moment you entered the house, or even didn't enter the house, just walked by the house in the alleyway."

Bagels were primarily a Sunday morning food, and the Lenders sold most of their bagels Sunday mornings at local Jewish delis and bakeries. To have the bagels ready fresh, Harry Lender and his sons would stay up all night Saturday baking hundreds of dozens of bagels. Stuart Grodd, Murray's best friend and around-the-corner neighbor, recalls how he would go

to hang out and watch the spectacle of the Lenders at work – and enjoy a hot bagel fresh out of the oven – on Saturday nights. He was not alone. “This got to be a place where people would stop. People of all religions— Jewish particularly, but also Italians, Irish, they would all come in Friday or Saturday night at about ten at night.” Grodd would be just one of maybe a dozen neighbors, and their guests. “Let’s say that somebody had a friend come in from New York. They would say, ‘Hey, come on with us, we’ll take you to Lender’s for a Friday night treat.’ So it got to be sort of a sideshow of the people coming.” And, either on the way in or out of that alleyway, Grodd remembered, “They would all stop at the Lenders’ kitchen and Rosie would give them a kiss.”

Rose Lender had a thick Yiddish accent her whole life, loved to dance, dress up, and otherwise be the center of attention. Marvin, the baby of the family, born in 1941, described Rose as “a real Jewish mother. But her marketplace increased in terms of who she was being a Jewish mother to, because of the number of people that would come in and out.” Murray, who would grow to be renowned for his own social abilities, called her “the best people person I have ever met.... Milton Berle would have been introverted compared to Mom.”

Harry Lender’s style was more understated, but his magnetism and commitment to community were just as strong. Everyone who visited Harry at the bagel bakery was struck first by his physical appearance. “My father was quite short,” his daughter Helen remembered. “He would stand in front of this oven in shorts, Bermuda shorts, which came down to his ankles because he was so short.” “No one looked sillier than my father,” Marvin says. “I didn’t know he looked silly then, I thought it was supposed to be that way, but when I saw all the other fathers, nobody else was dressed like that.” But the short man in the long shorts used his position at the bakery to win over friends who were influential in the New Haven community. While Rose was “working like hell to become American and assimilate,” (though the Lender’s backyard was overflowing with fresh bagels, Marvin recalls the sandwiches his mother packed for him to bring to Troup Junior High were made with what Rose perceived to be very American white bread) the process came more naturally to her husband. “For a dozen bagels, he made friends,” Sam described. “For a dozen bagels, he found a politician or someone who wasn’t Jewish. Dr. Mongillo wasn’t, Mayor Fitzsimmons wasn’t. But they were good friends with him, the lowly little bagel baker. He used to say, ‘Sam, when you’re delivering bagels on Sunday morning, drop off a dozen at Dr. Mongillo’s house or Fitzsimmons’ house or Ralph Blumberg’s house.’” Sam and his brothers took the implicit lesson to heart

as they became increasingly involved with the business. “We never strayed too far from that ourselves. So these are the things that I guess gave us respect in the community.”

But it wasn't just influential friends that Harry Lender was interested in—he made connections with all of his diverse neighbors as well. Murray recalled how his father's shopping habits helped make him popular on Baldwin Street:

My father loved to shop, because he was in the food business, but he didn't know how to buy for three or four people. He only knew how to buy for thirty or forty people, mostly because he never bought retail. He never paid retail prices for anything in his life, everything was bought wholesale. So he would go to a grocery house and buy cases of juice and cases of fruit cocktail. Fruit cocktail had to be in every Jewish home, I'm not exactly sure why. Del Monte, in fact – Del Monte fruit cocktail. Now we also had fresh fruit, to a degree where we could have been in business, because he would go to the produce market once a week or once every two weeks. And you don't go to the produce market and buy a pound of this or two pounds of that, you don't buy four plums. You buy a crate of plums and you buy a flat of strawberries. That's the only way they're going to sell it to you because it's wholesale. So when people say that 'Jewish people like to buy wholesale,' they say it jokingly, but in my father's case, it went beyond being a joke. I mean, he really did it. Now the question is, what do you do with a whole flat of strawberries when you come home? Well, in this case, it was very simple—you give a basket to the Carlisimos. The Carlisimos on one side and the Greens on the other and the Abramovitzes upstairs. Sam's got to have two or three boxes of the fruit, too.

Whatever money Harry saved by buying wholesale, he spent four or five times over by shopping for the whole block. Sometimes Rose would nudge Harry—“Herschke, you are giving away too much money,” she would say. But Harry always replied, “If I have, I'm able to share, and hungry people need it too.” On Thanksgiving, Harry would close the bakery and bake bread and rolls for New Haven's orphanages, the nunnery on Washington Street, and the Hospital of Saint Raphael's. All the Lender kids knew that they would spend Thanksgiving morning bagging and delivering the donations. With these seemingly small acts – a dozen bagels here, a kiss there – Harry and Rose Lender became beloved and respected across the city.

Along with, and as a part of, their charitable and community-building impulses, Harry and Rose maintained a deep-spirited devotion to Jewish-

ness, a commitment that they imparted to their children. In Europe, Rose had kept a strictly Jewish home; in America, some of the rules were relaxed, but many traditions stayed intact. Every Friday night she would light the candles and cook gefilte fish, and then the family would go to Shabbat services. On Oak Street, the family had attended the White Street and Orchard Street shuls. After the move to Baldwin Street, the Lender family went to services around the corner, at the Jewish Home for the Aged. But “the turning point,” as Murray described it, came when the Lender family committed themselves to the congregation that had recently located in a converted church building on the corner of Chapel Street and Sherman Avenue: Keser Israel. “It became the synagogue to go to in the status ladder, right behind B’nai Jacob, and we became very active members. My father became the treasurer, my brother Sam played a very active role in it and eventually became president of the synagogue.” Marvin’s bar mitzvah at Keser Israel was, in the family’s memory at least, legendary. He led the entire service on his own.

Judaism was as much a social as a religious imperative for the Lenders. “When we went to temple, if there was anybody there who didn’t have a family, [my father] brought them home too,” Helen recalled. Harry Lender wanted non-Jews to learn what Jews “were really like,” and the Lender Passover seder always included non-Jewish friends. “My father made the holidays very special and very important,” Helen remembered. “He made Judaism very important, and it was easy to be a Jew because the holidays and traditions were so special.” In 1956 or ‘57, Harry went on a mission to Israel in support of Israel Bonds. Young Marvin noticed: “It left a lasting impression on me to see how he reacted and responded to all of that.” An important outgrowth of the Lenders’ involvement in the New Haven Jewish community was their time at what was known colloquially as “bagel beach” – the Jewish summer community at Woodmont, eight miles from Baldwin Street in Milford, Connecticut. On Baldwin Street, at the Welch and Troup and Hillhouse schools, the Lenders engaged with a resplendently diverse America, but at Woodmont, the Lenders communed almost exclusively with other Jews. “How did [the Jews] choose Woodmont?” Sam mused. “How did the Jews choose Legion Avenue or Oak Street? They just got together.... The Jews just went to Woodmont for the summer.” Everybody from the bakery business was there – “the Olmers, the Lenders, the Shmuklers, the Browns, everybody went to Woodmont.” “Woodmont was almost an extension of New Haven,” said Marvin. “Whoever hung out in New Haven together ended up going to Woodmont.”

Beginning in the late 1930s, the Lenders rented a house by the Long Is-

land Sound at Woodmont. In 1940, the family bought a cottage two blocks from the beach. The family would go for the whole summer, sometimes staying through September and observing the High Holidays at the synagogue in Woodmont. Harry and Sam would commute to work at the bakery during the day, and Murray, Marvin, and Stuey Grodd would have fun causing trouble up and down the beach. And Rose, always the first at the beach in the morning, held court: sitting down for dinner at the long picnic table at 26 Burwell Avenue, there were often ten, twenty, even thirty members of the Lender family and their friends. “Those were just the most wonderful days of my life,” Sam recalled.

As the summers rolled by, the Lender children grew and began to establish lives of their own. Hymie, always the most independent, even rebellious of the children, caused his parents consternation when, in 1941, he married an Italian-American woman; Nikki had two children from a previous marriage. Harry and Rose “were terribly broken up over it on the one hand,” Murray recalled, but “on the other hand, they loved Nikki.” Soon after, Hymie left the family business and pursued a career as a general contractor. He and Nikki enjoyed a half-century of marriage, and he raised her children as his own. Toward the end of her life, Nikki converted to Judaism.



Marvin, Sam and Murray Lender, 2003

Sam was married a year after Hymie, to Lena, a girl he had met in the fourth grade. “I was always sort of a boss’s son, or the half of the boss, you know?” Sam described. “So my father bought the house on the other side of the house that he lived in, in front of the bakery, and we lived there in the second house for about eight, nine, ten years, or more, until we built our house.” The purchase of 18 Baldwin Street in 1953, made possible in part by a loan from Harry’s friend Louis Bat, who owned a local Kraft agency, not only allowed Sam and Lena to move next door, but also let Harry Lender connect the two garages and double the size of the bakery. It was the second in a growing series of major expansions of the New York Bagel Bakery.

With Sam’s full-time help in the bakery, Murray, Helen, and Marvin were all able to focus more on school than their brothers could. They graduated

from Welch School, then Troup Junior High and Hillhouse High School. As the only girl in the family – Anna had died tragically young, in 1935, of an infection – Helen enjoyed some special privileges. She got the first floor bedroom to herself, for instance, pushing Murray and Marvin up to the attic. The third floor had heat, but no bathroom. Even with their ages a decade apart, the brothers developed an extraordinarily close bond; they often attributed their special relationship to their time on the third floor at Baldwin Street. For decades, they loved to joke about the lack of a bathroom: “My favorite part of this story,” Murray said, “is that we did not have plumbing but we had the Brock Hall. Brock Hall was a large dairy here in town during that era; they delivered milk to everybody’s home. And we had, instead of plumbing, a Brock Hall Dairy bottle. From that point on, I’ve never drunk milk again. I’ve said that so many times, by now I really believe it.” While Helen enjoyed the comparative luxury of her own room, and a bathroom, she suffered so many older brothers: “Murray was my nemesis in life in those days,” Helen recalled. “Sam wouldn’t let me wear makeup, Murray wouldn’t let me date.”



*Lena and Helen Lender in front
of New York Bagel Truck*

Murray probably cautioned Helen away from boys because he had experience on the other side. “Murray was the gay blade around town,” Helen recalled. “He was considered one of the most eligible bachelors in town. All the girls used to have their claws out for him.” Murray did enjoy having girlfriends – he singled out the girls in Westville, in particular, “G-d bless them, they always had something going on” – but his real love was for the theater. Without fail, every Sunday afternoon during his sophomore, junior, and senior years at Hillhouse, Murray was at the Shubert Theater downtown, watching Glenn Miller, Tommy Dorsey, Jimmy Dorsey, Ina Ray Hut-

ton, Jack Teagarten, whoever was in town. He usually went by himself. He always was enthralled with a good performance. "To me," Murray said, "it was love."

Much younger than the rest of his siblings, Marvin grew up in an immediate family that spanned generations and continents. It was a home life, the bagel bakery aside, that distinguished him from his peers and significantly influenced his worldview. "I grew up with grandparents who were my parents," Marvin describes. "And I grew up in a home that was a bicultural home. They spoke Yiddish, trying to speak English. My mother wasn't able to read, and she couldn't speak English without a thick Yiddish accent." Marvin loved playing basketball at the Jewish Community Center, the Dixwell Community House, and later at Hillhouse. (His good friend Richard Berkowitz, flashing the aggressive spirit that defined the young Jewish basketball players of those times, characterized Marvin recently as "a very intense competitor. Without a lot of skills by the way. He made up for lack of skill with great intensity"). Still, Harry only came to see his son play once. During halftime, Marvin walked over to greet his father in the stands. Harry looked down at Marvin, who was, in Harry's words, "shvitzing like crazy," with bewilderment. "If that's what this is about," Harry said, "you sweating like that, why don't you just come with me in the bakery?!"

With Marvin's parents rooted in Old World sensibilities, Sam and Lena in particular became like "another set of...more modern parents," engaging Marvin in the sort of activities common to his friends' parents, like going to the park or taking a day trip to New York. Sam's son Michael, Marvin's nephew, was more like a brother. Marvin was always next door in Sam's house – sometimes too much, even, for his brother's liking: "Marvin was a pain in the ass," Sam laughed, "because he was in our house next door so often. If you threw him out the back door, he came in the front door. If you threw him out the front door, he came in the window." Murray had an associate's degree from the Junior College of Commerce (which would later become Quinnipiac), but with all the family to look out for him, and older brothers already at work in the bakery, Marvin would be the first Lender to be able to go to a four-year college. In 1959, Marvin entered Syracuse University.

With enormous pride, Harry Lender took Marvin up to start at Syracuse. Harry was sick with cancer, and he would not live to see his son graduate from college. It remains one of Marvin's biggest disappointments. But Harry died knowing he had set Marvin and the rest of his children on a good course. When Harry Lender passed away in 1960, it was a devastating blow to the family, but he left them saturated with values of hard work,

innovation, and commitment to family and community – everything the next generation of Lenders would need to achieve an astounding series of accomplishments. Sam reflected on the meaning of his father’s legacy to the children:

We conducted ourselves as elite in New Haven because as we grew in stature, we were very proud of ourselves. Even as a young kid growing up, before I got married, somehow or other I thought I was better than my friends. Possibly I shouldn’t use that term, but I had learned to be respected. My friends had learned to respect me for working nights, going to school in the daytime, and then eventually getting married and having children and doing the things that we did. Harry Lender left a legacy of respect. We earned the legacy that he left. Yes, we did, because we never went too far from what he taught us.

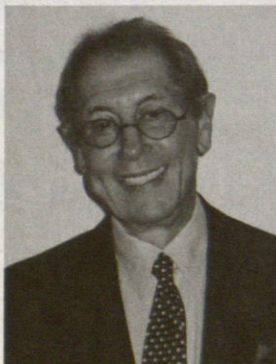
“Bagelizing America”

Murray Lender and Stuart Grodd were sitting at Frank Pepe’s pizzeria on Wooster Street in New Haven. They had spent the day hustling at the train station, selling banners and pennants to the visitors thronging into the city for the Yale football game. Murray had gotten a late start – he had worked into the early hours of that morning at the bakery – but still the two had done very well, making over a hundred dollars each from selling those souvenirs. A pizza pie and a soda were hard-earned treats. Between bites, Murray casually had a brainstorm: “You know, Stuey, if I could teach the non-Jewish world to enjoy our bagels as much as we enjoy Italian pizza... Wow—I could sell a lot of bagels.” Murray was fifteen years old, and his idea would, as Grodd characterized it a half century later, “change the breakfast eating habits of the Christian world.”

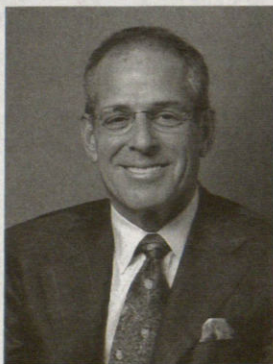
A series of innovations made while Harry Lender was still the master baker had changed the business at the New York Bagel Bakery. By the mid-1950s, the Lenders had faced an increasingly frustrating logistical problem: sales were increasing, but with the majority of bagels selling on Sunday mornings, the bakery often had relatively slow weeks, followed by a mad marathon of producing up to 6,000 bagels in twenty-four hours. But a solution was brewing: if they could figure out a way to freeze the bagels, the Lenders could produce steadily all week with no Saturday bottleneck.

The concept of freezing was claimed by and attributed to Harry, Murray, and Sam over the years. Sam recalled commandeering his home refrigerator for experiments: “Lee,” he told his wife, “your freezer is no longer for

your use.” Stuart Grodd remembers it as Murray’s idea, conceived while he was “fighting the battle of the New Jersey Turnpike” during a two-year stint in the military police at Camp Kilmer; Grodd says the idea was one that Murray had to coerce his reluctant brother and father into trying during his weekends home from the service. But whatever its genesis, the plan had obvious merit and in 1954, after some small-scale trials, Harry contracted with Howard Arnold to convert part of the garage into a holding freezer. The freezer changed the bakery dramatically. Now, the Lenders could bake, say, 600 dozen on Monday night, distribute 400 dozen, and freeze the excess for Sunday. Quickly, Harry refined the system so the bakery had a steady, six-night work week: instead of the grueling pre-Sunday rush, Saturday night was now the easiest time of the week—the Lenders just defrosted the bagels and delivered them fresh in the morning. Within two years, the Lenders perfected the workflow so that they only had to bake four or five nights a week.



Murray Lender



Marvin Lender

The new system eased life for the Lenders but it was, in the words of one observer, a “perilous experiment.” It was also, at first, a family secret. “No one was allowed to know that these bagels were frozen!” Harry’s niece Esther remembered. Though evidently customers could not taste the difference, “everyone wanted *fresh* bagels.” The Lenders managed to keep their innovation quiet for almost two years. Then, one Sunday, somehow, somebody neglected to thaw the bagels, and the driver delivered them all frozen. “The customers were furious,” Murray recalled. “‘Get this junk out of here’ was the typical reaction.” Murray ultimately assuaged the bakeries’ concerns—after all, they had been selling frozen bagels for nearly two years without complaint.

Murray finished his stint in the Army in 1955 and began working at the bakery full-time. The business was not profitable enough for him to take his \$50 a week salary; it would be a year before he drew any money from

it, and indeed, for the next twenty-five years the Lenders' bakery would remain dramatically under-capitalized—all profits went right back into growing the business. In the meantime, Murray and Sam instigated a series of changes and innovations to help the business. With the *frozen* bagel concept now public, Murray began to seek out new markets for the frozen bagels. In 1956, he struck a deal with the Concord Hotel in the Catskills: the hotel would buy the bagels frozen and prepare them to be served fresh onsite. No one had ever sold bagels that way, but the plan worked well on both ends, except for one significant catch: as the bagels thawed, they developed some moisture, which made slicing them before toasting dangerously difficult for the Concord's workers. "I'd get calls saying, 'We lost a piece of a finger this week, and the next week 'We lost another little piece of a finger, and the union is starting to give us a bad time,'" Murray recalled. The solution: the Lenders would slice the bagels before freezing them.

Meanwhile, a friend of the family had suggested that the Lenders try packaging their fresh bagels in polyethylene bags. The bags extended the shelf life of a fresh bagel from one to three days. Along with their traditional deli and bakery wholesale market, the New York Bagel Bakery began selling a bag of six fresh bagels on supermarket shelves. Trouble was, as the Lenders started presenting the bagel to a majority non-Jewish consumer base, people didn't know what to do with the "roll with a hole." For instance, when Italian-American Camille Erba started as the Lenders' part-time bookkeeper in 1960 (beginning what would be a three decades' long career with the business), the first time she heard the word bagel was her first day of work in the bakery, and she had grown up barely a mile from Baldwin Street. The solution: Sam's wife Lena and Murray's wife Joyce manned displays in supermarkets, demonstrating to customers how to eat a bagel with spreads and so forth. Nobody had ever sold bagels that way either, but it worked. Thus, sold on the supermarket shelf, frozen, pre-sliced, and six to the polyethylene bag, the Lender's Frozen Bagels the world would come to know and consume in massive quantities had been born.

Growth followed quickly. In 1956, Harry Lender used the garage behind Sam's house at 18 Baldwin Street to install a rotary oven, allowing him not only to bake more bagels at once, but also obviating the need to stand many long hours directly in front of a sweltering, open oven. The New York Bagel Bakery became the first to offer different varieties of bagels, like onion or raisin-and-honey bagels; by 1959, these varieties amounted to half the company's sales. Sam started looking for machinery to increase production. Bagel dough is exceptionally tough and quickly wears out standard equipment designed for doughnuts or other baked goods, but since no other firms

sought to produce bagels on a scale like the Lenders, such machines were not easy to come by. In fact, they did not exist. But making creative adaptations, Sam began the process of moving the bakery towards automation.

When Harry Lender died in 1960, Marvin wanted to drop out of college and return home. Sam and Murray forbade it, reminding their brother of the pride their father took in Marvin's education. When Marvin graduated in 1963, he came home again, married now, to his college sweetheart Helaine, and eager to join the family business. At first his brothers tried to dissuade him: they wanted more for their college-educated brother, and they weren't sure the modestly profitable business, which employed six people, could support another Lender. Marvin insisted. Over the next five years, he bought in as a full partner. Then, a few years after Marvin joined, Sam decided to retire from the business. "I think after I worked there for so many years, I had really gotten a little bit tired," Sam reflected. "It had gotten bigger and bigger, and I found out I couldn't be the total boss anymore.... As the business grew, I didn't want to have to understand that you have to separate the business and give somebody else responsibilities."

Not wanting to delegate tasks may have been one of the reasons that Sam decided to sell his share in the bakery, but when their turn at the helm came, Murray and Marvin were best friends and instinctive teammates. They were, after all, primed for good communication from their years together in the Baldwin Street attic. They quickly established a division of labor and thrived on it. "They were like two horses pulling in unison," described Doris Zelinsky, who came to work for the Lenders as an in-house consultant in the late 1970s. Marvin became the "inside guy," managing the operations and business end of what the brothers renamed Lender's Bagel Bakery in 1965. That year, under Marvin's watch, Lender's built a plant on the Boston Post Road in West Haven. While earlier expansions – from Oak Street to Baldwin Street, then the purchase of Sam's house next door – had been momentous, nearly doubling the size of the bakery each time, the move to West Haven was by far the most ambitious. The plant was 12,000 square feet, more than five times the size of the bakery at 18-20 Baldwin Street. It was a huge risk, and it took courage and foresight. Every penny of the bakery's profit over the past years went into the move. Marvin had planned the bakery to be 6,000 square feet initially, with the ability to expand as the company grew. He figured they would need the additional production space in a decade. The Lender brothers had the plant operating at full capacity within a year.

With sixteen- to eighteen-hour workdays that called to mind his father's work ethic, Marvin ultimately transformed the West Haven site into a 25,000

square foot plant, highly automated with conveyers and freezers and flour blown in from trucks to flour silos. He would travel the world in search of machines he could retrofit to make bagels. "Marvin loved tinkering," recalled Doris Zelinsky. "I remember once we were standing in a line and he said to me, 'If we upsize this mixer and we put a second line here and we marry them at this incline belt, we can make another 300,000 cases a year.' I went on to have lots of engineers working for me in lots of factories, but I never had anyone who could stand in a line and do that. He just saw it all in his mind's eye." Marvin Lender, who had taken one course in business and none in engineering at Syracuse, invented the bagel factory. The Lender's Bagel Bakery, which employed six people the first year in West Haven, employed 600 in 1984. By that time, Marvin Lender's four bagel factories could produce more than 750,000,000 bagels a year.

Marvin's dramatic operational innovations were necessary because, as the "outside guy," Murray could sell bagels faster than anybody had ever produced them before. "When it comes to anything of a mechanical nature, tough things like screwing in light bulb, I always had and still have a problem," Murray joked. His eyes might glaze over when he was in the factory, but Murray was a marketing genius. With a knack for dealing with people gleaned at his mother's kitchen table, and performance instincts learned Sundays at the Shubert Theater, Murray crisscrossed the country creating the retail bagel market. And in order to do that, he was in no small measure inventing the frozen food industry. "Murray was on sort of a mission," described Stuart Grodd. That mission, Murray liked to say, was to "bagelize America." In the late 1960s, most Americans had never heard of a bagel and, as Murray learned from the angry calls he got when some customers found out they had been buying frozen bagels, there was a stigma against frozen foods in general. But with an intuitive sense for strategic marketing, creative incentives, and sheer charm, Murray won over consumers by the millions.

To entice neophytes to try a bagel, Murray embraced "cross-couponing" – putting coupons for cream cheese or orange juice in the Lender's Bagel bags and vice versa. It worked. As the public tired of white bread and became more concerned about healthy foods, Murray emphasized the hearth-baked nature of Lender's Bagels and was among the first to include nutritional information on a food package. That sold bagels too. Observing that March was the slowest month for the frozen food section of the supermarket, Murray declared March "Frozen Food Month" and induced the whole industry to follow suit--literally. The emblem for his Frozen Food Month was a penguin, and Murray traveled around the country outfitted in

a penguin suit visiting supermarkets, brokers, and industry representatives, delivering a presentation about why they should offer special frozen food incentives in March. The shtick concluded with Murray dropping his suit to reveal...penguin underwear. Everybody signed on. Frozen food sales in March rose dramatically. His colleagues elected him chairman of the National Frozen Food Association and put him in the International Deli-Bakery Association's and the Frozen Food Association's Halls of Fame; he was named "Man of the Year" by the Frozen Food Association of New England, the National Prepared Frozen Food Association, and the Connecticut Food Stores Association.

Back when the business was still turning meager profits, Marvin trusted Murray to spend tens of thousands of dollars on advertisements on television and everywhere: Murray put posters in New York City subways with "a half-nude Italian guy with a *shpalette* (a hero or sub sandwich) [that] said, 'Would it hurt to have a bagel for a change?'" Murray concocted green bagels for Saint Patrick's Day, and an oval bagel for President Lyndon Johnson to eat, in front of television cameras, in the Oval Office. Murray appeared on *The Late Show with Johnny Carson*. Murray became the public image of Lender's Bagels, his antics synonymous with the brand. For the 1983 World Economic Summit, borrowing an idea his wife Joyce had dreamed up for their son's bar mitzvah, Murray directed Willie Evans, the bakery's masterful art director, to create "bagel heads" – miniature, decorated bagels – in the likeness of the world leaders who would attend the meeting. "Margaret Thatcher's was complete with pearl earrings, red lipstick and a full hair style. The bagel heads got international publicity." Sam remembered learning that Murray had sold fifty cases of frozen bagels in Arkansas. He considered it a monumental achievement: "That's when [I knew] we [had] crossed the ethnic line."



Marvin's operational prowess and Murray's marketing savvy built Lender's Bagels into one of the most recognizable brands in America, and put

their hometown on the map: the whole country knew about Lender's Bagels, made in New Haven, Connecticut. Earning that success also required a willingness on both of their parts to work exceedingly hard, with uncommon focus. "In 1984 we were working just as hard in terms of hours and time and effort and energy as we were in 1963 when I came into the business," Marvin described. "And it wasn't because of any other reason than that's the way we work, it doesn't matter if you're doing a million dollars a year or \$65 million a year, your commitment is the same and your work ethic is the same." After Lender's bought Buffalo, New York's Abel's Bagels in 1974 – another big risk for the company that paid off – they had almost no competition. In 1984, when Lender's sold \$65 million worth of bagels, their closest competitor sold less than \$1 million. But there were rumors that Sara Lee and Kraft, companies with resources that dwarfed the Lenders', were both going to enter the bagel business. And Marvin was starting to get tired: "I told my brother, 'They're going to find us both lying on the floor here.' I mean, I loved it. I thrived upon every moment of the twenty-one years I was at the bakery on a full-time basis. It was part of me. It was me. And the same thing for my brother. But I thought we could work ourselves to death. So I said let's get out while the going is good."

Murray was reluctant to sell the company, but acquiesced after hearing Marvin out. The two brothers might not always agree, but they always supported each other. They compromised and agreed to open a chain of bagel restaurants, which would be named H. Lender & Sons, after their father. In the spring of 1984, the brothers put the business up for sale. Kraft, led by executives who had matured in the industry with the Lender brothers, entered the highest bid. Murray orchestrated the announcement of the sale in characteristic form: Murray and Marvin escorted a life-size Lender's Bagel – "Len" – down the aisle, where he met his new bride, "Phyl," a Kraft Philadelphia Cream Cheese. They called it "the marriage of the century." The event humanized the sale of the family business. When the paperwork was completed, Murray and Marvin became millionaires over night. The next morning they both went back to work.

"There's No Hyphen There"

I was going to say that in many ways, the Lender family story is the Horatio Alger story, but then I thought better about that. It's not a just rags to riches story, and it's not just about benevolence of America—it's more than that with them. Because although it might be bagels to bounty, it's a story of the so-called hyphenated Jew. I think for all of the family, there's no hyphen

there. Which is to say that they give to all the civic organizations because of their commitment to what's best about America, and they give to all the Jewish organizations because they understand Jewish identity and haven't lost that. When I look at all of the work they have done, I'm in awe of it. It is a model for our community.

—Sydney Perry, Executive Director, Jewish Federation of Greater New Haven

After the Lenders sold the business, they literally went back to work the next morning – their contract with Kraft stipulated that Marvin would remain president, and Murray spokesman, of the company for two years; at the same time, the Lenders quickly set about putting their long-earned expertise and new-found economic resources to charitable use. To attempt even a list of the philanthropic contributions the Lenders have made would be an overwhelming task, but a modest review of a few extraordinary and illustrative examples demonstrates how this remarkable family put their values into action.

First of all, while their new efforts would have dramatic visibility, the Lenders' philanthropic work after 1984 expanded on impulses learned from their parents and practiced even in the midst of running the bakery. In the mid-1970s, Marvin and Helaine moved to Orange, joining a small but growing Jewish community. (Hymie had moved there decades earlier, and often claimed to be the first Jew to live in the town.) Eager to have a formal Jewish presence there, the couple was part of a group of ten families to start a synagogue in Orange, a forebear of today's thriving Or Shalom congregation. Marvin had been a cantor in Keser Israel's junior congregation and seder chairman of his fraternity at Syracuse; growing up, attending services with his father had been an important part of his Jewishness. With all the accomplishments that would come later, Marvin looks back at his work in Orange with special pride. "So few people I know have ever had the opportunity and the privilege of starting a synagogue," Marvin said. "It was a big deal."

At the same time as he was working to establish the synagogue, Marvin got involved with Reverend Howard Nash at the Holy Infant Church., who asked him to sit on the Parish Council. He would be the only Jew, and for Marvin, that was part of the appeal: "I've always felt this way, that Jews have to be part of something besides the Jewish community." His contributions to the Parish Council included helping to establish a teen drop-in center in Orange. These two volunteer activities – with the synagogue and the church – set a pattern for the rest of his civic life: Marvin would make important contributions to both the Jewish and secular communities.

In 1974, Marvin took a trip to Israel. It was his first visit to the country, and it changed his life. "In a short period of time, weeks, somehow Israel became part of me. Just like that," Marvin recalled. "And it's been part of my soul since 1974." Before the trip, Marvin arranged to meet Chaim Lender, one of his older cousins who had moved to Israel when Harry Lender moved to America. Waiting in the lobby of the Tel Aviv Hilton, Marvin had to catch himself from falling off the chair when he first saw his cousin. "He looked exactly like my father," Marvin recalled. "I thought my father was walking through the door, honest to G-d."

