American Jewish Landmarks

A TRAVEL GUIDE AND HISTORY

Bernard Postal and
Lionel Koppman

VOLUME
IV
THE WEST

American Jewish Landmarks

a travel guide and history

Foreword by
Jacob R. Marcus
Director
American Jewish Archives

JEWISH LANDMARKS SERIES

Volume I	American Jewish Landmarks, The East
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Jewish Landmarks of New York

Traveler's Guide to Jewish Landmarks of Europe

American Jewish Landmarks

a travel guide and history

by
Bernard Postal and Lionel Koppman

volume IV

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Foreword

During the period of the American Bicentennial Celebration I was delighted to welcome the appearance of *American Jewish Landmarks* by the team of Bernard Postal and Lionel Koppman. These books contain valuable historical data on all 50 states, Washington, D.C., Puerto Rico, and the Virgin Islands. For people interested in the Jewish landmarks of the United States and her territorial possessions, this work is invaluable; there is nothing else like it.

It is worth bearing in mind that these books are more than manuals for the tourist; it is an important work for students of American Jewish history. America's present-day Jewish community is the largest the world has yet known. Jewish Palestine at her zenith could probably never have boasted more than two million or three million Jews; today America shelters a Jewish population of nearly six million. This is a Jewry of some 5,000 to 10,000 Jewish clubs, societies, synagogues, and organizations, a community which has sprung up in the memory of men and women still living, for in 1880 there were only some 250,000 Jews in the United States.

This is not only the largest Jewry in the Diaspora, it is the most affluent, the most generous, the most cultured, the most advanced in the arts and sciences. It is obvious, therefore, why historians, both Jews and Gentiles, want to know more about a community which has made such a great career for itself in the last two generations. *American Jewish Landmarks* supplies the information people seek. Because it is a ready reference work, adequately indexed, replete with an infinity of important detail, the student will keep these volumes on his desk next to his Jewish encyclopedias.

When I pick up my telephone in my study to answer a call and think of Emile Berliner who invented the first practical telephone microphone, I know that the authors have described the work and personality of Berliner. And when I need data about Frederic William Wile, the author of a large-scale biography of Berliner, the assurance is mine that this book will tell me something about Wile and even inform me that his father, Jacob Wile, was the lay rabbi of LaPorte, Indiana, where the latter's achievements are memorialized in the name of Wile Street.

In a way these volumes by Bernard Postal and Lionel Koppman are the only complete history of the American Jew, for they deal with the great and the mighty and with the men and women of the towns and villages. Here are the annals of Jews whose communities reach from Portland, Maine, to San Diego, California - and on into the northernmost reaches of North America and into the Pacific and the Caribbean.

This is real history, grass roots history, the chronicle of an old people in a new world. They are also delightful books, carefully researched, and well written. We are truly grateful for *American Jewish Landmarks*.

Jacob R. Marcus

Director
American Jewish Archives
Cincinnati, Ohio

Introduction

This book is part of a four-volume work that is a guide to and description of American Jewish landmarks and other places of Jewish interest or association in the United States, Puerto Rico, and the Virgin Islands

It is the only work of its kind in this country. Its purpose is to identify, locate, and describe the thousands of landmarks, sites, shrines, memorials, public buildings, institutions, and other places whose collective story constitutes the chronicle of over three centuries of Jewish life in America.

Alphabetically arranged by states, cities, and towns within the states, and by places within the cities and towns, the four volumes are divided into 54 chapters, one for each state, the District of Columbia, Puerto Rico, the Virgin Islands, and one for New York City and environs.

Each chapter has two parts: an introductory essay devoted entirely to the highlights of Jewish history in the state or area covered, and a travel section listing and describing specific places.

Thirty-six categories of places have been included: shrines of Jewish history; monuments and memorials to Jews and portraits or bas-reliefs of Jews in public places; geographical places named for, founded by, or discovered by Jews; sites of early Jewish agricultural colonies; historic residences and other historic sites or buildings erected by, owned by, or named for Jews; monuments and statuary having some Jewish connection; places of general historic importance having some Jewish association; monuments and memorials to non-Jews who were philo-Semites; interfaith shrines; historic places and buildings preserved by or donated to the public by Jews; graves of Jewish personalities

celebrated in American or Jewish history; works of art depicting Jewish themes or characters on display in public places; Jewish religious objects in non-Jewish places; public collections of Judaica; Jewish museums; general museums housing Jewish artifacts; major Jewish libraries; housing complexes for aged Jews; public buildings or institutions donated by, named for, or dedicated to Jews; Jewish art collections; major libraries and art collections established by Jews for public use; major public works designed, built, or named for Jews; Holocaust memorials; institutions of Jewish higher learning; Hillel Foundations; Chabad Lubavitcher Student Centers; Jewish book and gift shops; major local Jewish institutions and agencies such as Jewish Community Centers, Homes for the Aged, Bureaus of Jewish Education, Jewish Federations and Welfare Funds, Jewish hospitals, and Jewish Vocational Services; synagogues; kosher eating facilities; selection of Jewish communally-sponsored camps; streets, avenues, and boulevards named for Jews; historic Jewish cemeteries; educational institutions named for, or founded by Jews; Israeli consulates; and Jewish community newspapers.

We have produced what we hope is a work that will be readable as well as useful. Our objective was to provide pleasurable reading for armchair tourists, to add to the enjoyment of the convention, business, or pleasure-bound traveler, answer the questions of all who seek hard-to-find information about Jewish beginnings, growth, and contemporary status in every state, and serve as supplementary reading in classes on American Jewish history and civics.

Each historical section is a fusion of information culled from countless sources - scholarly and popular, published and unpublished, familiar and newly-tapped.

The biographies that dot each travel section of each chapter lift from obscurity countless forgotten figures in American Jewish history, place in new settings numerous, well-remembered figures of yesterday, and describe the beginnings of many Jewish institutions, local and national.

We had a wonderfully exciting time making this armchair journey through the past and present of the American Jewish community, now well into its fourth century. En route, we corresponded with several thousand people in nearly 1,000 different towns and cities. On the way, we read or consulted some 850 books, directories, city and state guides, histories,

diaries, memoirs, biographies, almanacs and other reference works, and a vast collection of newspaper and magazine articles. Scattered through the four volumes are thumbnail biographies of more than 500 men and women, details about some 2,000 sites and landmarks, facts about over 800 national and local Jewish institutions, and information about nearly 2,000 synagogues.

American Jewish Landmarks is the successor to *A Jewish Tourist's Guide to the U.S.*, which was published in 1954.

The traveler who makes all or any part of the journey mapped out in the four volumes of *American Jewish Landmarks* is sure to stub his toe on American Jewish history wherever he goes. The reader who dips into these pages will find answers to his increasing curiosity about the Jewish past in America and its tenacious connection with the Jewish present.

Bernard Postal
Lionel Koppman

About the authors

BERNARD POSTAL, editor, journalist, and author, is associate editor of *The Jewish Week*, editor of *The Jewish Digest*, and co-author of ten other books on travel, Jewish history, and Israel. He was the director of public relations of JWB for 25 years. Prior to that he was national public relations director of B'nai B'rith for eight years. He is a member of the executive council of the American Jewish Historical Society and the Jewish Historical Committee of B'nai B'rith. In 1954 he received the National Jewish Book Award (together with Lionel Koppman) for his contributions to American Jewish history. He was similarly honored by the American Jewish Historical Society. (See also: Editors' Note.)

LIONEL KOPPMAN, editor, writer, and publicist, is director of public information and publications for JWB. He is a former newspaperman in Texas; medical editor for the United States government; and winner of the National Jewish Book Award in 1954 (together with Bernard Postal) for his contributions to American Jewish history. He was also the recipient of the Outstanding Filmstrip of the Year Award for his filmstrip on Sholom Aleichem in 1970. He is the author of a number of manuals and plays on various aspects of American Jewish life. He has received a grant for a textbook in American Jewish history.

We tip our hats

Years of independent research went into these books, but much of the material in the landmark sections was distilled from correspondence with thousands of people. Since we do not pretend to have visited all the places we describe, we saw large numbers of them through the eyes of good friends and correspondents in every state and Washington, D.C.

A torrent of material came from the staffs of Federal, state, and municipal agencies, Jewish and non-Jewish organizations, museums, libraries, synagogues, historical societies, universities, scholars, researchers, rabbinical seminaries, Jewish Community Centers, B'nai B'rith Hillel Foundations, Jewish Welfare Federations and Jewish Community Councils, Boards of Jewish Education, Jewish schools, and editors of American Jewish newspapers. The editors were a particularly fertile source both for historic data and contemporary information.

To this small army of men and women who cheerfully furnished information, patiently checked data, helpfully undertook local research, resourcefully unearthed new facts, and graciously answered our incessant inquiries, we tip our hats and record their names.

Among the nearly 2,000 individuals with whom we were in contact, a number made unusually distinctive contributions to these books:

Harold E. Katz, Birmingham, who checked out the data for Alabama; Bernice Bloomfield, Anchorage, who helped avoid errors of omission and commission for Alaska; Pearl Newmark, Phoenix, whose information was of great help for Arizona; Rabbi Ira Sanders, Little Rock, answered all questions about Arkansas.

Julius Bisno, Los Angeles, the unfailingly helpful source of data on Los Angeles; Dr. Robert Levinson, San Jose, who contributed an immense volume of facts about Northern California and mobilized the help of Stephen D. Kinsey, Suzanne Nemiroff, and Ruth Rafael of the Judah L. Magnes Memorial Museum in Berkeley, California, whose help was priceless; Seymour Fromer, of the Judah L. Magnes Memorial Museum, who put his staff's know-how at our disposal; Dr. Norton B. Stern, Santa Monica, who provided a large volume of data on Southern California; and Henry Schwartz, our valuable source on San Diego.

Mrs. Sam Uchill, Denver, who added much to the accuracy of the facts about Colorado; Mrs. Morris N. Cohen, West Hartford, who checked out everything for the Hartford area of Connecticut; Rabbi Arthur A. Chiel, Woodbridge, who did the same for the New Haven area; Rabbi David Geffen, Wilmington, who added greatly to the data on Delaware; Lillian Barsky and Robert Shosteck, whose expertise on Washington, D.C., was put at our disposal; Richard Rosichan and Vivian Becker, Miami, who updated the data on the Greater Miami area and other fast-growing parts of Florida.

Vida Goldgar and Adolph Rosenberg, Atlanta, who were unfailingly cooperative on Georgia; Mrs. Rachel Heimovics, Highland Park, whose knowledge and resourcefulness were an invaluable asset in preparing the Chicago segment and the rest of Illinois; Joseph Levine, Fort Wayne, who had all the answers for Indiana; David Berman, Lexington, who checked out the data on Kentucky; Rabbi David Lefkowitz, Jr., Shreveport, who responded to our queries on Louisiana.

Dr. Moses Aberbach, Baltimore, who provided much information about Baltimore and the rest of Maryland; Bernard Wax, Boston, executive director, American Jewish Historical Society, and Robert Brauner, of "Jewish Boston," who checked out the entire Massachusetts chapter and provided much new data; Irving Katz, Detroit, who contributed much information about all of Michigan; Leo Frisch, Minneapolis, who checked out all of Minnesota; Rabbi Leo E. Turitz, Meridian, who added considerable data on Mississippi; Frank J. Adler, Kansas City, who checked out the Greater Kansas City area in the Missouri chapter; and Dan Makovsky, who checked out the St. Louis area and added much new material.

Carol Gendler, Omaha, who provided data on Nebraska; Saul Schwartz and William Pages, South Orange, who checked all data for Essex County, New Jersey; Rabbi M. Reuben Kesner, Whiteville, and Dr. Abram Kanof, who added much data on North Carolina; Sarah Grossman, Cincinnati, who checked out all the data for Cincinnati; Judah Rubinstein, Cleveland, who checked out all data for Greater Cleveland; Nathan Loshak and Julius Livingston, Tulsa, who provided much Oklahoma material; Rabbi Joshua Stampfer, who added greatly to the data on Oregon; Maurie H. Orodenker, Philadelphia, who checked out all data on Greater Philadelphia and added much new information; Mrs. Ida Cohen Selavan, Pittsburgh, who checked out all data on Pittsburgh and Western Pennsylvania and added much new material; Mrs. Seebert J. Goldowsky, Providence, who checked out all Rhode Island data and provided new information.

Stanford M. Adelstein, Rapid City, who reviewed all South Dakota data and added considerable new information; Jack Lieberman, Memphis, who checked out all of Tennessee data; Mrs. Perry Kallison, San Antonio, who reviewed the entire Texas chapter, adding much new data and helping to avoid errors of omission and commission; Seymour Siegel, Houston, who checked out the Texas data; and Edward B. Eisen, Salt Lake City, who reviewed the Utah data.

Fred W. Windmueller, who checked out all the Richmond, Virginia, data; Mrs. Jeanette B. Schrieber, Aberdeen, who checked out all the Washington material; Jocelyn Cooper, Wheeling, who added much to the West Virginia chapter; Rabbi Manfred E. Swarsensky, Madison, who checked out all the Wisconsin material.

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Albert W. Bloom, Pittsburgh, *Pittsburgh Jewish Chronicle*
Leon Brown, *Jewish Times*, Philadelphia
Bucks County Dept. of Parks & Recreation, Doylestown
Cambria County Library System, Johnstown
Rabbi Robert Chernoff, Chambersburg
Commissioner of Fairmount Park, Philadelphia
Drexel University, Philadelphia
Dropsie University, Philadelphia
Federation of Jewish Agencies, Philadelphia
Mrs. Lillian Mermin Feinsilver, Easton
Franklin Mint, Franklin Center
Freedoms Foundation, Valley Forge
Hebrew Sunday School Society, Philadelphia
Thomas Jefferson University, Philadelphia
Juniata College, Huntingdon
Dr. Bertram W. Korn, Philadelphia
Lions Club, Glassport
Mikveh Israel Cong., Philadelphia
Leon J. Obermayer, Philadelphia
Pennsylvania Historical and Museum Commission, Harrisburg
Pennsylvania State University, Middletown
Philadelphia Jewish Archives
Philadelphia Museum of Art
Philadelphia '76 Inc.
Philadelphia Union of Jewish Students
Pittsburgh Baseball Club
Sayre Public Library
Rabbi Elihu Schagrin, Coatesville
School District of Philadelphia

A. Singer, Middletown
Temple University, Philadelphia
University of Pennsylvania, Philadelphia
University of Pittsburgh
Rabbi David H. Wice, Philadelphia
Rabbi Leonard Winograd, McKeesport
Wolfsohn Memorial Library, King of Prussia
Rabbi Gerald I. Wolpe, Philadelphia
Frank F. Wundohl, Philadelphia, *Philadelphia Jewish Exponent*
York School District

RHODE ISLAND

Brown University, Providence
Jewish Community Relations Council of Rhode Island, Providence
Rhode Island Jewish Historical Association, Providence
Jesse M. Smith Memorial Library, Harrisville

SOUTH CAROLINA

City of Rock Hill
College of Charleston
Cong. Beth Elohim, Charleston
Mrs. Herbert A. Rosefield, Sumter
South Carolina Confederate Relic Room, Columbia
University of South Carolina, Columbia

SOUTH DAKOTA

Manny Feinstein, South Aberdeen
University of South Dakota, Vermillion

TENNESSEE

Churchmen's Sports Hall of Fame, Tullahoma
Harriet Cohn Guidance Center, Clarksville
Memphis Eye, Ear, Nose and Throat Hospital, Memphis
Oak Ridge Institute of Nuclear Studies, Oak Ridge
Siskin Memorial Foundation, Chattanooga

TEXAS

Seymour Cohen, Houston
El Paso Public Library
Rabbi Harold A. Friedman, Waco
Rabbi Newton J. Friedman, Beaumont
Mrs. I.B. Goodman, El Paso
Philip Hewitt, San Antonio
Harry R. Rosen, Dallas
David M. Seligman, Edna
Southern Methodist University, Dallas
Shimshon Zeevi, San Antonio

UTAH

Rabbi Abner L. Bergman, Salt Lake City

VERMONT

Rabbi Max B. Wall, Burlington

VIRGINIA

Mrs. Ruth Sinberg Baker, Alexandria
Leroy S. Bendheim, Alexandria
Department of Defense, Arlington
Fort Monroe Casemate Museum, Fort Monroe
Thomas Jefferson Institute for Study of Religious Freedom, Fredericksburg
Mrs. Murray Loring, Williamsburg
Mariners Museum, Newport News
Rabbi Philip Pincus, Virginia Beach
Chaplain Samuel Sobel, Fort Belvoir
Saul Viener, Richmond
Virginia Military Institute, New Market
Virginia Museum of Fine Arts, Richmond

WASHINGTON

Seattle Chamber of Commerce
Murray Shiff, Seattle
State Capitol Museum, Olympia
University of Washington Libraries, Seattle

WEST VIRGINIA

Rabbi Philip M. Aronson, Huntington
Rabbi Samuel Cooper, Charleston
Edward I. Eiland, Logan
Kanawha County Public Library, Charleston

WISCONSIN

Edwarde Perlson, Milwaukee
Mrs. Norton Stoler, Madison
University of Wisconsin-Milwaukee,
Waukesha Chamber of Commerce
Jack Wiener, Milwaukee
Wisconsin Society for Jewish Learning, Milwaukee
Melvin Zaret, Milwaukee

WYOMING

Mrs. Martin Bernstein, Cheyenne
Mrs. Joseph Feldman, Cheyenne
Laramie County Library, Cheyenne
Laramie County School District No. 1, Cheyenne
Steve Weinstein, Laramie
University of Wyoming, Laramie
Wyoming State Archives and Historical Department, Cheyenne

BERNARD POSTAL

When Bernard Postal died in 1981, America lost one of its finest historians and journalists. He was legendary in his expertise in the field of American and European Jewish history. No item was too small to escape his investigatory and editorial eye.

The editors of this series remember a call from him as one of the volumes was about to go to press. Postal had discovered the existence of a small Jewish cemetery dating back to the 1840s in the southwest, heretofore obscured by decades of neglect. He firmly requested the inclusion of this item. When the editors protested that it was too late and could not be done, he insisted with his unusual charm and pleas that every item was of equal importance. As a result of his benevolent editorial "tyranny," the forgotten cemetery of early Jewish pioneers was included. He later learned that as a result of this inclusion, a local Jewish organization had commenced restoration work on the tombstones and surrounding landscape.

Bernard Postal's distinguished journalistic career started in the 1920s and continued until his death at the age of 75. Through the years he was the recipient of many honors and awards. Of his many books, he was proudest of his Jewish history and travel guide series.

Nothing was alien to him in his Holmesian tracking of American Jewish roots. He corresponded with over 2,000 people throughout the country in his in-

defatigible quest for information. From the obscure to the famous - and even the infamous - from well-remembered events to long-forgotten names, he pursued his historical research. He created a gallery of the life and times of a unique aggregation of personalities whose achievements and contributions brightened the pages of American and Jewish history from the year 1654 to the present.

He was truly the historian laureate of American Jewry.

He was profoundly missed by the editors of this series during the preparation of Volumes Three and Four, which are being published posthumously.

The Editors

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Alaska

Alaska, the biggest and second youngest state, has the most widely dispersed Jewish population of any of the 50 states. In 1974, Rabbi Israel Haber, who was then the Jewish chaplain assigned to the Air Force bases in Alaska, took a census and reported that the Jewish population was 866, more than 200 higher than previous estimates. More than half - 447 - live in Anchorage, and 208 in Fairbanks, the two largest cities, which are adjacent to the largest military installations. In 1980, the Jewish population dropped to 725.

Before 1940, there were barely 100 Jews in Alaska, and no organized Jewish community or religious life to serve the handful of merchants, government employees, engineers, et al. When the late Secretary of the Interior, Harold Ickes, in 1938 proposed to settle Jewish refugees from Nazi Europe in Alaska, the plan had the support of the Jewish residents, but the idea never came to fruition.

When Alaska became a cornerstone of American defense in the Pacific during World War II, and later the headquarters of the network of Arctic military outposts, the handful of Jews accomplished wonders in organizing religious and hospitality programs for the large numbers of Jews who began arriving in 1942 with the American troops and civilian construction workers. The Robert Blooms of Fairbanks and the Jacob Gottsteins of Anchorage made their homes headquarters for all Jewish military and civilian personnel. The Blooms hosted the first

public seder in Alaska in 1942 in the Fairbanks Masonic Hall, using supplies flown in by the National Jewish Welfare Board. The first rabbis to officiate in Alaska were the Jewish military chaplains who arrived in 1943.

Lipman Simpson, whose parents were married in Fairbanks in 1911, is said to have been the first native-born Alaskan killed in World War II. The first American to die in the campaign which drove the Japanese out of the Aleutians was Private Joseph Sharp of Philadelphia.

By the end of the war, the JWB Armed Services Committees in Fairbanks and Anchorage had become centers of Jewish community activity. Religious services for military personnel were attended by Jewish civilians who, for the first time, could send their children to a religious school conducted by the Jewish chaplain for dependents of Jewish servicemen. A USO-JWB worker stationed for many years after the war in Fairbanks, but assigned to the whole of Alaska, and the Jewish chaplain on duty with the Alaskan Air Command, stimulated Jewish civilian activity throughout Alaska, as well as among the isolated Jews in the scattered Aleutian outposts. For Passover and Rosh Hashanah, Jewish civilians flew into Anchorage or Fairbanks for the seders conducted by the chaplain, and thus the scattered Jewish residents began to get the feeling of being part of a community. Out of this rapport grew what is now the only civilian Jewish congregation in the state, Congregation Beth Shalom, a Reform group founded in Anchorage in 1958.

A Jewish chaplain was still serving this congregation in 1975, but since he was away three weeks of the month covering remote installations, the members conduct their own services most of the time. Their Sunday school, once dependent on the chaplain, now has its own principal, a one-time GI who stayed on after his discharge in 1965 and married a Tlingit Indian who became a convert to Judaism. The synagogue's handsome Ark was built by a non-Jewish cabinet-maker as a birthday present to his wife, a convert to Judaism. Mixed marriages are very common among Alaskan Jews. During the crisis in Israel at the time of the Yom Kippur War, Alaskan Jews formed an Alaskans for Israel Committee raising over $45,000 for the United Jewish Appeal. There is also a Hadassah chapter in Anchorage.

Most of the present Jewish population arrived after World War II. Many of them work for the United States Government or the State of Alaska. A few are employed by Alaska-based firms.

A new group came in connection with the building of the trans-Alaska pipeline.

The most prominent Jew in Alaska now is Justice Jay A. Rabinowitz, a native of Philadelphia, who came to Alaska in 1957 as a law clerk at the United States District Court in Fairbanks. After helping to draft the statehood act, he was appointed a Superior Court judge in 1960 and presided over the first jury trial under the state court system. He was named a State Supreme Court judge in 1965 and elevated to chief justice in 1972. Robert Boochever is also a Supreme Court justice. Av Gross was state attorney general in 1976. Dr. Michael Krauss, an anthropologist on the faculty of the University of Alaska, and his wife, a psychologist who also teaches at the University, both came from Cleveland. Robert M. Goldberg, son of former United States Supreme Court Justice Arthur Goldberg, practices law in Anchorage. His wife is an officer of Anchorage's Temple Beth Sholom.

Several years ago, a refugee Jewish doctor created a stir in Alaska when he was called on to operate on a seaman from a Russian vessel. The doctor billed the Soviet embassy in Washington $1,500 and when he was paid, endorsed the check over to the UJA. Martin Elkort, a one-time staff member of *Heritage*, a Los Angeles Jewish weekly, manages Alaskaland, a permanent fun-tourist exhibition in Fairbanks.

Few of the present Jewish residents of Alaska know of the important role Jews played in the tangled political and mercantile skein whose unraveling resulted in the purchase of Alaska from Russia in 1867 and the subsequent development of Alaska's vast natural resources.

There is no generally accepted evidence that any Jews were associated with Alaska or lived there before it became American territory. One writer claimed that as early as 1787, a Portuguese Marrano, Senhor Cavalho, who was a silent partner of the governor of Macao, had joined with English, Chinese, and Russian merchants in outfitting two ships to explore trading possibilities in Alaska. Another writer cites the fact that many Alaskan Eskimos claim Jewish ancestry as proof that there were Jews identified with the Russian-American Co., which in 1799 acquired exclusive fishing and trapping rights in Alaska.

It has also been suggested that the man who built Baranof Castle for the Russians in 1836-1837 on Baranof Island near Sitka, Piyotr Davidovitch Slonimsky, was of Jewish origin. Nikolay Yakovlevich Rosenberg, the resident director of the

Russian-American Co., who was the virtual ruler of Alaska between 1850 and 1853, was described by one writer as a converted Jew, but Rosenberg is a common Christian surname in Estonia where he was born

The first Jewish settlers came first to Sitka, Alaska's chief commercial center until the mid-1870's. A few also found their way to Wrangell and Kodiak. E. L. Huggins, a writer, reported that when he visited Afognac Island in 1869, one of the two Europeans there was "a Polish Jew employed at Sitka by the Russians (but) now trading on his own account." C. Sheinefelt managed Jansen's trading post at Unalaska in the 1870s, and Bill Levy was among the first miners at Cassiar when gold was found there in the mid-1870s.

Travelers who left records of their visits to Alaska in the 1860s and 1870s often described the Jews they encountered in uncomplimentary terms. Emil Teichman, agent of a Jewish fur company, wrote of "keepers of billiard saloons and dealers in spirits" who "are mostly of the Jewish race" and who "carried on a more or less illicit trade with the soldiers and Indians, and evaded customs and excise duties and were liable to persecution at any moment had the administration of the law not been so lax." This same observer referred to the "few non-Jewish traders" in Alaska as "Protestants."

Had Teichman been less prejudiced he might have learned more about the handful of Jews in Sitka. Under the heading "Jewish Affairs in Alaska," *The Hebrew*, a San Francisco Jewish paper, published an interview with Lazar Caplan, owner of Caplan's Billiard Saloon in Sitka, who was visiting California in 1869. Caplan reported that there were then 14 Jewish residents in Sitka, including four families. One of the residents was "Mr. Cohen, the brewer." Caplan described the community's seder at which matzoth shipped from San Francisco had been used and told of plans for forming a congregation.

The Hebrew in 1870 published a letter from A. Levy, also from Sitka, protesting against a conference of Reform rabbis in Philadelphia in November, 1869. "Let them know," Levy wrote, "that there are Jews close to the North Pole....who will never be converted, not even by the Jewish rabbis themselves who held the above mentioned conference in Philadelphia."

The earliest permanent Jewish settlers were probably Robert Goldstein of California, who came to Juneau in 1885, with his wife, and Solomon Ripinski, a bachelor, who arrived

the same year or perhaps a little earlier and also settled in Juneau. Eight Goldstein children were born and raised in Juneau. Charles, the oldest, was the city's leading merchant for half a century. His brother Isadore served six terms as mayor of Juneau. A sister, Belle Goldstein Simpson, founded the Nugget Shop, an Alaskan landmark.

Ripinski, born in Poland in 1859, came to Alaska from Salem, Oregon, where he had achieved some success as a designer and won several awards for Masonic emblems he created. He was also an officer of the Oregon Militia and a member of the governor's honorary military staff. Ripinski told oldtimers that he arrived in the Alaska Territory in 1884 as a member of the expedition of Lieutenant Frederick Schwatka who had been assigned by the United States Government to explore the Yukon River. The record of the Schwatka expedition does not mention Ripinski. Neither is his name among the passengers on the ship that brought Schwatka to Alaska. It is probable that Ripinski knew Schwatka and perhaps reached Alaska about the same time as the explorer.

In any event, Ripinski was in Alaska in 1885 when he was assigned to establish a government school in the western part of the Territory. In 1887 he became principal of the government school at Chilkat. From 1887-1890 he was connected with a cannery at Pyramid. In 1890 he opened a general store at what was then the Haines Mission on the Chilkat Peninsula. The present town of Haines grew up around the store.

After a brief fling in the Klondike and several months in the army during the Spanish-American War, Ripinski settled down in Haines where he was mayor for two years.

The discovery of gold in Alaska and the stampede to the Klondike on the Alaska-Canadian border between 1897 and 1899, the gold rush to Nome, and subsequent mineral finds elsewhere in the territory brought additional Jews to Alaska between 1897 and 1900. Most of the Jewish fortune-seekers left with the disappointed gold miners, but the few who remained played leading roles in Alaska's industrial and commercial development.

The most prominent of these was Robert Bloom, who settled in Dawson, Yukon Territory, in 1898 when gold was discovered on the border of Alaska. He attended Rosh Hashanah services that year in the new store of Charles S. Rosener and his partner.

Son of Lithuanian immigrants to Ireland, Bloom was born

in Dublin in 1878. He came to Alaska from Seattle. A new gold find in Alaska's Fairbanks district in 1902 virtually depopulated the Yukon, and Bloom was among those who followed the stampede from Dawson. From 1904-1941, Bloom's mercantile establishments became the social, cultural, and commercial centers of the Fairbanks area.

In Fairbanks Bloom helped found the Chevra Bikur Cholim of the Tanana Valley, the first Jewish congregation in Alaska. In 1905, Bloom took the initiative in establishing Alaska's first Jewish cemetery, a corner in the Fairbanks municipal cemetery.

In 1912 he returned to Ireland to marry his cousin, Jessie, and brought her back to Alaska.

Bloom was responsible for introducing a new strain of wheat in Alaska, thus making the territory less dependent on costly flour and bread imported from Canada and "the lower 48." He was one of the founders of the University of Alaska and a member of its first board of regents. He was also an organizer of Alaska's pioneer airline. Mrs. Bloom established the first kindergarten in Alaska in 1918 and founded a Girl Scout troop there in 1925. By 1941, the Blooms were ready to sell their business interests and settle in Seattle. However, when Alaska became a key outpost in the American defense system after the attack on Pearl Harbor, the Blooms stayed on. In the late 1950s, they moved to Seattle where Bloom died in 1974.

Another Jewish Klondiker who made good in Alaska was Herbert Greenberg of Detroit, who settled in Nome where he lived for 42 years. Greenberg, who developed the successful Bessie Mine which produced several million dollars in gold before it was sold in 1938 to the U.S. Smelting & Refining Co., built Alaska's first radio station at Candle in 1922. One of Greenberg's contemporaries was Samuel Applebaum of Chicago, who came to Alaska in 1898. Until his death in 1961, he was a prominent mine operator in Flat and Otter Creeks. Zachary J. Loussac, a Russian Jew who came to Alaska in 1907 when he was 25 years old, was the son of a rabbi. He studied pharmacy and opened Anchorage's first drug store. He acquired a fortune in a variety of mercantile and industrial enterprises and served several terms as mayor of Anchorage. Loussac gave a million dollars to Alaska's Methodist University, financed studies of Eskimo folklore and music, established a community theatre, and contributed half a million dollars to the Anchorage Public Library, whose building is named for him.

The Nome Hebrew Benevolent Society was organized in 1901 by Jewish gold miners who came to that area during the gold strike in 1899. Its secretary was Sylvain J. Lazarus, who arrived from France in 1850 and later settled in San Francisco. Two of his four children, Sylvain and Leland, became judges in San Francisco.

Other prominent Jews in the years before statehood were Leo Seidenberg, founder of one of Nome's leading mercantile establishments. His son, Edward, was mayor of Nome in the 1930s. William Gross, a Russian immigrant opened Alaska's first movie houses. Dr. Rex Swartz was mayor of Nome just before World War II. Leopold David was elected the first mayor of Anchorage in 1921. Dr. Zola Fineman of Minneapolis was a noted research agronomist at the University of Alaska. Dr. Carola Riglinger, a refugee from Nazi Europe, is a specialist in pulmonary diseases.

Isadore 'Ike' Bayless, who came to Alaska in 1899 with the gold-seekers, settled in Anchorage, then only a tent city in 1916. He had served as the first president of Chevra Bikur Cholim, organized in Fairbanks by Robert Bloom. When he retired in 1950, Bayless had been president of the Anchorage Times Publishing Co. for 20 years. Under his leadership, the newspaper became the largest in the Alaska Territory. He helped incorporate the Anchorage city government and was elected to the first City Council. Upon his death in 1956, his daughters gave the Torah he owned to the Anchorage Jewish community.

Yale Rosenstain *(sic!)* who arrived in Cordova penniless, walked 300 miles to Fairbanks where he worked for the Simpson brothers, Ben and Alex. Later he opened a tent store at Olive Creek mining camp. At the end of World War I he moved to the mining town of Ryder where he operated a general store. In the 1940s he went into the salmon canning business at Dillingham, but sold out to one of the big canning companies.

The late Dr. Ernest Gruening, scion of an old New York Jewish family, was the governor of the Alaska Territory, 1939-1953. After a distinguished career in journalism he became the first director of the Federal Division of Territories and Island Possessions in 1933. As governor, Gruening did much to break down prejudice against native peoples, develop education, improve health conditions, and encourage settlement. When Alaska became the 49th state in 1953, Gruening was elected United States senator and was re-elected for a second term. He died in

1974. Although he was known throughout most of his career as a Jew, he became a convert to the Congregational Church. Clark Gruening, his grandson, was the losing Democratic candidate for the Senate in the 1980 elections.

When Alaska celebrated becoming American territory in 1867, the little-known role of American Jews in bringing about the purchase from Russia became more widely known.

In the 1850s and 1860s, San Francisco Jews had already developed extensive commercial ties with the Russian American Co., whose Russian charter had given it a virtual monopoly on Alaskan trade since 1799. Fur dealers Herman Liebes and A. Wasserman were pioneers in importing Alaskan sealskins. J.M. Oppenheim Co., London's biggest fur house, which had a long-term agreement with the Russians, numbered among its California agents Jews who had visited Alaska and knew at firsthand its potential wealth. The Jewish-owned San Francisco Ice Co., whose ships plied between California and Alaska, imported ice bought from the Russian monopoly. So close were this firm's relations with the Russians that in 1853 a Czarist diplomat proposed to save Alaska from possible capture by the British during the Crimean War by a fictitious sale to the ice company.

This interest in Alaska assumed a new dimension in 1865 after several San Francisco entrepreneurs received private information that the Russian American Co., operating on sufferance since 1862 because Russia had refused to renew its charter, was eager to do business with the American concern. This valuable piece of news came from Louis Goldstone, who was described as a young enterprising Israelite who had visited Alaska to gather information about the resources of the country, and particularly about the fur trade.

While in Alaska as an agent for a number of California fur houses, Goldstone stumbled on two valuable facts. There was a chance to buy the rights and franchises of the Russian American Co. if enough capital could be raised and the proper approaches made to Russia; also that the company wanted an American group to succeed the Hudson's Bay Company's sub-lease to the mainland of southeastern Alaska when it expired in June, 1867.

These facts induced the Jewish group Goldstone represented to organize the California Fur Co. John F. Miller, a non-Jew who was Collector of the Port of San Francisco, became president of the syndicate and Cornelius Cole, an influential California Republican politician who was elected to the United States

Senate in 1866, became the firm's counsel and Washington representative.

Whether or not Cole and his constituents were aware that Russia was then secretly renewing negotiations first initiated in 1857 for the sale of Alaska to the United States is a moot question. In pressing the San Franciscans' offer on the Russians, Cole had the advantage of a boyhood friendship with Secretary of State William H. Seward, who allowed the Californian to correspond directly with the American minister in St. Petersburg. Encouraged by the latter's reports and by the friendly attitude of Baron Stoeckl, the Russian envoy in Washington, Cole was undoubtedly right when he said that the news of the Russian overtures took him and his clients by surprise.

Actually, Seward, a strong expansionist, and Stoeckl, who was carrying out a ten year plan to dispose of Alaska, probably found Cole's lobbying made to order for their purposes. Seward who was as eager to buy as Stoeckl was anxious to sell, obtained from Cole all of Goldstone's firsthand data on Alaska. Stoeckl, on the other hand, encouraged Seward to act fast by hinting that the offer of the San Francisco syndicate was being given favorable consideration in St. Petersburg.

Although historians still differ as to the real motives for the sale of Alaska, most agree that the efforts of the San Francisco syndicate to buy out the Russian American Co. were a factor in bringing about the American purchase. Cole asserted unequivocally that the fur trade led to a change of flags in Alaska.

John E. Ballaine, Alaskan pioneer and founder of the town of Seward, quoted Cole, who, at the age of 93 said that the "original and most active mover in the plan to buy Alaska after the Civil War...was an enterprising Jewish-American promoter and fur trader named Philip *sic!* Goldstone of San Francisco." Ballaine attributed to Cole the statement that Goldstone and his associates "conceived the idea of buying Alaska outright" when their efforts to succeed to the rights of the Russian American Co. were blocked by the British-controlled Hudson's Bay Company.

Ballaine further quoted Cole as having told him that after Goldstone and some of his associates "came to see me in Washington soon after I entered the Senate and explained the whole situation fully...I readily favored the plan to buy it (Alaska)... I took Mr. Goldstone and some of his associates to see Mr. Seward...We agreed among ourselves that in order to enlist his active

help we should make it appear that he was the originator of the plan to buy Alaska, and he played that role all through the negotiations, but at the same time Mr. Goldstone and his associates from California were on the ground directing the campaign as inconspicuously as possible. Their motives were frankly commercial in the main, but they rendered a patriotic service to the nation which we are only beginning to appreciate."

Soon after Alaska became American territory on March 30, 1867, another syndicate, largely controlled by San Francisco Jewish businessmen familiar with Alaska's commercial prospects, organized Hutchinson, Kohl & Co., which bought the entire stock of goods, as well as trading posts, warehouses, wharves, and ships from the Russian American Co. Lewis Gerstle and his brother-in-law, Louis Sloss, were the key figures in this firm.

Ownership of the former Russian installations and control of ships hauling supplies between California and Alaska gave the company an enormous advantage in the race for commercial supremacy by reorganizing under the name of the Alaska Commercial Co., an enterprise destined to become one of the great mercantile institutions of the west and a decisive power in Alaskan affairs. Seeking a monopoly on seal hunting in the Pribilov Islands, the new company became the target of bitter attacks by corporate and individual rivals who conducted an anti-Semitic campaign. Efforts to incite the Russians in Alaska against the Jews and bigoted complaints about "typically Jewish commercial activities" were part of the campaign against the Alaska Commercial Co.

Some of the competition, however, was Jewish and they were among the founders of the Alaska Traders Protective Association. This group opposed the granting of exclusive seal hunting rights to the Alaska Commercial Co., because they rightfully feared that any monopoly would drive them out of the Alaska trade.

Louis Goldstone was one of the most determined foes of the Alaska Commerical Co., and in 1870 he testified before a Congressional committee probing the proposed lease while simultaneously bidding for the lease himself on behalf of another syndicate. However, with the aid of powerful friends in Congress and a well-paid lobby, the Alaska Commercial Co. was awarded a 20-year lease in 1870 on almost the identical terms offered by Goldstone's group. Under its lease, the Alaska Commercial Co. won the right to take up to 100,000 seals a year at a rental

of $50,000 plus a royalty on each pelt and gallon of seal oil. In two decades the company returned to the United States Treasury more than the original $7,200,000 paid for all of Alaska.

Among the motley throng of independent traders, merchants, speculators, gamblers, saloonkeepers, and fortune-hunters that flocked to Alaska after 1867 were a number of venturesome Jews. The territory's early newspapers carried items about the pioneer Jewish businessmen. One article in 1868 mentioned David Shirpser, who had arrived in Sitka in 1867. A future president of Temple Emanu-El, Victoria, British Columbia, Shirpser owned stores at Sitka and Kodiak and trading posts at 14 other points in 1868. Herman Shirpser was postmaster at Kodiak for several years prior to his death in 1873. Isaac Bergman, Sitka's first butcher, was elected an alderman in the territory's first election in 1868. Sam Storer, a drygoods dealer, was Sitka's acting-mayor in 1869. Benjamin Levi established Alaska's first brewery and then sold out to A. Ochs.

Other early Jewish settlers in Sitka were J. A. Manase, tobacconist; Lazar Caplan, saloonkeeper; Sam Goldstein, who owned a general store; William Phillipson, who married a native girl; and Henry Fried, Albert Hahn, Theodore Haltern, and Henry Heltman.

Quite a few Jewish businessmen who never set foot in Alaska engaged in the profitable Alaska trade by advertising their wares in Alaskan newspapers.

*****

ANCHORAGE

City Hall Annex, 5th and F Sts., has a plaque inscribed with the names of Anchorage's mayors. The first name on the list is that of Leopold David, who was elected mayor in 1920 after the city was incorporated. Originally from Brooklyn, N.Y., David came to Alaska after serving in the Spanish American War,

having been appointed U.S. Recorder at Knik in 1911. Anchorage was still a tent city when David and his family settled at Ship Creek in 1915, where he practiced mining law. He was reelected mayor in 1923 and then became a judge. He died in 1924.

Cong. Beth Sholom, 1000 W. 20th Ave., the only congregation in Alaska, was founded Oct. 3, 1958, through the efforts of Leonard Bazell, a local businessman and former student at Hebrew Union College, with a membership of 20. Bazell served as lay leader until he left Anchorage in 1960. Services are held in the Temple the last Friday of the month, with a member officiating and all Jews in the area welcome to attend. The rest of the month, services are held at Elmendorf Air Force Base, with the Jewish Air Force chaplain officiating. Beth Shalom also conducts a Sunday school.

By early 1964, the congregation had enough pledges to start building, backed by a five year loan of $10,000 from the Union of American Hebrew Congregations, with which Beth Shalom became affiliated in 1964. The UAHC's check arrived on Friday, March 27, 1964, the eve of the first Passover seder and the night of the great earthquake that almost destroyed Anchorage. The congregation's seder never took place, but construction of the temple began, even though many who had made pledges could not honor them as a result of losses suffered during the earthquake. These losses were made up by contributions from scores of Reform congregations, religious schools, brotherhoods, and individual members in "the lower 48."

The one-story structure has a sanctuary with a capacity of 125, six classrooms for the Sunday school, a kitchen, and a small one-room apartment for the caretaker. The first service was held in 1964 and the building was dedicated August 15, 1965.

One of the classrooms was dedicated as a library in memory of Samuel Applebaum who came to Alaska during the Klondike stampede of 1889, having traveled over the famed Chilkoot Pass. In 1910 he settled at Iditarod, a center for gold mining, where he opened a general store catering to the needs of the miners. In the early 1920s he moved to Flat, a town nine miles from Iditarod, where he opened another store. When World War II halted mining, Applebaum sold out his stores and became a fur trader from 1943 until his death in 1961.

Today Beth Shalom has a membership of 42. In 1978, the congregation engaged as its first full-time civilian rabbi, Lester Polonsky, a 1978 graduate of the Hebrew Union College-Jewish Institute of Religion.

Elmendorf Air Force Base Chapel is headquarters of the Jewish Air Force chaplain who serves all members of the armed forces on duty in Alaska and the Aleutian Islands.

Loussac Public Library, 467 F St., the city's public library, was dedicated in 1955 as a gift of Zachary J. Loussac, a pioneer Jewish settler who arrived in 1907. On the left side of the library's entrance is a bas-relief portrait of Loussac, who served as the city's mayor. In 1946, he was voted Alaska's outstanding citizen.

Northern Commercial Co., 6th and D Streets., a department store, is the successor to the old Alaska Commercial Co. founded in 1868 by Lewis Gerstle, Louis Sloss, and other pioneer Jewish businessmen from California. In 1901 the company's mercantile interests, including 90 trading posts on the mainland coast, the Yukon and its tributaries, and the Aleutian Islands, were taken over by the Northern Commercial Co. At the same time, the company's fleet of seagoing ships, river steamers, and barges was acquired by the Northern Navigation Co. In 1922, the Northern Commercial Co. was sold to a group of former employees, and in 1940 the same group purchased the last remaining assets of the Alaska Commercial Co. After 72 years of continuous operation in Alaska, the Alaska Commercial Co. ceased to exist.

FAIRBANKS

Jewish Cemetery, Clay St. and 3rd Ave., at the west end of the city, is the only Jewish burial ground in Alaska. It was established in 1906 on ground donated by the city. Until 1954, there had been no burials for 15 years. In that year there were seven graves in the cemetery. Most Alaskan Jews who died in Alaska are returned to "the lower 48" for burial, but some are interred in public plots or in burial grounds owned by fraternal orders. A Jewish chaplain who visited the cemetery in 1971 found only five graves, two with Hebrew inscriptions. There are also some Jewish graves in Hoonah, about 50 miles from Juneau.

Fort Wainwright (formerly Ladd Air Force Base) covers much of the acreage of what used to be the ranch of Mr. and Mrs. Robert Bloom, whose home was the home-away-from-home for all Jewish GIs stationed in and around Fairbanks.

GERSTLE RIVER

This mountain stream that begins at Gerstle Glacier and flows 40 miles north to the Tanana River was named in 1885 for Lewis Gerstle, one of the mercantile giants who created the Alaska Commercial Co. Letters containing news of the Klondike gold discovery had reached the outside world early in 1897, but not until one of Gerstle's steamers docked in San Francisco with $750,000 in gold aboard, did the Klondike stampede really begin.

The Alaska Commercial Company's line of river boats between Nome and Dawson on the Yukon River carried thousands of goldseekers and tons of their supplies. A number of the early Jewish settlers in Alaska came as employees of Gerstle enterprises.

There is also a Gerstle Bay, on the north side of Alaska Peninsula, at the mouth of the Cathedral River; Gerstle Glacier which ends at the head of the Gerstle River; and a village called Gerstle Point on the north shore of Gerstle Bay.

HAINES

This Chilkoot Peninsula town in the southeastern part of the state, was founded by Solomon Ripinski (see above) in 1892. After three years in Juneau, Ripinski opened a store in what was then the Haines Mission. The town grew up around Ripinski's establishment.

JUNEAU

Evergreen Bowl, Alaska's first children's playground, was established by Isadore Goldstein while he was mayor of the capital city.

Gruening Park, 6½ Mile Glacier Hwy., is named for the late U.S. Senator Ernest Gruening.

Jewish Community holds monthly Friday evening services at the Resurrection Lutheran Church.

State Capitol displays in the Governor's Reception Hall a portrait of Ernest Gruening, governor of Alaska Territory, 1939-1953.

MOUNT EINSTEIN

This 11,552-foot mountain at the head of Yale Glacier, 32 miles northwest of Valdez in the Chugach Mountains, was named in 1955 for Dr. Albert Einstein by the members of the Chugach Mountains Expedition.

MOUNT NEUBERGER

This 6,747-foot peak is named for the late Senator Richard Neuberger of Oregon who died in office in 1960. Located eight miles south of Tanacross, in the Alaska Range, the mountain was named for Neuberger because of his strong support of legislation that led to statehood for Alaska.

MOUNT RIPINSKI

This 3,540-foot peak in the St. Elias Range, on the Chilkat Peninsula, memorializes Solomon Ripinski. The mountain is about four miles northwest of Haines, where Ripinski established himself in 1889. He was best-known as a lawyer, pioneer advocate of Alaskan home rule, and a leader in the struggle for more public schools. The mountain was named for him in 1897.

SITKA

(This town is located on an island off the southeast coast of Alaska.)

Bell of Universal Prayer rings daily at 9 P.M. in the building of the Loyal Order of the Moose, to remind residents that it is time for a daily evening prayer to God, regardless of denomination. It was founded by Dr. Isaac Knoll, a Polish-born Jew who settled in Sitka in 1947. Long the only practicing Jewish physician in Alaska, he served as medical examiner for various Federal and State agencies.

National Cemetery of Alaska, last resting place of 223 American soldiers, has among its graves five marked with Stars of David.

California

Jews were in California before the Gold Rush of 1849, following the discovery of gold at Sutter's Mill near Sacramento in January, 1848, an event that touched off a great migration to California from every corner of the world. Hundreds of Jews were among the 3,000,000 gold seekers who made the arduous journey from Europe and all paths of the United States by steamship, covered wagon, and horseback. In February, 1849, Jews were among the passengers who disembarked from the first Pacific mail steamer to reach San Francisco after the gold discovery. The Society of California Pioneers listed over 60 Jewish names in its roster of people who arrived in 1849.

There are indications that some Jews reached California even before the Gold Rush. Emanuel Lazarus was one of a party of 17 led by Jedidiah Smith who were the first white men to enter California from the east in 1826. Lazarus is believed to have been one of the 11 members of this party killed by Indians on July 14, 1828. This particular pioneer may have been a Jew, although this has not been established. Lewis Pollack who came to California before 1840 had a store at Yerba Buena, the old Spanish name for San Francisco before the discovery of gold, was involved in the Graham Revolt against the Mexicans. He was probably the first known Jew who lived in California. The first man to be buried in San Francisco's first Jewish cemetery, Henry Johnson, arrived in 1848 or early 1849. Lewis Adler, son of a rabbi who had served as an interpreter with German

troops at the Battle of Waterloo and who later turned Christian and had his son baptized, landed in San Francisco on a whaler in 1846 when the town had only 200 inhabitants.

Few of the Jewish '49-ers dug for gold, but many found it as merchants and wholesalers in San Francisco and Sacramento and as storekeepers in the mining camp towns that sprang up where the gold was being dug. The Jews who first came to the Gold Rush country concentrated their business efforts in the clothing trades, drygoods, tobacco, cattle and sheep raising, and vineyard cultivation, thus achieving economic security that gold mining gave only to the lucky few. A few Jewish storekeepers ended up owning mining claims acquired in exchange for payment of debts. Many of the first Jewish settlers were peddlers who later expanded into stores in a number of towns and mining camps. Relatives brought over from Europe or from the eastern United States found employment managing branch establishments of the early Jewish entrepreneurs. Unlike most of the miners, the Jewish peddlers and storekeepers often brought their families with them. The Jewish peddlers were sober, hard-working businessmen who climbed mountains, forded rivers and ventured into Indian territory. The Gold Rush peddler's pack differed from that of his eastern contemporary. In California, the Jewish peddler's pack contained work clothing, knives, guns, shovels, boots, and cheap crockery. The mining town peddlers were the mercantile establishment of the mining communities, unlike the eastern peddler who moved on the periphery of the commercial establishment. In the absence of factories, roads, and railroads the Jewish peddlers furnished the goods and transportation that brought them. Out of peddlers' earnings and the profits from ramshackle stores grew great Jewish family enterprises. Jewish storekeepers and peddlers were generally found to be men of honor and the miners often looked to them for civic leadership and trusted them with their gold dust.

W. Eugene Hollon, in his book, *Frontier Violence*, points out that "perhaps the main reasons that so small an amount of aggression and prejudice was practiced against California's Jews is that they rarely engaged in mining in competition with their fellow Americans. Moreover, they provided the miners with essential services and goods. They worked hard, disposed of their stock in a short time at a small profit, and their so-called

'cheap stores' quickly became popular establishments in each community." By and large these Jews were treated well, although there were some instances of overt anti-Semitism between 1849 and 1880. In 1855 the speaker of the lower house of California's State Legislature assailed Jews for keeping their places of business open on Sundays and proposed a special tax on Jews for opening their stores on Sundays even though they remained closed on Saturdays. A number of California newspapers came to the defense of the Jews. When the San Francisco vigilantes published their membership list, a number of Jewish names appeared, including Jesse Seligman and Benjamin Davidson.

The Jewish "49-ers" and those who arrived a couple of years later were a colorful lot. The majority of those who came from Europe - many also came from other parts of the United States and Australia - were from Poland, both the Russian and Prussian parts, the German Jews being in a minority. Abraham Cohen Labatt was a Sephardic Jew who had been born in Charleston, South Carolina in 1802. In 1849, when he was a member of the San Francisco Board of Aldermen, he obtained permission to establish the David Crockett Masonic Lodge, the first in the state, and he was elected its first Master. Benjamin Daniel Hyman, a veteran of the Mexican War who reached San Francisco in 1850, was elected the first Grand Master of the state Grand Lodge of Masons in 1852. Washington Bartlett, a member of a prominent Sephardic family in Charleston, South Carolina (originally from Jamaica, West Indies), arrived in San Francisco in 1849. With his brother, Bartlett established the *Daily Journal of Commerce* in 1850, the *Daily Evening News* in 1853, and served as captain of an armed brigade of vigilantes from 1855-1856. In 1857, he became a lawyer and advertised some of his civil law cases in *The Weekly Gleaner*, a Jewish paper published in San Francisco by Rabbi Julius Eckman. (A short-lived paper called *The Voice of Israel* was founded in San Francisco three months before *The Gleaner*.) Bartlett was elected mayor of San Francisco in 1882 and 1884, and elected governor in 1886, but died in office the following year.

Joseph Shannon, another American-born Sephardic Jew, was a member of New York's Shearith Israel Congregation before leaving for California. August Helberg, whose father had been court jeweler to King Ludwig I of Bavaria, arrived in San Francisco in 1850 and opened a drygoods store. Later he became a founder of the San Francisco Stock Exchange. Morris Ashmins

came overland with his family from Louisville in 1850. His daughter Harriet, who marched with 1,000 other children in San Francisco's first May Day parade in 1854, married Isidor Nathan Choynski, a western columnist for the *American Israelite* in Cincinnati, business agent for *The Gleaner* of which he later became co-editor, sometime saloonkeeper, and bookstore owner. Nathan and Harriet Choynski were the parents of Joseph Choynski the famed heavyweight prize fighter of the 1890s and early 1900s. Daniel Meyer, one of the city's first bankers, backed early irrigation systems that converted arid valleys into lush producers of fruits and vegetables.

Lewis Gerstle, a Bavarian who had first settled in Louisville, came to San Francisco in the 1850s and opened a fruit stand and later worked as a pick-and-shovel laborer in the mines before going into the grocery business in Sacramento in the late 1850s. In 1860 he returned to San Francisco and went into the stock brokerage business with Louis Sloss, another German-born '49-er. Their business expanded into buying and selling gold mining properties, but they dreamed of Alaska where they saw rich opportunities for fur trading. For eight years Gerstle and Sloss worked to make the dream come true before they were able to establish the Alaska Commercial Co., which played an important role in the development of Alaska after it was acquired by the United States in 1867 (see ALASKA). Gerstle served as a member of the vigilantes and when Sloss died, he succeeded him as a treasurer of the University of California. Sloss' son, Marcus, was a judge of the State Supreme Court, 1906-1919.

Among the Jews who had dug for gold were Bernard Marks, later a school principal in San Francisco; Isidore Meyerwitz, who drowned while trying to save his Indian wife in Honey Lake; Joseph Brandenberg, who later became a merchant; Adolph Heilbron, who became a meat packer. The records of Mariposa County, 1858-1863, list only five Jews as owning mining claims.

Abraham Humphreys Belasco, another gold-rusher who had been a circus performer in England, was the father of David Belasco, later the famous actor, playwright and stage producer, who was born in San Francisco in 1854 where he began his career. Isaac Cardozo, a member of the California State Assembly, 1852-1853, was an uncle of United States Supreme Court Justice Benjamin N. Cardozo. He had also served in the Territorial

Legislature in 1850. Leopold and Jesse Seligman were in San Francisco, 1850-1857, before joining brothers Joseph (see Missouri) and William in establishing a banking firm in New York. Jesse had conducted a store at Watertown, New York, at the time of Lt. Ulysses S. Grant was stationed at nearby Sackett's Harbor, and the two men became friends. Their friendship grew when Grant was ordered to duty in California and found Seligman in business there. Jesse and Leopold Seligman were both members of the San Francisco Committee of Vigilantes. The Lazards and the Wormsers were other prominent Jewish banking families who got their start in the pioneer era of California. Philip Solomons owned shops that plied up and down the Pacific Coast. Benjamin Davidson (see Nevada) was the representative of the Rothschilds of California and bought gold for their account.

The first estimate of the Jewish population of San Francisco was made in 1860 by one Daniel Levy who said there were about 3,000 Jews in the city. Another estimate gave the figure between 2,500 and 3,000 between 1861 and 1865. The San Francisco city directory for the year 1861 stated Jews numbered between 5,000 and 8,000 out of a total of 80,000 people. L. J. Benjamin, the European traveler who visited California in the 1860s, reported that 10,000 Jews lived there, most of them in and around San Francisco.

Isaac Friedlander, one of America's most audacious commodity speculators, was a German-Jewish immigrant who grew up in Charleston, South Carolina, and came to San Francisco during the gold rush of 1849. A huge 300-pound giant, he became a familiar sight around the docks of San Francisco in the 1850s. Making his first fortune by controlling the flour market in 1852, he lost that in 1858. By exporting wheat to Britain and Australia in the 1860s through the control of incoming ships, Friedlander became the king of wheat by the 1870s and the enemy of the Patrons of Husbandry (the Grange). In 1877, he went into bankruptcy and never recovered.

W. Eugene Hollon quoted one San Francisco resident in *Frontier Violence* who arrived in 1861 as saying: "It became a matter of astonishment to all who see the large number of mercantile houses conducted by Israelites, being much greater in proportion to the commerce, than in any other city in America.

Every line of business is engaged in by them, with credit to themselves and honor to the Community." Professor Robert Levinson's study of every newspaper published in the mid-19th century California turned up very little evidence of violence involving Jews, confirming contemporary reports.

Almost as soon as they arrived, the Jewish pioneers organized religious services in San Francisco, undoubtedly the first in California. All accounts of these first services agree that they were held for the High Holy Days in 1849. The California Centennial Commission and the Society of California Pioneers recognize, in a plaque erected on the Trans-America Building, as the site of the first services a second floor room in a store which stood at the corner of Montgomery and Washington Streets, with an attendance of 40. Another account says that the services were held in a tent store of Lewis Franklin at Jackson and Kearny Streets, with a bare number present. Yet another account holds that there were actually two services, both on Yom Kippur, one in Franklin's Tent and the other on the site marked by the plaque.

The first Torah is said to have reached San Francisco in 1850, having been brought there by a Mr. Davidson for the use of the Congregation, as reported in the *American Israelite* of September 22, 1854. A second Torah was acquired in 1851, a gift from Sir Moses Montefiore to Congregation Emanu-El, which was delivered by Ben Davidson.

The first service or services did not immediately lead to the establishment of a congregation. There was no mention of the names Sherith Israel or Emanu-El, the first two congregations to be mentioned in reports of the 1849 and 1850 services. A meeting on July 21, 1850 to plan that year's High Holy Day services recommended the leasing of Masonic Hall and elected Leon Dyer chairman, Jacob J. Joseph of Charleston, South Carolina, vice-chairman, and Jacob Rosenbaum, of Philadelphia, secretary. At the Rosh Hashanah services the worshippers quarreled over the use of the German and Polish rituals and one group withdrew and held its own services.

The group that remained called itself the Kearny Street Hebrew Congregation from the location of the Masonic Hall. Lewis Franklin served as the preacher at this group's Yom Kippur service. At another meeting held on March 16, 1851. In a boarding house on Clay Street, plans were made to form a congregation and erect a synagogue. A committee was named to collect funds from Jews in Sacramento, Marysville, and

Stockton, and another committee was appointed to arrange for a matzoh-baking. There were 182 contributors who gave $4,000. A meeting on April 6, 1851 called to create a congregation and elect officers broke up in anger over the rivalries between Polish, Sephardic, and German Jews and ended in the formation of the two congregations. Thus the date of the meeting may be considered the founding date for both Emanu-El and Sherith Israel. The latter announced its formation in a press notice on April 10, and on the same day, Emanu-El's charter was notarized. Sherith Israel was known as the Polish Congregation and Emanu-El as the German one.

