


# A HISTORY OF THE SIOUX CITY JEWISH COMMUNITY

1869 — 1969

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of the

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1869 to 1969

by

Bernard Shuman

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## CENTENNIAL

Centennial means century. During this Centennial year for the Sioux City Jewish community, we contemplate the accomplishments of the past century and approach the future with reverance and inspiration.

From the horse-and-buggy days, our progress can be measured by the strides taken in transportation through the automobile age, air age, jet age, climaxing with the space age and the landing on the moon by man.

We must mention also the creation of the State of Israel as one of the great achievements of our age.

These incredible events behind us will seem minute compared to what can be accomplished in the next one hundred years. It is up to man to continue the momentum.

Achievement requires involvement and identity. It is fitting, during this Centennial year, that each of us resolve to be personally involved and personally identified with what is good in the next one hundred years. Only in this way can we hope to have social progress commensurate with scientific or materialistic progress. If our social progress doesn't keep pace with our scientific progress, our future can be bleak, indeed.

As we look back, we know our forefathers have done their share. Now, as we look to the future, let us dedicate our lives to doing our fair share by becoming personally involved and personally identified with what we feel is real and good in social progress.

RUDOLPH SCHINDLER,
Centennial Chairman

ABE RISSMAN
Centennial Co-Chairman

## PRESIDENT'S MESSAGE

On the occasion of the Centennial Anniversary of the Sioux City Jewish community, we can look back with pride on our accomplishments of the past. From very small beginnings we have moved forward in a long march of progress toward the creation of a dynamic and cohesive community.

Our lives have been enriched by those who have come before us. We have been provided with good works, and we have been nurtured in the dedication to the goals of our common Jewish heritage. We are the beneficiaries of centuries of living Jewish experiences throughout the history of mankind.

Although we can rightfully take pride in the accomplishments of our past, we must look to the future with renewed vigor and a firm resolve to continue our forward direction. We must accept the challenge that has been given us. Our future will be what we make it, and so we must bring to bear our talents and our energies to insure the attachment of a future fulfilled with even greater accomplishment. Towards these ends, let us rededicate ourselves to the ideals of our past and to the future of a finer and better Jewish community.

DAVID S. STERLING, president
Jewish Federation
Sioux City, Iowa
November 3, 1969

## An Author's Note . . . .

In God's plan for the world, one hundred years is but a speck of dust.

To a human being, one hundred years is a long time.

To me, in a humble effort to condense a century of Jewish life in Sioux City, Iowa, 1869-1969, between the covers of this book, one hundred years has been an eternity.

Now, however, the task is completed. I am both relieved and proud. I can honestly admit that I faced the challenge directly and without bias, accepting the frustrations of trying to separate truth from hearsay with the gratifications of uncovering a long-forgotten but significant incident.

What happens in one hundred years? The story of Sioux City Jewry provides the answer in many degrees. Some names and events are well remembered; others have been forgotten with the passing of time. There have been births and deaths, joys and tears, successes and failures. What follows on the next pages provides the answer in factual form as I have been able to best determine it from the numerous resources at my disposal.

I take this opportunity to express appreciation to Rudy Schindler and Abe Rissman, co-chairmen of the Sioux City Centennial, for their encouraging words during the writing of this book.

Most of all, however, my deep gratitude goes to my wife, Marion, for her patience and understanding while I was engrossed in the assignment. Her words of faith and advice gave me the momentum to continue.

Although it can never be justly confined to the printed page —it is much too vivid in the hearts and minds of those people who lived it — here are the first one hundred years of Jewish life in Sioux City, Iowa.

Bernard Shuman

*Mr. Shuman, a resident of Sioux City for 17 years, is a newspaper man associated with the Sioux City Journal.*

Chapter One

## THE FIRST JEW IN SIOUX CITY

The acknowledged "father" of the Sioux City, Iowa, Jewish community—which in the year 1969 staged a memorable year-long Centennial celebration to commemorate its 100 years of existence—is Godfrey Hattenbach.

In 1857 when Hattenbach arrived, Sioux City was an untamed city on the banks of the muddy Missouri River, with a population of about 400 frontiermen and women.

Born March 13, 1813, in Darmstadt, Hess-Cassel, Germany, Hattenbach journeyed to the United States at the age of 26, in 1839, landing first in Baltimore, Maryland. It was here that he became a peddler and a laborer, the beginnings of a colorful and restless career that was eventually to carry him westward to find prosperity in the newly-opened breadbasket of the United States.

Hattenbach's pioneering spirit was reminiscent of the adventuresome nature of the scattered other Jews who had preceded him to the new world. His search for freedom and fortune also was a forerunner of countless other Jews who would someday follow his footsteps from the old world to the new.

The twenty-three Jews whose boat, the St. Charles, docked in the port of New Amsterdam in September, 1654, are generally regarded in most historical discussions as the first of their religious faith to reach the United States. It was only 34 years after the Pilgrims landed at Plymouth Rock that these desparate Israelites came from Recife (port city in Brazil), seeking refuge from the conquest of the Portuguese.

However, there is speculation that these Jews may not have been the very first to set foot on the New World. There is widespread belief that Christopher Columbus may have been a Jew and that six of his crewmen were Jews.

Luis de Torres, Columbus' interpreter, was a Marrano, a

Spanish Jew forced to disguise himself in the Christian faith in order to survive. The turkey is said to have been given its peculiar name by de Torres, who called it "tuki", which is the Hebrew word for peacock or parrot.

Dating back to September 1654, with the spirited arrival of the 23, the lives of Jewish men and women and children are irrevocably interwoven with the over-all growth of the United States.

Jewish families migrated separately and individually to many of the original thirteen colonies in the 135-year period before the signing of the United States Constitution. In the period of the American Revolution, the entire Jewish population in the young, fresh country numbered between two and three thousand souls among four million inhabitants, less than a tenth of one per cent.

By 1840, the Jewish population multiplied to an estimated fifteen thousand in a total population of seventeen million persons.

In the period preceeding and following the dramatic Civil War, an estimated two hundred thousand German Jews emigrated to the United States, leaving behind them the oppression and poverty of their native land. It was during this period that Hattenbach crossed the stormy Atlantic Ocean, destined to play his important role in the history of Sioux City Jewry.

The arrival of Jews in Iowa followed the opening of the territory for white settlers on June 1, 1833. The territory was organized five years later with Robert Lucas of Ohio appointed as governor, selected because of his military and political background.

There were no overt signs of racial and religious intolerance in Iowa, with the Iowans welcoming the Jews who came to settle among them. There are signs of definite Jewish communities in this period in Keokuk, Fort Madison, Burlington, Muscatine, Sioux City and Dubuque, with Keokuk having the largest Jewish population of any city at that time.

The first Jewish minyan, the gathering of 10 Israelites over

13 years of age, was held in observance of Passover in 1885 (5615) in Keokuk. It is reported that Keokuk "mothered" the first Jewish organization, with the first organized meeting held on a Sunday, April 29, 1855, at the home of S. Gerstele. The fourteen men in attendance called themselves the "Benevolent Children of Israel."

If another title must be awarded, the distinction of being the founder of Judaism in Iowa must go to Alexander Levi, a Frenchman who came to Dubuque in August, 1833. He eventually was the first foreigner to become a naturalized citizen of the new Iowa territory.

Statistics compiled from numerous old newspapers, county ledgers, state histories and the like show that Jews were residents of 35 different Iowa towns prior to the outbreak of the Civil War. In Sioux City three names are listed: I. Haas, Godfrey Hattenbach and M. Simon, all with the occupation of dry goods merchant.

The Jews at the time of the Civil War numbered less than 500 in Iowa. Although most of the Jewish settlers in the territory established themselves in the fields of clothing and dry goods, other business lines were not ignored. Records place the first Jewish tailor in Cedar Rapids, the first watchmaker in Davenport, the first physician in Keokuk, the first saloon keeper in St. Claire, the first real estate man in Davenport, the first peddler in Keokuk, the first general store in Dubuque, the first variety store in Marshalltown, and the first wholesale house in Davenport.

Sioux City's first permanent settlers were French Canadians, who came in 1849, many years after the famous Lewis and Clark expedition of 1804 had explored the virgin region.

According to an early-day city directory, "in the fall of 1854, the firm of Henn & Williams of Fairfield, Iowa, heavy land speculators, sent Daniel Rider on a prospecting tour to Northwestern Iowa for the purpose of locating a town in the interest of certain Eastern capitalists. Rider found, upon reaching the spot where Sioux City now stands, that Dr. John K. Cook, a surveyor, had preceded him and "settled down" in what to

both men appeared to be a location which nature had evidently planned for a future great city. Together they labored in the laying out of the townsite, and from this humble beginning the city has grown."

In addition to Hattenbach's arrival in 1857, two other events make that year noteworthy, the first incorporation of Sioux City as a town, January 16, 1857, and the collapse of the Dubuque and Pacific Railroad Company, which had been earmarked to connect the frontier community with eastern civilization.

A trip westward by Hattenbach and his wife, Frances, whom he had married in Baltimore, brought them to Council Bluffs, Iowa. They moved onward to Omadi, Dakota County, Nebraska, which gave early indications of becoming a boom town. He invested the fortune he had acquired from peddling into building up the new town. However, the following year, the Hattenbachs resettled in Covington, Nebraska, which today is known as South Sioux City. Omadi virtually vanished from the Nebraska map in later years.

Severe flooding knocked Hattenbach's hotel from its foundations in Covington, with the result that he crossed the Missouri River into Sioux City. It is reported that he became a fisherman, a livelihood which gave him enough money to start the first billiard parlor in Sioux City.

The threat of an Indian invasion from the west may have prompted Hattenbach to pack up his family and his new fortune and return to Cincinnati, where he remained in the cigar business until 1869. Evidently the spirit of the west was too strong, for he returned that year to Sioux City where he remained until his death August 12, 1879.

The Hattenbach family consisted of six sons and one daughter, Ludwig, Nathan, Joseph, Mitchell, David, Aaron and Ada. The daughter also was destined to play an important role in the history of Sioux City Jewry. She became the bride of D. A. Magee, a gentile who "fell in love with her and seeing no other way to make the Jewess his own," traveled to Cincinnati to be converted to Judaism. The wedding

was performed in Council Bluffs at 10 a.m. June 20, 1876 by Justice Berk in behalf of the state and Rabbi Herzman in behalf of the "Israelite church". In 1882 Magee, a leader in the meat packing industry, was elected mayor of Sioux City.

An 1871 city directory lists the Hattenbach residence at the corner of Third and Water streets. N. Hattenbach and Company was listed as manufacturers and dealers in cigars and tobacco, with L. Hattenbach and Joseph Hattenbach members of the firm.

One of Hattenbach's descendants is still a resident of Sioux City. He is Monroe Hattenbach, 3322 Nebraska Street, grandson of Godfrey Hattenbach and son of Joseph Hattenbach.

## Chapter Two

## THE EARLY ARRIVALS

"The history of the Jews of Sioux City is like that of the city itself, a record of remarkable progress."

So declared Rabbi Martin I. Hinchin, now of Alexandria, La., in his study, "A History of the Jews of Sioux City, 1857 - 1945."

"The spirit of the Jews of Sioux City is that of the West," he wrote "The people are energetic and active both in their own behalf and that of their institutions and their city."

In interpreting "The American Colonial Jew," published more recently by Dr. Jacob R. Marcus at Syracuse University, Oscar Littlefield, executive director of the Jewish Federation of Sioux City, wrote that "The Sioux City Jewish community was born a century too late to be classified as a colonial community. However, the story of this community's early growth almost parallels the history of all early colonial Jewish communities."

Dr. Marcus had written that, "Even though religious devotions were undoubtedly held in every Jewish settlement as soon as the requisite quorum of ten adult males could be mustered, the synagogue was not actually the first institution established. The first formal act was usually the acquisition of a plot of ground for a cemetery. Then came the synagogue.

"It is very remarkable that the few Jewish pioneers of Sioux City should have thought of death before ever any form of an organization was considered," pointed out Rabbi Simon Glazer in his 1904 study, "The Jews of Iowa." "In Keokuk we have met the early Jew struggling to plant the seed of benevolence in their midst; in Davenport, we found them craving for Kosher meat; in Des Moines we beheld them longing for prayers, and, strange indeed, in Sioux City, we have to chronicle their anxiety about sepulchres."

Rabbi Glazer continued that "In 1869, when their entire number did not exceed twenty-five souls, a meeting took place among them and its prime object was a cemetery."

This 1869 meeting, at which time the Jewish Cemetery Association was formed, is a pivotal point for today's Jewish community in Sioux City. The community dates its origin back to this meeting and bases its 100 years of existence on the founding of that organization. Thus 1969 becomes the Centennial year for all the Jewish men, women and children of Sioux City, 1869-1969.

The plot of ground for the cemetery in Cole's Addition was donated to the association by Godfrey Hattenbach. Today the plot, no longer a cemetery however, is located in the vicinity of the 400 block of Plymouth Street.

During the infancy years, 1869-1884, a number of prominent Jewish personalities arrived in Sioux City and were generally successful in their undertakings. I. Hess was mentioned earlier; however, about Abraham and Isaac Hess there is little recorded outside of their dry goods business advertisements which appeared in the Sioux City Times. Nothing is remembered about one M. Simon.

The German-born brothers, Joseph and Sigmund Schulein, arrived in 1869, opening a dry goods store which was called the "One Price Store." An early-day city directory lists the location on the west side of Pearl Street between Second and Third Streets. The Schuleins were both instrumental in helping to form the cemetery association as well as the Reform temple. Sig Schulein was called the most prominent Mason among the Jews of Sioux City. Sig Schulein's child, Ben, was believed to be the first Jewish son born in Sioux City.

Charles and Meyer Wise also arrived in this period, engaging in the meat packing industry and clothing business, respectively. The Feldenheimers, Isaac and Jacob, came from Beloit, Wis., about 1871, purchasing the clothing business from Meyer Wise. Charles Wise, who came to Sioux City in March 1867, was the first Jew in Iowa to take up the meat packing industry as a vocation in life.

Two other families who arrived about this time were Julius and Melinda Pappe and their two sons, and the three Davidson brothers, Ben, Dave and Abe. Pappe became an active mem-

ber of the community, serving three terms on the Sioux City School Board, four years of which he was president of the board. Pappe served as grand chancellor of the Iowa Knights of Pythias.

The three Davidson brothers, who were destined to establish a department store that would become the major retail center of the community, were born in Slutzk, Russia. Their parents, Loeb and Cima Davidson, owned a prosperous factory which manufactured combs, pipes and other objects made of horn. In 1869 the town of Slutzk and the horn factory were destroyed by fire. Loeb Davidson died soon afterward, leaving the widow with five children to support.

In 1881, at the age of 22, Ben Davidson, the oldest son, came to America. He worked at odd jobs in New York, Akron, Ohio, and Omaha, and in 1882, he arrived in Sioux City. Deciding to settle here, he started as a peddler, carrying a pack of housewares, traveling in northwest Iowa, South Dakota and northeast Nebraska. The following year he sent for his brother, Dave, who joined him as a peddler. It was these early day peddlers of Iowa who subsequently were to become the commercial giants of the state, showing what can happen when a man takes off his shoulder pack.

By 1884, the two brothers had saved enough money to rent space at 822½ Fourth Street to open a place of business which they called "Davidson's Bankrupt Store." The brothers were the proprietors, the clerks and the janitors. Because of the limited space, 10-by-20 feet, much of the merchandise was displayed on the sidewalk in front of the store. Within a few months the business outgrew its quarters and a room measuring 25-by-50 feet was secured at Fourth and Jackson Streets.

Within one year the Davidson business again needed to expand, and the brothers moved to Fourth and Nebraska Streets, where the size was 25-by-100 feet. In 1887 it was necessary to enlarge again to accomodate the firm's new departments, so the second floor and basement of the building were leased to provide the additional space. Two years later the adjoining building also was leased.

During this growth period, Ben and Dave Davidson were joined by their brother, Abe, then 16 years of age, and their two sisters, Goldie and Sippe. All three worked in the store. Later Dave and Abe, using surplus stock, opened stores in Sioux Falls and LeMars, Iowa, operating them while Ben managed the Sioux City store. In 1890 they brought their mother over from Russia. Until her death 27 years later, Cima Davidson was an active worker in Orthodox Jewish charitable organizations.

By 1891, business was increasing so rapidly that it was decided to obtain the best business corner in Sioux City, at Fourth and Pierce Streets. Dave and Abe were called home to become vice president and secretary of Davidson Brothers' Department Store, with Ben as president.

In 1896 the Academy of Music building next door was converted into an addition to the store, and Davidson Brothers' then operated the whole quarter block. By 1907 the two story corner building was demolished and replaced with a modern four--story and basement structure measuring 85-by-150 feet, and in 1909 the old Academy of Music building was replaced by a new structure, giving the firm 112,500 square feet of floor space.

The Sioux City newspapers of the 1870's and 1880's also carried advertisements by E. R. Kirk, who billed himself as "Old Kirk—King of the Jews." One advertisement proudly proclaims that "Old Kirk has just returned from Jerusalem with the largest stock of clothing and dry goods ever imported from the country." Location of Kirk's store was the northeast corner of Fourth and Pearl Streets.

It is recorded that in 1883 a man by the name of Dave Wartensleben, who had studied to become a rabbi in Germany, performed the Passover ceremony at the Charles Wise home. His name also appeared in an early newspaper account of a burial service.

Two separate but related events in the year 1884 distinguish that as the year when the Sioux City Jewish community assumed the true characteristics of a Jewish community. The

Jewish Ladies Aid Society was formed as a sewing circle. In August the Mount Sinai Cemetery Association was established, replacing the original Jewish Cemetery Association.

A section in Floyd Cemetery was purchased by the new association. The original cemetery in Cole's Addition was sold. Signatures on the articles of incorporation for the new cemetery association were Charles Wise, Joseph Schulein and D. A. Magee. Schulein was president and Magee was secretary. Others instrumental in forming the association included J. M. Cohen, J. Feldenheimer, S. Greenwald, H. Newman, M. Wise, Sig Schulein.

Between Oct. 29 and Nov. 2 of that year, the bodies of the old cemetery were disinterred and laid to rest in the newly-dug graves of the new cemetery. The Sioux City city council had sanctioned an ordinance giving the right to the Mount Sinai Cemetery Association to pass over and use in common the main avenue in that cemetery (Floyd Cemetery). The cemetery's location was listed as "on the eastern bank of Floyd River near City limits."

It is reported that Godfrey Hattenbach, who died in 1879, was first buried in Chicago, Ill., but that the body was later brought for burial to the Mount Sinai Cemetery by his son, Aaron Hattenbach, and his son-in-law, D. A. Magee.

It is interesting to note that in the year 1884, when the first Davidson store opened its doors, the city's population was 15,114. This number was obtained by counting the 5,038 names in the city directory and multiplying that figure by three, the accepted custom of census-takers.

Among other "early arrivals" of the Jewish faith in Sioux City was Moses Lazarus Galinsky, who came about 1880. Galinsky, who was to be instrumental in organizing the Adas Yeshurun Synagogue, died in 1917 after living in the city 37 years.

Another was Gabriel Kauffman, born in Kiev, Russia, who came July 13, 1874. Kauffman, prominent in Jewish activities, died in 1921.

A. L. Fribourg came to the city in the spring of 1883, and

prior to his admittance to the Iowa bar when he became the first Jewish attorney in the community, he was the market reporter for a newspaper Fribourg's first wife was Sarah Eiseman, daughter of Charles and Seba Eiseman, early settlers in the untamed wild west that was called Dakota Territory.

The Loevingers (Levinger) from Germany were also early pioneers in what was to become the state of South Dakota, many settling in the Mitchell area between 1880 and 1890. Joseph and Anna Loevinger moved to Sioux City in 1899 to immediately become active in Mount Sinai Temple.

Louis and Sam Baron, two brothers, came to Sioux City in 1885, followed about five years later by their parents, the Abraham Barons. Abraham Baron died in 1899, and later the Beth Abraham Synagogue was named in his memory. Six other Baron brothers and three sisters also came.

One of these brothers was Bernard (Barney) Baron, who immigrated from Russia in 1892, where he was born July 15, 1872. Baron, destined to be eminently prominent in both religious and civic activities, founded the food store chain with an initial store at 11th and Court Streets.

B. Courshon, one day to become the city's health physician, was the first Jewish physician in the city, arriving in the latter part of the 1890s.

Henry Margolin was another "early arrival", coming about 1890 as he was peddling his way through the country, looking for a place to bring his family. Frank Slotsky came about 1893 because friends from the same community in Russia were already here.

Abraham Goodsite also came about 1890, scheduled to form in 1892 a partnership in the jewelry business with Max Brodkey, which is still in existence.

Other names which fit into the "early arrival" category, in the waning years of the 19th century, were Agranoff, Berg, Brodkey, Dimsdale, Levin, Grueskin, Herzoff, Ivener, Lipshutz, Sherman, Shulkin, Orkin and Kalish.

Chapter Three

## ORTHODOX JEWRY IN SIOUX CITY

In the 40 years between 1880 and 1920, two million Jews poured into the United States from central and eastern Europe. In 1905 alone, the peak year, more than a hundred thousand Jews fled Russian pogroms and entered the still open doors of the New World, where factories and sweatshops absorbed many of them.

About 1880, some of the Russian refugees, who were penetrating the globe in groups seeking work, rest and peace, chanced to land in Sioux City. From that time onward the Orthodox Jewry of the city kept pace with all the larger Jewries of Iowa.

Rabbi Glazer declared that "there possibly could not have been any form of compromise between the Americanized Germans or Germanized Lithuanians and pauperized Russians or Russianized paupers at the time of the latters' arrival; for, although all of them were Jews, they, nevertheless, were as far apart as the poles in their religious convictions, mannerisms and dress."

The historian wrote of this period that "The Orthodox Jews of Sioux City, on the average, are the poorest Jewish inhabitants in Iowa; yet they are all happy because of the liberty and concord they enjoy, because they are all making their livings without being in danger to be deprived of the little they have got, because they have considerably more than they ever could have in the lands of persecution.

"Prominent among them are the Kruegers, Brodkeys, Barons, Prusiners, Isaac Gottstein, son of Simon Gottstein, one of the pioneers of Des Moines, Iowa, Hyman Levin and quite a few others.

"Most of the younger element are working in factories, shops, packing houses and the like, while some have resorted to farming and are doing quite well. There are also many clerks, stenographers, tailors and shoemakers among them. Yet there is quite a large percentage of peddlers and more

than a few second-hand dealers of all kinds among them."

Even before the actual formation of Mount Sinai Temple, by the reform Jews already calling Sioux City their home, these Jews from Russia, Poland and Roumania were destined to fulfill their hunger for orthodox worship by forming Congregation Adas Yeshurun.

Rabbi H. R. Rabinowitz, the rabbi emeritus of Shaare Zion Synagogue, once warmly and vividly described this period in the following manner:

"Though they were economically in poor circumstances, their hearts yearned for religious services," he wrote.

"They at first gathered in private homes for holiday services. They met, for instance, at the home of Hyman Brodkey. With the increase of east European Jewish families, they rented a hall where they conducted religious service, particularly for the high holy days, as New Years and the Day of Atonement."

The Sioux City directory for the year 1895 reports that Hebrew services were held in Odd Fellows hall, 401 Pearl Street, with Rabbi Abraham Dunya officiating.

One year later, in 1896, the city directory lists two Orthodox congregations, one the Hebrew Orthodox congregation, meeting at Krumann Hall, Fourth and Court Streets, with Rev. Abraham Dunya officiating, the other the Adas Yeshurun, meeting at Wales Hall, Fourth and Pearl, with Rev. J. Jacobsen officiating.

It is believed that articles of incorporation for the Adas Yeshurun Congregation were filed in 1896. It is strange, however, that five years later the articles of incorporation were filed again. A newspaper account of March 9, 1901, listed the following officers: J. Kauffman, president; Abe Shulkin, vice president; M. Newman, treasurer; J. Shapiro, corresponding secretary; Joe Shulkin, financial secretary; M. Mushkin, R. Mushkin, I. Grueskin and M. Levich, trustees.

One report lists the 1896 officers of the congregation as D. Fabian as president, L. Silver as vice president, and F. Brodkey as treasurer. Among the members of the board were

J. N. Krueger, I. Lipshutz, Abraham Baron and H. Brodkey. They hired quarters at 511 Iowa Street, with Rabbi S. Simon in charge. In 1899 they bought the Pilgrim church at 1214 Seventh Street for $12,000, and spent another $2,000 in remodeling it and converting it into a Jewish synagogue.

The Sioux City Journal reported the August 13, 1899 dedicatory services in the following manner:

"Dedication exercises of the Hebrew Adas Jeshurun Church, 1214 Seventh Street, were held yesterday afternoon. After short exercises, which were conducted by Rabbi S. Simon, at the old church, a rented building at 511 Iowa Street, the key of the new church was sold to the highest bidder, H. Levin, for $15. Proceeding to the new church, the congregation was admitted by Mr. Levin, who had the honor of opening the door and being the first to enter. In the church service were addresses by Rabbi S. Simon, H. Levin, president; A. L. Galinsky, vice president; J. M. Cohen, A. L. Fribourg, Dr. M. E. Silver, J. D. Nattleson of Omaha, and L. Lipshutz of Chicago, formerly of this city. After the addresses, all of which had reference to the new church and the organization, the usual ceremony of the Hebrew Church was performed.

"The new church cost the members $3,500 for repairs and improvements and for the lot on which it stands. It was formerly the Pilgrim Congregational Church and has been extensively remodeled. It will seat 350 persons. The Congregation, which numbers less than 100, believes it has done exceedingly well to raise this amount of money for church purposes. J. D. Nattleson, who was instrumental in carrying on a vigorous canvass for funds among the members was able to be in the city yesterday and for that reason in order to give him an opportunity to be present at the dedication, so that he might receive proper credit, the church was dedicated two weeks earlier than was at first expected.

"Regular services in the church will be held for the first time next Saturday morning at 10 o'clock. At yesterday's exercises the Fourth Regiment orchestra furnished the music.

"The members were seated in the gallery at the rear of the

church. Underneath the gallery are two small rooms which will be used in connection with the church work. The main room, which was well filled with church members and others, was decorated in front with two American flags. On the altar were potted plants. In the evening a supper and dance was given by the Hebrew Ladies Friendship Association (an Orthodox women's organization) in Noramanna Hall, 1111 Fourth Street."

Although not mentioned in the newspaper account of the dedication, the Orthodox Jews also built a Mikvah in the basement of the synagogue.

During this period, other Jewish activities were taking place, one of the most important being the forming on Nov. 9, 1894, of a society called the United Hebrew Charity Association. This association remained the central communal organization of Sioux City Jewry until 1916 and was a direct ancestor of today's Jewish Federation of Sioux City. The Federation, incorporated in 1921, was known as the Hebrew Institute of Sioux City from 1916 until 1921.

Purpose of the United Hebrew Charities Association, formed by ten men, was that they as Russian Jews might aid their brother immigrants.

I. Lipshutz was listed as president of the association in 1894 with S. Baron as vice president and S. Cohen as secretary and J. Kauffman, treasurer. On December 27, 1894, this group sponsored a charity ball at the Chamber of Commerce Hall. The second annual ball, December 4, 1895, was termed a huge success, with S. M. Jaffe and Miss L. Koolish leading the grand march, followed by Joe Schwartz and Mrs. Goldstein. Committees were as follows: Arrangement, I. Lipshutz, W. Goldfein, H. Levin, Joe Schwartz, A. Krueger, M. Brodkey and S. M. Jaffe. Floor: S. M. Jaffe, A. Krueger and Joe Schwartz. Reception: W. Goldfein, M. Brodkey and D. Cooper. Door: S. J. Krueger and H. Levin.

The Hebrew Friendship Society also was formed in later years, composed of the wives of the men interested in the association. Charity and religion were the two purposes, with

resources going to the cemetery and the Mikvah as well as to the needy.

1897 officers of the United Hebrew Charity association were President, W. Goldfein; vice president, M. Levich; treasurer, A. Krueger; secretary, S. Brodkey; trustees, H. Brodkey, A. Cooper, S. Baron. 1898 officers were A. J. Galinsky, president; Sam Raskin, vice president; S. Cohen, treasurer; Rubin Mushkin, secretary; M. Levitt, H. Brodkey and R. Rabinowitz, trustees. 1899 officers were H. Krueger, president; W. Goldfein, vice president; B. Baron, secretary; S. J. Jaffe, treausrer; M. Levich, H. Brodkey, and M. Mushkin, trustees.

However, the houses of worship were the dominating factor in the lives of these early-day Jewish men and women.

The next congregation was organized under the name of Adas Sholom in 1907. A church on Fifth and Morgan Streets was bought. The need for the new congregation arose as many of the Jews were living on the city's east side. It was difficult for them to walk to the Seventh Street synagogue, and thus, they organized an independent congregation. The first president was George Grueskin and Sam Weiner was treasurer. This congregation eventually dissolved in 1919.

One historian called it "Congregation Anshe Kapulie" and offered the following description: "The oldest of the daughter-congregations was founded in 1907. It is located on the extreme east side of town and now comprises about 40 members. The main body of these come from the same district in Europe and keep their social and religious affiliations. Mr. George Grueskin is president of this congregation."

Because a large number of the east European Jews chose to settle on the city's west side, a need for a new congregation in this vicinity was soon apparent. Sam Lipman, the originator of the idea, was assisted by H. Lazriowich, B. Barish, Max and Ben Pill and a few others.

Articles of incorporation for Congregation Tifereth Israel were filed in the Woodbury County Recorder's office July 24, 1907. Plans called for the erection of a $6,000 synagogue at Sixth and Sioux Streets. Rabbi B. Shapiro of Adas Yeshurun

Synagogue was the leader of the new congregation. Officers were Sam Lipman, president; W. F. Freiden, vice president; Max Pill, treasurer; R. Herzoff, treasurer; M. Levich, M. Rodesky and Ben Pill, trustees.

A newspaper account of the dedication is as follows:

"In the presence of a large congregation, the cornerstone of the new synagogue of Tifereth Israel congregation was laid yesterday (May 3, 1908). The synagogue is located at West 6th and Sioux Streets. A stone was also laid in honor of Sioux City. The synagogue will cost $6,000. The church stone was sold to the highest bidder, Mrs. J. W. Freiden who paid $85. Through voluntary contributions $600 was raised. Dr. B. Courshon was chairman of the gathering. Speeches were given by A. L. Fribourg, Mayor Sears, Rabbi J. Rausch of Mount Sinai, and Rev. T. F. Stauffer of Grace Reformed Church. President of the society is Sam Lipman; vice president, A. Daskovsky. These two along with W. F. Frieden, G. Pill, F. Slotsky and R. Herzoff form the building committee. Rabbi B. Shapiro is spiritual leader of the congregation."

In 1909, evidently because of ideological differences, a group of Jews, headed by I. Reifel, H. Barish, Z. Baron and others organized the Beth Abraham Synagogue. Although an offshoot of Tifereth Israel, the Beth Abraham group soon was able to buy and remodel a building at West Sixth and Cook Streets. The ritual of Chasidism was followed, the only one of four orthodox congregations to observe these customs. By the year 1915 Beth Abraham had 75 members.

"These four congregations minister fairly well to the religious needs of the Orthodox element of the community as far as adults are concerned but their beseting problem is the training of the young," was the verdict of one historian of the scene.

In "The History of the Jews of Sioux City," written about 1916, Rabbi Emanuel Sternheim made the following observations:

"Not one of the congregations can by itself maintain a Rabbi, but the orthodox community have very wisely shown

the disposition, which is unusual, to realize the truth of the dictum "Unity is strength" and have combined to keep a Rabbi between them. Rabbi J. Kopstein is at present Rabbi to all the Orthodox congregations of the City, moreover the Orthodox congregations are amply supplied with all other religious functionaries called for by orthodoxy, three schochetim, a mohel, and calling in outside talent to act as cantors during the great Holidays."

Chapter Four

## MOUNT SINAI TEMPLE

The Mount Sinai Congregation was organized in 1898. The two organizations pre-dating it, which eventually led to its founding, were the Mount Sinai Cemetery Association and the Jewish Ladies Aid Society. The forming of the Cemetery Association was described in an earlier chapter.

On October 22, 1884, four women of the small Reform Jewish group then residing in Sioux City met to form the organization called the Jewish Ladies Aid Society. The charter members were Mesdames J. H. Cohen, J. Marks, Charles Wise and Meyer Wise. The society's first president, however, was Mrs. Julius Pappe. She was succeeded by Mrs. J. M. Cohen, who held the office for 21 years, from 1887 to 1908, at which time she moved to Kansas City.

In the early days, the Ladies Aid Society used to hold its meetings in the homes of its members. For many years this group of women conducted the only Sabbath school in the city. They assisted the men in securing student rabbis for the High Holy Days, and later helped raise the money to build Mount Sinai Temple. This group of women was the driving spirit behind the desire to build a temple, and it was due in great part to their enthusiasm and help that the men were eventually able to achieve the goal.

In November of 1895, as example, the society held a successful fair at the Mondamin Club Building, with this newspaper account: "The proceeds of the fair are for the benefit of the Temple fund. The women of this society are very enthusiastic, and when enough money is earned, they intend building a temple. Twenty women are members of the society, and they worked hard to make the fair the unqualified success it was. Mrs. J. M. Cohen is president of the society, and to her untiring efforts is due the success of the fair. Mrs. A. Heller is secretary and Mrs. S. A. Adelsheim, treasurer."

Typical of the society's flair for combining social enjoy-

ment with successful fund-raising can be found in a June 12, 1886, newspaper clipping: "The Strawberry Festival given at the home of Mr. and Mrs. L. Hattenbach was a grand success. About 200 people attended for the benefit of the Jewish Ladies Aid Society."

In the years before Mount Sinai Congregation was organized, the Reform Jews and the Unitarians of Sioux City enjoyed a close relationship. A number of members of the Ladies Aid Society either belonged or contributed to the women's organization of the Unitarian Church, and the Unitarian minister, the Rev. Mary Stafford, in turn, gave receptions in the church for the Ladies Aid Society and invited guest rabbis to speak.

The church had been founded in 1895 and through the generosity of Sigmund Schulein and other leading Jews a new church was facilitated. Schulein was listed in the books of the church as being on the board. Because of the close ties that existed, the Rev. Mary Stafford often performed marriages and burials for the liberal Jewish community, instead of calling a rabbi from a nearby town.

Early in 1898, a general meeting of these Jewish people was held at the rooms of the Scientific Association in the Library Building for the purpose of conferring with Rabbi Korn of New Orleans, in regards to the establishment of the congregation and building of a temple. For an hour or more the thirty persons assembled discussed the ways and means of securing the money necessary, but the discussion did not result in any concrete action. The matter was to be canvassed still further; another meeting was to be called. Rabbi Korn had been sent to Sioux City at the request of Rabbi Leo Franklin, then of Omaha.

By November 9th, the Reform Jews announced they would build a synagogue at the southeast corner of 14th and Nebraska Streets, the property having been purchased by I. G. Trauerman, Meyer Wise and S. Schulein, serving as a committee for the organization.

Articles of incorporation for Mount Sinai Congregation were

filed on November 18, 1898. Officers were Sigmund Schulein, president; Dr. M. E. Silver, secretary, and Julius Pappe, treasurer. The congregation consisted of 32 members.

The board of trustees met in Schulein's office, and a committee was appointed to make arrangements for drawing up plans for the building. The new building was to have a seating capacity of about 300 and would cost $5,000.

The newly-formed congregation wasted no time in looking for a permanent rabbi. After trying out several applicants, including Dr. Max Moses of New York and Rabbi Gustav H. Hausmann of Grand Rapids, Mich., the congregation selected Rabbi Emil Ellinger, who came to Sioux City from a pulpit in Alexandria, La. He remained until 1900 and was succeeded by Rabbi Joseph Leiser of New York During this interim period, services were held at the Masonic Building as the new temple was not constructed. Three years were to elapse before the congregation was able to raise the money needed.

One fund-raising scheme used was the circulation of a chain letter. The Sioux City Journal of Tuesday, November 29, 1898, described it this way: "Mount Sinai Congregation, the recently-organized religious society of Sioux City Jews has started the 'endless chain' of letters asking a dime from each writer, the receipts to be turned into the fund which will be used for building a synagogue at Fourteenth and Nebraska Streets. Each person who receives a letter is expected to contribute 10 cents and ask two friends to do the same. Each of these friends in turn asks contributions from two more, and so on without limits."

Each member of the congregation contributed, but the greatest expense was born by Sigmund Schulein and Charles Wise.

When the temple was finally completed, it was succinctly described by the Sioux City Journal: "It is a handsome frame structure 39 by 62 feet on the ground and has cost $5,000. The main auditorium on the first floor is 36 by 39 feet in size and has a seating capacity of 300. There are the choir room and study in the rear. In the basement is a school room 25 by 37

feet in dimensions, with a large rostrum in front. There are also toilet rooms, kitchen and heating room."

On September 1, 1901, the new edifice was dedicated,—a momentous occasion, complete with floral setting, quartet, and a host of eminent speakers. The Journal gave this more lavish account:

"The large audience that filled it—Jews and Gentiles—approved the beauty of the structure and its decorations. It is compactly built and its interior has been beautifully harmonized in all its details of decoration. The interior woodwork is all in handsome oak, and the rostrum and its furnishings—the pulpit and the pulpit chairs—are of like material. Upon the sloping ceiling of the pulpit niche are fastened tablets of stone engraved with the laws of Moses. On either side of the pulpit desk are tall candelabra, beautifully finished.

"Yesterday there were profuse decorations of flowers—roses, carnations, palms, and ferns. A soft, delicate light streamed in through handsome memorial windows of stained glass.

"In themselves the dedicatory ceremonies were simple,—almost completely shorn of that ritualism the world rather expects in Judaism. After a pretty, simple song, Nearer My God to Thee, Teresa Davidson, dressed in dainty white, came upon the platform bearing the building key to the synagogue upon a silken cushion. With a few brief words, she presented it to the President, Sigmund Schulein."

Then followed addresses by Rabbi Emil G. Hirsch of Chicago, leader of the liberal wing of Reform Judaism; Rev. Stafford and Dr. Powers of the Unitarian Church; Rev. Dr. White of the First Congregational Church; Rabbi Schreiber of Chicago; Rabbi Simons of Omaha; and the Congregation's Rabbi Leiser.

The sentiments expressed in the speeches of the three Christian ministers testify to the liberal attitude of Sioux City's early-day clergy. The Unitarian ministers declared that the God of the Hebrew was the God of the Unitarian, and the Congregational minister affirmed that it was from the Jews that the Christians received their richest legacy, the

fundamental principles of their religion and their idea of one universal living God.

Rabbi Hirsch delivered the dedicatory address. In it he said, "Judaism is a movement of righteousness toward righteousness. It is life, not creed; it is conduct and character." "Religion is today for us as much as it was for the fathers; it is not about death, but about life and for life." "Religion is the one power that can bind men together under the law of responsibility and love."

Not mentioned in newspaper accounts of the dedication was the fact the temple did not have an Ark or a Torah. Their absence is believed to have been due to the influence of Rabbi Hirsch's ultra-liberal school of thought. Another instance of this liberalism was that services were held Sunday mornings instead of Friday nights.

Mount Sinai's third rabbi was Eugene Mannheimer, a graduate of Hebrew Union College. He succeeded Rabbi Leiser in 1902, the year in which A. L. Fribourg succeeded Sigmund Schulein as Temple president. Rabbi Mannheimer performed the first marriage to take place in the Temple, that of Babbette Schulein and Arthur Shackman. In 1904 Charles Wise became the Temple's third president, and after him Dave Davidson, its fourth.

