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BANGOR HEBREW  
COMMUNITY CENTER

*The Aims of a Jewish Center as expressed  
by Judge Irving Lehman*

"Starting out and continuing as an expression of the natural and spontaneous desires of Jewish young people, for Jewish fellowship, the Jewish Center is engaged definitely and constructively in developing and helping Jewish personalities, sensitive to Jewish tradition and Jewish ideals, to prepare for the problems of modern life. Through such personalities, the Jewish Center can make its finest contributions to the character and moral value of our citizenry. In broadening its program to embrace all elements in Jewish life, the Jewish Center is actuated by the conviction that group life upon a broad cultural and religious basis offers the best hope for the permanence and happiness of Jews in America as an integral element of American life.

"I agree fully with those who deprecate a voluntary social segregation by the Jews as much as they deprecate a prejudice on the part of non-Jews which compels such segregation. Jewish Centers are not intended to create a Jewish social life separate and apart from the social life of the community as a whole, but they do rest upon the recognition that Jews, like non-Jews, have social needs and desires, and that some of these needs and desires can be fully met only by the Jews themselves. These Jewish community Centers add to the enrichment of the civic life of American cities."

*Dedication of the Bangor Hebrew  
Community Center*

*Sept. 18, 1938*

*Bangor, Maine*

*Pamp 1st  
672*

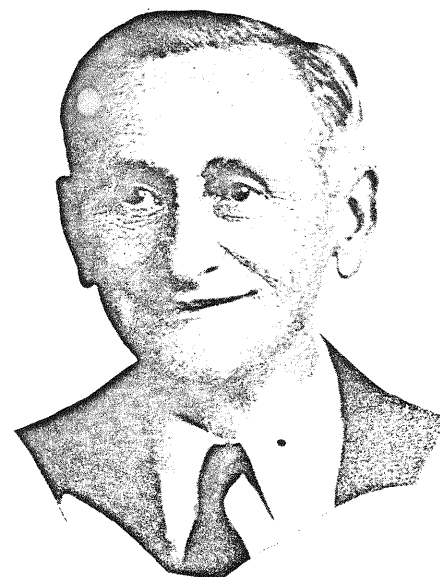
*History of the Settlement of the  
Jews in Bangor*

*Foreword*

In presenting this memorial program to the citizens of Bangor and vicinity, the board of directors takes particular pride in pointing to the excellent presentation in the following pages of the History of the Jewish settlement in Bangor and vicinity. It wishes to express its gratitude to the Misses Catherine and Lucille Epstein, the authors, for their splendid achievement.



DORA LISS  
In Whose Memory the Building was Given



NATHAN LISS  
Donor of Building

## CHAPTER I

### *Historical Background*

The year 1492 is one of unusual significance in Jewish history. It marks, on the one hand, the end of a long period of comparative freedom and security in Spain, and, on the other hand, the beginning of an era of legal justice and liberty in America. The first group of Jews to take advantage of this opportunity in the American colonies were twenty-three poor refugees from Pernambuco, Brazil in 1654. Later, in Rhode Island, Roger Williams, whose radical ideas of toleration and equality were heresy among the Puritans in Massachusetts, offered economic freedom and social toleration in his newly formed settlement. Jews came in comparatively large numbers to Newport and Providence in the last quarter of the 18th century where they started permanent Jewish congregations. One of their number, Aaron Lopez, achieved outstanding prominence, not only in Rhode Island, but in the entire thirteen colonies, as a wealthy and honest sugar merchant.

At the time of the Revolutionary War, there were, in all, about twenty-five hundred Jews in the American colonies, scattered everywhere from the northern part of Massachusetts (now Maine) to Savannah, Georgia where there was a thriving Jewish community. In general these Jews took sides with the colonists, and one very interesting man, Haym Soloman, distinguished himself by giving out of his own pocket a very substantial amount to help finance the Revolutionary War. He migrated from Poland shortly after 1772, and later settled in Philadelphia where he met with unusual success as a banker. Congress gave national recognition to the memory of Mr. Soloman for his very definite aid to the revolutionaries.

The earliest Jew to venture to Maine came in the late 18th century, probably after the Revolution. His name was Susman Abrams, an immigrant from Hamburg, Germany. For a number of years he peddled goods and old clothing in Waldoboro and Thomaston, and finally settled in Union, Maine, where he operated a tannery. His life as an only Jew in a small isolated community was doubtless difficult and perhaps friendless. Other adventuring Jews also came to Maine about this time and settled in obscure places. Little is known of the details of their lives, but it is quite probable that their influence was minor.

