In terms of wealth and importance, the Temple had its share of Colorado's millionaires and leaders. The roster included the familiar names of Simon Guggenheim, David May, Commodore Louis Beaumont, L. H. Goldsman, Otto Mears, Max Schott, and I. W. Bernheim.

FOOTNOTES

1The Rocky Mountain News, both daily and weekly editions, was carefully examined for the word "Jew," from April, 1859 to 1863. Many copies are missing, particularly during the period of the fire and flood. The years 1863 and 1864, were also examined, but not so diligently.

2Town Record, Denver City, op. cit., Dec. 26, 1859.
3"RA, op. cit. Mrs. Sam Goldsmith, the daughter-in-law of Henry Goldsmith, and Mrs. Sam Bowman, his granddaughter-in-law, furnished the name of "Clara," the surviving baby. "Aunt Clara," as she was known, was the mother-in-law of Mrs. Bowman. The family tried to find the grave of Mrs. Goldsmith, but were unable to do so.

4Republican, "The City of the Dead," April 21, 1890. According to this article the land known as the "Capitol Hill Cemetery" was first used in 1869. There is no indication that the Jews used any other burial ground but this, which was known as the "Jewish Cemetery." They may have used the land before the non-Jewish population did.

5JO, Nov. 24, 1905.
6RMN, Jan. 11, 1862.
7Watters, op. cit.

8The Arkushes gave the date of their marriage as 1863. Marriage certificates in Denver begin with Index No. 17, Nov. 27, 1867-1917. Records prior to that were kept in the territory to which the particular section of the latter created state belonged. Only 12 marriages involving Jews are recorded. There is, however, an overlapping in the next volume, 1871-1880.

9RMN, Sept. 21, 1881. Adler is previously mentioned, May 6, 1861, as an endorser of the gold rate regulations.

10Denver Lodge, op. cit. From Byers' address: "I see here to-night a Brother who taught me my first Masonic lesson, when I petitioned for initiation in Capitol Lodge No. 1, in Nebraska." This could only be Jacobs, since he was the only one of the three of the original Aurora lodge members present, and was originally from the Capitol Lodge.

11RMN, Sept. 21, 1865.
12RMN, Sept. 22, 1865, p. 4.
13RMN, Sept. 30, 1865.
14RMN, Nov. 25, 1865, p. 1.
16RMN, Sept. 21, 1866.
17RMN, Sept. 10, 1866.
18Samuel Kline, Recollections and Comments.
19Ibid.
20Emanuel minutes, I, Dec. 20, 1874.
Gaining the "Needful"

It was inevitable that in the epidemics of "gold fever," the young adventurous Jews would contract the same ailment. However, after a brief search for the precious metals, the obvious needs of the miners hastened the recovery of most of the young Jews from the malady. These were the merchants who "grubstaked" many a miner and bought interest in frequently successful mines. Their search for gold was vicarious. Fitted by previous merchandising experience, it was only natural that most of them should take on the job of supplying the miners.

Like Abraham Jacobs, who moved his O. K. Store to Spring Gulch in the "richest square mile on earth," with its booming mining camps of Central City, Blackhawk, Nevadaville, Mountain City, and others even less temporary on the face of the map of Colorado, many of the Jewish pioneers brought their stores to the miners. Sometimes the procedure was reversed, as in the case of the Deitsch and Sonneberg firm, which moved its store from Central City to Denver, where, in 1862, their firm received a train of eight wagons of merchandise.

The movement from the "states," and from Denver and back to the mining camps was exceptionally heavy during the early years of settlement, with names appearing on every stage list: L. Morris leaves for Buckskin Joe (a mining camp above South Park); A. Sands and wife, and Miss Sands arrive, with Sands returning from a five-month sojourn in the eastern markets, and bringing out his lady and sister to make the city their abiding home.

In providing the miners, the merchants were faced with an important problem, the existing rates of gold dust, which was the principal medium of exchange. A public meeting was held in 1861 to establish gold dust rates. For the varying quality of gold, the leading merchants set rates with Platte River gold commanding $20 per ounce, down to common, badly retorted gold at $12 per ounce. Fred Z. Salomon was on the committee in Denver and Abraham Jacobs on a similar committee in Central City. Reading the resolution in the latter town, Jacobs averred for the merchants, "on our sacred honor, we business men and mill owners set the following rates..."

The rates so set did not last long because the miners regarded the setting as an arbitrary decision. But this exchange of business men, along with the Chamber of Commerce in Denver, crystallized into business groups bent on improving financial conditions in the territory.

The merchants supplied the miners with clothing, staples, tools, and some luxuries. Jacobs advertised among his tools "very scarce eight-tined sluice forks." On exhibition he had a tempting incentive—a nugget of gold and quartz worth $166.30. Such items satisfied the miners for a time. Their food consisted mostly of dried and processed items. Fresh vegetables were a luxury, not to be imported, but grown near the pioneer's home in the lower land of the prairie. In the high altitude of the mining camps, with the short growing season and rocky terrain, only a few vegetables could be grown. But who wanted to plant radishes and onions on top of the soil when under it lay tons of gold? The miners could wait until their pockets became better lined with the "needful."