In 1905 Rabbi Joseph Rauch succeeded to the pulpit. Rabbi Rauch was instrumental in having an Ark and a Torah installed in the Temple and in having the services changed from Sunday morning to Friday night. After seven years with Mount Sinai Congregation, he was called to Louisville, where he served until his death.

Rabbi Maurice Mazure came to the pulpit in 1912. He was followed by Rabbi Emanuel Sternheim, a learned Englishman, who attracted large audiences from the general public for the interesting book reviews he delivered from the pulpit.

The year 1920 was an eventful one in the Temple's history. The Temple Brotherhood was formed and the Ladies Aid Society joined the National Federation of Temple Sisterhoods. Rabbi Raphael Goldenstein occupied the pulpit.

By 1921 the congregation had outgrown the Temple's seating capacity. With Herman Galinsky as president and Isadore Isaacson as rabbi, an annex containing a social hall, kitchen, classrooms, and study was added to the south end of the Temple building.

Rabbi Theodore Lewis came to Mount Sinai Temple in 1927. During their 12 years of service to the Congregation, he and his wife, Dorothy, were active in many civic organizations.

The next five men to serve as presidents of Mount Sinai Congregation were A. L. Galinsky, Emil Rosenstock, Adolph Davis, Hyman Fishgall, and Jake Kalin. Mr. Kalin's term in office was an eventful one in that the Congregation had a new rabbi, Albert Goldstein, and on March 24, 1941, the Temple celebrated its 40th Anniversary. A banquet was held at the Mayfair Hotel, with Rabbi Mannheimer of Des Moines, Mount Sinai Temple's third rabbi, as guest speaker. A feature of the program was a homemade movie depicting in humorous vein the Congregation's history.

In 1942 Rabbi Goldstein enlisted as a chaplain in the armed forces, and for the next four years the Temple was served for one year each by young replacement rabbis provided by Hebrew Union College. The first of these was Rabbi Bernard Lavine, who also enlisted as a chaplain when his year in Sioux City was completed. One of the permanent innovations he introduced into the Temple was the Friday night social hour. After him came Rabbi Theodore Weiner, Martin Hinchin, and Edward Zeron.

Martin Hinchin was a student rabbi who, because of his outstanding scholastic record, was permitted by Hebrew Union College to complete his final year in absentia while serving in this pulpit. Toward this end he wrote a thesis on **"The Jews of Sioux City"**. Before leaving Sioux City, Rabbi Hinchin married Blossom Kalin, daughter of Mr. and Mrs. Philip Kalin of this congregation.

The Congregation's presidents during the above-mentioned period were Jack Robinson and Louis Goldberg. Under Mr. Goldberg's auspices the Temple held an Institute on Judaism,

personally conducted by Dr. Julian Morgenstern, then head of Hebrew Union College.

In 1946, when Herman Slotsky was president, Albert A. Gordon, rabbi of the Temple at Paducah, Kentucky, who had just returned from serving as a chaplain overseas, was engaged as Rabbi for this Congregation. He was formally installed by Rabbi Jonah Wise, of Temple Israel, New York, a personal friend of the Gordons, who came to Sioux City to perform the ceremony.

The next three years were active ones for Mount Sinai Temple. The building's interior was completely redecorated, and the original old-fashioned organ was replaced by a new Wurlitzer, a gift of the Sisterhood and the Max Pill bequest. (Later, through the fund-raising efforts of the Sisterhood, a new Baldwin organ replaced the Wurlitzer). A young married couples' group called the "Mr. and Mrs. Club" was formed within the Congregation, but was later dissolved.

In this period, also, Mount Sinai Temple observed its 50th Anniversary. On April 8 and 9, 1948, the Anniversary was commemorated by a two-day celebration. Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, was guest speaker for the Friday night service, at which greetings were extended from the pulpit by Rev. John Paul Vincent, president of the Sioux City Ministerial Association. On Saturday night a banquet was held in the Martin Hotel Ballroom. The program featured a history of Mount Sinai Temple presented in nostalgic moods by means of narrative, tableaux, and song, and the guest speaker, Rabbi Rauch of Louisville reminisced about his early day associations and experiences as rabbi of Mount Sinai Congregation in the years 1905-1912.

For some time there had been increasing sentiment in favor of building a new Temple, and when David Albert became president of the Congregation, a building fund was started. When W. C. Slotsky succeeded him as president, he appointed Mr. Albert head of the building committee, and a three-year fund-raising drive was launched, with E. N. Grueskin as chair-

man. Braverman and Halperin, Cleveland architects, assisted by Robert Hecker of Sioux City, was engaged to draw plans; a site at 38th near Jones Street was purchased; and the contract was awarded to the F. P. Sulzbach Company. Before Mr. Slotsky's term of office was over, the temple was completed.

Groundbreaking took place August 10, 1955. Those who took part in the ceremony were: W. C. Slotsky, Rabbi H. R. Rabinowitz, Mayor George Young, City Manager Robert Hoisington, Rev. Homer Watkins, Rabbi Albert Gordon, David Albert, E. N. Grueskin, A. L. Galinsky, David Gordon, Mrs. Abe Davidson, Robert Davidson and Rabbi Saul I. Bolotnikov.

Ceremonies also were held for the closing of the old Temple and the opening of the new. On September 2, 1956, at 3:30 P. M., following a prayer by Rabbi Gordon, Mrs. Edward Baron turned off the Menorah lights in the old Temple. Hyman Fishgall opened the Ark, and the Torahs were taken out by Jack Robinson, Jake Kalin, David Albert, Herman Slotsky and Louis Goldberg. Joe Rosenthal turned off the lights and M. Rocklin locked the door. At 4:00 P. M. Mrs. I. Miller cut the ribbon at the entrance to the new Temple, Mrs. Herman Galinsky opened the outside door, Sam Pickus opened the vestibule door, Mrs. L. J. Kutcher turned on the lights in the sanctuary, Mrs. A. L. Galinsky turned on the Eternal Light, Mrs. Louis Agranoff opened the Ark, and Mrs. A. J. Galinsky turned on the Ark lights. A. M. Davis, J. L. Levitt, Max Rosenthal, and Harry Horwitz brought in the Torahs and placed them in the Ark; Mrs. W. C. Slotsky closed the Ark; Rabbi Gordon gave the benediction; and the choir sang.

On November 8, 1956, the Temple was officially dedicated with ceremonies lasting three days. At Friday night services the guest speaker was Rabbi Israel Batten, president of the Central Conference of American Rabbis. Saturday evening dinner was held in the social hall of the new Temple. Rabbi Leonard Mervis, of Washington Avenue Temple, Chicago, was guest speaker. Herman Slotsky was master-of-ceremonies, and Rev. Ralph Brink, president of the Ministerial Association, and Rabbis H. R. Rabinowitz and S. I. Bolotnikov of Shaare Zion

and the United Orthodox Synagogues, respectively, participated in the service. The celebration concluded with an open house for the community on Sunday afternoon.

The years following the dedication of the new Temple have been fruitful ones. The youth group, known as the National Federation of Temple Youth, composed of young people from 14 to 17 years of age, was formed. In 1959 the Congregation purchased a new house at 1112 - 37th Street to serve as a parsonage. Temple membership has increased to 115 families. The men who served as presidents since the new Temple was built are: E. N. Grueskin, Edward E. Baron, Milton Galinsky, William Potash and Milton Bolstein.

Rabbi Gordon is serving his 24th year as Rabbi of Mount Sinai Congregation. In 1950 he introduced the teaching of Hebrew into the Temple's religious school's curriculum. In addition to his Temple duties, he was for many years regional director for the Union of American Hebrew Congregations. At present he is teaching courses in Judaism at Morningside and Westmar Colleges. Since his arrival in 1946, the Temple has participated in an annual Thanksgiving service which the north side churches hold jointly. Because of Rabbi Gordon's work in race relations, President Johnson appointed him to the National Commission on Civil Rights. His wife, Lenore, is a tireless worker for the Sisterhood and equally active in community and civic affairs. The Gordons' two children, Judith and David, were born in Sioux City.

A Centennial report should include mention of individual members who have figured in the Temple's history in a special way. Such persons were: Joseph Levinger, son of Rabbi Lee Levinger and one of the original Temple's charter members, who served as secretary of the Congregation for more than twenty years; Ben Schulein, son of Sigmund Schulein, who faithfully served both as treasurer of the Temple and chairman of the cemetery for many years; and Joe Bolstein and M. Rocklin, both long-time guardians of the Temple treasury.

Mr. Rocklin, 87, and Mrs. Abe Davidson, who is 88, are the oldest members of the Temple now living in Sioux City.

The President of Mount Sinai Congregation now serving in this Jewish Centennial year is Sidney Kalin, son of the late Jake Kalin, one of the Temple's former presidents.

## Chapter Five

### TURN OF THE CENTURY

At the turn of the century, Sioux City had a population estimated at 46,283. There were 20,570 names listed in the 1900-1901 city directory, and the population total this time was achieved by using the multiple of 2½.

There was a steady growth in the city's population, due in no small part to the incoming flow of Jewish men, women and children starved for a better way of life.

For the most part, these men were scratching out a living as peddlers, junk dealers, grocers, tailors, clerks and bookkeepers, or they were clothiers or operators of general and furniture stores. Some were brokers; others were involved in the livestock industry. One or two were jewelers. Few were common laborers. There were no Jewish doctors or dentists in the community.

Thumbing through the city directory published at the turn of the century, the reader finds the following Jewish residents:

Agranoff, Israel; Samuel
Barricks, Charles
Baron, Bernard; Delia (wid. Abraham); Louis; Simon
Becker, Julius; Leon Louis
Belzer, Jacob
Berman, Isaac; Israel
Bloom, Edward; Sarah
Blume, Max
Bolstein, Joseph H.; Meyer
Brodkey, Harry; Hyman; Israel; John; Max
Brodskey, Harry; Samuel
Cohen, Sybil; Isaac; Jacob M.; John; Joseph; Solomon J.
Davidson, Abraham; Benjamin; David
Dimsdale, William
Dryfoos, Emil; Hannah; Morris; Samuel
Eiseman, Bette; Charles
Frank, A. H.; Mrs. Augusta; Leonard
Fribourg, Arnold L.
Friedman, Mrs. Charlotte; Henry
Galinsky, Abraham; Abraham L.; Agnes; Casper; Delia; George; Himan; Isaac; Jennie
Ginsberg, Fannie
Golder, Jacob
Goldfein, William
Goodsite, Abraham
Gothstein, Isaac
Gruenewald, Samuel
Grueskin, George
Hattenbach, David; Mrs. Emma; Joseph; Ludwig; Mitchell
Herzoff, Michael; Robert
Hymann, Samuel
Ivener, Charles; Joseph; Samuel
Jaffe, Sundel M.
Kalish, Paul F.; Arthur S.

Kauffman, John; Joseph
Kirk, Edwin L.
Kline, Ephraim
Koolish, Louis; Maxwell
Krigsten, Max
Kroloff, Louis; Morris; Samuel
Kronick, Louis
Krueger, Abraham; Joseph; Louis; Minnie; Selig J.
Lehman, Ida B.
Levich, Harry; Isaac; Jacob; Morris
Levin, Abraham; Hyman
Levine, Louis; Moses; Sarah
Levinger, Joseph
Levinthal, Morris L.
Levy, Frances M.
Levy, Harrison; Herman; Rebecca
Levison, Louis; Beulah
Limsky, Charles
Lipshutz, Morris; Myer; Philip
Magee, David A.
Magilevsky, Isaac
Mandelstam, Benj.
Margolin, Henry
Marks, Jacob
Marx, Emil
Miller, Isaac
Mushkin, Max; Reuben
Nachman, Herman
Pappe, Julius
Pickus, Bertha; Fanny; Jacob; Mayer; Rose
Rabinovich, William
Rabinowitz, David
Reiffel, Harris; Israel; Samuel; Sarah
Riegel, Hyman; Joseph E.
Rosenthal, Max
Rozen, Abraham; Benjamin; Israel; Joseph; Samuel; Saul
Schulein, Babetta; Carrie; Joseph; Sigmund; Solomon
Shapiro, Jacob
Shulkin, Abraham; Harry; Henry; Jacob; Louis; Max; Morris; Samuel; Solomon
Silverman, Louis
Simon, Rev. Herman
Slotsky, Emil; Frank
Sternowsky, Alexander
Swartz, Samuel
Tarashansky, William
Weiss, Herman; Israel
Zigler, Mrs. Hilda; Nathan

Two Jewish synagogues were serving the members of the faith, the directory listing them as Mount Sinai Congregation and Adas Yeshurun, located at 1214 Seventh Street, with Rev. Herman Simon as rabbi. The directory for 1902-1903 listed Rabbi Joseph Rabinowitz at the Orthodox congregation.

The lone benevolent and fraternal Jewish society listed in the directory was the aforementioned United Hebrew Charity Association, which was meeting every second Sunday evening at Krummann's Hall, Fourth and Court Streets. Officers in this early period were H. Levin, president; A. L. Galinsky, vice president; Samuel Rozen, treasurer, and S. J. Cohen, secretary. They were succeeded by W. Goldfein, president; A. Krueger, treasurer, and A. Levin, secretary. Dr. M. Silver also served as president, with E. Baron as vice president.

By the year 1910 there were scores of new Jewish names to be found among Sioux City's growing list of inhabitants. Among them were Klass, Dobrofsky, Hanin, Sacks, Baumsten, Berkowitz, Lebowich, Skalovsky, Chesen, Lasensky, Daskovsky, Levitt, Fish, Epstein, Berman, Friedman, Goldblatt, Sudow, Goldstein, Gorchow, Heeger, Kroloff, Shiloff, Hurwitz, Kaplan, Emlein, Kline, Ginsburg, Lansburg, Lefkovich, Lehman, Levich, Levitsky, Raskin, Rifkin, Okin, Robinow, Rocklin, Rosenthal, Seff, Shuman, Sherman, Shubb, Slotsky, Miller, Sterling, Strongin, Shapiro, Lipman and Lazriowich.

And to meet this influx of Jews in the city, new Jewish-oriented organizations were appearing on the scene frequently.

In 1902 there was the Young Zionists, with L. Baron president; S. Lipman, vice president; B. W. Prusiner, secretary, and F. Maos, treasurer.

The Council of Jewish Women concluded its second year of existance with a banquet May 25, 1902, at which Mrs. Julius Pappe was toastmistress. Responses were given by Mrs. Louis Becker, Mrs. J. Schulein, A. L. Fribourg, Julius Pappe, Miss Sybil Cohen and Rabbi Joseph Leiser.

Officers of the Daughters of Zion were installed March 21, 1903, by Deputy B. W. Prusiner. These included Master Zionist, Mrs. A. Galinsky; vice master, Mrs. W. Rabinowitz; financial secretary, Mrs. S. J. Krueger; orator, Miss J. Galinsky; Mrs. S. Baron, treasurer; Mrs. S. Holsberg, recorder; Miss A. Kauffman, guide; Mrs. M. Brodkey, guard. The five directors were listed as Mesdames J. H. Cohen, W. Goldfein, I. Miller, Miss J. Galinsky, and Miss A. Singer.

The Sons of Zion officers elected February 3, 1904, were M. E. Silver, president; H. W. Zeplen, vice president; H. Scheibaum, recorder; A. Goodsite, treasurer; L. Baron, conductor; M. Brodkey, orator, and S. J. Krueger, guard. That same month, twenty-one days later, a Junior Sons of Zion was formed for boys between the ages of 12 and 16. Sol Krueger was elected president and D. Prusiner was named secretary-treasurer. The "sons" held a June picnic at Woodland Park at which Lewis Nachman won the bicycle race, with Victor

Friedman second.

One of the first mentionings of the Free Jewish Library appeared in the 1900-1901 city directory, giving Abraham Stillman as the librarian of the library in the 224 American Block, corner of Pierce and Sixth Streets. The library evidently was moved to 414 Fourth Street, because A. L. Fribourg discussed "The Jews in the Community" at a grand opening program in December, 1906, attended by 300 persons. 1910 directors of the Free Jewish Library Association were M. Brodkey, S. Holberg, S. Sacks, F. Slotsky, P. Raskin, B. Friedman, H. Urdansky, M. Urdansky, A. Shaffinovitz and A. Stillman.

The newspaper headlines of the period reflected the misery of Jews living in Russia and Poland. "Horrors in Odessa" and "Barbarous Attacks Upon the Jews," were in large type on page one.

Sioux City Jewry was already rallying to the situation with an August, 1904, meeting at which Max Brodkey was elected temporary chairman of the Jewish Industrial Association, with Morris Shulkin as secretary. The care of Jewish immigrants was the purpose. At an earlier meeting at Adas Yeshurun, it was agreed to take care of ten of the Russsian refugees who fled military service in the Russian army. The Sons and Daughters of Zion initiated a movement to get financial aid for the suffering Jews of Kishineff.

The newspaper headlines proclaimed "Russian Jews in Fear of Fresh Attacks" and "Anti-Jewish Attacks Feared in Moscow and St. Petersburg."

This culminated in an August 13, 1905 meeting at Odd Fellows Hall, at which Sioux City Jews gave more than $1,000 for the suffering Russian Jews. The gathering was the largest ever held by the Jews of Sioux City, with an address by Leon Zolotkoff of Chicago the evening's highlight. In their pulpits previously the Jewish rabbis had urged their people to come to the assistance of their persecuted brothers.

In November that year Samuel Sudow of the People's Store received a letter telling him of the shooting of his brother, Joseph, a teacher, in a riot at Minsk, Russia. The letter came

from the grief-stricken widow.

Sioux City's Jewish businessmen took action, vowing to close their stores all day Monday "out of respect for those of their race and religion who have given up their lives in the massacres of Russia." A meeting held Nov. 29 at Adas Yeshurun, set the plans for the memorial observance. H. Levin, president of the congregation, pointed out that the movement included all Jews, Orthodox and Reformed.

Another organization of this period was the Jewish Progressive Educational Society, which on May 15, 1910, held its fourth annual ball, indicating that the group had already been in existence at least four if not five years. Rabbi Joseph Rauch and Mrs. Julius Pappe spoke at the ball. Five hundred persons attended the society's picnic at Zoo Park that summer.

E. Shafranovich was listed as the Jewish Progressive Educational Society's secretary in the 1913 city directory, with the location given at 501 Pearl Street.

It is entirely possible that this Progressive Society is the same organization described in a letter received this year from Mrs. Ary Stillman of Houston, Texas. She is the daughter of Arnold Fribourg. She wrote that "well-known Jewish writers and poets used to stop over in Sioux City enroute to western points and meet with young members of what was called the Progressive Club. Sometimes a few of these young people would sit up all night long talking to these men, usually at Ary's mother's home, where they would be put up for the night."

The Hebrew American League, a Jewish political organization, was formed December 22, 1913, with Abraham Miller, chairman; A. L. Pickus, secretary; Max Ginsburg, treasurer; Samuel Weiner, Abraham Ostrow and Samuel Kosberg, trustees. Morris Levich, Mr. Pickus and Mr. Ginsburg were appointed to formulate the group's by-laws.

Another organization was the Welcome Pleasure Club, which was formed by C. Sinykin, P. Parkan, M. Weiner and A. M. Herzoff as president.

Appearing for the first time on the Jewish calendar of

events is the Ivre Club, still in existence today. Officers elected at a March 17, 1914, meeting at the Leo Blank home were Nathan Herzoff, president; Herman Herzoff, vice president; Sam Rice, treasurer, and William Lipton, secretary.

The West Side Social Club also met in March that year, with Mrs. Samuel Sampson as the hostess and Mrs. J. Kalin as a guest.

The city directory of 1915 lists the Jewish Socialist Federation, indentifying Eliah Shafran as the secretary. This group sponsored a wintertime masquerade ball and a summer time picnic at which Abe Kaplan was arrangements chairman.

The Charlevois Club, a social organization of young Jewish people, appeared on the scene February 26, 1915, planning a Purim ball at the Martin Hotel. Officers elected in October were Abe Pill, president; Phil Goldblatt, vice president; H. Schloss, secretary, and Sidney Major, treasurer. The Charlevois Club eventually became the Sioux City chapter of B'nai Ami.

Another organization of this period was the Hebrew Loan Fund Association which had J. Harlow, L. Kronick and I. Merlin as directors. M. Kroloff, L. S. Shulkin and L. Wigodsky were named to the loan committee. The group, during a six-month period, loaned out $13,425, according to L. London, the secretary, who was presented a watch charm.

Another fund group of this era was the War Sufferers Relief Association to aid "our suffering brethern in the European war zone." Association officers included Max Pill, president; H. A. Stillman, financial secretary, and Meyer Shiloff, treasurer. Special functions and regular monthly subscription pledges helped raise $13,000 for distribution to the various Jewish funds.

Also in existence in this period was the Iowa Lodge, No. 5169, Modern Woodmen of America, with 200 members in the city. H. Friedman was the lodge's presiding officer.

In his recollections of this period, Rabbi Emanuel Sternheim described the Arbeter Ring as "an insurance organization of

radical tendency." A. Koval was listed as secretary of the Sioux City branch.

The rabbi said the following of the Zionist Organization: "The atmosphere of the west is not especially favorable to Zionism. However, there is a very flourishing Zionist Society of which Mr. Max Barish is president; Mr. N. W. Pickus, treasurer, and Messrs. Emlein, Baron and Goodsite prominent members."

The movement toward cohesiveness by the various elements of the Jewish people of Sioux City appeared in February, 1915, with the founding of the Jewish Educational Alliance. This was an attempt to introduce into the community much needed social settlement work, upon democratic lines. Influential in the founding were Rabbi M. M. Mazure, Dr. Helfgot, H. A. Stillman, Max Barish and Max Brodkey. The rabbi was the first president, succeeded by Bernard Baron.

Shortly after forming, the Jewish Educational Alliance set in motion the groundwork to create the Sioux City Hebrew Institute, which would one day become the Jewish Federation of Sioux City. The institute's goals:

"The object of the Hebrew Institute shall be education, civic training, religious, moral and physical culture; the amelioration of the condition and social advance of the Jewish residents of the City of Sioux City, Woodbury County, Iowa, and its vicinity, and the maintaining and conducting for that purpose, schools, libraries, laboratories, reading classes and club rooms, gymnastics, music and lecture hall, and the acquiring of such lands and erecting of such buildings as may be requisites for the accomplishment of such objects; all to be conducted under Jewish auspices."

Rabbi Sternheim explained that the Institute was to meet a long-felt need for providing suitable headquarters for all of the activities of the community, emerging originally from an effort by the Jewish Educational Alliance and the Zionist organization to find a suitable location for their respective activities.

The Institute's first officers and directors included Rabbi

Sternheim, president; A. L. Fribourg, vice president; Max M. Barish, financial secretary; S. Krueger, recording secretary; Bernard Baron, Mrs. Ed. Baron, Max Brodkey, Dave Davidson, Maurice Degen, R. H. Emlein, Mrs. A. L. Fribourg, H. Galinsky, A. Goodsite, A. I. Kulakofsky, Mrs. S. J. Krueger, S. J. Krueger, Rabbi Kopstein, Hyman Levin, I. H. Levin, Mrs. Emil Marks, Max Pill, Nathan W. Pickus, Mrs. Sampson and Mrs. E. Slotsky.

The Institute was founded in July, 1916, and ratified as a permanent institution by representatives of the city's different Jewish organizations August 30, 1916.

The summer of 1916 found the city's Jews convening in record numbers at Woodland Park, both for pleasure and for purpose.

More than 2,000 attended the midsummer festival and picnic of the Zionist organization. The West Side beat the East Side, 10 to 0, in a softball game. Maron and Goldsmith was the battery for the West Side, opposed by Enders, Baron and Grueskin, battery for the East Side. Dr. S. Helfgott, Max Barish, M. N. Pickus, Mr. and R. H. Emlein, Mrs. B. Baron, Mrs. Ed Baron and Mrs. A. Goodsite had planned the July event.

Less than a month later, 2,000 returned to the park to raise funds for Jewish victims of the European conflict. Max Pill, president of the relief association, was assisted in planning the program by M. Brodkey, B. Baron, A. Stillman, S. Lipman, S. Melcher, A W. Kaplan, H. Elkin, Sam Krueger, among others. The event raised more than $600.

The year 1917 marked the appearance of several new Jewish organizations, including the B'nai Ami organization. Initial officers were Phil Goldblatt, president; Archie A. Kroloff, vice president; Morris Pill, seecretary, and Morris Slatnik, treasurer.

The Sioux City chapter of the Independent Order of B'nai B'rith was activated.

The Jewish National Worker's Alliance was installed at a Woodland Park picnic in May.

In 1918, fifteen persons formed the Menorah Society, electing Matilda Brodkey, president; Fan Scher, vice president; Esther Goodsite, secretary, and Adolph Davis, treasurer. The group was limited to Jewish college graduates.

A chapter of the Red Shield of David, a Jewish order corresponding to the Red Cross, was organized May 13, 1918, with a charter membership of 75. Mrs. W. L. Pruisner was named president.

The Young Judaean Junior Clubs was founded in July, destined to affiliate with the national organization in June of 1923.

The Poale Zion Society was another organization in the 1918 chronicle of events, presenting the play "A Night on the Watch" at the Hebrew Institute, with B. Myerson, H. Chesen, D. Epstein, M. Sperling, N. Bergen, M. Zeldin and A. Stillman in the cast.

A Mizrachi Zionist organization was formed, electing Rabbi J. Kopstein as president, M. B. Bearman as vice president, Sam Lipman as financial secretary, H. Bain as recording secretary, and A. W. Kaplan as treasurer.

The 1920 Sioux City directory listed the following Jewish organizations:

Ivre Club, meeting at 409 Fourth Street.

United Hebrew Charities Association, with Morris Seff, president; Abe Goodsite, secretary. Mettings called as needed.

Jewish Educational Alliance, meetings last Wednesday each month, social every second Sunday. Esack Grueskin, secretary.

Jewish Socialist Federation, meets every Sunday evening, 501 Pearl Street. Paul Kaplan, secretary. This group eventually established the Jewish Labor Lyceum building at 512 Jennings Street. Other officers were L. Weisberg, vice president; F. Merlin, treasurer; P. Silver, secretary.

Sioux City Hebrew Institute, 410 Fifth Street, third floor, meets last Thursday each month. W. C. Slotsky, secretary.

Sons of Zion lodge No. 26; N. W. Pickus, president; S. Passman, secretary. Meets every first and third Sunday each month, 410 Fifth Street.

## Chapter Six

### THOSE WERE THE YEARS!

Life in the early years of the 20th Century was a struggle, not a struggle for freedom but a struggle for existence. Many Jewish families were so poor they had to depend on their children's earnings to survive. This was the period of the Jewish newsboys.

Louis Agranoff claims to have been the first Jewish newsboy, starting to hawk papers at the age of 10 in the year 1908, With his brother Abe, now deceased, he recalls selling the three dailies of that day—the Tribune, the Journal and the Daily News.

From 1910 to 1930, although Jews represented only a minute fraction of the city's population, the Jewish youths dominated the newsboy field. They sold morning and evening papers on street corners, on trolley cars, in cafes and in taverns. They sold at railroad depots when Sioux City was the terminal point for nine railroads and there were about 100 passenger trains arriving and departing every day.

Jake Kriv remembers arriving in the year 1913 at about 9 a.m. at the Chicago Milwaukee Railroad depot and by 11:30 a.m. he was selling papers at the corner of Fourth and Pierce Streets. In those days each newsboy had his own corner and there were many fights among the boys for various corners.

Mr. Kriv remembers waking up at 4 a.m. and selling newspapers until 8 a.m. then going to school. He used to sell papers after school until 8 p.m. He remembers making as much as twelve times as what his father earned.

Each paper sold for a penny with the newsboys often offering their customers a bargain price—all three daily newspapers for a nickel!

It was impossible to ignore these newsboys on the city's streets, and civic-minded citizens began giving them a form of recognition about 1912. The Sioux City Journal of December 27, 1912, reports that "bankers, social workers and ministers dined with nearly a hundred Sioux City newsboys last

evening at a delicatessen store, the occasion being the annual "newsies" banquet. The lads who sell papers on the street had a big time."

Continued the report of the banquet: "It would be difficult for the average Sioux Cityan, who is accosted on the downtown streets each day, with the "buy-a-paper-mister" cry, to have recognized those lads at their banquet. Each one wore his best manners and clothes.

"James F. Toy was host. Addresses were given after the dinner by Mr. Toy, Edward Kearney, Rabbi Maurice Mazure and others. The program included songs by Don Barr, Philip Hafits, the Fein brothers, Archie Kroloff and the newsies quartet; recitations by Frank Johnson, Dave Berman and Max Berman; violin solos by Sam Sherr and William Lipton, and a speech by Morris Itkin."

By the year 1914 the Jewish boys were enough in the majority to furnish 13 Jewish players out of the Newsboys' 14-member football squad. On the team were Friedman, Ginsburg, Raskin, Goldsmith, Novich, Sterling, Shubb, Lipton, Mitchell, Tarashansky, Agranoff, Chesen and Cherpakovsky.

The rough, tough street lives led by the newsies is also remembered by Dave "Tev" Ginsberg, who recalls there were lots of fights about corner "Rights". "Many a Saturday night we slept in the Journal all night waiting for the Sunday morning paper to come out," he recalls. " We would take along some of Nate Seff's salami and black bread. That was a real treat."

Dave Ginsberg also names some of the other newsies, including Abe Berkowitz, Max Friedman, Eli Robinow, Lou Strongin, the Berman brothers, the Hermans, Epsteins. Myer Shubb was circulation man for the News, and Blackie Shatz was circulation man on the streets for the Journal, according to Mr. Ginsberg.

Another former newsie is Martin Lazinger, who recalls how eager he was his first day on the job. He went into a church during the service and walked up and down the aisle selling his Sunday papers until a clergyman hustled him outdoors.

It was these newsboys, numbering 100 or more, downtown every day in every kind of weather, congregating in gangs around the newspaper buildings, that virtually prompted the beginning of the Jewish Community Center as a youth-serving agency in 1923. Jewish merchants had sponsored sports, picnics, special treats and holiday parties for the newsies, but in 1923, a definite program was offered them.

In 1923 Abe Bass was chosen president of the Newsboys organization. Other officers elected were Nate Shubb, vice president; Harry Bonus, secretary, and Hyman Raskin, sergeant at arms. Abe Bass was toastmaster at the newsboys' Thanksgiving dinner at the Jewish Community Center. Joe Greenstone, sponsor of the club, led the devotions for the 94 newsies in attendance. Miss Ann Mushkin, superintendent of the Center, spoke.

From the day the Center opened at 308 Pierce Street, next door to the old Tribune building, the newsies became its principal clientele. Serving them hot chocolate and sweet rolls daily, supervising their play, organizing their activities was a major responsibility of the staff, Ann Mushkin and Gertrude Shulkin. In her 1924 annual report, Gertrude Shulkin wrote:

"You hear so much about the newsboys that some people might get the idea that that's the main activity here. But dear friends, if you could only realize what a sensitive group they are. They are just normal, average boys from 11 years up, who are compelled to come in contact with everything on the streets, who are subjected to all kinds of temptations and influences—and this indeed does present a problem. Let me take a little more of your time and tell you what we are doing for and with the newsboys.

"Last year, the Newsboys Club was organized with a membership of 15. The number soon grew to 35, and last June they presented a gigantic Vaudeville Show, the proceeds of which were used to send newsboys to camp. About 40 actually went, and even though it was only for one week, the camp spirit and the discipline made them better boys for the entire year.

"Today our membership is 56. We have regular weekly meetings. Once a month we have an open meeting which anyone interested can attend. In November they decided to organize a Newsboys basketball team. They practice twice a week at West Junior High School, which they have to rent, since the gym here is not fit for such use.

"We encourage going to school and getting good report cards. The boys bring their report cards to the Club, and the two showing the best increase get prizes..."

The Vaudeville Show mentioned in Gertrude Shulkin's report was three full months in casting, equipping and rehearsing.

The project brought in many business and professional men, as dramatic directors, coaches and volunteer advisors, some of whom were themselves one-time newsboys. Prominent community leaders who associated themselves with the Newsboys Club during the early years were Abe Davidson, Sam Pickus, Sam Greenstone, Max Brodkey, E. E. Baron, Barney Baron, E. N. Grueskin, Bill Goodsite, W. C. Slotsky, Herman Slotsky, Ruth Galinsky, Mrs. Sam Pickus, and A. M. Davis.

The Club continued as a Jewish Community Center activity for almost 20 years. It was non-sectarian in membership from the outset, although in the peak years the Jewish-non-Jewish proportion was at least 10 to 1. Gradually, Jewish membership dropped and activity dwindled away eventually to two or three events a year. However, the newsboys' program continued as a Federation project until 1952. The late A. M. Davis was chairman and sponsor of the annual Newsboys' Thanksgiving banquet, held at the Jackson Hotel for many years after there were no longer any Jewish newsboys in Sioux City.

After 1952 the project was permanently dropped. Newsboys became "carrier salesmen" and were no longer a special underprivileged group.

This year, 1969, the Centennial year, however, brought about a reorganization of the newsies. Thirteen men met to reminisce about their youth. Dave Ginsberg was elected presi-

dent, Martin Lazinger was elected historian and Jake Kriv was named treasurer. Others who reminisced at the reunion were Dave Levitsky, Abe Charnie, Louis Lelchook, Sam Resnick, Abe Berkowitz, Max Friedman, Ben Dobrofsky, Ben Lelchook and Paul Lelchook.

Memories! One of today's Sioux Cityans who has vivid memories of "the good old days" in the city is Morris Lazriowich, whose recollections of the community dates back to 1910 when he arrived here under the guardianship of his uncle, Harry Lazriowich.

Harry Lazriowich came about 1904, settling on the west side where he owned and operated the Sioux City Bakery.

"In those days Uncle Lazriowich was an important person in the eyes of the West Side Jewish community," Mr. Lazriowich remembers. "In fact, he was considered the 'King of the West Side'. He was instrumental in bringing to Sioux City from Russia, Roumania and other foreign countries many persons who otherwise might never have known the word freedom. Uncle Lazriowich arranged for the loan for their passage to the United States and many of them worked in the bakery to pay off their debt."

It is reported that in those days, the bakery had 51 employees, with such Jewish names as Kroloff, Shiloff, Bernstein, Woskoff, Himowitz and Raskin among them.

Mr. Lazriowich continues remembering:

"In the early days the West Side was considered the elite neighborhood and the Jewish families moved from the east bottoms to this locale. The neighborhood housed such families as the Barons, Barricks, Barrishes, Brodkeys, Epsteins, Fishes, Ginsburgs, Gorchows, Kaplans, Lipshutz', Mazies, Pills, Raskins, Shubbs, Shumans, Silvers and others.

"In the early days, there were no congregations whatsoever; services for the High Holidays were held on the second floor of a blacksmith shop on West Seventh Street.

"Jewish life among the immigrants was entirely different from today. They were far more religious and more observant of the laws of Kashruth. There were as many as four Jewish

butcher shops in Sioux City, three of them located on West Seventh Street, and one located on Court Street. Every block had several grocery stores, and there was a Jewish newspaper in every Jewish home.

"The business section on West Seventh Street comprised such Jewish tradesmen as mechanics, electricians, plumbers, painters, carpenters, blacksmiths, tailors, harness-makers, bakers and builders.

"I can remember as many as a hundred Jewish merchants peddling their wares on the West Side, using horse and wagon, selling fruits and vegetables, fish, delivering milk from door to door and delivering bread.

"Yiddish stage shows and concerts came to Sioux City to be enjoyed by young and old."

One of the persons living on the West Side, who played an influential role in the development of the Jewish community, was Sam Lipman, a native of Kapulie, who arrived here in January, 1900, at the age of 30. Mr. Lipman "ruled with an iron hand" the Chevra Kadisha, the Jewish Burial Society, which he helped to organize. He personally sold the lots and fixed the prices, once charging $1,000 for a grave and getting it. The Russian Jews had purchased a piece of ground from the Floyd Cemetery adjacent to the Mount Sinai Cemetery, which is today known as Carmel Cemetery.

Mr. Lipman was the first president of the Tifereth Israel Synagogue, which was known for many years as Lipman's Synagogue. It is said that he rented a lot and built the synagogue, virtually with his own hands. When the owner raised the rent from $50 to $150 a month, Mr. Lipman bought the lot across the street and moved the building over there.

Mr. Lipman, active in the founding of the Talmud Torah and in the Mizrachi organization, also hoped to unify all segments of the Jewish community. He took one giant step in this direction about 1914 when Adas Yeshurun Synagogue hired Rabbi Judah Kopstein at a salary of $1,800 a year. When the congregation found it difficult to raise this sum every year, Mr. Lipman argued that he was rabbi of the entire

community and, therefore, his salary should be paid by the entire Jewish community.

Mr. Lipman proposed a plan to Barney Baron and Max Brodkey of forming a central committee fund-raising organization for all Jewish purposes. The two agreed with his idea, which at Mr. Lipman's insistence, hinged on assuming the responsibility of the rabbi's salary. This central committee eventually materialized into the Hebrew Institute.

Sioux City Jewry during this period was far from isolated from the happenings in the rest of the world. On the contrary, the community's Jewish men and women were greatly affected by the crisis of World War I and the miseries of their brethren overseas.

In response to the calls to help the suffering Jews in Europe, Dr. Judah Magnes arranged for emergency meetings by American Jews everywhere. Leading Jewish businessmen in every city and town were called upon to organize fund drives. Dr. Magnes chose his names by the quickest and shortest method, out of the pages of Dun and Bradstreet. Thus Dave Davidson, who reportedly had the highest Dun and Bradstreet rating of all the Jews in Sioux City, was singled out.

Dave Davidson accepted the chairmanship and called upon Barney Baron to assist him in organizing the meeting. A mass meeting was held in the old City Hall with Mr. Davidson presiding and the rabbis emphasizing the need for saving Jewish lives.

Mr. Baron told Rabbi H. R. Rabinowitz many years later that he nearly fainted when called upon to speak, having never spoken in public before. Mr. Baron remembered seeing the American flag standing on one side of the stage. He walked over to it and kissed it, then said, "My fellow Jews. We are fortunate to have this flag to hold onto. It guarantees us life, liberty and happiness. Our fellow Jews in Russia have no flag. Their government is anti-Semitic."

The response was magnificent.

Mr. Davidson later received a large silver loving cup in recognition of his work in raising money for American Jewish

relief fund for Jewish war sufferers. Max Pill was toastmaster at the March 24, 1916 event, at which A. L. Fribourg made the presentation address. $10,000 was raised in 1916.

More than $8,000 was raised at a January 29, 1917, gathering held at the Hebrew Institute, during the "week of mercy," the anniversary of the proclamation by President Wilson setting aside the day as one on which the American public would contribute to the relief of Jews in Europe.

Four hundred Sioux City Jews attended the meeting, at which Max Pill, Rabbi Kopstein, A. L. Galinsky, Sam Lipman, A. L. Fribourg, Dave Davidson and Rabbi Emanuel Sternheim spoke. Among the larger contributors to the fund were Ben and Dave Davidson, who gave $500 a piece; Abe Davidson, A. L. Galinsky and Herman Galinsky, $300 each; the firms of Bolstein and Hosberg, Barish and Sons, Brodkey and Goodsite; Kreuger; Ginsburg and Lansburg, and I. Miller, $200 each, and the Ladies Friendship Society, $150.