In that momentary reconnection with his beloved father, Marvin personified his burgeoning sense of spiritual and political connection to Israel. The trip validated feelings Marvin had started to have in New Haven after the 1973 Yom Kippur War, listening to speakers who came to visit with the Young Leadership program he and Helaine started through the Jewish Federation. It was a sense that "we couldn't be a Jewish people without the State of Israel, and the State of Israel couldn't be a Jewish state without the Jewish people who live outside the State of Israel. I really see this incredible connection. The address for the Jewish community is not Brooklyn, it's Jerusalem. That is it. And as goes Israel, in my view, so will go the Jewish people."

Building ties between America and Israel would become Marvin's lifelong passion. Devoting himself to it with the same missionary zeal that marked his years at the bakery, he rose through the ranks of Jewish communal work, becoming president of the New Haven Jewish Federation, then campaign chair, and from there steadily working his way through regional and national positions, ultimately serving as national president and chairman of the United Jewish Appeal from 1990 to 1992. During his time at the helm, he chaired the UJA's "Operation Exodus," aiding the resettlement of Soviet and Ethiopian Jews to Israel. Marvin led with characteristic boldness. To kick off the campaign, he gathered the wealthiest Jews in America into one room. Over an hour-long breakfast on the morning of February 8, 1990, Marvin Lender raised \$58 million dollars for Operation Exodus. Over the duration of his chairmanship, he would raise nearly one billion dollars. The funds allowed half a million Jews to make aliyah to Israel. Like the bagel business before it, Marvin's very public work brought international recognition to the New Haven community.

Still, when he reflects on his years at the UJA, Operation Exodus does not seem to be the achievement of which he is most proud. Rather, Marvin hopes people will remember him because he "wasn't just going to go speak to the guy giving a million dollars, [I] would speak to a guy willing to give

a thousand dollars. Chairmen of national campaigns don't do that, but I did." Marvin always valued the modest contributions made by people like his father. Likewise, though his philanthropic work has offered him close relationships with all the modern Israeli prime ministers, when Marvin reflects on his years in the Jewish Federation system, it is the people he and Helaine recruited for the first Young Leadership class in 1973 that he brags about: "Almost every one of those people have taken an active role in the Jewish community," he boasts. "And they still are our closest friends, all of them."

All those years in the business, Marvin had stayed, often, in the radius between his home and the bagel bakery, while Murray spent his days traveling around the country, pitching the product. Now the roles reversed: while Marvin increasingly assumed positions that pushed him onto a national and international stage, Murray focused his efforts on the New Haven community. While developing a local chain of retail bagel restaurants, Murray committed himself to the Jewish Community Center of Greater New Haven. He had grown up playing ping-pong and basketball at the JCC on Legion Avenue in the old neighborhood. Now he seized on the chance to give back, mustering Stuey Grodd to join him as the two co-chaired a fundraising campaign to reinvent the JCC. Along with David Beckerman, Murray and Stuey led the effort to raise nearly \$18 million to buy a 50-acre plot of land in Woodbridge and build an impressive new Center building. Murray also joined the board of Quinnipiac University, the descendent of his alma mater, the Junior College of Commerce, and helped that institution reinvent itself as well, leading an impressive expansion of the school's physical plant. Ever concerned with issues of equality, in 1988, Murray and Marvin, along with Yale professor Geoffrey Hartman, guided the founding of the Holocaust Prejudice Reduction Education Program, which offers educational programs and teacher training about tolerance, by educating them about the horrors of the Holocaust. Today, over three hundred teachers a year participate in the program.

For the fiftieth anniversary of the State of Israel, Murray led a yearlong series of events around New Haven. "It was a masterful program year for us here, in every aspect," Sydney Perry, then Director of Jewish Education, recalled. There were videos, lectures, and missions to Israel. Murray's instinct was always for "affective" events that brought the community together. Ever the music fan, he organized major concerts at Yale's Woolsey Hall and, ever the baker, he concocted an enormous birthday cake – Perry described it as "almost the same size of the State of Israel itself." But for Perry, the cake was not what most distinguished Murray's efforts. Instead, it was that Mur-

ray “didn’t just front money and he didn’t just give ideas, he stood next to and with us, both prodding and inspiring all of us to do our best to make the year a success. He and Marvin lead in all the ways that leaders should: with vision, with kind of a *henani*, a biblical ‘follow me – I’m not just telling you what to do, I’m with you and I’m in front of the line.’” It was the way Murray had led the family business and every other challenge he took on.

In 1998, when Murray suffered a stroke that left him afflicted with aphasia, it was a devastating loss for someone whose communicative abilities had been without peer. But even after the stroke, Murray has continued to grace New Haven with a plethora of events to bring the community closer together: for example, Murray brought the Harlem Boys Choir to Congregation B’nai Jacob to perform for an audience of 3,000 people, and he brought an exhibit about Jackie Robinson’s breaking the baseball color line to New Haven, which offered over 10,000 visitors the chance to reflect on prejudice and tolerance.

For the last decade, Marvin has taken over his brother’s old role, and his father’s before that, as the most public exponent of the Lender family. His contributions all tie closely to his roots: Since 1986, he has served on the board of trustees at Yale-New Haven Hospital, the major institution located in his old neighborhood, the Hill; from 2000 to 2006, he was the board chairman. Since 1992, he has served on the board at Syracuse University, his alma mater. He serves also on the board of the Institute for the Study of Global Anti-Semitism, working to combat the prejudice his brothers faced in Poland. And he is chairman of the board of the Israel Policy Forum, using his connections in America and Israel to encourage political solutions to the strife in the Middle East. He has become the first Jewish member of the Proprietors of the New Haven Green. He also serves on the board of the Shubert Theater, where Murray learned so much about showmanship. In recent years, Marvin has served on the Israeli American Jewish Forum, New Haven Academy, the New Haven chapter of the Juvenile Diabetes Research Foundation, the Institute for Jewish & Community Research, the Governor’s Council of Economic Competitiveness and Technology, the Investment Committee of the Conference on Jewish Material Claims Against Germany, Amistad America, Tel Aviv University’s American Council, Birthright International, United Jewish Communities, the Jewish Community Center of Greater New Haven, and, and, and...

Conclusion

In lives distinguished by such extraordinary achievement, what may be

most striking about the Lender story is that which did not change: the values instilled in the Lenders by their parents and their faith. Ask those who know the Lenders about them, and they will be the first to tell you how exceptional the Lender family is, but they will not name the activities that brought the family to international acclaim. Ask Jim Segaloff or Richard Berkowitz, who grew up with Marvin, and they will tell you that his wardrobe is better and he drives a fancier car, but that otherwise he is the same man he was forty years ago. Those best friends from Troup and Syracuse are still his best friends today. One secret to the Lenders' success has been that not only did they not forget where they came from, but in some important respects they never really left in the first place.

Ask Camille Erba, the Lender's Bagel Bakery bookkeeper, and she will tell you how, with four kids to raise on her own, she wasn't able to take a vacation, but the Lenders arranged for her to spend a week in Florida. "Whenever I'm in their company and they introduce me to somebody new, they always say that I'm part of their family," Mrs. Erba will tell you. "I can't describe how good that makes me feel."

Ask Sydney Perry about the Lenders' work with the Holocaust Prejudice Reduction Education Program, and she'll tell you how, every year:

Marvin invites teachers and administrators in the program into his personal home. He and Helaine entertain, and I think that connection that they have with personal ease and with such tremendous warmth is, for teachers in public schools who are not always valued to the degree that both the system and society should—the sense that Marvin makes the time, offers the hospitality, not only of a dinner, but of his home, and his person, really is tribute to the kind of man that I think that he is. I think all of them always feel, you know food is nice, and drink is maybe nicer, but the words that he shares with them, I suspect that they hold them close to themselves all through the year, about the kind of work that they do and why they do it. And that's yet another example of his loyalties and constancies. It's also testimony to the way that, if he commits himself to something, he follows through on it. The Lenders maintain constancy, fidelity, loyalty, and the deepest, deepest connections. I find that so remarkable and enviable and really something worthy of emulation.

Ask Doris Zelinsky about the Lenders' community work, and she'll tell you this to describe what "community" means to the Lenders:

In 1982, my husband and I lost a child to crib death. I was at the Lender

office when I got the call that our son was ill and had been taken to the hospital, and I raced out. I had been waiting for a really important business meeting that we had been preparing for for months— somebody was flying in from Germany, there was a lot of money on the line— but I just ran out of the office. I was at Yale-New Haven Hospital, our son hung on for a couple of days, and two hours later Marvin showed up at Yale-New Haven, which I will never forget. The guys from Germany were waiting in the office, and Marvin had shown up.

The first thing he did was make sure that everyone understood that we had to be taken care of. He then stood with me in the hall and said, “What can I do? Do you have money? How can I help?” He stayed the whole day. I don’t know what happened with the German guys. He offered to take my mom home to meet my daughter who was coming home from school. He showed up again the next morning. I’m thinking, my G-d, he has a business to run! He only left when Murray flew back. Murray was in the Carolinas on a business call. Murray flew back from the Carolinas. Murray showed up with bagels and spreads from H. Lender’s, at the ICU. at Yale-New Haven. These are major doctors, ok? Murray pulled every doctor and ICU nurse out to teach them about bagels and schmear – he had a little party going on in the hallway of the ICU, which is just so Murray. So Marvin didn’t leave until Murray got there, and both of them, in their own very different ways, provided tremendous support.

It’s an indication that they had deep personal relationships with people, and they were very clear about what their values and priorities were. That business meeting they missed was extremely important, but you know what? It could wait. And that is a very important statement about who these people are fundamentally. Our life had just been ripped apart and these guys just were there. Marvin is looking for things to fix, he wants to drive my mother home; he’s the operational guy. Then Murray comes – he’s the salesman, what can he do to make people feel a tiny bit better? Murray was there with a pack from H. Lender’s all over the table, laid out these spreads, laid out these bagels in the pediatric ICU. This was not a happy place, but he was able to make it a little more humane. It was wonderful of them. To me that’s the most important story.

Indeed, ask Marvin about it and over a bagel (he still eats one every day – H&H, fresh, not frozen), and he might acknowledge with a shrug that he became “a big shit” at the UJA, but ask him about his wife, his children, his brother Murray, or his father, and there you will hear his pride, and his characteristic modesty:

I'm the last of the Lenders who can speak and tell the story, and that's made me think a little bit, not that I haven't thought about it before, but I am who I am because of my family. Because of Helaine too, and my kids have had a big influence on me. But it all starts with your family. And, you know, I don't have any illusions: it's an interesting story, the Lender family, but there are plenty of Lender families. We got lucky because we had a brand, a food consumer product and people knew about us.

Still, Marvin will acknowledge that there are lessons that can be learned from his family's "interesting story." Those lessons have been on display since, and even before, Harry Lender arrived in America in 1927: as Marvin puts it, "Do the best you can, but never forget where you came from, and never forget that you've got to give back."

The Lenders have demonstrated hard work, innovation, and leadership in uncommon measure, but the faith and family values that drove them are familiar, and they were not acquired at the pinnacle of success. They were forged sleeping on top of an oven in Lublin, Poland, or standing in front of a sweltering oven for twenty-four hours at a time on Oak Street. They were rehearsed in the give-and-take of the basketball court, on the beaches at Woodmont, and in a cramped attic living quarters with no bathroom. They are Jewish values refined by being brought to bear on a polyglot block of Baldwin Street in New Haven. "I guess I go back again to ancestry," Sam reflected once. "We all learned something and it never left us."

Bibliographical Note

Unless otherwise noted below, all of the quotations and information used in this essay are drawn from interviews conducted by the author with Marvin Lender, Helaine Lender, Stuart Grodd, Doris Zelinsky, Sydney Perry, Camille Erba, James Segaloff, and Richard Berkowitz; or from interviews conducted with members of the Lender family by Susan Neitlich, as printed in *Harry Lender & His Family* (New Haven, CT: privately printed, 2004).

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Amy Lettick and the Founding of Benhaven

By Amy Lettick

I was very much a New Haven native. Although I was born on August 27, 1921 in Russia, my parents, Isadore and Fannie Resnikoff Ladin, brought me and my older brother and sister, Harvey and Beatrice, to the United States when I was two. We settled in New Haven, where I attended Scranton School, Troup Junior High School, Hillhouse High School, and New Haven State Teachers College. In 1942 I became engaged to Birney Lettick, a talented artist at the Yale School of Fine Arts. Three months before his graduation, the military draft pulled him out of college. I got a teaching job at Montowese School in North Haven, and for three and a half years endured the anguish of worrying about and waiting for Birney. Birney's unit was one of the last Allied armies to stop fighting. When he finally returned we were married. Over the years we were blessed with four children, David, Sharon, Ben, and Annie.

Our lives changed when our son Ben was diagnosed as autistic. Although by six months old he was a babbling, peppy, smiling, chubby baby who waved his arms and legs with vigor, around that time he started to change. He grew very quiet. A great deal of his day was spent sleeping. When he was awake he never moved from the spot where he lay, nodded his head soberly, and became almost completely withdrawn. He refused to sit up and would cry and wiggle back to a lying position. He became a very unhappy baby much of the time. We never really saw him smile again until the first day he realized he could walk alone, almost a year later.

I became concerned at his lack of social development. He no longer recognized me or anyone else. I knew something was not right. At his monthly checkup Dr. Krosnick, our pediatrician, delivered the pronouncement no parent wants to hear. "I think your son is retarded," he said simply, quietly. I burst into tears that didn't stop for days, even as I listened dully to what he was saying. He pointed out that retarded people could have good lives, that there were worse tragedies. He kept talking for two hours, while I sat stunned, hearing and knowing at last all I had dreaded to find out. He said he'd arrange to have Benjie seen by a specialist in child development at the Yale Child Study Center.

Benjie was nine months old when Dr. Sally Provence diagnosed him. It

was ironic: when she told me that Ben was autistic I was so relieved that he wasn't retarded that I ran to my sister's house with Benjie and actually celebrated. It wasn't until a week later that Dr. Provence explained more fully that autism was a lack of an appropriate relatedness to people, places, or events, and even then I was ignorant of the implications for the future. We didn't suspect that he would never talk.

At Dr. Provence's suggestion, I kept a daily record of Ben's behavioral development, which I brought with me to our periodic visits. For two years I brought Ben weekly to the Yale Child Study Center to see Dr. Provence. After a year's wait for an opening, Dr. Provence turned Ben over to psychiatrist Dr. Ellis Perlschwig. When Ben outgrew the age limit (seven at that time) at the Child Study Center I enrolled him at the Trask Training Center, a day care facility for the retarded. There was no other place for him to go.



Amy Lettick

In the summer of 1961 I came across an article written by Rosalind Openheim, mother of an autistic son, Ethan, about the treatment Ethan was receiving from Dr. Newell Kephart of Purdue University. I wrote to her about the similarity of our situations and she responded immediately. This was the beginning of a long, fruitful association. Under her guidance, I set

up a training program for Ben that has continued to this day. At her urging, in 1962, Birney and I brought Ben to Dr. Kephart at Purdue in West Lafayette, Indiana, and he picked up the reins of Ben's training.

Ben was seven years old when Dr. Kephart, director of the Achievement Center for Children at Purdue University, undertook to develop an education program for him. Dr. Kephart required that in addition to carrying out a rigorous daily work schedule with Ben, I keep minutely detailed daily records of all his activities. The resultant seven-year Kephart records are too massive with the inclusion of tests and school records to be included in any other book, and I have edited them separately as Ben's Journal. Ben's school records eventually replaced my daily record keeping. The records constitute what is probably the best record of an autistic person extant.

Benhaven's Beginnings

Ever since 1962 when Ben was at Trask, I pressed the New Haven School system to hire a teacher for brain-damaged and autistic children. Finally, in 1966 a public school class for these children was started. Thanks to the efforts of then New Haven Mayor Richard C. Lee, a gravel-voiced politician with humor, brains, charm, and a colorful tongue, \$9,000 for a teacher was appropriated. But getting the class funded and started wasn't enough; it failed and was disbanded before a year had passed for lack of a qualified person to run the operation. By that time Ben was eleven and there was still no program for him. It was time for me to look elsewhere for help. By November 1966 I had become sure that unless I started a school there would be no appropriate place for Ben.

I was determined to found a school for autistic children. The school was to be named Benhaven. Its mission was to be a haven for children like Ben, with one-on-one teaching for the severely multi-handicapped autistic. The big problem was finding a location. In May 1967 I learned of a rehab center near my home that was soon to be vacated. Mayor Richard C. Lee once again came through by allocating a town building on the edge of Edgewood Park for our first home. Over the years we would purchase a building on St. Ronan Terrace, followed by a school building in East Haven, and finally a wonderful property in North Haven/East Haven where our residences and offices are still located.

Finding Board Members

My first job was to set up a professional advisory board. I investigated

programs run by Dr. Carl Fenichel in Brooklyn and Dr. Joan Shodell in Woodbury, Long Island. Both these educators wanted to help me get started and served on my Professional Advisory Board. Other Yale-associated people who joined in Benhaven's efforts were Stanley Flink; Fred Volkmar, later to be head of the Child Study Center; Herb Schwartz, a child psychiatrist at Yale Child Study Center; Lou Lerea, Assistant Dean at Southern Connecticut Graduate school; Bernard Stoll, speech pathologist; and Robert LaCamera, pediatrician. Al Solnit and Ed Zigler of the Yale Child Study Center joined the Board later. When we moved to St. Ronan Terrace, a neighbor, Henry Broude, Advisor to the President of Yale University, joined the Board, lending his organizational experience. In 1971, Donald Cohen, a psychiatrist who was coming to work at the Yale Child Study Center and was interested in studying autism, joined the Advisory Board.

To work alongside our Advisory Board, I put together a General Board. Our first chairman was Paul Johnson, an assistant vice president at the First National Bank. Paul stepped down after five years, to be followed by a succession of presidents; Paul Turner, Lloyd Webb, Bo Burt, and others. Also joining the General Board were accountant Sherman Medalie, as treasurer, then president, who serves to this day. His wife, Sylvia, has been one of Benhaven's crackerjack teachers for decades. Rudy Petrillo, a local plumbing contractor, joined the Board, did our work, and never seemed to have time to send a bill. Val Stanford was our eternal secretary.

Over a three-month period in 1966-67 I had found the people I needed for the nucleus of Benhaven. I had a building and a promise of a sort for financial support, government and private. I firmed up a budget. Benhaven's first Board convened on May 7, 1967 at my home. Now it was time for actually opening the school. The calendar was unique: The day school would run six days a week, twelve months a year. When we added residential and vocational services, it would never close. That need for sustained, individualized teaching would make the cost very high. Local school boards found, however, that it was still cheaper to send a student to Benhaven than to set up a similar service in their own school system.

Through advertising in local papers I lined up two students beside Ben--Tommy D. and Andrew P. Through a referral I found a well-trained couple, Daniel and Joyce Pocernecki, who had been working with one of the Purdue families. They were fully trained in the Kephart methods and helped get Benhaven started on a competent level. On September 7, 1967, Benhaven opened its doors on Edgewood Avenue with the Pocerneckis as the first teachers. I was the director, teaching full-time and training new staff as we found them. Later, Dan Davis, Dave Freschi, Larry Wood, and Steve

Simonson joined the staff, adding immeasurable abilities.

Getting Funded

Benhaven could not have gotten off the ground were it not for several local benefactors. Fenmore Seton, a personal friend, gave us unlimited use of his company's Xerox machine. His wife, Phyllis, who served on the Ford Foundation's Community Progress Inc. board, arranged for CPI to pick up the 20% share needed to pay federally funded work-study students from local colleges who formed the backbone of our teaching staff. Parents of one of our children, Carol and Gary King, gave us the financial backing to purchase the East Haven property. Nancy Lurie, Kathy and Henry Stokes, Barbara and Bud Rubenstein, Duke and Helen Rosenberg, Jack Nakash, all parents of Benhaven students, contributed. Tony Pagnataro, who served on our Board and whose family owned a thriving grocery store, generously had his store foot the bill for anything Benhaven purchased from his store. And indeed, virtually everything we needed could be found there, from food to pencils. As we grew and our needs increased, Pagnataro's contribution grew into the thousands. I was glad when we finally were able to include food and supplies in our budget. Later, however, when his term on the Board had long since expired, Tony would still make food donations when we had any kind of sale.

As another source of funding we opened a business, The Second Chance Shop, a little second-hand store on the second floor of our Edgewood Avenue property. Ida Harrison began her decades of service to Benhaven by managing the shop. Rose Lee and Dorothy Greenberg also donated their time to help with the bookkeeping.

In 1971 The New Haven Foundation helped Benhaven finance the salary of a music therapist. It was not the first time they had come to our assistance. Over our first eight years, the Foundation granted Benhaven a total of \$68,000 seed money for renovations, salaries, and programs. It was a godsend.

We knew we needed a facility large enough to become a residential facility. In July 1972 an 8.8-acre "gentleman's estate" in North Haven came on the market. The brick house sat on the crest of a small hill, overlooking rolling countryside. A serene swimming pool shimmering in the early evening light was flanked by a large pool house and pool furniture. The price was \$125,000. This was indeed the place for Benhaven.

Despite its size, the property couldn't support all the buildings we had envisioned, but we soon found a solution. Next door to the property was an-

other plot, which, when combined, would give us a total of 34 acres of land, a minimum of three access roads, and immediate use of the farm buildings. The other property was not on the market, but the owners, the Herzmans, accepted our offer. The terms were remarkable. Their entire 23.8 acres could be purchased for \$120,000 with \$20,000 down and seven years to pay the remaining \$100,000, at no interest. It meant that for \$14,000 a year we could buy one of the last pieces of prime real estate in the area.

We approached the Jayhaven Foundation, which agreed to purchase the first property. Nancy Lurie agreed to meet the down payment and her loan permitted us to complete both deals. These acts of generosity enabled Benhaven to start its life as a residential facility.

Dick Lee, meanwhile, upon my request, had made an exploratory phone call to Ernest Osborne, director of the Sachem Fund, asking him whether the Fund could appropriate \$35,000 for the first year's operation of the new facility. They chatted comfortably for a minute or two, and it was done. I often wonder what I would have done had there not been such connections to smooth the way.

Now that the facility was up and running, I was phenomenally busy. From April 1 to June 21, 1973 I attended thirteen meetings about grants and fifteen regarding legislation, entertained sixty visitors, and traveled 75,000 miles on professional business in addition to working and teaching full time. I made my first presentation at the national convention of the National Society for Autistic Children, after which the convention managers hastily rearranged the schedule to have me repeat my presentation five times. I was made vice president and eventually appointed to the Advisory Board of the Society.

Benhaven's Growth

By 1980 we were no longer a tiny enterprise. Benhaven generated an income of \$1,510,200. There were eighty-one people on the staff including sixty full-time master teachers. Tuition was \$8,500 per year, the actual cost per pupil \$13,000. We received enrollment applications from as far away as Holland, Japan, Hawaii, and Africa. We had started the school with three children; in 1973 there were thirty-four. We had a physical therapist, two speech therapists, two clinical psychologists, a consultant psychiatrist, and a consultant psychologist. We had a four-story main building, a full-size gym, a thirty-four acre farm with a farmhouse and barns, an eleven-room ranch house, and a pool. We now offered outpatient help, a professional training service, and parent training. We initiated the use of sign language

with our hearing as well as non-hearing students (we now served deaf as well as one totally blind autistic student.)

However, the hunt for survival money never ceased. Each year our income and our grants increased but money problems continued to plague us because of high costs. In 1974 we projected a deficit of \$80,000-\$100,000. We were short over \$50,000 just to meet our bills for August. Benhaven owed approximately \$30,000 to the bank and owed two other loans of \$16,000 and \$20,000. Through the efforts of Joe Lieberman, majority leader of the Connecticut State Senate, and Gerald Stevens, majority leader of the House, in 1974 Benhaven got a grant from the State for \$200,000.

While drawing up plans for Benhaven I suffered a major emotional blow, one that sent me into tears of self-reproach and a huge depression. I decided to have Ben's hearing tested. It seems that in all his almost twelve years no one had tested his hearing. We learned that Ben has a severe hearing loss in the upper ranges and cannot distinguish speech as anything but noise. When I think of the handicap Ben has been operating under all these years without our knowing, not only do I reproach myself, I marvel that it never occurred to anyone else who worked with Ben that he might have more than one handicap. Over the years, Ben used his fine visual skills to learn sign language and to write and type, so he was able to communicate even though he was deaf. He was an avid learner and has never stopped learning.

An Award from Yale

In 1975, Yale awarded me an honorary degree of Doctor of Humane Letters. The certificate read: "The haven you provided for autistic children is recognized as one of the most advanced schools for those so tragically impaired. You were not willing to accept the dehumanizing institutions available for such children. The accomplishment of Benhaven is the result of your extraordinary effort to train yourself, teach others, and to perfect existing knowledge about the autistic child. Through action and love you have earned the admiration of all who work in your field. For your dedication to the care and education of these young people, your neighbor, Yale, takes pride in presenting you with the degree of Doctor of Humane Letters." This award was the climax of my personal life. It also marked a growing stability and financial security for Benhaven that has continued to this day. Then in 1989 I was informed that I was the recipient of a second honorary doctorate, this time from the University of New Haven.

Today

Ben lives a wonderfully busy, productive life at Benhaven. Because of the structured existence and continuous education Benhaven provides for him, he thrives. He has a steady job, types and receives letters on his computer, shops, cooks, and has maximized his endowment.

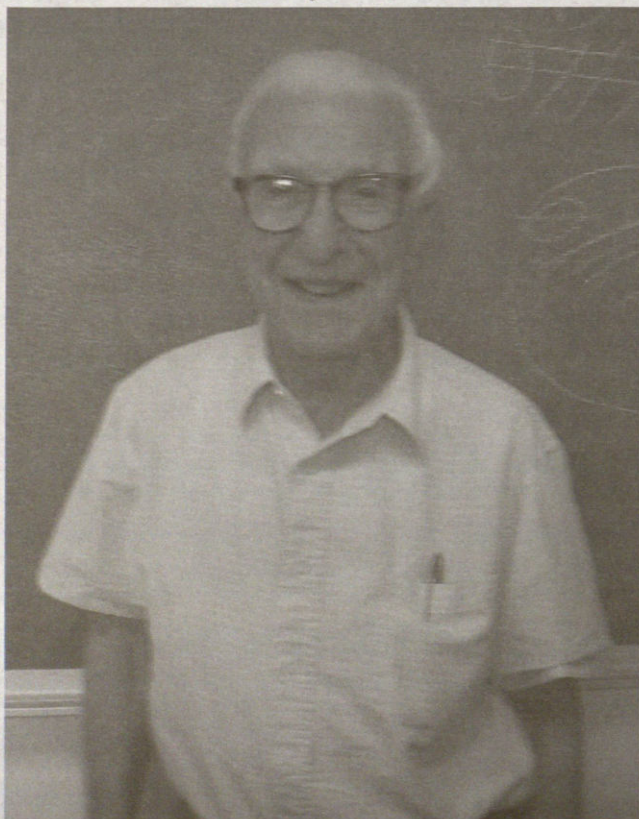
Benhaven also thrives. A government inspector told me recently that they use Benhaven as a yardstick for measuring other similar facilities.

I retired as Benhaven's director in 1987 and was succeeded by Larry Wood, a spectacularly good leader who still runs Benhaven. By the end of my tenure at Benhaven I had written eight books, prepared a series of videotapes on teaching, and edited four books by others at Benhaven. This was all under the production of the Benhaven Press, a publishing company I started and ran. But there was one more book that needed writing. In 1998, in retirement in Arizona, I wrote my final book, *Ways and Means*. I did this because I wanted future Benhaven people to know what it took to start Benhaven and how many others had participated in Benhaven's development. The originals and drafts of all the above and all my papers can be found in the Special Collections of Yale University Sterling Library.

William Herman Prusoff, Ph.D., Biochemical Pharmacologist Father of Antiviral Chemotherapy

By David S. Fischer, M.D.

William Prusoff came to New Haven as an assistant professor of pharmacology in 1953. The world now honors him for developing the first drug (idoxuridine) approved by the FDA for the treatment of human infections caused by a virus. This established that human viral disorders could be treated with chemotherapy and opened up an entirely new field of medical therapy in infectious diseases. Shortly after the HIV/AIDS epidemic began, Prusoff and his colleague Tai-Shun Lin, Ph.D., developed stavudine, a drug now marketed by Bristol-Myers Squibb under the trade name Zerit® for the treatment of AIDS. Therein lies a story.



William Herman Prusoff

I first met Dr. Prusoff when I came to Yale Medical School in 1962 as a research fellow in pharmacology where Dr. Arnold Welch was chairman. I worked in the laboratory of Dr. Charles Carter, just down the corridor from Prusoff's laboratory. Shortly after my arrival, he came to see "the new kid on the block." We were introduced and he said, "Call me Bill, everyone does. If you need any help, I am just down the hall." He was always helpful and usually had a good joke to brighten the day. I recently sat down with him and we discussed some facts about his life.

Bill was born in Brooklyn, N.Y., June 25, 1920. His parents had come to the United States from Russia. His father, Samuel, came in 1901 and his mother, Mary Metrick, came in 1902, and they met and married in New York. They opened a little grocery store in Brooklyn, and after Bill was born, they moved and opened a similar store in New Rochelle. In the 1930s, they moved to Queens and operated a grocery store there. This section of Queens had a large population of people of German origin. After Hitler came to power in Germany, some of their customers said that they could no longer deal with the Prusoffs because they were Jewish. When Boy Scouts in brown uniforms with swastika emblems began parading in the streets in 1935, Samuel Prusoff decided that it was not a safe location for his family. He visited his sister in Miami, Florida, and concluded that it was a better place to raise his family, and they moved there and opened a grocery store.

Bill and his brother George worked in the store to help out after school and on weekends. After completing Miami Senior High School, Bill went to the University of Florida for one year. Although the tuition was only \$30 per semester, and room and board was only \$11 per week, it was more than the family could afford. Bill returned to Miami where he lived at home to decrease living expenses, worked in the store and attended the University of Miami. He majored in chemistry and graduated in 1941.

