

CHAPTER VII

PHILANTHROPY AND SOCIAL LIFE

In this chapter we will discuss the rise and development of charitable, fraternal and Zionist groups in Portland from the beginning of the present century. In order to present a picture of continuity, it will be necessary to sketch briefly their development until the present day. Here, however, we will concern ourselves with groups that came into existence before the end of the first World War and leave for another chapter those organizations that arose afterwards.

Wherever Jews settled and formed communities, one of their prime concerns was to provide for needy brethren. Indeed, this concern with philanthropy was not looked upon as a special and separate undertaking but as an extension of the religious spirit. Thus we find that in most Jewish communities philanthropy, or what we now call social work, nearly always started as a function of the synagogue.

In the earliest years of the Portland Jewish community, before the rise of synagogues, philanthropy was somewhat unorganized. Under those circumstances the dispensing of charity was a semi-private affair. When one person learned of another's distress he would personally undertake a fund raising campaign among other Jewish families. It has been noted how Portland Lodge of B'nai B'rith responded to calls for assistance of needy members from lodges all over the country. This readiness to respond was also evident in the local community. A regular committee of the lodge investigated all reports of misfortune and recommended assistance wherever it was needed.

The oldest distinctly philanthropic organization among Portland Jews was the Gemileth Chasodim Shel Emes (Hebrew Free Loan Association), created chiefly through the efforts of Isaac Santosky. The date of its founding is unknown, but it was already in existence during the early 1890's.¹ Mr. Santosky served as its president for many years, during which time the organization assisted countless Jews in their struggle for a livelihood by granting them interest-free loans.

The early 1900's witnessed a rapid growth in Portland's Jewish

population. The virulent antisemitism in Eastern Europe and the outbreak of violence against Jews in Russia, especially the Kishinev pogrom of 1903, resulted in a mass emigration of Jews from that area. Some found their way to Portland. The flow of migration from Europe to America continued steadily until 1914, when the outbreak of war in Europe brought it to a temporary halt.

The immigrants brought with them not only their meager possessions and their religion but also their passion for social justice and education. It was during this period that several literary and fraternal groups were created. However, at the start, economic difficulties loomed large for the newcomers and the Jewish community had to expand its philanthropic activity.

In 1906 a United Hebrew Charities was organized to direct the overall philanthropic program. The old Gemileth Chasodim was merged with it, but maintained itself as an independent agency principally concerned with free loan service. In addition, the United Hebrew Charities provided direct assistance in money and goods to the needy.²

Among the early pioneers of Jewish social work in Portland were men whose names are all but unknown to the present Jewish community — Baranowich, Yarchowsky, Margowsky, Pepper, Klein and Druker. Nathan Druker had served as president of Congregation Sharith Israel from 1897 to 1899 and was one of the most prominent community leaders. It was due in great measure to efforts of Nathan Druker and Isaac Santosky that the United Hebrew Charities came into existence. But the success of the United Hebrew Charities was due ultimately to the energetic efforts of its workers.³ In this connection, prominent mention must be given to Benjamin Fireman who arrived in Portland in 1902 and was active in charities work from the start. In a brief memoir of his activity, Mr. Fireman recalled how he

together with Myer Karlin, Sprintze (Mrs. Abraham J.) Bernstein, Fannie (Ginsburg) Kaplan and several others. . . climbed three flights of stairs (because top floor apartments were less expensive and the poor could not afford better quarters) to deliver bags of flour, as well as other food stuffs. On many occasions these deliveries were made at late hours of the night so that their presence would not be known by the recipients, whose pride would not permit them to make application for assistance. Nor were the children of our needy families put to shame by the destitution of their

parents.

For more than thirty-five years, both Sprintze Bernstein and Myer Karlin were the backbone of the organization. No heartbreaking problem was too personal to be unfolded to either. The needy of our community had the utmost confidence in these two sterling souls, and this confidence was never betrayed. Nor was any problem too difficult to be undertaken by "Sprintze" or "Myer", as they were fondly called. The hour never was too late, nor was the weather ever too cold for either of them to go out on a personal visit whenever assistance was needed. The honor and dignity of the United Hebrew Charities was the honor and dignity that was given to the organization by their association with the Charities.⁴

Hardly any early records of the United Hebrew Charities have been preserved. Of official documents, only its certificate of incorporation, dated June 15, 1915, remains. The aims of the organization, as stated in that document, were "to gratuitously aid and help the poor and the suffering with money, food, clothing and fuel, and to do anything and everything that relates to almsgiving and charity."⁵ These worthy aims were carried out through the efforts of its devoted workers, some of whom have been mentioned, and many of whom worked anonymously.

