

## EPITOME OF THESIS

## A HISTORY OF THE JEWS OF SIOUX CITY, IOWA (1857 - 1945)

The history of the Jews of Sioux City is like that of the city itself, a record of remarkable progress, with great increase of activity in the last years due to the war. The first Jewish settler arrived in Sioux City some 83 years ago, 1857, the first communal activity dates back some 75 years, 1870, the first religious services some 55 years ago, 1890. Approximately, 52 years, 1893, the first congregation was formed and ultimately acquired a house of worship. Today there are five congregations with over 500 members. There are at least 3,000 souls in Sioux City's community. This large group of people participate in every phase of community life. For charity, there <sup>were</sup> a number of organizations which take part in every local philanthropic enterprise without inquiring as to creed or limitation as to purpose. There are libraries and educational clubs as well as fraternal organizations. In business Sioux City Jews do not fall behind. The main industries consist of the stockyards, and the great retail and wholesale trade. It is splendidly situated as a distributing point, and a broad, rich farming country all about. Jewish citizens have not ignored this opportunity.

The spirit of Sioux City Jews is that of the West. The people are energetic and active both in their own behalf and that of their institutions and their city. Their enterprises are among

the factors that helped develop the possibilities of this section of the country with such rapidity. The Jews in the main are extremely liberal. Mt. Sinai Congregation , reform in its practice, is yet faithful to Judaism in its principles, and the orthodox congregations and conservative congregation are showing a newer type of spirit in their personal friendliness to the reform Jews by closer personal contacts. In public spirit Jews are among the foremost citizens. The Jew of Sioux City does not stand aside, but throws himself heart and soul into the common cause.

The future of the Jew in Sioux City is largely bound up with the development after this war of the city itself. There is every reason to believe that the future development of the Jew in Sioux City will be very gratifying.

A HISTORY OF THE JEWS OF SIOUX CITY, IOWA

(1857 - 1945)

by

Martin I. Hinchin

Submitted in partial fulfillment  
of the requirements for  
the degree of Rabbi.

Cincinnati, 1946

*Microfilmed 11/22/68*

*Referee: Dr. Marcus*

### DEDICATION

This thesis is respectfully dedicated to my dear beloved wife, Blossom, without whose untiring efforts and patience this work would have been impossible.

### ACKNOWLEDGEMENTS

My most heartfelt thanks goes to my professor and guide, Dr. Jacob Rader Marcus, whose encouragement, patience and guidance was boundless. Thanks also goes to the Sioux City Public Library, Rabbi Lee J. Levinger, Rabbi Eugene Mannheimer, Rabbi Joseph Rauch, Rabbi Maurice Mazure, the Hebrew Union College Library and to the Jewish Community Center of Sioux City. To those whom I have forgotten I offer in all humility my humble thanks and appreciation.



## CONTENTS

Introduction .....	1-2
Chapter I - The Early Settlement .....	3-37
Chapter II - The Early Jewish Religious & Social Life' .....	38-112
Chapter III - The East European Jews from about 1888 to 1896 .....	113-122
Chapter IV - Mt. Sinai Temple 1897-1916 ..	123-136
Chapter V - The Contemporary Scene 1918- 1945 .....	137-152
Summary .....	153-155

## LIST OF ABBREVIATIONS

SC J w .....	Sioux City Journal Weekly
SC J d .....	Sioux City Journal Daily
SC Ti w .....	Sioux City Times Weekly
SC Ti d .....	Sioux City Times Daily
SC J .....	Sioux City Journal
A.J.Y.B. ....	American Jewish Yearbook
I.O.B.B. ....	Independent Order of B'nai Brith

## INTRODUCTION

In laying the foundations of the cities of the Middle West, Jew and non-Jew labored side by side. As pioneers they struggled, dared, and hoped together, and together they have lived to see the triumph of their common ambition. Jew and Gentile worked in friendship for the sake of the land which they both loved. They have built up in this way personal friendliness and a liberal atmosphere on both sides. The Jew of the west is a westerner to the fullest degree. In this land of business enterprise, none are more daring or more sagacious than members of our people; in the country of liberalism in politics, religious and social life, the Jew is among the most emancipated; in a section of strong local feeling and of great efforts in the cause of local pride, the Jew is as public spirited as men of any other faith. In every channel where the current runs most swiftly, Jews are among the active leaders. So it is that in our busy, enterprising, commission-governed city, with its superb location, its excellent record of past achievement, and its splendid civic spirit, the Jewish citizens of Sioux City are contributing and are leading in every way, typical members of the community's enterprise. In energy of action, liberality

of view, and ardent participation in the common cause, the Jew has distinguished himself among the foremost.

One reason for the complete identification of the Jew with the community at large is that the youthful west never regards him as an interloper, a recent arrival. In the west all except the rising generation must be immigrants from some point in our own land or abroad. Some Jews were among the earliest arrivals in our city, and are still with us, participating in the progress of the community which they helped to build. They have seen the advance from small beginnings to the beautiful city of the present, an advance at the same time wonderful and typical.

CHAPTER I - THE EARLY SETTLEMENT

The site of Sioux City was early recognized as an excellent location for a town. Before the wonderful agricultural wealth of the surrounding region was appreciated, an Indian village stood here to take advantage of the rivers. The Missouri was a great thoroughfare, and the conjunction of three rivers -- the Big Sioux and Floyd, both flow into the Missouri within a few miles -- preserved this strip of land from severe storms. This Indian village was found by the Lewis and Clarke expedition in 1804. This little band, the first white men who reached this region, buried one of their number on a lonely bluff by the river, near the site of the future city. Sergeant Charles Floyd, the first white man who died in this territory, was long forgotten, but his grave is now marked by a splendid monument. It is one of our few historic points, and we treasure it all the more on account of the rarity.

The first permanent settlers, who were French Canadians, arrived in Sioux City in 1849. Six years later, in 1855, not more than one hundred and seventy-five Jewish souls inhabited the entire state of Iowa. In Sioux City, Messers Godfrey Hattenbach, Isaac Haas and

one Simon laid the foundations for the future Jewry of that flourishing city. (The Jews of Iowa, Glazer, P. 184)

By 1857, when the town had a population of 150, the first Jewish settler, Mr. Godfrey Hattenbach, arrived. Two other events make the year a notable one, the first incorporation of Sioux City as a town, and the collapse of the Dubuque and Pacific Railroad Company, which had been ready to connect the frontier post with civilization. This last event brought on the downfall of a real estate boom and subsequent hardship to the growing town.

Godfrey Hattenbach, illustrated in his life the restless pioneer spirit so prevalent in his generation, to which the west owes an unlimited debt of gratitude. He was born in Darmstadt, Hess-Cassel, Germany, March 13, 1813 and arrived in this country, at the age of twenty-six, in 1839, landing in Baltimore, Md. He commenced his career in his new environs as a peddler and laborer at all manner of hard work. There, in the early forties, he married his wife Frances, who likewise was of German birth, and together they took up their abode in western Missouri in 1848, where he made a handsome fortune peddling. From there they moved to St. Joseph, Mo. in 1850, where Hattenbach conducted a general store. A year later, they moved to Cincinnati, Ohio, remaining there for three years and engaging himself in auction and commission business. But the restless pioneer spirit, coupled with several reverses, convinced Mr. Hattenbach once again to make

the trip westward, this time settling at Council Bluffs, Iowa in 1854. In 1855, the Hattenbachs located in Omadi, Dakota County, Nebraska, which was giving promise of becoming an important point. In Omadi he plunged into the project of building a new town at once and invested his entire fortune as well as his energy, time and hard labor. The following year, however, found the Hattenbachs settled in Covington, Nebraska, at present called South Sioux City, where Hattenbach was interested in the town site. Greeted with bright prospects and, relying upon good hopes, he built a hotel and made preparations to establish himself permanently. Storm after storm swept his little hotel from its foundations. Without means, disheartened and dismayed, Mr. Hattenbach moved to Sioux City in 1857 and became a fisher, out of which he made money enough to start the first billiard room there. As a result of an Indian invasion from the west and north, which caused considerable alarm, the Hattenbachs packed their belongings and returned to Cincinnati, with a handsome fortune, remaining there until 1869, engaging in the cigar business. Again the west called Hattenbach to return and in 1869 we find him again in Sioux City. His family consisted of six sons and a daughter, Ludwig, Nathan, Joseph, Mitchell, David, Aaron and Ada. In 1879, Godfrey Hattenbach breathed his last. He was buried in Chicago, Ill. only to be disinterred by his son Aaron Hattenbach and his son-in-law, D. A. Magee, seven years later. They then reinterred his bones in Mt. Sinai Cemetery, east

of the Floyd. (S.C.J.W. Nov. 4, 1886) (This is in conflict with Glazer)

The first Jewish communal activity in Sioux City, as elsewhere, was concerned with the cemetery, the House of Peace. The Jewish Cemetery Association was formed in 1869, with a small membership but a fervent hope that other organizations would soon be founded. Mr. Godfrey Hattenbach, the first arrival of the little group, donated the necessary land. For many years this was the only Jewish activity in Sioux City. The Jewish Cemetery Association was the direct ancestor of the present Mt. Sinai Cemetery Association.

Mr. Hattenbach's daughter, Ada, was destined to play an important role in the history of Sioux City Jewry in a most unique way. A young American, a descendant of a prominent gentile family, named D. A. Magee, fell madly in love with her and seeing no way to make this Jewess his own, proceeded to Cincinnati where he became converted to Judaism. He returned to Sioux City to impart the news to his friends and relatives and told them that he would continue in their midst as a Jew. On June 20, 1876, the happy pair were united in wedlock at Council Bluffs, Iowa, at 10:00 A.M. firstly, by Justice Berk

in behalf of the state, and Rabbi Herzman in behalf of the Israelitish church. (Sioux City Journal Daily, Tuesday, June 20, 1876) The happy couple, immediately after the ceremony, started East on a short bridal tour.

In 1882, D. A. Magee sent his resignation to the city council as trustee, and became a candidate for mayor. (S.C. Ti. - W - Feb. 7, 1882) He was subsequently honored by the citizens of Sioux City and was chosen the mayor, for he had become wealthy and influential among Jew and Gentile alike. Sioux City can readily be proud of this most worthy Ger Zedek. He later went into the grocery business with his brother-in-law Ludwig Hattenbach and remained in that business until 1901 when he withdrew. His beloved wife passed away May 4, 1926 and was buried by Rabbi Isadore Isaacson, while he lived for less than a year, departing this world on March 13, 1927. Curious to notice, he was buried by Reverend Snyder of the First Unitarian Church. Surviving them was one son, Oliver Guy Magee, a prominent citizen and outstanding musician in Sioux City who does not affiliate himself in any way with the Jewish Community.

It is interesting to note that the Italian news-



paper, L'Educatore Israelita records in 1859 the conversion to Judaism of a farmer, who together with his whole family embraced Judaism. This man circumcised himself and lived according to the Jewish Law as far as he knew it. (L'Educatore Israelita, 1859, P. 127) (See Appendix 1 )

Abraham and Isaac Haas, whose names have been mentioned previously, were engaged in the Dry Goods and General Merchandise business. Little is known of them outside of a few advertisements which appear in the Sioux City Times as far back as 1857. (See Appendix 2) We do, however, know that they were contemporaries of Godfrey Hattenbach. Of an individual named Simon, nothing is available.

The early Jewish settlers engaged themselves in peddling dry goods, in clothing, cigar store, pawn broking, grocery and jewelery businesses. For the most part, success followed them in their undertakings.

The year 1869 found a new family of Jews settling in Sioux City. The brothers, Joseph and Sigmund Schulein, opened a Dry Goods store selling such items as dry goods, clothing, Ladies' dress patterns, gents'

furnishings, hats, caps, boots and shoes. This store was oddly enough known as the "One Price Store".

These brothers fast acquired a fine reputation and in an article entitled "In retrospect" in the Sioux City Times, January 1, 1870, the following statement is made: "J. Schulein and Bro., although but recently opened here, have by their business tact, the close margin upon which they sell goods, and a resident partner continually in the various Eastern markets, added to an ample capital, and a lifetime experience, a prestige possessed by but few business men. They keep a full line of fancy and staple goods, clothing, and gents' furnishing goods. They likewise keep oil cloths and carpets. Interior merchants will find it to their advantage to give them a call." (See Appendix 3)

Joseph and Sigmund Schulein were both born in Germany. Industrious, thrifty, clear-headed business men, they made a name for themselves and honored the name Jew in Sioux City. Both of these men were later instrumental in the founding not only of the Cemetery Association but likewise in the formation of the Reform synagogue.

Charles and Meyer Wise should likewise be mentioned here. They were engaged in the meat packing industry

and clothing business respectively. They were also early settlers in Sioux City and are mentioned in the newspaper items as far back as 1869.

The Feldenheimer's, Isaac and Jacob, were in the clothing business after the Wise Store sold out to them. Coming from Beloit, Wisconsin, they settled in Sioux City about 1871 and were immediately taken into the so called upper strata of Jewish Society which in those days was composed mostly of German Jews. (S.C. Tl. d March 31, 1871)

It is likewise interesting to read an item in 1874 to wit three Jewish firms submit bills to the June session of the Board of Supervisors of Woodbury County, Iowa: "Under schedule of bills at the June Session of the Board of Supervisors of Woodbury County, Iowa, M. Wise and brother, Clothing for Paupers \$61.25; N. Hattenbach and Co. Mdse. for Paupers \$33.81; and J. Schulein and Bro. Mdse. for Prisoners \$71.33. (S.C. Tl. w Sat. June 13, 1874)

Two families of which we shall hear more about later deserved to be mentioned here. They are the Pappe family, consisting of Julius and Melida and their two sons, and the Davidson Brothers, Ben, Dave

and Abe.

Julius Pappé was a prominent member not only of Jewish society but of non-Jewish society as well. The exact date of his arrival to Sioux City seems to be veiled in somewhat of a mystery but it is safe to say that he arrived somewhere in the vicinity of 1887 which coincided with the big real estate boom, the cause of which found many Jews engaged in the buying of property. He served for many years in the capacity of President of the School Board in Sioux City and at one point, when he threatened to resign, public pressure forced him back into office. One of his speeches delivered at a graduation is still extant and it would be well to quote it here:

"Ladies and Gentlemen and Graduates of the Commercial Department of the Sioux City High School: As the representative of the board of education of this district the pleasant duty of presenting you with your diplomas devolves upon me.

"I congratulate you most heartily on the quality of work which you have done during the past year. By the generosity of the taxpayers of this district you have enjoyed advantages which are rarely enjoyed by students of public schools. By it you are enabled to pursue a distinctly commercial course, to give your whole time

to this purpose without being compelled to follow the whole high school course, with a few weeks perhaps of bookkeeping and commercial arithmetic. Your training for the last year has been along practical lines and I am assured by your teachers that you have taken advantage of every opportunity and made the most of it. Once more I congratulate you and wish for you all every success in your chosen work." (SC J June 5, 1896)

Of the Davidson family, the oldest brother, Ben, was the pioneer. Mr. Davidson came to Sioux City in 1884, immediately upon his arrival in this country. His first mercantile enterprises were very small, but soon increased in magnitude. He was soon joined by his brothers, Dave and Abe, who associated themselves with him in the store which is now called Davidson Bros. Co. From humble beginnings this establishment grew until it became one of the largest retail stores in Iowa, certainly the greatest in the broad territory which is tributary to Sioux City. Including recent additions, the store consists of 200,000 square feet of floor space and does an annual business in seven figures or more. Mr. Ben Davidson, as president of the firm, was one of the leading business men, a position which his building enterprises certainly

strengthened. Like most Jews in such a situation, Mr. Davidson was public spirited and generous, aiding every type of philanthropy and a strong supporter of the congregation which was formed after his arrival.

Mr. Ben Davidson also took a prominent part in public affairs and his wise courage was much sought after. He was an enthusiastic Reform Jew whose heart was in the liberal movement, and nothing was too much for him to do.

Both Mr. Dave Davidson and Mr. Abe Davidson will be referred to in the course of this thesis, for they too were faithful servants not only to the community as a whole but to the Mt. Sinai Congregation.

When Mr. Ben Davidson came to town, his main enterprise was peddling. Gathering enough cash in 1884, he opened the "Bankrupt Store", as it was called in its early beginnings. Protected by four frail walls, sheltered by a roof covering one hundred and eighty-four square feet, with a handful of merchandise, together with an inexhaustible stock of vim and hustle, the business grew year by year. Because of expansion and a gradual elevation of the standards of commodities handled, a crowded condition was experienced in the

store quarters. Careful fostering of the business in the beginning by the unassisted hands of Ben and Dave Davidson, brought the pleasure of employing a force of fifty-three sales people who daily received the representative families of Sioux City and territory extending a hundred miles in every direction. (SD J Sunday, April 21, 1895) (See Appendix 6)

By various methods the Davidson Brothers obtained customers for their wares. One such method is recorded for us in the local newspaper. "This morning between the hours of 9 and 10 o'clock the seals on the locks of the boxes containing \$200 in gold at Davidson Bros'. store will be broken and everybody with keys will then have an opportunity to try to unlock any and all the boxes. The gold is distributed in seven boxes, as follows: Box 1, \$100; box 2, \$40; box 3, \$20; boxes 4, 5, 6, 7, \$10 each. Up to noon every person holding one or more of the Brownie coupons which have been printed in the Journal will be permitted to guess once for each coupon held on the number of keys which will be tried on the box containing \$100 before it is unlocked, and the person making the nearest guess will be given a handsome Brownie rug. "(SC J Monday, December 31, 1894)

Hattenbach and Magee, grocers, likewise deserve a short word as well as Hattenbach Bros. Jewelers. Taking first things first, Hattenbach and Magee, grocers can proudly trace their existence back to an early date. The commencement of the above business house dates back to 1868, when N. & L. Hattenbach conducted a cigar store at 205 Pearl Street. It was a little frame building 15 x 20.

In 1874 they started into the grocery business in a room 25 x 60, at 305 Pearl Street. While in 1878, D. A. Magee bought the interest of N. Hattenbach, and the firm name was styled Hattenbach and Magee, which name remained for many years. In 1879, they erected the brick block known as 307 Pearl. The growth of the business was in keeping with the growth of Sioux City. They enjoyed a generous patronage, and one very pleasant feature was that many of their patrons were those of many years standing, which was an endorsement as envied as it was merited by the proprietors. (SC J Sunday, April 21, 1895)

In 1896, because of slow collections of bills long over due and inability to renew their credit with wholesale firms, the Hattenbach and Magee firm was forced into bankruptcy. (See Appendix 4, 5 & 7)



Of all the rising young business men in Sioux City there were possibly none who were deserving of more appreciation and success than Hattenbach Bros. Jewelers. David and Mitchell were born and brought up in Sioux City, and were thorough Sioux City men in every respect. They started in the jewelery business in 1887 at 410 Fourth Street without a dollar, as you might say (sic), and the splendid business which came to them came as a direct return to their untiring energy, strict attention to business and a determination to success (sic). The liberal patronage and A-1 credit which they enjoyed was of the character which one most appreciates, because it was self-made. Some changes were made in the business, but they always were in the line of progression (sic). (SC J Sunday April 21, 1895)

Their manufacturing department was greatly enlarged and the Hattenbach galvanic ring which they manufactured proved a great success. Orders came from all parts of the United States. Their stock of diamonds was unsurpassed and they were undoubtedly selling more stones than any other house in the northwest. Their jewelry stock was full and complete and they felt better prepared than ever to meet the wants of their

trade. (SO J Sunday, April 21, 1895) Shortly after 1895, the business was dissolved in favor of a speculation movement in mining which sprang up in Deadwood, South Dakota.

In 1894, the Jewish peddlers in town seem to have had a difficult time. A Mr. N. Brown, a self-appointed city marshal was seeing to it that no one peddled without a license. He seems to have been instigated to perform this task by a certain Mr. Pecaut. Brown was a peddler himself, with a license paid, and he disliked to enter into competition with unlicensed peddlers. So at different times he would cause the arrest of certain unlicensed peddlers. One time he swore out warrants for two Jewish peddlers, Aaron Geffner and a Sam Cohen.

The city it seems had had a disheartening experience with the Cohens. There were an unknown number of unlicensed peddlers in town who were believed to be engaging in business illegally. When Cohen, the story goes, was asked for his license it was always at his house and when produced was all right. The officers were not personally acquainted with all the Cohens, but more than one of them showed one license, and when one of them showed the necessary certificate, the authorities were powerless to do anything. The

newspaper comment on this affair was: "These peddlers are about the cutest fellows the city has to deal with."  
(SC J Wed. Aug. 1, 1894)

Another incident recorded is that of A. Krueger of the pawnbroking firm of Krueger Bros. who was arrested by the city marshal and charged with running a pawnshop without a license. He was fined \$15 for breaking the law or five days in jail by Judge McMaster in the police court. The city marshal complained that he had been asking Krueger Bros. to pay their license ever since he had been in office. One time they would say they had no money with which to pay for a license, which cost \$100 a year. At another time they said he could not make them pay for a license and dared him to try it. In his own defense, Krueger said he was not running a pawnshop and had told the city marshal so more than once. But records were produced and testimony taken showing he did run a pawnshop, therefore, the court fine. (SC J Fri. July 3, 1896)

One of the most fascinating cases ever taken to court in Sioux City was in connection with the Haddock Murder Case in 1887. Reverend Haddock was a preacher in town and had on many occasions preached against saloons and drinking. It seems that his talks were

beginning to influence the town-folk of Sioux City and the saloon businesses seemed to have suffered thereby. Reverend Haddock had been threatened many times to halt his campaign, but warnings failed and violence was resorted to in his case. He was shot down in cold blood. The actual slayer was not at the time known but court proceedings were instituted and it seems as if some Jews were involved.

The following is direct court record as recorded in the Sioux City Journal of Thursday, April 21, 1887, in which the attorney Lynn makes a direct attack upon the Jews. "Yesterday was another day of argument in the Haddock Murder Case, both morning and afternoon sessions of the court being occupied by addresses of counsel. The defense had the forenoon, the state the afternoon. S. F. Lynn, of counsel for the defense, who begun his address on the previous day, continued on the reconvening of court in the morning. In the afternoon State's attorney Marsh began his argument to the Jury. Although unwell by reason of a severe attack of sick headache, Mr. Marsh spoke with vigor which gave no suggestiveness whatever of illness. The court adjourned a half hour earlier than usual in the evening -- at 4:30 o'clock.

"Mr. Marsh's argument will probably occupy all of the forenoon today, and then Judge Pendleton will

begin the last address in behalf of the defense.

"Yesterday there was a larger attendance in the courtroom than on any previous day since the arguments of counsel began. At the opening of court, the audience was comparatively small, but it steadily increased all forenoon. In the afternoon the courtroom once more was crowded, and it remained so till court adjourned in the evening, very few leaving their seats during the course of Mr. Marsh's argument.

"Mr. Lynn, of council for the defense, continued his address, which was interrupted by the adjournment on the previous evening. He bespoke the patience of the jury, in view of the importance of the case both to the state and to the defendant. He claimed there was a combination -- a clique in the community and the array of the press -- which was bent on the conviction of the defendant, without regard to the evidence. He did not care what the press might say, but hanging first and trying afterwards will not be the rule, in this case. There will be no frontier injustice, but the justice which twelve fair-minded jurors shall mete out.

"Mr. Lynn returned to Van Ingham, whose testimony he was considering at the adjournment the night before.

Van Ingham asserted that at the time he heard two shots fired, and some cry out, "Oh! dear." Yet all the other witnesses swear positively that there was but one shot fired. The old man of the one eye and many contradictory stories was ready to swear to anything that would help piece out the case against Arensdorf, and his testimony was not worth a rush.

"Mr. Lynn then considered the evidence of Minnie Koschuiski, and he said the very manner of her examination and of her answers leave doubt as to her accuracy, even if in any event she testified only to an isolated fact which may or may not be criminating. She has an interest in the case. Those around her have an interest. She has been carefully trained by the state and by her guardians. Why was not the mother produced on the witness stand to testify to the fact, or to corroborate the child. The little girl is flatly contradicted by John Arensdorf. She is also contradicted by Paul Leader. It was the mother who was met at Omaha and taken to the governor -- not the little girl. Why should she be withheld from the witness stand, unless because her evidence would not be in harmony with the pretenses of the state. And so a little child is taken in hand and moulded to the necessities of the case, and carefully schooled in the story to be told. Can such a story be taken as important in a case involving life itself?

"Mr. Lynn then considered the testimony of Mrs. Leavitt. He did not like to attack a woman, and he would be far from it if the record did not warrant and compel it. But this woman was swearing against the life of the defendant, and her character as a woman, as shown by the record, was a material fact. Mrs. Leavitt is contradicted by at least twelve witnesses. By some of these, indeed, she was contradicted as to isolated facts, such as the color of Leavitt's pants, but these facts are important. Mrs. Leavitt on the witness stand affects the manner of a lady, which she tries to do with all the art of an actress. The woman's life, whether as wife or mistress, has been one of infamy. She could not remember the day or the year or the place of her marriage, and it is on the evidence of this abandoned woman that it is sought to convict John Arensdorf (though not guilty and not convicted). It is Mrs. Leavitt's evidence by which it is sought to show that John Arensdorf on the public street gloated over his crime and boasted how he had deceived the coroners jury. This woman was an actress, it is true, but not even a reputable actress -- an actress whose career has been passed in a variety theater, in the company of harlots and vagabonds. And her true

character appears in a little incident on the witness stand, when with her native brazenness she quickly responded to Argo: "Yes, I drank beer with you, Mr. Argo, in my husband's variety theater."

