

Village of the Soul:
The Life of a Jewish Community

By

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To a great extent, each one of us is the product of the sum of our various experiences. This is only natural; as we face new experiences, we need to fall back on memories we have of similar incidents that could help guide us toward successful responses to new problems. If we learn properly, we take the lessons of all of our past experiences into each new encounter. In this way, we attempt to navigate our way through life's obstacles.

However, this process can be easily distorted. Such distortion occurs when a person judges someone he meets not as an individual but only as a member of a group. People certainly do have experiences as part of groups and different groups do have their own histories, but no individual's identity can rightly be reduced to his incidental group membership. From such judgments spring prejudice, bigotry, and other historical

hatreds. People can only avoid perpetuating such ills by ensuring that they do not confuse a person with a paradigm. The best way to avoid this temptation is through self-education about the histories of different groups, as well as by the cultivation of a sense of empathy for the experiences of individuals.

The experiences of groups can be said to constitute genres of experience. Such genres intertwine with the experiences of group members in ways unique to each individual and evince themselves in almost every form of human endeavor. To take a simple example; motherhood is an experiential genre in that billions of women have been mothers, and they all have certain experiences in common, such as the act of childbirth and the raising of children. However, no one mother faces exactly the same challenges in exactly the same way that any other mother does. Two mothers can compare notes, but each of them will interpret those notes according to what she has learned and experienced in her own life.

Similarly, a person's livelihood can fit the same pattern. Any farmer, physician, or janitor has concerns that he would be likely to have in common with all others in his vocation. However, each individual farmer, physician, or janitor faces challenges unique to their own unique circumstances. This idea of the experiential genre repeats itself in ways both large and small throughout people's lives.

However, some genres of experience are innate and immutable. Unlike such aspects of life as a career, which one can choose, immutable genres shadow lives from cradle to grave. Probably the most influential of those permanent, unselected genres is that of race and ethnicity. One cannot change the place where one was born, or the color of one's skin. However, "race" as it is generally defined in our society, is actually a false

genre; it has no intrinsic societal meaning other than as a method for dividing and persecuting people. Anyone with two brain cells to rub together ought to be able to realize this fact. Unfortunately, we have to deal in our society with the fact that this truth has historically been brutally ignored.

Ethnicity, on the other hand, is based on distinctions having some intrinsic value. People from different regions of the world are apt to have different experiences from one another stemming from the differing challenges they face in their diverse environments. Thus different cultures evolve, with their own distinct customs, beliefs, and mores.

Somewhere in between chosen genres such as a career and immutable genres such as ethnicity lies the genre of religious faith. People are born into families that adhere to particular faiths, and are usually raised as members of those religions. As they become adults, people often hold to the beliefs with which they were raised. Sometimes they either reject those beliefs outright or simply do not actively practice their faith. They have the ability to make a choice in the matter.

Also, unlike in the case of race, religion does have an intrinsic meaning other than dividing people into groups. Believers are divided by their adherence to different religious beliefs, but those divisions are generally the result of the nature of differing beliefs and ways of thinking, rather than something as pathetically insignificant as an individual's melanin content. In the final analysis, the moral codes of most of the great religions are more alike than different, with their ethical expressions being found in variations of the Golden Rule.

Judaism is in many ways unique in this continuum of genres of experience, as it is usually seen as both a religious faith and an ethnicity. It is thus a complete cultural unit,

with aspects of Jewish life ranging from Torah readings to klezmer music and matzah ball soup. Many people who do not subscribe to Jewish religious belief, or who do not even believe in God, still consider themselves culturally Jewish if they came from Jewish families. According to the traditional Jewish precepts as well, anyone born of a Jewish mother is considered to be Jewish themselves. This differs from Christianity, Islam, or Buddhism, for example. Those other faiths are first and last theologically based. There is not as much reference to the “Buddhist people,” whereas the “Jewish people” are often referred to as a cultural entity. Of course, this consideration is different from the bogus idea of a Jewish “race,” which died in polite circles in the wake of the Second World War.

The dual religious-cultural nature of what might be termed the “Jewish experience” is an intriguing concept, which I have studied a great deal. Growing up in Westchester, I was fairly oblivious to the existence of a Jewish community in the town. As I have grown older, I have become more aware of the need of everyone to educate themselves on the experiences of others. I have come to believe that it is an ethical imperative to make oneself of the experiences, historical and otherwise, of others. I would not want my ignorance of someone’s culture to be mistaken for animosity.

Since I would recommend such self-education to others, I can expect no less of myself. I firmly believe that it is crucial, particularly in a time of increasing societal Balkanization and alienation, for everyone to attempt to build ladders of knowledge and bridges of understanding in order to scale any walls of ignorance and cross any chasms of estrangement that divide us.

As Dr. Martin Luther King, Jr. said, “We are caught up in an inescapable network of mutuality, tied in a single cloth of destiny.” It is extremely difficult, if not actually impossible, to truly understand the experience of another person. It is the essence of humanity to make the effort. This current study is a result of that effort on my part. It may not be possible to really walk in another’s shoes, but it is important to try.

Note on Sources

The bulk of the research I conducted in studying the history of Westerly's Jewish community was accomplished through a search of the microfilmed archives of the Westerly Sun and its predecessor, the Narragansett Weekly, at the Westerly Library. This method lent itself to a narrative that is somewhat episodic in nature. Hopefully, that fact will not detract from the value of the overall narrative; that will be for the reader to judge. I used other sources in an effort to give a fuller picture of events and trends than could simply be found through stand-alone newspaper articles.

All spellings of names and place are as they are reported in the Westerly Sun.

Westerly, Rhode Island is a small town, similar to a thousand other small towns across America, and yet it is unique in many ways. Situated at the southwest corner of the Ocean State, its life has long been intertwined with that of its neighbor across the Pawcatuck River; the town of Stonington, Connecticut. The two share both a long partnership and healthy rivalry. In particular, the Pawcatuck section of Stonington, which is the eastern part of town bordering the river, is bonded strongly to Westerly.

Westerly and Stonington are in many ways different from each other; for example, the economy of the former once revolved around the quarrying of granite, while Stonington's economy was long powered by the fishing industry. The granite quarries of Westerly attracted a number of immigrant workers during the late nineteenth and early Twentieth Centuries, including some of the first Italians to settle in the town. The fishing fleets that set off from the docks of Stonington during the same period were manned by many newcomers from Portugal.

The descendants of these Italian and Portuguese immigrants continue to play an active role in their communities, to an extent that their ancestors could only dream of. In a process that played out in villages, towns, and cities across America, newcomers and their posterity came to comprise some of the most vital segments of the populations where they set down roots.

The Italians and Portuguese were not the only immigrants to come to Westerly and Stonington around the turn of the last century. A variety of others came from faraway lands to live, work, raise families, and worship in freedom. A small but resilient Jewish community developed at about that same time. First Germans, and then immigrants from Eastern Europe came to the Westerly area.

Rhode Island has had a long history of respect for religious liberty. The state is home to both the first Baptist Church and the oldest synagogue in the United States. As is well known, the first synagogue in the state, and the oldest in the nation, is the Touro Synagogue in Newport. The first Jewish residents of Rhode Island were of Sephardic background. The synagogue was the recipient of President George Washington's famous letter commending the importance of religious liberty. Jewish residents, however, were ineligible to vote or hold office until 1843. At that time, reforms in the wake of Thomas Dorr's rebellion opened the political process to a much wider spectrum of Rhode Islanders. The first synagogue in Providence was founded in 1855.

The first Jewish resident of Westerly of whom there is record may have been a man named Abraham Englehard. The evidence for Englehard's having been Jewish is circumstantial, but it exists. During the early 1860s, he had a thriving dry goods business. He advertised his business, A. Englehard & Co. almost every week in the Narragansett Weekly, the town's newspaper until 1893. He always took Saturdays off, as is mentioned in his ads, and he also took off Rosh Hashana at least in 1863. He also gave a start in business to Jacob Stern, who was destined to become one of the leading Jewish citizens of Westerly at the turn of the century. However, during the Civil War era when Englehard's business was thriving, there does not seem to have been a Jewish community in Westerly. One person does not comprise a community.

Several Jewish families had become fixtures in the cultural and economic life of the town well before 1900. Jacob Stern had founded his "Famous Beehive" store. Louis Tuch and Ignace Frankenstein opened similar stores, offering the latest fashions of the time.

The more devout among them were drawn in part by an unusual aspect of the religious life of the town. Many of the established families in the town were Seventh Day Baptists, who observed the Sabbath on Saturday, rather than Sunday. Most of the businesses in town were closed every Saturday in accordance with the Saturday observance. The *Westerly Sun*, the daily newspaper founded by the Utter family in 1893, did not publish on Saturday for over a century.

The Saturday closing custom was a twist on the blue laws then in force through much of the country, which mandated Sunday closings. In deference to the religious proclivities of the local area, the Rhode Island General Laws specifically exempted both Westerly and Hopkinton from Sunday closing requirements. This religious tenet put the Seventh Day Baptists in accord with the Jewish Sabbath, which was observed weekly from sunset Friday until nightfall on Saturday. Jewish merchants could thus honor the Sabbath without losing business by having to close on both Saturday and Sunday.

Recalling his family's Sabbath observance, Joseph Lewiss later said, "As a matter of fact, I have a fond recollection of (the Sabbath), my father being a very orthodox Jew... We of course, closed everything Friday at sunset. Saturday he would not allow us to do anything until sundown, and for him sundown meant the turning of the lights; the streetlights. After that, of course, he would say a Saturday night prayer and then we would go downtown shopping and the stores would stay open until 12; very often they would stay open until 11:30 or twelve."

Early in the century, a Rabbi Bernard Drachman visited Westerly, having heard about the Sabbath peculiarity of the area. He later recalled his visit in his autobiography, "The Unfailing Light," which was published in 1943. He stayed with the Soloveitzik

family during his stay. In his book, he noted that there was a dichotomy in Sabbath observance amongst the Jewish residents of the town. The newer immigrants, who were mainly peddlers at the time of his visit, were considerably more conscientious in their observance than were the storekeepers. He reported that he confronted one storeowner about his failure to observe the Sabbath, but did not receive a reply.

An earlier history of the Jewish community of Westerly, by Ella Soloveitzik, contains a fairly extensive excerpt from Rabbi Drachman's book. Unfortunately, I was not able to obtain a copy of the book, so I was unable to ascertain when exactly his Westerly tour occurred. It must have been prior to 1918, as he reports that the town did not have a synagogue when he visited. His travels through the town on a horse-drawn wagon also point to an early period.

Jacob Stern was probably the most well known Jewish citizen of Westerly in the 1890s and the early 20th Century. He had begun working for A. Englehard and Company during the 1860s. He later started his own business, which he would name the "Famous Beehive." During much of the 1890s, his store stood at the corner of Broad and High Streets. His business career in town seems to have ended at the close of 1903. Just before Christmas that year, one of the worst fires to ever hit the downtown business district gutted the Brown Building, to which Stern had moved his store in 1896. The Famous Beehive was wrecked. Stern advertised in the Westerly Sun shortly after the fire that he would soon reopen, but his name does not appear again in the Sun or any subsequent town directories. Before the end of that decade, Stern died in Connecticut, having relocated from Westerly some years earlier.

Louis Tuch, a contemporary of Stern's, had been born in Germany and had come to Westerly during the 1870s. Until his death in 1926, he ran a successful clothing store in partnership with his brothers-in-law; Theodore, Herman, and Max Samuel. As Stern had done, Tuch had moved his business to the Brown Building when it opened. He, however, rebuilt and reopened after the fire.

During the early 1900s, High Holy Day services were held at a variety of locations throughout the downtown area. The immigrants who came from Russia and what is today Poland and the Baltic states began to coalesce into a distinct community. On October 14, 1908, the Congregation Sharah Zedek was officially formed; the name Sharah Zedek means "Gates of Righteousness" in Hebrew. The members who signed the original incorporation papers for the new congregation were David Ribner, Lewis Solomon, Sender Soloveitzik, Solomon Soloveitzik, Morris Soloveitzik, and Henry Soloveitzik.

During the early 1900s, most of the members of Westerly's Jewish community lived very closely grouped in an area of Canal Street. Sender Soloveitzik, the oldest of the settlers to have come over from Russia lived at a house at 131 Canal Street. He served as the community's rabbi during the last years of his life, and his house served as the synagogue. Orthodox practice forbade believers from traveling other than on foot on the Sabbath. Thus, there was a need for worshippers to live within easy walking distance of the synagogue.

