

Chapter 1 : The Jews of Rhode Island by George M. Goodwin

The 17th century was an era of exploration, immigration and innovation. For Jews, persecuted and restricted in many countries, America seemed like a good place to settle. The town of Newport, Rhode Island, founded by Roger Williams, a believer in religious tolerance, soon attracted settlers of all.

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Touro Synagogue Interior Touro Synagogue was designed by noted British architect and Rhode Island resident Peter Harrison and is considered his most notable work. The interior is flanked by a series of twelve Ionic columns supporting balconies which signify the twelve tribes of ancient Israel, and each column is carved from a single tree. The building is oriented to face east toward Jerusalem. The ark containing the Torah is on the east wall; above it is a mural representing the Ten Commandments in Hebrew which was painted by Newport artist Benjamin Howland. The cornerstone was laid by Aaron Lopez , a philanthropist and merchant in Newport involved in the spermaceti candlemaking business, slave trade, and other commercial ventures. In , the congregation joined into a partnership with the National Trust for Historic Preservation. The building underwent a restoration in 1962, [4] and a recreation of the original dedication ceremony was conducted in in honor of the 200th anniversary. Washington sent a letter on August 21 in response, which read in part: May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy. The first Jewish residents of Newport, fifteen Spanish Jewish families, arrived in 1658. The small community worshiped in rooms in private homes for more than a century before they could afford to build a synagogue. In the late 1700s, the Jewish community removed the Torah scrolls and sent them for safekeeping along with the deed to the building to Congregation Shearith Israel in New York. The keys left the Jewish community and were passed to the Goulds, a Quaker family in Newport. From the 1800s on, the building was occasionally opened for worship for the convenience of summer visitors. It was reopened on a regular basis in 1882 as Jewish life in Newport revived with the late nineteenth century immigration of eastern European Jews. The synagogue acquired a nearby building and ran a Hebrew School and other activities. It continues to serve as a thriving congregation with many year round programs. Although the congregation has been predominantly Ashkenazi for a century, it is constitutionally obliged[clarification needed] to use the "Sephardic ritual". It therefore uses the ArtScroll Nusach Sefard prayer book; once a year representatives of the New York community visit and hold a service in the Spanish and Portuguese style. Marc Mandel became the rabbi in July 1971. As of [update] , the congregation consists of about 100 families. In total, one hundred-fifty metal objects, from eighteenth century hardware to European chandeliers and silver rimonim ceremonial bells used on the Torah needed to be rebuilt, have their surfaces stabilized, and have missing parts replaced. They also want to evict the Newport congregation from the Touro building and site. In April both sides of the dispute said several attempts at mediation had failed and they were therefore preparing for trial. District Judge John J.

Chapter 2 : UPNE - The Jews of Rhode Island: George M. Goodwin

Rhode Island as we know it began in when Roger Williams, an independent-minded "godly minister" banished from Massachusetts for promulgating new and dangerous opinions, founded a new colony, Providence, at the head of Narragansett Bay.

