Indiana Jewish Heritage Survey: A Study of the Impact of a People on the Built Environment

Indiana Department of Natural Resources

INDIANA DIVISION OF HISTORIC PRESERVATION AND ARCHAEOLOGY

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Background and Scope

In 2002, the National Park Service, Midwest Regional Office of the National Historic Landmarks Program awarded the Indiana Department of Natural Resources, Division of Historic Preservation and Archaeology (DHPA) a $30,000 grant to conduct a statewide survey of Indiana's Jewish heritage and the related built environment. The purpose of the survey, as stated in the project scope of work, was to identify and study Indiana's Jewish heritage sites, their potential for National Register listing, and their potential for National Historic Landmark designation. However, the Division additionally hoped to better understand the impact that Jews played in the development of Indiana cities and counties, and to use the results of the survey to educate the public about Jewish contributions to Indiana.

To help determine the scope of the project and develop goals and objectives, DHPA brought together an advisory panel of historians, religious leaders, historical groups, architectural historians, interested public, and a representative from the National Park Service, National Historic Landmarks Program. This committee developed goals and objectives for the project.

The first step towards any educational, preservation, or interpretation goal would be the identification of the historical resources, communities, and histories. A survey of resources, similar in nature to the Indiana Historic Sites and Structures Inventory, was launched. The Indiana Historic Sites and Structures Inventory, a program that has been in existence since 1975, developed out of the National Historic Preservation Act of 1966. The Act declared it the role of the federal government to foster the preservation of our cultural resources in partnership with the states, local governments, and the private sector.

The major impetus of the Jewish heritage survey has been to determine if this cultural and religious group had a significant impact on the state and the built environment. The Survey and Registration Section administers and maintains the survey data that has been collected on all above ground resources identified since 1975 in the Indiana Inventory of Historic Sites and Structures. To date, 84 of Indiana's 92 counties have been surveyed for the identification of architectural and historical resources. These surveys did not target Jewish heritage as buildings were identified. A structure would not be noted as having a relation to Jewry unless evident (i.e. a synagogue or Jewish cemetery) or the individual associated with the building was known to be Jewish. For this reason, there is a gap in information related to buildings associated with Jewish heritage. While many of the buildings surveyed had been identified as part of Indiana Historic Sites and Structures survey projects, the new survey information often yielded important additional information. For example, the home owned by Leopold and Nora Klein, originally surveyed as part of Muncie's Old West End Historic District in the 1985 Delaware County survey, was enriched by the newly added information that Leopold was a successful merchant tailor and that they were both active in the local temple and the Jewish community. Additional information about property owners can also reveal a pattern of settlement, albeit in neighborhoods within a city, of a certain cultural group. Additional material and information gleaned from the Jewish Heritage Initiative offers a great context in which to place structures and the individual cities throughout the state.

The DHPA also uses the inventory in the nomination process for National Register listing. The survey forms indicate which properties are likely to be eligible for the National Register and provide useful information in preparing nominations. When interested citizens prepare National Register applications, the DHPA uses the survey data to evaluate the property's significance relative to others that have also been recorded in the inventory to establish the significance of the resource. The Jewish Heritage Initiative survey helps place individuals into the greater context of Jewish life in Indiana.

DHPA staff will use the survey data from the Jewish Heritage Survey to update individual and district National Register nominations where the Jewish history was originally overlooked, and to update the context statements in National Historic Landmark District nominations (i.e. Madison, Jefferson County). Finally, it is expected that the survey will yield sufficient documentation to evaluate whether the city of Ligonier, with its Jewish population in the nineteenth century, will be National Historic Landmark eligible.

The survey data will be used by other governmental agencies and organizations involved in project planning and development to determine if historic properties will be affected by their projects. The inventory and its summary report also boost private citizens' awareness of the cultural heritage present in their communities. The inventory provides a permanent historical record of a county's resources. Finally, the inventory will be used by other governmental agencies and organizations involved in the interpretation of Indiana's history to explain the history of the state.

The DHPA will continuously supplement this survey as new resources are acquired explaining a resources relationship to the Jewish heritage of Indiana.

Selection of Communities and Individuals

The Division of Historic Preservation and Archaeology considered many criteria when deciding which communities and individuals would be surveyed. First, the timeframe for the project was determined to be the late 1700s through 1970. The Advisory Committee worked with DHPA to determine which communities should be surveyed and how to find the buildings associated with individuals in the studied communities. It would be an insurmountable task to survey every building associated with every Jewish person who lived in the state. Given that the first Jewish person lived in the Indiana territory as early as 1793, following every person who lived in

the state would prove impossible. For this reason, the committee agreed that communities with a "significant" Jewish population would be examined. The word significant was viewed as those communities where there were several families living in close proximity that served as support for each other and newly assimilated Jews. Following this guideline, a community like Huntington (Huntington County), which had few Jewish families, would not be surveyed, but the city of Columbia City (Whitley County), with dozens of Jewish families, would be surveyed.