Another responsibility undertaken by the United Hebrew Charities almost from its inception was service for transients. This included food, lodging, travel fare, clothing, and other necessities.

The Ladies' Society *Hachnosos Orchim* (Travelers' Aid) came into existence in 1907 as an affiliate of the United Hebrew Charities, and from that time the Portland Jewish community was never without a transient shelter. There the traveler, the homeless, the itinerant rabbi or the *meshulach* could be assured of kosher meals and facilities in conformity with Jewish tradition.⁶ The names of Mrs. Jacob Whitney and Mrs. Heifetz, who maintained such shelters for many years, figure prominently in the agency's records. During the past fifteen years Mrs. Etta Dansky has provided food, lodging and care to transients in her home at 61 India Street.

It would be impossible to record the names of all the pious Jews who offered their homes to transient *orchim*, literally "guests." The satisfaction they derived from the performance of such religious duties was so great that the *orchim* were sought out and escorted to their homes. However, among the most zealous hosts were Abraham J. Bernstein, Aaron Davidson, David (Velvel)

Davidson and Michael Rubinsky. Others who solicitously cared for the *orchim* were Abraham H. Ginsburg and Gimpel Lerman.

The field of charitable work was not monopolized by the United Hebrew Charities. Other organizations, principally women's groups, initiated charitable projects. Of several such early groups little is now remembered aside from their names. One was the Jewish Ladies Aid Society, organized in 1909 with Mrs. George Wolf as secretary. Another was the Y.W.H.A., which will be considered in another context.

The paucity of Jewish records for the early years of this century holds true for men's organizations as well. We know that in the late 1890's there was organized a Portland City Lodge, No. 271, Order of Brith Abraham. Benjamin Markson served as secretary during its early years and was succeeded by M. Stein. Disagreement among members caused a split in 1903. The dissidents were then accepted into the Independent Order Brith Abraham and on April 16, 1903 they formed a Portland chapter called the Star of Maine Lodge, No. 329. Neither of these lodges flourished, although the latter managed to sustain itself until 1939.

The increased immigration from Eastern Europe brought more Jews to Portland and new ideas and interests as well. As a result the number of educational and fraternal organizations increased. In 1906 or 1907 a Hebrew Independent and Literary Club was formed, with Jacob Kronberg as president and Harry Finks as secretary. In the same period there existed a Young Men's Hebrew Social Club, which may have been a forerunner of the Y.M.H.A. The *American Jewish Year Book* for 1913-1914 lists a Hebrew Charity Association in Portland with Hyman Abrahamson as secretary, but this may have been a variant name for the United Hebrew Charities. An Old Men's Jewish Home and Orphan Asylum at 294 Spring Street is mentioned in the *American Jewish Year Book* for 1914-1915. During the same period there existed an O.K. Club and a few years later we find mention of a Pine Tree Association of Portland, with Morris Mencher as president and Harry Weisman as secretary. Unfortunately we are left with no clues as to the development of these diverse groups and can only assume that they occupied the stage of Jewish life only briefly.

Other fraternal and ideological organizations of the period had a more lasting influence on community development. Among these were the Workmen's Circle, the Y.M.H.A., the Y.W.H.A., B'nai B'rith and various Zionist organizations.

The Workmen's Circle, a Yiddish-speaking fraternal order, was

organized in 1907 by Saul Shulman.⁷ After two years of affiliation with the Independent Workmen's Circle of Massachusetts, it obtained a charter from the national Workmen's Circle. From a charter membership of eighteen it grew to one hundred and fifty and rented quarters at 15 Vine Street. There the Circle established a library, conducted Americanization classes for immigrants and sponsored lecture courses for members.⁸

The Young Men's Hebrew Association was founded in 1906 in a furniture store at 65 Middle Street. The circumstances of its founding were described many years later in the following manner:

About the round table gathered our knights of history. Unlike those of King Arthur's day, they stood - - for the round table was not intended for a center of assembly, however commendable its purposes might be. Harry Taylor had that round oaken table in his furniture store from which he displayed his wares. Still that did not prevent the boys from congregating there and discussing the feasibility of the organization of the Jewish youth of Portland.⁹

Dr. John L. Davis was president of the new organization, Harry Cain was secretary, and Samuel Sacknoff treasurer. After three or four informal meetings, the association procured rooms in the Boyd Building at the corner of Exchange and Middle Streets. Several years later it acquired quarters in a building at the corner of Congress and Temple Streets.