Despite a facade of religious universality, the fraternity was often avowedly Christian in practice, but this did not prevent Jews in Europe and the American colonies who were eager for interaction with their Christian neighbors from seeking to join. Historian Samuel Oppenheim writes of eighteenth-century Jewish Masonic involvement: Lodges in the United States did not follow suit, however, and a de-Christianization process akin to the one that occurred in England never took place in Rhode Island. Still, Jews in the United States continued to be drawn to the fraternity and its pledge of equality for all men. Nearly every Jewish Mason whose writings have survived from the nineteenth century—both in Europe and the United States—emphasized this aspect of Freemasonry above all others. That year, ten of its members also resolved to form a new Masonic lodge in Rhode Island: Green and Hartman had likewise been instrumental in the Reform restructuring of the Sons of Israel and David. What is the symbolism of this phrase? This is done through lectures, catechistic question and answer, and dramatic reenactments of Masonic lore. In September, a Masonic procession set out from Freemasons Hall and made its way to the land recently purchased by the Sons of Israel and David. Freemasons Hall was destroyed by fire in The newly raised Master Mason is told: Thus, my brother, we close the explanation of the emblems, upon the solemn thought of death; which, without revelation, is dark and gloomy; but the Christian is suddenly revived by an ever-green, ever-living sprig of Faith in the merits of the Lion of the tribe of Judah, which inspires him to look forward with calmness and composure to a blessed immortality; so that he doubts not, that on the glorious morn of the Resurrection, the body will be raised and become as incorruptible as the soul. Christianity is declared superior to Judaism because the former purportedly attests to the doctrine of future bodily resurrection from the grave. Evidently, the men who formed Redwood were not overly concerned about such Christian manifestations, including within their own lodge. Kenyon lay the cornerstone: The Congregation Sons of Israel are about to have this structure erected for the purpose of worshipping God the Almighty, and perpetuating our faith, and in their behalf I most respectfully request you to lay the corner-stone, according to the ancient rites and usages of Free Masons. Some of the commentary in Masonic publications touched on the pronounced difference between English and American lodges when it came to accommodating Jewish members. An instance has recently occurred. It appears the corner stone of a new Synagogue was to be laid at an American town, and the Masonic Order was honoured in being asked to perform the ceremony with Masonic rites, the Grand Master of the District himself undertaking to conduct the work. Of course it will never be possible to wholly disassociate the names of the two Saints John from Freemasonry, but it is possible to reduce reference to them to a minimum—also to a vanishing point—such as is the system adopted in England, a system that might well be followed in some parts of America and other quarters of the globe. In this letter to the editor, the Bostonian Jacob Norton who had formerly lived in London and been made a Freemason there contrasted what he considered to be the gentlemanly conduct toward Jews in English lodges with the insulting conditions he found in American ones: Outside of a Masonic gathering the American Jew, when associating with any kind of decently behaving Christian society [in America], is treated as gentlemanly as the Jew is treated in similar good society in England. But in a Masonic Lodge the Jew receives a very different kind of treatment in America to what he receives in an English Lodge. In my younger days I imagined that a Masonic Grand Lodge was a focus of wisdom and justice. I have, however, long since found out my mistake. I am now a firm believer that in America at least a Grand Lodge is a compound of credulity and Jesuitism. Here [that is, the cornerstone ceremony for the new synagogue in Providence] is an instance or case in point. In the meantime, Henry W. Employing the editorial we, he avowed in the American monthly that Christian language had indeed been used in the cornerstone ceremony, but that this was of no consequence, as the proper response for Jews was to not be insulted by such seeming tactlessness: Our Jewish Brethren, belonging to a people ever faithful

to the religion of their ancestors, must not be quick to take offence where none is intended. They must expect, as we know some of the most intelligent of the Hebrew Masons do expect, that in a Fraternity where the Christian element constitutes so considerable a majority there will be some expressions occasionally in form, ritual, prayers, or special services, to which under other circumstances they would take objection. For their own peace of mind they will do well not to be over sensitive or over critical regarding allusions to the distinctive Christian features supposed by some to attach to Freemasonry. Grand Master George H. As one prominent Jew remarked in our hearing: But, on the other hand, my informant assured me that Bro. Rugg was not present at the laying of the said corner-stone. In March , Rugg “ again employing the editorial we “ informed readers of The Freemasons Repository that Christian language had not been used as part of the cornerstone ceremony: We supposed the allegation in regard to a reference to the Saints John in a Masonic ritual used at the laying of the corner-stone of a Jewish synagogue, to be in accordance with the facts in the case. We are assured on the best authority that no such reference was made in the ceremony “that the words alleged to have been uttered were not spoken by the presiding officer or anyone else taking part in the services of that occasion. The parallel formation of a Jewish-majority Masonic lodge was an extension of this goal. In early nineteenth-century England, Masonic Craft lodges underwent an extensive process of de-Christianization, but Jewish Freemasons in Rhode Island, from the eighteenth century to the present, have tacitly accepted a Craft ritual based on doctrine alien to their own religious beliefs, which elevates the intrinsic worth of Christianity over Judaism. William Weisberger New York: Columbia University Press, , Heirloom Bible Publishers, , Grand Lodge, , His articles have been published in Shofar: You Might Also Like.

Chapter 3 : RI Jewish Community

Jewish Alliance of Greater Rhode Island serves the entire Greater Rhode Island community, come see what the Alliance has to offer you and your family.