His first job as a chemist was analyzing water for the City of Miami Water Department. When World War II broke out, he took a job with the War Department as an ordinance inspector of powders and explosives in Milan Arsenal in Tennessee. He attempted to enlist in the Air Corps but was rejected because of poor eyesight. He tried to enlist in the Army, but was rejected again because of poor eyesight. He asked his draft board to draft him up and they did and he was sent to the Army. However, when he had his medical examination, he was rejected because of poor eyesight and flat feet. He spent the remainder of the war as a civilian employee of the Air Corps; as a chemist he checked the water and food served to the troops in the hotels in Miami Beach that the Air Corps had taken over to house their trainees.

After the war, Prusoff felt the need for more training in chemistry and

enrolled in Columbia University. There he worked with C.G. King, who had independently discovered vitamin C. Bill earned an M.S. degree in 1947 and a Ph.D. in 1949. After considering several job opportunities, he decided to work with Dr. Arnold Welch at Western Reserve University in Cleveland, Ohio. When Welch became chairman of the pharmacology department at Yale in 1953, he invited Prusoff to come with him.

Initially, Bill studied and characterized “intrinsic factor,” which Dr. William Castle of Harvard had shown was critically involved in the disease known as pernicious anemia. However, the major interest of the department was to study DNA and its building blocks in order to develop drugs to fight cancer. George Hitchings and Gertrude Elion (a Jewish woman) had studied the purine building blocks of DNA and created effective anticancer drugs (for which they subsequently shared the 1988 Nobel Prize in Medicine and Physiology). Prusoff decided to study the pyrimidine building blocks of DNA with a similar goal.

In 1958, he reported the synthesis of idoxuridine, a pyrimidine nucleoside. The compound was effective in shrinking tumors in mice, but did not eradicate them. It was effective in some human tumors but too toxic in the doses needed and it was abandoned as an anticancer drug for human use. Prusoff suggested at the time that the compound might be useful as a radiation therapy sensitizer in treating malignant tumors, but it was not used in any cancer therapy in the next two decades. A major breakthrough was its use by Dr. Herbert Kaufman, an ophthalmologist, to treat, and later to cure, herpes simplex virus infections of the cornea of the eye. Herpes simplex keratitis can cause blindness if untreated. In his usual self-deprecating humor, Bill suggested during our interview, “Maybe Kaufman deserves the title of ‘Father of Antiviral Chemotherapy.’” At the time, neither Prusoff nor Yale patented the process of making idoxuridine, and several pharmaceutical companies now produce it as Stoxil® and Herplex® brands among others. Ironically, in February 1991, an article in the journal *Cancer* reported the favorable outcome of treatment for large and massive adult sarcomas (very aggressive tumors) using idoxuridine sensitization with hyperfractionated radiation therapy; this course of treatment had relatively little toxicity. This verification of Prusoff’s suggestion made thirty years earlier finally showed that idoxuridine had a role in anticancer treatment, for which it had been initially designed.

To combat HIV/AIDS, Prusoff and his colleague Tai-Shun Lin, Ph.D., studied another pyrimidine analogue, stavudine, which had been investigated elsewhere and was a poor anticancer agent. They found that it inhibited the growth of the HIV virus. According to Prusoff, unfortunately it does not

“really eliminate the viral load in the cell where the virus is hiding. This is critical for eventual cure.”

When stavudine is used in combination with other drugs, however, it is very effective in controlling HIV/AIDS. Of course, a university is not equipped to produce a drug in large quantities, to finance large controlled clinical trials, and to obtain FDA approval of a drug for human use. Even after approval, the drug is useless unless it can be distributed to those patients who need it. For those reasons, after patenting stavudine, Yale granted exclusive rights to Bristol-Myers Squibb (BMS) to market the drug in every country where Yale filed its patent: the United States, Europe, Canada, Australia, and Africa. Under the trade name Zerit®, stavudine has been widely used and became a multi-billion dollar drug for BMS. It earned Yale considerable royalties, and Prusoff and Lin (later Lin’s widow) share a small portion of that. Most of the royalties come from the United States and Europe, and a small portion from Africa.

The cost of the drug in Africa was more than most people there could afford in 2001. An attempt to purchase a cheaper generic form of the drug from India was blocked by BMS, which held exclusive patent rights. The nonprofit organization *Medecins Sans Frontieres* (Doctors Without Borders—DWB), which won the 1999 Nobel Peace Prize, asked Yale to allow imports of the generic version of stavudine into Africa for use in providing treatment at a low cost or free of charge for people with HIV/AIDS unable to afford the drug. The Yale administration said that the patent was licensed to BMS and it was their decision. Yale Law students initiated a petition to support DWB and Bill Prusoff signed it. He commented, “People should not die for economic reasons, because they cannot afford the drug. If AIDS was completely solved and no royalties came in, I would be very happy.”

As negotiations between Yale and BMS dragged on, Prusoff told a *New York Times* reporter on March 1, 2001, “I wish they would either supply the drug for free or allow India or Brazil to produce it cheaply for underdeveloped countries. But the problem is that houses are not altruistic organizations. Their only purpose is to make money.” Due to the pressure of Richard Levin, President of Yale University, on March 14, 2001, BMS announced a massive reduction in the price of the drug in Africa and promised it would not enforce its patent in Africa so that a low cost generic version of stavudine could be marketed.

Dr. Prusoff is a member of more than eight prestigious professional societies. He is on the editorial board of a half-dozen scientific journals. He has served on advisory boards for the National Institutes of Health, for the American Cancer Society Research Committee, and others. He has given

named lectures in many medical colleges, has been the recipient of 1988 Virology Award from the International Society of Antiviral Research, the 1982 ASPET Award in Experimental Therapeutics, the 1991 Medicinal Chemistry Award from the Societe de Chemie Therapeutique of Caen, France, and in 2006 the Peter Parker Award for contributions to medicine and service to Yale University, Yale's most prestigious award. He received an honorary degree from the University of Cagliari, Italy, in 1989. Yale University established the William Prusoff Professorship in 2000, and in 2005 the Drug Discovery Institute of Atlanta established the William Prusoff Lifetime Achievement Award. The list could go on and on.

However, life has not been entirely happy for Bill in spite of the recognition and the unexpected sudden financial windfall. In 1991, his brilliant and beautiful wife, Brigitte Auerbach Prusoff, died of lymphoma. His children, Laura, a photographer, lives in Cappadocia, Turkey, and Alvin, who is engaged in civic affairs, lives with his wife and three children in Fairfield, Connecticut.

Royalty funds were used to set up the William Prusoff Foundation. He uses the foundation to fund a variety of charitable enterprises. He created a large endowment in memory of Brigitte to defray a large part of the costs of the Department of Jewish Education's yearly "A Taste of Honey." In addition the Foundation contributes to the Anti-Defamation League, the Yale Initiative for the Interdisciplinary Study of Anti-Semitism, of which he is a board of trustees and advisory committee member, and to other Jewish charities.

In the academic area, Bill funded the Brigitte Prusoff Lecture, the Dr. Arnold Welch Lecture, the Dr. Alan Sartorelli Lecture, the Dr. Yung-Chi Cheng Lecture, the Dr. Frank Black Lecture, and others. He also funded for a year the research of two young investigators who failed to receive grants. Each year his foundation distributes money to a variety of Jewish and non-Jewish charities, including two lymphoma charities. Although Bill had a bar mitzvah with an aliyah and he read the haftorah, he does not now attend a synagogue. Like Albert Einstein, he does not believe in a personal God who responds to prayer or intervenes in day-to-day events in the universe. He says, "A compassionate God would not have allowed the holocaust and all the misery that fills the world." In his own small way, Bill feels satisfied that he is helping to make the world a better place.

Joey Russell's Love of Life, Judaism, and Israel

By Manny Strumpf

During his hundreds of trips across this country, Canada, and abroad, Joey Russell has had two missions: Make people laugh and remind them of his love for Israel. "I wanted my audiences to remember me, of course, for my humor but most importantly, my being a proud Jew."

That is why on many of his appearances as a standup comic, he has been able to raise funds for the Jewish homeland. "Many charities ask us to give until it hurts. I try to encourage people to give because they enjoy the experience. I remember being invited to entertain some very prominent Jewish business people in Maryland. Speak about money? They had it. It took me less than an hour...forty minutes, to be exact, but we raised enough money to buy an ambulance for Red Magen David, the Israeli Red Cross." Russell and Josie (Joan) his wife of more than sixty years, don't just ask others to be generous. They personally purchased three ambulances for Israel. Joey has been responsible for raising funds from Maryland to Chicago to Greater New Haven in order to buy an additional twenty.

"You never know when an opportunity will present itself," he reflects while sitting at the sun-lit kitchen table of his comfortable Milford home. "I was asked to substitute teach at the Hebrew school of Congregation Or Shalom of Orange one Sunday morning and, not knowing what to talk about, decided to discuss the Holocaust and Israel.

"One young lady in the class asked a question about the six million Jews who were killed by the Nazis and asked what could be done to perpetuate their memory. The more we talked the more I realized that we had something here. I noticed that as we were pondering the issue she took a small calculator from her pocket and was doing some quick figuring. When she then suggested that we raise six million pennies, one for each Holocaust victim, and use the money to buy an ambulance for Israel, I knew we were onto something big."

The idea took hold and the youngsters told their parents, friends, and siblings. Within a few weeks the campaign was underway. "Kids were bringing in jars and coffee cans filled with coins, accompanied by checks from their parents. Businessmen donated substantial amounts and I placed canisters at store cash registers throughout the area. Within a couple of years we

were able to call Ford and order a \$65,000 ambulance that was dedicated at the synagogue on a beautiful Sunday morning.”



Joey Russell

The speeches, tours of the vehicle, and images of schoolchildren dancing the *hora* around the white and orange vehicle accompanied by Rabbi Alvin Wainhaus, Congregation Or Shalom's spiritual leader, were captured on

video and broadcast that evening on several network TV stations. It didn't take long for the idea to catch on and within a few years several area synagogues had raised enough funds to purchase a mobile intensive care unit for ARMDI (American Red Magen David for Israel). Joey Russell again spearheaded the campaign. The dedication took place at Congregation Mishkan Israel in Hamden.

In addition to raising money for the Israeli Red Cross, Joey Russell has visited Israel more than sixty times. On many of these visits he conducted tours for Connecticut residents of all faiths. One tour in particular stands out in his mind as exciting as well as challenging.

"I was approached by a poor Pentecostal church in New Haven whose members wanted to visit Jerusalem. There was one problem. They had a limited budget and could not afford to stay at the five-star hotels in which I booked our previous tours. I made some phone calls to my contacts at the Israeli tourist bureaus and to contacts in New York and we were able to get these Christians accommodations at a kibbutz not far from Jerusalem. What a wonderful tour that was. I know we endeared ourselves to that Christian group," Russell says.

Joey Russell describes himself as being a good salesman most of his life. "So why shouldn't I hustle for a cause that is close to my heart?" he asks. He learned about hard work and *tzedukah* at an early age. Born Shraga Fevish Feitelberg in July 1920 in Springfield, Massachusetts, he was the second youngest of eleven children. His father was an Orthodox rabbi. He is the only survivor of all his siblings. "My mother called me Feivel the teivel" (devil), he says with a chuckle.

"Times were tough. My father barely eked out a living and with eleven children I don't know how he and my mother did it." To supplement his meager income, the elder Feitelberg sold produce from a small stand outside of Springfield Sunday mornings. Joey frequently accompanied him. "We were so poor that we didn't know any better so when my father took me to visit the home of another Orthodox rabbi, I expected to find beautiful surroundings. His home was in worse shape than ours, however, if that is possible," Russell says.

Despite the low income status, Russell grew up in a loving home. His mother insisted on *tzedukah*. "There was a blue and white Jewish National Fund canister in our kitchen and every Friday before we sat down for Shabbat dinner each of us would put a penny into the *pushka*. That experience has remained with me all my life."

When he was about twelve, Joey Russell decided to help the family. He had an old bicycle that he used to deliver newspapers. He supplemented his

income by selling *Saturday Evening Post*, *Colliers*, and *Liberty* magazines three days a week. "I earned about \$17.50 a week, including tips. Sometimes that was more than my father's salary as a rabbi."

Russell also earned extra money by using his bicycle to pick up and deliver sealed brown envelopes. "I would pick them up at several locations in the city and bring them to one address and they would pay me in cash. Who knows what was in those envelopes. Perhaps it's better that I didn't know," he chuckles.

By the time he was in his late teens, Shraga Fevish was working at the historic Springfield Armory making rifles for the military. At that time, life was becoming difficult for Jews in Eastern Europe. That was even before *Krystelnacht* in 1938, he recalls. "My mother would continue to insist that we put money into the JNF pushkas for a Jewish homeland in Palestine. Although we didn't have much money, my family and two other families in town managed to scrape together ten dollars a month that was sent regularly to a family in Lithuania. One day when I picked up the mail I found an envelope that we had sent to Europe. The money was gone but the envelope was stamped that the letter was undeliverable. It was perhaps the turning point in my life. I was determined that I would fight to the end for the Jewish people and for a homeland.

Held Two Jobs

"I had two jobs at the time. I was working at the Armory from 11 p.m. to 7 a.m. I then worked pumping gas at a Texaco station in Springfield. While driving to and from work in a beat-up old truck, I would listen to the radio about the atrocities in Europe and became more determined than ever to support the Jewish cause. I have been doing so all my life."

Joey Russell always has loved people and performing. "I remember earning one dollar performing in a show in a local auditorium. I was awful."

The Army helped him launch his theatrical career, so to speak, and changed his life. While serving at an Army post down south, he put on shows for his fellow troops. He invited Joan Bedrick, a young woman he had met in Springfield, to take the train to his Army post to see one of his shows and he invited her onto the stage to perform as a dancer. It was during that weekend that Russell proposed. Joan was seventeen at the time. "I still wonder how he convinced me to marry him," she says lovingly.

They were married by an Army chaplain. "It was the chaplain's first wedding since he had recently been ordained and I had to coach him through the ritual. Many years later, while performing in Pennsylvania, a man came

over to me and introduced himself as the rabbi who had married Josie and me many years earlier. What a happy surprise. He was the rabbi at the shul who had invited me to entertain,” Russell notes.

Following his military duty, he and his bride returned north and Russell pursued his career as an entertainer. Joey Russell eventually would command top dollar but frequently gave up big “gigs” in order to campaign for Israel, Israel bonds, and ARMDI. One former member of Congregation Sinai recalls that at every Yom Kippur service in the West Haven synagogue, in addition to the rabbi’s sermon, Joey Russell would make an impassioned appeal--sprinkled with humor, of course--to raise many thousands of dollars for Israel bonds. This was a tradition for many years until the retirement of Sinai’s Rabbi Leon Mirsky.

Founded Golan Chapter of ARMDI

Not only did Joey and Josie raise funds strenuously but they saw to it that ARMDI had a permanent presence in the New Haven area. The Russells were instrumental in founding the Golan Chapter, which is still an active organization. Russell also was invited to help launch other chapters throughout the United States.

Although he takes Israel and the future of the Jewish people very seriously, Joey Russell is best known for his humor. In recent months he has been taking it easy due to health issues, but he is never without a smile, a story, or a joke. “He is full of energy; he is self-assured, charming, and a walking library of stories for every situation,” noted one writer in Lifestyle magazine in 2002.

As Joey says, “I think we all are guilty of taking life seriously. We must learn to laugh at ourselves more. I think if everyone would laugh at themselves there would be peace in the world.”

Although his stories are funny and he sometimes is irreverent, Joey Russell makes it a point never to put anyone down. When I tell stories of human foibles, they are about myself and my family.... I refuse to embarrass anyone. Similarly, I avoid crude and dirty jokes since that is not my *shtick*,” he adds. “If I am able to make someone forget his tsuris I’m satisfied. Maybe my tombstone will read that I died laughing,” he smiles.

He recalls visiting a nursing home in Pittsburgh where he performed a ninety-minute routine. “At the end of the show I was invited back, even if I would tell the same jokes again. Sometimes I so thoroughly enjoyed myself that I would stay longer than I was booked for although it wasn’t in my contract. I’m into nachos that I can give at places like this. It is a mitzvah

that I enjoy performing. But don't tell that to my agent and accountant," he smiles.

Got Start in the Catskills

Joey Russell got his start, as did so many other comedians, in the famed Catskills. While performing there, he was asked to sprinkle Yiddish into his routine, and since he is fluent in Yiddish he found that to be an easy request. In fact, it helped enhance his career. Suddenly he was recognized as a Jewish humorist who could entertain in Yiddish and he was in demand throughout the States. There's hardly a Jewish organization that hasn't had Joey perform on their stage. "I even was invited to perform in states where I thought there were no Jews," he recalls.

Being a Jewish comedian wasn't a guarantee of big bucks, and with a growing family, he needed to earn extra income. "I sold fire alarms, advertising space for the former New Haven Blades hockey team, ties, pots and pans." At night he would make the comedy circuit. In 1956, shortly after moving to New Haven, he auditioned for and was given his own children's show on Channel 8, New Haven's ABC affiliate, as Happy the Clown. He did the show for twenty-six years. In addition to doing his weekly television show, Russell would don the clown costume and visit children's units of area hospitals. He later had his own show on the NBC affiliate in Hartford.

Part of Joey Russell's success is his ability to quickly seize an opportunity to make someone laugh. "I remember when Josie was in St. Raphael's Hospital. She had just given birth to one of our five children. I had come to visit her from one of my TV programs and was still wearing my clown outfit. When I entered Josie's room and saw a crucifix on the wall over her bed. I turned to one of the nuns and asked if it could be removed. The nun asked if it offended me and I said no but added, 'Isn't it awful to have two Jews in one room suffering so much?' The sister laughed hysterically but the crucifix came down."

Russell has been active in the famed Friars Club in New York where he has worked and shared routines with such notables as George Burns, Lou Holtz, George Jessel, Alan King, Henny Youngman, and Jackie Mason, among others.

One of the highlights of his career was playing the famed Copacabana nightclub in New York City. It was considered the premiere club for comedians. After he appeared there Russell was asked to appear in other big name clubs throughout the country.

Josie recalls, “Joey did have a chance to make it big but it meant that he would be away from home for six months at a time. We had four kids at the time and I felt I couldn’t handle it alone. Joey turned down the opportunity to become a big name star since his family meant too much to him.”

Throughout his career Joey Russell met and worked with some of the biggest name stars to appear on stage and in some of the most famous nightclubs, theatres, and auditoriums in the U.S., Canada, and abroad. He claims, however, that most of his inspiration for routines and material has come from his audiences and the people he has entertained.

“I remember once entertaining at an Israel Bond rally. In the audience was Prime Minister Golda Meir. I recall asking her after the show why she smoked so many cigarettes and her response was ‘You mean to tell me if I keep smoking I won’t grow up to be an old Jewish lady?’ She was eighty at the time.”

He subsequently was invited to speak at many Israel Bond rallies, where he met former Prime Minister Yitzhak Rabin, David Ben-Gurion, and Levi Eshkol. He also met Harry Truman, who was visiting in New Haven. The photograph appeared in one of the local newspapers under the headline:

“Two clowns meet at New Haven.”

Joey Russell no longer travels but has many varied interests to keep him busy. He always boasts of his five children, and his grandchildren, all of whom have found their professional niches in varied fields. He also still visits Josie’s store, The Costume Bazaar in Hamden, where he helps in the office and entertains customers.

Judaism remains very important to the Russells, however, and they are members of two Conservative synagogues, one Orthodox synagogue, and one Chabad House. When a friend recently asked to what charity a contribution could be made in honor of a Russell milestone birthday, without hesitation Russell suggested a small synagogue in New Haven of which he is not a member. “They need the money and our support,” he said.

The walls of his home are filled with posters, photographs, and yellowing copies of newspaper articles about New Haven’s famed Jewish comedian. One in particular stands out that captures his *raison d’etre*. *You don’t stop laughing when you get old but you get old when you stop laughing*, it reads.

That being the case, we can be assured that Joey Russell will be around for at least 120 years and then some.

Manny Strumpf is a professional communicator whose two latest novels were recently published by PublishAmerica in Baltimore. He is well known as a writer and public relations consultant who considers Joey and Josie Russell to be dear friends.

Morris N. Trachten, a Real Mensch

By David S. Fischer, M.D.

Morris N. Trachten (Moishe to his friends and family) believes “those who have been fortunate throughout their lives see that now it’s time to give something back.” He puts his money where his mouth is, supporting generously a wide group of Jewish educational, philanthropic, and religious groups. The information for this comes from public records in newspapers and on the Internet. The family information comes from a pleasant chat we had, from his children, and from the programs of some of the dinners made in honor of him and his wife.

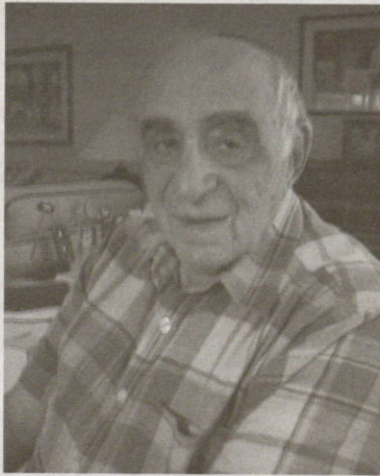
Morris was born in New York City on June 4, 1925 to Phillip and Bessie Trachten. Phillip had come to the United States with his family in 1911 from Kremenets in Volhynia, a province of the Ukraine. The town was alternately in Poland, Russia, and again Poland as the border shifted. Moishe told me that the Trachten name probably derives from *trachtentiche*. A *trachten* is a type of jacket popular in Bavaria, Germany, and *tiche* means cloth. Likely his progenitors made this type of jacket or the cloth for it.

Bessie was an orphan, her mother having died in childbirth and her father when she was nine years old. She was raised by relatives in the small town of Verba in the Ukraine near the Russian-Polish border. She was brought to the United States in 1913 at age seventeen and worked in a garment trade sweatshop. Since she and Phillip were both from the Ukraine, a *shidduch* was arranged. They were married and Phillip opened a grocery store on Spruce Street near Oak Street in New Haven about 1918. Bessie worked with him in the store. They had two daughters, Ann Trachten Gross and Gertrude Trachten Cohen. They moved to New York in 1924 and in 1927, two years after Morris was born, they moved back to Connecticut, to West Haven, and opened a grocery store there.

Morris attended grammar school in West Haven and frequently worked in the grocery store with his mother and father. He attended West Haven High School for one year. His parents were quite *frum* so Morris was sent to RJJ Yeshiva on Henry Street in Manhattan for one year. By then, the family had moved from West Haven back to New Haven to be closer to the center of Jewish life in the area, so he completed his last two years at Hillhouse High School where he was on the soccer team and from which he graduated at age

seventeen. He attended the University of Connecticut for one year and then, after the entrance of the U.S. into World War II, he joined the Air Force. He served as a radar operator and navigator, flying out of Goose Bay, Labrador, and Gander, Newfoundland, on submarine patrol to obtain meteorological data, sometimes flying as far southeast as the Azores.

When he completed his military service, he returned to the University of Connecticut to study accounting and engineering. There he served as president of his fraternity and as senior class agent. He played intramural sports and fit in well with his classmates, but he noted that it was difficult to be an observant Jew and remain kosher there.



Morris N. Trachten

The first job Moishe had after graduation in 1948 was at Sylvania Electric. When he learned that no matter how hard he worked, he could not expect a significant promotion because he was Jewish, he quit. (Anti-Semitic job discrimination at the time was still prevalent, although not as severe as it had been before the war.) Morris was not simply Jewish by birth; he was an observant Jew who put on *tefillin* every morning, observed kashruth, was *shomer* Shabbos, and had walked with his father on Shabbos several miles to Young Israel synagogue when they lived in West Haven.

After much searching, Morris found a job in New Britain with the Berkshire Venetian Blind Company, which did not require him to work on Shabbos. When the company was put up for sale, Morris and his friend Irving Spivak bought it for \$16,000. The only problem was that Morris did not have his share of the purchase price, \$8,000. He went to his bubbe, Rochel Trachten, who had a great influence on his life and whom he consulted when he had problems. Bubbe Trachten was well known as a pious woman

who was very charitable and not only put much of her own money in the pushka but would put aside money for family emergencies. Now that Morris needed help, Bubbe Rochel dipped into her emergency savings and gave him \$8,000. Her only restriction was, "Don't work on Shabbos."

In January 1950, Morris and Irving purchased the company. It later went through several name and business model changes and became Viking Aluminum Products, making aluminum storm windows and doors. The company prospered. Later it became the distributor for the Alcan Aluminum Company of Canada and went into the siding and roofing business. Still later, it was the first company to bring vinyl siding to Connecticut. Then the company developed a window replacement business and, shortly before Morris's retirement from active participation in 1997, a kitchen cabinet business. The success of the business was the result of long hours and hard work. Morris's son, David Trachten, took over the kitchen cabinet business and his nephew, Fred Gross, took over the window business.

In the summer of 1950, shortly after he and Irving purchased the company, Moishe met Sylvia Romm, a popular and attractive graduate of Midwood High School in Brooklyn, New York. They married in November 1951. Sylvia was nicknamed Shirley by friends who thought it was more in tune with the times because of the popularity of the curly-haired child star Shirley Temple, and the name stuck.

Shirley and Morris have four children: Gary, born 1953, married Evelyn Olenky (children Josef and Sofie); Vicki, born 1955, married Rob Schwartz (children Adam, Simon, and Rebecca); Roberta, born 1959, married David Zeve, subsequently divorced (children Dana, Margo, Blake and Sydney); and David, born 1961, married Stacey Kleinman (children Samantha, Perry, and Max).

Shirley and Moishe have tried to imbue their children and grandchildren with the same strong *yiddishkeit* that they learned from their parents and grandparents. They have done this by walking the walk and not just talking about it. All their children and grandchildren attended Hebrew day schools. Shirley and Moishe are religiously observant and contribute generously to their synagogue, Beth Hamedrosh Hagodol B'nai Israel The Westville Synagogue. Moishe served as president and they were both honored at the synagogue on September 10, 1995. The sanctuary was named in memory of Moishe's parents, Bessie and Phillip Trachten. Moishe continues to go to Westville synagogue every Saturday.

The Trachtens have been very generous to the Jewish Home for the Aged (JHA) on Davenport Avenue in New Haven. The synagogue at the JHA is called the Trachten Synagogue. Both of Moishe's parents spent their last

years at the JHA, as did Shirley's mother, Esther.

Shirley and Moishe spend the winters in Florida and were among the founding members of the Delray Orthodox Synagogue. They dedicated a Torah and donated the Aron Kodesh. Moishe was chairman of the board and they were both honored for their generosity to the synagogue.

Morris remembered how difficult it was to keep kosher when he attended the University of Connecticut (U Conn) at Storrs and wondered how many Jewish students decided not to attend U Conn for that reason. Accordingly, he funded the Morris N. Trachten Kosher Dining Facility, which was dedicated on October 2, 2003. As part of a large food court with seven other food service stations, the Trachten Kosher Facility serves Jewish students who observe kashruth and some Muslim students who observe halal.

Having a kosher dining facility at the U Conn campus at Storrs has contributed to a near doubling of Jewish student enrollment. As a result, a drive to build a bigger and better Hillel building was started and Morris and Shirley Trachten provided the initial contribution to jump-start the drive, donating one-sixth of the total anticipated cost. They have been honored for their generosity in support of other charitable organizations: Boys Town Jerusalem Foundation of America honored them on March 31, 2006 with the Builder of Jerusalem Award in a ceremony in Delray Beach for their long-time support; on June 21, 2007 they were honored by the Jewish Federation of Greater New Haven with the Arnold Alderman Community Service Award. They are major supporters of Aish HaTorah; AMIT (formerly Mizrahi Women's Organization); the New Haven Mikvah; Jewish Home for the Aged; Jewish Community Center; United Jewish Appeal-Federation; Hebrew Day School (now Southern Connecticut Hebrew Academy); the Hebrew High School of New England; Israel Bonds; MAKOM; and Camp Laurelwood.

As continuing support for Jewish education, they have set up the Educational Endeavors Foundation with the Jewish Foundation of Greater New Haven to make annual contributions to the Southern Connecticut Hebrew Academy, Ezra Academy, Hebrew High School of New England, and the Department of Jewish Education.

Shirley and Morris live a modest life. They are always available to help Jewish causes. Moishe is an unassuming, gentle, soft-spoken man. It is a pleasure to know him. He is a man who is happy with his Judaism and the opportunity to practice it and is pleased to be able to help other Jews to carry on the traditions of our people. He is a role model for observance and *tzedakah*. Morris N. Trachten is a real *mensch* in the very best sense of the word.

Barry Vine Remembers Family Values from Legion Avenue

By Aaron Goode with Ilana Vine

Barry Vine is a familiar name in the New Haven Jewish community. A prominent businessman, Barry still successfully operates Vine Products Manufacturing Company, the costume jewelry business that he founded in 1965 while in college. Barry is a pillar of the Jewish community, who frequently receives requests from charitable organizations and has a reputation for being someone who is always willing to help; and he is generous with more than just his checkbook. He takes an active interest in his community and dedicates numerous hours to working toward its continued growth and improvement. He has served on many boards within the community: the Jewish Community Center, Jewish Family Service, the Jewish Federation, and The Jewish Foundation of Greater New Haven, where he currently serves as chair of the finance committee. Additionally, he was a member of the Jewish Community Center Relocation Committee, which coordinated the efforts to build a new JCC in Woodbridge. In that capacity, he was one of three co-chairs of the fundraising committee. Like many longtime New Haveners, he has seen the JCC locations change not once, but twice. Always leading by example, he contributed generously to the project along with his Uncle Rubie Vine; the auditorium in the new JCC graces their family name, each honoring his parents. Barry is also an avid fundraiser who has raised millions of dollars for both Jewish and community-wide causes and has received numerous awards for his public service and philanthropy.

When you ask Barry about his success as a businessman and philanthropist, he immediately begins to tell you about growing up on Legion Avenue. If you have a free afternoon, you can hear firsthand the stories of his childhood. Most of Barry's youth was spent in a radius of about a mile from where he was born in 1943, at Grace Hospital (now Yale New Haven Hospital). He spent his early years at 192 Orchard Street, 10 Day Street, and 125 Legion Avenue. Everything was within walking distance: Relatives, friends, shopping (instead of Wal-Mart and Shaw's, there were many retail stores such as Horwitz's Dry Goods, Alpert's Hardware, Gold's Dairy, and Ticotsky's Bakery – all locally owned Jewish family businesses). There was Orchard Street Shul, where Barry celebrated his bar mitzvah, along with numerous other synagogues such as, Keser Israel, B'nai Jacob,

and Beth Hamedrosh Hagodol. Barry attended Scranton Street (grammar) School and had the same Miss Donnelly as a seventh grade teacher that his uncles had a generation before. There was the JCC, on the corner of Legion Avenue and Dwight Street, where he spent many hours playing ping-pong, chess, and biddy basketball. The highlight of his basketball career, he recalls, was scoring two points at a critical juncture in an important game, but unfortunately for the wrong team.