"And this is the abandoned woman who playing the lady on the witness stand, said on the fatal night, when informed of the murder of Dr. Haddock: "Good, I'm glad the s-n of a b---h is killed!" This is the woman upon whom the state relies to fasten enormous guilt on John Arensdorf. She is called the brains of the prosecution, and I admit her cunning and ability, and I think that she carried the brains of the combination which brought about the murder. Mr. Lynn went at length into the evidence to establish his claim that Mrs. Leavitt was utterly abandoned, utterly despicable, utterly incredible, and exactly the kind of woman to spur her husband on to the desperate crime of murder.

"Mr. Lynn then paid his respects to Herman Levi, alias H.L. Leavitt, from whom as the shining sun of this prosecution the officers of the state drive their light. He argued that Leavitt was perjured on his own testimony, and his story is utterly inconsistent and contradicted by the oaths of dozens of witnesses. He charged that the evidence in this case overwhelmingly establishes that Leavitt himself is the man guilty of



the murder. He claimed that if Leavitt was on trial in this case, instead of John Arensdorf, the very evidence now before the jury would not leave a reasonable doubt of the guilt of Leavitt. Mr. Lynn argued elaborately the evidence from this standpoint, showing Leavitt's interest, his motive, his character, his threats, his admitted prominence in the preliminary conspiracy, and finally his part on the fatal night, and his murderous act, in shooting Haddock, as detailed by Juhl, Schmidt, Leader, Hart and other eye witnesses.

"Mr. Lynn grew in sonorousness as he denounced the use of executive clemency for the purpose of bringing down on the defendant men who on their own showing are perjured villians and drunken loafers. He said it was a disgrace to the great state of Iowa to have thus reproduced the infamies of the Doges of Venice. Take the whole mass of evidence of the state, the whole array of its witnesses, and it impelled Mr. Lynn to repeat Shakespeare's lines, describing the witch's broth, in Macbeth:

"Eye of newt, and toe of frog,  
Wool of bat, and tongue of dog,  
Adder's fork, and blind-worm's sting,  
Lizard's leg, and owlet's wing,  
Liver of blaspheming Jew, (emphasis author)  
Gall of goat, and slips of yew,  
In the Caldron boil and bake."

The whole fabricated story of Leavitt and Bismarck, the basis and the substance of the state's case, falls of its own rottenness, and is utterly incredible. It is incredible even if the defense had not introduced a single witness to refute it.

"If the jury shall have a reasonable doubt, either from a defect in the evidence of the state or by reason of the facts shown in the evidence for the defense, then there can be no conviction. There's both a defect in the case of the state and strength in the case of the defense.

"It may be contended that because Leavitt is a Jew, the crime of murder is one which he would not be guilty of. The history of crime is filled with instances of murders committed by Jews. The early history of the Jews is stained with bloody crimes, and from the day the Jews howled in Pilate's court and from the day they murdered the innocent Jesus, the race has figured prominently as murderers. (Echoes of the Ritual Murder Accusations) And if the theory of the state itself in this case is true, then Simonson, the Jew, as well as Leavitt, the Jew is guilty of Murder."

So much for the case of the Haddock Murder Case.

Arensdorf was not convicted nor was Leavitt guilty of such a horrible crime. However, repercussions as to the statements made against the Jews were to be heard. One such letter is printed in the Sioux City Journal Weekly on May 5, 1887 entitled: "Lynn and the Jews --- One of the race in reply to the allegations of Lawyer Lynn in the Arensdorf Trial."

"Huron, D.T., April 23, 1887 -- To the editor of the Journal; Being a constant reader of your paper, and having taken unusual interest in the late Haddock murder and trial of Arensdorf, my particular attention has been drawn to the speech of S.F. Lynn, reported in your esteemed paper of the 14th inst., and will you permit me, one of your Jewish readers in Dakota, to make a few remarks in your paper in regard thereto.

"After Mr. Lynn's appeal to the jury, letting them know that he was a son of the Emerald isle and his regret because of the attitude of England toward that depressed nation, I was more than surprised at his own attitude and attack, uncalled for and uncommented upon later on by any opposing counsel. The inconsistency of the man demands and calls for my reply to him. I have delayed same, daily looking for a reply to his utterances from more able hands and minds, until now I offer you these lines.

"Mr. Lynn refers repeatedly to the witness Leavitt being a Jew, and among other things he(Mr. Lynn) said: 'The history of crime is filled with instances of murder committed by Jews. The early history of the Jews is stained with bloody crimes, and from the day the Jews howled in Pilate's court, and from the day they murdered the innocent Jesus, the race has figured prominently as murderers.'

"Now, Mr. Editor, allow me to ask, is Mr. Lynn justified in thus appealing to anti-Jewish prejudices which, alas, still are nourished by too many Christians even in our nineteenth century, even in the enlightened United States of America? Is Mr. Lynn justified in perverting history? Is Mr. Lynn justified in suppressing truth and suggesting falsehood?

"I do not blame Mr. Lynn for trying to make a record. I do not blame him for endeavoring to win his side of any case, but I do blame him for using an innocent race as a stepping-stone to foist him into an untrue position.

"Not of or for that man Leavitt do I speak. Him I do not know. Him have I never seen and until lately did I never know that such a person exists. But I speak in behalf of a whole race so foully slandered by a lawyer in your city.

"The history of crime, Mr. Lynn says is filled with instances of murders committed by Jews. Is this so? Then bring forth your evidence, Mr. Lynn, or else you will have to stand it if people call you henceforth a "hollow phrasemonger", if not something worse.

"The history of crime is filled with instances of murders committed by Jews, indeed! Let the sentence be corrected, let it be said that the history of crime is filled with tens of thousands of instances of murders committed by Gentiles on defenseless innocent Jews. What did I say? "Tens of thousands?" Nay, hundreds of thousands. Every student of history will corroborate this statement, and will say that it is perfectly correct. Who numbers the Jewish martyrs of Spain, France, England, Russia, Germany and elsewhere?

"The early history of the Jews," thus Mr. Lynn continues, "is stained with bloody crimes." This is a perversion. Even in the times when the Jews as an independent nation dwelled in their own lands, the crime of murder was comparatively a very rare one, and the record of such murders are few and far between. But suppose that 2,000 years ago a number of murders should have been committed by Jews in Palestine, would it be right to charge American Jews in our present time with murderous proclivities?

"What would Mr. Lynn say to such a wonderful logician and historian who would argue and assert that all Americans now-a-days are believers in witchcraft and fanatical persecutors of innocent old women because -- yes, because -- a few persons in Salem, Mass., condemned and burned some "witches" some 200 years ago? And such a logician Mr. Lynn must be.

"Mr. Lynn concludes: "From the day when the Jews howled in Pilate's court and from the day they murdered the innocent Jesus, the race has figured prominently as murderers."

"As to the Jews being the murderers of Jesus, we leave this to the impartial and thorough historiographer. The fact is that even most pious and yet just Christian writers on ecclesiastical history discharge the Jews altogether from that accusation. Furthermore, even the very beginners of history know that at the time of Jesus the Jews had no right of jurisdiction, and that the Roman courts and authorities had then all judicial power among and over the Jewish people.

"But let this be as it may, at any rate nearly 1,900 years have passed since then, and only the wool-dyed fanatics can connect the Jews of the nineteenth century with the crime committed in Jerusalem in the year 33 A.D.

"The race has figured prominently as murderers."

The statistics of crime give another answer, and numbers do not lie. All the judges in courts and all the officers in penitentiaries in America, in Europe, in Asia, everywhere, will bear witness that a Jewish murderer is an exceedingly rare phenomena.

"If in a country the proportion of Jewish to non-Jewish inhabitants is as one to a hundred, and consequently it might be expected that among 100 murders at least one Jew might be found, the criminal statistics prove that nevertheless hardly one Jew is found in a thousand murders.

"But why should I continue? I only regret, and regret it deeply, that by such ways and means as have been applied by Mr. Lynn the unholy fire of fanaticism and prejudice and race hatred is still maintained. Such doings are unworthy of a man and a true Christian. I am, dear sir, yours respectfully.

Ike Rubel."

Lynn was in haste to reply to the above letter. The newspaper carried his letter under the title "Lynn's Defense" "He rises to an explanation -- a footnote in behalf of the Reporters." The letter is dated April 28, 1887.

"To the "Hebrew Children": Inasmuch as I have been charged with showing race prejudice in my remarks to the jury in the late Haddock murder trial, I take this opportunity to say to the Jews in Sioux City and elsewhere that no man has less race prejudice than I have. I would also gently suggest to my Huron friend that the source from whence he obtains his information is not infallible. In fact, the language which he quotes is not my language at all, but that of the reporter.

"I here affirm what I said of witness Leavitt, and say that the language was specially adapted to him and his character, as shown by the evidence. I might say, however, that what I said about his race was specially directed to him and none other.

"It has been intimated that the opposing counsel in the case would argue that Jews never committed the crime of murder, and the substance of what I said with reference to that was that the Jews, like every other race, have had and have now their criminal class -- a class that would commit the crime of murder as well as other crimes. That they are as free, and possibly freer, from this class of crimes or any other, I am willing to concede, and that as law-abiding citizens they will compare favorably with other nationalities,



and in many cases even to the detriment of the latter, I am equally free to admit. That they have been greatly and most unjustly persecuted in the past, is a matter of history. As to whether they committed an offense more than 1800 years ago, I leave to the consideration of some more learned and pious individual than myself, but I will be candid enough to say that the statute of limitation has long since run on the offense, if any there was committed by them. That the history of jurisprudence shows that Jews -- the criminal class of Jews -- have committed murders there can be no question, but that they exceed or even equal the criminal class of other nationalities, in proportion to their numbers, I would hesitate in affirming.

"I say this much now, because in the heat of argument I may have said some things which were unjust to and undeserved of this class of citizens. Moreover, it seems my remarks were especially misconstrued and misinterpreted as to the witness J.M. Simonson, whom the evidence showed had nothing whatever to do with the killing of Dr. Haddock or the formation of a conspiracy. And now, Mr. Huronite, if you have as little race prejudice as myself, here's the hand of a son of the Emerald isle. Shake. S.F. Lynn."

The Sioux City Journal itself was indignant at Mr. Lynn's reply and under the above given letter is this statement made by the newspaper. "This is Mr. Lynn's defense of his remarks in the Haddock murder trial against the criticisms of a Huron correspondent of THE JOURNAL. Mr. Lynn makes his chief avenue of escape one much worn by the counsel for the defense in that celebrated case viz: the responsibility of the newspaper. He says the language concerning the Jews imparted to him was the reporter's and not his at all. But Mr. Lynn said much more and much worse than the reporter took down for, if the language was not his, it was an improvement on his. The JOURNAL reporter did not misrepresent Mr. Lynn, and he ought to be brave enough as a criminal lawyer to defend his own assertions and not sneak into an apology with no other backbone than a slander of the reporter. Mr. Lynn said it. He may have said it without feeling an over prejudice (sic), and only as an attorney retained in a case; but he said it. The JOURNAL reporter who was at the service of Mr. Lynn at that time is willing to be called as a witness. If Mr. Lynn, lawyer, did not say what Mr. Lynn, man, and brother, meant, let him own up to it, or feet (sic). At any rate, if he lied about the Jews, it is no reason

why he should lie about the reporters."

Indeed tolerance to the Jew may be said to have been prevalent in Sioux City. Rev. Dr. M.W. Darling, a Christian preacher in town, took as the text for his sermon, the Dreyfus Case. Quoting from the Sioux City Journal, Monday, June 12, 1899, as regards Dr. Darling's sermon the newspaper said: "The events of the past week in European history furnished Rev. Dr. M.W. Darling, pastor of the First Congregational Church, his theme for the evening.

"It was "Capt. Dreyfus and the persecution of the Jews." The incident was made the starting point for some wholesome lessons on race hatred, religious prejudice and fanatical persecutions. Dr. Darling spoke in part as follows: The release of Capt. Dreyfus has been the event of the past week, and an event of more than national significance. The arrest and degradation of this man involves principles and practices of almost world-wide application. The high flown military honor of France is dragged in the dirt. A great crime has been committed against a man because he is a Jew. It has roused the indignity of the whole civilized world. The story is well known. It points clearly to a base conspiracy. Dreyfus was charged with selling secrets of the army to France's bitter enemy -- tried, condemned, degraded from his military uniform and marched past the

soldiers who were allowed to hoot and deride him as he said: "I am innocent, Long Live France! It is because I am a Jew." Five long years this sentence has rested on his head.

"His release is due to two men chiefly, one the novelist, Zola, the other a military man, Col. Piquart. The fight which these men waged against the insane frenzy of the French people for the victim makes them heroes of the first order.

"The case indicates certain barbarous and wicked elements which sadly mar our boasted civilization, and that, too, at a point where some have thought civilization had reached its highest point. The root of the matter lies in race and religious hatred. It lies also in hatred of commercial success. It brings before us the prejudice against the Jews marked through the Christian centuries by the most astounding cruelties. That insane prejudice seems to have no better ground than this, that the Jews crucified Christ. Yet Jesus was a Jew, and the world has turned to the worship of the Christ. Who is so unreasonable as to mete out persecution against the Jews, even in our day? Has the Christian world forgotten that to the Hebrews we owe a debt for Christianity itself? Has it forgotten that the God of Abraham is still our God?

That to Abraham the world owes an everlasting debt for the most important thing in religion, in true conception of God, one God, to be worshipped in spirit and truth, who calls all men to righteousness through repentance?

"It has been the custom for years in France to collect all the vile stories about Jews and retail them to the public. The words that some one has applied to Kansas may be more fitly applied to Paris. "They set out to raise hell, and they are now suffering from an overproduction." The Jews have suffered every indignity and oppression, and it would be no more than natural if they have become clannish and hard in their business affairs. Could we expect any race under the sun to have borne what they have, and not show some effects? They have been fenced off, shut out of cities, taxed every time they turned around, prohibited to marry and raise children, hunted down, hung and quartered. It was with some plausibility that Benjamin Disraeli, of Jewish parentage, but himself a Christian, the prime minister of England, once said: "A Jew is never seen on a scaffold, unless it be at an auto de fe."

"There has been a movement toward the complete emancipation of the Jews in the last century. But in

France, Austria, Russia and in Germany, to some extent, there have been violent reactions. There was a long struggle before Jews were allowed to sit as members in the British house of commons. But in 1858 a bill was passed allowing a Jew to take the oath omitting the words "on the true faith of a Christian." In this country, though prejudice runs high, the Jews have never been, so far as I have been able to find, legislated against.

"Good results must inevitably flow from this great crime. It will wake the world to the deviltry that conceals itself in the sanctimonious garbs of so-called religious zeal. It will put forward progress of the world in true Christian tolerance. The cause has had its martyr and its lesson must go far and wide."  
(SCJ Monday, June 12, 1899)

## CHAPTER II

THE EARLY JEWISH RELIGIOUS AND SOCIAL LIFE

During the years 1869-84, as we have seen, several families settled in Sioux City, the population being estimated in 1877 to be 48 Jews. (A.J.Y.B. 1914-15, P.364) Most of them were successful in their undertakings. Religious institutions were not yet founded at this time but the foundations were in the process of being laid. The first meeting held under the auspices of the majority of the Sioux City Jews took place on June 27, 1884, when the Mount Sinai Cemetery Association was called into existence. You will recall that we spoke of the Jewish Cemetery Association in the previous chapter which was founded in 1869. Those who took an active interest in forming the new organization were, D.A. Magee, Sig Schulein, Charles Wise, J.M. Cohen, J. Feldenheimer, S. Greenwald, H. Heyman and M. Wise. At this first meeting, Joseph Schulein was chosen president and D.A. Magee, secretary, while Sigmund Schulein and Charles Wise were appointed to secure suitable ground for a cemetery. On the 5th day of August following the association was incorporated and, as they had purchased a tract of ground adjoining

the Floyd Cemetery, the city council, on the above date, passed an ordinance giving the right to the Mount Sinai Cemetery Association to pass over and use in common the main avenue in that cemetery. (For the articles of Incorporation, see Appendix 10)

Between October 29th, and November 2nd, of that year the bodies in the old cemetery were disinterred and laid to rest in newly dug graves upon the new one although at that time, as it was yet before the Pittsburgh Conference, disinterment was not practiced even among the radical wing of American Jewry. It is well known of course, that the Orthodox law permits it only in cases where to leave the dead in their original sepulchres would mean a desecration to them, otherwise the dead are not to be disturbed. So we see that the ground work of Reform constructed by the Sioux City Jewry commences very early. (See Glazer)

The Jewish population in Sioux City organized very quickly. The majority of Jews being of German-Jewish extraction, it was a simple matter for them to see eye to eye in most problems. Many times between the years of 1884 and 1898 meetings were held to discuss the possibility of forming an organization for the building of a Temple for the religious needs of the community. However, these efforts were thwarted



because of the few numbers of Jews living in Sioux City at the time. When one of the Jews would pass away and no rabbi was available for a burial service two laymen would assume voluntarily the task of the rabbi. These men deserve mention since they were the founders of the Mt. Sinai Congregation which was later to be formed under their aegis. These men were Mr. Sigmund Schulein and Mr. Julius Pappé.

It is, however, known that the early Reformers in Sioux City were well acquainted with the dates of the major holidays such as Rosh Hashannah and Yom Kippur as evidenced from various announcements made in the Sioux City newspapers. Efforts were later made as shall be shown later that student-rabbis were called to serve the Sioux City Reform Jews for the holidays.

In 1883, one Dave Wartensleben, who studied to become a rabbi in Germany performed the Passover ceremonies at the residence of Charles Wise. (SCTi w April 28, 1883) This same individual also took part in one of the first burials to be recorded by the newspaper in 1883. The Sioux City Journal Weekly, March 29, 1883 records: "The remains of F. Hirshstein, who committed suicide in Yankton (S. Dakota) on Saturday were brought to this city Monday and buried in

the Jewish cemetery. The body of the deceased was inclosed in a coffin and box which were not opened. Mrs. Hirshstein and Miss Hirshstein, the widowed wife and bereaved daughter, and Messrs. Harry Katz and Wm. Blatt accompanied the remains from Yankton. They were met at the train by friends with carriages, and the funeral cortege proceeded directly to the cemetery, being joined on the way by L. Danbaum of Fremont, Mrs. Hirshstein's brother. The ceremonies at the cemetery were simple. The little company of mourning relatives and friends, numbering not more than twenty, gathered around the last resting place. David Wartensleben of this city, in the absence of a rabbi, read a prayer from the Hebrew Kadish, and the remains were lowered into the grave. The mourners from Yankton returned on the afternoon train.

"It is pretty generally conceded that the rash deed which ended Mr. Hirshstein's life was prompted by a depression of mind which was caused by business affairs. He was in a low condition of health also, and became morbid over his troubles. The Yankton press of the 24th contained the following details of the sad affair: 'Mr. Hirshstein came home day before yesterday from a trip in the country in poor health and was obliged to take to his bed. His sleeping

apartment was in the upper story of his residence, corner of Douglas Avenue and Fifth Street. The members of his family were all in the lower rooms. A.B. Dunlap, who lives near by, had his attention attracted by smoke, issuing from the window of Mr. Hirshstein's room. He proceeded to investigate the cause and found Mr. Hirshstein lying dead in bed and the bed clothes on fire. The flames were extinguished and an examination revealed the fact that Mr. Hirshstein had shot himself twice (sic) with a bulldog revolver, the weapon being found in the bed beside the bloody corpse. The first (sic) shot penetrated his body just below the heart, which penetrated his heart and probably killed him instantly (sic). It is supposed that when Mr. Hirshstein fired the fatal shots he held the revolver under the bed quilts. This muffled the sound and prevented any of his family from hearing the explosions. At the same time the bedding was fired and much of it was burned before the condition of affairs was discovered. The body was also scorched in places.

"No cause is assigned for the rash act, except that it might have been temporary aberration of mind. The deceased has been acting strangely for a month past."

This account was the first of its kind recorded and hence was played up to a great extent by the newspapers.

The next move toward the preservation of Judaism came, naturally, from the women. On October 22, 1884, four ladies met to form the Jewish Ladies' Aid Society (at first called the Hebrew Ladies' Aid Society). Mesdames J.M. Cohen, J. Marks, Charles Wise, and Meyer Wise were the charter members. The Aid Society, as is customary in such organizations, had the double purpose of religion and charity. For many years it was the only Jewish religious body in Sioux City, conducting a Sabbath school and reading literature pertaining to Jews and Judaism. In later times it cooperated with the men in organizing religious services during the high holidays. When the active work of Mt. Sinai Congregation began, however, the Ladies' Aid Society restricted its work to that of a charitable nature. It had a room in the Samaritan Hospital, beds in the Boys' and Girls' Home, and cooperated in noteworthy fashion with the United Hebrew Charities, which was the charitable organization of the orthodox men of which we shall later speak. The Jewish Ladies' Aid Society took part in every worthy charitable undertaking in the city, without regard to secular lines, but paid special heed to the calls of their

suffering coreligionists. (More will be said about this group a little later)

A fact which is very little known was that Mrs. Melida Pappe, wife of Julius Pappe, was the first president of the Jewish Ladies' Aid Society. Mrs. J.M. Cohen was president of the above mentioned organization for twenty-one years, from 1887 to 1908, when she moved to Kansas City. Mrs. Cohen was a fervent worker in the cause of Judaism, as well as an active club woman generally. Mrs. Cohen's successor as president was Mrs. Joseph Levinger, who carried on the good work for three years with remarkable success. Under Mrs. Levinger's leadership the Aid Society celebrated its twenty-fifth anniversary, the greatest moment of its career. Mrs. J.M. Cohen and Mrs. Meyer Wise of Chicago, both charter members and ex-presidents of the Aid Society, added to the celebration by their presence. Over a hundred guests participated in commemorating the early activity and the splendid growth of the cause of Judaism in Sioux City. Jennette Cohen Galinsky then followed as president of the Jewish Ladies' Aid Society and continued with equal measure the good work and the success which were the accomplishments of her predecessors. (See Appendix 9)

The Ladies' Auxiliary, which comprised the same members as the Ladies' Aid Society, fulfilled a different capacity. The Auxiliary had the double work of raising funds to aid the Temple in various ways, and of cultivating the social life of the congregation. The vestry rooms of Mt. Sinai Temple filled, in their smaller way, the same function as the splendid social center of the greater Sinai in Chicago, the latter's name being taken as the name of the new congregation in Sioux City because of the great influence which Dr. Emil G. Hirsch played in the former's founding. Purim balls and public seders were regular institutions, while occasional dances, musicales, and similar entertainments contributed to bring all the members of the congregation closely together, and to make them all feel that the Temple was their communal home. Sincere, persistent efforts on the part of the Ladies' Auxiliary administered most effectively this double task.

It is recorded, in a newspaper clipping, that the Hebrew Ladies' Aid Society of Sioux City took charge of the interment of the remains of one Julius Blum, a man killed in a Third Street joint (sic). The fact that he was a Hebrew and not having any relatives in the country enlisted their sympathies and they decided

to see that he should not be buried by the county. They solicited the assistance of a David Frompeter in making arrangements for the funeral. (SCJ d December 17, 1893) It is also recorded that this society made a donation of \$25 to the Samaritan Hospital. (SCJ March 10th, 1895) For money raising affairs the Hebrew Ladies' Aid Society gave successful and enjoyable lawn parties at the homes of various members. (SCJ Fri. Aug. 16, 1895) It was likewise at their impetus that the first rabbi from the Hebrew Union College was engaged for the High Holidays in 1895. The name of the student was not given. (SCJ Thurs. Sept. 5, 1895) In November of the same year, preparing themselves for the founding of a Temple the Ladies' Aid Society held a successful fair at the Mondamin Club Building. "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.

"The second floor of the club building was utilized for the sale of fancy work. All afternoon the booths containing fancy needle work, candy and fruit were liberally patronized. The articles on sale were the result of hard work by members of the society, who donated them to the cause. The women interested in this work met with great encouragement from the public, who purchased liberally and netted the society a neat sum.

"From 5:30 to 8:30 the women served a delicious dinner of scalloped oysters, cold turkey, cold veal, cranberry sauce and other good things. Nearly 350 persons partook of the dinner, which only cost 25 cents, and as many remarked, was easily worth a dollar.

"Mrs. J.M. Cohen said to a reporter that the women of the Hebrew Ladies' Aid Society felt more than gratified at the liberal patronage they had met with, and wished to thank all who attended their fair." (SOJ Wed. Nov. 27, 1895)

It is likewise to be noted that this society worked together with the Unity Circle of the First Unitarian Church and the Universalist ladies. The influence of the Unitarian Church was great before the founding of the Mt. Sinai Temple.