Many of these people had been part of the settlement at Portsmouth , along with Anne Hutchinson and her followers. They separated within a year of that settlement, however, and Coddington and others began the settlement of Newport on the southern side of the island. Newport grew to be the largest of the four original settlements which became the Colony of Rhode Island and Providence Plantations , which also included Providence Plantations and Shawomett. Many of the first colonists in Newport became Baptists , and the second Baptist congregation in Rhode Island was formed in under the leadership of John Clarke. In , a group of Jews were welcomed to settle in Newport; they were fleeing the Inquisition in Spain and Portugal but had not been permitted to settle elsewhere. The Newport congregation is now referred to as Congregation Jeshuat Israel and is the second-oldest Jewish congregation in the United States. It meets in Touro Synagogue , the oldest synagogue in the United States. The Colony of Rhode Island and Providence Plantations received its royal charter in , and Benedict Arnold was elected as its first governor at Newport. Newport became the most important port in colonial Rhode Island, and a public school was established in . The commercial activity which raised Newport to its fame as a rich port was begun by a second wave of Portuguese Jews who settled there around the middle of the 18th century. They had been practicing Judaism in secret for years in Portugal, and they were attracted to Rhode Island because of the freedom of worship there. They brought with them commercial experience and connections, capital, and a spirit of enterprise. Most prominent among those were Jacob Rodrigues Rivera, who arrived in died and Aaron Lopez , who came in died May 28, . Newport developed 17 manufactories of oil and candles and enjoyed a practical monopoly of this trade until the American Revolution. Aaron Lopez is credited with making Newport an important center of trade. So that the said Aaron Lopez nor any other of said religion is not liable to be chosen into any office in this colony nor allowed to give vote as a free man in choosing others. In , he published the first newspaper, the Rhode Island Gazette. In , his son James founded the weekly newspaper Mercury. The famous 18th century Goddard and Townsend furniture was also made in Newport. Throughout the 18th century, Newport suffered from an imbalance of trade with the largest colonial ports. As a result, Newport merchants were forced to develop alternatives to conventional exports. Many were hanged in Newport and were buried on Goat Island. Slave trade[edit] Newport was a major center of the slave trade in colonial and early America, active in the "triangle trade" in which slave-produced sugar and molasses from the Caribbean were carried to Rhode Island and distilled into rum , which was then carried to West Africa and exchanged for captives. In , Rhode Island had about 30 rum distilleries, 22 in Newport alone. Almost half were trafficked illegally, breaking a state law prohibiting residents of the state from trading in slaves. Slave traders were also breaking federal statutes of and barring Americans from carrying slaves to ports outside the United States, as well as the Congressional act abolishing the transatlantic slave trade. A few Rhode Island families made substantial fortunes in the trade. William and Samuel Vernon were Newport merchants who later played an important role in financing the creation of the United States Navy; they sponsored 30 African slaving ventures. However, it was the DeWolfs of Bristol, Rhode Island , and most notably James De Wolf , who were the largest slave-trading family in all of North America, mounting more than 80 transatlantic voyages, most of them illegal. The Rhode Island slave trade was broadly based. Seven hundred Rhode Islanders owned or captained slave ships, including most substantial merchants, and many ordinary shopkeepers and tradesmen who purchased shares in slaving voyages. William Ellery came from Newport, one of the signers of the Declaration of Independence. He later served on the Naval Committee. In the winter of and , the Rhode Island Legislature put militia General William West in charge of rooting out loyalists in Newport, and several notable individuals were exiled to the northern part of the state, such as Joseph Wanton and Thomas Vernon. The population of Newport had divided loyalties; many pro- independence Patriots left town, while loyalist Tories remained. Newport was a British stronghold for the next three years. In the summer of , the Americans began the campaign known as the Battle

