

A STUDY OF CONGREGATION AHAWAS ACHIM,
BANGOR, MAINE FROM 1849 TO 1856 FROM
THE MINUTES OF THE CONGREGATION

William J. Leffler II
American Jewish Archives
Cincinnati, Ohio
May, 1957

From July 20, 1849 until sometime after November 2, 1856 a Jewish Congregation named Ahawas Achim (Brotherly Love) flourished in Bangor, Maine. It is believed to have been the first organized synagogue in Maine. It is this congregation with which this paper shall deal - how it was organized and what it accomplished during the seven and a half years of its brief existence.

The minutes of the congregation are still in existence and a photostat copy is in the possession of the American Jewish Archives. They are written in German, indicating the background of the congregation, and it is from an English translation of these minutes that the author worked.

The author wishes to thank Mr. L. Felix Ranlett, Mr. Milton Lincoln and Mrs. Lawrence Cutler of Bangor, Maine for the assistance which they extended him.

Sometime in the spring of 1850, perhaps in April, six men of the Bangor Jewish community¹ applied to Abraham Sanborn, Esq., one of the Justices of the Peace in Penobscot County, Maine, "to issue a warrant under his hand and seal" notifying the applicants to meet at "some proper place" in Bangor in order to organize "a religious society." Mr. Sanborn answered the application on May 4 and enjoined the applicants "to meet at the synagogue in a tenement in the True Block in Court Street in said Bangor on the 11th day of May in the year 1850 at 3 o'clock in the afternoon." These men were instructed to organize a congregation, establish by-laws and to transact business. Moses Silber, the addressee of Mr. Sanborn's letter, replied the same day that he had posted a notice on the tenement "occupied as a synagogue" for the meeting seven days hence. Thus the legal formalities of organizing the Bangor congregation were completed.

But let us see how it is that Mr. Silber could refer to a "synagogue" before the congregation was officially established. To do this we need to return to the summer of the previous year, to July 20, 1849, the date of the first entry in the congregational minute book. It was at this time that the first formal action was taken by a group of thirteen Jewish gentlemen of Bangor to organize for religious purposes. Their first act was to form "a community called Ahawas Achim - Brotherly Love." They then proceeded to what appeared to be the most important

1. Date not given in minutes.

matter at hand, the acquisition of a tract of land "suitable for burying our dead." One month later another meeting was held at which it was reported that they had "bought one tenth of an acre of ground for \$50.00; the ground consists of 50 foot front and 217 1/10 foot long on the McKews land." The men then moved to put a fence around 40 square feet of their new cemetery. And thus was the new congregation launched by the acquisition of a resting place for their dead. And this was yet nine months before Mr. Sanborn was to answer their petition.

Let us quickly see what else these men had accomplished before the meeting of May 11, 1850 in the "synagogue." At the September 1849 meeting they announced the acquisition of a Sefer Torah. At the same meeting they hired for the salary of \$175 per month a schochet-hazzan, one Samuel H. Heinemann, about whom we shall learn more later. By December a constitution had been drawn up and presented to the members. It is at this meeting that the congregation took the first steps toward legal recognition. In March 1850 the congregation secured rooms for "over \$100.00" which they rented for a year. This may have been in the True Block as indicated in Mr. Sanborn's letter, however, we cannot be sure. Thus we see that by May 11, 1850 Congregation Ahawas Achim had been functioning for almost a year and that Mr. Sanborn's letter was merely a legal stamp of approval.