At age six, Barry attended *cheder* (religious lessons) every afternoon after school. These were held at the Hebrew Institute, which was located in the same building as the Jewish Community Center, and were run by the New Haven Jewish Bureau of Education, a predecessor to the Federation's Department of Jewish Education. Barry recalls many wonderful teachers, including Mr. Helprin, Mr. Kischner, and Rabbi Chernoff, who was a distinguished Yiddish scholar. Barry loved walking to junior congregation on Saturday mornings, and at age ten, he could chant the *musaf* service taught him by his beloved teacher Mr. Eliezer Kischner, who also prepared him for his bar mitzvah. For many years Barry longed to be a cantor, but that dream was never realized. Bar mitzvahs in those days were different from today's spectaculars. He remembers a small kiddush in the social hall of Orchard Street Shul following his bar mitzvah and, at night, a dinner for family and a few close friends at Flak's Catering Hall on Orchard Street. He appreciated what his parents did for him because he knew how long it took them to save for that occasion.

Some of Barry's fondest memories of Legion Avenue (dubbed "The Avenue") are related to food: the lox at M&T Appetizers, owned by Meyer and Thelma Sarnov; the delicious French fries at Fox's Delicatessen; the pickles at Gold's Dairy Store. Other memories have to do with particular smells: the wonderful but uncategorizable smell of Harry Alpert's hardware store and the scent of burning boxes at Hy's Deli where Barry worked for a time. And there were the curiosities, such as the strange X-ray machine used to measure shoe size at Kliger's Department Store, or the live chickens purchased on the avenue that would occasionally soil one's clothing while being carried to the *shochat* behind Barney Brayer's Meat Market.

Barry also has fond memories of summers spent as a scholarship camper at the JCC. He relates that camp "opened my world to new vistas and experiences. We traveled to Woodmont, the summer home of many Jewish families, where, as young boys, we sometimes peeked into the girls' dressing areas, only to be scolded by our counselors. We learned camp songs, which we sang as we traveled to Wharton's Brook and Chatfield Hollow, parks where we swam and had cookouts. Each day we ate freshly cooked kosher

lunches and on rainy days we went to the movies at the Whitney Theatre. We had arts and crafts classes and played many games, but most of all we developed life-long friendships with campers and counselors who became out mentors.” (Barry has been a strong supporter of camping programs and chairs the JCC Camp scholarship fund.)

One of the first things that Barry talks about when describing his childhood is his family. He grew up in a family that had a keen understanding of poverty and hard work, and so it was necessary that he learn business and commerce from an early age. The examples that his family set for him of hard work, creativity, and entrepreneurial spirit are clear influences in his life.

His grandmother, Gertrude, was one of his earliest and strongest examples. Gertrude had lived in Kiev, raising her son, Israel (Barry’s father), while her husband Julius, who had come to American shores in 1912, worked and saved to bring his family over from Russia. Gertrude worked at menial tasks to help them survive. When the Cossacks stormed their village looking for Jews to kill, Gertrude and Israel would hide in the fields, Gertrude holding her hand over her infant son’s mouth to prevent him from crying. She did all she could to keep them safe.

Arriving in New Haven in 1920, she and Israel joined Julius. As their family grew to include Bertha (Krasnow), Rubie, Eva (Weinstein), and Sammy, they lived in and around the Legion Avenue area. Redfield Street, Kensington Street, Gilbert Avenue, Scranton Street, and Asylum Street became their home over the years.

Gertrude was hardly the typical old world matron. She was an intelligent and fearless entrepreneur who embraced her new life in New Haven. She owned candy and grocery stores in the Legion Avenue area, living in the apartment in the back of the store at times. She planned and saved, finally earning enough money (\$500, as a deposit) to buy a house at 9 Sylvan Avenue. Thinking ahead, Gertrude turned that one-family home into five apartments. She and her family lived in one; the other four were rented out to enable her to pay the monthly mortgage, as well as other expenses that the family incurred.

Gertrude was never afraid of things that were new and different; in fact she embraced them with alacrity. Learning English was a challenge but she tackled it. She was one of the first people in the neighborhood to replace the old icebox with a Fridgidaire, buying it on time payment and always paying promptly. Even in her middle and old age she remained adaptable. When the Legion Avenue neighborhood was scheduled to be razed to put in the Route 34 connector, it was a traumatic moment for many in the community,

but Gertrude took it all in stride and simply moved her household north to Maple Street near Whalley Avenue, where the nucleus of the Jewish community was relocating.

Gertrude was an outstanding public citizen; she was always in demand for advice and conflict resolution. She commanded everyone's respect. Barry recalls that she never passed up the opportunity to give *tzedakah*, and her work ethic was an inspiration to everyone around her. In those days, some of the rabbis did not have pulpit incomes, and prior to the holidays, Barry's grandmother would send envelopes to them; he became her *shaliach* (messenger) and, in doing so, continued to learn about the responsibilities of *tzedakah*. Barry describes her as a "visionary," a term that keeps surfacing in reference to other members of his family. A businesswoman, landlord, homemaker, and mother of five, Gertrude left a deep impression on Barry. Gertrude's husband, Julius, was a glazer, and Barry fondly remembers accompanying his zayde in his Ford truck as he drove to replace broken windows throughout the city. When Julius was no longer able to drive (at seventy-five years of age), he would get up early in the morning, fill a wooden box with glass, take a can of putty and his familiar Prince Albert Tobacco can filled with small nails, and take a bus to look for work on Grand Avenue.

Julius was one of the first people to teach Barry about business. He would give the young Barry a quarter every Sunday and send him to buy a copy of the *Yiddish Daily Forward*, which sold for sixteen cents, leaving Barry with a nine cent profit.

Barry was inspired by the examples that his elders set for him. He recalls hearing how Rubie, at age nine, would sell newspapers in downtown New Haven and bring home the money to Gertrude. "For the kinder, Mama, for the kinder," Rubie would say. Eva was quite the student and would help Rubie with his homework so he could work. As a high school student, Eva worked at Cooley Chevrolet to help the family.

Rubie was a natural-born entrepreneur. A World War II veteran who was interned in a German POW camp (a photo of Rubie wearing his army uniform appears in *Jews in New Haven* Volume VII), he was a role model for Barry. Not only was one of Barry's first jobs helping out in Rubie's retail store on Middletown Avenue, but Rubie was Barry's mentor in business and was instrumental in helping Barry get his jewelry business off the ground while he was in college. To this day, Rubie, who now lives in Florida, still contacts Barry from time to time about potential business opportunities, and continues to provide guidance and ideas when Barry encounters challenging business issues.

Like his grandmother, Barry's mother, Lillian (who was originally Lillian Shemonsky from Hartford and who met Barry's father in 1938 on a bus between New York and Hartford), had a tremendous work ethic. For over forty years she arose six days a week before dawn to work in various local bakeries – such as Olmer Brothers, Cohen's, and Legion Olmer – where she was a salesgirl. After long hours at the bakery, she would come home and attend to all the complicated responsibilities of a homemaker.

Barry remembers watching his mother Lillian at work. He was impressed with the way she interacted with her customers. Lilly was a friend to everyone; she never failed to smile, was always friendly, and gave every child a special cookie or treat. To this day, people still speak well of Lilly to Barry with recollections of her genuine and caring manner. As she grew older, the work begun to take its toll, but she always went about her business without complaint.

Barry's describes his father, Israel Harry Vine, as a visionary. He was the first-born of Gertrude and Julius's children. While Israel lived in a city with one of the world's finest universities, there was no money for him to attend college. He came from a generation where it was expected that the men of the family would go into business. He owned various stores around New Haven, selling jewelry, furniture, and household goods. Some of Israel's customers paid by installment and Barry was hired by his dad to collect the weekly payments. When Barry was ten years old, his dad gave him some jewelry samples, which Barry sold to a fellow student at school.

A self-taught intellectual, Israel was a thinker and dreamer who was passionate about politics and theology. Israel was an observant Jew who not only studied Hebrew texts but learned about other religions as well. He was an amateur inventor, coming up with designs for a paper milk carton at a time when milk was still delivered door-to-door in glass bottles, and a toothpaste tube that could be squeezed, long before such a thing was actually marketed. He was a man who was interested in the values of the community, and frequently wrote letters to the editor of the *New Haven Register* on issues he felt were important. But his intellectual interests didn't prevent him from actively helping the poor. Barry remembers how, for many years, his father would buy provisions from the Wonder Bread outlet store and distribute them to the poor.

In the 1960s, Israel generously gave part of the space in his newly acquired furniture store at 232 Legion Avenue to Barry, which enabled him to start his jewelry business. The business became Vine Products, which was the name Israel originally used for his house-to-house route. That support and Israel's quiet presence helped give Barry the confidence to continue in

his endeavor. On occasions when Barry ran into problems, Israel would provide guidance to help make the right decisions.

Family life and the Legion Avenue community are very much entwined in Barry's memory, and the compassion that Barry observed in his family was constantly reinforced by the community at large. Generosity and caring extended beyond the immediate family and into the whole community. In some sense, the whole community was a family.

As a child, Barry recalls all the neighborhood children playing together. They came from many different nationalities and religions, but everyone got along well. "We played together and our parents watched out for all of us," Barry says.



Barry Vine

Barry easily recalls the generosity of the community and how neighbors were anxious to help one another. When he couldn't afford to buy a bicycle, he remembers Rita Mooney lending him hers and teaching him how to ride. That was the spirit of the neighborhood. It was the kind of community where Louie Katz, the local pharmacist, would open his store at two in the morning if a family needed medication. Community members gave *tzedakah* despite their own financial difficulties, and Barry remembers seeing Mrs. Klein and Mrs. Brenner sitting in front of various stores on Legion Avenue. Although they never asked for money, Barry later learned from his parents that they collected money for the poor. Despite how little their own families had, they felt it was their obligation to help others in need. Legion Avenue taught Barry the meaning of community, an understanding that has guided him as a businessman and caring member of the community.

Barry learned many ethical lessons from his parents. Barry laughs sheepishly as he recalls the time that he and some friends thought that the soda in the back of Eddie Wax's warehouse was free for the taking. When he arrived home with a bottle of soda, his mother pulled him by the ear all the way down Day Street to Legion Avenue and into Eddie's market. "What do we do with a boy who takes something without paying for it?" she asked Eddie. Barry doesn't remember Eddie's answer, but he does remember the mention of police in the dialogue. After Lillian paid for the soda, she swatted Barry's behind and sent him home for the rest of the afternoon. Looking back at the experience, Barry says, "I'm grateful to my mother for giving me that lesson in honesty." Her reaction was typical of how the parents in the neighborhood expected their children to behave. Barry adds, "They didn't have much, but they had their pride and clear-cut knowledge of right and wrong."

The Avenue was an entrepreneurial place. Barry held seemingly every job a boy could have: shining shoes (he couldn't afford to buy different rags and brushes for both black and brown shoes, which made for some unhappy customers), burning boxes at Hy's Deli, working for a carnival supplier, helping in his father's and uncle's stores, working at Cohen's Bakery and at Berman's Pharmacy. The Avenue was the perfect place to live for an aspiring young businessman.

Barry also received early lessons in fundraising from Orchard Street Shul Rabbi Maurice (Moshe) Hecht, whose voice boomed with liveliness as he commanded attention from all of his congregants. Barry loved listening to him, and was impressed with his skillful fundraising on the High Holidays from the pulpit of the shul. "He was a master fundraiser. He started downstairs in the men's section, and worked his way up to the women's section. I

recall, "Three dollars Mrs. _____, five dollars, Mrs. _____, ten dollars, anonymous, thank you Mrs. _____." He was great, and the beauty of it was that he never forgot a pledge."

Barry's adolescence coincided with the disappearance of Legion Avenue. The Avenue was slated for redevelopment in 1957, shortly after Barry's bar mitzvah and just at the time he was starting at Hillhouse High School (which in 1958 was relocated from its old site at the edge of the Yale campus to its present location on Sherman Parkway). Barry played sports at Hillhouse, including a very short stint under the legendary basketball coach Sam Bender. He came to realize quite quickly that his passion and talent lay in business, not sports.

After graduating from Hillhouse High School, Barry attended Quinipiac College in Hamden for two years before transferring to New York University School of Retailing. He went on to graduate business school at Columbia University as a marketing major, leaving in 1968 when that school was paralyzed by campus unrest surrounding the issue of the Vietnam War. After mornings in class, Barry would spend his afternoons exploring the vibrant marketplace of the costume jewelry district in Manhattan. The immediacy of the marketplace supplemented the sober lessons of the classroom. A student internship at the Sperry-Rand Corporation (the company famous for producing the UNIVAC computer) provided Barry with the realization that he preferred working in the entrepreneurial world of small business rather than in a large corporate environment. When Barry returned to his roots in New Haven, he continued to make New York City and Providence, Rhode Island (the costume jewelry capital of the world), important resources for his new business.

Over the next couple of decades, the Jewish community exercised its "upward mobility" and moved to the suburbs. Friends and relatives moved away. Vestiges of Legion Avenue relocated to the Whalley Avenue/Beaver Hills/Westville area, but there was no denying that the community had lost its core. Barry's jewelry business moved to 530 Orange Avenue in West Haven for five years, and in 1973 he moved to a larger facility at 655 First Avenue, at a location near the interstate.

Referring to his goals as a caring donor, Barry has "tried to give back to the community that was there for me while I was growing up." His philanthropic interests include not only giving large contributions to major charities, but also giving gifts that can benefit people directly, such as giving furniture for the teen center at the JCC, magazine subscriptions for Tower One/ Tower East residents, trips for senior citizens to musical events, and a myriad of other personally targeted gifts.

There have been many highlights of Barry's avocation in philanthropy. He recalls being in a room with Marvin Lender and Arthur Eder, two prominent Jewish philanthropists from the New Haven area, and raising \$250,000 from major donors for local Jewish agencies in less than an hour.

Another highlight was the time Barry won a Cadillac in a raffle but traded it in to buy a van for the JCC seniors along with his friend David Beckerman. Barry also donates jewelry to be sold by a volunteer staff drawn from the residents of Tower One/Tower East. All the proceeds support programs for the residents within the Towers community. Barry states, "I love the volunteers at the Tower One/Tower East Gift Shop; they work so hard and contribute every penny they make for the benefit of the residents. They remind me of my mother and how hard she worked during her lifetime. These young women now in their late eighties and nineties inspire me and make me proud to be a part of their program."

Some of his other philanthropic interests are in the field of medical research, prevention, and treatment, in particular for diabetes, juvenile rheumatoid arthritis, and liver disease. Supporting the work of his friend Joey Russell, Barry has been involved in helping to raise money for ARMDI, to supply ambulances and medical equipment to Israel.

Active within his hometown, Barry has also served as a member of the Board of Assessment Appeal in Woodbridge and as treasurer of the local animal shelter. His latest effort is helping the Amity Teen Center raise funds for their new building in Woodbridge.

People call Barry not only for monetary contributions, but also for his help and guidance. He offers the same pragmatism, good sense, and caring that friends and family sought in Gertrude and Lillian. Barry is also a devoted family man. He has been married to Hyla Goldberg for twenty-four years, and they are the proud parents of two daughters, Ilana and Glenna.

He continues to find inspiration in his fellow family members. His aunt Eva Weinstein, who once shared her bedroom with Lillian when she first arrived in New Haven, has long since married and moved to Indiana, where she has been active in the Jewish community, working relentlessly for her synagogue, the Jewish Federation, and Hadassah for many years. Barry remains in frequent contact with her and her husband Sam Weinstein, and constantly expresses his respect for their community involvement and charitable nature.

He also remembers with great love his uncle Sammy, who went into business but realized his interest lay in a more studious profession and went back to school at age sixty and received B.A. and M.A. degrees. Barry remembers that Sammy was the "glue of the family," keeping in touch with

everyone, having seders and parties at his house, and always being willing to help someone in need as well as to debate any issue one might bring up. Sammy would greatly appreciate *Jews in New Haven*, as he strongly believed that our stories and histories were so important for our children and grandchildren to learn. Unfortunately he passed on well before his time.

Barry's aunt Bertha Krasnow was a fun loving person. When Barry opened a retail store, run by his maternal uncle, Herman Shemonsky, Bertha helped in the store to support their effort. Her last years were spent at the Towers, where she made many friends, who were saddened by her unexpected passing.

In his life, Barry strives to embody the values and ethics he learned from his childhood on Legion Avenue. To him, it's nothing special; it's merely giving back to the community that he so dearly cherishes. "It's all about the community," he says.

"I'm not a philanthropist," Barry is quick to say when the subject is mentioned. And, in truth, he doesn't see himself as such. You can list any of his numerous accomplishments and deeds of charity, but that won't persuade him. Hard work, community involvement, and reaching out to others through acts of kindness are simply a part of life, taught to him behind Eddie Wax's grocery store, inside the new JCC when Lillian arrived and immediately opened up her checkbook, and on the sidewalk, where he learned to ride on Rita Mooney's bicycle. To Barry, Legion Avenue is more than just a street; it's a community of people who endured difficulties and understood hard work, yet who found joy and meaning in their lives through their contributions to the community, their caring and compassion for one another, and their constant willingness to help those in need.

Although Legion Avenue no longer exists as the place where Barry grew up, he has paid tribute to the Avenue through generous donations to the Jewish Historical Society of Greater New Haven, the Jewish Cemetery Association, and his support of the efforts to restore the Orchard Street Shul, where he was bar-mitzvahed over fifty years ago. But perhaps Barry's best tribute to Legion Avenue is in the *mitzvot* he carries out on a daily basis. Through his exceptional examples of work ethic, creativity, compassion, and generosity, Barry continues to embody the spirit of Legion Avenue. Once a child on The Avenue, shopping with his mother, playing with his friends, and learning from the vital, caring community that surrounded him, Barry now takes on the role of helper, friend, and caregiver, teaching and inspiring us to remember and keep alive the values of the community he loves.

Laurel Fox Vlock (1926-2000)

By David S. Fischer, M.D.

Laurel Fox Vlock was many things to many people — daughter, wife, mother, film maker, director, producer, interviewer, business woman, documentarian, quiet feminist, writer, moderator, lecturer, educator, mentor and consultant — but most of all, she was a humanitarian with wide-ranging interests and a truly compassionate heart.

There were many people much more qualified to write this article, but they all declined because the loss was too close and too painful. Daniel Vlock, M.D., one of her sons and a colleague of mine, asked me to write it. It cannot do justice to this remarkable woman, but it is an honest attempt. The material comes from personal knowledge, interviews, and newspaper articles.



Laurel Fox Vlock

Laurel was born in New Haven, Connecticut, to Rose Greenberg Fox and John J. Fox. She grew up in New Haven and received an A.B. from Cornell in 1948 and a Masters from Queens College in 1952. She also received an honorary Doctorate of Humane Letters from the University of New Haven and she was an Associate Fellow of Calhoun College at Yale University. Laurel's most important education was not in the classroom. As her son Michael remembers her, she "was a force of nature." She wasn't the first strong woman in the family. Vlock's mother, Rose Fox, was born and raised in New Haven and grew up in a large Jewish family. Rose received a teaching degree from what is now Southern Connecticut State University. Rose realized early the enormity of the Nazi state and decided to give her children a first-hand view. She took her daughters, then eleven-year-old Laurel and seven-year-old Marian, on a visit to Germany in 1937. (How many Jews did that?) The journey created, in young Laurel, memories that would be transformed into the Holocaust Survivors Film Project decades later.

Laurel became an activist for Zionist causes. Her commitment to social activism remained strong and once her children were in school she began producing educational and public service radio programs for the Yale Broadcasting Company. She began in 1963 as a producer/moderator of a bi-weekly educational radio series on WYBC-FM (The Yale Broadcasting Company), which aired for over three years. In 1966 she began hosting "Dialogue with Laurel Vlock," a weekly interview show that continued until her death. It started on Channel 8, WTNH, and became the longest-running series in that station's history, twenty-six years, and it was followed by four years on her own station, WHAI, Channel 43. She resumed broadcasting on WBNE, Channel 59, until her death.

The topics she covered ranged over the entire spectrum of life, from local concerns in New Haven, to national issues, family problems like divorce and child care, and social and economic problems including discrimination, whether it be against Jews, African-Americans, or Latinos. I remember being interviewed by her in 1984. She was well prepared, gracious, charming, and gave you her entire attention. It was hard to take your eyes off her. Although topics relating to Jewish life were one of her highest priorities, the lives and well-being of other groups was not neglected. In this regard, the New Haven Register columnist and Hispanic community leader at Casa Otonal, Patricia McCann Vissepo, commented on their interaction (*New Haven Register*, July 27, 2000):

"Since Casa's inception, Laurel and her 'natural' family were staunch supporters and great friends of the Hispanic community. Laurel possessed an insatiable curiosity. If it had not been tempered by a sharp intellect, it

would have been almost childlike in its vastness.

“Laurel was one of the least cynical or jaded persons I have ever known. This sense of wonder and unlimited interest in the world and the people around her set Laurel apart and made her special. Laurel’s pride in and dedication to her heritage should be an example to us all. Yet her devotion to the Jewish community did not isolate her or make her insular. Quite the contrary, it allowed Laurel to embrace other cultures and people with the same warmth she showed her own.

“I vividly remember her passion and enthusiasm when she discovered a wonderful project the children at Barnard School were working on concerning the West River...Laurel went on to produce a video about the Barnard project. The day of the presentation of the video at the school, it was clear that it had been a true labor of love. The mostly African-American and Hispanic children flocked around her, crying out, ‘Remember me, remember me?’ Their pride was palpable when they saw themselves on the screen. What Laurel had done was much more powerful than simply documenting a project; she had validated the children’s sense of self-worth.”

It is a truly vicious irony of history that many of the Jews who survived the Nazi holocaust were so traumatized by the violence they experienced that they were alienated from their own culture and religion. Even as survivors moved abroad and settled with other Jews, the years in the camps was a topic to be avoided.

Following the program in commemoration of Yom Hashoah (Day of Holocaust Remembrance) in 1977, Laurel taped a long interview with holocaust survivor Jerzy Kosinski for WTNH-TV Public Affairs (see *Jews in New Haven*, volume 2, pages 69-76). This experience confirmed her decision to videotape testimonies of victims of the Holocaust. The idea came to Laurel after an interview with a woman author. The woman, a Holocaust survivor, turned to Laurel and said, “You are a sensitive interviewer and I have a story that I do not want to tell but which I feel compelled to tell. Would you interview me?” Laurel agreed to interview this woman, and the interview lasted six hours! Laurel’s husband, Jay, said, “When Laurel came home from this interview she told me that her life had changed and that she had a mission.” Oral histories of Holocaust survivors had been taken, but video histories were something else. As Laurel said, “This demeanor evidence” is very important. “If someone says something to me and he is smiling it could be the opposite of the same statement said when he is crying. Video will show the difference.” Since the first interview had taken six hours, she knew that the taping of testimonies must be in an informal and non-confrontational setting.

The Holocaust Survivors Film Project began in 1979. Dr. Dori Laub became an early partner since he, a psychiatrist, was an important part of the team. For the first set of interviews, Vlock snagged a camera crew and phoned Laub, who brought four camp survivors together at his office. Vlock and her husband, along with others in the community, funded the early tapings. William Rosenberg, president of both the Holocaust Survivors Fellowship and the local chapter of Farband, a labor Zionist organization (see *Jews in New Haven*, volume 8, pages 133-138 and 139-149), was instrumental in convincing fellow Holocaust survivors to tape their testimonies. Vlock and Laub conducted the interviews together. Vlock had to learn not to follow her journalist's instinct to interrogate the subjects. Instead they followed the more psychoanalytic model of allowing each person to produce his or her own story with minimal interruptions.

In "A Yale University and New Haven Community Project From Local to Global" written by Joanne Weiner Rudof, Archivist at the Fortunoff Video Archive for Holocaust Testimonies at Yale University, to commemorate the twenty-fifth anniversary of the archives, it is stated that "Laurel Vlock's initial vision sparked the entire enterprise. Without her, the Holocaust Survivors Film Project would not have come into being." Nor would the Yale Fortunoff Video Archive exist.

Interest in the project grew, and Laurel produced a documentary for Metromedia in New York on holocaust survivors' testimonies called *Forever Yesterday*, for which Vlock won an Emmy Award in 1981. She continued to interview camp survivors, and traveled abroad to interview people in other countries and to teach the interviewing techniques. With an international team pursuing the project, the original 300 plus taped interviews grew to over 4,000, all safely housed at the project's new home at Yale University. After the film *Schindler's List* became an international hit, Steven Spielberg became interested in the project and funded his own along the same lines through his Shoah Foundation, which now has recorded more than 50,000 interviews.

"Laurel was really the person who opened the doors," Laub said. "It was her enthusiasm. She knew how to get things done. You couldn't say 'No' to her." Her son Michael remembers her the same way. "She was a very serious and articulate person," Michael Vlock said. "She did what she did for only one reason. She was here to make a difference."

Beginning in 1981, she produced and hosted a weekly talk show, "Spectrum," filmed at the University of New Haven with faculty and student participation. It aired on WBNE, Channel 59. Topics ranged widely and included discussions of tort reform, the Eli Whitney Museum, the issue

of grandparents raising grandchildren, Casa Otonal/Casa Linda, the Long Wharf Theatre, the oyster industry of Long Island Sound, and a discussion of Orthodox Jewish synagogues on the occasion of the 100th anniversary of the founding of Congregation Bikur Cholim Sheveth Achim. According to John D. Allen of *The Hamden Chronicle* in December 1999, "Video production can be prohibitively expensive, and by utilizing an educational facility, Vlock has been able to offer high quality 30-minute videos at roughly one-tenth the commercial cost. She says she only accepts a program where she has an interest...She continues to believe that the primary reason to be broadcasting is to serve the community and to make the world a better place." In addition to her other talents, Laurel was a writer and author. She wrote feature articles for *The Washington Post*, *The New York Times*, *Parade Magazine*, *Newsweek*, etc. Her book, *Contraband of War: The Story of William Henry Singleton* (co-authored with Joel A. Levitch and published by Funk and Wagnalls in 1970), tells the true story of an escaped slave who joined the Union Army and saw action as a soldier in the Civil War.

In the 1980s, Laurel, with a group of investors, started a television station — said to have been the first owned by women. She is quoted by Sandi Kahn Shelton (*New Haven Register*, January 20, 1997) as having explained, "I felt that in order for women to achieve true equality, they were going to have to be willing to take economic risks."

Of her many awards and credits, a few bear special mention. In 1971, she won the Chris Award at the Columbia Film Festival, the Silver Hugo at the Chicago International Film Festival, and the WTNH-TV Public Relations Award for the Best Television Program in 1973, 1974, and 1978. In 1977, she was the first female recipient of the Anti-Defamation League's Torch of Liberty Award. In 1981, Laurel co-hosted the World Gathering of Holocaust Survivors in Jerusalem with David Shoенbrun. In 1983, she received an Emmy for the documentary "They Came to America," produced with WFSB-TV, Hartford.

Laurel died on Saturday, July 8, 2000 from injuries sustained in a vehicular accident a day earlier. She is survived by her husband, Jay Vlock, three children, Daniel Vlock and his wife Joyce Myers Vlock, Michael Vlock and his wife Karen Pritzker, Sandra Vlock and her husband Glenn Arbonies, nine grandchildren, and her sister, Marian Wexler.

Attorney Alexander Winnick, 1903-1988

By Edward B. Winnick, Esq.

Alexander Winnick was born in New Haven on November 7, 1903, the eldest son of immigrant parents who spoke little English. He attended public schools in New Haven--grammar school at the Zunder Street School and Hillhouse High School, from which he graduated in 1920. He seldom spoke of his youth, but at his eighty-fifth birthday party, when asked by one of his grandchildren if he ever spoke Yiddish in school, he replied, "What? If I said one word of Yiddish the teacher would smack me on the hand with a ruler." While attending high school he arose early every morning to deliver newspapers to contribute to the family's income.



Alexander Winnick

Upon graduation from Hillhouse High School, he entered the U.S. Naval Academy at Annapolis, having earned an appointment from the state of Connecticut and a full scholarship through placement in a competitive state-wide exam. After one year he left Annapolis. He seldom spoke of his experience, but I believe he did not feel it was the place for a Jewish student.

Al entered Yale College as a day student in 1921 and lived at home. He was an accomplished violinist. Family lore is that he fired his music teacher at age six as he knew more than the teacher. He could play by ear, which is without notes. This "gift" enabled him to earn money while in college, where he played with the Eddie Wittstein band, a society band for the "swell" Yale parties, and later had his own band. One member of his band was a fellow Yale student, Rudy Vallee, who played the trombone. Rudy kept asking Al to allow him to sing, and one night Al agreed. Later that night, Al told his future wife, Bertha (Berdie) Sosensky, that when Rudy began to sing all the girls stopped dancing and gazed at him. Rudy Vallee, "The Connecticut Yankee," went on to be a famous singer and heart throb!

It was the era of silent movies, and movies were accompanied by live music. In order to supplement his income, Al also played the violin at a movie theatre in Wallingford, Connecticut. He was a member of the Yale wrestling team and was an intercollegiate champion in his weight. While doing all of this, he earned sufficient grades to be admitted to the Yale Law School. In those days one could combine one's senior year with the first year of Law School and he did so, graduating in 1927.

Upon graduation, Al immediately married Bertha and opened a law office with his cousin, Nate Winnick, as his partner and his wife as secretary. For a period of time he continued to supplement his earnings from the law with his music earnings. Berdie left the firm to raise two sons, Gilbert and Edward, and Al's sister, Belle Peck, served as his secretary/office manager. Soon thereafter he and Nate dissolved their partnership. From then on, he had his own office, practicing with various associates and, in later years, his two sons.

Alexander Winnick went on to become one of the outstanding trial lawyers in the State of Connecticut, specializing in representing plaintiffs in personal injury cases. He was one of the first medical malpractice lawyers in the state, known for winning malpractice cases when most lawyers were unable to do so. He was a legendary negotiator and prepared his cases meticulously. He truly believed in his client's cause and was able to

convey this conviction to the jury. As Judge Herbert McDonald said, "Al's summations were like violin music to the jury." A leader of the New Haven Bar, he served as president of the New Haven County Bar Association.