But it wasn't entirely a matter of financial support. Sioux City also sent its young men overseas into World War I.

In recognition of the men in uniform, an event was held April 24, 1918, at the Hebrew Institute at which a service flag containing 65 stars was unfurled. The flag was presented by the Sioux City Lodge 598, Independent Order of B'nai B'rith, with the cooperation of the Sioux City Zionist Society, B'nai Ami club and the Jewish Educational Alliances.

A number of Sioux City men also volunteered their services to the British forces in Palestine. These included Max Kaplan, Max and Sam Haligman, Abraham Kraft, Ed Sperling, N. Bogin, C. Frohman, N. Smith, S. Bloomberg, H. Beechkoff, B. Epstein, I. Schwartz, H. Chesen, and Maurice Sperling. A farewell dinner was held in their honor at the Jewish Community Center.

In this Centennial year 1969, Max Kaplan received a Golden Jubilee citation for his role in the liberation of Palestine during World War I as a member of the Jewish Legion, the first Jewish military force. It was presented by the Zionist Organization of America.

Several years ago, Mr. Kaplan visited N. Bogin in Israel. Mr. Bogin had not returned to Sioux City, choosing to remain overseas.

The Sioux City Jewish community also took action in another respect, sending a resolution to President Woodrow Wilson demanding that the American peace delegation insist on guarantees for the protection of Jews in Poland before approving the complete national sovereignty of Poland. Representatives of 16 organizations signed the resolution December 3, 1918. The organizations were Hebrew Institute, Jewish Educational Alliance, Zionists, Mizrachi, Poale Zion, Talmund Torah, Hebrew Ladies Friendship Society, National Workers Alliance, Mt. Sinai, Beth Abraham, Adas Yeshurun and Tifereth Israel congregations, West Side Loan Association, Chevra Kadisha, United Hebrew Charity Association and the Merry Makers Club.

## Chapter Seven

### SHAARE ZION SYNAGOGUE

"The Lord loveth the gates of Zion more than all the dwellings of Jacob."

The Book of Psalms, Psalm 87, second verse, was the source of the name chosen for Sioux City's conservative congregation —Shaare Zion Synagogue—founded in the year 1925.

About 1910, a group of people interested in a modern form of Jewish worship that would appeal to the growing generation of American Jews and at the same time safeguard the best Jewish traditions—met at the home of A. L. Galinsky on Rosh Hashanah. They discussed starting such a congregation. Among those present were Mr. Galinsky, A. Krueger, J. H. Cohen, A. Goodsite, M. Brodkey and B. Baron. The group concluded, however, that the number of Sioux City Jews who desired such a congregation was too small to warrant its undertaking.

In 1914, the demand for modern orthodox services once again became urgent, resulting in a series of preliminary meetings, and with the help of Rabbi C. H. Kauvar of Denver, a congregation was organized as a branch of the United Synagogue of America. The charter membership consisted of B. Baron, A. Goodsite, N. W. Pickus, S. J. Krueger, M. Katelman, J. H. Cohen, M. Shulkin, D. Geffen, S. Sudow, A. I. Kulakofsky, R. H. Emlein, A. W. Seff and I. Borshevsky.

Rabbi Meyer Waxman of New York was called and services for the High Holidays were held in the council chamber of the City Hall. Friday evening services were conducted at Adas Yeshurun Synagogue. Due to the lack of a house of worship of their own, it was found wise to disband the congregation for the time being. In addition, most interest was being concentrated on the war abroad.

However, at no time did the pioneers of this movement abandon their idea or hope of materializing their dream. The movement for reorganization started in earnest in the spring of 1925.

Rabbi H. R. Rabinowitz was newly-graduated with distinction from the Jewish Theological Seminary in New York in 1925 when he was invited to come to Sioux City. He preached his trial sermon May 30 and was hired June 2 as the new synagogue's spiritual leader.

Rabbi Rabinowitz' recollections of the beginning of Shaare Zion Synagogue are as follows:

"As the number of Jewish families resided on the north side steadily increased, and as there developed a generation of native Sioux Cityans who found some of the practices in the old synagogue strange and unintelligible, a group of men headed by Barney Baron, Dr. M. Helfgott, N. W. Pickus, J. N. Krueger, H. Levin, Ezek Chesen, A. Mazie, Michael Sacks, Robert Sacks, Eli Robinow, Lester Heeger and others organized themselves into a new congregation.

"They rented a building on 14th and Jackson Street, which also served as a Hebrew School. With the increase of their membership, they took quarters at Seventh and Court Streets and organized themselves as the Shaare Zion congregation. A ladies auxiliary, organized by Mrs. Mary Kauffman, set for itself the project of building a modern synagogue in Sioux City.

"They worked hard by presenting musicales and arranging other social functions, and they succeeded in accumulating $10,000, which they invested in a lot at Douglas and 16th Streets, on which the present edifice of Shaare Zion Synagogue is situated."

The history of Shaare Zion Synagogue must also be associated with this news article in the March 22, 1923, edition of the Sioux City Journal, which carried the headline, "New Synagogue to Be Erected." The article reported that plans for the erection of a synagogue, costing $125,000, had been announced by members of the Modern Orthodox Hebrew Church. The synagogue, with 60 members, was to be incorporated under Iowa laws. Officers listed included Dr. M. A. Helfgott, president; M. Fess, vice president; I. Rebin, financial secretary; W. Bibinowitz, treasurer, and Mrs. J. E. Cooper,

secretary. The six directors named were J. M. Krueger, N. W. Pickus, S. Baron, H. Miller, J. E. Cooper and H. Levin.

It was also printed that the construction of the synagogue would conclude a nine-year struggle on the part of members of the congregation to build a synagogue.

But the original articles of incorporation were never filed.

The new congregation was destined to remain in rented quarters from 1925 to 1927, during which time N. W. Pickus was elected the second president, succeeding Dr. Helfgott.

The congregation had been officially formed October 20, 1925, with the following individuals involved: N. W. Pickus, Barney Baron, A. Mazie, Eli Robinow, Lester Heeger, William Kantor, Robert Sacks, J. London, Dr. H. M. Levin, H. Levin, A. H. Baron, Max Lazensky, S. I. Skalovsky, M. Seff and Dr. S. H. Shulkin.

Shortly thereafter, the congregation and the Ladies Auxiliary reached an agreement regarding the lot which was purchased and donated by the women. It was stated that "great praise is due to the mothers, wives and daughters of the Shaare Zion membership who, true to their womanly intuition, felt the necessity for this movement, and proceeded with their organization even before the organization of the congregation proper took place."

A mass meeting on April 18, 1926, responded generously to the appeal of Barney Baron, and $32,000 was raised for constructing the new synagogue. An architect was hired, the ground was broken by Miss Gertrude Shulkin on January 9, 1927, and the cornerstone was ceremoniously laid by Mr. and Mrs. Morris Baron on May 1, 1927.

The name selected—Shaare Zion—was suggested by Rabbi Meyer Matlin, who was living in the community at that time with his son.

Officers of the synagogue at the time of the dedication on September 11, 1927, were Barney Baron, president; M. Seff, vice president; A. Mazie, treasurer; Eli Robinow, financial secretary, and Lester Heeger, secretary.

The newspaper account of the actual dedication of Shaare

Zion's permanent and present home is worth quoting in its entirety:

"The eight scrolls of Shaare Zion Temple were deposited in the new $100,000 edifice at 16th and Douglas Streets, and the temple was dedicated late Sunday afternoon. The last rays of the sun's light filtering through the stained glass windows of the synagogue, illuminating the starred blue dome over the ark, made the significant rites deeply impressive to the crowd which had gathered for the occasion.

"The afternoon dedicatory services began in the social hall of the church at 16th and Douglas Streets, where the golden key to the synagogue was presented to Mrs. S. H. Shulkin by Barney Baron, chairman of the services. The assembled group then formed behind Mrs. Shulkin and made its way to the front entrance of the church on Douglas Street. As the doors were swung open by Mrs. Shulkin, A. Pliskin, cantor of Sharre Zion Synagogue, intoned the high recitative of the Hebrew processional chant and led the official party to the altar of the church. The congregation filed into the synagogue behind them and filled the church, which seats more than 600 persons.

"Thanks for their cooperation to all who had helped in the erection of the edifice was voiced by Mr. Baron, who said that special praise was due the Ladies Auxlilary of Shaare Zion for its effort in behalf of a new house of worship. At the close of Mr. Baron's remarks, the incantation of Ma Tovu was given by Cantor Pliskin.

"Cooperation of Mount Sinai congregation was pledged by Rabbi Theodore Lewis, rabbi of that synagogue, who looked to the unity of the two churches in perpetuation of Judaism in harmony. The beauty of the new temple, Rabbi Lewis said, was an addition to the culture of the city.

"Greetings in Yiddish were brought by Sam Lipman. Ben Davidson was scheduled for remarks, but was unable to be present at the service because of ill health. Dave Davidson, president of Mount Sinai congregation, praised the enterprise of the members of Shaare Zion Synagogue in the construction

of the new temple, which Mr. Davidson averred, was deserving of more praise than anything which he had seen done in his 44 years of residence in Sioux City.

"Then followed the ceremonies of lighting the lights of the new temple. The light above the ark, which burns continuously, was turned on by M. Silverberg, a venerable Jew, one of the oldest members of the congregation. Mr. Silverberg also led the procession of eight men who carried the eight scrolls of the church and placed them in the ark, whence they had been brought from the ark in the old temple on Seventh and Court Streets.

"The ceremony of covering the ark and covering the rabbi's desk was followed by the chanting of a psalm by Cantor Pliskin.

"Dedicatory address was made by Rabbis C. H. Kauver of Denver, Colorado, who was instrumental in starting the Shaare Zion group 14 years ago. Rabbi Kauver praised Rabbi H. R. Rabinowitz, pastor of Shaare Zion, and stated that the members of the congregation were fortunate in having him as their clergyman.

"The synagogue is a portrayal of ideals, a house of prayer, a laboratory for the Jewish soul," Rabbi Kauver asserted. "And what does it say? It says that God is the great lover of Israel. A diamond doesn't change, though its settings may be altered. So it is with the Jewish church. Its location and setting may vary, but the laws of the church are eternal and unchanging. The torch of truth still shines. Israel's laws are painted on the canvass of time.

"We have dreamed of peace, and the world is catching the Jewish dream, is hoping that war will be no more. Israel has taught the brotherhood of man.

"In paying tribute to the Jewish people, the rabbi said, "What a drama, what a variety in the epic of the Jewish people. What in fiction can rival the true story of presecution, of the scattering to the ends of the earth, the travail of the children of Israel?

"I have at different times, likened a synagogue to a well,

to a fountain, to many things, but it was only the other day that I thought of likening the synagogue to a referee. A referee between the old and the young. May this synagogue bind and cement the young and old of this congregation and bring them together in harmony of understanding. Let God find this synagogue worthy of his blessing. Our future shall be more glorious than our past. (end of Rabbi Kauver's quote).

"Closing remarks and urging cooperation and expressing his happiness on such a significant occasion were made by Rabbi Rabinowitz.

"About 350 men and women attended the banquet held in Rabbi Kauver's honor in the social room of the temple. A number of contributions to the building fund were made and 25 persons applied for membership in the church.

"The new temple is estimated to have cost $100,000. Nearly $10,000 was raised during the day by donations and the distribution of honors." (End of newspaper account).

Several comments on the synagogue's dedication are in order. Sam Lipman, who earlier had been opposed to the idea, was influenced by Barney Baron to join the movement. Mrs. Shulkin had contributed $500 to the synagogue for the privilege of receiving the golden key and unlocking the front door.

The Ladies Auxiliary, which had received deserved praise in the ceremony, had been established two years prior to the formation of the congregation proper. Talent from all of the Jewish organizations in the city participated in the revues and socials sponsored by the auxiliary to raise funds for the new building. These revues were patronized by the entire community.

The Junior Congregation of the synagogue, still functioning today, was first organized in October, 1925. The first president was Isadore Mirowitz. James Sherman, Junior Congregation president in 1946, is the first president of the young people to attain the presidency of the entire congregation,

elected in 1968 and serving in the position during this Centennial year.

In November, 1927, John Lansburg assumed the presidency of the synagogue, a position he held for ten years. A testimonial dinner was held in his honor.

Rabbi Kauver returned to Sioux City in 1937 to be the guest speaker at the Sabbath service marking the synagogue's tenth anniversary. Max Ginsburg was chairman of the Sunday anniversary dinner at which Barney Baron was toastmaster. John Lansburg, the retiring president, spoke, as did Mrs. H. M. Sherman for the women and Charles Shindler representing the congregation's younger members. The featured speaker was Rabbi Elias Margolin of Mount Vernon, New York.

The anniversary program also included a dance and card party Saturday evening at the Bellevue Apartments.

Morey Lipshutz succeeded Mr. Lansburg as president, serving until 1946. During his administration, an honor tablet containing the names of the congregation's servicemen was donated by Mr. and Mrs. Sam Weiner. A Memorial Service for the casualties of the war was held September 24, 1944, with Barney Baron lighting the seven Yahrzeit candles. Chaplain Morris Gordon delivered the message.

On August 19, 1945, Dr. Max Arzt was guest speaker at a special Thanksgiving service marking the end of the war. Returned veterans were honored at a service and reception in March, 1946.

Rabbi Kauver returned once again to Sioux City on Sunday, October 27, 1946, another momentous day in the Shaare Zion story. On that day "Shaare Zion Synagogue celebrated its freedom from debt with the burning of a $50,000 mortgage incurred to finance construction of the synagogue 19 years ago."

The mortgage was burned by Mrs. Joseph Kauffman and Barney Baron at a tableau ceremony directed by William Green and narrated by Frank Margolin, who was president of the congregation from 1946 to 1949. Actually the mortgage had been lifted the previous year, but the celebration was

delayed in order that servicemen of the congregation might be present.

Music for the program was provided by Mrs. Ben Kalin at the organ, the choir and Cantor S. Dainow. The original synagogue key was presented by Miss Trudy Shulkin to James Sherman, president of the junior congregation.

A. M. Grueskin was chairman of the committee which arranged the observance. L. J. Kaplan and Max Ginsburg were co-chairmen of the retirement of the synagogue.

For all practical purposes, the names of Rabbi and Mrs. Rabinowitz and Shaare Zion Synagogue were synonymous during their 34 years of active togetherness. During this period the rabbi officiated at an estimated 325 weddings, named 625 infants and conducted 348 funeral services.

Some of these couples married by the rabbi sponsored a dance in Rabbi and Mrs. Rabinowitz' honor at the Martin Hotel ballroom late in October, 1950. The honored couple led the grand march at the affair held as part of a three-day silver jubilee celebration. Cantor William Wolff presented a skit.

Rabbi David Aronson of Minneapolis was the Sabbath morning speaker, following Friday night's service when Rabbi Max Routenberg of New York City, vice president of the Rabbinical Assembly of America, addressed the congregation.

A Sunday night testimonial dinner concluded the event marking the 25th anniversary of the rabbi's ordination and occupancy of the Shaare Zion pulpit.

"In tribute and sincere appreciation for 34 years of devoted service as rabbi, teacher, counselor and friend," reads the inscription on the plaque presented to Rabbi Rabinowitz, just before his official retirement September 1, 1959.

The honorary title of rabbi emeritus was bestowed upon him at a June 28 dinner that year, at which a longtime friend, Mrs. Joseph Gordon of Minneapolis, spoke.

Mrs. Gordon predicted the real tribute to Rabbi Rabinowitz will come years from now when the Jewish residents of Sioux City show their strength of purpose, when everything they

say and do will have little traces of Rabbi and Mrs. Rabinowitz in them.

The rabbi humbly responded, saying his congregation deserved the recognition, not he, and that he would be amply rewarded if he has but raised the congregation one-half inch toward heaven.

Morey Lipshutz, a past president, was the master-of-ceremonies for this event, with E. E. Baron, the congregation's president, presenting the plaque. Cantor Felix Gladstein sang.

"To make the rabbi's retirement more secure and enjoyable," A. M. Grueskin, another past president, said in presenting a monetary tribute to the couple who would make their permanent home in Jerusalem, Israel, in the near future.

Mr. Grueskin was the congregational president from 1949 to 1953. The presidents who followed him were Louis Belin, 1953-1958; E. E. Baron, 1958-1960; Marvin J. Klass, 1960-1962; Henry Ginsburg, 1962-1964; Sam Sadoff, 1964-1966; Dr. Frank Epstein, 1966-1968, and James Sherman, the current president.

During Mr. Ginsburg's administration, the synagogue dedicated its new Louis J. Kaplan Social Hall. The event took place Sunday, September 23, 1962, with a religious service in the main sanctuary, a dinner and program. Morey Lipshutz was the master-of-ceremonies.

Dr. Sydney Bergen had been chairman of the building fund drive, assisted by James Sherman, Mrs. H. H. Shiloff, Myer Shubb and Mrs. Louis J. Kaplan. Mrs. Norman Brodkey and Mrs. Joel C. Levine were the co-chairmen of the event dedicating the $150,000 addition and remodeled lower level of the building. Eight Sunday school classrooms, a chapel, a youth room and three offices were now part of the structure. The guest speaker was Rabbi H. R. Rabinowitz.

During Mr. Sadoff's administration, in May 1965, the congregation held a double celebration, in tribute to the 40th anniversary of the synagogue and the 40th wedding anniversary of Rabbi and Mrs. Rabinowitz. They were in Sioux City visiting their children, Mr. and Mrs. Irving Givot and two

daughters, at the time. Mrs. Meyer Epstein was general chairman of the celebration.

Rabbi Philip Silverstein had succeeded Rabbi Rabinowitz as Shaare Zion's spiritual leader in September, 1959, coming here from a West Covina, Calif., pulpit. Rabbi Silverstein was a 1955 graduate of the Jewish Theological Seminary, New York City, and served as a United States Army Chaplain.

His uncle, Dr. Baruch Silverstein of Brooklyn, N. Y., was the guest speaker at the installation ceremony held January 31, 1960. Frank Margolin, a past president of the congregation, was master-of-ceremonies. E. W. Baron, the president, spoke, and Cantor Felix Glatstein sang. The committee in charge of arrangements included Dr. S. D. Bergen, Robert Rivin, Mrs. Irving Levich and Mrs. Danny Levich.

During his stay in Sioux City, Rabbi Silverstein served as president of the Sioux City Ministerial Association. In 1968, he accepted the position of rabbi at Temple Beth-El, Birmingham, Ala. Rabbi and Mrs. Silverstein were honored at a special Sabbath service in July prior to their departure.

The present spiritual leader of Shaare Zion is Rabbi David Zisenwine, a June, 1968 graduate of the Jewish Theological Seminary.

Guest speaker at Rabbi Zisenwine's installation March 28, 1969, was Dr. Marvin Fox of the Philosophy Department, Ohio State University, Columbus, a former professor of the rabbi's.

Rabbi and Mrs. Zisenwine and their son, Daniel, reside at 1800 Grandview Blvd., the home owned and built by the congregation. It was dedicated May 1, 1955.

The congregation also owns the home at 1615 Grandview Blvd., now occupied by Cantor Harry Sterling. Other cantors who have served the congregation include Cantor Abe Pliskin, Cantor Morris Pernick, Cantor S. Dainow, Cantor William Wolff, Cantor A. Oler, Cantor Felix Gladstein, Cantor Fred Mannes and Cantor Reuvan Eckhaus.

## Chapter Eight

### JEWISH FEDERATION OF SIOUX CITY
(Consolidation)

In the year 1942, E. E. Baron served as the chairman of a special Community Planning Committee appointed to study the organization of the Jewish community of Sioux City.

Mr. Baron and his committee submitted a report which recommended the consolidation of three major Jewish community organizations—United Jewish Appeal, Federation of Jewish Social Services and the Jewish Community Council.

It was explained that the Federation has a board of directors of 50, an executive board of 18 and 10 standing committees. The Federation supports the Family Welfare Program, Talmud Torah, Center and Emergency Loan Fund.

The Council has a board of 45, an executive board of eight, and six committees. The Council deals with matters concerning inter-group relations and public relations.

The UJA, which has a board of directors of 40, an executive board of 14, and one standing committee, is the fund-raising and budgeting group for non-local needs.

In addition to the above programs, the three organizations jointly sponsor the Jewish Press and the Jewish Community Forum.

Mr. Baron's committee report pointed out that under the current plan, three separate fund-raising campaigns are held annually, the Council (Ad Book and Carnival) in the fall, Federation in the winter and UJA in the spring.

It also was explained that because the Jewish community's leadership was limited to a certain number of people, "there is a duplication of membership on the boards and committees of the three organizations and a duplication of workers on the three campaigns."

The plan as proposed by the special committee would consolidate the three organizations into one all-inclusive organization called the Jewish Federation of Sioux City.

Six functional groups would exist under the Federation:

Jewish Community Center, UJA (fund-raising), Talmud Torah, Jewish Community Council, Family Care and Emergency Loan Fund. It was proposed that the single campaign conducted during the spring of the year would finance the activities of the Federation.

It was proposed that each group would be headed by a president or chairman assuming definite responsibilities for its activities, making its own rules and subdividing the work according to needs. It was stipulated that all rules and policies were subject to ratification by the Federation's executive committee.

Members of Mr. Baron's committee were Morey Lipshutz, A. M. Davis, L. J. Kaplan, W. C. Slotsky, E. N. Grueskin, I. Singer, Sam Cohen, Barney Baron, Louis Agranoff and Lester Heeger.

At the September 2, 1942, meeting of the Jewish Community Council, the adoption of the plan was unanimous.

On September 9, 1942, Mr. Baron presented his consolidation report to a meeting of the Federation of Jewish Social Services. It was unanimously approved.

At the September 23, 1942, meeting of the United Jewish Appeal's executive board, Mr. Baron presented his report. The vote was seven to nine in favor of the proposal, which Sam Cohen, chairman, refused to accept because of the small margin. Closed balloting followed additional discussion on the merger. The vote was 16 to 4 in favor of consolidation.

Now, let's "flashback" into the history of the three organizations consolidating.

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THE FEDERATION OF JEWISH SOCIAL SERVICES was organized in the summer of 1921, at which time it was pointed out that "the idea of the Federation is not the monopoly of our own Jewish community, but rather the result of a well-recognized principle through the entire United States. It is co-operation in communal necessities rather than the old method of each public necessity trying to solve its own problems by its individual efforts. Sioux City can well pride itself

upon being one of the very first to recognize and put into practice the above principles."

In different terminology, the Federation's purpose was to meet the problems of the Jewish families who were in need or otherwise malajusted, to help out-of-town institutions and thereby alleviate personal solicitations, to assist in the mental, moral and educational development of the Jewish youth, and to provide a central meeting place for all.

The last-mentioned objective was the embryo of today's modern Jewish Community Center at 14th and Nebraska Streets, and will be discussed in more detail in the chapter devoted to the Center. The Federation's base of operations was the Center, which before the present structure was built, knew many different locations and landlords.

Also not discussed in the chapter, except for brief, necessary mentions, are the Building Fund for construction of the center and the enthusiastic Carnivals held annually to build up the fund.

Organization of the Federation was given a full-scale response by the Jewish people of Sioux City, and more than 1,200 persons attended the annual picnic August 20, 1922. It was held at Woodlawn Park, which was a special section of the present-day Riverside Park. Max Brodkey was in charge of arrangements; and E. E. Baron was the Federation's first president. Mr. Brodkey also served as the Federation's secretary, with N. W. Pickus as the treasurer.

Why? Dues for the Federation of Jewish Social Services? So asked a circular distributed to the city's Jewish community.

By the year 1924, the Federation had grown to such an essential status in the Sioux City Jewish community that the Center (located then on Pierce Street) housed 1,299 meetings during the year with an estimated 50,368 people enjoying its privileges. Six big celebrations were held at the center, in addition to eight private affairs, with the average attendance at each of 500.

Through the Federation's Jewish Community Center Department, 25 activities were conducted with 43 volunteer workers

in charge. There were classes in drawing, elocution, sewing, cooking and dancing. There were clubs in dramatics, athletics, Jewish history and singing.

The Federation's Relief and Charity Department counted 72 active cases, with 139 children receiving care and 21 persons taken care of in local hospitals.

The Federation's Immigration and Foreign Relief Department had sent $3,368.98 to Europe during the year, assisting 40 persons in sending this amount. Aid to out-of-town institutions totaled $2,059.50, with donations sent to the Cleveland Orphan Home, the Los Angeles Consumptive Hospital, the Hebrew Immigrant Aid Society, as well as many Palestine institutions.

Two hundred youngsters were enrolled in the free Talmud Torah, taught by three teachers. One Talmud Torah was located in a small building at the southwest corner of 14th and Jackson Streets, the other was situated at West Sixth and Main Streets.

In March 1925, Jack London, who was in the clothing business, was named chairman of the Federation's Talmud Torah committee. Gertrude Shulkin resigned as the Federation's superintendent, and was succeeded by Rose Baron. Previously, Ann Mushkin served as head of the Center.

The Talmud Torah continuously presented the members of the Federation with financial complications, which were far from resolved in March, 1926, when Mr. London stated "the consolidation of the two schools has been unsuccessful because of the lack of proper location." Also that year, the Federation formed a committee headed by Lester Heeger to visit the Boy Scout troop at Irving School which was composed primarily of Jewish boys.

The executive board of the Federation met periodically at Davidson's Tea Room, and at their Nov. 9, 1926, luncheon, it was reported that the Federation's 626 subscribers (contributors) had subscribed $18,970.

Mae Bolstein was employed as superintendent for a time, succeeded by Rose Lipman, with Anne Pill as secretary.

With 200 children enrolled in the Talmud Torah, according to a report by R. H. Emlein, the financial problems persisted.

On April 28, 1927, "it was moved and seconded that the present Talmud Torah arrangements be continued until otherwise ordered by the Board of Directors . . . no new contracts or obligations shall be assumed by the Talmud Torah committee until the Budget Committee makes a full study of the situation and brings in a full report with recommendations for handling the Talmud Torah problem."

Another issue at this particular meeting were the Federation's subscribers—those who have reduced their subscriptions, those who have failed to subscribe and finding new subscribers. There were 33 board members at this meeting at the Jewish Community Center.

The following were some of the amounts appropriated to the various out-of-town institutions at the June 16, 1927 session: Jewish Consumptive Society, $300; Denver Children's Hospital, $500; Cleveland Orphan's Home, $300, and Hias, $200.

In October that year, the Federation authorized $3,000 annually for upkeep of the Talmud Torah. Meanwhile, the Talmud Torah committee suggested that the 14th and Jackson Street property be taken over by the Federation. An investigating committee of Mr. Bolstein, R. H. Emlein and C. Greener was named to investigate this suggestion.

Mike Skalovsky, who was in the real estate business, was named the Federation's treasurer in 1927, serving with Mr. Baron and Mr. Brodkey.

The motion that "any member who is absent from three consecutive meetings be automatically suspended from the board unless he presents an excuse acceptable to the majority of the board" passed at the June 4, 1928 meeting. There are no records that the motion was ever enforced. Likewise with a later motion which called for meetings to begin on time.

The Federation's first annual banquet, which included the election of members to the board as well as committee reports, was held in January, 1928. This replaced the previously-held annual business meetings.

A. M. Davis was elected president, succeeding Mr. Baron, given due recognition as the Federation's honorary president. Mr. Brodkey and Mr. Skalovsky were re-elected.

It was moved and passed prior to the second annual banquet in January, 1930 "that the price per plate be 50¢ and that the committee be given the right to change it to 60¢ if they see it necessary." J. Kalin was named banquet chairman.

Dr. Leo Frachtenberg, a field director of the Allied Jewish Campaign, vividly described conditions in Eastern Europe at a May, 1930 meeting. He reported the whole nation was striving to achieve a $6 million goal, with Sioux City's share pinpointed at $12,000. A special service was scheduled in June at Shaare Zion Synagogue.

Use of the accrued interest in the Building Fund account at the Toy National Bank was authorized in August, 1931, although when the special account was originated in February, 1925, "action was made and carried that all money deposited in the Toy National Bank not be withdrawn for no purpose but the building of a Jewish Community Center."

One year later, in August, 1932, when Mr. London declared that the Talmud Torah was once again badly in need of funds or it would have to discontinue, the Federation granted a $1,000 loan to pay its indebtedness. In 1933, the accrued interest was used to pay delinquent allotments pledged to the Talmud Torah.

Dena Baron was chosen superintendent in 1934 to succeed Miss Lipman.

The year 1936 saw the election of E. N. Grueskin as the Federation's president with J. Kalin as vice president, Eli Robinow as the financial secretary, and Si Krueger as treasurer. M. E. Friedman was named treasurer and custodian of the all-important Building Fund. It was further stipulated that five signatures were required to withdraw money from the fund at the bank.

Icor, an organization described as "more interested in Communism than Jewish problems," perplexed the Federation about this time. Icor was granted permission to use the Cen-

ter facilities provided that members did not discuss political issues.

Mr. Grueskin was returned to office in 1937, with Jack Robinson as the secretary, Lou Agranoff as the treasurer and Mr. Robinow re-elected. Dorothy Merlin was employed as the superintendent at $75 a month, asked to serve her first three months on probation. She remained in the position until 1945.

Incorporation of the Federation became a 1938 topic, with the executive board informed that the only records of incorporation filed at the Woodbury County Court House were those filed in 1898 under the name of the United Hebrew Charities Association. It was explained that unless the articles of incorporation were brought to date, each Federation member was possibly liable for debts incurred by the organization.

Seventy-seven pupils were enrolled in 1937 in the Talmud Torah, Mr. London announced, adding that two competent new teachers had been procured at the expense of $325 per month.

The possiblity of a combined United Jewish Appeal and Federation drive was a 1938 suggestion from Barney Baron. He proposed contacting the 50 largest subscribers and determining their attitude toward such a combined drive, and learning how it would affect their pledges. The committee's investigation came up negative.

Victor Mazie served as treasurer in 1938.

Icor returned to the forefront in 1939, given permission to rent the Center auditorium for a play. However, for some unexplained reason, the play was never presented.

The articles of incorporation of the United Hebrew Charity Association were amended, at which time the name was officially changed to the Federation of Jewish Social Services.

Also in 1939, the Sioux City Board of Education granted the Center a supervisor for the adult education program being conducted for the foreign-born.

Efforts were renewed in 1940 to put the Talmud Torah on a self-sustaining basis, with a $400 deficit erased by $200 con-

tributed from the Federation and $200 from the Chevra Kadisha. A special Talmud Torah drive netted $600, after the United Jewish Appeal had rejected the request of the Federation's Budget Committee. Frank Margolin was named chairman of the standing committee to deal with all Talmud Torah problems.

The Federation co-operated in sponsoring the informative 1941 Forum, which was to consist of Jacob Weinstein, Dr. Sacher, Pierre Van Paasen and Rabbi DeSola Pool. Total cost of the four programs was $600. Eventually only three of the speakers appeared; however, the Van Paasen lecture was so well attended that there still remained a $170 balance.

Ary Stillman, former resident of Sioux City, exhibited a collection of his paintings at the Center in 1941. An oil painting, "The Chess Players," was purchased by the following 17 men and presented to the Center as a gift: L. J. Kutcher, L. J. Kaplan, W. C. Slotsky, Max Brodkey, Sol Novitsky, Morey Lipshutz, Meyer Levitt, A. M. Davis, Ira Kaplan, Jack Robinson, L. S. Goldberg, M. A. Marks, Robert Sacks, Ben Sekt, Al Schwartz, Will Kutcher and A. Friedman.

One indication of the forthcoming merger of the city's top three Jewish organizations was sounded early in 1942 when Dr. Lewis Dimsdale proposed incorporating reports of the Jewish Community Council and the United Jewish Appeal into the agenda of the Federation's annual banquet. He reasoned that since the best cross-section of Jewish people in the community attended the banquet, it would be an appropriate time to inform them as to what the three major organizations are doing.

Mr. Grueskin informed the executive board at a Green Gables restaurant meeting in March, 1942, that a committee had been appointed to consider merging the Federation and UJA campaigns. Al Schwartz was then serving as vice president.

At the Federation's Sept. 9 meeting, E. E. Baron described the plan for consolidation. Approval was unanimous.

The Federation held its last separate meeting Nov. 23, 1942.

The Federation's executive board met for the last time December 18, 1942, at which time two purchases were authorized: A nickolodeon for the weekly servicemen's dances being held at the Center and a set of the newly-published Universal Jewish Encyclopedia.

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THE INTER-CLUB COUNCIL came into existence on February 15, 1924, at a special meeting called by the B'nai B'rith Anti-Defamation Committee and held at the Jewish Community Center. Purpose of the meeting, according to the minutes of Dena Baron, secretary, was that each and every Jewish organization represented with no exception, should abide by the agreement not to solicit funds of any nature or kind for the period of one year from non-Jews.

The need for a Jewish Press and the need for a clearing house for dates of Jewish activities were also discussed.

Attending this meeting, and the organizations they represented, were the following: Milton Bolstein, B'nai B'irth; R. H. Emlein, Zionist; D. Sperling, National Worker's Alliance; Mr. Stillman, Poale Zion; Mr. Singer, Workman's Circle; Mrs. Zeligson, Ladies Auxiliary of Workman's Circle; Mrs. Krueger, National Fund Council; Rose Pill, Junior Hadassah; Mrs. Emlein, Senior Hadassah; Mrs. Lazriowich, Ladies Auxiliary of Tifereth Israel; Mrs. Ben Sherman, Hebrew Mother's Association; Jack Goldstein, Ivre Club; Mrs. B. Baron, Ladies Auxiliary of Shaare Zion; Morey Lipshutz, Kadima; Mr. Dervin, Sioux City Independent Farane; Mr. Grueskin, Mt. Sinai Brotherhood; Mrs. Agranoff, Mt. Sinai Sisterhood; Mrs. Levine, Pioneer Women; Jack London, Talmud Torah; Ina Kroloff, Business Girls; Jack Robinson, Mt. Sinai Temple; Joe Dimsdale, Beth Abraham; H. Lazriowich, Tifereth Israel; John Lansburg, Shaare Zion Synagogue; A. M. Davis, Federation; Si Krueger, Loan Bank.

The motions carrying out the meeting's objectives were passed unanimosly. A second approved motion called for forming the Inter-Club Council with Morey Lipshutz named chairman.

Earlier records disclose that the first attempt to form an Inter-Club Council dates back to 1928 with Max Barish as president and Mae Bolstein as secretary-treasurer. The Jewish organization at that time felt that in order to exist harmoniously side by side in the community, they could not continue for each one to go its own way, scheduling meetings, selling tickets, and sponsoring affairs regardless of the plans of the next organization. The council's function, therefore, was to schedule and clear dates of meetings and fund-raising activities. But this council was short-lived, quickly dropping out of sight.

In 1930, at meetings of the Federation of Jewish Social Services, a motion was passed that the Inter-Club Council be reorganized. This came during a lengthy discussion of the solicitation of non-Jewish firms.

The problem became acute during the next few years. There were repeated conflicts in dates of activities, numerous ticket sales, an overabundance of fund-raising activities, and constant solicitation of businessmen, both Jewish and non-Jewish. And so, in 1934, because of the growing dissatisfaction, the B'nai B'rith committees took action.

Purpose of the new Inter-Club Council, according to the by-laws, were (1) to coordinate all activities of mutual nature, (2) to foster harmony between the Jewish organizations within the city, (3) to encourage good will between the organizations and the general public in the city, (4) to discourage activities and practices of a deterimental nature, (5) foster education and culture, (6) to act as a clearing house for all local Jewish activities and a bureau for the establishment of all dates for the affairs given by its membership.

At a Council meeting during its first year of existence, it was decided that the big fund-raising affair would be the fall Carnival, called the "Jewish Carnival." Previously, the Carnival had fallen under the Federation's jurisdiction. For the next eight years the Carnival with its annual yearbook was to be the only fund-raising activity soliciting funds from the non-Jewish public.

Following the Council's second annual meeting, the Board of Directors elected E. N. Grueskin as president, Morey Lipshutz as vice president, and Hyman Fishgall as treasurer.

One of the Council's problems of this period was "too much Jewish publicity in the newspapers and on the radio." Nothing was settled, with the exception that the group went on record as opposing too much publicity. When the Council ceased its independent functioning early in the 1940's a Jewish Press was being sent to every home, offering all Jewish organizations a medium of publicity as well as creating an informed Jewish community.

Another issue in the mid-30s confronting the Council concerned the application for membership by Icor, which was rejected upon recommendation of the Anti-Defamation Committee and the American Jewish Committee. Another problem was a pledge to provide $330 for furnishing a room at the YMCA in the name of Sioux City's Jewish community.

The Council at its third annual meeting March 3, 1936, approved bringing David Pinski, Jewish author and dramatist, to the city for a guest appearance. This event was to commemorate the 100th anniversary of Mendele, father of modern Jewish literature. In 1937, the Council appropriated $50 to help sponsor Pierre Van Paasen, a gentile lecturer and author, in the city. Van Paasen returned to the city again four years later.

The Council was incorporated in 1937 when Edwin Baron submitted the articles of incorporation to the membership for approval. Adolph Davis was president at this time, with Mrs. W. C. Slotsky, vice president, and H. Fishgall continuing as treasurer.

The possibility of a name change for the Inter-Club Council, as well as finding a new form of entertainment to replace the outmoded Carnival, developed about 1940. Dr. Della Galinsky headed the committee seeking a new affair; however, the Carnival was finally "re-instated" as the best method of raising money.

E. N. Grueskin, Barney Baron and Frank Margolin, the

committee in search of a name, recommended the organization be called the Jewish Community Council. This was accepted. Thinking behind the new name was that every Jewish group in the city was a Council member and it, therefore, represented the entire community.

In summarizing the Council's activities for the year 1940, L. J. Kaplan, president, reported the Carnival netted $4,291, the name of the organization was officially changed, the room at the YMCA had been furnished, and duplication in dates and activities of organizations in the city had been avoided.

One of the first recorded forecasts of a forthcoming merger of the Jewish Community Council, Federation of Jewish Social Services and United Jewish Appeal took place at a November 24, 1941, joint meeting at the Center. The subject of a Jewish Press for Sioux City seemed to be the main order of business at this gathering of leaders of the three groups.

Activities of the year 1941, as reported by President Jack Robinson, included co-operating in sponsoring the Community Forum, making possible the Jewish Press, and sponsoring the Carnival.

The council's Community Planning Committee appeared unusually active about this time, coming into the spotlight in late summer of 1942.

At the September 2, 1942 meeting, Mr. Baron presented the plan for consolidation.

The Council had two October meetings before the organization ceased to function independently. Mrs. Philip Sherman presided. There was a last--minute discussion of holding a bazaar, but the idea was dropped.

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THE UNITED JEWISH APPEAL, which in bygone days was known as the Allied Jewish Campaign, dates as far back as May 19, 1930, records show. Minutes of that meeting, which are hereby quoted in part, indicate an earlier meeting of the organization. The minutes read:

"Thirty-two members were present at the first executive committee for the Allied Jewish Campaign, held Monday

evening, May 19, at the Center. The meeting was called to order by Mr. A. M. Davis, chairman. The minutes read by the secretary pro-tem were approved.

"It was announced by Mr. Davis, that owing to the high school graduation, which would keep many from attending the Joint Service which was planned for June 6, the date for this meeting has been set forward to Friday evening, May 30.

"The suggestion was made by Mr. E. N. Grueskin, and accepted by the committee, that the ratings of the Federation contributors be used for the campaign, since the goals were the same amount. It was also decided that one-half of the pledge at least be accompanied with the subscription, the balance due not later than October 1.