The immigration of these early Jews in America was important in this respect, that it laid the foundation of the tradition that Jews began settling the United States at the same time as the other racial elements. They were part of the mass movement of those who came to our shores to escape economic and religious persecution.

The first really large and continuous immigration of Jews to America started in 1815 and reached its peak in 1848 and 1849 after which it slowed down.

One of the most famous of these early Jews was Judah Touro of Louisiana, who was noted for his philanthropy. In Providence, Rhode Island, there is still standing the Touro Synagogue, built because of his generosity and named for him. Mordecai Manuel Noah was another outstanding personality of unusual ability and interests. He was of Portuguese descent and was brought up in Philadelphia. Early in life he distinguished himself as a popular playwright and later received an appointment as consul to Tunis in 1813. His interest in providing an asylum for European Jews led him in 1825 to acquire a small piece of land in northern New York State as a haven for Jewish refugees. Perhaps because Jewish emigration from Europe was not yet large enough to warrant such a settlement and perhaps because it was not sufficiently needed in the United States, this interesting city of Ararat failed for want of settlers.

When the Civil War broke out the Jews took sides according to their places of residence, which was, of course, indicative of their interests. Politics and religious professions were never intermingled. Since the densest settlements were in the North, most of the ten thousand Jews who participated in the war, fought with the Union Army. Only one Jewish name is outstanding as a political leader in the era when Civil War issues threatened the nation. Judah P. Benjamin, a lawyer of wealthy parents who had lived in the West Indies, was elected to the senate from Louisiana. President Pierce appointed him to the Supreme Court, but he refused in order to pursue his career in politics.

In 1880 there were 250,000 Jews in the United States. Most of these Jews were Germans who left their homes in Germany and Austria because of war and political unrest. In America they enjoyed justice and equality together with incomparable economic opportunity exactly as other citizens.

The largest and most important migration of Jews to this country was that of the Jews of Eastern Europe, i.e., Poland, Russia, and Rumania. This later immigration differed from the German immigration not only in degree but also in kind. The German Jew had already become fused in Western civilization, whereas the Eastern Jew was still incased in a medieval atmosphere. For the Russian Jew the transition from life in Europe to American customs and traditions was difficult in the extreme. It is almost impossible for us today to realize their early hardships. Nevertheless, America was heaven on earth for those Jews who escaped the Czarist pogroms and persecutions.

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In a period of ten years the influx of these Eastern European Jews equaled the total number of Jews then living in the United States. They worked in factories or became carpenters, printers, and particularly active in the needle trades. As they became more Americanized and accumulated a little money, the more enterprising moved out of the congested quarters in no way different from the horrible quarters left behind in Europe.

To sum up, the Russian and East European Jew has become a very fine solvent in American life. These new Russian immigrants have made a very definite contribution to American society. They have enriched the cultural and spiritual life of our country. They have proved to be a very beneficial strand in the social and economic life of the nation. They have, in fact, become one of the fine elements in the kaleidoscope make-up of our blessed country.

And the Jews of Bangor and northern Maine have undergone the same historical process.

## CHAPTER II

### *Communal Organizations*

The Congress of Vienna in 1815 brought the Napoleonic period to a close. Europe had raged with the spirit of revolution for twenty-five years; thrones had tottered; lands had been confiscated; rulers were made and unmade overnight. The spirit of the old regime was seriously challenged, and all Europe fought the despotism of Napoleon in the name of justice and freedom. When the war ceased, however, only its evils lived after it. Fear and hatred dictated the terms of peace at Vienna, and for two decades Europe sank from a period of revolution to a period of violent repression.

In Germany the faint glimmers of nationalism and liberalism, which the War of Liberation encouraged, were temporarily checked by the forces of reaction. And petty disputes among the German princes and the century long struggle between Austria and Prussia prevented the fulfillment of dreams of peace and unity. But the middle class, destined to triumph ultimately, kept the spirit of consolidation alive.

The rising bourgeoisie, though pledged to liberalism in its fight for power, was, generally conservative and haughty in its regard for freedom for the lower classes. Their poverty and discontent together with the struggle of the middle class for supremacy clashed bitterly with the reaction of the petty German princes. Life for the ordinary German, interrupted by revolution and frequent economic depression, was one of hopeless insecurity.