of Rhode Island. This was the first joint operation between the Americans and the French after the signing of the Treaty of Alliance. The Americans based in Tiverton planned a formal siege of the town. However, the French refused to take part in it, wanting a frontal assault. This weakened the American position, and the British were able to expel the Americans from the island. The following year, the British abandoned Newport, wanting to concentrate their forces in New York. For the rest of the war, Newport was the base of the French forces in the United States. Over abandoned buildings were torn down in the s. It was in Newport that the Rhode Island General Assembly voted to ratify the Constitution in and become the 13th state, acting under pressure from the merchant community of Providence. Perry and the Reverend William Ellery Channing. Today, many mansions continue in private use. Hammersmith Farm is the mansion where John F. Kennedy and Jackie Kennedy held their wedding reception; it was open to tourists as a "house museum", but has since been purchased and reconverted into a private residence. Many other mansions are open to tourists; still others were converted into academic buildings for Salve Regina College in the s, when the owners could no longer afford their tax bills. In the midth century, a large number of Irish immigrants settled in Newport. The Fifth Ward of Newport in the southern part of the city became a staunch Irish neighborhood for many generations. To this day, St. The oldest Catholic parish in Rhode Island is St. In , the sessions were eliminated in the cities other than Providence and Newport, and Newport was finally dropped in A constitutional amendment that year restricted the meetings of the legislature to Providence. It held the campus of the U. Naval Academy during the American Civil War 1861-65 when the undergraduate officer training school was temporarily moved north from Annapolis, Maryland. From 1865 to 1895, it hosted the Cruiser-Destroyer Force of the U. Atlantic Fleet , and subsequently it has hosted smaller numbers of warships from time to time. The population of Newport decreased, businesses closed, and property values plummeted. Construction was completed on the Newport Bridge. It is the most populous municipality on Aquidneck Island in Narragansett Bay. According to the United States Census Bureau , the city has a total area of

Chapter 4 : From George Washington to the Hebrew Congregation in Newport

This anthology celebrates the fiftieth anniversary of Rhode Island Jewish Historical Notes, the journal that has presented and preserved much of Rhode Island's Jewish past. Through the lens of The Notes, the book provides a panoramic view of a famous yet little-known Jewish community.

For happily the Government of the United States gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support. He could not have known the extent of its influence today. He decided to make a public trip to the state only after May when Rhode Island ratified the Constitution. Twelve amendments to the Constitution had been proposed in the Congress. The third amendment addressed the issue of freedom of religion and of the press. Congress passed and sent all twelve amendments to the states for ratification on September 25, State legislatures were required to consider the amendments one by one and ratify them individually. Over a period of months, the state legislatures sent the amendments back to Congress, ratifying some and disapproving others. On December 15, , Virginia approved ten of the twelve proposed amendments and became the tenth and last state required to do so before the amendments became law. The first two proposed amendments were not ratified and therefore, the original Third Amendment, prohibiting the establishment of a state religion and ensuring freedom of the press, became the newly ratified First Amendment. Virginia, Massachusetts, Connecticut and Georgia were still debating the amendments in August of when the President visited Newport. Citizens of Newport address their new President: Politicians, businessmen, and clergy read letters of welcome to the President. Deprived as we heretofore have been of the invaluable rights of free Citizens, we now with a deep sense of gratitude to the Almighty disposer of all events behold a Government, erected by the Majesty of the People—a Government, which to bigotry gives no sanction, to persecution no assistance—but generously affording to All liberty of conscience, and immunities of Citizenship: First among them was his letter to the Jews. More than simple courtesy, the letter reflected the policy of the new government toward those whose religious beliefs were perceived as different. In Europe and in England, state-sponsored religion was the norm. A few states taxed their citizens to support religious organizations; in others, the rights of minority groups such as Baptists, Presbyterians, Catholics and Quakers were restricted. In most states, non-Christians were denied the rights of full citizenship, such as holding public office. Even in religiously liberal Rhode Island, Jews were not allowed to vote, although their status as merchants and economic contributors protected them from overt discrimination. However, to get this and the other amendments passed by the required majority of the states, Washington sought help from both politicians and clergy. Following his inauguration in April of , Washington received many letters of congratulation from religious organizations particularly those that had experienced discrimination in this country each praising his leadership in the fight to maintain religious liberty in the new country. Washington responded to these letters, clearly expressing his desire to see religious freedom as the law of the land. This effort was apparently prompted, in part, by the address sent in May to President Washington by the Mikveh Israel congregation of Savannah, Georgia, acting alone. Writing on behalf of the Hebrew congregation in Newport, Moses Seixas replied on July 2, that his congregation, while sympathetic with the idea of a joint address, was reluctant to give offense to the state legislature by addressing the president before that body had done so. Consequently, his congregation waited until the President visited Newport in August of to address him separately. The remaining congregations in New York, Richmond, Philadelphia and Charleston prepared a joint letter that was not sent until December, As in other letters to Jewish congregations, the President explicitly acknowledges Jewish participation in the new nation. However, the Newport letter stands out for its clear and unequivocal language. American historian Melvin Urofsky has written: Although this letter carries with it a unique and cherished significance for American Jewry, in many ways it is a treasure of the entire nation. The United States, although initially founded by people from the British Isles, had well before the Revolution become a haven of many peoples from continental Europe seeking political and religious freedom and economic opportunity. The separation of church and state, and with it the freedom of religion enshrined in the First