"The suggestion was also adopted that the rabbis of the five synagogues invite and urge their respective congregations to attend, by sending a letter with regard to the Joint Service to members of their congregations."

As a result of the meeting, Mr. Davis was to appoint 20 captains, with each captain naming four or five workers. A letter was also to be written to the campaign headquarters in New York asking that Sioux City's quota be reduced "in keeping with the Jewish population in Sioux City so that Sioux City will not go on record as failing to do its part in the campaign."

Twenty captains attended the May 26th meeting, at which it was announced a three-day campaign would begin June 1. Sioux City's goal was announced as $10,000.

Mr. Davis continued as chairman in 1935 after 15 men were invited to a luncheon meeting at the West Hotel to set up the drive. A. J. Galinsky was named treasurer. Conditions in Germany were described.

A. H. Baron was appointed chairman of the 1936 drive, with plans to show the film, "The Land of Promise," at a big public meeting at the Rialto Theater. L. J. Kutcher was elected treasurer. Rabbi Eugene Mannheimer of Des Moines appeared at a special meeting in behalf of the School of Religion at Iowa City.

J. L. Levitt served as chairman of the 1937 campaign, with Mr. Kutcher continuing as treasurer. Rabbi Maierburg of Kansas City was the speaker at special events.

John Lansburg assumed the chairmanship in 1938, with E. N. Grueskin as vice president and Abe Silverberg as treasurer. According to the minutes of the April 26, 1938 meeting at the Center, "the campaign will commence officially May 10, 1938, and will be preceded Monday, May 9th, by a dinner for all workers, followed by a meeting open to the general public, for which an appropriate speaker will be secured." A drive goal of $10,000 was established. Rabbi Switsky of Minneapolis was the speaker secured.

An emergency meeting was called November 1 after Mr. Lansburg received a telegram from the Joint Distribution Committee asking additional funds to provide food and shelter for the Polish Jews deported from Germany. $1,500 was the amount requested and sent.

Arthur Sanford was nominated as chairman of the 1939 campaign, with Mr. Grueskin, vice chairman, and Sam Cohen, treasurer. They were unanimously elected at a March 20 meeting at which time a goal of $15,000 was set.

A report of the Youth Division, under the chairmanship of Rudy Schindler, was made at the executive committee's April meeting. It read, in part, as follows: "The Youth Committee has been very active. Cards have been made up for 250 young men and women. Sunday Schools and Hebrew Schools will be contacted and each child will be given a small envelope in which to save their nickels and pennies for a week to be turned into the drive. April 23-30 will be self-denial week. Speakers will be sent to the Synagogues Friday evening, to the Hebrew Schol and Sunday Schools and to the Youth Organizations at the Center. Each person will be mailed a poster publicizing Self-Denial Week."

Prior to the opening of the 1940 campaign, there was some controversy over how the United Jewish Appeal's executive board was named. A motion was carried unanimously enlarging the board to 25. Officers elected in 1940 were E. N.

Grueskin, president; Lawrence Davidson and Arthur Sanford, vice chairmen, and Sam Cohen, treasurer. The goal was $25,000. Dr. Josef Dunner, representative of the UJA, appeared in the city at several meetings.

In a financial report of the 1940 drive, it was announced that administration expenses were $572, alloted to organizations $21,016, outstanding pledges $3,848 and balance on hand $164, for a $25,600 total.

The following resolution was adopted at a 1941 executive meeting: "Resolved that this organization with all its members as part of the organization guarantee to any prospective signer of an affadavit of support for the purpose of aiding a refugee or refugees to come to this country, that he will not sustain any liability or personal loss if he signs such an affadavit." The affadavit had to be approved first by the Refugee Aid Committee. It was also proposed that the Federation of Jewish Social Services adopt such a resolution.

L. J. Kaplan was named chairman of the 1941 drive with Meyer Levitt as treasurer.

Publicity for the 1941 campaign, according to A. M. Davis, chairman, was to consist of the Jewish Press with the entire back page devoted to the UJA.

At a September 12 executive board meeting, Mr. Grueskin reported that the presidents of the Federation, B'nai B'rith, Jewish Community Council and UJA had discussed sponsoring a forum opened to the entire community.

The 1941 financial report was approved at a meeting early in 1942, at which Sam Cohen as chairman and H. Eirinberg as treasurer were elected. Plans were made to hold the drive earlier than usual because of income tax developments and a scheduled USO campaign.

A $30,000 goal was established, following a report by Jerome Rachlin, field representative for the UJA, who described where the money is being spent. The drive was given the name "United Jewish Appeal Emergency Drive for 1942." The guest speaker was Robert Herman, a national field director for the UJA, who addressed a West Hotel dinner meeting as

well as a women's division dessert luncheon. The pledges for 1942 exceeded the goal of $30,000.

The executive board met September 23 at the Jewish Community Center with Mr. Cohen presiding. It was at this meeting that E. E. Baron, chairman of the committee appointed by the Federation to study the organization of the Sioux City Jewish community, made his report. It was approved. The meeting was adjourned.

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"The name of this corporation shall be the Jewish Federation."

So declared the articles of incorporation signed the 28th day of December, 1942, and listing the following as provisional directors: E. E. Baron, L. J. Kutcher, Louis Agranoff, Mrs. Philip Sherman, Mrs. L. S. Goldberg, L. J. Kaplan, E. N. Grueskin, A. M. Davis and W. C. Slotsky. They were to serve until the Federation's first annual election.

According to the articles of incorporation, the Federation's "principal place of business shall be in Sioux City, Woodbury County, Iowa, but it shall have the right to function in territory contiguous to Sioux City." And "this corporation shall endure for 50 years, unless sooner dissolved by three-fourths vote of all the members thereof..."

Objects and purposes of the Federation were outlined as (a) to engage in and carry on social, benevolent, philanthropic and educational activities, to improve the health, happiness and economic conditions and promote the mental, moral and physical welfare of the Jewish community; (b) to centralize fund-raising activities for philanthropic, social and education purposes, to avoid duplication of effort in this connection; and (c) to establish and maintain in Sioux City a Jewish Community Center building for the convenience, housing and accommodation of all Sioux City Jewish activities.

The articles specified that any interested Jewish organization which has been in existence one year and which has as its main purpose of interest the furtherance of the welfare of the Jewish community qualified for organizational member-

ship in the Federation, represented by its president.

Other articles detailed the duties and responsibilities of the board of directors, officers, executive committee, meetings, standing committee, and general provisions. The articles were to be amended in February, 1948, and February, 1950.

The provisional directors scheduled the first annual meeting January 14, 1943, and invited the entire community to attend. Final reports were made at that time of the activities of the Jewish Federation of Social Services, Jewish Community Council and United Jewish Appeal. E. E. Baron outlined the functions of the new Jewish Federation.

Officers elected at the first annual meeting were E. N. Grueskin, president; W. C. Slotsky, first vice president; Mrs. A. M. Davis, second vice president; Herman Miller, secretary, and Lester Heeger, treasurer.

Max Brodkey received recognition by being named the Federation's honorary president.

What were some of the problems of the Federation in the early days of the 1940s? The minutes of meetings kept by Dorothy Merlin, executive director, provide the following answers:

Morey Lipshutz presided at a July, 1943, meeting of the Inter-Group Relations Committee, which had the purpose of scheduling dates of activities of various organizations to eliminate duplication and conflict. It was announced that the Mother's Club, Women's League, Hadassah and Pioneer Women would meet on alternate months throughout the year, whereas the Sisterhood would continue to meet monthly.

The need for approximately $300 for plumbing repairs of the ritual bath housed at Adas Yeshurun Synagogue was termed an obligation of the entire community. The Federation, Chevra Kadisha and Independent Farane shared the cost.

The Talmud Torah became a functional agency of the Federation. $30-a-month rent to Shaare Zion Synagogue for housing the Talmud Torah was approved. Efforts were made to increase the school's enrollment of 78 children. Classes

were moved in 1944 to the Bancroft School when the Jewish Community Center location was changed.

A 1943 goal of $40,000 was set at the initial meeting of the Philanthropic steering committee. A. L. Galinsky and E. N. Grueskin saw almost half the "A" division themselves, and Jake Kalin called personally on more than 80 persons. The amount raised was $42,149.

Among those who headed the Philanthropies drive in the 1940s were E. N. Grueskin, A. M. Davis, W. C. Slotsky, L. J. Kaplan, Barney Baron, L. J. Kutcher and Harry Horwitz.

Dr. Sydney Bergen was named the Federation's youth director late in 1943. Youth activities for the year included oratory, debate and essay contests, play contest, Halloween, Chanukah, New Year's and skating parties, a Brotherhood Day celebration, a Youth Speaks forum, the Junior Division of Philanthropies and Youth Day.

An Orthodox Council was formed December 2, 1943, concerned primarily with a butcher shop, shochet and a mohel.

The Federation approved discontinuing serving rolls and cocoa to the newsboys early in 1944, because the number of newsboys had decreased and there were no Jewish youths involved.

A Library Committee was formed, composed of representatives of the Zionists, Senior and Junior Hadassahs and Business and Professional Women. Plans called for forming five Young Judaea clubs.

Mr. Grueskin occupied the presidency through the year 1944, and a resolution of appreciation was signed February 1, 1945. It read, in part, "Whereas, E. N. Grueskin has rendered faithful and excellent service as president of the Jewish Federation and all of its activities have been due in large measure to his devotion to the cause and to his excellent executive administration of its affairs. . . now, therefore, be it resolved that the members of the Jewish Federation, at its annual meeting in 1945 assembled, do hereby express to E. N. Grueskin, their sincere appreciation for his excellent, unselfish and

capable administration of the affairs of the Jewish Federation during the long period of his presidency. . . ."

He was succeeded by A. M. Davis.

Sylvia Borshevsky assumed the duties of secretary in the absence of Dorothy Merlin on a leave. Mrs. Rose Karl was named to the position in July, 1945, when Miss Merlin announced she would not be returning to Sioux City.

A census of the Sioux City Jewish community was taken early in 1946, and Mrs. Sam Shulkin, chairman, reported there were 335 married couples over 40 years of age, 158 married couples under 40, 62 widows and 35 widowers for a total of 555 families. She reported 264 men and women over 21 years of age.

Rabbi Saul Bolotnikov agreed to teach for a month in the Hebrew School in September, 1946, when there were 70 children enrolled. In December, Miss Julia Bereskin was employed as a teacher to assist Rabbi Solomon Miller.

W. C. Slotsky assumed the presidency of the Federation in 1947, following the annual dinner meeting attended by 100. Two Talent Night winners, Carlton Hill and Miss Cella Stern, entertained, accompanied at the piano by Helen Montrose. A motion that all past presidents of the Federation, as well as rabbis occupying Sioux City pulpits, be members of the Federation's board was approved.

A search was launched for an executive director to succeed Mrs. Rose Karl, who resigned. Ralph Segalman was named to the position May 14, 1947.

The Federation in 1948 was described as "a total community program," consisting of the Jewish Community Center, family care agency, public and group relations, emergency loan fund, Jewish education, United Jewish Appeal, supplies for overseas survivors and information and resettlement service.

E N. Grueskin returned to a familiar seat in 1949, assuming the presidency in what he called "a crucial year for the Sioux City Jewish Federation" because "we will go from a small town to a large city in this period," because "we are building a home for the Jews of Sioux City."

At the February 12, 1950 annual meeting, the speakers included W. C. Slotsky, who reported on a community in retrospect; Sidney Kalin, who described the present, and Harold Grueskin, who reported how youth views the future.

The future in the year 1950 focused on the October 1 dedication of the new Jewish Community Center.

## Chapter Nine

### REGARDS FROM HOME

Not one Jewish family in Sioux City was untouched by World War 2! Approximately 483 men and women from the community and area put aside their civilian clothes to wear the uniforms of Uncle Sam during the conflict. Eleven lost their lives.

The honor roll of the men and women in service, still on proud display in the lobby of the Jewish Community Center, was dedicated at a special ceremony at 8 P.M. Sunday, March 21, 1943. The mahogany plaque bearing the names was purchased from a bequest left by Max Pill to be used at the discretion of the Center. Edward Pill made the presentation for his father, with E. N. Grueskin accepting the gift.

Chaplain Saul Kraft, who was the Army base chaplain stationed at Sioux Falls, was the featured speaker, declaring that "out of this war will rise spiritual values that will make people more noble." He stressed the need for more and more sacrifices to win the war.

The Sioux City Jewish community had quickly rallied to meet the challenge and responsibilities of the war. At a September 9, 1942, meeting of the Federation of Jewish Social Services board of directors, an Army and Navy Committee report was given by Sam Greenstone, the chairman. The Sioux City Air Base did not warrant having a Jewish Welfare Board USO worker or Army chaplain because there weren't enough Jewish men stationed there. Consequently, Miss Dorothy Merlin was appointed the JWB representative and the Army-Navy Committee was formed. The Federation allocated $1,000 yearly for this committee's budget.

The committee was broken down into several sub-divisions, including women's division (home hospitality, social functions, community integration, service to boys at camps), K. P.s (Khaki Pals—girls over 18 to plan entertainment for boys at the Jewish Community Center and act as hostesses), religious division (rabbis and representatives of the synagogues and

temple), publication division (Dr. Sydney Bergen, chairman), community co-operation division (representation on all USO and civilian defense groups in the city), public relations (E. E. Baron), war records (Mrs. Benn Brodkey), and Center war effort activities (Mrs. H. S. Novitsky).

Purchase of the above-mentioned Honor Roll had been previously discussed at a November 23, 1942, Federation meeting.

Without a doubt, the busiest division distinction belonged to the women, with Mrs. S. H. Shulkin serving most of the time as chairman. It is interesting and informative to quote from her reports of the division's activities:

"Under the direction of Mrs. W. C. Slotsky, chairman of social functions and entertainment, snack dances, sponsored by the K. P.s have been held regularly at the Center from 4 to 7 p.m. each Sunday, with an attendance of between 30 and 50 men, and a lunch has been served to them.

"Mrs. L. Weinberg is chairman of home hospitality. Forty-five soldiers were placed in homes and invited to services for the High Holy Days. Most of these boys were from the Sioux Falls Base. Two hundred soldiers have been placed in homes for eating and sleeping at various times.

"Mrs. E. N. Grueskin is chairman of community integration. Each man (at the Sioux City Air Base) was contacted personally to come to the Mt. Sinai Sisterhood Thanksgiving dance, and assistance given in procuring dates for the affair.

"Mrs. Philip Sherman is chairman of service to Sioux City boys in service. On August 31, New Year greetings were sent to the men in service. This committee is also visiting Jewish boys who are ill at the base here, having visited three boys here in November.

"K.P.s, with Dena Baron as president, has provided hostesses for the dances every Sunday afternoon.

Mrs. Shulkin's report added that 110 packages were sent to the boys in service on June 30. Six months later, on December 24th, Mr. Sam Greenstone drove out to the base, with Miss Dorothy Merlin and Mrs. Shulkin, taking two cases of

apples, 30 pounds of candy and two large boxes of popcorn as treats for the boys.

Sioux City's daily newspapers reported the war, as well as offering feature articles on patriotic families, including a number of the Jewish faith. Among the "patriotic mothers" was Mrs. Julius Zeligson, 619 Center Street, with four sons in the service. Other patriotic families were Mr. and Mrs. Joe Shindler, 1724 Hamilton St., with four sons in service, and Mr. and Mrs. David Hafits, 1419 Virginia St., with five sons gone to war.

However, for exclusive news about Sioux City Jewish men and women in uniform, the publication to read was the bimonthly "Regards from Home," mimeographed at the Center with Dr. Bergen as the editor. Through the war years his staff included Ann Shindler, Ethel Bergen, Jan Lebowich, Red Holland (who wrote a sports column), and Myer Shubb as staff writers, Louise Slotsky as the artist, and Sylvia Borshevsky, Margaret Mirkin and Rosalie Kaplan as typists.

It was mailed to all the men and women in the service.

"Around the Hub with Shubb" was the name of Shubb's column in which he declared, among other things, that "the sign of the times at Morningside College is the total registration of 250 students, 30 men and 220 girls." He also said in 1942 that the municipal auditorium project is still a hole in the ground on the river front and the free bridge is no closer than it was 30 years ago.

Each issue was packed full of names, excerpts from letters written by Sioux Cityans away from home to those at home. Familiar names like Maj. J. N. Lande, Pvt. Red Holland, S2/c Ben Shapiro, Lt. Phil Zeligson, Pvt. Joe Goldstein, Pvt. Mike Rice, Capt. Marvin Cohen, Sgt. Ira Kaplan, Cpl. Marvin Klass, Cpl. Isadore Ratner, Pvt. Bud Weiner, Sgt. Marvin Kline, Lt. Sam Sadoff, S. Sgt. George Shindler, Sgt. Myron Heeger and countless others.

Another enjoyable section of "Regards from Home" bore the descriptive name, "The Whirl at 421 Pearl," with news of what was taking place at the Center located there. The K.P.s

sponsored a George Washington ball and later held a "Tin Can Tahntz." The servicemen's lounge was open every day until 11 p.m. And Mrs. Shulkin reported, "The Council of Jewish Women, through their chairman, Mrs. Joe Kantor, contacts the women of the community so that the cookie jar is kept filled, and with these cookies, coffee is served in the lounge, where the men can play cards, checkers, write letters, read, dance and play ping pong."

In August, 1944, the Federation named a Veterans' Service Committee, designed to provide the necessary services to meet vocational, social, family welfare and medical problems of adjustment of the returning servicemen and women.

On September 24, 1944, Shaare Zion Synagogue paid tribute to the men killed in action, a somber memorial service to which more than 500 persons came.

The Sioux City men who lost their lives in World War Two were:

Bernard Pollack
Fritz Kahn
Sidney London
Harry Bernstein
Jack Greenberg
Jerry Lasker
Joseph Haffits
Charles Ginsberg
Herbert Marsh
Maurice Raskin
Arthur Raskin

## Chapter Ten

## JEWISH COMMUNITY CENTER

On a Sunday afternoon, the first day of October in the year 1950, Sioux City Jewry realized a dream that had weathered more than 25 years. On that day of fulfillment, cornerstone laying ceremonies for the $250,000 Jewish Community Center were held at the northwest corner of Fourteenth and Nebraska Streets.

The idea for such a structure dates back to November 13, 1924, at a meeting of the Federation of Jewish Social Services. Mrs. John Brodkey is credited with the suggestion of establishing a building fund for the Center.

Ed Baron, president of the Federation, appointed Mrs. Brodkey chairman of the newly-established Jewish Community Building Fund Committee. Members named to the committee included Rabbi Isadore Isaacson, Max Pill, Barney Baron, Mrs. M. Mushkin, Mrs. Sam Lipman, Mrs. Barney Baron, Mrs. A. L. Galinsky and Mrs. P. Troust.

Mrs. Brodkey explained at the committee's December 3, 1924, meeting that the committee's purpose was to devise ways and means of establishing a nucleus for a building fund. It was moved that a certain percentage of the Federation's annual income be turned over to the committee. The financial and moral support of each Jewish organization in the city was requested.

The necessity for and purpose of a Jewish Community Center were explained in the following notice from a money-raising Carnival yearbook of this period:

"Seven year's experience of the Federation of Jewish Social Service brought the urgent necessity for a Jewish Community Center. Here all elements can mingle, and in the children of the entire Jewish population, a common Jewish consciousness is formed. The Center also brought to the foreground the necessity for wholesome recreation for our youth, surrounded by a Jewish atmosphere. Affairs such as this, our Carnival, are preparing the ground for the realization of the dream of the entire Jewish community."

The annual Carnival was a fun-contagious co-operative means devised to build the Center. The 1929 Carnival Yearbook, for example, reported that "our annual Carnival is the only means of paving the way for the realization of the dream of the entire Jewish community. With the co-operation of every Jewish individual of our city we know that before long, we will own a home of which we will be justly proud."

At a Building Fund committee meeting early in 1925, "action was made and carried that all money deposited in the Toy National Bank and not be withdrawn for no purpose but a building of a Jewish Community Center." However, as later records of the Federation of Jewish Social Services indicated, it became imperative to use the interest accrued by the fund's principal for other needs.

The Federation's first base of operations was the Jewish Community Center, rented quarters at 308-310 Pierce Street over Williges Furs, near the old Sioux City Tribune building, where Sears Roebuck and Co. now stands. Dedication ceremonies were held here May 7, 1923, featuring a talk by A. L. Galinsky and three violin solos by Nathan Herzoff. Peter Wall was executive secretary of the Center, which consisted of game room, rest rooms, library, pool room, gym, offices and kitchen.

However, before this period, Jewish activities were concentrated on the third floor of the Lerch Building, located between Douglas and Pierce Streets on Fifth Street, former site of Gambles Store. This was the Hebrew Institute with a 410-412 Fifth Street address.

Federation minutes show that Mr. Williges was the landlord for the Pierce Street site with a committee named in 1927 to meet with him to negotiate renewal of a three-year lease. E. E. Baron reported early in 1928 that a three-year lease at the same rental had been secured, with Mr. Williges agreeing to furnish heat for the period as well as cancelling the heat bill for the past five years.

In addition, a new set of dishes was to be purchased for the Center's kitchen.

The Center moved in 1930 to 421 Pearl Street, second floor, with a cigar-news stand situated on the first floor. A Mr. Searles was the landlord. In the years to follow, Federation board members were always considering new Center locations, with the Knights of Pythias Hall and the Knights of Columbus Hall proposed. A committee was given the authority to purchase a lot at 10th and Nebraska Streets in 1932, but such action was never taken.

In 1941 discussion centered on buying a vacant lot at 20th and Jackson Streets, but the matter was dropped. Eventually, however, in 1944, the Center did move to the Bancroft School at 11th Street and Grandview Blvd., through arrangements with the Sioux City Board of Education, a move that was highly controversial.

The Carnivals held annually were generally Sunday afternoon and evening events which packed in the crowds. Merchants contributed goods, ads were sold in the year book and the people came for fun and fortune. Underneath it all was the ultimate objective—A Center!

E. N. Grueskin, chairman of the 1929 Carnival, outlined plans for the events at an April meeting of the Federation of Jewish Social Services. The Carnival site was to be the Municipal Auditorium at Seventh and Douglas Streets, now the location of KCAU Channel 9.

Vice chairmen of the event were A. J. Galinsky and A. M. Davis. Members of the committee included Mrs. E. E. Baron, Mrs. John Brodkey, Max Friedman, Mrs. R. H. Emlein, Morris Pill, Morey Lipshutz, Rose Lipman, Mrs. Morey Lipshutz, Mrs. E. Barish and Si Krueger.

Organizations actively co-operating in the Carnival that year included the Mother's Club of Talmud Torah, Mount Sinai Temple Sisterhood, AZA, Shaare Zion Auxiliary, Ivre Club, Ladies Circle of Workman's Circle No. 664, Daughters of Zion, Hawkeye Club, Zeta Kapa Mu, Independents, Sigma Iota Sigma, Business Girls' Club, Hadassah and Seekers.

Other Carnival chairmen were M. E. Friedman, Si Krueger and Jack Robinson.

By 1929, the Building Fund amounted to $10,023.03. One year later the fund total was $13,864.45. In addition to Carnival profits, many organizations contributed part of their dues to the fund.

Sponsorship of the Carnival was turned over in 1934 to the 23 Jewish organizations comprising the Inter-Club Council. At that time, Jack Goldstein, Carnival chairman, reported "The first annual Carnival represents a tremendous effort in accomplishing a great forward stride for the entire Sioux City Jewry. It is the sincerest hope of all who have planned and worked for this worthy event that we, in 1934, have successfully established a good precedent for generations to come."

The executive committee which assisted Mr. Goldsmith that year included E. N. Grueskin, Dr. H. M. Levin, A. M. Davis, Jack Robinson, Max Friedman, Morey Lipshutz, Mike Skalovsky, J. Kalin and Si Krueger.

A. M. Davis, Lester C. Davidson, Milton Bolstein, Sol Novitsky, Ben Sekt, and Lester Heeger were among those who served as Carnival chairmen in the succeeding years, until the final Carnival was staged in 1941. In this period also, the Inter-Club Council underwent a change of name and reached that point of merger into the present-day Jewish Federation of Sioux City.

One of the individuals who played an unsung hero's role in keeping the old Jewish Community Center at 421 Pearl Street in presentable condition was H. M. Singer. The Federation of Jewish Social Services in 1931 expressed thanks "for his interest and untiring efforts in supervising remodeling of our present quarters."

As chairman of the House Committee, he was periodically reporting that the Center had been cleaned, floors painted, windows washed, etc. In 1938, the Federation's board honored him with a life membership in appreciation of services rendered.

During this time the ownership of this building housing the Center changed hands because in later minutes of the Federation, reference is made to a J. A. Baxter, landlord. A

lease was signed with him in 1941 at a monthly rental at $50. It went up $5-a-month at the end of that year to $55. He was willing to make minor repairs. A fire escape was installed.

The need for a Community Center that the Jewish people of Sioux City could call their very own was underscored in the Centennial reflections of Dorothy Merlin Wagman, executive secretary from 1937 to 1945.

She recalls that "the Center was located above a Greek restaurant on Fifth and Pearl Streets. Its facilities were minimal—two dreary meeting rooms, a badly ventilated large auditorium, a poorly equipped kitchen, a library and "the executive suite," two rooms—an outer office and the executive's office. Because of its dinginess and depressive atmosphere, activities were at a low ebb. Groups that could afford to use facilities other than the Center's did so and a youth program was practically non-existent.

"To attract the organizations and bring the young people into the Center, Mr. H. Singer, a retired contractor, volunteered to oversee the renovation of the Center. He worked with Mrs. E. N. Grueskin, president of the newly-organized Council of Jewish Women, a group of very able women. Together they transformed these dreary quarters into cheerful, attractive well-equipped meeting rooms and offices.

"Soon the Center was crowded with groups of young people competing for space to meet. Dozen of clubs were formed, including social clubs, special interest and hobby groups, and Young Judaea groups. Dr. Sydney Bergen, the Pied Piper around whom the young people rallied, organized and became the first president of the Youth Council, a unifying instrument for these groups. The Council published its own newspaper, "The Center Press," sponsored monthly dances and intergroup competitive events, planned joint holiday observances and other things. Because we lacked a budget for group work personnel, we utilized every available resource. The W.P.A. federal work program provided us with instructors and supervisors for arts and crafts, music and dancing.

"Rabbis Bolotnikov, Rabinowitz and Lavine gave instruction

in Hebrew, customs and ceremonies. We had no gymnasium, but we were able to use public school facilities for an athletic program.

"The professional staff of the Federation consisted of the executive and her assistant and secretary, who during most most of these years, was either Jan Lebowich Bronston or Sylvia Borshevsky, and the custodian-janitor-sergeant-at-arms and jack-of-all-trades, Reuben Borkin."

The possibility of moving the Jewish Community Center from 421 Pearl Street to Bancroft School was first considered by the executive committee of the Jewish Federation July, 9, 1944. The school at 215 11th Street had been closed because of lack of children in the neighborhood, and the committee thought the school could be leased from the Sioux City Board of Education for a number of years at a reasonable price.

Concern over the neighborhood reaction to the school closing and leasing of the building to the Jewish Federation was expressed at an August 16, 1944 meeting. That same month E. E. Baron reported that the neighbors were threatening to place a restraining order against anyone moving into the Bancroft School, questioning the School Board's right to lease the building without a citywide vote.

This threat did not offset the Federation's plans to move, and on September 28, 1944, the Federation held its initial meeting in its new location, the Jewish Community Center-Bancroft School. However, E. N. Grueskin reported the neighbors still threatened an injunction, although School Board officials were confident the action would be unsuccessful.

Presidents of different Jewish organizations served as hosts at the open house held December 12, 1944 for the new Center. The event was well attended. The Jack Greenberg family and the Ben Sherman family had furnished the canteen and library in the new location.

However, on December 18, Mr. Grueskin announced that an objection had been filed in Woodbury County courts against the Sioux City School Board's leasing of the Bancroft School.

E. E. Baron reported March 7, 1945, that the injunction hearing had been held and that Judge Forsling had the case under advisement. In the judge's decision, he ruled that the School Board did not have the right to execute a lease, but implied that the premises could be rented on a day-to-day basis. The case went to the Iowa Supreme Court with a decision expected in October.

Because of the tension, with the Supreme Court expected to sustain the decision of Judge Forsling, E. N. Grueskin declared late in 1945 that this was the appropriate time to start a campaign for funds for the specific purpose of building a Jewish Community Center. Frank Margolin also urged that a drive be launched.

L. J. Kutcher was elected chairman of the drive, and the campaign was given the name of Jewish Community and Memorial Building Campaign. The campaign's executive committee met for the first time October 21, 1945. L. J. Kaplan acted as treasurer of the fund for many years.

Then, on November 13, 1945, the Iowa Supreme Court announced its decision in the case of Arthur McLang, a taxpayer in the Sioux City Independent School District, vs. Clifford Harper, president of the Board of Education.

The High Court upheld the right of the school district to permit the Jewish Federation to use one of its school buildings (Bancroft), but also confirmed that the school directors could not lease the building to the Federation.

McLang had sought to enjoin the district from leasing the structure to the Jewish non-profit organization for use as a community center.

The lower court had held that Iowa law requires the consent of the voters before a school property could be leased. But the court had refused to grant the injunction withholding the use of the building, thus giving the Federation the right to continue using the school as a community center.

The invalidated lease would have run from October 1, 1944 for a five-year period at a monthly rental of $100. The lease would have been subject to cancellation if the Board of Edu-

cation wished to use the building as a school or if the building were being misued by the lessee.

But the over-all controversy about the use of Bancroft School as a Jewish Community Center had given momentum to the drive for a Jewish "home" of its own. It can be truthfully stated that nothing could stop Sioux City Jewry from achieving this goal.

Arthur Sanford, who had been elected chairman of the Building Committee, reported on January 29, 1946, that the lot on the northwest corner of 14th and Nebraska Streets was available for purchase, price $11,250. With the adjacent lot, available for $8,500, the two lots would comprise 148 feet on Nebraska and 150 feet on the 14th Street side. The purchase was authorized.

There was the possibility of using the two houses on the purchased lots for a temporary Jewish Community Center because it was rumored that Bancroft School would be converted into a vocational guidance center following a city-wide election. This never materialized and the Federation remained in the school.

Under the chairmanship of Sol Seff, a supplementary Building Fund drive was conducted in 1949, during which time most of the younger people participated.

In 1949 bids were awarded to H. S. Holtze Construction, Nystrom Electric, and Scott Plumbing and Heating for constructing the new Center. Total cost, including architect's fees, excavation and fee to the Jewish Welfare Board, was pinned at $216,710, according to Mr. Sanford.

Mr. Sanford's final report of the Building Committee, dated February 15, 1951, showed that the Center's actual cost was $218,778, or $2,068 above the estimated expenditure. In addition to general construction costs, parking and playground and other items brought the total cost to $228,024, exclusive of a large amount of equipment which had been installed in the building and paid for by other sources.

Said Mr. Sanford in his final report: "Sioux City Jewry can be more than proud of its wonderful contribution to the civic,

educational and cultural life of our community. The great influence of the Center will be felt not only by our own people but by everyone in the city and surrounding territory."

When Ralph Segalman was named executive secretary of the Center in 1947, the Center was located in the Bancroft School Building.

Segalman recalls that "the rental was quite reasonable, and in this building, which was quite small but yet attractive, there were all sorts of activities going on. There was an afterschool Hebrew School with devoted teachers, interested not only in teaching Hebrew but Jewish tradition and a sense of Jewish unity as well.

There was an excellent group of Young Judaea clubs which worked quite closely with the Center under the direction of Mrs. Norman Brodkey in building a loyalty toward the total Jewish community as well as to Israel.

"There was also the beginnings of a youth adult leadership group which had a series of fitful starts, until it finally took hold."

Segalman in his Centennial recollections writes that "while we were still using the school building as a Center and having meetings for hours on end, we were also trying to conduct a supplementary compaign for a Jewish Community Center to be built on a piece of land at 14th and Nebraska.

"Somehow or other Sioux City conducted the largest campaign in its history in 1948, and then launched a supplementary campaign for a Center building. With the help of Arthur Sanford a building contract was obtained which gave us a wonderful Center facility at a cost which was far less than many other buildings of its size and capacity at that time."

Segalman points out that "there was a continuous pressure for inclusion of facilities in the building on behalf of people who had special concerns. The Orthodox community wanted to include a Mikvah, which they viewed as a community responsibility. The Jewish War Veterans wanted a handball court. Then there were various women's groups who wanted a room which would be large enough for their meetings and

yet not be so large that it would make their membership seem smaller than it was. The young people wanted a gymnasium and everybody wanted an auditorium with a completely equipped set of facilities for drama, music and other things.

"Despite anxieties and conflicts, the building got built and it was finally dedicated. Once it was dedicated, the Center came to be a generally useful facility at all levels and for most people."

The first physical step toward construction of the new Jewish Community Center at 14th and Nebraska Streets took place May 1, 1949, at a ground-breaking ceremony. A. L. Galinsky, one of the founders of the city's Jewish Federation, turned the first spade of earth, and the second shovel was dug by Mayor Dan J. Conley.

Speakers at the program were W. C. Slotsky, chairman of the arrangements committee; E. N. Grueskin, president of the Federation, and E. E. Baron, the Federation's first president. A recording of a speech by Max Brodkey, who also was a pioneer in the Federation's organization but who now lived in Florida, was broadcast over the public address system.

Rabbi Saul Bolotnikov of Tifereth Israel Synagogue gave the blessing as the ground was broken. Rabbi H. R. Rabinowitz of Shaare Zion Synagogue gave the invocation, and the benediction was by Rabbi Albert A. Gordon of Mount Sinai Temple. Bernard Kalis led the singing of Hatikvah, the song celebrating the establishment of a Jewish home.

Other guests on the speaker's platform were L. J. Kaplan, treasurer of the Building Fund; L. J. Kutcher, chairman of the Fund; Mrs. John Brodkey, originator of the Fund; Arthur Sanford, building plans chairman; James Sherman, representing Jewish youth groups, and Ralph Segalman, executive secretary of the Federation.

More than 500 persons attended the October 1, 1950, dedication of the brick veneer structure, which had been 17 months in construction. "This building was built by the Jewish Federation of Sioux City as a memorial to the men who lost their lives in World War 2," reads the dedicatory plaque.

Max Brodkey officiated at the dedication. L. J. Kaplan cut a ribbon across the building's main entrance on 14th Street after Mr. Brodkey had sealed pertinent documents into the cornerstone. Cantor William Wolff of Shaare Zion Synagogue and Mrs. Phil Eirinberg provided appropriate music, while Herman Slotsky led community singing. Brief speeches were given by the rabbis of the city's three houses of worship, Mayor Conley and Ralph R. Brubacher, president of the Sioux City Community Fund.

The dedication committee had limited the program to one and one-half hours and ruled out remarks by out-of-town guests.

David Albert was chairman of ushering, which was led by members of the Jewish War Veterans with Nate Goldberg commander. Mrs. Leo Chaikin headed the hostess committee.

The new Center, at this time, was described as a fireproof building, constructed of steel and concrete with brick facing. The structure includes a combination gymnasium-auditorium, recreation rooms, locker rooms, classrooms, clubrooms, library and offices. The auditorium can seat up to 500 persons. The gymnasium is standard size, and adequate dramatic productions can be performed on the stage.

Two open house programs to acquaint Sioux Cityans with the new Jewish Community Center were held during the dedication week. Directors of the Federation and other representatives of the Jewish community were hosts and hostesses at the Wednesday night program. Members of the Jewish Youth Council were hosts and hostesses on Thursday night.

Officers of the Federation in 1950 when the Center was dedicated were E. N. Grueskin, president; E. W. Baron, first vice president; Mrs. Ben Kalin, second vice president; Dr. Frank Epstein, treasurer; Marvin Klass, secretary, and Ralph Segalman, executive director. E. E. Baron was chairman of the dedication program.

The new Center became the headquarters for the Federation, serving the entire Jewish population of Sioux City.

## Chapter Eleven

## THE 1950s PLUS EIGHT

"The year 1951 has been one full of adjustments and exploration for the Jewish Community of Sioux City. It was during this year that the Jewish Federation "settled down" into its new home. The formal dedication was over, and the committees began to develop policies and programs. In this, the community was experiencing much that was new, both in facilities, in interests of members, and in the necessary costs involved."

This was how Ralph Segalman, executive director of the Jewish Federation, described the Sioux City Jewish Community's entrance into the second half of the 20th Century.

E. W. Baron was at the helm of the organization, having been elected president following the 1951 annual dinner meeting. The Center Players had entertained the 294 persons in attendance with the play, "The Machers Meet", or "It Happened One Night at the Center."

In the year 1951 the Women's Division of the Federation was established and the nursery school, which first opened its doors in the fall of 1950, had by-laws signed officially.

According to the by-laws signed October 16, 1951, "The Nursery School shall be known as the Council-Federation Nursery School, representing the two organizations which have sponsored it: The Sioux City section of the National Council of Jewish Women and the Jewish Federation of Sioux City." Signers were Mr. Baron and Miriam Chaikin, president of the council.

Purpose of the school was to provide a high standard nursery school for the Jewish children of the city, with particular attention given to Jewish culture. Non-Jewish children were to be admitted when enrollment permitted. A nursery school board was formed to handle the administration.

It was hoped that the new Women's Division would become an effective instrument for Jewish Community service on every level. Mrs. Edward Kantor assumed the division's chairmanship.

Leo Chaikin was chairman of the Federation's Athletic Committee. For the first time, the Federation found itself the possessor of a full gymnasium, an exercise room, handball court and dressing facilities when the Center dug firm roots at 14th and Nebraska Streets.

Activities at the Center during 1951 also included a movie series, with both English and Yiddish movies, library services, concert previews and the fifth season of the Artist and Lecture Series.

On the Center staff were Mrs. Ruth Sherman as office manager and Miss Mary Bitran as typist. Caroline Raskin, who in 1969 is a well-known television producer in Hollywood, resigned her position as director of activities. Harold Ivener received a United States Savings Bond as a gift when he entered active duty during the Korean War. Mrs. Margaret Singer joined the staff the next year.

Two hundred and three attended the Federation's annual dinner February 17, 1952, at which Julian Freeman of Indianapolis, Ind., president of the Council of Jewish Federations and Welfare Funds, was the speaker. The price per plate was $1.

A special project early in 1952 was a community-wide memorial service to the six million killed in Europe. Noted author William L. Shirer topped the Artist and Lecture Series programs.

Gabriel Cohen, editor of the National Jewish Post of Indianapolis, visited the city to discuss publishing a Sioux City page with the newspaper. Mrs. Art Bronston was later appointed the Sioux City reporter.

The community mourned the passing of two active Federation workers, Morton Harrison, House Committee chairman, and David Singer, Hebrew School Committee chairman.

A community-wide Chaim Weizmann Memorial meeting was held early in 1953, with Nahum Astar, vice consul of the state of Israel, as speaker.

"J.C.C.-T.V.," a humorous television program written by Mrs. Joel Levine and Mrs. Art Bronston, highlighted the 30th

anniversary Federation dinner February 22, 1953. Sam Kaplan narrated the skit, which Miss Ann Barkin directed. Marvin Klass was elected president of the Federation.

Nate Goldberg, chairman of the Youth Study Committee, reported there were 183 children between the ages of 7 and 14 eligible for Young Judaea Club participation. Of that total, 105 were involved, 78 were not.

Mr. Segalman resigned as executive director in September 1953, with Oscar Littlefield named in December as his successor.

