Lasting impressions: greater Newark's Jewish legacy, an exhibition in the galleries of The Newark Public Library

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LASTING IMPRESSIONS:

GREATER NEWARK'S JEWISH LEGACY

AN EXHIBITION
IN THE
GALLERIES OF THE NEWARK PUBLIC LIBRARY

APRIL 24, 1995-JULY 3, 1995

Curated by
William J. Dane
and
Charles F. Cummings

In cooperation with
The Jewish Historical Society of Metro West

With prints and materials from
The Newark Public Library
and
The Jewish Historical Society of MetroWest

With an Historical Essay on the Jewish Community in Newark
by
Ronald L. Becker

Design and Installation
Daniel Schnur
Schnurworks

The Newark Public Library
5 Washington Street
Newark, New Jersey 07102
Like a great tapestry of many colors, the history of Newark is interwoven with the achievements and contributions of many ethnic groups. Among these was Newark's Jewish community, which flourished for many years and included many cultural, charitable, and commercial enterprises which added to the amenities of city life. In the Spring of 1995, The Newark Public Library is proud to present an exhibit showing the life and times of this Jewish community. I am particularly pleased to note that most of the materials shown in the exhibit come from the collections of The Newark Public Library. Here is an example of how we can preserve our city's heritage and make it known and accessible today. I personally extend an invitation to you, our patrons and visitors, to enjoy this exhibit and share a portion of our city's heritage.

This remarkable look at one of our most marvelous cultures, the Lasting Impressions exhibition, casts a fresh eye on the very soul of this region and the Jewish people who helped build it.

When viewing the exhibition, one can find spiritual and emotional solace in the artifacts and memorabilia. But more importantly, one will find evidence that this is not a dying culture, rather, an emblem of a continuously emerging culture, a culture in which I am proud to say The Beth played no small part.

Newark Beth Israel Medical Center is pleased to have been a major contributor to this exhibition and we hope you will find it to be both a delight and a revelation, much like the Jewish Community itself.
The New Jersey Historical Commission is pleased to have been able to assist "Lasting Impressions: The Jewish Legacy of Greater Newark." This exhibition adds to the Library's long and illustrious list of serious examinations of the cultural traditions of the many people who have made Newark a great city. It also complements Governor Whitman's "Many Faces, One Family" initiative to make New Jersey a kinder and more understanding place through knowledge of the variety of cultures and ethnicities that together make up New Jersey's society.

Richard Waldron
Executive Director
New Jersey Historical Commission

We wish to express our sincere appreciation to The Newark Public Library for recognizing 150 years of Jewish commitment to culture and community in Greater Newark. This outstanding presentation has made it possible to share our wonderful heritage with the general public. The Jewish Historical Society of MetroWest is honored to have played a major role in bringing this exhibition to fruition and wishes to recognize the superb cooperation of our many participating organizations. We hope this will be a memorable and educational experience for all.

Ruth L. Fien
President
Jewish Historical Society of MetroWest

The United Jewish Federation of MetroWest has many roots here in Newark. Many Jewish families had their first homes and their first experiences of the new world on these streets. The memory and spirit of the city will play a role in our lives forever, just as the United Jewish Federation of MetroWest plays a role in the life of this remarkable city. I applaud The Newark Public Library for taking this initiative to document our Newark legacy.

Stanley Strauss
President
United Jewish Federation of MetroWest
History of the Jewish Community in Newark, New Jersey

By Ronald L. Becker
Head, Special Collections
Rutgers University Libraries

Early History and Synagogues

Although Jewish settlement was taking place in developing cities up and down the American coastline (especially in New York and Philadelphia), it was slow to take place in New Jersey, even though Benjamin Levy was listed as one of the proprietors of West Jersey in 1702. Until the 1840's, there were only scattered families mostly of Sephardic Jews (Spanish and Portuguese background) inhabiting the State. There were a few particularly prominent Jewish citizens, such as Daniel Nunez of Piscataway who, as justice of the peace of Middlesex County in 1722, is credited with being the first Jew to hold public office in the American colonies; Aaron and Moses Louzada, merchants in Bound Brook; David Naar of Elizabeth, who served as freeholder, mayor, judge, and later editor of the newspaper, Trenton True American, and a few others, including veterans of the Revolutionary War and the War of 1812. But beyond these, little is known about the backgrounds and religious practices of Jewish settlers during the colonial and early state periods. Jews naturally tended to gravitate towards cities that already had established Jewish communities and perhaps were concerned that New Jersey's constitution did not remove all religious barriers to equal rights until 1844 (David Naar served as a delegate to the Constitutional Convention and on its Bill of Rights Committee). Nevertheless, it appears that Jews were allowed to live in peace in New Jersey while practicing whatever observances they retained from Europe (synagogue attendance, burial of the dead, etc.) in New York or Philadelphia.

Although the Constitution of 1844 may have played some role in the significant settlement of Jews in New Jersey in the second half of the nineteenth century, it was the massive German migration, of which Jews were a substantial segment, which changed the ethnic and cultural landscape of the State and provided an atmosphere that attracted Jews to its cities. The German-born population of New Jersey rose from 10,000 in 1850 to 33,000 in 1860 to 120,000 in 1900. As a growing industrial, manufacturing, and commercial city, Newark attracted a large share of this immigration. Among the early Jewish immigrants were tanners, tailors, laborers, and peddlers who were later to expand their businesses and become leaders in manufacturing and commercial endeavors in Newark and throughout the State of New Jersey.

Incorporated in 1836, Newark was a city populated by 38,000 residents (the sixteenth largest city in the United States) when Jews began to settle there in the 1840's. According to a chronicler of the history of the city's Jewish community, those who were quickly successful in finding a way to earn a living remained in Newark and soon became firmly entrenched. In most cases, Newark served only as a gateway or resting point before further wandering. Those who encountered financial difficulties left for larger cities such as New York and Boston or settled in more rural areas in New Jersey and elsewhere (Unterman, Isaac, Newark Jewry: A History of the Jews of Newark, Their Institutions and Leading Personalities, Newark, 1939, I, p.26).

The first documented "successful" Jewish resident of Newark was Louis Tryer. A native of Posen (German-held Poland), Tryer (later spelled "Trier") arrived in Newark in 1844, coincidentally the year that New Jersey's new constitution guaranteeing religious freedom...
went into effect. Upon his arrival in Newark, he opened a small tannery and in 1845, his son Abraham became the first documented Jewish child born in the city. His brother Aaron Tryer lived next door on William Street and labored as a peddler. In the Directory of the City of Newark for 1848-49, Aaron is no longer listed (he returns a few years later as owner of a second-hand clothing store) and Louis has enlarged his tannery and moved it to Plane Street. Curiously in the very well annotated copy of that Directory (Special Collections and University Archives, Rutgers University Libraries copy), the owner of the volume writes notes in the margins adjacent to the listings of the people that he evidently knew or had business with. The word "alien" is penned in the margin next to Tryer's name. Others receiving the "alien" designation were David Cann, a hatter and others with Jewish and non-Jewish names. The contemporary Directory owner indicates if someone he knows has changed his address within the city of Newark or "moved away" and writes in names of new arrivals not yet printed in the volume such as "David Cohen, alien" and "Isaac Cohen, segar [cigar] maker". The terms "Jew" and "Hebrew" are never used indicating that the writer is not concerned with religion, but just alien status. Since one of the annotations is "will not vote" and another is "convicted of larceny", the owner of the volume could have been a public official or someone marking the volume for an official overseeing an election. In any case, there were too few Jews living in Newark to have an impact one way or the other. In the meantime, the Directory of the City of Newark for 1846-47 records that Isaac and Emanuel Newman and their families arrived. They also began as peddlers, but in 1845 Isaac established a boarding house on Springfield Avenue and Prince Street. Several years later, he is listed as operating a "meat shop".

By 1847, the Jewish population of Newark reached approximately two dozen families, and it was no longer necessary to travel to New York to find the minyan (a quorum of ten men) required to conduct religious services. In that year, English immigrant Isaac S. Cohen (a tailor not to be confused with the cigar maker by the same name mentioned above) invited his Jewish brethren to participate in prayer services in his home on Washington Street. Property on Belmont Street was purchased to be used as a burial ground and in 1848, the prayer group decided to organize and incorporate as B'nai Jeshurun (sons of Jeshurun), claimed by many to be the first congregation in New Jersey. A congregation with the same name was founded in Paterson in the same year. Cohen became the first president of the synagogue, whose members were mostly German immigrants. By 1854, membership still numbered only 22 and religious services were still conducted by laymen. That year Newark's first Rabbi, Isaac Schwartz, was hired. He came to Newark from Bavaria by way of Columbus, Georgia.

By 1855, there were approximately 200 Jewish families residing in Newark. Many of the original settlers had graduated from their grueling life as peddlers to become small shopkeepers and in so doing began to improve their financial positions and the quality of their lives. At the same time, these residents were joined by Jews from Poland. While the original Jewish settlers were by now well established and largely assimilated into American life, the new arrivals spoke only Yiddish, were steeped in their Eastern European culture, and practiced more orthodox religious observance and ritual. Although they later prospered in much the same way as the German Jews whom they encountered, they began as an impoverished and bewildered group in their early years in the city. Recognizing their plight, Abraham Newman, one of the founders of B'nai Jeshurun, invited the Polish Jews to conduct services in his home on Bank Street. They soon established a congregation of their own and named it B'nai Abraham (sons of Abraham) in Mr. Newman's honor. The young synagogue engaged its first rabbi (Edward Rubin from Easton, Pennsylvania) in 1861 and soon pros-
It is interesting to note that neither B'nai Jeshurun nor B'nai Abraham is listed as a synagogue or church during their early years in the Newark Directories. The first mention of either is in the "white pages" of the Directory for 1856-57, where B'nai Abraham is listed as "Jewish Synagogue" on Academy Street. The Directory for 1862-63 lists both B'nai Jeshurun and B'nai Abraham under "Churches" as "1st Jewish Synagogue" and "2nd Jewish Synagogue" respectively. In subsequent years, Oheb Shalom (Loving Peace) was designated as "3rd Jewish Synagogue" in the Directory.