Amendment to the Constitution, has made the United States a beacon of hope to oppressed peoples everywhere. The result is the Letter to the Hebrew Congregations of Newport, a profound statement of the values that make America an example to the world. While I received with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens. The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people. The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support. It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy. University of Virginia Press, Rotunda, The Papers of George Washington: University Press of Virginia, , 6: Melvin Urofsky, unpublished Manuscript, , p.

Chapter 5 : The Jews of Rhode Island (Book,) [blog.quintoapp.com]

Newport, Rhode Island is the historic home to one of the oldest and certainly most influential Jewish communities in early American history. These men and women arrived in Newport as early as and by the time of the American Revolution they grew to a population of over thirty families.

With help from HIAS, they were able to board the ship on time. And when they debarked at Ellis Island, HIAS was there to maneuver them through the immigration process and speed them on their way – not to cousins in Providence, but to a sister in Minnesota. She earned a reputation for tenacity and single-minded purpose as she pursued every angle, every avenue, to bring refugees here, find relatives and prevent deportations. They have stories to tell, and I hope they share them. The recent tragedy in Pittsburgh brought HIAS unwanted attention as the target of the hate-filled rants of an alt-right murderer. Sadly, the idea that the agency is part of a dark conspiracy is not new. As early as , as Carol Ingall indicated in an article in R. Another article depicted Jewish customs and certain religious practices as bizarre and outlandish. That early vilification of HIAS is particularly interesting because the agency was established only three years earlier. A similar organization, the Hebrew Sheltering House Association, had been in existence since Both had their main offices in New York City. They merged and combined their names in through the efforts of a young man who grew up in the north end of Providence, Samuel Mason. Mason was 7 when his family arrived in Providence from Kovno, Lithuania, in the s. After his schooling, Mason was employed as a bookkeeper. He also became active in community affairs – he was a founder of the YMHA the forerunner of the Jewish Community Center , an advocate of physical fitness, and a founder of the Touro Guards, a military-style youth organization. Mason left Rhode Island shortly after the turn of the century. In , he became general manager of HIAS. Although he resigned as manager in , he retained his interest in immigration and refugees. His work took him first to Japan, then to Manchuria and Vladivostok, Russia. Mason rejoined the HIAS executive staff as managing director in November , and even after retiring, he retained a close relationship with the agency he helped to make a symbol of hope. The couple had signed the proper forms, but then found they urgently needed a second affidavit. This is the organization that deranged minds have made a target. Long may it prosper.

Chapter 6 : The Jewish Voice

The Story of the Jews of South Providence," Eleanor F. Horvitz, "United Brothers, Bowling and Bagels in Bristol: A Study of the Changing Jewish Community in Bristol, Rhode Island," Steven Culbertson and Calvin Goldschneider, "Photographic Essay: The Colonial Period through World War I," "Jews and the Textile Industry in Rhode Island," Erwin.