BETH ISREAL SYNAGOGUE

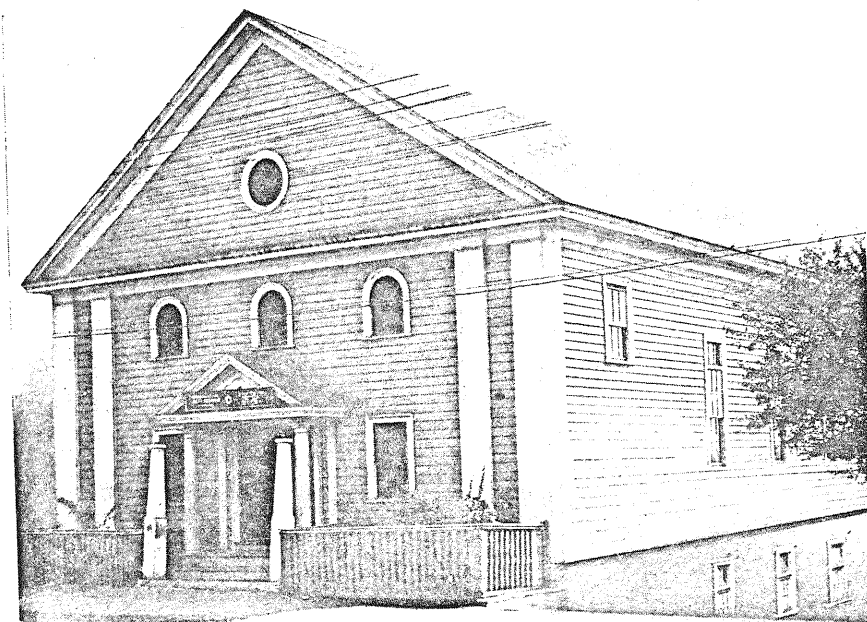
A group of German Jewish families found their way to Bangor during the decade of the 40's. Knowledge of the circumstances which played a part in their coming to Maine is lacking, though it is probably reasonably safe to assume that those who did not find places in the large eastern seaports looked for locations which held forth promise of growth and development—and such a place was Bangor. No one remains to describe their beginnings, but an interesting and valuable record of their community activities is extant in the minutes of the Congregation Ahawas Achim—the congregation of Brotherly Love.

In every Jewish community as well as in Bangor there will be found three basic institutions—the cemetery, the synagogue and the Hebrew school. It is along these general lines that the Jewish Community of Bangor and vicinity developed.

Not all of this first group of Bangor Jews is lost to us in spite of the fact that we know next to nothing of their social or economic status in the general community. One of the institutions they originated remains today and that is their cemetery, commonly known as the Webster Avenue or Kirstein Cemetery.

The first meeting of this organization of thirteen Jews was held July 20, 1849, at which time it was voted to purchase a piece of land suitable for a burial ground. This primary purpose having been accomplished, a committee was appointed to draw up a Constitution and By-Laws for the congregation, "suitable to the members, and in accord with the Laws of the State of Maine." In December, 1849, the Constitution was presented to the Members and accepted. There is much of sociological interest to be found in the Articles of the Constitution which can be touched upon only briefly. The minutes are, of course, written in German. Reference to themselves is made as to Hebrews. Detailed and specific provision for the conduct of funerals and the participation of the congregation and rabbi in them are made. Except for the reference just noted there is no further mention of a rabbi and it is not known whether the congregation Ahawas Achim employed one or not. In May, 1855, however, there is noted the decision to employ a Hazan Schochet, a Mr. S. Heineman, for the sum of \$200 a year. Mr. Heineman also agreed to let the congregation make use of a room in his house for the synagogue at a rental of \$65 a year and \$5 for wood. Whether Mr. Heineman acted as rabbi for the congregation along with his other functions in the community is a moot question. At any rate this small group did conduct services and buried its dead in accordance with the traditional Jewish ritual. The education of their children in Hebrew is not touched upon.