Shortly after the first services in 1849 a meeting was convened to form a permanent social welfare organization. Out of this gathering came the purchase of ground for the first Jewish cemetery, Beth Haim. located where the present Vallejo and Gough Streets intersect. Henry Johnson, a veteran of the Mexican War, was the first to be buried there. It is possible that Johnson was the son of Phineas Israel Johnson, pioneer Jewish settler in Indiana and Cincinnati. The two rival groups that created separate synagogues also formed separate philanthropic societies. The Hebrew Benevolent Society, later known as the First Hebrew Benevolent Society, was organized in January, 1850 by the Polish group. The second society, the Eureka Benevolent Society was founded October 2, 1850 under the leadership of August Helberg. He and Abraham Haas were among a group of San Francisco Jews who went out to the San Francisco harbor in the early months of the Gold Rush to meet Jews on incoming ships who had been impoverished by the cost of the journey. The cemetery was used by both congregations until 1860. In that year, Emanu-El and the Eureka Benevolent Society purchased a block in the Mission Dolores area, as did Sherith Israel. The former was named Home of Peace Cemetery and was used until 1889 when the congregation acquired a cemetery at Colma, adjoining Sherith Israel's burying ground there.

When Congregations Emanu-El and Sherith Israel got around to opening their first synagogues, they built only a few blocks apart. Sherith Israel dedicated its first synagogue on September 8, 1854 on Stockton Street. Emanu-El followed six days later with a building on Broadway near Powell Street's

commercial district. Rabbi Julius Eckman, Emanu-El's first rabbi, served there from 1854 to 1855. He officiated at the consecration of both synagogues. He later became rabbi of Sherith Israel. Michael Goldwater, "Big Mike," who founded a department store in Arizona and was the grandfather of Senator Barry Goldwater, served seven terms as president of Sherith Israel. In the absence of a synagogue in Arizona, he timed his buying trips to San Francisco to coincide with the Holy Days.

Although some Jews came to San Francisco for the holidays in the 1850s and 1860s from the mining camps, most of their Jewish businessmen established burial societies and cemeteries and organized congregations in their towns. In Jackson there is a tradition that the first school was built from bricks the builder salvaged when the synagogue was razed. There were also congregations in Grass Valley, San Andreas, Sonora, Mariposa, Coloma, Nevada City, Shasta, and Folsom. In most of the mining camp towns, the Jewish businessmen often built the first brick buildings, and when frequent fires raced through tents and shacks of the jerrybuilt camps, the Jews often escaped ruin. Jacob B. Levison, who was president of Fireman's Fund Insurance Co. and a founder of the San Francisco Symphony and Opera Association, was raised in Placerville, where his family lived a normal life amidst crime, vice, and lawlessness. Aaron Fleishhacker, known as "honest Fleishhacker," who owned general stores in Grass Valley and Sacramento, was the father of Herbert and Mortimer Fleishhacker, who moved on to ownership of timber lands, harnessing of the Truckee River for hydro-power dams, extensive interests in paper, steel mills, banking, and real estate. Aaron Zellerbach, who failed as a banker in Moore's Flat, opened a stationery store in San Francisco. His sons, Jacob and Isidore, built this into the giant Crown-Zellerbach Paper Corp., second largest in the world.

There were at least 1,000 Jews in Mining Camp Towns during the Gold Rush, between 1848 and 1888, but almost every year there was a different 1,000. A few stayed on and continued to do business in the mining towns but most who failed to strike it rich either in the mines or in business moved elsewhere. When the ore in the mines began to be worked out by the end of the 1870s, the miners left and the towns they had established languished, and in some cases became ghost towns. The Jewish

cemeteries remained untended and were soon forgotten A century later, Professor Robert Levinson wrote his Ph.D. dissertation on the Jewish cemeteries in the gold mining country, in cooperation with the newly formed Commission for Preservation of Pioneer Jewish Cemeteries. He studied the surviving tombstones and worked with the commission in acquiring legal title to six of the old burial grounds which are gradually being restored.

San Francisco's swift growth after the first years of the Gold Rush made the city an open community where resourcefulness, talent, and integrity found no doors blocking the way to the top in all fields of endeavor. Many of the leading Jewish families of the 1940s-1970s trace their origins to Jews who arrived during or immediately after the Gold Rush. Few San Francisco families except those of Spanish ancestry can claim earlier residence when the Jews. Forty-six of the charter members of the San Francisco Vigilantes Committee were said to be Jews. Adolph Sutro, who arrived in San Francisco in 1850, designed the famous Sutro Tunnel that drained water and poisonous gases from the rich silver mines of the Comstock Lode in Nevada. He had learned engineering by self-study and became wealthy when the tunnel paid off. Investing in real estate, he made many spectacular deals. He was elected mayor of the city in 1895.

When the Civil War broke out, Rabbi Elkan Cohn of Congregation Emanu-El had a leading role in helping to thwart efforts to bring California into the Confederacy. When the Reverend T. S. King, pastor of the First Unitarian Church, began a campaign to keep California in the Union, Rabbi Cohn publicly came to his aid. In *The American Jew as Patriot, Soldier and Citizen*, Simon Wolf lists 28 California Jews in regiments during the Civil War. One of these was Solomon Davidson of the lst Cavalry who saw service in Arizona, Texas and New Mexico.

Raphael Peixotto, son of the eminent Jewish physician and editor, Dr. Daniel L. M. Peixotto, diplomat and editor settled in San Francisco in 1863 and became a leading merchant and philanthropist. The city's famous Columbia Park Boys Club, one of the pioneer agencies of its kind, was founded by his son, Sidney.

During the 1860s Adah Isaacs Menken was the rage in San Francisco. It is said that miners tossed thousands of dollars worth of gold dust on to the stage after a performance. Born Adah Bertha Theodore on June 15, 1835 in New Orleans, she showed unusual aptitude at an early age. She knew Latin, Heb-

rew and French, in addition to English, and in later years acquired a fluent knowledge of German. In 1856 she met Alexander Isaacs Menken, scion of a wealthy Cincinnati family and eloped with him. Her husband's connections made it possible for her to join an exclusive New Orleans amateur dramatic group and the following year she made her professional debut.

Adah had a strong love for the Jewish people and for Judaism and she expressed her feelings in poetry. There were those who said she had been born a Christian, the daughter of a Creole mother and an Irish father and that she embraced Judaism when she married Menken. She herself disposed of these rumors in a letter to the *New York Illustrated News* in the 1860s. She stated that she was born a Jewess "and have adhered to it through all my erratic career. Through that pure and simple religion I have found greatest comfort and blessing." During her tour of California she gave a benefit performance for Congregation B'nai Israel in Sacramento.

One of the most colorful figures of mid-19th century San Francisco was "Emperor" Joshua A. Norton, an Australian Jew who arrived in the city in 1849. He gained wealth in speculating in commodities and was a member of the vigilantes. He lost his fortune in an attempt to corner the rice market. After going into seclusion for a while, he reappeared with a notice to the press that he had crowned himself "emperor of the United States, protector of Mexico and potentate of the Jews." The whole city humored the fallen commodities king and he became a pampered ward of all elements in the city, including the Jews, during the late 1860s and '70s.

In 1869, 20 years after the first Jewish services in California, a group of San Francisco Jews petitioned the regents of the University of California to provide instruction in Hebrew. Earlier the Jews of the city had sent aid to the Jews of Palestine, marking the beginning of California's noted achievements in Jewish philanthropy.

By 1880, when the Gold Rush officially came to an end, the Jewish population of California was estimated to be 18,500. By then stable Jewish communities had also developed in Sacramento and Stockton, where Jews were an important factor in making those cities major supply centers.

A handful of Jews gathered in Sacramento for High Holy

Day services in the jewelry store and residence of Moses Hyman at 56 Front Street. Hyman, a veteran of the Mexican War and Louis Shaul, founded the Hebrew Benevolent Society in 1850 and in the same year acquired ground for a cemetery. The cemetery is said to have been bought in part with money Hyman had earned from his services as a mohel. In the 1850s he advertised regularly in the local Jewish weekly in San Francisco to advise "his numerous friends in the mining regions and elsewhere that he is ready to initiate children into the Covenant of Abraham." A second benevolent society was organized in 1852, the same year in which Congregation B'nai Israel, which claims to be the oldest on the Pacific Coast, consecrated its first synagogue on 7th Street between 1st and Capitol Avenue. The synagogue stood on land originally given to the Methodist Episcopal Church in 1849 by General John Sutter, the city's founder. In 1861 when fire destroyed the Beth Israel synagogue, the congregation worshipped in the State Capitol building. A second congregation, Chosen of Peace, was formed in the early 1860s.

Stockton, which became the business depot for the gold mines, held its first Jewish services for Rosh Hashanah in 1851. That same year a cemetery was acquired. A congregation was founded in 1855 and a synagogue dedicated in the same year. The father of Dr. William Friedman of Stockton was a storekeeper and Wells Fargo agent for years in the mining town of San Andreas. He also rode shotgun on wagon trains. The first Jews came to San Jose in the 1850s, opening stores there on the rumor that the State Legislature would meet there permanently. The first two Jewish merchants in San Jose were Gershom Jacobs and Jacob Rich who was one of the founders of Congregation Bickur Cholim in 1861, the year the first synagogue was erected. Rich later was an investor in railroads and trolley lines.

San Diego's first Jewish settler was Louis Rose, who arrived May 30, 1850. Naturalized in New Orleans, he settled in Texas in 1847. Two years later he joined a party of civilians heading for California who were allowed to join a military detachment building a new route from San Antonio to El Paso. He left this party en route and joined another bound for California. Arriving in San Diego almost penniless, Rose began as a day laborer but quickly became a land-owner and an important public figure. In 1856 he bought ranch land in Las Yeguas Canyon, now known as Rose Canyon. On Point Loma Peninsula, he established the town of Roseville which he hoped would

displace San Diego. He built his home there and urged his workers to buy homesites there. At one time, Rose owned some 4,000 acres in San Diego.

In 1853 Rose became one of the trustees of San Diego, the governing body of the city. Before that he had been a member of the militia organized to protect the town from Indians. In 1856 Rose and 21 others founded the Lyceum and Debating Club and he was one of the founders of the first synagogue, Adath Jeshurun which was organized in 1861. It is now known as Beth Israel.

Marcus Schiller, who came to San Diego in 1856 after owning a clothing store in San Francisco for three years, went into business with another pioneer of San Diego, Moses Mannasse, and later with Joseph Mannasse in a store in what is now called Old Town. They engaged in a diversified business of land investments, shipping of lumber, drygoods, finance, and coal mining. Schiller served on the city Board of Trustees from 1857 to 1867 and was elected city treasurer in 1869. He brought the Jewish residents of San Diego together in 1861 to organize Congregation Adath Yeshurun. From 1888 to 1904 he was president of Beth Israel. Another early arrival in San Francisco was Lewis Franklin. Franklin came to San Diego in 185l. An attorney, he served as a San Diego judge, coroner, and grand jury foreman. With his brother Maurice, Franklin remodeled an old hotel into the city's finest tavern, the Franklin House. Isador Louis, another self-made man who rose from cobbler to capitalist, according to historian Henry Schwartz, built the city's Louis Opera House and the Louis Bank of Commerce Building. The latter was a city landmark from the day it was completed in 1888 until it was destroyed by fire in 1904. Other Jews who settled in San Diego before 1860 were Jacob Marks, Charles Fletcher, and Solomon Goldman.

The first Jew turned up in Los Angeles some years before the first Jews arrived in San Francisco. He was Jacob Frankfort, a tailor, who reached Los Angeles in 1841 as a member of the Rowland-Workman party, the first American settlers in that city. The city's first census found 1,600 inhabitants, including eight Jews.

Among the early settlers were three members of the Newmark family who were destined to play important roles in the history of Los Angeles Jewry. Joseph Newmark who arrived in 1854 was preceded by his two nephews, Joseph P. and Harris,

who settled in Los Angeles in 1851 and 1853, respectively. Joseph, a learned Jew and a trained shochet, had been one of the founders of New York's B'nai Jeshurun Congregation in 1825 and was the third president of the Hebrew Mutual Benefit Society, organized in New York in 1820. He had also helped form New York's Shaaray Tefila Congregation in 1846.

Jewish worship services in Los Angeles were probably held as early as 1851 in private homes on an informal basis. The services, however, became more organized with the arrival of Joseph Newmark who served as the community's religious leader until the arrival of the city's first rabbi, Abraham Wolf Edelman. Newmark was largely responsible for the organization of the first congregation, B'nai B'rith, established in 1862 and now known as the Wilshire Boulevard Temple. The city's first Jewish organization and charitable group was the Hebrew Benevolent Society, formed in 1854. A year later it acquired the first cemetery not far from Chavez Ravine. It was this society that sponsored religious services until the congregation was formed 8 years later.

Newmark's four daughters married men who were prominent in the city's affairs: Matilda to Maurice Kremer, a prominent merchant and Democratic politician who was county treasurer, a member of the Board of Supervisors and the Board of Education and clerk of the City Council; Sarah to Harris Newmark, one of the founders of the Hebrew Benevolent Society and of many civic groups, and author of *Sixty Years in Southern California*, a primary source for local Jewish and general community history; Caroline to Solomon Lazard, a merchant, who was a founder of the city's first social club, a charter member of a library association established in 1859, and the first president of the Chamber of Commerce; and Harriet to Eugene Meyer who took over Lazard's business in 1873 and created the well-known City of Paris store. The Meyers were the parents of Eugene Meyer late head of the Federal Reserve Board and publisher of the *Washington Post*.

The community grew very slowly in its first 15 years, but the handful of Jews produced an unusually large number of men prominent in the city's affairs. Jacob Elias was a member of the vigilantes. Morris L. Goodman, a founder of the city's first Odd Fellows Lodge, was elected to the very first City Council in 1850. Arnold Jacobs served on the City Council in 1853 and Solomon Lazard in 1854. The latter was a member of the

city's first military company organized to preserve law and order in the early wild days. Myer J. Newmark, son of Joseph Newmark, was secretary of the Los Angeles County Democratic convention in 1860 and two years later was elected city attorney by a margin of two votes. Between 1850 and 1880 there was hardly a year when at least one Jew did not sit on the City Council.

By 1876, when the Jewish population was 600 out of a total of 10,000, the framework of the Jewish community had taken shape. Congregation Beth El, which had been founded some time between 1854 and 1862, went out of existence and was replaced by Congregation B'nai B'rith. The Hebrew Benevolent Society was joined by the Ladies Hebrew Benevolent Society in 1870 and by the first B'nai B'rith Lodge in 1874. Practically all of the Jews were in some type of business, with virtually no professionals such as doctors or lawyers. One exception was Myer Newmark, who was admitted to the bar in 1859, probably the first Jewish lawyer in the city. In the 1870s he was involved in the purchase of the San Pasqual and Santa Anita ranches and in the Chamber of Commerce's planned effort to persuade midwesterners to emigrate to Southern California. Isaias W. Hellman, who settled in Los Angeles in the late 1850s with his brother Herman, joined his cousins Samuel and Isaiah in the clothing business. In 1865 Isaias Hellman opened a bank and before he moved to San Francisco in 1890 he had become one of the two most influential citizens in Los Angeles. One of the founders of the University of Southern California, Isaias Hellman was president of Congregation B'nai B'rith when it dedicated its first synagogue in 1873.

In 1873 the *Los Angeles Daily News* summed up the city's attitude towards its Jewish citizens by saying "we commend them for their commercial integrity and their studied isolation from prevalent vices of gambling and inebriation. We commend them for their general business and personal probity. They are among our best citizens and the city suffers nothing in their hands."

In 1897, Lionel Edwards founded the *Emanu-El*, the first Jewish paper in Southern California. The name was changed to the *B'nai B'rith Messenger* a year later in honor of Congregation B'nai B'rith. The *Sud Californische Post*, founded in 1874 by Conrad Jacoby, was the only general newspaper in Los Angeles launched by a Jew. With mergers, the paper continued until 1920

when the German-speaking population dwindled. Another early leader of the German community was Emil Harris, an organizer of the Los Angeles Turnverein and the fire department in 1870. He later joined the police force and in 1878 was named chief of police.

With the opening of the transcontinental railroad service linking the east with the west, the Chamber of Commerce undertook a concerted effort to promote emigration to Los Angeles. As a result, the population of 11,000 in 1880 multiplied fivefold in the next few years during a frenzied land boom. With the arrival of many midwesterners, mostly Protestants, the integrated social structure of the city split into separate social groups. For the next two or three generations, Los Angeles acquired a predominantly WASP character. Jews began to be barred from important social groups, excluded from prominent civic posts and clubs, largely ignored in political affairs, and later discriminated against in employment.

It was during this period that the Jewish community began forming its own network of Jewish social, philanthropic, cultural, and religious organizations. In 1912, when the Federation of Jewish Charities was organized as the predecessor of the present Jewish Federation-Council of Greater Los Angeles, it raised funds for a handful of local institutions. In 1975, the Federation-Council had over 504 local agencies affiliated with it.

Until 1900, when Los Angeles' population passed the 100,000 mark, the Jewish population was barely 2,000. In the year the Federation of Charities came into being the Jewish population had quadrupled to 10,000. Some 2,000 Jews from Eastern Europe were aided to settle in and around Los Angeles at the turn of the century by the Industrial Removal Office. Thousands of Jews from New York, Philadelphia, Baltimore, and Chicago who contracted tuberculosis in the sweatshops of the clothing industry and were advised to move to a warmer climate began pouring into Los Angeles after 1900. Refugees from the San Francisco earthquake of 1906 stimulated further growth of this Jewish community.

Jacob B. Levison, insurance magnate and president of the Firemen's Fund Insurance Co., was credited with a major contribution to the rebuilding of San Francisco after the 1906 fire and earthquake. The disaster brought Levison's company face to face with losses aggregating more than $11 million against resources of $8 million. While other insurance firms went bankrupt and some renounced their obligations, Levison brought

about a reorganization of his firm and kept it solvent. He risked his own fortune in this step, but he made it possible for the company to meet all the claims facing it, so that policyholders received a stream of money that started the rebuilding of the stricken city.

At the time of the earthquake, Rabbi Jacob Voorsanger of Congregation Emanu-El was chairman of the first citizens' relief committee. He was also a founder and one of the vice presidents of the Red Cross in California. Others on the relief committee included Alfred Esberg and Judge Marcus C. Sloss. When the disaster hit the city's business district, the janitor of the San Francisco Stock Exchange saved the exchange's records and carried them to the home of Isaac Strassburger, one of the founders of the Exchange in 1882. It was at Strassburger's home that the members of the exchange met to plan a reorganization.

The arrival of the TB sufferers in Los Angeles required the establishment of a Jewish hospital as early as 1902. The president of the Hebrew Benevolent Society asked Kaspare Cohn, then the city's leading Jewish philanthropist, to provide a building. Cohn, who had come to the city in 1859, bought a building on Carolla Avenue which became the Kaspare Cohn Hospital. The name was changed to Cedars of Lebanon Hospital in 1920. In 1908, B'nai B'rith founded the Southern California Jewish Orphan Asylum, now the Vista del Mar Child Care Agency. During this same period, the Jewish community created the Jewish Home for the Aged, the Jewish Consumptive Relief Association, now the City of Hope, the YMHA, and new synagogues and Jewish educational and cultural institutions. The East European Jews founded the city's first Orthodox synagogue - Beth Israel - in 1892 and in 1906, Congregation Sinai was established as the first Conservative synagogue. The first Sephardic Jews from Rhodes, Greece, and Turkey began arriving in Los Angeles between 1908 and 1910.

When the first wave of East European Jews reached California, unsuccessful efforts were made to create Jewish farm colonies at Aurora, Orangevale, and Porterville in the late 1880s. Jewish farmers were not uncommon in California. Jewish papers in the east reported in the 1860s that Louis Tichnor had a large vineyard at Sonoma, that Joseph Mannasse was engaged in farming and stockraising around San Diego, and that there were Jewish cattlemen in the San Joaquin and San Jose Valleys. In 1891, David Lubin (see SACRAMENTO), a pioneer in agricultural cooperatives, convened a meeting to organize an International

Society for Colonizing Russian Jews in Southern California and Lower California in Mexico.

The first organized Jewish rural community in California was established around Petaluma in 1907-1908 when Sam Melnick became the first Jewish poultry farmer in the state. When his initial success became known in the Jewish immigrant circles of San Francisco and Los Angeles, a small trickle of Jewish emigration to Petaluma began. At one time there were nearly 400 Jewish farm families in that area. Between the depression years when some Jews went into farming in California and the 1950s, a growing number of Jews established themselves throughout the southern part of the state as fruit and vegetable growers, packers, canners, and shippers. There were also Jewish ranchers, dairy farmers, sheep raisers, nursery owners, and grape-growers. Egg City in Moorpark, Ventura, founded by Julius Goldman, is said to be the world's largest producer of eggs. In the Imperial Valley where Daniel Dannenberg raised lettuce, cabbage, carrots, onions, and garlic on 3,000 acres, he pioneered in model sanitary housing for farm workers. Dr. Ben Yellen who settled at Brawley in 1942 in the heart of a rich farming region, became the champion of the small farmers and the Chicano migrant farm workers. In the 1930s German refugees were settled on one-acre poultry farms in the San Fernando and San Gabriel Valleys. At one time there were over 200 refugee farmers out of the 12,000 German Jewish refugees who came to the West Coast. After World War II, some Jewish families settled on farms around Fontana and in the San Fernando Valley where residential developments later grew up. Lionel Steiner, who grows table grapes in the Coachella Valley and was the first grape-grower to sign a contract with the United Farm Workers Union, was named chairman of the California State Agriculture Board in 1975.

The founding fathers of the movie industry, for nearly two generations a major economic force in the Los Angeles area, were almost all Jews, many of them East European immigrants. The area around the Los Angeles section known as Hollywood was the first claimed for the movies in 1908 when William Selig went to Los Angeles to complete a film he had begun in his Chicago studio. His picture *The Count of Monte Cristo*, was the first full-length commercial picture produced in California. The early movie producers who struck it rich in California included furriers, glove salesmen, cloth spongers, and junk dealers.

Adolph Zukor, Jesse Lasky, Carl Laemmle, William Fox, Lewis Selznick, Samuel Goldwyn, the Warner Brothers, the Cohn Brothers, and Louis B. Mayer who discovered the sleepy suburb of Hollywood where sunshine was plentiful and land was cheap, built celluloid empires that conquered the world of entertainment. Carl Laemmle introduced the star system. Warner Bros. produced the first all-sound picture, *The Jazz Singer*, starring Al Jolson.

Today most of the California film studios are controlled by conglomerates, but Jews are still heavily represented in the ranks of film writers, producers, directors, agents, technicians and musicians, and a growing number of young actors and actresses who are unashamedly Jewish. Although few of the early Los Angeles Jewish community, many of them made large gifts to the Jewish Federation. In 1945, all of the studio heads convened a meeting of film personnel and agreed to institute a payroll deduction system for gifts to the Federation. In the late 1940s and early 1950s, the amusement industry division of the Los Angeles Jewish Federation-Council contributed about one-third of the $2 million raised by the Federations's annual campaign. In the 1960s and 1970s, however, when the Federation was raising close to $50 million a year for local, national, and overseas Jewish causes, contributions from the amusement industry were far less significant in size. Jews engaged in finance, electronics, building construction, real estate, and the professions accounted for the bulk of the largest gifts to the Federation in the 1970s. The vast building boom in Southern California during the 1950s and 1960s, provided a living for a large part of the Jewish population. The large and growing California sportswear and casual wearing apparel industry which was started at the end of the 19th century by Jewish manufacturers such as Morris Cohn, Lemuel Goldwater, and Henry W. Louis, was almost as heavily Jewish-controlled in the 1970s as the movie industry was in the 1920s and 1930s. Frederick Cole, who founded the well-known knit swimming suit firm, is a son of Morris Cohn of Cohn-Goldwater, who established the first California factory making knitted undergarments for women.

The immense growth of the Jewish population, matching that of the state as a whole in the 30-year period between the end of World War II and 1975 is the dominating factor in the modern history of California Jewry. By 1920, Los Angeles had 40,000 Jews out of a total population of 576,000. A decade later, when the population of Los Angeles went over the million

mark, the number of Jews climbed to 70,000. This was more than the 63,652 Jews reported in the whole state in 1917. Boyle Heights, the first major Jewish neighborhood in Los Angeles, attracted lower middle-class Jews because its higher elevation offered a therapeutic climate with less fog and moisture in the area where real estate was still cheap. Most Jews moved away from Boyle Heights in the 1940s and 1950s. The area is now a Chicano neighborhood. The closing of the old Jewish Home for the Aged in Boyle Heights in 1973 and its removal to a suburban site in the San Fernando Valley, where a branch home had been operating for a number of years, marked the end of an era during which Boyle Heights was a bustling dynamic Jewish community.

The Fairfax Avenue area was the next major Jewish neighborhood, a midway point between the ghetto of Boyle Heights and the affluence of Beverly Hills and the middle-class suburbs. In the 1970s the Fairfax area was still crowded with little schuls, Talmud Torahs, Jewish-style restaurants, open markets that attract Jews who have long since left Fairfax but return for bargains and Jewish delicacies. Fairfax became a Jewish neighborhood because of two groups: those who moved from Boyle Heights and other downtown sections, and the first Jewish newcomers from the east and middlewest in the 1930s. In 1935 Fairfax had only three synagogues, but by 1947 it had more than a dozen, as well as Hebrew schools, social and fund-raising organizations, mikvehs, and shops and stores that catered to East European Jewish tastes in food and culture. Although Fairfax never contained the bulk of the city's Jewish population, it visibly expressed Jewish ethnicity in California for nearly 40 years.

During World War II, tens of thousands of Jewish servicemen were shipped west either to training camps in California or to embarkation ports. After demobilization, they returned to California in large numbers, this time with wives and children, and often with parents. They rapidly filled the new housing developments in the mushrooming Los Angeles suburbs and began to establish synagogues, Jewish schools, and other communal agencies. The San Fernando Valley, then virtually undeveloped, quickly became the most populous suburban area. Selig Levy

had been the first Jewish settler in the San Fernando Valley in 1907, coming there for health reasons. In 1914, Alex Ratner quit New York for the same reason and settled down in the San Fernando Valley on five acres. Between 1946 and 1956, about 100 new synagogues were formed in Los Angeles and its suburbs with the aid of the Union of American Hebrew Congregations, United Synagogues of America, and the Union of Orthodox Jewish Congregations of America. Another hundred came into being since then. The synagogue lay bodies opened West Coast branch offices in Los Angeles and paved the way for the establishment of campuses of their related rabbinical seminaries.

In 1959, 45 percent of Los Angeles County Jewish households resided in the Fairfax, Hollywood, and Wilshire area. By 1964, this figure had dropped to 37 percent and declined further to 32 percent in 1968-1969 compared to 17 percent in 1959. The shift to the San Fernando Valley followed the pattern of the general population movement, with proportionately greater growth in the more remote fringe areas while the older suburbs like North Hollywood, Studio City, and Sherman Oaks aged and became the urban core of the Valley. Some 30 percent of Jewish households were located in Beverly Hills, Westwood, and Cheviot Hills in 1968-1969 compared with 22 percent in 1959.

Between 1949 and 1964 the Jewish population of metropolitan Los Angeles rose swiftly. It was 260,000 in 1948 and 400,000 in 1959. In 1967 the Jewish population was 527,000. The growth rate, however, had commenced to slow to a rate of about 7,000 per year. In the early 1980s the estimated Jewish population of greater Los Angeles was 500,000, the decline being attributed to fewer out-of-state arrivals, the shrinking Jewish birthrate, and the economic slowdown of the 1970s. The number of Jews in California rose to 698,995 in the late 1970s, second only to New York. Apart from New York and perhaps greater Tel Aviv, the Los Angeles area was the largest Jewish community outside the Iron Curtain countries. Yet, it is virtually the newest major Jewish community since some 70 percent of the Jews in Los Angeles County in the mid-70s had arrived only during the 25 years after World War II.

The Israelis in Los Angeles, who almost constitute a subculture, range in numbers from a high of 50,000, according to

one estimate, to a low of 10,000 (figures cited by the Israeli Consulate). The number of Iranian Jews who settled in Beverly Hills and west Los Angeles in 1978-1979 is said to be over 30,000. Some 50 percent of homes sold in the exclusive Trousdale Estate section were to Iranian Jews.

Until the 1930s, San Francisco was the state's largest Jewish community. By the 1940s, however, Los Angeles' Jewish population was 82,000 compared with 41,000 in San Francisco. Jewish population growth in the San Francisco Bay area was also a post-war phenomenon, but it never approached the size of the Los Angeles Jewish population boom. From 16,000 Jews in 1912 - almost half of the state's total Jewish population in that year - San Francisco's Jewish population increased to 41,000 in 1940, 62,000 in 1959, and 75,000 in the early 1980s.

During the 1970s through the 1984 elections, California elected the following men and women to the House of Representatives in Washington: Barbara Boxer, Sala Burton, Bobbi Fiedler, Anthony Beilenson, Howard Berman, Mel Levine, Henry Waxman, John Krebs, and Tom Lantos.

The first Jewish congressman from California, Julius Kahn, was a Republican from San Francisco, 1899-1924, except for a two-year interruption, 1903-1904. During World War I, he helped pilot the first draft law through Congress. His wife, Florence, succeeded him in 1925 as the first Jewish woman member of Congress. Stanley Mosk of Los Angeles, two-term state attorney-general, was the only Jew elected to statewide office, 1958 and 1962, other than Supreme Court Judges. Mosk is one of five Jews named to the State Supreme Court. The others were Henry A. Lyons, Solomon Heydenfeldt, Marcus C. Sloss, and Matthew O. Tobriner, who served as chief justice. Jewish Federal Court judges in the state were: Louis Goodman, Marcel C. Cerf, Harry Hollzer, Jacob Weinberger, Gerald S. Levin, Irving Hill, Leon Yankwich and Albert Wollenberg. Jews who have served as mayors were: Emil Steinman and Albert Elkus, Sacramento; Adolph Sutro and Ben Stedman, San Francisco; S. K. Herzog, San Rafael; Isidore Haas, Grass Valley; Berney Schwartz, Paso Robles; Al Jolson, Encino; Morris Straus, Casselton; Moses J. Marks, Buena Vista; Louis Sinsheimer, San Luis Obispo; and Albert Shafsky, Placerville.

Edgar Levey of San Francisco was speaker of the Lower House of the State Legislature. Diane Feinstein made a good, but losing run, as an independent candidate for mayor of San Fran-

cisco in 1971, and was then elected to that office in 1979. Herman Silver was president of the Los Angeles City Council. Meyer Lissner headed the Southern California Division of Hiram Johnson's successful gubernatorial campaign in 1910. David Edelman, son of Rabbi Abraham W. Edelman, was a chairman of the Democratic party in Los Angeles in 1910 at the same time that Albert M. Morton headed the Los Angeles County Democratic party. Lissner, who chaired the Republican State Committee in 1910, was a vigorous foe of Abe Reuf, the political boss of San Francisco, 1903-1907, who went to prison after his conviction on charges of extortion. Benjamin Scheinman served as chief justice of the Los Angeles Municipal Court. Jesse C. Colman, a member of the San Francisco Board of Supervisors for two decades, was its chairman for a number of years. Among the important leaders of the Democratic party between the 1950s and 1970s were Eugene Wyman and his wife, Rosalind, both members of the Democratic National Committee; and Paul Ziffren, also a member of the Democratic National Committee, who backed Adlai Stevenson, and managed Mrs. Helen Gahagan Douglas's losing senatorial campaign in 1950 against Richard M. Nixon. Miles Rubin, Stanley Sheinbaum, and Max Palevsky were other Democratic leaders. Palevsky, who made a fortune in the computer industry, financed anti-war and civil rights groups in the 1960s and supported Tom Bradley, Los Angeles' first black mayor.

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ALAMEDA

Robert W. Crown Memorial State Beach is named after the late Assemblyman Robert W. Crown, who served in the State Legislature, 1956-1969.

Temple Israel, 3183 McCartney Rd., at Harbor Bay Isle.

ALHAMBRA

Temple Torah of West San Gabriel Valley, 225 S. Atlantic Blvd.

ANAHEIM

American Jewish Committee, 601 S. Greenwich St., serves the Jewish communities in Orange County.

Hippolyte Cahan's home, 211 S. Claudia St., built in the 1890s, is one of the few historic homes remaining in this town. Cahan, a French Jew, operated a general merchandise store here from the early 1880s.

Benjamin Dreyfus, most important Jewish citizen in the history of Orange County, helped establish Anaheim as a farm colony in 1857 and became the outstanding vintner in Southern California in the 1870s and 1880s. He was a silent partner in the town's first store, the "Mother Colony." Dreyfus did much to popularize California wines. He served as mayor of Anaheim from 1881-1883.

K'hillat Yisrael Congregation, 720 S. Euclid, No. 4.

Temple Beth Emet, 1770 W. Cerritos Ave.

ANTIOCH

Mark Sylvester Levy Store Front, 701 2nd St., remnant of a general store opened in 1872.

Lobree Island, the western tip of Lobree Point on the San Joaquin River, is named for Isaac Lobree, a local merchant who came here in 1872.

ARCADIA

Los Angeles County Arboretum was once part of the 8,000 acre Santa Anita Ranch which was acquired by Harris Newmark and Kaspare Cohn of Los Angeles in 1872, and sold it three years later. While they owned it, it was a popular picnic site for Jewish young people from Los Angeles.

Temple Shaarei Tikvah, 550 S. 2nd Ave.

ARCATA

Abe Wouk Memorial Grove, in Grizzly Creek Redwoods State Park, was dedicated in 1967 by the famed novelist, Herman Wouk, in memory of his son who died at the age of five.

ARLETA

Temple Beth Solomon of the Deaf, 13580 Osborne St.

AZUSA

Von Karman Center of Aerojet General Corp., which develops and manufactures equipment based on achievements in space technology and other contemporary scientific areas, is named for the late Dr. Theodore von Karman, a Hungarian-born Jewish mathematician and scientist whose findings contributed enormously to space technology.

BAKERSFIELD

Cong. B'nai Jacob, 600 17th St.

Henry A. Jastro Park, two square blocks on the west side of the city, given to the city by Jastro, the one-time cattle king of the San Joaquin Valley. He was also president of the local gas and electric company, a hotel owner, and a power in the Democratic party. Jastro arrived in Bakersfield in the 1870s.

Jewish Community Council, 3009 Stanfield Pl.

Temple Beth El, 1906 Loma Linda Dr.

Weill House, in the Pioneer Village of the Kern County Museum, 3801 Chester Ave., built in 1882 by Alphonse Weill, a prominent Jewish merchant of French ancestry, was the first frame building in Bakersfield. In addition to most of the original furniture, there are also a few Hebrew books on display.

BARSTOW

Cong. Beth Israel, P.O. Box 1294, is a small congregation in the desert.

BELMONT

Peninsula Jewish Community Center, 2440 Carlmont Dr.

BERKELEY

Berkeley Free Minyan, held at Berkeley Hillel Foundation, 1726 Bancroft Way, at 10 a.m. Saturdays.

Chabad House of Lubavitcher Movement, 2430 Piedmont.

Cong. Beth Israel, 1630 Bancroft Way, founded in 1924, was taken over in the 1950s by a group of Orthodox Jewish scientists at the Lawrence Radiation Laboratory, University of California.

Dreidel Factory, 2445 Prince St.

Hillel Academy of East Bay, 1809 Bancroft Way.

Jewish American Hall of Fame at Magnes Museum, 2911 Russell St., has inscribed the names of Rebecca Gratz, Judah Magnes, Albert Einstein, Louis Brandeis, George Gershwin, Haym Salomon, Herbert H. Lehman, Gershom Seixas, Henrietta Szold, Golda Meir, Levi Strauss, Jonas Salk, and the Judah Touro Synagogue of Newport, R.I.

Judah L. Magnes Memorial Museum, 2911 Russell St., which also houses the Western Jewish History Center, is named for Dr. Judah L. Magnes, first native Californian to be ordained a rabbi, who later served both Reform and Conservative synagogues in New York, headed the New York Kehillah, helped found the *Jewish Day*, a Yiddish daily, was one of the organizers of the American Civil Liberties Union, and served as the first chancellor of the Hebrew University (1925-1935) and as president (1935-1948). Founded in 1962 by Seymour Fromer, the museum is housed in a four-story mansion.

● On the first floor, the Goldstein Library of Judaica, named for Rabbi Morris Goldstein, spiritual leader of San Francisco's Congregation Sherith Israel for nearly 40 years, contains some 7,000 books and periodicals in English, Hebrew, Yiddish, Spanish, and Ladino, dealing with Judaism and Jewish thought, ethics, history, and literature, as well as rare books and documents. Among the latter are materials rescued from European and Asiatic communities which no longer exist. There is also an Institute for Righteous Acts, dedicated to documenting and studying

the Christian rescuers of Jews during the Nazi era.

● The museum has a Holocaust Room, with memorabilia from the Hitler era; an Archeology Room; a Textile Room; and a Festival Room, with ceremonial and ritual objects. The museum's collections include the Harry and Anna Berger Collection of Jewish newspapers and periodicals published in 25 countries and in 10 languages between 1863 and 1963. In the Museum's sculpture garden there is a 7-foot sculpture "In Memorium," which contains three figures joined arm-in-arm, hovering over fragments of broken glass.

● The Western Jewish History Center, on the top floor of the museum preserves materials relating to Jews of the American West. The public and private papers of Dr. Magnes, and a vast array of materials about David Lubin, the Sacramento Jewish merchant (see Sacramento) who was a major figure in the development of California's cooperative agricultural projects. The Jacob H. Voorsanger Archives Room, named for the community leader in San Francisco and grandson of Rabbi Jacob Voorsanger of Congregation Emanu-El, includes documents, papers, memorabilia, and photos of Jews of early California settlements.

● Also in the Western Jewish History Center, are the archives of the Commission for the Preservation of Pioneer Jewish Cemeteries and Landmarks, a museum-affiliated group which restores Jewish cemeteries of the Gold Rush era. Dr. Robert Levinson, a professor of history at San Jose State University had turned over to the center records of interviews with descendants of Gold Rush settlers, and copies of courthouse records and photographs he assembled for his Ph.D. thesis on Jews in the California Gold Rush. As part of its cemetery preservation project, the center has acquired ownership of six old Jewish cemeteries in Grass Valley, Jackson, Mokelumne Hill, Nevada City, Placerville, and Sonora. Since 1970, the Magnes Museum has been issuing a series of commemorative medals forming a medallic American Jewish Hall of Fame. The museum's main building is known as Samuel M. Shapero Hall, named for an Oakland communal leader. There is also the Friedlander Auditorium, dedicated in memory of Eugen and Hedwig F. Friedlander.

Temple Beth El, Arch and Vine Sts.

University of California

● Albert Bender Collection of 1,000 volumes are examples of fine printing and binding. The collection also has early Judaica donated by Dr. and Mrs. Joseph Goldyne, and the Rabbi Irving Reichert Collection, named for the former rabbi of San Francisco's Congregation Emanu-El are in the Bancroft Library.

● Bancroft Library began with the purchase of the library of a Columbia University scholar with a gift of $2,000 from Michael Reese, who prospered in real estate, shipping, and banking in the 1860s and 1870s. Reese's bequest of $50,000 to the university became its first endowment as well as a source of income for the library which was first named the Reese Library. In 1886, a tablet was placed on the Bacon Art and Library Building commemorating Reese's gift. Part of Reese's money was used by his sisters to establish the Michael Reese Hospital in Chicago. An extremely rare collection of 16th century Hebrew texts was a gift to the Bancroft Library by Dr. and Mrs. Joseph Goldyne.

● Edward Hellman Heller Reading Room, Bancroft Library, is named for a former regent of the university whose family provided the funds for a major remodeling of the library in 1972. The Heller Lounge in the University's Student Union is also named for him.

● Stern Hall, a women's dormitory on the campus, is named for Mrs. Sigmund Stern, whose portrait hangs in the library.

● Peixotto Hall and Ehrman Hall are dormitories named for prominent Jews.

● Haas Clubhouse, Strawberry Canyon Recreation Area, was donated to the university by Mrs. Walter Haas and the estate of Mrs. Sigmund Stern.

● B'nai B'rith Hillel Foundation, 2736 Bancroft Way. Lehrhaus Judaica is a school for Jewish studies whose students are members of the Jewish community and the university.

● Zellerbach Hall, the university's theatre complex near the Student Union, is named for Mr. and Mrs. Isadore Zellerbach, California pioneers, whose son, Harold, head of Crown

Zellerbach Paper Co., gave the university $1 million to help pay for the building.

- Boalt Hall, home of the Law School, has a quotation by Supreme Court Justice Benjamin N. Cardozo on the facade.
- Deutsch Hall is named for the late Monroe E. Deutsch, professor of philosophy and one-time university provost.
- Stars of David are part of the iron work design on the railings of a bridge over a creek near the university's west entrance.

BEVERLY HILLS

Cong. Beth Jacob, 9030 Olympic Blvd.

Samuel Goldwyn Theatre in the headquarters of the Academy of Motion Picture Arts and Sciences, 8949 Wilshire Blvd., is named for the famed film pioneer whose last name is the "G" in MGM Pictures.

Hillel Academy, 9120 Olympic Blvd.

Lasky Dr., is named for Jesse Lasky, the late movie tycoon.

Pioneer Women/Na'amat, 1494 S. Robertson Blvd.

Temple Manuel, 8844 Burton Way.

Temple Tanya, 133 S. Almount Dr.

Young Israel of Beverly Hills, 8701 W. Pico Blvd.

BIEBER

Nathan Bieberman, this Lassen County town's first merchant and journalist, founded the town in 1877. Nearby is the Clara Bieber Memorial Park.

BIG OAK FLAT

Michael Gilbert's store building, built in the late 1850s now forms the right portion of the Big Oak Flat IOOF Lodge Hall.

BIG PINE

Schulman Grove in Sequoia National Park is named for the

late Dr. Edmund Schulman, a scientist from the University of Arizona's Tree-ring Laboratory, who discovered in 1957 that the stunted and twisted bristle-cone pines are the oldest living things, ante-dating by more than 1,000 years the towering redwood known as "General Sherman."

BRANDEIS

Brandeis-Bardin Camp Institute, 1101 Peppertree Lane, located on a 3,000 acre site 35 miles northwest of Los Angeles in the foothills of the Santa Susana Mountains, is a laboratory of living Judaism for nearly 40 years. It has been helping Jewish college youth and adults regain a sense of meaningful and participatory Judaism. Founded by Dr. Shlomo Bardin, who also established the Haifa Technical High School and the Haifa Nautical School, the institute had its beginnings in 1940 in New England as an outgrowth of a suggestion by Justice Louis D. Brandeis for whom it is named. Each summer, a maximum of 75 college men and women come to the institute for four-week sessions of workshops, seminars, and physical labor in a totally Jewish atmosphere.

The institute also sponsors weekend retreats for adults and a summer camp for children, who are known as "Alonim" (oaks). In 1974, the Institute opened Brandeis Academy, the first Jewish-oriented four-year college preparatory residential high school. The prep school, which is the forerunner of a Jewish junior college and university, is open to Jews and non-Jews, but all have to study Hebrew to bring themselves up to the level of understanding the Psalms. Actor James Arness, TV's Marshal Dillon, gave the Institute a $2 million land gift when he deeded to it his scenic 950 acre ranch, which adjoined the Institute's site. The Institute's name was changed from Brandeis Institute to Brandeis-Bardin Institute in 1977 to memorialize founder Shlomo Bardin, who died in 1976.

BURBANK

Burbank Public Library has the Warner Bros., film producer's library of 20,000 books and photographs, costumes,

furnishings, and other material useful to film makers.
Cong. B'nai Emunah, 4401 W. Magnolia Blvd.
Temple Beth Emeth, 320 E. Magnolia Blvd.
Temple Emanuel, 1625 Grismer Ave.
Temple Emanu-El, 1302 N. Glenoaks Blvd.

BURLINGAME

Peninsula Temple Sholom, 1655 Sebastian Dr.

BYRON

Grunauer Quarters of this city, covering a large area, is named for Morris Grunauer, a pioneer businessman.

CANOGA PARK

Cong. Beth Kodesh, 7401 Shoup Ave.
Temple Solael, 6601 Valley Circle Blvd.
West Park Jewish Community Center, 22622 Van Owen St.

CASTRO VALLEY

Cong. Shir Ami, 4529 Malabar Ave.

CATHEDRAL CITY

Temple Sinai of the Desert, Chuperosa Lane.

CHICO

Cong. Beth Israel, 1336 Hemlock St.

CHINA LAKE

Naval Weapons Center Hebrew Cong., Chaplain's Office.

CHINESE CAMP

Abandoned Rosenbloom store ruins, on Main St., are the rock and mortar walls of what was one of the first permanent buildings in this ghost town of Gold Rush days.

CHULA VISTA

Temple Beth Sholom, 208 Madrona Ave.

CLAREMONT

Claremont College Hillel Fdn., Chaplain's Office.

CLAYTON

Pioneer Inn, founded as the Clayton Hotel, was established by Jacob Rhine who came to Contra Costa County in the 1850s.

COLMA

Cong. B'nai Israel, 1575 Annie St.

Hills of Eternity Cemetery, in the section owned by San Francisco's Cong. Sherith Israel, is the last resting place of the legendary Marshall Wyatt Earp. Earp was not a Jew, but he was married late in life to Josephine Marcus of San Francisco, and when the famous sheriff of Dodge City died in 1929, she insisted that he be buried in her family plot. He lies beside his wife, Josephine Marcus Earp.

Home of Peace Cemetery, a twin cemetery of Hills of Eternity Cemetery, owned by San Francisco's Cong. Emanu-El, is the last resting place of many of the pioneer Jews.

Salem Memorial Park (in the section owned by San Francisco's Cong. B'nai Emunah), has a simple memorial to the 6,000,000 martyrs of the Holocaust. The marble cenotaph contains the names of those buried in unknown graves whose relatives survived and settled in San Francisco.

Woodlawn Cemetery has the grave of "Emperor" Joshua A. Norton, a colorful Jewish eccentric of the post-Gold Rush era. The son of an English businessman, Norton came to California in November, 1849, with $40,000 in cash which he pyramided into a quarter of a million dollars. He speculated in rice and other commodities and built what was probably San Francisco's first rice mill. He joined the vigilantes and worked with them against lawlessness, and people looked to him as a leader. While attempting to corner the rice market, Norton and his associates lost everything and Norton went into seclusion for a

time. When he reappeared, he was mentally unbalanced, but harmless, and he soon became the city's favorite ward.

In a notice he sent to a San Francisco newspaper, Norton declared himself "Emperor Norton I, High Ruler of the United States and Protector of Mexico." Clad in a shabby uniform and military cap, with a small sword dangling at his side, Norton became a familiar figure on the city's downtown streets. From time to time, he issued "imperial" proclamations which appeared in the newspapers under his name. One of his proclamations dissolved the Democratic and Republican parties in the interest of peace. Another ordered the liquidation of a steamship company because a purser violated "imperial" privilege and summarily put Norton ashore. A third proclamation called the public's attention to the duty of replenishing "His Majesty's" wardrobe. In one of his "imperial" statements he was said to have been the first to propose a bridge across San Francisco Bay.

Norton was permitted to eat, drink, and amuse himself gratis, and to draw checks up to fifty cents on San Francisco banks. These checks were always honored and no restaurant gave him a check. Norton added to his cash income by selling 50-cent bonds and by levying and collecting "taxes" from his subjects. In January, 1880, Norton collapsed and died on the sidewalk near Old St. Mary's Church. He was buried in the old Masonic cemetery, but years later, on June 30, 1934, his body was exhumed and reinterred with formal ceremonies at Woodlawn Cemetery. Officials of state and city attended the service.

COLUMBIA

Levy Bros. Dry Goods Store Bldg., dating from the Gold Rush era, still stands.

CONCORD

Cong. Beth Am, 996 Oak Grove.

COOL

Jews from Placerville, Auburn, Forest Hills, Greenwood, Michigan Bluff, and Cool, have been meeting in Grange Hall No. 1 for Passover and Chanukah, the first manifestation of plans for Jewish community organization.

CORONA

Temple Beth Sholom, 823 Sheridan St.

COSTA MESA

Temple Isaiah of Newport Beach-Irvine, PO Box 414.
Temple Sharon, 617 Hamilton St.
Tikhon Regional Hebrew High School, 617 Hamilton St.
United Jewish Welfare Fund of Orange County, 3303 Harbor Blvd.

COVINA

Eastern Region of Jewish Federation Council, 801 W. San Bernardino Rd.

CULVER CITY

Temple Akiba, 5249 S. Sepulveda Blvd.
Irving G. Thalberg Memorial Bldg., 10202 Washington Blvd., honors the late producer at MGM Studios.

CUPERTINO

Cong. Beth David, 11100 S. Stelling Rd.

DALY CITY

Cong. B'nai Israel, 1575 Annie St.

DAVIS

Hillel Foundation, University of California, 328 A Street.
Jewish Fellowship, 1821 Oak Ave.

DESERT HOT SPRINGS

Cong. Nove Sholom, 66777 Pierson Blvd.

DOWNEY

Temple Ner Tamid, 10629 Lakewood Blvd.

DOWNIEVILLE

Meier Building was the original store of the brothers Aaron, Julius and Emanuel Meier in the mid-1850s. In 1857 Aaron Meier moved to Portland, Ore. and started what became the Meier & Frank Co., the state's leading department store.

DUARTE

City of Hope, 1500 E. Duarte Rd., a national non-sectarian pilot medical center which provides free patient care and research programs in cancer, leukemia, heart, blood and respiratory afflections, diabetes, and other maladies of heredity and metabolism, began as a two-tent hospital in Duarte on the outskirts of Los Angeles.

In 1913 when a young TB sufferer collapsed and died on a street in Los Angeles, a group of neighbors collected $136.05 and purchased acreage in the nearby desert, pitched two tents and began providing free care for TB sufferers regardless of race or creed. Ex-patients from the east and middlewest were sent to recuperate in the milder climate of California and were among the early Jewish settlers in what became the Boyle Heights community of Los Angeles. Followed by their relatives and friends, they made Boyle Heights a bustling Jewish enclave. City of Hope moved from TB into other areas of medical care after this illness was virtually eliminated as a major cause of death in the 1950s.

DYERVILLE

Bernard M. Baruch Bench beneath the world's largest tree, a 364-foot redwood, memorializes the noted park bench philosopher, statesman, and adviser to Presidents. The bench is a replica of the one across the street from the White House.

EL CENTRO

Cong. Beth Jacob, 530 Adams Ave.

EL MONTE

B'nai Israel Temple, 733 N. Tyler.

EL RIO

Simon Street is named for Simon Cohen who founded this town near Ventura in 1875 with two of his cousins and originally named it New Jerusalem because of the land's great fertility. Minna Street is named for Cohen's wife. Cohen erected the town's first building, the site of which is now below the Ventura Freeway.

ELSINORE

Hebrew Congregation, P.O. Box 245.
Jewish Cultural Center, 117 N. Spring St.

EL TORO

Temple Eilat, 24432 Murlands.

ENCINO

Chabad House, 4917 Hayvenhurst.
Cong. Valley Beth Shalom, 15739 Ventura Blvd.
Maariv Temple, 5180 Yarmouth Ave.
Temple Judea, 5429 Lindley Ave.

ESCONDIDO

Sig Steiner and his non-Jewish partner, P.O. Graham, opened Escondidio's first store in 1886. Born in Auburn, Ca., Steiner served as mayor of Escondido, 1894-1906.

EUREKA

Temple Beth El, Hodgson and T Sts.

FIDDLETOWN

Randall Building, which houses a private museum on its second floor, displays documents of Coblentz and Brother, one-time Jewish merchants in this early mining camp town.

FILLMORE

Egg City, a 400-acre chicken ranch 50 miles from Los Angeles, which is said to be the world's largest egg producer, is owned by Julius Goldman, a German-Jewish refugee whose family died in the Holocaust. He survived as a member of a Polish partisan unit and arrived in the U.S. in 1952. Delighted with his experience with a small chicken farm in the San Fernando Valley, Goldman acquired his present ranch site between Fillmore and Moorpark, where he raises 2 million chicks a year and produce some 50 million eggs a month. A resident of Sherman Oaks where he is a member of Temple Valley Beth Shalom, Goldman is a generous supporter of Israel and has aided the Hebrew University's Agricultural Station.

FOLSOM

Cohen Mansion, at Peddlers Lane and Scott St., now owned by the Glen Fait family, is one of the town's three surviving Victorian homes that occupy the same hill overlooking Old Folsom's Sutter St. Mall. The mansion was built in the early 1890s by State Senator Philip Cohen, but parts of it date from the 1860s, when Cohen's father-in-law, Simon Cohn, occupied it as a residence and general store.

Hyman House, 603 Figueroa St., was built by Jacob Hyman who arrived in Folsom in 1860.

Theodore Judah Elementary School, 101 Dean Way, memorializes the builder of the state's first railroad and the engineer who planned the first transcontinental railroad and laid out the town of Folsom in 1855. Judah was a Christian descendant of Michael Judah, an Orthodox Jew who settled in Norwalk, Conn., in the 1740s.

Lakeside Cemetery has within it an old Jewish cemetery founded in 1861 by the local Hebrew Benevolent Society. All of the headstones on the Jewish graves are in excellent condition.

Edward R. Levy House, corner of Scott and Figueroa Sts., was built by Levy who settled in Folsom in 1869.

FONTANA

Temple Israel, 14795 Merrill.

FORT BRAGG

Shafsky Bros. Ben Franklin Store, Main St., was established by Abraham, Albert, Samuel and Louis Shafsky in 1892 when this town was a center of the lumber industry.

FOSTER CITY

Peninsula Sinai Cong., Edgewater Blvd. and Boothbay Ave.

FOUNTAIN VALLEY

Cong. B'nai Tzedek, 18225 Bushard Ave., has an agreement with the First United Methodist Church to share its place of worship, together with the Nozomi Japanese Methodist Church. All three congregations share the sanctuary, youth lounge, classrooms, and office, but the synagogue has a permanent office for its library.

FREMONT

Temple Beth Torah, 42000 Paseo Padre Pkwy.

FRESNO

Jewish Heritage, 333 W. Shaw.

Central Colony, an early settlement of Fresno, was founded by Bernhard Marks, whose son and grandchildren were never identified with Judaism. Marks Ave., is named for Bernhard Marks, who started the raisin industry in the San Joaquin Valley.

Cong. Beth Jacob, 406 W. Shields Ave.

Louis Einstein Playground, Dakota Ave., between lst and Holbrook Sts., honors a prominent merchant and banker..

Ginsburg School for Orthopedically Handicapped, 67 E. Ashlan, named in honor of Dr. H.M. Ginsburg of Fresno, who served on the Board of Education there for 12 years and was president of Dist. 4 of B'nai B'rith in 1948.

Jewish Welfare Federation, 2014 Tulare St.

Marks Avenue is named after Bernhard Marks, an early land developer.

Monument to Brotherhood, on the M Street side of the Fresno County Courthouse, is a statue immortalizing three Fresno clergymen who, for 17 years, set an example of brotherhood in action. The three men honored are Rabbi David Greenberg of Temple Beth Israel, the late Father James D. Dowling, and the late Episcopal Dean James M. Malloch. From 1937 to 1954 they conducted a weekly interfaith radio program known as the Forum of Better Understanding. The trio of clergymen developed a program of community action to help the San Joaquin Valley farm workers.

Slater Elementary School, 2606 W. Gettysburg Ave., is named for Louis Slater, a Lithuanian-born businessman who settled here in 1912 and became the city's leading civic worker, having been named "outstanding citizen of the year." He served on the Board of Governors of Fresno State College for 30 years.

Temple Beth Israel, Calavaras and N Sts., has on its property an "ethrog" tree, one of two such trees to be found on the grounds of California synagogues. Now more than 50 years old, the tree still bears fruit.

FULLERTON

Hillel Foundation, Fullerton College, 300 Madison Ave., Apt. 26A.

Holocaust Archives, housed in library of California State University at Fullerton, is a collection of letters, documents, diaries, poetry, music, and mementos of the Nazi concentration camps, as well as taped interviews with survivors, used in the Department of Religious Studies and by scholars and researchers.

Temple Beth Tikvah, 1600 N. Acacia.

GARDENA

Southwest Temple Beth Torah, 14725 S. Gramercy Pl.

GARDEN GROVE

Hebrew Academy, 8811 Westminster Blvd.

Jewish Family Service of Orange County, 8100 Garden Grove Blvd.

Jewish Federation of Orange County, 12181 Buaro St., is the headquarters of the regional Council-Federation campus. It also includes the Jewish Family Service of Orange County, headquarters of the *Orange County Heritage*, Jewish National Fund, ORT, and the Jewish Studies Institute Day School.

GILROY

South Santa Clara Jewish Community, PO Box 1430.

GLENDALE

Forest Lawn Memorial Park, has among its statuary the only full-size exact replica in the world of Michelangelo's "Moses." There are also copies of the artist's "David" and "Finding of Moses."

GRANADA HILLS

North Valley Jewish Community Center, 16601 Rinaldi St.

GRASS VALLEY

Old Jewish Cemetery, Wilson and Blossom Lane, in Eureka Heights, dating from the Gold Rush days, contains a dozen or more headstones and gravestones of Jews who were in business in the Northern Diggins *(sic!)*, the area between the Bear River and the middle fork of the Yuba in Nevada and Sierra Counties. Established by the Hebrew Benevolent Shaar Zedek Society and later maintained by the Garizim Lodge of B'nai B'rith, the cemetery is now owned and maintained by the Commission for the Preservation of Pioneer Jewish Cemeteries and Landmarks of the Magnes Museum in Berkeley.

HANFORD

Cong. B'nai David.

HAWTHORNE

Centinela Valley Jewish Center, 416 Birch Ave.

HAYWARD

Levine General Hospital, 21455 Maple Court, founded in 1951 by Drs. Julius and Samuel Levine.

HOLLYWOOD

Samuel Goldwyn Theatre, Academy of Motion Picture Arts and Sciences, 8949 Wilshire Blvd., is named for the man who was a driving force in the creation of the Academy. He and Adolph Zukor had founded Hollywood where the first feature-length Western entitled "The Squaw Man" was produced. Later, Goldwyn became a key man in the Famous Players-Lasky Corp., and eventually went into his own production.

HOLLYWOOD HILLS

Mount Sinai Memorial Park has a mural containing 2½ million pieces of Venetian glass depicting 330 years of Jewish-American history. The 145-foot wide, 30-foot high work is based on a painting by artist Neil Boyle showing the sweep of Jewish history starting with the first landing of Jews in New Amsterdam in 1654. The government of the Netherlands donated over 1,600 tulip bulbs that were planted in the gardens around the mosaic.

HUENEME

Achille Levy is the man behind the name on the signs and billboards reading "Ventura County is the Bank of A. Levy Country" and "the Bank of A. Levy, Built by Lima Beans" that the traveler sees driving north along the coast from Los Angeles. Levy was an Alsatian who went to work for his uncle in a general store in Dixon in 1873-1874 and then settled in Hueneme, the only deep water port between San Francisco and Los Angeles' harbor of San Pedro. Levy was named postmaster in 1875 and then became a broker buying and selling agricultural products and supplies. Levy was also a banker for the farmers and he often advised them on profitable cash crops. A pioneer in growing

peanuts, he was an important factor in stimulating the growth and diversity of Ventura County's agricultural output. Levy persuaded the ranchers of Pleasant Valley to grow lima beans and then bought up most of the crops for shipment.

