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brewery, on St. Louis Street, above the Union Bakery, to wet the lips of hundreds of Aurrarians. They further developed a lager beer cellar with stone walls and ceilings of gypsum cement, across the Platte River in Highland. Compared to "Taos Lightning" [a strong drink], that beer must have been thin indeed, and one citizen commented that "the beer, though quite drinkable, was as innocent of hops as our early whiskey was of wheat or old rye."

Hyman Salomon, on the lookout for customers and locations, journeyed in 1859 as far as the camps of South Park, representing firms known as Ming, Doyle, and Company, and also as Ming and Salomon, who sent out trains loaded with goods to the "Diggings" where they found "every man with a good supply of the needful on hand." Hyman Salomon headed a new branch opened up in Canon City, and there were other stores at Mountain City and Golden Gate. When the Doyle store at 5th and Ferry, rebuilt in brick, became headquarters for western scouts, Kit Carson and other frontiersmen were frequent visitors. In the rear of the store, Denver's first schoolteacher, O. J. Goldrick, had a small cabin in which he established the first classroom in western Kansas Territory.

Leopold Mayer was a fourth member of the 1859 group. He had been born in Alsace, September 16, 1838, and had come to America at the age of ten, living first in New York City and later in Lafayette, Indiana, and then in Leavenworth, from which he crossed the plains by ox-team, a trip of seventy days. He arrived in Denver May 13, 1859, and organized the firm of "L. Mayer and Company, merchants," with Abe Goldsmith; Denver's first directory lists Mayer and Goldsmith as coming from Leavenworth City, Kansas, doing business on Larimer Street. Leopold is probably the "S. Mayer," age 23, of France, worth six thousand dollars, who appears in the 1860 Census. His son, Adolph Mayer, commenting on their first winter, said: "After our arrival in Denver in the Summer of 1859, we three were soon basting in a little log cabin on F and Larimer Streets. It was our custom to have our washing done." He bought his first property, two corner lots at Fifteenth and Larimer, for four hundred dollars, and then erected a building which impressed the editor of the News as "built in a style to surpass anything yet in the city." Mayer took an interest in civic affairs, serving three terms as councilman from the second ward, from November, 1861, to April, 1864.
The Earliest Westerners

A fifth professing Jew was Abraham Jacobs, born in Frendorf, Bavaria, August 18, 1834. He followed what was becoming a pattern, arrival in the United States at the age of nine, clerking in a variety of places (Louisville, Cincinnati, Lexington, Kentucky), and moving steadily westward. By 1857 he was in business for himself in Omaha, Nebraska, where he joined Capitol Masonic Lodge No. 3. Jacobs arrived in Denver in the summer of 1859 and set up the firm of A. Buddee and Jacob, auction and commission merchants, on Ferry, between 3rd and 4th (now 11th between Wazee and Market) in Auraria. Half of the ground floor of this frame building served as Buddee and Jacob's liquor store, the other half as a grocery. This building at 1359 11th Street, now covered with stucco, may be, in 1959, the oldest surviving Denver structure. The large room above was used from 1859 to 1862 by Auraria Masonic Lodge No. 5 as their meeting place. Jewish members of No. 5 present at the famous first meeting of October 1, 1859, included F. Z. Salomon (Montezuma Lodge No. 109, Santa Fe); A. Goldschmidt (Western Lodge No. 53, Missouri); and A. Jacobs (Capitol Lodge No. 3, Nebraska Territory).

For a time the firm of Buddee and Jacobs established a depot for freight at Mountain City, and another at Golden Gate City on the road to Golden. Business apparently was good, for the Census of 1860 lists "A. Jacobs, Europe," as claiming property worth ten thousand dollars. Soon after, he opened another business in Central City and remained there for the next five years. As soon as he was established in the West, he married Frances Wisebart, who had been born in Harrodsburg, Kentucky, in 1843, and who later became one of Colorado's most distinguished philanthropists. Jacobs himself was interested in government, providing quarters for a "law and order" movement which rid Denver of a number of desperadoes. He was secretary of the famous meeting for the unification of Denver and Auraria, which was symbolized by a moonlight meeting on the Larimer Street bridge spanning Cherry Creek and the Platte, Thursday, April 6, 1860.