The founding members of the congregation had come to the United States from a number of different cities and towns scattered across the region of the Russian Empire known as the Pale of Settlement. Jewish people were not allowed to settle in Russian

territory outside of the Pale. They had been banned from living in Russia for some time, but after the partition of Poland during the late Eighteenth Century, the czarist government found that it had suddenly acquired the largest Jewish population of any nation in Europe.

The czarist regime attempted to varying degrees to persecute its Jewish subjects in the decades between the time the Pale was officially established in 1804 and the period during which mass emigration from Russia to America got underway. Czar Nicholas I, who assumed the throne in 1825, implemented the policy of mandating that large quotas of Jewish boys from every village were to be forced into twenty-five-year terms of service in the military. The purpose of this policy was to weaken the bonds these boys had with their families and communities, and thus loosen their ties to the Jewish faith. The next czar, Alexander II, abolished this policy.

His successor Alexander III, however, was even harsher in his treatment of the Jewish communities in his realm. A policy was also implemented that aimed to force Jewish people out of villages and into the larger cities. Alexander II had been assassinated, and the new ruler blamed Jewish revolutionaries. In 1881, he enacted the May Laws, the most oppressive measures yet foisted on the Jewish population of Russia. His government also aided and abetted an ongoing string of pogroms targeting Jewish communities across the country. In 1905, an official of Czar Nicholas II's regime promulgated the "Protocols of the Elders of Zion," which fabricated a tale of a Jewish plot to achieve world control. Ongoing governmental and popular persecution led to the mass numbers of Jewish émigrés from the Russian empire beginning in the late 19th Century.

Within the cities and villages, known as shtetls, to which they were restricted, the Jewish population of Russia and neighboring lands under czarist rule had built a vibrant culture. A brief look at the history of the Jewish communities in the birthplaces of founding members of the community Westerly, up to the turn of the 20th Century demonstrates this.

The Soloveitzik family arrived from Brest-Litovsk in 1893. The first Jewish people came to this city on the River Bug during the middle of the 14th Century. At that time, Brest-Litovsk was part of the Grand Duchy of Lithuania. The city grew in commercial importance, with the Jewish community playing an important role in all facets of the life of the city. In 1495, however, all Jewish citizens who refused to convert to Christianity were expelled from Lithuania. They were allowed to return in 1503. During the 16th Century the city was the most powerful member of the Council of the Lands, which governed the Jewish communities of Lithuania. The prominence of the city's Jewish community did not always protect it from oppression, however. In 1636, a pogrom swept through Brest-Litovsk. Another took place in 1648.

A number of prominent rabbis and spiritual leaders served the Brest-Litovsk community. Probably the most famous of these was Solomon Luria, a renowned theorist of the esoteric tradition known as Kabbalah. The Jewish religious school, or yeshiva, of Brest-Litovsk, attracted students from as far away as Italy. The Mitnaggedim, the opponents of the new Hasidic movement in Judaism, dominated the religious establishment of the city during the 18th and 19th Century. There was also a prominent family of rabbis and scholars named Soloveichik in Brest-Litovsk. That family's relation to the Soloveitziks who came to Westerly, if any, is unknown.

Brest-Litovsk became part of Russia in 1793. Many historic structures in the Jewish quarter, including the cemetery and synagogue, were razed in 1832 to make way for the construction of a fortress. A new synagogue was built in the 1850s, and the Jewish community also constructed a hospital and a widow's home at about the same time. In 1889, around the time the Soloveitzik family was preparing to leave for America, the Jewish population of the city reached 27,005. The trials and tragedies of the 20th Century still lay ahead.

Charles Goldberg's birthplace was Warsaw. This city was home to the largest Jewish community in the Russian empire during the late 19th Century. Warsaw's first Jewish settlers arrived before the year 1414. The Hasidic movement found a great many adherents in the city during the late 18th and early 19th Centuries. As a result of the partitions of Poland, Prussia gained control of Warsaw in 1796.

Prussian rule saw the organizing of the first official Jewish community in the city since Jewish residents were expelled in 1527. That ban was enforced more or less stringently by Polish authorities for the next two centuries before the partitions, according to the whims of the rulers. Those relative few allowed to live in Warsaw did not have an organized community structure. The Prussian authorities passed legislation limiting Jewish residence to those who had lived in Warsaw before 1796; all others were restricted to temporary stays. However, the Prussian rulers allowed the Jewish community to organize in order to perform religious duties, including the appointment of official rabbis.

During the early 19th Century, Warsaw was entrenched as the center of a French satellite Duchy under the Napoleonic Empire. In 1808, Napoleon enacted what became

known as the “infamous decree,” which suspended the rights of the Jewish citizens of Warsaw for ten years. Part of the persecution of the Napoleonic era was a ban on Jewish residence outside of the prescribed Jewish quarter.

After Napoleon’s defeat and exile, Warsaw fell under the rule of czarist Russia. The anti-Semitic policies of the czars worsened the conditions under which the city’s Jewish populace lived. In 1881, Warsaw’s Jewish community was rocked by a pogrom. Similar attacks were occurring throughout Russia at the same time, and many refugees were fleeing to Warsaw, causing the Jewish population to swell. By 1882, the Jewish community accounted for one third of the total population of the city.

A trend toward assimilation into the general stream of Polish cultural life began to arise in the late 1800s among the Jewish residents of Warsaw. Religious identity was still important to most members of the community, and the vast majority sent their children to a heder, a religious school. The community was able to gradually become deeply immersed in the commerce and industry of the city, despite the repression its members regularly faced. Many others became skilled craftsmen. Charles Goldberg’s family left for America around the turn of the 20th Century, before Warsaw’s Jewish community faced its darkest hours under the Nazis.

Kovno had been home to the Itckawich family. The first Jewish presence in the city dates to 1410, when the Grand Duke of Lithuania brought Jewish prisoners of war to Kovno. The Jewish community in the city grew in fits and starts, finally gaining some traction during the 17th and 18th Centuries. Jewish residents were expelled from Kovno on several occasions, including 1682, 1753, and 1761. After 1782, they were allowed back into the city. Initially, their residence was confined to two streets, but such

restrictions were ended by 1858. In 1897, the Jewish population of Kovno reached 25,441.

During the 19th Century, the city gained fame as a center of Jewish learning and culture. Figures such as Rabbi Isaac Elhanan Spektor, known as the Kovner Rav, led the Jewish community. The nearby Slobodka yeshiva grew in importance. Like Jewish communities throughout Europe, Kovno would experience unthinkable horror during the 20th Century, but during the time before the great wave of immigration to America, the Jewish population of the city built a dynamic society.

Otto Seidner's mother, Emma Beck Seidner, was born in Vienna. Mrs. Seidner's ancestry was more in line with the earlier Jewish immigrants to Westery, in that it traced back to Central rather than Eastern Europe. Vienna was never under Russian rule. It instead was the capital of first the Austrian and later the Austro-Hungarian Empire. The first Jewish residents of that city arrived during the 12th Century. Within a century, Vienna had become the leading Jewish community in the German-speaking lands of Central Europe. Jewish people found refuge in the city during the time of the Black Death, when they were widely persecuted elsewhere.

By 1421, the tide had turned, and the Jewish community was exiled from Vienna. A few individuals and families managed to build lives for themselves in the city over the next couple of centuries, despite the official ban. In 1624, the Jewish residents of Vienna were confined to a ghetto by decree of Emperor Ferdinand II. A royal document of privilege issued in 1635 allowed the ghetto residents to circulate more widely through the city and to participate more fully in Viennese commerce and trade.

The community was exiled again in 1670. By 1700, Jewish residence was allowed again, but under severe limits. The community had to pay a ransom to be allowed to stay in Vienna, and worship and other religious services were only permitted in private homes. The leaders of the community cultivated close relations with the Austrian royal court, which allowed them to aid their co-religionists. By the year 1793, a Hebrew printing press was founded in the city, which became a major center for the publication of Jewish religious works.

By 1800, some sectors of the Jewish community in Vienna were becoming more assimilated. Nine Jewish Austrians were made nobility in 1821. In 1826, the first new synagogue in Vienna since 1671 opened its doors. Jewish Viennese became thoroughly involved in a wide array of professions. Bigotry still plagued the community, however. Theodore Herzl came to Vienna as a young man, and the anti-Semitism he experienced in the city influenced his advocacy of Zionism as the only way for the Jewish people to escape oppression. As was happening across Europe during the late 19th Century, many Jewish citizens of Vienna decided to go to America in search of a better life. Emma Beck's family emigrated around the year 1888.

Harold Rutman was born in the city of Odessa. The Jewish community in that city got its start relatively recently, during the late 18th Century. However, the Odessa community eventually became the second largest Jewish community in Russia, behind only Warsaw. The first synagogue was finished by 1798, and the first Jewish public school opened in 1826. Jewish residents of Odessa soon became heavily involved in crafts and retail trade. The city was the site of pogroms in 1821, 1859, 1871, 1881, and 1905.

In 1887, the Jewish community numbered 25,000 people; this was one quarter of the total population of Odessa. Members of the community were heavily involved in the grain export trade, one of the most important industries in Odessa. They were also well represented in the banking industry.

Odessa was looked upon at the most thoroughly Westernized city in the Pale of Settlement. While this caused some in other Jewish communities across Russia to regard Odessa with a skeptical eye, it also occasionally allowed the Jewish community to successfully protest to the government when violence befell it. Organized efforts at self-defense occasionally deterred mob violence in the city. The most violent pogroms, however, took place in 1905, in the wake of the failed revolution of that year. This was the general period during which the Rutman family left Russia.

The city of Abram Leibovitz's birth was Vilna, which was known as the "Jerusalem of Lithuania." Jewish settlement in the city was underway by the middle of the 16th Century. A wooden synagogue was built in 1573. In 1633, the community was granted a royal list of privileges allowing Jewish participation in Vilna's commercial life. Their residences were still restricted to a few streets of the city, however. In 1655, most of the Jewish community fled Vilna in the face of an advancing Russian army. They reestablished the community by 1661.

From the late 1700s on, Vilna was the biggest stronghold of the Jewish opponents of the Hasidic movement, the Mitnaggedim. Their most prominent leader, the Gaon of Vilna, led the Jewish community in the city until his death in 1797. Several Hasidim were jailed in Vilna during that period. They gained a greater share of power within the Vilna Jewish community during the 1800s.

Vilna became a great center of Jewish culture and learning. The Haskalah, the Jewish Enlightenment, drew many students and scholars to the city. Many Hebrew books were published in Vilna during the 19th Century. By that time, Vilna, had been absorbed into czarist Russia, after independent Poland was partitioned. As happened across the rest of the country, pogroms took place in Vilna in 1881, after the death of Czar Alexander II.

In 1907, the Jewish residents of Westerly organized a chapter of the Order B'rith Abraham. This organization had been founded with an emphasis on helping Jewish immigrants acculturate into American life. The original Order Brith Abraham had been founded in 1859 in New York City; its founding members were German Jewish immigrants. Jewish immigrants from Eastern Europe would later join. In its early years, the organization had more members than the better-known B'nai B'rith. The order's specific goals were: to aid members who were in need, to give medical aid, to provide burials for members according to the precepts of Jewish law and ritual, to assist the families of deceased members, and to assist immigrant members in gaining American citizenship.

In 1887, disaffected members of the order founded a new organization, the Independent Order Brith Abraham. This new group had the same set of objectives as the original order, but its members had come to believe that the older organization was incompetently run. The older organization ceased to function by 1927, but the Independent Order still exists.

It is unclear from extant sources which of the two groups was the one established in Westerly. The Westerly group inducted twenty-seven charter members at its

organizational meeting. Prior to induction, each member was examined by a lodge physician.

In March 1916, the Jewish community of Westerly became embroiled in a strange incident. A split had occurred in the membership, causing a faction to break away from the original Congregation Sarah Zedek. The tensions surrounding the split boiled over into a brawl in the Canal Street building then in use as a synagogue. A member of the defecting group, Charles Goldberg, entered the building and attempted to remove a number of items that his wife had previously donated to the synagogue. Louis Deutsch, a member of Congregation Sarah Zedek, attempted to prevent Goldberg's removal of the disputed items. Goldberg hit him, and the two began to fight. Goldberg later attempted to have Deutsch arrested, but Deutsch had already alerted a policeman that Goldberg should be the one taken into custody.

There seems to have been a personal enmity between Goldberg and Deutsch above and beyond whatever issues had divided the congregation. Deutsch had previously had Goldberg arrested on a charge of slander. Deutsch claimed in that action that Goldberg had accused him of having tuberculosis. The case had been settled, apparently in Goldberg's favor, for \$65. Deutsch's suit had been for the sum of \$5000. Goldberg sued Deutsch civilly in the wake of the assault trial, and Deutsch countersued him. Both cases were decided for Deutsch.