Let us now turn our attention to the organization of the

congregation as it is reflected in the Constitution. The first article states that the congregation is "legally recognized by the Legislature of the State of Maine." It then goes on to specify that the congregation shall continue to exist and "cannot be dissolved as long as it still has three members. When the dissolution occurs, all possessions of the congregation shall be given in trust and for safe keeping to the congregation nearest the city of Bangor until such time as another congregation be formed in Bangor." Little did these men realize that their dissolution was so close at hand. But we shall discuss that later. The congregation was organized having ~~six~~ directors - a president, a vice-president-treasurer, three trustees and a secretary - with only the latter receiving a salary, although how much he was paid is never mentioned. There also were three standing committees - cultural, school and financial - with the latter being the most active, as might be expected. The term of office was one year and the candidate for president had to have served as a trustee previously. The inauguration of officers occurred at a meeting on May 18 of each year. This meeting, as with every congregational meeting, had to be announced in "the synagogue three Sabbaths before taking place" and each member was "to receive a written invitation eight days before hand."²

The duties of the officers were specifically defined in

2. Art IV, sec 5.

the constitution. The president had supervision over all persons "engaged or placed in office by the congregation" and to see to it "they fulfilled their duties."³ If they were lax, he could institute corrective measures, with the assistance of the other officers. He was empowered to grant charity to any needy Jew up to the amount of \$3.00, or \$10.00 with the consent of the directors.⁴ He also fulfilled the other usual offices of a president such as calling meetings,⁵ being in charge of the key to the cemetery,⁶ and having access to all congregational documents⁷ and books.⁸

The vice-president-treasurer was bonded for \$100.00 when he started his term of office.⁹ His duties were primarily as custodian of the finances. In addition to receiving all monies paid to the congregation and paying all bills presented by the president and signed by the secretary, he was in charge of the petty cash. This money was limited by the constitution to \$50.00, and later to \$25.00.¹⁰ Any amount in surplus was to be deposited in a bank designated by the directors.¹¹ This appears to have been done because the financial report at the April 5, 1852 meeting gives a sum of \$63.28 in the treasury, yet the treasurer had only \$4.28 in his hands; but this amount was later described as an error.

3. Art IV, sec 1.
5. Art IV, sec 4.
7. Art IV, sec 7.
9. Art V, sec 1.
11. Art V, sec 6.

4. Art IV, sec 3.
6. Art IV, sec 7.
8. Art IV, sec 9.
10. Minutes of September 26, 1852.

The secretary filled the duties of both a recording and corresponding secretary. In addition he was the historian, registering all births and deaths. Whether any occurred during the congregation's existence is not indicated in the minute book. However, we know of one gentleman, a Mr. Levy, who was not a member of the congregation, who died approximately July 30, 1854 and who was buried in the congregation's cemetery. Thus we can be sure that the cemetery had at least one occupant at the time of the dissolution in 1856.

The trustees appear to have served as checks to the activities of the aforementioned officers, seeing to it that they fulfilled their obligations. The trustees also supervised eligibility at elections, as no one in arrears could vote, and they were in charge of the capital of the congregation and empowered to disposed of one fourth of the money at their disgression.¹² Where this money differed from that in the treasurer's control and what its source was is not stated.

From the officers of the congregation we now turn to the requirements for admission to the congregation. The first was the attainment of the age of twenty-one, the legal age of maturity and not thirteen, the age of Bar Mitzvah. This was an American congregation! In addition, an applicant "could not have been declared guilty in a criminal investigation" and not of proven "immoral character."¹³ He also had to be of the "Jewish faith"

¹²: Art VII, sec 6.

¹³: Art IX, sec 1.

and had not "married out of the faith" or could "give proof that he had married according to the Jewish ritual." The applicant was then given a "probationary period" of six months as a seat-holder¹⁴ and needed only to register with the secretary and pay \$2.25 in advance for each three month period.¹⁵ Although he was not required to become a member, his payments were increased to \$2.50 after six months as a seatholder. If he chose to become a member and was elected, he then paid \$3.50 entrance fee and \$.25 registration fee.¹⁶ But he was not considered a member until he had signed the constitution. However, there is no record of these signatures appended to the constitution in the minute book.