On May 5, 1954, celebrity George Jessel was the guest speaker at a testimonial dinner at the Hotel Martin Ballroom honoring past general chairmen of the United Jewish Appeal. The honored fourteen were described as follows:

J. L. Levitt — He earned the mutual respect of the Jewish and non-Jewish community, and successfully invested his talents for the cause of Jewry.

John Lansburg — He was a successful broker for UJA and fruitful in his endeavors for all Jewish causes.

Sam Cohen—With a rich background of Jewish learning and tradition, he sold himself wholeheartedly to the cause of charity; he was twice general chairman, in 1941, and again in 1950.

Arthur Sanford — Prominent leader, benefactor of the underprivileged, he built an honorable name for himself in the hearts of the Sioux City community.

A. M. Davis — Devoted servant of all Jewish and civic causes, he insured the success of UJA.

L. J. Kaplan — His untimely passing is mourned by the whole community. His leadership of UJA in 1944 and 1946 was devoted and inspired. May his memory be blessed.

E. N. Grueskin — He dynamited the rocky hearts of many and, like Moses, drew water from the flint. His leadership of the community and his services to Jewry will never be forgotten.

Barney Baron — A true baron in his princely attitude toward all Jewish causes, philanthropic, civic and religious, he

led with sincerity and great personal charm. May his memory be blessed.

Harry Horwitz — Like a diamond, he flashed on the UJA scene and earned a reputation as dynamic leader.

E. W. Baron — He carried on the work with gentleness, amiability and devotion.

W. C. Slotsky — With dignity and sincerity and experience and ability, he brought efficient leadership to his campaign.

Saul Melcher — A cultured and scholarly servant of the Jewish people, he led his campaign with warmth and refinement.

E. E. Baron — A prominent leader of both the Jewish and entire community, he carried through against the greatest of odds.

A. L. Galinsky — A distinguished public personage, a student of the Bible, he was a pioneer of the Sioux City Jewish community.

In October, 1954, the Golden Age Club came into existence, with more than 70 members. Mrs. Leon Dobrofsky advised the group whose membership was open to Jewish men and women over 60 years of age. Meetings were held Thursday afternoons. Sam Sacks was elected president.

Sidney Kalin chaired the program at the 32nd annual dinner February 27, 1955. A panel dramatized the Federation's diversified program, with the following participants: Mrs. A. M. Davis, social services; Mrs. Sam Shulkin, public relations; Nate Goldberg, youth and children's activities; Louis Belin, Hebrew School, Mrs. Isadore Lasensky, Nursery School and Golden Age; David J. Albert, Federation finances, and Oscar Littlefield, director.

A. M. Grueskin assumed the Federation's presidency at the general meeting following the dinner, succeeded two years later, in 1957, by Frank Margolin.

What happened during Mr. Grueskin's administration? The Center's third floor "sun room" was renamed the Veterans Memorial Room. The Federation's News Letter came off the presses. The Sioux City Kashrut Council was formed, evident-

ly replacing the outdated Jewish Orthodox Council. Dr. Frank Epstein headed the council for a brief period, succeeded by David Sterling.

Mrs. Frances McKnight was named head teacher of the nursery school, and was assisted by Miss Roslyn Wein and Mrs. Al Robinow. In 1956 Mrs. Margaret Leahy succeeded Mrs. McKnight. She was joined in 1957 by Mrs. Carl Lorig and Mrs. Morris Lefko.

What happened during Mr. Margolin's term in office? The Federation's Bequest Fund Committee began functioning, and by November 25, 1957 bequests totaling $11,000 in cash and $2,000 in bonds had been received. Purpose of the committee was to receive, invest and re-invest principal of all bequest funds of the Federation and its various departments.

The 35th annual dinner meeting, held February 23, 1958, was highlighted by an original skit depicting Center activities. Titled "Through the Years," it was directed by Marvin Kline and narrated by Robert Friend.

Tribute was paid two men who moved away from Sioux City, Harold Grueskin and Stanley Baron.

In 1959, there was a numerical maneuver regarding the Federation's annual dinner meetings. The 38th such event was held, skipping the 36th and 37th in the realization that the Federation had been founded in 1921 and incorporated two years later, in 1923. Lynn Arkin assumed the presidency following the election.

A motion was passed early in 1960 to continue the Federation's affiliation with the Iowa Jewish Home for the Aged at Des Moines. Earl Kline headed a special committee which reported there were no satisfactory possibilities for such an institution in Sioux City.

Gov. Herschel Loveless of Iowa was the keynote speaker at the 39th annual dinner. A resolution was passed acknowledging the loyal service and contributions made by the late W. C. Slotsky.

At the Federation's 40th annual meeting, February 26, 1961, the mortgage to the Jewish community's own home at 14th

and Nebraska Streets was burned. President Arkin called on Mrs. John Brodkey and Rabbi Saul I. Bolotnikov, with the assistance of her grandson, David Block, to perform the symbolic ceremony. (Actually the last payment had been made October 1, 1960).

Sidney Kalin, who had assumed the presidency in 1961, announced early in 1962 that the Federation was establishing a leadership training program, designed to recruit more young adult leaders and train them to be better informed about Federation functions. He proposed following the example of other communities by awarding expense-paid trips to the Council of Jewish Federations General Assembly to the year's outstanding young adult. James Sherman was the first winner of the Young Leadership Award.

During Mr. Kalin's administration, the property adjacent to the Center was purchased and graded and surfaced into a playground and parking lot, at a total cost of $19,864.

Also during Mr. Kalin's presidency, approval was given a plaque to be prominently placed in the Center lobby recognizing the work of the community leaders who had spearheaded building the Center. Such a plaque had been first suggested in February 1957. It weathered many pros and cons regarding the exact wording before it was finally authorized as follows:

This building was erected in 1950 through the united efforts of many hundreds of local workers and contributors and their families.

E. N. Grueskin, president
E. W. Baron, first vice president
Mrs. Ben Kalin, second vice president
Dr. Frank Epstein, treasurer
Marvin J. Klass, secretary
Building Committee

| | |
|---|---|
| Arthur Sanford, chairman | A. M. Davis |
| Louis Agranoff | Ray Friedman |
| Edward E. Baron | A. L. Galinsky |
| Mrs. Leo Chaikin | Herman Galinsky |

| | |
|---|---|
| L. J. Kaplan | Frank J. Margolin |
| Sovel Krueger | Robert Sacks |
| L. J. Kutcher | Henry Sherman |
| Morey Lipshutz | W. C. Slotsky |

Tribute was paid at the 41st annual meeting February 25, 1962, to Edward I. Kantor for his many years of voluntary service as leader of Young Judaea, AZA and BBYO. Mr. Kantor moved to Chicago. Author and lecturer C. Bezalel Sherman addressed the gathering on the subject, "The Third Generation of Jews in America."

At the 42nd annual meeting, February 24, 1963, Mr. and Mrs. Sid Baumsten narrated the program written by Miss Sadie Taxer, "The Center Is Bar Mitzvah." Boys and girls who reached their 13th birthdays that year were introduced.

Harold Rosenthal was designated the 1963 Young Leadership Award winner during the Federation presidency of Harold Goldstein. Robert Lipshutz won the award in 1964, at which time Mr. Goldstein volunteered himself and his wife as the permanent sponsors of the annual award. "The Bernice and Harold B. Goldstein Annual Young Adult Leadership Award" covers the transportation, accommodations and registration fees for the winner (and husband or wife) to the Council of Jewish Federations General Assembly.

It is interesting to note that children of the Nursery School's first class of 1950 were high school seniors in the year 1964. Forty-five children were now enrolled in the school, which had a waiting list of 30 other youngsters.

The composition of the Nursery School board was destined to change early in 1965 due to the inactive status of the Council of Jewish Women. Eventually it became a standing committee of the Federation.

A January, 1965, report by Mr. Goldstein, chairman, of the new Endowment and Bequest Committee disclosed that during the preceding year $17,785 in cash and bonds and $18,000 face value in life insurance endowments had been turned over to the committee for handling. Assets of the fund at the time of the report totaled $31,300 in cash and bonds and $18,000 face

value of life insurance. The committee had paid out more than $15,000 for improvements of the Hebrew School and Jewish Community Center. The committee's purpose was to administer bequests, endowments, property and capital fund gifts to the Jewish Federation and its various departments.

Seventy-six Sioux City Jewish college students, who in the previous 20 years had attended Brandeis Camp Institute on leadership training scholarships awarded by the Federation, received recognition at the 44th annual meeting March 7, 1965.

Two major community problems developed during the presidency of Lawrence S. Slotsky. One concerned the monument to the six million Jews killed in Europe during the Nazi holocaust. The other concerned the possibility of constructing a Jewish home for the aged in Sioux City.

A committee to investigate the desirability and practicability of building and operating a home for the aged had been appointed late in 1963. Countless meetings were held on the controversial issue, including in December, 1965, a community-wide meeting. Proponents of constructing the home were spurred on, in part, by an approximate $70,000 bequest from the late Sam Cohen if such a home existed in Sioux City.

However, the Federation's conclusion was that "building a home here of any size would create a financial crisis for the Jewish community," and a motion was passed against the proposal. Harold Goldstein dissolved his committee.

In mid-1966, the Federation was petitioned to reconsider, but the board reaffirmed its previous decision not to create and operate a Jewish retirement home for the elderly in Sioux City.

At a special meeting held April 26, 1966, Mr. Slotsky summarized the plan to build the memorial in the following manner: "A group of survivors had brought to the Federation board a proposal to erect a granite memorial to the six million martyrs on the grounds of the Jewish Community Center, in keeping with similar projects by survivor groups at this time in many communities throughout the country. The survivors intended to raise the money for this memorial by themselves.



TOURO COLLEGE LIBRARY

The Federation board on December 9, 1965 voted approval of this project, stipulating only that the design and location of the memorial is to be left up to the House Committee, which has jurisdiction in such matters."

It was the proposed location of the memorial that prompted the special meeting. The memorial's design also was a heated issue, finally resolved when the monument was dedicated May 7, 1967, on the 24th anniversary of the Warsaw Ghetto uprising.

An estimated 200 persons, including 27 Sioux Cityans who survived, attended the dignified ceremony at the northwest corner of 14th and Nebraska Streets, in front of the Jewish Community Center.

Rabbi Saul Bolotnikov declared the monument was erected "as a warning in the future that nothing of this kind shall happen again." He said the "monument comes from our hearts to identify with those who lived like martyrs and died like martyrs."

The large Hebrew letter "vov" is on the memorial, followed by the English text—"By the symbol 'vov', the Hebrew numeral 'six', we memorialize the six million who were martyred in the Hitler holocaust of 1939-1945. They were our brothers, sisters, parents, children, husbands, wives, friends, fellow Jews. This memorial is dedicated by Sioux Cityans who personally experienced the Nazi nightmare, and somehow survived."

The message on the monument concludes in Hebrew, "Zachor, Lo Tishkach," (Remember, do not forget).

The monument was unveiled by two of the survivors, Sam Shindler and Aaron Murawnik.

A small pool with six flowing jets of water, also symbolizing the six million, was added to the monument, as well as a bench and beautiful shrubbery. The memorial is illuminated at night.

Mr. David Weinstein, president of the College of Jewish Studies, Chicago, was featured speaker at the Federation's 45th annual meeting February 20, 1966. Mrs. Stanton Kalin

and C. Stanley Rivin, 1965 co-winners of the Young Leadership Award, were honored.

The Federation's Artist and Lecture Series assumed new dimensions during this period, with Mrs. Robert Lipshutz serving as chairman for two years. Entertainer Theodore Bikel was the big attraction of the 1965-1966 season. The line-up included singer Shoshana Shoshan, Rabbi Mordecai Kaplan and Irving R. Levine.

The 1966 Young Leadership Award went to Avrom Robinow, who had formerly headed the Artist and Lecture Series when two distinguished rabbis, Rabbi Theodore N. Lewis and Rabbi Arthur Lelyveld spoke to Sioux City Jewry. Mr. Robinow was recognized at the Federation's 46th annual meeting February 26, 1967.

Harold Rosenthal was the unanimous choice for president of the Federation following the annual election.

Mr. Rosenthal appointed Lynn Arkin to chair a self-study committee created to assess the operation of the total Jewish community. He also appointed Marvin Berenstein to head a Federation constitution review committee, with the goal of bringing the constitution up to date, particularly to eliminate the competitive elections for membership on the Federation's Board of Directors.

A motion was later approved which changed the election procedure—"a nominating committee appointed by the president be instructed to nominate a slate of seven candidates for seven three-year term vacancies and to present these candidates for election at the annual meeting." Previously, 14 persons had been nominated with seven elected.

The Six-Day War in the Middle East between Israel and the Arab nations in June, 1967, was an emergency to which nearly every Jewish family in the community responded almost spontaneously. Approximately $116,000 was raised for the Israel Emergency Fund.

The Nursery School experienced a tragedy in September, 1967 with the death of Mrs. Leahy, the head teacher. Mrs.

Lefko assumed the role of "acting" head teacher until officially appointed to the position.

Entertainment at the 47th annual meeting, February 26, 1968, was an original dramatic play, "From Darkness to Light," featuring Mr. and Mrs. Ted Busch, Mrs. Albert A. Gordon, Mrs. Marvin Berenstein, David Katz and Don Slotsky. Morton Greenstone, the 1967 Young Leadership Award winner, was honored.

Harold L. Levinger was the 1968 winner of the Young Leadership Award, an award that led to his assuming the chairmanship of the United Jewish Appeal in the Centennial Year of 1969.

Through "the 1950s plus eight," the United Jewish Appeal was a happening that the Jews of Sioux City and surrounding territory could count on with certainty. Many civic-minded men had stepped forward to assume the time-consuming chairmanship of the campaign.

The amount raised annually in this period varied from $113,000 to close to $143,000. There was no repetition of the almost unbelievable fund-raising of the late 1940s, the unforgettable days of Israel's statehood.

In 1947, when Barney Baron was chairman, the amount pledged was $318,697, which was almost twice as much as had been raised the previous year. The 1948 goal was $387,500.

The amount pledged dropped to $267,232 in 1949, and continued to decline to $155,460 by the year 1952. However, minutes of the Federation for 1952 explained that the UJA "this year suffered a loss due to difficulties which our community experienced, a harsh, blizzardly winter, followed by a flood which hurt so many people who ordinarily spend their money in Sioux City, followed by a polio epidemic which kept many customers away from our merchants. The chairman of the campaign, Saul Melcher, did everything possible to seek maintenance of gifts and increases to make up for losses on other gifts."

E. E. Baron succeeded Mr. Melcher as UJA chairman in

1953, followed by David J. Albert, who served for two years, 1954 and 1955.

The United Jewish Appeal chairmen and the amounts raised since that time were as follows: 1956, Frank J. Margolin, $131,104; 1957, Sidney Kalin, $142,656; 1958, Henry Ginsburg, $113,000; 1959, David J. Albert, $129,000; 1960, Charles Duchen, $122,237; 1961, Harold Goldstein, $116,792; 1962, Rudolph Schindler, $132,159; 1963, Phil Cohn, $133,135; 1964, Irving Lefkow, $128,911; 1965, Lawrence Slotsky, $128,295; 1966, Harold Rosenthal, $130,079; 1967, C. Stanley Rivin, $126,319, 1968, Robert Lipshutz, $126,568, and 1969, Harold L. Levinger, $132,000.

The campaign is annually catalogued into various divisions, including advance gifts, general men's, area, women's business and professional women, and youth. The amount of money contributed has been apportioned according to a pre-set formula, among the United Jewish Appeal (emergency and regular funds), Jewish Federation, national agencies, special needs and campaign administration.

The number of individuals pledging their support has also fluctuated through "the 1950s plus eight" from 845 pledges in 1961 to 731 pledges in 1965 to 692 pledges in the year 1968.

In the fall of 1968, the Bella and Hyman Rivin Hanukkah Menorah, designed by artist David West, was dedicated and affixed to the outer front wall of the Center.

The year 1968 was quickly drawing to a close when at an executive committee meeting of the Jewish Federation, Mr. Rosenthal, the president, announced that 1969 would be the Jewish community's Centennial Year. He predicted an extraordinary year of public events commemorating the occasion. Ground rules for the yearlong celebration were set at an October 31, 1968 general meeting of the Federation's Board of Directors.

Rudolph Schindler and Abe Rissman were named co-chairmen of the Centennial celebration.

## Chapter 12

## UNITED ORTHODOX SYNAGOGUE

In the third chapter of this 100-year history, the infancy days of Orthodox Jewry in Sioux City were described. At one time, the reader will recall, there were four Orthodox congregations serving the community.

Today, in the Centennial Year of 1969, there is one — the United Orthodox Synagogue, located at the southeast corner of 14th and Nebraska Streets.

The United Orthodox Synagogue is the result of a 1956 consolidation of three Orthodox congregations, Adas Yeshurun, Beth Abraham and Tifereth Israel.

Rabbi Saul I. Bolotnikov is the spiritual leader. He came to Sioux City early in the year 1937 after having successfully passed his "audition" for the position in the year 1936. The audition, Rabbi Bolotnikov remembers, took place in the old Jewish Community Center at Fifth and Pearl Streets in order that the conservative and reformed rabbis of the community might attend and hear him.

Prior to Rabbi Bolotnikov's arrival, many other rabbis and shochetim, who indiscriminately used the respected title of "rabbi", served the various congregations. In fact, at Adas Sholem, which was located on the city's east side at Fifth and Morgan Streets, the city directory of the 1910-1920 era lists an Isaac M. Terry as the rabbi. But nobody remembers him. This congregation went out of existence about 1919, and yet, the city directory continued to link Terry and Adas Sholem through 1924.

Adas Yeshurun Synagogue, the city's oldest synagogue, having been formed prior to the 20th Century, was located at 1214 Seventh Street, also on the east side. Rabbi S. Simon had preached the dedicatory sermon. Benjamin Shapiro, a shochet who wore the title of "rabbi", served from 1900 to about 1912.

Adas Yeshurun then called Rabbi Judah Kopstein to the pulpit, and he served from about 1915 to 1923, when he was

succeeded by Rabbi Moses Braver. Rabbi Braver, although recognized as a great scholar, did not speak English. He died about 1936. The city directory lists Rev. Wolf Seligman with this congregation from about 1928 to 1942.

In its early years, Adas Yeshurun conducted a Sunday School with Miss Sally Mosow and Miss Sarah Baron on the faculty.

Membership in Adas Yeshurun in 1940 numbered 40 with officers as follows: H. Friedman, president; L. Ginsburg, vice president; L. Katz, secretary, and Sam Albert, treasurer. It was declared at that time that "the congregation still maintains its strictly orthodox form of worship."

Tifereth Israel Synagogue, in many conversations referred to as (Sam) Lipman's Synagogue, was located on the city's west side at W. Sixth and Sioux Streets. The city directory lists Benjamin Shapiro as the rabbi until 1917 when the rabbi was Jacob Maron, also a shochet. Rabbi Kopstein served the congregation from about 1919 to 1922, when the directory gives the name of one Rabbi Banjamin Mancevitz. In 1923, the "rabbi" was Louis J. Levine, a shochet, who remained until 1928, when Jacob Maron evidently returned to the position, Maron left either in 1937 or 1938. The Rev. Levine evidently remained in the city for some time.

Tifereth Israel, in the early 1940s, had M. Lazriowich as president and Mrs. Charles Barricks as president of the women's auxiliary. The synagogue counted 30 charter members when formed in 1907.

Beth Abraham Synagogue, which was named after Abraham Baron, was located at W. Sixth and Cook Streets, also on the city's west side. Shapiro and Maron were the "rabbis" of this congregation until about 1921 when Rabbi Moses Matlin assumed the position, holding it for many years.

By 1915, five years after Beth Abraham was formed, the congregation had 75 members. The membership, however, dwindled to only 25 active members by 1940. Officers were Joe Gorchow, president; L. Rifle, vice president; Baresh Baron, secretary, and Shube Rifle, treasurer. Mrs. Paul

Kaplan was president of the women's auxiliary, with Mrs. M. Shuman, vice president, and Mrs. A. Lass, secretary-treasurer.

There was a Rev. Benjamin Goldberg associated with both Tifereth Israel and Beth Abraham Synagogues in the years 1936 and 1937,

Rabbi Bolotnikov explains that in this period, most of the shochetim were able to conduct the religious services and read the Torah. One shochet mentioned, Maron, was the father of a son who eventually became a rabbi, Rabbi Abraham Maron.

The demand, or need, for so many shochetim in the community in the 1930s and early 1940s was due to the existence of at least four kosher butchershops at one time, each one being highly competitive and employing its own shochet. Shops were operated by Harlow, Montrose, Saitlin and Max Cherpakov. A Ben Cohen, who moved to Sioux City from Cheyenne, Wyo., opened a shop. At one point Montrose and Saitlin were in partnership. The Saitlin and Montrose butchershop was located at 812 W. Seventh Street, a building since razed for a parking lot adjacent to the present-day Sioux City Bakery Co. and Sam's (Sam Goldstein) Kosher Market. Another kosher butchershop was operated at 1306 Court Street by Herman Kahn, whose son was killed in the war.

The kosher butchershop situation, however, experienced a revolution after World War II, and has been reduced to one. At times the city has been without such facilities.

Other shochetim who deserve to be mentioned are Peisach (Paul) Cooperstein, Hyman Feder, Lyon and Kreiser. The Rev. Lyon, remembered as a fine singer, contracted tuberculosis and was required to move to Denver where he died following an operation. The Rev. Cooperstein lived in the community a number of years and in the 1940-1942 city directories was identified with Tifereth Israel. The Rev. Kreiser lived on Iowa Street before moving to Detroit; he then returned at the request of Rabbi Bolotnikov, only to move away again. The author of this history remembers Kreiser as the mohel at the bris of his son, Ellis Shuman, in 1956.

A chance meeting in Rochester, Minn., was the impetus that brought Rabbi Bolotnikov to Sioux City. The rabbi, newly arrived from Europe, had gone to the medical center to seek medical advice for a throat condition. He encountered several persuasive Sioux Cityans, who advised him of Sioux City's urgent need for an orthodox rabbi.

Upon his arrival in Sioux City, Rabbi Bolotnikov was obligated to proportion his time and service among the three orthodox synagogues, attending morning worship services at one, evening service at another. The rabbi remembers having to give careful attention to his choice of sermons since many of the congregants followed him from one synagogue to another and would have been disillusioned to have heard the same sermon repeated.

Rabbi Bolotnikov often used The Jewish Press to announce his activities. In particular, the paper would print his schedule where he would conduct his adult classes in the Talmud and in the "Code of Law" (normally at the west side synagogues) and the class in the Psalms (normally at Adas Yeshurun on the east side).

Efforts were made through the years to unite the three orthodox congregations. However, as many Jews still lived both on the city's east and west sides and a centralized location was unavailable to which the congregants could walk and observe the Sabbath, the efforts to join forces never materialized until late in 1955.

At that time, the building at 14th and Nebraska Streets, the original home of the reformed Jewish congregation, Mount Sinai Temple, became available. The merger into United Orthodox Synagogue was announced early in 1956 and the building was occupied before the High Holidays.

Today, in the Centennial Year of 1969, the approximate membership of the United Orthodox Synagogue is 75. George Taxer is the president of the congregation. Raymond Friedman is secretary. At the time of his death during the year, Joe Gorchow was vice president and treasurer.

Harold Barricks was the first president of the United Or-

thodox Synagogue congregation. Others who have served in this capacity are Sam Bernstein, Ben Lebowitz and Jake Kriv.

Past presidents of the three preceding orthodox congregations have included:

Adas Yeshurun—Hiam Levine, Max Mason, Max Levitsky, Max Turchin and H. Friedman. Beth Abraham—Mr. Barish, Paul Kaplan, Joe Dimsdale, Joe Gorchow, and Ray Friedman. Tiferth Israel—A. M. Shulkin, H. Lazriowich, Sam Lipman, Sol Falk, Mr. Levich and Morris Lazriowich.

The buildings housing these synagogues were sold at the time of the merger. However, the skilled workmanship of the members that decorated their interiors has been preserved.

For example, Adas Yeshurun was almost literally built and decorated by the hands of its members. The holy ark, designed and carved by Abraham Shulkin, has been acquired by the Jewish Museum. Members had carved, painted and decorated the pew ends in a variety of designs. They carved and burned their Hebrew initials in their personal, home-made Mahzir-rests.

Some of the craftsmanship from these synagogues is now on display in the lobby of the Jewish Community Center.

Today, the United Orthodox Synagogue has been completely remodeled and repainted, with new carpeting and new seating installed. A bronze plaque has been placed in the sanctuary, honoring Mr. and Mrs. Arthur Sanford for their renovation and beautification of the synagogue.

Another plaque has been placed in the social hall naming the hall after the late Joe Gorchow.

* * * *

In the following paragraphs Rabbi Saul Bolotnikov reflects on Orthodox Judaism, the past, the present and the future:

## SIOUX CITY JEWISH ORTHODOXY

By Rabbi Saul I. Bolotnikov

The history of the Jewish people from the earliest Biblical days is a story of successive periods, each with its own coloring and its own character. Thus, the period of the Prophets

followed immediately after the Masaic period. The Tanaim who organized the Mishnah, the basic Jewish law, followed immediately after the Prophets. Then came the Talmudic Sages, followed by the Gaonim, then by the Great Rabbis, the last of whom was Maimonedes. Finally came the codifiers of the Law, and last of all, the Rabbinic Scholars, who discussed and interpreted the Law.

The Sioux City Jewish community, as I found it in 1936, the year I arrived in Sioux City, especially the East European Jewish community, was a direct continuation of the Jewish life in White Russia and Lithuania, and particularly the town of Kapulie, Minsk, from which many had originally migrated.

For instance, there were scholarly Jews who studied, alone or in Bet Midrash, Mishnah and Talmud—men who worked long hours and earned a hard living as peddlers, grocers and small retailers. At Adas Yeshurun in 1937, fifteen Kohanim (priestly Cohens) gave the priestly benediction at holiday services, which means they were strictly observant of Kashrut and Shabbat—for no violator could stand before a congregation to "Duchan." Kohanim are only a small minority among Jews. Fifteen observant Kohanim are therefore an indication that the total number of Sabbath and Kashrut observers was considerable 30 years ago.

In all the Orthodox synagogues, Eastside or Westside, Jews lived their Jewishness, daily as well as Sabbath. Every family supported dozens of Yeshivahs, hospitals, orphanages, homes for the aged. Every home had "pushkes" on the wall, into which coins were dropped daily. One exceptionally pious wife and mother once came to me with this "Shaila." Is it right for her to give to Tzedakah out of her weekly "table money?" When asked if her husband did not give to charity, she replied he did, but she didn't think enough. Will her family be deprived of necessary food? She thought not. Then it was not wrong, she was told.

At Adas Yeshurun, Tifereth Israel and Beth Abraham peddlers came for early morning services daily with their horses already harnessed, and left them hitched outside the syna-

gogue while they put on phylacteries, completed morning prayers and stayed on for half an hour of study, before they left to start their day's work. Then, in the late afternoon they returned to the synagogue for afternoon and evening prayers.

Many, many men studied. Every day—a page of Talmud, Tanaach, Shulchan Aruch. There would be discussions after every sermon. Torah and Judaism were an inseparable part of their daily life routine.

It is therefore no surprise that in a span of 25 years four Jewish boys became ordained Rabbis — Abraham Maron, Lawrence Montrose, Arthur Fein and Jules Harlow.

* * * * * *

I came late in 1936, when there were already a Reform and a Conservative congregation in the community, each with its own Rabbi. When the Orthodox pulpit was offered to me I was urged by the Rabbis and even the members of their congregations to accept because, they agreed, Sioux City needs an Orthodox Rabbi. My trial audition sermon was given at the old Jewish Community Center at Fifth and Pearl, and all the community Rabbis were present. And for many years all the congregations contributed toward my Rabbinical salary.

Today we have entered upon a new period. The love for Judaism and for the Jewish people which is ingrained in Sioux City's early history is now being passed on to a new generation. We are about to enter a new period of greater union among all the segments of the Jewish population. As this is written a new Community Hebrew School has been inaugurated, with all three Rabbis and all three congregations united and working together to rear a healthy next generation of Jewry.

## Chapter Thirteen

## HEBREW SCHOOL

"Our Jewish community owes them a debt which can never be measured in money alone."

This statement was part of a letter mailed to the entire Sioux City Jewish community in 1969 announcing that Rabbi and Mrs. Solomon Miller had resigned as teachers in the Sioux City Hebrew School.

"Together they taught our children and guided them in the traditions of Judaism for 25 years," the letter continued. "It is our sincere belief that they have, in their joint tenure of 50 years of teaching, contributed incalculably to the molding of our community's character, particularly the character of the younger generation who are now assuming its leadership."

A reception honoring Rabbi and Mrs. Miller was held Sunday, August 31, 1969, at the Jewish Community Center. Past presidents of the Hebrew Women's Association served as hostesses.

Prior to their departure for their new home in St. Paul, Minn., Rabbi Miller reflected on his 25 years in Sioux City in the following manner:

"The Sioux City Hebrew School has been a unique institution because it is a communal school under the auspices of the Jewish Federation. It is supported by the entire Jewish community and it serves all of Sioux City Jewry.

"Prior to my coming to Sioux City 25 years ago, Rabbi Jacob Brown served as the principal of the Hebrew School.

"Since the old Jewish Community Center located at Fifth and Pearl Streets was not adequately equipped, the Hebrew School was housed in Shaare Zion Synagogue. When the Jewish Federation leased the Bancroft School, the Hebrew School was housed there for about five years. In the fall of the year 1950, the Hebrew School moved to its present modern building.

"The faculty of the Hebrew School is proud of its record of achievement in Jewish education. It has produced lay leaders

who are active in all phases of Jewish life, the synagogues, the UJA, B'nai B'rith, and the Jewish Federation. Many of its graduates are Jewish youth leaders active in Hillel work on the campuses.

"Three graduates of the Hebrew School are ordained rabbis. Rabbi Lawrence Montrose occupies a pulpit in Skokie, Ill. Rabbi Arthur Fein is the spiritual leader of the Sons of Jacob congregation in St. Paul, Minn. Rabbi Jules Harlow is associated with the Jewish Theological Seminary in New York.

"Mrs. Solomon Miller and Miss Julia Bereskin have both worked faithfully for more than 20 years to inpart the ideals of Judaism to the youth of Sioux City."

Rabbi Miller concluded his reflections with a brief biographical sketch of himself. He is an ordained rabbi from the Hebrew Theological College of Skokie, Ill. He received a Bachelor of Science degree from Illinois Tech. He did graduate work in education at the University of Chicago. He served as principal of the Sioux City Hebrew School for 25 years.

* * * *

Available records show that the Sioux City Hebrew School was first formed in 1908 and identified as the Sioux City Talmud Torah. The school almost died out but was reorganized in 1912 under the leadership of Sam Lipman, R. H. Emlien, Nathan Pincus, Dr. Helfgott, Abe Goodsite, Barney Baron and Jack London.

The Hebrew School, by necessity of purpose must be associated with the Sioux City Jewish Free School, which was established July 5, 1915, in the hall of the Jewish Progressive Club, Fifth and Pearl Streets, with about 40 children enrolled. School was open Saturday afternoon and Sunday morning. Edward Sperling, a club member, was in charge. Purpose of the school was to give Jewish children of Sioux City the opportunity to learn the history of the race and to study the Hebrew literature.

The first actual listing of the Sioux City Hebrew School in the City Directory was in the 1920 volume, with the school located at 410 Fifth Street with Ben Kopstein and H. Hof-

stadt as the teachers. Herman Rabinowitz was listed as the teacher in the 1921 directory.

It was announced in the August 27, 1921, edition of the Sioux City Journal that a $75,000 Hebrew School would be built at 14th and Jackson Streets, with the purpose of the new institution to teach the Jewish language and traditions in Sioux City. The newspaper announcement was made by Jack London, described as one of the principals in the movement.

It is a known fact that the Hebrew School was located at 1319 Jackson St. for many years after that; however, it is highly unlikely that the community ever actually undertook constructing such an expensive institution. The 1923 City Directory places the school at the Jackson Street address with Mr. London as the superintendent.

In the meantime, another Hebrew School opened its doors on the city's West Side, situated at 510 W. Sixth St. Teachers in 1922 were H. Gold and H. Woll. Henry Bain and Mrs. Rebecca Woll were teachers in 1925. In 1926, the teachers were Henry Bain and Joseph Aizenberg. Talmud Torah enrollment in 1925 numbered 117, 189 in 1926.

Although no separate records of the Sioux City Hebrew School for the succeeding years are available, the problems of finances, enrollment and teachers, which confronted the school during these times are part of the minutes of the Jewish Federation of Social Service. (See Chapter 8.)

Eventually, the Hebrew School was housed in Shaare Zion Synagogue for many years, and the two schools, on Jackson Street and the West Side, faded into nostalgic history. Mr. and Mrs. Sampson Krupnick had taught at the school in the mid-1930s.

In 1941, when Jack Wolfe wrote the Sioux City Section of his study, "A Century with Iowa Jewry," he reported that the Talmud Torah was housed in the Synagogue. At that time the school had 85 students and two teachers, Rabbi Jacob Brown and Grace Bernstein. The 1940 class had seven graduates.

Officers of the Sioux City Hebrew School Board were R. H.

Emlein, president; George Gorchow, vice president; Gene Lebowitz, secretary, and Max Falk, treasurer.

Location of the school was changed in 1944 to Bancroft when that structure housed the Jewish Community Center.

At that time it was reported that Hebrew School classes were conducted by qualified teachers four days a week after regular school hours. The pupils are collected from various parts of the city and returned to their homes after classes by busses.

There was also this description: "Because the teaching of faith in God and love for his fellow man is deemed an important part in character building, the religious school teaches the history and religion of the Jewish people, as well as respect for the religious beliefs of other people."

The Sioux City Hebrew School prospered during 1951. The school had 86 students enrolled, compared with 71 students in 1950.. Credit was given, in part, to the pleasanter surroundings in the new home of the Jewish Community Center, the continually improved curriculum and teaching methods. The 1951 enrollment was the largest for the school in the preceding 10 years for which records could be found.

In 1952, Louis Belin assumed the chairmanship of the Hebrew School Committee. At this time Mrs. Miller was a part-time member of the teaching staff, along with her husband, Rabbi Solomon Miller, and Miss Julia Bereskin.

The school's enrollment climbed to 90 in 1955, including 21 children in the beginner's class. There were 38 girls in the student body. At this time the school discontinued the consultative services of Lawrence Kaiser of Minneapolis.

Mrs. Sam Bernstein and Mrs. Joe Kaiman reported on a self-study made by the Hebrew School Committee, which involved interviewing 17 parents selected at random. Their report showed 10 approved the school, three liked the school very much, two were indifferent, and one did not like the school.

The problems of bus transportation for the students and tuition increases confronted the school during this period.

Incidentally, the same problems persisted in the years to come.

The school's enrollment continued to increase, 85 in 1955, 91 in 1956, and 99 in 1957, when the increased enrollment necessitated more teaching time by the assistants, Mrs. Miller and Mrs. Lester Lazere.

Mr. Kaiser was invited back to evaluate the school's program and curriculum, and Mr. Belin reported at the annual dinner that "the recent survey made by an outside professional educator indicated that the Sioux City Talmud Torah compares very favorably in its curriculum and in the standard of its instructors with other Hebrew Schools in cities of comparable size.

Dr. Norman Brodkey assumed the chairmanship of the Hebrew School committee early in 1960 upon the death of Mr. Belin. The enrollment that year totaled 117. An agreement was reached with the Shaare Zion Synagogue Sunday School to eliminate the conflict in classes and the subject matter being taught during Sunday hours.

Early in 1961 the Hebrew School Board adopted a motion that the school must dedicate itself to furthering Jewish education and enlarging educational opportunities. The board declared it can never be justified in any action to deny or limit educational opportunities affecting a Jewish child. The board declared it must adhere to the principle that Jewish education is an obligation of the Jewish community in the same way that the public school education is an obligation of the general community.

The school's enrollment in 1962 was 102 children, with a new bus delivered for transporting the youngsters.

In 1963 Rabbi Miller discussed the present system of rewarding the two top students of each graduating class with camp scholarships. Also that year efforts for getting foreign language accreditation by the Sioux City school system for Hebrew School studies were discouraged.

Members of the Hebrew School's graduating class received recognition for the first time at the Federation's annual dinner

in 1965. Dr. Brodkey reported the practice of seating the students at a special table drew favorable comments.

Ninety-five students were enrolled in the school, including seven in the post-graduate course who were aiming at the $200 incentive bonus toward an Israeli trip for those completing the two-year study. Eventually five completed the course. They were David Katz, Naomi Katz, Joanne Levy, Abraham Schmulewitz and Barbara Weiner.

In 1965, Mr. and Mrs. Jacob Greenberg sponsored two scholarships in addition to those offered by the Hebrew Women's Association. Rules governing the association scholarship were changed to permit the use of the money awarded in one of three ways: (1) to attend a Jewish camp, (2) to purchase books or records or art with a Jewish content, and (3) to use the money for a trip to Israel.

Sephardic Hebrew was introduced into the Hebrew classes in 1966.

In December, 1967, Dr. Brodkey terminated his services as chairman of the Hebrew School Board, succeeded by Burton Lipshutz. A resolution tendering "a vote of thanks and appreciation to Dr. Brodkey for his achievements and for his unremitting championship of the best and most advanced in Jewish education practices" was passed.

Described as "the largest class in many years' by Rabbi Miller, 15 students graduated from the Hebrew School in 1968.

Rabbi and Mrs. Miller resigned from the school in 1969.

A new community-wide Hebrew School was established in the fall of 1969, involving youngsters from all three houses of worship in the city, Mount Sinai Temple, Shaare Zion Synagogue and the United Orthodox Synagogue. Rabbi David Zisenwine was named superintendent and was assisted in preparing the curriculum by Rabbi Albert Gordon and Rabbi Saul Bolotnikov. The three rabbis were on the teaching staff. Miss Bereskin continued on the staff as an administrator and

teacher. Mrs. Ann Zisenwine and Cantor Harry Sterling were the other teachers.

Sunday morning sessions were discontinued with classes held four afternoons a week, 4 p.m. to 6 p.m. The first day of class was September 25, 1969. Enrollment numbered 96.

## Chapter Fourteen

## THE CENTENNIAL YEAR

The Centennial Year of 1969 was a memorable year!

It was impossible to designate one event during the Sioux City Jewish Community's celebration as more outstanding than another. As Harold L. Rosenthal, president of the Jewish Federation, had predicted late in 1968, the observance called for an extraordinary season of public events. This prediction was fulfilled.

According to the plans formulated by the Centennial committee, headed by co-chairmen Rudolph Schindler and Abe Rissman, every Jewish organization was invited to take part in the yearlong celebration. Every individual, young and old, was encouraged to be an active participant.

The Centennial was launched officially with a front page article in the feature section of the Sioux City Sunday Journal, dated January 12, 1969. The news story began as follows:

"The Sioux City Jewish Community, which traces its origin back to the infancy days of the city itself, reached a memorable milestone this year, the 100th anniversary of its founding. The Centennial year offers the approximately 1,350 members of the Jewish faith a golden opportunity to reflect on past accomplishments and lay the groundwork for successes of the future.

"The motto especially selected for the Jewish community's 1869-1969 celebration states it in this fashion: 100 YEARS OF PROGRESS AS A SPRINGBOARD TO GREATER ACHIEVEMENTS."

Mr. Rosenthal served as the Federation's president during the Centennial's early period. Following the annual dinner meeting, held Sunday, March 16, he was succeeded in the president's chair by David S. Sterling.