HUNTINGTON BEACH

Hebrew Academy, 14401 Willow Lane.

HUNTINGTON PARK

Huntington Park Hebrew Cong., 2877 E. Florence Ave.

IRVINE

Chabad House of Irvine, 17222 Candleberry.

Israel Academy, 14736 Sand Canyon Ave., is a cooperative Jewish learning community that combines elements of the kibbutz, the home, the synagogue, and the university.

JACKSON

Old Jewish Cemetery, dating from 1857 when it was established by early Jewish settlers in this old mining town, contains about 30 gravestones, not all of which are legible. Since the Commission for the Preservation of Pioneer Jewish Cemeteries of the Judah L. Magnes Museum acquired the burial ground it has been completely restored, gravestones repaired, weeds and rubbish removed, and the area fenced in. Nothing remains of the synagogue erected in 1857.

Site of Old Synagogue, Church and North Sts., is marked with a State of California historical plaque. Built in 1857, the synagogue was the first house of worship erected in the mining town.

JENNER

Gerstle Cove, in Salt Point State Park, is named for Lewis Gerstle of San Francisco, former president of the Alaska Commercial Co.

JENNY LIND

Ruins of the old Rosenberg store can still be seen.

JULIAN

Marks Bldg., s.e. cor. Washington and Main Sts., in the center of town, was built in 1886 by Joseph Marks, an early merchant in this mountain town. A plaque on the building tells its story. Fifty miles east of San Diego, this town was the scene of San Diego's gold rush in the early 1870s. Isaac and Adolph Levy were early merchants here, as was Marks.

KENTFIELD

Marin Jewish Center, 112 Laurel Grove.
North Pacific Coast Hachshacar, 264 Arlington Ave.

KINGS CANYON NATIONAL PARK

Mount Goldstein and Mount Reinstein in this national recreational area north of Sequoia National Forest and near the town of Visalia are named for Isaac Goldstein and Jacob B. Reinstein, early Jewish settlers. Goldstein, a native of Bavaria, arrived in California in 1855, traveling via the Isthmus of Panama. After clerking in San Francisco, he headed for the Fraser and Salomon River mines in 1858. Four years later he settled in Visalia where he established a merchandising business and engaged in cattle and sheep raising near what is now Kings Canyon National Park. For a time he was in business with S. Reinstein who had come to California during the Gold Rush. Reinstein may have been the father of Jacob Reinstein, for whom the second peak is named. The younger Reinstein, one of the first Jews born in San Francisco (1853), was a member of the first graduating class of the University of California (1873). He served as a regent of the University, 1897-1911.

LA CRESCENTA

Crescenta Valley Jewish Center, 5227 Cheryl.

LAFAYETTE

Temple Isaiah and Center, 3800 Mt. Diablo Rd.

LAGUNA BEACH

South Coast Communities Jewish Center, 298 Broadway.

LAGUNA HILLS

Temple Judea, 24512 Moulton Pkwy.

LA HONDA

Sapiro Field, a recreational area at San Francisco's Log Cabin Ranch, a correctional school for boys, memorializes the late Judge Milton D. Sapiro who during forty years on the bench pioneered innovative methods for the treatment of problem youngsters.

LA JOLLA

Lubavitch, c/o Rabbi A. Lieberman, Via Majorca 8169.

Salk Institute for Biological Studies, 10010 N. Torrey Pines Rd., is named for Dr. Jonas E. Salk, developer of the Salk Vaccine against polio. Dr. Salk heads a distinguished team of medical researchers working in the areas of genetics and immunology. The Hammer Center for Research is named for Armand Hammer, industrialist and art patron, who gave $5 million to the Salk Institute.

Temple Beth El, 8745 La Jolla Scenic Dr.

Temple B'nai Aaron, 6063 La Jolla Rd.

LAKEPORT

Levy Block was built by Aaron Levy & Son, who had a general store in this town for three generations.

LAKE WISHON

Haas Underground Powerhouse, a California Historic Civic Engineering Landmark, erected in 1958, is named for the late Abraham Haas, once one of the owners of the San Joaquin Power and Light Co., now part of the Pacific Gas and Electric Co. An immigrant born in Germany in 1847, Haas was in the wholesale grocery, liquor, and banking business in San Francisco and Los Angeles.

LAKEWOOD

Temple Beth Zion-Sinai of Lakewood, 6440 Del Amo Blvd., merged in 1974 with the older Temple Sinai of Long Beach.

LA MIRADA

Temple Beth Ohr, 15711 Rosencrans Ave.

LANCASTER

Cong. Beth Knesset Bamidbar, 1611 E. Avenue J.

LIVERMORE

Philip Anspacher Home, 879 S. L St., recalls a pioneer merchant whose general store was established here in 1869.

Cong. Beth Emek, 1886 College Ave.

LONG BEACH

Camp Komaroff, 3801 E. Willow Ave.

Jewish College Student Service, Cerritos Community College, 3801 E. Willow.

Jewish News, 2601 Grand Ave.

Long Beach Hebrew Academy (Chabad House), 3891 Atlantic Ave.

Long Beach and West Orange County Jewish Community, 2601 Grand Ave.

Mikveh Yisroel, 3847 Atlantic Ave.

Temple Beth El, 853 Linden Ave.

Temple Beth Shalom, 3635 Elm Ave.

Temple Israel, 3538 E. 3rd St., has a memorial to the victims of the Holocaust in the form of six figures, each representing the 1,000,000 Jewish martyrs.

Temple Sinai, 2600 E. 7th St.

LOS ALAMITOS

Temple Beth David of Orange County, 11110 Los Alamitos Blvd.

LOS ALTOS

Cong. Beth Am, 16790 Arastradero Rd.

LOS ANGELES

Akiba Academy, 10400 Wilshire Blvd.

American Jewish Congress, 6505 Wilshire Blvd.

American Mizrachi Women, 6505 Wilshire Blvd.

B'nai David Judea Education Center, at Pico Blvd. and Crest, also is known as the Bezalel Foundation School.

Breed Street Shule, 247 N. Breed St., has been serving Orthodox Jewry at the same address since 1911 and still holds services morning and evenings as one of the last surviving Jewish institutions in Boyle Heights. Only a handful of Jews now live in the area where once 20,000 Jews lived and worked in a throbbing vital Jewish atmosphere.

Brentwood Veterans Administration Hospital, Wilshire Blvd. and San Vicente Blvd., has the Mirsky Clinical Science Unit, named for Dr. I. Arthur Mirsky, former director of the University of Pittsburgh Laboratory of Clinical Science, who was appointed Distinguished Physician in the Veterans Administration.

Bureau of Jewish Education, 6505 Wilshire Blvd.

Hillel Foundation, California State University at Los Angeles, 5151 State College Dr.

Cedars-Sinai Medical Center, Hamel Rd. and Alden Dr., the largest non-profit community health facility outside of New York City, is a 1,120-bed complex built at a cost of $100 million. Mrs. Richard M. Nixon participated in the ground-breaking in 1972. The huge medical center is an outgrowth of the city's first Jewish hospital, the Kaspare Cohn Hospital, founded in 1902 by the Hebrew Benevolent Society and known as the Kaspare Cohn Hospital until 1930. When the hospital occupied a new building, its name was changed to Cedars of Lebanon Hospital at the request of his children.

In 1961, Cedars of Lebanon Hospital merged with Mount Sinai Hospital, which had been established in 1920, to create Cedars-Sinai Medical Center. The medical center's Mt. Sinai Division occupies the building opened by Mount Sinai Hospital in 1955 at 8720 Beverly Blvd. The Betty Ford Cancer Center, dedicated in 1977, honors the wife of former President Gerald Ford. The Franz Alexander Memorial Library is also located at the Center.

Chabad House of Lubavitcher Movement, 741 Gayley Ave.

Chabad House (Emissary Offices), 101 N. Edinburgh Ave.

Chabad Rehabilitation Center, Detroit St. and Wilshire Blvd., houses the Lubavitcher Movement's counseling center for troubled young people.

Chabad Russian Synagogue, 221 S. La Brea Ave.

Civic Center, the area bounded by Main St., Broadway, 1st St., and Temple St., occupies the old Temple Block which Harris Newmark and his partners acquired in 1877 and later sold to the city at a greatly reduced figure with the understanding that it would become the nucleus for a civic center. A leading merchant and real estate developer, Harris Newmark was instrumental in persuading the Southern Pacific Railroad to build a line to the city. There was hardly a movement to advance the welfare of Los Angeles in which Newmark was not involved.

He helped found the Los Angeles Chamber of Commerce, the Los Angeles Public Library, and the Los Angeles County Museum of History, Science and Art, encouraged immigration to Southern California, helped organize the first horticultural fair, and served on the Committee of Safety in 1877 during the disorders of that year.

When an earthquake destroyed much of San Francisco in 1906, Newmark organized the first relief train to the stricken city. The press hailed him as the "man foremost in the development of Southern California." From 1881-1887, Newmark was president of Cong. B'nai B'rith (later Wilshire Boulevard Temple). His mother-in-law, Mrs. Joseph Newmark, in 1865, was the organizer of a ladies committee which raised the first funds for the extablishment of Loyola College.

Cohn-Goldwater Building, 525 W. 12th St., is marked as a Los Angeles Historic Cultural Building. It was erected in 1909 as the first modern factory in the city. It was built by Morris Cohn and Lemuel Goldwater, the city's first clothing manufacturers (1893). The former Cohn home at 1325 Alvarado Terr., has been designated as a cultural monument by the Los Angeles Cultural Heritage Board.

Kaspare Cohn House, 1413 Carrol, marks the site of the city's first Jewish social service institution.

Cong. Aaron David, 7756 Santa Monica Blvd.

Cong. Adat Shalom, 3030 Westwood Blvd.

Cong. Ahavath Israel of Hollywood, 5454 Virginia Ave.

Cong. Anshe Emet, 1490 S. Robertson Blvd.

Cong. Anshe Sfard, 7701 Santa Monica Blvd.

Cong. Beth Israel, 8056 Beverly Blvd., the oldest existing Orthodox congregation in the city, once known as the Olive St. Shule, was founded in 1892. In 1899, it merged with another Orthodox synagogue, K'hal Israel, and a Conservative congregation, Beth El. A few years later the Conservative elements left to form Temple Sinai.

Cong. Beth Tikvah, 8620 Beverly Blvd.

Cong. Beth Zion, 5555 W. Olympic Blvd.

Cong. B'nai David Judea, 8906 W. Pico Blvd.

Cong. B'nai Tikvah, 5820 Manchester Blvd.

Cong. Etz Hayim, 5667 W. Olympic Blvd.

Cong. Etz Jacob, 7659 Beverly Blvd.

Cong. Mogen David, 9717 W. Pico Blvd.

Cong. Ner Israel, 5822 W. 3rd St.

Cong. Netzach Israel, 4117 Beverly Blvd.

Cong. Ohel David, 7967 Beverly Blvd.

Cong. Ohev Shalom, 515 Fairfax Ave.

Downtown Jewish Chapel, 3rd floor of the California Apparel Mart, 110 E. 9th St., known as Temple Beth Am Barney Morse Chapel, is open daily.

El Al Israel Airlines, 6404 Wilshire Blvd.

"Eternal Tree of Life," a 21-foot sculpture in glowing bronze, stands in the chapel of Malinow & Silverman, Jewish funeral directors, 850 Venice Blvd.

John Factor Watts Community Center was erected in 1967 in the Watts community through a gift of $1,000,000 from John Factor.

Fairfax Avenue, one of the best known Jewish streets west of the Mississippi, is the Los Angeles ethnic counterpart of New York's Delancey St., Chicago's Maxwell St., and Boston's Blue Hill Ave., when they were the main areas of major Jewish communities. The Fairfax Jewish neighborhood is bounded by La Brea Ave. on the east; 3rd St. to Sweetzer Ave. and then to Beverly Blvd. on the south; La Cienega Blvd on the west; and the city-county line on the north, which runs about one block south of and parallel to Santa Monica Blvd. The neighborhood became a concentrated area of Jewish residence and business in the 1930s with the first large-scale migration of Jews from the big cities of the east and middlewest. Mostly middle-class Jews, these emigrants and their children founded, revitalized, and led many of Los Angeles' Jewish institutions. For 40 years Fairfax Ave. "visibly expressed Jewish ethnicity in Southern California."

Nevertheless, in the last two decades not more than 8 percent of the city's Jewish population lived in the Fairfax section.

The neighborhood is crowded with kosher-style and a few kosher food and bake shops and restaurants, Jewish bookstores and newsstands that sell the Israeli dailies, as well as the local Jewish weeklies. Store signs with Magen Davids are everywhere. One neighborhood movie often carries Jewish public announcements on its marquee. Open market stalls owned by Jewish entrepreneurs draw crowds of bargain hunters from all parts of the city. There are also many small synagogues and Hebrew schools. According to the brochure published by the Youth Department of the Jewish Federation-Council of Greater Los Angeles, the following Fairfax restaurants are strictly kosher: Tel Aviv Strictly Kosher Restaurant, 418½ N. Fairfax Ave., Exotic Snacks, 325 S. Fairfax Ave., Two Worlds Vegetarian Kosher Restaurant, 418½ N. Fairfax Ave., Pico Kosher Deli, 8826 W. Pico Blvd., and Nosh and Rye Deli, 8459 Beverly Blvd.

The Fairfax area is also the heart of Los Angeles' Israeli colony. Here the visitor finds the Israeli-style night clubs. There are also a number of Israeli restaurants.

Fairfax Tower, Fairfax Ave., north of Santa Monica Blvd., in West Hollywood, was built by the Young Israel Community Development Corporation with a grant of $8 million dollars from the Department of Housing and Urban Development.

First Jewish Community Site, the burial ground established in 1855 by the Hebrew Benevolent Society, is marked as California State Historical Landmark No. 822 by a plaque on a stone pillar on City of Los Angeles parkway land, approximately 13 feet west of the south curb of Lilac Terrace and approximately 200 feet west of Lookout Drive in Chavez Ravine.

First Synagogue Site is marked by a metal plaque in the sidewalk in front of 218 S. Broadway, commemorating the erection of the first synagogue in Southern California and in Los Angeles in 1873. The plaque identifies the site where Cong. B'nai B'rith (now the Wilshire Boulevard Temple), founded in 1862, dedicated its first synagogue on the east side of Fort St. (now Broadway), between 2nd and 3rd Sts. The building was torn down in 1896. The plaque was dedicated in 1956 by the Tercentenary Committee of the Los Angeles Jewish Federation-Council and the Southern California Jewish Historical Society.

Samuel Fryer Yavneh Academy, 7353 Beverly Blvd.

Gateways Hospital and Community Mental Health Center,

1891 Effie St., is an outgrowth of the Jewish Committee for Personal Service in State Institutions, founded in 1920 by Rabbi Martin Meyer of San Francisco.

Germain St. is named for Eugene Germain who arrived in the city in 1870. While the Southern Pacific Railroad was being constructed through Arizona and New Mexico from Yuma and Sanderson, Germain operated supply huts along the line of construction. He later became the first president of the Board of Trade in 1883 and a vice-president of the Chamber of Commerce.

Hamburger Home, 7357 Hollywood Blvd., a psychiatric residential treatment center and school for girls, was founded in 1928 as a residence for working Jewish women. Now an inter-faith and interracial agency, the home memorializes Asher and Hannah Hamburger.

Hebrew Union College-Jewish Institute of Religion, 3077 University Mall (32nd and Hoover Sts.), adjacent to the University of Southern California campus, is one of four schools of HUC-JIR. The others are in New York, Cincinnati and Jerusalem. The three-level building houses in addition to the rabbinical school, the Frances-Henry Library, the School of Jewish Communal Service, the Skirball Museum, the Walter S. Hilborn Chapel, the Hirsch School of Education, and the Mae Swig Educational Center, funded by the San Francisco philanthropist and hotel man in memory of his wife.

● The Frances-Henry Library consists of 60,0000 books, pamphlets, periodicals, and microfilms on Judaica and Hebraic studies, and it has access to the 230,000 volumes in the HUC Library in Cincinnati and to 120,000 volumes in the HUC-JIR Library in New York. In the Frances-Henry Library is the Joseph H. Rosenberg Center, which houses the western branch of the American Jewish Archives, located on the Cincinnati campus. Rosenberg was a one-time railroad surveyor in Mexico, a small town banker in Arizona, and a general partner in the Los Angeles branch of Lehman Bros. banking house.

● The Skirball Museum, a gift of the Skirball Family Foundation, houses the world-famous Jewish art treasures that were formerly located in the HUC Museum in Cincinnati, as well as important additions. Included are some 6,000 objects, some confiscated by the Nazis during World War II. It also houses the Joseph Hamburger Numismatic Collection, the Israel Solomon and Louis Grossman Collections of engravings and photographs, and the biblical and archeological material be-

queathed by the late Dr. Nelson Glueck, president of HUC-JIR for 33 years and a world-famous archeologist. Also in the museum is an 18-foot sculpture of Moses holding the Ten Commandments.

● The School of Jewish Communal Service, founded in 1969, offers eight-week summer sessions for communal workers seeking to broaden their Jewish knowledge and enable them to become more skilled in transmitting Jewish values to the agencies they serve.

Hellman Avenue, which parallels the San Bernardino Freeway in Alhambra, Monterey Park and Rosemead, memorializes Isaias Hellman who was a prominent citizen in the 1870s and '80s. Hellman arrived in California with his brother Herman in 1859 and joined their cousins Samuel and Isaiah, who had opened a clothing store in the city in 1854. A decade later he was in business for himself and in 1865 he established a private bank, the first available in Los Angeles. In 1868 he opened another bank with two partners, and a year later disposed of his clothing store and bought out his partners in the bank. In 1872 he was one of the citizens who took the initiative in getting the railroad to build a line between San Francisco and Los Angeles. Hellman was president of Cong. B'nai B'rith when it dedicated its first synagogue. In 1890 he moved to San Francisco to become head of the Nevada Bank there.

The building of the Farmers and Merchants Bank which Hellman erected in 1904 is now a branch of the Security Pacific National Bank, but Hellman's name is still on the cornerstone at 4th and Main Sts. Isaias Hellman is also memorialized by Hellman St. in Cucamonga and Hellman St. in Long Beach.

Helms Athletic Foundation Hall of Fame, 8760 Venice Blvd., includes a number of Jewish athletes in various sports, i.e.: Henry Laskau, the walker; Lillian Copeland, track and field; Col. Harry Henshell, Sid Ziff, and Leonard Rosenblueth, basketball; Lew Tendler, boxing; Benny Friedman, football; Sidney Nachlas, volleyball; and Gene Wettstone and Abe Lober, gymnastics.

Heritage, 2130 S. Vermont Ave.

Hillside Memorial Park is where Al Jolson and Eddie Cantor are buried. Nearby is the Italian marble sarcophagus of Jack Benny.

Hittleman Gallery, 8797 Beverly Blvd., specializes in Israeli art.

Hollywood Los Feliz Jewish Community Center, 1110 Bates Ave.

Hollywood Temple Beth El, 1317 N. Crescent Heights Blvd.

Hollywood "Wall of Fame," is an honor roll listing some 1,000 notables in motion pictures, television, radio, and recording, dedicated in 1963. It includes many prominent Jewish names in the history of show business, among them the movie pioneers.

Israel Consulate and Tourist Office, 6380 Wilshire Blvd.

Israel House 2037 Pontius Ave., sponsored by local Zionist groups and by the Israel consulate, offers a variety of cultural and social programs.

Jewelry Exchange, 7th and Hill Sts., is the west coast center of jewelry manufacture and trade where most of those in business are Jews.

Jewish Centers Association, 5870 W. Olympic Blvd., has a number of branches throughout the Los Angeles area. The Westside Jewish Community Center is in the same building.

Jewish Community Relations Committee, 6505 Wilshire Blvd.

Jewish Community Service Center, 163 S. Fairfax Ave.

Jewish Family Service 6505 Wilshire Blvd.

Jewish Federation-Council of Greater Los Angeles, 6505 Wilshire Blvd., a 12 story high-rise structure, is located in the western part of the city. The new building is also the headquarters of most of the city-wide Jewish agencies. It is the descendant of the Hebrew Benevolent Society, founded in 1854 as a pioneer Jewish philanthropic agency and the city's first charitable organization. Among its founders was Solomon Nunes Carvalho, artist and writer, who, in 1853 accompanied General John C. Fremont on his famous expedition across the Rockies, (see Utah). It also houses the Peter M. Kahn Memorial Library which has some 50,000 volumes for reference and circulation. The library houses the Levinson Collection and files of most of the Jewish papers that have been or are now published in California. On the 12th floor is the Martyrs Memorial Hall designed after the Yad Vashem Memorial Museum in Jerusalem. The Hall has a series of display rooms containing photos of the Holocaust in various countries. The names of the leading Nazi concentration camps are inscribed on bronze discs set into the marble floor of the entry crypt, which is highlighted by a marble sarcophagus with six flickering eternal lights in memory of the Six Million.

Jewish High School, 1317 N. Crescent Heights Blvd.

Jewish Vocational Service, 6505 Wilshire Blvd.

Labor Jewish Alliance, 8339 W. 3rd St.

Lazard Street is named for Solomon Lazard, the first president of the Los Angeles Chamber of Commerce in 1873.

Los Angeles County Museum of Natural History, 900 Exposition Blvd., was founded by, among others, Harris Newmark whose portrait hangs in the history rooms.

Los Angeles City College Hillel Foundation, 847 Heliotrope Dr.

Los Angeles County Museum of Art, 5905 Wilshire Blvd., a $12 million structure opened in 1965, is a monument to David E. Bright, who headed the building committee. The Hammer Wing is named for Dr. Armand Hammer, industrialist and art patron, and his wife, Frances. The Hammers gave the museum 60 paintings valued at more than $10 million and $2 million towards the construction costs. Norton Simon, another industrialist, gave the museum his world-famous art collection. The Bing Center in the museum complex contains a 602-seat theatre used for lectures and concerts, is named for a prominent philanthropist. Gerard Cantor, investment banker, donated 43 sculptures by Auguste Rodin.

Los Angeles Public Library, 5th St. between Flower and Grand Sts., is largely a result of the efforts of Harris Newmark, who began pressuring for such an institution in 1872 when he and other Jews helped found the Los Angeles Library Association. Newmark's name is inscribed on a tablet in the present library building.

Memorial to Lithuanian Jews, 116 N. Mariposa, has a wall on which are inscribed the Lithuanian towns, villages, and cities whose Jewish communities were destroyed during the Holocaust. There are also on display photos of ghetto life during the Nazi occupation.

Mid-City Chabad House, 420 N. Fairfax Ave.

Midrash Od Ysoef Hai, 420 N. Fairfax Ave., is a Sephardic synagogue organized by Jews from Bagdad.

Mohr Multi-Service Center for Seniors, 351 N. Fairfax Ave.

Moses Statue, a giant bas-relief figure, is part of the front facade of the Los Angeles County Courthouse, Grand Ave. and lst St.

Mount Sinai Hospital, 8720 Beverly Blvd.

Mount Sinai Memorial Park, 5950 Forest Lawn Dr., has an unusual Warsaw Ghetto Memorial consisting of six figures carved in redwood.

National Council of Jewish Women House, 543 N. Fairfax Ave.

Newmark High School, 134 Witmer St., is named for the pioneer Jewish communal leader and public figure.

Newmark Ave. is named for Harris Newmark.

Occidental College Hillel Foundation, 1600 Campus Rd.

"Peace on Earth" statue, a Jacques Lipschitz sculpture, is a symbolic prayer for world peace. It stands at the Music Center, 135 N. Grand Ave. It was a gift from Lawrence Deutsch and Lloyd Rigler, Jewish art patrons.

Pioneer Women/Na'amat, 5820 Wilshire Blvd.

The Rainbow, 434 N. Camden Dr., carries handcrafted ritual objects.

R. H. Raphael House, 1353 Alvardo Terr., is a cultural monument protected by the Los Angeles Cultural Heritage Board.

J. Roth, Bookseller, 9427 W. Pico Blvd.

Haym Salomon Statue, in MacArthur Park, Alvardo and 8th Sts., was erected in 1944 by the Polish American Federation. In 1948 when the monument to the noted Revolutionary War patriot had been vandalized, the statue came into the custody of the Los Angeles Jewish War Veterans. Restored and rededicated in 1951, it was installed in MacArthur Park where is was again vandalized.

Sephardic Cong. Kehal Yoseph, 1530 S. Robertson Blvd.

Sephardic Hebrew Center, 4911 W. 59th St.

Sephardic Temple / Tifereth Israel, 10500 Wilshire Blvd. near Westwood. The building also houses a museum and library. In the foyer entrance is a memorial to the victims of the Holocaust.

Sephardic Cong. Magen David, 7454 Melrose Ave.

Shubert Theatre, in Century City, 2020 Avenue of the Stars, was opened in 1972 as a memorial to Sam and Lee Shubert, the brothers who built the theater empire named for them. A museum-like atmosphere is created in the lobby with theatrical memorabilia displayed as an illustrated Shubert history.

Sichel Street is named for Philip Sichel, merchant and civic leader, who was a member of the City Council from 1862 to 1865.

Sinai Temple, 10400 Wilshire Blvd.

Sinai Temple East, 3412 W. 4th St., has been designated an historical cultural monument by the Los Angeles City Cultural Heritage Board.

Southern California Jewish Historical Society, 590 N. Vermont Ave.

Old Sinai Temple, cor. 12th St. and Valencia, now a Welsh Presbyterian Church, is the oldest Los Angeles structure built as a synagogue that is still standing. It was dedicated in 1909.

Julia Ann Singer Pre-School Psychiatric Center, 4734 Fountain Ave.

Synagogue for the Performing Arts, 10505 Santa Monica Blvd., has 250 members, officers, and spiritual leaders all engaged in show business.

Temple Beth Am, 1039 S. La Cienega, has in its sanctuary a memorial wall dedicated to the Holocaust. Designed and built by Israeli artist Perli Pelzig, the wall is a mosaic of the cruelties inflicted on the inmates of concentration camps. In the patio is a sculpture by Max Strassburger memorializing the Jews massacred in 1941.

Temple Beth David, 40 Pond St.

Temple Beth Torah, 11827 Venice Blvd.

Temple Beth Zion, 5555 W. Olympic Blvd.

Temple Isaiah, 10345 W. Pico Blvd.

Temple Israel of Hollywood, 7300 Hollywood Blvd., has in its Broidy Wing the Corwin Library displaying a permanent collection of Judaica. In the patio is a black marble marker on which is inscribed a verse from Yevgeny Yevtushenko's poem, "Babi Yar." The patio is named Babi Yar Plaza and is dedicated to the thousands of Jewish men, women, and children who were slain by the Nazis in 1941 during the occupation of Kiev. Their bodies were dumped in the then abandoned ravine known as Babi Yar (Grandmother's Ravine). For years the Soviets refused to honor these victims with a memorial, insisting that only "Russians" died there. There is now a memorial, but no reference to Jews.

Temple Jeremiah, 8333 Airport Blvd..

Temple Kneseth Israel of Hollywood, 1260 N. Vermont Ave.

Temple Ner Tamid, 15339 Saticoy St.

Temple Shaari Tefila, 7269 Beverly Blvd.

Tifereth Israel Synagogue, 4000 W. Saulson Ave.

University of California

- Nazi Book Collection deals with the rise and fall of Nazism, and was a gift of the California Association of American Jews of Polish Descent.
- UCLA Library, Jack Benny Memorabilia, is a collection of 900 scripts and radio transcriptions, 296 TV scripts, photographs covering Benny's career.
- Grunwald Center for the Graphic Arts, Frederick S. Wight Gallery, consists of over 15,000 prints and drawings. The center began with a nucleus of important 19th and 20th century prints donated by Fred Grunwald. The center also received a Matisse collection from Norton Simon and a Roualt collection from Jane F. Ulman.
- Hillel Foundation, 900 Hilgard.
- Melnitz Hall, UCLA theatre arts complex, is named for Dr. William B. Melnitz, professor emeritus of theatre arts and a former dean of the College of Fine Arts.
- Meyerhoff Park, front of Kerkhoff Hall on the campus' Bruin Walk. It was named for Dr. Hans Meyerhoff, a professor of philosophy who taught at the school from 1942 to 1966.
- UCLA Research Library, Jewish Studies Collection contains some 90,000 volumes of special Jewish interest, including 600 manuscripts and volumes dating from the 13th century.
- University Religious Conference, 900 Hilgard, houses all student religious organization.
- Schoenberg Hall, Music Building, is named for the late famed composer, Arnold Schoenberg, who taught at the university from 1936 to 1955.
- Jules Stein Eye Institute is a $6 million center for research and treatment of eye diseases named for Jules Stein, founder and chairman of the Music Corporation of America.
- University of Judism, 105600 Mulholland Dr., in the foothills of the Santa Monica mountains, is the west coast branch of the Jewish Theological Seminary of America. The major buildings of the new campus were dedicated in 1977. The Ostrow Library houses over 100,000 volumes and a documentation center of over 500,000 items.

University of Southern California

● Annenberg School of Communication, 915 W. 37th Pl., was established with a gift of $8 million from Walter Annenberg, former publisher and U.S. Ambassador to Great Britain.

● Feuchtwanger Memorial Library, 520 Paseo Miramar, Pacific Palisades, contains 30,000 volumes housed in the residence of Mrs. Leon Feuchtwanger, widow of the famous author The library was donated to the university in 1960 in accordance with the wishes of Feuchtwanger, who died in 1958.

● Cecile and Michael Birnkrant Women's Residence Hall, 942 W. 34th St., was a gift of the late Michael Birnkrant, a university trustee.

● Hellman Way, a tree-shaded lane on the campus named for Isaias Hellman, one of the three founders of the university in 1879. Hellman had a lifelong interest in the university, serving also as a regent from 1881 to 1919.

● Hillel Foundation, 3300 S. Hoover Blvd.

● David X Marks Tower, 612 W. 36th St., a residence hall for men, and the Marks Tennis Stadium, W. 36th St. and Vermont Ave., were gifts of Marks, a philanthropist.

● Virginia Ramo Hall of Music, south side of W. 34th St., between Hoover St. and University Ave., in the performing arts complex, is named for the wife of Simon Ramo, a noted physicist.

● Hammer Art Collection was a gift of Armand Hammer.

Schoenberg Institute, dedicated in 1974 on the 100th anniversary of the famed composer's birth, houses his vast musical legacy which was donated by his children. Schoenberg lived in Los Angeles for 17 years until his death in 1951. He taught at the university for nine years.

● Ann and Jack Warner Hall of Cinema, part of the Center for the Performing Arts, is named for the movie producer and his wife.

University Synagogue, 11960 Sunset Blvd.

Vista Del Mar Child Care Service, 3200 Motor Ave., is the successor to the Jewish Orphans Home for the Pacific, founded in 1909.

Westchester Jewish Cong., 8620 Bedford Ave.

West Coast Talmudical Seminary, 851 N. King Rd.

Westside Jewish Community Center, 5870 W. Olympic Blvd. The Center also has a 102-unit apartment building on the campus which provides housing for senior citizens.

Wilshire Boulevard Temple, 3663 Wilshire Blvd., founded in 1862 as Cong. B'nai B'rith, is the oldest congregation in Southern California. The present building has been designated as a historical cultural building by the Los Angeles Cultural Heritage Board. For ten years after its formation, the congregation met in private homes, Arcadia Hall, Leck's Hall, and in the town's only courtroom. Its first synagogue was erected in 1873. Its first president was Joseph Newmark and its first rabbi was Abraham Wolf Edelman. Edgar Magnin Square, in front of the Temple, is named for the rabbi who headed the sanctuary for more than 65 years.

Stephen S. Wise Temple, 15500 Stephen S. Wise Dr., both the congregation and the street leading up to it having been named for the famed Dr. Stephen S. Wise, rabbi, Zionist, civic reformer, and noted orater (see New York). The synagogue is perched atop a hill which is 250 feet higher than the adjacent San Diego Freeway.

Women's Center at Council House, 543 N. Fairfax Ave., sponsored by the Los Angeles Section of the National Council of Jewish Women, provides services to a number of non-profit women's agencies and to the Council.

Workmen's Circle Cultural Center, 1619 S. Robertson Blvd., has a six-foot bronze monument commemorating the victims of the Holocaust.

Yavneh Hebrew Academy, Beverly Blvd. and Fuller Rd.

Yeshiva Ohr Eichonon Chabad, Alta Vista and Waring Sts.

Yeshivath Torath Emeth Academy, 540 N. La Brea Ave.

Yeshiva University at Los Angeles, 9760 W. Pico Blvd. at Roxbury Dr., is the West Coast branch of Yeshiva University. The University houses a major center for Holocaust studies named in tribute to Simon Wiesenthal, whose Jewish Documentation Center in Vienna tracked down over 1,000 Nazi war criminals. The Center has a large Holocaust memorial. The Menachem Begin School of Jewish Studies is on the west side of the campus.

Young Israel of Hancock Park, 225 S. La Brea Ave.

LOS BANOS

Sam Hamburg Troop Service Lodge in the Pendola Boy Scout Reservation is named for the late Sam Hamburg, pioneer in large-scale industrialized farming and pioneer cotton grower in the San Joaquin Valley. With the birth of Israel, Hamburg carried his expertise to the new state where he became known as the father of modern Israeli agriculture.

LOS GATOS

Cong. Shir Hadash, P.O. Box 1635, meets in the First Presbyterian Church of Los Gatos on Shannon Rd.

MALIBU

Los Angeles Hillel Retreat House, Camp JCA, 34342 Mulholland Hwy., is a camp facility owned by the Jewish Community Centers Association.

Malibu Jewish Center is the first synagogue in this town. An afternoon religious school utilizes the facilities of the Webster Elementary School and Malibu Park Junior High.

MARTINEZ

Blum Rd., is named for Simon Blum who settled here in 1854. He donated the site of Contra Costa County Hospital.

MARYSVILLE

Old Jewish Cemetery, just off Highway 70, one mile north of the city cemetery in this old mining town northwest of Sacramento, dates from the 1850s. The oldest of the 30-odd gravestones is dated 1853. There has been a renewed Jewish settlement in the adjacent Yuba-Sutter area.

MERCED

Jewish Section of Evergreen Cemetery, on B St., has about 15 graves, the oldest of which is dated 1873.

MISSION VIEGO

Temple Eilat, 18570 Marguerite Pkwy.

MODESTO

Cong. Beth Shalom, 1705 Sherwood Ave., P.O. Box 4082.

Elias Branch of Modesto Public Library, 2015 Tully Rd., is named for Sol P. Elias, grandson of pioneers, who was mayor of the city from 1902-1931. The Elias home at 1015 14th St. is a city landmark.

Zeff Rd., named for Sam Zeff who once operated one of the largest meat packing plants in this vicinity.

MOKELUMNE HILL

L. Mayer & Son's storefront dating from 1854 still stands.

Old Jewish Cemetery, dating from Gold Rush days, has 13 gravestones still intact. The Commission for the Preservation of Pioneer Jewish Cemeteries of the Magnes Museum has restored the cemetery and reconditioned the headstones.

MONTEBELLO

Temple B'nai Emet, 482 N. Garfield Ave.

When the Repetto Ranch was bought by Harris Newmark, Kaspare Cohn, I.W. Hellman, and two other partners in 1896, they named one part of the development Montebello and the other Newmark, but the latter has been absorbed by Montebello.

MONTEREY

Albert M. Bender Collection of original letters and manuscripts of Robert Louis Stevenson, Ambrose Bierce, and George Sterling, is in the Bohemian Room of the Old Custom House, at the north end of Alvarado St., where the U.S. flag was first raised officially in 1846.

Cong. Beth Israel, 151 Park Ave.

MOUNTAIN VIEW

Baer's Store, on Washington St., founded as a clothing

store in the 1850s by Meyer Baer who first settled at Sonora in 1851 can still be seen.

S. Weilheimer & Sons General Store, 124 and 128 Castro St., was founded in 1859 in Old Mountain View and later moved to New Mountain View with the advent of the railroad in 1869.

MURPHYS

Dr. Albert A. Michelson Memorial, inside the fence around the house on Main St. where the eminent scientist lived as a child when his father had a general store here, was dedicated May 31, 1975, by the Matuca Chapter of the Order of E. Clampus Vitus. The inscription on the plaque reads: "Albert A. Michelson (December 19, 1852 to May 9, 1931). First American scientist awarded Nobel Prize (physics 1907); dean of American optics; measured velocity of light, ether drift, standard meter, stellar diameters. Lived here during childhood." The memorial also contains a bas-relief of Michelson. A public school in Murphys is also named for Michelson (see Maryland). Michelson's family moved from Murphys to Virgina City, Nevada in 1867 where Albert lived until he was appointed to the U.S. Naval Academy.

MURRIETA

B'nai Chaim Temple, at the entrance to Murietta Hot Springs.

NAPA

Cong. Beth Sholom, 1455 Elm St.

Tanen Street is named for Oscar Tanen who arrived from Germany in 1851.

NATIONAL CITY

San Diego Hebrew Day School, 520 E. 8th St.

NEVADA CITY

Aaron Baruh House, 516 Main St., built in 1852, is still

owned by members of the Zellerbach family, who are related to the Baruhs. Jennie Baruh Zellerbach, who was born in Nevada City, was a major benefactor of the Miner's Hospital. A small sign on the front of the house tells its identity.

Old Jewish Cemetery, on Lower Grass Valley at the end of Walrath Ave., which dates from 1854, has 30 graves, two dated 1856, and the others in the 1860s and later. Following its restoration in 1972 by the Commission for the Preservation of Pioneer Jewish Cemeteries, this burial ground became the property of the Commission, which is part of the Judah L. Magnes Museum in Berkeley. The cemetery was established by the Nevada Hebrew Society among whose founders were Anthony Zellerbach and Aaron Baruh whose families became important commercial and Jewish leaders in San Francisco.

NEWHALL

Temple Beth Shalom, 23801 San Fernando St.

NEWMAN

Simon Newman is memorialized in the name of this town on the San Joaquin River. He laid out the town in 1887 on the site of Hills Ferry where he had a store in 1869. Born in Bavaria in 1846, Newman came to California in 1862. After a brief stay in Virginia City, Nev., he opened a store in Markleville in Alpine County in 1864. At Hills Ferry he had a horse and wagon route that took him to all the nearby settlements. Newman gave the Southern Pacific Railroad 320 acres during its construction and the railroad named its station Newman. After the local post office was named Newman, the town also took that name. The first merchant in the town, Newman was one of the builders of the San Joaquin Valley trade. Louis Newman, Simon's oldest son, was mayor of Newman in the early 1900s. Simon Newman is memorialized by a bronze plaque at the base of the tall flagpole in Newman's public park, which was erected in 1912 after Newman's death.

NEWPORT BEACH

Harbor Reform Temple, 2100A Mar Vista.

Shir Ha Ma'alot-Harbor Reform Temple, 2100A Mar Vista.
Temple Bat Yahm, 1011 Camelback.
Temple Isaiah, P.O. Box 414, Costa Mesa, meets at Harbor Christian Church of Newport Beach, 2401 Irvine Ave.
Temple Bat Yahm, 1011 Camelback.

NORTH HOLLYWOOD

Cong. Adat Yeshurun (Sephardic), 5348 Whitsett Ave.
Cong. Shaarey Zedek, 12800 Chandler Blvd.
Emek Hebrew Day, 12372 Chandler Blvd.
Free Synagogue, 11609 Victory Blvd.
Temple Adat Ari El, 5540 Laurel Canyon Blvd.
Temple Beth Hillel, 12326 Riverside Dr.
Temple Rodef Sholom, 6444 Fair Ave.
Union Hebrew High School.
Valley Miskan Israel Cong., 12822 Victory Blvd.

NORTHRIDGE

Abraham Joshua Heschel Day School is being housed in a new building erected at 17701 Devonshire St.
Hillel Foundation, California State University, 17729 Plummer St.
Israel Today (news magazine), 10340 Reseda Blvd.
Temple Ahavat Sholom, 18200 Rinaldi Place.
Temple Ramat Zion, 17655 Devonshire St.

OAKLAND

Cong. Beth Jacob, 3778 Park Blvd.
Garfield Clinic of Kaiser Health Maintenance Organization, 280 W. McArthur Blvd., established by Henry J. Kaiser, west coast industrialist, in all his plants, is a memorial to Dr. Sidney Garfield, who pioneered the health program.
Hillel Academy of East Bay, 330 Euclid Ave.
Home for Jewish Parents, 2780 16th Ave.
Jewish Community Center of Alemeda and Contra Costa Counties, 3245 Sheffield Ave. In front of the building is a bronze sculpture that memorializes the victims of the Holocaust.
Jewish Community Relations Council, 3245 Sheffield Ave.

Jewish Community School, 330 Euclid Ave.

Jewish Education Council of Alameda and Contra Costa Counties, 3245 Sheffield Ave.

Jewish Family Service, 3245 Sheffield Ave.

Jewish Federation of the Greater East Bay, 3245 Sheffield Ave.

Jewish Observer 3245 Sheffield Ave.

Mills College

● Bender Room in the famous art gallery, is a tribute to Albert Bender of San Francisco, who gave the college the largest part of his rich collection of books, manuscripts, and art objects.

● Lucie Stern Hall, was a gift of Walter Haas of San Francisco.

● Walter Haas Pavilion Theatre, is named for Walter A. Haas, Jr., a college trustee, 1948-1958 and 1959-1969.

● "Pyramid to Moses," in Joaquin Miller Park, n.e. on Joaquin Miller Rd., is one of a number of native-rock towers erected by Joaquin Miller, famed American "poet of the Sierra," to those who had inspired him.

Temple Beth Abraham, 327 MacArthur Blvd.

Temple Sinai, 2808 Summit St.

OJAI

Al and Bess Berg Commons of the Max and Pauline Zommer University Conference Grounds, serves as a central point of activity for dozens of organizations which use these grounds during the year.

ONTARIO

Temple Sholom, 963 W. 6th St.

West End Family Counseling Group of Eastern Region Jewish Federation Council, 855 N. Euclid Ave.

ORANGE

B'nai Israel, 304 Calle Baja.

OROVILLE

Old Jewish Cemetery, Feather River Blvd. and Mitchell Ave., owned by Butto County, is an old but well-tended Jewish burial ground dating back to the 1860s. The oldest known tombstone is dated 1862.

OXNARD

Bank of A. Levy, merchant and agricultural broker in the neighboring town of Hueneme (now Port Hueneme), was opened in 1898 when the town was established. He built the first brick building here for his bank at the northeast corner of 5th and B Sts. The Bank of A. Levy has 16 branches throughout much of Ventura County and is owned and managed by Levy's descendants.

Wolff Street is named for Moises Lazard Wolff, a cousin of Achille Levy, who was a pioneer merchant in Hueneme, a community bordering on Oxnard.

PACIFIC PALISADES

Jewish Congregation of Pacific Palisades (Kehillat Israel), 10609 Sunset Blvd.

PALM SPRINGS

Jewish Welfare Fund, 332 W. Alejo Rd.

Temple Isaiah-Jewish Community Center, 332 W. Alejo Rd., uses a prayer ritual that incorporates Conservative, Orthodox, and Reform type of services to meet the needs of a heterogenous congregation of vacationers and retirees.

Howard Weiss' Kosher Nostra, 370 N. Palm Canyon Dr. For those who prefer to worship under Orthodox auspices, there is a Shabbat service at 9:30 p.m. each Saturday, and micha at Friday and Saturday candle-lighting time. A minyan can be attended daily at 8 a.m. at 1632 Via Entrade, around the corner from the Biltmore Hotel.

PALO ALTO

Bob and Bob, 151 Forest Ave., Judaica Gifts & Book Shop.

Chabad House of Lubavitcher Movement, 1030 Astoria Ave.

Chabad of Palo Alto, Jewish Community Center, 3573 Middlefield Rd.

Cong. Kol Emeth, 4175 Manuela Ave.

Palo Alto Community Center, 1305 Middlefield Rd., was a gift to the town by Mrs. Louis Stern who was known to the town and Stanford University as Aunt Lucie. The center contains a civic theatre, a recreation hall, a children's theatre, and a children's library. The recreation hall is named the Ruth Stern Wing, for Mrs. Stern's daughter.

Palo Alto School for Jewish Education, 830 E. Meadow Dr.

South Peninsula Jewish Community Center, 830 E. Meadow Dr.

PALOS VERDES

Chabad House of Lubavitcher Movement, 24248 Crenshaw.

Cong. Ner Tamid of South Bay, 26438 Crenshaw.

PASADENA

California Institute of Technology

● Guggenheim Aeronautical Laboratory and Guggenheim Jet Propulsion Center, where Albert Einstein worked after leaving Germany in 1932, were gifts of the Daniel and Florence Guggenheim Foundation.

● Morris J. Caplun Applied Mathematics Library was established by Dr. Saul Caplun as a memorial to his son.

Hillel Foundation, 1201 E. California

● Watters Memorial Norman Bridge Laboratory, a collection of scientific apparatus, was established by the late Dr. Leon L. Watters, son of a Utah pioneer, in memory of his wife, Frances Hays Watters, descendant of a noted Colonial Jewish family.

Norton Simon Museum of Art, 46 N. Robles Ave., is named for and houses most of the renowned art collection of Norton Simon, California industrialist and art collector. He assumed the museum's $850,000 building debt and took over the operation of the museum whose annual budget is $600,000.

PETALUMA

Cong. B'nai Israel, 740 Western Ave., is a descendant of a congregation of the same name founded in 1864 by ten Jewish families who came here from the Gold Rush country. An old Kehillah Pinkas - a Jewish community record - dates back to October 22, 1864, and was maintained until 1912. The Jewish cemetery here was established in the 1860s. The oldest grave, dated May 27, 1868, is that of Frances, wife of C. Kubie. The first settlers were tanners, peddlers, and storekeepers, but not farmers in the region that became known as "the eggbasket of America."

The first Jewish farmer here was Sam Melnick, who established himself as a poultry farmer in 1904. On his seven acres, he built a shack and poultry house and began with 500 pullets. Four additional Jewish families settled here in 1907-1908. By 1917, there were 25 Jewish families on farms in the Petaluma area. Forty more families came between 1917 and 1921. Most of them came from the east and had no farm experience, but the older settlers who had established bank credit vouched for the newcomers at the feed companies and hatcheries, and taught them the practical phases of poultry farming. By the mid-1920s, the Jewish farm community was well established and enjoyed the financial support of the San Francisco Jewish community, 40 miles to the south. When the price of eggs dropped to 18 cents a dozen in 1921, the community was on the verge of bankruptcy but was rescued by the San Francisco Jewish Welfare Fund and the Abraham Haas Memorial Fund.

The Depression weeded out many farmers who were overburdened with debt, but the vast majority survived. During World War II, they established a poultry dressing plant and by the end of the war, Petaluma had become an important poultry center.

The community established a network of organizations, including a B'nai B'rith lodge, a Workmen's Circle chapter, units of the Farband Labor Zionist Fraternal Order, and the Communist-oriented Jewish Peoples Fraternal Order. Around 1950,

the community split into "lefts" and "rights" during the Cold War. By 1960, there were 308 Jewish farm families here, but thereafter the population declined as the older Yiddish-speaking generation died out and the younger generation found it could not compete with the giant automated poultry and egg combines, and sold out and moved to Los Angeles or San Francisco. In 1974, the Jewish population of Petaluma was 320.

PITTSBURGH

Cong. Beth Israel, 1201 Solari St.

Senderman & Israel store, 4th and Railroad Ave., founded in the 1870s by David Israel and Ben Senderman, still stands.

PLACERVILLE

Max Baer, a city trustee, 1918-1926, is memorialized by a public fountain on Main St. in front of the old El Dorado Courthouse.

Coon Hollow Rd. (a corruption of Kohn), is named for Jacob Kohn, who is buried in the Hebrew Cemetery.

Goldner St. is named for Julius Goldner, an early merchant and farmer.

Hebrew Cemetery, Myrtle Ave. and Myrtle Ct. (sic), which contains 20 graves, was established in the 1850s during the Gold Rush days, when the town was called Dry Diggings and later, Hangtown. A county plaque at the cemetery, opened in 1854, reads: "Jewish Cemetery. Oldest stone dated 1856. Historical Site El Dorado County, No. 58." The plaque was dedicated in 1964 when the cemetery was restored and rededicated by the Commission for the Preservation of Pioneer Jewish Cemeteries of the Judah L. Magnes Museum. The Town's first synagogue, erected on Cottage Street in the early 1860s, was destroyed during a windstorm in the late 1870s. It was replaced by another at the corner of Mill Street, off Coloma Street, which was sold in the late 1880s when there were no longer enough Jews to maintain it.

Two generations of the Snow family are buried in the cemetery. Samuel Sussman Snow, who led a wagon train from Council Bluffs, Iowa, to Pleasant Valley Ca. in 1850, was a doctor, fur trader with the Indians, storekeeper for the miners, owner of a

gold mine that remained in the family for nearly 100 years, a rancher, and a founder of the Hebrew Benevolent Society of Placerville. Dr. Snow's oldest son, Emanuel, was born in the covered wagon. Also buried in the cemetery are Snow's wife and several of his children. Snow's son, Joseph, a rancher, registered as his cattle brand the initials "SS," in tribute to his father's memory. Another son, Charles, who was a rancher at Iowaville, built a ranch house in 1906, which is still standing, just south of North Fork and Weber Creek, on the east side of Snows Rd. This road, which runs through the old Snow ranch from Newton to Camino, was built by Dr. Snow's sons.

Simon Dr. is named for Albert Simon, a 3rd generation Jewish resident of the town, who served as mayor, 1924-1928.

PLEASONTON

Arendt Way is named for Harris Arendt, postmaster and Wells Fargo agent, whose store front is still being used by other establishments at 465 and 450 Main St.

POMONA

Phillips Blvd. is named for Louis Phillips who acquired all of what is now Pomona in 1864.

Phillips House, 2640 W. Pomona Blvd., a three-story structure that is the most historic building in the entire area, was built by Louis Phillips in 1875. All of what is now Pomona and the adjoining community of Chino once were part of the 12,000 acre Phillips ranch. An 1850 arrival, Phillips was a livestock rancher and a heavy investor in Los Angeles real estate. In 1875, he sold 3,000 acres of his ranch to real estate developers who laid out the town of Pomona. The Phillips House was the first brick building in the Pomona Valley. It is being restored by the Pomona Valley Historical Society.

Pomona Valley Jewish Community Council, a coalition of Jewish organizations from San Dimas, LaVerne, Claremont, Montclair, Upland, Ontario, Cucamonga, Chino, Diamond Bar and Walnut, and Ontario, uses its headquarters at Pomona's Temple Beth Israel and Ontario's Temple Sholom.

Temple Beth Israel, 3033 W. Towne.

PORTERVILLE

Site of a short-lived Jewish agricultural colony established in 1892. About 20 Russian Jewish families were settled here in Tulare County and they engaged in general farming just north of the town. Philip N. Lilienthal of San Francisco was the unofficial sponsor of the colony as he was one of the principal land developers around Porterville.

REDLANDS

Lewis Jacobs, a Jewish merchant-banker of San Bernardino, is memorialized as one of the three founders of this town in 1888 on a bronze plaque placed in 1963 at the base of the flagpole in front of the Redlands City Hall.

REDONDO BEACH

Temple Menorah of South Bay, 1101 Camino Real.

REDWOOD CITY

Temple Beth Jacob, 1550 Alameda de las Pulga, a $2 million dollar rebuilding of the structure destroyed by fire on February 3, 1979, has been opened on the same land, but with some new buildings added, including two new classrooms and a chapel. The school wing, which suffered some fire damage, was reopened in September, 1979.

REEDLEY

Lac-Jac Station named for Abraham Lachman and Frederick J. Jacobi, who established the million-gallon Lac-Jac Winery at Reedley in the early 1900s.

RESEDA

California Home for the Aged, 19260 Sherman Way. Adjacent to the Home is Menorah House, a low-income residential project for older persons sponsored by the Jewish Federation Council of Los Angeles.

Jewish Home for the Aged, merged with the Menorah Village, and is now known as the Jewish Home for the Aged of Greater Los Angeles. The Menorah Village is located at 7150 Tampa Village, Los Angeles, and the Jewish Home for the Aged occupies space in Reseda at 18855 Victory Blvd. The Lew and Leatrice Goodman Park was dedicated in 1979 on the grounds of the Home.

Temple Beth Ami, 18499 Kittridge St.

RICHMOND

Temple Beth Hillel, 801 Park Central. The Genser Gateway Memorial, a nine-foot sculpture on the Temple grounds memorializes Judge Joseph Genser.

RIVERSIDE

Hillel Foundation, University of California, Riverside, 2432 Gonzaga Lane.

SACRAMENTO

Joseph Bonnheim Elementary School, 7353 Marin Ave., is named for the son of Albert and Fannie Weinstock Bonnheim. A business partner of David Lubin and Harris Weinstock, the elder Bonnheim established one of the first scholarship programs at the University of California which enabled several thousand students to get a higher education.

California Institute of Technology, Hillel Foundation, 1201 E. California.

Isador Cohen Elementary School, 9025 Salmon Falls Dr., in the Larchmont Riviera subdivision, honors one of the city's most beloved citizens, who died in 1919. Cohen, a dealer in tobacco, disbursed relief funds to destitute Jews. A principal supporter of the Sacramento Children's Home, Cohen was a prime mover in the creation of the local Community Chest.

Cong. Beth Shalom, 525 Fulton Ave.

Cong. B'nai Israel, 3600 Riverside Blvd.

Site of First Synagogue owned by a congregation on the Pacific Coast, 7th St., between L and Capitol Sts., is identified by a bronze sidewalk marker placed by the State of California, and

also by a street sign calling attention to the marker. On that site stood a Methodist church erected in 1850 which was purchased in 1852 by the newly organized Congregation B'nai Israel. The building acquired for the first Sacramento synagogue was a prefabricated wooden structure made in Baltimore and shipped around Cape Horn.

Home of Peace Cemetery, Stockton Blvd. and Lemon Hill Rd., was originally established in 1850. Jews first settled in the city in 1849, among them Louis Sloss, an early president of B'nai Israel, who later became famous in connection with the purchase of the Alaska territory. Jewish religious services were first held in the city in 1850 in the home of Moses Hyman at 56 Front St., the same year the Hebrew Benevolent Society was organized. Hyman, a veteran of the Mexican War, is buried in Home of Peace Cemetery.

Jewish Federation Community Center of Sacramento, 2351 Wyda Way, is the new home of the Jewish Federation and the Bureau of Jewish Education.

Lubin Grammar School, 3530 K St., is named for the famed merchant, agriculturist, and founder of the International Institute of Agriculture in Rome, now the Food and Agriculture Organization of the United Nations.

The "Mechanic's Store," which was the name Lubin gave his establishment, became a Sacramento institution and landmark. When Lubin took his half-brother, Harris Weinstock, as a partner, the firm's name was changed to Weinstock, Lubin & Co., and became the largest department store and mail order house on the west coast. Through his business dealings with farmers Lubin became aware of the agricultural problems. What he observed on a brief visit to Palestine in 1884 persuaded him that the small land-owning farmer was a basic factor in a democracy. On his return, he bought a farm and began growing wheat and fruit while he set out to master agricultural economics. When he discovered that prohibitive freight rates and prices forced up by commission brokers made fruit-growing unprofitable, Lubin organized a fruit-growers convention, led his associates into cooperative selling, and campaigned for freight rate cuts. He gradually convinced the railroads that lower freight rates would bring higher revenues. Out of the convention he organized came the founding of the California Fruit Growers' Exchange, which opened a new era in the economic history of the West, as well as in the marketing of farm produce.

To remedy the inequity farm exports suffered under the tariff rates, Lubin proposed a government bounty on agricultural exports which would reduce shipping costs on farm products sent abroad. Lubin stumped the country in behalf of the bounty idea which was called "Lubinism" which became an issue in the 1896 Presidential campaign. Although the demand for equal tariff protection was taken up by Congress, the matter was never voted on.

Lubin later became interested in the international agricultural scene. Convinced that the cost and distribution of products was a world problem that had to be dealt with on an international basis, he reasoned that farmers needed a world chamber of agriculture, which would guide them by distributing information on the marketability of crops. Obsessed with this idea, Lubin urged the U.S. government to lead the way in bringing the rest of the world together on this issue. Washington showed no interest in Lubin's plan. On October 24, 1904, Lubin was granted an interview with King Victor Emanuel III of Italy who invited him to meet with the royal ministers to develop a program.

On May 25, 1905, representatives of 40 countries met in Rome and created the International Institute of Agriculture charged with the task of convincing each country to plan and control agricultural efforts. In 1906 Lubin persuaded the United States to join the Institute, and President Theodore Roosevelt appointed him one of the American delegates to the Institute's permanent committee. The Institute opened in 1908 and Lubin was named the director and served in that capacity until his death in Rome in 1919.

In 1936 the city of Rome paid posthumous honor to Lubin by naming the street leading from the Fountain de Fracco as the Via David Lubin. When the Institute became the United Nations Food and Agricultural Organization in 1946, a library was planned and it was named the David Lubin Memorial Library.

Mosaic Law Cong., 2300 Sierra Blvd.

Weinstock's, 13th and K Sts., the current name of the firm founded by David Lubin, is one of Sacramento's best known business establishments. Harris Weinstock, Lubin's partner and half-brother, was a founder of the city's Critic Club, served on the board of trustees of the State Library, and helped to plan the draft of the city's charter.

ST. HELENA

Hanns Kornell Champagne Cellars, Larkmead Lane, was founded by and is owned by Hanns Kornell, who fled Europe in 1940 and arrived at Ellis Island penniless. Both his father and grandfather produced wines in Germany as far back as 1845. After working at other wineries, Kornell rented an old winery in 1952 and in 1958 he acquired the old Larkmead Winery, just north of St. Helena. In the Kornell cellars there are over a million award-winning bottles of champagne.

SALINAS

Temple Beth El, 1212 S. Riker St.

SAN ANDREAS

Friedberger Fountain, on the town's Main St. was erected in memory of Arnold and Lotta Friedberger in 1941. Friedberger was a pioneer merchant at Sheep Ranch before he settled in San Andreas.

SAN BERNARDINO

Cong. Emanu-el, 3512 E. Street.

San Bernardino Jewish Cemetery. The land for the cemetery was a gift from Mormons, and is the last resting place of one Wolf Cohn, reputedly the first Jew to be scalped by Indians on the west coast.

United Jewish Welfare Fund, 3512 N. E Street.

Victoria Ave. was named for Mrs. Victoria A. Franklin after her death in 1861.

SAN CARLOS

Tifereth Israel Synagogue, 7890 Tommy Dr.

SAN CLEMENTE

Herman and Max Goldschmidt owned all of what is now the city of San Clemente from 1906 to 1924 when they sold the land to one Olly Hansen, who laid out the city. Herman's son, Adlai,

farmed the land during most of that period. The Goldschmidts gave the city 160 acres for use as a municipal golf course.

SAN DIEGO

Anti-Defamation League, 1650 N. Hotel Circle.

Balboa Park is a tribute to Marcus Schiller and Joseph Mannasse, two pioneer settlers and prominent businessmen. Mannasse was president of the Board of Trustees (City Council) in 1868 when it reserved 320 acres for a public park and the site of the world-famous zoo.