Touro Synagogue stands testament as the oldest Jewish house of worship in the United States. In Newport, they found a thriving seaport, where many of the Jewish settlers operated large retail and wholesale trade businesses that reached throughout the Colonies and abroad. Jews did not arrive in Providence, however, until almost two centuries later. In 1659, Solomon Pareira, a native of Holland, moved to the capital with his wife. He opened a succession of clothing stores and raised his family. Within the next decade, the nucleus of a Jewish community had formed. By 1670, nine families with Jewish names were listed in the city directory. In 1682, the first congregation in the city was established – the Congregation of the Sons of Israel now Temple Beth-El – with Solomon Pareira as its first president. The Jewish community in Providence grew significantly after 1700, as immigrants from Eastern Europe Ashkenazi Jews poured into the city. By 1750, the city directory listed about 100 Jewish names. Their number grew to almost 200 in the next five years and swelled to 400 by 1800 – a four-fold increase in 10 years. Such growth was truly impressive, especially when compared to the growth of the city as a whole. From 1700, the Providence population increased 23 percent, while the number of Jewish families increased 400 percent. By 1800, the city directory included 100 Jewish names. By the turn of the 20th century, new congregations had appeared and were meeting in homes or rented halls. In the 55 years following the inception of the first temple in Providence, no fewer than 23 separate synagogues received charters. Not all of these existed for the entire period, and several merged during the subsequent decades. The emergence of so many congregations was a good indication of the growth and distribution of the Providence Jewish community. They originally were located near the center of the city, but as the population spread out, so did the synagogues – first to the more peripheral areas of the city and then to the suburbs. By the end of World War I, the tremendous growth of new organizations stopped. The institutional structure of the Jewish community of Providence was well-established, and few new organizations were chartered during the following decades. Thus began a period of consolidation and maturation, as the immigrants and their offspring built upon and molded the earlier structure to meet their changing needs. Many organizations took the form we recognize today. Twentieth-century Jews expressed their sense of community through religious affiliation and by supporting Jewish social-service agencies. In 1900, the Jewish community in Rhode Island reached 300. According to a survey, in the Greater Providence Jewish population was 190, including 130 in Providence and Pawtucket. In 1950, the number of Jews in Rhode Island dropped to 160, including 140 in the Providence area. Today, approximately 18,000 Jewish men, women, and children call Rhode Island home. Supported by many synagogues, Jewish organizations, and social service agencies, Jewish life flourishes throughout the state. The Jewish Alliance of Greater Rhode Island is the central address of the organized Jewish community and a strong link to maintaining a statewide Jewish connection. The 15 incorporators represented a cross-section of the Jewish community: Elie Berger, a dentist; Alter Boyman, a peddler; Archibald Silverman, the owner of a jewelry factory; Frank Licht, a lawyer; Alvin Sopkin, who owned a clothing factory in Fall River; Joseph Ress, a lawyer who later manufactured jewelry findings. Within the group, religious beliefs included Orthodox, Conservative, and Reform Judaism as well as outright secularism. Political views ranged from Socialist to Republican. What held the group together was a shared sense of Jewish community. Most of the members were Zionists; all were concerned with the fate of Jews in Europe and Palestine. In 1950, this body became the Jewish Federation of Rhode Island, a volunteer-driven organization that provided community planning, leadership development, and philanthropy to ensure a strong and vibrant community. For decades it has become a welcome center for the community – Jews and non-Jews alike – and has offered services such as a fitness center, an indoor pool, an early childhood center, after-school programming, camp and enrichment classes, as well as special events. The facility also housed the Bureau of Jewish Education BJE, which provided Jewish learning resources, classes, a creativity center, and education-related programming. By

joining three communal organizations into one, we could improve the alignment of our mission, the quality of programs, and operational efficiency. Additionally, the Jewish Federation Foundation was established to fund various philanthropic goals. Regardless of its name, the Jewish Alliance continues to provide for the social, cultural, educational, recreational, and health-related needs of the Jewish Community, and our goal remains the same – to strengthen Jewish identity, family life, community, and the connection between the local Jewish community and Israel.

Chapter 7 : Touro Synagogue - Wikipedia

The Rhode Island Jewish Historical Association has compiled a fascinating collection of photographs that chronicles the Jewish families, neighborhoods, synagogues, businesses, and hospitals in the state.

Chapter 8 : Judaism and Freemasonry in Rhode Island - Online Review of Rhode Island History

Early Jews in Rhode Island. Rhode Island has a rich Jewish history: In one of the country's earliest Jewish communities was established in Newport. Touro Synagogue stands testament as the oldest Jewish house of worship in the United States.

Chapter 9 : Letter to the Hebrew Congregation at Newport | Teaching American History

The Jewish Alliance of Greater Rhode Island sponsored the early evening vigil honoring the victims of the Tree of Life synagogue massacre in Pittsburgh, Pennsylvania. For photos from the vigil Editor's column.