Interesting indeed would be a typical meeting of this society which the Sioux City Journal records for us. "Mrs. L. Hattenbach, of 1301 Pierce Street, kindly offered the use of her beautiful home to the Ladies' Hebrew Aid Society for the purpose of disposing of useful and fancy articles, the proceeds to be donated to the Samaritan and St. Joseph's hospitals. As the ladies of this organization are untiring in their efforts, it was a success both socially and financially. The musical programme was especially of interest and was a most pleasing feature of the evening. Little Flossie Levy captivated the audience by a rendition of a lullaby entitled "Wee Baby." Among others that so generously lent their aid were Mrs. D.A. Magee, Myette Abrams, Mr. A.L. Fribourg, Oliver G. Magee. Hidden by draperies and screens the mysteries of the future were revealed and thanks are due to Miss Jeanette Reade. Delicious refreshments were served and an enjoyable time was had by all those present." (SCJ Feb. 21, 1897)

As was stated above the First Unitarian Church of Sioux City had a profound influence on most of the early members of Mt. Sinai Congregation. This church was founded in 1895 and through the generosity of Mr. Sigmund Schulein and other Jews a new church was facilitated. From 1892 through 1895 the name of Sigmund

Schulein was recorded in the books of the church as being on the board of Trustees. Several receptions were held in this church for the Hebrew Ladies' Aid Society and through the efforts of Miss Safford, woman minister of the congregation, Dr. Leo Franklin and Dr. Rosenau were speakers either in the church itself or before the Unity Circle, the women's group. Such an influence was exerted by this church that instead of calling a rabbi from a near-by town, the Unitarian minister often performed marriages and burials for the liberal Jewish community. The names of the early of Mt. Sinai Temple are also recorded in the Parish List either as enrolled members or contributing members. These names being: (\* before the name indicates that the name is enrolled on the church books. The name without a star indicates merely a contributing member)

Cohen, \*Mr. J.M. and Mrs. Bella  
Miss Sybil Cohen  
Ruth Cohen

Hattenbach, Mr. Ludwig and Mrs. Emma L.

Hattenbach, \*Mr. David and Mrs. Luella B.  
Florence Hattenbach

Pappe, Mr. Julius and \*Mrs. Melida  
Theodore Pappe  
Henry Pappe

Schulein, Mr. Joseph and Mrs. Emma

Schulein, Mr. Sigmund and Mrs. Rachel

The Cash Book also records the names of B.

Davidson, Sigmund Schulein, Joseph Schulein, J.M. Cohen and Julius Pappe, all contributing members.

The minute books of the Unity Circle, an intellectual and cultural group records the names of many women who belonged to the Hebrew Ladies' Aid Society. (The two organizations had nothing in common with each other. The latter was purely a Jewish organization while the former took in any outsider) The only woman to remain within the confines of the Unitarian Church even after the founding of the Temple was Mrs. Melida Pappe who was a woman of high calibre. All of the other women withdrew from Unity Circle immediately before or after the Temple was founded in 1898.

A general meeting of the Jewish people of Sioux City 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 regard 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. The discussion did not result in any action being taken. The matter was to be canvassed still further, and another meeting was to be called. Rabbi Korn was sent to Sioux City at

the request of Rabbi Leo Franklin then of Omaha. (SCJ Tues., Jan. 25, 1898)

The year 1898 marks the virtual founding of the Temple so badly needed by the Reform Jews of Sioux City. The actual corner-stone laying did not, however, take place until June 6, 1901 with Rabbi Leiser addressing the audience. (American Israelite Vol.47, no.49, P.#)

On September 17, 1898, the Sioux City Journal carried the following item: "Wherever the sun yesterday drooped below the horizon it marked the dawning of the new year, according to the Jewish calendar -- the solemn days of Judaism -- the First of Tishri. Hebrews all over the world will celebrate the event, concluding with the Tenth of Tishri or September 26. In Sioux City celebration services have been announced for two places -- the Unitarian Church and Odd Fellows' Hall Fourth Street.

"At Unity Church last evening David Alexander, a student of the Hebrew Union College Cincinnati, conducted the services, celebrating Rosh Hashannah, the Jewish New Year. He emphasized the three cardinal doctrines of Judaism -- the existence of God, a being that is King of the Universe; divine justice and revelation. It was a simple responsive service given according to a ritual and concluding with a brief

discourse." Following this announcement was the time and place of the orthodox services which we shall have occasion to discuss later. It is interesting to note that Adj. General Corbin issued orders that all Jews in the army shall be given furloughs so that they may go home and participate in the celebrations.

By November 9th of the same year the Reform Jews announced that they would build a synagogue at the southeast corner of Nebraska street. The property having been purchased by I.G. Trauerman, Meyer Wise and S. Schulein, who acted as a committee for the organization. (SOJ Nov. 9, 1898) Interesting but yet very strange was the item which appeared but 20 days later: "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 limit." (SOJ Tues. Nov. 29, 1898)

On November 18, 1898, the Articles of Incorpora-

tion of the Mount Sinai Congregation were filed with the city recorder. (See Appendix 10) The Board of Trustees met in the office of Sigmund Schulein and a committee of five was appointed to make arrangements for drawing up plans for the building, work on which was supposed to commence in the summer of 1899. The new building was to have a seating capacity of about 300 and would cost \$5,000. The structure was the first of its kind in the city. The actual organization took place on November 11, 1898. The officers were Sigmund Schulein, president; Dr. M.E. Silver, secretary, and Julius Pappe, Treasurer. (SCJ Fri. June 9, 1899; A.J.Y.B. 1899-1900, P.138) Eighty members are recorded as belonging to this congregation yet in its infancy. The property upon which the new Temple was to be built was purchased from Mr. Henry A. Baker and wife for \$1200. (Deed recorded V.77, P. 212)

1899 found the newly formed congregation holding services with a regular rabbi. Dr. Max Moses, of New York, preached for the holidays. He was the regular rabbi for the Gates of Prayer temple in New York. The Sioux City Journal, Tuesday, September 5, 1899 records: "On account of the intense heat of the evening not very many attended the services held by the Sinai

Jewish Congregation last night in Unity Church. At sundown yesterday was commenced the celebration of the Rosh Hoshanah, or the Hebrew New Year. The subject of the sermon delivered by Rev. Dr. Max Moses, of New York, who has spent thirty years of his life in religious work, was 'The Book of Life.' In connection with Dr. Moses' reading from the prayer book in both Hebrew and English, the choir furnished music appropriate for the occasion. The regular church quartette rendered several selections and a solo was sung by Mrs. W.N. Ford. After the close of the service, which in Hebrew chronology marks the beginning of the year 5660, there was a general exchange of New Year's greetings among believers in the faith.

"The sermon of Dr. Moses, which was very brief, was full of earnest exhortations for his hearers to let the next year be the crowning one in their lives for good deeds. 'May we meet a year hence in the house of God', said Dr. Moses. 'May each and every one of you be inscribed in the book containing the names of the prosperous, in experiencing a life of peace and happiness. It is indeed remarkable' he continued, 'that all Israel is today possessed with like feeling and thoughts toward God.'

"Dr. Moses commented on the important relations the heart of man bears to his being. 'By good conduct

and right living,' he said, 'you can make it such as to find grace in the sight of God and man. Let us look back to the past, which will no doubt recall many incidents of misfortune and pain. Let us look upon the future and strive to be good Israelites, not only in thought and resolution but by action. Let the next year be one of knowledge and understanding.'"

"This morning at 10 o'clock at Unity Church, Dr. Moses will speak on 'The Cradle and ~~the~~ Grave.' He expects to remain in the city two weeks, during which time he will assist in the work of the local organization of the Hebrew church."

"The second service in celebration of the Hebrew New Year was held at Unity church yesterday morning at 10 o'clock. Rev. Dr. Max Moses, of New York again delivered a sermon, the subject being 'The Cradle and the Grave.' His remarks were brief, but interesting. The attendance at the service was not large. Music was again rendered by the Unity church choir and Dr. Moses read passages both in Hebrew and English from the prayer book.

"All is vanity, nothing is perfect; one generation comes, another goes," said Dr. Moses, "but the earth remains forever. Life is one vast transition. The



world is a moving panorama. There is a constant unending procession from the cradle to the grave. In vain we try to keep our beloved ones with us; in vain we labor to strengthen the feeble, to hold those who are going. They must submit to the inexorable law of their existence. We are ever changing; going from infancy to childhood, to youth, to manhood, to old age; from one form of existence to another.

"No individual is great enough to affect permanently his surroundings, city or country, by his individuality. Palaces crumble in the dust. All selfish interests fade from the memory of man. Only truth, love, justice, remain. We look back over the past year upon the many silent processions of the dead, going to the everlasting home; many choice flowers in the garden of life. The day when our hearts feel devoid, when our homes seem decayed and empty, when our souls cry out in rebellion against the seemingly cruel fate, when we begin to feel that all is lost, then comes a whisper of comfort; only the mortal part is gone; the better, the nobler part, the spirit of God in them remains. It lives, it inspires, it speaks to us, it gives us comfort, hope, good cheer." (SOJ Wed. Sept. 6, 1899)

After the High Holidays were over and the Jews

of Mount Sinai congregation settled down to their normal pursuits they immediately began to think of the future of their small congregation. A rabbi became the topic for many a discussion. In November of 1899, Rabbi Gustav H. Hausmann, of Temple Emanuel Synagogue, Grand Rapids, Michigan, paid Sioux City a visit and preached a sermon in the city council chamber on the topic "The Burning Question of All the Ages", his text being taken from Isaiah: "Ye are my witnesses."

"Is there a God? The speaker said this was the burning question, and he declared that the continued existence of the Jews, in spite of all that had been done throughout the centuries to sweep them from the earth, is the great proof of the existence of a God. The Jews are God's witnesses. He said their existence in this day is a miracle which challenges the world's admiration. Mighty nations have been annihilated and vast empires destroyed, but the death dealing sword directed at the Jews has always rebounded blunted. Had Israel not been destined by God and had not the Jews a divine mission, nature herself would have done the work of destruction.

"Rabbi Hausmann is one of the well known Jewish preachers of the middle west. He has come to Sioux

City for the purpose of meeting the Jewish people here, and as a result of his visit he may be called to as Rabbi of the Mt. Sinai Congregation. He will speak at Unity Church tomorrow morning. He is staying at the home of Ben Davidson.

"At the services of last evening most of the prominent Jewish families of the city were represented." (SCJ Sat. November 4, 1899)

Though Rabbi Hausmann made a favorable impression on the Sioux City Jewish community yet four days later the newspaper carried the following notice: "The members of Mt. Sinai congregation have elected the following officers for the coming year; S. Schulein, president; Charles Wise, vice president; Mrs. J.M. Cohen, secretary; Julius Pappe, treasurer; I.G. Trauermann and Meyer Wise, trustees. The congregation has not yet decided on a pastor for the church. They expect to listen to several rabbis before calling anyone to the pulpit of the church." (SCJ November 8, 1899)

The first regular rabbi to be hired by Mt. Sinai Congregation was Rabbi Ellinger. He came to the congregation in December of 1899 and one of his first official acts as rabbi of the temple was in connection with the wedding of Weil-Frank. (SCJ Dec. 28, 1899)

Rabbi Emil Ellinger was the rabbi of Congregation Gemilas Hasodim in Alexandria, Louisiana. Born May 2, 1861, at Papa, Hungary, he was the son of Carl Ellinger and Marie Deutsch. He received his Hebrew education at Nikolsburg, Moravia and his secular education at the University of Vienna. His rabbinical diploma was received from Rabbi Judah Ossart of Hungary. Before coming to Sioux City, he had been a rabbi at Devecser, Hungary and in Mt. Vernon, Indiana. (A.J.Y.B. 5664 -- 1903-04)

Rabbi Ellinger remained with the congregation until 1900, at which time he ceded his position to Rabbi Joseph Leiser. Services, that is Rosh Hashannah services, were held at the Masonic Building as the new Temple was not yet constructed.

Rabbi Joseph Leiser had been rabbi of Temple Emanuel in Rondout, New York. He was born in 1873 at Canandaigua, New York and was the son of F.M. Leiser and Hannah Stargrad. Educated at Rochester, New York and the University of Chicago where he received his Bachelor of Arts degree, he likewise received his rabbinical diploma from Rabbi Dr. Emil G. Hirsch. Before coming to Sioux City to assume his rabbinical duties he had served faithfully the congregation in Lafayette, Indiana. He was both a member of the

Summer Brook Colony and of the Arts and Crafts League. His publications were numerous including "Before the Dawn"(poems); "From Generation to Generation"(Novel); and short stories published in the American Israelite, Menorah, and Jewish Gazzette. He also wrote many articles for the Reform Advocate. (A.J.Y.B. 5664 - 1903-04)

Sunday, September 1, 1901 was an auspicious occasion for the Reform Jews of Sioux City, Iowa. After strenuous efforts for many years, the Jewish community finally grew large enough for greater results. The above date marked a milestone in the development of the Jews of Sioux City. First came the Cemetery Association, then the Ladies' Aid Society. Both of these organizations had their gaze fixed on the future. Both planned for the congregation that was to come. The work of this body was at first only to hold services during the great holidays which were begun in 1886. Finally, when the number of Jews had somewhat increased, and when the original group had grown with the city in influence and wealth, the congregation made the first initial step of obtaining a permanent rabbi, who held services in a hall. The next step was to build a temple. The task was difficult; thirty-two members, however devoted, cannot work miracles. Still the hoped for was accomplished. With the assistance of the

Ladies' Aid Society and the hearty cooperation of every member, the work was finally done. Everyone of the members of that time deserve mention in a roll of honor, for all were devoted to the new Temple and the youthful congregation. Still, Messrs. Sigmund Schulein and Charles Wise bore the special burden of financial and personal aid in founding a permanent place of worship.

The dedication of Mt. Sinai Jewish Congregation's synagogue took place at the new building, Fourteenth and Nebraska streets, on Sunday, September 1, 1901. Services were held at 10 A.M. and 3 P.M. and were participated in by eminent persons from abroad.

The morning service opened with an organ prelude, after which Mrs. Mame Wall Magner sang a solo. The key of the synagogue was presented by Miss Teresa Davidson to Sigmund Schulein, president, who accepted it on behalf of the congregation. The ritual service following was that contained in the Einhorn Prayer Book. (It is interesting to note that Emil G. Hirsch was a son-in-law to David Einhorn and since Rabbi Leiser was ordained by Dr. Hirsch it explains the use of the Einhorn prayer book in spite of the fact that the Union Prayerbook was already in existence) After a selection by a quartette consisting of C. Roy Tyler, Fred B. Rose, Ernest P. Kepple and Jay N.

Darling, an address was delivered by Dr. Joseph Leiser, rabbi of the congregation, followed by the dedicatory address by Dr. Emil G. Hirsch of Chicago.

The afternoon programme opened with an organ prelude and vocal music and was followed by a prayer. Mrs. Mame Wall Wagner sang a selection, after which addresses were delivered by Rev. Mary A. Safford, Rev. J.D.O. Powers of the Unitarian denomination, and Rev. Dr. F. Newhall White, pastor of the First Congregational church. The quartette again sang, after which addresses were delivered by Dr. Emil G. Hirsch, Rabbi A. Simon of Omaha, and Rabbi E. Schreiber of Chicago. The services were concluded with a benediction.

Describing the Temple, the newspaper said:  
"The structure which now is ready for dedication is located at Fourteenth and Nebraska streets. 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." (SCJ Sunday, September 1, 1901)

The newspaper goes on to give a brief and concise history of the founding of the congregation which deserves great merit. Says the Sioux City Journal:

"Mt. Sinai congregation had its birth November 11, 1898, at a little evening meeting of prominent Jews of Sioux City. Now, not three years later, it is preparing to dedicate one of the handsomest little church buildings in the city, and it has established itself on a footing that means a long and successful career through the years of the future.

"But this prosperous congregation and its pretty synagogue are not the growth of merely the past three years. These are the fruits of twenty years or more of effort on the part of a faithful few to bring the modern Jews of the city together in a congregation. Twenty years ago the spirit of organization was strongly felt by a few who believed that even where only a handful of followers of the ancient faith dwelt together they should join for a preservation of their religion and a promulgation of its teachings. Again and again this spirit manifested itself in little meetings called to talk over the matter of organizing at once, but invariably these gatherings adjourned without accomplishing anything. 'We are too few in numbers,' the majority said, 'and we cannot build



a synagogue nor maintain a rabbi. Let us wait a season longer.' They did wait, not one season but many; yet those who believed that there should be a congregation kept strong in their faith that there would be one, and they carefully fanned the little blaze of enthusiasm until it became strong enough to fire the hearts of nearly all of the modern Jews of the city, and in November, 1898, the congregation was at last organized.

"Then came another struggle -- the struggle to build a synagogue. Those who had labored for years for the congregation were at once active in behalf of a building fund. They met new discouragements, however. Every possible excuse was at first suggested against undertaking to build -- the weakness of the congregation, the financial burden of erecting a synagogue and the impossibility of maintaining a rabbi. But 'what has been done can be done again,' and with this encouragement the faithful workers did not lose hope. They labored persistently until last spring, when they convinced enough members that a synagogue might be built and maintained without proving a burden upon the purses of the members of the congregation.

"In this struggle for a congregation and a syna-

gogue the Jewish women of the city have furnished its heart and soul. The men finally provided the money, but the women for more than twenty years furnished the enthusiasm in the cause and kept it alive. The Jewish women of Sioux City organized the first Jewish society here -- the Hebrew Ladies' Aid Society. This was perhaps a score of years ago, but its organization has been maintained intact, and during all this time it kept alive the spirit of modern Judaism. By various means it raised funds for its treasury with which it conducted charitable work and provided for occasional services in some rented hall under the direction of some visiting rabbi. The services thus provided by the women were the only services for modern Jews that were held.

"During the twenty years past, it remained for the women chiefly to urge the building of a synagogue. In their enthusiasm they thought their husbands could provide the needed money years ago, but the men were of a different opinion, and their doubts about the financial success of the project prevailed. In 1898, however, men and women alike were stimulated to the point of organization at last, and the meeting of November 11 was called and ended successfully. The work then inaugurated was not dropped for a moment by the women, and to their energy, assisted by a few of the men,

is due the completion of the pretty structure that now stands at Fourteenth and Nebraska Streets.

"Among the women who began nearly twenty years ago to work for the organization of a congregation, the following were particularly enthusiastic: Mrs. J.M. Cohen, Mrs. J. Schulein, Mrs. Sig. Schulein (now deceased), Mrs. Meyer Wise, Mrs. Charles Wise, Mrs. Charles Eiseman and Mrs. J. Marks, now of Chicago. They were members of the original Hebrew Ladies' Aid Society, and their connection with it has been almost continuous.

"At the time of the organization of the congregation the following officers were elected: Sig Schulein, president; Dr. M.E. Silver, secretary; Julius Pappe, treasurer. The officers of the congregation now are: Sig. Schulein, president; Charles Wise, Vice-president; I.G. Trauerman, secretary; Julius Pappe, treasurer.

"About a year ago Mt. Sinai congregation secured Dr. Joseph Leiser as rabbi to take active charge of its work, and he has continued his connection with the congregation since then most successfully. His energy and enthusiasm have been of much assistance in the building of the synagogue.

"In belief, Mt. Sinai congregation represents the most modern teachings of the Jews. They are quite different from the old orthodoxy. The members belong to the element that believes in the advanced views of such men as Dr. Emil G. Hirsch, who will preach the dedicatory sermon. The ancient ritualism is greatly modified in the services of the congregation, and the sermons or lectures of the rabbi are thoroughly modern."

It is to be noticed that when the congregation was founded and the temple finally erected, services were held on Sunday and the Ark and Torah was completely missing. It seems quite strange that such a state should exist, yet we must remember that Mt. Sinai Temple belonged to the radical wing of Reform being greatly under the influence of Emil G. Hirsch of Chicago. In spite of this radical tendency on the part of this reform congregation there could be found no other community where Jews exhibited more proudness of their ancestry and which had more Jewish traits than the Reform Jews of Sioux City.

The Sioux City Journal dated September 1, 1901 carried digests of the speeches and it would be very interesting to see what the men said at the dedication of the first synagogue building in Sioux City. Said

the paper: "Dr. Hirsch talked interestingly yesterday of the religion of the Jews, saying the members of this race might be divided into four classes -- the orthodox Jews, the conservative Jew, the Reformed Jews and the Zionists. Dr. Hirsch may be considered the leader of the Reformed Jews in this country. The orthodox Jews, he explained, are those who still cling to the rabbinical laws and the old customs of the race. They hold their services on Saturday, and are very strict in matters pertaining to creed. The conservative Jews, the second class, are more like the Reformed Jews, who are called the radicals by many who do not agree with their beliefs and their religious practices. The Zionists are made up of members of different classes, and have for their leader Max Nordau.

"Dr. Hirsch spoke particularly of the attitude of the Reformed Jews. He said that in their theology they consider the matter of creeds of secondary importance. They are coming more and more into fellowship with the members of the Unitarian Church."

Another account of the dedication is given on Monday, September 2, 1901 by the Sioux City Journal. I quote: "Mt. Sinai congregation of reformed, modern Jews of Sioux City yesterday dedicated their handsome

new synagogue at Fourteenth and Nebraska Streets, thereby consummating the struggles and prayers and hopes of a period of more than twenty years for a suitable temple of the worship of the universal God.

"Never were dedicatory services in Sioux City more fraught with interest and significance than those with which this new temple for an ancient, time honored religious faith was yesterday consecrated. To these new twentieth century times there came constant suggestions of those olden days of Abraham, Isaac and Jacob, and in all that was said and done there seemed to breathe a bit of the spirit of many generations ago upon the bank of the river Jordan.

"Dr. Emil G. Hirsch, of Chicago, in his eloquent address of dedication, pointed out the overpowering contrasts called up by the occasion, and as he dwelt upon them he exclaimed, "Oh, what a picture for painters; what a theme for a God-kissed poet!"

"The dedication was made memorable by the presence of a number of eminent Jews of the modern school, chief among them was Dr. Hirsch, who has done more perhaps than any other Jew of the present time to crystalize the movement away from the old creeds and superstitions of Judaism and to bring it into a field of modern

activity and usefulness. His address in the morning was a masterpiece of language and eloquence and it set forth in a new light the meaning of modern Judaism, its ambitions and its hopes.

"But even more memorable was the prominent attendance upon the services of Rev. Mary A. Safford and Rev. J.D.O. Powers, representatives of the liberal Christian religious school of Unitarianism, and Rev. Dr. F. Newhall White, a representative of the orthodox Christian school of Congregationalism. Miss Safford and Dr. Powers in their public addresses at the afternoon services pointed out with manifestations of pleasure the similarity between Unitarianism and Judaism of the modern kind.

"Dr. Hirsch went so far in his afternoon address as to say that the similarity is so great that they might both be called Junterianism. Dr. White, of the First Congregational church, did not go to these lengths, but by his presence and by his words he gave indorsement to the dedication of the new religious temple, and he spoke in warmest tones of praise of the great religious principles given to the world, and to Christianity in particular, by the Jews.

"The church is a handsome structure and a fitting

culmination of the long years of labor on the part of the reformed Jews of Sioux City to build a synagogue. 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 tables 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", Theresa Davidson, dressed in dainty white, came upon the platform bearing the builder's key of the synagogue upon a silk cushion. With a few brief words, she presented it to President Sig Schulein, of the congregation, who in



turn accepted it with a promise that the congregation would fulfill the responsibility it assumed in accepting the temple. That was all, except for a simple ritual service in which the only suggestion of the ancient days of great temple ceremonials was an occasional sentence of praise in the original Hebrew and a response or two in Hebrew by the congregation. Otherwise the ceremonial was entirely in English.

"The morning dedicatory address of Dr. Emil G. Hirsch was the feature of the day's exercises. It was rich in thought, and embellished with most beautiful imagery of language. Dr. Hirsch spoke with pleasant informality without notes or manuscript. One arm he rested upon the pulpit desk, and with the other he made an occasional gesture to emphasize some strong statement. When speaking some beautiful sentence, laden with the fragrance of a fully ripened intellect, his eyes closed dreamily, and his words and his manner fascinated his hearers.

"After he had been presented by Dr. Joseph Leiser, rabbi of Mt. Sinai congregation, who spoke briefly of the significance of the occasion, Dr. Hirsch dwelt first upon the meaning and contrasts of the dedication of the new temple.

"Is there anyone who can shut out a sense of the dramatic power of this event?" he asked. "Here we are, in a city by the rolling waters of the Sioux river, which is hurrying on to join in closest wedlock the Missouri and thus joined to push on resistlessly to the Mississippi and then on to the great wide ocean; here we are rejoicing that by these banks has risen a sanctuary that is dedicated and devoted to a preachment that first found acceptance and was first articulated near the banks of the river Jordan in the far off oriental Asia skirted by the capricious moods of the Mediterranean."

"Asia-America! Not merely a difference of locality, but also a great interval of time gives pointed edge to the all over-powering contrasts of this occasion. Here we are in this first year of the twentieth Christian century, so called, able to control the mysteries of the lightnings strength; here we are wheeling and whirling away on the wings of speed itself; here we are members of a giant generation, challenging the winds to combat and the skies to defeat; here we are, building a temple in which shall be taken up the burden of a grand, glorious song that was first made to echo in far off eastern deserts and by the lips of shepherds steeped in ig-

norance, and weak without the resources of wealth and without power of scientific or technical knowledge; here we hold as it were in our hands a new link in a chain, the first of whose ringlets was forged at least four millenniums before the birth of the hour of the present. What a picture for a painter, what a song for a God-kissed poet! This is all a proof of the continuity of religion and a pledge of still more work to be done, which skeptic will pause to deny and cynic halt to dissolve by the acid of his cheap scoffing."

"This temple monuments three fundamental facts, three fundamental truths anti-bodied and vocalized in that one verse of Deuteronomy; 'Not with our fathers, but with us, the living, is this covenant made.'