The annual dinner provided an ideal occasion for a "welcome home" visit by Mrs. Dorothy Merlin Wagman. She

talked over old times with the guests, recalling when she was the executive director of the Federation, 1937-1945.

Michael A. Pelavin of Flint, Mich., associate chairman, Council of Jewish Federation's Committee on Small Cities, also addressed the gathering.

The Federation's annual Artist and Lecture Series, under the supervision of Mr. and Mrs. Lester Gurdin, was greatly expanded for the Centennial year. The series opened Tuesday, January 21, with the showing of the international-award winning motion picture, "The Shop on Main Street." This was followed on February 5 by an appearance in the Jewish Community Center auditorium of folksinger Mira Gilbert.

Sunday, March 2, brought noted author and news correspondent Robert St. John to the community. St. John, long recognized as a friend of Israel, was unable to forecast all-out war or peace in the Middle East in the immediate future. Instead, he predicted continuing crises from time to time, arising from border raids and what he described as "stupidity in the Arabs refusal to sit down and talk."

Elie Wiesel, acknowledged as the world's most eminent Jewish writer of suffering in Nazi Germany and in present-day Russia, pictured "Jews of Darkness" when he appeared before a capacity and captivated audience Wednesday, March 26. Human life is still sacred to Jews everywhere, he maintained. He proclaimed that no Jew can exclude from his own life what happened in the days of Hitler. "We have become the poets of survival," he said.

The Milder Theater Group of Omaha entertained in April.

This was followed early in May by a lecture by Itzhak Leor, Israel counsul for press and information attached to the Chicago office. His argument was that the Arab world must recognize the existence of the state of Israel before there can be peace in the Middle East.

The constant tension in the Middle East was the springboard for an amazing community-wide effort early in 1969. Petitions were circulated among Jew and non-Jew calling for peace in that troubled area.

"Dear Concerned Friends," began the explanatory letter circulated with the petitions. It continued as follows: "Israel knows it cannot count on political allies for survival. The lesson Israel learned in June 1967, was that it can count on the Jews of the world and their friends, and on themselves, only.

"We are therefore asking all Sioux Cityans and western Iowans who are truly concerned for peace, who are concerned that our nation not become embogged in power politics, and who feel that Israel must be allowed, and in fact helped, to survive, to take this step:

"To be counted among those raising their voices for a just peace and for the survival of Israel—the only bulwark of democracy in the Middle East.

"The accompanied petition, sponsored by the Jewish Federation of Sioux City, by Mount Sinai Temple, by Shaare Zion Synagogue and the United Orthodox Synagogue, is being circulated for the signature of as many concerned Iowans as possible to be sent to President Nixon, and to Iowa Senators Miller and Hughes, and Congressman Mayne, to strengthen their hand in action in the Houses of Congress."

The number of signatures on the petitions forwarded to Washington totaled approximately 2,000.

As a consequence of the petition initiative and other problems, the Federation's Community Relations Committee was reactivated with Lawrence S. Slotsky as chairman at a February 3 meeting.

The Jewish Community Center was the setting of a unique event Friday, April 7, 1969; when a community-wide, all-congregation Sabbath service was conducted there. The worship service was conducted jointly by Rabbi Saul I. Bolotnikov of the United Orthodox Synagogue, Rabbi David Zisenwine of Shaare Zion Synagogue and Rabbi Albert A. Gordon of Mount Sinai Temple.

The featured speaker was Dr. Jacob R. Marcus of Cincinnati, Ohio, director of the American Jewish Archives and a recognized authority of American Jewish history.

The combined Sabbath service was the third such service in the 100-year history of the Sioux City Jewish community. The first was held during World War II, the second during Israel's Sinai crisis in 1956.

Another noted speaker during the Centennial year was Dr. Samuel H. Dinsky, director of Community Service for the American Association for Jewish Education. Rabbi Lee Diamond, director of the Hillel Foundation, University of Iowa, Iowa City, also spoke.

Sioux City lost two of its most prominent members during the year, Joe Gorchow and Mrs. John Brodkey. Described as "the gentlest of men," Mr. Gorchow reportedly "held undisputed leadership for many years over a whole sector of the Jewish community. The West Side was his precinct when that part of Sioux City was the principal center of Jewish life." Mrs. Brodkey served the community for more than a half century in many roles. As the originator and for many years the chairman of the Building Fund, Mollie Brodkey was called "the true mother of the Jewish Community Center."

Harold Ivener returned to his position as the Center's activities director, after a year of duty at Osan Air Force Base, Korea. He was welcomed back at the 1969 Hebrew School graduation and was singled out for recognition at the B'nai B'rith Centennial banquet.

Harold Falk was designated the winner of the 1970 Young Leadership Award.

Art was an important ingredient of the Centennial festivities.

Mrs. Willard Fish was the chairman of a story-poster contest held for the younger generation. The winners were as follows:

First through third grade: David Fish and Shelly Thompson (tied for first), Judy Shuman (second). Fourth through sixth grade: Dianne Fish (first), Naomi Goldstein (second), Debby Shuman (honorable mention). Seventh through ninth grade: Kal Klass (first), Kay Klass (second), Allen Zeplain and Rory Levine (tied for honorable mention). Tenth through 12th grade: Randy Rissman (honorable mention).

In September, the Sioux City Art Center in downtown Sioux City was the scene of an exhibit in recognition of the Jewish Community's Centennial. The works of the late Ary Stillman, Morris Gordon of Cincinnati, Ohio, and Murray Kalis of Midwestern College, Denison, Iowa, were shown.

Stillman had emigrated to the United States with his family from Russia in 1907, settling in Sioux City. After World War I, he devoted himself to his paintings. He died January, 1967, in Houston, Texas.

Many former residents of the community were asked to reminisce during the Centennial year, and their recollections provided interesting reading in the twice-a-month News Letter published by the Jewish Federation. Rabbi H. R. Rabinowitz, Ralph Segalman and Mrs. Dorothy Wagman were among the contributors, as was Dr. Theodore Lewis of the Progressive Synagogue of Brooklyn.

Rabbi Lewis, who was the spiritual leader of Mount Sinai Temple from 1928 to 1940, remembered his association with Morris Skalovsky, Jake Kalin, Mrs. Adolph M. Davis, Rabbi H. R. Rabinowitz and Rabbi Saul I. Bolotnikov.

"Since leaving, I have returned to Sioux City several times, always finding the visits stimulating," he wrote. "The many changes, such as a new Mount Sinai Temple, a commodious community house, etc., but most of all the present leaders, many of them whom I taught, bespeak a promising future for the Jewish community."

The Centennial Year headed toward a spectacular climax Sunday, November 9, with the presentation of "The Centennial Revue," an original musical play, written and composed by Marvin Kline, choreographed and directed by Mrs. Gerald Weiner and produced by Mrs. William Hurwitz.

Thirty persons were in the cast, including Zena Berenstein, Dr. Syd Bergen, Debbie Epstein, Carole Fish, Larry Goldberg, Mr. and Mrs. Ray Greenberg, Nate Hurowitz, DeDe Hurwitz, Michelle Ivener, Frances Kline, Jack Kutcher, Harold Lefko, Marcia Levin, Harold Lewis, Elaine Lipshutz, Abe Rissman, Marc Shapiro, Susie Slotsky, Linda Weiner and Phil Zell.

The Centennial Year came to a dramatic close with the publication of this history. Sidney Kalin was chairman of the Book Publications Committee. The history of the Sioux City Jewish community, 1869-1969, was written by Bernard Shuman.

## Chapter 15

## ORGANIZATIONS

It has often been asserted that the Sioux City Jewish community is over-organized. A backward look to the 1930 Carnival Yearbook will offer some insight into this contention. The book listed the following organizations, with brief comments added:

AZA meets regularly Wednesday evening at the Community Center. Officers are Hyman Hurwitz, president; Samuel E. Epstein, secretary, and Isadore Liberman, treasurer.

B'nai B'rith has approximately 230 members. Officers include Max Friedman, president; E. N. Grueskin, vice president; Leon Dobrofsky, corresponding secretary; Reuben Miller, recording secretary; Abe Pill, treasurer.

In October, 1928, 22 women met at Tifereth Israel Synagogue and organized the Daughters of Tifereth Israel. Mrs. William Lazere is president. Other officers are Mrs. Sam Ratner, vice president; Mrs. M. Lazriowich, secretary; Mrs. Levich, corresponding secretary; Mrs. A. Maron, treasurer.

The Ladies' Sioux City Independent Farane officers are Mrs. Max Dervin, president; Mrs. Joe Lefkovich, vice president; Mrs. Mendel Dervin, secretary; Mrs. I. Klass, recording secretary; Mrs. H. Herman, treasurer.

The Sioux City Independent Farane, organized in January, 1923, sponsors the Jewish Cemetery at Graceland Park. Officers include E. I. Stein, president; I. Skalovsky, vice president; Morris Hall, treasurer; Ben Kaplan, recording secretary, and J. Kaplan, corresponding secretary.

Hebrew Mother's Association has Mrs. R. H. Emlein, president; Mrs. A. B. Friedman, vice president; Mrs. M. Lazriowich, corresponding secretary.

Ivre Club is of a social nature and is composed of the younger men of the community. Leon Dobrofsky, president; Morris Miller, vice president; Louis Chesen, secretary; Morey Lipshutz, treasurer, and Jack London, sergeant-at-arms.

Kadima Club purpose is social and educational. It is the

"playground of Shaare Zion." Morey Lipshutz is president; I. H. Levin, vice president; Mrs. Eli Robinow, secretary, and Eli Robinow, treasurer. It was founded in 1928.

Hebrew Ladies Friendship Society's aim is to be of aid to the needy. This organization is one of the pioneer clubs of the community. Mrs. Sam Mosow, president; Mrs. Sam Lipman, vice president; Mrs. Joe Shulkin, recording secretary; Mrs. John Bird, corresponding secretary, and Mrs. Ben Sherman, treasurer.

Senior Hadassah, Mrs. William Lazere, president, with Mrs. J. Levine, vice president; Mrs. H. D. Wigodsky, secretary, and Mrs. Charles Raskin, treasurer.

Junior Hadassah, Miss Sadie Shulkin, president; Anna Pill, vice president; Elizabeth Raskin, recording secretary; Elizabeth Singer, corresponding secretary.

Workman's Circle No. 664. Mr. I. Singer is head of organization with the purpose of helping declassed Jews in Russia.

Mount Sinai Brotherhood, Herman Slotsky, president.

Mount Sinai Sisterhood, Mrs. A. M. Davis, president.

Beth Abraham Synagogue, with A. Shulkin, president; Joe Gorchow, vice president; Meyer Raskin, secretary; Paul Kaplan, corresponding secretary, and Z. Kriv, treasurer. Located at West Sixth and Cook Streets.

Adas Yeshurun Synagogue, Seventh and Wall Streets. H. Friedman, president, with A. Stenowsky and M. Levitsky other officers and Rabbi M. Braver.

Talmud Torah has approximately 150 children. Jack London is president, with R. H. Emlein, treasurer, and J. Robin, secretary, and Mrs. M. Jacobs is treasurer.

Ladies Auxiliary Shaare Zion, Mrs. S. H. Shulkin, president.

Mount Sinai Temple and Shaare Zion Synagogue were also listed.

In the 1931 Carnival Yearbook, two new organizations were added to the roster. These were the Question Club, a group of young men meeting for social purposes with Milton Bolstein as president, and the National Fund Council, organized for the

purpose of sponsoring drives to raise funds for national causes with J. Aizenberg as president.

Organizations, by nature, appear and disappear, and by the year 1940, there were some noticeable changes in the Sioux City Jewish organizational picture. Given prominent attention in a 1940 history of the community were B'nai B'rith, A.Z.A., Zionist Organization, Hadassah, Junior Hadassah, Farband and Pioneer Women.

It was noted that the Zionist Organization was founded in 1905, chiefly through the efforts of Barney Baron, Ben Prusiner, L. A. Baron and L. Krueger and from all available records, it was the oldest continually functioning Zionist organization in the State of Iowa. A. M. Davis was listed as the 1940 president.

According to this history, the Hadassah chapter in Sioux City was an outgrowth of the Red Cross work among the Jewish women during the first world war. Mrs. Sam Brown was the first president of the Jewish women's Red Cross, which instead of being disbanded in 1920 was converted into the city's Hadassah.

Florence Major, Clara Goldberg, Sybil and Bluma Merlin and Sadie Shulkin were credited with being the founders of the Junior Hadassah chapter, which began its activities in 1926 with 15 charter members. Initial officers were Miss Major as president; Leah Herzoff, vice president; Freida Shiloff, secretary, and Mary Daskovsky, treasurer.

Two regional conventions of Junior Hadassah were held in Sioux City, in 1935 and 1940. Membership of Junior Hadassah in 1940 numbered 40 with Annabelle Emlein as president; Dorothy London, first vice president; Bluma Merlin, second vice president; Sophie Slutsky, recording secretary; Jan Lebowich, corresponding secretary, and Sara Sadoff, treasurer.

Two other Zionist groups existed in the city. Poale Zion (Farband), organized in 1925, had as 1940 officers: Max Mason, president; Sam Ratner, secretary, and Louis Shindler, treasurer. Officers of the Pioneer Women were Mrs. L. Chesen,

president; Mrs. Philip Sherman, secretary; Mrs. L. Lubman, recording secretary, and Mrs. Sam Rotman, treasurer.

All of the Zionist groups of the city were bound together at the time by the Sioux City Council of the Jewish National Fund. Dr. J. M. Lande was chairman of this co-ordinating group.

Also existing in 1940 was the Workman's Circle, organized in 1908 and re-organized in 1925 under the direction of Lipman Weinberg with a charter membership of 150. Officers were Isadore L. Singer, financial secretary and chairman of the district committee; Max Dervin, recording secretary; Abe Tilivitz, treasurer, and Max Manaker, hospitaler. Mrs. Julius Zeligson was president of the Auxiliary.

In 1940, Mrs. Sol Novitsky was named as president of the Council of Jewish Women, Mrs. Philip Sherman as president of the Hebrew Mothers' Association, an auxiliary of the Talmud Torah, and Mrs. Max S. Dervin as president of the auxiliary of the Sioux City Independent Farane.

When a roll-call of the Jewish organizations was sounded in 1950, a newcomer responding was the Variety Club. Alex Horwitz, Marvin Cohen and Harry Rich were among the leaders of the short-lived strictly social group.

In this period, both Mount Sinai Temple and Shaare Zion Synagogue had young married clubs. Brotherhoods also were active at both houses of worship.

Mrs. Leo Chaikin, Mrs. Bernard Sanford and Mrs. Isadore Lasensky were among the women who served as presidents of the National Council of Jewish Women chapter in the city.

Mrs. Morris Weiner succeeded Mrs. Joe Kaiman as the president of the Business and Professional Hadassah. In the year 1955, this group became known as the Evening Hadassah with Miss Floretta Dreben as the president. Miss Ethel Fish served as president of Junior Hadassah in 1951; however, the organization was not listed in 1952.

Presidents of Poale Zion in the early years of the 1950s were Saul Melcher, Ben Friedman and Sam Ratner. Poale Zion had been founded locally in January, 1918. Mr. Melcher

also headed the Zionist Emergency Council, which dissolved about 1955.

Mrs. Nathan Goldberg, Mrs. Irving Lunin and Mrs. Arthur Bronston were among the wives of veterans who headed the Jewish War Veterans Auxiliary in the early years of the 1950s. The auxiliary was founded in March, 1949.

Mizrachi Women was led by Mrs. Morris Weiner, Mrs. Jack Zabin and Mrs. Louis Weiner. Mrs. Sam Levine and Mrs. Isadore Lubman led the Pioneer Women.

What happened to the organizations by 1960? Still active were the Evening Hadassah (Mrs. Stanley Karl president); Jewish War Veterans Auxiliary (Mrs. Arthur Bronston); National Council of Jewish Women (Mrs. Harold Lewis); Poale Zion (Sam Ratner); Shaare Zion Men's Club (Marvin Cohen); Shaare Zion Mr. and Mrs. Club (Mr. and Mrs. James Sherman); Workmen's Circle (Meyer Shiloff), and Zionist Organization (E. W. Baron).

The organizations in the preceeding paragraph didn't survive the next 10 years because they were no longer counted as members of the Jewish Federation of Sioux City in the Centennial Year of 1969. The following organizations, however, were listed as Federation members at the time of the celebration:

## ADAS BETH ISRAEL AUXILIARY

The Adas Beth Israel Auxiliary has the prime objective of helping the United Orthodox Synagogue.

The auxiliary, with its present-day membership of approximately 70 women, is a blending of the auxiliaries of the three previous orthodox congregations, Adas Yeshurun, Beth Abraham and Tifereth Israel.

Meetings are held monthly. The auxiliary sponsors the annual congregational dinner, usually held during the Chanukah season.

Present officers are Mrs. Ben Norinsky, president; Mrs. Louis Fish, vice president; Mrs. Sam Bernstein, recording secretary; Mrs. Joe Cohen, treasurer; Mrs. Archie Ivener,

financial secretary, and Mrs. Ralph Levine, corresponding secretary.

Past presidents of the auxiliary have been Mrs. Charles Barricks, Mrs. Harry Lass, Mrs. Hyman Friedman, Mrs. I. Klass, Mrs. Paul Kaplan, Mrs. Joe Gorchow, Mrs. Meyer Arkovich, Mrs. Harry Elsberg and Mrs. Sam Shindler.

## ASTRO CLUB

Sioux City's newest Jewish organization is the Astro Club, which resulted from a series of meetings held by six couples in February, 1966. Purpose was to determine the cost of building a swimming pool and club house.

The entire Jewish community was invited to a meeting at the Jewish Community Center in August, 1966. Fifty families expressed interest in the project, with the decision made to go ahead.

Approximately 17 acres of land located at 2901 Military Road were purchased in October, 1966.

The improvement of the land began, and construction of the swimming pool and the clubhouse started in the summer of 1967.

The official opening of the Astro Club swimming pool was June 2, 1968. Membership totaled 65 families.

Marvin Cohen was the club's first president.

Officers during the Centennial year were C. Stanley Sherman, president; Gerald S. Chesen, vice president; Mrs. Ben Shapiro, secretary, and Mrs. Sam Mopper, treasurer.

## B'NAI B'RITH

Two attempts in the early 20th Century to launch B'nai B'rith in Sioux City were aborted.

On May 7, 1905, a charter was issued by the District Grand Lodge No. 6 to the Sioux City Lodge No. 598. A small group of 29 men had formed the lodge with the intent of serving Sioux City Jewry.

Max Brodkey was elected president. The other charter members were A. L. Galinsky, Herman Galinsky, Rabbi Eugene Manheimmer, Ben W. Prusiner, Sam Sudow, Isadore Kroloff, Esak Rosen, Louis Sherman, Sol Sinykin, Solomon

Shulkin, Max Stockler, John Brodkey, Max Holland, Sam Baron, Sam Gordon, Louis Baron, Hyman Scheinbaum, Lazer Baron, Martin Gordon, David Davidson, Joseph Levinger, R. M. Slick and Adolph Kohn.

However, the lodge was inactive after its founding, and there are no records of any activities.

Late in 1916, a group of community leaders called a meeting for the purpose of reactivating the Sioux City B'nai B'rith Lodge. Such men as Barney Baron, Max Barish, E. E. Baron, Sidney Major, Will Baron and J. H. Levin undertook the task. They elected Edward E. Baron as president.

However, America soon entered World War I, and when in 1918 the roll call of lodge members was taken, it was discovered that approximately 90 per cent of the membership were serving the country. Once again the lodge ceased to function.

In March of 1921, David Davidson and A. L. Galinsky assumed the obligation of reorganizing the lodge on a solid foundation. They drafted Morris Pill and A. M. Davis, instructing them to go out and obtain 100 members, collect $10 from each one in advance for one year's dues. One hundred and five men responded, and B'nai B'irth in Sioux City was finally on its way.

It is interesting to note that the worldwide organization with thousands of members, B'nai B'irth (Sons of the Covenant) was founded by just 12 men in New York City in 1843. The Jewish population of the United States at that time was about 15,000, with 10,000 residing in New York. The majority were foreign-born, bitterly divided on many issues and unable to work together. The tiny Jewish community had many needs — religious, social, cultural, philanthropic — but few of them could be adequately fillled because the Jews were too divided.

The 12 founders of B'nai B'rith realized that Jewish unity, though not conformity, was the community's greatest need. They felt that this could be achieved.

Henry Jones was the chief founder of the order and met

with his 11 colleagues at Sisheimer's Cafe on the Lower East Side on Sunday, October 13, 1843, at which time B'nai B'rith was formed. It was designed to be a truly Jewish organization, based on the principles of Judaism, but also devoted to the best interests of mankind as a whole.

On the national front, two Jewish needs arose during the first two decades of the 20th Century which the B'nai B'rith faced headon. The problems: Protection against increasing anti-Semitism, and a rising tide of alienation from Jewishness on the part of the younger, native-born generation.

The first need was met through the creation by B'nai B'rith of the Anti-Defamation League in 1913, and the second through the adoption by the order, in the mid-1920s, of the Hillel Foundation, what is now called the B'nai B'rith Youth Organization.

When the Sioux City lodge was reactivated, the members in 1921 elected Barney Baron as president. E. E. Baron succeeded him in 1922, followed in 1923 by Simon Rich and in 1924 by J. H. Levin. During Mr. Levin's administration, the lodge hosted the District 6 convention, remembered as a huge success with 125 delegates in attendance.

During A. H. Baron's presidency in 1925, a degree team was established, consisting of Mr. Baron, Sam Greenstone, J. H. Levin, Simon Rich, Herman Slotsky, with Edward E. Baron and Louis Heeger as substitutes.

Sioux City Jewish men who served as president of the lodge during the next years included Morris Pill, Herman Slotsky, Ernest Fribourg, Dr. Harold Levine, Sam Greenstone, Max Friedman, E. N. Grueskin, Morey Lipshutz, Leon Dobrofsky, Dr. L. J. Dimsdale, Frank Margolin, Lester Davidson, A. M. Davis, Milton Bolstein, Morris Skalovsky, and Arnold Baron.

It is believed that the B'nai B'rith Lodge sponsorship of the post Yom Kippur dance started in the 1930s.

The organization was known as Sioux City Lodge No. 598 until 1943, when the members voted to change the name to Jack Greenberg Lodge No. 598. Jack Greenberg was a past

president of the lodge, who was killed in World War II while serving as a Navy pilot.

Other presidents of the lodge during this period were L. J. Kaplan, J. H. Levin, A. M. Grueskin, E. W. Baron, Henry Ginsburg, Sol Seff, Leo Chaikin, Sidney Baumsten, Morris Lefko, Rudolph Schindler, Dr. Sydney Bergen, Sidney Kalin and Paul Delman.

Max N. Kroloff, a former Sioux Cityan who became nationally active in B'nai B'rith, returned home as guest speaker at Mr. Schindler's installation. The occasion was the presentation of the first pledge class named for a living lodge member, Max Lasensky.

Mr. Kroloff, who began his B'nai B'rith activities as a member of the Sioux City AZA, was national director of membership and program for B'nai B'rith. He was also featured speaker at a Southwest Regional Convention. As a youth, he had been twice winner of a national oratorical contest and a former national president of AZA.

Earl Pollack is another Sioux Cityan who attained the presidency of the national AZA — a Grand Aleph Godel.

It was during Mr. Delman's administration, 1954-1955, that the lodge celebrated its 50th anniversary. Two of the original charter members, A. L. Galinsky and Max Holland, received due recognition for their continuous membership throughout the 50 years.

Philip M. Klutznick of Omaha, president of the Grand Supreme Lodge, was the featured speaker at the golden anniversary program.

Harry Rich succeeded Paul Delman, followed by Irving Nogg, Samuel N. Shapiro, Nathan Goldberg, Irvin Wade and I. J. Rocklin.

Lodge presidents during the 1960s have been Saul Lansburg, Dr. Irving Mittleman, Robert Lipshutz, Harold Ivener, Avrom Robinow, David S. Sterling and Dr. Ben Sacks. Fred Hart is the president of the lodge during the Centennial year of the Sioux City Jewish Community. The lodge membership currently stands at approximately 300.

## BRANDEIS UNIVERSITY
## NATIONAL WOMEN'S COMMITTEE

The Sioux City chapter of the Brandeis University National Women's Committee was organized in 1954 with Mrs. A. H. Baron as president. Seventy-six women became annual members and nine women became life members.

The story of the National Women's Committee dates back to the year 1948 when for the first time in the United States, a Jewish-sponsored non-denominational co-educational liberal arts college opened its door to students in Waltham, Mass., Brandeis University.

To fulfill the dream of building a first-rate university, the American Jewish community undertook the task of helping the new university catch up with the nation's top universities.

It is said that the heart of a university is its library. In the case of Brandeis University, the "heart" contained a mere 2,000 volumes. This was a handful of books compared to the libraries of 35 universities that contained more than a million volumes each or the top six libraries in the U. S. that contain more than three million volumes each.

To build a fine library and to accept responsibility for full support of the library was the purpose of the Women's Committee that developed into a national organization. The women hoped to build a first-rate library in the shortest time possible.

Mrs. Ernest Valk became the second president of the Sioux City chapter in 1955, when the membership increased to 92 members.

In 1956 a million dollars was donated by Mr. and Mrs. Jacob Goldfarb of New York to start the new library building. The National Women's Committee matched the gift through special life membership drives throughout the country. Mrs. Samuel G. Pickus became the Sioux City president that year and attended the National Conference in Waltham, where she was elected to the National Executive Board.

Mrs. Phil Eirinberg accepted the presidency in 1958, and the following year the Goldfarb Library became a reality.

Mrs. Julius J. Arkin and Mrs. Samuel G. Pickus attended the dedication. The Sioux City chapter then numbered 162 members, of which 22 were life members.

The Sioux City chapter has two general meetings a year, and cultural programs are often tied in with other organizations such as the Sioux City Art Center, the Siouxland Youth Symphony, drama departments of Morningside and Briar Cliff Colleges. Almost every year a Brandeis University faculty member has visited Sioux City.

Mrs. Julius J. Arkin was elected president in 1960, and that year an area conference was held in Des Moines with Mrs. Albert A. Gordon named conference chairman.

In 1961 Sioux City membership climbed to 205 with 30 life members, and study groups were encouraging members to study courses developed by Brandeis faculty members in a wide range of subjects. Sioux City was honored by having two National Board members: Mrs. Phil Eirinberg and Mrs. Samuel G. Pickus.

Mrs. Dorothy Delman was elected president in 1962. The first "Old Books for New" sale was held and proceeds of the sale purchased new books for the Brandeis Library. Old, unwanted, used books were collected all over the city, then sold to book lovers wanting to fill their shelves with out-of print books, favorites, and best sellers at bargain prices. The book sales are a re-distribution of books in a community, and although it is a fund-raising event, solicitation of funds is absent. In 1962 Mrs. Pickus became a member of the National Service Committee, and two delegates—Mrs. Delman and Mrs. Wallace Rosenthal—attended the National Conference in June.

The Ford Foundation selected Brandeis as one of eight universities in 1963 to receive $6 million in grants provided the National Women's Committee matched the funds on a $1 to $3 basis. A Sioux City divinity student received a scholarship grant for graduate studies at Brandeis-Kevin Hargraves.

Mrs. Wallace Rosenthal was installed president in 1964. The National organization met the Ford Foundation grant in half the time allotted, and received a second matching grant. The

library continued to grow, and the Sioux City chapter life membership role reached 50. Twelve new members were recruited in Sioux Falls and were honored at the 1965 fall meeting. Miss Esther Ginsburg, daughter of Mr. and Mrs. Henry H. Ginsburg, became the first Jewish student from Sioux City to enroll at Brandeis.

1966 saw the dedication of the Gerstenzang Library of Science on Brandeis campus, and the need for 250,000 volumes for this library was a challenge accepted by the National Women's Committee. Mrs. William Seff became president in 1966. 1967 saw Brandeis University stepping to the front with 20 graduate areas, one professional school—the Florence Heller School in Social Welfare—and a student body of 2500 from nearly every state and hemisphere. The faculty numbered 352. Preparations began for the Vicennial (20-year) Celebration, and Mrs. Samuel G. Pickus was named honorary member of the Vicennial National Committee, and Mrs. Julius J. Arkin was named the Sioux City Vicennial chairman. The spring meeting was held at Klinger-Neal Theatre, Morningside College, and the Siouxland Youth Symphony gave a concert program.

On June 5, 1967, the Brandeis book sale began at Sunset Plaza. Books collected in the community for over two years went on sale, and almost $500 was realized from the sale and used to purchase books for the Brandeis Library.

In May, 1968, at the general meeting, the chapter celebrated the Brandeis University Vicennial with a stage play presented by Morningside College drama and speech students and faculty. Mrs. Sidney Kalin was elected president at this meeting.

## CHEVRA KADISHA

The Chevra Kadisha was organized by a group of Jewish settlers from Russia in Sioux City about 1900 for the specific purpose of taking care of the deceased and visiting the sick.

A small plot of ground was purchased from Floyd Cemetery, adjacent to the Mount Sinai Cemetery. This small plot of

ground is still owned; however, the cemetery has been expanded today to approximately 20 acres of land.

It is reported that Abraham Baron, one of Sioux City's early Russian Jews, had always been concerned about being buried among his own people. However, when he passed away in October, 1899, there was no cemetery other than Mount Sinai, and he had to be buried there. The Baron family felt strongly that their father's wishes should be fulfilled, and they began raising funds which eventually enabled the purchase of land. A leading figure in the Chevra Kadisha movement was Sam Lipman, who is credited with making the Jewish Burial Society a community, not a congregational, venture.

I. E. Kaplan took over the leadership of the Chevra Kadisha on the death of Mr. Lipman. He changed the name officially to the Mount Carmel Cemetery Association.

Eli Robinow has been the association's secretary for many years.

Administration of the Chevra Kadisha in the future will be handled through Shaare Zion Synagogue.

## HADASSAH

The Sioux City chapter of Hadassah was founded in 1921 and was led in its first years by Mrs. A. L. Galinsky. Earliest minute books, dating back to 1926, mentioned the names of Mesdames Barney Baron, R. H. Emlein, C. E. Barish, Helfgott, W. Mosow, M. B. Herzoff, John Brodkey, E. N. Grueskin, Charles Raskin, W. C. Slotsky and M. London.

In April, 1926, the first Purim Bazaar sponsored by Hadassah was held. The event was such a success that the chapter voted to make the bazaar an annual affair. Records of March 1927 indicate 267 "paid up" members.

Meetings were generally held in the Jewish Community Center, for which the organization paid $50 annual rental. Hadassah always sponsored a booth at the Jewish Federation's annual Carnival. In the late 1920s, Hadassah catered and served banquets for B'nai B'rith. Sometimes they did so jointly with the "ladies of the Talmud Torah," with whom they

shared the profits. Summer picnics were held together with the Zionist Organization.

Typical programs at general meetings were skits, musical entertainment by children of members, or talks on Zionism or Palestine by rabbis in the city. National and regional Hadassah speakers came to Sioux City frequently.

A "linen shower" was held annually to which members brought and donated sheets, towels, blankets, etc. These items were then packed and shipped to Hadassah's medical installations in Palestine. This same event takes place up to this day; however, cash is donated instead, in order that the needed supplies can be purchased in Israel.

In the 1930s, card parties, generally held at the Bellevue Apartments, were yearly fund-raising affairs. The first "donor" function was held in May 1933 at the home of Mrs. J. N. Krueger. A donor affair has been held every year since that date without exception.

Minutes of November, 1933, mention advising members to "boycott goods made in Germany," asking members to sign petitions protesting the persecution of Jews in Germany. During the years of World War 2, Hadassah members acted as hostesses at some of the weekly dances for servicemen sponsored by the Jewish community and held at the Center, and also Friday night services held at the Sioux City Air Base.

The membership climbed to an all-time high of 370 in 1947. In May 1948, the Mountain Plains Region of Hadassah was holding a convention in Sioux City when the independence of the State of Israel was proclaimed.

The Sioux City chapter of Hadassah during the Centennial year has a membership of 298 women, including 94 who are life members. The major objectives are the support of the Hadassah Medical Organization's healing, teaching and research programs in Israel, Youth Aliyah and vocational training work in the Jewish state, and land reclamation and reforestation in Israel through the Jewish National Fund. Hadassah maintains active Zionist and American Affairs departments, encourages the pursuit of Jewish education, and

sponsors, jointly with the Jewish Federation at the Center, the Young Judaea Clubs.

Officers for the year 1968-1969 are: Mrs. Burton Lipshutz, president; Mrs. Bernard Weiner, Mrs. Harold Levinger, Mrs. Phil Cohn and Mrs. William Hurwitz, vice presidents; Mrs. Sam Bernstein, treasurer; Mrs. Sidney Okin, financial secretary; Mrs. David Sterling, recording secretary, and Mrs. Irving Donosky, corresponding secretary.

Past presidents of the chapter are as follows:

1921 Mrs. A. L. Galinsky
1926-28 Mrs. Barney Baron
1928-29 Mrs. Louis Agranoff
1929-30 Mrs. M. B. Herzoff
1930-32 Mrs. William Lazere
1932-35 Mrs. R. H. Emlein
1935-39 Mrs. W. C. Slotsky
1939-41 Mrs. Jack Robinson
1941-43 Mrs. Louis Goldberg
1945-47 Mrs. Ben Kalin
1947-49 Mrs. Dave Rodin
1949-50 Presidium: Mesdames Sam Epstein, Isadore Shindler, Bernard Lazere
1950-51 Mrs. W. C. Slotsky
1951-52 Mrs. Rudolph Schindler
1952-53 Mrs. Leon Shulkin
1953-55 Mrs. Sam Slotsky
1955-56 Presidium: Mesdames George Feinberg and Sam Slotsky
1956-57 Presidium: Mesdames Meyer Rice and Bernard Rosenthal
1957-58 Mrs. Irving Nogg
1958-60 Mrs. Meyer Epstein
1960-62 Mrs. Sidney Kalin
1962-64 Mrs. Marvin Cohen
1964-66 Mrs. Stanton Kalin
1966-68 Mrs. Harold Rosenthal

## HEBREW WOMEN'S ASSOCIATION

The present Hebrew Women's Association apparently had its origin in two organizations — the West Side Mothers Club and the North Side Mothers Club. Both clubs were mentioned in a Jewish Federation year book for 1926. Officers of the West Side Mothers Club were Mrs. Sam Lipman, president; Mrs. Ben Sherman, vice president; Mrs. George Emlein, secretary, and Mrs. M. Lazriowich, treasurer. Officers of the North Side Mothers Club were Mrs. Sam Shulkin, president; Mrs. J. Kauffman, vice president; Mrs. Sam Weiner, treasurer, and Mrs. H. R. Rabinowitz, secretary.

Records of 1930 reveal the existence of a Hebrew Mother's Association. However, there is no mention of the two mothers clubs. Officers of the association were Mrs. R. H. Emlein, president; Mrs. A. B. Friedman, vice president, and Mrs. M. Lazriowich, corresponding secretary.

It was stated that "the aim of the Hebrew Mother's Association is to sponsor Jewish education in our community." The club worked in conjunction with the Talmud Torah Board and teachers, providing books and materials necessary for the classrooms and paying for a bus to transport the children to and from the school.

Through the years this has been the aim and direction of the Hebrew School's auxiliary of women. Officers and committees work each year to provide the extras for the school unattainable through the school's regular budget. Four annual programs have been the format, at which book reviews, skits, talks and presentations by students of the Hebrew School are given.

Fund-raising projects have always been an important part of the women's activities, such as bake sales, donor luncheons, card parties and bazaars. A successful bazaar in 1948 netted $499.32, enabling the women to purchase a recording machine and a duplicating machine for the school. The camp scholarship fund was conceived, and Frances Falk was named the first scholarship winner the following year.

The first Hebrew School Round-Up for beginning children was held in the summer of 1951. This was an opportunity for mothers and children to come and register and become acquainted with the teachers and the facilities of the school before the beginning of fall classes.

One meeting a year has traditionally been a parent-children-teacher night, and in December, 1951, the attendance numbered 300. In 1953, a watch was presented to Jake Montrose in appreciation of his service as bus driver. The association honored Rabbi and Mrs. Solomon Miller for their 10 years of service in 1954.

By the year 1955, there was enough money in the camp

scholarship fund to send two children to camp, and applications were made to Herzl Camp at Webster, Wisconsin.

At the suggestion of Mrs. H. R. Rabinowitz, the R. H. Emlein award was established in 1956, created to annually honor Hebrew School graduates. Sheila Elsberg was the scholarship recipient, and she attended Herzl Camp the following year.

At the May, 1956 meeting, the women honored Miss Julia Bereskin with a gift for her 10 years as a teacher in the Hebrew School. In 1957, the Meyer Bereskin Hebrew Awards were established in memory of Miss Bereskin's father.

To honor retiring Rabbi H. R. Rabinowitz of Shaare Zion Synagogue, a plaque was placed on the shelf in the children's library at the Jewish Community Center in 1959. The library was renamed the H. R. Rabinowitz Children's Library.

The women initiated the Simcha Table in 1959 to provide funds for the purchase of library books to fill the shelves of the library. A wooden Mogen David was made from mahogany, and 18 candleholders were attached to the points around the star. Candles are lit at regular meetings by members who wish to share a simcha. This custom of making donations to the library fund has paid for hundreds of books now on the shelves in the library.

Rabbi and Mrs. Solomon Miller were honored for 15 years as teachers in the Hebrew School at a reception in May, 1960. Association members were hostesses at the reception and presented a "This Is Your Life" skit.

In August, 1960, the scholarship fund was named the Louis I. Belin Scholarship Fund. Michael Klass and Tim Klass, nephews of Mr. Belin, were winners that year. The association purchased a tape recorder for the school.

On January 26, 1961, a testimonial luncheon honored Jake Montrose upon his retirement after 34 years of safely transporting hundreds of Hebrew School students. Years later, in 1968, the association's bus fund was renamed the Jake Montrose Bus Fund in his memory.

Miss Bereskin was honored for 15 years of teaching in No-

vember, 1961. The 1962 scholarship winners were Doris Lelchook and Gary Weiner. A pancake brunch in February, 1963, netted $238 for the scholarship fund, and that year's recipients were Ellen Resnick, Barry Dishlip and Michael Sadoff.

The association's donor luncheon became a tradition. Each year the graduates of the Hebrew School were honored at the May luncheon.

Camp scholarship winners in 1966 were Jerry Brodkey, Sam Kuperman and Esther Miller. The fund-raising "Roses for Rosh Hashanah" was instituted, with more than 200 orders taken for roses the first year.

The 1968 scholarship winners were Jeff Weiner and Judy Brodkey. The guest speaker at the opening meeting in September was Rabbi H. R. Rabinowitz, vacationing in Sioux City from his home in Israel.

At the 1969 graduation, Leonard Goldstein, the class valedictorium, received a $150 camp scholarship. Deborah Sterling and Naomi Miller tied for second place and each received $75 from the Belin Scholarship Fund.

Past presidents of the Hebrew Women's Association have been Mrs. Sam Lipman, Mrs. R. H. Emlein, Mrs. B. Lazere, Mrs. Phil Sherman, Mrs. Louis Fish, Mrs. Nathan Goldis, Mrs. Joe Kaiman (1948-50), Mrs. Edward Kantor (1950-52), Mrs. Nathan Goldberg (1952-54), Mrs. Jack Zabin (1954-57), Mrs. Max Gelfand, Mrs. Dan Levich and Mrs. Lester Lazere (1957-58), Mrs. Ben Lebowich (1958-60), Mrs. Joe Goldstein (1960-62), Mrs. Arthur Bronston (1962-64), Mrs. Harold Rosenthal (1964-66), and Mrs. Hymie Elsberg (1966-68).