Two early companions of Leopold Mayer were Abe Goldschmidt and Simon L. Wels. Goldschmidt, fresh out of Leavenworth City, Kansas Territory, had been born in 1826 in Bavaria. He had brought with him from Europe his wife, Rosa, a brother, Henry, and a sister, Clara, all born in Bavaria. We find him a petitioner for the founda-

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14
part of the Masonic lodge in Denver, across the river. He had been granted lots in Denver in October, 1859. Simon L. Wels, another companion, was thirty-one when he reached Denver. He was a Mason, one of the petitioners for a Denver Lodge in 1859, and a charter member of B'nai B'rith in 1872.

Denver City and Auraria, the Commercial Emporium, which is Denver’s first directory, lists G[umpert] Goldberg as an auction and commission merchant on Ferry Street, Auraria, origin St. Louis, Missouri. Born in Germany in 1832, he had come to the United States as a boy of thirteen, moving to St. Louis. We know that on July 12, 1859, the city granted him and Georgina Pope some lots on the southeast corner of McGee (now Market), running along Cherry Creek. At that time, Georgius (or Georgiana) Pope was apparently in Denver while Goldberg mined in the diggings at Gregory. During the next year he recorded land as “G. Goldberg of Pike County, Territory of Jefferson.” He is a good example of the restless Westerner, as we find him at one time in New Mexico, later at “Last Chance,” Montana, and in Corinne, Utah, then dying in Germany in 1881, and finally buried in Salt Lake City.

We know less about another member of the 1859 Community, the merchant Joel Gottlieb. He appears in the 1860 Directory as coming from St. Louis, and owning a shop on Ferry Street, Auraria. From the fact that he gave his age as 58 on joining B’nai B’rith in 1873, we can surmise that he was 44 on his arrival. His name appears on various purchases of lots in Auraria and Denver in 1869, and in the census he is living with two other merchants, J. Straussberger and L. Behm, all three of them giving “Poland” as their birthplace. Joel Gottlieb died in Denver November 20, 1874, one of the first pioneers of 1859 to pass away. The name of his brother, Joseph, appears in Denver records after 1861.

January 1, 1860, dawned uncertainly for one footsore traveller who saw the rows of straggling shacks and frozen mud tracks which called itself Denver and resolved to make his fortune and return home with dispatch. The career of this pedestrian, Wolfe Londoner, throws some light on the mettle and prospects of the many men who came west the hard way. He was one of the four Londoner brothers—Julius, Wolfe, Moses, and Joseph, sons of Herman and Rachel Londoner, who had come to New York from Posen Province, an old Royal Prussia, which later became part of Poland.
Wolfe and the rest of the Londoners dy pen made literary capital out of Wolfe as a member of the firm of merchants, setting out to join a

and had to stay there for two or loading and when it got ready pulled out in good shape. The nd the first day we only made 9 and thought it was very nice. The next start was at four did not intend to camp until reason: I got very tired before he last wagon and thought I about three or four minutes — the Mexican wagon-master get out of the wagon or he

remaining six hundred miles in g at the end of the year at Sand he rest of the way into Denver. I soon got over that. Food at the only cheap thing was gallon. Then the men — those days — were just as were in their work. There "elements of life. As late as Cherry Creek and the en't any chappie boys in fare was nothing like the turn meal and Rio Coffee

doner represented the firm on City, the first stone build ed on to California Gulch, 3. Newcomers pressed into xings along the rivers and

Gentiles. They either moved themselves up the economic ladder or were forced back to the East in a worse state than when they had been. Many were Jews. A look at the Census of 1860 reveals over a hundred names of men with names such as "Israel," "Abrahams," "Braun," engaged in mining, merchandising, as traders and saloon keepers. Most indicated their origin in some state of the Union, with an occasional Pole and a fair number of Germans. Only the simplest tennets of a formal Jewish society could have prevailed here.

We have a clear record, however, of the establishment of a society for the proper burial of the dead, and for the holding of appropriate religious Services at the time of the Passover, the Day of Atonement, and New Year's Day, Rosh Hashanah.29 This group was the "Hebrew Cemetery Association." Members of this society held Services in various places, including a building at Larimer and F, and the old Denver Theater, on the east side of 16th between Larimer and Lawrence. Denver was then using a piece of ground about two and a half miles southeast of town, which had been surveyed and set aside as a cemetery by General Larimer in 1859. This land, as the result of the burial of the victim of a shooting, became known as "Jack O'Neill's Ranch," a forlorn spot, covered with sagebrush, the haunt of wild animals.