Newark's third synagogue, Oheb Shalom was also a spinoff from B'nai Jeshurun, but was founded on a much less friendly basis than was B'nai Abraham. As the membership grew, a controversy developed over religious practice. Many were moving towards Reform Judaism which had developed in Germany, and in 1860, Rabbi Schwartz was dismissed by one vote. As a result, a number of B'nai Jeshurun's members resigned and founded the new congregation, appointing Rabbi Schwartz as its spiritual leader. In 1880, the first sisterhood (female service wing) was established. Meanwhile, B'nai Jeshurun became a Reform temple while B'nai Abraham and Oheb Shalom retained their orthodoxy for the time being. Eventually they too became more assimilated and affiliated themselves with the Conservative movement. All three congregations grew, prospered, and built magnificent edifices in which to meet and worship.

Despite the move away from orthodoxy by Newark's founding three synagogues, all but one of the nearly forty congregations to be incorporated in the city afterward remained Orthodox throughout their existence. Newark's fourth synagogue was Adas Israel (Congregation of Israel). Founded in 1873, its members were mostly from Galicia, but also from Poland and Russia. It later combined with a number of smaller congregations to form a large synagogue.

The Eastern European Jewish population soon erected numerous synagogues ranging widely in size of membership. Examples include Anshei Russia (Congregation Russia) founded in 1885 and Anshei Sfard Linas Hazedek in 1891. Beginning with only seven Russian immigrants, Anshei Russia moved several times before settling into more permanent quarters on Prince Street. The annual membership dues of six dollars were sufficient to provide a place for worship and social affairs, burial ground, and sick and death benefits. Brotherly (and sisterly) love, study of religious texts, and strict adherence to orthodoxy were the order of the day. The first Rabbi (Hyman Brodsky) and Cantor (M. Rom) were appointed in 1900 and 1901 respectively. Rabbi Brodsky served in that capacity until his death in 1937. By 1910, the congregation had over 200 members and had moved to successively larger and more elaborate quarters. Like many other synagogues, it prospered well into the twentieth century and like some others, it later combined with another congregation (Eyn Yaakov) to form Knesseth Israel (Gelbart, Gershon, The Essex Story, Newark, NJ, 1955, p.24).

Contrasting with the larger congregations were numerous smaller houses of worship (shtibbels) like Anshei Sfard Linas Hazedek. Also located on Prince Street, it was active for nearly seventy years and then continued well into the 1960's as a burial society. Its constitution, printed in 1912, required that the name never be changed and the congregation never be dissolved as long as there remained seven members in good standing. The stated purpose of the synagogue was to provide a place of prayer where services would be held daily in the mornings and in the evenings. A cemetery was also established. If a member reported an illness, he (she) was to receive daily visits from fellow members taking their due turns. All transactions of the congregation were to be conducted solely in the Yiddish language, both in speech and in writing. Every "respectable" Jew could be accepted into the congregation by majority vote and held the right to vote immediately upon joining. Dues were $1.50 to the age of 45 and $2 after the age of 45. A cemetery plot cost $10. Among the responsibilities of the president were the controlling of the giving of aliyas (honor of being called to the Torah during religious
services), visiting the sick members every Sabbath (the vice-president was required to visit the sick every Sunday), attending funerals of all members, and numerous other obligations which hearken back to an era of intense involvement in the affairs and well-being of the community. For example, among the numerous responsibilities of the finance secretary was a requirement that he be in the shul (synagogue) every Sabbath and holiday at the time of religious services and keep an account of all pledges. In addition, all trustees were obligated to be present in the synagogue on all Sabbaths and holidays during the services and for the reading of the Torah. Among the congregational benefits enumerated in the constitution are as follows: "When a member becomes ill and requires being watched throughout the night, two members in their due turn must do so. At the death of a member or a person in a member's family, a shomer (watchman) is to be sent from the congregation; if a member's child under the age of six dies, the congregation must provide a carriage and pay all expenses. A daughter is under her father's authority until she marries and a son until eighteen years of age, and if he (she) should die, the congregation must provide a hearse and pay all other expenses. If a member or his wife dies, the congregation must likewise provide the hearse and a carriage and also pay all other expenses. When a member dies, the congregation must have Kaddish (memorial prayer) said for the entire year following the death and at every Yahrzeit (anniversary of the death). If a member dies of an "immoral disease", all benefits are forfeited except for the provision of a cemetery plot. If a member becomes ill, he is to receive from the congregation $5 a week for twelve weeks. Expulsion from the synagogue resulted automatically for conviction of a criminal offense or for marriage with a Christian (Constitution of Congregation Anshe Sfard Linas Hazedek, Newark, NJ, 1912). Congregation Anshe Sfard Linas Hazedek was typical of the small orthodox shul in Newark in the manner in which it became involved in all aspects of its congregants' lives and much insight into the unique character of the immigrant Jewish population can be gleaned from its study.

Although there were some mergers of smaller congregations into larger ones, many of the small shuls existed independently right through the first six decades of the twentieth century. There was fierce loyalty to one's congregation and ritual observance. It was not until the rapid flight of the Jewish community from Newark to the suburbs that many of these orthodox synagogues combined so that they would be able to afford to erect a proper building in their new locations. Two examples of these mergers are Congregation Israel of Springfield which consists of sixteen former orthodox Newark synagogues including Adas Israel, Knesseth Israel, Anshe Israel, Eyn Yaakov, and Anshei Russia; and Congregation Ahawas Achim B'nai Jacob and David of West Orange which resulted from the merger of six former synagogues.

Today, almost nothing remains of synagogue life in Newark. The conservative Beth David Jewish Center closed its doors less than a decade ago. Of the forty congregations, only Ahavath Shalom still exists at 145 Broadway in the North Ward and Mount Sinai Congregation remains affiliated with the Ivy Hill Jewish Center at 250 Mt. Vernon Place. All the others are gone - B'nai Jeshurun to Short Hills, B'nai Abraham to Livingston, Oheb Shalom to South Orange, Ahavat Zion to Maplewood, Young Israel to South Orange and then to West Caldwell, and so on, and so forth.

COMMUNITY WELFARE AND MUTUAL AID

As evidenced by the constitutions of Anshe Sfard Linas Hazedek and other congregations, the synagogues during those first decades of Jewish community life in Newark played the dual roles of place of worship and dispenser of mutual aid.
The community was very cohesive and supportive of all of its members throughout the life cycle. At first, the synagogues were able to meet these needs through the hard work and dues of their membership. However, with the rapid growth of the city and its Jewish population, the number of those needing assistance greatly multiplied and new independent community-wide organizations were necessary to provide critical services. The heroic efforts of the community in its devotion of time and funds resulted in a heretofore unprecedented network of volunteer social agencies that not only met the needs of the Jewish community, but contributed positively to the welfare of the entire city.

It was mostly due to the spirit of volunteerism within the Jewish community, especially within the women of the community, that led to the enormous success of the social welfare and mutual aid societies, institutions, and agencies. From its very modest beginnings in 1852 with the establishment of the Friendly Sisters (a group of fourteen women pooling resources to help each other and their families in times of need) to the building of great community institutions and associations (hospitals, homes for the aged and infirm, orphanages, free loan societies, schools, community centers, etc.), the Jewish population of Newark created an unparalleled spirit of community service and civic responsibility based on the concept of righteous deeds (tsedaka).

The second association to be established was the Young Men's Welfare Society. In 1861, fourteen men gathered to approve the constitution and set the agenda for this new endeavor. One of the early projects was "to hold a mass rally in order to inspire those Jews living in the area to join the Society so that, in an eventual drawing into the war, when some breadwinners have to leave their families, the Society, with the aid of the newly added members would be in a position to assist the needy families left behind, which would be impossible with the current small number of members". The rally took place on August 31, 1862. Membership did grow steadily, if not rapidly, and reached 122 in 1873. In addition to membership dues, financial contributions were received from synagogues, the Ladies Benevolent Sewing Circle (whose primary function was to sew or mend garments for the poor), and as a result of other fund-raising efforts.

The Society sponsored an annual ball that began modestly, but soon became a prestigious social event and a significant source of revenue. Expenses were mostly indicated as "relief-payments to the poor". By 1876, the Society (now with 174 members) was having a major impact on the community and voted to change its name to the Jewish Welfare Society. In addition to the usual "relief-payments", an orphanage was now planned. Instead of setting up the orphan's home as a separate, independent institution, it was decided to operate it directly under the auspices of the Society. "Experience has taught us, that in cities, where there are many charitable institutions, each practicing another phase of charity work each independently from the other, this multiplicity is an evil, from which only those classes of poor benefit, who make a profession out of their poverty...we should never, never permit that some other welfare institution makes an appearance as our rival...that we would not only lose members, who would wish to join this other institution" (Young Men's Welfare Society, Minutes, March 12, 1876). With the amalgamation of the care of orphans with its general work for which it was so well known, the Society united most of the relief work for the Jewish poor under one umbrella. The Society changed its name to the Jewish Relief and Orphans Association of the City of Newark and, in 1879, to the Hebrew Orphan Asylum and United Hebrew Charities. It was also agreed to use the English language (previously all minutes were recorded in German) at all future meetings "in order to receive greater recognition out of town" (Minutes, March 12, 1876). Its first building on Mulberry Street was purchased in 1887 and accommodated forty children. A new asylum was erected in 1899. It became clear that those who planned the institution were correct in assessing its importance to the Jewish com-
community and the city of Newark. By 1911, the membership totaled 1,035 and 67 children resided in the asylum. Nathan Kussy writes in 1925 that "many who received assistance in their youth are now prosperous" (Kussy, Nathan, "Early History of the Jews of Newark", In The Jewish Community Blue Book of Newark, Newark, NJ [1925] p.97).