Mrs. Myron Heeger is president of the Hebrew Women's Association, (1968-70).

## IVRE CLUB

The Ivre Club, which in 1969 continues as an active social organization for Jewish married couples, was first mentioned in 1914. A meeting was held March 17 at the Leo Blank residence with Nathan Herzoff, president, in charge.

Leonard Lebowitz is the current president of the club. The

treasurer is Nathan Goldberg. The secretary and vice president are appointed.

About five or six social gatherings are held annually, including a summer picnic and the annual New Year's Eve party.

In years gone by, Ivre Clubs also functioned in Des Moines, Omaha and Lincoln, and the conclaves by the four chapters held in the various communities highlighted the years activities. These conclaves haven't been held since the days of World War II.

Past presidents of the Ivre Club in Sioux City include Marvin Cohen, Meyer Cohen, Harold Barricks, Larry Goldblatt and many, many others.

## JEWISH WAR VETERANS

Shortly after the end of World War II, several returning Jewish servicemen decided to organize a post of the Jewish War Veterans. Dr. Sam Shulkin, a World War I veteran, called on all veterans from all wars to help form the Sioux City post.

The initiation of Sioux City Jewish War Veterans Post 337 into the national organization was held February 21, 1946, with Maxwell Cohen of Dorchester, Mass., the national commander, presenting the charter. The post was chartered with 150 members.

Joe Goldstein was elected the post's first commander. Other original officers were Dr. Sam Shulkin and Max Haligman, senior vice commanders; Martin Falk, junior vice commander; Dr. J. N. Lande, surgeon; Marvin Cohen, judge advocate; Rabbi Albert A. Gordon, chaplain; Ira Kaplan, quartermaster; Stanley Karl, adjutant; Myer Shubb, patriotic instructor; Leonard Lebowitz, officer of the guard; Louis Cohen, officer of the day; Saul Lansburg, historian, and Henry Shulkin, trustee.

Since that time these men have served the post as commander: Morris Aizenberg, Herb Baumsten, Sidney Baumsten, Lester Davidson, Dr. Frank Epstein, Martin Falk, Harry Fisher, T. George Gilinsky, Irving Givot, Nathan Goldberg,

Neil Gorchow, William Hill, Harold Ivener, Dr. Irving Mittleman, Meyer Rice, Isadore Ratner, Ben Shapiro, Sidney Shapiro, David Sterling and Irvin Wade.

The Jewish War Veterans of the United States is the oldest veterans group in the nation. About 1893 the country was swept with a wave of anti-Semitism, publications written by "so called" loyal Americans. The charge was that Jews did not fight in the Civil War. During this period, the Jewish population of the country was approximately 150,000. Of that number, 10,000 Jews served in the War between the States.

The Jewish War Veterans was organized in 1896. The purpose was to call attention to the fact that Jews, like all others, fought and served and died for their country.

Today the Jewish War Veterans organization does many things, including maintaining a legal lobbyist in Washington. Many other Jewish organizations channel their problems to Congress through this legal source.

The JWV maintains veteran service offices, staffed by professionals, in major American cities. They serve veterans without regard to race or religion. The JWV program of education and legislation is aimed at thwarting the extremists (Ku Klux Klan, John Birch Society, American Nazi Party, etc.).

JWV supports a Memorial Forest in Israel.

The Sioux City post has accomplished many projects. An annual one, every September, is a visit to the Sioux Falls Veterans Hospital. Nathan Goldberg heads the project which has been taking place since the founding of the post. Gift packages are presented to both bed and ambulatory patients. These packages contain stationery, books, toilet articles and other personal items. An hour of professional entertainment is presented to the patients in the hospital auditorium. Throughout the year gifts are sent to the patients.

Graves of deceased veterans are decorated on Memorial Day. Dave Kaplan and Meyer Rice head this group. Graveside services are held, with Rabbi Albert A. Gordon conducting the services. The Post participates whenever a Memorial

Day parade is held, with Harry Fisher in charge.

On the Friday nearest Veteran's Day, a special Veterans service is conducted by Post members, which is alternated among the city's three houses of worship.

Each summer JWV entertains the residents of River Heights Halfway House with a picnic and a trip. The Post furnishes food, transportation and the program. The Sunshine committee, headed by Vernon Cornbleth, sends a greeting card to those that have both joyous and sorrowful events.

The major fund-raising and social event of the Post is the annual Chanukah latke party. Funds raised pay for the Post projects, and everyone is served a delicious meal.

Other projects in the history of the Post have been a blood donors program, Red Cross Disaster assistance, assistance during the city's polio epidemic in the 1950s, picincs, stags and interesting meetings.

William Hill is commander of the Post during the Centennial year.

## MIZRACHI WOMEN'S ORGANIZATION

The Sioux City chapter of the Mizrachi Women's Organization of America became active about 1955 through the co-operative efforts of Mrs. David Gurewitz, Mrs. Helen Wissott, Mrs. Solomon Miller, Mrs. Louis Weiner, Mrs. Jake Montrose, Mrs. Goldie Sadoff and others.

The organization's officers during the Centennial Year are Mrs. David Gurewitz, president; Mrs. Ben Norinsky, first vice president; Mrs. Max Falk, second vice president; Mrs. Louis Weiner, third vice president; Mrs. Alex Dishlip, fourth vice president; Mrs. Hyman Rivin, secretary; Mrs. Hayim Hazan, treasurer.

The Sioux City chapter is an active group, contributing to all MWOA projects in all the cities of Israel. Meetings are held monthly. MWOA's aim in Youth Aliyah is to help destitutes and deprived children become constructive, self-reliant religious citizens of Israel. Major Youth Aliyah institutions are Kfar Batya, Mosad Aliyah, Beth Zeiroth and Motza Children's Home. Since the beginning in 1934, Youth Aliyah has

rescued and rehabilitated in Israel more than 130,000 children from 80 countries.

## MOUNT SINAI SISTERHOOD

On October 22, 1884, four women of the small Jewish group then residing in Sioux City met to form an organization called the Jewish Ladies Aid Society. The charter members were Mesdames J. M. Cohen, J. Marks, Charles Wise and Meyer Wise. The Society's first president, however, was Mrs. Julius Pappe. She was succeeded by Mrs. J. M. Cohen, who held the office of president for 21 years. Among those who served as presidents after Mrs. Cohen were Mesdames Joseph Levinger, Herman Galinsky, Louis Becker, Ben Schulein, Ben Davidson and Edward E. Baron.

In the early days, the Ladies Aid Society held its meetings in the homes of its members. For many years this group of women conducted the only Sabbath school in the city. They assisted the men in securing student rabbis for the High Holy Days, and later helped raise the money to build Mount Sinai Temple.

After Mount Sinai Temple Congregation was organized in 1898, the Ladies Aid Society turned its efforts to charitable causes and to serving the community at large. An annual report by its secretary, Mrs. Sigmund Schulein, written in 1910 on the original Ladies Aid Society stationery, has somehow been preserved and is in the archives of the Jewish Community Center here. It reads as follows:

"The Society has been in existence 26 years and celebrated its 25th Anniversary last year. It now has 39 members.

"The business meetings take place the first of each month while the social meetings once a week at which 25¢ is collected from each member to be used towards the funds.

"A great deal of good and charitable work has been accomplished and the needy and sick well cared for.

"The Society has a furnished room and supports same at the Samaritan Hospital,—also furnishes the linens for a bed at the Boys and Girls Home.

"The following are the societies to which the J.L.A.S. contributes yearly:

"The Orphan Asylum
"The United Hebrew Charities
"The Visiting Nurses
"The Denver Hospital for Consumptives
"The National Conference of Jewish Charities
"Disbursements for transportation, sick, and needy ---------- $250.00
"Collections from dues, entertainments, and donations ---------- $525.00
Balance ---------- $275.00

"Yours respectfully,
"Mrs. Sigmund Schulein
"Sec'y J.L..A.S."

In 1915, in order to raise money for repairs and improvements on the Temple, the members of the Ladies Aid Society undertook a dual project of considerable magnitude: they held a bazaar of several days duration in the newly-constructed Grain Exchange Building downtown and they compiled and marketed a cookbook entitled, "The Best in the West," which contained the choicest recipes of the women of Mount Sinai Congregation and can still be found in many of their homes.

In 1920, when Mrs. Edward Baron was president, the Ladies Aid Society voted to change its name and to become affiliated with the National Federation of Temple Sisterhoods. Since that time, the Sisterhood has concerned itself primarily with promoting the Temple's welfare. To this end it has throughout the years initiated and undertaken many social events and money-raising affairs. The organ presently in use in the Temple was purchased through the fund-raising efforts of the Sisterhood.

During World War 2 the Sisterhood and its women rendered outstanding service in every phase of war work. In response to our government's appeal, the organization's surplus funds were invested in War Savings Bonds and spending was kept at a minimum to help curb inflation during the war years.

The Religious School and maintenance of the kitchen have long been two of the Sisterhood's special projects. The Sisterhood is also in charge of the Social Hours held in the Temple every Friday night after services, for which the women bake and serve as hostesses.

To help further the cause of brotherhood in the community, the Sisterhood from time to time invites public school teachers, the clergy and members of other congregations to its luncheon meetings to socialize, participate in informative panel discussions, and enjoy programs of common interest.

One of this Sisterhood's finest achievements has been in the field of service for the blind. It has at present two groups working independently of each other. The first works in Braille, which was pioneered by Mrs. Louis Goldberg and Mrs. E. N. Grueskin, who taught this work to others. Under Mrs. Goldberg's supervision the team of Mrs. A. M. Grueskin, Mrs. Milton Bolstein, Miss Marion Fishgall and two non-sisterhood members, Mrs. Harold Falk and Mrs. Greeny do Braille work for the Jewish Braille Institute and the Iowa Commission for the Blind and also supply any local needs. The second group, of which Mrs. Albert A. Gordon is chairman, makes tape recordings of textbooks for blind students, religious school books, and novels, as requested by the Jewish Braille Institute. To date this group has recorded about 50 books. Those who have participated in this work are Mrs. Albert Gordon, Mrs. Robert Friend, Mrs. A. M. Grueskin, Mrs. Milton Bolstein, Mrs. Edward Pill, and Mr. Marvin Kline.

Mount Sinai Temple Sisterhood has had two of its members serve on the Board of the National Federation of Temple Sisterhoods: Mrs Philip Trost and Mrs. Samuel Goodwin Pickus. Mrs. Pickus was also vice-chairman of National Service for the Blind and served on the Regional Board of Sisterhoods.

Mount Sinai Sisterhood members who have served on the Board are: Mrs. W. C. Slotsky, Mrs. Louis Goldberg, Mrs. Leo Chaikin, treasurer, Mrs. Albert Gordon, secretary, and Mrs. Harold Lewis. Those currently serving on the Regional Board

are Mrs. William Potash, vice-president, and Mrs. James Kahn.

Since all minute books of this Sisterhood prior to the year 1941 have been lost, it is possible that in listing the names of its past-presidents, several might inadvertently be omitted. The following are those who are known to have served, in the order in which they are believed to have succeeded one another: Mesdames Edward E. Baron, Jacob Courshon, A. M. Davis (2 terms), Isadore Isaacson, Louis Agranoff, William Lazere, Louis Goldberg, E. N. Grueskin, Jacob Greenberg, Ben Gelfand, Harry Bailin, W. C. Slotsky, Herman Slotsky, Meyer Levitt, Julius Arkin, Abe Agranoff (2 terms), Louis Goldberg (second time), Leo Chaikin, Bernard Lipman, Karl Fantle, Ivan Lasensky, Robert Friend, Arthur Miller, Larry Goldblatt, and William Potash.

The president of the Sisterhood in this Centennial Year is Mrs. Jack Kutcher.

## SHAARE ZION WOMEN'S LEAGUE

The Women's League of Shaare Zion was formed in 1922 by a group of women under the direction of Mrs. Joseph (Mary) Kauffman.

The purpose of the local organization parallels the objectives of National Women's League, founded in 1918 by Mathilde Schechter, "to serve the cause of Judaism by strengthening the bond of unity among Jewish women, and by learning to appreciate everything fine in Jewish life."

The board meetings of Women's League are held on the second Monday of the month, and regular meetings are held on the third Tuesday of every month, except when there is a conflict with Jewish holidays.

Women's League co-operates with other organizations in the community. It sponsors the Sunday School program at Shaare Zion, the Junior Congregation Services, and United Synagogue Youth programs. A gift shop is maintained for the purpose of distribution of religious and ceremonial objects to be used in the home, and a library is maintained by the Women's League

staff. Women's League has a Braille program and Large Print Publications program.

Women's League assists the Synagogue in all efforts of fund-raising, maintenance, and religious practices. Traditionally, Women's League has hosted Oneg Shabbats for many occasions, including Slichot, Rosh Hashanah, Simchat Torah, and any special events that take place in the Synagogue.

Women's League sponsors a Purim Dance and two rummage sales each year in order to raise the necessary funds to administer the program. Women's League publishes a list of New Year greetings in the Messenger each year, so that members far and near can be remembered. Shaareziongrams are sent to express good wishes on happy occasions, and sympathy mesages on sad occasions.

Flowers for the pulpit are provided by Women's League members in honor of their anniversaries.

Women's League helps to support the Jewish Theological Seminary and the Mathilde Schechter Residence Hall through an annual Donor affair.

The catering service of Women's League is available to the membership for any and all occasions held in the Synagogue.

Women's League maintains a Social Action and Adult Education program, to keep members informed of all matters pertinent to Israel affairs, Jewish history, community, national and international affairs—for the betterment of human relations.

The present total membership of Women's League is 243.

List of past presidents of Women's League.

| | |
|---|---|
| 1922-1923 Mrs. Joseph Kauffman | 1932-1933 Mrs. Barney Baron |
| 1923-1924 Mrs. Joseph Kauffman | 1933-1934 Mrs. Barney Baron |
| 1924-1925 Mrs. J. N. Krueger | 1934-1935 Mrs. Barney Baron |
| 1925-1926 Mrs. S. H. Shulkin | 1935-1936 Mrs. Phil H. Sherman |
| 1926-1927 Mrs. S. H. Shulkin | 1936-1937 Mrs. J. H. Mosow |
| 1927-1928 Mrs. J. H. Mosow | 1937-1938 Mrs. J. Kutcher |
| 1928-1929 Mrs. J. H. Mosow | 1928-1939 Mrs. Myer Shubb |
| 1930-1931 Mrs. S. H. Shulkin | 1939-1940 Mrs. L. J. Kaplan |
| 1931-1932 Mrs. Phil H. Sherman | 1940-1941 Mrs. L. J. Kaplan |

1941-1942 Mrs. A. M. Grueskin
1942-1943 Mrs. A. M. Grueskin
1943-1944 Mrs. I. E. Kaplan
1944-1945 Mrs. I. E. Kaplan
1946-1947 Mrs. H. H. Shiloff
1957-1948 Mrs. H. H. Shiloff
1948-1949 Mrs. Norman Brodkey
1949-1950 Mrs. Maurice Miller
1950-1951 Mrs. Maurice Miller
1952-1953 Mrs. Meyer Epstein
1953-1955 Mrs. E. I. Kantor
1956-1958 Mrs. Ben Kalin
1958-1960 Mrs. Louis Belin
1960-1962 Mrs. Louis G. Fish
1962-1964 Mrs. Louis G. Fish
1964-1966 Mrs. Burton Lipshutz
1966-1968 Mrs. Sam Sadoff

Women's League officers, 1967-1969, are Mrs. Irvin E. Wade, president; Mrs. Robert Rivin, assisted by Mrs. Harry Menin, program vice president; Mrs. Sidney Baumsten, administration vice president; Mrs. Leonard Lebowitz, ways and means vice president; Mrs. Ben Shapiro, education vice president; Mrs. Sydney Lazere, recording secretary; Mrs. Jack Schwartz, corresponding secretary; Mrs. Ben Lebowich, financial secretary; Mrs. Irving Givot, social secretary, and Mrs. Sam Bernstein, treasurer.

## SIOUX CITY INDEPENDENT FARANE

The Sioux City Independent Farane Cemetery Association was organized in 1923.

At that time, the Graceland Cemetery was privately owned by a Mr. Jackson, who agreed to sell the ground, where the cemetery is now located, for $5,000. However, association members did not have the money and agreed to take in members at $50, giving each member a lot consisting of six grave sites.

The following were the charter members: Sam Bass, Harry Braverman, Ben Chesen, Joseph Cohen, Max Dervin, Hyman Friedman, Max Friedman, Morris Hall, Harry Holdowsky, Harry Feinberg, Max Holland, Michael Kantrovich, Jacob Kaplan, Ben Kaplan, Joe Lefkovich, Abraham Lelchook, Israel Lelchook, Max Levitsky, Max Reznek, Sam Rife, Barney Rosenthal, Joe Rosenthal, Meyer Rozofsky, Eli Rubenstein, Jake Shapiro, Harry Slutsky, Isadore Stein, William Tarashansky, Abe Weiner, Morris Albert, Louis London, Herman Pollock and Harry Tessler.

At the first meeting in 1923, the following officers were

elected: Max Dervin, president; Morris Albert, vice president; Ben Kaplan, financial secretary; Morris Hall, treasurer, and Hyman Friedman, head of the Chevra Kadisha. Max Holland was elected vice president when Mr. Albert moved to Los Angeles.

Election of officers was held annually, and they were all re-elected, each one serving until his death. Meetings were held Sunday afternoons in the Adas Yeshurun Synagogue located between Iowa and Wall Streets on Seventh Street. Discussions were lively.

Although labor was cheap during this early period—25¢ an hour—the association didn't have the money to keep the cemetery looking nice. Volunteers would go out to keep the cemetery looking nice, cutting the grass with hand lawnmowers.

The Independent Farane was reorganized in 1966 following the deaths of Mr. Max Dervin, the president, and Mr. Ben Kaplan, the financial secretary. A new charter and by-laws were created. New officers were elected, as follows: Dave Levitsky, president; Ben Lelchook, vice president; Bernard Rosenthal, treasurer; Max Friedman, financial secretary; Ben Shapiro, recording secretary; and board of directors, Jordan Ginsburg, Marvin Cohen, Meyer Arkovich, Paul Lelchook, Ray Friedman and Wallace Rosenthal.

Jake Shapiro, Harry Holdowsky, Joe Rosenthal and Max Friedman are charter members still associated with the association.

The membership fee is now $250, and the member is entitled to purchase as many grave sites as desired at $50 per site. A lot consists of six graves. Dues are $5 a year, and upkeep for occupied graves is $10 per year.

The present membership consists of the following: Abe Hill, Dave Lelchook, Ray Friedman, Max Friedman, Joe, Bernard, Wallace and Harold Rosenthal, Dave and Jack Levitsky, Jack Reznek, Jake and Ben Shapiro, John Abraham, Ben Abraham, Louis, Ben and Paul Lelchook, Leonard Tessler, Art Sampson, Harry Holdowsky, Alex Kantrovich, Herb Holland, Meyer

Rice, Meyer Arkovich, David Albert, Simon Rife, Abe Lefkovich and Marvin Cohen.

## MISCELLANEOUS

The Mount Sinai Temple Brotherhood, the men's organization, was headed during the Centennial Year by Samuel N. Shapiro and William Hurwitz.

Rabbi Saul I. Bolotnikov is the representative of the Mizrachi Men, another organization of the Jewish Federation.

## A. Z. A.

"The chapter of A. Z. A., which was organized in Sioux City in 1925, was the 12th chapter of the organization to be formed anywhere in the country.

"Sioux City's chapter of A.Z.A. has always been prominent in debate and oratory, winning the regional championship in those fields in 1939. Other events of interest in the life of the Sioux City A.Z.A. were the regional conventions held in the city in 1938 and 1940.

"Present membership in the A.Z.A. is 42, and Sam Kaplan is the president for 1940; David Kurtz, vice president; Sheldon Singer, secretary, and Hubert Friedman, treasurer."

This was how a 1941 historian of Iowa Jewry described the Sioux City A.Z.A. chapter, which is now officially known as the Max N. Kroloff Zenith Chapter No. 12.

Kroloff had first won distinction in the organization at the second annual tournament sponsored by the Lincoln, Nebr., chapter and held in February, 1926. Oratory had been substituted for debating and Kroloff won the competition with his polished oration on "The Contribution of the Jew to American Civilization."

When the Jack Greenberg Lodge, B'nai B'rith, celebrated its 50th anniversary in 1955, the following commentary was made: "No story of our lodge could be complete without mention of our youth groups. A.Z.A. and B.B.G. are our greatest pride. We feel our youth groups are second to none in the region, district, or nation." And then came this important fact:

"Our A.Z.A. has produced two Grand Aleph Gadols (national president) in the persons of Max Kroloff and Earl Pollack."

The first advisor for the Sioux City chapter was Sam Greenstone. At that time the age limit for members included those up to 21; therefore, Morningside College students were members. Early club membership varied from 18 to 20.

Charter members, dated January 12, 1925, were Max Kroloff (the first president), Joe Borshevsky, Lewis Dimsdale, Barney Dobrofsky, Leon Dobrofsky, Harold Emlein, Abe Kosberg, Stanley Krueger, Morris Miller, Isadore Mosow, Mark Reznek, Isadore Robinow, Isadore Rocklin, Jack Slutsky and Jack Toff.

The chapter owed much of its early success to tremendous regional assistance, particularly from Omahans Sam Beber and Philip Klutznick. Beber had been the prime cause in the forming of the international B'nai B'rith youth organization, Aleph Zadik Aleph, in Omaha early in 1924. A Jewish fraternity had been wanted, and Hebrew letters were used instead of Greek letters; therefore, the letters themselves meant nothing special at the time.

However, within a short time, when the club became a sort of a junior B'nai B'rith, it was determined that the first Aleph could stand for "Ahavoh," brotherly love; the Zadik was for "T'sdakah," benevolence; the second Aleph could symbolize "Achdut," harmony.

The activities of the Sioux City chapter in the late 1920s centered on athletics and forensic. In the 1930s, where membership climbed into the 40s, athletics, debating and oratory were main activities. Meetings were held monthly at the old Jewish Community Center at Fifth and Pearl Streets. Bernard Pollack was another national oratory champion, later to become a regional director.

Also in the 1930s, when the chapter did limited community service projects the club held social functions with the girls group, the A.W.R.s. The highlights of the A.Z.A. year were the regional events and the athletic rivalries with Lincoln, Omaha, Kansas City and Des Moines.

During the days of World War 2, A.Z.A. recorded perhaps its finest group of community service projects. These included charity drives, collections for Supplies for Overseas Survivors,

U. S. Bond sales, and work on flood control projects, to name a few.

Now the A.Z.A. had a sister chapter, the B.B.G.s. This has resulted in the annual Sweetheart Dance, an event that has become the strongest of all A.Z.A. activities. Sports continued to play an integral part in the schedule of events.

In 1946 Earl Pollack was elected to the high office of Grand Aleph Godol.

Harold Ivener began his association with the chapter in 1948 when he joined the Jewish Community Center staff.

In the 1950s, when the new Jewish Community Center was open, excellent facilities became available for members of the A.Z.A. The A.Z.A. program stabilized around such events as father-and-son banquets, Sabbath services, the Sweetheart Dance, athletics, as well as other social, cultural, religious and community service projects.

Late in the year of 1959, following his tragic death that year, the chapter officially adopted its present name—the Max N. Kroloff Zenith Chapter 12, A.Z.A.

The Centennial Year officers of the chapter are Jerry Brodkey, aleph gadol; Abe Schmulewitz, aleph sgan; Marc Shapiro, moreh; Sam Kuperman, gisbor; Steven Feigenbaum, mazkir; David Cohn, religious chairman; Charles Kutcher, social and athletics; Elliot Lefko, community service; Stuart Rice and Mike Kuperman, sergeants-at-arms; Scott Bronston, editor.

## B'NAI B'RITH GIRLS

On October 15, 1944, the Franklin Delano Roosevelt chapter B'nai B'rith Girls, was organized in Sioux City. The first slate of officers were Delores Holdsberg, president; Jean Sabel, vice president; Darlene Jacobs, recording secretary; Serene Sperling, corresponding secretary; Jeanne Harrison, treasurer, and Marilyn Fish, sergeant-at-arms.

In Sioux City during the days of World War 2, an AZA chapter existed; however, there was no girls' counterpart sponsored by the B'nai B'rith. Many of the city's high school girls didn't belong to any type of club at all, leaving activities pretty much on a private level.

Strangely enough, an unidentified serviceman from Pennsylvania, who was stationed at the Sioux City Air Base at that time, played an important role in organizing the chapter. He was amazed to find out that AZA existed without the BBG because both groups were quite common in the east. He, therefore, obtained the necessary information and spoke to the Sioux City girls about forming a chapter.

BBG, which was born in Seattle, Wash., in March 1926, has four basic goals: Judaism, democracy, individual development and community service. "Living, loving and learning" is a phrase that is found in many BBG songs. The first national BBG convention was held in Chicago in 1945, which saw the formation of the national constitution.

Mrs. Anita Perlman spoke to the girls January 11, 1945, at the old Jewish Community Center (Bancroft School).

There were 20 charter members of FDR-BBG, as follows:

Harriet Chesen, Marilyn Fish, Millicent Gorchow, Jeanne Harrison, Betty Ivener, Sally Ivener, Darlene Jacobs, Darlene Kanter, Joy Kassove, Betty Lasensky, Jean Levine, Helen Levin, Mona Levin, Helen Montrose, Pearl Nadler, Jean Sabel, Harriet Shapiro, Serene Sperling, Dorothy Sterling and Marlene Weiner.

In keeping with the principles of service and helpfulness, the BBG girls began immediately to execute projects and perform community-minded deeds. They knitted mufflers for the Red Cross for distribution to soldiers. BBG's served as "Jr. Hostesses" at the Center for visiting servicemen.

Not much of the chapter's activities is known between the years 1944 and 1950 except that it kept active through various community service projects and social events with the AZA chapter. After a while, AZA began to elect a sweetheart each year from the membership of FDR. AZA and BBG even managed to get together and edit a publication entitled the Center Press. This publication was devoted to youth activities. Today, however, each organization publishes its own newspaper; the Center Press no longer exists.

The 1950s saw a whole new era opening up for FDR-BBG.

When the new Jewish Community Center was built in 1950, the girls occupied themselves with helping to move various articles from the old location to the new home.

In the same year FDR members made a scrapbook which was given to the veteran patients in the V.A. Hospital in Sioux Falls, South Dakota.

BBGs visited nursing homes, nurseries, hospitals and orphanages. Volleyball and basketball teams were organized to "keep the girls in shape." Mass attendances were held at the synagogues. FDR-BBG received outstanding recognition for its fine work as a youth club. Parent's Magazine presented the club with the Outstanding Youth Group Award in 1955-56-57.

The polio epidemic of the early 1950s saw FDR girls engineering valuable projects. Food and clothing were sent to needy families in the Siouxland area touched by the epidemic. A citywide sock hop, the "Polio Jive" was held at the Center and a large sum of money was raised and was donated to the Polio Fund.

Through the years, FDR-BBG initiated the tradition of a Beau Dance in which a Beau is selected from AZA; and also a Daddy-Daughter-Dinner-Dance.

Today, the girls of FDR-BBG still visit nursing homes, hospitals, perform community services for their city and for the Jewish Federation. FDR "adopts" daughters and sisters in Israel through the Mizrachi Women's Organization. AZA and BBG hold conventions in Sioux City. Mass synagogue attendances are still held.

FDR-BBG has had excellent adult advisors through the years. Mrs. Nathan Goldberg has reached a milestone in being an FDR advisor for twenty years. Other current advisors are Mrs. Bernard Rosenthal and Mrs. Ben Shapiro.

FDR-BBG officers for the first semester of 1969-1970 are Debbie Epstein, president; Janet Lazere, first vice president; Sue Goodsell, Mit Mom; Sue Marks, Jewish awareness vice president; Cheri Rosenthal, social awareness vice president; Janet Levitt, individual awareness vice president; Judy Brodkey, recording secretary; Linda Magid, corresponding secre-

tary; Ruth Lebowich, treasurer; Bonnie Solomon, editor, and Laurie Goldblatt, counsellor.

Past presidents have included the following:

Delores Holdsberg (1944), Harriet Chesen (1945), Esther Raskin (1950), Norma Levine (1951), Darlene Kriv (1952), Sharon Merlin (1953), Elaine Bernstein (1954), Reva Kriv (1955), Sharon Shulkin (1956), Marlene Levin (1957), Sandy Margolin (1958), Vicki Baumsten (1959), Aronita Charnie (1960), Michele Elsberg (1961), Jane Dishlip (1962).

Rosalie Grundman (1963), Sarilye Fish (1964), Marsha Baumsten (1965), Marilyn Zell (1966 first semester), Margie Nogg (1966-67 second semester), Sandy Shapiro and Bobz Lipshutz (1967-1968), Barbara Weiner and Laurie Goldblatt (1968-1969).

## NFTY

Formed in 1956 as an affiliate of NFTY (National Federation of Temple Youth), the Mount Sinai Temple youth group had five charter members. Because of growing trends toward Jewish youth groups, these five—Robert Davidson, Burton Albert, Barbara Kline, Joy Feinberg and Carlynn Goldstein felt the need to organize. They were assisted by Rabbi Albert A. Gordon and Mrs. Earl Kline and Morey Wheeler, the original advisors.

The Sioux City youth group based its programming according to the standards of NFTY and the region MoVFTY (Missouri Valley Federation of Temple Youth). NFTY was started in 1939 and quickly spread throughout the United States. Many regional camps and conclaves were held, and by 1954 there were 15 NFTY regions. As membership increased, new programs were started, including emphasis on social action and the role of Jewish youth in tomorrow's world. The regions in turn focus their programs on Temple service, community service, social action and religious activities, as well as fun.

The membership of the Sioux City youth group grew and in 1961 a sub-regional conclavette was held here. With renewed spirit after the event, the youth group leaned its

programming towards cultural study and service to the Temple. Various projects were held, with one standing out from the rest. In 1961 a Purim Carnival was held, at which the youths raised $1,000.

The active youths not only host other youth groups in intercity events and conclavettes, but also travel to various regional functions.

Through the years the Mount Sinai Temple youth group has been led by the following: Robert Davidson, Burton Albert, Carlynn Goldstein, Barbara Kline, Barbara Karl, Toni Corey, Joel Dimsdale, Judy Gordon, Jeff Slotsky, Donna Eirinberg, Janice Friend, Lew Lefko and Ann Greenstone.

Besides furnishing the youth group with leadership, many Sioux City members served on the regional board, such as Robert Davidson, treasurer; Joel Dimsdale, president; David Gordon, Western sub-region president and MoVFTY vice president, and Jane Glazer, Victor's Views editor.

In the Centennial year, Sioux City's NFTY stresses social action in its programming as well as religious activity. The 30 members participate in a well-balanced NFTY diet of action, fun, study, friendship, travel and Judaism.

## UNITED SYNAGOGUE YOUTH

In 1951, laymen and rabbis from the Minneapolis area conceived the idea of organizing a youth group affiliated with the conservative branch of Judaism. The idea was being discussed on the national level at the same time.

In December, 1951, in New York City, the National Charter Convention, at Columbia University, along with the Jewish Theological Seminary, met with an attendance of more than 500. Sixty-five different communities from 14 states and Canada were represented. Thus, from its very conception, United Synagogue Youth had an international aspect, still existing today.

United Synagogue Youth now numbers more than 26,000 members, with 17 regions in the United States and Canada. An 18th region was established in Israel in 1968.

Young members of Shaare Zion Synagogue are members of

the Shomer Chapter of USY. The Centennial year president of this active group is Sue Klass. The other officers are Naomi Katz, vice president; Debbie Givot, corresponding secretary; Mike Shapiro, recording secretary; Gary Rissman, treasurer, and Janet Lazere and Cindy Polaykoff, editors.

## YOUNG JUDAEA CLUBS

"Every Jewish child in Sioux City and the surrounding countryside knows and frequents the Jewish Community Center. 220, out of a possible total of 250 young people of elementary and high school age, are affiliated in Jewish Center clubs. This proportion is about as high as any Jewish community in the country ever reaches.

"The younger children are enrolled in six very active Young Judaea clubs. They engage in games and projects which not only give them fun and help them make Jewish friends, but also give them a solid grounding in Jewish history and current world happenings.

"Twelve volunteers assist Mrs. Norman Brodkey in conducting this comprehensive Young Judaea program. The success and popularity of these Young Judaea clubs are a direct result of Mrs. Brodkey's and her assistants' dedicated leadership. The assistants are Charles Greenwald, Jerry Stein, Mrs. Alvin Lowe, Mrs. Jake Rotman, Neil Gorchow, Aaron Sterling, Sally Ivener, Mrs. Harry Rich, Edward Kantor, Fred Ron, Roslyn Wein and Mrs. Nathan Cohen."

The preceding three paragraphs were taken from the report of the Jewish Federation submitted at the 32nd annual meeting, February 27, 1955.

Much of what was stated 14 years ago still applies in the Jewish community's Centennial Year, with the Young Judaea clubs still active, continuing to meet every Sunday afternoon at the Jewish Community Center.

Young Judaea in Sioux City dates back to February 24, 1904, when a Junior Sons of Zion was formed. There are records of a Young Judaean Junior Club meeting on January 4, 1918, with Joe Rice, president; Abe Mason, vice president; Abe

Agranoff, secretary; Dr. M. Helfgott, treasurer, and Myer Robin, reporter.

It was announced March 22, 1923, that the Maccabean chapter of Young Judaea, an organization of young men, had decided to affiliate with the National Young Judaea organization. The national affiliation with Young Judaea continues to exist today.

Activities of the Young Judaea clubs have undergone slight variations with the passing of time. Primarily it is the names of members and leaders that have changed.

Mrs. Brodkey, who held the chairmanship for many years, relinquished her leadership in 1962, at which time Hadassah, the sponsoring organization, honored her.

The leaders of the Young Judaea clubs are David Cohn, Marc Shapiro, Mrs. Gus Weiner, Miss Marilyn Harris and Abe Schmulewitz.

## CHAPTER 16

### A POINT OF VIEW
by Oscar Littlefield

1.

For the first quarter century of its history the young Jewish community hardly thought of itself as a community. In 1894 there was still neither a Temple nor an Orthodox synagogue. No Rabbi had conducted a High Holy Day service. Only one Jewish organization existed, the Jewish Ladies Aid Society that was started in 1884. Though one of its declared aims was the founding of the Temple, it was in all other respects just another women's society. The ladies sewed, held literary discussions and conducted social events under the guise of fund-raising for charity. But the discussion subjects were general, not Jewish, and the beneficiaries of the sewing and fund-raising were mainly local charitable institutions, none of them Jewish.

The sense of community was so weak in fact, that until Mount Sinai Congregation was finally incorporated in 1898, Jews were mixing freely with the Unitarians and all but merged with them. Jews attended Unitarian worship services and Jewish marriages were performed in the church, sometimes by out-of-town Rabbis, sometimes by the Unitarian minister using the Reform marriage service. The close ties between the Temple Jews and the Unitarians continued long after Mount Sinai Temple was built, and Rabbi and Minister regularly traded pulpits in cordial ecumenical harmony. One can speculate that, had it not been for the influx of Orthodox Jews beginning in the late 1880's, Sioux City would have gone the way of many small Jewish communities in the Mid-West, the South and far West, and gradually faded into extinction.

2.

The second quarter century was the era of the Russian and East European Jews. In the 25 years from the early 1890s to World War I the East European Jewish community grew fast and vigorously. It never merged or even mixed with the Jew-

ish community that was already established in Sioux City, but it soon eclipsed it, and in the end supplanted it. Historian Rabbi Simon Glazer in 1904 wrote: "There could not possibly have been any form of compromise between the Americanized German Jews and the pauperized Russians, for although all Jews, they were nevertheless poles apart in religious convictions, manners and dress." Even those who in time became relatively affluent and prominent in business, he wrote, "still refused to Germanize themselves."

The East European migration swelled the Jewish community from a few hundred souls in 1890 to nearly 2500 during World War I. It was this migration that gave the community its substance, its distinctive character, that produced its leaders and built its Jewish institutions. The German Jewish pioneers who came first contributed mightily to the prosperity and growth of the city, but it was the second migration of East Europeans who molded Sioux City Jewry into what it is today.

Unlike their predecessors, the East Europeans with very few exceptions arrived dirt poor. They went to work as packing-house laborers, as cobblers, tailors, blacksmiths, farm workers. A large number however soon became fruit and vegetable hucksters and peddlers of merchandise, who in time became grocers and general-store-keepers. Many moved into the small towns and villages of Western Iowa, South Dakota and Nebraska, but considered Sioux City home, because it was there they went to buy merchandise, and there they went for synagogue, Jewish food and Jewish communal life.

It is not easy for one who has not lived through it and witnessed it personally, to recreate the feel and the essence of a community and a historic period, out of a few news items, some old pictures and few fragmentary records. It does appear however that the Jewish community built by these first-generation immigrants, in its range and variety, in its intense Yiddishkeit, compares favorably with the Jewish culture of large cities in that pre-war period. In historic retrospect, the numbers who read the Yiddish dailies, who bought and read

books by Yiddish authors, who patronized the touring Yiddish theater, who went to Shul mornings and evenings, who attended Zionist and labor-socialist meetings, who formed Jewish literary clubs, who contributed to Yeshivahs, orphanages and homes for aged in Jerusalem, suggest an infinitely richer and more varied Jewish cultural life than anything witnessed today.

The mass media of that day offered no serious competition. The Yiddish dailies gave Jewish readers of that generation more interesting news than the local papers. The touring Jewish theatrical companies moved them more than vaudeville and silent movies. Cantor Rosenblatt's phonograph records excited them more than Caruso's. Radio hadn't yet come on the scene.

Yet it was by no means a homogeneous community. The Sioux City immigrant generation included Chasidim, Yeshiva-trained scholars, free-thinkers, labor-Zionists, Marxists, atheists, scoffers, some who embraced Reform. Sioux City had considerable more varieties and shades of opinion and ideology in 1919 than it has in 1969.

It was a climate that bred strong leaders. Every fraternal and social organization, every congregation, every political splinter group had its strong man, its prime mover, its "boss". There were arguments, contentions, maneuverings, personal feuds. The community could have easily worn itself out in in-fighting or been torn apart in factional divisions. That it did not is proof that there were some individuals of more than ordinary stature, who thought, planned and built on a broader scale than their own group's narrow interests.

On two issues, both of them by-products of World War I, the community rose above factional differences and stood united—in raising money for Jewish War Relief (later to be known as the Joint Distribution Committee), and in genuine, deep-felt Zionism. In one annual JDC drive the community raised the astronomical total, for those years, of $70,000. And during the war years Sioux City enlisted the unbelievable total of 24 volunteers to fight in the British Jewish Legion's

Palestine campaign. This, out of a total population of fewer than 2500!

Future historians may very likely decide that the Sioux City Jewish community reached its highest peak of productivity and greatness in the last five years of its second quarter-century.

3.

A community like a person grows up and matures by stages. Viewed this way the Sioux City Jewish community had a placid, uneventful "childhood," went through a turbulent, hectic "adolescence," and reached maturity in the 47th year of its history. From 1916 on the Jewish community managed its affairs in a consistently responsible manner and met its communal obligations—to its needs at home, to the welfare needs of Jewish people everywhere, to the cause of Judaism—without ever lapsing or defaulting.