The Y.M.H.A. was incorporated in 1909 and began to expand the scope of its activities.¹⁰ In 1913 it proceeded to purchase a permanent home at the corner of Locust Street and Cumberland Avenue, but due to lack of funds the building was given up. The organization then rented quarters at Temple and Federal Streets, where it enjoyed its greatest success. In 1916 the Y.M.H.A. began publishing a monthly journal, *The Y.M.H.A. Leader*, under the editorship of Israel Bernstein. Only one issue of this short-lived publication is now extant and gives us but a brief insight into the activities of the organization.

The Y.M.H.A. was organized as a social and cultural club, offering not only fraternal but educational activities.

To achieve the latter ends, a library of Jewish books was set up including such standard works as the *Jewish Encyclopedia* and Graetz's *History of the Jews*. A lecture and forum program was sponsored. It was also during this period that the previously mentioned Modern Synagogue Society was organized, and the

meeting hall of the Y.M.H.A. was used for its gatherings.

When the United States entered World War I, the Y.M.H.A. organized a military company of sixty young men, under the leadership of Sergeant Henry N. Ebert of Fort McKinley. It bought \$3,600 worth of Liberty Bonds and contributed generously to the Red Cross Fund. Over one third of its members joined the National Guard and other military bodies, and as a result, membership of the Y.M.H.A. fell sharply and its quarters were abandoned.¹¹

Not until the early 1920's was the Y.M.H.A. able to regain its former stature. Once more it led a drive for the purchase of a permanent home. The drive was a success and in January 1924, the building at 22 Wilmot was opened as a community center. The Y.M.H.A. grew under the leadership of William Perlin, James H. Davidson and Louis Bernstein. In 1937 it had two hundred and fifty members. However, after the new Jewish Community Center was opened in the fall of 1938, it gradually absorbed the activities of the Y.M.H.A., thus bringing its history to a close.

Side by side with the men's organization, a Young Women's Hebrew Association also flourished. This organization was founded in the year 1907, but there are no source materials prior to 1911. The minute books begin with a meeting held on December 6, 1911, when the following officers were elected: Mrs. Louis Matson, president; Miss Ada Erlick, vice-president; Miss Fannie Rodman, financial secretary; Miss Etta Sivovlos, recording secretary; and Miss May Rosenberg, treasurer.¹²

Among the earliest projects of the Y.W.H.A. was a home for destitute Jewish children, for which a campaign was launched in 1912. This project failed and members then directed their attention toward establishment of a home for the Jewish aged in Portland. In addition, the Y.W.H.A. cooperated with the United Hebrew Charities by investigating reports of Jews in need, and often assisted needy persons directly.

Mrs. Samuel Seiger became the second president of the Y.W.H.A. and was succeeded by Mrs. Eli Perry. During the war years the organization suffered a decline, but was reorganized after the war through the efforts of Miss Ida Goffin.¹³ It then aimed at providing supervised group activity for young people.

With the purchase of the Wilmot Street Community Center in 1924, the Y.W.H.A. expanded its program. It organized groups of juniors and intermediates, offering girls from six to sixteen their first opportunity for organized activity and cultural work. In addition, the Y.W.H.A. founded a Sunday School. When the new Jewish Community Center was established in 1938, the Y.W.

H.A. went out of existence and was replaced by the Center Women's Club.

Since 1880, when the first Portland Lodge, B'nai B'rith went out of existence, no effort was made to revive it until 1916. By that time only a few of the original members were living and the new lodge was launched by men to whom the old lodge was semi-legendary.

On July 20, 1916, Israel Lodge, No. 796, Independent Order B'nai B'rith, was organized in Portland by sixteen charter members.¹⁴ Dr. Elias Caplan served as the first president and also as the first state deputy.¹⁵ For many years the lodge was very active, giving moral and economic support to civic and religious enterprises. Its "degree team" traveled throughout New England organizing branch lodges. As a result of factional strife in its later years, this lodge went out of existence on October 25, 1930.