Having established how communities would be chosen to be surveyed, the committee and DHPA staff set policy for determining which families would be studied. It was established that those individuals who belonged to a congregation and made an impact on the greater community would be included in the survey, as well as those individuals influential or important to the Jewish community. For example, in Marion County, while Henry Kahn was not active in any one synagogue, his homes and businesses were surveyed because he employed so many Jews at his business and while also working with the Industrial Removal Office.[1]

The types of buildings that might be surveyed included:

Residences - Homes of important individuals who made a significant contribution to some aspect of Indiana history (see National Register areas of significance) on a local, statewide, or national level. Or, a home with unique architectural features (i.e. kosher kitchen, special use spaces, or specialized architectural details).

Business/Social Sites - Place where Jews went because they were excluded from other places or wished to remain separate, for example:
          -County clubs, social clubs, or community centers
          -Segregated hotels
          -Hospitals or nursing homes
          -Day schools or yeshivas
          -Camps
          -Neighoborhoods
          -Grocery stores, butchers, or other businesses where Jewish people would purchase goods

Religious institutions
          -Temples or synagogues
          -Cemeteries

Businesses owned by Jews that made an impact on the community

Buildings associated with events that had an impact on Jewish history at the local or statewide level

Throughout United States history, discrimination aimed at people of Jewish faith often meant that Jews were not allowed to belong to social clubs (like Masons or country clubs) or use public/private facilities (like restaurants and hotels). Historical research suggests that in other states, in these instances, Jews created their own organizations or amenities. This type of segregation and the separate facilities design to fill any gap in Jewish community will be studied.

There are many customs governing the burial of Jews separately from non-Jews. Like many other religious groups, Jews often times sought land for a separate cemetery, but when not attainable to have a separate cemetery, sections of a larger (usually city cemetery) were set aside for Jewish burials. This study will locate and survey Jewish cemeteries, as well as those cemeteries with Jewish sections.

Methodology

Before field documentation began, it was necessary to compile a list of Jewish people in each community and then identify buildings associated with those individuals. While city directories are useful in determining where individuals lived, they do not list an individual's religion, making it impossible to identify accurately Jews in a community through the city directories. Jewish "sounding" names also proved troublesome because of the large German population in the state. For this reason, other research techniques were utilized to compile any list.

The Indiana Jewish Historical Society's (IJHS) long history and standing within the Jewish community made them a valuable partner. Members of the IJHS are conducting a project called *The Mapping Project* in an attempt to locate every Jew who has ever lived in the state. While the goals of *The Mapping Project* are different than that of the Jewish Heritage Survey, this list of individuals offered a starting place for research.

Also utilized from the IJHS were the yearly journals published by the society. Individuals writing about their families contribute articles to the journals; historians interested in a community or movement also contribute to the journal.

In addition, over the years, the IJHS has collected primary sources from temples and individuals in the state, housing this material at the Indiana Historical Society. This collection was researched to gain more information on individuals, communities, and location of structures. Also used was the Indiana Cemetery and Burial Ground Registry's listing of known Jewish cemeteries in the state.[2] This listing helped augment those counties to be surveyed. A literature review was then conducted, locating articles written by historians, linguists, anthropologists, and others interested in Jewish life in Indiana. An intensive literature and collections review was conducted at the American Jewish Archives in Cincinnati, Ohio.

From the literature review, research in the IJHS collection, and the list from *The Mapping Project*, counties were divided into two groups: those most likely to have a community and those where no Jewish impact was expected.

Research was conduced at the Indiana State Library on those counties where no Jewish impact was expected. Here county histories (mostly written 1880s -1920s), city directories, and vertical files were researched to determine that indeed there was not enough of a Jewish presence to warrant further research. This is not to say that these communities did not have any Jewish presence, but rather there was a lack of community. The information on the individuals who lived in these counties was collected, but their buildings were not surveyed. For example, in Aurora (Dearborn County) Harry Viagran opened a store in 1906 and operated it for 13 years; in Fayette County, Phineas Israel (AKA Phinead Israel Johnson), a Jewish trader from Portsmouth

England, settled in 1817. Also arriving from England were David and Eliza Israel in 1818. David and Eliza departed to Cincinnati, in 1820, while Phineas moved to St. Louis, Missouri.[3] Therefore, while their sense of community was not enough for the architectural survey, the information was collected. The information can be found in Appendix A of the report.