By 1923, despite the previous desire of the Jewish Welfare Society to remain as the only social welfare organization serving the Jewish community of Newark, numerous additional associations and institutions had been founded. The Conference of Jewish Charities (later renamed as the Essex County Council of Jewish Agencies in 1940 and Jewish Community Council of Essex County in 1944) was organized to serve as a clearinghouse for the financial affairs of the thirteen largest associations and for such other work that could be done more effectively on a wider scale. At that time, it was estimated by Nathan Kussy ("Early History of the Jews of Newark", p.44) that over 40,000 Jews (slightly exaggerated due to many belonging to more than one society) in Newark were associated with one of the bodies in the Conference - a testimony to the strong devotion of the community to every conceivable aspect of charitable, philanthropic, and social service work. The constituent members included the Newark Young Men's and Young Women's Hebrew Association, the Newark Section of the Council of Jewish Women, the Hebrew Benevolent Orphan Asylum and its Women's Auxiliary, the Hebrew Ladies' Immediate Relief Society, the Hebrew Ladies' Sewing Society and Personal Service Club, the Hebrew Maternity Aid Society, the Jewish Sisterhood, the Jewish Anti-Tuberculosis League of Newark, Beth Israel Hospital and its Ladies' Guild, the Newark Maternity Hospital, and the Theresa Grotta Aid Society for Convalescents. Among the many other unaffiliated charitable organizations were included the Hebrew Free Loan Association, the Miriam Auxiliary (the Sisterhood of Congregation Oheb Shalom), the Dashower Sick-Benevolent Society, the Lady Judith Montefiore Society, West Side Ladies' Relief, numerous sick-benefit societies (Kranken-Unterstitzung Verein or KUV's), the Progress Club and other social, Zionist and fraternal groups, the Hebrew Sheltering Home and the Newark chapters of the Hebrew Immigrant Aid Society (HIAS), National Council of Jewish Women, and the Jewish Vocational Service. The list goes on and on.

After World War II and the horrors of the Holocaust, the Jewish Family Service Association of Essex County and the Jewish Child Care Association (direct descendent of the Young Men's Welfare Society founded a century earlier, they merged in 1961 to form the Jewish Counseling and Service Agency) forged a commitment to the refugees who settled in Newark and the surrounding region. Few Jewish families of the city were unaffected by the devastation of Europe's Jewish communities. The Newark community responded with an outpouring of support for the agencies dealing with the crisis. The "search and location files" reflect efforts to determine the survival and whereabouts of hundreds of relatives of Essex County residents who were trapped in Europe during the Holocaust. The "immigrant files" document the work of the agencies in settling the survivors who immigrated to the Newark area, much as the Young Men's Welfare Society did in its early days, and as the Jewish Family Service does currently on behalf of recent Russian immigrants. The needs of shelter, employment, education, recreation, counselling, and care of the sick and aged remain the same from one generation to another. The continuing success of these agencies, whatever their names or the crisis to which they respond, is a reflection of the Jewish community's ongoing commitment to social justice and a better life for all.
To the Jews of Newark and throughout the world, education is as important as prayer and tzedaka. Congregation B'nai Jeshurun established a religious school immediately after it opened its doors, with the rabbi serving as the teacher. In 1863, a day school with both religious and general curricula was opened there. The school was probably reminiscent of the yeshivoth in Germany and provided for all educational needs under one roof. As the synagogue's members assimilated into the general community and gravitated towards Reform Judaism, the need for a day school diminished. In 1869, its pupils were transferred to Newark public schools, but continued their religious curriculum in the evening, similar to today's practice of establishing congregational Hebrew Schools. B'nai Abraham and Oheb Shalom began evening and Sunday schools for the pursuit of Judaic studies. In 1876, B'nai Jeshurun reported 81 children in its religious school. Courses of instruction were listed as "Religion, Jewish History, and Hebrew" (Union of American Hebrew Congregations, Statistical Analysis of Jewish Communities of New Jersey, Philadelphia, 1876, manuscript). At first, classes were held in the German language at B'nai Jeshurun and Oheb Shalom, and in Yiddish at B'nai Abraham. Although the children learned English quickly in the public schools, their parents and teachers conversed in their native tongues for many years.

The small shuls were not able to afford to establish their own schools at first. Children were sent to a private tutor or to a cheder (tiny school usually situated in the home of the teacher). Because the teachers toiled long hours during the day as peddlers or laborers and the students spent their days in public school, the circumstances were less than ideal for any kind of quality Jewish education. Much as it did in its social welfare endeavors, the community decided that it would be best to combine its resources and its efforts to establish a quality religious school to serve all Jewish children regardless of the family's income or social status. Thus in 1888, the Hebrew Free School (later renamed the Plaut Memorial Hebrew Free School) was established and a building erected the next year. In its Appeal in Behalf of the Hebrew Education Society, of Newark, N.J. (November 21, 1889), the Society called upon the Israelites of the city to support the Jewish education of "children of such men that are unable to join any of our congregations, in the tenets of our faith...We appeal to you, brethren, in behalf of these poor children, whose parents immigrated recently, for the most part from the Russian Empire, and who are too poor to pursue for them a religious education...by inculcating into their hearts lessons of morality and religion that shall serve as powerful factors in sowing the seeds of usefulness and sound character". Classes were held after public school and on weekends much like those at the synagogues. As the Jewish community expanded, more communal schools were built. The Talmud Torah of Newark was established in 1899 and included a curriculum that went beyond biblical studies and prayer to encompass Hebrew literature and history. Hundreds of students received a quality education there.

In order to maintain and improve the level of education, the New Jersey Normal School for Jewish Teachers was established under the auspices of B'nai Jeshurun. The 1926-27 Announcement of Courses prescribes a two-year program covering the essentials of Hebrew, History, Religion and Ethics, Music and the Psychology of Pedagogy. The school was in session on Tuesday and Thursday nights. The stated purpose of the school was "to provide systematic training in Jewish Studies for competent students who wish to become teachers in Jewish religious schools...and to other interested persons who desire to increase their knowledge of Jewish literature and religion". It was anticipated that the students would come from five distinct backgrounds: 1) men and women already engaged in religious school teaching who desire to increase their knowledge and improve their methods; 2) college and normal school students who desire to broaden their profes-
sional training and their future usefulness; 3) public school teachers who desire to prepare for teaching in religious schools; 4) college students who look forward to later matriculation in rabbinical colleges; and 5) Christian ministers, theological students, secular students, and laymen of all denominations who desire study in Hebrew, Jewish History, Religious Pedagogy, or in any other subject of [the] curriculum”.

Despite the success of the communal schools there remained a desire, especially among the Orthodox population, to re-establish an all-day school (yeshiva). It was not until 1943 that this dream was realized with the opening of the Yeshiva of Newark (later merged with the Talmud Torah and renamed the Hebrew Academy of Essex County). Supported by Congregation Young Israel, the Jewish Education Association, private donations, and tuition fees, the school achieved its goal of providing secular and intensive religious education under one roof. With the merger of the Talmud Torah, those families that did not want their children to attend an Orthodox day school looked once again upon the synagogues to provide after-school and weekend religious training. More recently, Solomon Schechter Day Schools were established throughout the country by the Conservative movement. Elementary schools are maintained throughout the central and northern part New Jersey. The high school is presently located in West Orange.

In 1937, the Jewish Education Association was established to coordinate activities and provide support for educational efforts throughout the county and to help spread Jewish studies and culture beyond the schools. Among its accomplishments were the introduction of Hebrew language classes at Weequahic High School and at the Newark campus of Rutgers University, and the establishment of a Rabbinical College which remained in Newark until 1971 when it moved to Morristown.

**COMMERCE, INDUSTRY, PROFESSIONAL AND CIVIC ACCOMPLISHMENTS**

The great successes in Jewish commercial, industrial, professional and civic life in Newark began modestly. Most of the early settlers scraped together a meager existence through peddling. Their goal was to save enough to open a small shop while educating their children well to guarantee a better life for the new generation. Even the religious teachers often toiled long hours peddling wares or laboring in unskilled jobs during the daytime before tending to their students in the evening. Prosperity was a very distant, but not impossible dream for the immigrant population.

There were also a number of skilled workers among the Jewish newcomers as well as those with manufacturing experience. Louis Trier was the first Jew to establish a tannery. By 1859, he was producing "lager bier", while others worked as hat manufacturers, tailors, butchers, cabinet makers, trunk manufacturers, and other professions. Some opened boarding houses which doubled as tiny community centers for the new arrivals. The *Directory of the City of Newark for 1853-54* lists Hester Goldstein as a dressmaker. She was one of the few women noted as having occupations. Most of the women listed are widows. There are also milliners, nurses, teachers, and other dressmakers. Goldstein appears to be the only female Jewish entrepreneur of her time. Unfortunately, she does not reappear in subsequent directories. The following year, Jacob Lagawiz (Lagowitz) moved his trunk and carpet bag manufacturing business to Newark. The operation expanded rapidly and became the largest of its kind in the East. By the time of the Civil War, the leading dry goods (department) stores in the city were owned by Jews. In addition, the leather industry and other manufacturing concerns including metal, electrical, and chemical production continued to attract Jewish entrepreneurs. By the turn of the century, Newark's Jewish population had played a major role in its commercial, industrial, and financial growth.