We now turn our attention to the physical plant of the synagogue and see the nature of their place of worship. At no time during the seven year existence of the congregation does the synagogue appear to be permanent. The first reference to a location being secured is March 3, 1850 when it was announced that "rooms" had been found. These rooms were rented for a term of a year at more than \$100. These may have been in the True Block, as indicated in Mr. Sanborn's letter. A few months later, perhaps the beginning of June,¹⁷ Mr. S Kurtz proposed to the trustees that he rent a house and place the first floor of it at the synagogue's disposal. He also agreed to break

14. Art IX, sec 2.

15. Art XI, sec 1.

16. Art IX, sec 5.

17. Undated Trustee Meeting between May 16 and June 23, 1850.

through some of the walls. For the use of this place of worship Mr. Kurtz received \$75.00 for the first year. He appears to have retained the synagogue on his premises although his rent from the congregation varied, being \$60.00 in 1851¹⁸ and \$85.00 in 1852,¹⁹ when he was directed to keep the synagogue in order and to supply heat, something he had not been directed to do previously. However Mr. Kurtz' facilities soon became inadequate for the congregation, and on May 30, 1852 it was announced that the synagogue was not big enough. Nevertheless Mr. Kurtz was to be paid full rent until another site could be found. A committee was then appointed to find rooms for the synagogue. By September²⁰ the committee had been unable to locate suitable accommodations and asked permission to spend up to \$150.00 for rent and up to \$50.00 for furnishings. The minutes never report any further progress of this committee nor is there further mention of Mr. Kurtz' facilities. However in the minutes of May 20, 1855, the congregation was using "the rooms" of Mr. Heinemann at the charge of \$65.00 a year for rent and \$5.00 for wood. The date of the change is never indicated.

What was the interior of the synagogue like? To this there are a number of references in the minutes. Originally there were nine benches with a total of thirty-six seats.²¹ These

-
18. Minutes of April 20, 1851.
 19. Minutes of April 5, 1852.
 20. Minutes of September 26, 1852.
 21. Minutes of June 23, 1850.

seats were raffled off and men's and women's stands were distributed to the members by lot.²² The remaining stands were available to Jewish non-members at \$1.00 per seat.²³ Two years later²⁴ four more benches were required and their purchase was authorized - thus providing seating for fifty-two persons. This was probably adequate under normal conditions, because children under six years of age were not permitted in the synagogue²⁵ and members of the congregation appear to have been out of town at times, as was Mr. Kurtz on the occasion of two meetings.²⁶ In addition to the number of seats in the synagogue, we know that there was a stove,²⁷ and a new curtain for the Ark was purchased in 1855.²⁸ Beyond this we have no description of the synagogue, its location or its appointments in the minutes.

Another aspect of the congregation which merits investigation is its financial organization. A charge of \$.50 per month was levied on every member as "a seat donation."²⁹ This was the original fee, however the directors were empowered to increase it whenever necessary,³⁰ and it was increased to \$1.00 at a Trustees Meeting between May 16 and June 23, 1850, and then to \$2.00 in November 1854. There was also a charge of \$3.75 levied

22. Minutes of August 25, 1850.

23. Ibid.

24. Minutes of August 23, 1852.

25. Minutes of May 16, 1850.

26. Minutes of January 28, 1851 and February 15, 1852. He perhaps was a peddler in the northern lumber camps.

27. Minutes of meeting between November 1850 and January 28, 1851.

28. Minutes of September 8, 1855.

29. Art IX, sec 7.

30. Ibid.

on each new member,³¹ and seatholders were charged \$2.25 or \$2.50 for each three month period of seatholdership. However this charge did not remain long, but rather a charge of \$.50 per month for the first six months and \$1.00 per month thereafter was instituted.³² There also were numerous special collections. A sum of \$26.00 was collected at the July 20, 1849 meeting and given to Edward Harris at the following meeting to pay for the fence around the cemetery. Another \$26.00 was collected on September 22 of the same year to be used toward the purchase of a Torah. Both of these sums were obtained by taxing each member \$2.00. Collections were proposed for the purchase of matzos and for the building of a mikveh, however the outcome of those proposals is uncertain.³³ In addition to regular and special collections there were numerous fines levied, such as \$.50 for a trustee or \$.25 for a member missing a meeting.³⁴ Only two financial reports appear in the minutes. For the fiscal year ending in April 1851 the congregation received \$57.04 and spent \$46.96.³⁵ The following year their income was much greater - \$325.23, but so were their expenses - \$266.31.³⁶ A large portion of their expense was to pay the salary of Mr. Heinemann, the Hazzan, a colorful gentleman with whom we shall deal later. Dues and fines were not always easy