Al never lost his love of music and spent many evenings listening to concerts on the radio and playing along on the violin. For many years he served as president of the New Haven Musicians' Union and attended the national conventions. Providing a living wage for musicians was a high priority all his life. When he served as a member of the Board of Directors of the New Haven Symphony he was selected as an arbitrator to resolve the last issue in a contract dispute between the musicians and the Symphony. Given his background, both sides trusted Al Winnick to do the right thing, and the strike was settled.

Al and his wife, Berdie, were deeply involved in the New Haven Jewish community. He served as president of the New Haven Zionist Organization and of the Connecticut Zionist Organization. Berdie was President of the Connecticut Region of Hadassah and served on its national board. Both were committed Zionists and visited Israel shortly after its establishment. When the building housing Congregation B'nai Jacob was condemned during the Oak Street Redevelopment, Al was able to obtain a settlement from the Redevelopment Agency (without fee) and was instrumental in relocating Congregation B'nai Jacob to Woodbridge.

Al Winnick loved the law and continued to practice until he suffered a stroke on December 18, 1988, and passed away shortly thereafter.

From the Jewish Historical Society's Video Archives

By Rhoda Sachs Zahler

The articles in this section are based solely on transcriptions and summaries of video interviews conducted by JHS board volunteers. JHS archivist Marvin Bargar has used the new camcorder donated by Barry Vine to prepare DVDs of these interviews. These interviews are part of our collection of over 250 audio interviews and 50 video interviews, which are cataloged and available to researchers. These remembrances capture an intimate spirit of Jewish life in New Haven, complementing our written and material archives. Visitors to the JHS can view the DVDs on our new DVD player donated by Shirley Stephson.

Rhoda Sachs Zahler has been a Board member of the Jewish Historical Society since 2002, and has been President since 2007. She graduated from Smith College, with a major in Government and Urban Studies, and received an M.A.T. from the University of Chicago with a specialization in Urban Education. After teaching at the high school and junior college level in Chicago, California, New Jersey, and New Haven, she became a City Planner in New Haven in 1978. Her 24 year career with the City included acting as Director of six different City departments, from Economic Development to Community Services. She currently consults to neighborhood non-profits in New Haven, and continues to conduct interviews for the JHS-GNH video archives. She is President of The Consultation Center Board, and Vice President of the Board of Congregation Beth El-Keser Israel.

Interview with Judge Guido Calabresi

By David S. Fischer, M.D.

Introduction

This video interview was conducted by David S. Fischer and Rhoda Zahler, with Marvin Barger, the archivist of the Jewish Historical Society of Greater New Haven, as cameraman. The interview took place in the judge's New Haven office on Tuesday, February 12, 2008. Previous to the interview we had provided him with a list of topics and questions we hoped to address. These included the history of the family of his father, Massimo Calabresi, and his mother, Bianca Finzi-Contini Calabresi, back to the time of the destruction of the Second Temple when some Jews were brought to Rome as slaves (as depicted on the Arch of Titus, partially damaged, but still discernable, carrying the Golden Menorah); clarification of what is historical and what was fiction in Giorgio Bassani's award-winning novel and motion picture, *The Garden of the Finzi-Continis*; the family's involvement in the anti-Fascist resistance movement and their escape from Italy; Bianca's conversion to Catholicism and its consequences for the next generation; and the unique problems relating to the burial of Bianca and Massimo.



Arch of Titus with section showing Jewish slaves on the way to Rome carrying the menorah and other artifacts looted from the Second Temple after its destruction.

With those questions, we assured Guido (he is informal, and among friends prefers to be called Guido, rather than Judge Calabresi) that we would present an introduction to his immediate family so that he would not have to spend time explaining it. I had known members of the family for forty years and had urged the judge to write his story in 2003 when I was planning volume 8 of this series, having first heard it in a lecture he gave at Temple Beth Sholom in Hamden in 1992 (the 500th anniversary of the expulsion of the Jews from Spain in 1492 and the expulsion in 1496 from Southern Italy, which was under the control of Spain at the time). I learned more from him over a lunch at Mory's and still more from a presentation to a joint meeting of the Jewish Historical Society and the Italian-American Historical Society at the Jewish Community Center on November 3, 2002, which is available on a video at the JHSGNH.



Guido Calabresi, LL.B., M.A.

Introduction to the Immediate Family

This section is based on my personal knowledge of the family gained over more than forty years of friendship with some members of the family and supplemented by information from documents in the Yale University Library, Internet articles, and the 2007 edition of the *Encyclopedia Judaica*.

Massimo Calabresi (1903-1987) and his wife, Bianca Finzi-Contini Calabresi (1902-1982) arrived in the United States literally penniless on

September 16, 1939 with their 8 ½-year old son, Paul, and 7-year old son, Guido. They struggled economically in New York until they moved to New Haven where Massimo began a research fellowship in internal medicine on January 1, 1940 and also began a program in Public Health, and received his Doctor of Public Health degree in 1944. He had been born in Ferrara, Italy, received his M.D. degree from the University of Florence (Firenze) in 1926, and worked his way up to Faculty Professor and Chief of Cardiology at the University of Milan by 1936-1939.



Massimo Calabresi, M.D.

At Yale, Massimo rose from Assistant Professor of Medicine in 1942 to Clinical Professor in 1971 and was Chief of Cardiology at the West Haven Veteran's Administration Hospital (WHVAH). He was a fine doctor and teacher, very congenial, and it was my pleasure to know him when I was a consultant to the WHVAH. I do not recall how it came up, but he told me he was proud to be a Jew, he had been born a Jew and would die a Jew. The annual Massimo Calabresi lectureship in cardiology at Yale was endowed in his memory.

Bianca Finzi-Contini Calabresi, a native of Ferrara, also enrolled at Yale in 1940 and received her M.A. in 1942 and a Ph.D. in French in 1949 with a dissertation on French philosopher Ernest Renan. She was Professor of French and Italian at Connecticut College and for many years, professor

and chair of the Italian department at Albertus Magnus College. She was a scholar of European literature. The annual Finzi-Contini Lectureship in European Literature and Culture was endowed in her memory.



Bianca Finzi - Contini Calabresi, Ph.D.

Paul Calabresi was born in Milan on April 5, 1930. He attended the Hopkins School in New Haven and received his B.A. from Yale in 1951 and his M.D. in 1955. His early house staff training was on the Harvard Service at the Boston City Hospital and then in the Department of Medicine at the University of Wisconsin. He came to Yale Medical School (YMS) as a clinical fellow in 1959 and rose to Associate Professor in 1965. At Yale, he did important research in cancer chemotherapy, and with a joint appointment in the Department of Pharmacology he established the Section of Clinical Pharmacology, the first such section in the U.S., where I worked with him after I came to Yale in 1962. This section later became the first Section of Medical Oncology in the U.S. and Paul was recognized as a national leader in the field of medical oncology.

In 1967 Paul became Physician-in-Chief of the Department of Internal Medicine at the Roger Sherman Hospital in Providence, Rhode Island, and Professor of Medicine at the newly formed Brown University School of Medicine in 1968, and Brown's first Chairman of Medicine in 1974.

On the national stage, Paul served as one of the founders of the American

Board of Medical Oncology and later as its president. He was appointed chairman of the National Cancer Advisory Board by President George H.W. Bush in 1991 and then appointed to the President's Cancer Panel by President Bill Clinton in 1995. George W. Bush appointed him to serve on the National Dialogue on Cancer. He served on many boards, committees, and advisory panels, but the two he seemed to like the best were the American Society of Clinical Oncology and the New England Cancer Society, and he served both as president in separate years. I was also a member of both societies and we made it a point to see each other at each of the annual meetings of these societies after he left New Haven.

My late wife, Iris, and I had the pleasure of going to Italy with Paul and his wife, Celia, for ten days. We visited most of the great Italian centers of medicine and met many of the leading cancer specialists in Italy. Everyone seemed to know Paul and addressed him as "Professor Calabresi." On that trip we visited some of the magnificent churches of Italy and I had the opportunity to talk to him about religion. It was the only time in a forty-year friendship that he was willing to discuss religion. He told me that his parents came from eminent Jewish Italian families, that his father was a secular Jew and that his mother had converted to Catholicism in Italy before coming to the U.S. and that he and Guido were baptized Catholic. He said Guido remained Catholic, but that he and Celia were Protestant.



*Paul Calabresi, M.D.
Portrait by Peter Egeli, 2004*

Paul was an excellent writer. In addition to scores of scientific papers, he co-authored the chapter on cancer chemotherapy in Goodman and Gilman's textbook of pharmacology, the most widely used in the world, and he was senior co-author of *Medical Oncology*, a textbook that went through two editions, and I had the privilege of writing a chapter for the second edition. Paul was also a world traveler and in great demand as a consultant around the world as he was in the U.S. He trained a large cadre of medical oncologists who populate academic and clinical posts in hospitals and universities around the world. He was involved in the development and use of many new cancer chemotherapy drugs that eased suffering and prolonged the life of many patients with cancer.

Ironically, Paul developed cancer. With uncommon courage, for nearly 30 years he fought a heroic battle with the disease he had worked so hard to cure. He died on October 25, 2003. The Paul Calabresi Conference Room in the Yale Cancer Center is dedicated to his memory. There is an annual Paul Calabresi lecture in medical oncology at Yale, and the National Cancer Institute has named a career development award in his honor.

Paul is survived by his wife of forty-nine years, Celia Treadway Gow Calabresi, a remarkable woman in her own right, and three children: Steven G. Calabresi, Professor of Law at Northwestern University and a co-founder of the Federalist Society; Janice Calabresi Maggs, a prominent lawyer in Arlington, Virginia; and Peter A. Calabresi, Associate Professor of Neurology at Johns Hopkins University and Director of the Multiple Sclerosis Clinic at the Johns Hopkins Hospital. Paul is also survived by his brother, Guido Calabresi.

Guido Calabresi was born in Milan, Italy, on October 18, 1932. He received his primary education at the Foote School and his high school education at the Hopkins School. He graduated from Yale College in 1953 with a B.S., *summa cum laude*, having majored in economics. He was a Rhodes scholar at Magdalen College, Oxford, where he received a B.A. with first class honors in 1955. He earned his law degree (LL.B.) *magna cum laude* in 1958, graduating first in his class. He was a member of the staff of the Yale Law Journal, and served as a law clerk for U.S. Supreme Court Associate Justice Hugo Black from 1958 to 1959. In 1959, he received a M.A. degree in politics, philosophy, and economics from the University of Oxford. He is a member of Phi Beta Kappa and the Order of the Coif.

In 1959, he returned to Yale Law School as an Assistant Professor and in 1962, he was promoted to full professor, the youngest full professor in the history of the Yale Law School. In 1985 he became Dean of Yale Law School and served in this position until 1994, when President Bill Clinton

nominated him to the U.S. Court of Appeals for the second circuit. During Guido's tenure as Dean, he was enormously popular with the students and the faculty and the Yale Law School began to be consistently ranked as number one or two among law schools in the country. He has written well over 100 legal articles and several books, among which most frequently cited are: *The Cost of Accidents: A Legal and Economic Analysis*; *Tragic Choices* (with P. Bobbit); *A Common Law for the Age of Statutes and Ideals, Beliefs, Attitudes and the Law*.

Guido has been awarded more than 40 honorary degrees from universities around the world, including an honorary doctorate from Tel Aviv University in 1998 and one from the Hebrew University in Jerusalem in 2004. He continues to teach at Yale Law School with the title of Sterling Professor Emeritus of Law and Professorial Lecturer in Law. He served on the Advisory Committee for the Jewish Fund for Justice.

Guido is married to Ann Gordon Audubon Tyler, a social anthropologist and freelance writer, a social activist, philanthropist, and arts patron. She is a very caring and compassionate person who I first met when she brought her sick father's cousin Matilda to my office and continued to care for her until Matilda's death. Their daughter, Anne Calabresi Oldshue, a psychiatrist, graduated *cum laude* from Yale College, received her M.D. from Case Western Reserve University, and completed residency at Harvard. Their son, Massimo Franklin Tyler Calabresi, also graduated from Yale and is a well-known journalist for TIME magazine. Bianca Finzi-Contini Calabresi graduated *summa cum laude* from Yale and earned a Ph.D. from Columbia University in Renaissance Literature. On June 6, 1998, she married Jonathan Scott Gilmore in a traditional Jewish service performed by Rabbi Roy Rosenberg as the sole clergy person in St. Paul's Chapel at Columbia.

In this interview, Judge Calabresi provides a fascinating history of his Jewish family over a period of 2,000 years and he comments on the ancient Italian rite (*nusach* or liturgy) which antedated the Sephardic and Ashkenazic rite in Italy (editor's note: all three rites are represented in the six synagogues which remain and can be visited in the old ghetto of Venice, which was the site of the first official confined area for Jews when the Senate of Venice in 1516 confined the Jews to the getto, the Italian for foundry and the term has been used for such confined areas since then as ghetto). He also explains the many apparent contradictions and changes in this remarkable international family.

The Interview Transcript

Interview with Judge Guido Calabresi

Dr. Fischer: We are in the chambers of Judge Guido Calabresi, an old friend whom, along with his brother and father, I have known for more than twenty years. We're here February 12, 2008, to talk about his very famous family, which has adorned New Haven and Yale for many years but has a history from Italy that goes back over a thousand years, and we wanted to know more about it. I am here as Editor of *Jews of New Haven*, Volume IX, and joining me today is Rhoda Zahler, president of the Jewish Historical Society.

Rhoda Zahler: It's an honor to be here today with Judge Calabresi in his office on the eighteenth floor at 157 Church Street, New Haven. He is going to be telling us the story of his family for the archives of the Jewish Historical Society. Judge Calabresi, I know that you have some notes. Why don't you just get started and if we have any questions, we'll ask them at the end.

Judge Calabresi: Thank you. I'm very honored and pleased to be doing this. My family and I, in particular, with my family and children too, you'll see, are very, very proud of our Jewish heritage and tradition and it's extremely nice just to jot it down, to be able to talk about it and have it there as part of New Haven, which has become my city and is my wife's city, and as part of that much broader tradition that runs all the way across the ocean to Italy and to Israel.

Let's start with my mother's family. My mother's mother's family were named DelVecchio. If you look in the phone book in New Haven, you will see hundreds of DelVecchios because it means, in Italian, of the old man, signifying children born of an aged man. But there's a special group of DelVecchios who are DelVecchio di Lugo, where the meaning is completely different. It just means something else. It means *zekahnim*, the elders.

This family claims that in 70 CE (Common Era) they were brought by Titus, in his triumph, to Rome. When the Romans conquered a country, they would bring princes, kings, and so on, but when they conquered Palestine they brought the elders, the priests, and the judges. According to Cecil Roth, the great historian of Jewry everywhere, from these captives derived maybe six families in Italy, all of whom claimed, from about 800

CE, that they had been brought by Titus and they all had names which were the judges, the elders, the priests. We were the elders. Is it true? Who can say? I've gone to the Arch of Titus and I don't see anybody who looks like my great-uncle. Nonetheless, the tradition is there and the tradition is more specific. They were brought as slaves and became, very quickly, tutors to the emperor and became part of the teachers to these people.

When the emperors moved the Western Empire from Rome to Ravenna, they went with them and when the Western Empire fell, which was around 500 CE, they moved just a short distance to a town called Lugo, which is why they are the DelVecchio di Lugo, and started doing two things – banking, that is money lending, and teaching law. That is, they were rabbis in the Italian rite, which is of course different from either the Ashkenazic or the Sephardic rite. It's the old rite and that is what they did. That they were doing this, from 800 CE, is clear and names get traced back all the way and as early as the thirteenth century. I believe it may be even earlier. In Lugo there is a stone with the heraldic shield of this family because they were very important in this town. So much so that it is, at least, possible, it can't be proved, that Dante, when he made his reference to “that DelVecchio,” who was a person who showed how things used to be, when you could take your shirt off and work even though you were a person of great means, was referring to this family. Not proven but there are reasons to think that was so. Obviously they were great snobs.

Bob Cover, my dear friend who knew everything about Ashkenazim, once told me that he had run into a correspondence, in the Middle Ages, between a great Ashkenazic rabbi and some Italian rabbis about the relative merit of the Ashkenazic rite and the Italian rite and he asked me if I knew any of these Italian rabbis. I said, “What was their name?” He said they were known as zekhanim, the elders – and I said, “Well, they were my ancestors,” and that was kind of fun.

Their history of making and losing money is a fascinating one. It's said that they first almost went under when the kings of England reneged on their debts to the Florentine bankers who reneged on their debts to the Jewish bankers, but somehow they managed never to go under and, finally, they lent the pope enough money so that, early on -- I have a copy of an eighteenth century papal decree -- the popes allowed these people, Isacco, I think was the name, and his children, Salomone and Davide, I think, I'm not sure, to practice their trade in Bologna. Now there are two stories about that and I can't prove to you that it is true-- one that when they went there they became bankers, they continued being bankers. The other is that they said “our trade is to teach law,” which, of course, it was, and that is how we

got into the law business. We certainly did a long time before other people. Bologna was the nearest big city to Lugo. It was the site of a great university and was officially closed to Jews at the time.

The other interesting thing about this line is that if you go back and look at names of people in this family, there are times when the names are clearly Jewish names: Salomone, Isacco, Abramo, and so on. There are times when the names are unclear – Salvatore, Alessandro, Ciro, Persian names, which were typical Jewish-Italian names but not sounding Jewish. There are times in the history when the names are names that sound awfully Catholic – Maria and so on. What's going on? I don't know. The suggestion has always been that there were intermarriages at certain times, maybe conversions, maybe seeming conversions, and then conversions back. But whatever it was, the tradition remained extraordinarily strong and lasted all the way to the present. I will have more to say about my great-uncle in this family who would not convert, nor would his mother, who, in her eighties, when asked to convert, at the time of the racial laws, said, "Sono, Israelita, basta - I am an Israelite, that is enough," and she survived the war by herself in extraordinary ways.

My grandmother, DelVecchio, married my grandfather, Finzi-Contini. Finzi-Contini was a direct descendant of Leon Vita Finzi-Contini, who was born in 1776, and who was a great and wealthy man. From him descended all sorts of strange people. One grandson, after 1860, when Italy was unified, married into a great and noble family. He had the money; they had the titles. And if you either buy wine made by the Contini, the Counts Contini Bonacorsi, or you go to Uffizi and see the great art collection of the Contini Bonacorsi, great nobility and all that, you should know that they descend from my great-great-grandfather Leon Vita Finzi-Contini.

Other Continis are in Israel because some went there. By his second marriage, and therefore skipping a generation, his son, Zaccaria Finzi-Contini, who was my great-grandfather, married a noble Catholic from a town called Cento. She died in childbirth when my grandfather was born. My grandfather was brought up Jewish because my great-grandfather then married, as a second wife, a distant cousin, Finzi. But my grandfather always had this kind of memory of this mother whom he never knew. And that plays a role later on. Brought up Jewish, he thought of himself as Jewish, but continued to have this memory of this Catholic mother whom he never knew.

Leon Vita ("Vita," by the way, means "Chaim"), we always said descended, several centuries before, from somebody named Iacopo Amadio, it would be Yaacov Gottlieb in German. The name was quite common among Italian Jews. Amadeo, Amadio, my great-grandfa-

ther Calabresi was also Amadio. In our family, it was said that his name was really Iacopo Amadio Finzi and that he was called “il Contin,” the little Count, because he was so elegant, and that’s how the name Finzi-Contini came to be. I don’t think that’s true. That’s a family tradition. The reason I don’t think it’s true is because the family heraldic shield of the Finzi-Contini, which goes back a long time, is split. There is the field of the Finzi, which goes back in Italy to the thirteenth century, but there’s another half, which has some other symbols. So I think there must have been a marriage at some point with some people named Contini, who may have been Catholic for all I know, although the Finzi-Contini remained Jewish, and that’s why the shield gets split. But I don’t know that.

So we turn now instead to the Calabresi. My mother and father used to joke because my mother especially, on the DelVecchio di Lugo side, had all this great ancestry but my father said the Calabresi go back even further. The tradition of the Calabresi is that they were traders, Jewish traders in Rome, back to Republican times before the Roman Empire. It is true that the largest group of non-Romans in and around Rome, back to Republican times, were Jews who were there as traders. It was a very large community and the Calabresi have always claimed that they descend from them. We can’t demonstrate it in the same way we can demonstrate the tradition of the DelVecchios. On the other hand, it is true that when they moved north in 1496 some things happened which suggested that this was so. Why 1496? The south of Italy was under Spanish territory. Jews were excluded from Spain in 1492, and from Portugal and from Spanish territories four years later. Everything from Rome south was known in Ferrara in the north as the *le Calabrie* – the Calabrias. Some people later called it the Kingdom of the two Sicilies. In Ferrara they called it *le Calabrie*. Today Calabria is just the toe of Italy. But then, in Ferrara at least, it was the whole south. In 1496, two people went from just south of Rome to Ferrara. They there bought land and there is a document, or at least there was before the war -- I haven’t been able to locate it since -- it probably is there somewhere, which said, “Two people came from *le Calabrie*. They bought land [so they came with money], and so we called them Calabresi,” with an “i,” which means people from Calabria. The name Calabresi with an “e” is quite common. Again, you will find it all over the New Haven telephone book. Calabresi with an “i” isn’t always, but almost always, represents descendants from these two and is almost always Jewish. Not always – there are some that are not.

Almost all descend from the other one. My father was the only male descendant of one of these two. Before he was born, my grandfather tried, in a desultory fashion, to find out if these two were brothers, which is likely

since they came up together and bought land and so on. He was not able to determine it and then my father was born and so my grandfather stopped looking. And then my father had two sons, and my brother and I had three sons, and so it goes.

The reason the claim that they might, in fact, have gone back to Roman times has some possibility is that when they came to Ferrara they immediately joined the Scuola Italiana, the Italian Shul -- an Italian synagogue rather than either the Ashkenazic, the German synagogue, or the Spanish one. Ferrara was unusual in that it had at least three, it had more, but it had at least three -- a Spanish Sephardic, an Ashkenazic, and Italian -- and these people immediately joined the Italian one. It wasn't that they were mad at the Sephardic because, in fact, if you go to Ferrara, you will see plaques over the centuries, marking donations by the Calabresi to the Spanish synagogue saying "because they treated us so well when we were in their territory." So when they were in Spanish territory and there was no Italian rite they participated in the Spanish rite. But they always thought of themselves as being of the Italian one and when they got to Ferrara they immediately went back to it. Which is pretty good evidence that they go back that far.

The Calabresi were by trade grain brokers for generations. It was in that line that I claim, and my brother claimed even more, that a connection exists to Disraeli. I can't prove it, but it is hard to avoid, because my great-grandfather, Amadio Calabresi, was married to a woman named Pisa, another typical Jewish name, from a little town called Cento, which is not far from Ferrara. The Disraelis came from the Netherlands and went to Italy, stayed for several hundred years in Cento, and married, according to all of his biographies, into old Italian Jewish families there.

There weren't many old Italian Jewish families in Cento, very few, so the chances that, over those several hundred years, the Disraelis had not married into the Cento side of my Jewish family are virtually nil. One day, I might go back and hunt that down and find the relationship. The interesting thing is that one Catholic ancestor family of mine also came from Cento, so I say either on the right side of the bed or on the wrong side of the bed, because Cento is a small town, the relationship is almost certain.

It is interesting that English biographers are puzzled about why Disraeli kept emphasizing his father's side rather than his mother's side. His mother's side came from Leghorn and was Sephardic. It was a very good Sephardic family and to the English this seemed to matter much more, and they wondered why didn't he emphasize that. But to somebody like Disraeli, who came from Italy, the Italian rite side would trump the Sephardic side. Again, snobbery, Sephardic ancestors are fine. But to him the ones who ob-

serve the Italian rite mattered more.

Last, I come to my father's mother's family: the Minerbi. They had been in Ferrara from before the thirteenth century; again their heraldic shield has been around a long time, a long, long time there. They're a big family. A book is being written about them by a man named Sergio Minerbi, who is related to me, tracing them from around the beginning of the 1700s, maybe the end of the seventeenth century. He is in Israel and was the Israeli ambassador to the European community and official Israeli "observer" at the Vatican (not a very happy observer some of the time). We do consider ourselves cousins, although it goes back 300 years.

My own branch of the Minerbi is known as the Minerbi of *Gioco del Pallone* because that is the street in which their house, a collection of houses around courtyards, is. The buildings go back to the thirteenth century, and have frescoes that were painted before 1370 by a pupil of Giotto, perhaps even Giotto himself had his hand in it. A pupil greater than any other pupil but he painted nothing else except a head in the Ducal palace. It is a house that is still owned in part by cousins. The frescoes and part of those buildings have been given to the city and the university and are being restored. It is in that house that Bassani wrote his book *The Garden of the Finzi-Contini*. That house was the first house owned by Jews in Ferrara outside of the Ghetto. When the Ghetto fell, they were wealthy enough because through some odd things, during even the Ghetto period, Jews in Ferrara were able to keep their money in the names of relatives who had converted or of help. When these people declined to recognize or give the money back, the local courts developed something very like a trust to protect the Jewish fee owners against those in whose name it was. The trust doesn't exist in civil (European) law. But it was created by the local courts in Ferrara that were not happy with the fact that they had been taken over by the Papal States and wanted to maintain their independence. The Ghetto in Ferrara didn't come until late, until Ferrara ended as an independent state and became part of the Papal States and didn't last that long. It was never enforced that dramatically.

It happened that the Minerbi had a house in the Ghetto, a very elegant house, the main entrance of which was in the Ghetto, but it had a back entrance in the Square of St. Agnes, outside the Ghetto. And it was said that, since there was a curfew, all the leading Jews would gather in the Minerbi house for coffee, go out the back way, do whatever they wanted in town, and then come back in. Of course, everybody knew that this happened.

When the Ghetto fell, the Minerbi bought the house with the frescoes. It was right by the university, on a street called *Gioco del Pallone*, The Game

of Ball. The two streets next to the university were Street of the Sciences and Street of the Game of Ball because students played soccer on that street. It has arcades and is quite handsome.

RZ : What year was it when they bought the house?

GC: I cannot tell you the exact year but it was in the early 1830s, something like that.

The Ghetto fell before that, it was put back temporarily and then fell again. The first time that it fell, and there's a history of that, was when Napoleon's troops came in. And then, after the restoration, it was put back in and then fell again in the 1830s, 1840s, something like that.

My aunt, my father's sister, lived to be nearly 100. When she was very old, and had Alzheimer's, she remembered few things but one of the things she remembered was her great-grandfather, my great-great-grandfather, Giuseppe (Joseph) Minerbi, who lived to be 100, and who told her, as a child of four, three or four, in 1903, she was born in 1899, about the coming of Napoleon's troops when he was a child and seeing the gates of the Ghetto being torn down. Two families, two hundred years, and that told by my Aunt Renata to Paul's children when they were small. If they live to be 100, it would be three families, 300 years. It is important because that house was bought by Giuseppe Minerbi, when he was grown up but, you know, maybe 26 to 30 years later, something like that.

It was in that house that my father's first cousin, also Giuseppe Minerbi, was born: it is not clear whether they named him as they should have, just after his great-grandfather died, or if it was as the old gentleman was dying, it should have been just after but it might have been just before, in 1903. This man, who inherited that house, was my father's first cousin and closest friend; he welcomed a young writer named Giorgio Bassani and became his patron. It was in the library of this house that Bassani wrote the *The Garden of the Finzi-Contini*. Bassani stood in the courtyard of that house, one of the courtyards of this house, and said to my cousin, "I am going to write a book and I am going to call it *The Garden of the Finzi-Contini*," which he wrote in that library.

Now why did Bassani, who, by the way, had some Minerbi blood, so we could call him a cousin, but even more distant than Sergio, why did Bassani choose to write a book with my mother's family's name in my father's family's house? Well, some have said because the name, Finzi-Contini, and their tradition, connoted what my mother said was aristocracy, I said was decadence, she said, "It's the same thing." The name, which was only of

that family, certainly sounded right to the audience to whom he wanted to write.

RZ: Why did he think of it?

GC: The reason, actually, is very simple. My father's cousin had a considerably younger sister, older than Bassani, but closer in age to Bassani. At my parents' wedding she met my mother's brother and married him so that Bassani's patron's sister was, by marriage, a Finzi-Contini. There was nothing strange that in that house he should think of that name, of this girl. She's not Micol, the heroine of the book, but that he had that idea there is perfectly obvious. The book is fiction and, like all fiction, it has truth in it. The story is not our story. It is closer to the story of some people named Magrini. The Finzi-Contini were survivors. In the book, they all die. My mother resented that side of it because she said, "We don't give up, we were not that ethereal. Maybe we weren't that aristocratic or that decadent, but we knew how to survive when things happened."

But there were parts of it that were true stories. In the book there was a young man who was almost caught--in the movie he is caught, but in the book he is not caught--in a movie theatre by the Fascist Nazi spies in 1943. In the book he runs through the town and manages to escape among the people who play tennis at the Finzi-Continis. His name was actually Bruno Contini and he is a distant cousin on the Contini side descended from the first wife of Leon Vita. He is a closer cousin on the Minerbi side. He is now a professor of econometrics in Turin, and his brother, Leo Contini, is in Israel.

Also, the house where the children went when they were excluded from the university, which in the movie and book is the house of the Finzi-Contini, because it had this great, great collection of books, in fact belonged to a family named Bonfiglioli (Gutkinder), who were Ashkenazi, and were very close friends of ours. They had a great, great collection so that was it. The book is a mixture of different things as all novels are. Nonetheless, it is also our book and Bassani recognized our cousin, who was his patron, in another book which he dedicated to him. And he actually wanted our cousin to play the part of the old Finzi-Contini father-professor in the movie. The director took one look at my father's first cousin and said, "That won't work." So that's that story.

Let's go to my immediate family. My father, Massimo, was an academic.

He was born in Ferrara. He became a professor of cardiology in Milan. He was an anti-Fascist from the very beginning. He was first beaten and jailed in 1923. The Fascists took power in 1922. He joined a group of anti-Fascists who were democrats, with a small “d,” they didn’t belong to any “ism.” The just were democrats. He helped distribute the first underground newspaper of the resistance called *Non Mollare* -- “Don’t Give Up.” This group was called *Giustizia e Libertà* -- “Justice and Liberty.” Its main headquarters were in Florence and in Turin. Interestingly, the only thing my father wanted on his gravestone, and we’ll talk more about that, was “Fedele a Giustizia e Libertà -- Faithful to Justice and Liberty,” and faithful to that group of anti-Fascists.

My father wanted to leave Italy in the late ‘20s, early ‘30s, when it became clear that Mussolini would not fall. My father’s group tried to make him fall. Mussolini instead managed to consolidate power and my father wanted to leave. My grandfather, Calabresi, who was an industrialist, and was a fierce anti-Fascist himself, was exiled from Ferrara with his wife -- he had married into a big landowning family, the Minerbi -- because the Fascists felt that this leading industrialist and landowner was too important and dangerous in a small town. They said “You may be exiled anywhere you want in Italy,” so they moved to Florence, not a bad exile. But my grandfather thought that one should stay and fight. One didn’t leave one’s country.

So as long as my grandfather was alive, we weren’t going to leave. My grandfather had his own adventures with the Fascists and managed to survive them. They attacked him. They called him a traitor at a certain point and one of the leading Fascists said, “you can treat Cavaliere Calabresi” (Cavaliere means “Sir,” because he had been knighted), “in any way you want because he’s an anti-Fascist, but don’t call someone who is as much of a patriot” (during the first world war he had given monies for everybody who had been displaced and done all sorts of things), “don’t call him a traitor because a traitor, he’s not.” My grandfather died in the fall of 1937. At the same time, two new people became heads of the Florence group of this resistance. They’d become heads when the previous head, a professor named Gaetano Salvemini, an historian, had fled to the United States where he became a very good friend of Frankfurter’s. That’s one reason that Frankfurter, when I was clerking for Justice Black, became such a good friend of mine. He called me in because some of his clerks had said, “You have to meet him,” and he said, “You’re an Italian but I don’t suppose you ever heard of Salvemini.” I said, “Heard of Salvemini, I know him, I can tell you stories about him,” and that made our friendship.

The people who became head of this group were the brothers Rosselli, who were of a great Roman Jewish family that had moved to Florence. One of their ancestors was the first mayor of Rome, after the unification of Italy, after Rome was taken over by Italy. Their family had hidden Mazzini before the unification of Rome. It was a very wealthy family. They owned sulfur rights in Sicily. They were Jewish and they were murdered by the Fascists in 1937. Their cousin, Moravia, who became a great Italian Jewish writer, wrote *The Conformist*, about the killing of these two. Every city in Italy has a square or boulevard called the Brothers Rosselli.

In 1937, at about the same time as my father's father died, these two friends of my father were killed and so my father said, "It's getting too close," and his father, having died, he felt no obligation to stay and so we tried to get out. Getting out was illegal. The racial laws were not yet there. It took nearly two years, by then the racial laws were passed, but we didn't leave for racial reasons. I don't think my father would have left for racial reasons. That would have been against his feelings. And essentially everyone else in my family stayed. My aunt, the one who lived to be 100, turned up some years later. How she got out I never learned, but basically, my family stayed in Italy and managed to survive. We left because we were anti-Fascists. And that's an odd quirk. I've always been proud of that and, in fact, my little sort of history in my freshman year at Yale emphasized my mother's name, Finzi-Contini, because that said to me, and to others who knew the name Finzi, something that the name Calabresi didn't say. I wanted that there because I wanted people to know my Jewish ancestry. I also said that we left for political reasons, I didn't say not for racial, but I said for political reasons because I was proud of the anti-Fascist history. I was always proud of both as a kid, just going to college.

RZ: That was in your college essay?

GC: It says in my picture in the freshman yearbook: my mother was Bianca Finzi-Contini and had a little story about how we came. My CV has always said, "Left in 1939 for political reasons." It's always been there – both.

RZ: Was it '37 or '39?

GC: We started trying in 1937 – we didn't get out until September 8, 1939, and landed on September 16, 1939. I was sworn in as a judge on the fifty-fifth anniversary of the day I landed, to the very day, because I wanted to say what America had done for me and why I was a patriot, what it hadn't

done for some others, and why I would dedicate myself, as a judge, to having America do that for others as well. We arrived without a penny. It was against the law under penalty of death to bring any money out. My father's fellowship at Yale didn't begin until January. We survived for a few months and then came to New Haven, where I grew up. In January, the fellowship at Yale began, a thousand dollars a year. After Italy, it could seem very little. After some months without anything, literally, anything at all, it was nice. It was very nice.

There are all sorts of stories about coming to New Haven. One of my favorite stories is, we rented a little house on Willow Street, which was, then, graduate students, fellows, assistant professors ghetto, as it is now. We had been there a few weeks when the wife of a senior faculty member came to call on my mother as the wife of a junior faculty member. Yale was small enough so that was done. This little wooden house was perfectly nice; a farm house from the 1840s, it was the sort of house that you'd see all over that area of New Haven. My mother and she were talking and I was playing, just back from school, and this lady said to my mother, "How do you like America?" and my mother was giving her tea, and my mother said to her, "Well, it's very nice," and then, looking for something to say, this wife of a senior faculty member, said, "And how do you like the plumbing?" meaning, isn't it nice to have indoor plumbing because Italians obviously didn't in the view of this person. My mother didn't understand. She just didn't understand what this person was asking. Then she thought she understood and she answered, perfectly innocently, "Well, it's rather primitive, but, after all, what should one expect?" I mean, if you've gone to the frontier at least there weren't people shooting bows and arrows at us. If you had lived in Italy, as we did, it seemed very, very simple. They passed like ships in the night. I, as a little boy of seven, who had gone to school, knew exactly what each of them was saying. I never told my mother because she would have been upset because she would have thought that she had been rude. She hadn't meant to be rude. While she was just as provincial as the other one, to somebody who lived as we had in Italy, this was a very simple life, but what do you expect if you fled tyranny. You take what you get.

My mother was Catholic. Why was she a Catholic? She was not brought up a Catholic. She was brought up, like all of these people were, as totally secular Jews. The last person in my family to practice Judaism was my great-grandfather Calabresi. He was really a generation older because his first wife and all his children had died so he remarried and my grandfather was born when he was quite old. My great-grandfather had, in his house, all the things from religion. And when my grandfather's house was searched

by the Fascists, they saw these strange things, this is before the racial laws, and they thought, "Maybe that's Masonry," which would have been illegal, and my grandfather said, no, these were his father's Jewish things and that was all right because it was before the racial laws. Was he, in fact, the last person? My great-grandmother DelVecchio taught me a prayer when I was a child. She taught it to me in Italian. She was the one, who, when they asked her to convert, said, "I am an Israelite – that's enough," so, clearly, it was a Hebrew prayer, it was a Jewish prayer. There may have been some of that, but basically, they were secular.

RZ: Do you remember what prayer she taught you?

GC: I don't remember, I don't remember. I tried so hard to think what it was but when she taught it I was four. I remembered that I had been taught a prayer because I had not been taught any other prayers. So why did my mother convert? I think the reason she converted was that my mother was religious. She became religious, it was a spiritual thing and she then looked to find a religion. My mother was a scholar, she was a great lady and, in a way, she was a feminist. Not in the way women think today but she had her own career and she was a very independent person. The only way to be a practicing Jew in Italy was to be orthodox. There was no conservative synagogue, there was no reform synagogue. You either were secular or you were orthodox. My impression is that she, as a woman and a feminist, couldn't buy what then was the division between men and women in the traditional orthodox setting. So, looking for a religion, and it's ironical, given the treatment of women in the Catholic Church, Catholicism looked better. So I think that was it. There was also this unknown Catholic grandmother who existed. So my mother became a Catholic. My father, who never did, who was always secular and was always Jewish, I think he would have been very upset if my mother had converted for reasons of the racial laws. He, like my mother's uncle, who was a great figure, president of Bocconi University, after the war minister of the Treasury and Finance, and like my great-uncle's mother, did not convert. My father thought that would be totally wrong. Lots of others did. Many, many others did. But to my father, that would have been wrong. He could understand my mother's conversion. He didn't like it but he could understand it because it was an honest one. And he was very much a feminist himself.

My brother and I were baptized, not as infants but after my mother's conversion, about the time my parents decided to come to America. When they decided to come to America, my mother thought, all right, fine, we're

going to leave all our roots here. At this point, I'd like the children to be baptized. And that's why we were baptized. I remember that. We never went to religious schools and so, as I was growing up and I was trying to decide about whether I was religious or not, sometimes I leaned one way and sometimes I leaned the other. And my mother and father would always say, "That's all right, it's fine, but don't stop thinking about it," whichever way I was leaning. In a way they had come to an understanding with each other on that.

I say my mother converted. Still, as she grew older she said something to me which I didn't understand at the time but which I do understand now, very much. She said to me, "As I get older, Guido, I become ever more Catholic." She was a very, very liberal Catholic, she took what she wanted and what she thought was wrong, she rejected. "I become ever more Catholic and I become ever more Jewish." Is that possible? I don't know but I feel that same way. I am a Catholic. I was brought up that way and I think I am as liberal in my view as she. But I become ever more tied to this which is my roots and I am tied to it and determined that this will go on into the next generations as my mother was, no less than my father.

Burial. My mother died first, very suddenly, in Italy on a trip. My parents had had many discussions of where they should be buried. My father wouldn't think of being buried in a Catholic cemetery, and my mother was Catholic and so a Jewish cemetery in Ferrara didn't fit, and so on and so forth. So my brother and I bought a plot in the Grove Street Cemetery and said, "That's where we're going to end up and if you end up there we can look after you," so they said, sort of, "It's settled." When my mother died, we brought her body back here. My brother went over, and brought her and my father back, I made the arrangements, and she's buried in the Grove Street Cemetery. My father survived her by more than five years and he was very much of two minds. On the one hand, he wanted very much to be buried next to his wife of more than fifty years; on the other hand, he also very much wanted to be buried in the Jewish cemetery in Ferrara. Now why did he, who had never, I'd say never, set foot in a synagogue, that's not true, but who was not religious, insist on that so much? In part, because his parents were buried there and, ultimately, his sisters would be, but he also said for a reason which was quite specific. He wanted his grandchildren, whom he knew, and his great-children, whom he did not yet know, at least to be aware of that ancestry and of the suffering and discriminations so that they would be liberal in that true sense of people who, having been a stranger in another land, are open to strangers. I think he was thinking, in part, of my brother's oldest son who is a very conservative fellow and who was very fond of him,

and of whom he was very fond, and he wanted Steven to know that that was where his grandfather is buried. But he also wanted to be buried next to my mother. So what do you do? Well, you do something that may be totally improper but here it is. First, among Ferrarese Jews, I don't know of any place else, but among Jews in Ferrara, cremation was perfectly O.K. It was part of the tradition and was accepted. Where or why, or how, whether this was an Italian thing or something else, I don't know, but it happened. My grandfather was cremated and buried under a great grand rabbi. Whatever, all the way back, a great number of people, any number of other people, and my father, like his father and his mother, had said he wanted to be cremated and that was clear. So my brother and I divided the ashes. It may be improper but half of the ashes are buried in Ferrara where my brother and I went and brought the ashes and, we agreed with the rabbi, that my brother could read Kaddish in Italian, he didn't know Hebrew, and a Jewish medical student, who was studying there, would read it in Hebrew. So my father is buried there under a stone which says "Faithful to Justice and Liberty" and it says next to it, "Husband of Bianca Finzi-Contini Buried in New Haven." And if you go to Grove Street, you will see my mother's stone and next to it my father's which says "Fedele a Giustizia e Libertà - Faithful to Justice and Liberty." And there it is.

RZ: Is it right?

GC: I don't know. I think it was right in terms of them and their desire to be together and my mother's desire no less than my father's to be there, at least in a symbolic way. It's in our family plot. It's right by the door. My father said he didn't like that plot because it looked as if we were trying to get out but that's where my grandfather had bought this plot and it's there and in the ancient Cimitero of Finzi-Contini, Minerbi, Calabresi, not DelVecchios, because they were from Lugo and Bologna and so are buried in the Jewish Cemetery of Bologna. But all the others are there in this great ancient Jewish cemetery in Ferrara, which Bassani has written about and which was protected by him and by his patron, our cousin, because it was, much more even than the Grove Street Cemetery, an historic monument.

This ancient cemetery, which is an historical monument, has the odd thing that many of the stones of the eighteenth and seventeenth and earlier centuries were removed by Napoleon's troops to build a monument to Napoleon in Ferrara. The irony of the guy who broke down the gates of the Ghetto but then took some of the stones there to make a monument to himself. So there are places in it which look empty and, of course, they are not empty

and, of course, you can't bury anyone there. It's still a very beautiful place. My son, Massimo, on his own, promised me that he would look after these stones, so what my father had in mind will, I think, continue. His son's name is Adam, interesting.

Let me tell you about Paul and me and our religion and that of our families and our children. My brother married Celia Treadway Gow, an old, old New Haven family. They were the people whose family owned -- their farm was the Grove Street Cemetery -- there's a certain irony in that as well. They had become Episcopalians and my brother was married in an Episcopal ceremony. My brother believed in God, was not religious, well, was religious in a sort of you pray by yourself way. But I don't know what he would have thought of himself. His wife certainly thinks of herself as Protestant and their children were brought up as Protestant. What their religions are I don't know, particularly.

My wife is about as Yankee as they come. She descends from Eli Yale's grandmother, Anne Lloyd Yale Eaton, the wife of the founder of New Haven, Theophilus Eaton, and the woman who was also the first rebel in New Haven. She was excommunicated by John Davenport for a very interesting reason. She was sitting in chapel, church, and Davenport was preaching that people who were not baptized would go straight to Hell. Whether it was because she had seen children, babies, who were not baptized die, or whether she was learned -- she was the daughter of a bishop in England and by her first marriage with Yale had children by whom Eli Yale was her grandson -- she walked out and said John Davenport is preaching nonsense. This got the women of the colony all worked up so Davenport had her tried. Despite the fact that her husband was the governor, the other founder, he could not protect her and she was excommunicated and under house arrest for thirteen years because she had taken this position. Again, there is a certain wonderful irony in that. When her husband, Theophilus Eaton, died, she went back to England and I think that, because she went back to England, her Yale children, and Eli Yale, went back with her. He then made money. Did you ever wonder why Eli Yale gave money to this place here? It was because his Eaton cousins were here and asked him. One of her Yale daughters married Edward Hopkins, which is why the Hopkins School came to be. She, and her first struggle, were the key to the whole operation. Because women were not of that much interest to Yale, nobody had ever recognized her until Anne and her brother found out about her. They're not going to do it, but when they have a new college, they could jolly well name it Anne Lloyd Yale Eaton College because that was a woman who had a heck of a lot to do with this place. Anyways, that's Anne's background.

She was brought up a Congregationalist, became an Episcopalian because she had a great-aunt, her great-uncle's wife, who was an Episcopalian, who was very old and Anne looked after her, and Anne liked the aesthetics of it. She's been active in a little Episcopal church in Bethany: she comes to church with me at the chapel here at Thomas More, she goes to church on Dixwell Avenue in the black community, and she's gone to many more Jewish services than I have. She's a very, very religious person in a way that many people who partake of different views are not. I tease her and say that she believes firmly in the Irenist heresy, some early heresy, of somebody who said, "All religions have truth to them, learn from each one what is to be learned from them." And that, I think, is a large part of what she does. We've been married forty-seven years and she's a great lady.

Our children have very different views with respect to religion. Let's start with our youngest, Massimo. He is not religious. They were all baptized. Our youngest is not religious. His wife is another old Yankee, she's not religious. His son, Adam, was not baptized. I believe Massimo thinks of himself as much Jewish as anything else. He is very proud of that. I think the name they picked for their son has some significance in that. He was fit to be tied when, once as a student -- he had just graduated from a college and saved some money and he was going to go around the world by himself to decide what he wanted to do in life -- he wanted to fly from Spain to Greece by way of Israel. When he tried to get an El Al plane in Spain, they saw this scruffy looking, because he was a college student, kid and they asked him why he was going to Greece by way of Israel and he said, "Well, for one thing it's cheaper." But he had lots of money with him, because he was setting out on this trip, so they didn't believe him and they said to him, "Why would anybody who wasn't Jewish want to go to Israel?" And he got furious, he just got furious, and said, "You have no idea who I am." But he's not religious.

RZ: But he got in there.

GC: He certainly did, he certainly did. He was just there recently when Bush went because he's the White House correspondent for Time Magazine. And whom did he go see in Israel -- Sergio Minerbi, his ancient distant cousin, and Aharon Barak, of course, because Aharon Barak is a close family friend. He didn't have time to go call on the daughter of Barak's teacher, who was a man named Guido Tedeschi, who, and his widow, who died last year at the age of 100, were both my cousins. Guido Tedeschi was a DelVecchio on his mother's side, and was the teacher of Barak and

Yitzhak Englard and all the judges on the Israeli Supreme Court. Tedeschi is the one who, when the racial laws came, said, "We have lived the snobbery of 2000 years, it now has come home to roost. I'm going to Palestine." That's where he went and he founded the Hebrew University Law School. There was no law school at Hebrew University until 1948, until Israel was founded. He was the founder and teacher of everyone. We're in touch with his daughter and were with his widow. They named a street after him and I had a picture of me taken in it.

His name is Guido Tedeschi and that's kind of interesting. There is another, sort of silly side story. Tedeschi, of course, means, in German, Ashkenazi. His father's family was a great Ashkenazi family. His mother's family were DelVecchio di Lugo. When he went to Palestine, he was already a professor and quite well known, but there was no Hebrew University Law School. There was no place for him to teach and he had no money. So somebody tried to find something for him and they found that there was a fellowship for a Sephardic legal scholar and, they assumed, that since he was Italian, he must be Sephardic. The problem was that his father's name was Ashkenazi, and his mother was Zekhanim – the elders. But he knew his family names very, very well and so he said that his mother's mother's mother was named Eva Zamorani, from Zamora, so that purely on his mother's side he was Sephardic. He found that maternal ancestor and that was enough. So he got that fellowship and lived off of it until he could do better. Anyway, that's Massimo.

My second daughter, Anne, is religious. She is, I think, the one who thinks of herself as Catholic. She doesn't like any Catholic church she has found in Boston and so she and her children go to the Unitarian church, which they like. She's very aware of the Jewish tradition and she likes it. I think she thinks of herself, though, as essentially Christian and her children as well. Her husband is not particularly religious. He descends from Lincoln's uncle and looks like Lincoln. An uncle who was in the south, and his children fought with the south. Their views are very different now.

My oldest, Bianca Finzi-Contini, has always been religious but not known how or what. She married somebody named Jonathan Gilmore, who is Jewish and who is not religious. His family is a Jewish family from Cleveland. He wanted to be married by a judge, she wanted to be married by a rabbi. Why? Because she was religious and it didn't make sense to her, if she was marrying somebody Jewish, who was not religious, to be married by some priest or minister somewhere. So she wanted to be married by a rabbi. She found a rabbi who would do a mixed marriage because she, technically, was not Jewish. When he heard her story, he said, "This isn't a mixed marriage,

you're more Jewish than he is," and so they were married at Columbia, and the marriage was a traditional Jewish wedding. The music was all music by Salomone Rossi, the great Jewish Baroque choral composer, from Modena, whom I have no special reason to think was a relative but who knows. It was like Bridgeport to New Haven so the odds are not bad. Her daughter is named Ginevra, which is the name of a Minerbi ancestor, one of the sisters of the guy who owned the great Minerbi house. It was the name also of my grandmother's sister who died in infancy, and of the cousin of my great-grandmother who taught me the prayer. So it was a name that was much in the family. This little girl's name is Ginevra Leon Vita Finzi-Contini since Bianca is named Finzi-Contini. She wanted to preserve the name of the Finzi-Continis since that was her name. She has taken instruction, whether she has actually become fully Jewish I don't know. It's the most extremely liberal Jewish group that there is. I don't know. I don't inquire too much. I think children should do what they wish. They are grown up.

RZ: Your daughter has taken instruction?

GC: Yes, instruction. That's my daughter. She's taken instruction and her husband is Jewish but not religious, and I believe that she has formally converted or will. She is closest among our Italian cousins (of whom there are very many) to the daughters of one Giovanni Finzi-Contini, who is my first cousin on my mother's side and my second cousin on my father's side, the son of that woman who was the sister of the patron of Bassani. So he's my double cousin. He married another cousin of ours and they became Catholic at some point, when they were children. They have three daughters and two of them have converted back to Judaism and one of them married somebody name Lifshitz from Israel. These are the cousins Bianca is closest to. When I see that, I think back about those DelVecchios and those names of different centuries and I smile. I don't know. It's made both me and my wife quite happy. Our children are very close to each other and I think that my father and mother would both be very happy with that. My father would grouse if any of them were religious but I think, all in all, he would be happy and think, you know, there's a reason. There's a reason both for Grove Street -- which, after all, could be secular or religious or not; Hillhouse, who founded it wanted an Egyptian symbol because it was a symbol of the resurrection, but one that would not belong to any particular group that was around New Haven, so no one could claim it to exclude the others -- and the ancient cemetery in Ferrara.

As for my relatives in Italy, that's a very long story, another story. All my

immediate relatives, all my blood relatives, survived the holocaust. They survived the holocaust in a variety of different ways, one story more wonderful than the other, helped by peasants, helped by nobles, or helped, in the case of the woman named Ginevra, by the brother and sister-in-law of a guy who would become pope, Paul VI, Montini, who was as good as Pacelli, Pius XII, was not. The Montini protected and saved a whole passel of Minerbi who had not converted to Catholicism. So that's a whole long story which I told in another context. It's interesting about how each of them, in different ways, was saved, including my aged great-grandmother who survived, by herself, in her eighties, and did it right.

The only people who were killed were the husband of this Ginevra, who was a doctor who had understood after 1943, after Italy surrendered and the Germans came in -- before that life was difficult, but there was no real danger -- that they must hide. He had left his stethoscope, he went back to get it, against all advice, and by then the Germans were there, and they picked him up. He was never heard from again. She spent a fortune trying to track him down in Auschwitz and other places, but she never learned anything. They had no children. She came to our wedding, Anne's and my wedding. She was a wonderful lady. She had died by the time that Bianca had another generation Ginevra.

The other person who was killed, but that was a different thing, was the husband of a Calabresi first cousin, Anita, who was the only other Calabresi in our line in my father's generation. Her father, my grandfather's brother, was a great, great lawyer, Clarence Darrow type, lawyer for the poor. When he died young, and his body was taken from the center of Ferrara to the Jewish cemetery, it is said that all Ferrara was on its knees because this man, who had helped so many, had died. Interestingly, when Anne and I went to the opera in Ferrara, on our wedding trip, in the intermission we were walking around and an old, old man came and said, "You're a Calabresi." I looked and I said, "Yes." "Descendant of the great lawyer." My great-uncle had died in 1929, and I said, "Well I had a great-uncle who died long ago." "Well, you look just like him," and he walked away. Italy is a very small place. Anyway, the husband of Anita Calabresi was a lawyer and an anti-Fascist and a remarkable man and Jewish. He was one of a group of people who was taken in Ferrara when a Nazi commander or something had been killed by the partisans. The Nazis and Fascists arrested ten or twelve leading citizens. Among them was the husband of this cousin and he was arrested, not because he was Jewish, although it was by then the '40s, but the Germans were not yet in charge, so that they didn't arrest him because he was Jewish, nor because he was anti-Fascist because they didn't know that he

was active in the resistance, they didn't particularly know that. He wasn't as openly so as some other people who were fighting. They arrested him because he was a leading citizen and they took hostages. They were taken to the castle, in the center of Ferrara, the archbishop then supposedly won their release. They were told that they could leave. The families were not allowed in the square. They could be in all the streets looking at the square to greet them. The Germans had set a machine gun under the arcades on the other side of the moat, and as they walked out along the moat around the castle, they were shot down as a retaliation.

Bassani wrote a short story about them. Those were the two who died. While terribly tragic it does underline, though, the fact that all the others survived. And the peculiar way in which these two died, speaks of how, in Italy, by and large, people went out of their way to save people.

One other person was taken. It was my grandmother's brother Minerbi, the owner of the great house and all those lands, the father of Bassani's patron. He wouldn't run. He stayed because, I think, he thought that if he stayed, with his name and money and fame -- over 2,500 acres of prime farmland -- they might not go after his children. That was foolish. He was arrested and put in jail and would have undoubtedly been sent off, but a very strange thing happened. Somebody appeared in the jail and said, "Put these on" -- they were women's clothes. He put them on, tried the door, the door was open, he went out, and somebody shouted, "Go to that square," and dressed as a woman, he went to a square and sat there. Somebody came in a horse cart and said, "Get in." Put hay on top of him and blankets, and off they went. He didn't know where he was going or what. He ended up at a nursing home somewhere at a great distance. And there he found his old chauffeur, whom I knew, he was known to the family as Romeo. Romeo had an apartment in this collection of houses: he had arranged the whole thing to save him. My cousin, Finzi-Contini, Giovanni, the one I spoke about, whose grandfather Alberto Minerbi was, has written a book called *A.M.'s Longest Journey* in which, during this trip, he reminisces about the family. Some of it is true, some of it is fiction, etc. But Giovanni -- a professor of geophysics -- has written poetry about the times that he spent, in hiding, after 1943 (he's my age, he's six months older, so he remembers hiding during the holocaust and all that), and has written this book about his grandfather. It has been translated into English, not bad. Some things in it are not quite right, but all in all it's an interesting account of his life and of part of our family.

That's enough.

Interview with William W. Hallo, Focus: History of Jewish Studies Program at Yale

By Rhoda Sachs Zahler

Introduction

William W. (Bill) Hallo came to Yale University in 1962 as an assistant professor of Assyriology in the Department of Near Eastern Languages and Civilization and assistant curator of the Babylonian Collection. His research specialization is Sumerian, the oldest language and civilization of ancient Mesopotamia. In 1975 he was named the William M. Laffan Professor of Assyriology and Babylonian Literature (now emeritus) and curator of the Babylonian Collection (1963-2000). His numerous landmark book publications include *The Ancient Near East, a History* (1971), *The Torah: A Modern Commentary* (1981), *The Book of the People* (1991), *Origins: The Ancient Eastern Background of Some Modern Western Institutions* (1996), and *The Context of Scripture* (3 volumes, 1997). In addition, he has published over 200 articles and reviews on Assyriology, biblical archaeology, and Jewish theology. He and his late wife Edith (Pinto) have a son and daughter, Ralph Ethan (in Holland) and Jacqueline Louise (in Newton, Massachusetts), and six grandchildren. He is married to Nanette Stahl, Judaica curator at the Yale University Library.

In 1979 Bill was asked to chair a committee to create a Jewish Studies Program at Yale. He accepted the position because he felt that he owed something to the Jewish community since leaving his position at Hebrew Union College in Cincinnati where he had helped to train Reform rabbis for six years. He had taught required courses in Hebrew, Aramaic, Arabic, the Bible, and especially Psalms, and “every subject but the subject I had been trained to teach,” which was Assyriology.

Interview, December 21, 2007

What brought you to this field of study?

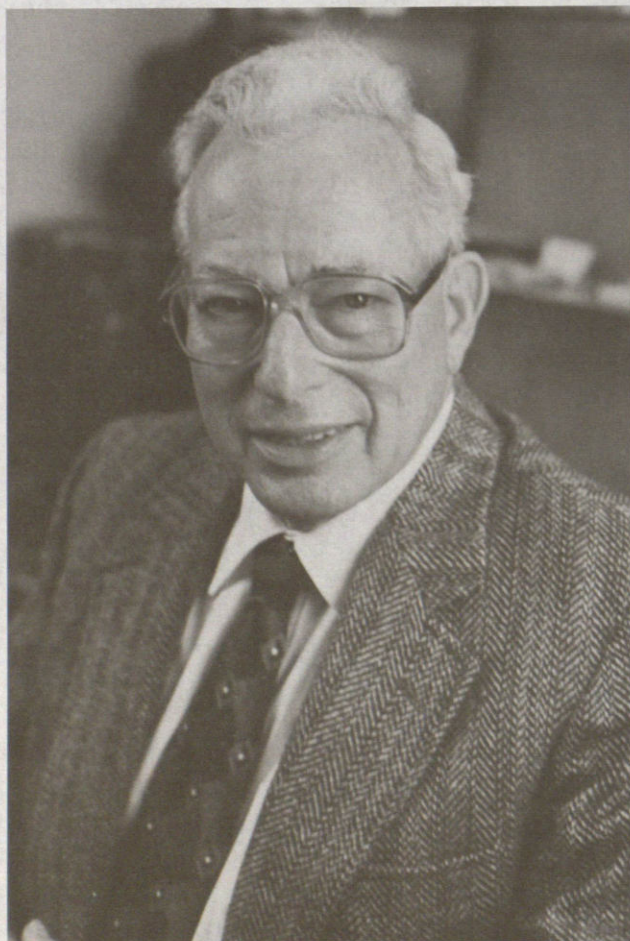
I think that I was influenced by both heredity and environment. I was born on March 9, 1928 in Kassel, Germany, which was also the birthplace

of Franz Rosenzweig, who was a great friend of my father. Kassel was also the center of the German locomotive industry. My father, who died before he turned thirty-five (I was not yet five), was trained as an archaeologist. He had written articles about his work on the Near East. My maternal grandfather, who was in the family business of spinning jute to make sacks and later of washing wool, became a substitute father to me. His real love was philosophy; I used to sit on his lap in his library surrounded by the 7,000 books he had acquired and internalized. His younger brother, my mother's uncle, was also a classical archaeologist, specializing in the Aegean and Egypt. So I was surrounded by folks who discussed this type of work. In many ways, I picked up where my father left off, and I sometimes cited him in the footnotes of my own publications. In 1939, I was able to flee Germany as part of the kinder-transport, and my mother obtained a job as a housekeeper in England, working for Henri Frankfort, a colleague of my late father. He was also a Near Eastern archaeologist and he advised me to "stay out of my field. It is only for those who can make it." He didn't think that included me.

We were in England until August 1940, when my mother got us passage on a Cunard Line ship taking British schoolchildren to Canada. I was twelve years old, and I kept a diary of the trip. I had never eaten so well; we had first class passage—grapefruit sections for breakfast! We went to Montreal, halfway up the mouth of the St. Lawrence River, but the Canadians treated us as potential spies because we still had German passports. We were not allowed to touch Canadian soil, and were put on a train to St. Albans, Vermont. I had a one-dollar bill in my pocket that had been sent to me as a birthday present from my uncle in Cincinnati. That dollar provided our food and drink until we arrived at Grand Central Station in New York, where my aunt and uncle met us.

When I went to college at Harvard, I wanted to major in Jewish Studies. One of my professors, Harry Wolfson, asked me, "Is that what your mother wants you to do? What's your second choice?" I said history, and he said, "Good, take that." I took all of Wolfson's courses; he was known as the "Sage of Harvard Square." He spent his life in a cubby in Widener Library, and was a tremendous scholar and an inspiration. He continued to take an interest in me after graduation. Roman history became my specialty, but it was not my idea of my life's work. I spent a lot of time in the new undergraduate Lamont Library at Harvard reading the *Journal of Near Eastern Studies* from the Oriental Institute at the University of Chicago. One article said this is a field that needs new blood. Germany had been a center for this field of study, and many scholars had perished. That was a clarion call

for me; I applied to the University of Chicago and received a \$2,000-a-year fellowship.



William W. Hallo

Then I decided to apply for a Fulbright; the program was just starting and I wanted to study abroad. I did not want to go to Germany or Austria, so I decided to go to Leiden in Holland, which had a great reputation for Oriental Studies. I received the Fulbright scholarship, so I resigned the Chicago fellowship to the dismay of Professor Frankfort, my patron there. My year in Holland was a fateful one. I met my late wife, Edith Pinto, at a Zionist camp halfway between Amsterdam and Leiden.....After my Fulbright, I spent five years at the University of Chicago's Oriental Institute and received my Ph.D. in Assyriology in 1955.

Yale's Interest in a Judaic Studies Program

When I came to Yale in 1962, the senior professor in the field of Jewish Studies was Judah Goldin. He taught a popular course in the Bible, in English, and was a member of the Religious Studies Department. He felt strongly that anyone seriously interested in Jewish Studies should study at the Jewish Theological Seminary (JTS) in New York City. When he left Yale in 1974, the road was cleared for the creation of a Jewish Studies Program.

In 1974, the national scene had produced a climate encouraging colleges to establish fields of concentration in Jewish Studies. I became a member of a five-member group that took it upon itself to found a national Association for Jewish Studies (the name was my idea) for encouraging programs and raising funds from wealthy Jewish alums to endow Jewish Studies chairs at colleges and universities. Previously, colleges and universities had discouraged Jewish alums from endowing Jewish Studies chairs, telling them, e.g. at Yale, to "endow Music instead." The climate at Yale changed when Bart Giamatti became president in 1978. He had, in his own words, "learned philo-semitism at his father's knee." He was a friend of the concept of Jewish Studies, and lent prestige to the idea of a program at Yale. He first asked Provost Abe Goldstein to head this effort, but Goldstein's tenure as provost was short due to an embarrassing redecorating scandal. In 1979 Georges May, the new Yale provost (who was also Jewish although not an avowed Jew), called me and said Giamatti wants to get started with a Jewish Studies Program, and would I head up a committee to raise funds? I said only if Yale first creates a Jewish Studies major so we all know that the money is going to go to that. I became chair of the University Committee on Jewish Studies, with a separate committee set up for fund raising, co-chaired by Bill Horowitz and Geoffrey Hartmann. I was on both committees, and met with potential donors at Yale and in New York City. I had to convey the urgency of this fund raising; initially there was a target of \$6 million, but I said no, that is a sacred number, we should make it \$7 million. It didn't take long to raise the money.

First Years of the Judaic Studies Program at Yale

Hillel Levine became the first director of the undergraduate major in Judaic Studies at Yale in 1980. The forty courses for the major were courses already in the catalogue that had relevance in some way to Judaic Studies. The Judaic Studies major went up for approval by the tenured faculty

when they met in Connecticut Hall on the Old Campus, along with the Afro-American Studies major. Hillel and others had prepared the faculty for this vote, and it sailed through. The main opposition was from Dean Sidney Altman, who asked why there was a major without a Hebrew language requirement. The answer was that the major would start first, and the language requirement would come later. The fact was that although Hebrew language had been part of Yale's early history, there were very few faculty teaching Hebrew at the time the major was created.

The Judaic Studies Program was not a department; the Harvard model was not adopted, to avoid isolation from other departments. Yale's model was one of integration of disciplines. The program was loosely attached to the Religious Studies Department, where it had office space. We had raised enough money to afford a senior administrative assistant. The \$7 million endowment was to establish the *new* faculty chairs, and eternal vigilance was the price of watching this endowment to be sure it was used properly. Four new endowed positions were created, and Steven Fraade received Judah Goldin's chair. Paula Hyman (with a specialization in French Jewish history and culture), Ivan Marcus (German and Italian Jewish history), and Benjamin Harshav (Hebrew language and literature) now fill the new posts. There was also funding for junior appointments and for four to five visiting professors a year, mostly from Israel. The initial problem was to find enough students to fill the classes, with so many offerings. Paula Hyman served as the chair of the program for thirteen years. The committee I had headed changed its name from the University Committee for Judaic Studies to the Advisory Committee for Jewish Studies.

Teaching the Hebrew language remained a challenge. Biblical Hebrew was taught with help from the Divinity School. Finding good teachers for modern Hebrew consumed much of the chairperson's time. I helped to research programs in New York, and we eventually found an outstanding language teacher, Miri Kubovy, who is now at Harvard. She was very imaginative and was a mother to her students, inviting them to her home for dinners. Her assistant, Ayala Dvoretzky, took her place and runs the modern Hebrew program now. This program was added to the Yale course offerings in tandem with the promotion of teaching modern Arabic.

There have always been a small number of Judaic Studies majors, mostly those who wanted to go to graduate school in this field. The number of students taking the new courses, however, has been quite considerable. Christine Hayes is now the director of undergraduate studies for the program. A graduate program was added after I was no longer involved with the program.

We made a deliberate effort to involve the New Haven Jewish community in Yale activities and programs. Yale President Benno Schmidt worked with Hillel director Jim Ponet to secure a site in the central campus area for the new Slifka Center for Jewish Life at Yale. David Ruderman became a professor of Jewish history in 1983, and he was a force of nature here for eleven years, speaking in public and involving the Jewish community, until he went to the University of Pennsylvania, and Ivan Marcus took his position.

Holocaust Video Archive at Yale

My late wife Edith was instrumental in the conception of the Holocaust Archives, working with Dr. Dori Laub. She introduced him to Laurel Vlock right here in our living room, and that started the ball rolling. My wife spent most of the war hiding in a farmhouse in Friesland, the northernmost province of the Netherlands. Laurel Vlock's work became a model for Steven Spielberg's holocaust project; Laurel worked closely with Professor Geoffrey Hartmann, who serves as the advisor to the *Fortunoff Video Archive for Holocaust Testimonials at Yale*.

Interview with Werner Hirsch, Curator of the Collection of the Jewish Historical Society Archives

By Rhoda Sachs Zahler

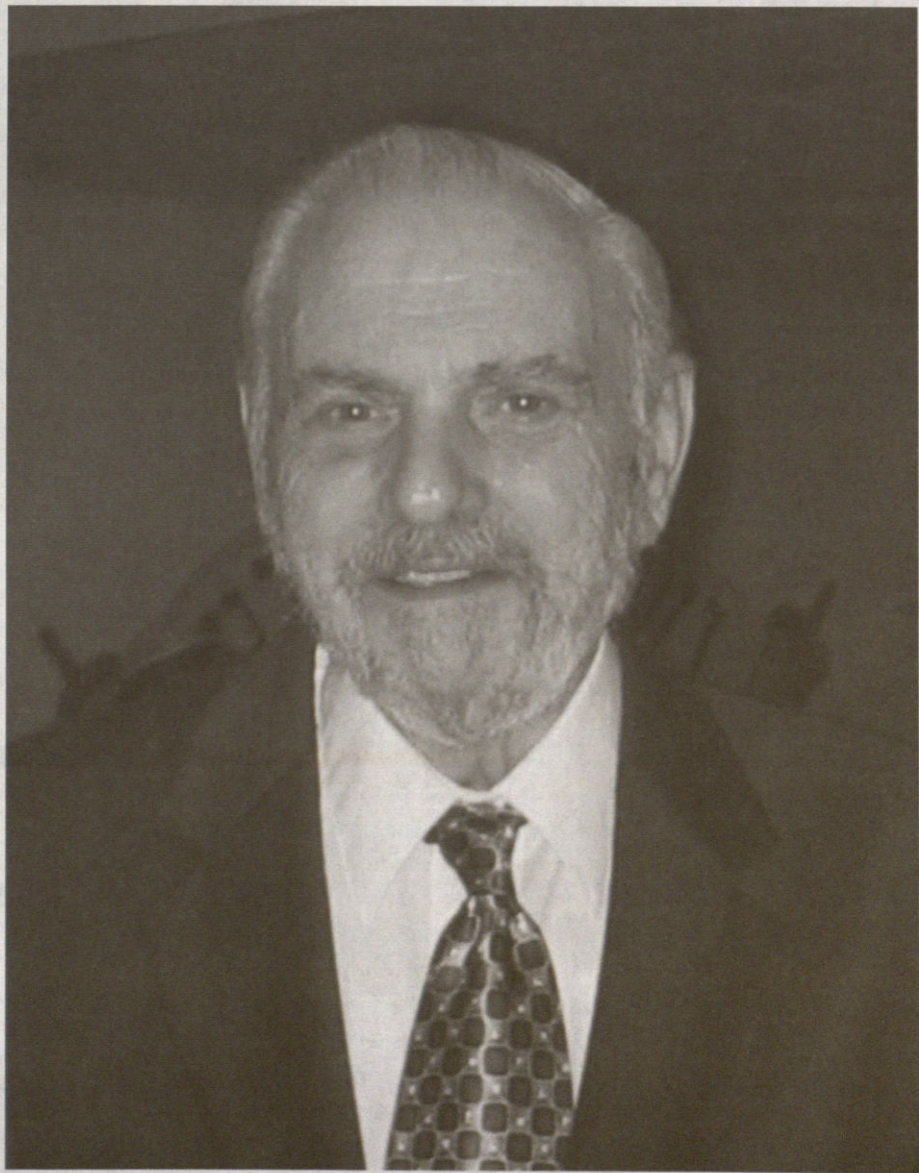
Readers familiar with previous volumes of *Jews in New Haven* will recognize Werner Hirsch's contributions as curator to the collection of the JHS archives. He translated the Mylander Diary, using his knowledge of German, Hebrew, and German-Jewish dialects. This diary dates back to the 1830s, when Moses Mylander lived in Germany, and continues through the 1850s, tracing his arduous boat trip to New York City and his life in New Haven. This diary is one of the "cornerstones" of the archives. In addition, Werner has translated Congregation Mishkan Israel's second minute book, written in German and Hebrew, into English (he told me that the first book had been lost or destroyed). This 600-page document covers the period from the 1840s to the 1860s. He has also updated lists of Jewish cemetery burials through the 1930s, photographing and translating the Hebrew script, written a history of the Westville Synagogue, and published an *Encyclopedia of Jews in New Haven* from notes he had taken in his twenty-five years of research. A copy of this book is in the State Library and various historical and genealogical societies, and is also available on CD.

Biographical Background

So, how did Werner Hirsch, an electrical engineer by training, become a translator and historian? At our interview in October 2007, Werner told me that he was born on March 6, 1935 in Aschaffenburg, Germany, to Lothar and Elsa Hagenstein Hirsch. His grandparents had been born there. His grandfather was a general merchant, and one of the products that he made was shoe polish. As a young child, Werner witnessed Kristallnacht in 1938: "I saw the Nuremberg synagogue being burned, our home was ransacked, and we lived in hiding in the woods for two weeks." Aschaffenburg had had a Jewish population of about 600, and maybe 200 got out. His grandparents and other aunts and uncles all died in the concentration camps.

Werner came to the United States with his parents in 1940, arriving in New York. The trip on a big ship was exciting. He roamed all over the

USS Manhattan, which was a cruise ship before the war but was used then mostly for immigrants. There was even a kosher kitchen and a synagogue on the ship. His father received agency help to find work in a coat factory in Hartford, but soon opened the Manchester Toy Manufacturing Company, where he made wooden toys. Wood was hard to come by in those years, but he managed until his death in 1947.



Werner Hirsch

Werner and his family lived in a third-floor apartment in Manchester at 869 Main Street, above Marlow's Department Store, until 1960. His parents were active members of Temple Beth Sholom, the Conservative synagogue in Manchester. After attending religious school there, Werner became a Hebrew school teacher, prepared children for their bar and bas mitzvah ceremonies, served as USY and youth director, and blew the shofar on the high holidays.

He attended Manchester public school through sixth grade and attended the Yeshiva of Hartford for the seventh and eighth grades. Encouraged by Rabbi Wind, who found sponsors for his studies, Werner spent his last three years of high school at the Talmudical Academy in Baltimore: "It was a great experience; I had a whole new life style to learn. I had to learn Yiddish, since all classes were in Yiddish. Although I had knowledge of German, I had to learn Yiddish in school. I had excellent teachers there. One of best was Rabbi Bobrowsky, who as the Rosh Yeshiva (Dean) taught the highest class."

Transcript of Werner Hirsch's Remembrances

Electrical Engineer with the Phone Company

I followed my ambition, which was to become an engineer. I applied to the University of Connecticut, was accepted, and became an electrical engineer. While at UConn, I was asked to organize a religious school at the small synagogue in Columbia, Connecticut, where, together with another teacher, I ran classes for both children and adults.

Then I spent two years in the army, stationed at Fort Sill, Oklahoma. While there I worked with the Jewish chaplain to again organize a religious school to serve the children of the Jewish personnel as well as the few Jewish families in the nearby town of Lawton. We also acquired the use of a mess hall, kashered the kitchen, and conducted what was probably the first large-scale kosher seder at the base.

Following my stint in the army I went to work for the telephone company as an engineer. I began in Hartford in 1961, then in 1962 transferred to New Haven. (I first lived in an apartment in the Century Building at the corner of Church and Grove streets, where I paid \$80 a month in rent.) I directed a group of engineers installing switching equipment and instructed engineers and crafts people how to install and maintain the equipment. The phone company (SNET) made me an engineering instructor, and I spent most of my years doing that.

New Haven Jewish Community Historian; Early Days of the Jewish Historical Society

I became a member of the board of directors of the Westville Synagogue and became involved with some of the early founders of the Jewish Historical Society of Greater New Haven through working on the history of the synagogue in 1972, for their twentieth anniversary celebration. So I researched that, along with the history of the Rose Street Shul (B'nai Israel) and the Beth Hamedrosh Hagodol, which had merged with Westville. I was actually able to find people who remembered back to 1892 when Rose Street was started. I was eventually directed to call Harvey Ladin, and spent many evenings with him in his basement, where he had what is now our JHS archive; preserving this material was his passion. He felt that the records of the Jewish community needed to be preserved. He collected historic materials including old minute books of synagogues in his basement on Central Avenue. He had several bookcases and boxes full of stuff, and kept larger items in his attic.

Later, in 1976, Harvey began thinking of starting a historical society because he was running out of room for materials in his house. I was at one of the first planning meetings in his office on Temple Street in New Haven. Judith Schiff from Yale was there among others and we talked of forming a society. We needed suitable space. Raising money was not an issue then; we were looking for free space if we could get it. The primary purpose, number one, was the preservation of the archives. Number two was disseminating that information to the New Haven community.

The first home for the Jewish Historical Society was at the Jewish Home for the Aged on Davenport Avenue. It was a small room, and it got crowded quickly as more material was acquired. Miriam Schwartz was one of our initial archivists. At that point I was very involved in doing research and answering questions. I enjoyed doing the research, so a lot of that went to me. Harvey Ladin thought we should publish a book because we had so much material, which the community should be aware of, and that became Volume I of *Jews in New Haven*. We needed an editor to publish the book and Harvey found Jonathan Sarna, then a graduate student at Yale who is now a well known historian at Brandeis University. He agreed to edit Volume I, and I became the chief researcher and photo editor. Harvey ran the archives, and was president until early 1980s. When his health was failing, he approached me to be the curator of the Society, and I agreed. The work involved all of the things Marvin Bargar is doing now: organizing the

material, using a system which had been set up by Judy Schiff, a research archivist at Yale. It was my job to be sure all of that was done properly. I also found out about how to preserve materials in acid free boxes and folders. We got a lot of donations of these items from Yale. Slowly we began to preserve everything we had in the archives.

Evolution of the Jewish Historical Society

We maintain a finding aid so people can find what they are looking for. That is where researchers can find out where materials can be found, which numbered box they are in. The society has grown a lot, but its primary purposes seem to have shifted. Meetings and trips were not a top priority. Somehow we now have a need for more money. Harvey was never interested in getting much money; he thought we should be self-sustaining. The publication of Volume I of *Jews in New Haven* was not that expensive. We had donors and raised about \$700-\$800. Our purpose was not to make money but to disseminate the information. All the funds received from the sale of books were to go toward printing the next book.

When the archives needed more space than the Jewish Home had, we found that Southern Connecticut State University would allow us to come on campus [as part of the Ethnic Heritage Center] and we moved everything there. In the age of computers, we have a long way to go. We have had a website that I created and maintained for over ten years with pictures and other materials that people look at from around the globe. Because of the website, we have had many inquiries from people looking for information. A lot more could be put on the internet that people could access, by continuing to build our website. Also, as much of our archive as possible should be digitized for easier access and as backup, as other libraries are doing.

I was involved with all editions of our publications of *Jews in New Haven*, up until Volume VI. In Volume II, which Barry Herman edited, we talked quite regularly about what should be included. I worked with Barry as editor of Volume III. Volume IV was edited by Renée Kra, and I spent a lot of time working with her on that; Renée and I co-edited Volume V. I did Volume VI on my own. It took a long time to decide what to include. There were a number of articles submitted that we didn't use because facts were not accurate or could not be documented. We went out of our way to research material to be sure it was valid and deserved to be published. It took a couple of years to do this editing work.

Encyclopedia of Jews in New Haven

When I first started researching in the 1970s, all my research was on pieces of paper, before the age of computers. When I got my first computer in the middle 1980s, I started copying all my notes from little scraps of paper into one long Word document. Eventually, that became quite large. There was so much good information there that I thought other people should have access to it. Since a lot of people didn't have computers, I decided the best way was to publish it in book form. The *Encyclopedia* contains 700-800 pages of research notes. I basically printed it on my computer at home, produced a number of copies, and had them bound; I self-published. There is a copy of it in the State Library as well, and I have gotten responses from individuals who have used it for research. The book is also available on CD as a Word or text document.

Sharing Information from the Archives

Now that we have a presence on the internet, that will take care of itself. In the past, when we published a book, we distributed numerous free copies to libraries across the country so they would have access to it.

Paper disintegrates over time and the holdings of many libraries are literally falling apart. The age of the computer has changed the nature of information technology a lot. Many books are available online. Some are still nice to have as an object, but many books are freely available. Priorities over the next decade: one of the things is the digitization of the most important materials in the archives so they are not lost. They could be scanned and saved. Another primary goal should be encouraging organizations to give their materials to us. This is a matter of community education; as the community becomes more educated about the importance of preserving these materials for future generations, this will change.

We need an outreach program to let the community know about material in our archives, with displays at the Jewish Community Center, where many go. Other elements of outreach would be to get groups to visit and see what we have in our archives. We used to have essay contests in high schools where kids can write about family or Jewish history; we used to give prizes. Many people are home with picture albums and family memorabilia that they don't know could be valuable to us. We will soon need more space. Our future is bright, but we need to involve more young people to continue this work.

Interview with Harold Miller: Family Life and Focus on B'nai B'rith, Horeb Lodge

By Rhoda Sachs Zahler

Harold Miller is an accountant in New Haven. His family has provided leadership to the local Jewish community since 1914. In this interview he recounts his family history and some examples of his work since the 1970s with local, national, and international B'nai B'rith projects. More information about the history of the B'nai B'rith Chapter 25, the Horeb Lodge, may be found in previous volumes of Jews in New Haven (see complete index), and original documents are preserved in the archives of the Jewish Historical Society of Greater New Haven. The B'nai B'rith web site (www.bnaibrith.org) describes the organization's current activities in detail. Mr. Miller recommends B'nai B'rith: The Story of a Covenant by Edward E. Grusd as a readable history, covering the period from B'nai B'rith's founding in 1843 through the 1960s.

The Miller Family: New Haven Roots

My paternal grandparents, Isadore and Elsie Miller, came to New Haven in 1908 by way of New York, from a small town on the Poland-Russian border. . They came to start a new life. Other relatives had preceded them in coming to New Haven. They were married on November 8, 1914 on the third floor of Elsie's sister's house in the Wooster Square area. He was twenty years old and she was seventeen when they were married. Within three weeks Izzy opened a tailor shop off Grand Avenue and was in business for seventy-four years. They had a wonderful relationship and everyone knew them. She lived to the age of ninety-one, he to ninety-five.

Zayde Izzy was a Hebrew scholar; if needed, he would serve as a substitute rabbi and cantor at Temple Keser Israel when the shul was located at the corner of Sherman Avenue and Chapel Street. He was president of the shul in 1948. On Grand Avenue and Bradley Street where his last clothing store was located, he would sometimes sit in a chair out on the sidewalk, and people would come by to ask him questions about life. He would answer, This is what is said in the Talmud and Gemorah, this is how you behave,

this is how you act.” It was like a scene from *Fiddler on the Roof*. It also gave me a tremendous feeling to see him reading the Torah, every parashat, every week, on the bimah at Keser Israel.

Bubbe Elsie was a wonderful lady, warm, and inviting, especially on Jewish holidays. We would come back from shul, and Zayde would say, “Look at the beautiful table she made for us. So what do you think, Hershel, I should keep her for another week?” Bubbe would say, “Sit down, Izzy, and eat your soup.” They were very special people.

My mother’s parents, the Friedlands, also lived in New Haven. My mother Martha was the second of six children in the family, two girls and four boys. They were very hard-working, and during the Depression my grandfather had a vegetable cart to make ends meet. They lived in a small house at 36 Lines Street off Washington Avenue. I especially remember the holidays and how much fun it was sitting around a huge, crowded table in the living room with all of my aunts, uncles, and cousins. It was a very warm and inviting place to be and I always looked forward to it.

My parents were married on December 28, 1941, just three weeks after Pearl Harbor. My father, William, could not go into the armed forces because he was severely overweight. He was 6’2”, 360 pounds, with a 56-inch waist. As warm and wonderful as he was, he unfortunately died of cancer in 1960 at the age of forty. He had many different jobs but eventually went to work in the family clothing store on Grand Ave. It was really a family-run store with my father, two uncles, my grandfather, and his brother, and my aunt as the bookkeeper. Zayde always told me I could go into the family clothing business as well but I would say, “I don’t want to cut pants and measure cuffs!” They were consummate tailors from the old country, specializing in custom tailoring. They also had ready-made clothes. Alterations of any kind were done easily for men’s clothes. They had a terrific reputation. My father worked there for quite a while, and volunteered a lot in the community, with the fire and police departments and B’nai B’rith.

My earliest memories of New Haven as a child are of our house at 97 Sylvan Avenue, near Orchard Street, on the first floor of a three-family house. I went to Scranton Street School through the fourth grade, and remember that my teachers there included Mrs. Biamberg, Mrs. Schoonmaker, and Mrs. Sortito. I also went to the Hebrew Day School on Dwight Street, and Rabbi Maurice Hecht was one of my first teachers. I went on Tuesdays and Thursdays after school, walking down Legion Avenue to Dwight Street, where the old Jewish Center was on the corner. I liked Hebrew school, and I got an award for speed reading in Hebrew.

My bar mitzvah took place on February 4, 1956 at Keser Israel on the cor-

ner of Chapel and Sherman, across from St. Raphael's Hospital. I was the oldest grandson on both sides of the family, and it was a big event with over 300 people attending: such was the reputation of my grandfather. I loved it; my parashat (Yitro) was about receiving the Ten Commandments. In my speech, I proudly announced, "I've got one of the most important parashot in all five books." Rabbi Andrew Klein and Cantor Morris Levinson were terrific people to work with for my bar mitzvah studies. The next day there was a big party for me at Keser Israel. My grandfather and his two brothers Joe and Dave sang Jewish songs on the stage for hours. They were known all around town as the Three Cantors.



Harold Miller

When I was seventeen, my father passed away. He had cancer. I remember that many times he would wake up at night in pain and drive himself to the emergency room for a shot. It was a sad time. I was a student at Hillhouse High School, and the oldest of four children. My youngest sister was three. He died on a Sunday, February 21, 1960. We buried him right away, on Monday. The procession was hundreds of cars long, and we got calls for days afterward saying that more people would have come if they had known. We sat shiva for a week, and I started going to shul every day to say kaddish for eleven months. I got a lot of solace out of that, and it

was very inspiring for me. Then I graduated that June from Hillhouse. It was a difficult time. My mother had the four of us and did a fabulous job. I remember the Social Security checks coming to us. That is what we lived on, plus help from relatives. I had to borrow \$500 from my uncle to go to the University of Connecticut, and made sure to pay it back.

B'nai B'rith Chapter 25, Horeb Lodge

B'nai B'rith was a family thing for me. My father and grandfather had belonged. They were also Masons. I started going to a few meetings in the mid-1970s and became very comfortable right away. The meetings initially were in a building where Congregation Beth El-Keser Israel is now, on Harrison Street. Then we met at the old Jewish Community Center at 1156 Chapel Street, on the second floor. There were many dedicated members of the Lodge there that I got to know well including George Brunswick, Herb Setlow, Sid Glichenhouse, Syd Bruskin, Erwin Harrison, Jimmy Henchel, and many others. They were all very supportive to me and enthusiastic about the work of the organization.

New Haven was home to Chapter 25, Horeb Lodge, founded in 1856, thirteen years after B'nai B'rith was started on October 13, 1843 on the Lower East Side of Manhattan at the Sinsheimer Café [60 Essex Street] by twelve men of German Jewish descent with a genuine love of Judaism. I have a copy of the original charter [which is housed at the Jewish Historical Society of Greater New Haven]. B'nai B'rith is one of the oldest service organizations in the country, older than the Red Cross. Some of the original founders in New Haven included Maier Zunder and the Ullman family. In those days, hundreds attended events sponsored by the local Lodge. Throughout the United States and the world, in times of Jewish needs, B'nai B'rith was at the forefront. They created the Anti-Defamation League (ADL) in 1913; college campus Hillels beginning in 1923-24; and the B'nai B'rith Youth Organizations AZA [Aleph Zadik Aleph] and BBG [B'nai B'rith Girls] in 1924-25. If you wanted to be involved with the Jewish community, you wanted to be part of it. You saw what they supported, and it was all good. It did not matter if you were rich or poor, they wanted you and needed your time and effort. There were no cliques involved. They didn't ask for a minimum contribution for participation. I liked that. The good they did appealed to me, from food and medical drives to raising money in response to a tragedy in the world or to help Israel. I was happy to be part of it.

There were all men in the Lodges; B'nai B'rith women had their own

chapters for quite a while. The women formed a separate Jewish Women International a few years back, then B'nai B'rith decided that women should be able to be members as well, so our chapter then became the Horeb Unit.

Examples of Local B'nai B'rith Service Projects

I've been involved in a few special projects over the years. For the last fifty years or so we have gone to the VA Hospital in West Haven on Christmas Eve to bring gifts to the patients and raise their spirit around the holidays. They took one look at me and thought I'd make a great Santa Claus, and I've been in that role now for about the last twenty-five years. My family comes with me each year, as well as many other B'nai B'rith and BBYO volunteers, visiting all the floors and cheering up the patients. Many times we are the only people they see for the holiday. I help solicit presents from area businesses in October and November—gifts such as decks of cards, toothpaste, stationery, and candy for the nurses. We have our song sheets—here is this nice group of Jewish people singing Christmas carols! The veterans are very special. Many are confined to their beds and some are so appreciative to see us that they try to sing along even though it's difficult for them. We used to also visit on Hanukkah when there were enough Jewish patients at the VA Hospital. There is a particularly satisfying feeling that I get upon leaving the hospital knowing that I've been able to cheer up these veterans in some way and I know that feeling is shared by all of us who participate.

I'm also in charge of Project HOPE (Help Our People Everywhere). We raise funds for Passover food packages, and feed 350-400 families in need in the Greater New Haven, Bridgeport, New London, and Waterbury areas. I coordinate with the Jewish Family Service offices, and they tell me the number of food packages they need each year. We raise the money for the food through our membership, local synagogues, and other individuals, and buy kosher for Passover food items in bulk through our national office in New York. The food is shipped from New York to the JCC in Woodbridge, and on the Sunday morning before Pesach we form an assembly line to put the packages together, with help from our Lodge members, our B'nai B'rith Youth Organization, and other volunteers. We usually start at 9:30 in the morning, and place boxes of matzo, jars of gefilte fish and horseradish, eggs, and other Passover foods into bags. Later, volunteers from the various Jewish Family Service offices come to pick up the number of bags they had requested and bring them back to their local areas and we help to load up their cars. Last year, we packed 160 packages for New Haven alone. This

project is done by B'nai B'rith across the country. In the Philadelphia area, they even manage to deliver some hot meals and in New York City they have a separate Project HOPE for Hanukkah as well as Passover. In fact if funding were available, I would love to expand Project HOPE to include Hanukkah also in this area.

B'nai B'rith Senior Housing

The latest community service I've been involved with is the B'nai B'rith Senior Housing, which was founded by the organization in the early 1970s. B'nai B'rith has now become the largest Jewish provider of sponsored subsidized housing with thirty-eight buildings throughout the United States, Canada, and elsewhere. In New Haven, we worked with HUD [the U.S. Department of Housing and Urban Development] and our office in Washington to apply for funding, following all the HUD guidelines for subsidized senior housing. I was asked to put the group together in New Haven to explore the possibility. I thought it would be a great idea, but didn't realize how much time it would take. I found a HUD consultant, Jon Gottlieb, from Hamden, and an architect, Paul Bailey, from New Haven. Our complete package was submitted to HUD in the fall of 1996 and to our surprise and good fortune it was approved on its first submission. They gave us \$3.5 million to go ahead and build the building.