The new generation of Jewish business and manufacturing leaders made significant contributions to the institutional and cultural affairs of the city. Louis V. Aronson founded what became the largest industrial concern of its kind (Art Metal Works producing Ronson Lighters and other Ronson products) and was widely considered to be one of the foremost experts in the practical applications of electro-metallurgy and metal manufacturing in general. Among his civic accomplishments were the founding of the Newark Boy's Club (originally the Aronson Cadets) in 1904, and the Newark
Louis Bamberger was Newark's foremost businessmen and patron of culture. As founder of one of the nation's premier department stores, he acquired great wealth and standing in the community. His philanthropic contributions were legendary. Perhaps his greatest and most enduring contribution was the establishment and funding of the Newark Museum building, beginning with his initial gift in 1923. The New Jersey Historical Society was the recipient of his bequest of the Louis Bamberger Autograph Collection which includes letters and other documents of prominent Americans. Felix and Carolyn (Bamberger) Fuld were among the staunchest philanthropists in Newark's history. Mr. Fuld entered into partnership with Mr. Bamberger (he later married Bamberger's sister) and became a director of the Prudential Insurance Company. The Fulds subsidized the Beth Israel Hospital Fund, Community Chest Fund, Neighborhood House, YM-YWHA, and numerous other institutions throughout Newark and the country. Their contributions to national and international Jewish causes are well documented. As recently as 1993, physician Samuel Berg gave his vast photographic collection and the bulk of his estate to the Newark Public Library. The list of Jewish men and women who contributed to Newark's success as a progressive and caring city is impressive. Furrier Michael Hollander, physician Henry Kessler, banker Meyer Kussy, teacher and community organizer Sarah Kussy, businessmen Philip Lindeman, Frank Liveright, and Louis Plaut, attorney Jacob Newman, theater entrepreneur Morris Schlesinger, and real estate developer Louis Schlesinger are but a few of the dozens of early twentieth century figures who contributed so much of their financial and personal resources.

Jews have also played an important role in Newark's civic life. Louis Aronson's numerous activities are detailed above. In 1860, Bernard Hauser became Newark's first Jew to be elected to public office when he became Commissioner of Public Appeals. In 1889, Leonard Kalisch was elected to the New Jersey State General Assembly. Charles Loebel and Philip Lindemann were the first Jews to be elected to the Essex County Board of Freeholders in 1905 and 1918 respectively. In 1911, Governor Woodrow Wilson appointed Samuel Kalisch as Justice of the New Jersey Supreme Court. Samuel Kessler served as Democratic County Chairman from 1923 to 1938. Meyer Ellenstein served two terms as Newark's mayor from 1933 to 1941. Alan Lowenstein headed the Newark Charter Commission in 1953. Harry Reichenstein served as Newark City Clerk from 1933 to 1971. Louis Danzig headed the Newark Housing Authority and oversaw the building of thousands of public housing units most of which are still in use today. Others have served on the City Council and numerous appointed positions in city, county, and state government and courts.

CULTURE AND THE ARTS

Yiddish theater was enormously popular among the Eastern European immigrants in Newark and helped to tell the story of their trials and tribulations in the New World. From 1922 until the end of World War II, Elving's Metropolitan Theater flourished in Newark and produced numerous Yiddish plays and operettas.

A former rabbinical student and newspaper editor, Morris Schlesinger is acknowledged as one of the great names in the development of the theater industry. He began his theatrical management career as a press agent in 1892. Before coming to Newark, he managed large theaters in Chicago, Cincinnati, New York, Buffalo, Washington, and Philadelphia. He introduced a number of films and plays and young actors such as Al Jolson. In 1909 Schlesinger came to Newark and
managed the city's great theaters of his time: the Orpheus, Shubert, and Broad Street Theaters. He also founded the Majestic Theater in Jersey City. Among the film and stage celebrities who hailed from Newark, Jerry Lewis (formerly Joseph Levitch) is the best known. In addition, composer Jerome Kern was raised in Newark where he began his career by performing in student musicals at Barringer High School. Mark Silver became a Pulitzer Prize-winning composer of liturgical music, and Dore Schary served as production manager of Metro-Goldwyn-Mayer. Both Schary and renowned playwright Moss Hart began their careers at Newark's YM-YWHA on High Street. Radio personality Fannie Brice also spent time in Newark clerking at Bamberger's. Philip Roth's widely acclaimed best-selling novels are often set in his boyhood town and depict life in the homes and on the streets of twentieth-century Newark.

Newark has also been home to a number of well-known Jewish writers. The work of poet and textbook author Max Herzberg, novelist Nathan Kussy, science fiction writer Samuel Moskowitz, and poet Louis Ginsberg has brought great recognition to the city. Ginsberg's son Allen carried on his family's literary heritage. Many other Jewish writers of note lived in Newark at some point during their literary careers.

Newark's Jews also had an impact in the world of journalism, both in their local community, and in the newspapers of the city at large. Two Yiddish weeklies, the Newarker Wochenblat and Der Morgenshtern, appeared between 1910 and 1935. English language newspapers began publishing in 1921 and include the Jewish Chronicle, Jewish Times, and Jewish News. Jewish writers also served with distinction as writers and editors of Newark's great newspapers. Lena Scheck (also known to her readers as "Ruth Roamer") wrote feature articles for the Sunday Call and was later named dramatic and women's page editor for the Star-Eagle. Morris Scheck, one of the country's renowned correspondents, began his celebrated career in Newark with the Newark Evening News, and later became Spanish-American War correspondent for the Newark Daily Advertiser. In time, nearly all of Newark's papers and trade journals employed Jewish reporters and editors. Mort Pye, editor in chief of the Star-Ledger, one of the nation's leading newspapers both in terms of quality and circulation, recently retired after 54 years of service.

NEWARK JEWRY TODAY

Many of the descendants of the immigrants who made Newark their home and whose accomplishments are only partially chronicled in this essay still maintain ties there, but only through their day-time employment. By 1969, the Jewish community that was once nearly 100,000 strong, had dwindled to fewer than 10,000 people. As urban decay reached Newark, some of the congregations and Jewish associations attempted to deal with the problems of poverty and fleeing memberships. The B'nai Abraham Community Forum was an example of this effort. Lecture series, debates, and courses which at one time were limited to Jewish subjects, were broadened to include the pressing topics of the day and found a ready audience of Jews and Christians, black and white. Through the Forum and related activities, the congregation helped ease some of the ethnic and racial tensions in Newark until B'nai Abraham too, made the difficult decision to leave the city for suburban Livingston. Today, there are very few Jewish residents in Newark. The Jewish population has almost entirely moved to the suburbs of Essex County and beyond, and has taken its synagogues, YM-YWHA, and other institutions and associations with it. Beth Israel Hospital is the largest major symbol of that community that remains behind and continues to be a significant part of Newark's infrastructure. Indeed, the residential experience of Newark Jewry lasted only for a little more than a century making its impact even more remarkable. Newark provided a home and opportunities for destitute immigrants to make something special of their lives and to give back extraordinary service to the city in return. It was a unique and wonderful relationship and encouraged community involvement on a level that will be very difficult to replicate.
Although there is no comprehensive history of the Jewish community of Newark (or of New Jersey for that matter), there are a few very interesting contemporary accounts and sociological studies as well as much primary source material available in a number of repositories. In preparing this essay, the author examined collections held at the Newark Public Library, Rutgers University Libraries Special Collections and University Archives, Jewish Historical Society of MetroWest, New Jersey Historical Society, American Jewish Archives in Cincinnati, and American Jewish Historical Society in Waltham, MA. The following books, pamphlets, and manuscripts were consulted:


Conference of Jewish Charities of Newark, N.J., Fifteen Milestones on the Road of Community Planning, Newark, NJ, 1937.

Congregation Anshei Sfard Linas Hazek, Constitution of Congregation Anshei Sfard Linas Hazek, Newark, NJ, West Side Printing House, 1912. In Yiddish. The original constitution and an English translation are in the American Jewish Archives, Histories File.

Daughters of Israel Home for the Aged, Our First 75 Years, 1907-1982, West Orange, NJ, 1982.

Foster, Solomon, Papers, Newark, NJ, c.1900-1940's. In New Jersey Historical Society, Manuscript Group #1350. Rabbi Foster served as spiritual leader of B'nai Jeshurun from 1902 until 1941. Includes manuscript sermons, autobiography, correspondence, and other materials relating to B'nai Jeshurun and other Jewish organizations in Newark and elsewhere.


Gopsill, James, Newark City Directory, Newark, NJ, James Gopsill, 1865-1867 (preceded by B.T. Pierson, 1838-1864 and succeeded by A. Stephen Holbrook, 1868+).


Hebrew Youth Academy, Newark and South Orange, NJ, Records, 1953-1981. In Young Israel South Orange Jewish Center Records, Special Collections and University Archives, Rutgers University Libraries, Manuscript Collection #902.


Jewish Community Council of Essex County, For Your Information: The Record of Our Life in Our Time in Our Community, Newark, NJ, 1948.

Jewish Community Foundation, By Laus, Newark, NJ, Jewish Community Council of Essex County, 1950. Typescript in American Jewish Archives, Manuscript Collection.

Jewish Counseling and Service Agency of Essex County, Records, 1920-1961. In Special Collections and University Archives, Rutgers University Libraries, Manuscript Collection #2366. Contains the archives of the Jewish Family Service Association of Essex County and the Jewish Child Care Association, which merged in 1961 to form the Jewish Counseling and Service Agency of Essex County.

Kussy, Nathan, "Early History of the Jews of Newark", in *The Jewish Community Blue Book of Newark*, Newark, NJ, Jewish Community Blue Book Publishing Company [1925]

Kussy, Sarah, *Papers*, Newark, NJ, 1898-1955. In American Jewish Historical Society, Manuscript Collection #P-4. Papers of prominent educator and community organizer. Includes diaries, minutes and benefit concert programs of the Ladies' Patriotic Relief Society (assisted families left destitute by the Spanish-American War of 1898), a manuscript history of the Miriam Auxiliary of Oheb Shalom, 1955 (the oldest congregational sisterhood in Newark), and a family genealogy.