Beth Jacob Cong., 4855 College Ave. A major feature on the grounds is a memorial to the Holocaust martyrs.

Bureau of Jewish Education, 4079 54th St.

California State University, Jewish Campus Center, 5742 Montezuma Blvd.

Chabad House of Lubavitcher Movement, 6115 Montezuma Rd.

Cong. Beth Tefilah (Community Synagogue), 4967 69th St.

Cottage of Israel, in Balboa Park, is one of the cottage members of the House of Pacific Relations founded in 1935 after the San Diego Fair to perpetuate the group of cottages which had housed exhibits of many nationalities.

Hebrew Day School, 520 E. 8th St., National City.

Hebrew Home for the Aged, 4075 54th St.

Hebrew Laboratory School, 4605 Alice.

Hillel Foundation, San Diego State University, 5742 Montezuma Rd.

Home of Peace Sanctuaries, 40th St. and Imperial Ave., has a life-size statue of Michelangelo's "Moses" in white Carrara marble. The replica is a memorial to Sol Stone.

Jerusalem West, 6515 University Ave., is a Judaica book and gift shop.

Jewish Campus Center, University of California, Office of Religious Affairs.

Jewish Community Center, 4079 54th St., has the Samuel and Rebecca Astor Library of Judaica.

Jewish Family Service, 3355 4th Ave.

Jewish Family Service Drop-In Center, 4451 30th St.

Klauber Ave. in the Encanto section, is named for Abraham Klauber, a prominent citizen and landowner of the 1890s. His

property which was annexed to the city in 1916 was known as Klauber Park. The Melville Klauber House is at 3060 6th Ave.

Memorial to the Six million, in a small garden of the Jewish Community Center, 4079 54th St. (see above), is a large bronze sculpture from which cascades of water flow into a reflecting pool. The memorial was a gift of the New Life Club.

Pioneer Women/Na'amat, 5511 El Cajon Blvd.

Rose Canyon is named for Louis Rose, the first Jew to settle in San Diego. He arrived in May 1850, just two months after the town was incorporated. In 1934 a bronze marker affixed to a large boulder at the head of Rose Canyon was dedicated in memory of Rose.

Louis Rose worked for a time as a laborer, but soon became active in the tiny town. He was engaged in various small businesses in what is now Rose Canyon. However, he lost everything in a premature town development on what is now the Point Loma Peninsula area. It was there that he established the town of Roseville which he hoped would be inhabited by the workers in his various enterprises. Rose served as a member of the School Board, the Board of Supervisors, and as postmaster of Old Town.

San Diego Zoo has the Klauber-Shaw Reptile House. Klauber was vice-president of the Museum of Natural History during the years 1939 to 1968.

Southwest Jewish Press Heritage, 4079 54th St.

Temple Beth Israel, 2512 3rd Ave., is the oldest congregation in Southern California, having been founded in 1861 as Adath Yeshurun. In 1967 Beth Israel absorbed Temple Solel.

Temple Beth Israel, Heritage Park, erected in 1889, is, together with a building belonging to the congregation in San Leandro, one of the two oldest existing synagogue structures in the west. The Second and Beech Temple, a frame building now the property of the Fraternal Spiritual Church, is still recognizable as a former synagogue from the Stars of David in the stained glass windows. Beth Israel first held services in this building on Rosh Hashanah eve, September 25, 1889. Dr. Norton Stern, editor of the *Western States Jewish Historical Quarterly*, believes this building is the oldest existing synagogue structure in the west.

Temple Beth Sholom, 208 Madrona Ave., Chula Vista.

Temple B'nai Aron, 6063 La Jolla Blvd., La Jolla.

Temple Emanu-El, Del Cerro Blvd. and College Ave.

Tifereth Israel Synagogue, 7890 Tommy Dr.

United Jewish Federation, 4079 54th St.

Weinberger Elementary School, 6269 Twin Lakes Dr., is named for the late Judge Jacob Weinberger, who died in 1973 at the age of 92. He was the last survivor of 52 delegates to the convention which, in 1910, drafted the constitution of Arizona just prior to its admission into the Union in 1912.

SAN FERNANDO

Brand Park, n.e. corner of Mission Blvd. and Columbia Ave., was a gift in 1920 by a group headed by Leslie C. Brand.

Kalisher St. is named for Wolf Kalisher, a pioneer merchant and leather goods manufacturer.

Lazard St. is named for Solomon Lazard, one of the pioneer businessmen in the San Fernando Valley.

Meyer St. is named for Samuel Meyer, who arrived in Los Angeles in 1853 and operated a retail store.

North Valley Jewish Community Center, 16601 Rinaldi St.

Sholom Memorial Park, 13017 N. Lopez Canyon Rd., has Chapel of Eternal Light dedicated to the victims of the Holocaust.

SAN FRANCISCO

American Friends of the Hebrew University, Jerusalem, 717 Market St.

American Jewish Committee, 703 Market St.

American Jewish Congress, 942 Market St.,

American Mizrachi Women, 1250 39th Ave.

Anti-Defamation League, 760 Market St.

Barah Creative Institute for American Judaism, P.O. Box 22011.

Ben Yehuda School, 639 14th Ave.

Brandeis-Hillel Day School, 2266 California St., is a new facility on Brotherhood Way, adjacent to the Jewish Community Center and Cong. Beth Israel-Judea.

Brotherhood Way Jewish Community Center, 655 Brotherhood Way.

Bureau of Jewish Education, 601 14th Ave.

California Historical Society Library, 2090 Jackson St., has among its collections many rare prints of pioneer days contributed by art patron Albert Bender

California Palace of the Legion of Honor, a noted art museum near Lincoln Park, has in its Achenbach Wing for Prints several hundred prints, including many from Israel, a gift of Dr. Leon Kolb, whose collection of graphic art was one of the largest in the world.

California School of Fine Arts, Chestnut and Jones Sts., has in its Bremer Memorial Library an art collection, including many valuable and rare books, contributed by Albert Bender, Irish-born son of a rabbi. The Bremer Library is named for the painter Anne Bremer, a kinswoman of the Benders.

California State University, Hillel Foundation, 190 Dendlowe Dr.

Cliff House, at Great Highway opposite Sutro Heights, a landmark restaurant that occupies a famed building associated with Adolph Sutro, one of the city's mayors (see below). The original Cliff House, erected in 1858, was bought by Sutro in 1883. The second Cliff House, built by Sutro, was destroyed by fire in 1907, just as the first had been. The second house, known as "Sutro's gingerbread palace" was host to five presidents and to other notables such as Mark Twain, and Sarah Bernhardt. The present Cliff House was erected in 1907.

College of Judaic Studies, 639 14th Ave., is a degree-granting institution. The Jewish Community Library is also located here.

Columbia Park Boys Club, 458 Guerrero St., is a memorial to Major Sidney A. Peixotto, member of an old San Francisco Jewish family, who founded the club in 1906.

Cong. Adath Israel, 1851 Noriega St.

Cong. Anshey Sfard, 1500 Clement St.

Cong. Beth Israel-Judea, 625 Brotherhood Way, represents a merger between the 106-year old Conservative Cong. Beth Israel and the 16-year old Reform Cong. Beth Judea, which took place in 1969. The merged congregation uses the building erected by Congregation Beth Judea in the Parkmerced district.

Cong. Beth Sholom, 301 14th Ave., has the Samuel and Isabelle Center which was named for Mrs. Friedman and her late husband. A mural entitled "The World Exists Upon Three Things" was given to the congregation by Mr. and Mrs. Louis Cohn in honor of Cohn's parents, George and Salka Cohn.

Cong. B'nai David, 3595 19th St.

Cong. B'nai Emunah, 3595 Taraval St., was founded by German Jews who were interned in Shanghai during World War II.

Cong. Chevra Thilim, 751 25th Ave.

Cong. Emanu-El, n.w. corner Lake St. and Arguello Blvd., is one of the two oldest Jewish congregation in the state. Founded in 1851, the congregation built the present temple in 1925.

Cong. Kehilath Jacob, 1456 9th Ave.

Cong. Keneseth Israel, the city's oldest Orthodox building, was founded in 1895. They gave up their old building at 935 Webster St. in 1972, after repeated acts of vandalism and muggings of members of the congregation.

Cong. Magan David Sephardim, 351 4th Ave.

Cong. Ner Tamid, 1150 Quintara St.

Cong. Sherith Israel, 2266 California St., is the other congregation born out of the first worship services held during the Gold Rush of 1849. Built in 1904, the old temple was the only building of its size to survive the 1906 earthquake and fire.

Counsul General of Israel, 693 Sutter St.

Michael H. de Young Memorial Museum, was merged in 1972 with the Palace of the Legion of Honor and is now known as the Fine Arts Museum of San Francisco. De Young came to San Francisco in 1854. Together with his brother Charles, they founded the *Dramatic Chronicle* in 1865 when they were still in their teens. As the *San Francisco Chronicle*, the paper became one of the most influential on the coast, and Michael became the city's leading journalist and noted civic leader. He also built the city's first skyscraper, which was wrecked during the earthquake of 1906.

First Jewish Religious Services Site is marked by a plaque on the Trans-America Building, Montgomery and Washington Sts., officially designating the spot where 40 Jewish pioneers gathered to conduct the first known Jewish worship service in California on September 26, 1849. The Plaque was placed on the building in 1950 in cooperation with the Society of California Pioneers.

Fleishhacker Pool, Playground, and Zoological Gardens, Great Highway and Sloat Blvd., is named for Herbert Fleishhacker. a president of the Park Commission, who donated the land in honor of his mother.

remaining buildings of the Pioneer Woolen Mills, established in 1859.

Haas-Lilienthal House, 2007 Franklin St., one of the city's landmarks, is a stately Victorian house built entirely of redwood. The house was occupied continuously until 1970 by Alice Lilienthal, daughter of the first owner, William Haas. Later, it was occupied by members of the Haas and Lilienthal families. It is now owned by the Federation for San Francisco Architectural Heritage.

Bret Harte Memorial, bronze bas-relief tablet honoring Bret Harte, the famed author, is set into the facade of the Bohemian Club on Post St. and Taylor.

Hayes Valley Recreation Center and Cottage, Hayes and Buchanan Sts., was established in 1930 through a legacy left by Adolph Rosenberg, philanthropist and businessman.

Hebrew Academy of San Francisco, 766 26th Ave.

Hebrew Free Loan Association, 703 Market St., which gives away free-interest loans to students, small businessmen, families with financial crises, and immigrants, has grown with the addition of the East Bay Free Loan Association covering the East Bay communities.

Ruth and Marco Hellman Hall, in the San Francisco Conservatory of Music, 1201 Ortega Ave., honors a prominent Jewish couple known for their support of the arts.

Herbst Theatre, in the restored Veteran's Auditorium, Van Ness and McAlister, was established for the performing arts through a grant of $700,000 by the Herbst Family Foundation, through the efforts of the Herbst Family and Adrian Gruhn.

Hillel Foundation, California State University and San Francisco City College, Ecumenical House, 190 Denslowe Dr.

Holocaust Library and Research Center of San Francisco, 601 14th Ave., has a library of over 1,000 books and documents. The San Francisco Bureau of Jewish Education is housed at the same address.

Holocaust Memorial, Lincoln Park., has a huge Holocaust Memorial sculpted by George Segal dedicated to the victims of the Nazis.

Homewood Terrace, 540 Arguello Blvd., founded in 1872 as the Pacific Hebrew Orphans Home, is no longer a child care facility, but a child treatment center.

House of Love and Prayer, 1456 9th Ave., founded by Rabbi Shlomo Carlebach, a German-born Orthodox rabbi, who

was once associated with the Lubavitcher Movement. He has attracted a large number of Jewish young "turned off" by other forms of Judaism but attracted by the mystical, guitar-playing Carlebach, who is known as "the singing rabbi." Jewish youths attend the Sabbath service in Carlebach's synagogue.

Jewish Bulletin, 870 Market St.

Jewish Career Counseling and Employment Service, 703 Market St.

Jewish Community Library, 601 14th Ave.

Jewish Community Relations Council, 870 Market St.

Jewish Family and Children's Service Agency, 1600 Scott St., and 540 Argeulla Blvd., were merged in 1978 after having served as separate agencies.

Jewish Home for the Aged, 302 Silver Ave., was founded in 1899 by B'nai B'rith when it discovered that four Jews were living in the County Poorhouse and that a blind Jew was not being given proper treatment.

Jewish Welfare Federation of San Francisco, Marin County and the Peninsula, 254 Sutter St.

Jewish Welfare Housing for Senior Citizens, a 150-housing unit complex built with a grant of over $5 million from the United States Department of Housing and Urban Development by the Jewish Welfare Federation of San Francisco, is located at the corner of Walnut and Sacramento Sts.

Julius Kahn Park, in the Pacific Heights section, memorializes the late Congressman who served in the House of Representatives from 1899 to 1903 and from 1905 to 1924. He was the first Jew elected to Congress from California. His widow succeeded him in 1925, serving until 1937.

King Solomon Model, in the lobby of the Masonic Auditorium, 111 California St., is a detailed model of the First Temple in Jerusalem.

Kosher Pizza and Falafel House, 1408 Taraval St.

Koshland House, 3800 Washington St., built in 1902 by Daniel Koshland, is a city landmark.

Daniel Koshland Park, Page and Buchanan Sts., is a small park honoring one of the city's well-known philanthropists.

Menorah Park, 3365 Sacramento St., next door to the Jewish Community Center, is a housing project for elderly citizens, erected by the Jewish Welfare Federation.

Mount Zion Hospital and Medical Center, 1600 Divisadero St., founded in 1897, used Dr. Julius Rosenstem's building on the southeast corner of Sutter St., from 1897 to 1899, when it dedicated its own building. This was almost completely destroyed by the 1906 earthquake. The present building, apart from later additions, was erected in 1912 through a gift from I.W. Hellman in memory of his wife, Esther.

"Emperor" Norton Memorial is a weather-beaten bronze plaque affixed to the wall of Cliff House overlooking the Golden Gate Bridge, the construction of which Norton prophesied. The plaque, which depicts Norton in bas-relief with his two dogs, was dedicated on February 23, 1939, and memorializes the Jewish eccentric in these words: "Pause traveler and be grateful to Norton, 1st Emperor of the United States, protector of Mexico 1859-1880, whose prophetic wisdom conceived and decreed the bridging of San Francisco Bay August 18, 1869." As an "impartial ruler," Norton attended a synagogue on Saturdays and a church on Sundays.

Pershing Statue, opposite the Music Concourse in Golden Gate State Park, is a bronze monument of Gen. John J. Pershing, commander of the American Expeditionary Force in World War I, presented to the city in 1922 by Dr. Morris Herzstein.

San Francisco Conservatory of Music, 1201 Ortega St., has the Ruth and Marco Hellman Hall where recitals are held.

San Francisco Public Library, McAllister and Larkin Sts., preserves the Louis Lurie Collection of materials on the theatre in San Francisco, assembled by Louis Lurie, financier, theatre owner and builder.

Sinai Memorial Chapel, 1501 Divisadero St., is a Jewish funeral home, whose profits go entirely to local Jewish agencies and philanthropies.

Skillman-Pilhashy Hadassah House, 2215 Judah St., headquarters of Hadassah, memorializes Milton Lee Pilhashy, son of Mr. and Mrs. Milton Pilhashy.

State Building, McAllister St., between Larkin and Polk Sts., a part of the Civic Center, has in the main hall of the California Supreme Court, portraits of all members of the state's highest court, five of whom have been Jews. One of them, Henry A. Lyons, was the first Jewish judge to be named soon after California was admitted to the Union in 1850.

King Solomon Monument, part of a 12-foot high pediment

representing Truth, Charity, and Fortitude, is on the facade of the Masonic Temple, Van Ness Ave., and Oak St.

Steinhart Aquarium, in Golden Gate Park, is named for Ignatz Steinhart who donated $240,000 for its establishment.

Sigmund Stern Recreation Grove, near the ocean beach used for concerts and theatre productions, was given to the city by Mrs. Sigmund Stern, for many years a member of the Municipal Recreation Commission. A patroness of the arts, Mrs. Stern established the grove in memory of her husband, Sigmund Stern, a nephew and one of the heirs of Levi Strauss (see below), and a civic leader. Mrs. Stern was the sister of the late Eugene Meyer, Jr., publisher of the *Washington Post* and one-time chairman of the Federal Reserve Board. The grove is a natural amphitheatre where free summer concerts and light operas are sponsored by the Sigmund Stern Grove Festival Committee.

Joseph B. Strauss Statue, at the San Francisco approach to the Golden Gate Bridge, is a memorial to the chief engineer of "the bridge that couldn't be built." Linking northern California to the San Francisco peninsula, the world-famous span was designed by Strauss and completed in May, 1937, at a cost of $35,500,000. Born in Cincinnati, Strauss designed 500 bridges in all parts of the world. Until the completion of the Verrazanno Bridge, the Golden Gate Bridge, regarded as one of man's greatest engineering structures, was the longest single span bridge in the world. Strauss died in 1938.

Levi Strauss & Co., 1 Embarcadero, is the company that makes Levi's, the world's most famous pants, now a trademarked word appearing in dictionaries. Strauss was 21 when he arrived in California in 1852 or 1853, having been sent for by his brother-in-law, Davis Stern, who reached San Francisco in 1851 and was doing well in business. According to the company's history, Strauss came with a bundle of tough canvas fabric, which he hoped to sell to tentmakers and owners of covered wagons. When a miner asked him why he had brought the canvas instead of pants, the miner told Strauss that "pants don't wear a hoot in the diggin's. Can't get 'em strong enough to last no time at all."

Taking the miner by the arm, he hurried to a tailor and asked that a pair of pants be made for the miner out of a piece of his burlap. When the pants were finished, the elated miner went through San Francisco and the mining camps, inviting everyone to "look at these pants of Levi's." The name stuck, and other miners started looking for the fellow who made those pants and

Strauss was in business. He began hiring every seamstress he could find and ordered more cloth from his brothers in New York, but instead of canvas, they sent a tough cotton fabric that was originally made in France under the name of Serge de Nimes, from which came the name denims. By 1853, Strauss was turning out hundreds of pairs of Levis for miners who poured into his factory on California St.

The copper rivets, another Levi Strauss & Co. symbol, are also part of the company's legend. In the 1860s, a prospector, who carried jagged pieces of ore samples in his back pockets found the seams constantly ripped open, always called on a miner's tailor named Jacob W. Davis in Virginia City, Nev., to sew up the pockets. Once David played a joke on the miner by taking his pants to a blacksmith to fasten the corners of the pockets with copper harness rivets. When the miner returned from a prospecting trip, he was overjoyed to report that for the first time his pockets were intact.

This idea, too, caught on, as Davis bought more rivets and used them on miners' overalls. Months later, Davis came to San Francisco where Strauss had already formed Levi Strauss & Co. Davis came to the firm to buy materials and when he told Strauss about the rivets, Strauss urged him to patent his idea and made him foreman of the Strauss factory. Strauss, who was a prominent figure in the San Francisco Jewish Community, died a bachelor in 1902 at the age of 73. He left the business to his nephews whose families - those of Walter A. Haas, Sr. and Daniel E. Koshland - still control the business. In the Levi Strauss Bldg. is the Levi Strauss Museum housing the firms' memorabilia.

Sutro Branch, California State Library, Civic Center, houses Sutro's collection of some 70,000 volumes and manuscripts. Sutro's library was much larger but nearly half of the collection was destroyed in the 1906 earthquake.

Sutro Forest, planted by Sutro in 1887, is a large tract northwest of Twin Peaks. Mount Sutro, 909 feet high, occupies the center of the residential area in the geographical center of the city.

Sutro Heights, or Sutro Gardens, on Temescal St., on the campus of the University of San Francisco, not far from the Cliff House, has at its entrance a plaque erected by the Native Sons of the Golden West on April 29, 1940, memorializing Adolph Sutro. The plaque bears the following inscription: "In memory

of Adolph Sutro, mining engineer, philanthropist, pioneer builder in San Francisco. Born April 29, 1830 - Prussia. Came to United States 1850. Settled in San Francisco in 1851. Built Sutro Heights which he presented to San Francisco as a public park. Also gave San Francisco the site of the University of California Hospital. As an engineer, he designed Sutro drainage and ventilating tunnel for Comstock Lode, Virginia City, Nevada. Mayor of San Francisco 1895-1896. Died San Francisco July 8, 1898." Sutro Heights was originially Sutro's home, the house having been built in 1879 surrounded by a 20-acre garden which later became a park.

Sutro School Age Center, 248 Funston Ave; Sutro School Annex, 251 18th Ave.; and Sutro Heights Ave. are also named for Adolph Sutro.

Sutro's family had originally settled in Baltimore. From 1851 when he came to San Francisco until 1860, he sold tobacco on the waterfront and then tried retail business in Stockton. When gold and silver were discovered in the Comstock Lode in Nevada, Sutro moved there in the hope of applying the engineering knowledge he had patiently acquired by study. Appalled by the dangers and disasters encountered by the miners in extracting ore from the mountain, Sutro conceived the idea of centilating and draining tunnels that would clear hot water and gaseous vapors from the mines and speed up the work. In 1854, he obtained a charter from the Nevada Territorial Legislature for the right of way across Mount Davidson, secured the aid of European mining engineers, and raised large sums of money to finance his project.

The mining companies turned against him in an effort to capture control of the tunnel company and win the high profits it was expected to yield. They persuaded Congress to reject Sutro's plans, but Sutro out-flanked them by calling a meeting of miners from whom he secured the funds needed to undertake the then monumental tunnel to the Comstock Lode. While under construction, the tunnel, which cost nearly $7,000,000 to build, was called "Sutro's coyote hole." After its completion, he sold out his interest in the company and returned to San Francisco where his investments in real estate made him one of the richest men in the state.

Skeptics had called the real estate in which he invested worthless, but Sutro's experience in Nevada led him to find water

when none was said to exist. He laid conduits through stubborn rock and planted millions of seedlings. In the early 1880s, Sutro bought the Cliff House and 1,000 acres of land facing the Pacific Ocean. In 1892, he built the Sutro salt water baths which cost nearly $1,000,000. He was elected mayor of San Francisco in 1894.

Benjamin H. Swig Pavillon at Hallidie Plaza, is an information center for tourists that honors the prominent hotel man and philanthropist.

War Memorial, The Presidio, U.S. Army Post, has in its chapel an Eternal Light and a plaque presented by the San Francisco Jewish community in memory of Jewish members of the armed forces who died in defense of their country.

War Memorial Opera House, Van Ness and Grove Sts. (Civic Center), has in its lobby a sculptured bas-relief of Kurt Herbert Adler, for many years general manager of the San Francisco Opera.

Raphael Weill Statue, by Rodin, at the extreme end of the cross-country road, the Lincoln Highway, opposite the California Palace of the Legion of Honor in Lincoln Park, was erected by the city as a tribute to one of its distinguished merchants, art patrons, and philanthropists. Entitled "The Shades," this monument has a bronze bas-relief portrait of Weill on the reverse side of the granite base. The Raphael Weill Elementary School and School Age Center is at 1501 O'Farrell St.

A native of France, Weill came to San Francisco in 1855 and went to work for the firm of Davidson & Lane. When Lane left the concern to dig for gold in 1858, the firm of J.W. Davidson & Co. was established, and Weill was the "and Company." The establishment prospered and kept moving to larger quarters. In 1870, a three-story brick building was opened at Kearny and Post Sts., under the name of The White House. For 36 years, the business thrived. The earthquake in 1906 brought disaster. In a letter to a friend, written while the ashes were still hot, Weill wrote: "I love San Francisco and have faith in her destiny. I believe she will rise from this calamity a far greater and more splendid city than before."

Weill, then 70, set out to rebuild The White House. He vowed he would not shave until the new store opened its doors, and his beard grew long and silky for three months. On July 23, 1906, the firm opened again on Van Ness St. Three years later, a new store was opened at its present location. Weill's street

floor office is now a miniature museum. The White House revolutionized store advertising as well as other aspects of merchandising. The French Hospital has a Raphael Weill Wing.

Wells Fargo Bank History Room, Montgomery and California Sts., has the iron doors from the Morris Family store in Chinese Camp, a Gold Rush era community. The Morris family were paymasters for a nearby mine. Bandits entered the store on Nov. 9, 1895, firing, and killed George Morris, whose gravestone in the Sonora Hebrew Cemetery (see below), is inscribed "a martyr to duty." The bullet holes in the iron doors are still visible. The history room also has billheads of early San Francisco Jewish firms and the papers of the I.W. Hellman family. I.W. Hellman acquired control of the Wells Fargo Bank in 1905 (see Los Angeles).

Wine Museum, 633 Beach St., a few steps from Ghirardelli Sq., housed in a wing of the headquarters of the Fromm and Sichel firm of wine distributors, is an offshoot of the long relationship between the Christian Brothers, a Catholic teaching order, and two German Jewish refugees, Alfred Fromm and his partner, the late Franz W. Sichel, whose firm has acted as distributors for Christian Brothers wines for nearly 40 years.

The collection of historical items about wine includes a 2,600 year old Israelite wine jug. Also on exhibit are parts of the Franz Sichel glass collection on loan from the Franz W. Sichel Foundation.

Young Israel, 1806 Noriega St.

Jennie B. Zellerbach Garden in Strybing Arboretum in Golden Gate Park, a 1969 gift to the Recreation and Park Dept. of the City and County of San Francisco by Mrs. Stephen D. Coney, is a memorial to her grandmother, a keen gardener and prominent civic leader.

Zionist Organization of America, 46 Kearny St.

SAN JOSE

Beth Midrash Keter-Torah, 1898 Meridian Ave.

Cong. Am Echad, 1537A Meridian Ave.

Cong. Agudath Achim, 1844 Cherry Ave.

Cong. Bickur Cholim Marker, n.e. cor. 3rd and San Antonio Sts., was erected by the San Jose Historic Landmarks Commission to identify "First Site of Temple Emanu-El of The Congregation Bickur Cholim Founded August 5, 1861, Temple Erected August, 1870." This was the congregation's first building.

Cong. Sinai, 1532 Willowbrae Ave.

Hammer Elementary School, 1325 Bouret Dr., named for the late Irving Hammer, civic leader.

Hillel Foundation and Jewish Student Center, San Jose State University, 441 S. 10th St.

Jewish Community Center, 2300 Canoas Garden Rd.

Jewish Federation, 1777 Hamilton Ave.

Old Jewish Cemetery (Beth Olam), a separate section of the municipal Oakhill Cemetery, on Monterey Highway, dates from 1857, four years before Cong. Bickur Cholim was organized. Jewish worship services were first held in 1861 in the then city hall on Market St.

Harry Stein Pavilion Senior Citizen Center, St. James Park.

Stern's Luggage, founded by Marcus Stern, a charter member of Cong. Bickus Cholim, is the oldest known continuous business in Santa Clara County. Stern's descendants are no longer Jewish.

Temple Beth Sholom, 325 Chynowyth Ave.

Temple Emanu-El, 1010 University Ave., is the oldest congregation in San Jose, having been founded in 1861 as Cong. Bickur Cholim.

SAN LEANDRO

Godchaux Bldg., sw corner, David & E. 14th Sts., is named for Prospero Godchaux, a founder of the San Leandro Hebrew Cong., now known as Temple Beth Sholom. He bought the Estudillo House in 1874 and ran it until it closed in 1918.

Hellman Estate-Dunsmuir House, 2959 Peralta Oaks Court, a well-known landmark and tourist attraction, is the former summer home of Isaias W. Hellman, III, whose grandfather was Isaias Hellman, prominent Los Angeles and San Francisco banker and communal leader.

Temple Beth Sholom, 642 Dolores Ave., has a youth building that is believed by some scholars to be the synagogue's original building, dating either from 1880 or 1889. Prof. Robert Levinson of San Jose State University believed the earlier date is correct and thus considers the San Leandro building to be the oldest existing synagogue structure in the West. Dr. Norton Stern, editor of the *Western States Jewish Historical Quarterly*, is of the opinion that no one really knows when the San Leandro

building was erected, and he considers the 2nd and Beech Sts. Temple of San Diego's Cong. Beth Israel as the oldest synagogue structure in the West. The old San Leandro building is owned by the Magnes Museum of Berkeley. The Jewish Education for Disabled and Deaf is also located here.

SAN LUIS OBISPO

Cong. Beth David, 2932 Augusta Ave.

Goldtree Vineyard, a section of town on the county assessor's map, is named for Nathan Goldtree, a prominent merchant in town who is buried in the Jewish cemetery of this city.

Green Men's Clothing Store, Higuera St., is still operated by the descendants of Kaufman Green, who founded it in the 1870s.

San Luis Obispo County Historical Museum, 696 Monterey St., has a pair of branding irons from one of the ranches Aaron Sinsheimer owned. The initials "A.S." were Sinsheimer's brand. He served on the City Council. His wife was one of the founders of the local library and served as superintendent of the Jewish Sabbath school from its organization in 1879. One of their sons, Louis, was one of the authors of the San Louis Obispo City Charter in 1910 and served as mayor.

San Luis Obispo Jewish Cemetery, a separate section of the Odd Fellows Cemetery on Higuera Rd., is named the Beth David Cemetery. The earliest date on a gravestone is 1873. Among those buried here is Otto Frankfurter (1879-1971), brother of the late Supreme Court Justice Felix Frankfurter.

Sinsheimer Bros. Store, 849 Monterey St., founded in 1876 and on its present site since 1884, has one of the few iron-front buildings left in the U.S. On the second floor is a Sinsheimer family archives with records dating back to 1650. The firm was founded by Bernhard and Henry Sinsheimer, who later moved to San Francisco and turned over the store to Aaron Sinsheimer, a half-brother. Among the things he brought with him when he came to California from Vicksburg, Miss., was a portable Ark and a small Torah.

Sinsheimer Elementary School, 1775 Augusta St., is named for Louis Sinsheimer.

SAN MATEO

B'nai B'rith Youth Organization, 112 W. 25th Ave.

Peninsula Sinai Cong., 176 W. 25th Ave.
Temple Beth El, 1700 Alameda de las Pulgas.

SAN PEDRO

Temple Beth El, 1435 W. 7th St.

SAN RAFAEL

Albert Park, a children's recreation center, was a gift of Jacob Albert, philanthropist and businessman, who came here in the 1890s. The local Boy Scout building, B St. and Albert Park Lane, was also a gift of Mr. Albert.

Cong. Kol Shofar, 1565 Vendola Dr.

Cong. Rodef Sholom of Marin, 170 N. San Pedro Rd. The Leon Kolb Library and Museum contains many works of art contributed by the Kolbs as well as several hundred of their rare Jewish books.

Dufficy Field, a children's recreation center, was a gift of Jacob Albert.

Gerstle Memorial Park, San Rafael and 3rd Sts., is the former summer estate of Lewis Gerstle, who was a major factor in the Alaska fur trade (see ALASKA) and a leading San Francisco businessman. The estate was given to the city as a public recreation center after the death of Mrs. Gerstle in 1930.

SANTA ANA

Temple Beth Sholom, 13031 Tustin Ave. at Fairhaven.

SANTA BARBARA

Cong. Ben Ami, 899 Kellogg Ave.

Cong. B'nai B'rith, 900 San Antonio Creek Rd.

Hillel Foundation, California State University, Santa Barbara, 770 Pescadero Camino.

Lotte Lehman Music Hall, University of California, Santa Barbara, is named for the noted singer who made her home here for many years.

Santa Barbara Historical Society, 136 E. de la Guerra St., has among its permanent exhibits a silver tea pot designed by the famed Colonial Jewish silversmith, Myer Myers.

Santa Barbara Museum of Natural History, 2559 Puesta de Sol Rd., has the Fleischmann Bird Habitat Hall, named for the wife of Max Fleischmann, the yeast king, who also gave the museum the Fleischmann Auditorium and the Fleischmann Mammal Wing. The Fleischmann Wing of the Cottage Hospital is a memorial to Fleischmann's parents, Charles and Henrietta Fleischmann. Fleischmann gave the city $1 million for the restoration of the Old Mission, a city landmark founded in 1786, and also underwrote the Santa Barbara breakwater and yacht basin.

Young Israel, 111 E. Pedregosa.

SANTA CLARA

KEREM, the Hebrew Institute, 250 Howard Ave., is a four-year post-high school leading to a degree in Talmudic law. The school has purchased the former Warren Elementary School for $2 million dollars.

SANTA CRUZ

Edward Heller Rd. and Steinhart Rd., both on the campus of the University of California, Santa Cruz, are named for Jewish leaders who served as regents of the University of California.

Lubavitch, c/o Rabbi Y. Greenstein, 130 Castillion Terr.

Old Jewish Cemetery, off the west side of Meder St., 3 blocks north of Bay St., dates from 1877 when the Jewish community was organized by Dr. Isaac Mayer Wise who was on a visit here.

Temple Beth El, 920 Bay St. A flagpole and plaque erected in San Lorenzo Park by Temple Beth El memorializes Marine Pvt. Harvey Levine, the only Santa Cruzan to die in the Korean War.

SANTA MARIA

Temple Beth-El, 1501 E. Alvin Ave.

SANTA MONICA

Bay Cities Jewish Community Center, 2601 Santa Monica Blvd.

Chabad House of Lubavitcher Movement, 1247 Lincoln Blvd.

Jewish Family Service, 1424 4th St.

Pacific Jewish Center, 1515 Maple St.

Pacific Jewish Center Day School, 1827 California Ave.

Santa Monica Public Library has a Yiddish library dedicated to Peretz Hirshbein.

Temple Beth Sholom, 1827 California Ave.

Western States Jewish Historical Quarterly, 2429 23rd St., is housed in the building where the magazine's editor, Dr. Norton B. Stern, maintains his private collection of historical archives and photographs which are available for research by qualified scholars.

SANTA ROSA

Cong. Shomrai Torah, meets twice a month at 1717 Yulupa Ave.

Sonoma County Public Library, 3rd and E Sts., occupies a building adjacent to its old site that was formerly the Tower Theatre property, which was given to the city by the late Fred Rosenberg, who is memorialized by a plaque in the new building. His father and mother, Max and Emilia Rosenberg, are memorialized by the Rosenberg Fountain on the left of the sidewalk at the main entrance to Santa Rosa's Memorial Hospital, 1165 Montgomery Ave. Rosenberg was one of the early settlers in Santa Rosa, arriving in 1896. The Rosenberg & Bush department store is one of the city's landmarks.

SARATOGA

Cong. Beth David, 19700 Prospect Rd., has the Dr. Robert Levinson Memorial Library, created in memory of the eminent Jewish historian and professor of history at San Jose State University. Dr. Levinson assisted in developing much of the Oregon, California, and Washington state material for this volume.

Swig Camp Institute of Union of American Hebrew Congregations, 24150 Big Basin Way. The Taubman Plaza was a gift of Herman P. and Sophia Taubman Foundation and Marilyn and Robert Taubman of Atherton.

SEAL BEACH

Cong. Sholom of Leisure World, 13044 Del Monte, 44-H.

SEPULVEDA

Temple Beth Torah, 8936 Langdon Ave.

SHASTA

"Pioneer Baby's Grave" is what the California State Highway Commission's sign reads 100 feet north of State Highway 299, ¾ of a mile west of Shasta. The gravestone, encircled by an iron gate fence, marks the grave of Charles (Elchanan) Brownstein, son of George and Helena Brownstein, who was born May 4, 1864, and died December 14, 1864. For years, the stone had both English and Hebrew inscriptions, but the latter was not translated until 1965 when the Commission for the Preservation of Pioneer Jewish Cemeteries and Landmarks arranged for the translation and the placing of a marker giving the English translation. The marker is California State Landmark No. 377. There were Jews in Shasta as early as 1855 when a letter to *The Israelite*, published in Cincinnati, reported 11 Jews living in the gold mining town. A brother of the short-lived infant was Daniel Brownstein, later a member of a pioneer garment manufacturing firm in Los Angeles - the Brownstein-Louis Co.

SHERMAN OAKS

San Fernando Valley Area Council, 15477 Ventura Blvd.
Temple Beth Daiah, 13754 Ventura Blvd.
Temple B'nai Hayim, 4302 Van Nuys Blvd.

SIMI

Temple Ner Tamid, 1789 Tapo St.

SIERRA MADRE

Foothill Jewish Community Center, 213 Lima.

SONOMA

Lewis Adler House, n.e. cor. E. Spain and East St., was built by the son of a Jewish convert in Liverpool who was himself converted and who arrived in San Francisco in 1846 and set up shop making tubs, buckets, and wooden bathtubs.

Cohen Cottage at Sonoma State Hospital is named for Mrs. Hartwig A. Cohen of San Francisco.

Schocken Hill, 658 feet high, is named for S. Schocken who arrived here in 1873 and acquired 69.5 acres of land to the north of 2nd St., which included all of the southern slope now known as Schocken Hill. He operated a general store, a saloon, and a bowling alley, and for a time had a branch in the Sonoma Barracks.

Shansky Road, is named after Israel and Helen Shansky.

SONORA

Baer's Store, Washington St., was founded in 1851 as a crockery store and later was converted to a clothing store.

Linoberg St., is named for Emanuel Linoberg, a member of the first Town Council, who died in 1858.

Sonora Hebrew Cemetery, Yaney Ave. and Oak St., four blocks west of the Tuolomne County Courthouse, is the oldest of the nine Jewish cemeteries in the gold mining area. Six of them, including the one in Shasta, are now owned by the Commission for the Preservation of Pioneer Jewish Cemeteries. The earliest known burial dates from August 7, 1853, and the stone wall surrounding the cemetery is equally as old. The cemetery was established by the Hebrew Benevolent Society, founded in 1851. Michael Goldwater, grandfather of Senator Barry Goldwater, the Republican nominee for President in 1964, was vice-president of the society in 1856. The cemetery with its more than 50 graves was taken care of for 40 years by Julius Baer, whose parents are buried there. He was 96 years old when he turned over the cemetery to the Commission for the Preservation of Pioneer Jewish Cemeteries in 1972. The Native Sons of the Golden West erected a plaque in 1974.

Toby Street is named for Tobias Wilzinski, a one-time city attorney of Sonora, a descendant of early Jewish merchants in Sonora and Virginia City, Nevada.

STANFORD

Stanford University

● Crown Quadrangle, near the Stanford Book Store, is named for Robert Crown, a decorated World War II navy hero. Erected through a substantial gift from John Crown and the Henry Crown family of Chicago, noted philanthropists and industrialists, the quadrangle includes a library building, a classroom building, a connecting gallery, and an auditorium. The library building is named the Robert Crown Library.

● Nathan Cummings Art Building, housing the University's department of art, is named for Nathan Cummings, industrialist, philanthropist, art collector, and chairman of the Consolidated Foods Corp. The library in the Cummings Building is named the Annenberg Auditorium in honor of Walter Annenberg, Philadelphia newspaper publisher and former U.S. Ambassador to Great Britain. The Gerald Cantor Gallery in the Arts Museum has 88 Rodin sculptures donated by Gerald Cantor.

● Dinkelspiel Auditorium, across from the Memorial Union Building, in the Music Building, is a memorial to the late Mrs. Lloyd W. Dinkelspiel, whose husband, noted Stanford alumnus, was chairman of its board of trustees, 1953-1958, and one of the noted leaders of the San Francisco Jewish community.

● Fleischmann Building, which houses the home base of medical students for the first three years of their medical education at Stanford, is named for Max C. Fleischmann, a member of the yeast manufacturing family.

● Gunst Memorial Library, named for the late Mr. and Mrs. Morgan A. Gunst, is a major collection of books relating to printing calligraphy, book illustration, binding, paper making, type founding, and fine examples of books and bindings dating back to the 15th and 16th centuries. The collection is housed in the Albert Bender Room. Gunst, a Stanford graduate of 1900, was a member of a pioneer Jewish family in San Francisco.

● Hillel Foundation, the Old Union Club House.

● Hoover Institute of War, Revolution, and Peace, has among its more than 5 million documents, books, secret reports, and personal papers and letters, data on European Jewry during and after World War I, and on the negotiations that led to the Balfour Declaration in 1917. Among the papers are those of Leon Trotsky, one of the leaders of the Russian Revolution.

● Leon and Hilde Kolb Collection of Graphic Art, one of the world's great private collections of graphic art, was a gift to the University library from Dr. Leon Kolb, San Francisco philanthropist and civic leader.

STOCKTON

Arndt Memorial, a plaque at the base of Louis Park, honors Mr. and Mrs. M.S. Arndt, Jewish pioneers in Stockton, and members of the Louis family.

Cong. Adas Yeshurun, 427 E. Fremont St.

A.B. Cohn Memorial, a plaque at the corner of American and Main Sts., was erected by Cohn's employees in 1932 on the 21st anniversary of the Stockton Dry Goods Co., which Cohn founded.

Friedberger Park, on Hardin Way, adjacent to the L. Grunsky School, memorializes Ray Friedberger, a Stockton jeweler, who gave the city two acres of land in 1928.

Jewish Welfare Fund, 5105 N. El Dorado St.

Louis Park, a 35-acre recreational facility, memorializes the late Charles H. Louis, who gave much of the acreage to the city in 1920.

Temple Israel, 5105 N. El Dorado St., is a direct descendant of Cong. Rhyim Ahoovim which was founded in 1855.

Temple Israel Cemetery, the block bounded by Union, Poplar, Pilgrim, and Acacia Sts., is designated as California Historical Landmark No. 765 on a plaque erected by the California Historical Landmark Commission. The plaque describes the cemetery as the oldest Jewish burial ground in continuous use west of the Rockies. It was established in 1851 on land given by Capt. Charles M. Weber, founder of Stockton, and a Roman Catholic. The oldest known gravestone marks the grave of Solomon Friedberger, who died October 16, 1851.

STUDIO CITY

Cong. Beth Meier, 11725 Moorpark.

SUN VALLEY

Valley Beth Israel Cong., 13060 Roscoe Blvd.

SUNNYVALE

Beth David Synagogue.
South Peninsula Hebrew Day School, 1030 Astoria Dr.

TAHOE VALLEY

The Jewish community here holds services periodically in members' homes and uses a room in the Tahoe City Methodist Church for a Sunday school. The group had its origin when Dorothy Liermark and her husband settled here in 1964.

TARZANA

Temple Judea, 5429 Lindley Ave.

TEHAMA

Gyle Road is named for Sam, Louis, and Herman Gyle, who were merchants in Tehama during the 1860s and 1870s.

TEMECULA

Wolf Adobe, erected in 1858 by Louis Wolf a year after he arrived in the area, stands on land owned by the Rancho California Co., just south of State Highway 71, a mile east of U.S. Highway 395. The area in Riverside County is about 60 miles north of San Diego. A French Jew, Wolf operated a general store from his adobe building, owned a small hotel, served as postmaster, was a justice of the peace and was employer and friend of the local Indians. He married Ramona Place, a woman of mixed Indian and black ancestry, and in 1882, when Helen Hunt Jackson was gathering material for her novel, *Ramona*, published in 1884, she spent a short time at the Wolf home in Temecula, and named her book after Wolf's wife. The valley through which Highway 71 runs from Highway 395 eastward, is named Wolf Valley.

TEMPLE CITY

Temple Beth David of San Gabriel Valley, 9677 E. Longden Ave.

Temple David of San Gabriel, 8677 E. Longden Ave., has a stained glass window 30-feet wide by 8-feet high. It was created by Joseph Young, architectural artist.

THOUSAND OAKS

Temple Adat Elohim, 1736 Moorpark Rd.
Temple Etz Chaim, 1080 Janns Rd.

TORRANCE

Chabad House of Lubavitcher Movement, 24248 Crenshaw Blvd.

Sam Levy Elementary School, 3420 220th Pl., is named for the late Sam Levy, local civic and Jewish communal leader.

TUJUNGA

Cong. Mishkan Yecheskel, 9431 Haines Canyon.
Verdugo Hills Hebrew Center, 10275 Tujunga Canyon Rd.

TUSTIN

Jewish Development Company, 18331C Irvine Blvd., is a Judaica bookstore and gift shop.

State of Israel Bonds, 1442 Irvine Blvd., Suite 231.

TWAIN-HARTE

Bret Harte, the famous writer of stories of pioneer life in California and Mark Twain are jointly memorialized in this winter sports and summer resort area in Tuolomne County. Harte was the grandson of Bernard Hart, one of the founders of the New York Stock Exchange and member of an old Jewish family. Harte's father, Henry, was the only child of Bernard Hart's first marriage to Catherine Bret, a non-Jew. Bret Harte was not identified with the Jewish community.

VALLECITO

Store front of Moses Dinkelspiel's store of the 1850s recalls the beginnings of the noted San Francisco Jewish family of lawyers, civic leaders and communal figures.

VALLEJO

Cong. B'nai Israel, 1256 Nebraska St.

VAN NUYS

Hillel Foundation, Los Angeles Valley College, 13162 Burbank Blvd.

Pioneer Women/Na'amat, 13609 Victory Blvd.

Stern Avenue was named for Jacob Stern, a pioneer merchant of Fullerton and a real estate developer in Orange County.

Temple Beth David, 7452 Hazeltine Ave.

Temple Ner Tamid, 15339 Saticoy St.

Valley Cities Jewish Community Center, 13164 Burbank Blvd.

VENICE

Bay Cities Synagogue, 505 Ocean Front Walk.

Israel Levin Senior Adult Center, 201 Ocean Front Walk, is the social and cultural center for the community of poor and elderly Jews who live here. In the 1930s and 1940s there were some 8,000 Jews living here, former residents of Boyle Heights and East Los Angeles who had left those Los Angeles neighborhoods when they became Mexican-American enclaves. In Venice these Jews found a rundown colorful community where they could live cheaply in old residential hotels. Once the city had several kosher butcher shops, restaurants, and a number of synagogues. All but one of the synagogues had gone out of existence. It was estimated that some 400 Jewish senior citizens lived in Venice in 1975.

Mishkon Tephilo Cong., 206 Main St. Emanuel Streisand Hebrew School St., is named for the late father of film star Barbra Streisand, who became interested in the school when her son was Bar Mitzvahed there. Mt. Zion Singles' Synagogue uses Cong. Mishken Tephilo as its home base. The new synagogue has created individual synagogues in hotels and halls in various Los Angeles

areas and is also sponsoring lectures, discussion groups, and educational series for "singles."

VENTURA

Jewish Community Council, 7620 Foothill Rd.
Temple Beth Torah, 7620 Foothill Rd.

VISALIA

Jacob Street is named for Elias Jacob, a prominent Visalia pioneer merchant and a leading rancher of Tulare and Kings Counties.

Sweet Street is named for Solomon Sweet, a pioneer settler. The Visalia Airport and the Sweet Flying Service are owned by Solomon Sweet, grandson of the pioneer.

Visalia City Cemetery, N. Giddings St. and Goshen Ave., has a Jewish section on which there are 28 Jewish graves. At the entrance to the cemetery is a Fireman's Memorial, erected to the members of the Visalia Fire Department which was organized in 1869. On the memorial are the names of H.S. Goldstein, Albert Goldstein, Leon Goldstein, Ralph Goldstein, and Harry Levinson.

VISTA

North Country Jewish Center, 1930 Sunset Dr.

WALNUT CREEK

Cong. B'nai Sholom, 74 Eckley Lane.

Jewish Community Center of Alameda & Contra Costa Counties, Jewish Education Council, Jewish Family Service, and Jewish Federation, 1355 Creekside Dr.

WEST COVINA

Jewish War Veterans Building, 961 S. Glendora Ave.
Temple Beth Ami, 3508 E. Temple Way.
Temple Shalom, 1912 W. Merced Ave.

WESTLAKE VILLAGE

Temple Adat Elohim, 1049 Westlake Blvd.

WESTMINSTER

Hebrew Academy-Lubavitch, 14401 Willow Lane.

Temple Beth David, 6100 Hefley St.

Westminster Memorial Park, is a memorial grave for the many senior citizens from this part of California, many of them Jews. They were killed in a plane crash on March 17, 1977, at Santa Cruz de Tenerife, Canary Islands.

WHITTIER

Cong. Beth Shalom, 14564 E. Hawes St.

Whittier College, Hillel Foundation, 13500 Philadelphia St.

WOODLAND HILLS

Temple Aliyah, 6205 Valley Circle Blvd.

YOSEMITE

Camp Peixotto, a summer recreation center for underprivileged boys from San Francisco, is named for Sidney Peixotto, San Francisco Jewish communal leader. The camp itself is the achievement of A.J. Schragg, Jewish communal leader, who raised the funds for the land and equipment. The camp opened in 1952.

Yosemite National Park has Jewish worship services held from the middle of June until the end of August at the Old Village Chapel, on Fresno Rd., 600 feet west of Sentinel Bridge (park car north of Sentinel Bridge and walk from there).

Colorado

A train of 12 prairie schooners loaded with miners' tools, groceries, and drygoods, with crudely-drawn letters "Pike's Peak or Bust," lumbered into what is now Denver one June day in 1859. At the reins of one wagon was Fred Z. Salomon, Colorado's first Jewish settler who, with his partner, J.B. Doyle, owned the wagons and their cargo. The first known Jew to have been in Colorado was Solomon Nunez Carvalho, artist and photographer, who was with the expedition of Colonel John C. Fremont from 1853-1854.

Guided by William Cody, later known as Buffalo Bill, Salomon's party had crossed the Great Plains with the gold rushers headed for the West. The town's future was clouded when Salomon arrived. Denver City and Auraria, rival mining camps, were struggling to survive. The Cherry Creek gold discovery, which had touched off the stampede to Colorado, turned out to be a hoax. Simultaneously, a new gold strike near what is now Central City threatened to depopulate the two log-cabin hamlets.

Outbidding Denver City by offering Salomon two free lots, the Auraria Town Co. persuaded him to open his store on their side of Cherry Creek. There he erected the town's first brick building, dug the Platte River Ditch which provided the first water supply, opened Denver's first brewery, and helped organize the first bank. In a few weeks other enterprising Jews joined him.

From Kansas came Leopold Mayer, Julius Mitchell, and Abraham Jacobs, after a 7-day journey. The first stagecoach of the Pike's Peak Express brought Salomon's brother, Adolph.

David Kline, Gumpertz Goldberg, J. Gottlieb, Abraham Goldsmith, and the Deitch brothers - Isadore, Moses, and Joseph - followed. By Rosh Hashanah in 1859 there were enough Jews for a minyan. On the banks of Cherry Creek they held the first Jewish services in Colorado.

There is at least one document to support the belief that these first settlers wasted no time in creating some kind of Jewish fellowship. A resolution adopted by the Denver City and Town Co. on December 26, 1859, referred to "the trustees of the Hebrew Synagogue." To these trustees the company's directors voted to donate "ten lots, to be selected by the secretary," provided "they build a house of worship in Denver City.... to cost not less than $7,000."

There is no evidence that this synagogue was ever built. However, by 1860 "the Hebrew Synagogue" was holding services for Passover, Rosh Hashanah, and Yom Kippur. The arrival in 1860 of Wolfe and Julius Londoner who had been through the California Gold Rush and the vigilante days; Abraham Kuhn, who had been in business in Indiana and Iowa (he later moved on to Montana and Utah); Benjamin Wisebart; Charles Schayer; and Samuel Rose, encouraged the pioneers to form the Hebrew Burial and Prayer Society in 1866. A cemetery had been acquired even earlier where Cheesman Park now stands in Denver.

The oldest existing Jewish organization in the state, the Denver B'nai B'rith Lodge, was founded in 1872 by Louis Anfenger, who arrived in Colorado in the late 1860s. In 1874, on the occasion of the birth of his son Milton, B'nai B'rith and the Hebrew Burial and Prayer Society joined forces to establish Temple Emanuel, Colorado's first permanent Jewish congregation with 21 members. Temple Emanuel's earliest house of worship was dedicated in 1876, the year Colorado was admitted to the Union. In 1879, the Beth Hamedrash Hagodol was founded under the leadership of Henry Plonsky as the first East European congregation. That year a YMHA was formed. By 1882 Denver boasted of seven Jewish congregations.

The founders of Colorado's Jewish community were also intensely civic-minded. When the Colorado Territory was created in 1860, Fred Salomon was named territorial treasurer. To transportation-starved Denver - it had been bypassed by the Union Pacific Railroad in favor of Cheyenne, Wyoming in 1869 - Salomon helped bring the city's first railroad. He was one of the prime movers behind the organization of the Denver & Rio

which in 1870 linked Denver with the Union Pacific at Cheyenne.

Abraham Jacobs was secretary of the citizens meeting of April 2, 1860, when Auraria and Denver City were consolidated to form Denver. At the first election in 1861, Leopold Mayer was elected to the City Council. He later served in the State Legislature (1888). Londoner was a charter member of the city's first Odd Fellows Lodge and Jacobs was a leading Mason. The first officially recognized Masonic meeting in the Colorado Territory was held in 1859 in a room over Jacobs' clothing store on what is now 11th and Larimer Streets. That same room became the first territorial capital in May, 1861, when Colonel William Gilpin, the first territorial governor, established his headquarters there. Philip Trounstine was Denver's first chief fireman. Herman Silver, who came to Denver in 1874 as register of the United States Land Office, was appointed the first director of the Denver Mint in 1877. Wolfe Londoner, later to be one of Denver's most popular mayors, also played a large part in bringing the railroad to the city.

There were about 100 Jews in Denver, and perhaps twice that number in the rest of the Territory by 1866. Many of them had families and had the services of a mohel. He was Dr. John Eisner who arrived in Denver in 1866 as a young surgeon fresh from a New York medical college. Before long, his practice extended from the Missouri River to Salt Lake City. While dispensing care to settlers and Indians, he would also stop off to officiate at circumcisions throughout the Rocky Mountains area. He was one of the founders of Denver's first county hospital and the Denver Medical Society in 1871.

As gold, silver, and lead strikes began dotting Colorado with mining camps in the 1860s and 1870s, Jewish entrepreneurs established stores, wholesale houses, banks, theaters, freighting companies, stagecoach lines, and even saloons in the towns. In the frontier communities most of them destined to become ghost towns, the Jewish businessmen were almost always aligned with the sober, law-abiding forces and were regarded as solid citizens.

When Central City was known as "the richest and toughest square mile on earth," Abraham Jacobs was its mayor. At California Gulch the miners thought so highly of Wolfe Londoner that they made him clerk, recorder, commissioner, and treasurer of Lake County, all at the same time. His brother Julius, served as the camp's postmaster. Alexander Rittmaster, who settled in Central City in 1865, peddled in many camps before

opening a drygoods store in the booming mining camp town. His nephew, Abraham Rachofsky, who had come from Omaha to Central City working as a cowhand with a freight caravan, obtained goods for his peddler's pack from his uncle. Later, he went into the freighting business with Rittmaster. Rachofsky was one of the original stockholders of Central City's famous opera house.

Prior to the completion of the Tabor Opera House in 1879, Leadville's principal theatre was the Schoenberg Opera House. Its impressario was Elias Schoenberg, a Mexican War veteran. His son Louis, who changed his name to Beaumont and became rich and famous as a department store magnate and philanthropist in Denver, St. Louis, and Cleveland, owned one of Leadville's leading general stores catering to the miners. His store was called "Boss Clothier" and his brother Moses, ran "Cheap Joe's." David May, another leading merchant, married a sister of the Schoenbergs and gave his name to the department store chain founded by Louis Beaumont. May was elected county treasurer in 1888.

An 1878 census showed that there were 25 Jewish-owned businesses in Leadville and over 30 miners with Jewish names. Long before a Jewish federation was organized, these men created a Jewish relief fund that provided small loans and groceries to indigent Jews, widows, and newcomers who failed to make it in Leadville. By 1881 there were 75 Jewish-owned firms doing business in Leadville. A B'nai B'rith Lodge, a Hebrew Ladies Benevolent Society, and Hebrew Cemetery Society, were organized in 1879. A Reform synagogue was dedicated in 1884 and an Orthodox synagogue in 1892.

By 1900 Jewish community life began to wane as the Jewish residents drifted away with the decline of Leadville as a mining center. In 1937, the Reform temple was sold and converted into a boarding house. The Orthodox Kneseth Israel was also disposed of and the proceeds used to aid the National Home for Jewish Children in Denver, and to maintain the Leadville Cemetery.

Jesse Shwayder, who founded what became the Samsonite Corp., one of the world's largest luggage manufacturers, was born in the mining camp town of Black Hawk. His father Isaac visited Black Hawk on his peddler's route before opening a store in 1881. Shwayder was the acting rabbi for the Jews in the roaring camp.

The first known Jewish resident in Trinidad was Maurice Wise who arrived in 1867 and set-up a store in an adobe building. Seven other Jews were in business there by 1871, and a year later services were held on Rosh Hashanah. The Jaffa brothers, Henry, Sol, and Samuel, owned several stores in and around Trinidad. Samuel Jaffa was the first mayor when Trinidad was incorporated, and Isaac Levy and Abe Mansbach served as trustees. David Gottlieb, who came to Trinidad in 1871, was a friend of Wild Bill Hickock and other western notables. by 1876 there were 15 Jewish families in the town. A B'nai B'rith Lodge was organized in 1878, and Congregation Aaron of Trinidad, named for the father of the Jaffas, was established. Simon Sanders opened a wholesale liquor business in 1879, delivering whiskey over mountain trails. The New Jaffa Opera House was one of the city's showplaces in the 1880s.

Trinidad's Jews raised $1,000 in 1887 to engage a full-time rabbi, Leopold Freudenthal. At the same time the tiny community built a synagogue which was dedicated in 1889 and created a Young Hebrew Literary Society and a YMHA. One of his sons, Samuel, served in the State Senate, 1924-1928, and was largely responsible for the establishment of Trinidad College.

The earliest Jews in Pueblo arrived about 1860. Simon Nathan, a butcher, came with his wife and three children from Leavenworth, Kansas. A fourth child was born in Pueblo in 1861. A Jew known only as "Baruch," was buried in the Old North Side Cemetery in 1871, while John Addleman "who kept the stage station up the pass," was murdered by bandits in 1861. Three Nussbaum families also arrived in the 1860s. The families of Henry and Abraham Goldsmith were farming around Pueblo in 1872.

The organized Jewish community dates from the 1880s. In 1886 a Hebrew Benevolent Society and a B'nai B'rith Lodge were organized. Congregation B'nai Jacob was founded in 1895. The Reform Temple Emanuel dedicated its synagogue in 1890. B'nai Jacob, an Orthodox congregation, opened its first synagogue in 1902 and dedicated a new one in 1908. The two congregations merged into the United Hebrew Center when a new building was opened in 1950.

The famous mining town of Cripple Creek, where a major gold strike occurred in 1890, had more than a dozen Jewish businessmen by 1892. Temple Abraham was organized in 1899

and plans made for the acquisition of a cemetery. Two years later a B'nai B'rith Lodge was formed. One of the major mine owners was Julius Myers. Diminishing returns from the gold mines and labor violence led to the departure of most of the businessmen by 1917. Today Cripple Creek is a ghost town. There was also a small Jewish community in Victor, another mining camp town near Cripple Creek.