For the remaining counties, more intensive research was conducted to ascertain the length of impact of the Jewish community, those individuals on whom research was needed, and the location of buildings. This research was started at the Indiana State Library using the county histories (mostly written 1880s -1920s), city directories, and vertical files. Then the county historians, local historical societies, and libraries were contacted to determine if local repositories might contain more information. These repositories usually had cemetery records, plat maps, Sanborn maps, synagogue histories, anniversary books or records, business histories, and other documents that were useful in gathering the list of names of individuals whose homes or businesses would be surveyed. Another technique used in determining the Jewish members of a community was to visit the cemeteries and copy names from the tombstones.

If a city had an active synagogue or Jewish federation, these institutions were contacted to arrange interviews with descendents of the early Jewish settlers, who might provide information and context.

Sanborn Fire Insurance maps were especially useful for determining construction dates on buildings and determining if the city went through any change in addresses. Several cities, around the turn of the twentieth century, changed how they assigned building addresses and changed the numbers on current buildings. Knowing about this shift was essential in order that the proper buildings would be surveyed later.

Surveying

With this complete list, then the surveyors headed into the field to conduct the building survey. Surveyors used the Indiana Historic Sites and Structures Inventory form (photo 1) to record information on each structure. They took black and white photographs, as well as color digital photos. All photos used in this document, unless otherwise noted, were taken during the 2005-2006 survey cycle. Surveyors inventoried properties as individual site. Thus a farmhouse and its barns, or a house and its landscaped grounds, were recorded as a single site.

Surveyors looked for buildings, markers, and outbuildings that matched the address identified in the research. Alterations or additions obliterating the historical and architectural integrity of a building did not keep it from being inventoried. Buildings were identified for their association to the individuals, not on the physical integrity of the site.

The Survey Process & Methodology

The survey program is a result of the National Historic Preservation Act of 1966. One of several points established to help promote the preservation of the nation's cultural resources on the federal, state, and local levels, was the creation at the state level of the State Historic Preservation Officer (SHPO). Two of the responsibilities of the SHPO are directly related to the survey program. One is the establishment of the state-wide survey in an effort to locate and inventory the resources that require protection. Secondly, in an effort to protect such resources, the SHPO reviews state and federally funded projects to determine what kind of impact there may be on historic properties. The survey allows for more thorough investigations of the historic resources within the proposed project areas.

The Indiana Historic Sites and Structures Inventory Form (photo 1)

1. Rating ☐ O ☐ N ☐ C ☐ n/c	2. County	3. Survey No.
4. Historic Name	5. Township	Preliminary No.
6. Address	7. City	8. Quad Name

INDIANA HISTORIC SITES AND STRUCTURES INVENTORY	State of Indiana Department of Natural Resources	State Form 16822 (R 2/2-99)

Mount Contact Prints Here

9. Common Name	10. Visible ☐ Yes ☐ No	11. Endangered ☐ Yes ☐ No Explain

12. Ownership ☐ Public ☐ Private   Owner's Address (if different)

13. Use	14. Category	15. Surveys / Legal Protections	16. Location Notes/Legal Description	17. Condition	18. Integrity
Present Past ☐ ☐ Residence ☐ ☐ Commercial ☐ ☐ _____ ☐ ☐ Vacant	☐ building ☐ district ☐ site ☐ structure ☐ object ☐ landscape	☐ National Register ☐ State Register ☐ Hoosier Homestead ☐ National Historic Landmark ☐ Local Designation ☐ Protective Covenants ☐ Other...		☐ Excellent ☐ Good ☐ Fair ☐ Deteriorated ☐ Ruins	☐ Unaltered ☐ Slightly Altered ☐ Severely Altered ☐ Moved Date Moved

19. Time Period(s)	20. Type/Style(s)	21. Architect/Builder

22. SPECIFY ALTERATIONS

Removals	Replacement ☐ Windows ☐ Roof ☐ Other...	Additions ☐ Siding ☐ Wings ☐ Other...	Other

23. DESCRIPTION

24. SITE PLAN

Stories ☐ 1 ☐ 1½ ☐ 2 ☐ 2½ ☐ Other._____   # Bays   Foundation

Plan ☐ Rectangular ☐ T ☐ U ☐ Polygonal   Depth ☐ Single-pile ☐ Irregular/massed
☐ L ☐ X ☐ Irreg. ☐ Other _____   ☐ Double-pile ☐ Other..._____

Walls

Roof ☐ Side-gable ☐ Front-gable ☐ Cross-gable ☐ Hip ☐ Pyramidal ☐ Mansard ☐ Other..._____

Roof material   Roof features

Porches ☐ 1. Front ☐ 2. Side ☐ 3. Rear

Openings (type, position, trim)