31. Art IX, sec 5.

32. Minutes of April 20, 1851 and April 8, 1855.

33. Minutes of March 16, 1851.

34. See Appendix A for list of fines.

35. Minutes of April 20, 1851.

36. Minutes of April 5, 1852.

to collect and there are numerous references in the minutes to members being in arrears.³⁷ In addition Messrs. Julius and Joseph Harris appear to have resigned from the congregation in February 1851³⁸ for lack of ability to pay dues. Their case was discussed for four months before a decision was reached. They were permitted to pay \$10.00 for the privilege of resigning. However, there also seems to have been monetary gifts given to the congregation, and in 1851³⁹ it was decided that \$.25 be considered as such. How frequently these were given cannot be ascertained from the minutes.⁴⁰

We now turn our attention to the ritual observance of the congregation. The members of the congregation seem to have observed the dietary laws with regard to kosher meat. Mr Heinemann the above mentioned hazzan was also the schochet, ritual slaughterer. In his original agreement with the congregation, it was Heinemann's duty to "slaughter ritually, to purge (cut out certain sinews), and to circumcise." He also was to slaughter poultry free of charge for every member.⁴¹ Whether he received compensation for his former skills is not mentioned. However the schochet was not authorized to slaughter meat for members who were in arrears.⁴² The normal liturgy of the congregation is never discussed, however in October 1853 the congregation decided to purchase one large

37. Minutes of May 30, 1852, October 29, 1854, November 25, 1855 and Trustee Meeting December 1854.

38. Minutes of February 20, 1851.

39. Minutes of April 20, 1851.

40. Minutes of October 29, 1854 and April 8, 1855.

41. Minutes of September 22, 1849.

42. Trustee Meeting in December 1854.

and ten small Polish Machzorim if they did not cost more than \$25.00. The High Holidays played an important role in congregational life. The minutes of 1851⁴³ record the appointment of an usher and Readers for the various services. In 1855⁴⁴ the congregation rented the seats (apparently to members) for \$.75,00, payable in advance. A little added revenue! Mr. Heinemann received \$10.00 for his services as cantor that year, as he had two years before.⁴⁵ A minyan for Yahrzeit was also a necessity for the members of the congregation. However there appears to have been difficulty in securing the proper number, for the original fine of \$.25 for missing a minyan when requested to attend⁴⁶ was raised to a fine of \$100.00.⁴⁷ After that there seemed to be no more laxity in this matter. Another side light of congregational behavior was the matter of decorum. This appeared early to be a problem. In 1851⁴⁸ a motion was passed "that if a member should behave badly during a religious service or disobey an officer, he is to be fined \$100.00 the first time, \$500.00 the second time and at the third offense he is to be expelled from the congregation." This seems to have handled the matter sufficiently, for the problem never again appears in the minutes. It is also worth noting that the congregation proposed to build a Mikveh (women's ritual bath), however the

-
43. Minutes of September 21, 1851.
44. Minutes of September 8, 1855.
45. Minutes of October 16, 1853.
46. Minutes of December 28, 1851.
47. Minutes of October 16, 1853.
48. Minutes of October 11, 1851.