Boulder's Jewish community dates back to the 1890s. A community group was formed in 1898 to conduct religious services. Louis Herman, one of the earliest residents and a former mayor, was the father of Harry Herman, a noted engineer who designed many of the great power structures in the Rockies. Abe and Louis Goldberg who arrived in 1902 found some Jews had preceded them, including a number who had previously been in business in Central City and Leadville. Henry Rosner was a deputy sheriff for a time. His wife ran a kosher boarding house for Jewish students at the University of Colorado. At one time there were three congregations - Adath Zion, founded in 1905; Anshe Sholem, incorporated in 1919; and the earlier group established in 1898. By 1920, there were about 100 Jews in Boulder, many associated with the University. Toward the end of the 1920s all of the earlier congregations had gone out of existence. The Jewish Women's Social Club was founded in 1923; the Boulder Jewish Fellowship was organized in 1959; and the Jewish Community Center, established in 1960, paved the way for the Har-Ha-Shem Congregation in the 1960s.

Burton K. Myers, described by his widow as being "of old Jewish descent" and his brother Charles, arrived in Colorado Springs when it was still known as Colorado City in 1864, and operated a typical frontier hotel. Louis Erich, a native of Albany, New York, who came to Colorado for his health in 1885, headed the Erich-Crosby Syndicate, a major mining company. He was also a founder of the Colorado Springs-Manitour Street Railway, chairman of the city library board, and leading supporter of the arts. M.S. Rafield, who had been in business in Central City, was among the first residents of Colorado Springs, arriving in 1888. He helped draft the city's first charter in 1909. Formal worship services were first held in 1895. The Hebrew Benevolent Society was founded in 1898 and a Jewish cemetery acquired in 1901.

Pueblo's first congregation, Adath Zion, was founded in 1905. Sons of Abraham was established in 1909, and B'nai

Israel was organized in 1904. By 1950 the community had grown to 400 and had two synagogues, which later merged into Temple Shalom.

One of the most colorful and influential figures in Colorado from the late 1860s until 1890, was a now-forgotten Lithuanian-born Jew by the name of Otto Mears. Indian fighter and conciliator, trail blazer, farmer, road builder, colonizer, and railroad magnate, Mears' pioneering was largely responsible for opening up vast stretches of previously impassable mountainous areas to trade, agriculture, and mining. Known as "the pathfinder of San Juan," he opened up huge areas of south and Central Colorado to settlement.

Julius Kessler, who came to the United States from Hungary in 1873, began manufacturing and blending whiskies in Denver in 1875 and shipping them throughout Colorado and New Mexico via donkey. Colonel Frank Mayer, who served as a drummer boy during the Civil War, remained in the army and saw action in the Indian wars in Colorado and in the 1870s and 1880s.

Until 1880 most of the Jews who settled in Colorado were of German origin, but thereafter the bulk of newcomers came from East Europe. Most of the 60 families who had been settled at Cotopaxi, an ill-fated agricultural colony that lasted from 1882-1883, ultimately found their way to Denver where they became the nucleus of the early Orthodox Jewish community of Russian Jews. Of the second wave of East Europeans who began arriving in the later 1880s, most of them penniless, were seeking a cure for tuberculosis in the Colorado climate. A number of Jewish families from East Europe were brought by the Industrial Removal Office between 1904 and 1917. Although the Atwood and Cotopaxi agricultural colonies failed, many individual Jews became highly successful farmers and ranchers in Colorado. Louis Dinner, his brothers and their relatives, the Emesons and Browns, operated a farm around Greeley, and their descendants are still there 60 years later. Oscar Tittman broke sod in the Prospect Valley. The Wisebart family began as ranchers and then opened cattle feed lots at Fort Morgan and Brush.

In what are now the suburbs of Denver, Yosel David Mandell, a pious Jew, ploughed the fields near Lakewood. Jack Lederman and his father ran a farm just north of there. The Shames family farmed east of Brookfield and the Goldsteins farmed near Fort Lupton. Alter Cohn settled on irrigated land

near Broomfield in 1905. Abe Morantz farmed in Longmont in 1912 and his uncle Aaron Garden-Swartz farmed near Derby where there was a small settlement of Orthodox Jewish farmers, among them the Milsteins and the Altmans.

Henry Singer and Joe Miller began as cattle brokers and later owned very large ranching and farming lands. Ed Seldin won the national award as "Stockman of the Year" for developing new techniques in raising stock. Sam Samuels was known for giving orders in Yiddish to his sons who worked with him on his ranch at Durango. Other Jewish ranchers were the Karsh brothers at Longmont and Sam and Herman Vorenberg at Sedalia.

The Jewish population had grown steadily. From an 1877 estimate of 410 Jews, the Jewish population grew to 5,800 in 1905; 14,564 in 1917; and 20,321 in 1927. By 1937, Colorado had 21,375 Jews. In 1960, Denver accounted for 70 percent of the state's 21,000 Jews. By 1974, Denver had 92 percent of the 27,000 Jews in the state with smaller communities scattered in 40 other towns and cities. In 1920, there were 24 synagogues in Colorado, but only 15 in 1974. At the beginning of 1980, the Jewish population was 31,830.

The election of Wolfe Londoner as mayor of Denver in 1889 was the highest office attained by any of the early pioneer Jewish settlers. Simon Guggenheim, who declined the Republican nomination for governor in 1898, was elected to the United States Senate for one term in 1907. A number of Jews served in both houses of the State Legislature from the 1920s to the 1970s. Ben Bezoff was speaker of the House of Representatives, 1949-1950. Harold Zinn and John E. Strelzer both served as United States Collector of Customs. In 1970, Edward Pringle was elected chief justice of the State Supreme Court. Sherman G. Finesilver has been on the United States District Court bench since 1971, the first Jewish Federal judge in Colorado. The late Judge Charles Rosenbaum was a United States delegate to the United Nations General Assembly. Harold V. Cook was named deputy mayor of Denver in 1970. Rita L. Weinshienk was the first woman named a judge of the District Court, appointed in 1965; in 1979, she was elevated to the Federal District Court. The University of Denver has had two Jewish chancellors, Chester M. Alter and Maurice Mitchell, while Lawrence Silverman was acting-president of the University of Colorado. Ken Kramer, a Republican, won a third term in the House of Representatives in the 1984 elections.

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ASPEN

Aspen Jewish Center, (consult phone directory), holds monthly Friday evening services and holiday celebrations, had as its "rabbi" in 1976 Gideon Kaufman, a young lawyer who established a practice here in 1974. Son of the late Rabbi Jay Kaufman, executive vice president of B'nai B'rith, young Kaufman led worship services attired in a Western style shirt. Founders of the center were Jack Gabow, Nancy Edlin, and Police Chief Marty Hershey.

Hyman Avenue, one of Aspen's main streets, memorializes David Hyman, one of the early settlers.

ATWOOD

Atwood Colony for Russian Jews was established on the outskirts of this town in 1896. Inexperience in farming, general economic conditions, and ideological disagreements among the 200 settlers contributed to the colony's failure in 1900.

AURORA

The Happening, 17 Lima St., is a group of single Jews who sponsor educational and social programs the first Sunday of each month.

New York Kosher Dog, 3055 S. Parker Rd., is a rabbinical-endorsed restaurant.

BEECHER ISLAND

Sigmund Shlesinger, a 20 year old Jewish clerk, became one of the heroes of a dramatic fight in 1868 between Col. George A. Forsyth's Scouts and Cheyenne Indians, known to history as the bloody Battle of Beecher Island. Shlesinger's role is recorded in official documents and reports, but it is best told in his own laconic words in a diary he kept during the fighting and which

is in the American Jewish Archives, as well as in Forsyth's article in *Harper's New Monthly Magazine*, June, 1895.

A Hungarian immigrant who came to New York at the age of 15, Shlesinger was hired as a clerk by a merchant in Leavenworth, Kansas, in 1865. He arrived in Leavenworth at the time of construction of the Union Pacific Railroad across the plains. After several years of clerking "Slinger," as he was known, moved west with the railroad workers earning his keep as a cook, mule driver, laborer, and peddler among the soldiers guarding the track-layers.

The summer of 1868 found Shlesinger jobless and broke, moving from camp to camp looking for something to turn up. It was then that he signed up with Forsyth's Scouts, a volunteer company recruited to supplement the thinly-stretched out regular army units on the western frontier. Shlesinger was accepted only because he was the 50th man available. One recruit was described as a daring leader whose experience in Indian country made him a rare find; but Shlesinger was characterized "in all respects unfit for service; a Jew, small, with narrow shoulders, sunken in chest, quiet in manner and piping voice, but little knowledge of firearms and horsemanship; he was indeed unpromising as a son of Mars."

The man on whom special reliance was placed in the beginning because of his experience failed utterly in the early hours of the battle, but the loss of his services, wrote Col. Forsyth, was fully made up by the bravery, skill, and untiring activity of "the little Jew." As the account of the battle stated "there was no sphere of gallantry or usefulness in which he was not conspicuous."

The little company ran into an Indian ambush near St. Francis. Setting up camp on a sandy island in the middle of the stream, the Scouts evaded the ambush but then had to face a frontal attack by 600 Cheyenne. At the end of the first day every horse and mule had been killed. The second in command was dead, as were five other men, and 17 including Forsyth, were wounded.

While Scouts were sent out to bring reinforcements, those who stayed suffered from hunger, thirst, and cold. After four days, the Indians withdrew because of their heavy losses. It was Shlesinger who shot the coyote which, according to Forsyth, "was boiled three successive times to extract the last shred of nutriment it contained." Not long after the battle, Shlesinger

returned to New York, but later settled in Cleveland where he became active in the Hebrew Relief Association and B'nai B'rith. He died in 1928 at the age of 79.

Shlesinger's exploits are memorialized in a poetic tribute to him published in Forsyth's *Frontier Fights and Thrilling Days in Army Life*. The poem reads:

"When the foe charged on the breastworks
With the madness of despair,
And the bravest of souls were tested,
The little Jew was there.

When the weary dozed on duty,
Or the wounded needed care,
When another shot was called for,
The little Jew was there.

With the festering dead around them,
Shedding poison in the air,
When the crippled chieftain ordered,
The little Jew was there."

BOULDER

Cong. Adath Zion, founded in 1905 and Anshe Sholem created in 1919 were early synagogues. There are some 100 Jewish families living here.

Cong. Har-Ha-Shem, 3950 Baseline Rd., is aptly named. Its name is "Mountains of the Lord" in Hebrew.

University of Colorado

• Hillel Foundation, 2795 Colorado Ave., has a kosher kitchen.

• Edward Teller Center for the Advancement of Science. Technology and Politics, 250 Arapahoe Ave., honors the nuclear physicist who is known as the father of the H bomb. A $5 million

dollar gift of Arthur Spitzer, Los Angeles philanthropist, made the center possible. This gift is the largest ever received by the University since it was founded in 1876.

CENTRAL CITY

The Opera House, Eureka St., west of Main, in the most famous of all the old Colorado mining towns, contains memorial chairs to notable figures in Colorado history and theater. Among those honored by such chairs are Francis Wisebart Jacobs and Rabbi William S. Friedman (see Denver); Sarah Bernhardt; Dr. John Elsner; L.H. Guldman, the philanthropist; Meier Mayman; and Louis Ehrich. Sale of the memorial chairs made possible the modernization of the opera house, which was erected in 1874. It is the scene of an annual theater festival in July when the town relives its former glory. A close look at the faded and weather-beaten signs over some of the old buildings reveals the names of some pioneer Jewish merchants.

COLORADO SPRINGS

American Numismatic Association, 818 N. Cascade Ave., has in one of its three display galleries many silver medals donated by the Joseph Segal family. Also on display are some of the medallions issued by the Judaic Heritage Society.

Chaverim, a college-funded group at Colorado College, sponsors an independent group that celebrates the Sabbath and holidays.

Gottlieb Building, Colorado School for the Deaf and Blind, is named for Leo Gottlieb of Trinidad, who was president of the school's board of trustees for a generation.

Pioneer Museum, 25 W. Kiowa Ave., owns a complete set of white Limoges china with pictures of Isaac Cahn and his family. Cahn was one of the leading real estate operators in the city and headed a large lumber company. The Cahn Real Estate Addition to the city is also named for him.

Sons of Israel Cemetery, part of the city-owned Evergreen Cemetery, on S. Hancock Rd., was created in 1904.

Temple Shalom, 1523 E. Monument. is a merger of the former Cong. B'nai Israel and Temple Beth-El.

U.S. Air Force Academy Cadet Chapel, U.S. Air Force Academy, is a soaring structure of glass, steel, and aluminum,

housing separate Catholic, Protestant, and Jewish chapels. The Jewish chapel is the first specially-designed Jewish place of worship built on a U.S. military installation.

COTOPAXI

A faded sign reading "Saltiels," on the outskirts of this Fremont County town, 20 miles from the Royal Gorge, is the last visible reminder of a near-tragic hoax perpetrated on 18 pious Jews who were brought here in 1882 to create a Jewish agricultural colony. Sent to Colorado by the Hebrew Emigrant Aid Society of New York, the untrained Jewish settlers were turned over to Emanuel H. Saltiel, a Portuguese Jew who owned a silver mine at Cotopaxi. He had depicted such tremendous possibilities of agricultural development for the land around Cotopaxi that the society entrusted him with $10,000.

When the colonists arrived, they found a mountainous arid country totally unsuited to farming, lack of water, and no tools. Unable to live off the land, the bearded settlers, who quit work at sundown Friday and almost starved to death to observe kashrut, were forced to work in Saltiel's mine or to help cut ties for the Rio Grande Railroad side-by-side with Chinese laborers. They managed to stick it out for three years. During their first Passover in the Rockies, when they had no matzoth, the colonists went to Salida, the nearest town, and picked every tenth sack of flour in the store, as the Shulhan Arukh commanded, for use in making their own matzoth. They even managed to acquire a Torah and establish a synagogue in an abandoned house.

When Saltiel's mine shut down and the need for railroad workers ended, the colonists left. A few went to California and Utah, but most of them settled in Denver where they became the nucleus of the Orthodox Jewish community in West Colfax. The "Saltiel's" sign outside of Cotopaxi indicates that the site to which the 19th century confidence man lured the unsuspecting Jews was planned as a town on land Saltiel owned.

Foothills Cong., which also serves Jews from Loveland, meets in a local community center and maintains a religious school in the Sunshine School. The Hillel Club, Colorado State University, also holds local services.

CRESTED BUTTE

B'nai Butte is a Reform congregation of some 20 families.

CRIPPLE CREEK

Imperial Hotel, one of the remnants of the town's mining era, has on its wall the charter of the local B'nai B'rith Lodge founded in 1901.

Myers Avenue is the main street named for Julius Myers, the Denver businessman and ranch owner for whom Robert Womack was working when he discovered the gold deposit that touched off the Cripple Creek boom in 1891. When prospectors began to overrun the ranch owned by Myers and his partner, Horace Bennett, they plotted the 80-acre town site that became Cripple Creek. Now a ghost town, it had a population of 20,000 in 1892, including a considerable number of Jews. For several years there was a synagogue in the town and another in the neighboring mining camp of Victor.

Among the many names associated with Cripple Creek and now celebrated, is that of Bernard M. Baruch. At the peak of the Gold Rush, he was a strapping 22-year old pick-and-shovel miner on Bull Hill, who proved he was not an Eastern dude by fighting the camp bully.

DENVER

Allied Jewish Federation, 300 S. Dahlia St.

Allied Jewish Federation Apartments for Elderly, 11 S. Adam St. A second building is at 22 S. Adams St.

Allied Jewish Community Council Apartments, across the street from the other Allied Apartments at Adams and Ellsworth, was the first construction project for senior citizens funded under HUD in Colorado by the Allied Jewish Federation.

American Cancer Research Center and Hospital, 6401 W. Colfax Ave., was founded in 1904 as the Jewish Consumptive Relief Society by Jewish working people who had come to Denver in search of a cure for tuberculosis. JCRS began with a handful of tents when Denver Jews decided it was time to do

something about the penniless Jews from the eastern sweatshops and factory areas who came to Denver seeking recovery in the dry climate. In 1966 JCRS changed its name to the American Medical Center when new drugs proved so effective in the fight against the disease. The change in name was accompanied by a shift in program to the treatment of advanced and recurrent cancer, chronic respiratory diseases, and cancer research. Today, the AMC is one of the largest, free, non-sectarian hospitals for the treatment of cancer patients.

Anfenger House, 2900 Champa St., in Curtis Park, a stately old house built in 1884 by Louis Anfenger, one of the pioneer Jews in Denver, is part of a designated historic area but it is privately owned.

Babi Yar Park, at the intersection of S. Parker Rd., at Havanah, the world's first memorial to the thousands of Jews massacred by the Nazis near Kiev, Russia, September 29-30, 1941, has been converted into a park by the Babi Yar Park Foundation.

The Bagel Store, 942 S. Monaco Pkwy., handles kosher bread and bagels.

Ira M. Beck Memorial Collection of Rocky Mountain Jewish History, housed at Denver University's Penrose Library and Society, was created in 1976 by the Center for Judaic Studies. Its collections include photos, newspaper clippings, organizational records, and microfilmed copies of early Jewish newspapers.

Beth Din, 4634 W. 14th St., is housed in the Talmudic Research Institute.

Beth Israel Hospital and Geriatric Center, 1601 Lowell Blvd., houses in its auditorium the old Ostrower Beth Jacob Synagogue. The National Jewish Hospital/National Asthma Center were merged in 1973 as one of the world's leading research, physician-training, and treatment centers for allergies and chronic respiratory diseases. The Jesse and Nellie Shwayder Wing is part of the multi-million dollar service to the Jewish aged. The Center maintains a kosher cafeteria.

Beth Jacob High School for Girls, 5100 W. 14th Ave. The Ethel A. Beren Building of the school houses the auditorium and dining room and is named for the wife of Adolph Beren of Marietta, Ohio, both known for their support of Torah institutions.

Beth Joseph Cong., 825 Ivanhoe St.

BMH Synagoguge, 560 S. Monaco, has needlepoint replicas of the Jersualem Windows created by Marc Chagall for the chapel at the Hadassah Hospital in Jerusalem. The replicas are the work of members of the congregation.

Central Agency for Jewish Education, 300 S. Dahlia St.

Chabad Lubavitch of Colorado, 85 Forest St.

City of Karmiel Park, on the north bank of Cherry Creek from Steele St. to the City of Takayuma Park, was dedicated in 1979 in honor of the Israeli town of Karmiel, Denver's sister city.

Colonnade of Civic Benefactors, south end of the Civic Center, W. Colfax Ave., between Bannock St. and Broadway, commemorates 36 of the city's benefactors by brass plates affixed to the outer eastern wall. Among those honored is Isaac Rude, philanthropist and businessman, who established Rude Park as an outdoor recreation area.

Colorado Hall of Fame, rotunda of the State Capitol, is a gallery of stained glass window portraits of the state's 16 outstanding pioneers. The only woman depicted is Frances Wisebart Jacobs, "the mother of Charities." One other Jew is also depicted, Otto Mears.

Mrs. Jacobs arrived in Denver in 1863 as the bride of Abraham Jacobs who settled in Denver in 1859. Public-spirited like her husband, who helped draft Denver's first laws and who was a member of the town's first Board of Education, her principal concern was caring for the poor, the widows, the orphans, and other needy individuals. Her annual New Year's reception was a major social event as well as a fund-raiser.

One of the founders in 1872 of the city's Hebrew Benevolent Ladies Aid Society and its second president, helped form the non-sectarian Ladies Relief Society in 1874, serving as an officer for 28 years. In 1887 she joined in creating the Charity Organization of Denver, a forerunner of the community chest of which she was the president at the time of her death. As a member of the State Legislature, she fought for social legislation for the protection of working women.

Mrs. Jacobs was also one of the founders of the National Jewish Hospital which was named the Frances Jacobs Hospital when it opened in 1893, a year after her death. For six years, the building stood empty for lack of funds until the B'nai B'rith took it over in 1899, when the institution was renamed the National Jewish Hospital for Consumptives.

Colorado Reconstructionist Federation, consult phone directory.

Colorado State Historical Museum, 14th and Sherman, has among its collection documents and personal effects of Otto Mears, Colorado pioneer (see OURAY), and the wedding dress of Mrs. A.Z. Salomon. Two of the museum's galleries are named for Frances Jacobs and Wolfe Londoner.

Cong. Beth Shalom, 2280 E. Nobel Pl.

Cong. Rodef Shalom, 450 S. Kearney.

Cong. Zera Abraham, 1560 Winona Ct., was founded by the Russian Jewish immigrants of the Cotopaxi colony who moved to Denver after the colony failed.

Cong. Zera Israel, 3934 W. 14th Ave.

Davis Institute for the Care and Study of the Aging in the city's health and hospital complex adjacent to Denver General Hospital, is named for Marvin Davis, president of Davis Oil Co. and chairman of the board of Metro National Bank, who gave the City of Denver $5 million to finance the construction and equipment of the center.

Delicate Essen, Leetdale and Oneida, is a glatt kosher restaurant.

Denver Art Museum houses a large collection of paintings of the Renaissance and Baroque periods given to the museum by the widow of Senator Simon Guggenheim. Also in the mu-eum is the Meyer and Bernita Neusteter Institute of Fashion, Costumes and Textiles, which displays period clothing.

East Denver Orthodox Synagogue, 198 S. Holly.

Eisenhower Chapel, 518 17th St., in the Denver Club Bldg., is known as an interfaith sanctuary set aside as a memorial to the late President. The entrance to the chapel has a metal grill containing a Star of David and Christian religious symbols.

Emanuel Cemetery, Alameda Ave. and Quebec St., is a successor of the old Hebrew Cemetery Association organized in the 1860s. The Hebrew Burial and Prayer Society conducted burials there until the early 1900s. In 1909, Temple Emanuel formed its own cemetery in the now-abandoned Riverside Cemetery and later acquired 15 acres in the new Fairmont Cemetery.

Emmanuel Gallery, 10th and Lawrence Sts., named an historic landmark in 1976 and now housing art exhibits. began as Emmanuel Episcopal Church which was sold to Cong.

Shearith Israel in 1903. It was used sporadically until 1965.

Gallery at the Center, 4800 E. Alameda Ave., Colorado State University, stages Jewish art exhibits.

Gan Israel Day Camp, (sponsored by Chabad-Lubavitch of Colorado), 85 Forest Ave.

Golden Hill Cemetery has the grave of David Edelstadt, 19th century Yiddish poet whose verses became workingmen's songs. The epitaph on his tombstone is in Yiddish and is taken from one of his poems.

Hebrew Educational Alliance, 1555 Stuart St. The Synagogue has the Adolph Kiesler Library of Judaica.

Theodor Herzl Jewish Day School, 8050 E. Dartmouth Ave.

Hillel Academy, 450 S. Hudson St.

Hilton Hotel, 16th St. and Court Pl., serves frozen glatt kosher food on request.

"The House," 75 Adams St., an outreach center for Jewish teenagers, is sponsored by the Jewish Community Center, Anti-Defamation League, Allied Jewish Federation, and the Jewish Family and Children's Service.

Intermountain Jewish News, 1275 Sherman St.

Jewish Community Center, 4800 E. Alameda Ave., has a large outdoor Chanukah Menorah. The Center also houses a Jewish bookstore. In the lobby is a marble monument to the Holocaust dedicated in 1975 by Mr. and Mrs. Paul Lewis of Dallas, Texas, who made a life's work out of memorializing the Holocaust victims. The Center serves kosher lunches to senior citizens.

Jewish Family and Children's Service, 300 S. Dahlia St.

Lomir Redn Yiddish Club, at Jewish Community Center, 4900 E. Alameda Ave., meets twice a month.

Lowry Air Force Base holds Jewish programs at Cong. Beth Joseph, 825 Ivanhoe St., under the auspices of the JWB.

Memorial to the Six Million, a four-sided column topped by six eternal flames, with inscriptions in English and Yiddish, and one of the Psalms in Hebrew, stands at the entrance of Hillel Academy, 450 S. Hudson St. It was erected in 1966 by the New Americans Club.

Mountain States Regional Office of the Anti-Defamation League of B'nai B'rith, 300 S. Dahlia St.

National Asthma Center, 3401 W. 19th Ave., the world's largest free rehabilitation center for children with chronic asthma.

It was founded in 1907 by a group of women headed by Fannie E. Lorber as the National Home for Jewish Children, chiefly as a home for children of Jewish patients in Denver's sanitaria for the tubercular. On a campus of 19 acres, the center maintains the Jewish National Home for Asthmatic Children, CARIH (the Children's Asthma Research Institute), the Irving Littman Memorial Hospital, and the Galter Clinical Research Institute.

National Jewish Hospital and Research Center, 3800 E. Colfax Ave., an internationally-known, free, non-sectarian medical center for chest diseases, is the oldest of Denver's three national health institutions. The NJH had its origin in the efforts of Mrs. Frances Wisebart Jacobs (see above). In 1889, she organized the Jewish Hospital Association with the help of Rabbi William Friedman of Temple Emanuel. She died before the hospital was completed in 1893 when it was named the Frances Jacobs Hospital. After standing empty for six years for lack of funds, the hospital was adopted by B'nai B'rith in 1899 and was opened as the National Jewish Hospital, the first free non-sectarian hospital for the care and treatment of tuberculosis. Above its entrance are these words: "None may enter who can pay - None can pay who enter." The NJH and its Denver neighbor, the National Asthma Center, combined operations at the end of 1978.

New York Bagel Boys of Colorado, 6449 E. Hampden Ave., is sponsored by the Denver Council of Orthodox Rabbis.

Rocky Mountain Jewish Historical Notes, 2258 S. Josephine St., is a quarterly publication of the Rocky Mountain Jewish Historical Society.

Rose Medical Center, 1050 Clermont St., is named for one of Denver's great war heroes and one of the outstanding Jewish soldiers of World War II. Far in advance of his men, Maurice Rose was killed by a German tank gunner near Paderborn, Germany, March 30, 1945. He commanded the Third Armored Division, the first American unit to cross the German border. His outfit was also the first to capture a German town, the first to breach the Siegfried Line, and the first since Napoleon to invade Germany in force. A native of Denver, General Maurice Rose was the son of an Orthodox Jew. The Rose Memorial Hospital also has the Alice Levy West Wing which is named for the late Mrs. Jack Levy.

Rude Park, 13th and Decatur, is named for the late Isaac Rude who originally built it as an outdoor recreation area for

Jewish children. It is now a public park and recreation center.

Samuels Elementary School, 3985 S. Vincennes Ct., is named for the late Isadore Samuels, a long-time member of the Denver Public Schools Board.

Shalom, Denver, 1212 Delaware St., is a sister agency of the Jewish Family and Children's Service, training elderly and rehabilitating younger refugees unable to work.

Shearith Israel Synagogue, 10th and Lawrence, is believed to be the oldest existing synagogue building in Denver. Originally a Catholic church, it was converted into a synagogue in 1903. Popularly known as the "10th St. Shul," the building now a student information center and art gallery, has been designated a city monument. The memorial tablets that once hung in the synagogue are now located in Cong. Rodef Shalom.

Shir-Ami Singers, 8050 E. Dartmouth Ave., at Temple Sinai.

Shwayder Theatre, a 300-seat playhouse opened in 1972 in the Jewish Community Center, 4800 E. Alameda Ave.

Talmudic Research Institute, 4634 W. 14th St.

Temple Emanuel, 51 Grape St., oldest existing congregation in the state, occupies two square blocks in a campus-like setting on which are located the sanctuary, religious school, library, great hall, and gymnasium.

Temple Micah, 2600 Leyden St., now shares the facilities of the Park Hill Congregational Church.

Temple Sinai, 8050 E. Dartmouth St.

Three Mavins Judaica Gift Shop, 300 Fillmore St.

United Hebrew Cemetery Association, 100 S. Santa Fe Dr.

University of Denver

• Penrose Library, 2150 E. Evans Ave., has the Solomon Shwayder Memorial Library of Judaica, one of the largest in the West. It was a gift of Mrs. Ida Shwayder in memory of her husband, one of the city's leading philanthropists and head of the Samsonite Corp. The collection, which contains more than

10,000 volumes, includes the personal library of Rabbi I. Edward Kiev, chief librarian of the N.Y. branch of the Hebrew Union College-Jewish Institute of Religion. Also in the collection is the personal library of the late Rabbi Charles E.H. Kauvar, one of the first teachers of rabbinic literature at the university.

● In the College of Business Administration, 2020 S. Race, there are two plaques memorializing a gift from the Beaumont Foundation for a library and for the new building in memory of Dudley Beaumont, son of Commodore Louis Beaumont, merchant prince and philanthropist. Also in the library is the Ira M. Beck Memorial Collection of *Rocky Mountain Jewish History*, established by the widow of Ira M. Beck, a local industrialist.

● Jesse and Nellie Shwayder Art Building, 2199 University Blvd., houses the University's art education classes and is a center for the preservation of precious art objects. It was built through a gift of $1,750,000 in stock from the Samsonite Corp., founded by the Shwayders.

● Hillel House, and the Center for Judaic Studies, 2258 S. Josephine St.

Yeshiva Torah Chaim Talmudical Seminary, 1400 Quitman St.

ELBERT

J. Bar CC Ranch Camp (contact phone directory).

EVERGREEN

Beth Evergreen Congregation, c/o Bernard Goldman, Rte. 3, Box 99AD, has some 50 families in this community 25 miles west of Denver. Founded in 1974, it holds its services in private homes and celebrates in various rented facilities.

FAIRPLAY

Cohen Park in this old mining town that dates from 1859, is named for Sam Cohen, a pioneer rancher who settled here in the 1880s and was elected to the State Legislature.

FORT COLLINS

Cong. Har Shalom, Drake Rd., serves the 200-member congregation for the Fort Collins Loveland area.

Guggenheim Hall of Household Arts, Colorado State University, was donated by Simon Guggenhaim in 1910.

Hillel Foundation, University of Northern Colorado, 406 W. Laurel St.

GEORGETOWN

Strouse Park is an old mining town in the heart of the ski area, named for Samuel Strouse, a Jewish merchant who donated the land.

GLENWOOD SPRINGS

There are some 15 Jewish families located here, with Chuck Leidner, Box 1605, as president.

GOLDEN

Colorado Railroad Museum, 17,555 W. 44th Ave. (State Highway 58), has many items about Otto Mears who is revered as one of the outstanding figures of Colorado rail and road transportation. Mears built the Rio Grande Southern (1890-1892); the Silverton (1887); and the Silverton Northern. His toll roads and rail routes are used today as highways.

Guggenheim Hall, which houses the library, administration offices, and assembly hall on the campus of the Colorado School of Mines, was a gift of Simon Guggenheim. A mineral collection assembled by Dr. John Elsner (see above), one of Colorado's first doctors, is on display.

GRAND JUNCTION

Jewish Community Center of Grand Junction, P.O. Box 1311.

GREELEY

Beth Israel Synagogue, 1625 Resevoir Rd., formed in 1968, has some 60 families. It succeeds a congregation of the same name created here around 1919.

Guggenheim Hall, University of Northern Colorado was a gift from Simon Guggenheim.

Hillel House, University of Northern Colorado, Student Center.

GUNNISON

Jewish Settlement, 704 N. Blvd., has headquarters at the home of Fred Stein, who teaches a free university class in Judaism at Western State College.

HAHN'S PEAK

Joseph Hahn, prospector and explorer, who was the first settler in what is now Wyoming, is memorialized by this peak and also by the hamlet of the same name.

IDAHO SPRINGS

Maurice B. Shwayder Camp of Temple Emanuel provides summer camping for boys and girls at Clear Creek Country Rural Route No. 1.

LAKE CITY

One of the earliest settlements in western Colorado, this town was founded in 1874 by Otto Mears who also established the first newspaper in this part of the state.

Golden Hill Cemetery is the burial site of those who died at the West Side Benevolent Society. a Jewish agency, so that they would not infect those who lived in the "healthier" part of Denver.

LAKEWOOD

Lakewood Regional Library displays photos of members of the Hall of Fame selected annually by the Jefferson County

Historical Commission. The first one elected was the late Dr. Charles Spivak, a key founder of the Jewish Consumptive Relief Society.

LEADVILLE

Evergreen Cemetery has an old Jewish section undergoing restoration by local Boy Scouts.

May Memorial, a large boulder with a metal plaque at 318 Harrison Ave., marking the site where David May established his clothing store in a tent in 1877 during the silver boom.

Temple Israel, cor. of W. 4th and Pine Sts., now a private residence, is the last vestige of a once flourishing Jewish community in this former mining town.

LITTLETON

Cong. Beth Shalom, 2280 E. Noble Pl.

LOVELAND

Loveland-Fort Collins Torah Talmud Study Group meets in member's homes weekly.

OURAY

Otto Mears Memorial, a granite tablet set in the solid rock wall of a mountain, is three miles above this Ouray County town, near Bear Creek Falls on the Million Dollar Highway (US 50). Dedicated in 1926 when Mears was 85, the memorial honors him as the "Pathfinder of San Juan - Pioneer Road Builder."

One of the great frontiersmen of the latter half of the 19th century, Mears was born in Lithuania of an English father and Jewish mother in 1841. A 12-year old orphan when his relatives packed him off to an uncle who lived in California during the Gold Rush, Mears could not find his uncle when he arrived. After making his way through odd jobs, he joined the First California Volunteers during the Civil War and fought campaigns in New Mexico and Arizona, serving under Kit Carson.

He settled at Conejos in Colorado's San Luis Valley where

he became friendly with the Indians, including the Ute chief, Ouray. Later he moved to Saguache where he became a store keeper and Indian trader. To provide transportation for the lumber and grain of the mountain valleys, Mears hacked out one of the state's first toll roads at Poncha Pass in 1875. This became part of a 300-mile network of which Mears built to open southwest Colorado to settlement. He also built a large section of the Rio Grande Southern Railroad.

A plug-hatted bewhiskered character who spoke the Ute language with a trace of Yiddish dialect, Mears' friendship with the Indians enabled him to persuade them to move peaceably from Colorado to Utah. When Colorado was admitted to the Union in 1876, Mears served as a Presidential elector. In 1882, he was elected lieutenant governor.

In addition to the toll roads and other highways, he was one of the builders of the Denver and Rio Grande Southern Railroad, of which he was president for many years. Bankrupted by the panic of 1893, he went East and built the railroad between Washington, D. C. and Chesapeake Beach, Md. When he was past 70 he saved the residents of Silverton, Colorado from starvation by organizing the repair of a washed-out roadbed before the onset of winter blizzards. He died in California in 1931 at the age of 90 and his ashes were scattered on the Colorado mountains.

Besides the memorial on Million Dollar Highway, Mears' name is recalled by Mears Junction on the Denver & Rio Grande near Poncha Pass, and Mears Peak, near Daddas Divide.

PARKER

Camp Shel Haverim, 480 Winchester Way, is a summer camp of the Denver Jewish Community Center.

Parker Jewish Community, Douglas County, sponsors Passover seders and High Holiday services. They are presently held at the Hilltop Social Club. For information, contact Lee Rosenberg, 9237 N. Delbert Rd.

PUEBLO

B'nai Jacob Cemetery, 23rd and Montezuma Sts.

Pueblo Army Depot, an installation of the U.S. Army Material Command, has over 300 oil paintings, water colors, and

drawings, commissioned for the Third Reich by Hitler. It is a unique collection of Nazi propaganda.

Temple Emanuel, 1325 N. Grand Ave.

United Hebrew Center, 106 W. 15th St.

TELLURIDE

Rosenfeld's General Store is run by Jerry Rosenfeld, one of the 1,000 or so newcomers to this one-time mining center. Telluride was a ghost town until 1970 when new residents began arriving in search of the sun, snow, and scenery. Among the young newcomers who have vitalized the town are David Sklare, a Detroit-born lawyer who runs a lodge and serves as one of the town's municipal judges; Robert Korn, a former New York City assistant corporation counsel, is one of the town's attorneys; and Mayor Rosenfeld. Joseph Zoline owns the Telluride Ski Co. There is no Jewish organization in the town, but in 1975 Rosenfeld was the prime mover in organizing a seder in a local restaurant for residents and Jewish visitors.

TRINIDAD

Cong. Aaron Cemetery, part of the Masonic Cemetery Association west of the city, was formed in 1880.

Pioneer Museum, Main St., replete with artifacts of the Old West, preserves photographs, old newspapers, and other material that details the role of the town's pioneer Jewish settlers.

Temple Aaron, 304 Maple St., second oldest congregation in the state, founded in 1878, occupies a synagogue erected in 1889. Although its membership has been reduced to a handful of families, Temple Aaron is one of the richest congregations in America because it inherited a large part of the $400,000 fortune of Dr. Alfred Freudenthal, whose father, Leopold, served as its rabbi (1888-1914).

The Rabbi's sons, Sam and Alfred, were among the most honored citizens of this once-flourishing coal-mining community. Sam was a state legislator, organizer of junior colleges, and founder of libraries. Alfred, a physician, stayed in Trinidad to minister to thousands who knew his father.

VAIL

Beth Evergreen Congregation meets in congregants' homes, also has a religious school. The congregation was founded in 1973 by Bernard Goldman, a transplanted New Yorker.

Hawaii

Jewish beginnings in the Islands are associated in myth and fact with the royal family of Hawaii.

The myth was born out of the first known written reference to Jews in Hawaii - an entry in the log of Ebenezer Townsend, Jr., a 21-year old sailor on a New England whaling ship. Townsend noted in the ship's log on August 13, 1798, that when the ship put into Oahu twenty years after Captain James Cook discovered the Hawaiian Islands, the native king came ashore with his retinue and "also brought a 'Jew cook' with him, and if he remains here I think it will be difficult to trace his descendants, for he is nearly as dark as they are."

The identification of King Kamehameha's cook as a Jew was sheer nonsense, as was the myth to which Townsend's observation gave rise; that the cook, name and origin unknown, had been a member of Captain Cook's crew and had been left behind as the explorer's gift to the royal family. Townsend's belief that the king's cook was a Jew was based on the familiar stereotype that every swarthy individual who is not an Indian or Asiatic, must be a Jew. Morris N. Freedman, who has done extensive research in Hawaiian history and anthropology, pointed out years ago that no chief of the rank of King Kamehameha would have permitted an ordinary cook to handle royal food. This was to prevent the chief's loss of "mana" or power.

Another myth about Jewish origins in Hawaii attributes the descent of Hawaiian natives to the omnipresent "ten lost

tribes" of Israel. This fable rests on the fact that the Hawaiians practiced circumcision, as did many other non-Semitic peoples, and that they engaged in a number of ceremonial rites which found a partial counterpart in the Mosaic Code.

Long before there were any known Jews in Hawaii, a native who was being trained for a future role as a high priest of the natives studied Hebrew. He was Henry Obookiah, who gained familiarity with Hebrew at a Congregational mission school in Connecticut. He was brought to the United States in the early 1800s at the age of 18 by a ship's captain.

The first Jewish residents in Hawaii were traders of English and German nationality whose mercantile enterprises brought them to Honolulu between 1845 and 1860 in what was then known as the Sandwich Islands. These were the years Russia, Great Britain, Germany, and America were contending for control of the Islands. One Jew is known to have become a naturalized Hawaiian in 1845. For the next 40 years, individual Jews came and went but only 20 were naturalized. The naturalization rolls for this period list such names as Schuster, Lewisohn, Magoon, Lobenstein, Fischer, Grossman, Hyman, Cosen, Levy, and Gruenbaum. The later, who was the first to openly profess his Judaism, arrived in 1856 but returned to Europe in 1863, after making a fortune as a merchant and accountant for the royal family. Paul Neumann, another German Jew, was the attorney general in the government of King Kalakaua in the 1870s and 1880s. Abram Watters, one of the pioneer Jewish settlers in Utah, visited Hawaii in 1857 on a business trip to Australia.

Gruenbaum's nephews, Morris Louisson and Morris S. Gruenbaum, settled in Hawaii in 1865 and took over the business developed by their uncle. Hirsch Rayman came to Hawaii in the early 1860s. The five Hyman brothers also established a business in Hawaii in the 1860s. Michael Phillips of San Francisco opened a branch of his firm in Honolulu in 1867. Prior to the annexation of Hawaii by the United States in 1898, the leading Jewish-owned firms were the Phillips, Hyman, and Gruenbaum establishments. Dr. Max Grobman, a native of San Francisco, was one of the first dentists on the Islands.

A Mr. Goldberg was president of the Honolulu Arion Society when it was founded as a literary and debating society in 1887. Other officers were Julius Asch and Hymie Walker. Morris Louisson was president of the German Club in 1870, and other Jews also held office in that organization.

A number of the early Jewish settlers were employed by the Royal Hawaiian government and by the American sugar and pineapple-growing companies, whose extensive holdings gave them economic control of the Islands. The first coffee plantation in Hawaii is said to have been established by an American Jew whose son later became a member of the Honolulu Board of Supervisors. An 1884 census listed 84 Jews in Hawaii.

The first known Jewish marriage in Hawaii was solemnized on July 22, 1879, by Elias Peck, a layman who was empowered to officiate by a San Francisco rabbi, Aaron J. Messing, and by the Honolulu authorities. The groom was I. Hyman of the Hyman Brothers firm, and the bride was Miss B. Frankel, niece of Morris Louisson, in whose home the wedding took place. Peck also officiated at the wedding of Lahela Louisson, who was born in Honolulu, to Jacob Moritz in May, 1889. The first Jewish funeral, of S.L. Lewis, occurred in 1879. The second was for Mrs. Mark Green, whose husband was affiliated with Phillips Company. The *Jewish Progress* of San Francisco reported in its December 10, 1886, issue that the Reverend Abraham Galland, "the oldest and most successful mohel on this coast, sailed for Honolulu this week to bring one of Kalakaua's youngest subjects into the fold of Abraham." In 1900, Rabbi M.S. Levy, also of San Francisco, officiated at a third wedding while he was on a tour of the Islands. In 1902, Rabbi Rudolph Coffee of San Francisco came to Honolulu to officiate at the wedding of his aunt Celia to Abraham Gartenberg. While there Rabbi Coffee consecrated the first Jewish cemetery, established by the Hebrew Benevolent Society. Coffee estimated the Jewish population at 100, including a number who denied being Jewish. One of these was a secretary in the cabinet of the provisional government set up after the Hawaiian Islands were annexed by the United States.

In 1899, a meeting was called in Honolulu to form a permanent congregation. Two years later the First Hebrew Congregation of Honolulu was organized at a meeting of 30 Jews in Progress Hall. The cemetery and High Holy Day services conducted under the auspices of the Hebrew Benevolent Society were for several years the only evidence of Jewish communal life. As the Chinese and Japanese took over most of the Islands' retail businesses, many of the Jewish merchants left. However, the influx of Jewish soldiers with the American military forces on the Islands gave a new impetus to Jewish life. Rosh Hashanah and Yom Kippur services continued to be held in club houses

or church vestry rooms by the handful of practicing Jews who borrowed a Torah from members of the royal family who had inherited it from King Kalakaua. In 1913 the Hebrew Military Association of the Hawaiian Territory was organized and was launched with a seder for Jewish military personnel held at the Odd Fellows Hall. The association began with a membership of 60, but it was estimated there were 350 Jews on the Islands, including men in uniform.

How a Torah came into possession of the royal family is an incredible story. In January, 1887, a Jew by the name of Elias Abraham Rosenberg, a self-styled rabbi, arrived in Honolulu and ingratiated himself with King David Kalakaua by his chanting and so-called occult powers. He soon became the king's soothsayer and astrologer and acquired such power over the monarch that the Hawaiian press bitterly attacked him and denounced him as a "Holy Moses." After Rosenberg had taught the king some Hebrew, he persuaded the king to appoint him appraiser of customs. The royal magician was given quarters in the Iolani Palace in Honolulu where he practiced magic and chanted Bible stories in Hebrew.

Soon after Rosenberg won the King's favor, a revolution limited much of Kalakaua's power and marked the swift end of Rosenberg's career. Before Rosenberg sailed back to San Francisco in June, 1887, he received from the King an inscribed silver cup, a gold medal, and $260. The Torah Rosenberg had brought with him was left with the King, together with a handsome silver "yad" (Torah pointer). Jacob Adler and Rabbi Julius Nodel in an article in the *Western States Jewish Historical Quarterly* speculate that the Torah and "yad" were left behind by Rosenberg as security for the $260, which may have been a loan to enable him to leave the Islands quickly.

In 1887, King Kalakaua exhibited royal curios in a large tent at a charity bazaar in Honolulu. All the items were Hawaiian except two - the "yad" and the Torah Scroll. The Scroll was unrolled and profanely draped around the inside of the bazaar tent. When Kalakaua died in 1891, his sister, Queen Liliukalani, inherited the Scroll and "yad." In the archives of the Territory of Hawaii there is a note in the Queen's handwriting, penned while she was still a princess, dealing with the Torah: "Articles of Exhibition by the Hale Naua at Her Majesty's Bazaar on Saturday the 22nd of December 1888. An original Sacred Scroll of the Four (*sic!*) Books of Moses in Parchment and in Hebrew

Characters Together with the (here there is a blank line because the Princess was not familiar with the Hebrew name for the pointer), Reading of the Sacred Scroll, elaborately carved and made of pure silver." An account of the bazaar was published in the *Daily Pacific Commercial Advertiser* in 1888.

In 1899, the Torah and "yad" came into the possession of David Kawananakoa, Liliukalani's nephew. The latter's widow, Princess Abigail Kawananakoa, inherited them in 1908. Between 1900 and 1945 these items were lent to the Jews of Honolulu for High Holy Day services. Princess Abigail died in 1945 and the "yad" was acquired by her granddaughter, Princess Kekaulike. One of the princess' friends gave it to Honolulu's Temple Emanu-El in 1959. The Torah, however, seemed to have vanished. The "yad" bears the following inscription in Hebrew: "This pointer is vowed (as a gift) by R. Elijah (Elias) Abraham Rosenberg in the year 5645 (1885-1886)." This, say Adler and Nodel, indicates it was made long before Rosenberg met King Kalakaua, and was probably ordered in fulfillment of some vow or promise, or perhaps in gratitude for recovering from an illness.

In August, 1972, Samuel Landau, a Honolulu attorney and a member of Temple Emanu-El, informed Rabbi Nodel that one of his clients, Homer Hayes, had a Hebrew manuscript that had been in his family for many years. Hayes did not know what it was but was prepared to give it to Temple Emanu-El if the congregation wanted it. When Landau brought the manuscript to Rabbi Nodel he quickly saw that it was a Torah Scroll, but the rollers at each end were missing.

The Torah had been left to Homer Hayes by his mother who was a descendant of high Hawaiian chiefs. She was one of three persons, who, after the death of Princess Abigail, helped divide the Hawaiian artifacts, curios, etc., among the grandchildren. Most of the objects were stored in the Princess' large house, but the Scroll was one of the items given to Mrs. Hayes for safekeeping. Princess Abigail during her lifetime had several discussions about giving the Scroll to the synagogue which had borrowed it many times.

Rabbi Nodel's examination of the Scroll found that it had been extensively damaged by termites and was beyond repair and unfit for public reading. The greatest damage is at the beginning of Genesis and at the end of Deuteronomy, sections closest to where the wooden rollers had been. But the threads

of dried tendons are still attached to the edges of the parchment at each end of the roll.

Several long strands of cotton thread were found scattered in the rolled-up parchment. Since cotton is not used in the stitching of the parchment sheets, Adler and Nodel pointed out, it was deduced that the threads were part of the cord used to display the Scroll in Kalakaua's tent, and were strung through the openings in the seams instead of through the parchment itself.

It was clear that the Scroll was never owned by a Jewish congregation because it was never formally dedicated with ceremonial completion of the text by a scribe. The letters of the first line of Genesis (except for the word for God), remain outlined but not inked in. The same is true of the letters of the last lines of Deuteronomy.

The Scroll has hardly been used except for passages for the High Holidays and Succoth. The powdered chalk, always found on the parchment of a new Torah, still comes off even after 88 years. The passages for the High Holy Days and Succoth are more yellowed from use than the rest of the parchment.

No Jewish community developed in Hawaii until after World War I when the Islands became a major military and naval outpost of the United States. Isolation from the mainstream of Jewish life had encouraged intermarriage among the Jewish residents. Most of them came as employees either of the government or the sugar companies and returned to the States when their contracts expired.

The first religious services for Jewish military personnel on duty in Hawaii - a seder conducted in 1920 by a rabbinical student sent by the National Jewish Welfare Board - was a turning point in the history of the Jewish community. The late Dr. Joseph Hertz, Chief Rabbi of Great Britain, remarked on the absence of Jewish religious life among the civilian Jewish population when he visited the Islands in 1921. Three years later, JWB's religious and welfare program for Jewish servicemen had awakened the dormant interest of the Jewish residents.

The late Dr. Cyrus Adler, chairman of JWB's Army and Navy Committee, reporting on the committee's efforts between 1922 and 1924, said that the emphasis on religious observances and the celebration of Jewish festivals by the Jewish men in uniform under the direction of JWB workers had stimulated the

Jews of Hawaii to plan a communal organization.

The Jewish Aloha Center, opened by JWB in 1922 to provide for the religious and welfare needs of Jewish military personnel, was the first Jewish institution in Hawaii after the old cemetery and the Hebrew Benevolent Society. Until the late 1930s all the Jewish life in Hawaii revolved around the JWB clubhouse, whose director, Israel Weinstein, was the leader of the Jewish community.

The civilian Jews consisted mostly of American, some Russian-Jewish families who had come from Harbin, Manchuria in the late 1920s, and civil servants employed by the military and civilian administrations. In the 1930s the Honolulu B'nai B'rith Lodge, which no longer exists, brought to the Islands Rabbi Kenneth C. Zwerin, who conducted the first complete Rosh Hashanah and Yom Kippur services in Hawaii.

These services led to formation of the Honolulu Jewish Community in 1938, the first Jewish congregation in Hawaii. A decade later the name was changed to Congregation of the Honolulu Jewish Community, and finally to Temple Emanu-El.

In 1938, the community acquired a new cemetery on Nuuanua Avenue, Oahu. The old cemetery had been abandoned some years earlier because it lay in the path of new road construction.

When Hawaii became the headquarters for American military and naval forces in the Pacific after the Japanese attack on Pearl Harbor in 1941, Jewish life on the Islands underwent a great change. The presence of thousands of Jewish servicemen and the leadership provided by Jewish chaplains and JWB-USO workers gave the permanent residents an opportunity to join the mainstream of Jewish life.

Hospitality efforts for Jewish military personnel, active participation in refugee relief campaigns, and aid to immigrants en route to the United States from Shanghai, gave the Jewish population a sense of cohesion that translated itself into a desire for permanent Jewish activities. The war-born enthusiasm, strengthened by the postwar arrival of American Jews accustomed to participation in Jewish affairs, provided the basis for a solid community life.

In 1951, Temple Emanu-El acquired a permanent synagogue at 2207 Oahu Avenue, organized a religious school, established a men's club and a sisterhood, and called to its pulpit a full-time rabbi. The first occupant of the pulpit was the late Rabbi Francis

Hevesi, former chief rabbi of Budapest and one-time chief of chaplains in the Hungarian Army. He was followed by Rabbi Alexander Segal, Rabbi Roy A. Rosenberg, and Rabbi Julius Nodel.

All of this happened during the presidency of Bernard H. Levinson, a native of Cincinnati, who was one of the co-founders of the synagogue. He came to Hawaii in 1945 as chief counsel for the United States Surplus Properties Board of the Mid-Pacific Ocean Area. Later he served as chief deputy attorney-general of Hawaii and in 1966 he was appointed a justice of the Supreme Court of Hawaii. He retired from the bench in 1974. During the 10 years he headed Temple Emanu-El it became an affiliate of the Union of American Hebrew Congregations and built its new synagogue at 2550 Pali Highway in 1959.

At that time Levinson estimated the number of Jewish residents at about 1,000. In the early 1980s the figure had risen to 1,500. Among the more prominent Jews in the 1960s and early 1970s, in addition to Judge Levinson and Rabbi Nodel, were the following: Max Levine, chief of the Bureau of Laboratories of the Department of Health; Al Karasick, manager of the Civic Auditorium, whose son Joseph was the first Hawaiian Jew to become an ordained rabbi; George Chaplin, editor of the *Honolulu Advertiser*; Aaron G. Marcus, president of the Dairymen's Association; Arthur Rutledge, labor leader; Joseph Sureck, district director of the Immigration and Naturalization Service; Dr. Joel Trapido, drama professor at the University of Hawaii; Dr. Jacob Adler, professor of finance and accounting; Professor A. Lichton; James Zuckerkorn, a leading automobile dealer; Sanford Salzburg, *New York Times* correspondent; Dr. W. Harold Civin, a leading pathologist; Alexander J. Coney, president of the Pacific Insurance Co., A.M. Fisher, president of Fisher Construction Co.; and Joseph Tepper, prominent artist.

The majority of the civilian Jewish population - largely businessmen or government employees, with a sprinkling of engineers, lawyers, doctors, scientists, university personnel, and agronomists - live in Honolulu on the island of Oahu.

In 1979, Captain Allen L. Shapero, a native of Chester, Pa., was appointed commanding officer of the Pearl Harbor Naval Station.

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HONOLULU

Henri and Anna Adler Jewish Cultural Center houses the library of Judaica of Rabbi Julius Nodel. It was a gift of Jacques Adler, president of the House of Adler.

Anti-Defamation League and B'nai B'rith Lodge, 2550 Pali Hwy.

Bet Sefer Hakeshet, Box 10560, runs a supplementary Jewish study program for children.

Cong. Sof Ma'arav, 2500 Pali Hwy. The congregation publishes a quarterly bulletin (mail address: Box 11154), and maintains a Judaica shop.

Freylicha 40s Plus Singles Club, c/o Maurice Apptheker, 1112 Kinau St., No. 807.

Hadassah, 469 Ena Rd., No. 2710.

Hadassah Hawaiian Headlines, 1618 Kamole St.

Hawaii Group for Soviet Jews, 817 Cooke St.

Hawaii Jewish Community Council, Young St.

Hawaii Jewish News, 817 Cooke St.

Hawaii Jewish Welfare Fund, 817 Cooke St.

Hawaii Kosher Co-Op, Box 23343, carries kosher products.

Hawaii United Jewish Appeal, 817 Cooke St.

Honolulu Community Hebrew School, 2550 Pali Hwy.

Honolulu Jewish Cemetery, Nuuanua Ave., is part of Oahu Cemetery. Opened in 1938, it is the only Jewish burial ground in Hawaii.

Jewish Seniors Council of Hawaii, Weinberg Center, 2500 Pali Hwy.

Konditorei Bakery, Pahoa Town Center, Box 1428, Pahoa.

Kuilama Hotel, on the north shore of Oahu, is converted for Passover for guests registered there to observe the holidays.

Laulima Fine Vegetarian Foods, 1824 S. Beretania St., is acceptable for persons who observe kashruth.

Progress Hall, 1190 Fort St., built in 1898 and once the finest building in the city at the turn of the century, was nominated to the National Register of Historic Places because of its historical developments related to the Jewish community. It was there that on Sept. 13, 1901, Rabbi Levy became the first to officiate at services in Hawaii during Rosh Hashanah.

Temple Emanu-El, 2550 Pali Hwy., oldest Jewish congregation in Hawaii, is well-known to all tourists who pass it on their visit to Pali, Honolulu's most scenic spot. Members of the congre-

gation traditionally provide transportation for mainland visitors back to their hotels in Waikiki. The Temple's two most prized possessions are the Torah Scroll and "yad" that belonged to a Hawaiian king (see above). Worshippers at Sabbath services greet each other with "Shaloah," (a combination of "Shalom" and "Aloha"). The temple has available *The Handbook of Jewish Resources in Hawaii*, which tells the visitor, among other things, where to buy freshly baked challah for Shabbat and where to purchase kosher frozen meals. The synagogue also provides service to small groups on the islands of Maui and Kauai. The Temple's library has the Bernard Levinson Hawaii Jewish Archives and conducts a school for youngsters for Jewish and Hebrew studies.

Univ. of Hawaii at Manoa conducts courses in Hebrew. Other Judaica courses are offered periodically by the Department of Philosophy and Religion.

Univ. of Hawaii Student Chavurah, 817 Cooke St.

Waikiki Resort Hotel maintains kosher catering facilities.

Young Judea, 817 Cooke St.

KAMUELA

Hawaii Beth Shalom, P.O. Box 3122, Martin Greenberg, co-chairman.

MAUI

Maui Jewish Community, Wailuka.

PEARL HARBOR

Aloha Jewish Chapel, 1514 Makalapa Dr., is the first Navy chapel to be built for specific use as a synagogue. However, the facility is available to any denomination upon request. It serves military and civilian personnel at the Naval base and is the headquarters of the Jewish chaplain for the Mid-Pacific Area. Worship services are held every Friday evening and during the Jewish holy days and festivals. The chapel has a sanctuary, a mikva, a kosher kitchen, library, classrooms for the Sunday school, and a Judaica shop.

Bloch Arena, (main gate at Pearl Harbor, U.S. Naval Base),

is an auditorium and sports arena used by naval personnel. It was named for Vice-Admiral Charles Bloch, who commanded the naval forces when the Japanese attacked the base in 1941.

Hawaii Armed Services Committee of the Jewish Welfare Board, Box 47.

Jewish Chaplain Bulletin., Box 47.

Men's Club and Women's Guild, Aloha Jewish Chapel, Box 47.

National Memorial Cemetery of the Pacific, is the last resting place of many Jews who died in the World War II action in the Pacific and whose remains were not returned to the mainland. There are 141 Stars of David on tombstones. Temple Emanu-El and the Jewish chaplain at Pearl Harbor hold annual memorial services for the Jewish war dead.

USS Arizona Memorial, at Pearl Harbor, is a memorial to the 1,102 crewmen of the battleship Arizona who died during the Japanese attack on Pearl Harbor, Dec. 7, 1941. It is built above the superstructure of the ship. Of the many plaques on the memorial, there is one from the Jewish War Veterans of the U.S. Among the bodies still below deck are those of a number of Jewish seamen whose names are inscribed on the Memorial Wall.

Those Jewish heroes of Pearl Harbor were Ensign Stanley Caplan, Elmira, New York; Commander Solomon Isquith, Brooklyn, New York; and Ensign Ira Jeffrey, Minneapolis, Minn. Only eight months in the Navy, Caplan was aboard a destroyer whose captain was killed in the first Japanese onslaught. Caplan's skilled seamanship not only saved the ship, but enabled his crew to shoot down four enemy planes and to sink a Japanese submarine, as he guided the destroyer to safety in open waters. Isquith, later promoted to rear admiral, was in command of the target ship Utah when she was sunk. Through his efforts, 90 percent of his crew were saved. He was awarded the Navy Cross. Jeffrey was killed when he turned himself into an ammunition carrier for the anti-aircraft gunners on the battleship California.

Idaho

Idaho is celebrated in American Jewish history as the first state to elect a professing Jew as governor.

When Moses Alexander, who was to become Idaho's 11th governor, was born in the Bavarian village of Obrigheim in 1853, Idaho was a wilderness attached to the Oregon Territory. When he arrived in Idaho in 1890, the year it became a state, it was the last frontier.

Jews first came to Idaho between 1861 and 1864 with the miners who rushed from California, Oregon, and Utah, to the gold discoveries along the Salmon River. There were also Jews with the Federal troops sent to protect the prospectors from the Indians. David and Robert Grotstein were military sutlers at Boise when it was established as a military post in 1863. The Grotsteins fought in the Nez Perce Indian Wars and were active members of the vigilantes. Isaac Pincus was a prominent scout during the Indian wars. Some authorities say that Jacob Wieser, a trapper who lived in Idaho before the miners came, was also a Jew. J.D. Farmer, who followed the gold rush trail from Boise to Call's Fort in January, 1864, arrived four weeks after the creation of Idaho Territory.