Interior

N ↑

25. # Contrib. Res.	26. # Non- contrib. Res.	27. Environment

Outbuildings

☐ Bank/basement barn	☐ Corn crib	☐ Granary	☐ Machine shed	☐ Schweitzer barn	☐ Summer kitchen	☐ Workshop
☐ Blacksmith shop	☐ Dairy barn	☐ Grain bin	☐ Midwest 3-portal barn	☐ Shed	☐ Tool shed	☐ Other...
☐ Brooder house	☐ Drive-thru corncrib	☐ Hog house	☐ Milk house	☐ Silo	☐ Transverse-frame barn	_____
☐ Carriage house	☐ English barn	☐ Iron fence	☐ Privy	☐ Smokehouse	☐ Wash house	_____
☐ Chicken house	☐ Garage	☐ Livestock barn	☐ Pumphouse	☐ Spring house	☐ Windmill	_____
☐ Cold cellar	☐ Gate	☐ Log crib barn	☐ Round/polygonal barn	☐ Stable	☐ Wood shed	

28. Areas of Significance:

☐ Agriculture
☐ Architecture
☐ Art
☐ Commerce
☐ Communications
☐ Community Planning
☐ Conservation
☐ Economics
☐ Education
☐ Engineering
☐ Entertainment/Recreation
☐ Ethnic Heritage
☐ Exploration/Settlement
☐ Health/Medicine
☐ Industry
☐ Invention
☐ Landscape Architecture
☐ Law
☐ Literature
☐ Maritime History
☐ Military
☐ Performing Arts
☐ Philosophy
☐ Politics
☐ Religion
☐ Science
☐ Social History
☐ Transportation

Outbuildings

ATTACH NEGATIVE
ENVELOPE HERE

29. Historic Context(s)/Statement of Significance/Additional Description:

30. FOR STATE OFFICE USE ONLY
NR _____
SR _____
E _____
NE _____

Criteria and Evaluation

Professional architectural historians at DHPA evaluated the significance of each inventory entry by measuring it against the National Register criteria for evaluation. They assessed properties in terms of their historical significance, architectural merit, environment, and integrity before assigning one of the rating categories (O, N, C, or NC).

To explain the significance of the historic sites and why they appear in the inventory, surveyors chose from a list of 29 historical themes or areas of significance that establish a context for evaluating the resources; in general most buildings fell under the categories of religion, social history or commerce.

Ratings

In assessing integrity, the architectural historians at DHPA considered the importance of the individuals their impact on the local Jewish community to determine a property's rating. Historical integrity posed a lesser criterion in the rating of the property. After consideration of these factors, DHPA assigned one of the following ratings to each property.

Outstanding (O)
The "O" rating means that the property has enough historic or architectural significance that it is already listed, or may be eligible for listing, in the National Register of Historic Places. "Outstanding" resources can be of local, state, or national importance.

Notable (N)
The "N" rating means that the property did not quite merit an "outstanding" rating but still is above average in its importance. Further research may reveal that the property is eligible for National Register listing.

Contributing (C)
A "C" rating means that the property met the basic inventory criterion of being pre-1970, but that it is not important enough to stand on its own as individually "outstanding" or "notable." Such resources are important to the density or continuity of an area's historic fabric. "Contributing" properties may appear in the National Register if they are part of a historic district but do not usually qualify individually.

Non-Contributing (NC)
Such properties are older structures that have undergone alterations that diminished the original architecture, or are otherwise incompatible with their historical surroundings. These properties are not eligible for the National Register.

Readers should view these ratings as advisory recommendations based on the information available to the surveyor at the time of the survey. More information about the individual who lived in the building or had a business at a certain location, sensitive restoration, extensive physical damage, or inappropriate remodeling could affect the entry's significance and rating later.

Mapping and Numbering

While at the sites, surveyors recorded longitude and latitude readings for each structures or sites. These readings were then recorded on United States Geological Survey (USGS) 7.5 Minute Series topographical maps. The United States Department of the Interior also uses this quadrangle map series for the National Register program.   Surveyors recorded the map coordinates of each entry on the inventory forms so that people can precisely locate the property on any copy of the USGS map.

DHPA assigned a site number to each inventory entry for filing purposes. Three orders of site location information have been incorporated into the number, as seen in the example below.

JHS	QUAD MAP	SITE
JHS	289	0100

Jewish Heritage Survey: The first block of three letters identifies the Jewish Heritage Initiative survey. In county surveys, the first block is a three-digit number, assigned by the National Park Service to identify the county for National Register nominations. In order, not confuse the Jewish Heritage Initiative survey with county surveys, JHS was given to every site as the opening sequence.