"1. It demonstrates that even in this day religion is still needed and has still a potential mission to perform.

"2. It demonstrates that religion passing through the prism of human appreciation takes on historical colorings, for this temple, while sacred to religion, is consecrated to the Jewish religion especially.

"3. This Jewish religion is not a crystal nor a

petrified form; it is not a specimen of a geological period lying in the past, but it is a living force; it is a living plant; it is modern."

"Upon these three truths Dr. Hirsch based the body of his address. Enlarging on the first he urged that religion is as essential to man today as it was in the days of old, and with keen sarcasm and trenchant irony he attacked the attitude of those who hold that a religion is something for the weak, the ignorant and superstitious and not a thing for this modern, scientific age.

"To the makers of creeds and endless religious doctrines Dr. Hirsch attributed much of the cause of the recent tendency to deride all religion. Their presumptions of knowledge and of God, their close attention to catechisms and rituals and their emphasis of their many creeds and doctrines created disgust, skepticism and atheism, he said. But religion is essential to man and his growth and development, he declared.

"As religion in its first manifestations was the force that bound man to man," he continued, "so today religion is the one power that can bind men together under the law of responsibility and love, not to a

life of competition and warfare, so that the lowest shall have the fullest measure of life and the highest no more than is justly theirs. This temple stands, as do all temples, whether surmounted by cross or crescent, to mean that religion still lives and is still potent. Religion is today for us as much as it was for the fathers; it is not about death and the life of the future, but about life and for life."

"In speaking upon the second of the truths Dr. Hirsch set forth, he argued for a distinct Jewish church and faith. He declared that no worthy Hebrew would argue for an abandonment of a name and a faith that means so much and are so fraught with historical significance. Judaism was the parent source of most of the great living faiths of the present time; through all the changes in the great laboratory of history Judaism has come forth still Judaism, and it must keep its name and its distinctive features until processes of history give it a new name. The ideal of religion, he said, is not one shepherd and one flock, but many stars, circling each in its <sup>own</sup> orbit around a great central sum (sic) of truth and light.

"Continuing, he analyzed Judaism, dispelling the popular belief that it means extreme ritualism, which,

he pointed out, is not Jewish in its origin nor an essential requirement of a Jew. Neither is Judaism dependent on the Sabbath of the decalogue, because this idea was borrowed from the Assyrians and for the further reason that physically there can be no universal seventh day. Judaism, he declared, embodies all the great teachings of ethics and those alone constitute its essential elements -- to do good, to give strength to the weak, to teach purity in life and purpose and righteousness in deed and word -- these things constitute Judaism, and to teach these things the temple is dedicated.

"Under the third division of his address Dr. Hirsch pictured the modern Jewish religion of life and activity. Christians are inclined to say, he declared, that the Jews were once the chosen people and that they once had a mission, but that in the course of events they have lost their place and that they should recognize this fact. They say, he went on, that the Jew depends for his binding ties on his ancient creeds and his birth as a Jew, but creeds and rituals are not essentials of modern Judaism, and birth is a mere accident. Judaism is not a fixed quantity and no creed; what creeds ever attached to it were individual products and are in

old books that were forgotten ages ago and never generally accepted. Creeds, faiths, rituals, are all wanderings from the straight path! Judaism is a movement toward righteousness through righteousness. It is life, not creed; it is conduct and character. Judaism teaches men to do justice, to love mercy and to walk with due humility in the sight of God."

"In the afternoon the synagogue was filled with even more than in the morning. The programme of addresses was unusually unique. Not only did prominent men of Judaism speak, but there were sympathetic addresses also by Rev. Mary A. Safford, and Dr. J.D.O. Powers, of the Unitarian church, and Rev. Dr. F. Newhall White, pastor of the First Congregational church. The afternoon meeting was largely of a congratulatory nature, in which Mt. Sinai congregation was felicitated upon the successful crowning of years of effort and labor. But there were significant and interesting utterances along other lines.

"Rev. Mary Safford was the first speaker of the afternoon. She was presented by Rabbi Joseph Leiser as "Miss Safford, of Sioux City," to which she happily responded that although her home was now in Des Moines, she would have be "Miss Safford of Sioux City." She was presented also as one who had done much to foster

and encourage the spirit of liberality in religious belief which had culminated in the organization of Mt. Sinai congregation and the building of the temple.

"Miss Safford expressed pleasure in her relations with the Jewish people of Sioux City and stated that she had been broadened by her associations with them. She declared that there is much in common between Judaism and Unitarianism and that God of the Hebrew is the God of the Unitarian.

"Much along the same line was the address of Rev. J.D.O. Powers, who was happily introduced as "Dr. Powers of Sioux City". Although he is not yet pastor of Unity church the allusion was pleasing to Dr. Powers and those members of Unity church who heard it. His address was well received. Dr. Powers dwelt particularly upon the broad spirit of fellowship in God that marks Judaism and Unitarianism. He spoke of the life hereafter, which he said could be gained only through a unity of spirit; man cannot act contrary to the laws of nature, he said, nor the laws of either the God of the Jews or the Christian, without at the same time acting contrary to the fundamental principles of broad religious fellowship.

"Much interest attended the words of Rev. Dr. F. Newhall White, and they were listened to with every



care. He was presented as one whose religious beliefs were separated further from Judaism than Unitarianism, but who possessed a sympathy with freedom in the movement for complete religious affiliations. The main thought of Dr. White's talk was that Christians have received their richest legacy from the Jews - from the Jews have come the fundamental principles of their religion and their ideas of one universal living God. He pictured the various gifts and that God gave a gift greater than all these others -- eternal life.

"Rabbi Simon, of Omaha, spoke at some length upon the history of the Jews, tracing their religion from its very source to show that it anticipated all other religions whose ethical principles are similar. His address was learned and displayed deep study of the history of Judaism from its very beginning.

"When Rabbi E. Schreiber, of Chicago, was presented he was introduced by Rabbi Leiser as the father of many Jewish churches of the modern belief and one of the fathers of Mt. Sinai Church. Through his efforts the Sioux City Jews were encouraged and stimulated to organize and to build their temple. Dr. Schreiber spoke of the gratitude he felt in the accomplishment of the plans of twenty years, and spoke as one deeply interested in the future welfare of the congregation.

"The afternoon exercises were closed with a short address by Dr. Hirsch, in which he dwelt upon some of the interesting things of Judaism. The God of the Jews, he said, is one God, and they were the first people to declare the unity of the deity. The great teachers of ethics, he said, have come from among the Jews, and of these Christ was only one. He compared Christ to the other rabbis, Moses and other great teachers, but he added that he was perhaps a more perfect man, softer hearted, more eloquent and more able to teach and make his teachings felt by the people. To him, he said, is certainly due the credit for the growth of the ethics of right living. But the Jews' God is God in himself alone, and Christ is no more the deity than any other man or any other part of the universe. He approached perfection closely, however, and in this became an example rather than an idol.

"Dr. Hirsch asked for greater justice for the Jew. He declared that the Jew is not an accumulator of money to the exclusion of other things; he complained that the Jew is misrepresented in this respect and his many good qualities too often over-looked; he insisted that the character of a few should not be attributed to the entire race.

"The exercises of both morning and afternoon were

made pleasant by pretty music by Mrs. Mame Wall-Magner and by a quartette consisting of Messrs. Ernest Kepple, Jay N. Darling, Roy Tyler and Fred B. Rose."

While the Temple by its very existence showed at once the energy of the Reform Jews of Sioux City, its constitution showed equally their liberalism. Mt. Sinai Congregation was at the same time one of the most radical and one of the most devoted congregations in the country. Its experience may prove of interest to other congregations, hesitant to adopt a radical course through doubt of its success. The Temple was and is unique in having no seat-holders, now or at any time. The members supported the congregation by their annual dues, with occasional assistance on the part of the Ladies' Auxiliary. Membership in the congregation meant nothing except the opportunity to do one's share in a worthy cause. The Board of Trustees control the Temple in all its business undertakings. There are thus no seating privileges whatever. The Temple was and is open to all alike, Jew and non-Jew, without charge and without any limiting of privileges. Even on the great holidays, in spite of the large attendance of regular members, this rule is strictly adhered to.

Liberalism, which was so strong in the western

atmosphere, assumed definite form among the Mount Sinaites through the influence of Rabbi Emil G. Hirsch of Chicago. In this way the congregation had been distinguished from the very beginning by Sunday services. The men, who were contributing so heavily, both in money and in labor, for the Temple, felt that they should get the full benefit of its services upon their only possible day of rest. Consistently with the rest of their Reform program, they held their religious services on Sunday and later added a supplementary service on Friday evening. Whatever the effect of such innovations in an older community might be, there is no doubt that here they have been completely successful. The Temple has been supported without the sale of seats, but have always had free seats as an invitation to non-members to participate. The congregation had successful Sunday services, with a gratifying attendance, especially on the part of the men. Mt. Sinai was always proud of the fact that they were the successful leaders, in its little sphere, among Reform congregations.

Let us now retrace our steps a bit. Rabbi Joseph Leiser being for all intents and purposes the first rabbi of the newly formed congregation, we now turn to him. It would be extremely interesting in view of the

fact that the only records available are the newspapers, to see what were some of the sermons and types of sermons that this man preached to the congregation.

One of the first reported sermons that Rabbi Leiser preached was on "An Estimate of Tolstoi". Said Rabbi Leiser, "Tolstoi is the most conspicuous figure in our modern world. Kings, czars, popes, generals, are over-shadowed by this monstrous (sic) personage. To some he is the greatest figure of the century. To others he is merely a fake. Max Nordau calls him an inane degenerate. William E. Curtis, the brilliant correspondent of the Record-Herald, calls him a humbug, a poser. These conflicting estimates are due to the very character of the man. To the average thinker he is startlingly inconsistent. As a novelist he condemns the novel, as a giant he upholds weakness.

"Tolstoi has obtained a world audience by his very unusual ideas. When all mankind run mad over what is called 'progress', he returns to nature -- another Rousseau. When every one adopts the latest invention, he uses the primitive tools of the peasant. These startling renovations amuse and stir the world.

"But what is the man advocating? To summarize, he advocates a doctrine copied in part from the sermon

on the mount. He believes in non-resistance, in peace rather than war, in passivity more than activity, in simple faith rather than rational, logical philosophy. He has weighed the world and found it wanting. It has not satisfied him with all its improvements, its progress. Things are not right and he has adopted a method of his own. I am inclined to believe he prefers death to life. In fact he, in one of his stories, puts this doctrine of self-annihilation into the mouth of one of his characters.

"Suppose we die, says the man. Other animal species, such as the mammoth, once existed and are no longer extant. The universe would continue were we removed from earth. In his 'Master and Man' the master dies to exemplify his doctrine. Death is the one solvent, the abnegation of life the one remedy of all social ills, of all perplexities.

"Our modern ethics inculcate a different version of the world problem. Certainly Judaism has a better insight into the problem. Life is to be lived and we must overcome our difficulties, not yield to them. Man on his own volition is privileged to choose between the good or the evil. But God is good and his purposes are wrought, whether we accept them or reject them. But we are sent here to work with a divine plan and that

plan leads to righteousness. We ought to live and not die. For that reason I am not so ready to accept the depressing teachings of Russia's greatest son."  
(SCJ Monday, October 14, 1901)

On October 20th, Rabbi Leiser's topic was "Judaism in America: Orthodox or Reform?" No excerpt is given by the newspaper. (SCJ October 20, 1901) Other such topics are: "The Synagogue that is to be" and "Luck" (SCJ October 27 and November 17, 1901)

Interesting likewise is the sermon which Rabbi Leiser delivered on the occasion of the assassination of President McKinley. The following report is given by the Sioux City Journal, September 9, 1901: "Rabbi Leiser spoke of the tragedy in Buffalo at the morning service of Mount Sinai congregation yesterday. He said in part: 'With something akin to horror we heard the news that our beloved president was shot. In an instant the entire world was electrified. Wherever men find an habitation, in the frigid north or balmy south, in larger concourses of peoples, in London, Paris, Berlin, St. Petersburg, everywhere on this day their attention is directed to Buffalo and with waiting ears harkening for the word of comfort. On this day all peoples of the globe offer up one prayer in minister, in vatican, in vespers, in synagogue, in mosque, north and south,

old and young, the nations and people of the globe bow their heads in prayer and beseech the most high to let one of his illustrious sons complete the appointed course of his life.

'There is a fateful majesty in the thought, although it stings us while it fills our fancy -- great calamities unite men. Where are now the slurs aimed at by envious monarchs? Where are the sneers and gibes of a thriftless populace who, unable to keep pace with our industry, turned their envy into shafts of ridicule? The commercial supremacy of the United States is a harmless sound. The decrees of diets and ordinances of parliaments are empty mouthings. An entire world leads its sympathy in this hour of affliction. The goodness of humanity prevails. One man atones for humanity. One president's martyrdom is the sacrifice paid to redeem man from their selfishness and to teach again the eternal lesson, that man is brother unto fellow man the world over.'

'Our consolation reasoned in this light, helps us to bear the grief. The calamity is none the less with us. A cloud indeed hangs over us, the misfortune of our affliction. The least deserving of men is victimized, and the blood stained dagger thrust at one



who never raised his hand to wound or hurt another. Are we conscious of the fact, that one man in the White House holds the destiny of 75,000,000 souls? We trust one man with our political freedom. He is the symbol of our government. He is of us and for us, and what fate befalls him befalls the peoples. Not only our beloved and sagacious president has been mortally wounded -- we, the people of the United States, have been assailed by one to whom we gave the proud epithet of citizen. We are betrayed, our confidence belied, our democracy debased. We are likewise assassinated.

'In the frenzy of delirious excitement, men might argue that we have indulged free speech too liberally, and in the light of our recent catastrophe it is proper time for us to limit the privileges of political gatherings and political debates. I would not indorse that view. Repression has bred more murder than liberty. History convinces its readers that assassination was once the regular practice and the apparent prerogative of subjects. Men are not humanized by the bastille, the garrison, or the police baton, or the soldier's bayonet. True it is, some souls are damned by being born in this world. They are not anarchists whose quivering revolver seeks to annihilate a life. They are fiendish imps, sent from hell to growl and grovel in the mire and mud

of brutality, seeking to empty their vengeance on hapless victims. Who can punish them? Say they are electrocuted -- they never atone for their crime.

'We had hoped twenty years after we removed the somber drapery from our buildings in our lamentation for one of America's beloved sons, our martyred president James A. Garfield, that we had stamped murderous iniquity from the breasts of our fellow citizens. We are fated to witness this day of our great misfortune when we and all men turn with anxious face towards the couch whereon is stretched the agonized frame of our chief executive. That he may be spared us for many a year is our fervent prayer. And if our prayers have any potency, we lift our voices today to Him who sitteth on high, who abideth in eternity, and implore Him to let one of his illustrious sons live his appointed life.'"

One last item in connection with Rabbi Leiser's sermons which we shall quote here is taken from the Sioux City Journal, Saturday, September 14, 1901. It runs as follows: "The Jewish New Year known as Rosh Hashonah, 5662, began last evening at sundown, and the event was observed with a ritualistic service, sermon and song service last evening at the Mt. Sinai synagogue at Fourteenth and Nebraska Streets. Rabbi

Joseph Leiser was in charge of the service.

"The Jewish New Year has little biblical significance, according to Dr. Leiser. It is an era of good feeling and joyfulness among the Jewish families. Last night's services were begun at 7:30 o'clock, and the attendance was unusually large. Dr. Leiser read the ritual, and solos were sung by T.E. Flanegin and Miss Nona Puck. Mrs. Clara Snook presided at the organ. The sermon was an interesting one. He said in part:

"Our life should be inscribed for good, for a good end, because we are prone to bethink disaster. We have all reason to hope that during the next twelve months our congregation may be spared the loss of any member and that all of us be free from those distresses and sicknesses to which flesh is, of course, heir. We hope too, that our days may not be darkened by adversity and that we may prosper.

"There are some who believe it beneath the dignity, as they call it, of religion to wish man prosperity. In our ritual this evening, you have noted the frequency of the phrase which can be translated 'material prosperity.' We have a right to hope that we may prosper. Judaism never believed in poverty as a condition of life. Man lives by bread, but not by bread alone, and this is the preachment of Judaism. We have no

reason to center all our attention on material things. What we have obtained is only a means to be used in the realization of higher things. But for some prosperity we do hope and for no panics or financial stringencies or crises that bring ruin and depression to our country.

"We hope on this evening that our country be inscribed for good and that no afflictions befall it. May the hand of pestilence be stayed and the invader kept far from our shores. We hope that our beloved president be restored to us and that no fanaticism, no ill tutored brain inflamed by a fiendish passion raise its hand to annihilate the will of the people. May all our fellow citizens be with us inscribed for good, and may all of us enjoy the blessings of peace, of prosperity.

"With these greetings, and then with the confident hope that life is planned for good and our year will bring us goodness, let us welcome another year now newly spun on the loom of time. This is indeed the substance that sweetens the bread of life. We are bound together by a tie of affection, a sentiment. Reason may scoff at it; cynicism may sneer, but reviling brings us to no estate. The love pledged anew, the firmer friendship forged on the anvil of resolution,

the better cheer, the more confident outlook is the talisman which by our wearing it will bring us to our journey's end exempt from the pettiness, the annoyances of the world."

Showing the early liberalism in a more concrete manner, Rabbi Leiser in a Christmas Sermonette made this statement: "Christmas symbols an ideal still regnant among men, still unattained. Universal peace, a Jewish vision, has not yet dawned. Good will among men does not prevail, but some day it will triumph. At best Christmas is an aspiration for better things, a day when man is brother unto fellow man." (SCJ Sunday, December 22, 1901)

The above characterizes the early Mt. Sinai Temple and the attitudes inherent in its early members. Built upon a firm foundation, with 20 members, services on Friday evening and Sunday morning, a religious school of 20 students, two classes and two teachers, with the Hebrew Ladies' Aid Society as a guiding star and owning its own cemetery, the new synagogue made its first start in this world to serve as a guide for other Reform congregations.

The Jews having settled in Sioux City, immediately felt the need for solidarity. This they accomplished in many ways. Aside from the Hebrew Ladies' Aid

Society and the counter-part of that organization the Ladies' Auxiliary, the women founded a chapter of the Council of Jewish Women. This organization, of old origin, was nevertheless forgotten by the women until a few years ago when they organized again. However, inspite of this oversight on the part of the women in later years, the original organization dates back as far as 1901. Mrs. Julius Pappe, whose name has been mentioned many times in the course of this paper, was the first president. Other officers were as follows: V. President, Mrs. J.M. Cohen; Secretary, Mrs. Max Silver; Treasurer, Mrs. I.G. Trauerman; Auditor, Mrs. J. Schulein. The directors of the organization consisted of five other women, Mrs. C. Wise, Mrs. L. Becker, Mrs. D. Davidson, Mrs. M. Wise and Mrs. L. Hattenbach. (American Israelite vol.47, no.49, P.3, June 6, 1901 -- also SCJ Sunday, November 24, 1901)

Intermarriage between Jew and Gentile was very rare yet there are cases when it occurred. Mr. Henry S. Townsend was married on November 24, 1878 to Miss Bessie Schulein at the home of Rev. M.W. Darling, a Methodist preacher. The bride was the daughter of Joseph Schulein. The marriage most probably was not condoned by the bride's father but was accomplished by stealth as we might easily deduce from the newspaper clipping announcing the wedding.

(SCJ W. November 24, 1878). It seems that the gentile community of Sioux City did not approve of intermarriage. There appeared in the Sioux City Times Weekly of May 27, 1871 the following story of a girl in New York who had been seduced by a Catholic boy and as a result had become pregnant. The article went on to say that the boy wished to marry the girl but could not since she wished him to become a Jew. The editor of the Sioux City newspaper then proceeds to say: "This should be a warning to all young maidens. Before yielding to a suitor's entreaty, they should ascertain his religious views; and it would not be a bad idea to have introductions conducted by the mutual friend something like this: Miss Smith, Mr. Jones Presbyterian -- or Mr. Thompson, Hardshell Baptist, as the case might be."

Yet as has been said before intermarriage was found to be somewhat of a rarity. The case of the Hattenback-Magee marriage has already been cited. There are yet two other cases which might be cited. In 1893, Dave Hattenbach, the jeweler, was married to a Miss Luella Briggs, in Omaha. However, and this is the strange fact, they were married by a Rabbi Rosenthal. (SCJ May 31, 1893)

In the case of the marriage of Mr. Charles Baldwin and Miss Bertie Frank, June 14th, 1896, Miss Mary

A. Safford of the First Unitarian Church officiated at the wedding. The Jews of the Sioux City community thus lost one of its members. It must be said here that the Frank family outside of this case were closely allied with Judaism and everything Jewish. Two other daughters of the Frank family married the later influential Davidson Brothers, Ben and Dave.

It would be very interesting at this point to note some of the weddings during the period 1886 through 1900. We examine them not so much from the standpoint of who was married but purely from the procedure that was followed and for curiosity's sake.

Says the Sioux City Journal Weekly for September 2, 1886: "The social event of the week to the Jewish population of our city was the marriage on Wednesday night of M. Ferdinand Kahn, of Yankton, and Miss Sarah B. Meyers, of this city. The ceremony, which took place in Turner Hall at 1 P.M., was witnessed by over 100 invited guests, Mayor D.A. Magee pronouncing the marriage ceremony. The bridal pair were accompanied by A.W. Weiner and Miss Hattie B. Meyers. The bride who has always been noticeable for her sweet face and graceful presence, looked lovelier than ever in an elegant morning dress of cream satin trimmed with point lace, with



ornaments of magnificent diamonds. The groom was attired in conventional black. After the ceremony the company joined in the grand march to the music of Reed's orchestra and thence to the supper tables, where a number of different courses were served. After the tables were cleared and the toasts rendered, in which many hearty wishes were expressed for the happiness of the new couple, the hours until early morning were spent in dancing. Mr. and Mrs. Kahn left on Thursday for a bridal trip which will include New York and a number of eastern cities. The bride is a sister of Mrs. S. Greenwald and has for some time occupied a position in the dry goods house of T.S. Martin and Company, where she was a popular saleslady. The groom is one of the substantial and prosperous business men of our neighboring city. The following out-of-town guests were present at the wedding:

"Mr. and Mrs. A. Kahn, uncle and aunt of groom, Omaha; Mr. Martin Kahn, cousin of groom, Omaha; Mr. A.S. Brown, brother-in-law of groom, North Platte; Miss Fannie Brown, and brother-in-law of groom, Omaha; Mr. and Mrs. M. Hellman, Omaha; Miss Fannie Sloman, Chicago; Mr. and Mrs. D. Wise, Cincinnati; Mr. E. Strasburger, Des Moines; Miss Carrie B. Meyers,

sister of bride, Independence; Messrs. Adolph and Charles Neisser and Miss Bertha Neisser, Milwaukee.

"The following elegant list of wedding presents  
were received:

Silver fruit dish, J.M. Simonson and wife  
Fruit dish in silver and cut-glass, A.B. Israel  
Parlor suit, Mr. and Mrs. S. Greenwald  
One hundred dollars, Mr. and Mrs. A. Kahn, Omaha  
Dozen cut-glass goblets, J. Nasbaum  
China tea set, J. Bladtt, Yankton  
Silver water service, H. Bloomenthal, Independence, Ia.  
Silk photograph case, Miss Eugene Rawitzer  
Painting on brass placque, Miss Josie H. Schulein  
Painted placque, Mr. and Mrs. D.A. Magee  
Card receiver in silver and cut-glass, Mrs. J. Wannfried  
Silver pickle dish, Louis and Michael Hattenbach  
Set gold band china fruit dishes and stand, Mr. and Mrs.  
R.B. Johnson  
Silver fish spoon and case, L.B. Martin  
Set silver knives and forks and soup ladle, Mr. and Mrs.  
N. Maas, Independence, Ia.  
Silver and gilt berry knife and spoon, Mr. and Mrs. I.  
Meyers, Independence, Ia.  
Silver napkin holder, Martin Schulein  
Toilet bottles and cushion, Miss Julia B. Meyers,  
Independence, Ia.  
Set embroidered pillow shams, Miss Carrie B. Meyers,  
Independence, Ia.  
Antique lace pillow shams and spread, Miss Hattie B. Meyers  
Carved center table in rosewood, A.W. and Bertha  
Neisser, Milwaukee  
Elegant parlor lamp, Mr. and Mrs. Charles Eiseman  
Berry dish in Bohemian glass, Mr. and Mrs. T.S. Martin  
Hanging lamp in hammered brass, Mr. and Mrs. J.P. Martin  
Flower vase, Miss E. Bowers  
French clock in marble and ebony, Mr. and Mrs. N. Hellman,  
Omaha  
Bisque flower vase, Mr. and Mrs. J. Feldenheimer  
Set of Dickens' works, Mr. P.C. Heege, Lemars  
Toilet cushion, Miss Maude Eiseman  
Gold band china chamber set, E. Strasburger, Des Moines  
Elegant rocking chair, Chas. Neisser, Milwaukee  
Bedroom set, Mr. and Mrs. S. Kahn, Omaha  
Dozen silver ice cream spoons and cake knife in case,  
Mr. Martin Kahn, Omaha  
Cut glass pickle dish, silver mounted, Mr. and Mrs. D.  
Wise, Cincinnati

Silver mounted carving set in case, Mr. and Mrs. Albert Kahn, Omaha

Painting on brass plaque, Miss Bessie Schulein

Silver cake basket, Mr. and Mrs. S. Schulein

Silver and china Jewel box, Mr. and Mrs. T. Wiley, Waterloo

Bouquet holder in silver and cut-glass, Ben B. Wiley, Yankton

Painting on tamborine, David Hattenbach

Silver fruit basket, Mr. and Mrs. J. Schulein

Silver and cut-glass berry dish, Mr. and Mrs. S. Adelsheimer

Water service in hammered glass, Sidney Schulein

Set silver fruit knives, Mr. Anton Gunther

Set hammered glass finger bowls, Mr. and Mrs. S.A. Sloan, Chicago

Silver and cut-glass pickle castor, Mrs. S. Schulein, Fort Scott, Kansas

Set silver teaspoons in case, Mr. and Mrs. J.M. Cohen

Silver tea set, Mr. and Mrs. A. Ackerman and Mr. and Mrs. J. Rothchild

Parlor clock in bronze and ebony, and statuettes, Mr. and Mrs. Meyer Wise and Mr. and Mrs. C. Wise

Silver tea set, gold lines, Mr. and Mrs. Joe Marks

Cut glass water service, Miss Bettie Wannfried."

June, the month of roses, seems to have been the month for weddings. Among the notable June weddings, in the year 1892, and the chief social event in Jewish circles, was the marriage of Leopold Goldsmith, of Chicago, to Miss Bettie Wannfried, of Sioux City. Chamber of Commerce Hall, where the event took place was decorated with palms and potted plants. The room was darkened, the waxen tapers in the silver candelabra upon the alter lighted, the great wedding bell of roses, carnations and ferns wafted its perfume in the brilliantly lighted room. As the orchestra began to play, the double doors parted and Master Sol Schulein, the little cousin of the bride, led out the bridal party. He was followed by the ushers in full dress, white gloved and

wearing white roses as boutonnaires. They were Messrs. J. Nensbaum, A.L. Fribourg, Sol Frank, P. Kalish and Jesse Eiseman, and were followed by the bride and groom, and they in turn by their immediate relatives. Half way down the hall, around three sides of which the guests were seated, the ushers opened their line, diverged and the bride and groom passed between them to the altar, the relatives forming a semi-circle behind them and the ushers in another pace to the rear. There were neither maids nor groomsmen.

The bride wore an elegant dress, with court train, of cream white faille francaise trimmed with flouncings of chantilly lace. A long wedding veil fell to the bottom of the long train. White gloves, slippers and hand bouquet of niphotos roses with a white feather fan, presented to her by her school children, completed a lovely and becoming toilet. Mr. and Mrs. A. Wannfried, parents of the bride, their only child, stood with the young couple as Rabbi Wm. Rosenau, of Omaha, gave a short, earnest address and performed the simple but solemnly beautiful ceremony of marriage.

When it was over Mr. and Mrs. Goldsmith were overwhelmed with the congratulations of their friends. From that time until about 8 o'clock was passed pleasantly enough with conversation and music.

Then the company passed to the upper floor where a splendid banquet awaited them in the club rooms, served by Frank. At the long four tables with their profusion of cut flowers and delicate glassware 155 guests seated themselves. It was altogether a brilliant company, and jewels gleamed and silks rustled everywhere. The menu was served as follows:

Bouillon			
Lake Trout,	Victoria Sause,	Saratoga Chips	
Ruedesheimer		Sweet Pickles	
Olives	Radishes	Celery	
Spring Chicken, Fried			
Spinach	Asparagus	Cucumbers	
Fillet of Beef, with Champignons			
Parisienne Potatoes	Sherry Sherbert		
Sweet Breads, a la'Toulouse French Peas			
Chicken Salad	Tongue	Potatoo Salad	
Mumm's Extra Dry			
Meringue Tarts	Neopolitan Ice Cream		
Macaroons	Kisses	Lady Fingers	Coffee
Wedding Cake	Fruits	Nuts	

As the courses wore along, music was interspersed, and when the heavier viands had been disposed of, Julius Pappe, as master of ceremonies, in a graceful speech, introduced the post prandial feature of the feast. Toasts were responded to as follows:

Greeting to Bride and Groom .....	Dr. Rosenau
The Departing Bride .....	J.M. Cohen
Memories of Sioux City .....	Dr. Brasch
The Bride a Prize .....	Miss Frank
The Young Folks' Regrets .....	A.L. Fribourg
Our Visitors .....	Sol Schulein, St. Louis

The Ladies ..... S. Adelsheim  
 Marriage Ceremonies and Their Changes . Charles Eiseman  
 Her Father's Friend ..... Col Aiken, Omaha  
 A Relative's Tribute ..... A. Goldsmith, St. Joe

The responses were all laudatory of the groom and his popular bride, who had been a teacher in the public schools for six years and who on Saturday mornings had maintained a Jewish Sunday School. The groom is a popular hardware merchant of Chicago, thoroughly American in ideas, a man of culture and of sterling principle. After the toasts about sixty congratulatory cablegrams and telegrams were read. Then the guests repaired to the lower hall, where, upon a gold-lettered silk banner, a programme for sixteen dances was displayed. Probably no couple ever married in Sioux City had received such an elaborate display of wedding gifts as this young couple. Checks came from friends in the old country. Her father and mother gave the bride a check for \$500. Her uncles J. and S. Schulein, a check for \$300; the groom's aunt a silver box filled with a dozen each of all articles for table use in silver. Her Sunday School children presented a stand of onyx and silver, not to mention cut-glass, bric-a-brac, pictures, lace curtains, portieres and complete house furnishings in furniture. Mr. and Mrs. Goldsmith left on Wednesday morning of that week for their future home in

Chicago. The out-of-town guests present at the wedding were: Sol Schulein and wife, St. Louis, Missouri; Louis Goldsmith, Salt Lake; Nathan Goldsmith, Miss Pauline Goldsmith, Chicago; Miss Helen Haas, Miss Bettie Haas, Omaha; Mrs. Samuel Westheimer, Miss Lillian Westheimer, Ben Westheimer, St. Joseph, Mo.; Ben Meinzer, Beatrice, Nebraska; Miss Addie Newman, Col. H.C. Aiken, Mrs. A. Haas, Omaha; Miss Effie Pollock, Miss Ruth Pollack, Little Rock, Ark. (SCJ D June 19, 1892)

Other marriages are recorded about this time. Marriages of great importance since they shed light not only on the customs of the day but the rabbis who heretofore were not recalled. It can easily be deduced from what went before that most of the Rabbis who officiated at weddings in Sioux City from 1890 onward came from Omaha, Nebraska. Such men as Dr. Wm. Rosenau, Dr. Leo Franklin and others were often present during these festive occasions and these men for the most part played a role toward making the Jews of Sioux City realize that what was lacking in their organization was a synagogue.

Two weddings more will serve to give us a rounded picture of the social life in Sioux City. The first was the wedding of Edna Wise to Louis Becker. Says the Sioux City Journal on Sunday, June 20, 1897:

"The most brilliant of weddings that Sioux City has had to record in many a day was that which occurred

in the Mondamin parlors on Wednesday evening of the past week. It was the occasion of the marriage of Edna Aurelia, only daughter of Mr. and Mrs. Charles Wise, to Mr. Louis Becker. At 8:00 the hour named for the wedding, the double parlors were filled with expectant guests, many of them out of town relatives of the contracting parties. From Omaha especially, the old home of the groom, came hosts of friends. The parlor where the ceremony took place was a mass of foliage and bloom. The mantel was banked with green from floor to ceiling, and hidden away in the center were balls of pink, heightening the effect. Over the white rug was a canopy of green, from the center of which was suspended a mammoth wedding bell of white roses, and from a great palm, standing in the center of the room, a white ribbon running to the mantel marked the space for the bridal party and their immediate friends. At 8:30 o'clock the orchestra began playing Mendelsohn's immortal "Wedding March", and it was the announcement of the approach of the bridal party. First in the procession down the hallway came the two ushers, Phil Rose of Omaha, and Ben Schulein, of this city. Next came the two bridesmaids, Miss Cora Becker, of Omaha and Miss Fannie Levy, of this city. Miss Becker wore a costume of white liberty silk over green taffeta, with bands of valenciennes inserting. The



bodice was low with half sleeves. She carried a bouquet of American Beauties and was escorted by Albert Wise.

"Miss Levy's costume was of white brocaded silk, worn decollete, with half sleeves. She carried a bouquet of yellow roses, and her escort was Dave Degen, of Omaha.

"Next in the procession came the groom and the best man. They were followed by Mrs. Charles Wise, mother of the bride, and George Becker of Omaha, and Mrs. George Becker and A. Becker, of Omaha. Then came Miss Wise's grandparents, Mrs. Rau and Mrs. Wise, of Cincinnati.

"Miss Kittie Wise, cousin of the bride was maid of honor. She wore a lovely gown of white silk mull over silk taffeta and valenciennes lace, carried the bride's bouquet. The bride followed with her father. She wore an elegant gown of cream duchesse satin, en traine. The bodice had a front of white chiffon, bordered with point lace and trimmed with pearls from shoulder to shoulder, with girdle of pearls. The long veil, held by a pearl pin, fell to the end of the long train. She carried a white prayer book and point lace handkerchief. She approached the waiting groom with downcast eyes and stood the picture of girlish innocence and modesty, while Rabbi Leo M. Franklin, of

Omaha, in a most impressive manner pronounced the marriage ceremony according to the Jewish rite. Then followed a general handshaking in which kisses and congratulations followed as quickly as the raindrops in a summer shower, and was as soon over.

"Afterwards the entire assemblage retired to the dining room, where an elegant banquet was served. The tables had been so arranged as to make the figure U, at the head of which sat the newly married couple. On each side of them on the table were two floral hearts, made of roses and sweet peas. On the corners of the table were vases of cut glass, two feet in height, filled with American Beauties, and in fact the table carried a profusion of roses, sweet peas, swansonia, maidenhair ferns, and daybreak carnations. The large mirror was festooned with asparagus and the letters "WB" were worked in flowers and suspended in front of the glass. In the center between the tables was another table banked with flowers and plants. The effect was beautiful to behold, and it was a gay and happy assemblage.

"Rennison was given carte blanche to decorate, and every guest stopped to look and to admire. The orchestra played throughout the banquet hours, which lasted from 9:30 to 2 A.M. and then played for dancing, which was continued until 4:30. Upon each plate rested a white

satin menu within a white cover bearing the monogram "W-B" in silver upon the outside. The table service was almost perfect, each waiter looking after six guests, so that the 200 invited were looked after without delay or confusion of any sort. The menu was as follows:

Little Neck Clams  
 Flakes  
 Salted Almonds  
 Olives, Radishes,  
 Noodle Soup  
 Cracknells Niersteiner, 1888  
 Wall-eyed Pike  
 New Potatoes  
 Fillet of Beef with Mushrooms  
 Asparagus Vinaigrette  
 Pontet Canet  
 Whole Tomatoes Mayonnaise  
 Roast Spring Duck, Natural Gravy  
 Cucumbers  
 Punch Maraschino  
 Squab on toast Green peas  
 Lobster Salad  
 Mum's extra dry  
 Neopolitan Ice Cream  
 Macroons Lady Fingers  
 Kisses  
 The Bride's Cake, Groom's Cake  
 Red Raspberries  
 Nuts Bonbons Rouquefort  
 Cafe Noir

The second wedding and the last which shall be reported here was the Midsummer wedding of Ben Davidson, of whom we have had occasion to speak and Miss Ida Frank. The marriage of Ben Davidson, the well-known dry goods merchant of Sioux City to Miss Ida Frank, took place on Monday, July 23, 1888 at the home of the bride's parents, Mr. and Mrs. A.H. Frank,

916 Pierce Street. The wedding was strictly private, only the relatives of the contracting parties being present. Among them were Mr. and Mrs. A.W. Neisser, of Milwaukee and Mr. and Mrs. Fred Kahn, of Yankton, the ladies being cousins of the bride. At precisely 11 A.M., the hour named for the ceremony, Misses Sarah and Bertha Frank, pianist and violinist, struck up the old yet ever sweet music of Mendelssohn's Wedding March. The bride and groom, accompanied by Mr. and Mrs. Frank, entered the front parlor and the bridal pair took position in the great window which was decorated with ferns and foliage plants. The lace draperies were wreathed with smilax and adorned with knots of roses, and above their heads hung a large and magnificent bell of roses. While the happy pair stood in waiting for the last notes of the music all had time to notice the loveliness of the young and pretty bride, who looked so charming in her rich and becoming bridal robes. She was attired in a costume of cream-colored faille de Francaise. The petticoat was trimmed with an elegant corner of pearl passamenterie in two shades harmoniously blended, which extended across the front and up the left side, enclosing a pointed fan-shaped trimming of the faille. The court train which swept the floor, three yards in length was edged with a crepe lisse ruche dotted

with pearls. The corsage which was worn high, with three-quarter sleeves, was richly ornamented with the shaded passamenterie. Italian lace finished the sleeves, caught with pearl ornaments, and the same soft lace was worn in the neck. Her ornaments were diamond earrings, the gift of the groom, and an artistic leaf-shaped pin holding four diamonds, another wedding gift. She wore a cluster of drooping half-blown cream roses in her dark hair. A corsage bouquet of Marechal Niel roses and carried a hand bouquet of the same tied with long loops of cream satin ribbon. Dainty toe slippers of cream satin disclosed lovely embroidered silk hose. Silk mitts met the sleeves. The groom wore a suit of fine black, Prince Albert coat, boutonniere, white satin tie and white kid gloves. Mayor J.M. Cleland performed the marriage ceremony in a felicitous style, using part of the Episcopal ceremony. Mr. Frank gave the bride away, the wedding ring was put on and the pair were pronounced husband and wife. Congratulations warm and hearty followed. Then the company sat down to a sumptuous wedding dinner, two long tables holding twenty-five guests present. Colored waiters were in attendance. Lovely button-hole bouquets were concealed in each napkin. Eight or ten courses were served and champagne and imported wines were served without stint. During an interim between courses Mayor Cleland read a

pile of congratulatory telegrams received from various points. In fact, telegrams kept coming by twos and threes up to the hour of departure. After dinner the company were treated to some fine music, rendered by the daughters of the household, and the time was spent socially until the arrival of three hacks to take the wedding party to the 2:40 P.M. train. The bride appeared in a most becoming traveling suit of tan colored cloth, with jacket and hat to match. The drapery upon the skirt was caught on one side with a bow of olive green moire ribbon, and the same combination of colors appeared in the hat trimmings. The shoes were made to order in Rochester, N.Y., the lower parts of patent leather, the uppers of the tan-colored cloth. The groom wore a complete suit of pearl gray cloth. Their bridal trip extended over a period of six weeks and included Omaha, Chicago, Boston, New York, and a stay at Saratoga. The mammoth trunk, arranged with tills, which went with them, contained many elegant costumes to be worn at the fashionable watering place. It is needless to tell any one in Sioux City or in any place reached by a Sioux City Journal who Ben Davidson is. It is enough to say that Ben Davidson has won a fair and sweet bride to himself, and his friends can only hope that he may always have the degree of happiness in the future that seemed to be his upon his wedding

day. Mr. and Mrs. Davidson will begin housekeeping upon their return as soon as suitable arrangements for a location can be made. Thus reports the Sioux City Journal on Thursday, July 26, 1888.

The following were some of the gifts reported in the paper:

Elegant bedroom set, Mr. and Mrs. A.H. Frank  
 Call bell with one dozen oxidized silver tea spoons,  
 Leonard, Max, Sarah and Bertie Frank  
 Pair china cups and saucers, with names "Ben and Ida",  
 Matie Frank  
 Complete parlor set, Dave Davidson  
 Pair life size photos of "Ben and Ida", Abe Davidson  
 Three sets of lace curtains, Shoninger & Co., Boston  
 Piano lamp, Jake Schnadig, Chicago  
 Large picture in oak frame, "Maternal Felicity",  
 Jackson & Strauss, Chicago  
 Corner chair in cherry and plush, Simon & Rosenblu, Chicago  
 Lemonade set, pitcher and six glasses, set in silver,  
 Misses J.E. Peters, E.T. Brown, L.E. Ripley, S.  
 Clark, A.J. Frink, employees of B. Davidson & Co.  
 Picture, in frame, Mary Wagner  
 Silver ice pitcher and mug, in standard, S. Steinfeld &  
 Co. New York City  
 Ebony and marble mantel clock, David Wile, Chicago  
 Gold-lined berry spoon in case, Mr. and Mrs. Fred Kahn,  
 Yankton  
 Plush hand-painted table cover and fine linen sets,  
 M. Gardner & Co., New York City  
 Silver, gold-lined, salad set in case, D.R. Heine, N.Y.C.  
 Red copper ewer, set in bronze, Jas. F. Cuzzens, Frank  
 Blagg, Geo. Alvored, Ed. Hartland, New York Store  
 Employ.  
 Pair bronze, small, Dasey & Co., New York  
 Marble and ebony clock, with bronze relief, George P.  
 Gore & Co., Chicago  
 Diamond pin, Mr. and Mrs. W.F. Prouty, Chicago  
 Gold cuff buttons and manicure set, Mr. and Mrs. Carlton  
 Prouty, Chicago  
 Opera bonnet, D.B. Fisk & Co., Chicago  
 Ebony clock, Con U Mendelssohn  
 Pair of bronzes, Asa Heinemann, New York  
 Set silver knives and forks with butterknife, Mr. and  
 Mrs. I. Baum, Independence  
 Silver picknife, Nathan and Carrie Sempter, Fremont, Neb.  
 Silver Cake basket, Mrs. S. Fernberg and daughter  
 Mendota, Ill.

One-half dozen solid silver tablespoons, L. Lowenstein,  
 Chicago  
 Solid silver sugar shell and butterknife, C.H. Burnett, N.Y.  
 Silver card Stand, H. Blumenthal, Fremont, Neb.  
 Silver picke casters, Mr. and Mrs. D. Goldschmidt, Earlville,  
 Ill.  
 Silver sugar bowl, creamer, call bell and spoons, com-  
 bined, S.R. Armington, Chicago  
 Fruit dish, set in silver, Annie Schlawig  
 Gold-lined berryspoon and Sugarshell, Mr. and Mrs. Geo.  
 W. Burris, Independence  
 Silver Teaspoons, S. Baum, Independence  
 Elegant silver jewel casket, Mr. and Mrs. Samuel Greenwald,  
 Milwaukee  
 Crystal berry dish, set in silver, Mr. and Mrs. A.W.  
 Neisser, Milwaukee  
 Pair of oxidized silver napkin rings, Myron Baum  
 Haviland china dinner set, Leo Frank, Arlington, Ill.  
 Silk bedspread, N.A. Middle, New York  
 Oak Chiffonier, D. Stein, Chicago  
 Carriage robe, Edward R. Eisner, Chicago  
 Ornamental tableware with fruit piece and cornucopias,  
 Heyman & Lichten, New York  
 Elegant Clock with bronze statuette, F. Siegel & Bro.,  
 Chicago  
 Antique Oak corner stand, Rosenthal Goldsmith & Co.,  
 Chicago  
 One dozen each of silver knives, forks and spoons,  
 Sheuerman Bros., Des Moines  
 One dozen silver knives and forks, Mr. and Mrs. S.M.  
 Hydeman, Albany, New York  
 Silver ice pitcher, Levy Bros., N.Y.  
 Caster of ruby glass set in silver, O.S. Caspary & Co.,  
 Chicago.

The newspaper reports a very interesting social  
 event in the year 1888. It was a leap year party which  
 the Jewish women of Sioux City held. "No event", said  
 the newspaper, "has been more eagerly looked for or  
 talked about than was the leap year ball given Wednes-  
 day night at the K.P Hall and the occasion was one of  
 brilliancy and much enjoyment. The ladies called for the  
 gentlemen in carriages and showered on their chosen



ones all the attentions that gay cavaliers are wont to bestow on their lady loves. The hall had been tastefully decorated for the occasion, and the dance was kept up until a late hour to the excellent music furnished by the orchestra. Refreshments were served at the Cafe de Frank and were very fine." (SCJ W Thursday, March 22, 1888)

### CHAPTER III - THE EAST EUROPEAN JEWS

FROM ABOUT 1888 to 1896

The heavy immigration from East Europe in the early '80s of the last century had a tremendous influence on the development of the west. Finding it difficult to eke out a livelihood at the ports where their ships originally docked, the Jew became the wanderer, wandering from place to place until ultimately he hoped to find a permanent refuge for himself and possibly his family if he had one.

About 1888, some of the Russian refugees, who were still penetrating the globe in groups searching work, rest and peace, chanced to land in Sioux City. From that time onward the Orthodox Jewry of that city kept pace with all the larger Jewries of Iowa. There could not possibly have been any form of compromise between the Americanized Germans or Germanized Lithuanians and the pauperized Russians or Russianized paupers at the time of the latter's arrival. Although all of them were Jews, they, nevertheless, were as far apart as the poles in their religious convictions, mannerism and dress. The Chassidic immigrant would no more yield to partake

of a meal which was not prepared according to the Dietary Laws than would his more fortunate American brother consent to go to Russia and become prey to the remorseless mob of the czar's domain. They could neither eat nor worship together. Deep in the bottom of their hearts, however, there lay that unity that is basic with all Jews. The Chassid pitied his American brother because the latter failed to wear fringes (Zizith) or Tefilin (Phylacteries) as much as he himself was pitied for not having a place to rest his head upon.

The Russian, Polish and Roumanian Jews did not then depend upon the aid of their wealthier brethren. They at once went to work. And while they could not boast of great wealth, they could, nevertheless, pride themselves in what they accomplished in but one decade. Without equivocation, it can be said that the orthodox Jews of Sioux City, on the average, were the poorest Jewish inhabitants in Iowa, yet they were all content because of the liberty and concord they enjoyed. They were all making a living without being in danger of being deprived of the little they had gotten, and they had considerably more than they ever could have hoped for in the lands of persecution from which they had originated. Yet, there were some of them who figured prominently among the business men of Sioux City, and

if all who were from the same lands of torture and deprivation would not Germanize themselves, their average wealth had increased by leaps and bounds and among them were to be found quite a number of the aristocracy of the Sioux City Jewry.

Our only source again for this period is not to be found in any congregational minutes but in the faithful Sioux City newspapers which carry various items of interest for us. The first real contact that we have with the early orthodox community is in connection with the burial of a Mrs. Marcus Cohen. Says the Sioux City Journal on May 28, 1893: "Mrs. Cohen who was so terribly burned died at 10:00 Friday night. The funeral will be held at 9:30 this morning and the body will be interred at Mt. Sinai Cemetery. The family are Jews of the strictest sect and all the Orthodox Hebrew Customs are being carried out. Mrs. Cohen was the mother of three young children." Again on May 29, 1893, the following day, the above mentioned newspaper carried the following story: "Mrs. M.M. Cohen who was fatally burned on Friday was laid away in Mt. Sinai Cemetery yesterday according to the Jewish custom. A great many of the Hebrews who are among the older residents of Sioux

City belong to the reformed branch of Modern Jews and believe in conforming somewhat in their religious observances to the customs of the country, in which they live. As for instance in observing the sabbath on Sunday. The Cohens, however, are of the most Orthodox sect and everything in connection with the last sad rites of Mrs. Cohen was in accordance with the ancient customs.

"No coffin was employed and the body was wrapped in muslin. It was conveyed to the cemetery in the usual undertaker's box and in a Hearse but when the cemetery was reached, it was taken from this box and lowered into the grave which contained a box without a bottom. A sack of earth was placed for the head to rest upon.

"The attendance at the funeral was very large, nearly all the Jews of Sioux City assuring the family by their presence of sympathy in their terrible affliction."

Orthodox Jewry lost very little time in establishing for themselves a religious center. From practically the first day in Sioux City we have records of the Jews holding Orthodox services on all the major holidays in the Jewish calendar. It is difficult, however, to determine who was the

first rabbi who served the early congregation since very little distinction was made between a Rabbi and a shochet. At least as far back as 1894, there was an orthodox clergyman in town whose name was Abraham Dunya. It seems from what could be gathered from some of the men who remembered that he acted in the capacity of both schochet and rabbi in the orthodox sense. Likewise a Rabbi Jacobson who came to town about this time served in the same capacity. The above two names are best known for the marriages they performed. However, for the most part, the orthodox Jew went to Council Bluffs, Iowa or Omaha, Nebraska for weddings and the like.

Inspite of all the disadvantages that met the orthodox Jew who came to Sioux City, the Jews set to work to form one orthodox congregation. This was accomplished basically in 1896 with the filing of the Articles of Incorporation of the Adas Jeshurun Congregation. It seems odd to find that the congregation reincorporated themselves but five years later. It seems logical to conclude that they completely forgot about the first incorporation. (See Appendix 11 and 12 for Articles of Incorporation) It is likewise interesting to find that many of the early reformers in Sioux City,

supported the orthodox synagogue since it was a predecessor of the Mt. Sinai Congregation.

"Dedication exercises of the Hebrew Adas Jeshurun Church", said the Sioux City Journal of August 14, 1899, "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. Levine, for \$15. Proceeding to the new church, the congregation was admitted by Mr. Levine, 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. Leving, 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 woman's organization) in Noramanna Hall, 1111 Fourth Street."

It should be mentioned in connection with



Adas Jeshurun that in addition to the synagogue which was remodeled from a former church, the Orthodox Jews also built beneath the synagogue in the basement a Mikveh.

In charity and in helping newcomers who met with a fate similar to their own, the orthodox element was foremost among the orthodox Jews in Iowa, and their sincerity in retaining Orthodoxy as their standard cannot be questioned. Prominent among these Jews were: the Krugers, Brodkeys, Barons, Prusiners, Isaac Gottstein, son of Simon Gottstein, one of the pioneers of Des Moines, Hyman Levin and quite a few others. Most of the younger element worked in factories, shops, packing houses and the like, while some resorted to farming and did quite well. There were also many clerks, stenographers, tailors and shoemakers among them. Yet there were also quite a percentage, and large at that, of peddlers and more than a few second-hand dealers of all kinds among them. On the whole only praise can be bestowed upon them for their rapid accomplishments when their condition at the time of their arrival is taken under consideration.

The Hebrew Charity Association was basically

an East European institution which the early orthodox Jews found necessary to establish on November 15, 1892. As far back as 1894 we find the Hebrew Charity Ball which was given under the auspices of the United Hebrew Charity Association. (SCJ Thursday, November 29, 1894) The names of the members of the various committees for this ball are still extant thanks to the newspaper. They are:

Arrangements -- J. Kauffman, Joe Kreuger, I. Lipschitz,  
S. Gottstein.

Reception -- W. Goldfein, H. Lewin, I. Gottstein, D.  
Cooper.

Floor Committee -- Fred Cain, W.H. Brawley, Joe Heller,  
Joe Schwartz

Door Committee -- A. Kreuger, M. Brodkey

The United Hebrew Charity Association through its secretary, S.J. Cohen sent money to the various hospitals in town. They also decided in 1898 that any member who enlisted in the United States army to engage in the war with Spain would receive \$25 a month from the association, and all dues of such members would be remitted during their war service. The officers during the year 1898 were as follows: A.L. Galinsky, president; Sam Rosen, Vice-president; S. Cohen, treasurer; R. Mushkin, secretary. The local organization also had eighty-eight members. (SCJ Tuesday, May 10, 1898)

Other social organizations which might be mentioned were the Hebrew Social Club and the Young Zionists of Sioux City. Very little is known of the functions and dates of their founding. The latter, however, became a determining factor in the organization of a local chapter of the Zionist Organization of America in later times. It was founded in 1905 chiefly through the efforts of Barney Baron, Ben Prusiner, I.A. Baron and L. Krueger. From all available records it seems to be the oldest continually functioning Zionist organization in the state.

Chapter IV - Mt. Sinai Temple, 1897-1918

We have already discussed the early background, founding and two of the early rabbis of the Mt. Sinai Congregation. It should, however, be pointed out that the congregation did not maintain a paid or professional choir from its early beginnings. The success of a volunteer choir was another tribute to the hearty spirits of the members. The congregation was extremely fortunate in having among their members trained musicians who were willing to put their talents at the service of the congregation. Mrs. Abe Davidson and Mrs. Emil Rosenstock both of whom had European musical educations, devoted their time and training to beautifying the service in the Temple. Mrs. Abe Davidson was always ready to contribute to the general pleasure with her skill on the piano, as several highly successful musicales under the auspices of the Ladies' Auxiliary testified. The Sunday School was likewise one of the leading activities of Mt. Sinai Congregation. Several of the ladies stood by the rabbi in his efforts to teach the children something of Judaism. Mrs. A.L. Fribourg and Mrs. Edna Becker in the past had been particularly enthusiastic and steady in this splendid

work. The success of their efforts was attested both by the large attendance from the congregation and from other Jewish families, and by the spirit infused into the children. They grew to feel that Sunday School was an event of pleasure and of importance, and that the children would no doubt grow up under this influence as sincere, devoted Jews and Jewesses.

The first president of Mt. Sinai Congregation and one of the leaders in erecting this place of worship was Mr. Sig. Schulein. Mr. Schulein was one of the pioneers of Sioux City, being one of the leading merchants in the city's infancy, when Indian scares were common and railroads had not yet reached Sioux City. He was one of the most progressive business men during the period of the city's growth, and was affiliated with its prosperity through his large real estate holdings. Mr. Schulein was one of the representative citizens, having grown in honor and dignity with the lapse of years. He was one of the prominent members of the Masonic order in that section of the country, as well as being one of the oldest Jewish Masons in the Middle West, one of their most active leaders, and the recipient of the 33rd degree in recognition of his distinguished service to the order.

Mr. A.L. Fribourg succeeded Mr. Schulein as president, and continued the work ably and efficiently. Mr. Fribourg was a graduate of the Columbia Law School, in New York City, and as member of the firm of Henderson & Fribourg, was one of the leading attorneys in Sioux City. During the twenty-five years in which he lived in Sioux City he affiliated himself with every type of Jewish and civic activity. He was president of the local chapter of the I.O.B.B., a member of the Board of Directors of Mt. Sinai Temple, a 33rd degree Mason, a member of the controlling board of the Sioux City Public Library and one of the directors of the Sioux City Associated Charities. He was also vice-president of the Sioux City Hebrew Institute. A group of distinctions like these show completely Mr. Fribourg's varied interests, the effectiveness of his efforts, and the general recognition which he received. Men of his stamp, full of Jewish feeling and of varied abilities, were representative of the early Jew in Sioux City.

Succeeding Mr. Fribourg in 1904, Mr. Charles Wise held the office until he left the city. Mr. Wise was born in Cincinnati and had the good fortune to be a pupil of the great teacher, Rabbi Isaac Mayer Wise. He carried these teachings with him when he came to

Sioux City in 1867 and was one of the leaders in Jewish affairs from the very beginning of his residence. He was active in building the Temple and continued his interest from its founding until he left Sioux City. The presidency of Mount Sinai Congregation provided Mr. Wise with a natural outlet for the Jewish activity which he always manifested. He was liberal in contributing to every type of charity, local and general, Orthodox and Reform. The Temple under his leadership flourished greatly and he contributed in no small measure to its upbuilding.

It would be unfair to mention Mr. Wise alone, as his whole family was always prominent in local Jewish affairs. His wife, Mrs. Charles Wise, was one of the charter members of the Ladies' Aid Society, and took a leading part in all its activities since that time, while his daughter, Mrs. Edna Becker, was a valued assistant in the Sunday School, and was president for a time of the Ladies' Aid Society. Even after leaving Sioux City, Mr. Wise still kept up his contacts with the community by still maintaining his membership on the Board of Trustees of the Temple.

After Mr. Wise left, Mr. Dave Davidson, a member of the firm of Davidson Bros'. Company became the incumbent for the office of president. Mr. Davidson

was an active member of the Board of Trustees under Mr. Wise, and thus made an ideal president for the congregation. In deepest sympathy with Reform Judaism, and nevertheless possessing an unusually strong sympathy with Orthodox Judaism, he was as popular with the orthodox community as he was with the members of Mt. Sinai Congregation.

Mr. Davidson was president of the Sioux City Commercial Club, in which capacity he strengthened that institution to a considerable extent and enlarged the scope of its influence. The position gave him the honor of introducing Mr. Theodore Roosevelt to a great non-partisan audience when that distinguished gentleman was on his western trip.

Mr. Dave Davidson was in every respect one of the thoroughly representative men of whose enterprise and public spirit the community was justly proud. Whether within or without the Jewish community statements to the effect that Mr. Davidson was the most popular man in Sioux City were frequently heard. Such a statement cannot be proven with algebraical exactitude, but <sup>that</sup> such a statement should be current is sufficient testimony in itself to the worth of any man, and that it should be current of the president was a source of legitimate pride to every member of Mt.



### Sinai Congregation.

Serving with Mr. Dave Davidson in office was Mr. Herman Galinsky, a respected member of the community, whose wife also was President of the Ladies' Aid Society. Mr. Galinsky in his own right has proven to be a man of excellent character and devoted servant to the Temple. He is at present one of the few life members on the Temple Board. Along with him are his older brother, A.L. Galinsky, a most prominent business man and devoted Jew whose business ability has earned him the admiration of all in Sioux City. Along with the two Galinsky brothers who are life members of the Board is Mr. Ben Schulein, son of the first president, Sigmund Schulein. At present Mr. Schulein is a retired business man and is actively engaged in working for the Temple and all other Jewish organizations in town including B'nai Brith and Zionist Organization. Mr. Schulein is the oldest living native-born Sioux City Jew.

One of the most active men in the history of Mt. Sinai Congregation and one who should not be forgotten was Mr. Joseph Levinger, father of Rabbi Lee J. Levinger. Mr. Levinger was one of the Jewish pioneers in South Dakota, where he lived for many years in Mitchell. He was born in Laupheim, Wurtem-

berg, on March 28, 1858, and came to America at the age of 20, after having been rejected for the German army because of defective eye sight. He came at that time (1879) to Mitchell, South Dakota, to clerk in a store belonging to a distant relative. He visited Germany some years later, when he became engaged to Anna Levinger, his first cousin. She followed him back to this country, and they were married in 1888 in Newark, New Jersey, leaving at once for the territory of Idaho, where Mr. Levinger and two of his brothers had established a business.

Says Rabbi Lee J. Levinger in a letter, "I was born in the mining camp of Burke, Idaho, in 1890. The village was a tiny collection of houses clinging to the sides of the canyon, while the railroad went through the center on a single track. The miners lived back in the hills and came to town to the store and many saloons. My father was store-keeper, postmaster, and justice of the peace; he was known to be one of the few men who never carried a gun, and who in consequence was never held up, even though he cashed many checks for the miners and had a safe full of money for the purpose.

"Unfortunately, he could not stand the extreme altitude because of his heart, so he returned to

Mitchell, South Dakota, where he went into business in 1892. The hard times of the 90's wiped him out, as so many others; his final move was to Sioux City in 1893, taking a position at Davidson's. He died in Sioux City on August 17, 1926 at the age of 68.

"In Mitchell he had been a member of the city council. In Sioux City, however, his chief interest was in Mt. Sinai Temple. He became secretary of the congregation shortly after his arrival to the city and held the position over twenty years, until a cataract and the need for an operation made it impossible for him to carry on. My mother was active in the Sisterhood, and was its first president after Mrs. J.M. Cohen, the founder, left the city. She was also treasurer of the Sioux City Women's Club for a number of years.

"My father was connected with Davidson's for almost 27 years, for much of that time as merchandise manager for the entire store. He was founder and president of the Employees Benefit Association. He left two children, myself and my brother Harold W. Levinger, born in Mitchell, and now residing in Yankton, South Dakota. My mother survived him by 14 years."

The Board of Directors of Mount Sinai Congregation

have complete control of congregational affairs. In this respect, as in many others, Mt. Sinai Congregation may be proud of its advanced position. The congregation had complete confidence in its Board of Directors who administered its affairs with sagacity and skill. Everyone of the men on the Board have and had the cause of the congregation deeply at heart and each one did his share in supporting the congregation, not only financially, but with unsparing expenditure of time and with lavish use of the ability of each.

The first permanent Rabbi of Mt. Sinai Congregation was Rabbi Emil Ellinger, of whom we had occasion to speak in Chapter Two, who came to Sioux City in 1899. He turned over the leadership of the young community to Rabbi Joseph Leiser in 1900. The two years of Rabbi Leiser's ministry were marked by intense congregational activity and he deserves much of the credit for the building of the Temple in the year 1900. The building, as has been noted previously, was opened for holiday services in the fall of 1901.

On Rabbi Leiser's departure the congregation invited its new rabbi from the Hebrew Union College. In all, up to the year 1916, this institution sent

three of its graduates directly to Sioux City, where they have all been eventually successful in their effort.

Rabbi Eugene Mannheimer, the first of the Hebrew Union College graduates, was with the congregation for three years, approximately from 1902-1905. Rabbi Mannheimer was born November 3, 1880 at Rochester, New York. He was the son of Sigmund Mannheimer. He was educated at the public schools of Cincinnati, Ohio, the University of Cincinnati, where he received his Bachelor of Arts degree and the Hebrew Union College from which he received his rabbinical degree. (A.J. Y.B. 5664-1903-04) When Rabbi Mannheimer was called to Des Moines, Iowa, Rabbi Joseph Rauch, now in Louisville, Kentucky, received the call to Sioux City.

During the seven years which he spent in Sioux City, Rabbi Rauch endeared himself to all the Jewish people and also made himself prominent in civic affairs. He identified himself, first, with every type of Jewish interest. Under his leadership Mt. Sinai Congregation grew in size, activity, and enthusiasm, the Sunday school attracted more children and held a stronger bond, Jewish charitable enterprises found Sioux City people more ready to respond

than ever before. A mere list of his activities shows the energy and breadth of sympathy which Rabbi Rauch carried to his work. He was a leading member of the B'nai Brith, one of the earnest supporters of the Free Jewish Library and a faithful worker in its night school. He was one of the advocates of the commission form of government for Sioux City, one of the speakers for a county tuberculosis hospital, an ardent worker in the movement against child labor, addressing the city Federation of Women's Clubs on that subject, and always actively interested in the work of the public schools. In this connection he labored against prejudice wherever engendered, was successful in eliminating the "Merchant of Venice" from the High school curriculum, and conducted a valuable investigation into the various ailments (Adenoids, weak eyes, etc.) of Jewish school children. Many children were substantially aided toward becoming useful citizens by his quiet, friendly aid. Rabbi Rauch was prominent in educational affairs generally, being a continual adviser in regard to schools and library. His activities were so diverse as to make him a leading patron of the Local Newsboys' Association and a prominent member of the Masonic Order. In view of all this, it was with the greatest regret

as well as the best wishes for the future that the congregation released him to accept the pulpit of Temple Adath Israel, in Louisville, Kentucky.

According to Rabbi Levinger, in a letter reminiscing on the early days of the Temple he says that it was Rabbi Rauch who made many changes in the Temple ritual. He changed services from Sunday to Friday night. He made a radical change by introducing a Torah into the Temple, which hitherto was not known. It was likewise in his time that the handful of German Jews received important accretions of Russian Jews of orthodox background into the congregation. In Rabbi Levinger's words: "He really brought the congregation in line with the Union brand of reform."

Upon the departure of Rabbi Rauch, the pulpit was occupied by Maurice M. Mazure, a graduate of Hebrew Union College and a young man of considerable attainment. During Rabbi Mazure's tenure of the pulpit for some four years, from 1912-1916, he carried on consistently the best traditions of the congregation and was instrumental in forming the Jewish Education Alliance, of which he was first president. Rabbi Mazure in 1916 severed his connections to the regret of the congregation in order to

accept the pulpit of Congregation "Tree of Life" of Pittsburgh, Pa. He is now serving in Greenville, S.C.

Upon the departure of Rabbi Mazure, the pulpit was then tendered to Rabbi Emanuel Sternheim who held the position from 1916 through 1920.

Rabbi Emanuel Sternheim was born in London, England, June 13, 1882, the son of Jacob Sternheim, for many years investigating agent for the Jewish Association for the protection of girls and women. Dr. Sternheim received his education at various elementary schools in London, subsequently at the Whitechapel Foundation School, later at University College, London, and subsequently at various European Universities; England, Belgium and Germany. Dr. Sternheim was trained for social work and was connected for many years with Toynbee Hall, London. He was also a pioneer in the first Jewish Liberal Movement in England. Likewise, he was secretary of the Jewish Religious Union for five years and an official lecturer in a movement similar to the American Chautauqua, the National Home Reading Union. Dr. Sternheim came to America ca. 1910 and was immediately made the head worker with the Council Educational Alliance in Cleveland, Ohio, a large social settlement (1911-1912). For one year he served as rabbi in Greenville, Mississippi (1913- .



1914). And before coming to Sioux City, he was rabbi of Congregation B'nai Israel in Baton Rouge, Louisiana, 1915-16. Many were the accomplishments of Dr. Sternheim before and after he came to Sioux City.

Rabbi Sternheim entered upon his duties under very favorable circumstances and under the joint leadership of Mr. Dave Davidson as President and Rabbi Sternheim as religious guide, high hopes were entertained for the future of the congregation, as a potent force, not alone in the life of Sioux City Jewry, but in the wider sphere of the life of the whole community.

CHAPTER V - THE CONTEMPORARY SCENE 1918-1945

It is interesting to mark the development of a city and its people from its earliest beginnings to the present day. Jewish development is likewise interesting to trace, during the one hundred years of its existence in Sioux City, Iowa. From a small handful of persons in 1877 which amounted to some 48 souls, the city grew rapidly until in 1918 the Jewish population had risen to 2500, and in 1945 to approximately 3000.

The Jews did not enter into politics too readily but were content to make their living pursuing some line of business. Mr. Herman Slotsky is the only Jewish individual to hold the office of assistant city attorney, and this would measure to a great degree the political life of the Jew in Sioux City.

In the business world the Jew held his own and was and is to this very day respected for his ability. The main industry in Sioux City, from which many of its inhabitants earn a livelihood is the Packing House industry. There are a number of Jews in this business either owning the enterprises outright or being employed in killing beef or distributing same.

The general merchandising field is still popular with many Jews as is the clothing industry, retail end. Mr. A.L. Galinsky runs the biggest fruit house in the United States and enjoys the reputation of being one of the finest business minds in Sioux City. The Sioux City Brewing Company is likewise owned by a number of Jews and has been one of the sole distributing companies for the sale of beer in the Sioux City area. The wholesale and retail grocery line are also favorite occupations of the Jews. B. Baron and Sons have a chain of retail stores throughout the city while Sam Cohen and L.J. Kaplan run two of the biggest wholesale grocery companies within the radius of Sioux City. Mr. L.J. Kutcher, president of K & K Company and the Dakota Distributing Company should also be noted, for he runs some of the biggest stores in the small towns outside of Sioux City, in Iowa, South Dakota and Minnesota.

J.L. Levitt, now retired, (no relation to man in Haddock Murder Case) is another of Sioux City's prominent Jewish business leaders. He operated a leading loan and investment business which has now been handed down to his two sons and daughter, Meyer, Dave and Helen respectively.

For 30 years John Landsburg and his brother

Max Ginsburg have run a fruit brokerage and have been very successful in all their undertakings.

A dealer in real estate and bonds, Arthur Sanford has won the title of Sioux City's "biggest landlord", operating some of the largest properties in the city. He made his home in Sioux City for the past 20 years and has been very active in civic affairs. There are other men that could be mentioned, for example, Ben Schulein who also owns a great deal of property in Sioux City and who now devotes the greater part of his time looking after his interests.

In the professional field the Jews also play an active role. There are a number of doctors, lawyers, dentists and attorneys who made a great success in Sioux City and who have continued to live there over a long period of time gaining the respect and admiration of the populace.

The Jews are likewise active in the printing, scrap metal, jewelry, fur, harness making, gasoline and tire, automobile, farming, foundry, florist, advertising, insurance, and many other businesses too numerous to mention.

From 1920 to the present day, the Mount Sinai Congregation has engaged seven rabbis, most of whom

left Sioux City for bigger positions. Rabbi Raphael Goldenstein served the congregation for one year (1920-21), Rabbi Isidore Isaacson, for four years (1922-26) and it was during his tenure of office that the annex to the Temple was built. Following Rabbi Isaacson who left for a pulpit in California was Rabbi Theodore N. Lewis who served the congregation faithfully for nearly ten years, (1927-38) and who is now located in Brooklyn, N.Y. Rabbi Albert S. Goldstein then followed. He is now serving in the chaplaincy of the United States Army and is the regular rabbi of the congregation on leave of absence. To fill this position, the Hebrew Union College has sent three other men to this pulpit among whom are Rabbi Bernard H. Levine, now in the chaplaincy, Rabbi Theodore Wiener, now in Port Arthur, Texas and Martin I. Hinchin, a student sent out on license by the Hebrew Union College to serve for one year. Edward Zerlin is at present serving the congregation for 1945-46 as a licensed rabbi.

Mt. Sinai Congregation not only maintains a rabbi with services on Friday evening and holidays but likewise a Sunday school which is supported by the Sisterhood, which is affiliated with the National Federation of Temple Sisterhoods. The Brotherhood,

founded in 1923, is also affiliated with the National organization and is purely a social organization. Its past president was Ben Kalin a prominent business man in Sioux City. The present president of the Sisterhood is Mrs. Meyer Levitt and the present president of the Brotherhood is Mr. Leo Chaiken.

The Conservative Movement in Sioux City is fairly recent. It can only be traced back as far as 1914 when a group of men of far-sighted vision thought it practical to raise their children in a slightly less strict religious manner than they had been raised. They thereupon broke away from their orthodox brethren and founded their own synagogue which they called the United Synagogue. Their first rabbi was Rabbi Meyer Waxman, author of the four volume work A History of Jewish Literature. They held holiday services and Friday evening services at the orthodox synagogue Adas Jeshurun. The movement was, however, not very successful and as a result, this small group was forced to disband some going back to their orthodox brethren while others joined the Reform congregation.

This arrangement was still unsatisfactory and in 1925 a small group of men and women joined together and founded the present conservative group under the

name Shaare Zion Synagogue. (See Appendix 13 & 14)  
They called Rabbi Hyman Rabinowitz, a man of scholarship, to their pulpit and he has remained with them to this day.

Instrumental in founding this congregation were men like Barney Baron, Dr. M. Helfgott, Nathan Pickus, A. Mazie and J.N. Kreuger. The charter membership was 80.

For two years the congregation rented a building, but during that time plans had been laid and were being carried out for an elaborate new building. In 1927 the new synagogue was formally dedicated, with Mr. Barney Baron, who was chairman of the building committee, and Rabbi Rabinowitz taking prominent parts and with Rabbi C.H. Kauvar of Denver as principal speaker.

In 1937 the congregation celebrated the tenth anniversary of the dedication with services as nearly similar as possible. Rabbi Kauvar was again the guest speaker.

It is interesting to note here that many of the members of the Temple, dissatisfied with things as they were in the Temple, resigned and proceeded to become members of the newly formed congregation. Yet to this very day they support in a small way the activi-

ties and the Temple itself.

The Ladies' Auxiliary of Shaare Zion preceded the establishment of the congregation itself. The ladies were practically interested in the building of a synagogue and organized themselves for that purpose in 1923. Soon they were able to buy a lot, which they presented to the congregation as a site for the synagogue which was to be built.

For a time, the Shaare Zion Synagogue housed the Sioux City Talmud Torah, which was first formed in 1908, but later almost died out and was reorganized in 1912 under the leadership of Sam Lipman, R.H. Emlein, Nathan Pickus, Dr. Helfgott, Abe Goodsite, Barney Baron and Jake London.

We have already spoken of the development of orthodoxy in Sioux City in a previous chapter. At present there are three orthodox synagogues in Sioux City all under the supervision of Rabbi S. Bolotnikov.

Even before Mt. Sinai Temple had been completely formed, Jews from Russia, Poland and Roumania had been coming to Sioux City. They were sincere in their desire for orthodox worship. In 1888, in spite of the fact that they were undergoing many struggles financially, they formed Congregation Adas Jeshurun. They



maintained a rabbi from those days beginning with Rabbi Simon up until the present day. Such men as Rabbis, Shapiro, Kopstein, Matlin, Braver and Bolotnikov served the orthodox community faithfully.

Another orthodox congregation was formed in Sioux City in 1907 under the name of Tifereth Israel. This congregation had about 30 charter members and felt strong enough to erect a synagogue building on the west side of town where the Jews were rapidly settling. Mr. Sam Lipman was one of the leaders in the founding of this group, which, although it began with great indebtedness, has carried on through the years. At present two of the west side synagogues, Tifereth Israel and Beth Abraham have effected a merger which was beneficial to both.

Congregation Beth Abraham was the third orthodox congregation established in Sioux City, although it tended to conservatism. Begun in 1910 as an offshoot of Tifereth Israel, the Beth Abraham group soon were able to buy and remodel a building at West 6th and Cook Streets. By 1915 they had 75 members. Mr. I. Reiffel was instrumental in the establishment of this group.

Although Beth Abraham congregation today numbers only 25 members, they are still active. Revivified

through a merger with their sister congregation they are served by Rabbi Bolotnikov who holds services for the various congregations each in turn.

The Jewish Community Center in Sioux City is one of the most outstanding organizations of its kind in the country. It was originally founded in 1890 as the United Hebrew Charities, basically an orthodox institution, and since that time has developed to be one of the unifying forces of Sioux City Jewry. The Jewish Community Center provides an intangible bond for the whole community. It furnishes a meeting place for children and adults of all ages. The facilities of the Center, including a library, a craft room, a kitchen equipped to serve 300 people, an auditorium, easily convertible into a dining room seating 500 people, a recreation room, a soldiers' lounge and meeting rooms are available to all those who wish to use them. Many Jewish organizations hold regular meetings in these rooms, and the Center acts as a clearing house for all activities in the community.

During the winter months, cocoa and rolls are served to all newsboys in the city. On Thanksgiving a turkey dinner is served the boys of this Newsboy Club, and they are the guests of the Orpheum Theatre after the banquet.

Second hand clothing is distributed to needy families, who are considered border-line cases, not directly dependent on relief. This service is non-sectarian. Relief work is done primarily for those cases which would not qualify for public assistance -- as old, single men, for whom no provisions except the poor farm are made by the county, border-line cases that would normally get along fairly well, but due to some unavoidable misfortune, need assistance, etc. A great many of the relief cases are people able to take care of ordinary expenses, but whom sickness and hospitalization and doctor bills have reduced to relief clients. Some people are given relief in the form of "loans". This has made it possible for the organization to keep many people off the regular relief rolls, as a plan is made for them, and enough money loaned (at no interest) to carry the client through the difficult period.

Most of the case work is done for service cases, where the client is not in need of financial assistance, but need adjustment in some other manner. Arranging for housekeepers, for old or sick people, or motherless children; planning budgets, arranging for institutional or hospital care for the physically or mentally ill; helping parents direct their children's interests in the right channels; giving services of all kinds to those

who have no one whom to turn in their need.

The Federation allotes a certain stipend to the Hebrew School, making it possible for boys and girls who are otherwise unable to pay tuition to attend the Hebrew School, thus giving every boy and girl in the city an opportunity to have a Hebrew education, and learn the history and language of their people.

Representatives of numerous European and Palestinian institutions of charity and culture, until the organization of the Federation, solicited privately for contributions to their respective institutions. These contributions were made without investigation or any basis of need. In order to provide a central organization which could methodically and only after investigation make contributions to these institutions, the "out of town department", of the Federation was established. This has eliminated unnecessary expenditures, duplications, lack of plan, and has alleviated the heavy burden thrust upon the Jewish people by repeated and constant solicitations. Now, by giving once, they give to all.

Often times, a person appeals to the Federation for assistance of a temporary kind. They are hard pressed for a certain time, but would be in a position to repay a loan if given a certain length of time to

do so. Many times they have no security and so their word is accepted and two responsible people recommend that this loan be given. Hundreds of loans have been thus given, after the committee passes on need of it. Such loans have tided people over very hard times. Interesting to note, the loan fund has suffered very few losses on these "faith" loans. Rates of interest are extremely low.

Services have been rendered to over 500 transients or more. The average cost per transient was \$1 and they are given food and lodging for 24 hours as a general rule. However, special services are frequently required, such as hospitalization, institutionalization, furnishing transportation, clothing, etc. and these needs are also taken care of.

The Federation helps support by annual contributions, five non-sectarian tubercular hospitals, and a hospital for arthritis. These are open to those unable to pay for their care.

English, reading, writing, and history, classes are also offered in the Adult Education Department of the Center. Classes open to children in tap dancing, elocution, dramatics, public speaking, piano and art are also offered.

This to a great extent sums up the activity of the Jewish Community Center of Sioux City. We turn now to the various organizations which are at present existing in Sioux City.

The B'nai Brith is one of the most outstanding organizations in town. Nearly every Jew in town is a member of this organization. It is in this organization that every Jew meets on friendly grounds. The Sioux City Lodge was founded in 1904 with I.G. Trauerman as its first president. It was reorganized in 1916 and remains one of the strongest organizations in town.

Aleph Zaddik Aleph or A.Z.A. as it is commonly called has a very active group of Jewish boys in it. A.Z.A. was organized in Sioux City in 1926 and the boys of Sioux City proudly point to their chapter with pride, as the chapter which has walked away with many honors at the regional conventions. The activities of this group cover various stimulating fields of which Culture, Religion, Athletics, Social Service, and Fraternal Social activities rank uppermost.

The Senior Hadassah chapter in Sioux City was an outgrowth of the Red Cross work among the Jewish women during the World War I days. The Jewish Women's Red Cross group instead of being disbanded in 1920 was

converted into the city's Hadassah in that year. Mrs. Sam Brown was the first president of that group. Among others who were responsible for the founding of the chapter were Mrs. Barney Baron, Mrs. Dave Prusiner and Mrs. Sam Sudow. The present president is Mrs. Bill Kutcher.

The Junior Hadassah, founded in 1926, is the young women's Zionist organization of America. The Sioux City Chapter has a membership of over 50. Florence Major, Clara Goldberg, Sybil and Bluma Merlin and Sadie Shulkin were the founders of Junior Hadassah in Sioux City.

The Pioneer Women is another women's Zionist organization which gives aid to the women of Palestine. The group was formed in 1930 and this group works in the closest cooperation with the Zionist Organization in Sioux City.

Other organizations which exist in Sioux City are the Zionists of America, founded in 1905, the Council of Jewish Women, which was recently organized but for some reason or other was forgotten that this organization existed before. The present president is Mrs. Earl Kline. The Workmen's Circle, founded 1908 and reorganized in 1925, the National Worker's Alliance,

and the Auxiliary Workmen's Circle likewise function. The Mizrachi also has an active branch in Sioux City. The above organizations are national having their branches in Sioux City.

Sioux City has many Jewish local organizations one of which we have devoted some time to, namely, the Jewish Federation and its counterparts. The Sioux City Independent Farane is one of the oldest organizations in Sioux City. It acts as a burial society and extends its service and sympathy to the bereaved who need it. This organization has purchased sixteen acres of ground in the Graceland Cemetery.

The Hebrew Mothers' Club is affiliated with the Talmud Torah which stimulates and guides the Hebrew education of the children of the community. The main objective of this group is to raise funds for the cost and maintenance of the bus which transports the children to and from the Hebrew school, as well as, to cooperate with the teachers in the various activities of the Talmud Torah.

The Business and Professional Women's Club is composed of a group of business and professional women, who function as a direct division of Senior Hadassah and who take part in all of its activities during the



year, both charitable and social. The group has a membership of some 24 women who meet the first Tuesday of each month.

Other organizations worthy of mention are the Youth Council, the Ivre Club, which is purely social in character, the B'nai Brith Girls and the A.W.R. Girls, whose name in reverse means, Ready, Willing and Able.

SUMMARY

The history of the Jews of Sioux City is thus, like that of the city itself, a record of remarkable progress, with great increase of activity in the last years due to the war. The first Jewish settler arrived in Sioux City some eighty-eight years ago, 1857, the first communal activity dates back some seventy-five years, 1870, the first religious services some fifty-five years, 1890. Approximately fifty-two years ago, 1893, the first congregation was formed and ultimately acquired a house of worship. Today there are five congregations with over 500 members. Including all those who are not regular members, there are at least 3,000 souls in Sioux City's community. This large group of people participate in every phase of community life. For charity there are a number of organizations which take part in every local philanthropic enterprise without inquiry as to creed or limitation as to purpose. There are libraries and educational clubs as well as fraternal organizations. Finally in business Sioux City Jews do not fall behind. Sioux City's main industries consist of the stockyards, and the great retail and wholesale trade. It is splendidly situated as a distributing point, and a broad, rich farming country all about. The Jewish citizens have not ignored this

opportunity. Beside Davidson Bros. Co.'s huge department store, the Jews are represented by such firms as Rocklin and Lehman, Florists, the Baron Chain Groceries, I. Miller and Co., the Sioux City Brewing Co., Galinsky Bros., wholesalers of fruit, and a great number of other enterprising business houses. In the stock-yards a number of Jewish men operate as commission brokers. In every line the Jew takes full share of responsibility and prominence.

The spirit of the Sioux City Jews is that of the west. Our people are energetic and active both in their own behalf and that of their institutions and their city. Their enterprises are among the factors that helped develop the possibilities of this section of the country with such rapidity. Our Jews in the main are extremely liberal. Mt. Sinai Congregation reform in its practice, is yet faithful to Judaism in its principles, and the orthodox congregations and conservative congregation are showing a newer type of spirit in their personal friendliness to the reform Jews by closer personal contacts. In public spirit Jews are among the foremost citizens. The Jew of Sioux City does not stand aside, but throws himself heart and soul into the common cause.

The future of the Jew in Sioux City is largely

bound up with the development after this war of the city itself. There is every reason to believe that the future development of the Jew in Sioux City will be very gratifying.

## APPENDIX I

L'Educatore Israelita - 1859 - translation from Italian

Conversion to Judaism - In this vicinity an American farmer embraced Judaism with his whole family. The pious man circumcised himself and is living according to the Jewish law as far as he knows it.

APPENDIX II

Sioux City Times - October 12, 1860

Advertisement

Young America

Clothing Storm

ISAAC HAAS

on

Pearl Street, Sioux City, Iowa, between Sawyers' and  
Farmers', greets his old friends and the public again  
with a well selected entirely new and fashionable stock  
of goods.

Comprising everything in the clothing line. His stock  
consists of

READY MADE CLOTHING

of all descriptions, comprising

Coats

Pants

Vests

Shirts

Collars

Neck ties

Cloths

Casameres

Vestings

etc., etc.

of every variety, shade and color. ----  
Hats, caps, Hosiery, Gloves and in fact everything in the  
line of

GENTS FURNISHING GOODS

ALSO -- a large quantity of

PIPES AND SEGARS

of all kinds, qualities, and Prices

Cash paid for hides and furs

Having determined to establish myself in business at  
Sioux City, I have opened the above stock of goods which  
will be kept constantly supplied and increased to meet  
the wants of the community. By fair and honorable dealing  
with all persons, and by always selling at the lowest  
Figures, I confidently hope to receive the patronage of  
the public.

Respectfully,

ISAAC HAAS

APPENDIX III

ADVERTISEMENT AUG. 23, 1869 SCT1-d  
SEPTEMBER 1st

---

NEW STORE !'

FALL STYLES !

BIG STOCK !

---

On the first of September, we will open at our

NEW BRICK STORE  
W. SIDE PEARL, BET. 2nd & 3rd  
one of the largest and best stocks of  
FANCY AND STAPLE  
DRY GOODS  
CLOTHING  
LADIES' DRESS PATTERNS,  
NOTIONS  
GENTS' FURNISHING GOODS  
HATS, CAPS, BOOTS, SHOES  
and everything worn & used by Ladies & Gentlemen

---

OUR STOCK IS FRESH

OUR PATTERNS AND STYLES ARE THE VERY LATEST, AND

OUR PRICE-LIST WILL BE MARKED AWAY DOWN

---

LARGE SALES

LOTS OF CUSTOMERS

AND SMALL PROFITS,  
Is the line on which we intend to fight for a

LIBERAL SHARE OF PUBLIC PATRONAGE

J. SCHULIEN AND BRO.

Pearl St. Bet. 2nd & 3rd.

APPENDIX IV

SC Ti w - Dec. 23, 1882

HATTENBACH & MAGEE

Dealers in

STAPLE AND FANCY

G R O C E R I E S

And Jobbers in

Cigars, Tobacco and Smoker's Articles.

29 and 31 Pearl Street

Connected with Telephone Exchange

---

APPENDIX V

SC Ti w - Dec. 23, 1882

1882

H. & M.

1883

---

Christmas Greeting:

Hattenbach & Magee having had for the year 1882 a large patronage from the citizens of Sioux City and the surrounding country, and one for which we are truly thankful to our patrons for. We take this opportunity of thanking each and everyone, and as the year is now ending we desire that you in balancing up your year's expense for groceries, should take notice of the fact that we have saved you money in your deals with us, and also don't forget the fact that good goods have been the prime and leading question with us, and in the future as in the past we will at all times give you the best goods for the least money. We handle no low grade adulterated goods and can give you full value for all your cash. For the coming year we can offer you greater inducements than ever. Allow us again to thank you for your patronage. Hoping you may have a merry Christmas and a happy New Year,  
We are your obedient servants,

HATTENBACH & MAGEE



APPENDIX VI

SC J w - Thursday, Dec. 11, 1884  
Advertisement

THE CHEAPEST HOUSE IN THE CITY

BANKRUPT STORE!

Closely identified with the retail trade, my facilities and system for supplying people in and out of with with

DRY GOODS  
CLOTHING  
CLOAKS DRESS GOODS  
NOTIONS, HOSIERY, UNDERWEAR  
AND SHOES

OR Anything they may require in the DRY GOODS line are unsurpassed.

Ladies and gentlemen from the city and vicinity are already alive to the fact that the enormous rents and expenses of the double stores must necessarily come out of the profits; and this they have had thoroughly demonstrated to them by a comparison of my prices with the double cheapest store in the city. My rent and expenses are about one-sixth less than any other Sioux City House. I buy my goods from the principal houses, as well as any other retail dealer and watch closely and take advantage of great sales of MANUFACTURERS' STOCKS, where they are sold at auction. I have got agents purchasing goods at extensive sales in the east. No lady or gentleman should fail to come, and those living at a distance can send to me for a ladies or Misses' Cloak or Wrap Dress Goods or anything else, and will be served as satisfactorily as if they were present in my store. Everyone who desires to save money on every dollar's worth of goods they purchase should never expend a dollar before calling upon the

Cor. BANKRUPT STORE  
Cor. Fourth and Jackson Sts.

B. Davidson, Prop'r

I send Cloaks or shawls C.O.D. on approval.  
In ordering a cloak, give bust measure and  
state as nearly as possible style and price.  
In Misses' Cloaks, give age, etc.

## APPENDIX VII

SC J Sun. Aug. 23, 1896

### HATTENBACH & MAGEE FAIL

Slow Collections and Inability to Renew Paper  
Cause the Downfall

### GREAT REGRET IS EXPRESSED

One of the Oldest and Most Solid Retail Firms in the City  
Carried Down by Hard Conditions -- Order of the Claims --  
Hattenbach Bros. also Succumb.

Hattenbach & Magee, who since 1878 have been engaged in the retail grocery business at 305 and 307 Pearl street, conducting one of the largest establishments of its kind in the city, have failed, carrying to the wall with them Hattenbach Bros. Jewelers, at 410 Fourth street. The stock of the firm is in the hands of W.L. Ogden as trustee under a chattel mortgage for the creditors. The stock of Hattenbach Bros. is in charge of W.L. Frost, representing Thomas J. Stone, mortgagee.

The failure of Hattenbach & Magee was the principle topic of conversation on the streets yesterday. It came in the nature of a surprise to every one. It was the general belief that the firm was one of the most solid in the city. Inability to realize on book accounts and paper coming due which could not be renewed are assigned as reasons for the failure. Coupled with comments upon it on every side there are expressions of sympathy for the members of the firm, whose reliability has never been questioned.

SC J Mon. Aug. 24, 1896

Nothing new developed in the Hattenbach & Magee failure yesterday. The members of the firm are confident that if delinquent customers will pay up promptly and their friends will continue to trade at the store they not only will be able to pay dollar for dollar but will soon be able to resume business. As is usual, there were many rumors of other impending failures, but none of these could be traced to a basis in fact. Irresponsible persons can easily start rumors of this kind which are likely to cause great mischief. No papers were placed in the sheriff's hands yesterday.

## APPENDIX VIII

Articles of Incorporation)	}	Filed for Record August 5th 1884 at 3 P.M. Phil Carlin, Recorder By C.E. McMaster, Deputy
of		
Mount Sinai Cemetery.		

Know all men by these presents that we the undersigned hereby associate ourselves and agree to become a Corporate Cemetery Association under the Statutes of Iowa in such case made and provided and for that purpose we have adopted agreed to and signed the following articles of incorporation.

### ARTICLE I

The name of this association shall be Mount Sinai Cemetery Association its principal place of business shall be Sioux City Iowa and the Cemetery to be by it established and maintained shall be called Mount Sinai Cemetery.

### ARTICLE II

The object and business of this corporation shall be to locate lay out and establish and maintain a cemetery for the use and benefit of persons of Israelitish descent their families and friends at or near Sioux City Iowa and to hold acquire and lay out into lots all necessary real estate therefor and to sell and dispose of such lots from time to time to proper persons for cemetery purposes.

### ARTICLE III

The authorized amount of capital stock of this corporation shall be Five Thousand Dollars and shall be divided into Five Hundred Shares of Ten Dollars each which stock shall be subscribed for and issued from time to time as the Board of Directors may order and direct all stock shall be fully paid before the certificate therefor shall be issued and shall be transferrable only upon the books of the association.

### ARTICLE IV

This corporation shall commence on the 5th day of August A.D. 1884 and shall continue for one hundred years and may renew its existence from time to time as a majority of votes cash at any annual meeting may determine.

### ARTICLE V

The business of this corporation shall be conducted by a Board of three (3) directors who must be stock holders and shall be elected by ballot annually by the stock holders on the second Friday of September and shall hold for one year and until their successors are elected and qualified until

## APPENDIX VIII (Cont.)

the second Friday of September A.D. 1884 such business shall be conducted by a provisional board of three directors to wit: Charles Wise, J. Schulein and D.A. Magee who shall have the powers of a regular board of directors such board shall elect from their number a President and Secretary who shall appoint and employ such other officers and agents as may be necessary and do any and all things necessary and proper in the transaction of the business of the association. The conveyances of cemetery lots and any real property by the association shall be signed by the President and attested by the Secretary and acknowledged by the President in the name of the association. The Board of Directors shall also make and establish by laws rules and regulations deemed expedient for the management of corporate affairs and alter or amend the management of corporate affairs and alter and amend the same and shall have custody charge and control of the Cemetery established by this association and shall exercise the powers over such cemetery authorized by the statutes of the state of Iowa in such cases. Said Board shall have power to enclose improve and adorn the grounds of such cemetery to construct avenues in the same, to erect proper buildings for the use of said cemetery to proscribe rules and regulations for improving or adorning lots therein and for the erection of monuments or other memorials of the dead upon such lots and to prohibit any use division improvement or adornment of a lot which they may deem improper.

All conveyances of lots in such cemetery shall be made subject to such control and the proceeds of the sales of lots shall be used in improving and adorning and maintaining such cemetery.

### ARTICLE VI

This association has no authority to contract any indebtedness exceeding in amount one hundred dollars.

### ARTICLE VII

The private property of the members and stockholders of this association shall be exempt from liability for the corporate debts.

### ARTICLE VIII

This association shall have and may exercise the several powers authorized and permitted to such corporation under the statutes of the state of Iowa.

### ARTICLE IX

The first annual meeting of stockholders shall be held on the second Friday of September A.D. 1884 at which time the first regular Board of Directors shall be elected.

The stockholders shall meet annually thereafter on the second Friday of September for the election of Directors and the

APPENDIX VIII (Cont)

transaction of other business. At all meetings of the stockholders each share of stock shall entitle the holder thereof to one vote to be given in person or by proxy thereunto appointed by writing.

These articles may be amended at any annual meeting of the stockholders by a two-thirds vote of all stock then voting.

Witness our hands this 5th day of August A.D. 1884

Charles Wise  
Joseph Schulein  
D.A. Magee

## APPENDIX IX

### IN MEMORIAM

---

WHEREAS, Death has taken off this, our honored fellow member. A beautiful life of devotion to loved ones, and of unselfish, service ended July 29th, 1919, when

Sara Frank Davidson

passed to the rest beyond the grave. The tenderest sympathies of the community go out to the bereaved husband and children. She was in all things the true helpmate of her husband; Motherhood, she regarded as a sacred obligation to which she devoted her highest endeavor, and truth, and loyalty were her watch words. Thus she went her quiet way, walked in peaceful paths, and watched her splendid family flower into manhood and womanhood, and when she finally went forth, it could have been but to hear the words, "Well done, thou good and faithful servant." For her tender helpfulness and faithful attachment to our charitable association, we offer our sisterly tribute of honor to her memory.

Mrs. Isaac B. Trauerman)  
Mrs. Emanuel Moog        )  
Mrs. Jacob Courshon       ) Committee

Memorial Resolutions  
Adopted by the Sisterhood of Mount Sinai Temple  
Sioux City, Iowa, September 5, 1919

## APPENDIX IX (Cont)

### IN MEMORIAM

---

WHEREAS, God in his wisdom has taken from our midst a beloved wife and mother.

#### RACHEL SCHULEIN

And WHEREAS, We the Jewish Ladies' Aid Society, deeply mourn the loss of our beloved sister; be it RESOLVED, that we hereby extend our heartfelt sympathy, praying that God may send his benign comfort to the bereaved ones in this their inconsolable loss; be it further RESOLVED, that a copy of these resolutions of condolence be sent to the mourning family; inscribed in the record of our book, and inserted in the columns of the American Israelite.

Mrs. M. Wise	)	
Mrs. L. Hattenbach	)	Committee
Mrs. E. Ellinger	)	

Memorial Resolutions  
Adopted by the Jewish Ladies' Aid Society  
Sioux City, Iowa, September 7, 1900

## APPENDIX IX (Cont)

### IN MEMORIAM

Whereas, God in His infinite wisdom has seen fit to call from our midst our beloved friend and co-religionist

HENRY FRIEDMAN

and Whereas, the entire Jewish Community of Sioux City in general, and Mt. Sinai Congregation in particular will miss his indly word, his pleasant smile, and his gentle demeanor, and

Whereas, we the Trustees of the Mt. Sinai Congregation, particularly feel the loss of our beloved friend and fellow trustee, and especially remindful are we of his unstinting and self sacrificing services in our Temple, as its vice-president for so many years. His taking off leaves a void in our Board.

Therefore, be it resolved, that we the Trustees of the Mount Sinai Congregation here assembled, do hereby give expression to our sincere emotions of sadness and sympathy at his taking off and do make this recognition of his helpfulness to our Congregation, and his services to our Temple.

Now Be It Further Resolved, that these resolutions be spread on the minutes of the Mt. Sinai Congregation, and a copy of these resolutions be framed and hung in our Temple and a transcript be sent to his family who survive him.

Trustees of Mt. Sinai Congregation

SIGNED: Dave Davidson      Max Pill      Vice President  
                                 M.M. Barish      Secretary  
                                 Sigmund Schulein      Treasurer

Board of Trustees

SIGNED:

A.L. Galinsky	A.I. Sacks
Herman Galinsky	M.N. London
Adolph M. Davis	A.L. Fribourg
M. Skalovsky	B. Schulein
	Joseph Levinger

Memorial Resolution

Adopted by Trustees and Officers of Mt. Sinai Congregation  
November 15, 1925, at Sioux City, Iowa



## APPENDIX IX (Cont)

### IN MEMORIAM

WHEREAS, it has pleased the Giver of Life, in his inscrutable wisdom, to call to her last long rest,

CHARLOTTE FRIEDMAN

for many years an active member of our Society; and WHEREAS, we must all reverently submit to the decree of an all-wise Providence which cuts off in its prime the life of a loving wife and devoted mother, whose children are the highest tribute to the ideal motherhood which she so well practiced. Therefore, be it RESOLVED, by the Jewish Ladies' Aid Society of Sioux City, Iowa, in regular meeting assembled, that the Society has lost an always willing associate; the cause of Judaism has been deprived of one of its faithful supporters, and that the sincerest and most heartfelt sympathies of our members go out to the stricken husband and father and to the bereaved children in this, the hour of their sad affliction. And be it further Resolved, that these resolutions be spread upon the records of the Society, and that a copy thereof be transmitted to the family of our departed member and published in the American Israelite.

Mrs. Joseph Schulein)	
Mrs. Chas. Wise	) Committee
Mrs. Chas. Eiseman	)

Memorial Resolutions  
Adopted by the Jewish Ladies' Aid Society,  
Sioux City, Iowa, May 26, 1903

APPENDIX IX(Cont)

IN MEMORIAM

---

"Thy spirit, dear Maud, departed from us  
To blossom in the realms above."

WHEREAS, on the seventeenth day of December, one  
thousand nine hundred and three, our beloved Sister,

MAUD EISEMAN FRIBOURG

Dearly beloved member, entered the eternal gates, we  
the members of the Jewish Ladies' Aid Society, deeply  
mourn her loss, with sincere sorrow. We convey our  
heartfelt sympathy to the bereaved family. A loving  
wife, affectionate mother, true, devoted daughter and  
sister, esteemed friend of all -- gone from us. May  
God send consolation to all in this great sorrow; in  
his infinite mercy grant steadfast faith, and with it  
sustain comfort. She rests in peace. We bow in sub-  
mission. They will be done. Be it RESOLVED, that a  
copy of these resolutions be sent to the bereaved  
family and also published in the American Israelite  
and placed upon the minutes of this Society.

Mrs. David Davidson )  
Mrs. Louis Hattenbach) Committee  
Mrs. Louis Becker )

Memorial Resolutions  
Adopted by the Jewish Ladies' Aid Society,  
Sioux City, Iowa, December 21, 1903

## APPENDIX X

Articles of Incorporation  
of  
Mount Sinai Congregation

Filed for record Nov. 18,  
1898 at 11 o'clock A.M.  
W.C. Hills, Recorder

Certificate of Association and Incorporation made this sixteenth day of November A.D. 1898, by and between the persons whose names are hereunto subscribed, all of whom are of full age, and all of whom are citizens of the State of Iowa.

### ARTICLE I

The name of this incorporation shall be "Mount Sinai Congregation."

### ARTICLE II

The business, object and purpose of this incorporation shall be the erection and maintenance of a synagogue for the worship of God according to the Reformed Jewish faith, the promotion of interest in that religion, and the furtherance of the ends and aims thereof.

### ARTICLE III

The location of the said incorporation and the principal place of business thereof shall be in the City of Sioux City in Woodbury County, Iowa.

### ARTICLE IV

The members of this incorporation shall consist of such persons as shall have been duly admitted as such in accordance with the constitution or by-laws hereafter to be adopted by this incorporation, and such membership shall be regardless of sex, and men and women shall be admitted thereto on equal terms; and all members shall be entitled to the same rights and privileges and subject to the same rules, regulations and penalties, which rights, privileges, rules, regulations, and penalties shall be determined by said constitution or by-laws hereafter to be adopted.

### ARTICLE V

The officers of this incorporation shall consist of a president, vice president, secretary, treasurer and a board of five trustees, and one of said board of trustees shall be the president of the incorporation. All of the officers and trustees shall be elected and chosen by the members of the incorporation in such manner and at such time and place as shall be defined by the constitution or by-laws.

### ARTICLE VI

## APPENDIX X (Cont)

The Board of Trustees shall have the sole management, care, supervision and control of all the real and personal property of the incorporation and of all the business and affairs thereof, subject to such direction and decision of the members of the incorporation as may be provided by the constitution or by-laws hereafter to be adopted.

### ARTICLE VII

The president, vice president, secretary and treasurer of this incorporation shall perform the duties usually assigned to such officers respectively, and as provided by the constitution or by-laws, and they, together with the Board of Trustees shall be chosen by and from the members of said incorporation in the manner specified in said constitution or by-laws.

### ARTICLE VIII

The following named persons shall constitute the officers and trustees of said incorporation for the first year of its existence, and until their successors are elected, viz: President Sigmund Schulein, Vice President, Charles Wise; Secretary, Maxwell E. Silver; Treasurer, Julius Pappe; Board of Trustees, Meyer Wise, Ben Davidson, Isaac G. Trauerman, Arnold L. Fribourg, and the president of the incorporation.

### ARTICLE IX

The incorporation shall have the power to hold, purchase and transfer, and to take by purchase, gift, devise or bequest real and personal property, for purposes appropriate to its creation, and according as its needs, progress and to its creation, and according as its needs, progress and necessities may require, and not exceeding the amount limited by law.

### ARTICLE X

All conveyances of property to this incorporation shall be made to it in its corporate name, and the incorporation shall make conveyances, mortgages, bills of sale and other instruments in writing, affecting its real or personal property, in such manner and at such times as may be provided by the constitution or by-laws and such conveyances, mortgages, bills of sale and other instruments shall be signed and executed by the president of the incorporation, attested by the secretary thereof, and the corporate seal affixed thereto.

### ARTICLE XI

The annual meeting of this incorporation shall be held on the first Monday in November during each year of the existence thereof. At such annual meeting, the officers and trustees of the incorporation

## APPENDIX X (Cont)

for the ensuing year shall be elected, by ballot, each member present being entitled to one vote, and the member receiving a majority of votes of the members present at such annual meeting for the office balloted for, shall be declared and be such officer for the coming year. And at such annual meetings, such reports shall be made, and such business shall be transacted, and such elections shall be had in the manner and for the officers as herein specified, and as further provided by the constitution or by-laws. And at all such annual meetings and at regular and special meetings which may be called during the year as by the constitution or by-laws provided, each member present shall have an equal voice and an equal vote on all questions presented at such meetings.

### ARTICLE XII

No less than ten members of this incorporation shall be and constitute a quorum for the transaction of business at all regular annual or special meetings.

### ARTICLE XIII

The incorporation shall have a corporate seal in such form as provided by the constitution or by-laws, and shall have the power to enact such by-laws for the government and control of the incorporation, and its business and property as the member thereof may deem necessary or expedient to adopt.

### ARTICLE XIV

This incorporation is one not for pecuniary profits, and all the property, real and personal, of the individual member thereof shall be exempt from the debts of said incorporation.

### ARTICLE XV

This incorporation shall endure for a period of fifty years unless sooner dissolved in the manner of by-law provided.

### ARTICLE XVI

This incorporation assumes to itself all the right, powers, privileges and immunities which are now, and which may during the existence thereof be conferred by law upon in incorporations of a similar character.

In witness whereof we have hereunto set our hands at Sioux City Woodbury County Iowa, this sixteenth day of November A.D. 1898.

Sigmund Schulein  
Maxwell E. Silver  
Meyer Wise  
Charles Eisman

Chas. Wise  
Julius Pappé  
I.G. Trauerman  
Arnold L. Fribourg

## APPENDIX X (Cont)

### AMENDED ARTICLES OF INCORPORATION

Dec. 21, 1906 - The first 4 Articles are the same as above. Only the changes will be given.

#### ARTICLE V

The officers of this corporation shall consist of a Board of eleven Trustees, and of a president, vice president, secretary and treasurer, chosen from among said Board of Trustees. All of the trustees and officers shall be elected and chosen in such manner and at such time and place as shall be defined by these Articles of Incorporation and by the Constitution.

#### ARTICLE VI

The Board of Trustees shall have the sole management, care, supervision and control of all the real and person property of the incorporation and of all the business and affairs thereof; and shall have the sole right to determine the character and form of all services to be conducted and ritual to be used in the Temple or other place of worship of the corporation; and to elect the Rabbi of the congregation as provided for in these Articles and in the Constitution; and to do all other things as provided in these Articles and in the Constitution.

#### ARTICLE VII

The president, vice president, secretary and treasurer of this incorporation shall perform the duties usually assigned to such officers respectively, and as provided by the Constitution.

#### ARTICLE IX

The incorporation may have a corporate seal in such form as may be determined by the Board of Trustees. All conveyances of property to this incorporation shall be made to it in its corporate name, and the incorporation shall make conveyances, mortgages, bills of sale and other instruments in writing, affecting its real or personal property, in such manner and at such times as may be provided by the constitution, and such conveyances, mortgages, bills of sale and other instruments shall be signed and executed by the president of the incorporation and attested by the secretary thereof, and the corporate seal fixed, if the corporation procure a seal.

#### ARTICLE X

The Board of Trustees of this incorporation shall consist of eleven members as follows, to-wit:

Charles Wise	J.M. Cohen	Julius Pappé
Joseph Levinger	Sigmund Schulein	Dave Davidson

## APPENDIX X (Cont)

A.L. Fribourg  
I.G. Trauerman

Ben Davidson  
S. Dryfoos

Maurice Degen

Each member of said Board of Trustees shall hold his office during his lifetime or until his resignation shall have been accepted by the Board of Trustees, or until the removal of such trustee from Sioux City, Iowa.

And upon the death, resignation or removal of any trustee as aforesaid, the remaining members of the board shall, at its next regular meeting, or at a special meeting called for that purpose, elect a successor to fill the place which has become vacant. A majority vote of the trustees present at any such meeting shall be necessary to elect, and upon the election of such new trustee, the latter shall hold his office during his lifetime, or until his resignation shall have been accepted by the Board of Trustees or until he shall have removed from Sioux City, Iowa.

And the said Board of Trustees shall, on the first Monday in November, of each year, elect by a majority vote and from their own number, a president, vice president, secretary and treasurer, each of whom shall hold his office until the first Monday in November of the succeeding year and until his successor shall have been elected and qualified.

The Rabbi shall be chosen by said board of trustees at such time as they may determine and for such length of time and upon such terms as they may deem expedient, and for the best interests of the incorporation; and he shall be elected by a majority vote of the members of the Board of Trustees present at the meeting called for that purpose;.

## ARTICLE XI

The annual meeting of this incorporation shall be held on the first Monday in November during each year of the existence thereof. At such annual meeting, such reports shall be made, and such business shall be transacted as provided by the constitution. And at all such meetings, and at regular and special meetings which may be called during the year as by the constitution or by-laws provided, each member present shall have an equal voice and an equal vote on all questions presented at such meetings.

## ARTICLE XIII

The Board of Trustees shall have the power to enact such by-laws for the government and control of the incorporation, and its business and property, as the members thereof may deem necessary or expedient to adopt.

## ARTICLE XVII

## APPENDIX X (Cont)

These articles of incorporation shall not be altered, changed or amended unless a proposition of such alteration, change or amendment be made in writing to the Board of Trustees, and adopted at a special meeting of the corporation called for that purpose, not less than four weeks thereafter; and then only provided that such alteration, change or amendment shall have first been adopted by a three-fourths vote of the whole number of the Board of Trustees, and shall have been approved by the corporation by a three-fourths vote of the members of the corporation present at the meeting called for the consideration of such alteration, change or amendment.

Dated this 20th day of December, 1906.

Mount Sinai Congregation

By: Charles Wise, President  
Joseph Levinger, Secretary



## APPENDIX X (Cont)

### AMENDED ARTICLES OF INCORPORATION OF MT. SINAI CONG.

October 6, 1922

KNOW ALL MEN BY THESE PRESENTS:

That we, Herman Galinsky, President, and Joseph Levinger, Secretary of Mount Sinai Congregation, a corporation, acting under and by virtue of a resolution adopted by the members of said corporation held at the Social Center Rooms of said Congregation on the 27th day of September, 1922 at 7:30 o'clock P.M., pursuant to a call sent to each member thereof as provided in the Articles of Incorporation and in the Constitution of said Congregation and after the Amendment to the Articles of Incorporation of said Corporation had been duly approved and passed by the Board of Trustees of said Congregation, a quorum being present at said meeting of the members of the corporation and said meeting having been duly and regularly called, and a resolution being unanimously adopted authorizing and directing us as President and Secretary of said Corporation to execute a proper instrument amending the Articles of Incorporation of said corporation in the following manner, so that Article X as amended, of the Articles of Incorporation of Mount Sinai Congregation shall read, and the same is hereby amended so as to read as follows:

#### Article X (as amended)

The Board of Trustees of this Incorporation shall consist of fifteen members. Of said fifteen members the Board of Trustees shall include Joseph Levinger, Sigmund Schulein, Dave Davidson, Ben Davidson, S. Dryfoos, H. Friedman, A.L. Fribourg, H. Galinsky, A.L. Galinsky, Ben Schulein and Emil Rosenstock, each of whom shall hold the office of Trustee during his lifetime, or until his resignation shall have been accepted by the Board of Trustees, or until his removal from Sioux City, Iowa.

Besides said eleven trustees, or their successors as hereinafter provided, said Board of Trustees shall consist of four additional members. Said four additional members shall be elected at the annual meeting of the Congregation on November 6, 1922. Two of said four additional members shall then be elected for a term of two years and two of them for a term of one year. And at the annual meeting of the congregation in each year thereafter, there shall be elected two members of the Board of Trustees to succeed the two of said four additional members thereof whose term of office shall then have expired, said members so elected to hold office for a term of two years.

Should any vacancy occur, as hereinbefore provided, with reference to the eleven members of the Board of Trustees first named in this Article X, such vacancy shall be filled at the next annual meeting of the Congregation or at a special meeting

APPENDIX X (Cont)

thereof duly called for that purpose; and the member so elected to fill such vacancy shall hold office for a term of two years.

And the said Board of Trustees shall, on the first Monday in November, of each year, elect by a majority vote and from among their own number, a president, vice president, secretary and treasurer, each of whom shall hold his office until the first Monday in November of the succeeding year and until his successor shall have been elected and qualified.

The Rabbi shall be chosen by said Board of Trustees at such time as they may designate and for such length of time and upon such terms as they may deem expedient and for the best interests of the incorporation; and he shall be elected by a majority vote of the members of the Board of Trustees present at the meeting called for that purpose.

Witness our hands to this instrument on this 28th day of September, 1922.

Attest: Herman Galinsky, president  
Joseph Levinger, secretary

APPENDIX X (Cont)

AMENDED ARTICLES OF INCORPORATION SUBSEQUENT TO 1922

March 19, 1941

ARTICLE X

The Board of Trustees of this corporation shall consist of eighteen (18) members as follows, to wit:

Lou Agranoff	A.J. Galinsky	Jacob Kalin
E.E. Baron	A.L. Galinsky	Meyer Levitt
J.H. Bolstein	Herman Galinsky	Herman Miller
Abe Davidson	Wm. Gilinsky	Sol Novitsky
A.M. Davis	Louis Goldberg	Jack Robinson
Hyman Fishgall	E.M. Grueskin	Ben Schulein
Mike Skalovsky	Morris Skalovsky	Kate Slotsky

Of the members of the Board of Trustees, as hereinafter set forth, each of the following shall hold office during his life time, or until his resignation shall have been accepted by the Board of Trustees, or until the removal of such Trustee from Sioux City, Iowa:

Herman Galinsky	A.L. Galinsky	Ben Schulein
-----------------	---------------	--------------

The President of the Mount Sinai Temple Brotherhood and the President of the Mount Sinai Temple Sisterhood shall immediately, upon their election and installation, become members of the Board of Trustees. The President of Mount Sinai Congregation shall appoint two additional members of the Board of Trustees, as soon as possible after his election and assumption of office, to serve for a term of two years.

The other eleven members of the Board of Trustees shall hold office until the next annual meeting of the members of this corporation, at which time new trustees shall be elected, of whom five shall be elected for a term of one year and six for a term of two years, the length of term to be determined by the number of votes cast for each trustee, of whom the six highest shall serve for two years and the balance for one year. At the annual election of Trustees in 1931, successors to those whose terms expire at that time shall be elected for a term of two years, and thereafter all elective Trustees shall be elected for a term of two years, and no elective or appointive Trustee shall be eligible for reelection or reappointment until at least one term shall have intervened.

Upon the death, resignation or removal of any life Trustee, his successor shall be elected by the Board of Trustees to hold office until the succeeding annual election of Trustees.

The said Board of Trustees shall, as soon as practicable

## APPENDIX X (Cont)

after the annual meeting of the members, at a meeting, the date of which shall be fixed by the President, but no later than two weeks after the said annual meeting of the members, elect by majority vote a President, Vice President, Secretary and Treasurer, each of whom shall hold office for a period of two years and until his successor shall have been elected and qualified.

The Rabbi shall be chosen by the Board of Trustees at such time as they may determine, and for such length of time and upon such terms as they may deem expedient, and for the best interests of the corporation, and he shall be elected by a majority vote of the members of the Board of Trustees.

### ARTICLE XII

No less than nine (9) members of this corporation shall be and constitute a quorum for the transaction of business at all regular, annual or special meetings.

### ARTICLE XVII

These Articles of Incorporation shall not be altered, changed or amended unless a proposal for such alteration, change or amendment be made in writing to the Board of Trustees, and adopted at a special meeting of the corporation called for that purpose, not less than ten days thereafter, and then only provided that such alteration, change or amendment shall have first been adopted by a majority vote of the whole number of the Board of Trustees, and shall have been approved by the corporation present at the meeting called for the consideration of such alteration, change or amendment.

Dated this 30th day of December, 1940

Mt. Sinai Congregation

By J. Kalin, President

By Herman Miller, Secretary

## APPENDIX XI

### Articles of Incorporation of Adas Yoshurun - Aug. 4th, 1896

Articles of Incorporation of Adas Yoshurun state of Iowa, Woodbury Co.

The undersigned hereby associate themselves and agree to become a corporation under the statutes in such cases made and provided and for such purpose agree to and have signed the following articles of incorporation.

Sec. 1. The name of this corporation shall be Adas Yoshurun, and its principle place of business, Sioux City, Iowa.

Sec. 2. This corporation is for the purpose of establishing and maintaining a congregation for the promotion and teaching of the Orthodox Hebrew Religion and worshipping in accordance with the principles thereof.

Sec. 3. This corporation shall commence on the 4th day of August 1896 and continue for a statutory period unless sooner dissolved by the members of the corporation.

Sec. 4. The affairs of the corporation shall be conducted by a board consisting of a president, vice-president, secretary, treasurer and two trustees, and until the first semi-annual meeting to be held on the last Sunday in October 1896, D. Fabion shall be president, L. Silver, vice-president, S.J. Cohen, secretary, F. Brodkey, Treasurer, N. Brodkey, first trustee and A. Baron, second trustee.

Sec. 5. These articles of incorporation and such by-laws as may be made not inconsistent with and not contrary to law shall govern the corporation.

Sec. 6. Private property of the members of this corporation shall be exempt from corporate debts.

Witness our hands this 4th day of August 1896.

L. Silver  
J.N. Krueger  
I. Liphstz

D. Fabion  
A. Baron  
I. Brodkey  
S. Cohen

## APPENDIX XII

### Articles of Incorporation of Adas Ieshurn March 8, 1901

The undersigned whose names are affixed hereto, do hereby for themselves and their associates who may hereafter become members hereof, become a body corporate for religious and charitable purposes, and do hereby adopt, sign and execute the following articles of Incorporation.

Article 1 - The name of this corporation shall be Adas Ieshurn, which said name shall never be changed. Its principle place of business shall be at Sioux City, Iowa.

Article 2 - The object and purpose of this corporation is to perform works of charity and benevolence, and by means of a church organization to propagate the Jewish faith among the people of Sioux City.

Article 3 - This corporation shall commence business March 3rd 1901 and continue fifty years unless sooner dissolved by a unanimous vote of the Board of Trustees of said corporation.

Article 4 - Sec. 1 - The corporate power of this corporation shall be vested in the following officers elected from the general congregation, to wit a president who shall be ex-officio, a member off the Board of Trustees, a vice president, a treasurer, a financial secretary, a correspondent secretary and four trustees.

Sec. 2 - All officers shall be elected for one year as follows. The President, Treasurer, corresponding secretary and two trustees at the first regular meeting in April, and the vice president, financial secretary and two trustees at the first regular meeting in September of each year. And the duties of the respective officers shall be the same as usually devolve upon like officers of similar corporations.

Sec. 3 - The trustees may fill any vacancy occuring in any office between the regular times of election.

Article 5 - The Board of Trustees shall hold a regular meeting on the first Sunday of each month and once in each three months a general meeting of the congregation shall be held. Until the regular times provided for the election of officers the following persons shall constitute the provisional officers of the corporation, each to fill the office set opposite his name.

President;	J. Kauffman
Vice-President	Abe Shulkin
Treasurer	M. Newnan
Corres. Sec.	J. Shopiro
Finan. Sec.	J. Shulkin

APPENDIX XII (Cont)

Trustees: M. Mushkin  
R. Mushkin  
J. Gruskin  
M. Levich

Article 6 - The President shall have the right to call a meeting of the congregation or of the Board of Trustees when necessary for the welfare of the congregation

Article 7 - A quorum for the transaction of business shall be of the congregation, ten members and of the Board of Trustees a majority thereof.

Article 8 - The congregation shall never be divided

Article 9 - The corporation shall ~~xxxxx~~ have the right to buy, sell, rent or own real and personal property for religious purposes and to employ a Rabbi.

Article 10 - The Board of Trustees shall have power to make such by-laws as they may deem proper for the management of the affairs of said corporation.

Article 11 - These articles may be amended at any regular meeting of the congregation by a 3/4 vote, thirty days written notice of such amendment having been previously given.

In witness whereof, we the undersigned incorporators have hereinto affixed our names this 3rd day of March, 1901.

John Kauffman  
Abe Shulkin  
J. Shopiro  
J. Shulkin  
M. Newman

M. Levich  
R. Mushkin  
J. Gruskin  
Max Mushkin

## APPENDIX XIII

### ARTICLES OF INCORPORATION OF SHAARE ZION CONGREGATION

KNOW ALL MEN BY THESE PRESENTS: That we the undersigned N.W. Pickus, Barney Baron, A. Mazie, Eli Rabinow, Lester Heeger, Wm Kantor, Robert Sacks, J. London, Dr. H.M. Levin, H. Levin, A.H. Baron, Max Lazinsky, S.I. Skalovsky, M. Seff and Dr. S.H. Shulkin, do hereby associate ourselves together for the purpose of forming a corporation, not for pecuniary profit, under the Laws of the State of Iowa, in such cases made and provided, and for the purpose have agreed to adopt the following Articles of Incorporation.

#### Article One

The name of this Corporation shall be "Shaare Zion Congregation".

#### Article Two

The principal place of business of this corporation shall be Sioux City, Woodbury County, Iowa.

#### Article Three

The purpose and objects of this Corporation shall be religious and educational in character for the promotion of religious and educational necessities and requirements of the members of same rights and customs of the Jewish faith; and such other objects along the same lines that may from time to time arise for the attention of this organization and for the purpose of carrying out the objects and purposes herein specified.

Futhermore to establish and maintain a synagogue or Temple for the purpose of divine worship in accordance with traditional Judaism; to maintain a school for the instruction in Hebrew or Jewish History and Jewish Religion and for such other general instruction; to foster Judaism in all its branches and to promote social intercourse among its members and among the Jewish population in Sioux City, Iowa, in general. Said Corporation may own, hold, sell, lease and release, buildings and real-estate, and all kinds of property(personal) necessary in furthering the interests of said corporation, and it shall also have and exercise all the general and implied powers and be entitled to all the immunities, rights and privileges which are given or pertain to corporations, not for pecuniary profit, under and by virtue of the Laws of the State of Iowa, as fully in all respects as if the same were herein expressly enumerated and claimed.

#### Article Four

This Corporation shall begin doing business on the date that these articles are filed for record in the Office of the County



## APPENDIX XIII(Cont)

Recorder of Woodbury County, Iowa, and shall terminate at the end of fifty years, unless sooner dissolved in the manner provided by Law; provided, however, that this Corporation shall not be dissolved except by the affirmative votes of at least three fourths of all the members thereof.

### Article Five

The Officers of this Corporation shall consist of a President, Vice-President, Treasurer, Financial Secy and Recording Sec'y, and a Board of Trustees. The Board of Trustees shall consist of Fifteen members, and all officers shall be elected by the Board of Trustees and out of the Board of Trustees. The Board of Trustees shall be elected at the annual meeting of the congregation which meeting shall be held the Sunday following Rosh Hashonah at such time of the day as may be fixed by the president, and in the event of the failure to elect at that time, an adjournment may be had and an adjournment meeting may be held on the call of the President, or a special meeting called by the President for that purpose. The officers shall be elected by the Board of Trustees at its first regular meeting. All Officers, except the Trustees shall hold office for the term of One Year. Trustees shall hold office for the following terms, to wit; Eight Trustees shall be elected for a term of two years, and the other seven shall be elected for a term of One Year, and all such officers and Trustees shall be members of the Organization.

During the first year of this Corporation, and until the next annual meeting, the following shall be and consist of the Board of Trustees; N.W. Pickus, A. Mazie, Eli Robinow, Lester Heeger, Barney Baron, A.H. Baron, H. Levin and Max Lasensky who shall hold office for a term of two years; and M. Seff, Robert Sacks, S.I. Skalovsky, Dr. H.M. Levin, Wm Kantor, Dr. S.H. Shulkin and J. London who shall hold office for One Year.

During the first year of this corporation and until the first annual meeting of the Board of Trustees after Rosh Hashonah the following shall be the Officers; N.W. Pickus, president; M. Seff, vice president, A. Mazie, Treasurer, Eli Robinow, Financial Sec'y and Lester Heeger.

### Article Six

The Officers and Trustees of this corporation shall have and perform all the duties particularly set forth in the by-laws to be adopted by said Organization, and in the absence of any specific duty prescribed in said By-laws, said Officers shall have and perform all duties usually devolving upon like officers in like Corporations.

### Article Seven

### APPENDIX XIII (Cont)

The Private property of the incorporators, officers and members of this corporation shall be exempt from corporate debts.

#### Article Eight

These articles of incorporation may be amended in the following manner, to wit; Proposed amendment to the constitution may be submitted in writing at the annual meeting, or at any special meeting of the congregation, or by written communication to the Board of Trustees requesting that a special meeting of the congregation be held for the purpose of acting thereon. The President shall call a special meeting to act upon such proposed amendment within thrity days thereafter.

Any amendment shall be considered adopted and shall form a part of the Artiaales of Incorporation on receiving the assent and vote of a majority of the members present and voting at such meeting.

Dated this 20th day of October, 1925

## APPENDIX XIV

### AMENDED ARTICLES OF INCORPORATION OF SHAARE ZION SYNAGOGUE

Only those paragraphs which are different from the original set of Articles of Incorporation will be given here.

KNOW ALL MEN BY THESE PRESENTS: That at a special meeting of the members of the Shaare Zion Congregation of Sioux City, Iowa, a corporation not for pecuniary profit, duly organized and existing under and by virtue of the laws of the State of Iowa, held at the Jewish Community Center at 308 Pierce Street in Sioux City, Iowa on the \_\_\_\_ day of March, 1927 after due and legal notice had been given to the members thereof in conformity with its Articles of Incorporation and the laws of the State of Iowa, at which meeting the requisite majority of the members of said corporation were present the following amended and substituted Articles of Incorporation were duly adopted by a unanimous vote of the members of said corporation present.

The president and secretary of the said corporation were duly authorized and directed to sign, acknowledge, record, publish and do all things which by law are required to execute, complete, and carry into effect the said amended and substituted Articles of Incorporation of said corporation.

#### ARTICLE THREE

Second paragraph - Furthermore to establish and maintain a Synagogue or Temple for the purpose of divine worship in accordance with conservative traditional Judaism; etc.

#### ARTICLE FOUR

This corporation began doing business on the 10th day of November, 1925 on which date its original Articles of Incorporation were filed for record in the Office of the County Recorder of Woodbury County, Iowa, and shall terminate on the 10th day of November, 1975 unless sooner dissolved in the manner provided by law; provided ~~however~~ that this corporation shall not be dissolved except by the affirmative vote of at least three-fourths of all the members thereof.

#### ARTICLE FIVE

Second and last paragraphs - The following persons shall constitute the board of trustees for the year of 1927 until the next annual meeting or until their successors are duly elected and qualified: B. Baron, E.S. Robinow, M. Seff, Lester Heeger, A. Mazie, H. Levin, A.H. Baron, M. Lasensky, J. London, Wm Kantor, Albert Sacks, J. Robin, E. Chesen, J.N. Krueger, and M. Ginsberg.

#### APPENDIX XIV (Cont)

During the year 1927 and until the next annual meeting of the board of trustees, the following shall be the officers: B. Baron, president, A. Mazie, treasurer, E.S. Robinow, financial secretary and Lester Heeger, corresponding secretary.