The oldest existing mercantile establishment in Boise, and perhaps in all of Idaho, is Falk's, which was started in 1865 by David, Sigmund, and Nathan Falk. Aaron Friedenreich, who settled in Grangeville in 1863, was for many years the only non-Mormon in town. Other pioneer merchants were David Spiegel

and Joseph Alexander (no kin to Moses), who had stores in Boise and Lewiston in 1867, and Henry Wax, who started one of Idaho's first telephone lines.

Some of the Jews who later turned up in the Montana goldfields first tried their luck digging in Idaho. Among the 5,000 who crowded Idaho's mining camps in the 1860s were I. Zimmerman, Carl Lehman, Louis Gans, Henry Klein, Isaac Marks, Joseph Hirschberg, William Copinus, and Meyer Cohn. Cohn later settled at Pocatello, and still later at Arino, where he became a successful rancher. His son, Max, one of Idaho's best known cattlemen, was a former president of the Idaho Cattlemen's Association.

Several Jews identified with Utah were also among the early merchants in Idaho. Fanny and Julius Brooks (see UTAH), the first permanent Jewish settlers in Salt Lake City, spent some time in Boise when it was still a raw mining camp. George Bodenberg and Samuel Kuhn hauled provisions from Salt Lake City to Idaho in 1863. Aaron Morris, who operated stores at Hailey and Ketchum in the 1880s, was murdered by outlaws on the road to Hailey in 1882. Jacob Ullman, a Jewish merchant from Boise, was one of the three passengers killed on April 5, 1867, when Indians attacked the Boise stage coach.

On October 27, 1865, *The Hebrew*, a San Francisco Jewish paper published a letter from "A Son of Israel," in which he described in some detail the High Holy Day services held in the Jenny Lind Theatre. The writer said that all the Israelites' places of business were closed, and paid tribute to S.G. Rosenbaum who allowed the worshippers to use his theatre without cost.

Part of Idaho folklore is the tale of Dave Levy's gold. A pioneer Boise tavern-keeper, Levy created a sensation when he asked workmen laying a new sidewalk around his house to lift part of the walk and then pulled out a pot of gold. From this incident, and from the fact that Levy made frequent trips out to Rocky Canyon, north of Boise, grew the legend that he had buried a fortune. After his murder in 1902, and the failure of his heirs to find the buried gold, it was suspected that his hoard was hidden in the canyon. To this day a favorite pastime around Boise is to spend a day in the canyon searching for Levy's gold.

When Moses Alexander came to Idaho in 1890 from Chillicothe, Missouri, where he had been a successful merchant and had served as mayor, there were hardly more than 100 Jews in Idaho. In 1877, there were 85. It was estimated that there were 2,000 Jews in Idaho in 1895, but the figure was probably 250, and what there was of organized Jewish life was tenuous. Besides

the services held in Idaho City, Jews also held worship services in the Silver City mining camp in the 1870s. Beginning in the 1880s, the Jews of Boise met for High Holy Days worship in the Odd Fellows Hall.

Five years after Moses Alexander settled in Boise, he was a well-established merchant with branch stores in Lewiston and Pocatello. The absence of regular Jewish services troubled him and he decided to do something about it. In 1895 an unpublished book, *The Story of Moses Alexander*, Arthur Weyne tells how Alexander began discussing the idea of providing a permanent place of worship at a meeting in Alexander's home, attended by 26 men, it was agreed to organize a congregation and erect a synagogue. David Falk, one of the pioneer settlers, was elected president; Alexander became vice-president; and C. H. Stolz, another early settler, was named secretary.

To raise money for the synagogue, the Boise Jews appealed to the eastern manufacturers and wholesalers with whom they did business. By 1896, there was $17,000 in the treasury, enough to erect Idaho's first synagogue. Temple Beth Israel was dedicated in 1896, and for a number of years Alexander and Falk were the lay readers. Apart from the synagogue the earliest Jewish organizations were the Boise Lodge of B'nai B'rith and the Ladies' Judith Montefiore Society, both founded in 1895. Congregation Ahavath Israel was established in 1912.

Although many of the Jewish immigrants of the late 19th and early 20th centuries headed west on their own initiative, because relatives had preceded them there, or with the aid of Jewish philanthropic agencies, very few went to Idaho. The Industrial Removal Office sent only 17 Jews to Idaho, less than to any other state. A study of Jewish farmers in 1910 showed only two families farming in Idaho at a time when there were 200 Jews in the state. By 1917, the Jewish population had only grown to 1,078.

No Jew in Idaho has ever achieved the fame won by Moses Alexander. Traveling widely through the state on business, he became well-known and highly respected. One of the surest ways of getting a hearing in a Boise gathering in the 1890s was to start by saying, "Mose was telling me today." When city employees were being paid in warrants redeemable later, some merchants took advantage of this by encouraging use of the warrants as currency at a sharp discount. Angered by this situation, Alexander announced that his store would accept the warrants at

face value, redeemable either in cash or merchandise. At considerable personal risk he restored the warrants to their proper value and rendered a significant public service.

When a reform party invited him to be its mayoralty candidate, he accepted and was elected in 1897. Alexander declined to succeed himself, but his reelection in 1901 on a coalition ticket made him a leader of the Democratic party. Defeated in his first try for governor in 1908, he ran again in 1914 in a campaign that made political history and produced legends old-timers chuckled about for years.

Alexander's lively wit and oratory skill made him the kind of hard-hitting campaigner who appealed to the Idaho miners, lumberjacks, ranchers, and farmers. Criss-crossing the state on horseback or in a wagon, he stopped whenever voters could be gathered. At one hamlet he invited himself to address a cluster of farmers. Alexander stood on a shed ready to speak when one of his entourage protested, "Moses , they store manure under that shed. That's no place for you to speak." Ignoring the caution, Alexander had the audience laughing when he wryly remarked, "this is the first time in my life I've ever spoken from a Republican platform."

He was attacked as "just a clothing merchant," assailed as a "foreigner," and smeared as an uneducated carpetbagger, but Alexander turned all these to advantage and carried the state. When he took office in Idaho's 24th year of statehood, he had to contend with a hostile legislature. Nevertheless, he gave the state a business-like administration that won him many friends and, as one writer put it, "more enemies than any man has a right to expect." At the end of his first legislative session, he was faced with a pile of bills to sign. Asked what he was going to do with them, Alexander riffled through the pile and said, "I think I'll sign the thin ones and veto the thick ones."

He was reelected in 1916, this time with a Democratic legislature, and pushed through laws that gave the state its first workmen's compensation law, initiated a state highway system, created much-needed irrigation, reclamation and waterway projects, and established prohibition. He retired from public life at the end of his second term in 1918, but was prevailed upon to run again in 1922, only to be defeated. The year Alexander became governor, another Jew, Charles Himrod, was mayor of Boise, and two others, Max Mayfield and Leo Greenbaum were Boise councilmen.

Alexander's first election in 1914 created a sensation among the Jews of America. The Yiddish and American-Jewish press were profoundly gratified. One paper, advising young Jews to go west, said, "if you go west, be proud and frank, and above all be a Jew like the governor of the state of Idaho." On his first trip east as governor, Alexander was guest at a memorable reception in Boston's Faneuil Hall given by the Hebrew Emigrant Aid Society. Thousands of New England Jews came to see and honor this immigrant. Similar acclaim greeted him wherever he went. Alexander, who died in 1932 at the age of 79, was the grandfather-in-law of the late Frank L. Weil, wartime president of the National Jewish Welfare Board. As late as the 1940s, when old-timers in Idaho spoke of "the governor," they always meant Moses Alexander.

Today there are less than 1,000 Jews in Idaho, fewer than in any other state with the exception of Wyoming, Alaska, Utah, North and South Dakota, and Kansas. There are only three Jewish congregations, the two older ones in Boise, and a new one in Pocatello, founded in the 1970s.

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ALEXANDER

Moses Alexander, governor of Idaho, 1915-1919, is memorialized by this hamlet, 62 miles east of Pocatello. Alexander owned some property here when he first came to Idaho in 1890.

ARCO

National Reactor Testing Station of the Atomic Energy Commission has on the wall of the power plant in the experimental reactor building the signatures of the 16 scientists who, on Dec. 20, 1951, participated in the first known production of useful electric power from atomic energy. The second name in the first column is M. Novick. Dr. Meyer Novick served as chief of the Argonne nuclear reactor testing division at Arco.

BOISE

Alexander House, 304 State St., a state historical shrine, was built in 1897 by Moses Alexander, governor of the state. The two-story frame house erected by Alexander in 1897 was the home of his son Nathan until his death in 1975. In 1977, the governor's grandson, Nathan, deeded the house to the state and it is listed in the National Historic Register of the U.S. National Park Service.

Alexander's, 820 Main St. (Moses Alexander's retail store), is a registered national historic building.

Cong. Ahavath Israel, 1610 Bannock St.

Falk's (the department store of Nathan Falk), 100 N. 8th St., is an historic building.

Idaho Historical Society, 610 Parkway Dr., displays in a gallery of portraits of former governors a large photograph of Moses Alexander, mayor of Boise, 1897-1901 and governor of Idaho, 1915-1919.

Southern Idaho Jewish Welfare Federation, 1776 Commerce Ave.

Temple Beth Israel, 1102 State St., the oldest existing congregation in the state, having been founded in 1895, is a national historic shrine.

FALKS

Nathan Falk, a pioneer merchant who settled in the Boise Valley in the 1850s, is memorialized in the name of this hamlet near Boise, a trading post Falk established in the 1860s. His son, the late Leo Falk, later became a leading merchant in Idaho and the Jewish communal leader of Boise.

GIBBONSVILLE

Stein Mountain, in northeast Lemhi County in the Beaverhead Mts., is named for Henry Stein, prospector and sheepman, who was called "Old Man Stein."

HAILEY

Friedman Memorial Airport, on Highway 13, at the city

limits of Hailey, is named for the late Leon Friedman and his sister, Lucille, who donated the land on which the airport is located.

IDAHO FALLS

Belson Pumping Station of the Utah-Idaho Power Co., is named for Herman and Robert Belson who became the potato kings of Idaho when 5,000 acres of seemingly desert land were converted by them into fertile potato-growing soil by newly discovered underground irrigation sources. In the 1930s the Belsons came to Idaho to buy potatoes for their father's Chicago produce business. The light lava ash soil they developed is officially designated by the U.S. Soil Conservation Service as "Belson-type soil." The Belsons are among the handful of Jews in this part of the country who try to maintain a semblance of Jewish life, including a Hadassah chapter, an occasional UJA meeting, and Jewish education.

POCATELLO

Temple Emanuel, 306 N. 18th Ave., is a congregation founded in the early 1970s. It serves the needs of Conservative, Orthodox, and Reform Jews, and conducts a community seder from a wide area.

SUN VALLEY

Trinity Episcopal Church has a Star of David in one of its windows.

Montana

The magic cry of "gold" brought Jews to Montana with the first settlers soon after it was discovered in Deer Lodge Valley in July, 1862. Early arrivals at the tent and shack community that mushroomed overnight into the wild but short-lived mining camp of Bannack, were Isadore Strassburger, David Cohen, Sr., Arthur Moritz, Reuben Sakolsky, Samuel Schwab, Abraham and Adam Kuhn, and Samuel Cohen.

The Cohens fought off three Indian attacks on their overland journey from New York. Schwab was a passenger on the first stagecoach from Salt Lake City. Moritz drove a wagon team from Denver. The Kuhns opened a Bannack branch of their Denver-Salt Lake City freight line. When the diggings petered out, most of the miners, traders, and freighters hurried north to the new strike in Alder Gulch around which Virginia City developed.

There were at least 25 Jewish miners and storekeepers in Virginia City by 1864, when this mining camp had 10,000 people, according to Rabbi Benjamin Kelson, from whose study, *The Jews of Montana.*, much of the material for the historical portion of this chapter is based. The Virginia City Jews and those who followed them to the later mining camps were young men who came from the exhausted gold fields of California; prospectors

who had tried their luck in Colorado, Idaho, and Nevada; enterprising merchants from Denver, Leavenworth, San Francisco, and St. Louis; and new immigrants from Poland and Germany.

Perhaps the first Jewish resident of Virginia City, and one of its leading citizens, was Isadore Strassburger, a merchant. A boy of 12 when he left Germany, he had been one of Denver's pioneers before pushing on to Montana in a wagon train. Strassburger's marriage to Rachel Cohen in August, 1867, was the first Jewish wedding in Montana and one of the first of a white couple in the whole territory. The territorial governor and secretary, both wearing hats, were among the 150 guests who attended the ceremony performed by a Jewish layman. Strassburger helped build the first ferryboat across the Snake River in 1863.

Jews were among the most solid citizens in raucous Virginia City. Ben Ezekiel, an Englishman, and David Cohen, a placer miner, were leading members of the vigilante committee that maintained law and order. When Virginia City became the first capital of the Montana Territory in 1865, Ezekiel was named chief clerk of the Territorial Legislature. Sol Star, a pioneer Mason, was present at the first Masonic meeting held in Montana in a hall over Reuben Sakolsky's saloon. Jacob Feldberg, who had been a member of the Bannack City Council, was elected to Virginia City's first City Council.

While the miners dug gold out of Alder Gulch, their existence depended on supplies brought in from the east and California by resourceful traders, freighters, and merchants, among whom were many Jews. Some transported goods by ship via Oregon and then up the Columbia River and on to Montana by team and muleback. Others shipped merchandise by Missouri River steamboat to Fort Benton and then overland by freight. Or, like Louis Hershfield, they drove wagon trains from Denver and Utah to Virginia City. Hershfield sold 26 wagonloads of miners' supplies and sundries for gold dust and set himself up as a banker in Virginia City and then expanded into White Sulphur Springs, Fort Benton, and Helena. In Virginia City he made the largest contribution to the mining camp's pioneer Baptist church.

As Alder Gulch's gold thinned out, Virginia City declined and the settlers drifted away to new mining camps. Leopold Marks, a Confederate veteran from Mississippi, turned up at Confederate Gulch, where paroled Southern prisoners had found gold. Failing as a miner he went into business at Diamond City. Moses Solomon, a Polish-born Jew whose luck had been

all bad in California, turned his back on the Montana mines to become a frontiersman.

A buffalo hunter and trader around Fort Benton in 1864, Solomon became one of the legendary figures in early Montana. Once he escaped with a badly wounded leg from an Indian ambush on a small party attempting to salvage goods from a wrecked vessel on the Missouri. He was shot nine times in Indian fights and frontier gun battles, but Solomon led a charmed life. For many years he lived at Fort Belknap, a trading post and Indian agency near Chinook. In his later years he became a cattleman. When Solomon died in 1906 at the age of 78, he was eulogized as "one of the adventurous spirits who blazed the trail, subdued the savage and made it possible for the less courageous to settle in safety and build up this commonwealth."

Montana's first permanent Jewish settlement was made at Helena in 1864, when it was still a roaring mining camp known as Last Chance Gulch. One of the first to get there was Gumpertz Goldberg, who brought his bride to Helena. Their daughter Theresa is said to have been the first white child born in the Montana Territory. The city directory of 1872 listed 72 Jews. A surprisingly large number of these became business and political leaders of the Territory. One of the pioneer bankers was Louis Hershfield who in 1867 advertised: "Bankers, gold dust, coin, currency, and U.S. securities. Collections made in all parts of the Territory and quickly remitted." His private bank was the nucleus of the National Bank of Helena, with Hershfield, Abram Sands, and Moses Morris among the founders.

Gans & Klein was one of the city's principal mercantile firms. Henry Klein organized Helena's first lighting company and built the largest ferryboat on the Upper Missouri. Louis Gans was a leader in the cattlemen's war on rustlers. Louis Kaufman, who arrived in Helena in 1866, spent six years prospecting and then went into the meat business with Louis Stadler, later branching out into cattle raising. The Kaufman and Stadler ranch in Judith Basin is remembered because Charley Russell, the famed cowboy artist, worked for them and his painting of cattle trapped in the bitter winter of 1886 was originally a message to his employers. Helena's first four-story building, the Cosmopolitan Hotel, was owned in 1877 by Samuel Schwab and his son-in-law, Edward Zimmerman. When Federal troops returned from the Nez Perce Indian War, Schwab and Zimmerman were their hosts at a public dinner. Bottled water in Helena is still sometimes called "Lissner's

Water," because this rare item was first served in Marcus Lissner's hostelry.

The Montana Steam Navigation Co., which started a line of steamboats between Helena and Fort Benton, numbered among its founders Henry Klein, Abram Sands, and Isaac Greenhood. The latter came to Helena in 1866 on muleback with little more than a dollar in his pocket. Klein was one of the founders of Intermountain Union College, for which he donated the site. Joseph Hirshberg, who was in the Salmon River gold stampede and ran a freighting business between Utah and Montana in 1865, came to Helena in 1874 as a store clerk. Later he settled at Flathead Lake where he became a leading stockman. Albert Seligman, son of Jesse Seligman the New York banker, railroad builder, and communal leader, was one of the few Jewish mine owners. Leader of the state's Republican party in the 1880s and 1890s, he was one of the number of Jews elected to the Territorial and State Legislatures between 1870 and 1890.

Jacob Feldberg was one of the heroes of the great Helena fire of 1871. His own store was outside the fire zone, but when the alarm sounded he volunteered his services. Pushed aside because he was too small to pump water, Feldberg organized a bucket brigage that saved the residential district when the wind carried the flames from the burning business section. Julius Basinski, a Polish Jew, arrived in Helena in 1870 with cigars which he peddled to whites and Indians. With his profits he opened a store at Radersburg, 40 miles southeast of Helena, where he sold candy, cigars, tobacco, and fruit to the mining camps. Later he settled at Bozeman, where his brothers Samuel and Simon joined him. They did a flourishing business with the soldiers at nearby Fort Bliss. In 1876 Basinski moved to Benson's Landing, the site of present day Livingston, hauling merchandise by flatboats down the Yellowstone River. His main base was at Miles where he settled down in 1877 and remained until 1894 when he moved to Tacoma, Washington. As owner of one of the few safes in Miles City, Basinski became the town's unofficial banker. In 1880, there were at least ten and sometimes more adult Jews living in Miles City, but there is no evidence that any worship service was held. One historian of Miles City, however, writing about the years 1880-1882, said "soon there were three Protestant churches, a Catholic chapel and members of the Jewish faith used a room over one of the stores." The Miles City *Yellowstone*

Journal of September 24, 1881, reported that "the Jewish New Year began last night and will be observed by the majority of our resident Hebrews today by closing their stores." Basinski always fasted on Yom Kippur while he was in Miles City. When he moved to Tacoma, he became an active member of the first synagogue there.

The Hebrew Benevolent Society, founded in Helena in 1866, was Montana's first Jewish organization. Established as a cemetery association, this society also cared for needy Jews and sponsored the Territory's first Jewish worship services beginning in 1867. By 1870, the Helena Jews boasted of a Torah, a shofar, and prayer books brought in from California. That same year a Helena correspondent wrote in the *American Israelite* in Cincinnati to express sympathy with Rabbi Isaac Mayer Wise's "endeavor to establish a Jewish theological faculty" and also to deplore the absence of Jewish girls in Montana.

Temple Emanu-El, organized in 1887, two years before Montana was admitted to the Union, was Montana's first Jewish congregation. Rabbi Samuel Schulman, later the occupant of the pulpit of New York's Temple Emanu-El, was Helena's first rabbi, arriving in 1891 when the congregation dedicated its synagogue. When Helena declined as a mining center, its population shrank and Jews began moving to Butte or out of the state. In 1901, there were 128 Jewish families. Fifty years later there were barely more than a dozen. The handful of Jews who remained could no longer support the synagogue and it was deeded to the state and its funds were contributed to the United Jewish Appeal in 1964. Among the families that stayed on was that of Mrs. Norman Winestine, who helped manage the campaign for Jeanette Rankin, when she became the first woman elected to Congress in 1916.

Butte's Jewish community, once the largest in the state, had its origin in the silver boom of 1875 and in the later copper mining era. None of the Jews among the early miners struck it rich. Prospectors like David Cohen, Samuel Alexander, David Cohen, Sr., and William Copinus found the pickings thin and turned to other occupations. David Cohen, who had been in Montana as early as 1865, built Montana's first theatre from the earnings of his fruit and cigar store. Later he contributed the ground for the Catholic, Jewish, and Mexican cemeteries, which now exist side by side. Alexander, who had fought in the Nez Perce Indian War and won the nickname of "Whistling Sam"

because of his habit of piping the same tune, opened Butte's first restaurant. Henry Frank, a native of Ohio who came to Butte in 1866, opened a store in a log cabin with a sod roof and was mayor from 1884-1886. He later served in the State Legislature, was grand master of the Montana Grand Lodge of Masons, and ran for the United States Senate against W. A. Clark, the "copper king" of the Anaconda.

Meyer Genzberger, a successful clothier, won fame for his efforts to halt the "War of the Overalls," when the city's merchants launched a ruinous price war. Through his mining interests, Genzberger had a part in the struggle of the copper kings for control of Butte Hill's mineral wealth. F. Augustus Heinze, the mining engineer from New York who made a fortune by fighting the big copper interests to a standstill was said to be of partly Jewish origin. His brother and family vigorously repudiated a Jewish strain and Heinze himself once permitted a newspaper he owned to deny vehemently that there was "anything Jewish about Heinze." Most prominent of Butte's pioneer Jews was Henry Jacobs, who came to Montana in 1866. One of the Virginia City settlers, he was at Diamond City and Deer Lodge before coming to Butte in 1876. One of the city's earliest merchants, his house was the city's first brick building and it was in his clothing store that the vigilantes were organized. Jacobs was Butte's first mayor, 1879-1880. Joseph Oppenheimer, who arrived in Butte in 1881, was in the wholesale produce business. Later he established the Symons Dry Goods Co. He was a generous contributor to the Butte YMCA where his portrait hangs. Meyer Genzberger, who died in 1949 at the age of 97, was probably the last survivor of the Butte Jewish pioneers. His father-in-law, William Gallick, was also one of the early settlers and was president of the Butte congregation when it dedicated its synagogue.

Organized Jewish life in Butte began with the establishment of the Hebrew Benevolent Society in 1881. Jewish services, inaugurated that year, culminated in the organization of Temple B'nai Israel in 1897. Although there were only 400 Jews in Butte by the turn of the century, the committee split over ritual and an Orthodox group was founded. Dedication of B'nai Israel's synagogue in 1904 was followed by the erection of an Orthodox house of worship, Adath Israel. The latter was condemned because the expanding mine tunnels made the building unsafe. In 1965, the two congregations merged under the name of B'nai Israel. In 1975, when the congregation had been without a

rabbi for eight years except during the High Holidays, there were 15 to 20 Jewish families in the city.

The only other organized Jewish community is in Billings, which has the only other synagogue in the state as well as Montana's only full-time rabbi. Billings had about 100 Jews, the largest number in Montana. Jews have also been identified with other towns and cities from their earliest days. Benjamin Pizer, a Polish immigrant, came by wagon to Philipsburg in 1870. Peddling all over the state, he became widely-known to the isolated farmers and ranchers who, in 1879, elected him Granite County commissioner. Pizer was also one of the first grand masters of the Montana Odd Fellows. When Miles City was a busy port receiving Missouri River steamboat freight, the town's leading merchants included Gershon Cahon, Philip Zimmerman, George Silverberg, and Morris Cahn. Silverberg was foreman of the first jury in Miles City. George Engel, a Civil War veteran, was at Deer Lodge in 1876 while Jacob Leiser settled in Missoula in 1870, when it had fewer than 100 residents.

In Anaconda's famous Company M that fought Aguinaldo in the Philippines were two Jewish miners. William Mitschke, a German, and David Silver, a Rumanian, were killed in the charge at Caloocan where Montana's First Regiment of Infantry won such renown that its flag was later made the state emblem. Ten other Montana Jews saw service in the Spanish American War. John Ginzberg, the lone Jewish resident in Glasgow in the late 1880s, was so popular that when he was arrested by the Russian police while visiting his native city of Pinsk, the residents of Glasgow raised a relief fund to defray his transportation from Russia to New York in order to save him from being deported to Siberia.

Picturesque characters were not lacking among Montana's Jews. Charles C. Cohan, who was born in Anaconda in 1884, wrote the words for "Montana," the state's official song. He was a widely beloved newspaperman who was city editor of the *Butte Miner*, the *Anaconda Standard*, and *The Missoulian*. When Butte's jail was crowded with gunmen, Sol Levy was the jailer. Barney Knoeffel was Butte's popular newsboy "mayor" who sold shamrocks to Irish miners. Cafe owner Sam Knoeffel earned the friendship of the miners by refusing to sell food or drinks to strikebreakers. Daniel Bandman, a German-Jewish Shakespearean actor, brought the theatre to the Montana mining camps. The "little giant" of Havre, coldest spot in the United States,

was five-foot-two Louis Newman, who ran gunmen out of the Canadian border town, closed down saloons, and ruled with an iron hand as mayor in 1904. Arriving in the northwest as a newspaper peddler on Great Northern trains, Newman became one of the region's successful business and irrigation pioneers. When he moved to Great Falls, he was elected mayor of that town in 1919 and went to the State Legislature from Cascade County. Newman built Great Falls' first waterworks, sewage system, and city hall.

There were also a couple of unsavory Jewish characters in Montana. The hangout for the outlaws of Landusky, a wild mining town in the 1890s, was "Jew" Jake's saloon. Jake had a leg shot off by a deputy sheriff in a Great Falls brawl and then took to using a rifle as a crutch. "French" Levy was one of Butte's well-known gamblers in the 1870s. Some of the Jewish personalities who helped build Montana are linked to the lusty era of the state in the realistic novels of Myron Brinig, whose parents were among the comparatively few Jews who came to Montana after 1900.

Judge Lester Loble of Helena, as a member of the State Legislature in 1923, introduced the first old age pension plan to pass a State Legislature. Denounced as "Communist," Loble served two terms in the Legislature and then was elected District Court judge in 1956 and was twice reelected. He was national president of the Fraternal Order of Elks. Henry Meyer and William Meyer, both of Butte, served in the State Legislature. William was first elected in 1913, Henry served 1935-1937. Lewis L. Lorwin, later on the staff of the Brookings Institution in Washington, D.C., was assistant professor of economics at the University of Montana, 1915-1917, where he created a stir with his proposals for heavy state taxes on mine owners. Robert L. Housman was professor of journalism at the University in 1920 and later served as dean of the School of Journalism. Missoula, seat of the state university, had a few Jewish families in the early 1900s and they came together for worship services. The Jewish cemetery they established is now part of the Protestant cemetery. There are a number of Jews on the university faculty and some Jewish merchants in Missoula. Great Falls, which has five or six Jewish families, holds religious services together with Jewish personnel at the nearby Malmstrom Air Force Base.

In the early 1980s the Jewish population of Montana was 500, fewer than any other state except Wyoming. This is about 20 percent of what the Jewish population was in 1905.

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BILLINGS

Beth Aaron Cemetery, Broadway Ave. and 16th St.

Cahn's Coolie, a gully outside this city, is named for Morris Cahn, who was held up here by a notorious bandit known as Big Nose George in the wilder days of the state. The holdup has become part of Montana folklore.

Temple Beth Aaron, 1148 N. Broadway, is one of Montana's two synagogues. The Billings rabbi is also the only rabbi available to the Jews of Idaho, large areas of Wyoming, and major portions of the Dakotas. He also serves the handful of Jewish students at Montana's three state universities, and as the part-time Jewish chaplain at isolated Air Force bases. This congregation is named for Louis Harron, a one-time student at the famous Vilna Yeshiva in Lithuania, who was one of the early Jewish settlers here in the 1900s.

BUTTE

Butte YMCA has on display a portrait of Joseph Oppenheimer who was one of the largest contributors to the Y. He came to Butte in 1881 and became the owner of the city's leading department store.

Cong. B'nai Israel, 327 W. Galena St., is one of the state's two surviving synagogues, the other is in Billings.

Mount Moriah Cemetery, southwest of the city, off the main road, exists side by side with Catholic and Masonic cemeteries. All three were established in the 1880s.

DILLON

Beaverhead County seat was founded in 1880 under the leadership of two Jewish merchants, Lambert and Frank Eliel. When the construction of the Utah and Northern Railroad was halted by the refusal of a rancher to cede his land for the right of way, the Eliels organized a partnership of businessmen who brought the ranch for the railroad. Frank Eliel was elected to the State Legislature three times.

GARRYOWEN

Custer Battlefield National Cemetery, one mile from here at the junction of Rte. 42 (on a gravel road), is the burial place of the 265 cavalrymen who were killed at the massacre of Little Big Horn, June 25, 1876. One of those buried here is a Jewish Captain Ulman. Another Jew, Private Maurice Squires, who also served with the 7th Cavalry, had been detached from the outfit shortly before the battle.

HELENA

Home of Peace Cemetery, founded in 1866 by United Hebrew Benevolent Association, the oldest Jewish cemetery in the state, is no longer used.

Intermountain Union College, formerly Methodist Wesleyan University, is built on a site donated by Henry Klein, one of the city's pioneer settlers.

Masonic Grand Lodge and Library, Park Ave., has in its gallery of past grand masters, the portraits of four Jews who have held this office. The first was Sol Star, 1872-1874. He had been Territorial auditor by appointment of President Ulysses S. Grant. The second was Moses Morris who came to Virginia City in 1864. At 16, he walked behind a wagon train from Leavenworth to Denver and then pushed on to Montana. In Helena he started a crockery business. Morris served on the City Council for nine years, three as its president. He was also treasurer of the State Republican Committee and president of the Hebrew Benevolent Society. He became grand master in 1892. H. Sol Hepner, who was grand master, 1902-1904, was the first boy graduated from Helena High School. A noted lawyer, he was prosecutor of Lewis and Clark County and served as city attorney of Helena, 1911-1912. The last Jew to be grand master was Henry L. Frank, 1905-1906. A native of Ironton, Ohio, he had been in Colorado and New Mexico before coming to Butte in 1877, when he started a business in a log cabin. He was mayor of Butte, 1885-1887, a delegate to five Democratic national conventions, and a presidential elector in 1888. Frank served on the board of the Montana School of Mines and was president of the Butte Water Co. He built the State Capitol building.

State Historical Society, Roberts at 5th Ave., has in its museum and archives a number of documents and mementoes of

the exploits of Moses Solomon, buffalo hunter and frontiersman, and of the life of Isadore Strassburg, pioneer settler. In the Charles Russell Room are many of the works of the famous cowboy artist, including his best known picture, "Waiting for a Chinook," which he drew as a reply to a telegram from his employers, Louis Stadler and Louis Kaufman, prominent ranchers. During the bitter winter of 1886-1887 when Russell was tending cattle for Stadler and Kaufman, he received a message asking how the cattle were faring. Russell's reply was on a card on which he drew a picture of a starving cow standing in the snow while a coyote waited hungrily nearby.

Temple Emanu-El, Ewig St. and 10th Ave., the first synagogue built in Montana, is no longer in use. When the Jewish community dwindled, the remaining Jews presented the building as a gift to the state. It now houses the State Department of Public Welfare. In 1964, the Ladies Auxiliary's fund still had a balance of $2,674.70 when the entire amount was turned over to the United Jewish Appeal on behalf of the synagogue by Norman Winestine, a Helena businessman and long-time co-chairman of the West Coast UJA region.

KALISPELL

Bob Marshall Wilderness, named for the late Robert Marshall, chief of the division of recreation in the U.S. Forest Service at the time of his death, has its Flathead National Forest entrance here. Marshall, son of the Jewish leader Louis Marshall (see New York), was a noted wilderness enthusiast who had a prominent part in the development of the U.S. Forest Service's program for the preservation of representative areas of primeval forests in the U.S. The Bob Marshall Wilderness area, one of the largest wilderness areas maintained by the Forest Service, comprises parts of the Flathead National Forest and the Lewis and Clark National Forest (entrance at Great Falls).

MISSOULA

Bandman's Bridge, four miles outside of Missoula, is named for Daniel Bandman, an itinerant Shakespearean actor, who brought the bard to the mining camps. He came from Germany in 1863 and toured the country as Hamlet, performing in German

and English. He organized a barnstorming theatrical troupe that included James O'Neill, father of Eugene O'Neill, and Maurice Barrymore, father of the famous acting family. Bandman's troupe appeared in mining camps for many years until the friends he made in Montana prompted him to settle down on a ranch near Butte. For a time he ran an actor's school. What is now known as Bandman's Bridge used to be a toll bridge he erected in the 1890s on the western approach to his ranch where the Missoula River was a natural boundary. Bandman died in 1905.

Jewish Community Group, founded in 1979, has some 100 members in and around Missoula. Friday evening services are held twice a month at the First United Methodist Church, 300 E. Main St.

PHILLIPSBURG

Philip Deidesheimer, a mining engineer, is memorialized in this silver mining town, the seat of Granite County. Settled in 1866 by miners, the town was named for Deidesheimer while he was superintendent of a mining company.

VIRGINIA CITY

A number of Jewish names can be spotted on the store fronts in this restored old mining town, vivid reminders of the days when Jewish prospectors, miners, and merchants were among the pioneers.

Nevada

In the 1860s and 1870s Nevada once had more Jews within its borders than any state west of the Mississippi except California when rich silver and gold strikes made Virginia City the center of the greatest mining activity in North America. Prospectors who found gold in the western slopes of the Sierra Nevadas in 1859 were puzzled by an unfamiliar black substance in the ore until they learned it was silver from the fabulous Comstock Lode. Overnight thousands of immigrants who had passed over that area on their way to California without seeing the wealth at their feet retraced their steps. Whole towns in eastern California were depopulated as miners, storekeepers, doctors, clergymen, bankers, journalists, engineers, and adventurers stampeded back across the mountains. By 1864, Nevada had nearly 30,000 people, most of them around Virginia City which had become the second largest city west of the Rockies.

Nevada's first directory, published in 1862, listed 6,000 people in the mining camps, of whom more than 200 were Jews who had joined the rush to the mining towns of the area. One Jew, Abe Klauber, was in Nevada before the gold and silver strike. Klauber came to Genoa, one of the state's oldest settlements in 1858 and built a house which he used as a store for the mercantile establishment of Klauber and Mandelbaum. Most of the Jews came from San Francisco and the eastern California mining towns of Shasta, Grass Valley, Maryville, Sonoma, and Fiddletown, where flourishing Jewish communities had grown

up during the gold rush of the early 1850s. Others arrived from the east and some even came from Europe.

The California Jews undoubtedly brought with them the appurtenances for Jewish religious life since a congregation was organized in Virginia City in 1864. There were Hebrew benevolent societies in Austin, Virginia City, and Eureka in 1862, and cemeteries in Eureka and Virginia City. There were B'nai B'rith lodges in Virginia City, Carson City, and Eureka by the end of the 1870s. When Rabbi Isaac Mayer Wise included Nevada in his visit to the far west in the 1870s, he attended Jewish services in Virginia City, Carson City, and Reno. He reported that there were 40 to 50 Jewish families in Virginia City, Gold Hill, Silver City, and Dayton, which he said were "all nearly one place." A so-called "Polish synagogue" held Rosh Hashanah services in Virginia City in 1875. A year later the Virginia City Jews brought Rabbi Henry Lowenthal from San Francisco to officiate at services. In the book *Restless Strangers: Nevada's Immigrants and Their Interpreters* by Wilbur Shepperson, it was recorded that "many of the leading merchants and itinerant peddlers of Nevada were German Jews," and that "much of the small town wealth was in their hands." Other contemporary observers noted that no ethnic group in Nevada adapted more readily, more completely and more successfully than the Jews. The 1870 census records for Nevada often show the words Yiddish or Hebrew in the columns requesting native language. Early Nevada novelists often used Jewish characters based on real people.

Because of California's proximity to the mines, a few Jews brought wives and families. Albert A. Michelson, the first American Nobel Laureate (see Maryland), spent his youth in Virginia City where his father owned a drygoods store. President Ulysses S. Grant appointed Michelson to the United States Naval Academy from Nevada. Michelson's brother, Charles, an eminent newspaperman and publicity director for Franklin D. Roosevelt's 1932 Presidential campaign, was born in Virginia City in 1869. One of the first teachers in Storey County was Julia Michelson, a member of the Michelson family. Jacob Levison, San Francisco insurance magnate, and his brother Mark, a well-known physician, were born to Marcus and Bertha Levison in Virginia City in 1862 and 1865, respectively. Abe Cohn, whose father came to Nevada in 1860, was born in Austin.

While most of the first Jewish settlers were storekeepers or peddlers, a number engaged in other occupations. Adolph Sutro,

who made mining history by building the Sutro Tunnel in the face of tremendous obstacles, and Philip Deidesheimer who invented the square set system of timbering which made mining possible at far greater depths with increased safety, provided the engineering and scientific know-how that made mining profitable. Sutro was later mayor of San Francisco. Joseph Hausman and Solomon Ashim were among the early leaders of the Charcoal Burners' Union in the mining camps. Ben Davidson, a founder of the Virginia City Stock Exchange, was the western agent of the European Rothschilds. Louis Lobel, who herded some of the first cattle over the mountains from Placerville, California, and settled in Smith Valley in 1860, made a small fortune out of his barley field and stock garden when the Aurora mining camp was booming.

An early police chief of Carson City was Mark Strouse, later a successful cattleman. Herman and Henry Freudenthal founded the first newspaper in the Pioche mining camp. Sol Goldstein and Elias Bloomfield were charter members of Gold Hill's first Masonic Lodge. Morris Bick and Joseph Mandelbaum were founders of the Odd Fellows Lodge in Gold Hill, and Louis Frankel, M. Frankenheimer, and Sigmund Ettinger were charter members of the Silver Lodge of Masons in Gold Hill, the state's second Masonic unit, organized in 1863.

In 1861 Joseph Goodman became part owner of the *Territorial Enterprise,* Nevada's first newspaper, which had been founded in 1858. In 1862, Goodman hired a reporter named Samuel Clemens (Mark Twain), soon after he came to Nevada as an aide to his brother, secretary of the Territorial government. As sole owner of the paper, 1863-1874, Goodman also employed Bret Harte (see California), who was of partly Jewish origin. David Rosenthal owned one of Virginia City's better hotels. Abe Meyers was a well-known banker and Nathan Borovich was an early cattleman.

Vying with San Francisco as the cultural center of the west, Virginia City had the money to pay for the best in entertainment in the days when the Comstock was yielding millions. Greatest favorite of all with the miners was the Jewish actress Adah Isaacs Menken, who came to Virginia City in 1864. Even the lusty miners were startled by Adah's daring performance in "Mazeppa," in which, clad only in pink tights, she rode across the stage of Maguire's Opera House lashed to the back of an unsaddled

horse. The miners' "adoration knew no bounds and reports of her beauty spread through Washoe like news of a rich strike," wrote Allen Lesser in the *Enchanted Rebel*. Night after night they jammed the aisles to cheer and stamp with uninhibited enthusiasm. One mine was renamed "Mazeppa Mounting Ledge," in her honor. An entire mining region was dubbed "the Menken," and the newly-organized Menken Shaft and Tunnel Company printed her likeness on its stock certificates. One group of happy miners presented her with a silver bullion bar. Among her ardent suitors in Virginia City were Joe Goodman and Samuel Clemens. In the same opera house where Adah Isaacs Menken created such a sensation, David Belasco not many years later served his theatrical apprenticeship as stage manager.

When Nevada Territory's first legislature convened in Carson City in 1861, one of its members was a rabbi. His name was Herman Bien. German-born and educated, he had settled in San Francisco in 1854 where he founded a private academy and for a time was rabbi of Temple Emanu-El. Bien came to Virginia City in 1860, opened a school, and no doubt officiated for the Jewish community. In 1864, he founded the *Nevada Staats Zeitung*, the state's first German language newspaper, to promote his candidacy for the first state legislature. He left for New York in 1866, later serving as rabbi in Chicago and Mississippi.

Bien also served in the Constitutional Convention of 1864 and was one of three Jews elected to the first legislature of Nevada when it was hastily admitted to the Union, in order that its Congressional representatives might be able to vote for the 14th and 15th amendments to the Constitution. Serving with Bien were Henry Epstein and Morris Rosenblatt, who later became a Republican party leader in St. Louis. Albert Lissak of Dayton was a member of the third legislature in 1867. Colonel David Mannheim commanded one of Nevada's cavalry troops in the Indian disorders of the 1860s. Simon Newman, who was in business in Virginia City from 1862, operated a wholesale grocery firm with Sol Wagenheim, and hauled logs to the mines with another partner, served in the Virginia City Militia during the Civil War when it was feared Confederate sympathizers might sieze the mine. Simon L. Jacobs and T.W. Isserman were in a Nevada company of armed horsemen. Louis Marks was a member of Reno's Engine Co. No. 11, organized in 1875. Louis Felsenthal was one of the leading advocates of the first railroad in Nevada.

Three other Jewish pioneers were sent to the legislature in the 1870s: Jacob Tobriner, later treasurer of Ormsby County, from Carson City; Henry Bergstein from Pioche; and Gabriel Cohn from Elko. Nathan Levy was commissioner of Humboldt County in 1872; Jacob Dreyfus was public administrator of Lander County; Max Oppenheim was public administrator of Humboldt County in 1874; and B.C. Levy was recorder of Eureka County in 1878. Sons of two pioneers later won statewide fame. Samuel Platt, born in Carson City where his father settled in 1864, was speaker of the Nevada Assembly, United States Attorney for Nevada, and three times the Republican nominee for the United States Senate; Fred Philips of Reno, who served in the State Legislature, 1936-1942, was the son of Moses C. Philips, a Gold Hill pioneer of 1862.

Among the state's leading merchants was Michael Cohen, who opened one of the first stores in Virginia City in 1860. By 1900, Cohen and his family owned stores also in Eureka, Hamilton, Pioche, Ward, Taylor, Ely, and DeLamar. The third building in Gold Hill in August, 1859, was a one-story frame structure erected by Sol Weil and used as a grocery store. The Reinhart family - Simon, Benjamin, Eli, Moses, Edward, Anson, and Simon - was one of the state's leading economic forces after 1870 through banks, freight lines, lumber yards, and cattle ranges they owned. Among the leading storekeepers in Carson City in 1860 was A. Lindauer. Samuel Cohen and S. Falk, leading Jewish merchants, were killed in the 1865 Carson City fire. At a place called French Bridge or Ford, later known as Winnemucca, one of the first six settlers was Nathan Levy in 1861. Before Nevada became a state, Virginia City's leading citizens included Henry J. Labatt and M.J. Newmark. A Hebrew Benevolent Association with nearly 60 members was organized in Austin in 1863 when that mining town had 150 Jews.

In 1880, there were nearly 800 Jews in Nevada out of a total population of 62,000. Nearly 44 percent of the population was foreign-born in the 1870s. The Chevra B'rith Sholem, founded in Reno in 1878, was destroyed by a fire a year later. It was reorganized as the Hebrew Benevolent Society under whose auspices a cemetery was acquired and regular services instituted. After the United States went on the gold standard in 1873 and the Comstock silver deposits began giving out, Nevada's population shrank and the Jewish community started moving away. By 1897, there were only 150 Jews in Nevada whose population had shrunk

to 47,000. Reno's B'nai B'rith Lodge, founded in 1892, went out of existence as did the Hebrew Benevolent Society. The cemetery was deeded to the handful of trustees who remained in Reno.

New silver discoveries at Tonopah in 1902 and at Goldfield in 1903 temporarily halted the flight of population and set a new tide flowing toward Nevada. The mining revival brought 300 Jews to Goldfield alone. For several years in the early 1900s, there was a congregation in that mining town. Jewish life also revived in Reno as it became a major railroad junction. The establishment of a YMHA in 1908 paved the way for a new congregation which became the nucleus of Reno's oldest synagogue which erected the state's first synagogue building in 1911. For a time, Reno had two congregations, but one closed. Not until the 1970s did Reno organize a second congregation.

In 1898, there was an unsuccessful effort to settle Russian Jews in Smith Valley, south of Carson City, on the California boundary. Few of the hundreds of thousands of Jewish refugees from Russia who reached the United States between the 1880s and 1910 went to Nevada. By 1907, there were only 300 Jews in the whole state, mostly in Reno and Carson City. The state's leading merchants at that time included Solomon Summerfield, who owned a chain of stores, and David Rosenthal and Isadore Sora, both of Tonopah. The Industrial Removal Office sent only 10 Jews to Nevada. A 1910 census reported, however, that 98 Nevada Jews had given Yiddish as their mother tongue.

Until the 1950s, when Nevada was the state with the smallest population, the Jewish community of 500 was the smallest in the country. By 1970, however, Nevada's population had increased by 71 percent in a decade, nearly twice the percentage growth of Florida and Arizona. The Jewish population also increased from 2,600 in 1960 to 4,000 in 1973. The largest growth was in Las Vegas, the center of the state's legalized gambling casinos and hotels featuring big name entertainers. Many Las Vegas Jews are employed in the casinos and hotels, some owning shares in them. Others are involved in various enterprises serving the casinos and the 12,000,000 tourists who visit the state every year. In Reno there are many Jewish lawyers, insurance men, and bail bondsmen identified with the divorce courts. A number of Jewish scientists, engineers, and other technical government personnel reside in the vicinity of the Nevada Bomb Test Site at Yucca Flat, Mercury, and Nellis Air Force Base.

Small Jewish colonies have grown up in the resort areas around Lake Tahoe and Lake Mead. Elko, Wells, Pioche, Boulder City, Winnemucca, and the state capital, Carson City, each have a handful of Jewish residents. The Jewish population in the early 1980s was 13,880.

The only organized Jewish communities are in Las Vegas and Reno, each of which supports two synagogues. There is a Jewish weekly newspaper in Las Vegas and local branches of national Jewish organizations. Jacob Kohn, the educational director and cantor of Las Vegas' Temple Beth Sholom, served on the board of regents of the University of Nevada. The late Jack Entratter, part owner of the Sands Hotel in Las Vegas, was the first to book top stars of stage, screen, and TV, for casino entertainment. The late Abe Schiller, flamboyantly garbed as the typical movie cowboy, was for 30 years Las Vegas' official greeter and good will ambassador. Known as "Mr. Las Vegas," he traveled 100,000 miles a year promoting the city. State Senator Chic Hecht was the Republican leader of the State Senate and is now a senator representing Nevada in Washington, D.C. Two Jews have served as chief justices of the State Supreme Court, the late Milton B. Badt and David Zenoff. Hank Greenspan, a one-time gun-runner for the Haganah, is the publisher of the *Las Vegas Sun*, the largest daily newspaper in the state. Jack Tell, editor and publisher of the *Las Vegas Israelite* is one of the best known citizens in the state.

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BAKER

Lehman Caves National Monument, under the jurisdiction of the National Park Service since 1922, was discovered in 1878 by Abe Lehman while hauling logs down a mountainside. He found the deep underground caves when his horse broke through the earth's crust, revealing the cavity. Lehman made some tentative explorations of the chambers which go down 200 feet and have no natural entrance.

CARSON CITY

Milton Badt Portrait in the State Supreme Court and Library Bldg., Carson St., memorializes the late Judge Milton Badt, who was chief justice on the Nevada Supreme Court, 1947-1966.

Bonanza Days Hebrew Cemetery, on a mountain slope just outside the city, is, as its name indicates, a cemetery founded by the Jewish pioneer settlers in the days of the silver boom in the late 1860s.

State Library, Carson St., houses a complete file of the famous *Territorial Enterprise*, which in the exciting days of the Comstock mining boom was owned and edited by Joseph Goodman who first published the writings of Mark Twain. The famous newspaper was most recently owned and published by Jack Tell, now publisher and editor of the *Las Vegas Israelite*.

DAYTON

Sutro Tunnel, reached via a graveled road to the right of this old mining town, was the engineering marvel of its day when it was built through the vision and persistence of Adolph Sutro, a German-born Jewish engineer who was one of the pioneers on the Comstock Lode. After studying the crude methods used by the miners, Sutro came up with the idea of a tunnel into Mount Davidson from Carson River to the Comstock Lode. He envisioned a tube ten feet high, twelve feet wide, and five miles long that would provide ventilation, drainage, and an easy method of transportation for mined ore. In 1865, the Nevada legislature incorporated the tunnel company and a year later Congress granted Sutro a charter. Nineteen mining companies agreed to underwrite the construction costs and to pay $2 a ton royalty on all ore removed through the tunnnel. Sutro promised to drain the water free which would save enormous pumping charges.

When the mining companies reneged under pressure of the California banks that were trying to squeeze Sutro out, he sought backing in the East, vainly petitioning Congress for a subsidy and trying unsuccessfully to interest the Vanderbilts and the Astors. He then went abroad and got the promise of a loan in France,

but the Franco-Prussian War ended that possibility. A disastrous fire in one of the mines inspired Sutro to turn to the miners for aid. With posters and speeches, he appealed for and received their backing, pointing out that the tunnel would lessen the danger of fire and explosion. The miners invested heavily; but the needed millions came unexpectedly from a British bank loan.

On October 19, 1869, after a Congressional committee's experts had reported favorably on the tunnel, he broke ground. On July 8, 1870, stripped to the waist, Sutro fired the blast breaking the tunnel through into the first mining shaft. The great project, which had been mocked as "Sutro's coyote hole," had taken 13 years. Although dwarfed by later engineering feats, and now almost abandoned, Sutro's construction ideas are still cited in engineering textbooks because the tunnel pioneered methods that guided later builders of great drainage projects.

GARDNERVILLE

Mount Siegel, a 9,400-foot peak in the Pine Nut Mts., Douglas County, 14 miles east of Gardnerville, is named for a pioneer Jewish settler.

LAKE TAHOE

A Jewish community is in formative stages. Worship services are held in homes and seders in a gambling casino banquet room, under the leadership of Dr. Philip Charney, a dermatologist. The first services were held in the home of Judge David Zenoff, Chief Justice of the Nevada Supreme Court, in 1874.

LAS VEGAS

Combined Jewish Appeal, 846 E. Sahara Ave.

Cong. Ner Tamid, 2000 S. Maryland Pkwy., in the Christ Episcopal Church. A new synagogue will be erected at Viking and Pecos - McCloud Interconnect.

Hillel Foundation, University of Nevada, 4765 Brussels Ave.

The Jewish Reporter, 1030 E. Twain Ave.

Las Vegas Israelite, P.O. Box 14096.

Harry C. Levy Gardens, 2525 W. Washington, a low-income housing development for older adults, is named for the chairman of the Las Vegas Housing Authority, who served in that post for nearly 20 years. A former president of Temple Beth Sholom, Levy also served on the City Commission and the Nevada Tax Commission.

Gertrude Samuel Resource Library for Holocaust Studies, in the offices of the Jewish Federation of Las Vegas, 1030 E. Twain Ave., was created in 1980.

Temple Beth Sholom and Jewish Community Center, 1600 E. Oakey Blvd.

MERCURY

Interfaith Chapel, erected by the Atomic Energy Commission at its missile test site 64 miles northwest of Las Vegas, serves a community of civilians and military personnel in the area, including a considerable number of Jews. Outsiders are not permitted in the chapel because the area around the bomb test area is restricted to authorized personnel only.

RENO

Bret Harte St. is named for the famous writer who was the grandson of Bernard Hart, one of the leaders of the 19th century New York Jewish community and a founder of the N.Y. Stock Exchange.

Sutro St. is named for Adolph Sutro, builder of the Sutro Tunnel and mayor of San Francisco.

Temple Emanuel, 426 West St., is the oldest existing congregation in Nevada.

Temple Emanuel Cemetery, located almost in the heart of the city's residential area where burial grounds have long since been banned, dates from 1878.

Temple Sinai, P.O. Box 3114.

SUTRO

Adolph Sutro was once memorialized in the name of this ghost town. Today, only a weather-beaten sign bearing the name "Sutro" exists.

VIRGINIA CITY

In 1868, Mark Strouse was elected chief of police of Virginia City and also served as city treasurer. Strouse and his brother, Abraham, owned Virginia City's largest meat market.

Jewish Cemetery in this old mining town dates from 1862. Many of the Jewish pioneers are buried here. Some of the graves are marked with rough-cut Hebrew letters and Stars of David.

Mount Davidson, on whose western slope gold and silver were first discovered in 1859, is named for Ben Davidson, western representative of the European Rothschilds. Davidson had come to California with the gold rushers and had been a participant in the first Jewish services held in San Francisco in 1849. When the Comstock Lode was found in Nevada, the mountain was called Sun Mountain. The "black stuff" found in the gold ore was not recognized as silver until one miner became curious and sent a sample to Mel Atwood, an assayer at Grass Valley, Calif. When he analyzed the ore as rich in silver he was pledged to secrecy and was promised a free claim as a reward. But Atwood could not resist writing a letter to his friend, Ben Davidson, in San Francisco. Davidson, in turn, spread the news among his friends. In a few days, all California knew about it and the diggings on the west side of the Sierra Nevadas were deserted as men rode, walked, and staggered up the slope eastward to the range they had bypassed on the way west. Friends among the miners named the historic mountain for Davidson.

Piper's Opera House, Union and B Sts., formerly Maguire's Opera House where Adah Isaacs Menken created a sensation in 1864, still shows faded posters advertising performances by the famous actress.

Territorial Enterprise office, Taylor St., was the headquarters of Nevada's most celebrated newspaper, owned and edited by Joseph Goodman. A plaque on the building reads: "Mark Twain who greatly enriched the literature of the West started his career as a writer in this building in 1862, on the editorial staff of the *Territorial Enterprise*."

WELLINGTON

Wellington, in Lyon County, was the site of a short-lived attempt to settle Russian Jews living in San Francisco on Nevada farmland. Two Jewish promoters took an option on the 5,500 acre farm known as the Wymore property and tried to recruit Jewish farmers in San Francisco. The promoters actually did not own the land and the settlers bought it from Wymore at $2 an acre for $12,000 payable in ten years. At the end of 1897 there were 17 families settled there under the name of the Occidental Land Company. In 1898 the company was "busted" and its land was mortgaged to the Bank of Carson; it was later sold at auction.

North Dakota

Jewish beginnings in North Dakota were unlike those in any other state because it is the only state where most of the first Jewish settlers came to till the soil. Although the Dakota Territory was opened to white men in 1863, few came because of the Civil War, Indian raids, the panic of 1873, reports of blizzards, droughts, and the absence of transportation. Twenty years after the Homestead Act of 1862 offered free land to anyone over 21 who would cultivate and improve a 160 acre tract and live on it for five years, settlement remained slow until the Northern Pacific and Great Northern Railroads began laying tracks across North Dakota. In 1869, five years after the first white settlers arrived, Dan Eisenberg opened a trading post south of what is now Bismarck, along the Missouri River. The first Jewish homesteaders were members of the Thal family, who arrived in 1879 and settled at Lakota, west of Grand Forks. Sam Thal established his farm 28 miles from the railroad. His brother Solomon, and his wife Sarah, followed. Six children were born to Solomon and Sarah Thal on their lonely prairie farm.

The first Jewish agricultural colony was established in the spring of 1882 by 11 Russian Jewish families who took up government land near the old Indian village of Painted Woods.

One of the leaders of the Painted Woods Colony which was often known as New Jerusalem, was Joseph Nudelman. His grandson, Eugene Nudelman of Portland, Oregon has written a biography of Joseph Nudelman which points out that the

grandfather was one of the founders of a colony near Washburn in 1882. But the Jewish Historical Project compared a list of settlers at the Nudelman colony with the names of those at New Jerusalem and found that many were the same. The settlement was often called Wechsler's Painted Woods after Rabbi Judah Wechsler of Mount Zion Congregation in St. Paul, Minnesota. His perseverance and optimism were largely responsible for making the colony a reality. At a time when his own congregation had only 50 members, it found itself facing the problem of caring for some 600 newly-arrived Russian Jewish immigrants. Some of them were given employment on railroad construction gangs. Others became peddlers, a few went to smaller towns and cities of Minnesota where they established stores. The Painted Woods colonists were handicapped by inexperience, shortage of funds, a difficult winter, prairie fires, and internal bickering. Neighboring farmers at first welcomed them, and the merchants of Bismarck, Jewish and non-Jewish, provided credit. It cost from $600 to $800 per family to settle the immigrants at Painted Woods and when St. Paul could not carry the whole burden, a nationwide appeal for funds was launched. Rabbi Wechsler and Julius Austrian twice gathered several carloads of food and other necessities, borrowed freight cars and a locomotive from the Great Northern Railroad, and rode the makeshift train to Dakota. The Dakota Relief Committee, organized by St. Paul Jews, sent food, clothing and other essentials with the help of contributions from all parts of the country.

By 1884 the colonists had 1,400 acres under cultivation, owned horses and cattle and some sodhouses and barns, but few of the settlers were self-sustaining. One disaster after another ultimately doomed the colony. Despite privations, however, most of the settlers adhered to the minutae of Orthodox Judiasm. They built a sodhouse synagogue, made their own matzoth, and provided Jewish education for their children. Rabbi Wechsler visited the settlers fairly often, but he was not of much help to them religiously because he was a Reform rabbi. By 1886 many of the settlers had left and Rabbi Wechsler, disappointed at what he regarded as his failure, resigned his St. Paul pulpit and accepted another.

Some of the departing settlers went to nearby Bismarck where Jews had been living since 1871. The first Jewish settler is believed to have been Abe Eppinger, who had come overland from Iowa and was later joined by his wife and daughter who

journeyed by river steamboat from Sioux City. Eppinger was one of the enterprising businessmen who had settled in Bismarck in anticipation of the westward path of the Northern Pacific Railroad. The Black Hills gold discoveries of 1874 drew additional Jews to Bismarck when the town became a booming outfitting point for prospectors.

The Red River cities of Fargo, Grand Forks and Minot in the northwest also had Jewish settlers in the late 1870s and 1880s. Alex and Max Stern were the pioneers in Fargo, starting a family that gave the city a number of influential citizens. An eminent merchant, Alex Stern was one of the first advocates of a state agricultural college. He served in the State Legislature and on the City Council. He was Fargo's mayor during World War I. His son, William, a founder of the American Legion, was one of its "kingmakers" for 25 years. He was a Republican national committee member from 1924 to 1948, headed important banking and civic institutions, and was a trustee of the North Dakota State University. Sam Stern was Grand Exalted Ruler of the Order of Elks. Other early arrivals in Bismarck, Fargo, Grand Forks, and Minot where David Naftalin, Sam Paper, Morris Levitz, Aaron Friedman, Max Rabinovich, the Papermasters, and the Mendelsohns. One early settler named Yoffey was so well-liked that when he died many newspapers in the state had a black border on their front pages. William Friedman, at the age of 98 in 1974, claimed that in the 1890s he was the gun-toting sheriff in Bowman County.

By 1901, there were only three Jewish settlers left at Painted Woods. In 1906 the colony received an infusion of new settlers and by 1912 there were some 260 Jewish families occupying 5,000 acres valued at half-a-million dollars. Ultimately, however, the settlement was liquidated as the families drifted away.

The Painted Woods settlement was only the first of 18 Jewish agricultural colonies established in North Dakota between 1882 and 1906, more than in any other state except New Jersey. One or more such ventures were launched in eleven of the states fifty-five counties. Although none of these colonies remain, their original settlers spread out to every corner of the Dakotas where they and their descendants laid the foundation for the Jewish communities of North and South Dakota while others settled in Minnesota.