A ladies' auxiliary of B'nai B'rith also was formed, and was known as Israel Chapter, No. 58. Its fate paralleled that of the men's group.¹⁶

Side by side with these philanthropic, fraternal and social groups, Portland Jewry developed several Zionist organizations, beginning early in the present century. That was the period of greatest growth of the Zionist movement in Europe and it was only natural that the new immigrants would bring these interests with them to their new homes.

The oldest Zionist group in Portland was the Degel Zion Camp, affiliated with B'nai Zion and organized in 1908. Among its most prominent members were Dr. Elias Caplan, Harris L. Selig, Mark Levine, Frank Feldman, Mendell J. Silverman, Robert Epstein, Jacob E. Rubinsky, Max W. Simonds and Joseph Wigon. The club sponsored a program of educational, political and fund raising in behalf of Palestine. With the organization and growth of other Zionist groups in Portland and the development of comprehensive fund raising campaigns on a national level, the Degel Zion Camp declined in membership and importance. After the death in 1935 of one of its leaders, Frank Feldman, the group changed its name to Degel Ephraim, in his memory. At present it is inactive.

The Poale Zion, or Labor Zionist group, was first organized early in 1915 as the Portland Hebrew Literary Club, consisting of Ida Levitan, Sonia Astor, Edith Kaplan, Samuel Cronsberg, Samuel Romanoff and Samuel Nelson. Its purpose was to provide a forum for discussion of Jewish literature, social welfare and Zionist ideology. The meetings were held at Robinson's Hall on Middle

Street and the club's membership soon increased to sixty.

On November 2, 1917, Arthur Balfour, the British Foreign Secretary informed Lord Rothschild that the British government viewed "with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object." This pro-Zionist declaration was received with great rejoicing by Jews all over the world. But the war was still on and Palestine was in Turkish hands.

Plans for the formation of a Jewish Legion were given renewed impetus. American volunteers traveling through Portland to join the Jewish Legion in Canada were extended hospitality by the Portland Hebrew Literary Club. Among those who passed through Portland were David Ben-Gurion, later to become first Prime Minister of Israel, and Isaac Ben-Zvi, now president of Israel.¹⁷

In 1919 the Portland Hebrew Literary Club affiliated itself with the Labor Zionist Organization of America and formed the first branch of Poale Zion in Portland. Samuel Nelson was installed as president. The branch flourished until the depression of the 1930's when its activities were curtailed. In 1935 it was reactivated and Nathan Astor was installed as president.¹⁸

The Portland Hadassah, a women's Zionist group, was organized in 1915, in the presence of Henrietta Szold who founded the national organization in 1912. Miss Szold came as the guest of Mrs. Elias Caplan who invited Mrs. Joseph S. Bernstein and Mrs. Benjamin Press to participate in a discussion on the feasibility of organizing a local chapter. At that meeting the local chapter of Hadassah was born and Mrs. Elias Caplan became its first president.¹⁹

The meetings of Hadassah were first held in a building on Middle Street at the site of the present Canal Bank. Its activities were principally connected with charitable projects for Palestine. From its very beginning Hadassah sponsored an annual drive in behalf of the Jewish National Fund. This was led by Mrs. Frank Feldman from 1915 to 1936 and by Mrs. Anna Silverman from 1936 to 1949.

In 1936 Hadassah formed its first "Youth Aliyah *minyán*", with ten women each contributing thirty-six dollars to support a child in Palestine for two years. Mrs. Ruth Rosenberg was a chairman of the project. From 1937 to 1940, when thousands of children were being literally removed from the jaws of death in Nazi Germany, the local chapter contributed in excess of five thousand dollars annually toward this project. Hadassah also was active in the field

of Jewish education.

It is not definitely known when the local branch of Mizrahi, representing the Orthodox Zionist movement, was formed, but it was around 1919. The group was organized in the home of Abraham S. Ginsburg, in the presence of Rabbi Meier Berlin, then general secretary of the World Mizrahi Organization. Abraham Seigal was its first president and he was succeeded by Rabbi David Essrig, Abraham A. Ginsburg, Saul Shulman and Jacob Rubinsky.