Quad Map Number: The second block of three digits identifies the USGS quadrangle map on which the resource is located.

Site Number: The last block of four digits forms a discrete site number in sequential order.

History of Jews in America and Indiana

No single definition of a Jew exists, but it can be characterized as a "cultural group, primarily religious, but not exclusively, bound together by a common language or prayer, customs, literature, and a sense of a 'common destiny.'"[4] While people of Jewish faith may not be united worldwide through national ties, they do share the tradition of Judaism. Just as there are in the Christian faith, there are various denominations of Judaism. In America today, Jews practice several types of Judaism. The three main forms found in Indiana during the time period of this study are Orthodox, Conservative, and Reform. Along with the religious aspect of Judaism, a nationalism belief (Zionism) has an association with Judaism, as well as the cultural group known as Sephardic.

Orthodox Judaism is the most traditional expression of Judaism, rejecting the changes of Reform Judaism and maintaining most traditional Jewish beliefs and practices, including daily worship, dietary laws, traditional prayers and ceremonies, regular study of the Torah, separation of men and women in the synagogue, and does not permit instrumental music during communal services.

Reform Judaism is the most liberal expression of Judaism, which arose in Germany in the early 1800s. Among the changes made in Reform congregations were a deemphasis on Jews as a united people, discontinuation of prayers for a return to Palestine, prayers and sermons recited in German instead of Hebrew, the addition of organ music to the synagogue service, and a lack of observance of the dietary laws. In America, the Reform movement was centered in Cincinnati, where Rabbi Isaac Mayer Wise founded the Hebrew Union College in 1875. Wise is considered the architect of American Reform Judaism.

Conservative Judaism is a moderate position between Orthodox and Reform Judaism. It seeks to conserve the traditional elements of Judaism, while allowing for modernization. As in Reform Judaism, women may be rabbis. Conservative Jews uphold the importance of Jewish nationalism, encouraging the study of Hebrew and support for Zionism.

Hasidic (or Chasidic) Judaism arose in 12th-century Germany as a mystical movement emphasizing asceticism and experience born out of love and humility before God. We do not find any significant population of Hasidic Jews in Indiana during the time period of this study.

Zionism is a political movement that supports a homeland for the Jewish people in the Land of Israel. Zionist also see all Jewish people as a cultural, ethnic group in addition to the religious commonality.

Most Jews consider themselves Ashkenazi Jews, a Hebrew word meaning "German;" it has taken on a broader definition that includes not only German Jews but those of Eastern Europe and Russia as well.

Sephardic Jews came from the Iberian Peninsula, North Africa, Iraq, Syria, Greece, Turkey, and most Jews who are not Ashkenazim. Sephardic Jews have a different language than Ashkenazi Jews (Ladino vs. Yiddish). While Ashkenazim can be religiously subdivided into Orthodox, Conservative, Reform the Sephardim have remained largely homogeneous and more traditional.

When Jews come together communally for prayer or to participate in a religious service, a minyan is required. The minyan is a minimum of ten males (over the age of 13). A minyan can meet in a synagogue, in someone's home, or rented space for liturgical purposes.

Although there is evidence to believe that Jews may have been present in the New World as early as 1621, the first acknowledged Jews in North America were twenty-three refugees from Brazil, who landed in New Amsterdam in 1654. Jews have long been a presence in Indiana. The first "wave" began as early as the 1760s when Jewish traders, establishing trade routes from the east into the Midwest settled in the territory. These settlers were, in general men, who assimilated into the dominant Christian culture; many gave up aspects of their Jewish religion and culture. Some married outside their faith and raised their children in the Christian faith. John Jacob Hays moved to Cahokia, Illinois on the Mississippi River in 1793 (inside the Indiana Territory). President Madison later appointed Hays as an Indian Agent at Fort Wayne, Indiana (Allen County).[5] He came to the city in 1820. As Indian Agent, he was responsible for disbursing government money to the Indians in payment for lands ceded in treaties and wars.[6] He stayed in Fort Wayne until 1823.

Other Jews came to Indiana just before, or immediately after statehood in 1816. Vincennes had settlers by the mid-1820s; Rising Sun's community was established in 1824, Terre Haute had settlers as early as 1827. While there were some Jews living in Indiana, they often lacked the support of a practicing Jewish community.[7] The next wave of Jewish settlers came in the early to mid-19th century, when German-Jews migrated to the United States.[8] With this immigration came the establishment of Jewish communities within larger cities, along with the growth of the Reform tradition, which would eventually change the built environment of Indiana.[9]

Many of the early German-Jews worked as peddlers with the goal of opening a store. Other early settlers had

skills that sent them into the clothing business. This was partially a result of political conditions in Germany,

where many Jews had been forced into small crafts (like cloth makers and weavers) by government statutes.