In February, 1860, the Legislature of Kansas Territory acknowledged the incorporation of the "Mount Prospect Cemetery Association" as a private body.30 In 1861 the Federal Government decided to the citizens of Denver a plot of ground here for burial purposes, and of this grant the Hebrew Congregation and the Roman Catholic Church each received ten acres. The boundaries were York and Columbine, from 9th to 11th. By the end of the Civil War, a total of 627 burials had been effected, of which 547 were in the City Cemetery, 67 in the Roman Catholic, and 12 in the "Israelite" burial grounds.

We find some familiar names in the list of organizers of this cemetery association: Leopold Mayer, Abe Goldschmidt, Abraham Jacobs, Joseph Gottlieb, Fred Salomon. Mayer and Jacobs apparently paid for the erection of a fence around the property. First burials included Mrs. Henry Goldschmidt, Morris Abrams, and Feist Schayer.31 Up to the time of incorporation in 1873, other burials had been made: Adolph Hirsch, Sarah Block, Loeb Schayer, Rosa Kline, Solomon Newman, Joseph Hattenbach, Yetta Salomon, Harry L.
rado and New Mexico. Kastor and Berry had invested in a clothing firm "just below the Planters House."

Although it is impossible to trace the arrival of all the Jewish traders, small shop keepers and gold seekers in the Pueblo area through the 'Sixties, general agreement of later settlers says that the first was Simon Nathan, who stared for the census of 1870 that he was a butcher, age 36, that he and his wife Anna, 32, had been born in Kempen, Prussia, and that, of their four children (Adolph, Louis, Rebecca, and Abraham), the oldest had been born in 1859 in Kansas. Louis in Colorado in 1861. Nathan had lived in New Orleans for four years, then moved to Leavenworth in 1857, and in 1859 had moved across the plains to California Gulch where he mined until 1865. He made a significant contribution to the Pueblo community of later times by visiting the sick and poor and acting as a one-man relief committee for many years.

A second Jew, named "Baruch," was buried in the "Old North Side Cemetery" in 1871, but nothing further is known about him. Another, one John Addleman, who "kept the stage station up the pass," according to common story, was murdered by the infamous "Espinosa Gang" in 1861.

Three other families appear in the records. Julius Epstein had come from Poland with his wife and three children, calling himself a laborer. Three families of Nussbaums also appear: Philip Nussbaum, who was 42 and the father of five children in 1870, owned the "New York Store," under the Masonic Hall; Robert Nussbaum, with another store, was 35, married, with four children; a third, Moses Nussbaum, was 27, with two children. All these had come in the 'Sixties from Poland.

In 1870, from a village of some thirty cabins ten years before, Pueblo had grown to a population of 700, with a considerable farming and cattle-raising hinterland. By 1872 some few Jewish families (including Abraham and Henry Goldsmith) were working farms under considerable difficulties.

COLORADO SPRINGS

Jewish names appear from the earliest times in the regions of the Garden of the Gods, which became Colorado Springs, but their possessors are highly ephemeral;"

The advent of the first Jew into Colorado Springs is a matter
the Lodges. They developed a permanent organization and elected Rabbi Kauvar president for three terms.

In the third year of its existence, the executive group organized the "Jewish Aid Society," on December 3, 1915, and elected Joseph Jaffa as president. Nathan Rothschild, whose mother had been active in charity work, became secretary, serving for thirty-six years. Presidents Jaffa and Samuel Kohn directed the relief work at 17th and Curtis, with Mrs. Ray David as superintendent. The Aid Society became a cooperating agency of the Denver Federation for Charity in 1917.

As the Outlook had by now gone out of existence, the matter of a Jewish newspaper came before the Central Council in June, 1914, and out of the rich and seemingly tireless mind of Dr. Charles D. Spivak came the inspiration for a new paper. A committee, including Spivak, M. S. Radetsky, Meyer Friedman and Ed Monash, explored the possibilities of a paper, and finally, on February 26, 1915, the first issue of the Denver Jewish News appeared, with subscriptions at a dollar a year.

A smaller and less pretentious organ than the Outlook, the new paper was lively and forthright, covering stories from both sides of town without discrimination; Spivak's inimitable style, full of exuberant vitality, can be seen in many of the articles, signed as well as unsigned. He answered charges of discrimination with dignity, and defended the Orthodox way of life, although he placed himself squarely in the ranks of the "Enlightenment".