After November 2, 1856 there are no minutes of these first Jews. In this connection Article I of the Constitution of Congregation Ahawas Achim is important. This provides that "the organization cannot be dissolved so



BETH ABRAHAM SYNAGOGUE

long as three members remain, and that in the event of dissolution, all property of the Congregation shall be placed in the hands of a Congregation located nearest to the City of Bangor, to be held by them in trust, and for safe-keeping, until there shall again be a Congregation in Bangor." In August, 1874 the secretary of the Ohabei Shalom of Boston wrote to Mr. Julius Waterman of Bangor in answer to Mr. Waterman's request to return the property which that congregation was holding. It is evident from this that Ahawas Achim was dissolved sometime after 1856 and that the property in accordance with the Constitution, was given to Ohabei Shalom for safekeeping.

After the Civil War other Jewish families began to come into Bangor and neighboring cities such as Haynesville, Bar Harbor and Ellsworth. In 1874 these people took up the communal activities the Congregation Ahawas Achim started when Mr. Waterman received the property from Ohabei Shalom. The members of the Congregation contain names that have since become familiar to the community in general; among these were Julius Waterman, William Engel, and Louis Kirstein. They carried on Jewish communal life up to the first few years of the twentieth century. The extent of their activity was the holding of high holy day services every fall in some meeting place. About that time the records of the Congregation Ahawas Achim end, and we leave it to go back to the last two decades of the nineteenth century and pick up the beginning of the growth of the larger Jewish Community which was being established at that time.

This more numerous and permanent immigration of Jews to Bangor came from eastern Europe and reflects in each individual new arrival the larger pattern of Jewish Immigration to the United States from 1880 to 1910.

In the early 1880's the number of Russian Jews in Bangor was very small, and they made their living mostly by peddling. The community consisted generally of men in keeping with the general trend of Jewish immigration. Jewish immigration to this country was characterized chiefly by its family movement in distinct contrast to the immigration of other groups. Men came first, and after they gained a foothold economically they sent for their families. When the Holy Days came they oftentimes went to a city such as Boston or New York to be with others of their faith, but towards the end of the decade of the eighties there were enough in Bangor to form a minyan and to carry on the services here. In 1888 a group met in the home of Mr. Joseph Bernstein, and this meeting was the beginning of what is now known as the Congregation Beth Isreal, though for years there was no formal organization or name. For two decades the



TOLDOS YIZCHOK SYNAGOGUE

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community was growing though not without hardship. A state statute passed in 1883 making it necessary for peddlers to have licenses nearly interrupted the growth. Each license cost the peddler from \$10 to \$25 and to buy one he had to have a five year residence established. This naturally worked against the Jewish immigrants many of whom could neither qualify for citizenship yet or afford the fee for the license. One member, Maurice L. Rosen, then a youngster, was entrusted with a mission of finding a suitable place in Canada to which the group could migrate. He returned from his journey with little encouragement for those in Bangor, so they stayed on, determined to make the best of things.

About the end of the nineties, twenty men organized the Congregation Beth Isreal. The first synagogue was built on Center Street, and in 1906 Rabbi Seltzer, the first Rabbi in the Community, was appointed. About 1910 the congregation planned to sell the building in order to build a new one, more centrally located. However, the fire which destroyed so much property in Bangor in 1911 burned the first Beth Isreal Synagogue too. Plans were immediately begun to build a new synagogue, and in March, 1913, the present edifice on York Street was formally opened.

Another association which characterized the nascent Jewish community was the Bangor *Gemilath Chesed*, a charitable organization which loaned money to struggling immigrants who found it difficult to purchase the necessities of life. Mrs. Hannah Frank, a pioneer in the Jewish community, founded the fund in 1899 with the balance of a savings account left by a deceased son. Members paid dues which augmented the fund. There was no interest charged those who borrowed and payments were easily adjusted for the debtors. The service such an association performed in a community of immigrants cannot be overestimated. It is typical of the spirit of fellowship and common bonds existing in the group. The Bangor *Gemilath Chesed* is still continuing its beneficial work.

The Jewish population in Bangor grew rapidly in the last years of the nineteenth century. While Bangor and Northern Maine were being settled by Jews coming from east Europe, a second wave of Jews set in about 1900, and Bangor found its Jewish population increased by newcomers from northern Russia and Poland. There were slight differences in dialect as well as in the religious ritual between the two sets of immigrants. These circumstances were causal factors in the organization around 1902 of a new congregation called Beth Abraham. For five or six years they met in a place on Pine Street and about 1909 they bought a synagogue. Services were held in this building until fire destroyed it in 1931, after which they built on York Street the synagogue they occupy today.