Many of the peddlers or subsequent arrivals opened stores and manufacturing plants, scrap yards, and trading

businesses on a far greater scale than their non-Jewish counterparts. In general, these German Jews rarely

participated in farming practices.[10]

Adam Gimbel arrived in the United States from Bavaria in 1835. Working as a peddler, he traveled along the

Mississippi and Ohio Rivers. In May 1842, he settled in Vincennes. Some of his siblings soon joined him,

helping him open four stores, a wholesale liquor business, and a major interest in the *American Bank of*

Vincennes. In 1866, Gimbel sold his interests in the business and moved to Philadelphia; other family members

soon followed. Gimbel opened stores in Philadelphia (1894), New York (1910), and Pittsburgh (1925). In

1928 *Saks Fifth Avenue* became a Gimbel subsidiary.

The *Pioneer Hat Works* (photo 2), founded by Nathan Meyers, recruited and employed a large number of

Jewish immigrants. There were approximately 100 Jews living in Wabash prior to World War I.[11] Jacob

Oppenheim operated a clothing store in North

Manchester (Wabash County).[12]

Photo 2: The Pioneer Hat Factory in Wabassh, Indiana (Wabash County) operated by Nathan Meyers.

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Isaac and Samuel Kahn were merchants in Bloomington and Louis Frohman operated a dry goods store in Rushville. At Columbus it was David and Samuel Samuels who evolved from peddlers to prosperous merchants and woolen mill owners.

Once living in a community, many Jews also became influential and important to the greater city as a whole. As business leaders, they provided services and goods to a variety of customers, no matter their religion. Some individuals became involved in political life. In addition, many were philanthropists for a variety of causes, both religious and secular. David Mark of Huntington (Huntington County) served as a member of the Huntington Board of Trade. The Jewish people of Terre Haute made huge contributions to the general community compared to their numbers. They organized and contributed to two benevolent associations and two associations to assist transients. They served on the boards and held offices in the Local Society for Organizing Charity, Fresh Air Mission, the Penny Lunch Movement in the schools, the Social Settlement, Hospital Boards, Day Nursery, Boys Club, Com-mercial Club, Retail Merchants Association, City Council, State Legislature, etc.

The greatest contribution of these German-Jews was the establishment of Indiana's Jewish cultural and religious life. With sufficient numbers to form a "community," intermarriage and assimilation decreased. Before any thought of religious practice, most communities established some form of burial society. Whether a separate cemetery or a section of the larger city cemetery set-aside for Jews, societies were formed to help with the burial of Jews. In some cities, a burial society and separate cemetery was a greater priority than any house of worship. In Columbia City (Whitley County), there were about 100 Jewish men, women, and children living in 1900. There was a Jewish cemetery and a Ladies Hebrew Benevolent Society, but no synagogue. Jews there who practiced their faith communally traveled to Fort Wayne.

This coming together for a burial society evolved into keeping the Sabbath in someone's home or above a storefront, and eventually the purchasing of a building as a synagogue.

By the mid-1840s, Jews were establishing themselves in towns all across Indiana. Areas that previously did not contain enough Jews to form a minyan (a quorum of 10 Jewish male heads of household necessary for prayer) were able to establish congregations. In Fort Wayne saw the formation of Indiana's first formal congregation in 1848.[13] In 1856, Jews in Indianapolis came together to form the Indianapolis Hebrew Congregation. Adas Israel Synagogue was established in Madison (Jefferson County) in 1855. Congregation Ahavath Shalom was formed at Ligonier in 1865. Evansville's first congregation formed in 1857.[14]

Burial and benevolent societies played a significant role in the Jewish communities throughout the state. Women formed societies within the congregations to serve the Jewish community. Evansville's Hebrew Ladies Benevolent Society stated their purpose as "benevolence, …mutual assistance …in case of illness and in doing the funeral honors in case of death."[15] Similar societies were formed in congregations statewide. In Indianapolis, the members of the Hebrew Ladies Benevolent Society were the first to respond to the needs of the impoverished immigrants by distributing food and clothing.