The aim of Mizrahi has been the establishment of a Jewish state in the Holy Land, based on the principles of traditional Jewish law. In Portland its activities have been confined chiefly to fund raising for Mizrahi projects.

A Women's Mizrahi group was organized in 1927 by Mrs. Joshua Mereminsky who was succeeded as leader by Mrs. Abraham Miller, Mrs. Peretz Zafran, Mrs. Harry Simansky, Mrs. I. Edward Cohen, Mrs. Morris Bekritsky and Mrs. Michael Moskowitz.

From 1900 until about 1920, the Jewish population of Portland increased from one thousand to approximately three thousand. During this period there came into existence a network of charitable and social organizations, a few of which still flourish. The multiplicity of social clubs was a sign of robustness but the ephemeral character of many of them indicated a social instability which would be corrected with the eventual maturing of the community. It is to be lamented, however, that many of the organizations which flourished in the earlier period, upon departing, effaced their "footprints from the sands of time." This chapter would have been much richer in human detail if the organizations and their leading personalities had possessed a poetic sense and had not been impervious to historic insight.

REFERENCES IN CHAPTER VII

¹Among the early members of the Gemileth Chasodim were Abraham J. Bernstein, Isaac Briggs, Shay Briggs, Berel Ginzberg, Shneur Genss, L. Harrison, Jacob W. Levinsky, Philip Levinsky, Emil Karvalsky, David Judelsohn, Michael Judelsohn, David I. Rudorsky, Simon Lubin, Isaac Santosky and Simon Santosky.

²Prominent among those who directed the Gemileth Chasodim throughout the years were Maurice Markson, Oscar Tabachnick, Abraham Seigal and Jacob Rubinsky.

Additional members of its committee included Hyman Bernstein, Jacob Citrin, William Goodman, Myer Karlin, Samuel Novick, Joseph Oransky, Judge Louis Bernstein and Philip Reuben.

Special mention must be made of Jacob Sapiro who has served as treasurer of the organization from 1926 to the present.

³Among those who have directed the activities of the United Hebrew Charities throughout the years were Samuel Rosenberg, Oscar Tabachnick, Samuel Sacknoff, William Goodman, Judge Louis Bernstein, Irving Rothstein and Philip Reuben.

⁴From a sketchy "History of the United Hebrew Charities", by Irving Rothstein.

⁵The certificate was signed by Joseph S. Bernstein, president; Myer Karlin, treasurer; Lazarus Abrahamson, Max Robinson, Samuel Rosenberg, Isaac Santosky and Benjamin Press. Henry N. Taylor acted as attorney for the incorporators and was listed as "Clerk." Benjamin Press, the only signer of the certificate still living, now resides in New York City.

⁶Among those who administered this program were Philip Silverman, Benjamin Fireman and Morris Crasnick. Myer Lerman assumed responsibility for transients in 1945.

⁷Its first officers were Morris Weisberg, president; Jacob Cox, treasurer; Carl Rudder, financial secretary; and Saul Shulman, recording secretary.

⁸The Workmen's Circle in Portland remained active until 1952 when it was disbanded.

⁹From the Dedicatory Program of the Jewish Community Center, November 13, 1938.

¹⁰Among the active charter members were David Beckelman, Jacob H. Berman, Israel Bernstein, Abraham Cohen, Samuel H. Comeras, Dr. John L. Davis, Joseph Druker, Abraham Goodman, David Kriger, Israel Marcus, Morris Oransky, Joseph Oransky, Samuel Robinson, Jacob E. Rubinsky, Samuel Sacknoff, Herman Sivovlos, Harry Snyder, Henry N. Taylor, Ellis E. Waterman and Morris Waterman.

¹¹The first Jewish soldier of Portland to make the supreme sacrifice in World War I was Corporal Jacob Cousins of Company C, 328th Infantry Regiment. He was killed in action at Meuse-Argonne, France, on October 14, 1918. A memorial in his honor was unveiled on the Eastern Promenade on September 22, 1935 by members of the Jacob Cousins Post, No. 99, of the Jewish War Veterans.

¹²In March 1912 the Y.W.H.A. was incorporated as a social and charitable organization, with Jacob H. Berman as attorney for the group. Seven names appear on the Certificate of Incorporation: Annie I. Matson, president; Ada Erlick, vice-president; Fannie I. Rodman, financial secretary; Etta R. Sivovlos, recording secretary; Gertrude Kriger, treasurer; Minnie Maimon and Elizabeth R. Kriger.