The origins of the split in the congregation are lost to history, but the rift apparently did not last long. Philip Goldberg, the brother of Charles, conducted the High Holy Day services for Congregation Sarah Zedek in the autumn of that same year. It seems unlikely that the brother of a member of a breakaway group, who had in fact

posted his brother's bail after his fight with Louis Deutsch, would have been invited to conduct the services for the original congregation if the split was still unhealed.

In 1918, the congregation acquired its current synagogue on Union Street, ending years spent wandering from one location to another for religious services. The new building had originally served as an Episcopal church, but was first damaged by fire. Not long after it was repaired, the Episcopal congregation's new stone church at the corner of Broad and Elm Streets was completed and the old building was sold to the Westerly lodge of the Ancient Order of Hibernians. The A.O.H. held all of their meetings and social functions in the building until 1917. In 1915, the building saw use as a silent movie theater. It was known as the Union Theater during that period.

The building was first used as the site of the High Holy Day services in 1917. At that point, it was still known as the A.O.H. hall. In October of that year, a committee representing the members of Congregation Sharah Zedek completed the purchase of the building. It has been used as a synagogue since then, up to the present day. The building's official inauguration as the town's Jewish house of worship took place in the fall of 1918. At that first Yom Kippur service in the new synagogue, pledges were taken for the Jewish Welfare League, War Sufferers of Europe, and the Red Cross; several soldiers and sailors who were members of the congregation had been given leave in order to attend the services. A newspaper article published in early 1918 mentioned that there were then thirty-five Jewish families in Westerly.

Various changes and improvements have been made over the decades to the interior and exterior of the synagogue, as well as the land surrounding the building. Union Street runs up an incline historically known as Cookey Hill. During the 1920s, the

grade of the hill was significantly lowered, as the town's streets were modernized to accommodate the increase in motor vehicle traffic. Before this change in the landscape, the front door of the synagogue was almost level with the street running past it. Only one small grouping of steps had to be climbed to gain access to the building. Currently, three sets of stone steps must be climbed in order to go from the sidewalk to the front door of the synagogue. Another change on Union Street took place when the house next to the synagogue was torn down. The Westerly Savings Bank now occupies the place where that house once stood.

In 1920, the interior and exterior of the building underwent extensive renovations. The exterior was given a fresh coat of paint. The lawns in front of the building were regraded, and new sidewalk was laid out between the synagogue and Union Street.

In 1955 and 1980, the interior of the building was painted.

During those early years, the congregation followed the precepts of Orthodox Judaism. Women members of Congregation Shalom Zedek sat in a balcony separate from the men, and they entered by a different door than the one used by the men. Their segregation during services did not keep the female members of the congregation from full participation in the life of the community. The synagogue had an active Sisterhood organization. The National Council of Jewish Women and the B'nai B'rith Women's Chapter also had affiliates in Westerly.

As might be expected with a small community like the one in Westerly, many of the Jewish families, particularly in the first generation who had made the journey from Europe, married into each other. For example, Solomon Soloveitzik married Bony

Leibovitz. Bony Leibovitz's brother Abram married Sarah Soloveitzik, who was the sister of Bony Soloveitzik. Max Lahn married Rose Soloveitzik.

Throughout most of the 1940s, the congregation maintained the services of a full-time rabbi who was contracted to come to the area from outside of Westerly. The first of these was Eleazar Bernstein, also known during his early time in Westerly as Louis Bernstein, who came to Westerly not long after being released from a prison camp in prewar Nazi Germany. The next Westerly rabbi was Morris Schevelowitz. He was followed by Hyman Shubert. Rabbi Shubert's successor was Abraham Adams. He in turn was succeeded by Morris Appleman. Rabbi Appleman left Westerly in 1949, and the congregation subsequently employed a rotation of different officiants for services.

Although he had relocated to New London, Eleazar Bernstein continued to serve Congregation Sharah Zedek as spiritual leader and Hebrew school director throughout the 1950s. His primary posting during that time was at Temple Beth El in New London. Due to Westerly's position at a remote corner of Rhode Island, many of the community's ties are stronger with the cities and towns of southeastern Connecticut, rather than Providence or Newport. The closest Jewish cemetery, where many of the departed members of Congregation Sharah Zedek are buried, is in Norwich, Connecticut.

The early 1950s saw a gradual transition from Orthodox observance to the practices of Conservative Judaism. The Conservative variation of Judaism sought to modernize certain aspects of traditional Jewish observance, while keeping most practices intact. Conservative theology holds that the traditions of Biblical and Talmudic analysis had to be held open to new interpretation. Whereas Orthodox belief was seen as limiting analysis to the sages of centuries past, such as Hillel or Rashi, Conservative theologians

asserted that new interpretations using traditional methods and references could be valid. It is the newest of the three major branches of the religion, following Orthodox and Reform.

The main training ground for Conservative rabbis is the Jewish Theological Seminary, which opened in 1902 under the leadership of Solomon Schechter. Several of the rabbis and other officiants who have led services at the Congregation Sharah Zedek synagogue had received their training at the Seminary. In 1913, the United Synagogue of Conservative Judaism was founded to serve as an umbrella organization for all the temples and synagogues that subscribe to the practices of Conservative Judaism.

The change in the mode of observance came in the years following the deaths of the surviving founding members of the Congregation. Philip Goldberg, the last remaining charter member, passed away in October of 1945. The children and grandchildren of the founding members of Sharah Zedek had all been born in the United States. Many of the new members and leadership had lived in the Westerly-Pawcatuck area all of their lives. The change was gradual; in fact the synagogue in 1952 was the site of both Conservative and Orthodox High Holy Day Services. Rabbi Benjamin Fishman of Westerly conducted the Orthodox services. As the transition continued, some members of the congregation who still wished to follow Orthodox precepts left Sharah Zedek for other congregations. The transition also meant that women were no longer limited to sitting in the upper balcony. Female member of the congregation, could under the guidelines of Conservative Judaism (as well as Reform), could be counted as part of the minyan. The minyan is the quorum of ten adult members of a congregation needed before public services can be held.

The shift in Congregation Sharah Zedek's affiliation to Conservative was part of a larger trend that was taking place across the country during the postwar years. Eventually, adherents of Conservative Judaism would come to outnumber the membership of both the Orthodox and Reform branches of the faith nationwide.

Members of the Jewish community founded a number of organizations that helped them to celebrate and perpetuate the religious and cultural aspects of their heritage. A local chapter of the National Council of Jewish Women was organized in 1921. In 1937, Lodge 1257 of the International Order of B'nai B'rith was established. A year later, a B'nai B'rith Women's Auxiliary was started in Westerly.

The International Order B'nai B'rith was founded in 1843 in New York. The name B'nai B'rith means "Sons of the Covenant" in Hebrew. In 1895, the order's governing body authorized the establishment of Women's Auxiliaries. Beginning in 1924, B'nai B'rith began organizing chapters of the Hillel foundation, which promoted Jewish cultural and religious life on college campuses.

The National Council of Jewish Women got its start in 1893 in Chicago. Its founders, Hannah G. Solomon and Sadie American, had met at the World Exposition being held in the city that year. The Council was primarily concerned in its early years with the problems facing immigrant women, many of whom were forced into prostitution in the nation's larger cities. This situation was at the root of fears about what became known in the popular mind as "white slavery."

Representatives from the Council soon began meeting immigrant ships as soon as they arrived in port. They stood ready to assist the new arrivals with economic, educational, and social concerns. Council representatives made their most concerted

efforts in the Port of New York, due to its status as the largest point of entry for immigrants. In smaller towns that had no synagogues, the Council helped to organize Jewish religious services. It also provided religious and cultural literature in such cases. The Council was later granted observer status at the United Nations.

During the 1930s, an organization called the Judaic League was in existence in Westerly. This was apparently only a local group; research turns up no mentions of a Judaic Club outside of Westerly. Unlike B'nai B'rith, the Judaic League was coed in its membership. Both men and women served in the organization's leadership, as well.

The synagogue has been the setting for any number of holiday celebrations over the years. Along with the solemn annual observances of Rosh Hashana and Yom Kippur; the feasts and festivals of Hanukkah, Shavout, Sukkoth, Simcha Torah, Purim; all have been joyously celebrated at the synagogue.

A party put on at the Congregation Sharah Zedek synagogue marked Hannukah, the Festival of Lights, in 1950. The highlight of the party was a play dramatizing the Hannukah story, directed by Mrs. Albert Gensburg. Every student of the Hebrew school participated in the play. Rabbi Eleazar Bernstein performed traditional folk hymns, and Gerson Friedman is given a prize by congregation President Harold Rutman for constructing the best Torah box in a school contest. Mrs. Samuel Polinsky, the president of the Sharah Zedek Sisterhood, presented miniature Torahs to the students.

In 1974, Hannukah was celebrated with a Punch and Judy puppet show at the synagogue; it was performed by Mr. and Mrs. Jordan Miller. The 1974 celebration, which was sponsored by the Jewish Community Council of South County, also included the story of Hannukah being told by Mrs. Naomi Zucker. Traditional games like dreidel

were played and traditional holiday foods such as potato latkes were served. More than seventy-five people attended the 1974 celebration.

Sukkoth is a traditional harvest festival, known as the Feast of Tabernacles. It takes place eight days after Yom Kippur. The tradition of Sukkoth, which can be directly traced to the Bible, influenced the origins of the American Thanksgiving holiday. They both involve giving thanks for a bountiful harvest. The main rituals of Sukkoth involve eating in small tents or huts during the holiday, carrying an etrog, or citron fruit, and waving a group of leaves called a lulav. The Westerly Sun carried articles referring to local celebration of the holiday in 1935 and again 1955.

Simcha Torah, the Rejoicing of the Law, is celebrated at the end of Sukkoth. It marks the end of the annual cycle of readings of the Torah. The last lines of the Torah are recited, and then the first, as the cycle renews itself. Traditionally, a synagogue's Torah scrolls are paraded down the aisles of the temple, as members of the congregation dance in celebration. In 1953, a Simcha Torah service was conducted by Rabbi Benjamin Fishman; following the service a party was held at the synagogue for the children of the congregation. In the same 1955 article about the Sharah Zedek Sukkoth observance, the Sun mentioned that Simcha Torah was also being observed locally.

In 1960, Leonard Esta, director of the Hebrew school, directed his students in a Purim play, "The Glorification of Haman-toch" as part of the community's celebration of Purim, the Feast of Lots. Plays dramatizing the events of the Book of Ester are a traditional part of many Purim celebrations.

Shavout, the Feast of Weeks, takes place fifty days after the end of Passover. It has its roots in the celebration of harvesting of the first fruits and barley of the spring. Local celebration of this holiday was mentioned by the Westerly Sun in 1929.

A Hebrew school was operated by the congregation on a fairly consistent basis. During the 1916 schism, two schools were briefly in operation. The teacher at the school run by the original congregation was S.J Hurwitz. He claimed to have written during his college days for the Columbia University, newspaper, the "Spectator," using the pseudonym Herr Witz. The newer group retained Meyer Bressloff, also known as Efrem Meyer, as the teacher for their school. The offshoot organization arranged to house their school in a former saloon at the corner of Canal Street and Railroad Avenue.

Over the years, the Jewish citizens of the Westerly area have aided many worthy causes. At the end of 1914, members of the local community founded an affiliate of the Jewish Relief Society. About thirty members joined the chapter at the first meeting; they each pledged to donate twenty-five to fifty cents each week for as long as the Great War lasted. In 1916, the community staged a collection day to raise funds for refugees of the carnage of the First World War. This effort, which was coordinated locally by the Westerly chapter of the Jewish Relief Society, was part of a national campaign promoted by President Wilson.

The headquarters for the Westerly drive was the Mechanics Clothing Company owned Lewis Solomon, who chaired the local drive. The children in the community were enlisted, along with many adults, to collect donations. The local schools had given grade-school-age Jewish children half a day off from school in order to allow them to help with the collection drive. Exams were taking place at the high school that particular

week; therefore, Jewish students who had no exams on the day of the drive had no school at all. The Westerly Sun, in its reports on the effort, referred to it as “Jewish Tag Day.”

Collections began at 8 in the morning on January 27, 1916, and continued until nightfall. Those collecting donations went from door to door for their cause, and they also stood at street corners with their boxes. Those people who dropped donations into the boxes received tags in return; the Visiting Nurses Association had used the same method of collecting not long before the Jewish relief drive. The canvass included the localities of Stonington, North Stonington, Bradford, Ashaway, Potter Hill, and Avondale. Forty local residents raised a total of \$368.54 for the assistance of Jewish refugees.