Ramsey County was the site of the largest number of

Jewish farm settlements where colonies were established at Devil's Lake, Garske, Edmore, Webster, and Iola. Jewish farmers also homesteaded at Wishek, Ashley, Wilton, Leipzig, Fallon, Milton, Velva, Bowman, and a small number of other sites. Veterans of a Devil's Lake settlement joined some Jews who had left Painted Woods in establishing the Iola colony. The Devil's Lake settlement was one of the most successful despite hardships. Rabbi I. Papermaster, who had come from Lithuania in 1888 and settled in Fargo before moving to Grand Forks in 1891, was the first rabbi in North Dakota. Each fall, he visited Devil's Lake to prepare meat and fowl for the winter. He returned whenever he was needed for a birth or wedding. A colony in Garske had a post office known as New Zion, after Ben Zion Greenberg, its postmaster. In 1883 the colony was calling itself the "Russian Hebrew Church Society of Ramsey County." A Rabbi Julian Hess served the settlement at Wishek and others in central and western North Dakota.

The Iola and Garske colonies, which were close together, endured until the 1920s by which time all their residents had migrated to the cities to provide a fuller Jewish life for their children. Two cemeteries - at Wishek and Garske - survived years of neglect. Some of the colonies, especially those at Iola and Devil's Lake, maintained a full commmunity life within the limits of their location and resources.

In his memoirs, Rabbi Papermaster wrote that when he first came to Fargo in 1891, there were only a few Jewish families, some of German origin who "had little or no need" for the type of service he could provide. The recent arrivals from East Europe were too poor to meet even their own family requirements, let alone the responsibilities of maintaining a rabbi. At that time Fargo had about 15 families. Dr. A. Papermaster, the rabbi's son, who as a boy occasionally accompanied his father on the trip to Devil's Lake colony, wrote later that some of the colonists, bitter over their farming experience for which they blamed Jewish philanthropic organizations, went so far as to convert to Christianity. Most of the settlers, however, carried no grudges and when they left the farm settlements, became peddlers and storekeepers. Rabbi Papermaster reported in his memoirs that he had met a Norwegian woman in western North Dakota wearing phylacteries sold to her as a cure for headaches and rheumatism by a wandering Jewish peddler. Old timers among the former colonists recalled that non-Jewish farmers often put

up peddlers for the night and served them food as a courtesy because they knew the peddlers had a very hard life. One or two Jewish women in the cities opened boarding houses catering to Jewish bachelors as a way of finding husbands for their daughters.

Hardships dogged all of the colonies. While the land was free, almost everything else connected with cultivating it was expensive, and crop failures were a frequent occurence. Natural disasters as well as remoteness from markets, their own inexperience, and the high cost of credit kept the Jewish settlers hopelessly tangled in indebtedness. Philanthropists and Jewish aid societies in larger cities had assisted the settlers to get to North Dakota and were constantly obliged to come to their rescue. Jacob H. Schiff, who had taken an active part in getting Jews settled in Ramsey County, used all of his far-flung business connections on their behalf. One of the first supporters and associates of James J. Hill, builder of the Great Northern Railroad which led to the rapid colonization of North Dakota, Schiff arranged with the railroad to give the colonists reduced freight rates for their products. The Sulzberger colony near Ashley was named for Cyrus H. Sulzberger, an early president of the Jewish Agricultural Society, which repeatedly helped the settlers with loans, equipment, and technical assistance.

Notwithstanding the almost continuous difficulties they encountered, the North Dakota settlers developed a lively Jewish community life on the prairie. They found it possible to bring in an occasional rabbi and teacher from Minnesota. Kosher meat was on every table. Yiddish newspapers in New York and Chicago had a number of subscribers in North Dakota. English language Jewish journals also had readers there. The Jewish Chautauqua Society sent occasional lecturers to conduct classes in Jewish history and religion. Circuit-riding rabbis were sent by the Jewish Agricultural Society.

In 1909 there were three Jewish farmers' associations in North Dakota. Their primary purpose was agricultural, but they also served important social, cultural, and religious needs by bringing together the isolated settlers and providing opportunities for the city Jews to meet their rural co-religionists. In 1910 there were 231 Jewish farm families in North Dakota, with 1,155 men, women, and children engaged in working on

225 farms. The original settlers' numbers increased with newer immigrants, 597 of whom were sent to North Dakota by the Industrial Removal Office. The Jewish agriculturists owned 86,000 acres which, together with equipment, had a value of $3,000,000. The extent of Jewish farming in North Dakota at that time is indicated by the fact that the Jewish Agricultural Society made 461 loans to 218 farmers. In only six other states were these figures exceeded.

Ultimately, most of the Jewish farmers gave up their land or sold out at a small profit. The prairie synagogues crumbled and weeds covered the homestead cemeteries. The last of the agricultural settlements disappeared in the 1920s. In 1917, when there were 1,492 Jews in the state, most of them lived in Grand Forks, Fargo, Bismarck, and Minot, but there were also smaller numbers in the towns and cities adjacent to the former farm colonies, such as Devil's Lake, Ashley, Dogden, and Mandan.

As late as 1927 there were nine Jewish congregations in North Dakota, four of them in rural areas. In 1975 only Fargo, Bismarck, Minot, and Grand Forks had organized Jewish communities and only Fargo maintained a full-time rabbi. There are some 36 small towns and rural places where one or more individual Jewish families lived, including some farmers and ex-farmers who live in the towns and villages surrounding the one-time Jewish colonies. In the early 1980s the Jewish population numbered 1085.

B'nai Israel Synagogue in Grand Forks is believed to be the state's oldest existing congregation, although informal Jewish religious organizations probably existed earlier. The state's first synagogue was established at Ashley in 1888 by the homesteaders. The Fargo Hebrew Congregation and the Fargo Hebrew Cemetery Association both date from 1896, and were founded by East European Jews. The incorporators of the congregation were William Gilles, Abraham Rubel, and David Mazirow. The first rabbi was David Lesk. Fargo's congregation dedicated its first synagogue in 1907. Before the synagogue was opened there were three or four informal congregations meeting in halls or private homes until Sam Paper, Rabbi Lesk's son-in-law, brought them all together. A Reform group that began as a Jewish community center founded in Fargo in 1927, with William Stern as president, emerged as Beth El Center in 1946. The late Bertha Paper, who died in 1971 at the age of 87, was the matriarch of one of the

largest North Dakota Jewish families. Mrs. Paper had eight sons, two daughters, and 25 grandchildren. For many years the elder Papers, the Gellers, the Weingartens, and the Gillersteins were the mainstays of the Fargo Hebrew Congregation. One son, Nathan, was the Torah reader in Minot for more than 20 years.

The Orthodox Jews in Fargo had developed close ties with the Torah Academy of Minneapolis whose rabbi provides them and isolated Jews in the smaller towns with a correspondence course in Judaism for adults.

In 1954, Fargo elected as mayor 34-year old Herschel Lashkowitz, grandson of one of the 19th century farm settlers. He was reelected in 1958 and 1962. May Lashkowitz's father, Harry, was for many years the North Dakota representative of the Jewish Agricultural Society in disposing of the land-holdings on which it held mortgages. Dick Goldberg and Mortimer Wilk, both served in the State Legislature, were from Fargo. Myron Bright, who served as district judge of the Circuit Court of Appeals, was chairman of the Democratic party of North Dakota. The senior Lashkowitz had been United States Attorney for the state and Judge Bright was a president of Fargo's Temple Beth El. Abe Friedman of Fargo was elected register of deeds of Cass County in 1951 and held this job until 1974. He was a prominent softball player for 32 years and was elected to the state's Softball Hall of Fame.

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ASHLEY

Abandoned Jewish Cemetery, three and a half miles north of this town, near the South Dakota line, is the last vestige of one

of the early Jewish farm colonies established here in the 1880s. Until 1940, the Jews of Ashley maintained their own synagogue building, but when the community almost vanished, the structure was sold for a Catholic church and the proceeds given to the United Jewish Appeal.

BISMARCK

Temple B'nai Abraham, 703 5th St.

FAIRMONT

The Ten Commandments depicted in stone are the highlights of the well-known Sermon in Stone in the churchyard of St. Anthony's Roman Catholic Church.

FARGO

Askanase Hall, housing the Little Country Theatre at North Dakota State University, is a gift of Reuben Askanase of Houston, Texas, who attended the university in the early 1920s. Askanase, a wealthy Texas philanthropist, was born in Fargo.

Fargo Hebrew Congregation, 901 9th St., S., has in its entrance hall a plaque listing as its founders in 1896 Isaac and Gertrude Shavitch, who arrived in 1882. It also includes the names of Pincus and Malke Hartstein, Rabbi and Mrs. David Lesk, and Mendel and Chana Levitz.

Emma K. Herbst Playhouse, in the Fargo-Moorhead Community Theatre, 333 S. 4th St., is named for Emma K. Herbst, wife of Isaac Herbst, who opened a department store in Fargo in 1891. He had come to the Dakota Territory in 1883, settling first in Jamestown. Mrs. Herbst was a member of the Fargo School Board and active in the establishment of kindergartens. A son and three grandsons live in Fargo where the Herbst store is a part of a statewide chain.

Jewish Historical Project of North Dakota, 417 Oakland. Toba Geller, chairman is gathering data for a history project on the Jews of North Dakota.

Masonic Grand Lodge Museum, 1405 N. 3rd Street, has in its library an unusual collection of bibles in many languages, including Hebrew, dating from the early 16th century.

Temple Beth El, 809 11th Ave., S.

Henrik Wergeland Monument, near the west drive of Island Park and Broadwater at Red River, is a bronze memorial to

Norway's great poet who was largely responsible for lifting the ban on Jewish immigration to Norway in 1852. A gift of the people of Norway to North Dakota, the monument was dedicated during the Wergeland centennial in 1908.

GARSKE

Sons of Jacob Cemetery, six miles east of this Ramsey County village, is the only remnant of the Iola colony, established here in 1881 by the Baron de Hirsch Fund. The cemetery is a 100-foot square plot on which are buried the colonists who died here while trying to carve a new life on the prairie. Title to the cemetery is held in the name of the Jewish Cemetery Association and the deed to the property is in the possession of a Jewish businessman in the neighboring town of Devil's Lake. The land around the cemetery, whose gravestones are crumbling because they were made of prairie stone, is owned by a non-Jewish farmer.

GRAND FORKS

B'nai Israel Synagogue, 601 Cottonwood St.

MINOT

Temple B'nai Israel (originally known as the Minot Hebrew Congregation), 1st Ave. and 6th St.

Oregon

It was Hayman Levy, fur trader, merchant and president of New York's Congregation Shearith Israel, who, according to legend, gave a 20-year old German immigrant named John Jacob Astor a job in 1783 beating moths out of fur pelts at a dollar a day, and thus launched the fabulous career of the man whose trappers established Oregon's first white settlement in 1811.

From then until 1846, when the settlement of the Anglo-American "54-40 or Fight" controversy over control of Oregon gave the United States a clear title to the vast Northwest Territory, 5,000 trappers, missionaries, and home seekers settled in the fertile Willamette Valley. The first Jewish settlers arrived in 1849, shortly after the establishment of the Oregon Territory and the year gold was discovered in California.

The founders of the Oregon Jewish community came west with the great rush of immigrants who journeyed over the Oregon Trail or north from California, after an arduous voyage around Cape Horn. Mostly immigrants from Germany, the pioneer Jews settled in the Willamette Valley towns of Albany, Salem, Corvallis, Oregon City, Eugene, and Portland. A few stopped temporarily at Jacksonville, Oregon's Gold Rush town of the early 1850s, where the first Jewish religious services in Oregon were held in 1856. The early Jewish settlers played a leading role in the commercial, industrial, and civic development of the Willamette Valley. And their sons and grandsons were

equally prominent in the later growth of the state.

The first Jew linked with Oregon was there only briefly. He was Isaac Moses of New York, who was in the military force of General William Loring on his overland march to Oregon in 1846. Moses later fought in the Mexican War and the Civil War. Nathan Cohen settled in Salem in 1848 and his name appeared on an 1856 roster there. Also on that list were David Schwartz and Simon Jacobs. The first Jew in Portland was Bernard Goldsmith, a Bavarian who arrived in May, 1849, and opened a store that same year. He fought in the Cayuse Indian wars and was a member of the team that negotiated the surrender of Chief John in 1856. Goldsmith, who later supervised the Oregon Central Railroad's track-laying in Portland, was part of the group that built the locks on the Willamette River at Oregon City. He was also one of the founders of the First National Bank of Portland and was elected mayor in 1869. Nathan Loeb ran a general store among the fishermen and river pilots of Astoria. J. Cohen opened a store in Portland in 1850, as did Louis and Sol Blumauer. Louis Blumauer is said to have been the first Jewish child born in Portland.

Louis Fleischner, who drove an ox-team across the prairie and Oregon Trail, was at first a gold prospector who wrote letters and legal documents for illiterate miners. Later he peddled supplies by mule trail to isolated mining camps from Lewiston, Idaho, to Portland where he settled as a merchant in the 1850s. The Fleischner-Mayer Co., founded in the 1860s, made regular trips to the mining country in southern Oregon carrying samples of merchandise and taking orders. Jacob Mayer had come from the California gold fields where he met Fleischner and went into business with him. In Eugene, Goodman Bettman's store had the only metal box with a padlock for miles around, and the farmers used it to safeguard their valuables when they came to market. Moses Baruh's drugstore, the first brass soda fountain in the entire cattle country, was a favorite hangout in Pendleton. The Umatilla Indians were fascinated by the fountain and many came to see it work. Baruh learned their dialect and became their advisor and interpreter in court.

Colonel Joseph Teal and Bailey Gatzert operated steamboats on the Willamette and Columbia Rivers. Captain Jacob Speir was a Portland harbormaster. William Galvani was a railroad builder and Charles Moses built Oregon's earliest telegraph

line that linked Oregon City and Portland. When the line opened, he became its first superintendent. Sol Blumauer and I. N. Fleischner opened the Portland-Alaska steamship line. Joseph P. Friendly, who arrived in Benton County in 1848, was listed in the census of 1850 under different names, such as Firedley, Freedley, and Fredly. He offered land for the state's first agricultural college that was to have been established at Marysville, but the collect was opened at Corvallis. The 1870 census lists Max Friendly as a merchant at Corvallis. There was also a firm named Friendly & Lauer in business in Eugene. The latter Friendly was Samson H. Friendly who settled in Eugene in 1865. He was one of the original sponsors of the University of Oregon when it was founded in 1872. Twice a member of the City Council, and mayor of Eugene in 1893, Friendly's funeral in 1915 took place at the university.

The Hirsch, Selling, Simon, and Meier families all arrived in Portland in the 1850s. Aaron Meier, whose son Julius was elected governor in 1930, reached Oregon in 1857, after peddling in Clackamas and Yamhill Counties. He opened a store on Front Street and later in partnership with Sigmund Frank, established Meier & Frank department store, a cornerstone of Portland's business district. Philip and Tillie Sellings came from San Francisco in 1856 with their son Ben. He became commissioner of docks, served three terms in the State House of Representatives, and later became its speaker and president of the State Senate. A noted philanthropist, he was the founder in 1914 of a workingmen's club.

Leopold Hirsch, who arrived in 1851, began as a merchant in Salem. He brothers, J. B. and Mayer Hirsch came in 1853. Mayer Hirsch was a delegate from Oregon to the national convention of the Republican party in 1864 at which Lincoln was renominated. Edward Hirsch, who came in 1856, was elected to four terms as state treasurer beginning in 1878. One of his successors in that office was the pioneer Louis Fleischner. Hirsch served as postmaster in Salem in 1889. Solomon Hirsch arrived in Oregon in 1858 and was elected to five terms in the State Senate. In 1889 he was appointed United States Minister to Turkey. Joseph Simon, son of a merchant who arrived from Germany in 1857, was a member of the Portland City Council when he was 20. He was twice elected mayor, served eight terms in the State Senate, and was its president for five sessions. He

was elected to the United States Senate in 1896 and served one term there. Adolph Levy was a pioneer telegraph operator. Dr. Simon Josephi, who came to Portland in 1867, was assistant superintendent of the Oregon Hospital for the Insane, professor at Willamette University, and a member of the State Senate from 1899 to 1901. Newman J. Levinson, who came to Portland in 1878, was city editor and sunday editor of the *Portland Oregonian.*

From the earliest days, Oregon's population had been concentrated in the western portion of the state. Because the Jews, too, bypassed the rugged country east of the Cascades, the history of Oregon Jewry has been confined largely to the towns and cities of the Willamette and Columbia Valleys, but small numbers of Jews did settle in the cattle, lumber and wheat towns of Pendleton, Heppner, Burns and Union. Henry Heppner, who came to Oregon in 1860 as a prospector and operator of a supply train for miners, settled down in the grassy hills of eastern Oregon in 1872. The town named for him grew up around the store he opened. Heppner rode horseback among the settlers to raise funds for the area's first schools in 1873. He was a major force in bringing the railroad to Heppner in 1880.

Julius Durkheimer, who was mayor of Burns when it was known as the toughest town in the northwest, had moved into the Indian country in 1890. He had previously owned stores in Baker City, Prairie City and Canyon City. Union once had half a dozen Jewish families. Jews were also early merchants in Oregon City, Callas, Brownsville, and Harrisburg. In Brownsville, Jacob G. Senders worked for his cousin Leon Sanders, from 1865 to 1870 and then became a partner of Samuel May in Harrisburg. May settled in Albany in 1864 where his father-in-law, Gerson Gerst, was in business.

The firm of May and Senders was in the business of warehousing grain, wool, and hops at the head of navigation on the Willamette River. There was no synagogue in Harrisburg and so the May and Senders children went to a Protestant school "which did not detract from their religious beliefs." Leo Friede settled at Hubbard in 1864 and owned a store there and at the Dalles. In Hubbard, he was a member of the first school board. His son George later served in the State House of Representatives. Solomon Abraham, who came to Oregon in 1852, was a merchant at Oregon City and Roseburg and later became a right-of-way

agent for the Oregon and California Railroad. Benjamin Norton was sheriff of Multnomah County (Portland) in the 1870s.

The first minyan in Oregon is believed to have met in Jacksonville, a mining town in the southern part of the state in 1856. The Jacksonville papers often mentioned the Jewish holidays and listed the names of Jewish merchants who closed on those days. Elias Jacobs is believed to have acted as the rabbi in Jacksonville for a number of years. One of those counted as being in the mining town as early as 1852 was Joseph Newmark who may have been the same man as the ordained but non-practicing rabbi who founded the Jewish community in Los Angeles. For a number of years Jewish merchants dominated Jacksonville's commercial life and were prominent in its public life. Newman Fisher was county clerk and county treasurer; Max Mueller was town trustee and treasurer, and postmaster. Isidor Solomon and Ernest Caro, who turned up in Jacksonville in 1866, moved in 1869 to Ashland where they were among the town's first merchants. In the 1880s they moved to Glendale in Douglas County where they may have been part of the short-lived Odessa Jewish agricultural colony between Roseburg and Grants Pass. This farm settlement had been established in 1882 by 25 young Russian Jewish idealists at a site about 170 miles from Portland. Internal bickering over ideology wrecked the colony which had grown to 65 before it was abandoned in 1886.

Temple Beth Israel, the oldest existing congregation in the state, was organized in 1858 when Oregon was still a territory. Out of a population of 1,280 in Portland, 30 were Jews. The congregation was founded in a little room over a blacksmith's forge. In 1859 it held services in Burke's Hall and two years later acquired a site for a synagogue on Oak Street. Dedicated in 1861, the synagogue was called an ornament to that part of the city. Leopold Mayer was the first president of Beth Israel and the Mount Sinai Cemetery Association.

Portland's second congregation was Shavai Sholom, established in 1869. It later merged with Congregation Neveh Zedek, which had been organized in 1883 by Jews from a failed agricultural colony in North Dakota. The twin-towered structure Beth Israel erected in 1888 at 12th and Main Streets, was a well-known city landmark until 1913 when it was destroyed by fire. Sephardic Jews from Rhodes and Turkey founded Ahavath Achim in 1911.

The San Francisco Jewish paper *The Hebrew*, reported in its issue of September 16, 1864 that a Hebrew Benevolent

Society had been organized eighteen months earlier in Dalles. The paper reported that one L. Brown had been elected president and that L.M. Cohn and Gustave Kohlberg were secretary and treasurer, respectively. The same item said there were seven Jewish families in Dalles, the town on the west shore of the Willamette River and added that plans were being made for High Holy Day services in a rented hall. There was a synagogue established at Albany in 1878 and it servced the Jews of Corvallis, Harrisburg, Roseburg, and Junction City. It went out of existence about 1910. Astoria also once had a synagogue and a branch of the Portland Hebrew School.

By 1880 there were 868 Jews in Oregon, up from 250 in 1861. In 1905 the Jewish population reached 6,000, Portland accounting for over 80 percent of this figure. At the turn of the century, Portland had five synagogues. A generation later the number of Jews in the state had climbed to 13,075, but by 1927 it had fallen to 11,649. There was little change at the time of World War II when the Jewish population of Portland reached 10,700. There were also small settlements in Albany, Astoria, Baker, Burns, Eugene, Hillsboro, Klamath Falls, Oregon City, Pendleton, Salem, Roseburg, and 19 places with ten or less Jews. The first postwar census (1950) found 6,950 Jews in Oregon. A decade later, the entire state count was 8,800. In the early 1980s, there were 10,800 Jews in Oregon.

Three famous names in American Jewish history had an Oregon connection. In 1900 young Dr. Stephen S. Wise came to Portland as the rabbi of Beth Israel. Staying for six years, he turned his pulpit into a bastion of social consciousness. He founded the Oregon State Conference of Charities and Corrections, served on the state's Child Labor Commission, and left the imprint of his personality on the community. Mrs. Wise founded Portland's Visiting Nurses Association. Rabbi Wise was succeeded by Jonah B. Wise, son of Dr. Isaac Mayer Wise, founder of the Hebrew Union College, who served on the State Board of Higher Education. In 1907 Louis D. Brandeis, then a highly successful lawyer in Boston, was named special assistant to the attorney general of Oregon to defend the state's ten-hour workday for women before the United States Supreme Court. Successful in this appeal, Brandeis was again invited in 1913 to defend an Oregon reform, this time a minimum wage law for women. He argued the case before the Supreme Court in 1914, but since no decision had been handed down by 1916 when he was appointed to the Court, Felix Frankfurter, later a member of

the high court, reargued the case and won a 4 to 4 split decision, which in effect upheld the Supreme Court of Oregon. Louis Marshall, long-time president of the American Jewish Committee (see New York), opposed Oregon's ban on parochial schools and as voluntary counsel to Catholic leaders of the state won a favorable United States Supreme Court decision declaring the Oregon law unconstitutional.

Among Oregon's other prominent Jews in the 1900s were: Mrs. Hattie Bloch, a founder of the Portland League of Women Voters; Julia Swett, a member of the State Probation Commission; Harold Wendel, Aaron Frank, and Ben Selling, who were each voted Portland's "first citizen"; David Robinson, public defender of Portland; Jacques Gershkowitz, who founded the Portland Junior Orchestra; and Dr. Stanley Jacobs, internationally famous medical researcher.

Oregon, one of the three states that elected two Jews to the United States Senate, is besides New York, the only state that has had a Jewish mayor of its principal city and a Jewish governor.

Portland has had five Jewish mayors: Joseph Simon, David Solis Cohen, Phillip Wasserman, Bernard Goldsmith and Neil Goldshmidt. The two Jewish United States Senators were Joseph Simon and Richard Neuberger. Julius Meier served as governor from 1930-1934.

Herbert Schwab was Chief Justice of the State Court of Appeals; Paul Harris and Eugene Oppenheimer served on the State Circuit Court. In 1975 Sidney Lezak was United States Attorney. Gus J. Solomon served as senior United States District Judge for Oregon. Jacob Tanzer was head of the State Human Resources Department and Ben Padrow was a Multnomah County Commissioner. Besides the Jewish mayors of Portland, the following have also been mayors in Oregon: Barney and Sam May, Henry Blackman, Samson H. Friendly, Robert Alexander, Isaac Bergman, Herman Wise, Adolf Wolf, Julius Durkehimer, A. H. Senders, M. Mitchell, Herman Rothschild, and William H. Galvani. Ron Wyden, a Democrat, was elected to the House of Representatives in Washington, D.C. in the 1984 elections.

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ALBANY

Nathan Baum, a member of the firm of Fox, Baum & Co., later of San Francisco, was elected county clerk of Linn County in 1879.

Hebrew Cemetery, second oldest in the state, founded in 1878, is now owned by the St. John's Masonic Lodge. It was deeded to the lodge two generations ago by the survivors of the pioneer Jewish settlers with the understanding that the Masons would maintain it in perpetuity as a Jewish burial ground.

ASTORIA

The synagogue here held on for many years with only two or three resident Jewish families to support it, but finally had to close its doors. Sabbath services are held during the summer at Seaside, a popular summer resort for Portland residents.

AURORA

Campoeg State Memorial Park has in its historical museum a collection of original signboards of early steamboats that used to ply the Willamette and Columbia Rivers, among them those from "The Bailey Gatzert." The latter, once the queen of the Columbia River, was named for its owner, Bailey Gatzert.

BURNS

Harney County Historical Society has in its archives data about Julius Durkheimer and his business enterprises in Burns.

CANYON CITY

Grant County Museum and Historical Society, Highway 395, has in its archives material about Julius Durkheimer, an early Jewish businessman here. His portrait hangs in the museum.

CORBETT

"Menucha," the Hebrew word for "rest," is the name of the summer camp and retreat of Portland's First Presbyterian Church, which is located near this Columbia River town. The camp was originally built by the late Governor Julius Meier of Portland as his summer estate in the heart of the Columbia River Gorge area. Meier gave it its Hebrew name. When the camp was acquired by Presbyterians from Meier's widow and the pastor and other officials learned the meaning of "Menucha," they decided to retain the name.

CORVALLIS

Hillel Foundation, Oregon State University and Oregon School of Oceanography, 2941 N.W. Ashwood.

THE DALLES

Lone Jewish grave, about 100 feet outside the boundaries of the Pioneer Cemetery, is the last resting place of one Joseph Brown, who died in 1862. Old cemetery records note the death of this Jew.

EUGENE

Federation Council of Jewish Life, Temple Beth Israel, 2550 Portland St.

Temple Beth Israel, 2550 Portland St.

University of Oregon

● Friendly Hall, University of Oregon, is a monument to Samson Friendly, who was one of the founders of the University in 1872. His generosity made possible the erection of Deady Hall, the University's first building. He was a university regent for 22 years. Friendly Hall, the University's fourth oldest building, was opened in 1892. Friendly settled in Oregon in the early 1860s.

● Hillel Foundation, 1414 Kincaid.

● University Library has in its manuscript collection, some papers of Joseph N. Teal, Julius Meier, Ben Selling, Joseph Simon, Richard Neuberger, and Moses Friede.

FRIEDE'S CORNER

Moses Friede, a pioneer settler in Marion County, is memorialized by a giant solitary tree at the crossroads where he homesteaded in the 1860s on Federal land and opened the first country store in the area. He served in the militia during the Indian Wars.

GLENDALE

Julia was the original name of this southwest Douglas County town of 600 when it was founded in 1882 by Sol Abraham, a Polish Jew who settled in Oregon City in 1850 when he was 22. The town was named for Abraham's wife. The name of the town was changed from Julia to Glendale because of a dispute between Abraham and the Southern Pacific Railroad. His son, Albert, served in the Oregon State Senate from Douglas County in 1910.

HEPPNER

Henry Heppner, the first settler in the central region of Morrow County, is memorialized in this town of 1,700. The town grew up around the store Heppner established here in 1872. The town's first school was established with funds Heppner raised by riding horseback to collect donations from the scattered settlers. Nearby Heppner Junction and the Heppner branch of the Union Pacific Railroad are also named for him.

JACKSONVILLE

Site of first Jewish Services in Oregon is marked by a plaque on the old Odd Fellows building in this Jackson County town near Medford. According to the Southern Oregon Historical Society, Jewish services were held in this building, 1856-1860, when it was known as the McCully Building. There are no records to support this claim, but Dr. Robert E. Levinson, associate professor of history at San Jose State University, San Jose, California, and an authority on the Jews of the Northwest, found many newspaper articles in the years after 1860 telling of certain stores being closed for Rosh Hashanah and Yom Kippur and of services being conducted.

When gold was discovered 35 miles north of the California-Oregon line in December, 1851, Jacksonville developed into a permanent town. Few Jews came to dig gold, most of them being

storekeepers. The Jackson County census of 1852 listed seven Jews. Others arrived in 1853 and 1855.

A number of Jews were active in Jacksonville's politics. Lippman Sachs was the clerk when the town organized its first election in 1860. Jews served on the City Council almost every year between 1860 and 1875. Newman Fisher was twice county treasurer, 1879 and 1886; Max Muller was three times county treasurer and postmaster, 1870-1890. Most of the Jews left Jacksonville after business slumped when the railroad bypassed the town in 1887. The old Jewish cemetery, a part of the old Jacksonville cemetery, dates from 1868 which is the date of its oldest gravestone. There are still 13 graves in the Jewish section.

MAYER STATE PARK

Mark A. Mayer, Portland businessman and Wasco County orchardist, is memorialized in this park on the Columbia River Highway at Rowena. Mayer's family settled in Oregon in 1851. A gift to the state and Wasco County in 1924, the park overlooks the magnificent Columbia River country.

MEDFORD

The Rogue Valley Jewish Community, 1315 Talent Ave., (Talent).

PORTLAND

Cong. Ahavath Achim, 3225 S.W. Barbour Blvd., is Portland's only Sephardic synagogue. Most of its congregants come from Middle East countries.

Cong. Kesser Israel, 2nd Ave. and S.W. Meade St., popularly known as the "Meade Street Schul," is the last active landmark of the old Jewish section in South Portland. The Oregon Jewish Historical Society and the Oregon Jewish Oral History Project are collecting data to preserve the records of this community.

Cong. Neveh Shalom, 2900 S.W. Peaceful Lane, has a 60-foot high facade facing the Tualitan Valley, with the gilded letters of the Ten Commandments on a marble facing.

Cong. Shaarie Torah, 920 N.W. 25th Ave.

Cong. Tifereth Israel, 4744 N.E. 15th Ave.

Council of Jewish Education, 6651 S.W. Capitol Hwy.

Goldberg's Kosher Bakery, 6343 S.W. Capitol Hwy. Also: Goldberg's Restaurant and Delicatessen, 1329 Lloyd Ctr.

Havurah Shalom Cong., holds its services the first and third Friday of each month at the Mittleman Jewish Community Center, 6651 S.W. Capitol Hwy., and on Saturday mornings at the West Hills Unitarian Fellowship on Oleson Rd.

Hillel Academy, 920 N.W. 25th Ave.

Indochinese Cultural and Service Center, 3030 S.W. 2nd St., now rented to Indochinese refugees, is the old Neighborhood House founded in 1910 by the local section of the National Council of Jewish Women to promote the settlement of Jewish immigrants. Now given national landmark status by the Department of Interior, it is one of only three settlement houses left. The national historic designation brought with it a $10,000 Federal grant and the local section is seeking $150,000 in Federal funds to begin restoration.

Jewish Family and Children's Service, 316 Mayer Bldg.

Jewish Historical Society of Oregon, 314 S.W. 9th St.

Jewish Welfare Federation, 6651 S.W. Capitol Highway.

Lewis and Clark College, Palatine Hill Rd., is one of Oregon's oldest colleges. It occupies buildings originally erected as the home and estate of Lloyd Frank, son of Sigmund Frank, a founder of the Jewish community. The estate was presented to the college for a token payment of $50,000, with members of the Frank family underwriting half the cost.

Lone Fir Cemetery, S.E. 10th Ave., bet. S.E. Morrison and Stark Sts., is Portland's oldest burial ground. Founded in 1854, it has a number of graves of Jewish pioneers.

Lubavitch, c/o Rabbi D. Rotenberg, 2350 S.W. Vermont.

May Apartments, a 40-unit apartment building built by the Portland Section of the National Council of Jewish Women, is just one block south of the Beaverton-Hillsdale Highway.

Mittleman Jewish Community Center, 6651 S.W. Capitol Highway, once known simply as the Jewish Community Center, is now named for a former Center president who gave the institution nearly half a million dollars in 1977 to pay off the building's mortgage. The Jewish Historical Society of Oregon is housed in the Center.

Oregon Historical Society, 1230 S.W. Park Ave., has in

its manuscript collection the papers of former Governor Julius Meier, former U.S. Senators Joseph Simon and Richard Newberger, and Ben Selling, merchant and politician.

Oregon Museum of Science and Industry, 4015 S.W. Canyon Rd., a children's museum, displays the portrait of the late Donald Newhouse, publisher of the *Portland Oregonian* and chairman of the museum's board for many years. Newhouse was one of the founders of the museum. He also created an auction which raised more than $500,000 for the Portland Zoo and the museum.

Portland Art Museum, S.W. Park and Madison Sts., has an annex called the Hirsch Wing, erected in 1936 as a gift of Ella Hirsch in memory of her parents, Josephine and Solomon Hirsch.

Portland Jewish Review, 6651 S.W. Capitol Highway.

Portland State University, S.W. Broadway and Harrison St., has the Neuberger Hall, named for the late U.S. Senator Richard Neuberger. He came to the Senate in 1955 with a nationwide reputation as a writer and crusading conservationist. In and out of the Senate, where he was aligned with the Democratic liberals, Neuberger fought for the preservation of natural resources long before ecology had become a national issue. The university library has a collection of 5,000 Hebrew books.

Robison Jewish Home for the Aged, 6125 S.W. Boundary St.

Rose Festival, held in June as an annual event (Portland is known as the City of Roses), had as one of its leading figures the late David Robinson, for many years the president of the Rose Festival and one of its judges. Long the head of the Anti-Defamation League office in Portland, Robinson was known as the dean of rose growers.

Rosenbaum Plaza, 1218 S.W. Washington St., a housing complex for low-income people, is named for Fred Rosenbaum, chairman of the Housing Authority of Portland for ten years.

Shalom Oregon, 1607 N.E. 41st St., a publication sponsored by the Jewish-Christian community. This interfaith magazine is a quarterly organized by 21 religious and civil leaders to create better understanding and dialogue between communities.

Sharff Reserve Center of the U.S. Army, 8801 N. Chautauqua Blvd., memorialized the late Lt. Alfred Sharff, who received the Distinguished Service Cross posthumously for extraordinary heroism in French Morocco during World War II.

Shemanski Fountain, in the Park Blocks at S.W. Salmon St. and Park Ave., in downtown Portland, was a gift to the people of the city from Joseph Shemanski, merchant and philanthropist.

Temple Beth Israel, 1931 N.W. Flanders St., is the oldest congregation in Oregon, dating from 1858. From its membership have come five mayors of Portland, a governor, and two U.S. Senators. The temple's arresting Byzantine structure crowned by a 90 - foot dome is one of the city's showplaces. The temple's eight sides are a tribute to the pioneers who founded the congregation. One of the features is the Temple Memorial House memorializing leading Jews of the community and housing the Rabbi Henry Berkowitz Memorial Museum of Jewish Ceremonial and Religious Art.

SALEM

In the State Capitol there is a portrait of Julius Meier, son of a pioneer, who served as governor from 1930-1935. Meier was the city's leading merchant, representing half of the Meier & Frank department store, and one of the outstanding civic leaders of the Northwest when he was catapulted into politics against his wishes. He had won statewide acclaim for his leadership of the campaign to develop the Columbia River highway system and as Northwest regional director of the Council of National Defense during World War I. When Meier's former law partner, George W. Joseph died in 1930, shortly after winning the Republican nomination for governor, Joseph's friends in the liberal wing of the party sought to replace him with Meier. Denied the nomination by party bosses, Meier reluctantly agreed to run independently. His landslide election surprised no one more than Meier. He created an interesting situation when he accepted the presidency of Portland's Temple Beth Israel which his father had helped found, while he was governor. Meier died in 1937 at the age of 62.

Temple Beth Sholom, 1795 Broadway, N.E.

SPARTA

Heilner's Store, opened in 1874 by Sigmund A. Heilner, an immigrant who came from Germany in 1853 who settled at the Althouse area in southern Oregon. He opened a store in Browntown and later moved to Crescent City, Ca., in 1859.

He returned to Browntown in 1861 after having served as commander of an expedition which carried arms and ammunition to volunteers who fought an Indian uprising in Oregon. In 1865, Heilner set out for the wilderness region of the Little Dalles and then to the Big Bend county. In 1874, he married Clara Neuberger, a member of the family of the late Oregon Senator Richard L. Neuberger. In what was then the growing town of Sparta in eastern Oregon, Heilner opened a stone store building, which still stands. Two years later, Heilner moved to Baker, the main city of eastern Oregon, where the Heilner Department Store is still a factor in the business life of that area.

South Dakota

South Dakota's Jewish community was born out of the two most important events in the early history of the state: the discovery of gold in the Black Hills in 1874 and the beginning of homestead settlement in the eastern part of the Dakotas in the 1860s and 1870s.

Simon Marks, attached to General George A. Custer's 7th Cavalry Division in the Dakotas, may have been part of the Custer detachment whose two geologists first found gold at French Creek on August 2, 1874. In the Gordon-Colline Russell party of 28, recruited in Chicago as the first Black Hills gold prospecting expedition, was Moses Aarons, who may have been a Jew. It was his misfortune to be one of the first victims of the frantic Black Hills gold rush. Aarons became critically ill en route and before the expedition reached the gold fields he died and was buried in the South Dakota Badlands.

A half-breed Indian, Tucson Kessler, who hinted that his father may have been Jewish, drew the first map of the gold fields. Half a century earlier, a man believed to have been a Jew passed through South Dakota with a company of explorers. He was Emanuel Lazarus, member of the expedition of Captain Jedediah Smith, the first white man to penetrate the Black Hills in the 1820s while on his way to the Pacific Coast.

A couple of Jews were in South Dakota with Federal troops guarding the first homesteaders against the Indians after the Civil War. Dr. Bertram W. Korn, in his book *American Jewry and the Civil War*, tells of Captain John Slonimsky, a cavalryman, who had

come to the United States after participating in a Polish rebellion. Trained for the rabbinate in Poland, Slonimsky planned to enter the pulpit after the Civil War. When he married a Swedenborgian woman, he decided to remain in the army and served in South Dakota. Sergeant Oscar Pollak of the 2nd Cavalry, an enlistee in the regular army, was killed in the Battle of Wounded Knee, the last major Indian conflict which took place in South Dakota in 1890.

Two years after gold was found in the Black Hills, the trickle of prospectors swelled to a flood as thousands of fortune hunters headed for South Dakota and the booming mining camps around Deadwood in Lawrence County. Among the Jews who hurried to Deadwood were merchants from Denver, St. Louis, Leavenworth, and Salt Lake City, who had been bankrupted by the panic of 1873, Civil War veterans not yet adjusted to peace, jobless clerks from the East, prospectors from played-out gold fields, and new immigrants who had first gone West to Minnesota, Iowa, Kansas, and Missouri. When the army attempted to bar gold prospectors from the Black Hills because it was still Indian territory, a man with a familiar Jewish name, Charles E. Solis, started a legal battle for his rights and those of the other settlers.

By 1876, Deadwood had 200 stores and nearly as many saloons, gambling houses, and baths. Among the merchants were Jewish veterans from previous gold and silver strikes whose shelves were loaded with clothing, hardware, canned goods, and mining equipment hauled from Leavenworth, St. Louis, Denver, and Salt Lake City by Jewish freighters.

One of the very first to arrive was Ben Baer, a native of Alsace, who rode horseback to the Black Hills in 1875 with his partner, Harris Franklin. This pair conducted one of the principal general merchandise businesses in Deadwood, organized the Golden Reward Mining Co., and founded the Deadwood National Bank. Franklin was also in the wholesale liquor trade and was the president of the First National Bank of Deadwood. When Deadwood began to fade, Baer and Franklin established one of the pioneer cattle ranches in the Black Hills. Franklin built the city's leading hotel, The Franklin. Baer's son, Ira, who was raised in Deadwood, attended a Congregational Sunday school there until his family moved to St. Paul in 1899. Another pioneer was Max Friedwald, friend of Wild Billl Hickock, Deadwood's famous character who lived there until 1913. Also among the

early arrivals were George Silverberg, Henry, Joseph, and Solomon Siegel, the Schwartzwalds, and Sol Star.

Star had previously tried his luck at Last Chance Gulch in Montana, where he had served as auditor of the Montana Territory, came to Deadwood in 1876. At first he engaged in the hardware business and later became a partner in the Deadwood Flour Milling Co. He also dealt in livestock. He was mayor of Deadwood in 1878-1881 and 1883-1898, and served on the City Council.

In 1898 Star was elected clerk of the courts of Lawrence County, serving until his death in 1917. He was also president of the Society of Black Hills Pioneers. Louis Morris settled at Lead in 1877, where a good-sized Jewish community grew up in the late 1870s and 1880s, when the development of the famous Homestake Mine made that town a principal and permanent gold mining center. Lead had 250 Jews in 1890.

Paul Newman, who arrived in 1876, organized Deadwood's telephone company, linking Deadwood with Lead and later extending the line to other areas. In 1904 he sold out to the Nebraska Telephone Co. Newman also founded the Black Hills Power and Light Co., operated the Black Hills Transfer Co., and engaged in the coal business. Jacob Goldberg, who had been in Montana in 1869 as a storekeeper, reached Deadwood in the summer of 1876 and opened the "Little Big Horn" grocery store. He was a member of the local library board and served as president of the Black Hills Pioneers, 1908-1916. Charles Zoellner, who had lived in Denver and Wyoming, conducted a general store in Deadwood in 1876 and later dug for gold at Custer. With his brother, Jonas, he also operated a general store at Central, two miles from Deadwood. Other early arrivals were Sam Schwarzwald who came from Montana in 1876, Joseph Hattenbach, who came in 1875, Max, Adolph, and Louis Fishel, Sol Bloom, Morris Liebman, David Goldbloom, and Jacob Wertheimer.

Nathan Colman and his wife reached Deadwood in February 1877, from Denver. He was the lay leader of the Jewish community who officiated at High Holy Day and Passover services, and performed funeral and marriage rites. In December, 1903, he officiated at the wedding of his daughter in the newly opened Franklin Hotel. Colman was a leader of the Republican party, having served as an election board member in the South Dakota Territorial election, and as a delegate to several state Republican conventions. When Colman died in 1906, he was

succeeded as leader of the Jewish community by Sidney Jacobs, who died in 1934. Both Lead and Deadwood had Jewish congregations at the height of the Gold Rush era, but their names are unknown. In later years the Jews of Lead worshipped in Deadwood. There is a tradition that one of the Jews at Lead had brought a Torah with him to the Black Hills which he gave to the Jews of Deadwood after services were discontinued at Lead. In 1949 this Torah was found in the basement of the residence of Bert Jacobs, son of Sidney Jacobs. It was probably placed in the Jacobs' basement after a Yom Kippur service and was forgotten for nearly half a century. After the Jewish residents of Deadwood had died off or moved away, the Torah found its way to Rapid City where a new Jewish community sprang up. It is now housed in an Ark in the chapel of Ellsworth Air Force Base, just outside Rapid City.

Jewish settlement in the eastern part of the state began in the homesteading era after 1880. That some Jews were there earlier is indicated by the fact that one William Blatt became a Master Mason at Yankton, the first territorial capital, in 1869. In 1885 he was chosen Grand Master of the Grand Lodge of South Dakota. There were probably other Jews at Yankton in the 1870s because that town was the principal outfitting point for miners heading for the Black Hills. Louis Rubin was a leading merchant at Eureka in 1880. Before South Dakota was admitted to the Union in 1889, Jews had settled at Sioux Falls, Aberdeen, and Mitchell. Among the first arrivals were Julius Kuh, Joseph Livingston, the Agrants, the Jacobs, and Charles and Samuel Fantle. Moritz Levinger, who reached Sioux Falls in 1882, found six German Jews already there. One was operating a broom factory. Another owned a hide and wool clearing house. Levinger became part owner of a beer brewery which he and Moses Kaufmann bought from the local bank. The first Jews to settle in Sioux Falls were mostly German Jews, but in the 1890s the first Jews from Eastern Europe arrived. Many of them were peddlers who served the isolated farmers and made Sioux Falls their home base. Louis Levoy was Grand Master of the Masons in Webster in 1898.

Nearly a decade before statehood South Dakota moved on to the stage of Jewish history when it became the site of a Jewish agricultural colony. Herman Rosenthal, moving spirit in the earlier and tragic farm colonies in Louisiana and Arkansas, was the father of the South Dakota venture. A successful merchant

in Kiev and a man of wide culture, he was the leader of the Am Olom (the eternal people) group of young Jewish idealists from Russia who sought to return to the soil. Rosenthal's principal associate was Benoir Greenberg, who had been reared in luxury but also became imbued with a desire to demonstrate that Jews could earn a living on the soil.

They located on a homestead at a point where Davison and Aurora Counties meet, 20 miles from Mitchell, in a former Indian reservation just thrown open to settlement. The first two settlers, Greenberg and Samuelowitz, arrived at Mitchell July 1, 1882. The whole town turned out to stare at the immigrants brewing and drinking Russian tea in the middle of the street. A Jewish merchant by the name of Weil, who had been living in Mitchell for some time, was among those who witnessed this strange sight. A week later Rosenthal turned up with the Jacobowitz and Pflicht families.

Soon, 50 people were tilling virgin soil never before occupied by white men. Ultimately there were 200 men, women, and children on a tract that stretched for 15 miles. The location was good, the land fertile, and the colonists willing, but inexperience and a series of natural disasters doomed the Cremieux Colony, named for Adolphe Cremieux, president of the Alliance Israelite Universelle in France. A delegation sent to Milwaukee to buy lumber, stock, and equipment, engaged in reckless spending. They purchased expensive horses and ranch lumber for houses, but neglected to provide shelter or water for the livestock. Some of the colonists built ornate homes, one of which boasted of perhaps the first grant piano on the prairies. On their first Yom Kippur in South Dakota, the colonists narrowly escaped being wiped out by a prairie fire. They held no worship services and ignored Jewish education, but they did have a glee club and a hired music teacher for their children.

The first year's harvest was good, but low prices forced the settlers to mortgage their land at excessively high interest rates. The Hessian fly ruined the second year's crop. Blizzards and drought that killed the livestock ultimately destroyed the colony. Some moved to Aberdeen and Sioux Falls or took up land claims elsewhere. A few went to Iowa and Minnesota, but most of them returned to New York. Rosenthal exchanged his farm for a grain elevator in Mitchell, but was forced out of business by the big operators. Greenberg opened a grocery store. Eleazer Marshbeer became a drug clerk. Rosenthal's brother,

Elias, opened a store in Mitchell. By 1889 the colony was only a memory.

M.J. Weinstein, whose parents settled at Clark, west of Watertown in 1891 when he was only 15, grew up on a homestead farm. In 1898 the Weinsteins moved to Webster where they continued to farm and also ran a general store. In 1900 Weinstein went to Minnesota to acquire a degree from the Minnesota School of Business and returned to Webster. Later he settled at LaGrace where he traded with the Indians. He and his brother learned the Sioux language and prospered in the grain and cattle business. In 1903 when the Soo Railroad extended its line to Pollack, Weinstein was elected one of the three councilmen.

In 1908, 25 Russian Jewish immigrants took up homesteads on a stretch of prairie land just north of the Badlands in the western part of the state. After three years all but the Sinykin family, who had come from Sioux City, Iowa, had left. Later the Sinykins left, but one son, Louis, a bronco buster in his youth, remained on the family ranch which had been gradually expanded from 160 to 5,500 acres. In the early 1950s Sinykin and his wife decided that their teen age daughter and three sons nearing Bar Mitzvah age needed some Jewish education. He wrote to Yeshiva University and they sent 16-year old Michael Zuckerman, who hoped to become a veterinarian. On the Sinykin ranch Zuckerman learned about horses and cattle and tutored the Sinykin children, returning for two summers. By 1957 the area, known as "Jue Flats," where the homesteaders had settled in 1908, was deserted when the last Sinykin left for Rapid City.

One of South Dakota's best known citizens in the 1920s and 1930s was the late Sam Bober, who became a great prairie agricultural leader and an internationally-known seed expert. Arriving from Russia in 1906, Bober settled in St. Louis. After studying at the Baron de Hirsch Agricultural School (see New Jersey), he became a farm boy in Indiana and worked on a stock ranch in Montana. Joining the last homesteaders' rush for free government land, Bober settled at Newell, a Black Hills town where he organized the County Farm Bureau. During World War I he rode the prairies from Red Owl to Mud Butte to encourage wartime food production. Bober formed the first cooperative telephone line in western South Dakota. He developed rust-resisting strains of wheat, grasses, and seeds which changed the agricultural pattern of the prairies. When President Calvin Coolidge visited the Black Hills he summoned Bober to discuss farm

problems. President Franklin D. Roosevelt selected Bober's seed, which is sold throughout the world, for his Hyde Park acres and personally escorted him around his fields. Bober's sons now live in Rapid City. Jack Bober served as treasurer of the Synagogue of the Hills and as president of the Rapid City school board and the city planning commission.

About the time that Sam Bober took up his homestead at Newell, Bertha Cohen of Des Moines, Iowa, settled on a homestead 20 miles from Kodoka soon after the area was opened to white settlers. Her brother, Harry, was the father of Elliott Cohen, founder and first editor of *Commentary* magazine. Her first husband was Meyer Adelstein, and their son, Morris, was elected county engineer of Jackson County in 1919.

Her second husband was a Mr. Martinsky. After the Yiddish-speaking Mrs. Martinsky had developed her homestead and fenced it in she moved to Kodoka where she opened a bakery, the first business venture in the Badlands. Her principal customers were the Sioux Indians from the nearby Pine Ridge reservation. She had learned their language and they came to trust her. She also ran a general store and a hotel. In the 1930s Mr. and Mrs. Morris Adelstein moved to Rapid City where Morris founded the Northwestern Engineering Company, one of the largest private builders of dams, highways, and bridges. Their son, Stanford, now heads the firm.

As the unsuccessful homesteaders scattered through the towns and small cities of the state, they became the nucleus of the present Jewish community of South Dakota. By 1910 there were 73 Jewish farm families working 65 farms. They owned over 23,000 acres. Later arrivals, including 89 sent by the Industrial Removal Office to 18 different towns, were mostly small merchants. In 1905 there were 250 Jews in the state. This number more than doubled to 647 in 1910. On the eve of World War I, the Jewish population reached 1,262, increased to 1,584 in 1927, and climbed to 1,963 in 1937, the peak figure for the state. In 1940 Sioux Falls, with 425 Jews, was the largest Jewish community, followed by Aberdeen, Rapid City, Mitchell, Watertown, and Yankton. There were also Jewish residents in 35 other towns. In the early 1980s the state's Jewish population was 700. Only Wyoming, Idaho, and Montana had fewer Jews.

Organized Jewish communities exist only in Sioux Falls, Rapid City, and Aberdeen. The first congregation organized in the state was Congregation Sons of Israel, founded about 1909.

It erected the state's first synagogue in 1916, but went out of existence some years ago and the synagogue was sold to a Lutheran church. Congregation B'nai Isaac in Aberdeen, established in 1916, traces its history back to 1906. The Rapid City congregation was created during World War II when the handful of Jewish residents provided social and religious needs of the Jewish personnel at nearby Ellsworth Air Force Base. The community still holds services there on the first Friday of each month and during the High Holy Days. When Ellsworth Air Force Base built a new chapel, an Ark for the Torah was included. The civilian community which had been using the old Torah from Deadwood, bought a new Torah as a gift to the Air Force. On the Torah cover the word "Shalom" is embroidered, in keeping with the Stategic Air Command's motto, "Peace is Our Profession." The first public seder in Rapid City was held in the Methodist Church at a time when there were only three Jewish women in town and they wanted to provide for 250 Jewish airmen. One of the three was Bertha Adelstein. The Ladies Aid Society of the Methodist Church offered and did all the work with the Jewish women handling the preparations.

One of the leading citizens of the state in the mid-1970s was Bertha and Morris Adelstein's son, Stanford Adelstein, president of the Synagogue of the Hills in Rapid City. In this capacity he conducted the funeral service for a professor at the State School of Mines who survived Hitler's death camps, only to die while saving some youngsters during the Rapid City flood in 1972. As board chairman of St. John's Hospital, Adelstein helped marshal construction, water supply, and pumping equipment at civil defense headquarters during the flood emergency. A former state chairman of the Young Republicans and a delegate to the 1960 and 1964 Republican conventions, Adelstein is a member of the executive committee of the American Jewish Committee. His father, Morris Adelstein, conducted the first services for Jewish personnel when Ellsworth Air Force Base was opened during World War II. Today, the Synagogue of the Hills serves the small civilian Jewish community at Rapid City, the Jewish personnel at the Air Force base, the Jews who live in the Black Hills, and the few who live in Pierre, the state capital. In addition to Stanford Adelstein, the state's leading Jews include Abe Berg, a former member of the Game, Fish and Parks Commission; Marvin Bailin, a member of the State Planning Commission;

and Manley Feinstein of Mitchell, chairman of the State Highway Commission, one of eight Jewish residents of the city. Solomon Star served as mayor of Deadwood, 1884-1893 and 1896-1908. He also served in the State Legislature and State Senate. Blanche Colman was the first woman to be admitted to the South Dakota Bar in 1911. Her sister, Teresa, was elected City Auditor of Lawrence County. Adelstein served on the State Industrial Development and Expansion Agency, 1960-1966. Ben Strool was state commissioner of Schools and Public Lands, 1932-1938, and David J. Mendel of Freeman, served in the State Legislature, 1910-1912. Joseph Robbie, one of the co-owners in 1975 of the Miami Dolphins professional football team, also served in the State Legislature in the 1960s. A native of Sisseton, South Dakota, he became a national debating champion at the University of South Dakota.

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ABERDEEN

Cong. B'nai Isaac, 615 N. Lincoln. The Jews of Aberdeen take care of the old Jewish cemetery established by Jewish agricultural colonists at Ashley, North Dakota, seven miles north of the state border.

CUSTER

Bob Marshall Organization Camp in the Harney National Forest is named for Robert Marshall (see Montana), son of the Jewish leader, Louis Marshall. The camp is maintained by the U.S. Forest Service for civic and welfare organizations that provide outings for underprivileged children or low-cost vacations for various groups. Marshall was a leader of the conservation movement.

CUSTER STATE PARK

Mount Rushmore National Memorial, with its gigantic sculptures of George Washington, Thomas Jefferson, Abraham Lincoln, and Theodore Roosevelt, has a minor Jewish connection. Gutzon Borglum's colossal head of Lincoln, now in the Capitol rotunda in Washington, D.C. which was commissioned by Eugene Meyer, late publisher of the *Washington Post,* and presented to the U.S. in 1909, was Borglum's model for the Rushmore bust of Lincoln.

DEADWOOD

Adams Memorial Museum has among its exhibits some household items and a Menorah that were brought into South Dakota Territory by early Jewish settlers of the mid-1870s when this mining town was the center of the Black Hills Gold Rush.

Franklin Hotel, originally built in 1902 and still Deadwood's leading hotel, is named for pioneer Harris Franklin.

Mount Zion Cemetery, the oldest Jewish burial ground in South Dakota, is part of the communal Mt. Moriah Cemetery, Van Buren Ave. and White Rocks Rd., where such famous western characters as Wild Bill Hickock and Calamity Jane are buried. Perched high on a hill overlooking the town, the Jewish cemetery is just above the general section. The Jewish section, founded in 1876, has 67 gravestones, the oldest, dating back to 1878, is that of Bertha Colman. The cemetery is maintained by the city. One of the last Jewish residents here was the late Blanche Colman, one of the first woman lawyers in the state who served as general counsel for the famed Homestake Gold Mining Co.

HERMOSA

Ranch studio of Gutzon Borglum, sculptor of the Mount Rushmore giant presidential carvings also houses a Borglum museum.

MCLAUGHLIN

Jewish cemetery outside this Carson County town near the North Dakota boundary, was established in the late 19th century by Jewish homesteaders.

MITCHELL

Cremieux Colony, a Jewish agricultural settlement, was located 20 miles from here from 1883-1889. There are still scattered Jewish families in Mitchell and in the towns to the west.

PINE RIDGE

Felix S. Cohen Memorial Home for the Elderly at the Pine Ridge Indian Reservation, is a memorial to the late Felix Cohen. During his 15-year tenure in the Department of the Interior's Bureau of Indian Affairs, he drafted the Indian Reorganization Act, and worked with tribal councils on constitutions, by-laws, and regulations that gave the Indians self-government for the first time. The land for the home, the first housing for elderly residents on an Indian reservation, was contributed by the Oglala Sioux Tribe of South Dakota. Cohen was the son of the eminent Jewish philosopher, Morris Raphael Cohen.

RAPID CITY

Synagogue of the Hills, 202 17th Ave., was created during World War II when a few Jewish residents provided social and religious needs of Jewish servicemen stationed at nearby Ellsworth Air Force Base.

SIOUX FALLS

Jewish Welfare Fund, 200 National Reserve Bldg.

Mount Zion Temple, 523 W. 14th St., is the only synagogue here. An older congregation, Sons of Israel, went out out of existence some years ago and its synagogue at 610 S. Dakota Ave., was sold to a Lutheran church. The Sons of Israel Cemetery and the Mt. Zion Cemetery are still being used.

Note: A new synagogue, Sons of Israel, is located at 1207 Phillips Ave.

STROOL

This Perkins County hamlet was founded by and named for Ben Strool, an immigrant from Lithuania who came to South Dakota in 1908 and staked out a homestead claim. The town is located on Strool's original 160 acres. Strool was the town's first storekeeper and postmaster In 1932 he was elected State Commissioner of Schools and Public Lands, serving three terms.

VERMILLION

University of South Dakota, is the only state university whose first president was a Russian-born Jew, Dr. Ephraim Epstein. Born in Bobruisk, Russia, in 1829, Epstein received the usual Jewish education before he came to the U.S. in 1850. After working for a time as a manual laborer, he embraced Christianity and received a degree from the Andover, Mass., Theological Seminary in 1856. Three years later, he earned a medical degree from Columbia University (New York), and returned to Europe where he practiced medicine. Returning to the U.S., he practiced medicine in Leavenworth, Kansas, and later in Cincinnati. In 1880, Epstein turned up at Yankton, S.D., as pastor of a Baptist church. When the congregation objected to his criticism of the King James Bible, he offered his services to the state which had just announced plans for a university. The State University of South Dakota opened in 1882 in a courthouse, with Epstein as the only member of the faculty, presiding over a student body of 69. He died in 1913 in Chicago.

Utah

Utah is the only place in the world where Jews are called Gentiles, since in this state anyone who is not a Mormon is a "Gentile."

When Simon Bamberger was running for governor in 1916, he came to a remote town for a campaign address. At the railroad station he was met by a delegation whose spokesman, a brawny Norwegian, and a convert to Mormonism, startled Bamberger with an unusual threat: "If you think ve let any damn Yentile speak in our meeting house, you mistaken." To which Bamberger replied: "As a Jew I have been called many a bad name, but this is the first time in my life I have been called a damned Gentile!" That did it! The husky Mormon embraced Bamberger and shouted: "You an Israelite, Hear him, men, he's not a Yentile, he's a Yew, an Israelite."