Silverstein, Elizabeth Blume, *Papers*, Newark, NJ. In New Jersey Historical Society, Manuscript Group #1320. Correspondence and memorabilia of a prominent Newark attorney. Ms. Silverstein (1893-1991) was the first female attorney in New Jersey to represent a defendant without assistance in a murder case.

Temple B'nai Jeshurun, Manuscript Minute Book of Congregation Meetings, Newark, NJ, August 20, 1848 - April 30, 1871. Original manuscript and typescript copy in American Jewish Archives, Manuscript Collection.


Temple B'nai Abraham, Yesterday, Today, Tomorrow: The Story of Temple B'nai Abraham of Essex County Since 1853, Newark, NJ, [1969]


United Jewish Federation of MetroWest, Records of the Federation and Affiliated Agencies and Individuals, Whippany, NJ, c.1850+. In the Jewish Historical Society of MetroWest Archives. Includes archival, pictorial, and printed material documenting the Federation's cultural, educational, social welfare, and related activities in the seven county area surrounding Newark.


Urquhart, Frank J., A History of the City of Newark, New Jersey, three volumes, New York, Lewis Historical Publishing Company, 1913. A chapter on the Jewish immigration into Newark is included in volume 2, pp. 1065-1070.


Young Israel South Orange Jewish Center, Records, 1926-1981. In Special Collections and University Archives, Rutgers University Libraries, Manuscript Collection #902. Includes the archives of the Hebrew Youth Academy, 1953-1981. Young Israel and the Hebrew Youth Academy were located in Newark until 1970.

Young Men's and Young Women's Hebrew Association, New Jersey Federation, Young Adult Council, Proposed Constitution, Newark, NJ, 1947. Typescript in American Jewish Archives, Histories File.

Young Men's and Young Women's Hebrew Association of Newark, 20th Anniversary Celebration, Newark, NJ, 1944.


In addition to the above citations, there are numerous articles concerning the Jewish community of Newark in the local Jewish and secular newspapers (some of which are indexed at the Newark Public Library) and in the following periodicals which are indexed at the American Jewish Historical Society:

American Israelite, Cincinnati, v.1-48 (July 5, 1854-1902).
The Asmonean, New York, v.1, no.1-v.18, no.8 (October 26, 1849-June 4, 1858).
2054 • 400th anniversary of Jewish settlement in America.
1995 • El Al to fly nonstop from Newark to Tel Aviv.
1994 • Yeshiva High School opens for girls in New Brunswick.
1994 • 1000 Jewish teenagers gather at 44th annual convention of United Synagogue Youth in East Brunswick.
1994 • $2 million dollar gift of Allen and Joan Bildner to establish Bildner Center for study of Jewish life at Rutgers-New Brunswick.
1991 • New Jersey first state to annually observe the Holocaust.
1989 • Governor Kean names 25 to NJ Israel Committee.
1988 • Communities celebrate 50th anniversary of the "Night of Broken Crystal" on Nov. 6th.
1987 • Anti-Semitic harassment & vandalism at 5-year high.
1984 • NJ's Kosher regulations first enforced.
1987 • "New Jersey Jewish Dialogue" begun over radio station WNYM, 1330 A.M.
1987 • Jewish News notes very few Jewish families left in Newark.
1983 • Merger of the Jewish Community Federation of Metropolitan New Jersey and the United Jewish Federation of Morris and Sussex.
1983 • Estimated population of Jewish Federation of Metro NJ 120,000.
1982 • Many Syrian Jews began moving back to Brooklyn from Bradley Beach.
1981 • N.J. passes the Ethnic Terrorist Law.
1980 • N.J. ranks 2nd in anti-Semitic incidents.
1979 • Bradley Beach, NJ Sephardic Jewish population nation's second largest.
1977 • Rabbi Joachim Prinz celebrated 50th anniversary of rabbinate.
1977 • Hebrew Youth Academy moved to West Caldwell.
1976 • Newly built mikvah (ritual bath for married women) opened in West Orange.
1976 • Urban havurah (residence) opened in Jersey City in former bank building.
1975 • Dr. Gertrude Dubrowsky completes a study of 50 years of NJ Jewish agriculture.
1973 • Jewish school figures show increase perhaps due to wars in Israel.
1972 • New York Times article notes increase of orthodoxy.
1972 • Jewish Counseling and Service Agency to Millburn from Newark.
1971 • Rabbinical College moves from Newark to Morristown.
1970 • Hillel builds a new building on Douglass College campus.
1969 • Plans made to acquire in site on Lyons Ave. for senior citizens center.
1969 • Philip Roth's Portnoy's Complaint published.
1967 • Newark & National riots break out in hot summer.
1966 • Rabbi Solomon Foster of B'nai Jeshurun died.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1966</td>
<td>Young Israel of Newark presents a Torah to Essex Co. Overbrook Hospital.</td>
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<td>1965</td>
<td>10 Women of Newark division of American Jewish Women appointed to serve on Biennial national convention in Washington, D.C.</td>
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<td>1964</td>
<td>Ground breaking for West Orange YM-YWHA.</td>
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<td>1963</td>
<td>25th anniversary celebration of Jewish Education Association.</td>
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<td>1963</td>
<td>6,500 gather at Newark Armory to celebrate Israel's 15th anniversary.</td>
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<td>1960</td>
<td>Jewish Community Council estimates between 105,000 and 110,000 Jews in Hudson &amp; Essex Counties.</td>
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<td>1959</td>
<td>Samuel Schultz of Newark elected 1st pres. of newly formed Essex Council of Orthodox Congregations.</td>
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<td>1959</td>
<td>Goodbye Columbus published by Philip Roth.</td>
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<td>1959</td>
<td>Newark YMHA dedicated at 225 Chancellor Avenue.</td>
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<td>1959</td>
<td>Ahner (Longie) Zwillman &quot;king of the bootleggers&quot; commits suicide.</td>
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<td>1959</td>
<td>Oheb Shalom leaves High Street Newark for Scotland Road in West Orange.</td>
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<tr>
<td>1957</td>
<td>Rabbi Julius Silberfeld of Temple B'nai Abraham dies.</td>
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<tr>
<td>1957</td>
<td>New clinic and research lab opened at Beth Israel Hospital.</td>
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<td>1956</td>
<td>Rabbinical College founded in Newark at Grummon Avenue.</td>
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<td>1955</td>
<td>90,000 Jews in Greater Newark had become 6th or 7th largest American settlement.</td>
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<tr>
<td>1954</td>
<td>Rutgers special convocation on 300th anniversary of Jewish settlement in North America.</td>
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<td>1954</td>
<td>A Ritualarium opened at 10 Lyons Avenue in Newark.</td>
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<tr>
<td>1953</td>
<td>B'nai Abraham to mark Centennial in a four-month-long celebration (4th oldest Jewish congregation in U.S.)</td>
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<tr>
<td>1952</td>
<td>Rabbi Emeritus Julius Silberfeld of Temple B'nai Abraham celebrated 50th anniversary.</td>
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<td>1950</td>
<td>Dr. Max Danzis named Newark's most outstanding naturalized citizen.</td>
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<td>1950</td>
<td>Morris Pashman elected mayor of Passaic, N.J.</td>
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<td>1949</td>
<td>Dr. Henry Kessler regarded the establishment of a rehabilitation hospital in his name as his greatest achievement.</td>
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<tr>
<td>1949</td>
<td>Dr. Max Danzis retired from Beth Israel. Became chief of staff in 1920.</td>
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<tr>
<td>1948</td>
<td>Temple B'nai Jeshurun celebrated its 100th anniversary &quot;one of the oldest reform congregations in the country.&quot;</td>
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<tr>
<td>1948</td>
<td>Establishment of the State of Israel May 14th.</td>
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<td>1947</td>
<td>Newark's old Third Ward, the original ghetto, contained 40% of the city's Jewish community.</td>
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<tr>
<td>1948</td>
<td>Hebrew language included in Rutgers curriculum for first time.</td>
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<td>1947</td>
<td>Rabbi Ely E. Pilchik assumes position at Temple B'nai Jeshurun.</td>
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<tr>
<td>1945</td>
<td>48 congregations in Newark and nearby suburbs, 34 in city &amp; 14 in suburbs.</td>
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<td>1942</td>
<td>President's Committee on Fair Practices found large number of large industrial firms discriminated against Jews &amp; other minorities.</td>
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<tr>
<td>1946</td>
<td>'Foods for Jews' drive brought out 2,000 volunteers to visit 18,000 Jewish homes. Drive was intended to aid needy Jews in Europe &amp; Israel.</td>
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<tr>
<td>1944</td>
<td>Louis Bamberger died March 11, 1944.</td>
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<td>1944</td>
<td>Morris S. Schlesinger operated the Orpheum, Broad Street, Shubert, and Adams Theatres in downtown Newark.</td>
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<td>1943</td>
<td>Newark City Commissioners appointed 5 to serve as kosher food inspectors.</td>
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<td>1943</td>
<td>The Yeshiva of Newark merged with Talmud Torah to become the Hebrew Academy of Essex County.</td>
</tr>
<tr>
<td>1943</td>
<td>Death of Louis Plaut former president of &quot;The Bee Hive&quot; department store.</td>
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</tbody>
</table>
1942 - Rabbi Horace Zemel became the 1st Jewish chaplain of the Newark Police and Fire departments.

1942 - Jewish Center in Farmingdale, N.J. was defaced with swastikas.

1941 - Beth Israel Hospital Research Foundation established to study blood plasma fields, vitamin deficiencies, enzymes, tumor, and cancer.

1940 - Oscar R. Wilensky elected 1st Jewish New Jersey state senator.

1940 - 80th anniversary of Oheb Shalom (Lovers of Peace).

1940's - A nation-wide as well as local movement from city to suburbs by the Jewish community.

1939 - Dr. Joachim Prinz, a leading Berlin rabbi, called to B'nai Abraham.

1938 - Nov. 9 was the night of the broken glass.