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But a place of worship is only one of the three institutions necessary to the Jewish community. The cemetery and Hebrew school soon followed. Shortly after the organization of Beth Isreal, the City of Bangor gave to the Sons of Benjamin, a fraternal insurance association, a plot of land suitable for use as a cemetery. Before this time the cemetery of Ahawas Achim was the only Jewish one. After a few years the Sons of Benjamin gave the burial ground to the Congregation Beth Isreal.

During this period of fairly rapid growth of the Jewish population, the number of young people grew and the problem of educating them along traditional religious lines became constantly more pressing. At first children were taught Hebrew by private teachers, but after a few years it seemed practical to consolidate the teaching of Hebrew, and a Talmud Torah was set up on Carr Street. The teacher lived in the back of the house and the front was used as a school. The teaching methods were decidedly those of the old world—as were the teachers. It was this phase of Jewish life above all others perhaps which most nearly approximated life in Europe. Hebrew education in the Cheder was not altogether successful. The first generation of American Jews found it difficult to make the adjustment between their public school education and their religious training. For the most part they learned without understanding. And there grew among the more thoughtful of the community an idea to establish a Hebrew school along more American lines.

The immediate impetus which started the organization of the Bangor Hebrew School was the visit of Jacob Schiff to Bangor just before the opening of the Beth Isreal Synagogue in 1913, and his suggestion that the community organization was incomplete without a modern school for instruction in Hebrew. Maurice L. Rosen, a leader in the Jewish community, accordingly called a meeting and chiefly through the efforts of the women, enough money was raised to employ a more modern Hebrew teacher. Classes were first held in the vestry of the Beth Isreal Synagogue, then in 1920 a building on State Street was purchased and renovated to serve both as Hebrew School and community center. The establishment of the Hebrew Teachers' College in Boston in 1923, and the employment of two of its first graduates to teach in Bangor marked the complete transition from the day of the European *melamed* to the progressive training of American youth in their ancient religious tradition and language.

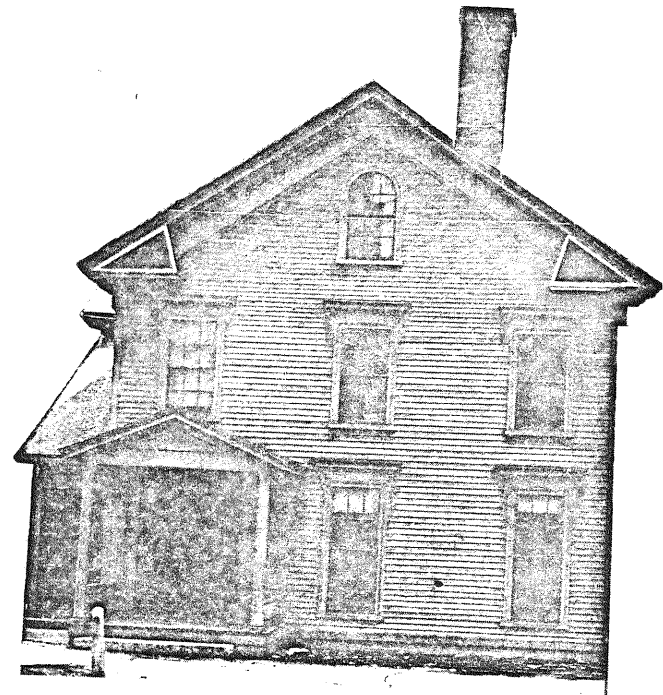
For almost two decades the Hebrew Institute Hall, as the State Street Talmud Torah was called, served as a school and meeting place for Bangor Jewry. In 1937 through the generosity of Mr. Nathan Liss of Millinocket the Somerset Private School on the corner of French and Somerset Streets was purchased and presented to the Jewish community of Bangor to be used as a Community Center and to serve as a memorial to his wife. Through the generosity of the integrated community of Bangor and Old



Town, and fellow Jews from northern Maine, the building was renovated to the modernly equipped social and educational center it is today—open to Jew and Christian alike for community activities.

The Beth Isreal and Beth Abraham Synagogues were for many years the only two in the community but in 1920 a third small group founded the Congregation known as Shaare Toldos Yitzchok Anshe Sfard "to provide, own, and maintain a building for establishing a house of worship for persons of Jewish faith [and] providing for the welfare of the Jewish Community." The association purchased the house on the corner of Essex and York Streets in April, 1920. This structure still serves a part of the community as a place of worship.