While early Jews were Orthodox, the rise in Reform Judaism (which allowed modifying religious law to meet modern conditions) allowed them to adjust to "American cultural patterns." By 1862, a more liberal faction seemed to move towards the Reform movement led by Rabbi Isaac Mayer Wise of Cincinnati. Wise founded the Union of American Hebrew Congregations with a $10,000 donation from Lawrenceburg, Indiana businessman Henry Adler in 1873. In 1875, Wise founded the Hebrew Union College and by 1880, the

influence that Rabbi Wise had on Indiana congregations was very strong. The majority of synagogues around the state followed Rabbi Wise's "Reform fellowship." [16]

For a variety of reasons, Jews lived in the same neighborhood as other Jewish families, and sometimes shared their homes with other people of the faith. Proximity of the temple, stores that catered to kosher needs, social clubs, and any services served as the reasons that many Jewish neighborhoods developed. Often times, we find that as one Jewish family upgraded to a new home, they sold their previous home to another Jewish family. The strength drawn from ever-increasing numbers allowed the Jews to feel like a community and carry on traditions, like the first Jewish marriage performed by a rabbi in the state in 1849 in Madison. The fact that many of the early Jewish settlers were Orthodox, kept them within walking distance of their synagogue. This neighborhood pattern would change as Jews in Indiana began following Reform Judaism, which allowed for transportation to the synagogue by other means (trolley car or automobile); by the mid-20th century, Jews moved away from these communities to neighborhoods throughout a city.

The next wave of Jews was the Eastern European immigration that began as a trickle in the early 1870s; with the influx of Eastern European Jews, and the face of Judaism changed in Indiana. These new immigrants were unlike their predecessors. Most were impoverished, poorly educated and spoke only Yiddish. Most importantly, they were fiercely traditional, making assimilation into the existing Jewish communities difficult. The Reform Judaism of the established Jewish citizens was completely at odds with the newcomers, "to them Reform Judaism was worse than no Judaism at all."[17]

Most cities did not have enough Jews, no matter their religious or ethnic differences to support more than one synagogue. A few larger cities were able, even if for a short time, to support more than one synagogue.

Evansville had the Reform Congregation B'nai Israel, the Orthodox B'nai Mosche, and the Conservative Congregation Adath Israel. While there was usually not enough ethnic diversity for each cultural group to have their own shul (smaller synagogue), this was not so in Indianapolis, where various ethic Jews had their own congregation.[18]

In the 20th century, Jewish life in Indiana began to change again. After federal legislation restricted immigration from Eastern Europe in 1921, new Jewish immigration slowed. For smaller Jewish communities disintegration rather than growth began. In rural area, villages and towns numbers of Jewish citizens began to decrease. Without the ability to form congregations and the community that accompanied them, Jews left for areas were such things could be found. Well established, but small Jewish communities, such as Ligonier and Wabash dwindled away as the 20th century progressed. The immigrant population became assimilated, gained education and job skills, and entered the middle class. As the second and third generation Jews became part of the middle class, and they were able to afford more luxurious accommodations, many moved out of the "Jewish neighborhood." In Indianapolis, many of the German Jews moved north of the Circle, far from the Southside Jewish neighborhood. They also moved their synagogues. In the Orthodox tradition, individuals lived close enough to walk to temple. With the acceptance of Reform Judiasm, this rule was lifted. Without a need to walk to temple, Jews were more able to move to areas where their neighbors would have financial equivalence, if not religious commonality. Still other Jews moved out of the small communities for larger cities, where fiscal opportunities were more abundant. By 1970, the vast majority of Jews in Indiana lived in five or six Indiana cities.

ENDNOTES

[1] In the early 20th century, the population of New York City's Lower East Side swelled with the arrival of eastern European Jews. Established American Jews feared that the immigrants might threaten their security, so in 1901, they established the Industrial Removal Office (IRO) to assist in relocating the immigrants to the towns and cities outside of New York. For nearly 20 years, the IRO worked with communities and businesses to relocate the new immigrants.

[2] Under Indiana law, the DHPA maintains a list of every cemetery and burial ground in the state under. In 2002, a summer intern worked to locate every Jewish cemetery or cemetery with a Jewish section.

[3] W. William Wimberly, "The Jewish Experience in Indiana Before the Civil War: An Introduction," *Indiana Jewish Historical Society Publication No.6,* 1976, 6.

[4] Carolyn Blackwell, Jews, Peopling Indiana, ed. Robert Taylor and Connie McBirney, Indianapolis: Indiana Historical Society, 1996, 314.

[5] Wimberly, 2-6; Blackwell, 315.

[6] Joseph Levine, John Jacob Hayes: The First Known Jewish Resident of Fort Wayne, Indiana Jewish Historical Society Publication, 1973, 7.

[7] Wimberly, 2.

[8] Blackwell, 316.

[9] Wimberly, 7.

[10] Blackwell, 324.

[11] Wimberly, 13.

[12] Blackwell, 323.

[13] *Ibid.,* 316.

[14] Weinburg, 6, 22; Rudolph, 348-349.

[15] Blackwell, 326.

[16] Wimberly, 11.

[17] Rudolph, 350; Blackwell, 316.