project probably was dropped, for it is mentioned only once, at a trustees' meeting,⁴⁹ and never brought up at a general meeting. In all outward appearances, this congregation was as traditional as possible for a small group in a city so distant from a large Jewish center. Nevertheless, in the minutes there is one indication of Reform innovation having been attempted. This occurred in 1851 when it was proposed that the congregation form a "choir of ladies and gentlemen to improve the religious services."⁵⁰ But there were no applicants for the choir and so the matter was tabled.⁵¹

The first act of the newly organized congregation was to purchase a cemetery, for a proper burial place was a necessity to these people. This cemetery led an uneventful existence except for one occasion when "certain gentlemen" wished to make a road through it. The trustees held a special meeting at which they drafted a resolution to the city government stating as follows: "Resolved being our sacred property and against our religion and being our faith and custom that the dead bodies should not be disturbed after death, we therefore are against such doing and pray the City Government that such shall not be allowed."⁵² Their petition apparently was accepted, for the matter is never again discussed in the minutes. Member's funerals were paid for immediately by the congregation, however at the next

49. Minutes of March 16, 1851.
50. Minutes of May 1, 1851.
51. Minutes of June 29, 1851.
52. Minutes of July 26, 1855.

general meeting there was a collection "from the members by equal contribution."⁵³ The funeral entourage consisted of a hearse, a two-horse carriage and all members of the congregation who were present in the city following the funeral "in good order and decently dressed as befits the occasion, to the outskirts of the town." From there only ten men continued on to the cemetery where they remained until the ceremony was over.⁵⁴ The hazzan was obliged to attend every funeral and to deliver a short funeral oration. For this he received \$2.00.⁵⁵ The minutes record only one death, a gentleman named Levy who was not a member. The congregation appears to have accepted the financial burden of this funeral.⁵⁶ Beyond this the minutes furnish little information about the cemetery other than the appointment of committees to see that it was in order.⁵⁷

One aspect of congregational life which is important today and which appears to have been lacking was a religious school. In 1850⁵⁸ a School Committee was elected but it seems to have done little, for two years later it was proposed that a school be founded "for teaching English, German and also Hebrew and to tax the congregation equally for it."⁵⁹ Again nothing was accomplished and three years later a school was again proposed.

53. Art XIII, sec 1.

54. Art XIII, sec 2.

55. Art XIV, sec 2.

56. Trustee meeting July 30, 1854.

57. Minutes of September 26, 1852 and October 16, 1853.

58. Minutes of September 23, 1850.

59. Minutes of September 26, 1852.

This time \$104.50 was subscribed for the undertaking, although only \$35.50 was collected.⁶⁰ However, within a year the congregational minutes cease, and so too, most probably, the plans for a school.

There were two members of the congregation about whom something specific needs to be said. The first of these was a Mr. Garland, originally from Manchester (N. H.?).⁶¹ He was first a seatholder and then joined the congregation August 17, 1851. However at this time his name was misspelled "Galland," an understandable error in New England. He was quickly accepted by the congregation and was appointed as the usher for High Holiday services the following month.⁶² But he quickly fell from the good graces of the congregation, and at the November 23rd meeting of the same year he was deprived of all his rights in the congregation and expelled. What was his crime? The following letter which the congregation sent to Mr. Garland at this time will explain his wrong-doing:

As we had a meeting today and have found it necessary to inform you that it is against our religion that you live with a woman to whom you are not married. So we have decided that you must separate from this woman at once, until you have obtained a divorce and are legally married to her. If you are unable to do this, and continue to live with her, we will be obliged to take the necessary measures and you will be obliged to leave the city. Meanwhile you are deprived of all the rights of the congregation.

After this Mr. Garland is never heard of again. Neither could

60. Minutes of November 25, 1855, December 10, 1855, and January 20, 1856.

61. Minutes of October 13, 1850.

62. Minutes of September 21, 1851.

he be definitely located in Bangor directories of the time. It is interesting to note that the congregation was not concerned that what Mr. Garland was doing was illegal; his action was only religiously incorrect as far as they were concerned.