These three congregations represent no schism in the community—only minor differences in background and custom. Orthodoxy they all have in common. In 1927 a group of people felt that education along modern lines was not the only necessary adjustment that had to be made for the first and second generations of native born Americans. To them the orthodox synagogues of their immigrant parents and grandparents were foreign and out of line with their present day environment. The answer to this situation was the organization of the Temple Beth El, a conservative congregation differing from the others only in their adaptation of external custom, and conversion of certain parts of the services such as the sermon from Yiddish to English in order to make it more easily understood and attractive to the younger generation of the community. In order to stimulate interest in presenting Hebrew culture in such a form, a series of Sunday morning lectures was given in the Talmud Torah by Mr. Myer Segal. These talks covered not only Biblical history but also the many centuries of Jewish history since past. The interest aroused by these lectures was apparent in the numbers of people who attended weekly, and the natural outcome was the formal organization in 1927 of the Temple Beth El. The purpose was not to rival the institutions already established, but rather to fill, in the community, a need before this neglected. Those who supported it continued (in most cases) to retain membership in the older congregations, sustaining the new primarily to give to their children the opportunity of learning and appreciating their Jewish background, a function which the older synagogues were unable to do. Each fall for the period from Rosh Hashonah through Yom Kippur a young English speaking rabbi was brought to Bangor to conduct the Holy Day services. By the beginning of 1935 the Temple Beth El had become sufficiently well established to employ the full time services of an English speaking rabbi for the whole year. Rabbi Harry Z. Zwelling spent two years in Bangor in which time he accomplished much towards the more complete organization of the community. Sabbath services were held regularly on Friday evenings, a religious school was organized to teach Jewish history to young children, classes were held to teach adults Hebrew, and an important beginning was made in organizing one of the most useful women's associations—the Sisterhood.



BANGOR HEBREW INSTITUTE  
1920—1938

*The First Center to house the Hebrew School  
and Jewish Activities*



## CHAPTER III

### *Social and Communal Life*

The development of institutions within the Jewish community is an important indication of the gradual integration and growth of the community itself, but it tells us nothing of its place in the larger community in which it settled and to the growth of which it contributed.

It was characteristic of the gratitude of immigrant Jews, in common with other persecuted groups who settled here, to adopt their new country with all the fervor of love and patriotism at their command. America is, after all, a nation of immigrants, and to each group is due a proportionate amount of the credit to be given for the creation of what we call our American culture, as well as our economic and social system.

When the Jews first came to this section of the country, as was pointed out above, they earned their livelihoods chiefly by peddling goods from town to town and farm to farm. Usually this was the only activity open to them since Bangor was not a factory city. Some of the immigrants who were skilled workers in the needle trade opened small establishments of their own and continued their occupation as tailors. Because the amount of capital needed was small, most of them traveled walking miles each day through the countryside with packs on their backs, earning enough to clothe and feed themselves for the time being and meanwhile picking up the language and strange customs of their adopted country. As foreigners in the eyes of those who had lived here longer than they, they were looked upon askance at times. However, they found the natives not only tolerant of their strange manners but even genuinely sympathetic and helpful. People took them into their homes at night, fed them, and spent the evenings teaching them to read and speak English. Gradually by saving and skimping the peddler could afford to buy a horse and team and if his family had not accompanied him, could send his wife and children passage money to join him in America.

Becoming a naturalized citizen was a goal to be strived for and over which to rejoice. Their eagerness to become United States citizens and enjoy the rights and privileges of that coveted status was matched by a concomitant desire to uphold its laws—a respect they have passed on to their children and which is apparent in the proportionately small amount of delinquency among Jews. Always there was the hope that one could begin a business of his own and give up traveling—to resume the home and family life that is so important to Jews. Considering their beginnings and the economic pattern of life in this section of Maine, it quite naturally followed that the first generation of Jews should enter the distributive trades, selling consumers' goods in Bangor and the towns nearby. In time, some began to manufacture goods, and others turned to wholesale merchandising.