If I were to name the aristocrats among the Denver Jews, I would point to West Colfax . . . It is there that more money and brains are spent on Jewish education than in all the other districts of Denver put together; and the extremes meet in West Colfax. On the one hand is the Orthodox Talmud Torah, the only school where the Talmud is taught, and on the other hand the National Jewish Radical School, where only nationalistic ideas are implanted, and no dogmas taught. It is in Colfax where Jewish literature, Jewish music, and Jewish drama are studied, cultivated, and supported. It is in Colfax that attempts have been made to organize and maintain a library. It is in West Colfax that charity, even if col-
enthusiasm of the members. Since the death of Rabbi Freudenthal on July 28, 1916, however, Trinidad has had no resident Rabbi; men like Leopold Sanders led the Services until 1936.

PUEBLO IN MODERN TIMES

The Jews of Pueblo, 87 miles to the north of Trinidad, meanwhile had formed a "Hebrew Benevolent Union" in 1886, which met once a month, and B'nai B'rith Lodge No. 331, which was a thriving organization. Both Orthodox and Reform Jews met at various places, including for some time an upstairs room in a building on Union Street, and later at the offices of Moses Edelstein's junk yard, where prayers were said, in Hebrew and in English, by lay leaders. In 1895 they formed Congregation B'nai Jacob ("The Sons of Jacob"), and held Services in a rented room of the Board of Trades Building, later the Labor Temple. They ordered kosher meat from Denver, and, when they could, hired a shoket at fifty cents per family per month.

Some members of this now united congregation who inclined toward Reform Judaism then formed two associations to raise money for a building, the "Ladies' Temple Association" and the "Temple Montefiore," which gave dances, enrolled pledges, and finally built Temple Emanuel. The name of the Congregation proposed by Mrs. Samuel Davis was taken from Temple Emanuel in Denver. A fund of $10,000 made possible a red-brick-and-sandstone building at 6th and Main, containing the first stained glass in the city. They dedicated their new building on September 7, 1900.

With ceremonies made doubly impressive by the presence of Dr. Emil Hirsch, an eminent Rabbi of Chicago, the new Jewish Temple, at the corner of 14th and Grand, was formally dedicated last night. Notwithstanding the heat, the church was packed to the doors. Many who were not able to get inside stood about the windows around the building.

Tributes were given by former governor Alva Adams, and an address was delivered by their new Rabbi, Henry Weiss.

The Orthodox group then incorporated as Congregation B'nai Jacob on July 11, 1902: they already possessed a Mikvah, or ritual bath, on Richmond Avenue, and finally purchased lots across from the McClelland Public Library, and near one of the Guggenheim
houses. This location was suitable only for those members who lived near, but was too far for the East Side people who could not walk so far on the Sabbath, so the property was given up and in 1908 a Greek-style Synagogue was erected at 113 East Second Street, in downtown Pueblo, which was their spiritual home until 1950. Their earliest presidents were Abba Feinberg, Moses Edelstein, and Morris Bernstein. David Klein and Max Kushnir were early leaders who secured spiritual leaders for their Services — Rabbi Abraham Kuznich and Rabbi Idelsohn, the latter going down from Denver. With the coming of Rabbi Levine, a kosher butcher shop was available.

Within the Pueblo community, from the turn of the century to the end of the second World War, there had been considerable rivalry between Orthodox and Reform groups, in which some became dissatisfied with Services, and with burial grounds. Consequently, two congregations were formed, B’nai Abraham in July, 1919, which lasted only one Holiday season,\(^6\) and Tifereth Israel, in 1936-7. The earliest burial ground on the north side of town was replaced by a section of Roselawn Cemetery, purchased by the Reform group. Twin Cities Lodge of B’nai B’rith was dormant after 1895, when its charter had been revoked, but in May, 1901, B’nai B’rith Lodge 524 took its place and has continued as a vital force in the Pueblo community. Early Lodge leaders were L. D. Kortz, Sam L. Schan, S. Bernheim, Herman Berliner, Leo V. Guggenheim, Ben F. Kopelick, and Moses Oppenheim.

COLORADO SPRINGS AND ITS JEWS

Forty-two miles north of Pueblo lies Colorado Springs, at the foot of Pikes Peak; the turbulent days of an early gold rush which had created Colorado City and briefly made it the capital of the Territory and a busy commercial center finally passed, and by 1871 it had only 81 people. In July of that year, General William J. Palmer and a large number of settlers had the satisfaction of seeing the driving of the first stake for the new city of Colorado Springs, doubly fortunate for its picturesque location and for an invigorating and healthful climate.