In 1918, the congregation hosted a committee of New Londoners who were raising funds in support of the Palestine fund in the local area, in order to ask the Westerly community’s assistance in their effort. By the time of their visit, members of Congregation Sharah Zedek had already raised and donated more than \$100.

In 1931, the congregation initiated a drive to raise funds for the support of the Jewish Hospital in Denver, one of the first hospitals in the nation to provide for the free care of tuberculosis sufferers. Those stricken with the disease had been drawn to the high altitudes and dry climate of the west for some time before the hospital came into being. The National Jewish hospital had opened in 1899; ground had been broken for the facility in 1893, but financing of the project came slowly. It was not until B’nai B’rith adopted the hospital as a cause that it obtained the funding it needed to open and treat patients. The National Jewish Hospital still operates today, still pursuing its mission of helping those with respiratory disorders.

Throughout its history, women members of Congregation Sharah Zedek have been among the most active individuals in Westerly's Jewish community. Early organizations such as the Order Brith Abraham, the Jewish Young People's Association, and the Judaic League had coed membership. At a time when the Westerly Lodge B'nai B'rith had drifted into inactivity, the Westerly women's Chapter of the organization still maintained a regular schedule of events. In 1950, the Westerly Chapter received a special certificate at the 98th annual convention of B'nai Br'ith in New York, in recognition of its maintaining 100% membership over the course of the previous year. Mrs. Ella Graff, as the Chapter's elected delegate to the convention, accepted the citation on behalf of the organization.

The women's Chapter of B'nai B'rith, particularly during its height in the 1940s and 1950s, arranged an ongoing program of social events that were open to the public. These events included bridge parties, annual charity and barn dances, masquerade balls and fashion shows, and card parties. The annual barn dance was held in the Avondale Grange Hall, and the fashion shows took place at the YMCA. Proceeds from these events went either to fund the chapter's programs or to various charities.

The Jewish citizens of the Westerly area have been active participants in every aspect of community life, from business and education to politics and the arts.

Amongst the first wave of immigrants to the Westerly area from Eastern Europe were several peddlers. They made their daily rounds through town, usually carrying the goods they were selling in horse-drawn wagons. This was strenuous, tiring work, and it could be dangerous. In January of 1914, Solomon Soloveitzik was traveling through town when his horse broke free, due to a broken bolt in the harnessing mechanism. The

wagon on which he had been riding toppled over, and Soloveitzik found himself at the bottom of a massive pile of his spilled merchandise. Soloveitzik was severely injured, and had to spend a great deal of time recuperating from the accident. The next winter, Solomon Soloveitzik was injured again as he completed his route; he slipped on the ice and fell facedown onto the ground.

A later mention of him in the *Westerly Sun* in 1918 refers to a collision his horse-drawn wagon had had with an automobile owned by Antonio Turrissi. Turrissi sued Soloveitzik, claiming that the latter's wagon backed into his car, causing \$300 worth of damage. He eventually was awarded a \$35 judgment. This incident is notable for demonstrating that as late as 1918, custom peddlers- at least one, at any rate- were still making the rounds of Westerly in horse-drawn vehicles. Soloveitzik later opened a store on West Broad Street, where he sold the sort of merchandise he had previously toted about town in his vehicle. His brother Morris conducted a similar store.

Samuel Hirsch founded *Westerly Jewelry* in 1934, at a location in the Park building. In 1940, he moved his store to 60 High Street. He continued to grow the business until the 1970s, when his son Larry took the reins. During Samuel Hirsch's ownership, *Westerly Jewelry* moved twice.

Max Lahn ran a self-named dry goods store on High Street for many years. After his retirement, he left the store to his son David. David Lahn ran the store for several more years.

Lewis Solomon was arguably the preeminent business leader in the town for more than two decades, until his death at the relatively young age of 61 in 1939. He had first come to Westerly in 1902, establishing the *Mechanic's Clothing Company*, in the Martin

House block at 34 Canal Street. Not long afterward, he moved to a larger space at 68 High Street, the Potter-Langworthy Block. In 1905, Solomon founded the Ladies Specialty Shop adjacent to that High Street location. His wife, Miriam Solomon, began to manage his women and children's shops. In 1927, he moved into the Fisher building on the bridge, the store that would one day become McCormick's, and most recently the Riverside complex. In 1934, he moved his stores yet again, to 56 and 60 High Street. Throughout his career, he held to the slogan of "Quality, Service, Progress, Economy," as his promise to his customers.

In his later years in business, he held extravagant anniversary sales, as each added in year in business became a milestone. In 1927, his Silver Jubilee Sale went on for twenty-five days- one for each year he had been in business up to that time. His business ventures went through a number of incarnations during his almost four decades on the Westerly scene. In 1926, he decided to combine his stores at the time, the Mechanics Clothing Company and the Ladies Specialty Shop under the name Lewis Solomon Store. In 1931, he abandoned a department store plan in order to incorporate his business, forming Lewis Solomon, Inc.

Louis and Morris Silverstein ran their Silverstein Brothers store from 1905 up through the 1930s.

David Ribner started a number of furniture stores, beginning around the year 1900. One of these was Ribner's Wayside Furniture, which was located in the building now home to Rutman's Furniture, on the Westerly-Stonington Road.

Prior to opening his furniture store, Harold Rutman had operated the Westerly Radio Company. That company began business in 1928.

Anne and Clifford Kozlin were proprietors of the Shoe Box shoe store. Clifford's son Kenneth ran the store for a time after his parent's retirement.

Louis Deutsch operated a meat store out of his Canal Street home. His son Reuben established Rube's Sports Shop and Camera Exchange in 1939.

David Novogrod operated the Central Theater.

Nathan Wein was the proprietor of an ice business, providing an extremely valuable service in the days before home refrigerators and freezers.

Echiel Itchkawich and Abram Leibowitz founded successful junk dealing businesses. The Itchkawich Waste and Metal Company was run by three generations of the Itchkawich family. Established by Echiel, an immigrant from Lithuania who arrived in town in 1905, it was later owned by his son Abraham, who left it in turn to his son Harry. Harry Itchkawich died in 1995, and the company passed from family ownership.

Abram Leibovitz founded the Eagle Waste and Metal Company. Among his endeavors was the acquisition of metal components from Fort Mansfield on Napatree Point, after the United States government abandoned the fort in the 1920s. Leibovitz's sons Philip, Edward, and Milton also became scrap metal dealers.

Joseph Lewiss was a founder of the Westerly Community Credit Union, as well as its first treasurer.

Samuel Silver operated a dairy farm off of East Avenue from 1919 until his retirement in 1961.

Harry Markoff operated the White Rock Store on the other side of Westerly.

David Tarnapol founded Tarny's Toggeries and Tarny's Men's Store. His wife Margaret operated Kay's dry goods store.

Max Novogroski founded a number of different businesses during a long career. These included the German Clothing Company, the Park Department Store, and also the Self-Service Shoe Store chain of thirteen stores in Rhode Island, Massachusetts, and Connecticut. He also management real estate, including interest in the Potter-Langworthy Building and the Park Building.

Charles Goldberg founded the Boston Clothing Company, which was later bought out by Richard Richmond.

Samuel Polinsky owned the Wonder Dress Shop.

Over the past century, these businesses, like all similar enterprises, faced ongoing challenges. Some stayed in operation over the course of decades, while other came and went within a year. Earlier, the 1903 fire in the Brown building, which destroyed stores owned by Jacob Stern and Louis Tuch was mentioned. Several of them had to deal with disasters such as devastating fires. In 1914, flames consumed the German Clothing Company owned by Max Novogroski as well as the Mill Remnant Store operated by Max Lahn; both were housed in wooden buildings on West Broad Street. In 1975, Samuel Hirsch's Westerly Jewelry store in the Potter-Langworthy block met a similar fate. In each of the three cases, the owners rebuilt the businesses they had worked so hard to establish, either by reconstructing or by moving to a new location.

Although never a member of Congregation Sharah Zedek, Otto Seidner became perhaps the most successful Jewish citizen of Westerly. His sister Sophie was the proprietor of Seidner's Delicatessen for many years; it was located directly across from Wilcox Park. Otto's father Jacob had opened an establishment in Mystic, which his son inherited in 1919. His Seidner Mayonnaise Company grew to national prominence.

Richard Byrd brought Seidner products with him on one of flights over the South Pole in 1933.

The Seidner headquarters on Friendship Street repeatedly expanded over the years. In 1932, Seidner bought out the Pape's Mayonnaise plant in Brooklyn, moving all of the plants equipment to his own factory in Westerly. Two years later, the company began the production of Beau May brand pure fruit jellies. During the thirties, Seidner's business was plagued by a series of fires and burglaries of varying degrees of seriousness. One such fire in 1935 caused \$40,000 in damages and caused twenty-five people to lose work. Seidner and his company rebounded. In 1941, Otto Seidner, Inc. bought the adjoining Armour and Company refrigerating plant, for storage and for use with its existing plant.

In 1944, the company began offering subscription for use of newly constructed cold storage units to the public; the units were housed in the former Armour plant. Within a short time of the announcement that the subscriptions would be available, almost all of the units had been subscribed. Early the next year, popular demand prompts the addition of one hundred sixty-five new units to the original ninety-six. Toward the end of 1944, Seidner announced plans to expand his plant by 12,500 feet; he had purchased the necessary land for the expansion.

In 1945, the company purchased property of the New Haven Railroad, with the intent of building new facilities to complement the work of the main plant. The following year, a smokehouse was completed which had a capacity of handling one thousand pounds of meat per day. In 1948, on the occasion of the groundbreaking of a

\$60,000 addition to the Friendship Street plant, Otto Seidner announced that his 1949 production would rise 40% over the previous year.

Seidner's trademark of "Made in New England", which was stamped on all of the bottle caps of its products beginning in 1951, became recognized the world over as a mark of quality. During Operation Deep Freeze in 1955, Seidner Mayonnaise, Canadian French Dressing, and French Dressing were included in the food supplies taken to Antarctica. Not content to sit on his laurels, Seidner in 1957 announced a new sales campaign covering all of New England; included in this effort is a "Free Groceries For a Year" contest. In 1971, shortly before the death of Otto Seidner, his company was cited by the state of Maine for the company's exclusive use of Maine russet potatoes in its pasteurized potato salad. At the same time as that honor, which was announced at a testimonial at the Larchwood Inn in Wakefield, Otto Seidner was praised by the State of Rhode Island for his contributions to industry and employment. He died in 1973.

A couple of months before the attack on Pearl Harbor, Otto Seidner donated his yacht, Muriel III, to the United States government for military use. During the War, Seidner enlisted in the Coast Guard Reserve. He later rose in rank from captain to Lieutenant, junior guard. Also, he developed one of the finest Victory Gardens in Watch Hill, which was the subject of a lengthy article in the Westerly Sun in 1943. He was also a charter member of the Westerly Yacht Club.

Miss Florence Soloveitzik taught piano to two generations of Westerly children. The recitals given by her students at the Westerly Library auditorium became an annual rite of early summer during the 1950s. Helen Tuch gave piano lessons to Westerly residents during the first half of the century, until her death in 1947. Community leader

Lewis Solomon was long active as a member of the Westerly Band. An accomplished clarinetist, he also served as the Band's vice president.

Members of the Jewish community did not confine their social outlets to Jewish fraternal organizations; many of them were active participants in other lodges and clubs in the area. Max Novogroski served as Grand Exalted Leader of the Westerly Elks Club from 1915 to 1916. His son Joel served in the same position from 1939 through 1940. Lewis Solomon was a charter member of the Westerly Lions Club. Solomon Soloveitzik was a member of the Loyal Order of Moose. Several members of the community were also active in the Westerly Masonic Lodge. Otto Seidner achieved the rank of 32nd degree Mason.

Herman Itchkawich had boxed as a young man under the nickname "Kid Matzo." During the 1930s, he ran Herman's Shoe Store. Itchkawich went on to become a nationally recognized artist. He had exhibitions of his paintings in halls from Rhode Island to California; he resided in Los Angeles for a time. He also taught art classes, first at a studio at 54 High Street in Westerly, as well as in Providence. His son David has followed in his father's footsteps, with his sketches appearing in publications such as Harper's. A selection of his works has also become part of the collection of the Smithsonian Institution.

Joseph Lewiss both taught and served in administrative positions in the Westerly school system for more than four decades. His teaching career began in 1934 at the Elm Street School. He was elected several times as president of the Westerly Teacher's Club, beginning in 1938. He ended his education career in 1975, having most recently served as principal of the High Street School. He helped found the Friends of the Westerly

Library, was the organization's first secretary, and later its president. In 1976, Lewiss was honored by the Greater Westerly-Pawcatuck Chamber of Commerce as its Man of The Year in recognition of his decades of service to the community.

Ella Soloveitzik spent a lengthy career as a teacher in the Westerly schools. Bea Silverstein taught in the Stonington schools. Morris Fabricant also taught in Stonington, spending many years as a coach and gym teacher.

Bernie Gordon has operated the Book and Tackle bookstore in Watch Hill each summer since 1953. He later opened a year-round location of the Book and Tackle on Main Street near downtown. His father, Julius Gordon, established Gordon's Market.

Larry Hirsch has long served as president of the Westerly-Chariho Animal Rescue League.

Samuel Soloveitzik and Daniel Kagno sold tobacco products.

As the Nazi regime in Germany consolidated its power and revealed the full extent of its evil, the Jewish citizens of Westerly attempted to do what they could for their endangered brethren. In 1937, the Westerly Lodge B'nai B'rith formed a committee to stage a local drive in support of the emergency work being undertaken in Central Europe by the American Joint Relief Committee. The local drive was affiliated with a nationwide effort by the JDC. Joseph Lewiss was appointed to chair the drive, and Lodge President Lewis Solomon was named as honorary chairman. Later that year, the four local Jewish organizations; the Congregation Sharah Zedek, the Westerly Lodge B'nai B'rith, the Westerly Women's Chapter of B'nai B'rith, and the Westerly section of the National Council of Jewish Women, announced a collaborative effort to raise funds for the assistance of Jewish refugees.

A few days after the Kristallnacht pogroms across Germany in November 1938, the synagogue was the scene of an interfaith service at which hundreds gathered to pray for the victims of Nazi barbarism. People of all faiths filled the building on Union Street to capacity, as they gathered to show support of those who were being persecuted.

Representatives of almost every denomination in Westerly spoke at the event. The clergy in attendance included Rev. Harold R. Crandall of the Pawcatuck Seventh Day Baptist Church, Rev. James G. Graham of the Pawcatuck Congregational Church, and Arnt L. Schoning of the Broad Street Christian Church. The main speakers at the service were Lewis Solomon and Rabbi Samuel Reuderman of Temple Beth El in New London. Rev. Crandall and Rev. Graham also spoke at the vigil, with both emphasizing the common interests of Jewish people and Christians, and expressing their sincere sympathies to those of the Jewish faith who were suffering so terribly under Nazism and fascism.

Perhaps as a legacy of the Seventh Day ethic of the earlier Westerly establishment, relations between the Jewish population of the town and the Catholic and Protestant majority have always been good. In 1939, one of the leading citizens from one of the oldest families in Westerly, Thomas Perry, wrote an article in the Westerly Sun decrying an anti-Semitic canard then floating about claiming that Benjamin Franklin had warned about the dangers of Jewish influence in America.

It is worth noting, however, that Westerly did have an active Ku Klux Klan affiliate during the 1920s. The Washington County Klan, as it called itself, owned parcels of land in town, mainly in the Dunns Corners area. A 1925 Klan wedding in North Stonington drew several hundred guests, who attended in the full hooded uniform.

The 1920s version of the Klan had organized in order to harass African-Americans, Jewish people, and Catholics. The scope of their activities in Westerly is unclear at this later date.

In 1955, the Pawcatuck Congregational Church exhibited a number of Jewish religious items; including a yarmulke, a mezuzah, and a dreidel, in order to help educate its members and the general public about the beliefs and practices of their Jewish neighbors. The objects for the display had been donated by members of B'nai B'rith; apparently this credit referred to the women's Chapter, since the Westerly Lodge had fallen into inactivity over the preceding years and would not be reinstated until late 1955.

The Westerly Sun itself, took a strong early anti-Nazi line in 1933. The paper also, in its coverage through the years, has gone to lengths to explain the customs surrounding Jewish holidays, whenever they covered those holidays. In 1959, the paper ran an editorial on the meaning of Passover. Their explanations then might seem quaint today, as when the paper assured its readers in 1916 that the operation of a Hebrew school in town did not in any way interfere with Jewish students' participation in the public schools.

At the beginning of 1940, the Westerly Sun ran a special front-page column by Rabbi Eleazar Bernstein titled, "What Many Don't Know About Germany." Having been able to leave Germany less than a year earlier, the rabbi was able to speak from bitter experience on that topic.

A number of Jewish residents of Westerly have served in the nation's Armed Forces during times of war. Samuel Soloveitzik was stationed at Pearl Harbor when the Japanese attacked on December 7, 1941. His brother Abe was commended in 1944 for

the effective performance of his duties in the rank of Technical Sergeant at the AAA Training Center at Camp Davis, North Carolina. The commendations come from Commanding General C.V.R. Schuyler, Brigadier General, USA, Commander Anti-aircraft Artillery Training Camp, as well as Lieutenant Colonel Richard H. Hopkins, commander of the 38th AAA Group, and Lt. Col. Walter G. Grosser, commanding officer of the 251st Battalion.

Yet another brother, Harold B. Soloveitzik, was assigned as a radio operator in the Air Transport Command. He was based out of Casablanca, although during the course of the War he flew air missions to thirty nations across five continents, logging more than 450,000 air miles. His service took him to the Middle East, European, and Mediterranean theaters. Dr. Jerome B. Singer became the first local dentist in uniform as of September 1942; he took a position as assistant dental surgeon for the U.S. Public Health Service of the Third Naval District in New York City. His rank was the equivalent of Lieutenant, junior grade. The synagogue posted an Honor Roll of its members who were serving in the military in 1944.

Members actively supported the war effort on the home front as well, both individually and through the work of the various Jewish community organizations. Both the B'nai B'rith Women's Auxiliary and the Westerly section of the National Council of Jewish Women made collective donations to the Red Cross. The Auxiliary delivered a collection of the newest phonograph records to the nearby Coast Guard station. It also sponsored a French refugee child, and sent gifts to local servicemen on their birthdays. Members brought books to meetings for the Victory book campaign. As the name implies, this was a campaign to collect books for the use of American servicemen.

During the postwar period, support for the new state of Israel became a focus of concern and activity for the members of Congregation Sharah Zedek. On the day that Israeli independence was declared, May 14, 1948, a special service of prayer and thanksgiving was held at the synagogue under the leadership of Rabbi Appleman. To mark the occasion, Rabbi Appleman delivered a sermon entitled “The Fulfillment of a Promise.”

The following year, the congregation celebrated Israel’s first birthday with a speech by Captain. E.M. Ben-Dror, a career military officer. Captain Ben-Dror had served in the British Army during both the First and Second World Wars. During the First World War, he had served under General Allenby in the Jewish Legion. Later, he served in the Haganah, which became the core of the Israeli Army after the state came into being. He served during the Second World War in a Palestinian unit connected to the British Army. At that time, the term Palestinian referred to the Jewish residents of territory that is now Israel. During the years before Israeli independence, Captain Ben-Dror served as a Camp-Commandant. In that role, he helped train the Jewish Settlement Police Force and similar groups. He provided a vivid firsthand account of the wars in the Holy Land, and the situation facing the new state.

The B’nai B’rith Lodge was host in 1971 to Giora (Jerry) Ehrlich, an Israeli war veteran who discussed the situation in the Middle East as it stood at that moment. The event took place at the Elm Tree Inn. He described how the ongoing crisis was perceived both by Israeli civilians and rank and file military personnel.

In May of 1974, one week’s regular Sabbath Eve services was the occasion for a special program honoring the anniversary of Israel’s founding. The speaker on that

occasion was Dr. Ira Gross, of the University of Rhode Island's Psychology Department. Dr. Gross about two previous visits he had made to Israel. During the more recent trip, Dr. Gross had consulted extensively with Israeli colleagues on such topics as special education classes on kibbutzim.

Harold Soloveitzik long chaired the area chapter of the United Jewish Appeal. The UJA was founded nationally in 1939, as a joint venture of the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service.

In September 1953, a total of 21 pupils were enrolled in the Hebrew School. Rabbi Eleazar Bernstein taught the older students, while Donna Beth Lewiss instructed the younger children.

During 1954, Ella Soloveitzik wrote an article about the history up to that time of Westerly's Jewish community (to which this current account is indebted), for the journal of the Rhode Island Jewish Historical Association. She mentioned in that article that there were about forty Jewish families in the town as of the time she was writing.

Abraham Soloveitzik enjoyed a long career at the Westerly Sun, first as a sportswriter and later as a city editor. He was a member of Words Unlimited, a Rhode Island organization of sportswriters and sportscasters.

Dr. David Cohen, who practiced as an optometrist in Westerly for thirty years, was elected to the Westerly School Committee in 1954. Four years later, he was elected chairman of the committee. He was forced to step down in 1959 due to ill health. He was also a founder of the Westerly Little League, and he served as the local director of the Red Cross.

Abraham Lahn chaired the Stonington Board of Education during the 1950s, and was instrumental in the effort to arrange the construction of the current Stonington High School.

Joseph Lewiss was elected in 1968 to the committee that was formulating a new governing charter for the town. Thirty years later, his grandson Peter was elected a state representative from one of the two Westerly districts. In 2002, after the General Assembly was contracted and Westerly was left with only one representative, Peter Lewiss was elected to that post.

During the 1970s and 1980s, the B'nai B'rith Lodge concentrated on community outreach. To that end, the lodge sponsored a Brotherhood Award that was presented annually to a prominent citizen for their good works. The lodge awarded the first Brotherhood Award, in 1976, to Westerly Police Chief James. R. Gulluscio. Subsequent honorees included prominent citizens such as Florence Madison, George Kent, and Donald Friend. For the young people in town, the lodge sponsored an annual Brotherhood poster contest, with prizes awarded to different age groups for the most accomplished artwork and message. The winning entrants were displayed each year, first at the Westerly Public Library and later in the windows of Westerly Jewelry.

After the mid-1960s, in a process that accelerated during the next few decades, the businesses in Westerly's downtown began to slump. The convenience of downtown retail became less of a draw to customers who could easily drive up or down Interstate 95 to the wider range of stores in Providence or New London, and later the malls. The downtown district that had earlier been home a many thriving smaller shops, including many run by members of the Jewish community began to wilt. Many of the downtown

stalwarts, who had been in business for decades, also retired at about this same time. On Friendship Street, a short distance from the heart of downtown, Otto Seidner, Inc. closed operations in the 1970s, not long after the death of the company's founder. No one immediately filled the void that they left as they closed up shop.

Many efforts have been made in recent years to bring the downtown area back to life. One of the most notable of these attempts has been the renovation of the former McCormick's Department Store headquarters, into the Riverside building. That same structure had formerly been the home of first Frankenstein and Company, and later Lewis Solomon's store. Amongst the directors of the Riverside project are Larry Hirsch, Matthew Lewiss, and Peter Lewiss, who have each been long active in the affairs of both the Jewish community, as well as the town as a whole.

The same period of the 1970s and 1980s also saw many of the leaders of the community from the post-immigrant period move or pass away. These men and women had been old enough to know and work with the founding members of Congregation Sarah Zedek, and had long put their own imprint on the life of Westerly's Jewish community, as well as the town as a whole. They had guided the congregation through some of the most eventful days in world and Jewish history. Dr. David Cohen moved to California in 1969; he died there in 2001. Joseph Lewiss died in 1990.

The synagogue has hosted a wide array of speakers who have addressed a range of topics over the years. A survey of these addresses provides a window on the important issues facing the Jewish community and the world at large at different points in time, and how those who lived through those times perceived the news of the day.

One of the most prominent speakers to visit Westerly was Rabbi Stephen Wise. Rabbi Wise was arguably the most prominent rabbi and Jewish civic leader in the United States from the 1920s until the late 1940s. His appearance in Westerly took place in 1929; he had been invited to give a talk called "My Vision of America;" he spoke at the West Broad Street School in Pawcatuck. His status as one of the most prominent Jewish Americans, and his strong advocacy of the Zionist cause led his assembled audience to request that he discuss the Palestine question instead. The College Club, Teacher's Club, and the Memorial Library Association jointly sponsored his talk.

By the time of his visit, he had already gained national prominence as the founder and rabbi of the Free Synagogue in New York. He had also been instrumental in the establishment of the American Jewish Congress.

Both the B'nai Brith Lodge and Women's Chapter had a long tradition of inviting interesting speakers, many of whom were active in the upper echelons of the national B'nai B'rith organization. The Westerly section of the National Council of Jewish Women brought a similar variety of speakers to address their meetings.