The early settlers had few problems and took on few communal responsibilities. Their first significant experience in dealing with Jewish poor came with the East European migration in the late 1880s. The German-Jewish founders of the community made an honest effort to be helpful, but they had little understanding and less concern for the traditional values of Orthodox Jews. The East European newcomers soon learned to do for themselves. They started their own charities, free-loan societies, mutual-aid associations. They formed their own congregations—four Orthodox synagogues over a 20-year period (two of them before the first Reform Temple was opened)—and founded three Hebrew Schools.* They branched out into literary societies, political, social and fraternal associations. They created a whole network of Jewish organizations which the earlier German settlers, with their free access to the social life of the Christian community, never felt the need for.

The years just prior to 1916 (the community's "adolescence") were years of teeming activity and growth, probably the most productive in the community's entire history. However, they

* One was a Yiddish school which also taught Hebrew.

were also chaotic years. The community seemed to be moving in all directions at once. Organizations were crowding one another for living space. They competed for members, quarreled over ideologies. Most critically of all, they were conducting too many duplicating and overlapping drives for Jewish war victims, and threatening to cripple the community's fund-raising powers.

In 1916, the community's leadership took decisive steps to create order out of the impending chaos, and that year they formed the first central organization designed to serve the total community, and to incorporate in it all existing local Jewish organizations. They named it "The Hebrew Institute," and its declared purposes were, first, to combine the overseas War Relief drives, second, to establish a Jewish Community Center that all the organizations could use, and third, to foster Zionism. The strongest emphasis seems to have been on Zionism. It was through the Hebrew Institute's vigorous efforts that Sioux City was able to recruit 24 young Jewish volunteers for the British Jewish Legion to liberate Palestine from the Turks. Thus began the years of the community's maturity.

In 1921, when the war crisis had subsided and domestic problems began to loom bigger, the Hebrew Institute modified its aims, reorganized its structure and was re-incorporated as the Jewish Federation. The Federation's aims, a revision and reshuffling of the aims of the Hebrew Institute, were, first, relieving poverty at home, second, centralizing all community fund-raising, and third, re-affirming the intention to establish a Jewish Community Center.

Establishing a Jewish Community Center had been a perennial goal in every statement of aims as far back as 1906. However, the Center's purposes, and particularly the emphasis, showed subtle changes each time they were re-stated. The 1906 charter of the "Jewish Free Library" stressed simply cultural and literary aims. The 1916 charter of the "Hebrew Institute" put inculcating Zionist ideology first, and listed education, culture and social activity second—but for adults. The

1921 Federation charter put children's and youth recreation first. Very likely the reason was the growing number of Jewish newsboys on downtown streets during the post-World War I depression.

4.

To its founders the Jewish Federation was a crowning achievement; it meant permanently uniting a divided community. But in 1921 the Jewish community was still more divided than united. To most Jewish Sioux Cityans "Jewish Federation" and "community" were vague abstractions, while "Temple," "Synagogue," "Poale Zion," "Workmen's Circle," "B'nai B'rith," were real institutions, with which they felt close affiliation, and which commanded their loyalties. In 1921, except for a few forward-looking visionaries, the Jewish Federation was remote and little understood, the lowest institution on the community totem pole.

The story of the Jewish Federation is a story of growing awareness that the Jews of Sioux City are one community. The vehicle most responsible for bringing this awareness about was the Jewish Community Center, started by the Federation Board in 1923, and conducted as an integral part of the Federation. At 308 Pierce Street, and later, in Pearl Street, the Bancroft School building, and finally, in its present permanent building, the Jewish Community Center gave the community and the Federation substance and meaning.

From the day it opened the Center became at once the hub of all communal activity. It was the central meeting place, the community club, the Jewish circulating library, the banquet hall. It employed a full-time director and other paid help and was able to keep its doors open daily and nightly. Between 60 and 70 different clubs, organizations, adult classes, children's classes, hobby groups, groups of all ages and interests met regularly at the Center throughout the 1920s and 1930s. There could be no doubt that it filled an immediate and long-felt need. In the pre-affluent, pre-TV, pre-sophisticated days before World War II, the Center served many more peo-

ple than it does today, and offered them nearly twice as much activity to choose from.

Federation's other vehicle for becoming known to the people was its grim task of ministering to the poor. In the 1920s and early 1930s there was no public welfare, no aid to families with dependent children, no old-age assistance, no aid for handicapped, no aid of any kind for the Jewish poor, except from the Jewish Federation. The Federation director, in addition to her Center-program responsibilities, was the case-worker for the poor, the counselor for the family in conflict or the boy or girl in trouble, the vocational counselor for those who could not get a job on their own, the financial counselor for the small merchant who needed an interest-free loan to keep afloat. Social service was the hard core Federation responsibility. Tzedakah. The word itself gave meaning and substance to the Federation and Jewish community.

Finally, the Jewish Federation conducted the yearly fund-raising drives for local charities and for approximately two dozen hospitals, orphanages and Yeshivahs, in the United States and in Palestine. The Joint Distribution Committee drive and the United Palestine Appeal were for a time conducted separately, but by and large under the same leadership, so that the Jewish Federation over the years became the depository for the community's fund-raising know-how, and the source for leadership and experienced workers.

All these communal activities inevitably made Federation strong and placed it at the center of things. The Jewish Federation's prestige and influence grew with the years, until it was second only to the religious congregations.

5.

The Jewish community's final quarter-century, which began during World War II, reveals these significant trends: (1) greater unity and more cohesiveness within the community, (2) the rising influence of money and the big contributor, and (3) a gradual decline in population, especially among young adults. A fourth trend began to make itself felt in the decade

of the 1960s—the gradual shift of leadership to younger men (and women) in their 30s and 40s.

Against the background of world-shaking changes occuring since World War II, it is hard to narrow one's focus down to the scale of one small American Jewish community. Nevertheless, world events had their impact on Sioux City, as they did on every community, and the Jewish community reacted characteristically and, from a social scientist's viewpoint, predictably.

By 1944 the community had fully matured. It was compactly organized, united, stable. Federation's position was central and unchallenged. The men and women at its helm were by and large the same men and women who led the synagogues and important local organizations. When they agreed on a course of action it was equivalent to a mandate to go ahead from the entire community.

The war's end brought a whole new array of pressures and demands. There was first a demand on the community to accept persons, i.e., DP immigrants for resettlement—and the Jewish Federation did in fact assume responsibility for 39 immigrant families over a 10-year period, whom the community housed, clothed, trained, employed—or set up in business, and Americanized. Rehabilitating them, preparing them to become self-supporting, absorbing them into the community's social and economical life, required money, a coordination of massive voluntary efforts and a new ingredient, professional social-work skill. Federation, from 1946 on, employed a professionally trained social worker as its executive director.

A second demand, almost as urgent, was that the Jewish Community Center needed a permanent home. The Bancroft School building, leased from the Board of Education, turned out to be an undependable and problematic refuge. Under pressure of neighborhood agitation and opposition, the Board of Education was being legally enjoined from giving the Jewish Federation a long-term lease on the building. The desire in the community for a permanent building all its own,

in place of the temporary inadequate makeshifts the Center had occupied for over 25 years, became almost irresistable.

Overriding all other pressures and demands however was the acute need of the United Jewish Appeal for funds to care for survivors of the Nazi Holocaust. In five short years Sioux City's United Jewish Appeal campaign climbed 900%—from $43,860 in 1943, the first combined community campaign, to $60,500 in 1944, $84,350 in 1945, $170,000 in 1946, $318,700 in 1947. Then in 1948 Israel achieved statehood, and the United Jewish Appeal overnight became the most important Jewish welfare cause in modern history. Sioux City that year raised the biggest campaign total in its history, $387,000, the equivalent of $600 for every family household. The era of big campaigns and the pre-eminence of the big contributors set in.

Money has always played an important role in the development of all Jewish communities, and wealthy donors were always elevated to leadership, especially in times of acute emergency abroad. Wealthy men were in fact often drafted to take leadership in fund-raising even when they had no ambition in that direction. However, in Sioux City in the years prior to World War II, wealthy contributors shared their leadership roles with persons who had other qualifications. Rabbis, men of learning, men of intense conviction and commitment often had as strong a voice in the making of communal decisions as the business leaders—and sometimes theirs were the voices that prevailed.

In the years following the war the influence of leaders who were not wealthy declinced rapidly and their position of prestige was taken over entirely by large contributors and successful fund-raisers. Not until recently has the trend shown any signs that it may reverse.

Many have deplored that for more than twenty years all other Jewish values were depreciated and supplanted by fund-raising and still more fund-raising. From the perspective of history however future observers may decide that it was the rough, tough American Jewish fund-raisers who had rescued the decimated remnants of the Jewish people from

near extinction, had helped build up the infant state of Israel, and had in addition laid a solid financial base upon which American Jewish communities could build a new cultural structure at home.

In Sioux City the United Jewish Appeal was a magic name. In the 25 years from 1944 to 1969, $4,169,000 was raised under the UJA banner, between 8 and 10 times as much as the community had raised in all the 75 years prior to 1944. At first every possible dollar actually was turned over to the United Jewish Appeal. However after 1949, the community, awakening to its affluence, began to channel some of its funds to projects at home. Thus, Sioux City built a new, modern Center in 1950, and went on to build a new Temple, to enlarge and renovate the synagogues, to subscribe $50,000 to the building fund of the Iowa Jewish Home, and to spend more in operating all of its local institutions.

Some protested, but to most it seemed reasonable and just to use a portion of the community's own money to insure the survival of its own communal institutions. In any event, judicious balance was presently reached in apportioning the campaign funds, so that UJA might derive the greatest immediate benefits while enough was plowed back into the home soil to insure future crops. In 1960 foresighted leaders went a step further in protecting the future of the community's institutions by starting a long-term endowment program.

Thus, under the skillful guidance of fiscal-minded business men, most of whom made no claim to Jewish learning and made no pretense of understanding the subtle nuances of the Jewish institutions they were helping to perpetuate, the community was assured the means of rearing still another generation in the pathways of Jewish tradition.

6.

Reliable population records are not available for the greatest part of the community's century-long history. Rabbi Simon Glazer estimated the Jewish population as "close to 2,000" in 1904; historian Jack Wolfe estimated "about 2,500" in 1940. Newspaper accounts of attendance at certain large meetings

and mass events in the 1920s and 1930s give substantial indication that the Jewish community in those years was considerably bigger than it is today.

Coming down to more recent years, demographic evidence can be assembled to indicate with reasonable reliability that the Jewish population of Sioux City, without taking into account the surrounding area, was in excess of 2,500 in 1944. Actual census records are available year by year from 1953 to the present, and these show a steady decline—from 2,023 to 1,367, in Sioux City proper.

The decline between 1953 and 1969 was confined exclusively to small (and presumably, young) households. Childless couples declined 23%; couples with one child, 47%, couples with two children, 58%. Every other category held its own numbers, at least. The number of families with four children has doubled; larger families have quadrupled.

The drain of young adults is shockingly evident to anyone examining the World War II Honor Roll in the Jewish Community Center lobby. Of 418 Sioux City Jewish young men and women listed in the armed forces roster in 1945 only 114, or 27%, have remained in the community.

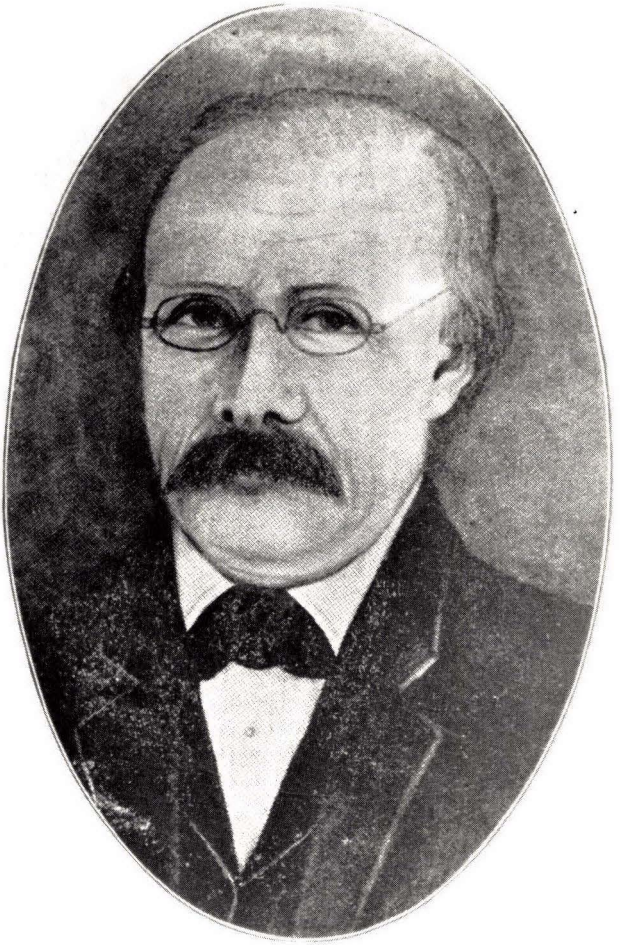
To a degree the out-migration of young adults is typical of all small cities and particularly of communities in Iowa. The economy offers limited opportunities for young people. Yet there are hopeful signs that Sioux City may escape the fate of many small Jewish communities which flourished for a time only to become extinct. One such sign is that many of the out-migrants have returned and re-established themselves in Sioux City. Another hopeful sign is that something like a revival spirit has pervaded the young adult sector. From being unconcerned about communal problems and indifferent to Jewishness, the young have abruptly turned about face and thrown themselves wholeheartedly into communal matters. In recent years the balance of leadership in the Jewish Federation, in the United Jewish Campaign, in Jewish education, in the congregations and in nearly all communal institutions has passed into the hands of younger men and women.

The most hopeful sign of all however is longevity itself. A community which has rounded out a full century of vital Jewish existance, and which is still glowing in robust health, is not a likely prospect for early extinction.

## About the Pictures

With rare exception, the photographs in this book are snaps, reprints from books, magazines, and old newspapers. Some of ancient vintage, are "studio" poses when styles and camera facilities were quite different from those we take for granted today. Gathered from old files and from private sources, including the Federation collection, they are published not for artistry but for historic interest. Some are nearly 100 years old! No retouching has been employed. Therefore, stains, cracking, fading or other defects caused by age or usage is unavoidable.

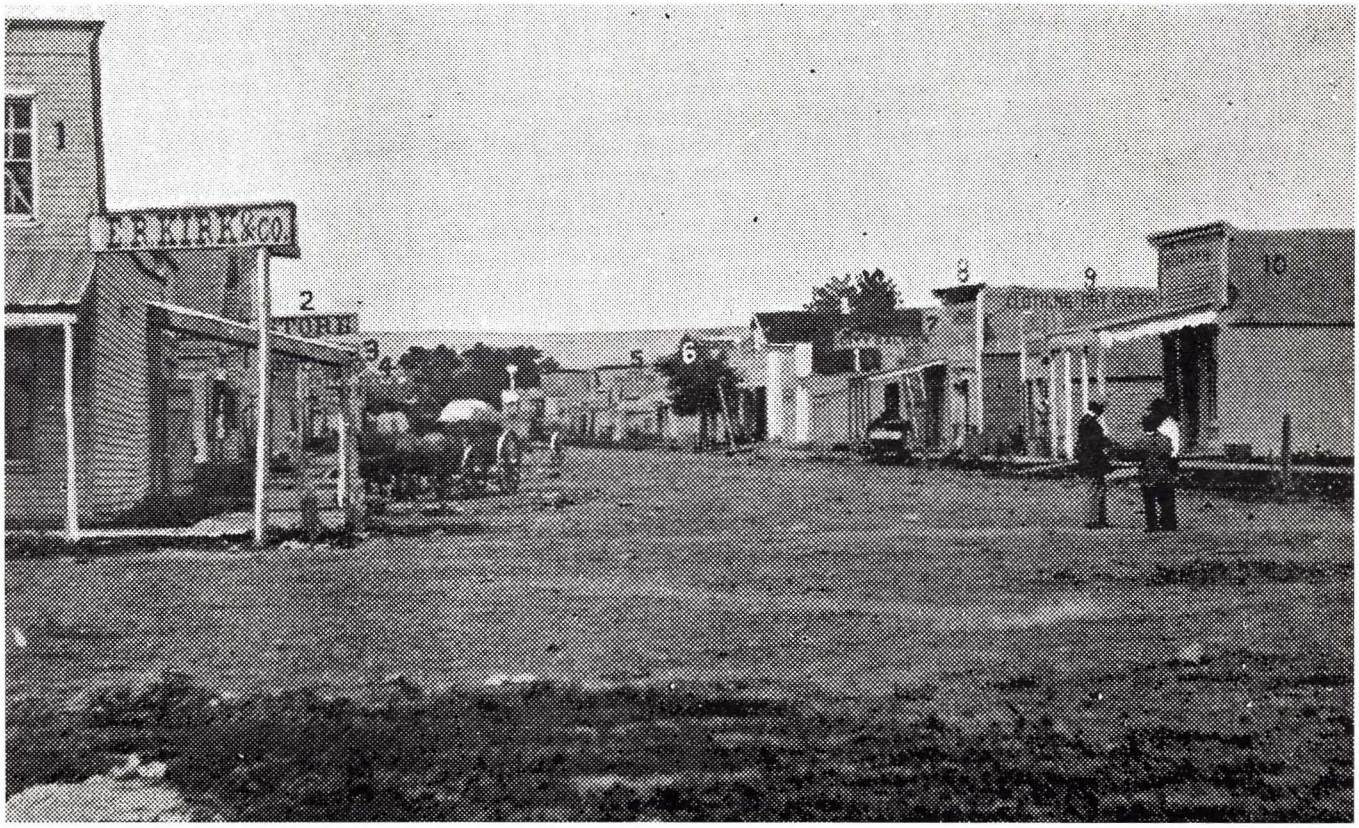
Sidney Kalin
Publication Chairman



**Godfrey Hattenbach, first Jewish settler.**

**Sioux City 1859**

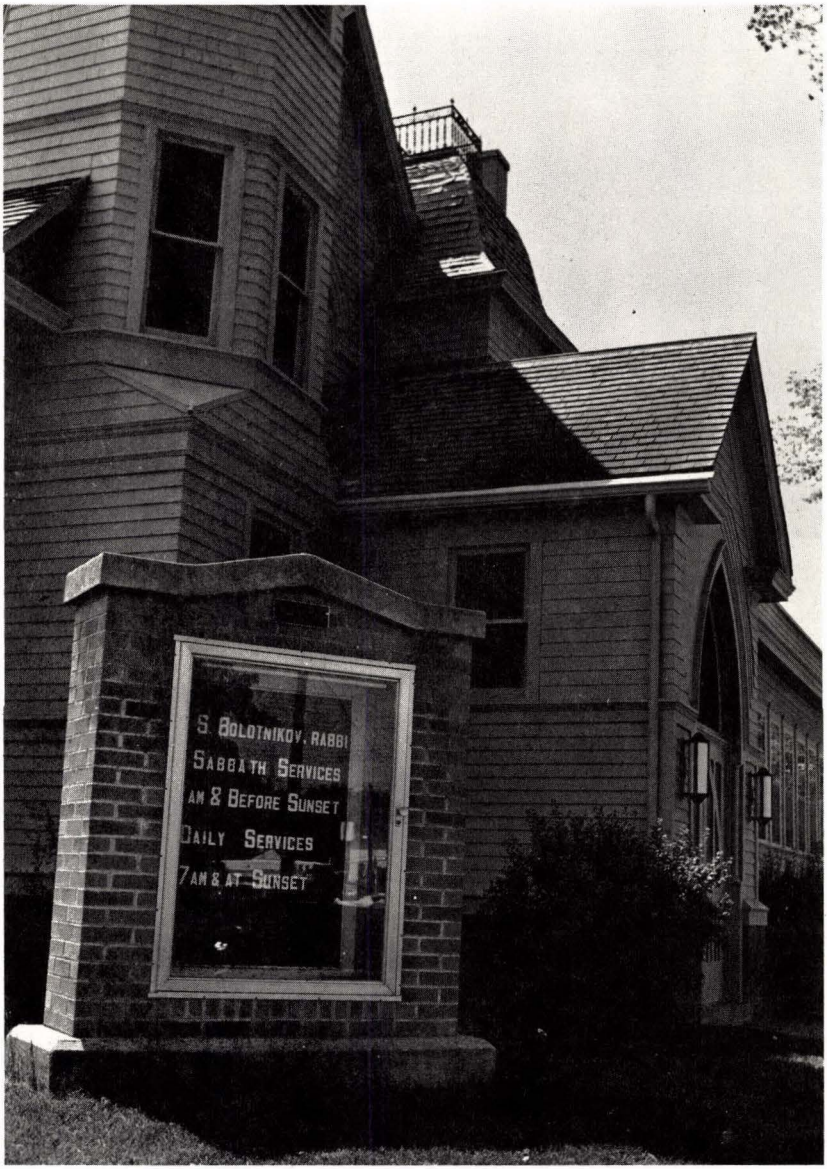





**This was downtown Sioux City in 1866. The picture was taken at Third and Pearl Sts., looking south. Some of the stores of early-day Jewish merchants are pictured, including E. R. Kirk & Co., Charles Wise (No. 2), J. Schulein (No. 8) and N. Hattenbach (No. 10).**




**Working sketch by Abraham Shulkin used in carving the front panels of the Adas Yeshurun Ark. About 1897.**



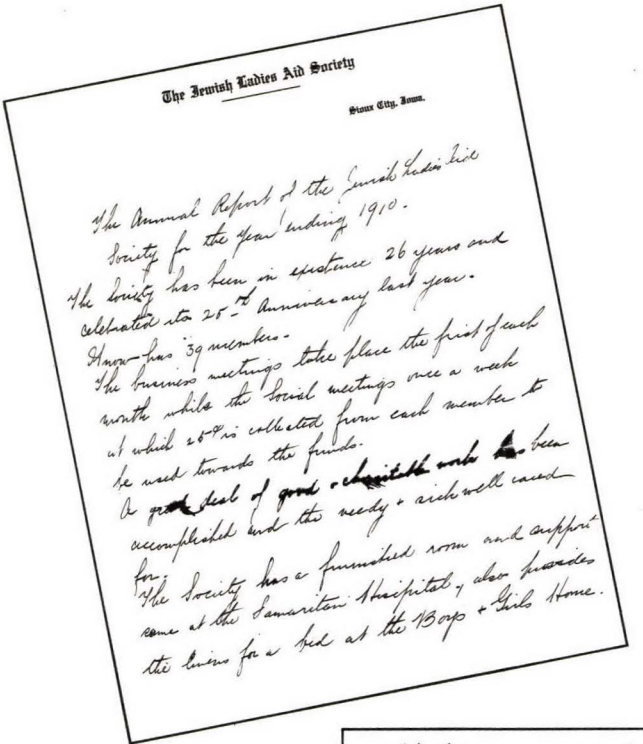

**United Orthodox Synagogue in 1969. When erected in 1904 it was the first home of Mount Sinai Temple.**



**Mount Sinai Temple religious school purim play. About 1908.**



**Sunday School pupils and teachers at Adas Yeshurun Synagogue, about 1908. The teachers were Zelda Krueger (Mosow), Ada Kaufman (Frank), and Sarah Baron (Sudow).**



The Jewish Ladies Aid Society

Sioux City, Iowa.

The Annual Report of the Jewish Ladies Aid Society for the year ending 1910.

The Society has been in existence 26 years and celebrated its 25th Anniversary last year.

Have has 39 members.

The business meetings take place the first of each month while the social meetings once a week at which 20¢ is collected from each member to be used towards the funds.

A great deal of good ~~charitable work~~ has been accomplished and the needy & sick well cared for.

The Society has a furnished room and support some at the Samaritan Hospital & also provides the linens for a bed at the Boys & Girls Home.

The following are the societies to which the J. L. A. S. contributes yearly.

The Orphan Asylum
The United Hebrew Charities
The Visiting Nurses.
The Jewish Hospital for Consumptives
The National Conference of Jewish Charities
Disbursements for Transportations
" " Sickness
" " Needy. $250.00

Collections from Dues
" " Entertainments
" Donations 525.00

Balance - 275.00.

Yours Respectfully
Mrs. Sig. Schulein
Secy J. L. A. S.

622 Jackson St.
Sioux City Iowa.

**The Jewish Ladies Aid Society Annual Report For 1910.**



**Group photo of farewell to volunteers bound for Palestine to fight in the British Jewish Legion, (1916).**



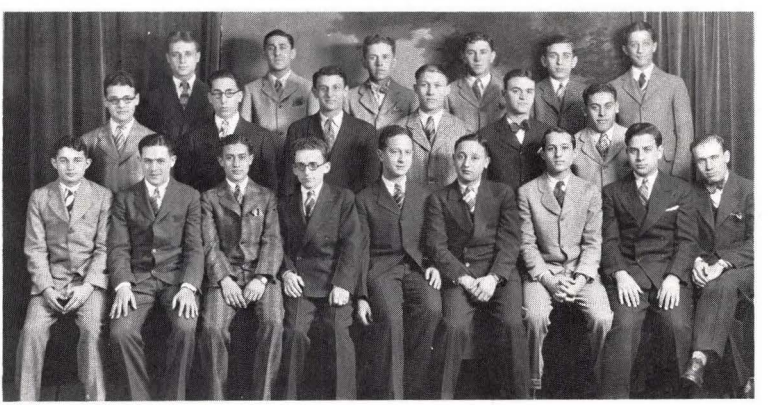
**Jewish Educational Alliance Annual Dinner, about 1916**



**Adas Yeshurun Hebrew School children costumed as World War I "doughboys" and nurses, 1917.**



**Children and Youth Clubs groups (about 1919) at the Jewish Educational Alliance.**



**AZA Zenith 12 group photo, taken 1925**



**Pioneer Women's group, 1930**

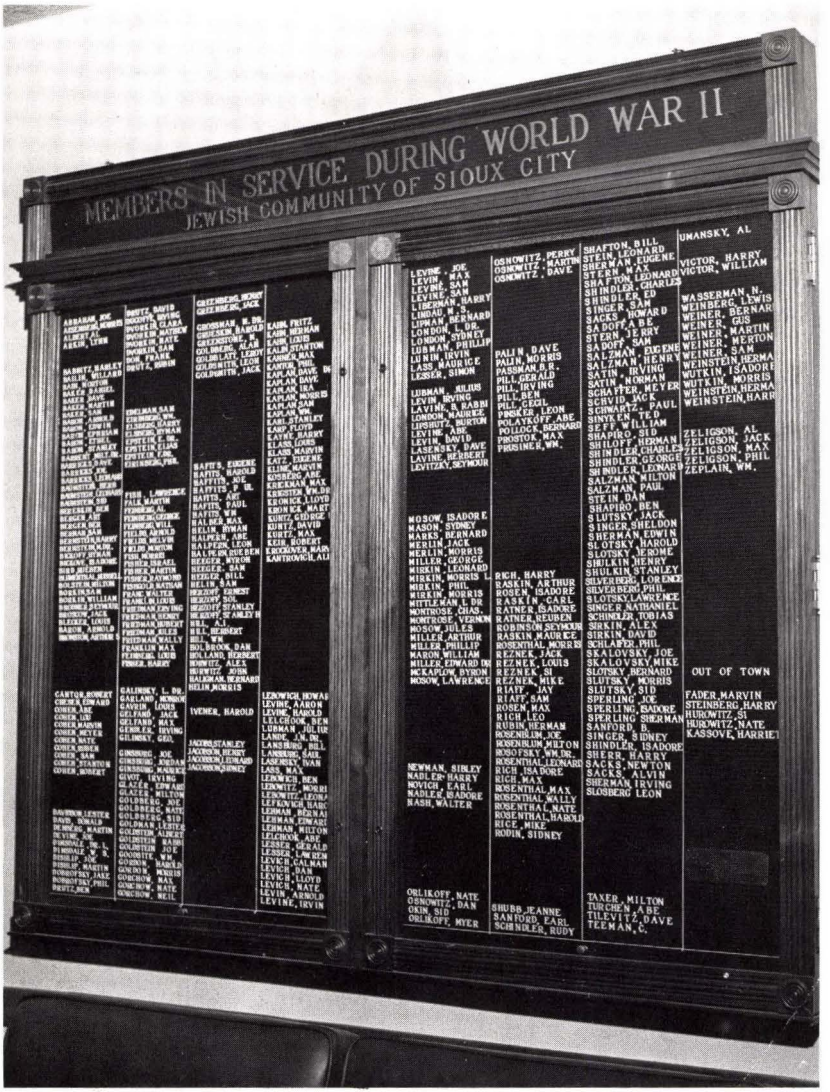


**AZA Zenith 12 group photo, taken 1930**



**Cast of 'King Lear in Yiddish', Sioux City Farband Players, 1933**






**418 Jewish Sioux Cityans are listed in the World War II Honor Roll in the Jewish Community Center lobby.**



**Groundbreaking for The Jewish Community Center, 1949**



**Council-Federation Nursery School, 1951. Ann Barkin (Greenberg) was head teacher; Rhoda Jaffee, assistant.**

Supreme Advisory Council
of the
Order of Aleph Zadik Aleph
for Young Men

This certifies that Max Kroloff has been duly initiated a member of the Order of Aleph Zadik Aleph for Young Men and is entitled to all the rights and privileges of membership therein.

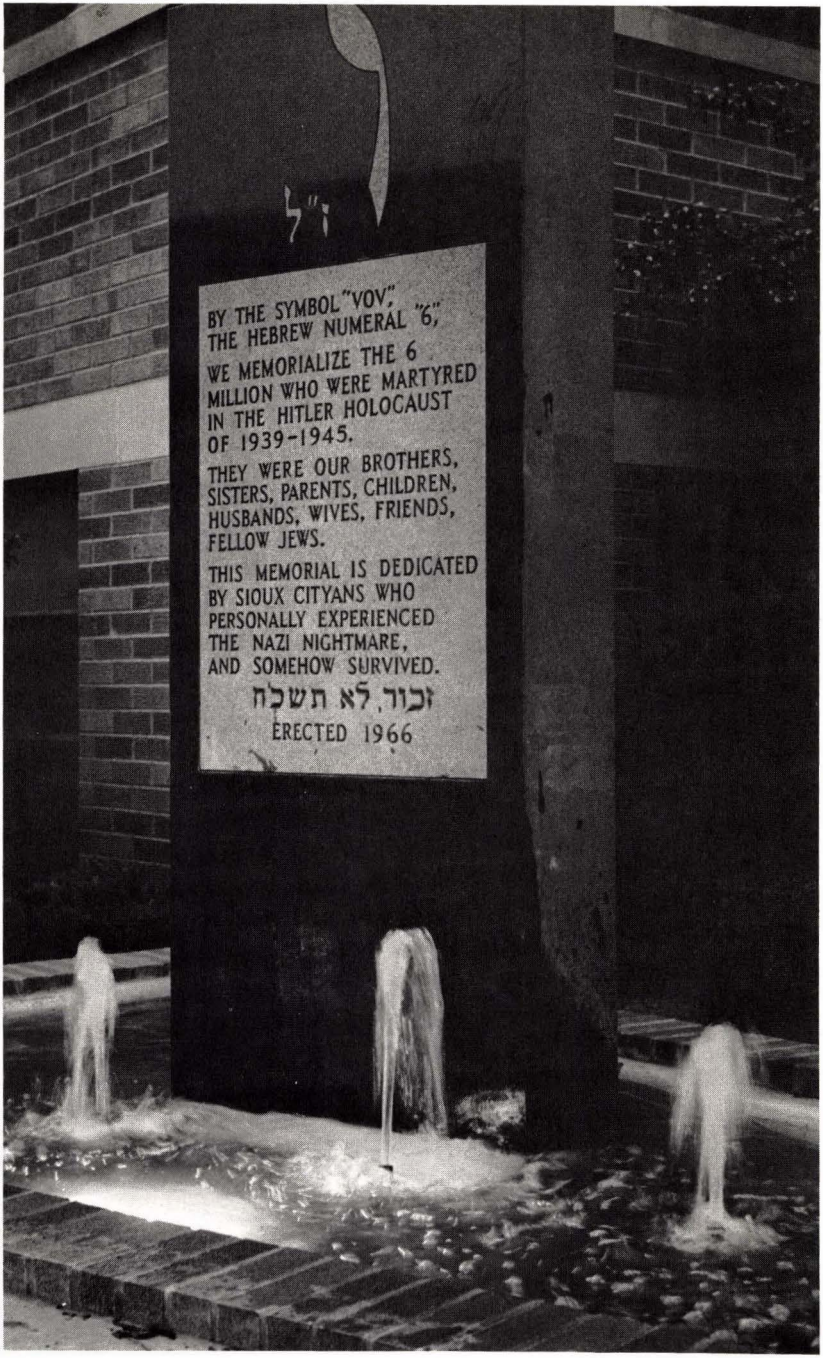
Initiated by Sioux City Chapter, No. 12, on the 10th day of January 1925.

Given at Omaha, Nebraska, under our hands and the seal of the Supreme Advisory Council of this Order.

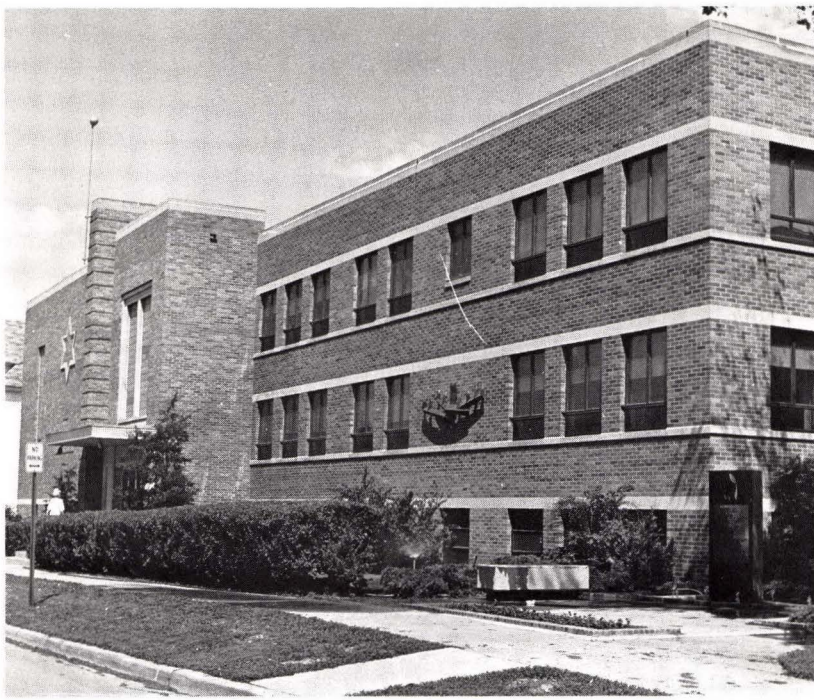
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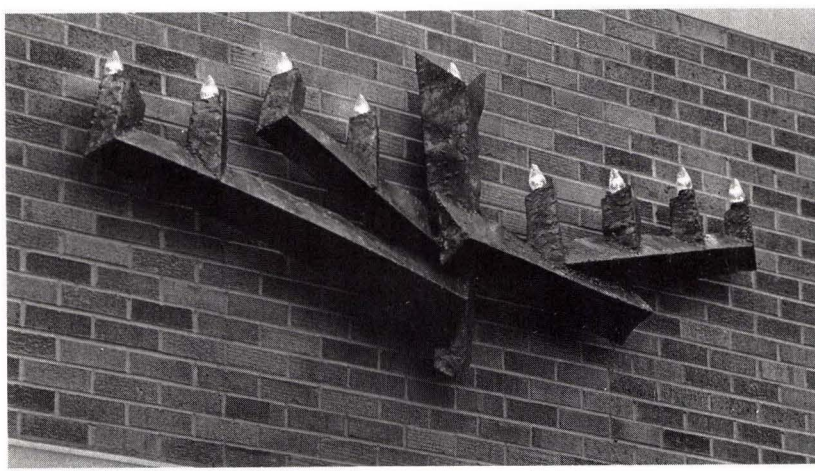
**Max Kroloff's AZA membership certificate. In 1959 Chapter 12 formally changed its name to "Max Kroloff-Zenith Chapter 12".**




**Memorial to the six millions, erected in 1966**



**The Jewish Community Center in 1969**



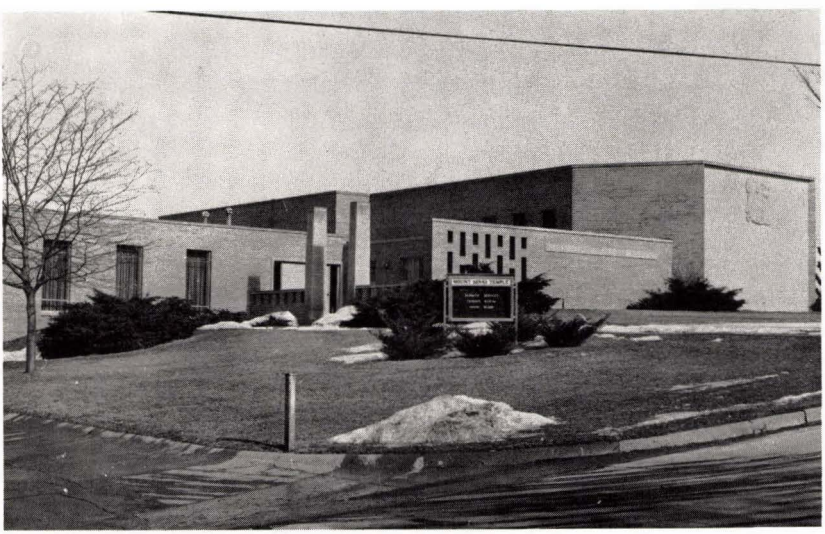
**Hyman and Bella Rivin Hanukkah Menorah, installed on the Jewish Community Center wall in 1968. Sculptor, David West.**




**Centennial display in Younkers Department Store window**




**Shaare Zion Synagogue**



**Mount Sinai Temple**

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21. Jewish Federation's file on Dedication of Jewish Community Center.
22. Annual dinner meeting reports of Jewish Federation of Sioux City.
23. Jewish Federation News Letters of 1969.

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9. Mizrachi Women — Mrs. David Gurewitz.
10. Shaare Zion Women's League — Mrs. Irvin Wade.
11. Chevra Kadisha — I. E. Kaplan.
12. Jewish War Veterans—Harold Ivener and William Hill.
13. Hadassah — Mrs. Burton Lipshutz.
14. Ivre Club — Leonard Lebowitz.
15. Adas Beth Israel Auxiliary — Mrs. Ben Norinsky.
16. United Orthodox Synagogue — Rabbi Saul Bolotnikov and George Taxer.
17. NFTY — Jane Glazer.
18. AZA — Jerry Brodkey.
19. USY — Sue Klass.
20. BBG — Debbie Epstein.
21. Astro Club — Mrs. Burton Lipshutz.
22. Young Judaea Clubs — Mrs. Norman Brodkey.
23. Hebrew Women's Association — Mrs. Myron Heeger.

24. Centennial — Rudy Schindler and Abe Rissman.
25. "A Point of View" (chapter 16) — Oscar Littlefield. Mr. Littlefield, the Executive Director of the Jewish Federation of Sioux City, also made available much of the reference material used by the author in writing this history.
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*All omissions, misspelling and errors will be corrected by the Bi-Centennial Committee in 2069.*

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