1937 - Jewish Education Association established in Newark to ensure the future of all branches of Jewish life through education.

1937 - Joachim Prinz expelled from Berlin by Nazis.

1936 - Jewish Center of Verona organized.

1935 - New Jersey law made it illegal to advocate hostility by race, color, or religion.

1941 - Meyer Ellenstein served as mayor of Newark.

1933 - Edgar Bamberger (nephew of department store founder) headed committee to raise funds for German Jews.

1933 - Adolf Hitler came to power in Germany.

1933 - Weequahic High School built.

1933 - Young Israel opened its own school & in 1942 acquired its own building at Weequahic and Maple Avenues.

1929 - Felix Fuld's will leaves $645,000 to charities.

1929 - Allen Ginsberg, poet and radical, born on June 6 to Russian emigre parents.

1926 - New Jersey Normal School for Jewish Teachers and College for Jewish Studies organized by Rabbi Foster et al to prepare Jews about Judaism.

1924 - B'nai Abraham built its large temple at South 10th and Shanley Avenue.

1924 - Mrs. Felix Fuld gave $50,000 to what became the Jewish Day Nursery and Neighborhood House.

1924 - Theresa Grotta Home for Convalescents opened with 15 patients.

1924 - Third World of European Jewish emigrants stopped by law in 1924.

1924 - The old YM-YWHA constructed in High Street, Newark.

1923 - Dr. Isaac Unterman began publication of the Jewish newspaper "Der Morgen-stern."

1923 - Louis Arons headed Newark's Salvation Army.

1922 - Elving's Metropolitan Theatre was Newark Yiddish Theatre from 1922 until 1944.

1922 - The Jewish Anti-Tuberculosis League incorporated July 13th.

1922 - Newark News held contest to determine 50 top citizens. 3 Jewish selections include Louis V. Aronson, Louis Bamberger & Felix Fuld.
1921 • Jewish Chronicle founded by Anton Kaufman.

1921 • Reciprocity Club founded to help in the Americanization of 250 European Jewish immigrants.

1920 • Jewish League of Caldwell founded.

1920 • Fund drive for Newark High Street Y raised $500,000.

1920 • 1st Jewish mayor elected in Passaic, N.J.

1919 • Benj. Paskin and Israel Freeman first Jewish farmers in Farmingdale, N.J.

1920's • Newark Jews began moving from the old Third Ward, first to Clinton Hill, and then to Weequahic section.

1919 • New Jersey's combined Jewish population at Alliance and Woodbine totalled 2739 individuals.

1917 • B'nai Jeshurun sent 225 men off to war.

1916 • Francisco Ferrer Colony founded at Shelton. Became famous for its 'modern school.'

1912 • Newark chapter of the Council of Jewish Women established under leadership of Mrs. Nathan Weinberg.

1912 • Newark chapter of National Council for Jewish Women founded.

1912 • Newark Maternity Hospital and Dispensary started at 108 Montgomery Street.

1912 • Present Bamberger's Department store opened.

1911 • High Street Oheb Shalom completed at 672 High Street.

1911 • Rabbi Solomon Foster invited to White House to silver anniversary of Pres. & Mrs. William Howard Taft.

1911 • Mordecai Mansky began publication of Jewish newspaper Newarker Nochbenblat.

1911 • Corner stone of Newark Day Nursery and Neighborhood House laid.

1909 • Jewish Agricultural Society bought Hunterdon Co. site for farm settlers. Abandoned in 1911.

1908 • A new building opened for Beth Israel.

1908 • Jews owned more than half the stores and a quarter of the factories in Trenton.

1905 • Dory Schary, chief of production at MGM born here in 1905.

1904 • Mrs. Blume Hollander and 15 ladies founded the Daughters of Israel Home for the Aged.

1904 • Aronson Cadets founded by L. V. Aronson.

1904 • "Agudath Achim Anshe Orange" congregation established.

1904 • High Street, originally one of the most fashionable non-Jewish addresses to become heart of the professional and Synagogical Jewish areas.

1903 • Woodbine, N.J. became a totally Jewish self-rule community the first such community since the destruction of the second temple over 1800 years ago.

1902 • Rabbi Julius Silberfeld called to Temple B'nai Abraham in 1902.

1902 • Beth Israel founded Aug. 31st with 21 beds.

1901 • Beth Israel incorporated Oct. 24, 1901.

1900 • Majority of New Jersey 25,000 Jews were Russian, not German.

1899 • Leonard Kalisch-First Newark Jew elected to N.J. General Assembly.

1899 • Talmud Torah School founded first in Broome and later moved to Stirling Streets.

1899 • Corner stone laid for Jewish Children's Home on Clinton Avenue site. 1899-New Jersey had one of the largest Jewish population in the nation.

1898 • Baroness Clara De Hirsch died.

1897 • B'nai Abraham site at High Street & 13th Avenue. William S (Daddy) Rich served as president for 25 years.

1888 • Plaut Memorial Hebrew Free School opened at Prince near Spruce Street & was disbanded in 1938.

1885 • The Hebrew Ladies Immediate Relief Society worked with officials to aid victims of the Boyd Street fire.
1894 • Baron de Hirsch established the first Jewish agricultural high school at Woodbine, N.J.

1892 • Louis Bamberger bought bankrupt Hill and Craig store at Halsey and Market street, & took on partners Felix Fuld and Louis M. Frank.

1892 • Samuel F. Froelich is the prime mover behind the Progress Club.

1892 • Temple B'nai Jeshurun begins conducting services in English not German.

1891 • Baron de Hirsch Fund creates a Jewish establishment at Woodbine, Cape May Colony.

1891 • By this date The "Bee Hive" became the state's largest fancy goods store.

1891 • Ephraim Deinard published the first book in Hebrew in Newark. Later he moved to Kearny, N.J.

1891 • Yom Kipur ball held in Newark in 1891 resulted in a brawl between anarchists & the faithful.

1889 • Oheb Shalom moved to 31 Prince Street. By 1911 they moved to a new home in High Street.

1886 • The Jewish Orphanage opened in Mulberry Street. 1886-B'nai Jeshurun adopted a prayer book developed by Isaac Mayer Wise.

1885 • Hebrew Ladies Sewing and Personal Service Club made or mended garments for the poor.

1882 • Rabbi Jacob Leucht began preaching in English at B'nai Jeshurun.

1882 • Hebrew Emigrant Aid Society of New York settled 25 Jewish families at Alliance (Salem Co.) in 1882.

1882 • B'nai Jeshurun eliminated wearing hats during service.

1881 • Russian Jews began fleeing Czar Alexander's Russia.

1880 • Oheb Shalom women organized Miriam Auxiliary, oldest sisterhood in the community.

1882 • Russian may laws restrict Jews from owning or renting land or movement within Russia.

1877 • Sharey Tefilo purchased a cemetery in Montclair.

1877 • Newark Daily Advertiser announced on Dec. 28th the establishment of an "Israelite movement" for literary pursuits and Jewish history.

1874 • Sharey Tefilo (Gate of Prayer) is established as the oldest suburban synagogue.

1873 • Congregation ADAS ISRAEL established by Russian, Polish, & Galician Jews.

1872 • Ist Elysia Temple built.

1871 • L.S. Plaut & Co. founded in 1871. Became the Bee Hive and later Kresge-Newark Department Store.

1867 • 2nd home of B'nai Jeshurun at William & Washington streets.

1863 • First Jewish school in Essex County founded by B'nai Jeshurun.

1862 • Great charity ball sponsored by Jewish community raised a profit of $71.40.

1861 • Establishment of the Manner Wohltatigreit Verein (Young Men's Benevolent Society) to aid Jews impoverished by the 1857 depression.

1860 • Congregation Oheb Shalom organized.

1860 • Henry Lowy was the first Jewish child to enter local high school.

1858 • B'nai Jeshurun builds its first permanent building.

1855 • Edward Levy was earliest "official record of a death in the Jewish community of this city."

1855 • Approximately 200 Jewish families were living in city; 17,000 in 1840, and, 38,000 in 1850.

1855 • Congregation B'nai Abraham founded (Abraham Newman).

1854 • Ist modern Jewish-owned store HART and DITELBACH.