In 1932, the Westerly section of the National Council of Jewish Women hosted a Mrs. Steiber, who was the recording secretary of the New England section of the National Council. She discussed how the organization was attempting to carry on its program under the burdens of the Great Depression. She explained that the Council had divided its efforts into three sections, namely, the field workers, the program committee, and the finance committee. The field workers planned strategy and joint efforts between chapters of the organization. The program committee promoted outreach efforts for the advancement of Jewish cultural literacy from the most remote farm community to the

latest immigrant ship to arrive at Ellis Island. The finance committee provided direct support to those in dire economic straits.

In 1937, the Westerly Council heard a talk by Miss Ann Kaufman, who was the chief dockworker and Ellis Island representative of the National Council of Jewish Women. She discussed the immigration situation as it stood at that time, and she detailed the work that the Council did in assisting the immigrants who arrived in New York, at Ellis Island. Congress had passed immigration restrictions in 1924; they would not be eased until 1965. Those restrictions would greatly complicate efforts to get Jewish refugees out of Germany during the late 1930s.

Peace activist Mrs. Arthur Brin spoke in 1939, about the war that had recently begun in Europe. At the time of her appearance, she was serving as chairwoman of the International Relations and Peace Committee; she had previously served as president of the National Council of Jewish Women. Her address was to the Westerly chapter of the Council.

Early the following year, the Westerly Lodge B'nai B'rith heard national lodge official Benjamin J. Shoolman. At the time of his appearance, he was honorary president of the Central New England Council, B'nai B'rith, which he had founded. He had also served as president of District 1, B'nai B'rith, and was a founder of the YMHA in New England, and an active participant in Zionist work.

In 1942, the Westerly section of the National Council of Jewish Women hosted Mrs. Gertrude D. Pinsky, the field secretary of the national organization. She spoke on the range of activities the organization had undertaken during the War.

During May of 1943, Mrs. Louis Morganstern of Hartford spoke to the Westerly section of the National Council of Jewish Women. She was a former president of the Council's Hartford section, and had long been active in working on behalf of refugees. She was then serving as the N.C.J.W.'s representative in Connecticut for all activities related to the war effort.

Also in 1943, Rabbi Harry A. Cohen spoke on the topic of "What All the World is Seeking." The talk dealt with the Jewish perspective on the foundations of existence. Servicemen stationed in the area were given an open invitation to the address.

In 1945, Samuel Levin, whose son Sgt. Meyer Levin had been killed in the line of duty after many heroics in the Pacific, spoke at the synagogue on behalf of the United Jewish Appeal.

In 1954, Rabbi William Braude of Temple Beth El in Providence spoke at the Westerly Library under the auspices of the Westerly Historical Society, discussing the topic "The Jews of Rhode Island." This was part of the area's commemoration of the American Jewish Tercentenary.

1955 was a prime year for talks at the synagogue. New London attorney Hy Wilensky spoke on the subject of "The Responsibility of the Jew to His Community."

February was the occasion of a talk by Mrs. Frank Goldstein of New London, on the topic of "Contributions of Hadassah in the Creation of the Jewish State." Mrs. Goldstein had recently toured Israel with her husband. She was a past president of the New London chapter of Hadassah, and had co-chaired the New London Zionist Youth Commission. She also chaired the Israel bond drive in the New London area.

In March, Konrad Beiber of Connecticut College gave a talk on “They Learned It the Hard Way.” The address dealt with Jewish efforts to survive in Nazi-occupied Europe during World War II. Beiber himself had escaped from Germany during the early 1930s. After his escape, he settled in France and studied at the Sorbonne. He later volunteered for the French resistance force after the Nazi invasion.

After the end of the War, he spent some time as a teacher in Jewish schools in France. He also worked with orphanages and refugee rehabilitation centers, which were run as a cooperative effort of Joint Distribution Committee and Zionist groups. Many of the children he worked with had lost their parents to the Nazis. Upon his arrival in the United States, he taught first at Yale and then at Connecticut College. He had been there for two years when he came to speak at the synagogue in Westerly.

On the same evening as the Beiber lecture, Rabbi Eleazar Bernstein spoke on the reason for kashrut, the Jewish dietary laws.

At the beginning of April, the reinstatement of Westerly Lodge 1257 of B’nai B’rith after a hiatus of more than ten years was marked by a speech by Hyman Have. Have was the regional director of the Anti-Defamation League of Connecticut.

In November of 1955, Rabbi Leonard Golstein of New London’s Temple Beth El spoke at the subject of “What is Conservative Judaism?” This talk came during an early point in Congregation Sharah Zedek’s transition from Orthodox to Conservative practice.

Later that month, the Westerly Lodge B’nai B’rith heard a talk by Dr. Oscar Goldstein. He was the Assistant Secretary and Director of Member Retention for B’nai B’rith District 1 at that time, and he had lectured on a plethora of topics of interest to the American and Canadian Jewish communities.

In 1960, Rabbi Harry R. Richmond spoke at the synagogue. He had made history earlier in life by becoming the only Jewish chaplain to serve in both World Wars. At the time of his appearance in Westerly, he was serving as the advisor to the Hillel Chapter at URI. He had also been a board member of the National Council of Christians and Jews.

As part of Westerly's tercentenary celebration in 1969, the Adjutant General of Rhode Island, Major General Leonard Holland, spoke at the synagogue. His appearance was arranged through the efforts of the Religious Heritage Day Committee of the Westerly Tercentenary Committee, whose chairman was Joseph Lewiss.

In 1974, the congregation hosted Dr. Sidney Goldstein, a Professor of Sociology at Brown University who was also the Director of Population Studies. The topic of his talk was "Jewish Survival: The Demographic Dynamics; this subject is one on which Dr. Goldstein was nationally recognized as an expert. Dr. Goldstein's address took place during the Sabbath evening services, which were under the direction of Cantor Ernest Coleman. Students for the URI Hillel chapter assisted Coleman.

In 1981, Dr. Philip J. Baram, the Director of the New England Zionist Federation, addressed the Westerly Lodge B'nai B'rith's annual fall dinner. Dr. Baram, a native of Woonsocket, was also the Executive Director of Boston's Zionist House. He had lectured widely across New England on the history and current situation in the Middle East; his topic in Westerly was "Update Israel."

In March of the following year, the Westerly Lodge B'nai B'rith heard an address at the synagogue by Kal Liebeskind, director of the New England Regional Office of the Israel Aaliyah Center in Boston. His duties included providing interested persons and groups information about Israel, evaluating applications for prospective programs to be

held in that nation, and providing assistance to those interested in immigrating to the Jewish state. He himself had previously immigrated to Israel, or made aaliyah, along with his wife and children, in 1968.

In May 1982, the Westerly Lodge B'nai B'rith hosted State Senator Richard Licht of Providence. Licht, who two years later would be elected Lieutenant Governor of Rhode Island, is the nephew of the late Governor Frank Licht, the first governor of the Ocean State to be Jewish.

In August of 1983, Jacob Biber spoke about his book "The Survivor" at the Congregation Sharah Zedek synagogue. The book details Biber's escape from the Gestapo, during which he was forced to flee through the forests of Poland.

In 2003, Chief Justice Frank Williams of the Rhode Island Supreme Court spoke on the subject of the War on Terror, as well as his favorite subject, the life and career of Abraham Lincoln.

In 1983, the film "The Last Chapter," dealing with the Holocaust as it occurred in Poland, and culminating with the Warsaw Ghetto Uprising, was shown at the synagogue.

In March 1984, Michael Bresler of Providence, a Jewish musician and storyteller, entertained an audience at the synagogue.

It fell to the next generation to lead the congregation into the 21st Century of the Common Era. Matthew Lewiss, a prominent attorney and the son of Joseph Lewiss, succeeded his father as president of Congregation Sharah Zedek.

In 1993, the High Holy Day services at the Congregation Sharah Zedek synagogue were conducted for the first time by Dr. Jerome E. Fischer, the executive director of the Jewish Federation of Southeastern Connecticut. This was the beginning of

relationship between Dr. Fischer and the congregation that would last well into the 21st Century.

Appendix

The following comprise lists of those elected to serve in Jewish religious or cultural organizations in the town of Westerly, as well as lists of those people taking part in activities sponsored by Congregation Sharah Zedek, as reported in past issues of the Westerly Sun. This list is by no means comprehensive; it simply reflects the reportage of the Westerly Sun at various points in time. It provides a series of snapshots of those who were active in the local Jewish community over the years. The date indicated in each case is that of the edition of the newspaper where these election results and other activities were reported.

June 30, 1907: Officers elected to six month terms by the Westerly Chapter of the Order Brith Abraham: President Solomon Soloveitzik, Vice President Abraham Leibovitz, Secretary Harry Soloveitzik, Treasurer Charles Goldberg, Trustees Max Lahn and I. Pilof. Two new members of the organization are initiated; Max Lahn and Mrs. Joseph Rappaport.

December 15, 1914: Chapter officers of the Westerly Branch of the American Jewish Relief Society are: Solomon Soloveitzik, president; Lewis Solomon, financial and recording secretary; Max Novogroski, treasurer; Samuel Fishman, collector.

January 27, 1916: The members of the community who canvass the area for the Jewish Relief Day sponsored by the American Jewish Relief Society are: Charles Schuman, Samuel Itchkawich, Angelina Dotolo, Margaret Lubowitz, Maurice Wein, Abraham Wein, Goldie Cohen, Jerome Solomon, Bessie Itchkawich, Anna Cohen, Harry Schuman, Eddie Lubowitz, Joel Novogroski, Jacob Richmond, Abraham Goldberg, Florence Lubowitz, Ella Itchkawich, Mildred Brenner, Gertrude Lubowitz, Myer Narva, Morris Gilbert, Martin Stevens, Irving Silverstein, Gertrude Lahn, Max Lahn, Lena Rosen, Ida Rosen, David Ribner, Doris Collins, Rose Wein, Ida Leibowitz, Helen Tuch, Bertha Bornson, Molly Goldberg, Gertrude Soloveitzik, Annie Schuman, Meyer Bresslof, Abraham Schuman, Louis Deutsch, Florence Soloveitzik.

October 21, 1917: The committee that negotiated the purchase of the A.O.H. hall includes the following members of the congregation: Max Novogroski, Lewis Solomon, Abram Leibovitz, and Solomon Soloveitzik.

January 14, 1918: The officers of the Young Men's and Women's Hebrew Associations are: David Novogrod, president; Miss Gertrude Lahn, vice president; Miss Gertrude Leibowitz, recording secretary; Maurice Gilbert, financial secretary; Maurice Straisin, treasurer; Irving Marcoff and Philip Leibovitz, house committee; Miss Lena Bendett, David Lahn, and Samuel Fain, entertainment committee.

May 28, 1933: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Julius Gordon, chairperson; Mrs. Charles Goldberg, vice chairperson; Mrs. Max Novogroski, corresponding secretary; Mrs. Joel Novogroski, recording secretary; Mrs. Samuel Kahn, treasurer.

October 25, 1933: The new officers of the Jewish Young People's Society are: Abe Lahn, president; Miss Ruth Solomon, vice president; Joseph L. Itchkawich, secretary; Miss Florence Leon, treasurer; Morton Graff, David Tarnapol, Mrs. Maurice Wein, and Mrs. Joyce Wein, social and education committee; Maurice Wein, Mrs. Gertrude Deutsch, Philip Leibovitz, and Richard J. Richmond, constitutional committee; Miss Ruth Leon, Abe Soloveitzik, and Joseph L. Itchkawich, publicity committee; Herman Fishman and Jerome Solomon, religious committee; Miss Florence Soloveitzik, Milton Leibovitz, and Reuben Deutsch, membership committee.

September 17, 1934: A new set of incorporation papers are signed by the following members of Congregation Sarah Zedek: Philip Goldberg, Edward Itchkawich, Louis Silverstein, Charles Goldberg, Abram Leibovitz, Nathan Wein, and Max Novogroski.

October 3, 1934: The new officers of the Judaic League are: Herman Etelman, president; Joseph Lewiss, vice president; Ruth Solomon, secretary; Florence Leon, treasurer.

May 8, 1935: The Judaic League's new officers are: Joseph Lewiss, president; Joel B. Novogroski, vice president; Mrs. Clifford Kozlin, secretary; Miss Florence Leon, treasurer; Mr. and Mrs. Herman Etelman, honorary members.

June 13, 1935: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Julius Gordon, president; Mrs. Max Novogroski, treasurer; Mrs. Samuel Kahn, secretary.