After generations of living under social legislation which prohibited their attending schools, suddenly to be transplanted where learning and education were free to all, was indeed a rare opportunity. Parents who had never been to school themselves, grasped eagerly at the chance to give their children as many of the benefits of education as possible, oftentimes at great personal sacrifice. Many immigrants who worked during the daytime attended night school themselves. Many of the native born Jews went through public school and thence to college where many received professional training and became lawyers, doctors, dentists, and teachers. Today the Jews in Bangor represent a cross-section of the economic stratification of the community, consisting as they do, of farmers, merchants, professional people, "white collar" workers, and factory employees.

Social intercourse quite naturally presented a problem to the community in the earlier days particularly for the younger people. The B'nai Brith of which one of the fundamental purposes was to serve as an Americanizing influence, was one of the many organizations which furnished this need for social activity. Today the B'nai Brith together with the Auxiliary performs the same purpose along with its charitable work.

Young people seized any excuse which presented itself to form local chapters of national Jewish organizations. Their chief motivation was to get together socially. Minutes of their meetings, read twenty years later, are amusing because of the complete lack of understanding of the purpose of the organization and their preoccupation with picnics and dances.

Politics has attracted some of Bangor Jewry. William Engel who was a trustee of the Congregation Ahawas Achim in the last of the nineteenth century and a prominent lumber dealer, served as Mayor of Bangor in 1902. More recently one of the young Jewish lawyers, Edward I. Gleszer, served as municipal court judge in Bangor, and today (1938) Edward Stern is recorder in that same court. The Assistant United States District Attorney for this section is Michael Pilot, another Bangor lawyer.

Evaluating contributions made by Jews to the community in general is not, however, wholly a matter of enumerating those who have achieved prominence. More important perhaps is the contribution which is made by the civic consciousness of the rank and file of Jewish citizens. Their participation in community affairs, whether that be commercial, political, or social—really indicates the value of the group to the community. To this record the Jews look proudly.

Bangor Jews assumed responsibilities in the civic life of the community. They also gave their utmost in times of national distress or crisis.

During the Spanish-American War when the number of Jews in Maine was smaller than at present several young men enlisted in the American army.

Approximately fifty Jewish boys from Bangor and Old Town enlisted in the army and navy during the World War. Those who remained behind gave unstintingly of time and money for the relief of those who were fighting. Sectarian organizations figured prominently in collecting money and caring for the men in the army and navy. Jews gave as freely to Christian organizations as Christians to the Jewish War Relief and Welfare Committee. This committee which was organized in Bangor directed a statewide campaign which was carried on by the late Mr. Louis Kirstein and Mr. Eli Adelman. Twenty percent of the proceeds was given to Jewish boys in service and the remainder divided equally among associations caring for Jews in stricken areas in Europe. To this fund Bangor Jews contributed \$15,316.00. Red Cross, Y. M. C. A., and other organizations were generously assisted.

The Hebrew Ladies' Aid Society which is supported principally by membership dues deserves particular mention. The Ladies' Aid Society, unlike the Gemilath Chesed which makes loans, gives money to those families in the community which are in need. Its expenditures are never publicized and its benefits are chiefly recognized in the gratitude of the persons who have been helped in particularly trying times. Most of the other local Jewish organizations are parts of national and international associations of a cultural or charitable nature or connected with the Zionist movement.

Jewish interests outside of local affairs have from early days been taken to heart by Bangor Jews. Many years before the Balfour Declaration gave its forceful impetus to the World Zionist Movement there was in Bangor a group of people who were devoting time and energy to the cause of a Jewish homeland. Since the war the organization has grown and with it the women's association, Hadassah, devoted to the same end.

Hereby we close the account of the beginning, the growth and the adjustment of a group of Americans in the one country in the world which had its inception and owes its development to hundreds upon thousands of similar groups, all of whom cherish our "Bill of Rights" and imperishable constitution.

## *Program*

ABRAHAM M. RUDMAN

*Toastmaster*

INVOCATION

PRESENTATION OF KEY

RESPONSE

MR. NATHAN LISS

MEMORIAL PRAYER

GREETINGS

\* \* \*

ADDRESSES

ADOLPH B. FRIEDMAN

SAMUEL JOSLOWITZ

RABBI RALPH HERSHON

MISS LUCILLE EPSTEIN

MISS CATHERINE EPSTEIN

MYER SEGAL

HON. MICHAEL PILOT

ABRAHAM M. RUDMAN, ESQ.

\* \* \*

SOLOS

HELEN GHEN

RITA SILVER

MUSIC

SAM VINER'S ORCHESTRA

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