The other gentleman of note was Mr. Samuel Heinemann, who has been mentioned previously. He was the only paid religious functionary of the congregation. He enjoyed the offices of clergyman, teacher, ritual slaughterer, circumciser, cantor, choir director and general servant of the congregation. He was originally hired in 1849⁶³ at the salary of \$175.00 per year. His contract was renewed at the same salary in 1850⁶⁴ and 1851.⁶⁵ The following two years he received \$200.00,⁶⁶ and then his salary was raised to \$250.00 per year plus "5% of all money he collected (or on all bills which the treasurer and secretary gave him to collect)."⁶⁷ In 1855 his salary was reduced to \$200.00, however he was paid \$70.00 for the use of "the rooms" by the synagogue and for wood.⁶⁸ The following year the congregation appears to have lost interest in him for they were successful in finding another "cantor, ritual slaughterer, circumciser and teacher."⁶⁹ This is in the last entry of the minutes and from indications this new gentleman, whose name is

63. Minutes of September 22, 1849.

64. Minutes of September 23, 1850.

65. Minutes of August 17, 1851.

66. Minutes of September 26, 1852 and April 23, 1853.

67. Minutes of April, 1854.

68. Minutes of May 20, 1855.

69. Minutes of November 2, 1856.

not mentioned, was not hired. Very shortly after Mr. Heinemann was employed, his slaughtering ability was questioned. He was thereupon sent^{him}, at a cost of \$20.00 to the congregation,⁷⁰ to New York to take a test for ritual slaughtering. This occurred in the latter half of October 1850. On his return he presented to the trustees the testimony of his test by Dr. Merzbacher of Temple Emanuel, and it was found to be in order. In addition to his paid duties, Mr. Heinemann had other obligations. He was required to "pray in the synagogue," to take the first sick bed watch, and on no condition was he permitted to "leave the city over night."⁷¹ It was Mr. Heinemann who was in possession of the effects of the congregation, which included a Sefer Torah, a silver Yad, a silver cup, a Shofar and the minute book, when the congregation ceased to function. This was sometime after November 2, 1856. In accordance with the constitution these effects were deposited with the nearest congregation, Ohabei Shalom in Boston and it was Mr. Heinemann who was charged with this task. However he appears to have made the most of this duty. He "attempted to abscond with them and to retain possession of them (Ohabei Shalom) was put to an expense of \$35.00."⁷² With this duty fulfilled Mr. Heinemann and Ahawas Achim bowed out of the early history of Bangor.

70. Minutes of September 23, 1850.

71. Minutes of September 22, 1849.

72. See Appendix B for complete text of the letter from Ohabei Shalom on this matter.

We have thus presented the reader with a brief history of the Jewish Congregation which flourished in Bangor, Maine from 1849 to 1856. From all appearances it was not an unusual congregation. It fulfilled the religious needs of its members and served them during their sojourn in the Pine Tree State. Although its facilities were not complete, for a small group they were adequate. Had the congregation remained, it might be assumed that the proposed new religious leader would have filled the gap in their facilities, no doubt providing the much discussed school. Yet economic conditions legislated against continuation, and so this congregation joined the ranks of the many other Jewish congregations which temporarily flourished in American towns only to become the historical remnants of a by-gone era.

APPENDIX A

Fines Imposed by the Congregation

\$500.00	Second disorder in a service or disobeying an officer.
100.00	First disorder in a service or disobeying an officer.
25.00	Missing a <u>Yahrzeit minyan</u> .
5.00	For declining Presidency after elected.
3.00	For declining Treasurer after elected.
.50	Trustee absent from a meeting.
.50	President or Vice President absent from the synagogue when requested to be there.
.30	For bringing a child under six years of age into synagogue.
.25.	Member absent from a meeting.
.12 $\frac{1}{2}$	Member absent from synagogue when requested to be there.
.12 $\frac{1}{2}$	Officer absent from Sabbath service, except for illness or absence from the city.