¹³Miss Ida Goffin served as president of the Y.W.H.A. for seven years. Succeeding presidents were Mrs. Jacob Green, Mrs. Harry Carvel, Miss Gertrude Potter, Mrs. Maurice B. Cohen, Mrs. Edward J. Berman and Mrs. Theodore Wasserman.

¹⁴The records of the lodge are no longer extant, but the following men have been verified as being among the original charter members: David Beckelman, Dr. Elias Caplan, Dr. George Goldberg, Samuel Bramson, Mark Levine, Maurice Markson, Max L. Pinansky, Jacob Rosenberg, Samuel Rosenberg, David Schwartz, S. L. Silverman, and Henry Taylor.

¹⁵Succeeding presidents were Samuel Rosenberg, Dr. Cyrus K. Briggs, Max L. Pinansky, Jacob Sapiro, Harold A. Meyers, Hyman H. Silverman,

Robert Clenott, Dr. George Goldberg and Abraham Breitbard.

¹⁶Active in the ladies auxiliary were Bessie Barron, Mrs. J. Bloch, Sadie Brickman, Bertha Deane, Ida Emanuel, Rose Huberman, Edith Meyers, Alice Modes, Mrs. D. Needleman, Dorothy Schwartz, Ida Snider, Bessie Tellan and Edith Tellan.

¹⁷Saul Shulman recalls that when the club learned of the impending arrival of these two leaders in Portland, en route by train to Canada, they obtained the services of a military band from one of the local forts. They then serenaded the train and its several hundred Jewish Legion volunteers during their stop-over in Portland. Finally, as a token of their affection and esteem, they lifted Ben-Gurion and Ben-Zvi into the air and carried them to their train where they bade them a fond farewell.

¹⁸David I. Rubinoff, Samuel Barnstone and Harry Jacobs succeeded him as president.

¹⁹Succeeding presidents of the organization included Mesdames Joseph S. Bernstein, Max W. Simonds, Abraham H. Simonds, Harry Botwick, Samuel Kates, Arnold Goodman, Morris Cox and Sidney Carnam.

Additional charter members of the organization were Dr. Cecelia Fieldman, and Mesdames Mark Levine, Goldie Davidson, Samuel Sacknoff, Abraham J. Bernstein, Elder Markson, Frank Feldman, Myer Karlin and Philip Abrahamson.

CHAPTER VIII

JEWS IN PUBLIC LIFE TO 1924

During the first quarter of the present century, the Jews of Portland began to exhibit a keen interest in the city's political life. Jews stood for election to the City Council and several candidates were successful on more than one occasion. The promise of American life, the opportunities of political equality and the equality of political opportunities, appealed strongly to both the long established Jewish residents and newcomers. And the pride of the Jewish community in the ability of some of its members to win public office enhanced and furthered Jewish interest in public life.

One factor that enabled Jews to run successfully for office was the ward system that prevailed until 1923 when the city manager form of government was adopted. Previous to that year, Portland was governed by a mayor and City Council, the latter consisting of two bodies: the Board of Aldermen, as the upper chamber, and the Common Council, as the lower chamber. The members of both bodies were elected by the constituents in whose wards they stood for election. Ward 3, which embraced the chief Jewish residential area, sent several Jews to the City Council, until abolition of the old form of government.

It has been mentioned in a previous chapter that Samuel Rosenberg was elected to the Common Council in 1898 and was thus the first Jew to hold elective political office in Portland. In 1893 he was appointed assistant assessor of Portland. From 1904 to 1910 he was an Overseer of the Poor, serving as chairman of the Overseers of the Poor from 1907 to 1910. Rosenberg also served on the State Board of Charities and Corrections from 1919 to 1921.

Harry M. Taylor served on the Common Council in 1907 and 1908, Samuel Davis in 1909 and 1910, and Oscar Tabachnick in 1911, 1912 and 1913. Henry N. Taylor served on the Common Council in 1914 and 1915, and then was elected to the Board of Aldermen two years. He served as chairman of the Board of Aldermen for six months before resigning to enter the Navy during World War I. Edward A. Simon served on the Common Council in 1916, 1917 and 1918, and Morris Sacknoff served there in 1917