1853 • Hester Goldstein dressmaker-perhaps the first Jewish businesswoman.
<table>
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<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1853</td>
<td>First officially noted Jewish wedding in Newark was between Levine Solomon and Leah Beacher.</td>
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<tr>
<td>1852</td>
<td>Mrs. Herschmann Goldstein &amp; associates founded the &quot;Friendly Sisters&quot; - a mutual and association to distribute milk to undernourished children &amp; aid the poor.</td>
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<tr>
<td>1850</td>
<td>Isaac S. Cohen took Holy Scroll from B'nai Jeshurun.</td>
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<tr>
<td>1850's</td>
<td>Polish Jews began to arrive in Newark.</td>
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<td>1849</td>
<td>Bernhard Lowy moved to Newark from New York City.</td>
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<td>1848</td>
<td>Incorporation of B'nai Jeshurun Oct. 6.</td>
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<td>1848</td>
<td>Potato famine Jews to Elizabethtown along with Irish.</td>
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<td>1847</td>
<td>Bernard Hauser moves to Newark with small cigar business, settles at Springfield and Prince Street.</td>
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<td>1847</td>
<td>Isaac S. Cohen comes from England &amp; later becomes president of Congregation B'nai Jeshurun.</td>
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<tr>
<td>1848</td>
<td>Bernard Hauser opened a grocery store s/w corner of Springfield Ave. &amp; Prince Street.</td>
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<tr>
<td>1848</td>
<td>Louis Adler arrives in Newark and manufactures cigars; is later elected first president of B'nai Jeshurun.</td>
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<tr>
<td>1848</td>
<td>Frank Urquahart estimates 60 families in Newark.</td>
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<td>1847</td>
<td>Four Jewish names appear in Newark City Directory.</td>
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<tr>
<td>1847-1935</td>
<td>Star-Ledger articles estimate 35 Jewish families in area.</td>
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<tr>
<td>1847</td>
<td>B'nai Jeshurun founded by Isaac Cohen organized a minyan at 338 Washington Street 3 floors of Cohen's home.</td>
</tr>
<tr>
<td>1845</td>
<td>Isaac Newman arrived in Newark &amp; opened a boarding house on Springfield Ave &amp; Prince Street.</td>
</tr>
<tr>
<td>Pre-1845</td>
<td>No records recording Jewish community. Probably due to only recent passage of 1844 constitution guaranteeing religious freedom to all.</td>
</tr>
<tr>
<td>1844</td>
<td>Louis Trier moves to Newark from middle Europe. 1st Jew to settle in Newark.</td>
</tr>
<tr>
<td>1844</td>
<td>State drafted a new constitution which abolished any religious test as a qualification for voting or holding office.</td>
</tr>
<tr>
<td>1844</td>
<td>Abraham (son of Louis) Trier 1st Jewish child born in Newark.</td>
</tr>
<tr>
<td>1836-1936</td>
<td>Star-Ledger article on Newark Jews said there were thought to have been few Jews here earlier no records.</td>
</tr>
<tr>
<td>1835</td>
<td>David Naar family settled in Elizabethtown in 1835.</td>
</tr>
<tr>
<td>1842</td>
<td>was Essex Co. Freeholder, 1843-45 Mayor of Elizabethtown &amp; in 1845 founded the [Trenton] True American newspaper.</td>
</tr>
<tr>
<td>1813</td>
<td>Solomon I. Isaacs &amp; Harmon Hendricks operated a copper rolling mill in Bloomfield.</td>
</tr>
<tr>
<td>1812</td>
<td>Isaac De Young fought in War of 1812 and wounded in Battle of Lundy's Lane.</td>
</tr>
<tr>
<td>1778</td>
<td>Asher Levy of New Amsterdam served as ensign in the 1st Regiment.</td>
</tr>
<tr>
<td>1776</td>
<td>Constitution of 1776 granted rights only to Protestants.</td>
</tr>
<tr>
<td>1702</td>
<td>Benjamin Levy was a West Jersey Proprietor. Wealthy London Jew who never came to North America.</td>
</tr>
<tr>
<td>1740</td>
<td>Aaron &amp; Moses Louzada of Bound Brook, Somerset Co. ran a grist mill &amp; general store.</td>
</tr>
<tr>
<td>1654</td>
<td>1st Jew arrives in America</td>
</tr>
</tbody>
</table>
AN HISTORICAL OVERVIEW
OF THE NEWARK AND
GREATER NEWARK
JEWISH COMMUNITY

By Charles F. Cummings,
Assistant Director of the Special Collections Department
of The Newark Public Library

Mr. Ronald Becker, Director of the Rutgers Archives and Special Collections Department, has given us a detailed history of the development of the Jewish community in Newark and the suburbs over the past 150 years. To chronicle these events the entrance lobby, the first floor atrium and the second floor gallery have been devoted to illustrating this vital movement beginning approximately in 1844 when the state's new constitution provided freedom of religion for all New Jerseyans through the present time.

As you enter the Library, the lobby window displays a rich display of ritual items assembled from synagogues and artists throughout the region. The first floor features large prints of local Jewish personalities who are well-known outside our region. The second floor gallery is divided into four parts. The first attempt to show the history from the colonial period to recent days. Obviously only the broadest historical brush strokes can be included when surveying this dynamic community within a community. The first area we have designated as Heritage. The second subject area we are calling Enterprise. Here we look at the development of industry, business, and eventually philanthropy. We have concentrated on the early street merchants and later department store princes. The third area of concentration is labeled Backbone and deals with the hundreds of social agencies which served the Jewish as well as non-Jewish community literally from the cradle to the grave. Maternity hospitals, day care centers, Americanization classes, financial assistance and training for new Americans as well as burial assistance for the indigent were the focus of these agencies. Small social agencies which aided people as well as major institutions such as "The Beth" are included in this study. The fourth section we call progeny and it includes additional names of leaders in medicine, business, entertainment and the arts. One final exhibition case is labeled Six Saints and a Sinner. It includes a collection of six wonderful women who devoted a good portion of their lives to helping others plus a description of a national Robin Hood/lawbreaker described by a one-time mayor of New York City as one of the nation's leading gangsters.

On leaving the second floor, visitors may continue to the third floor gallery where they will be treated to original art work from the Library's Fine Print Collection. Selected for this show are library-owned works by northern New Jersey print makers of wide reputation. A series of 200 Jewish history bullets trace the Jewish community's history from earliest times to the present.

As mentioned earlier, our presentation is an outline survey. We hope that it serves as a stimulus for continued study of this very special community that had an important part in building one of America's great cities.
Original Prints and Related Documents in the Exhibition
Greater Newark's Jewish Legacy

By William J. Dane, Supervising Librarian and Keeper of Prints and Posters: Special Collections

Over 70 original works of graphic art from the permanent Special Collections of The Newark Public Library have been precisely selected for inclusion in this significant and important exhibition. There are also occasional references to Jewish contributions to theater and musical life of the greater Newark community spanning the decades from the turn of the century. These are manifested in portraits signed over affectionately to Morris S. Schlesinger (1874-1944) who was a prominent entrepreneur in the heyday of live theater in Newark. He owned or operated THE SCHUBERT AND BROAD STREET THEATERS. The Library's autograph collections include mini documents from figures in the world of music, many of Jewish origins, who enjoy international prominence for their lasting contributions to the field as performers, composers or conductors.

During the 20th century, the Jewish contribution to the visual arts in the Newark area is notable and exciting for its complexity, abundance and lasting influence. Many artists dedicated themselves to this uncertain profession while augmenting income via teaching and lecturing always perpetually advocating an expanded public interest in the arts. Downtown Newark was exceedingly fortunate in having the lively and influential Rabin and Krueger Gallery conveniently situated for nearly four decades on Halsey Street, a subsidiary but picturesque side street with ease of access to celebrated department stores. The proprietors, Bernard Rabin and Nathan Krueger, made it a center for artists and art enthusiasts not only for a fortunate stable of Jewish artists but for all artists and collectors in our particular geographic area. News of individual artists, timely discussions of local art happenings and contemporary trends created a truly dynamic art scene which flowed through and around this exceptional establishment. Of course, the day to day practical business of framing and matting kept the doors open and the lights on.

Those who fondly recall the Gallery today, nostalgically wish that it were still in operation and thriving, and also that they had spent more time on the premises while making at least a few bargain purchases which were readily available in abundance. It's a textbook case of the oft repeated lament, "If I had only known then, what I know now!" However, the Gallery was a cultural highlight of the metropolitan area and a magnet for art interests while sustaining a special welcome to Jewish artists and collectors. Shortly after the Gallery closed in 1975, The Newark Public Library received a sizable gift of archival material relating directly to the many artists for whom the firm served as faithful dealer for almost two generations. This remarkable record came our way due to the extreme generosity of the original owners and their families. The exhibition includes letters, small catalogs, documents, sales records and other treasured ephemera from the Rabin and Krueger Archives which are not only an essential segment of Newark's art history but also of our national art record as well.
Another unique factor of enormous and lasting impact was the appointment of artist and teacher, Michael Lenson of Nutley as a featured Art writer for *The Newark News*, the leading New Jersey Pulitzer Prize winning newspaper of its time. Mr. Lenson's art commentary was eagerly awaited and widely discussed throughout the length and breadth of the Garden State. His encyclopedic knowledge of art history, aesthetics and techniques, joined with a sensitive outlook on life, was put to good use for the delight and edification of readers. The Art community including Jewish artists had a proven champion in the person of Michael Lenson and his many reviews and articles over a time span of 15 years delighted thousands of readers of this distinguished American regional newspaper.

Due principally to space limitations, other cultural disciplines such as poetry, the theater, literature and specialized music experienced in the Jewish community are only suggested in this exhibit. However, the central building of The Newark Public Library and the branch libraries in the Weequahic and Clinton Avenue areas of the city, were dynamic centers for reading and community activity. The Jewish community, then as now, had an unquenchable thirst for information and knowledge and they requested that all the titles in *The New York Times* best seller lists, both fiction and non-fiction, be readily available. Intellectual vitality was much in evidence and everyone benefited from new ideas and concepts which stemmed from the highly creative world around us at a time when books, radio, and magazines were the primary sources of information and inspiration. Foreign language collections of Library books were much used when first and second generation Jewish residents delighted in reading Yiddish, German, Russian, Ukrainian, Hungarian and other languages reflecting national origins. A few notable materials from the Library's art collections are part of this display to reflect the abiding interest in Jewish traditions to be found in the Library's holdings since its founding in 1889. One splendid example may be seen in the reproductions of paintings by Isador Kaufmann depicting Jewish life in Vienna circa 1890-1910. These works include fascinating visual details now somewhat shrouded in a certain poignancy in the light of later 20th century history. This handsome publication was purchased in 1927.

A few words of amplification with regard to some of the artists in this exhibition are in order. Not all of them made their homes in Newark or even in New Jersey, but they were definitely a part of our visual arts environment. Their work was shown in Newark and suburban areas both in commercial galleries and in the galleries of The Newark Museum and The Newark Public Library from time to time over the decades. Their work was and is collected here and many have definite and precise connections with northern New Jersey and Newark in particular. For example, Max Weber planned and installed exhibits at The Newark Public Library at the invitation of the director and Max Pollak had Newark dealers. Judith Brodsky was recently on the faculty of Rutgers University's Newark Campus and a work by Chaim Gross was commissioned by a congregation in South Orange. One way or another, we are connected to and by these visual artists and it is hoped that seen together in a survey show, all visitors will benefit by this exceptional gathering of our communal Jewish heritage in the visual arts.