APPENDIX B

Text of Letter from Ohabei Shalom

Congregation Ohabei Shalom
Boston Augt 11th-1874

To J. Waterman Esqu-

Sir

At the Trustee meeting of above Congregation on Sunday the 9th inst. your Communication in application to the Congregation to return the property on its possession belonging to the late Congregation of Bangor Me was acted on. I am instructed to inform you that at the time the property was sent to Boston, Mr. Heineman who was charged to deliver the same attempted to abscond with them, and to retain possession of them our Congregation was put to an expense of Thirty-five Dollars -

The property consists of

a Seifer Tora

Silver Yad

" Cup

A Shofer and the Old Record of the Congregation which are awaiting your Orders -

Respectfully Yours

L Simmons

Secy

Seal of the Congregation

APPENDIX C

Members of Ahawas Achim

Original Members - July 20, 1849

S. Baer
S. Dreyfus
S. Wetzler
M. Sommer
Julius Harris
Moses Silber
H. P. Spitz
J. Gunst
S. Kurtz
J. Bach
Josman Harris

Later joiners with dates first mentioned

Edward Harris - August 20, 1849
J. (or S.) Kesler - August 20, 1849
M. Seelig - March 3, 1850
Mr. Garland - October 13, 1850
Peter Spitz - May 16, 1850
Julius Spitz - April 20, 1851
D. Stern - April 20, 1851
N. Bennet - September 21, 1851
Mr. Wangersheim - February 15, 1852
Mr. Lichtenberg - February 15, 1852
Mr. Dreyfus - February 15, 1852
J. Seidenberg - April 5, 1852
B. Haagen - May 30, 1852
S. Wolf - May 30, 1852
M. Moses - May 30, 1852
A. Meyerson - October 16, 1853
A. Silber - April 1854
H. Levy - January 20, 1856
J. Meyerson - January 20, 1856
L. Rosenberg - October 26, 1856
Mr. Blumenthal - November 2, 1856
Mr. Kesler - November 2, 1856

APPENDIX D

Officers of Ahawas Achim

Elected August 1849

President - M. Silber
V. President - H. P. Spitz
Secretary - Edward Harris
Trustees - J. Gunst
 S. Kurtz
 J. Bach

Elected March 3, 1850

President - M. Silber
V. President - J. Gunst
Trustees - J. Bach
 S. Kurtz
 J. Kesler

Elected April 20, 1851

President - H. P. Spitz
V. President - J. Gunst
Trustees - J. Bach
 S. Kurtz
 J. Kesler

Finance Committee - Edw. Harris
 J. Bach

School Committee - M. Silber
 M. Sommer
 J. Bach

Cultural Committee - H. P. Spitz
 J. Gunst

Elected April 5, 1852

President - H. P. Spitz
V. President - J. Gunst
Secretary - J. Seidenberg
Trustees - P. Spitz
 E. Harris
 S. Dreyfus

Elected October 16, 1852

President - J. Gunst
V. President - H. P. Spitz
Trustees - J. Bach
 J. Spitz
 A. Silber

Elected April 1854

President - J. Spitz
V. President - A. Silber
Trustees - J. Gunst
 H. P. Spitz
 P. Spitz

Elected April 8, 1855

President - Jacob Gunst
V. President - H. P. Spitz
Trustees - J. Bach
 N. Bennet
 H. Levy

No elections in 1856

APPENDIX E

Some Early Members of Ahawas Achim
as Found in Bangor Directories

Moses Silber - 1851 directory
dry goods - 25 Main Street
home - Middle Street

Haiman Philip Spitz - 1851 and 1855 directories
merchant tailor - Kenduskeag Bridge
home - Columbia Street

Peter Spitz - 1851 and 1855 directories
boarded with H. P. Spitz

Jacob Gunst - 1848 and 1851 directories
dry goods - 19 Main Street
home - Columbia Street

Isaac Bach - in 1851 and 1855 directories
dry goods - 1 Gothic Block, Main Street
home - Union Street