I worked with Herb Setlow in arranging for him to donate a two-acre parcel of property that he owned on Fountain Street for us to build the building. We had the appraisals completed, and the land was donated. One problem we didn't expect, however, was neighborhood opposition. According to the zoning ordinances, we could have built up to eighty-nine units on the site, but we settled for forty units so as not to block the view of West Rock for the neighbors and to work within our budget. A lot of neighbors came out in opposition, and we had some contentious meetings in the mayor's office. Some neighbors didn't want low-income housing, traffic, or noise. I convinced them that as senior housing, it would be quiet, improve security with additional lighting, and actually clean up the vacant parcel. That is exactly what we did. Now they love it. A couple of people from the neighborhood have even applied to live there. We call the building Fountain Heights and it is officially owned by B'nai B'rith Housing of New Haven, Inc. The construction took more time than I had anticipated. We had to deal with HUD filings, choosing a construction manager, bids from construction companies, and weekly meetings. The end result is a wonderful building and every time I'm there I get a tremendous feeling of accomplishment.

People smile and want to hug you for giving them such a wonderful place to live.

Following the construction, we of course followed HUD guidelines to select the initial tenants. Under the HUD 202 guidelines, the tenants had to be at least sixty-two years old and have an income below the area median, which at that time was \$21,400 for a single person. We were required to advertise first to those who were least likely to live there, so we placed ads in the weekly Italian paper, Polish paper, and the papers of other ethnic groups for a few weeks before we placed ads in the *Jewish Ledger* or the *New Haven Register*. In the meantime, I retained the services of HOME, Inc. to manage the property and interview and select the tenants. On the first day applications were accepted at HOME, Inc., people were in line at 7 in the morning waiting for the door to open. It was a big hit with the Westville Synagogue, which is right around the corner. The tenants, of course, are both Jews and non-Jews and they all love to live there. Needless to say, their families are thrilled for them as well.

This is HUD subsidized senior housing, not assisted living. The residents must be able to feed and clothe themselves, and perform other defined "activities of daily living." If they start to fail or become disoriented, their families are called, and the hard decision is made about moving them somewhere else. HOME, Inc. makes the assessments as the management company. At the moment there is a three- to four-year waiting list as the residents never want to leave. There is a wonderful manager on-site who arranges for buses to the JCC, shopping, and even to some Shubert Theater matinees. We had someone from Southern Connecticut State University giving English lessons to some of the Russian tenants, and Mrs. Hecht walks there with a shabbat dinner on Friday afternoon. There is a kitchen and common area, with music, bingo, movie night, mah jong, and family celebrations. There was even a bat mitzvah service held there last year.

International B'nai B'rith Involvement

I have been active within the B'nai B'rith organization now for approximately thirty years. I currently serve as vice-president for finance for our district [Connecticut and New York] and also serve on the International Board of Governors. We have NGO [non-governmental organization] status at the U.N. and we sponsor special events there with representatives from many countries and other significant programs. This year we had a

special program with a teacher from a small town in Tennessee who developed the Paper Clip Project; having students collect six million paper clips to understand the meaning of the number of Jews killed in the Holocaust. They had very little knowledge or understanding of the Holocaust at all before this program was started. They were overwhelmed with the number of paper clips collected and in an effort to find some place to put them all, the teacher and principal felt that it would be a remarkable achievement if they could arrange for one of the original railroad cars that had been used to transport Jews to one of the camps to be shipped to Tennessee and store all the clips in it. They also arranged to have five Holocaust survivors from Long Island come and speak to the entire community. This is indicative of the type of programs we bring to the entire world community. Every year, we have different programs at the U.N. [More details about this work can be found on the United Nations web site.]

Above all, I have learned through the years that B'nai B'rith is comprised of many dedicated people who feel very strongly about community service, helping those in need, and the welfare of the State of Israel. In over fifty countries around the world we are recognized as the global voice of the Jewish community. Here in the United States, our recognition is such that presidential candidates typically seek us out in election years to ask for our support. Our disaster relief fund continually works to raise funds and provide for humanitarian needs following catastrophic events such as the tsunami in Southeast Asia or Hurricane Katrina. From the time I've been a member I've come to appreciate the works of B'nai B'rith whether it be in senior services, community action, human rights and advocacy, disaster relief, or fighting intolerance and anti-Semitism.

My Family

I have been happily married for thirty-five years and my wife Bobbie and I have two marvelous sons, Wes and Steven. It is inspiring to me that my family both appreciates and participates in the B'nai B'rith activities with which I am so involved. They help to pack food packages at Passover, they help to cheer up our veterans, and they have always supported my involvement in community services. I am also proud of the fact that this tradition of giving back continues with my sons. Wes was the president of his service fraternity in college and a B'nai B'rith Youth advisor for many years. Steven performs his magic and juggling skills for our veterans and seniors. Both boys know how good it feels to give of oneself and I know this family tradition will continue with them.

Interview with Malcolm and Rae Webber and Barbara Cushen

Focus: History of the Connecticut Regional Office of the Anti-Defamation League, 1968-1987

By Rhoda Sachs Zahler

Malcolm (Mal) Webber served as the director of the Connecticut Regional Office of the Anti-Defamation League (ADL) from 1968 to 1984. During that time he led the organization to historic accomplishments in the protection of civil rights and the promotion of equal employment opportunities for Jews and other minorities. His civic involvements have included serving as chair of the New Haven Library Board, where he also headed the committee handling the expansion and remodeling of the main library. His wife, Rae Webber, graduated Phi Beta Kappa from Pembroke College and worked as a federal Equal Employment Opportunity officer. She also served as chair of the New Haven Disabilities Commission and as head of the New Haven Community Action Agency. She was named the 1990 New Haven Woman of the Year at the Women in Leadership luncheon. Barbara Cushen was Mal's secretary and remained at the ADL until she retired in 1998.



Malcolm and Rae Webber

From Springfield, Massachusetts, to New Haven, Connecticut

Mal and Rae Webber have always fought for civil rights for everyone. As Rae said during our interview on January 23, 2008, “We always worked for civil rights; that’s our shtik.” They began their work in Springfield, Massachusetts in the 1950’s, where Rae ran the Springfield office of the Boston ADL. Rae remembers an early Springfield incident, a threat to Temple Beth El. With the cooperation of a local dry cleaner, papers were found in a pocket that allowed the police to find the person responsible. Mal worked in industry until he became Chairman of the Massachusetts Commission Against Discrimination in 1961. He says, “Rae got me into it. It was a part-time job, but she encouraged me to do it full-time, since she was working.” It was an exciting time. Mal helped to initiate and pass state and federal civil rights legislation and then to implement the new laws locally. He remembers witnessing the signing of the 1964 Civil Rights Act in Washington, D.C. He chaired the Commission until 1968. That year, the newly elected Republican governor of Massachusetts decided to appoint a Republican as commissioner. Mal was offered a position in New Haven as director of the Connecticut Regional Office of the ADL. Mal recalls, “My lady told me to take it so I did. We moved to a house on Kohary Drive in New Haven. I met Barbara Cushen at the ADL office when I started.”

ADL Films and Office at 1184 Chapel Street

When the Connecticut Regional ADL office was founded in the late 1950s, Hy Haves, a native of New Haven, served as the first director. He was followed by Mort Feigenbaum, and then Arthur Spiegel, who had been promoted from the ADL office in Florida. Mr. Spiegel hired Barbara Cushen in February 1967. In the fall of 1967, Mr. Spiegel left the ADL to take the position of executive director of the Jewish Community Council in New Haven. Mal Webber was hired to replace him. Mal was to begin work on January 1, 1968, but he broke his leg skiing and started the first week in March. Meanwhile, Barbara kept the ADL afloat.

The Connecticut ADL office was then located in the basement of 1184 Chapel Street. Barbara recalls, “It was a cozy office, down a flight of stairs, with my office to the left, Mal’s to the right, a large conference room, and a rear room used for checking and mending the collection of 16 millimeter civil rights films that we loaned to libraries, schools, churches, and other civic groups. The films covered topics ranging from the Adolf Eichmann trial in Israel, to Equal Opportunity legislation, and many on the Holocaust.”

Barbara adds that two popular films were *Freedom to Read*, about the issue of libraries that burned books on controversial topics, and *Avenue of the Just*, about righteous gentiles who had saved Jews during the Holocaust. This film was very popular with high school teachers and students. "There was a kit of Jewish religious articles that went along with a film about Judaism. This was loaned to a lot of churches interested in fostering good relations with the Jewish community. We spent a lot of time on promoting film rentals."

Annually, ADL distributed a film and publications catalog. The films and publications were also advertised in the B'nai B'rith Memo and Date Book, a school-year calendar distributed free to area educators by B'nai B'rith lodges and chapters. The Memo Book included all of the Jewish holidays so that teachers would know not to schedule tests on major Jewish holidays. Mal says, "Steve Saltzman [ADL board member] and I went to schools, churches, and libraries a couple of times a year with Memo Books and film catalogs, and they all used them." They were widely distributed throughout the state. The ADL also had a book store for the sale of its publications.

In the 1970s, the ADL became independent from B'nai B'rith. Mal says, "We recruited the best people to the ADL board." According to Rae, ADL became "a professional agency in the field of inter-group relations." Barbara recalls that the main ADL office in New York introduced a lot of materials on black-Jewish relations, dialogues, and black history. These were the social justice challenges of the time.

Connecticut ADL Board

Barbara notes that when Mal came to the Connecticut ADL in 1968, the board included many of the founding members who had been responsible for getting the Connecticut office located in New Haven. They included community leaders Steve Saltzman, Lester Hirschman, Martin Gant, Dr. David Rozen, Herbert D. Setlow, Sidney Sussman, Laurel Vlock, John Fox, and Milton Kadish. The ADL board was supposed to draw a majority of its members from B'nai B'rith's board. Mal says, "A lot of the board members were very active, and came with me to meetings. I would be out of the office one or two days a week, working with Federations around the state, bringing them our materials. For example, we made a film in New Haven on the Holocaust, which was used by the Connecticut Department of Education for educational purposes. They also wanted information on the Turkish massacres of the Armenians. By today's standards this film was inferior, but for those days it was new and exciting. We recruited Holocaust

survivors to go out and speak about their experiences during the Holocaust, along with the film.

“When the Connecticut Jewish Community Relations Council experienced financial difficulties in the early 1970s the ADL provided them with office space and Rae did a lot of work on that, keeping it alive. Louise Et-kind later became their director.”

Race Relations in New Haven and Hartford

The ADL also provided materials on inter-group relations education. Mal served as an “observer during the riots on the Green, at the time of the Black Panther trial. I was an advisor to both the mayor and black organizations. John Daniels was very active in those days, and I knew him well before he became mayor. I worked closely with Reverend Philpot and Reverend William Sloan Coffin. In those days, as today, ADL was looked on as the social justice arm of the Jewish community. Today the Jewish communities have Jewish Community Relations Councils; in those days they were just getting started. We had some experience in this area, so they relied on us. Hartford even gave us a substantial contribution each year, and I assisted with their community relations problems....When there were conflicts in schools, I handled that. I came here with a certain reputation, which expanded.”

Barbara adds that Mal was experienced with anti-discrimination legislation because of his work with the Massachusetts Commission Against Discrimination. Many employers and workers did not know the law, and had no experience with integration. Mal notes, “I investigated discrimination cases, got the facts, and presented them to both parties. Often that would solve the case....If someone didn’t get a job and thought religion was a factor, this was not always the case once all the facts were collected. I helped to mediate these situations....If a person called the ADL office with a discrimination complaint, such as if the individual’s employer would not let them take a day off for a Jewish holiday, the ADL often had to bring the case to the Connecticut Commission on Human Rights. If the facts were true, we represented that person.”

Initial Home for the Holocaust Archives

Mal recalls, “When I arrived, ADL already had a television program with Laurel Vlock, every Sunday morning, at 8, on Chanel 8. She interviewed many guests. She and her father, Mr. John Fox, were friends of the ADL and served on our board. There was an organization of Holocaust survivors,

and Willie Rosenberg was part of that group. He had a dream of filming people's testimonies about their experiences during the Holocaust and putting it on record. He worked with Laurel to do the filming, and got contributions for the project. Laurel asked us to help, and we used our knowledge and expertise to help them get started. They filmed in our office initially. Barbara put a lot of time into this in the late 1970s, working nights with others including Dr. Dori Laub, Ludwig Friedenberg, and Professor Geoffrey Hartmann of Yale. We were located at the Jewish Community Center on Chapel Street during this time."

Mal also mediated the transition of the Holocaust Archives to Yale University. "While some of the survivors worried about Yale taking over the collection, we knew that this change would make it an international effort. ...We knew that survivors around the world were not likely to send their stories to the ADL in New Haven, but that they would work with Yale University. Geoffrey Hartmann wanted it at Yale. He knew as a professor at Yale that this was history that most people were not that aware of....The city of Miami had recorded fifteen histories of Holocaust survivors, and sent them in because it was Yale."

The ADL also began the tradition of holding an annual Holocaust Memorial Day at the state capital, and helped Holocaust survivors create a monument in New Haven on city park land on Whalley Avenue. Mal and Rae brought back soil from Auschwitz, which was buried under the monument. "When there was some vandalism at the site—swastikas were painted—we saw that the city was called and they saw that it was cleaned up right away. The ADL worked fast in these situations of hate crimes."

1184 Chapel to Jewish Community Center on Chapel Street

Mal remembers, "When the Jewish Community Center (JCC) remodeled its building on Chapel Street in 1979, the Federation offered us an office on the second floor. Two classrooms were remodeled for us. It didn't take us long to make up our mind. Before we moved, we had witnessed a bullet through our door and a sticker saying 'Hitler was right' on our old door. I made a mistake: I didn't report it to the police, knowing that whoever did it was looking for the publicity. I think we should have; we would have raised more money if these hate crimes had been reported." Barbara notes, "When the B'nai B'rith headquarters in Washington, D.C., was taken over by a radical group, the police were guarding our office until they stormed the building in Washington and got the perpetrators."

Mal recalls the new offices: "We were located on the second floor with



Barbara Cushen

the offices of Israel Bonds, the Jewish Federation, Camp Laurelwood, and the Department of Jewish Education. We shared the Federation's copy machine, and had close relationship as before; we always collaborated. It was nice to have Jewish organizations together. Arthur Spiegel [Director of the Jewish Federation] brought discrimination problems to us at the ADL. We were the experts in that field, others weren't."

Fighting Hate Crimes, *Dolls for Democracy*

Mal describes their work at the time: "The ADL was responsible for laws being passed punishing hate crimes. We were leaders on legislative matters in the Jewish community. We put out a mimeographed newsletter to over 300 people and organizations around the state, and had a weekly column in the *Jewish Ledger* on important topics, ranging from the plight of Soviet Jewry to gentiles who saved Jews during the Holocaust.

"In our office, we kept updated files on members of hate groups in Connecticut, such as the KKK and John Birch Society. We knew exactly what their positions were, and who their leaders were. We kept a file of hate mail and of racist and anti-Semitic letters-to-the-editor. When there were incidents, such as racist groups holding marches or rallies, we worked closely with the local police and FBI. They were usually very cooperative. I'll never forget one incident: at the [Jewish] cemetery in East Haven, swastikas

and hate messages were spray painted. I went to the chief of police with [ADL board member] Marty Gant. The police chief said it was vandalism. I said, 'That is not vandalism—"Kill the Jews" and a swastika. That is a hate crime.' The ADL deals with hate crimes against all groups. The public and police are more aware of this now, more sophisticated.

"To assist with community education promoting appreciation of people from different backgrounds and cultures, the ADL, in cooperation with B'nai B'rith Women volunteers, instituted the *Dolls for Democracy* project. Dolls representing famous people from diverse races and cultures were brought to schools, and the stories of their contributions were explained and discussed." A set of these dolls may be found today in the Ethnic Heritage Center at Southern Connecticut State University.

Fighting Employment Discrimination

Rae and Barbara both note that in its early days the ADL dealt with a tremendous amount of employment discrimination based on race, religion, and national origin. New legislation that was being enacted was not known and followed by employers. Barbara says, "The banks, UI [United Illuminating], the phone company, the post office, they all discriminated against Jews. People didn't know that there was a State Human Rights Commission to investigate these cases. I helped them, Jews and blacks, file the complaints, and follow up. It was amazing, the lack of knowledge people had. Hiring blacks was practically unknown; the laws came and required pressure [for enforcement]. ADL organized the pressure. Changes don't come about unless there are people and groups coming together to make their voices heard. Mal lobbied for federal and state legislation prohibiting employment discrimination, and formed close alliances with state and federal officials including Chris Dodd, Joe Lieberman, and Abraham Ribicoff. The ADL was the main lobbying group for these changes at that time. We are talking about history—things are very different now." Today, more people understand the laws protecting individuals from hate crimes and discrimination, and there are many groups that work to promote inter-group dialogue and understanding. Mal and the early ADL helped to create the framework for this work by lobbying for human rights legislation and ensuring that it was enforced.

Additional New Haven Jews Who Served on Active Military Duty for the United States

Compiled by Marvin S. Bargar

This list is an addition to the one published in Jews in New Haven, Volume 8, pages 187-239 2nd includes the names of those submitted since then.

Name	Rank	Branch	Years
Abrashkin, Morton			WWII
Albren, Louis	Captain	Army	WWII
Baron, Edith Kolsky	1st Lieutenant	Army	WWII
Baron, Harold		Army	WWII
Baskin, Arnold		Army	WWII
Berger, Samuel		Army	WWI
Blumberg, Harris		Army	WWI
Botwick, Harold Barry	Captain	Army	WWII
Brent, Monroe		Navy	Korea
Cantrowitz, Samuel		Army	Civil War
Chernin, Max		Army	WWI
Chetrick, Allen		Navy	WWII
Cohen, Edward D.		Navy	WWII
Cohen, Norman J.		Army	WWII
Cohen, Saul S.		Navy	WWII
Cohn, Henry			WWII
Deskin, George		Army	WWI
Dittelbach, Harry		Army	Civil War
Dryfus, Charles		Army	Civil War
Dworkin, Adam	Lieutenant	Navy	Persian Gulf
Faiman, Milton	Sergeant	Army	WWII
Fast, Harry		Army	WWI
Feldman, Erwin	Master Sergeant	Army	WWII
Fischman, Sherwin	1st Lieutenant	Army	Korea
Fleischman, Morton		Army	WWII
Frankel, Zelda		WAAC	WWII
Frohman, Jacob		Army	WWII
Frohman, Sidney		Army	WWII

Gerall, Arnold		Navy	WWII
Gerall, Barney		Army	WWI
Gerall, Charles		Army	WWII
Gerall, Harold		Army	WWII
Glassman, David		Army	WWII
Glassman, Doris		WAAC	WWII
Gleicher, Arthur	Captain	Army	WWII
Gleicher, Frances	Sergeant	WAAC	WWII
Goodman, Norman		Army	WWII
Gordon, Herbert		Army	WWII
Gordon, Martin	G.M.1st	Navy	WWII
Greenberg, Mary		WAAC	WWII
Grossman, Richard		Army	WWII
Haut, Merton		Army	WWII
Hodes, Meyer		Army	WWI
Hoshland, Nathan		Army	Civil War
Isaac, Julius		Army	Civil War
Jacobson, Edward		Coast Guard	WWII
Joseph, Sidney		Navy	WWII
Kahan, Lillian G.	Lieutenant	Army	WWII
Kaletsky, Samuel		Army	WWII
Kanoff, Raymond J.		Army	WWII
Kaplan, Henry	Major	Army	WWII
Kaufman, Mitchell		Army	WWI
Ketainick, Lillian		WAAC	WWII
Kleinman, Melvin		Army	WWII
Komisar, Harold		Army	WWII
Kurhan, Isadore			WWII
Labov, Joseph	Ensign	Navy	WWII
Lebov, Charles	Sergeant	Army	WWII
Lebov, Milton	Lieutenant	Army	WWII
Lesnow, George	Captain	Army	WWII
Levine, Paul		Air Force	Korea
Levy, Daniel M.		Coast Guard	1993-1997
Levy, Richard I.		Army	1964

Lurie, Harry	Private 1st Class	Army	WWII
Lurie, Simon	Private 1st Class	Army	WWII
Malina, Meyer		Marines	WWII
Malkin, Moses M.			WWII
Margolis, Lester		Navy	WWII
Marinoff, Sidney		Army	WWII
Markle, Louis			
Mirkin, Joseph	Lieutenant Colonel	Army	WWII
Myers, Peter		Navy	Korea
Myers, Sidney		Army	WWII
Newman, Leon		Army	Civil War
Oberman, Louis	Corporal	Army	WWI
Paroly, Bernard	Lieutenant	Army	WWII
Rentschler, Jacob		Army	WWI
Rosenberg, Jerome		Army	WWII
Rosencrans, William C.		Navy	WWI
Rosenfield, Herman		Army	WWII
Rosenfield, Milton J.	Captain	Army	WWII
Rosenthal, Richard	Major	Army	WWII
Rubin, Joseph A.		Army	WWI
Ruderman, David		Army	WWII
Rudnick, Jack		Army	Spanish-Amer War
Ruskin, Julius	Private 1st Class	Army	WWII
Russell, Herman		Army	WWII
Salowitz, Shepard			WWII
Sarkady, Lester	Lieutenant	Navy	Korea
Saxe, Stanley	Corporal	Army	Korea
Schwartz, Abe		Army	WWII
Schwartz, Hyman		Army	WWII
Schwartz, Max		Army	WWII
Schwartz, Rubin		Army	WWII
Siegle, Joseph			
Sinow, Abraham	T.P.D.O.	Navy	1937-1941
Sinow, Bernard	Technical Sergeant	Army	WWII
Sinow, Shirley	1st Lieutenant	Army	WWII

Sklarz, Leo	Captain	Army	WWII
Sabelman, Phillip	Lieutenant Colonel	Army	WWII
Straus, Moses		Army	Civil War
Sumner, Malvin	Major	Army	WWII
Sumner, Martin	1st Lieutenant	Army	WWII & Korea
Ticotsky, Samuel		Army	WWII
Timoner, Chana	Captain	Army	1992-1998
Tendler, Joseph	Private	Army	Korea
Volkman, Jacob		Army	WWII
Waldman, Herbert	Colonel	Army	WWII
Wallman, David			WWII
Weitzer		Army	WWII
Wertheimer, S.		Army	Civil War
Winik, Herbert		Navy	WWII
Yaffee, Harvey		Navy	1950-1952
Zeidenberg, Leonard		Army	WWII
Zimmerman, Robert		Navy	WWII

Summary of Meetings, Programs and Trips

Compiled by Dr. Barry E. Herman

EHC-Ethnic Heritage Center, New Haven, Connecticut
JCC-Jewish Community Center, Woodbridge, Connecticut

Date: Sunday, November 14, 2004, JCC
 Topic: Jewish Book Month Festival
 Presenter: Ira Wolfman, author of *Jewish New York Notable Neighborhoods and Memorable Moments*

Date: October 3, 2004, EHC
 Topic: *The Rescue of Danish Jews During the Holocaust of World War II*. Exhibit produced by the Danish Government on loan from the Hatikvah Holocaust Center.

Date: December 5, 2004, EHC
 Topic: "Growing up in Denmark under German occupation during World War II"
 Presenter: Peter Tveskov, author of *Conquered, Not Defeated*

Date: Sunday, April 10, 2005, Old Colonial Cemetery, Branford
 Topic: Rededication of the Gravestone of Isaac Moses, earliest known burial of a Jew in Connecticut in 1834. Part of JHS *Celebrate 350 Years of Jewish Life in America*. Musical selections by Tom Callinan, Connecticut's First Troubador.
 Presenters: Werner Hirsch, Barry Herman, dignitaries and speakers.

Date: Sunday, June 5, 2005, Slifka Center for Jewish Life at Yale.
 Topic: Event celebrating the publication of Volume VIII, *Jews in New Haven*, Dr. David S. Fischer, Editor/Author
 Presenter: Judith Ann Schiff, Chief Research Archivist, Yale University Sterling Memorial Library.

Date: Sunday, June 26, 2005, JCC
 Topic: Annual Meeting/Brunch, Installation of Officers, Board of Directors, Trustees. Presentation of Endowment Fund Certificates by Samuel Faiman, Chair.
 Program: *A Concert of Traditional Jewish Music* composed, played and sung by Tom Callinan, originator of *The Ballad of Isaac Moses*. Dr. Barry Herman, Chair of the Moses Cemetery Project. Literary Awards were given to Dr. Jonathan Sarna, Dr. Barry Herman, Werner Hirsch, and Dr. David Fischer.

- Date: Sunday, November 6, 2005, JCC
 Topic: Jewish Book Month Festival
 Presenter: Jonathan Mahler, author of *The Bronx Is Burning*
- Date: Sunday, November 13, 2005, JCC
 Topic: Jewish Book Month Festival
 Presenter: Judith Viorst, author of *I'm too Young to be Seventy and Other Delusions*
- Date: Sunday, November 13, 2005, EHC
 Topic: Opening Exhibit: *The Ever Changing Face of New Haven – A Census Journey*
- Date: Sunday, April 30, 2006, EHC
 Topic: Poster Project: *Prominent Jewish Americans with New Haven Connections*. Alan Falk, Graphic Artist.
- Date: Sunday, June 25, 2006, JCC
 Topic: Annual Meeting/Brunch, Installation of Officers, Board of Directors, Trustees.
 Presenter: Dr. Martin Glassner, "The Changing Economy of Israel"
- Date: Sunday, October 22, 2006, Westport Country Playhouse
 Topic: *Old Wicked Songs* by Jon Marans, a two-character drama.
 Trip Leader: Dr. Barry Herman
- Date: Sunday, October 29, 2006, JCC
 Topic: Jewish Book Month Festival
 Presenter: Sheryll Bellman, author of *America's Great Delis*
- Date: Wednesday, November 1, 2006, East Rock Park, New Haven
 Topic: Ceremony commemorating the restoration of the Angel of Peace summit atop the Soldiers and Sailors Monument, dedicated to Civil War Veterans, including over 6,000 Jews.
- Date: Sunday, March 18, 2007, JCC
 Topic: Joint meeting with the Italian American Historical Society of Connecticut.
 Presenters: Walter Wolff, Holocaust survivor and author of *Bad Times, Good People*, and Vincent Marmorale
- Date: Sunday, April 22, 2007, EHC
 Topic: Video: *A Taste of Passover* with Theodore Bikel
 Presenters: Rabbi Shia Hecht and Dr. Barry Herman

Date: Sunday, May 20, 2007, The Belvedere, New Haven
 Topic: JHS 30th Anniversary, 1976-2006, Annual Hall of Fame
 Honorees: Past Presidents: Dr. Barry Herman, Werner Hirsch, Judith Schiff, Joel Wasserman, Rita Gold, Sue Goodman, Ronald Ladin, Morton Horwitz, Albert Harary, Dr. Gary Fleischman, Charles Ludwig. Deceased Past Presidents: Harvey Ladin, Sherman Kramer, Herbert Setlow.
 Speakers: Barry Vine, MC-Sydney Perry. Music-Nefesh Klezmer Trio

Date: Sunday, June 17, 2007, JCC
 Topic: Annual Meeting/Brunch, Installation of Officers, Board of Directors, Trustees
 Presenter: Albert Harary, "Was Christopher Columbus Jewish?"

Date: Sunday, October 12, 2008, JCC
 Topic: Jewish Book Month Festival
 Presenter: Alana Newhouse, author of *A Living Lens: Photographs of Jewish Life from the Pages of The Forward*.

Date: Wednesday, November 14, 2007
 Topic: Cultural Day Bus Trip, *Sophie Tucker Exhibit*, Hartford Jewish Historical Society, National Yiddish Book Center, and lunch at Hampshire College, Amherst, Massachusetts.
 Trip Leader: Dr. Barry Herman

Date: January 26, 2008, JCC
 Topic: A Taste of Honey, Department of Jewish Education. *Remembering Our Roots: A Sentimental Journey Down Whalley Avenue*.
 Presenters: Panel: Ephrem Glenn, Sam Teitelman, Harold Miller, Stuart Miller. Moderator, Len Honeyman; Chair, Barbara Cushen; Photos, Marvin Bargar.

Date: Sunday, April 13, 2008, The Belvedere, New Haven
 Topic: Annual Hall of Fame Dinner
 Honorees: Rita Gold, Albert Harary, and Dr. Gary Fleischman. Master of Ceremonies, Barry Vine.

Date: Sunday, June 29, 2008, JCC
 Topic: Annual Meeting/Brunch, Installation of Officers, Board of Directors, Trustees.
 Presenter: Edie Goodmaster, JHS Treasurer and storyteller. "My Life with the Stars," an account of her experiences as secretary to Maurice Bailey, owner of the Shubert Theatre.

ORAL HISTORIES – Ongoing all year

Interviewer: Rhoda Zahler

Video Recorder: Marvin Bargar

Editors of Volume IX

DAVID S. FISCHER, M.D., editor of this ninth volume of *Jews in New Haven*, is a medical oncologist and a clinical professor of medicine (oncology) at Yale University School of Medicine. He is an attending physician at Yale New Haven Hospital and an emeritus attending physician at the Hospital of St. Raphael, where he was president of the medical staff. He was president of the New Haven Medical Association, the American Cancer Society (Connecticut Division), and a member of the board and honoree of the Leukemia-Lymphoma Society (Connecticut Division). He is currently vice-chairman of the Cancer Committee and chairman of the Transfusion Committee at Yale New Haven Hospital and teaches at the Yale Medical School Cancer Center. He edited and authored *Cancer Therapy* (1982), *The Cancer Chemotherapy Handbook* (1980, 1983, 1989, 1993, 1997, 2003) and *Follow-up of Cancer: A Handbook for Physicians* (Lippincott, 1996).

His many Jewish activities include: president of Bikur Cholim Sheveth Achim Synagogue, president of the medical board of the Jewish Home for the Aged, member of the board of the Department of Jewish Education and chairman of its Library Committee, member of the Jewish Historical Society, a founding member of the Slifka Center for Jewish Life at Yale, member of the Shabbos Group, member of the board of the Horowitz-Fischer Fund at Yale, member of Beth Sholom (lecturer in adult education program), and president of the Hebrew Congregation of Woodmont. He was editor and an author of the *Jews in New Haven* volume 8.

BARBARA A. RADER, Ph.D., assistant editor of this volume, is an editorial consultant to academic and educational publishers. She specializes in new product development, manuscript editing, and archival research. Over a twenty-year career as an acquisitions editor and publishing executive at academic book publishers, including Thomson Gale, the Greenwood Publishing Group, and Yale University Press, she developed and published academic and reference works in the humanities and social sciences. She is co-editor of *The Sleuth and the Scholar: Origins, Evolution, and Current Trends in Detective Fiction* (Greenwood Press, 1988). She received her Ph.D. from Rice University and wrote her doctoral dissertation on the novels of Saul Bellow. She is a member of Congregation Beth El-Keser Israel in Westville.

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