The Homestead Act brought the settlers, with hopes of large scale farming. In Colorado, then as always, the major problem of existence was water. Only the mountains, blanketed in snow, represented a fairly dependable source. On the eastern plains and in the parks between mountain ranges, irrigation by ditch was the only method of bringing water to the growing crops. Leopold Mayer and Isaac Gotthelf joined with a few others in 1881 to create a large system of irrigation for the San Luis Valley—"the first large system planned on modern lines." The construction of the main ditch was called the "Del Norte Canal."

Near the present site of Pueblo, the Goldsmith brothers and Simon Nathan tried farming. In Denver, Henry and Joseph Kline made an attempt at sheep raising. Joseph Kline was not one to stay with any one endeavor too long. According to his son,
all the stores and banks in the city closed and flags were flown at half-mast while Leadville mourned for the young editor. B. F. Zalinger, Mrs. Elsner's brother, known as "Nap" (for Napoleon) who learned the printer's trade as a child, later held the job of city editor on at least two Denver dailies. A sister, Jennie, was society editor on the Republican. There were several women on the newspapers, including Mildred Morris, who later worked on newspapers in the East.

In banking, only after success had been achieved elsewhere were directorates offered. In addition to Fred Z. Salomon, at least three German Jews were directors of banks: Meyer Friedman, David S. Lehman, and Louis Anfenger. Although the early Jews branched out into other lines, such as real estate and insurance, it was the store which kept many Jews alive—from the clerks to the shopowners. If a store was successful, it was enlarged and a branch store was opened in another boom camp. If an excitement died out, the entire town, with its Jewish merchants, moved to a more likely camp. Above all the pioneers were mobile. Only scores of ghost towns with empty, weatherbeaten buildings testify to the activity that took place in them.

Some of the stores grew to immense proportions, but great wealth came to only a few of the merchants. One of these was L. H. Guldman, who opened stores in Leadville and Cripple Creek. These were never so successful as his Denver "Golden Eagle." Some of his success is attributed to his saving of an aged Chinaman from a pursuing mob during the Chinese riots. The grateful Oriental population (which was considerable at the time) traded at his store thereafter. He is also said to have stopped trouble for the banks in the Panic of 1907 by redeeming in gold coin all "cashier's script" promissory paper.

The Golden Eagle was far from being a fashionable store. But its fire sales, using a wealth of newspaper space in the Denver Post, and the possibility of buying bargain merchandise at low prices, made it one of the best-known stores in the city and Guldman a millionaire. Guldman's charities were many and varied. He helped endow the Rude Community Center and later the Guldman Community Center. He gave generously to, and helped build, Denver's first Orthodox Jewish general hospital and old folk's home, the Beth Israel. He was always generous to the constant stream of women who came to his store with such announcements as, "Guldmankeh, I need sheets for a poor family."

The stories of the successful German Jews are well recorded. Obviously there were many more who came to seek their fortunes as miners in the West and slipped away without a line written about them anywhere. Colorado has always had a transient population. As the local clergy frequently pointed out, "Preaching in Denver is like preaching to a procession."

Only when a story ended in tragedy meriting newspaper notice did the public hear of it. The Jewish benevolent societies never publicized the names of their relief list.

One such case was headlined in the News under "Yesterday's Suicide," with the comment that this suicide was different from the great number of suicides of the previous months. Carl Heining, a Jew who ran a small jewelry manufactory... and resided with his family on the 'Bottoms' far out from any regularly laid out street... in a shanty or shed... was found dead." In addition to his crippled wife, Heining left "a boy of 14, right manly, a boy of 7, and by far the most intelligent of the lot a bright-looking little girl of 10. She is bright beyond her years as Jewish children so frequently are, and is the reed upon which the family leaned."

Heining had had a good business in New York, but business reverses brought him to Kentucky, and from there, because of the metals in the West, he came to Denver. He finally saved enough to try mining and sank his money into a worthless prospector's hole. The mind of the man who had been steady, "thrift-and-industry-minded became affected. In his last effort he had melted $15 worth of gold and poured it into a glass vessel. The glass broke and the gold fell into the sand and was lost." The hapless man "took a paper, emptied it into a drinking glass," and before swallowing it, told his bewildered children, "It's good for rats."

The Panic of 1873 was felt by the Jews to some extent, but no failures of any importance were recorded. Not so the Panic of 1893, when the silver mines were closed after silver had been demonetized. All but a few of the merchants on Denver's Sixteenth Street were completely wiped out.

Among those Jews who became miners in the West was the Fifty-niner Simon Nathan, who had come directly from Leavenworth to California Gulch. The mine he owned in the area was so rich that, according to a granddaughter, "he took out the