While the Mormons call Jews "Gentiles," they regard themselves as closer to Jews than to other Christians, whom they also designate as "Gentiles" - the word which the ancient Israelites used for the nations around them. Speaking in 1905 on the centennial of the birth of Joseph Smith, founder of Mormonism, John Henry Evans, an instructor in Mormon Church history at Brigham Young University, declared: "Probably no people who are not themselves Jews are so much concerned in the Jewish race as the Latter-Day Saints. Indeed, the fortunes of these two people are very closely connected." Anthony W. Ivins, second in authority in the Mormon Church, echoed this sentiment in 1930 when he participated in the rededication of Utah's oldest synagogue, Temple B'nai Israel, in Salt Lake City.

Mormon tenets hold that their angel Mormon was of Hebrew blood and that *The Book of Mormon* published by Joseph Smith in 1830, was originally written "in the language of the Jews." This book tells the story of the dispersal of the Jews and of "Lehi, a prophet of the tribe of Manesseh," who "led his tribe out of Jerusalem in the year 600 B.C.E. to the coast of America." It further states that the American Indians are of Jewish origin, springing from "remnants of the House of Judah." Early Mormon writings prophesied that in 1890 a new Jerusalem would be "led down from God out of Heaven" to a site in Jackson County, Missouri, and simultaneously the old Jerusalem would be rebuilt by Jews gathering in Palestine from all corners of the earth, including the North Pole, where the ten lost tribes were hidden! Mormon literature refers repeatedly to the intention to restore the Jews to Palestine and to make Utah a second Zion. In the Mormon's Tenth Article of Faith it is stated: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent."

Brigham Young who led the Mormons across the wilderness to Utah in 1847, is said to have selected Utah because of the close similarity between its topography and that of ancient Israel.

Mormons identify with the persecution of the Jews because of their own persecution in Illinois and Missouri. In their wanderings from Illinois and Missouri to Utah they see as paralleling the exodus of the Israelites to the Promised Land. They compare Joseph Smith with Moses and Brigham Young with Joshua. The Mormon priesthood is modeled after the biblical Aaron and Melchizedek.

On October 28, 1841, Elder Orson Hyde, one of the 12 apostles of the Mormon Church, stood on the Mount of Olives in Palestine and offered a dedicatory prayer for the restoration of Israel as a homeland for the Jews. This was 56 years before the first World Zionist Congress set as its goal the establishment of a Jewish state in Palestine. When Israel was founded in 1948, the members of the Mormon Church were convinced that this was to be the beginning of the predicted restoration of the House of Judah, as had been prophesied by Mormon theology and preachers.

It was natural then for the Mormons to convert Jews. In 1840, when the Mormons' headquarters was at Nauvoo,

Illinois, Orson Hyde was sent to England, Holland, Germany, Turkey, and Palestine, on a proselytizing mission to the Jews of those lands. According to some Mormon historians, Hyde was of Jewish extraction. Years later his daughter married Nathan Ellis, a Salt Lake City Jew. In 1872 another Mormon missionary to Palestine was instructed by Brigham Young "to dedicate and consecrate the land to the Lord, that it may be blessed with fruitfulness preparatory to the return of the Jews in fulfillment of prophesy." To this day there is an association of Mormons of Jewish ancestry called "B'nai Sholom" which meets twice a year in Salt Lake City.

Nevertheless, the conversions were few. One who did, however, may also have been the first Jew to reach Utah. He was Alexander Neibaur, son of one of Napoleon's surgeons. Born in Alsace-Lorraine in 1808, Neibaur attended a yeshiva and later studied dentistry at the University of Berlin. There he became a Christian. While practicing dentistry in England he was converted by the first Mormon missionaries. Neibaur and his wife were sent to America in 1841 with some 200 other converts and settled at Nauvoo where he is said to have given German and Hebrew lessons to Joseph Smith. A few months after the first Mormons had staked a claim to Utah in 1846, Neibaur arrived in Salt Lake City, where he practiced dentistry and manufactured crude sulphur matches. One of his daughters became the wife of a presiding bishop of the Mormon Church. Another daughter married Morris Rosenbaum who settled in Utah in 1854 and became a Mormon four years later.

One of Neibaur's daughters told Dr. Leon L. Watters, a native of Utah and the historian of Utah Jewry, that the first Jew to come to Utah was Max Rosenberg. The latter's son, Joseph, claimed that his father and another Jew, Berry Marks, natives of Russia, crossed the plains in 1848 and remained in Salt Lake City until the discovery of gold lured them to California in 1849. A Jew named Meyer was with Colonel E.J. Steptoe's regiment when it was assigned to Utah in 1853.

Solomon Nunes Carvalho, the first photographer of the Great Plains, reached Utah in 1854 with the fifth and last expedition of General John C. Fremont, conqueror of California and the Republican party's first Presidential nominee in 1856. Born in Charleston, South Carolina in 1835 where his father had been one of the founders of the first Reform congregation in America, Carvalho was a close friend of Fremont who had

been raised in Charleston. Carvalho was a successful artist with studios in Philadelphia and Baltimore, and had a considerable reputation in the new photographic method of daguerreotyping when Fremont invited him to be "the artist of an exploring expedition across the Rocky Mountains" in 1854. In this role, Carvalho became the first man to photograph the West and the first official photographer ever attached to an exploring expedition. In his book, *Incidents of Travel in the Far West with Col. Fremont*, Carvalho gives the only contemporary account of one of the great adventures of 19th century western exploration. The book was originally written as a contribution to Fremont's Presidential campaign.

After suffering the dangers of previously untrodden country, hunger, hostile Indians, and freezing weather, the expedition stumbled into Parowan, a small Mormon settlement in Utah on February 8, 1854, five harrowing months after leaving St. Louis. It was Carvalho's letter from Parowan that gave the world the first news that Fremont and his comrades were alive. After recuperating in the home of a Mormon Carvalho moved on to Salt Lake City with a Mormon wagon train. There he turned artist again and painted the portraits of several Mormon dignitaries, including Brigham Young. These paintings as well as the daguerreotypes that he had risked his life to take have never been found. Although he made no effort to hide his dislike of polygamy, the Mormons liked him. Brigham Young invited Carvalho to open a ball by dancing with one of Young's three wives.

Most of the Jews who headed for California via the overland route during the Gold Rush days probably spent some time in Utah, since Salt Lake City was the last refitting point before crossing the desert and the Sierra Nevada mountains. But the first professing Jews to come to Utah to stay were Julius Gerson Brooks and his wife. Brooks came to America from Silesia in 1846 and reached Utah in 1854 via covered wagon after living in New England and at Galena, Illinois. Nathan S. Ransohoff, who had gone around Cape Horn to San Francisco in 1849 and then returned to Philadelphia, arrived in Salt Lake City in 1857. Within a year he was one of Utah's leading businessmen, being among the first to freight goods across the plains. Morris Elgutter, who arrived from California in 1864 and founded the Mount Moriah Masonic Lodge in Salt Lake City in 1864, was probably there earlier. In the later 1860s he was forced to leave

Salt Lake City because he had incurred the enmity of Brigham Young by testifying to Mormon implication in the Mountain Meadow Massacre of 1857 during which an emigrant train with 140 men, women, and children from Arkansas were killed by Mormons on the eve of an invasion of Utah by Federal troops.

John Cotton, a French Jew, came to Utah by accident when his wagon train bound for California joined a Mormon caravan. He became one of the earliest furniture makers in Salt Lake City. His excellent craftsmanship may still be seen in the spiral staircase in the Salt Lake City Temple and some of his fine carpentry in the Tabernacle. Cotton often acted as an interpreter for Brigham Young, reading and answering French and German letters from abroad. He later became a Mormon.

Another colorful pioneer was the legendary Anna Marks who came from Poland in 1847. She eventually became one of the wealthiest women of the area through her participation in the Tintic mining area of Utah and in real estate. She had a colorful reputation and was extremely accurate with a gun which she carried at all times. She died in 1912 and is buried in the B'nai Israel Cemetery in Salt Lake City.

A number of the Jewish merchants who had pioneered in the Gold Rush towns of California, Nevada, Montana, Idaho, Colorado, and the Dakotas in the 1850s and 1860s, established themselves permanently in Salt Lake City when the mining communities became ghost towns Among these early Jewish settlers were Samuel and Emanuel Kahn, Frederick, Samuel, and Theodore Auerbach, Charles Popper, Louis and Alexander Cohn, Abraham and Ichel Watters, Joseph Farmer, Abraham and Adam Kuhn, Moses C. Phillips, and Joseph, Solomon, and Henry Siegel. The latter, who had first settled in Baltimore in 1844, went to Omaha when the Union Pacific Railroad began laying its tracks westward. He followed the track-laying groups, selling goods to the construction workers. When the railroad reached Utah he settled in Salt Lake City. Solomon Cahen and Isidore Morris came to Utah as privates in a California reigment of volunteers that was sent to Utah in 1862. Sam Aaron was the first Jewish boy born in Salt Lake City in 1866.

Samuel Kahn was one of the backers of *Peep O 'Day*, launched in 1864 as the first magazine published west of the Missouri. Kahn, Elias Ransohoff, Frederick Auerbach, and Nelson Boukofsky were charter members of the Young Men's Literary Association, a society of non-Mormons organized in 1864 for

cultural and social purposes. This society built Independence Hall, the first public gathering place not controlled by Mormons. Kahn and Simon Bamberger helped organize the Liberal (anti-Mormon) party in the 1870s. Fred Simon was one of the "Gentile" leaders who opposed the disfranchisement of the Mormons.

Samuel Newhouse, a German-born Jewish mining engineer and lawyer, made successful investments in Colorado mines in 1886-1893, having built the camps of Idaho Springs and Central City. Arriving in Utah in 1896, he was again successful in mining camps by creating the Bingham open pit mine for copper. He also owned part of Highland Boy Mining Co. and the Utah Copper Mine. Newhouse was responsible for erecting at least 30 buildings in the Salt Lake area, including the Hotel Newhouse, built in 1915. In 1911, he was one of those responsible for settling a Jewish agricultural colony in Clarion, Utah, but is was abandoned a few years later.

The *Salt Lake Telegraph* reported in its issue of October 11, 1864 that two days earlier the handful of Jews in Salt Lake City had conducted private Yom Kippur services in the home of a Jewish merchant. There were then some 20 Jews in the city. A year later, *The Hebrew*, a San Francisco Jewish paper, published a letter signed by "More Anon," dated October 14, 1865, reporting that "a meeting of Israelites" had been held in August to plan for High Holy Day services. The letter, dated two weeks after Yom Kippur, described the services, listed the names of those who officiated, mentioned that a Torah, prayer shawls, and books had been "purchased at a heavy expense," that 50 persons attended including some from the Montana Territory, and that Brigham Young, head of the Mormon Church, lent the Jews one of the Mormon halls free. The letter also disclosed that a temporary congregation had been organized, the First Hebrew Benevolent Society of Great Salt Lake City, established on October 15, 1865.

Utah's first Jewish congregation, B'nai Israel, was organized in 1873 in Salt Lake City. It erected its first synagogue in 1883 at the northwest corner of Third South and First West Sts. A second congregation was established in 1899 under the name of Montefiore Congregation following a rift in B'nai Israel over ritual. In 1972, the two congregations merged under the name of Cong. Kol Ami, which dedicated a new building in 1976. There was a third congregation, Sharey Tzedeck, an

Orthodox group that was founded in 1916 by East European immigrants who broke away from Congregation Montefiore. It went out of existence in the 1930s and its building was sold.

Jewish history in Utah is largely that of the Jews of Salt Lake City, although there are smaller Jewish communities in Ogden, Provo, and Logan, where the early Jewish settlers established branches of their Salt Lake City businesses. Ogden has a small congregation.

Utah was the second state to have a professing Jew as governor, the first having been Idaho. Simon Bamberger, an immigrant from Germany, was elected governor of Utah in 1916, the first non-Mormon and the first Democrat to be chosen chief executive of the state. He served one term. Born in Germany in 1846, Bamberger came to Cincinnati as a teen-ager and his first job was as a pinboy in a bowling alley. Before he was 20, he had moved to Missouri and then went to Wyoming where the rails of the first transcontinental railroad were being laid. Hired as manager of the Union Pacific Railroad company store, Bamberger stayed on this job until the tracklayers from the East joined those from the West in 1869 at Promontory Point, Utah, near Ogden. He settled in Ogden where he opened a hotel and then headed for Salt Lake City where he acquired land holdings and mining interests. His brothers, Herman, Jacob, and Louis all joined him in Utah.

After serving one term in the State Legislature and eight years as a member of the Salt Lake City Board of Education, he received the Democratic nomination for governor in 1916. Until then it was an unwritten law in Utah that the governor be a member of the Mormon Church, a rule that had never been broken since Utah was admitted as a state in 1890. Bamberger broke that law with a landslide victory. After his election, Bamberger said that no one in the Mormon Church had attempted in any way to defeat him. However, Senator Reed Smoot, a leading Republican and Mormon elder, mimicked Bamberger's broken English in a campaign speech. Bamberger's only retort was that Smoot must have forgotten his old mother who was a Norwegian and also spoke broken English. The Republican candidate for governor circulated a handbill with a caricature of Bamberger and an allusion to his Jewishness. Many voters resented this appeal to prejudice and it boomeranged.

Before he became governor, Bamberger had built in 1891 the Bamberger Railroad, an electric inter-urban line that linked

Salt Lake City and Ogden. One of the few railroad lines named for an individual it abandoned passenger service in 1953 and six years later ended 67 years of service. Members of the Bamberger family still live in Salt Lake City where they have extensive real estate holdings. A number of them have become Christians. Ernest Bamberger was the Republican candidate for the United States Senate in 1922 and 1928.

Probably the first Jew elected to public office in Utah was Louis Cohn, who was elected to the Salt Lake City City Council in 1874. Rudolph Kessler, a former member of the State Legislature, was the Republican candidate for mayor of Salt Lake City in 1908. Henry S. Joseph, a member of the State Legislature, 1902-1910, was speaker of the Lower House in 1908. Louis Marcus, a native of Brooklyn, was elected mayor of Salt Lake City in 1931. He had been chairman of the city's centennial commission in 1920. Herbert S. Auerbach, banker, engineer, and song writer, was chairman of the Salt Lake City branch of the Federal Reserve Bank and president of the Utah State Historical Society. The late Dr. Leon Watters, a native of Utah and author of *Pioneer Jews of Utah*, was the inventor of sterile catgut used in surgery. Morris Rosenblatt assisted in the establishment of the Salt Lake City Symphony. He helped create the city's civic ballet and its art center. Rosenblatt built Utah's first steel plant at Midvale. In 1975, Mrs. Esther Landa, a native of Salt Lake City, was elected president of the National Council of Jewish Women, the first woman from Utah to head any national Jewish organization. She was a member of the Utah State Board of Education and a delegate to the Women's State Legislative Council. Daniel Berman, a member of the Utah State Legislature, was the defeated Democratic candidate for the U.S. Senate in the 1980 elections.

Utah's Jewish population in 1877 was 258, 180 of them in Salt Lake City. Five years later there were 500 Jews in Utah, 350 in Salt Lake City and 100 in Ogden. By 1917, the Jewish population had grown to 3,737. Twenty years later it had fallen to 3,166. By 1940 it was barely 3,000. Salt Lake City then had 2,535 Jews, Ogden 175, Park City 11, Bingham Canyon 17, and there were ten places with fewer than ten Jews. The early 1980s Jewish population was approximately 2,300.

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GUNNISON

Clarion Colony, a farming settlement of East European Jewish immigrants, was located in a little valley west of Gunnison from 1911-1913. All that remains of this colony are a few crumbling concrete floors and foundations which make up the barest outline of what was once a schoolhouse and a warehouse. The cemetery, perched atop a bluff overlooking the area, has almost disappeared; only two broken headstones remain. One abandoned house, known as the Lieberman home still stands, having been occupied by a settler who remained for some years after the colony broke up. The well that served the colony can still be seen next to the Lieberman house.

Benjamin Brown was the founder and leader of the colony which had its beginning at a meeting in Philadelphia when 150 Jews organized the Jewish Agricultural and Colonial Association. Brown and two other founders, Joseph Miller and Benjamin Fruckerman were graduates of the Woodbine Agricultural School (see New Jersey). The plans called for an initial settlement of 200 families with later expansion to 1,000 families. The state of Utah sold 6,000 acres to the colonists at $11.20 per acre, plus an additional charge of $35 per colonist for a share in water from a state canal. In April, 1911, Utah's Governor William Spry officially invited the colonists "to investigate the state" as the site of a Jewish colony. Initially, 152 Jews applied for title to land and water rights. In August, 1911, the first settlers arrived to prepare the land for the later migration. By the spring of 1912, 1,500 acres were under cultivation. By the end of the year the colony was in trouble as the original subscription funds ran out and the second year's payment for the land became due. There was then, in September, 1912 a total population of 60. In an effort to refinance the colony the settlers transferred their individual land contracts to a new company called the Utah Colonization Fund founded by the leading Jews of the state. To raise additional capital, Brown, armed with a letter from Governor Spry, sought funds among the wealthy eastern Jews.

Contributions were slim, despite the support of Jacob H. Schiff, Julius Rosenwald, and Simon Bamberger. Even the Mormon Church contributed. But the colony was doomed owing to lack of experience and bad land. The colony held on until 1913, when there were 53 families in Clarion living in 33 houses and a few tents. Ultimately all but one or two of the settlers

left. On January 18, 1916, the lands of the Clarion Colony were sold at public auction.

OGDEN

Cong. Brith Sholem, 1750 Grant.

SALT LAKE CITY

Simon Bamberger House, 623 E. 100th South, a nationally registered historic place, was built by the first non-Mormon governor of Utah.

B'nai Israel Cemetery, located in the fashionable Federal Heights (Popperton) section of the city, was the first Jewish burial ground in Utah and also the first in the intermountain area of Nevada, Idaho, and Montana. It was established in 1866 on a piece of ground contributed by Brigham Young.

Cong. Kol Ami, 2425 Heritage Way (2760 S.), a congregation born in 1972 out of a merger of Cong. Montefiore (Conservative), and Cong. B'nai Israel (Reform), occupied the oldest synagogue building in Utah. When it was sold in 1976 it was 85 years old. Among the appurtenances removed to the new Kol Ami building was a plaque that had been erected in honor of Ichel and Augusta Watters, pioneers of the state of Utah and charter members of B'nai Israel.

The Montefiore building was built in 1903 with the aid of contributions from Mormon funds. Isadore Morris, who came to Utah in the 1860s as an army private and married a Mormon girl who became a convert to Judaism, won the gratitude of the Mormons in 1866 when he took the lead in intervening with Washington on behalf of 40 Mormon leaders who had been jailed on charges of violating Federal laws against polygamy. When Morris withdrew from B'nai Israel to help organize Montefiore in 1899, the Mormon Church twice contributed to the new synagogue. Joseph F. Smith, head of the Mormon Church, was a speaker at the cornerstone-laying ceremonies in 1903.

One of the unique features of the new Kol Ami sanctuary is the Menorah on the pulpit with its base sunk into the ground as a symbol of the sturdiness of Judaism and the Jewish people.

Jewish Community Center, 2416 E. 1700th South.

Mormon Assembly Hall, on Temple Square, S.W., has a large Star of David in the circular window over the peaked roof of the entrance.

Popperton, the city's fashionable residential section near Fort Douglas, is named for Charles Popper, a Jewish rancher, who opened the first non-Mormon butcher shop in the city and also owned 150 acres of land at the mouth of Dry Canyon. On this site, where Popper established a slaughter house and soap factory, now stand some of the city's most desirable homes. Popper founded Utah's first Odd Fellows Lodge and was a charter member of Congregation B'nai Israel.

State Capitol has in its rotunda a bust of Governor Simon Bamberger, of Utah. Just before he was inaugurated as governor he became president of B'nai Israel, which he helped found.

United Jewish Council, 2416 E. 1700th South.

University of Utah, University St., has in its library the Edward Rosenbaum Memorial Library, a collection of 10,000 volumes of social studies established in 1935 by Mrs. Harriet Rosenbaum in memory of her husband. Rosenbaum was a prominent Salt Lake City banker and merchant. Mrs. Rosenbaum had been a member of the Board of Regents of the University. The university library also contains the Benjamin and Bernice Roe Judaica Collection. In the Middle East Library there is a fine collection of books on Israel. The Hillel Foundation has its headquarters in the Middle East Center.

Martha Watters Memorial, in St. Mary's of the Wasatch, a Catholic academy for girls, memorializes Martha Watters the daughter of Ichel and Augusta Watters, pioneer Jewish settlers, and sister of Leon Watters. Miss Watters contributed to the building fund campaign. The Sisters of the Holy Cross who run the academy designated the library in the new building as a memorial to Miss Watters and also installed a stained glass window in the library in her memory.

Washington

The one state that elected a Jew as governor during its territorial days, Washington would also be the only state in which Jews preceded the explorers of the 16th, 17th, and 18th centuries, if a theory propounded by Bruce A. McKelvie, Canadian historian, could be substantiated. In 1928, McKelvie raised the speculation that Jews from Asia had settled on the coast of what is now British Columbia and Washington in the 16th century, coming across the Pacific in junks from China. Predicating his startling theory on tribal customs, religious rites, legends, and what he called Hebrew words in native dialects, McKelvie claimed that the first white men who came to the Pacific Northwest failed to induce the Indians to eat pork. They abstained, he said, because it was unclean meat. According to McKelvie the Siwash Indians still refrain from keeping pigs. In the 47 Indian dialects used in the Pacific Northwest, McKelvie said he found dozens of words of Semitic origin. He also claimed to recognize a suggestion of the ceremonial costume of the high priest of ancient Israel in the mitred helmet and apron of the Indian medicine men.

Since McKelvie's theory has no more ethnological or archeological support than the earlier and equally unproven speculations that the Indians of the east coast were descendants of the "Ten Lost Tribes" of Israel, a less romantic and more recent origin must be attributed to the first Jews to reach Washington.

Jews may have been living in or doing business in the Washington Territory before it was separated from Oregon in 1863. An S.P. Moses, who is generally believed to have been a Jew, was named collector of customs at Port Townsend when it became the first port of entry on Puget Sound in 1851. Two gold discoveries brought the earliest Jewish settlers to Washington in the 1850s. Marcus and Samuel Oppenheimer were among those who hurried to the short-lived gold fields near Fort Coville, the principal inland post of the Hudson's Bay Company, on the east bank of the Columbia River. After the gold petered out, they stayed on to become the pioneers in Stevens County and the owners of the first steamboat on the upper Columbia.

Disappointed gold seekers who came north from San Francisco, Sacramento, and Portland during the 1858 stampede to the Fraser and Thompson River fields in British Columbia, settled down in Port Townsend and Olympia, on the American side of Puget Sound. In the 1860s the unsuccessful miners were joined by other Jews from Victoria on the Canadian side, where the gold boom had given birth to a good-sized Jewish community. Colonel Henry Landes, a Civil War veteran whose family moved to Port Townsend in the 1860s, was mayor of the city in the early 1870s. The Isaac Harris family was living in Olympia during the Civil War. Isaac's son, Mitchell, was mayor of the capital city in 1910. The first wholesale grocery firm in Washington was established at Walla Walla in 1860 by Sigmund Schwabacher, who came to Washington around 1859. With his brother-in-law, Bailey Gatzert, Schwabacher opened a branch in Seattle in 1869, when it was hardly more than a collection of shacks around a saw mill. Gatzert, one of the pioneer steamboat operators on the Columbia, was elected mayor of Seattle in 1872. Some of the earliest merchants in Olympia - Toklas, Kaufmann, and Bettman were Jewish. Between 1859 and 1861 there were enough Jews in Seattle to encourage Samuel S. Hyams, a founder of the Jewish community in Victoria, British Columbia, to come to Seattle fairly often to serve as lay rabbi.

Jewish entrepreneurs from San Francisco, Portland, and Victoria, notably the Slosses, Gerstles, Oppenheimers, and Boscowitzes, owned ships that carried lumber, fish, and furs from Canadian and Washington ports down the Pacific Coast. Simon, Moses and Solomon Oppenheimer, who settled in Spokane soon after it was founded in 1871, were among the city's leading land owners, bankers, and industrialists. They founded a traction

company, erected mills, and were among the founders of the Mining Exchange. Among the earliest East European Jews to reach Washington were the Weretnikows, who had first settled in Winnipeg and who came to Seattle in the early 1890s. They and other Russian Jews arrived before the gold rush in the Klondike in 1897. Many of these Russian Jews owned clothing shops on Seattle's Skid Row, the heart of the old city, side-by-side with lodging houses, dance halls, and saloons. When the gold rush to Klondike began, Seattle became the major outfitting center and the Jewish clothing dealers converted themselves overnight into "Alaska outfitters" and advertised that "we pay cash for gold nuggets." Bella Weretnikow graduated in 1901 in the first law class at the University of Washington. In 1905, she became the first woman in the state admitted to the practice of law.

Washington was an undeveloped frontier territory with some 30,000 people when in 1869, President Ulysses Grant appointed Edward S. Salomon, a Civil War hero, as the tenth Territorial governor. Salomon, who took office March 14, 1870, came to Washington with a distinguished military record and some minor fame as an early leader of the Republican party in Chicago. He was 18 when he arrived in Chicago from Germany in 1854. After clerking in a store, he studied law and joined the new Republican party and worked for the nomination and election of Abraham Lincoln in 1860. When Salomon was elected to the Chicago City Council in 1860, at the age of 24, he was the youngest member of that body.

At the outbreak of the Civil War, Salomon enlisted in the 24th Illinois Infantry and won quick battlefield promotions. He later became a lieutenant colonel in the 82nd Illinois Infantry, composed largely of foreign-born, including a company of Jewish volunteers from Chicago. Salomon took part in the Battles of Gettysburg, Lookout Mountain, and Missionary Ridge, and was with General William Sherman on his march through Georgia. Repeatedly mentioned in dispatches, he was described as an officer who "displayed the highest order of coolness and determination under very trying circumstances." At the close of the war, Salomon was brevetted brigadier-general of volunteers.

General Salomon returned to Chicago in 1865 and won election as clerk of Cook County. From this office President Ulysses Grant sent him to the Washington Territory. Salomon's two-year term as governor was uneventful. In his only message

to the Territorial Legislature, he proposed a state university, called for the expansion of the school system, and outlined plans for exploring the Territory's mineral resources. When he resigned in 1872, the local newspaper voiced general regret in these words: "He mingled freely with the people, identified himself with their interests and generously expended his time and means to bring hither population and to promote our material interests." Salomon later moved to San Francisco where he was district attorney of San Francisco County and twice a member of the State Legislature. He also served as commander of the Department of California of the Grand Army of the Republic. He died in 1913 at the age of 77.

While Salomon was governor, the only Jewish community of any size was in Spokane where a Jewish cemetery was established in 1872. Jewish religious services were held in Seattle and Spokane in the 1870s, but no congregation developed until 1887 when Congregation Ahabath Sholom was founded in Seattle in 1887. It built the state's first synagogue in 1891, but the building was soon sold and the congregation disbanded. Some of its members became the founders of Temple de Hirsch, organized in 1899 in Seattle. The oldest existing congregation is Bikur Cholim of Seattle, formed in 1889. By 1890 there were also congregations in Tacoma and Spokane and the beginnings of Jewish life in Walla Walla, Everett, and Bellingham. Seattle's Congregation Emanu-El dates from 1890 and its first synagogue was built in 1892. Seattle's Bikur Cholim, which began as Chevra Bikur Cholim, for three years held High Holy Day services in Red Men's Hall. This congregation engaged Washington's first ordained rabbi, Rabbi H. Genss. Temple de Hirsch was founded by seven men who met in Morris Hall, Seattle. Prior to that time worship services had been held in Jefferson Hall. In Tacoma, a Judith Montefiore Society was established in 1890 and Congregation Beth Israel was founded in 1892 and a year later erected a synagogue. This old three-story building still stands. Beth Israel survives in the present Temple Beth El, a merger of Beth Israel and Sinai Temple. The latter was an outgrowth of Congregation Chevra Talmud Torah, organized in 1909. Spokane's Temple Emanuel, organized in 1890, is now part of Temple Shalom.

The entrance of the Northern Pacific and Great Northern Railroads to Washington in the 1880s and the Alaska Gold Rush of 1898 were major factors in the growth of the Washington

Jewish community. Built with the financial backing of Jacob H. Schiff, the railroads opened new towns, stimulated commerce, and agriculture, and brought the first sizeable numbers of East European Jewish immigrants across the continent. The gold discoveries in the Yukon and Alaska made Seattle a boom town where the gold prospectors outfitted themselves for the trek north. By 1900 Seattle had become the metropolis and commercial center of the northwest, and Jews played an important role in its growth.

One of the most important shipping lines between Seattle and the north was operated by Louis Sloss and Lewis Gerstle (see: Alaska and California). Jacob Furth, who made a fortune in the California Gold Rush, was one of Seattle's leading bankers and industrialists at the turn of the century. He and W.L. Gerstle journeyed to China to promote trade between that country and the Pacific northwest. Twice he refused a nomination for the United States Senate. Furth had nothing to do with the Jewish community, but Samuel R. Stern who came to Spokane in 1891 as counsel for the Great Northern Railroad was one of the Jewish community leaders. He was later president of the Washington Bar Association and a judge of the Superior Court. Nathan Eckstein who arrived in Seattle as a penniless immigrant in 1898, was voted the city's most useful citizen 30 years later. Smoked fish from the Columbia River was first shipped to Europe from Seattle in the 1890s by Henry Levy. Alfred Shemanski, another immigrant of the 1890s, later became president of the University of Washington board of regents.

When Washington entered the Union in 1889, two Jews were elected among the first Superior Court judges: I. J. Lichtenberg, a one-legged Civil War veteran from Seattle, for King County; and Morris B. Sachs of Port Townsend, for Jefferson and Clallam Counties. David Levin was elected to the State Legislature in 1897 serving until 1905. Adolph Munter was one of the leaders of Spokane's law and order forces in the 1890s. J.C. Moegler of Cathlamanta served in the State Legislature, 1899-1906, and was elected speaker of the Lower House in 1905.

There were only 145 Jews in the state in 1877. In 1870, Simon Wolf, an unofficial Jewish spokesman in Washington, D.C., seriously proposed that Jewish immigrants be settled en masse in the Washington Territory, but the suggestion met with no response. By 1900, however, there were 2,800 Jews in the

state. This figure nearly doubled by 1907 when Seattle had 4,000 Jews and two synagogues, Spokane had 800 and two synagogues, and Tacoma had 350 and one congregation. After 1909, the Industrial Removal Office began sending a considerable number of Jewish immigrants to Seattle and Spokane. This resettlement agency placed 967 Jews in 13 Washington cities and towns.

Efforts were also made to establish Jewish agricultural colonies. One such venture was launched at Republic in Ferry County, in the northeastern part of the state near the Canadian border. Located in a mining area the site was not well adapted to farming. When the mines shut down, the Jewish farmers lost their market and most of the settlers left in 1908. Another colony at Lakebay, near Tacoma, fared better because marketing and transportation facilities were close by. Established in 1906 this settlement was the beginning of a considerable Jewish farm population in the fruit-growing area of the state. Jews were also among the first settlers at three agricultural communes organized by immigrants along Puget Sound. Theodor Herzka, an Orthodox Jew from Austria, was a founder of Freeland in the 1890s and edited its paper, *Freiland*. Alexander Horr, a Hungarian Jew, settled at Equality which became an important center for fruit and vegetable canning. This settlement lasted 10 years. Mike and Ida Rubinstein, from Odessa, left the sweatshops of New York to settle at Home.

In 1902 there began what became a substantial immigration of Sephardic Jews to Seattle from the islands of Rhodes and Marmara. The first Sephardim to settle in Seattle, which became the third largest Sephardic community in the country; were two young bachelors, Solomon Calvo and Jacob Polichar of Marmara. In 1906 seventeen more Sephardic bachelors and one unmarried young lady came to Seattle. The founders of the Sephardic community went to work in fish and fruit stores, and shoe repair shops. The Industrial Removal Office sent some Levantine Sephardim to Seattle. By 1913, the Sephardim in Seattle numbered 800 - the largest Sephardic community outside of New York.

At the outset, the Sephardic newcomers had minimal contacts with the larger, already-established Ashkenazic Jewish community. The two groups shared the same religion, but culturally were far apart. The Sephardim spoke Ladino, had their own rituals and customs, and pronounced Hebrew differently. Each

group had to learn that the other was really Jewish. At first the older Jewish community rebuffed the Sephardim. Jewish fraternities at the University of Washington barred Sephardic Jewish students until World War I. Within three generations the Sephardim had risen from poverty to upper middle-class status and won a respected place in the general Jewish communities. By 1962, the president of the Federated Jewish Fund was a Seattle-born Sephardic lawyer. For many years, differences in geographical origin and quarrels over ritual kept the Sephardic community badly divided. Once there were three Sephardic synagogues in Seattle. Today, there are two - Sephardic Bikur Cholim and Congregation Ezra Bessaroth. There is even a Sephardic restaurant, Cheri's Cafe, in the Broadway Arcade on Capitol Hill, run by Cheri Cohen, granddaughter of Sephardic immigrants.

World War I and II booms brought shipping yards, plane factories, vast power projects, and a tremendous complex of industrialization to the pacific northwest and contributed greatly to the growth of the Jewish population. By 1927, there were 15,000 Jews in the state. Ten years later, there were 18,422, with 14,500 in Seattle. Spokane was the second largest community, followed by Tacoma. Other settlements were located in Bellingham, Everett, Aberdeen, Olympia, Yakima, Walla Walla, Bremerton, Vancouver, Kelso, Chehalis, Longview, and Port Angeles. There were also 33 places with ten or less Jews each. In the 1970s, the Jewish population began to decline and dropped to 15,890. In 1980 there were 15,385 Jews residing in the state.

Isaac Pincus of Tacoma was county coroner and a member of the City Council during the 1880s. Rabbi Samuel Koch, who served Temple de Hirsch Sinai, 1906-1944, was one of the founders of Seattle's Council of Social Agencies, the Seattle Foundation, and the Federated Jewish Fund. In 1908, he delivered the invocation at the Democratic convention. His successor, Raphael Levine, created Camp Brotherhood, a 320-acre farm built as an ecumenical, religious, educational, and cultural center for the Pacific Northwest. Paul Friedlander, operator of a chain of jewelry stores, came up with the idea of "Poncho," (Patrons of Northwest Civic Cultural and Charitable Organizations), which raises large sums for Seattle cultural activities through a public auction of goods and services. The prime mover in the successful fight for a bond issue to pay for Seattle's magnificent Civic Center was Robert J. Bloch, operator of a chain of shoe stores.

A civic dynamo by the name of Harold S. Shefelman headed the committee that purchased the site.

Charles Horowitz of Seattle served on the Washington Court of Appeals in the 1970s. Samuel Edelstein of Spokane, Samuel Stern of Seattle, Solie M. Ringold of Seattle, and Sidney Gerber of Seattle, all served as Superior Court judges. David Levine, member of the Seattle City Council, 1931-1962, and Council president for 14 years, was the only man in Seattle history to be elected Council president emeritus. Joseph I. Jacoby was U.S. marshal for Western Washington in 1911. Fred B. Cohen was district attorney of Kitsap County in the early 1940s. Saul Haas was U.S. Collector of Customs for Seattle in the 1930s and 1940s. Cities that have had Jewish mayors, in addition to Seattle, one of whose early mayors was Bailey Gatzert, are: Port Townsend, J. Katz; Olympia, Mitchell Harris; Colfax, William E. Weinberg; Kalama, Gus Rosenbaum; Ellenberg, Samuel Kreidel; Montesano, Roy Rosenthal; and Bellevue, Richard M. Foreman. Mrs. Bernice Stern, leader in the National Council of Jewish Women, served on the King County Council in the 1970s. Sol Katz was dean of the University of Washington. Judge Barbara Rothstein of King County Superior Court Bench, is a member of the U.S. District Court for Western Washington, having been named to this post by President Jimmy Carter in 1980. In the 1984 elections, John Miller, a Republican, was elected to the House of Representatives.

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ABERDEEN

Temple Beth Israel, 1801 Sumner at Martin St., dates from the early 1900s.

BELLINGHAM

Cong. Beth Israel, Broadway and Irving.

Temple de Hirsch Sinai, 555 124th St., N.W., is the suburban branch of the congregation whose main building is in Seattle proper.

BREMERTON

Jewish Community Center, 11th and Veneta, serves all Jews in Kitsap County.

CENTRALIA

Temple Adath Israel, S. King and W. Locust Sts., also serves neighboring Chehalis.

EVERETT

Cong. Beth Israel, 3215 Lombard Ave.

HARRINGTON

Jacob Furth, Seattle Jewish banker, and W.P. Harrington, land speculator, founded this Lincoln County town of 600 in 1883.

MARCUS

Marcus Oppenheimer is memorialized in this Stevens County town near the Canadian border where he was the first settler and pioneer merchant. Oppenheimer and his brother, Samuel, settled in Stevens County in the 1850s. In 1863, they took possession of the abandoned buildings of the British Boundary Commission, using them as a store until 1881. The Oppenheimers were among the chief suppliers during the construction of the Canadian Pacific Railroad's western end.

MAROVITZ CREEK

Moe Marovitz, a Polish Jew, is memorialized in the name of this creek in the heart of Mount Baker National Forest on the western slope of the Cascade Mountains. Marovitz, who was the first settler in this vicinity about 1910, was a man of enormous strength whose exploits as a mountaineer and explorer are still a legend. Marovitz had a gold claim in the area, and after it ran dry, he lived alone on his homestead land. For 27 years he was known as "the jolly hermit of Baker Lake."

MARYHILL JUNCTION

Mrs. Moses Friedlander, the Indian wife of an early Jewish settler in this region, is pictured in a full-length portrait in Maryhill Museum of Fine Arts, U.S. Highway 830.

MERCER ISLAND

Herzl Ner Tamid Cong., 3700 E. Mercer Way, is the product of a 1970 merger between Herzl Congregation, founded in 1914, and Cong. Ner Tamid, founded in 1970 to meet the needs of families living east of Lake Washington. Located high on a site overlooking Lake Washington, the synagogue is entered through a landscaped memorial court.

Holocaust Memorial, in the Jewish Community Center, 3801 E. Mercer Way, Mercer Island, was erected by the Jewish Federation. The memorial sculpture serves as a focal point for the annual observance of the Holocaust Remembrance Day.

Jewish Community Center of Greater Seattle, 3801 E. Mercer Way.

Temple B'nai Torah, 6195 92nd St., S.E., was rebuilt in 1979 after its new sanctuary was destroyed by fire in 1975. The Ner Tamid Torah Scrolls, and the Ark were rescued from the destroyed building.

MOSES LAKE

Moses Neuberger, an early settler in the Washington Territory, was the namesake of this town, according to his nephew, Oregon's late U.S. Senator Richard Neuberger. Others say it is named for Moses Friedlander, also an early settler who married an Indian chief's daughter. Some writers claim the town and lake were named for S.P. Moses who was collector of customs at Port Townsend when that town became the first port of entry on the Puget Sound in 1851.

OLYMPIA

State Capitol Museum, 211 W. 21st Ave., has in its Territorial Room a portrait of Gen. Edward S. Salomon, governor of the Washington Territory, 1870-1872. His portrait also hangs

in the State Library at the State Capitol.

Temple Beth Hatfiloh, 8th and Jefferson Sts. Its synagogue was erected in 1938 with the aid of gifts in cash and materials from non-Jews. The congregation's cemetery, the oldest Jewish burial ground in the state, dates from 1872.

PULLMAN

Hillel Counselorship, Washington State University, Compton Union Bldg.

RICHLAND

Cong. Beth Sholom, 312 Thayer Dr., founded in 1951, draws its membership for the most part from the Jewish scientists, engineers, technicians, and administrators at the Atomic Energy Commission's Hanford Works, and from the Jewish population in Richland, Pasco, Kennewick, and Benton City. This is probably the only congregation in the country that has five complete sets of prayer books - Orthodox, Reform, Conservative, Reconstructionist, and Sephardic. The members take turns conducting services.

SEATTLE

Bikur Cholim Machzikay Cong., 5154 S. Morgan, is the oldest congregation in the state, having been founded in 1889.

Chabad House, 4541 19th Ave., N.E.

Cong. Beth Shalom, 6800 35th. N.E.

Cong. Ezra Bessaroth, 5127 Brandon St., is the second oldest (1915) of the city's two Sephardic synagogues.

Council House Retirement Home, 1507 17th Ave., was sponsored by the local section of the National Council of Jewish Women.

Nathan Eckstein Junior High School, 3003 N.E. 75th St., is named for a one-time immigrant who was voted Seattle's number one citizen.

Emanuel Cong., 3412 N.E. 65th St.

Caroline Kline Galland Home for the Aged, 7500 Seward Park Ave., was established by the will of Mrs. Caroline Kline Galland, who left $1,000,000 in 1907 to care for the Jewish

aged of the Pacific Northwest. Her husband, Julius Galland, who died in 1926, bequeathed $500,000 to philanthropic causes, mostly to Jewish agencies.

Bailey Gatzert Elementary School, 615 12th St., S., is a memorial to one of the pioneer Jewish settlers who was mayor of Seattle in 1882. Born in Germany in 1829, he came to the U.S. in 1849. A pack peddler in the South, he went to Nevada City, Calif., during the Gold Rush of 1853 as a clerk in a grocery store. Gatzert moved to Seattle in 1869 as a partner in the wholesale grocery firm of Schwabacher Bros., the oldest in the state. Organizer of a line of Columbia River steamboats, Gatzert also built traction lines, founded banks, and was a land developer. He died in 1892.

Guggenheim Hall, University of Washington, housing the Schools of Aeronautics and Astronautics, was a gift of the Daniel Guggenheim Foundation for the Promotion of Aeronautics.

Hillel Foundation, University of Washington, 4745 17th Ave., N.E.

Jewish Family and Child Service, 1110 Harvard Ave.

Jewish Federation of Greater Seattle, Securities Bldg.

Jewish Transcript, Securities Bldg., Suite 609.

Rabbinical Seminary (Yeshiva Gedola) of Greater Seattle, 4541 19th Ave., N.E.

Seattle Art Museum Volunteer Park, has the Norman Davis collection of Greek coins, a gift of a prominent Jewish civic leader.

Seattle Hebrew Academy, 1617 Interlaken Dr., E., has been expanded in 1980 through the anonymous gifts of two members of the city's Orthodox Jewish community.

Sephardic Bikur Cholim Cong., 6500 51nd St., is the oldest (1914) of the city's two Sephardic synagogues.

State Building, Occidental and Main St., Seattle's first brick building, was erected in 1869 by Sigmund Schwabacher as headquarters for his wholesale grocery firm.

Temple Beth Am, 8015 27th, N.E.

Temple de Hirsch Sinai, 1511 E. Pike St., represents a merger between the city's oldest (1899) Reform congregation, Temple de Hirsch, and the newest (1961), Temple Sinai, whose building in Bellevue is maintained as a suburban synagogue.

University of Washington Suzallo Library, has in its manuscript collection the beginnings of a Jewish Archives of Seattle, sponsored by the Women's Division of the Jewish Federation and the library's Manuscripts Section.

Washington State Jewish Historical Society, a combination of experience and resources of the Seattle Jewish Archives Project and the Manuscripts Section of the University of Washington Libraries, meets in the Museum of History and Industry near the University of Washington.

SPOKANE

Jewish Community Council, 401 Paulsen Bldg.

Temple Beth Shalom, 1322 30th St., represents a merger in 1936 of Temple Emanuel and Knesseth Israel.

TACOMA

Hillel Foundation, Puget Sound University, Jewish Student House, 1102 N. Laurence.

WALLA WALLA

Beth Israel Cong., 1202 E. Alder.

Whitman College Library has a large collection of books memorializing Abraham Schwabacher, who with his brother, Sigmund, established Walla Walla's first mercantile firm in 1860. A student loan fund memorializes Sigmund Schwabacher.

YAKIMA

Yakima Valley Synagogue is affiliated with the Temple de Hirsch Sinai in Bellevue.

Wyoming

The settlement of Wyoming by immigrants and the simultaneous coming of the first Jews were a direct result of the construction of the first trans-continental railroad. Until the Union Pacific began laying tracks westward from Nebraska in the 1860s Wyoming was a vast wilderness occupied by Indians, trappers, traders, and thinly deployed Federal troops guarding the pioneer trails to the Pacific coast.

Edward Rose, the first permanent American resident in Wyoming's Big Horn Basin, was, according the some writers, a Jew who came there from the Great Lakes region with Ezekiel Williams' party of trappers in 1807 and then remained in the Crow Indian country until 1823. There is no evidence that Rose was a Jew. However, Emanuel Lazarus, for whose Jewishness there is more basis in fact, was in Wyoming in 1825 and 1826 as a member of Captain Jedidiah Smith's exploring and trading company before it moved to California.

The first Jewish settler in what is now Wyoming may have been Joseph Hahn, who came west in the days of the "Pike's Peak or Bust" Gold Rush. Prospecting in the mountains along the present Wyoming-Colorado border, he found gold in 1862 at the base of the town and peak (both in Colorado) now named for him. Among the troops serving at the western forts during and after the Civil War were a number of Jews (see also Montana and South Dakota). Private Emil Kahn who was with

the 7th Infantry at Fort Laramie was killed in a battle with the Sioux Indians in 1865. Sgt. Max Littmann, a German immigrant who enlisted in the Army at St. Louis, served with the 18th Infantry in Montana and Wyoming from 1866-1869. He was with this regiment while it was building forts along the Bozeman Trail between Montana and Wyoming. He also served with the 2nd Battalion at Sheridan and Fort Laramie. The record shows that he distinguished himself in one Indian skirmish. He left Wyoming and the army in 1869 and returned to St. Louis where he became one of the founders of Temple Israel.

As Union Pacific Railroad construction crews and surveyors, guarded by troops from constant Indian raids, pressed their track-laying across southern Wyoming, merchants, peddlers, and freighters moved into Cheyenne in anticipation of its becoming a large transportation and commercial center. Four months before the tracks reached Cheyenne in November, 1867, the town had been laid out, merchants were doing business, and freighting companies from Denver and Salt Lake City were hauling goods. Among the first on the scene were two Jews who had been following the crews all across Nebraska. One was Simon Bamberger, who continued on to Ogden and Salt Lake City and to fame as the first non-Morman governor of Utah. The other was Henry Altman, who became one of the builders of Wyoming.

Both men earned their livelihood by renting tents and shacks, cashing pay vouchers, peddling, and driving wagons. Bamberger had started west to collect goods to be sold to a contractor supplying the Union Pacific crews. Altman came from North Platte, Nebraska where he had been a peddler for some years. On the way to Cheyenne he had acquired a reputation as a courageous driver when he outwitted a band of Indians that had attacked his wagon. At Cheyenne Altman opened a store and then branched out into cattle raising. His partner was Joseph Wasserman who had arrived in 1868. By 1880 the Altman cattle ranch was one of the biggest in Wyoming and its owner was one of the founders of the Wyoming Stock Growers Association. A member of the Territorial Legislature, Altman and other cattlemen succeeded in having Wyoming admitted to the Union in 1889, even though its population of 62,000 did not qualify it for statehood. Altman also served in the State Legislature. By 1900, he was being called "the grand old man of Wyoming."

Among Cheyenne's 300 storekeepers in 1868 were Fred, Sam, and Theodore Auerbach, Jack Morris, and Abraham and Adam Kuhn. The Auerbachs were later identified with Salt Lake City (see Utah). The Kuhns operated a freight wagon service that linked Evanston, Wyoming, with Ogden, Utah. Morris was one of the first ranchers around Laramie. Abe Rachofsky reached Cheyenne in the mid-1860s with only a dollar in his pocket, after having walked behind ox teams loaded with freight from Council Bluffs, Iowa to Cheyenne. En route he earned his meals by gathering buffalo chips for the wagon trains to use as fuel. William Meyers, a pack peddler who had been in California and Montana, arrived in Cheyenne in 1868. He had a drygoods store in partnership with Maier Marks.

The boom that followed the Black Hills Gold Rush in the 1870s and 1880s attracted a number of additional Jewish merchants. The best known of these were Max Idelman and Isidor Kastor. Idelman, who hailed from Lithuania, founded the Cheyenne firm of Goodstein, Idelman and Franklin, one of Wyoming's best-known mercantile establishments. His brother, Abe joined Max in business. Abe Idelman was a charter member of a Cheyenne volunteer fire company. Max's son, Samuel was one of the five students in the first graduating class of Cheyenne High School in 1883. Widely recognized as one of those who built Cheyenne's business community, Max Idelman served one term on the City Council and in 1900 was the state's official representative to the Paris World's Fair.

Kastor, who settled in Evanston in the 1880s, became the city's most popular citizen. Married to the daughter of Isaac N. Lewis, an early Jewish settler, Kastor was elected mayor of Evanston in 1914 and was twice urged to run for governor. He also served on the Board of Education. His son Shirley Kastor, a native of Wyoming, was a member of the State Legislature, from 1929-1934. Max Myers was one of the founders of Cheyenne's Frontier Days celebration.

The Cheyenne directory of 1884 listed 11 businesses owned by Jews and 18 different Jewish family names were included. There were then about 60 Jews in all of Wyoming. Five of them served in the Spanish American War.

The first Jewish organization in Wyoming was organized in 1875 by Mrs. William Meyers. It was called the Cheyenne Jewish Circle and it began to raise funds for a synagogue. Mrs. Meyers made her home the scene of musicales and literary evenings.

Keen on beautifying the city, she often had trees planted at various places in the city. One grove in Holiday Park became known as the "Jewish Circle." Mrs. Meyers also established Wyoming's first Jewish Sunday school in her home.

It is questionable when Jewish worship services were first held in Wyoming, but old-timers said they started in the late 1870s. The first congregation in the state, Emanu-El, was organized in Cheyenne in 1888, with Maier Marks, Max Idelman, and Isaac Greentree as trustees on the incorporation application. Emanu-El, a Reform congregation, did not build a synagogue, but it brought in rabbinical students from the Hebrew Union College in Cincinnati for High Holy days. The building lot which had been purchased with funds raised by the Cheyenne Jewish Circle was sold in 1927 and the proceeds used to pay off the mortgage on the first building of Cheyenne's second congregation, Mount Sinai Synagogue, established in 1910. Its first synagogue was dedicated in 1915. As the Jewish population began to shrink, Emanu-El joined forces with Mount Sinai. In 1927, Emanu-El disbanded entirely. Mount Sinai's present building was erected in 1951. In the 1930s, Cheyenne had a Jewish monthly paper, edited and published by Abraham Goldstein. It also had a kosher meat market and bakery. The future author, Lewis Browne, served as student rabbi for Emanu-El from 1918-1919.

After the Homestead Act began bringing farmers into Wyoming at the turn of the century, Jews too, began settling on the land. In June 1906, six families arrived from Pittsburgh and took up homestead claims at Huntley. A year later they were joined by eight additional families. The settlers included a baker, a shoemaker, a tailor, and a dairyman. None of them knew anything about farming and they endured several years of hardship because their land could not be worked successfully without irrigation. They lived in semi-dugouts carved out of the side of a hill. The front and sides were closed with mud and stones and then roofed over. Water had to be hauled from Horse Creek, three miles away. Nevertheless they opened a school in the house of Charles Cohen. When a one-room school was finally built it was known as the Jewish School. By 1914 there were 30 children in the school. The first child born in the settlement was named Wyoming Paris by his parents, Mr. and Mrs. Sam Paris. Worship services were held in a home and then in the schoolhouse. For a time the colonists had a shochet who also served as rabbi and Hebrew teacher.

In 1908, the Jewish Agricultural Society advanced $500 to each family to enable them to buy horses and farming equipment. Twelve more families settled at Huntley in 1908, one of them being Harry Finesilver, grandfather of Federal Judge Sherman Finesilver of Denver. Families came and went and there were never more than 56 families at any one time. There were other Jewish homesteaders at Chugwater, Gurnsey, and Torrington. At the latter place, Simon Landman built the first frame house. Probably the last Jew to leave the Huntley settlement was Frank Fieldman, whose father had been part of the first group of settlers. The younger Fieldman had taken over his father's farm in 1922. In 1950 he rented it and went to work for the United States Air Force in Cheyenne.

Most of the other Jewish homesteaders left their farms between 1908 and 1912 and settled in Denver or Cheyenne. Those who stayed on in Wyoming became storekeepers while a few worked briefly as laborers for the Union Pacific Railroad. The Industrial Removal Office sent 22 immigrant Jews to Wyoming while 121 Jewish farmers were aided by the Jewish Agricultural Society between 1908 and 1933. Some of the former homesteaders who remained in Wyoming did well. Noem Veta, his wife and seven children, who had homesteaded in 1906, settled in Cheyenne. One son, Louis, and the father worked as Union Pacific Railroad laborers and then opened a coal yard in the city. William, Sam, Morris, and David Veta, Edward and William Leff, and Hyman Cohen combined forces to establish the Crown Oil Company which became a Wyoming industrial giant. In 1956 it was sold to the Sinclair Oil Company. A decade later, William Veta was named the state's most distinguished young businessman by the University of Wyoming College of Commerce and Industry. In 1959 he served as general chairman of the Laramie County United Fund drive. He was also active in B'nai B'rith. Hyman Cohen headed the building committee for the new Mount Sinai Synagogue. Sol Bernstein, who sold newspapers and candy on Union Pacific trains, rose from night manager of the newsstand at the depot to the ownership of the Western Ranchman's Outfitters, one of the largest western supply stores in the world.

Fred Goodstein, who began as a junk dealer in the 1920's became wealthy in oil and was one of the prime movers in the founding of Casper College. Arthur Garfield was for a time the only practicing Jewish attorney in the state. Dr. Lawrence Cohen was chief of staff of the Laramie County Memorial

Hospital. Haskell Cohen, son of Hyman Cohen, was president of the Wyoming Department, Reserve Officers Association of the United States, and chairman of the Wyoming Crusade for Freedom. He retired from the Air Force in 1967 after 30 years of service with the rank of colonel. Mrs. Haskell Cohen headed up the Cheyenne Little Theater Players. Irving Sinsheimer was superintendent of the Holly Sugar Company plant at Sheridan. From 1933 to 1937, Harry P. Smith was with the United States Reclamation Service in Wyoming and helped build the Seminole and Alcova Dams. When Sam Stark died in 1968 at the age of 80, he was the dean of Cheyenne's businessmen. Isadore Bolten, who came to Rawlins in the early 1900s, developed one of the state's biggest ranches. Dr. Isidor David represented the state's dentists for 12 years on the Wyoming State Board of Health.

The only organized Jewish communities are in Cheyenne and Casper, both of which have synagogues. There is a Federated Jewish Charities in Cheyenne, founded in the 1930s by Abraham Goldstein, editor of the statewide paper, the *Wyoming Jewish Press*, which is no longer published.

A B'nai B'rith lodge and women's chapter have been functioning in Cheyenne since the 1920s. There is also a Hadassah chapter there. The Jews of Cheyenne have been actively engaged in meeting the religious, social, and welfare needs of Jewish personnel and their families stationed at nearby Warren Air Force Base. There has been a JWB Armed Forces and Veterans Services Committee in Cheyenne since the beginning of World War II. Captain Saul Dulberg, commander of a nearby Minuteman missile crew, and his family have been active in the Jewish community.

The Jewish population of Wyoming rose from 40 in 1877 to 50 in 1880 and to 1,000 in 1897. It reached 1,300 in 1927, but since then has dropped steadily, falling to 967 in 1937, 500 in 1954, rising to 800 in 1960, and declining to 345 in 1974. In 1980 there were 310 Jews in the state. This makes Wyoming Jewry the smallest group in the country. The bulk of the Jewish population live in Cheyenne. There are small communities in Casper, Rock Springs, Evanston, Sheridan, Cody, Laramie, Glenrock, Riverton, Termopolis, and Torrington. In Jackson's Hole, a famed sportsmen's area, there were two or three Jews in the 1970s, one of them being Eunice Webster, who was converted to Judaism in 1960 by Rabbi Roland B. Gittlesohn of Boston's

Temple Israel. She goes to Pocatello, Idaho, 145 miles away, for the nearest Jewish services.

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CASPER

Kassis, 127 E. 2nd St., a local department store, handles ritual items.

Temple Beth El, 4105 E. Poplar St., organized in 1950 by 15 Jewish families, dedicated its first synagogue in the late 1950s. It was built on land donated by Harry Yesness, a Casper rancher and businessman, who started the building fund with a substantial cash gift. It was matched by Milton Carshon, another Casper merchant. The temple is served by a student rabbi from the Hebrew Union College-Jewish Institute of Religion in Cincinnati. In 1974, the Jewish population was 61. During World War II, the few Jewish families in the Casper area provided for the religious and social needs of Jewish military personnel stationed in the area.

CHEYENNE

I.L. Davis Elementary School, 6009 Yellowstone Rd., is named for the late Dr. Isidore Davis, a dentist, who was a member of the Board of Education for 23 years. Davis' portrait hangs in the front lobby.

Idelman Mansion, built in 1879 by Max Idelman, was cited in newspapers as the most beautiful in Wyoming. An early pioneer from Poland, Idelman founded one of the largest wholesale liquor businesses in the west. It was used by President Theodore Roosevelt as a western White House.

Jessup Elementary School, Evers Blvd., has a framed reproduction of Norman Rockwell's famous picture of four Boy Scouts, to which is affixed a plaque dedicated to the memory of Gary Glenn Dulberg, who was a Boy Scout and student at the time of his death in 1967.

Mount Sinai Synagogue, 1610 Pioneer Ave., is the oldest existing congregation in the state, tracing its origin to the 1880s when Congregation Emanu-El was founded. The latter was absorbed by Mount Sinai in 1927. The 80 stained glass windows are in two parts. One on the side of the altar depicts the twelve Tribes of Israel as a memorial to the parents of Martin and Jean

Bernstein. Later, another panel which links the two existing strips was added, representing "The Bible Windows," including scenes of Noah's Ark, the Burning Bush, the Ten Commandments, Moses in the Bullrushes, David's Lyre, and Jacob's Ladder. One central window, named the "Martyr's Window," represents the Holocaust. A window named "Israel Commerce," dedicated in 1977, honored the congregation's retiring rabbi, Morris Sussman.

State Capitol, Capitol Ave., between Carey and Central Aves., is surrounded by rows of stately trees originally planted in the 1880s by Henry Altman, rancher and legislator, when he was a member of the Territorial Legislature.

Fort Francis E. Warren provides religious services for Jewish men stationed here under the leadership of a Jewish lay leader.

CHUGWATER

This was the site of a Jewish agricultural colony settled before World War I by Jews from St. Paul, Minn. All but one of the 26 children in the public school spoke only Yiddish and the teacher had to learn part of that language. Most of the land was given up by the settlers in the 1930s.

HUNTLEY

Huntley Colony of Jewish agriculturists was settled here in 1906 by some 60 families from Pittsburgh and other eastern cities with the aid of loans from the Jewish Agricultural Society. Most of the settlers left in the early 1920s.

LARAMIE

Jewish Community Center holds meetings twice a month. Contact Sue Jackson, 1815 Spring Creek Dr.

Laramie County Library, 2800 Central Ave., has a collection of Judaica.

Irving Wallace Room, University of Wyoming's William Roberts Coe Library and School of American Studies Building, 3rd Floor, is dedicated to the noted American novelist who gave his papers and memorabilia to the University.

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