November 4, 1936: The newest officers of the Judaic League are: Joel Novogroski, president; Mrs. Joseph Lewiss, vice president; Joseph Lewiss, secretary; Mrs. Clifford Kozlin, treasurer.

March 11, 1937: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Julius Gordon, president; Mrs. Ernestine Goldberg, vice president; Mrs. Harry Markoff, second vice president; Mrs. Joseph Lewiss, corresponding secretary; Mrs. Clifford Kozlin, recording secretary; Mrs. Samuel Hirsch, treasurer; Mrs. Hannah Littman, nominating committee chairperson; Mrs. Morris M. Wein, social committee chairperson; Mrs. David Ribner, membership committee chairperson; Mrs. Harold Rutman, religious committee chairperson.; Mrs. Herman Itchkawich, anti-Semitism committee chairperson; Mrs. Joel B. Novogroski, naturalization committee chairperson; Mrs.

Benjamin Lennon, contemporary affairs committee chairperson; Mrs. Max Novogroski, hospitality affairs committee chairperson.

July 28, 1937: The first slate of officers of the Westerly Lodge 1257 of B'nai B'rith comprises: Lewis Solomon, president; Harold J. Rutman, vice president; Joseph Lewiss, secretary; Philip R. Leibovitz, treasurer; Joel B. Novogroski, monitor; Harry Markoff, warden; Abram Leibovitz, Max Novogroski, and Morton Graff, board of trustees.

October 6, 1937: The officers for the joint drive to aid refugees are Joseph Lewiss, chairman; Lewis Solomon, honorary chairman; Edward Salus, secretary; Samuel Polinsky, treasurer; Philip R. Leibovitz, Harold J. Rutman, Morton Graff, executive board.

April 29, 1938: The new officers of the Westerly Lodge B'nai B'rith are: Lewis Solomon, president; Harold Rutman, vice president; Joel B. Novogroski, monitor; Samuel Deutsch, assistant monitor; Joseph Lewiss, recording and financial secretary; Philip R. Leibovitz, treasurer; Harry Markoff, warden; Max Novogroski, Abram Leibovitz, Morton Graff, board of trustees.

November 7, 1938: The first slate of officers of the newly established Westerly B'nai B'rith Women's Auxiliary comprises: Gertrude A. Deutsch, president; Ida Itchkawich, vice president; Ann Kozlin, recording and corresponding secretary;

Kay Masofsky, financial secretary; Rose Salus, treasurer; Beatrice Rossman, monitress; Lillian Siegal, sentinel; Ida Kahn, guardian; Ella Graff, guide; Rose O’Koon, Mrs. Minnie Wein, Mrs. Ann Hirsch, trustees.

April 15, 1940: The new officers of the Westerly Lodge B’nai B’rith are: Edward Salus, president; Morton Graff, vice president; Joseph Lewiss, corresponding secretary; Philip R. Leibovitz, treasurer; Harold J. Rutman, monitor; Clifford Kozlin, assistant monitor; Dr. David Cohen, warden; Abram Leibovitz, Max Novogroski, Harry Markoff, trustees. The new officers of the Westerly B’nai B’rith Women’s Auxiliary are: Mrs. Ann Kozlin, president; Mrs. Ida Itchkawich, vice president; Mrs. Kay Masofsky, secretary; Mrs. Rose Salus, treasurer; Mrs. Ella Graff, guide; Mrs. Beatrice Rossman, sentinel; Mrs. Ida Kahn, guardian; Mrs. Mollie Silverstein, Mrs. Rose Cohen, and Miss Helen Itchkawich, trustees; Miss Ella Soloveitzik, monitress; Mrs. Ann Kozlin, delegate to the district convention; Mrs. Gertrude Deutsch, alternate delegate. Joseph Goldberg of Worcester was the installing officer for both the Lodge and Auxiliary. The meeting also saw the following committees appointed: Activities Committee: Chairman Harold Rutman; Speakers Committee: Chairman Joseph Lewiss, David Cohen, Harold Soloveitzik; Ways and Means Committee: Chairman Morton Graff, Samuel Polinsky, David Cohen, George Shimansky, Joel Novogroski, Leonard Masofsky; Collation Committee: Chairman Samuel Hirsch, Clifford Kozlin, Morton Graff, Leonard Masofsky, Samuel Deutsch, David Cohen; Membership Committee: Chairman David Cohen, Philip Leibovitz, Clifford

Kozlin, Joseph Lewiss; Sick and Visiting Committee: Chairman Morton Graff, Samuel Scott, David Cohen, Clifford Kozlin, Samuel Polinsky, David Ribner, Harry Markoff; Anti-Defamation Committee: Chairman Samuel Polinsky, Harold Soloveitzik; Religious Committee: Rabbi Eleazar Bernstein; Auditing Committee: Chairman Reuben Deutsch, Samuel Polinsky, Jack Richmond; Publicity Committee: Chairman Joseph Lewiss, Abe Soloveitzik, Harold Rutman.

May 15 1940: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Joseph Lewiss, president; Mrs. Samuel Polinsky, vice president; Mrs. Samuel Hirsch, corresponding secretary; Mrs. David Cohen, recording secretary; Mrs. Morton Graff, treasurer. The following committees are appointed at the same meeting: Contemporary Affairs: Chairperson Mrs. Morris Wein, Mrs. David Cohen, Mrs. Samuel Hirsch, Mrs. Abraham Lahn, Mrs. Edward Salus; Hospitality Committee: Chairperson Mrs. Ernestine Goldberg, Mrs. Julius Gordon, Mrs. Max Novogroski; Membership Committee: Chairperson Mrs. Hannah Littman, Mrs. Morton Graff, Mrs. Samuel Polinsky, Mrs. David Ribner; Peace and Legislation Committee: Mrs. Clifford Kozlin; Program Committee: Chairperson Mrs. Samuel Polinsky, Mrs. S. Kahn; Publicity Committee: Mrs. Abraham Lahn; Public Relations Committee: Chairperson Julius Gordon, Mrs. Leonard Masofsky; Religious Committee: Chairperson Mrs. Eleazar Bernstein, Mrs. Samuel Switken, Mrs. Sara Soloveitzik, Mrs. Nathan Wein; Sick and Visiting Committee: Chairperson Mrs. Edward Salus, Mrs. Eleazar Bernstein, Mrs. Philip Leibovitz, Mrs. Leonard Masofsky; Social Committee: Chairperson

Mrs. Joel Novogroski, Mrs. Morton Graff, Mrs. Samuel Hirsch, Mrs. Milton Leibovitz, Mrs. Harry Markoff, Mrs. Harold Rutman; Social Welfare Committee: Chairperson Mrs. Harold Rutman, Mrs. Philip Leibovitz, Mrs. Elizabeth Leon, Mrs. Samuel Silver.

June 8, 1942: The new officers of the Westerly Lodge B'nai B'rith are: Morton Graff, president; Clifford Kozlin, vice president; Philip R. Leibovitz, treasurer; Joseph Lewiss, secretary; Dr. David E. Cohen, monitor; Samuel Scott, assistant monitor; Samuel Snitkin, warden; Harry Markoff, David Ribner, Abram Leibovitz, trustees; installing officer Harold Rutman. The new officers of the Westerly B'nai B'rith Women's Auxiliary are: Miss Ella Soloveitzik, president; Mrs. Anne Gensburg, vice president; Miss Helen Itchkawich, secretary; Miss Pearl Notkin, treasurer; Mrs. Anne Kozlin, monitress; Mrs. Rose Cohen, sentinel; Mrs. Gertrude Leibovitz, guide; Mrs. Miriam Leibovitz and Mrs. Mollie Gordon, trustees.

March 3, 1943: The new officers of the Westerly B'nai B'rith Women's Auxiliary are: Mrs. Ida Itchkawich, president; Miss Helen Itchkawich, vice president; Mrs. Gertrude Leibovitz, treasurer; Mrs. Rose Cohen, recording secretary; Mrs. Evelyn Leibovitz, corresponding secretary; Mrs. Kitty White, sentinel; Mrs. Gertrude Schnell, guide; Miss Ella Soloveitzik, monitress; Mrs. Mollie Silverstein, Mrs. Marion Leibovitz, Mrs. Ida Nottsin, trustees.

May 13, 1943: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Samuel Hirsch, president; Mrs. Nathan White, vice president; Mrs. Milton Slossberg, secretary; Mrs. Albert Gensburg, corresponding secretary; Mrs. Sidney Rossman, treasurer. The new committee chairs for the Westerly section are: Ways and Means: Mrs. Samuel Polinsky; Program: Mrs. Joseph Lewiss; Social Welfare: Mrs. Morris Wein; Membership: Mrs. Harold Rutman; Sick and Visiting: Mrs. Edward Salus; Publicity: Mrs. Nathan White; Peace and Legislation: Mrs. David Cohen; Hospitality: Mrs. Philip Leibovitz; Telephone Squad: Mrs. Morton Graff; Religion: Mrs. Molly Gordon.

March 9, 1944: The new officers of the B'nai B'rith Auxiliary are: Mrs. Herman Itchkawich, president; Helen Itchkawich, vice president; Mrs. Evelyn Leibovitz, corresponding secretary; Mrs. Pauline Vasselo, recording secretary; Mrs. Gertrude Leibovitz, treasurer.

April 13, 1944: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Samuel Hirsch, president; Mrs. David Cohen, vice president; Mrs. Gertrude Sprier, recording secretary; Mrs. Sid Rossman, corresponding secretary.

April 20, 1944: The names of Congregation Sharah Zedek members serving in the military that are listed on the honor roll that is erected outside of the synagogue are: Samuel T. Deutsch, Herman W. Fishman, Alexander Goldberg,

Joseph Gordon, Yale Gordon, Dr. Sidney R. Gordon, Dr. Ben Lennon, Dr. A.J. Leon, Dr. M.J. Leon, George Litman, Eugene Notkin, Arthur Novogroski, Dr. Harold Ribner, Arthur E. Richmond, M. Evans Richmond, Robert S. Richmond, Sydney I. Rossman, George Shimansky, Lester Silver, Irving Silverstein, Abe Soloveitzik, Harold B. Soloveitzik, Samuel L. Soloveitzik, Harry B. Speier, and Julius Wein. Army Captain A.J. Leon's name has a gold star next to it, because he died in June 1943 while on sick leave from his duties at the Walter Reed Hospital in Washington.

May 3, 1945: The membership of the new committees of the Westerly B'nai B'rith Women's Auxiliary includes: Program: Chairperson Mrs. Evelyn Leibovitz, Miss Florence Soloveitzik, Miss Ella Soloveitzik; Ways and Means: Chairperson Mrs. Ida Itchkawich, Mrs. Anne Kozlin, Mrs. Kay Masofsky, Mrs. Gertrude Leibovitz, Mrs. Gertrude Speier; Mrs. Rosalie Stahl; Sick and Visiting: Chairperson Mrs. Rose Cohen, Mrs. Kitty White; Membership: Chairperson Miss Helen Itchkawich, Mrs. Kay Masofsky, Mrs. Eileen Kagno; War Service: Chairperson Mrs. Rosalie Stahl; Anti-Defamation: Chairperson Sylvia Volpin; Publicity: Mrs. Anne Kozlin.

April 3, 1946: The new officers of the Westerly B'nai B'rith Women's Chapter are: Mrs. Anne Gensburg, president; Miss Beatrice Silverstein, vice president; Mrs. Kay Masofsky, corresponding secretary; Mrs. Lillian Lewiss, recording secretary; Mrs. Rosalie Stahl, treasurer; Mrs. Florence Leon, sentinel; Mrs. Eileen

Kagno, guide; Miss Ella Soloveitzik, monitress; Mrs. Gensburg, Grand Lodge convention delegate; Mrs. Anne Kozlin, alternate delegate. Bess Aaron and Mrs. Irene Deutsch join the chapter at this meeting.

April 3, 1947: The new officers of the Westerly B'nai B'rith Women's Chapter are: Mrs. Joseph Lewiss, president; Mrs. Leonard Masofsky, vice president; Miss Beatrice Silverstein, corresponding secretary; Mrs. Daniel Kagno, recording secretary; Mrs. Samuel Deutsch, treasurer; Mrs. David Frishman, sentinel; Mrs. Samuel Snitkin, guide; Mrs. Philip Leibovitz and Mrs. Mollie Silverstein, trustees; Mrs. Joseph Lewiss, Grand Lodge convention delegate; Mrs. Albert Gensburg, alternate convention delegate. At the same meeting, new chapter members Mrs. Samuel Deutsch, Mrs. David Frishman, Mrs. Morris Fabricant, Mrs. Lillian Klepak, Mrs. Luisa Seiferheld, Mrs. Abraham Lahn, and Mrs. Morris Swartz are initiated by Mrs. Edward Leibovitz, with the assistance of Mrs. Joseph Lewiss and Mrs. Richard Richmond. Installing officer: Mrs. Joseph Cinamon, past president of the Amos chapter in Boston.