The character of Colorado Springs, which was to earn it the title of “Little Lunnan,” was that of a health and tourist center, a good place to retire to, especially if one had money. In keeping
The United Community

the town offered many commercial and professional possibilities. The Jews of the region, however, numbered only a few families by 1956: two in Clayton, one in Raton, a family in Springer, a man near Eagle's Nest, several families in town, these comprise the remnant of a once-flourishing community.18

Pueblo

Going north from Trinidad, we find two significant groups—in Pueblo and in Colorado Springs. Some estimates of the number of Jews in Pueblo in 1920 ran as high as a thousand persons, but two-thirds of that number probably would be more nearly correct. Religiously, they were divided into the three main modes of worship, Orthodox, Conservative, and Reform, but only two of these had houses for permanent worship.19

The Orthodox Shul at 113 East Second Street, a Corinthian-style building, had a Congregation which by 1942 was reduced to about thirty members; too small to support a full-time Rabbi, the Congregation was led by each president in turn. A small Talmud Torah, directed by Dr. Irving S. Clymer, taught Jewish Studies from 1940 on. Temple Emanuel, at 1525 North Grand, was housed in a red sandstone structure; it, too, had a small Congregation, but was able to share a Rabbi with the Reform Congregation in Colorado Springs. Rabbi Maurice Zigmund (1930-1934), Rabbi Perry Edward Nussbaum (1935-1941), and Rabbi Eli Gottesman kept together the worship and intellectual and social life of the Temple.

In this busy steel town, with its myriad opportunities for making money and for expansion, the forces which might have made for intergroup rivalry were simply not present. The two great disasters of the Twenties hit the Jewish communities hard. The “Great Flood” of June third, 1921, in which the swollen Arkansas River burst with savage fury out of its banks and rushed along the wind-swept streets of downtown Pueblo, worked havoc among the stores of Jewish merchants on North and South Union Street; only extreme relief measures averted the complete evacuation and depression of this area. The Depression of 1929, likewise, was a powerful factor in disturbing the business community, but it brought together, at least for discussion, groups which thought differently on many issues.

One of the integrating forces, the local Lodge of B'nai B'rith was the meeting ground for members of the three religious groups.
In celebrating the thirtieth birthday of the Lodge in 1931, the seventy-five members honored five surviving founders: Ben Bergerman, Siegried Bernheim, Samuel Davis, A. E. Feist, and Jacob Blum. The Hattie Koperlik Lodge Women's Auxiliary of B'nai B'rith No. 157 brought the women of the city together for social life, relief work, and study, during these years after its founding in 1944.

By the end of the Second World War, the district in which the B'nai Jacob Synagogue was located was becoming heavily industrialized and "depressed," and a change was imperative. Under the presidency of Abraham Pepper and the leadership of an active group of young men in the Congregation, the Synagogue took on new life. In 1947, they secured the Sabbath services of Dr. Solomon Simonson, Professor of Speech at the University of Denver; their joint efforts expanded the Congregation to about 65 families. Dr. Simonson and Milton Braun organized the "Abe and Leah Pepper Hebrew School" in October, 1947.

By now, it seemed possible to unite the three branches of Judaism in some sort of total community House of Worship and meeting-place, and B'nai B'rith began in 1948 a campaign for a community center, but was unable to secure enough money for the project. In 1949, the Synagogue reorganized as "The United Hebrew Center," again with the hope that an integrated community might act and speak more effectively. In the interim Rabbinate of Max Luber, after the departure of Rabbi Simonson in 1949, lots offered by Abraham Pepper were accepted, and plans were made for the Center. This group was eventually to be composed of Orthodox and Reform Jews, led after 1950 by Rabbi Eli Gottesman.

Ground-breaking for the new building, located near the City Park, took place January 22, 1950, with speeches by Rabbi Kauvar of Denver and President Pepper. The cornerstone for this "House of Prayer, Study, and Assembly" was laid April 20, 1950 by Rabbis Pizer Jacobs of Temple Emanuel, Pueblo, Joseph Goldman of Colorado Springs, and Morris B. Margolies of Beth Ha Medrash Hagodol in Denver. The Center, a one-story brick building with a pitched roof and adequate space for a library (the gift of Milton Braun, respected leader and Sunday School principal) met the need for total community activities.

The editor of the "Center Dedication Program" spoke from experience when he said: