1860 to perform the last rites for the wife of Henry Goldsmith, who died in giving birth to the first Jewish girl baby born in Denver, Clara Goldsmith. No records of the funeral, nor of where Mrs. Goldsmith was buried, exist, but according to a later account a society was formed then and there for the burial of the Jewish dead. Although there is said to have been a cemetery used by the Odd Fellows and Masons on Fifteenth Street on high ground just across the Platte River, the Jewish group seems to have used for their first burial the ground on the eastern plains, later known as the Capitol Hill Cemetery. Leopold Mayer and Abraham Jacobs defrayed the expense of a fence around the cemetery.

That the same cemetery was again used within a few years may be gathered from an obituary in 1862, when the body of a young man, Morris Abrams of St. Louis, who died in Central City, was buried from the A. Goldsmith residence in Denver. Apparently the Goldsmiths were actively interested in the plot while they remained in Denver.

The group formed for burial is said to have been known as the Hebrew Burial and Prayer Society, and also as the Hebrew Cemetery Association. All accounts agree that the following men took part in the first Jewish organization: Abraham Goldsmith, brother-in-law of the deceased, Abraham Jacobs, Julius Mitchell, and Isadore and Jonas Deitsch. Other lists, which vary as to one or more members, include Leopold Mayer, Joseph Gottlieb, Phillip Poznanski, Abe and David Steadhouse, Fred Z. and Hyman Z. Salomon, and A. Sonneberg, a partner of the Deitsches, and at whose place in Central City the young man, Abrams, had died.

Although the group had not been organized specifically for religious services, it met at least three times a year: Passover, Rosh Hashanah, and Yom Kippur. Services were held in a building on the corner of Fifteenth and Larimer Streets, in the Tappan Block at the corner of Fifteenth and Market Streets, and in the pioneer Denver Theatre.

Mitchell conducted services, at least until the arrival in May, 1861, of David Kline. Kline was born in Bohemia, and came to the United States at the age of nineteen. He landed in New Orleans and remained there a year, then moved to St. Louis. There he joined the Bohemian congregation, where services were held in a loft. From there he went on to Leavenworth, where he assisted in the formation of a Jewish charity society. After a thirty-day trip by prairie schooner, he arrived in Denver and went into the dry-goods business. Until Denver had a rabbi, Kline and Mitchell served as the community's religious leaders, officiating at weddings and arranging the holiday services. While the records show only the marriage certificates signed by various judges, Mitchell and Kline performed most of the ceremonies. Early marriages included that of Rosa Lobinsteint to Henry Kline, but not all the marriages were mentioned in the newspapers. The weddings of Grumpey Goldburg to Helena Morris in Denver in 1863, and of Samuel Arkush and Flora Goldbaum that same year do not appear there or in the city records. Many of the pioneers returned to the East to marry and then brought their brides back with them.

Another Jewish religious leader arrived in Denver in 1865, Charles M. Schayer, born in Kempen, Prussia, in 1827, arrived in New York in 1861 and entered into the cigar trade. Four years later he came to Denver and opened a wholesale cigar business. Schayer, who had an excellent Hebrew and German education, was able to lead the religious life of the settlers. In Denver, and later in Leadville, he served as a rabbi until ordained rabbis could take over.

Until 1865, Jewish life is barely discernible in the territory. The newspapers neither commented on the Jewish holidays nor on the burial and prayer society. On the other hand, when a Moses Adler, who was in Denver in the early 60's, was sent to prison, the newspaper did not identify him as a Jew as was customary when a Jew committed a crime. The question presents itself: Was it because the small group of Jews preferred that the larger community not be aware of their presence while their number was so few, or was it that their reverence for democracy insisted that they identify themselves only as American citizens? It does not seem possible that Byers, who recounted the activities of the Salomon brothers and Abraham Jacobs so minutely, did not know that they were Jewish. They sat together in Masonic lodges and built the first cultural organizations in the city. It is almost certain that Jacobs taught Byers his first Masonic lesson, when they were still in Nebraska.

After the long period of silence, the Rocky Mountain News, by contrast, seemed suddenly filled with news of Jewish activity.

With the High Holidays in the fall of 1865, the News commented wonderingly, "Today is some sort of a holiday for the Jewish persuasion, unknown to us gentiles. Business houses kept by that class in town are closed from 'rosy morn' till dewey eve." Better in-