March 12, 1948: The new officers of the Westerly section of the National Council of Jewish Women are: Mrs. Hannah Littman, president; Mrs. Sidney Rossman, vice president; Mrs. Tin Deutsch, recording secretary; Mrs. Morris Fabricant, corresponding secretary; Mrs. Samuel Snitkin, treasurer.

April 7, 1948: The new officers of the Westerly B'nai B'rith Women's Chapter are: Mrs. Joseph Lewiss, president; Mrs. Morris Fabricant, vice president; Miss Beatrice Silverstein, corresponding secretary; Mrs. David Frishman, recording secretary; Mrs. Samuel Deutsch, treasurer; Mrs. Mollie Silverstein and Mrs. Philip Leibovitz, trustees. New members Mrs. Abe Itchkawich and Mrs. Abe Soloveitzik join the chapter at the same meeting.

June 18, 1948: The new officers of the Sharah Zedek Sisterhood are: Mrs. David E. Cohen, president; Mrs. Edward Leibovitz, vice president; Mrs. Samuel Hirsch, secretary; Mrs. Leonard Masofsky, treasurer.

January 6, 1949: Four portraits by Herman Itchkawich are lent by their owners to the Contemporary Artists' Gallery in Providence in order to be included in an exhibition of twenty-one of his paintings; the owners who lend their artwork are: Mr. and Mrs. Philip Liebovitz of Westerly, Mr. and Mrs. Hy Fradin of Providence, Mr. and Mrs. Al Gensburg of Westerly, and Mr. and Mrs. Charles Messing of Providence.

March 8, 1949: The new officers of the Westerly B'nai B'rith Women's Chapter are: Miss Helen Itchkawich, president; Mrs. Milton M. Leibovitz, vice president; Mrs. Jerome Singer, recording secretary; Mrs. Morton Graff, corresponding secretary; Mrs. Leonard Masofsky, treasurer; Mrs. Florence Soloveitzik, sentinel; Mrs. Irene Deutsch, guardian; Mrs. Joseph Lewiss, counselor; Mrs. Mollie

Silverstein, and Mrs. Philip R. Leibovitz, trustees; Miss Helen Itchkawich, Grand Lodge delegate; Mrs. Milton M. Leibovitz, alternate delegate.

November 7, 1950: The new officers, or kehillah, of Congregation Sarah Zedek are Harold J Rutman, president; Samuel Hirsch, vice president; Joseph Lewiss, secretary; Mrs. Samuel Hirsch, financial secretary; Joseph Altman, treasurer.

December 11, 1950: The students in the Hebrew school as of this date are: Allan Altman, Robert Cohen, Joseph Deutsch, Gerson Friedman, Robert Gensburg, Maxine Gensburg, Larry Hirsch, Kenneth Kozlin, Donna Beth Lewiss, Matthew Lewiss, Brenda Leibovitz, Robert Leibovitz, Evelyn Masofsky, Doris Masofsky, Charles Polinsky, Joseph Polinsky, Rose Ann Silver, Barry Scott, Monita Scott, Joyce Seiferheld, Albert Seiferheld.

March 7, 1951: The new officers of the Westerly Chapter B'nai B'rith Women's Auxiliary are president, Mrs. Ella Graf; vice president, Mrs. Irene Deutsch; treasurer, Mrs. Kay Masofsky; recording secretary, Tina Fabricant; corresponding secretary, Mrs. Florence Soloveitzik.

March 4, 1953: The new officers of the Westerly Chapter of B'nai B'rith are: Mrs. Samuel Nathans, president; Mrs. Donald Horen, vice president; Mrs. Emilio Faiola, recording secretary; Mrs. Abe Soloveitzik, corresponding secretary; Mrs.

Leonard Masofsky, treasurer; Mrs. Nathans, convention delegate; Mrs. Morton Graff, alternate delegate.

February 3, 1955: The Hebrew school students participating in the ceremony marking the American Jewish Tercentenary are Sandra Cohen, Jay Deutsch, Andrew Fabricant, Arthur Leibovitz, Stephen Silverstein, and Barbara Smitkin.

March 2, 1955: The new officers of the Westerly B'nai B'rith Women's Chapter are: Mrs. Donald Horen, president; Mrs. Seymour Gersten, vice president; Mrs. Edward Fiola, recording secretary; Mrs. Ethel Simmons, corresponding secretary.

April 1, 1955: The officers of the newly reinstated Westerly Lodge B'nai B'rith are: Joseph Lewiss, president; Jacob B. Warren, first vice president; Dr. Seymour Gersten, second vice president; Donald Horen, secretary; Clifford Kozlin, financial secretary; Samuel Hirsch, treasurer; Leonard Masofsky, warden; Irving Silverstein, chaplain; Richard Richmond, Harold Rutman, Philip Leibovitz, Sidney Rossman, Abraham Lahn, and Chairman Dr. Samuel Nathans, board of trustees.

September 25, 1955: The newly elected class officers of the Congregation Sarah Zedek Hebrew school fourth grade class are: Stephen Silverstein, president; Linda Itchkawich, vice president; Nancy Leibovitz, secretary; Sandra Cohen, treasurer; Lenore Gensburg, librarian.

May 22, 1957: The new officers of the Sharah Zedek Sisterhood are: Mrs. Emelio Faiola, president; Mrs. Abraham Itchkawich, vice president; Mrs. Dorothy Richmond, secretary; Mrs. Leonard Masofsky, treasurer. Installing officer: Mrs. Clifford Kozlin

June 7, 1957: The new officers of the Westerly Chapter of B'nai B'rith are: Mrs. Donald Horen, president; Mrs. Seymour Gersten, vice president; Mrs. Martin Safer, corresponding secretary; Mrs. Emelio Faiola, recording secretary; Mrs. Leonard Masofsky, treasurer.

August 4, 1957: The winners of a "Free Groceries for a Year" contest sponsored by Otto Seidner, Inc. are: Mrs. Joseph Marot, Cranston, \$1500 grand prize; also Mrs. William Martin of Pawtucket and Horace A. Dunning of Waterford, Connecticut.

April 8, 1959: The Westerly B'nai B'rith Women's Chapter new officers are: Mrs. Betty Fessel, president; Mrs. Bernard Wexler, vice president; Mrs. Seymour Gersten, secretary; Mrs. Leonard Masofsky, treasurer; Mrs. Abraham Itchkawich, corresponding secretary. Installing officer: Mrs. Moses Savin of New London.

April 21, 1959: The new officers of Westerly Lodge B'nai B'rith are: Irving Siegal, president; Norbert Fessel, vice president; Samuel Hirsch, treasurer; Joseph

Lewiss, secretary; Ernest Coleman, chaplain; Dr. Samuel Nathans and Dr. Jerome Singer, executive board members.

June 9, 1961: The new officers of the Westerly Lodge of B'nai B'rith are: Norbert Fessel, president; Dr. Seymour Gersten, vice president; Samuel Hirsch, treasurer; Joseph Lewiss, financial secretary; Dr. Samuel Nathans, anti-defamation chairman; Clifford Kozlin and Abraham Lahn, trustees.

November 8, 1963: The former presidents in attendance at the twenty-fifth anniversary celebration of the Westerly B'nai B'rith Women's Chapter are: Mrs. Gertrude Deutsch, Mrs. Ann Kozlin, Mrs. Gertrude Leibovitz, Mrs. Betty Fessel, Mrs. Elaine Horen, Miss Ella Soloveitzik, and Mrs. Jean Nathans.

June 13, 1969: The new officers of Westerly's B'nai B'rith Lodge are: Morris Itchkawich, president; Clifford Kozlin, vice president; Joseph Lewiss, secretary; Samuel Hirsch, treasurer; Lawrence Wasserman, chaplain; Albert Gensburg and Dr. Samuel Nathans, trustees.

February 17, 1970: The winners of the 2nd Annual Brotherhood Poster Contest are: Senior High Division, First prize,

Margaret Dillow,

Westerly Senior High School- junior

Theme: “All men or brothers regardless of their race or color; they are united by being Americans.”

Second prize,

Francine Langley,

Westerly Senior High School- junior

Theme: “All races reaching for brotherhood will find peace.”

Honorable Mention,

Eric Saila,

Chariho Regional High School- senior

Junior High Division, First prize,

Rosemary Wahng,

St. Michael’s Parochial School- seventh grade

Second prize,

James R. Martin,

Westerly Junior High School- ninth grade

Elementary Division (Grades 4-6), First prize,

Lea Panciera,

State Street School, sixth grade

Second prize,

Tamara Kenyon

Tower Street School, fifth grade

Honorable Mention:

Kathleen Misto,

St. Pius X Parochial School

Terry Gould,

Dunn's Corners School

Elaine Lombardo,

Immaculate Conception School

Robert Pacheco

Bradford School

March 3, 1974: The winners of the 6th Annual Brotherhood Poster Contest are:

Elementary Division: First place, Kenneth Swain, State Street, Grade 5

Second place, Teresa Iaconetti, High Street, Grade 6

Honorable Mention, Thomas Cozzalina, St. Pius X School, Grade 6

Junior High Division: First place, Mary Ellen Crane, Westerly Junior High

Second place, Lisa Barber, Mystic Junior High

Honorable Mention, Marybeth Parilla, Westerly Junior High

High School Division: First place, Lori Ann Stanley, Chariho

Second Place, Barbara Harrison, Chariho

Honorable Mention, Jack Beaumont, Chariho

June 1, 1974: The new officers of Westerly Lodge, B'nai B'rith are: Morris

Itchkawich, president; Albert Gensburg, vice president; Joseph Lewiss, secretary;

Samuel Hirsch, treasurer; Morris Silverman, Harold Soloveitzik, Harry

Itchkawich, trustees.

March 9, 1975: The winners of the 7th Annual Brotherhood Poster Contest are:

Barbara Harrison, Chariho, First place, senior high

Anna Sposato, Westerly High, Second place, senior high

Lisa Rines, Pawcatuck Junior High, First place, junior high

Kathy Duffy, Chariho Junior High, Second place, junior high

Bradford Vuono, Bradford School, First Place, elementary school

Carolyn Kicinski, Tower Street School, second place, elementary

Teresa Lombardo, High Street School, honorable mention

February 26, 1981: The winners of the Brotherhood Poster Contest are:

Mary Palazzolo, first place, high school division

Suwin Chan, second place, high school division

Kenneth Trebisacci, honorable mention, high school division

Michele James, first place, junior high division

Eric Beverly, first place, elementary division

Colleen Wright, second place, elementary division

Other winners are Shane Alexander Holly, Cindy O'Keefe, and John Paradise.

June 15, 1982: The new officers of the Westerly Lodge B'nai B'rith are:

Matthew L. Lewiss, president; Harry Itchkawich, vice president; Joseph Lewiss,

secretary-treasurer; Larry J. Hirsch, chaplain; Philip Budlong, Robert Hoffman,

Larry Wasserman, trustees.

March 3, 1983: The winners of the 13th annual Brotherhood Poster Contest are:

Stephanie Sposato, first place, elementary division

Dawn Bennett, second place, elementary division

Suzanne MacLeod, third place, elementary division

Jacqueline Arruda, honorable mention, elementary division

Jeremy Corr, first place, junior high division

Tanya Boisclair, second place, junior high division

Eric Beverly, third place, junior high division

Brotherhood Project chairs: Joseph Lewiss and Lawrence Wasserman

March 8, 1984: Winners of the 14th Annual Brotherhood Poster Contest are:

Senior High Division: First place: Kenneth Morgan, Westerly

Second place: Laura Graham, Stonington

Third place: Sam Guild, Chariho

Junior High Division: First place: Tammy Donnarummo

Second place: Linda Fritscher

Third place: Rachel Ranger

All three Junior High winners are eighth-graders at Pawcatuck Middle School.

Elementary Division: First place: Cathy Thorp

Pawcatuck Middle, Grade 6

Second place: Stephanie Sposato

St. Pius X School, Grade 6

Third place: Michael Watson

Ashaway School, Grade 4

Sources

The Westerly Sun was the main source for the material contained in this book.

Other sources include the Encyclopedia Judaica in regard to the profiles of Jewish life in Eastern Europe, as well background on the Order Brith Abraham.