It should be noted that while many of these prints were acquired by purchase expedited by funds donated to The Library, many others came to this significant public collection via the huge generosity of donors. A remarkable gift of prints came from Raphael Soyer near the end of his life in 1981 when we wrote to congratulate him on a retrospective show of his graphic work in a Washington museum while noting that we had first acquired his prints in 1932. Thus 49 years later, the artist very kindly gave a solid corpus of his work to augment prints already in hand. Several of Soyer's early prints are in the exhibit along with others from his later super donation. Another notable gift was received from Adele Lozowick, widow of the artist, in 1994. Once again, Newark's Art holdings were greatly enriched by the donation of prints by internationally celebrated Louis Lozowick and several of his incomparable lithographs are on view.

Finally, it is an unalloyed pleasure to have assembled these varied and imaginative works of art and to place them on exhibition in The Library's glistening galleries. Each artist's work is truly important and much valued by The Newark Public Library as part of our salute to the Jewish cultural legacy so dearly associated with the Newark community and extended environs.

---

HOMAGE TO JOHN DONNE
Lithograph by Jean Schonwalter of West Orange
Hella Bailin

**Barnboss**
Serigraph

**Head of an Old Man**
*Pen and Ink Drawing*
Lent by the Artist

**Lefthanded Orchestra**
*Lithograph*

Herbert Beerman

**Atlantis**
*Etching*

**Madeline**
*Lithograph*

Miriam Beerman

**Marriage of Heaven and Hell**
*Serigraph*
Gift from the Rutgers University Center
For Innovative Printmaking

Judith K. Brodsky

**Dishrag Diagrammatic**
*Intaglio Print*
From the Portfolio, WOMAN, 1978
Gift of The Prudential Insurance Company of America

Judith K. Brodsky

**Final Resting Places Compared**
*Color Lithograph*
From the series "The Meadowlands Strike Back"

Judith K. Brodsky

**Morven**
*Color Etching*
*From the Portfolio: PRINCETON, NEW JERSEY. 1776-1976.*
Gift of Mr. Charles Martinette of Princeton

Werner Drewes

**Rabbi Stephen Wise**
*Woodblock Print*
Acquired by purchase from the artist; June, 1932

Jerry Floyd

**Mulberry Street, Newark** (1978)
*Oil*
Gift of the Artist

Helen Frank

**Art Deco Moving Picture Theaters in Union County.** (1981)
*Mixed Media; Aquatint and oil pastel*
Gift of the artist

Moshe Gat

**Jaffa** (1954)
*Color Lithograph*

Anne Goldthwaite

**Water Hole**
*Lithograph*
Purchased from the Cooperative Gallery in Newark, March, 1937

Chaim Gross

**Jacob's Dream**
*Color Lithograph*
Commissioned by Congregation Beth El of South Orange to commemorate their 25th anniversary.
Gift of Mr. & Mrs. Robert S. Solomon of Princeton 1973

Bernard Gussow

**The Audience**
*Lithograph*
Purchased from the Rabin and Krueger Gallery
June, 1950

Bernard Gussow

**Violin Rehearsal** (1938)
*Lithograph*
Purchased from The Cooperative Gallery, later Rabin & Krueger
November, 1938

Riva Helfand

**Polo Players**
*Serigraph*
Purchased from the Weyhe Gallery in New York
December, 1942

Riva Helfand

"Refugees" (1954)
*Lithograph*

Jacob Landau

**City of Dis**
*From The Dante Suite Lithograph*

Jacob Landau

**Oystertown, New Jersey**
*Wood Engraving*

Michael Lenson

**Seedling**
*Pencil Drawing*
Purchased from the Artist, 1962
<table>
<thead>
<tr>
<th>Artist</th>
<th>Title</th>
<th>Medium</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jack Levine</td>
<td>To An Unknown German Photographer At The Warsaw Ghetto</td>
<td>Lithograph</td>
<td></td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Gate to the Kneseth, Jerusalem (1971)</td>
<td>Color Lithograph</td>
<td>Gift of Mrs. Adele Lozowick</td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Hanover Square (Manhattan)</td>
<td>Lithograph</td>
<td>Purchased in 1929</td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Hoboken (1927)</td>
<td>Lithograph</td>
<td>Purchased in 1929</td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Low Horizon (1948)</td>
<td>Lithograph</td>
<td>Gift of Mrs. Adele Lozowick</td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Nuns In Wall Street (1941)</td>
<td>Lithograph</td>
<td>Acquired by Purchase in 1947</td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Pneumatic Drill (1934)</td>
<td>Lithograph</td>
<td>Gift of Mrs. Mildred Baker</td>
</tr>
<tr>
<td>Louis Lozowick</td>
<td>Unfinished Synagogue, Beersheba (1973)</td>
<td>Lithograph</td>
<td>Gift of Mrs. Adele Lozowick</td>
</tr>
<tr>
<td>Philip Orenstein</td>
<td>The Big Cheese (1987)</td>
<td>Color Lithograph and Colle</td>
<td></td>
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<tr>
<td>Pollak, Max</td>
<td>New York; View from Chatham Square</td>
<td>Color Etching</td>
<td></td>
</tr>
<tr>
<td>Saul Raskin</td>
<td>Views of Jerusalem (Before 1930)</td>
<td>Lithographs</td>
<td></td>
</tr>
<tr>
<td>Roslyn Rose</td>
<td>Homage to Babbage</td>
<td>Color Etching</td>
<td></td>
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<tr>
<td>Roslyn Rose</td>
<td>Homage to Klee</td>
<td>Color Etching</td>
<td></td>
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<tr>
<td>Roslyn Rose</td>
<td>Homage to Newton</td>
<td>Color Etching</td>
<td></td>
</tr>
<tr>
<td>Rose Schaffer</td>
<td>Outdoor Art Class</td>
<td>Woodcut</td>
<td></td>
</tr>
<tr>
<td>Jean Schonwalter</td>
<td>Bulls of Knossos</td>
<td>Color Lithograph</td>
<td>Gift of the Rabin and Krueger Gallery, March 1960</td>
</tr>
<tr>
<td>Jean Schonwalter</td>
<td>&quot;Conversation on the 8:18...&quot;</td>
<td>Lithograph</td>
<td>Given in Memory of Edwin Schonwalter</td>
</tr>
<tr>
<td>Jean Schonwalter</td>
<td>&quot;Homage to John Donne&quot;</td>
<td>Lithograph</td>
<td>Given in Memory of Edwin Schonwalter</td>
</tr>
<tr>
<td>Jean Schonwalter</td>
<td>&quot;On Stage&quot;</td>
<td>Lithograph</td>
<td>Given in Memory of Edwin Schonwalter</td>
</tr>
<tr>
<td>George Segal</td>
<td>Woman Combing Her Hair</td>
<td>Serigraph</td>
<td></td>
</tr>
<tr>
<td>Ben Shahn</td>
<td>Portrait of Martin Luther King, Jr. (1968)</td>
<td>Wood engraving, assisted by Stefan Martin</td>
<td></td>
</tr>
<tr>
<td>Moses Soyer</td>
<td>Looking in the Mirror</td>
<td>Lithograph</td>
<td>Purchased from the Cooperative Gallery, later Rabin and Krueger, in December, 1936</td>
</tr>
<tr>
<td>Raphael Soyer</td>
<td>Bedtime</td>
<td>Lithograph</td>
<td>Purchased from The Cooperative Gallery, later Rabin and Krueger, in Newark in November, 1938</td>
</tr>
<tr>
<td>Raphael Soyer</td>
<td>East Houston Street, New York</td>
<td>Lithograph</td>
<td>Purchased by the Library from the Weyhe Gallery, September, 1932</td>
</tr>
</tbody>
</table>
Raphael Sayer
The Mission
Lithograph
Purchased by The Library from the Cooperative Gallery, later Rabin and Krueger, Newark in October of 1936

Raphael Sayer
Model Resting
Color Lithograph
Purchased from the Rabin and Krueger Gallery in 1949

Raphael Sayer
Lithographic Stone for Model Resting
Gift to The Newark Public Library from The Rabin and Krueger Gallery

Raphael Sayer
Portrait of Moses Sayer
Etching
Gift of Raphael Sayer, June 1981

Raphael Sayer
Seamstress I (1979)
Color Lithograph
Gift of Mr. L. Bradley Camp & Mr. Charles T. Martin, III of Dallas, Texas

Raphael Sayer
Self portrait (1981)
Etching
Gift of the Artist

Raphael Sayer
Self portrait (1979)
Color Lithograph
Gift of Mr. L. Bradley Camp & Mr. Charles T. Martin, III of Dallas, Texas

Raphael Sayer
Street Scene (1979)
Color Lithograph
Gift of the Artist

Jacob Steinhardt
Street in the Old City of Jerusalem
Color Wood Engraving

Hermann Struck
Polish Jew in a Fur Cap
Etching
Purchased in 1915

Zilla Sussman
City Tree
Etching

Abraham Walkowitz
New York
Lithograph

Max Weber
Mother Love
Color Woodblock

Max Weber
Pewter Cup
Lithograph

Max Weber
Still Life (1930)
Lithograph
#71 of an edition limited to 250 created for a catalog published in New York for the Downtown Gallery. Initialed on the stone and also signed in ink

Renee Weinberg
Newark Nostalgia
Mixed Media; Boxed Collage
Lent by the Artist
Lasting Impressions:

Greater Newark's Jewish Legacy

An Expression of particular thanks to

Robert J. Dubin, Executive Vice President
Newark Beth Israel Medical Center Foundation

Ruth Fien, President
Jewish Historical Society of MetroWest

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is proud to underwrite the publication of

**LASTING IMPRESSIONS:**

**GREATER NEWARK'S JEWISH LEGACY**

in Partnership with

**Newark Beth Israel Medical Center**

Exhibition in the Galleries of
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April 24 - July 3, 1995

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