[18] In 1870, Polish immigrants formed Sharah Tefella, in 1884, the Hungarians organized Congregation Ohev Zedeck, and by 1889 the Russian community founded Knesses Israel.

Allen County History

Fort Wayne, the county seat of Allen County, developed from a fort founded in 1794. Early pioneers were attracted to Fort Wayne by the profitable fur trade.[1] The first known Jewish man in the area was John Jacob Hays, who moved to Cahokia, Illinois on the Mississippi River in 1793, and eventually was appointed an Indian agent at Fort Wayne.[2] He left Fort Wayne in 1823.

Construction of the Wabash & Erie Canal in the 1830s fostered further commercial possibilities and caused a great influx of immigrants to the growing community. Although no Jews are listed in the 1840 census, Sigmund Redelsheimer had arrived the year before and soon established a general store on Columbia Street in partnership with Abraham Oppenheimer, also Jewish. Redelsheimer would help found the first Jewish congregation in the state. In 1844, Isaac Lauferty arrived to establish a clothing store, and later a private bank. In 1875, the city directory lists Lauferty as a banker and broker.

By 1848, there was a sufficient number of Jews to form The Society for Visiting the Sick and Burying the Dead (in 1861, they changed their name to Congregation Achduth Vascholom), making it the oldest congregation in Indiana. The Society for Visiting the Sick and Burying the Dead purchased land in Fort Wayne for a cemetery, but this land proved not to be large enough for the group's needs, so in 1884, the congregation purchased acreage within the larger community cemetery (Lindenwood Cemetery - listed in the National Register of Historic Places). An Orthodox Jewish Cemetery would be dedicated in 1911.

The next aspect of life that was import to these individuals was the education of their children about their religion. They established a religious school in 1854.[3] Caring for the cemetery and creating the religious

school united members of the congregation, but the issue of reforming the synagogue deeply divided members, causing many to leave the synagogue. Until 1859, Congregation Achduth Vascholom met in the house of one of its founders,[4] Frederick Nirdlinger. When the new synagogue was dedicated, Rabbi Isaac Mayer Wise (proponent of the Reform movement) came to Fort Wayne. Congregation Achduth Vascholom became a charter member of the American Reform Movement of Judaism. The synagogue moved four times; they moved to their current location in 1961 (photo 3).[5] The first and second building no longer stand, but the thrid temple is used by a local not-for-profit; the fourth building is their current home. The Congregation has a Temple Museum, founded in 1928 and was designated the Goldmann Memorial Museum in 1931.[6]

During the 1880s and 1890s, Jews from Russian, Poland, and other eastern European countries began immigrating to the city. Becuase of divisions between the German Jews and the Eastern European Jews (described in the chapter "Jews in America"), these Eastern Europeans formed B'nai Israel Congregation. In 1912, another group of European Jews formed B'nai Jacob Synagogue. Just some of the founders of B'Nai Israel included Sam Fieldbleat, a clothing storeowner; Louis Novitsky; and Morris Tarlitz (Tarletz). When B'nai Israel disbanded in 1936, members split their loyalty between Congregation Achduth Vascholom and B'nai Jacob. B'nai Jacob became a Conservative Congregation in 1938. In 1955, they moved into a new location, but left that in 1997.[7]

Always involved in the philanthropy and charity of their community, the Jewish women formed the Ladies' Hebrew Benevolent Society in 1861 to help Union soldiers of all faiths. Eventually this organization grew to be one of the state's most powerful philanthropic/charitable organizations. When it disbanded in 1921, the newly formed Fort Wayne Jewish Federation picked up its philanthropic work.[8] The Federation was a welfare and relief organization that had a goal of coordinating the work and fundraising of the Jewish community. By 1939,

they had hired their first executive director, Joseph Levine, who became one of their most influential directors.

He also founded the Indiana Jewish Historical Society and served as its president for years.

Business Owners and Community Leaders

Jews were always active in the business life of Fort Wayne. This included everything from clothing to dry goods to scrap dealers. This listing is just some of the business owners found in the city directories, county histories, and community memory.

Scrap dealers included Abraham Levy (1895), Abe field (1910), *The Huntington Scrap Yards* owned by Larry Levin (1903), and Aaron Heiligman's yard - he was a founder of B'nai Jacob.

Fort Wayne had several Jewish owned alcohol related businesses including a beer production facility owned by Jacob Becker from 1861-1872, a liquor store owned by Leopold Falk from 1861-1872, and a wine distributor owned by Sam Heilbraner from 1861-1866, and then again 1870-1872.

Photo 3: Congregation Achduth Vascholom located in Fort Wayne (Allen County). The congregation moved into this synagogue in 1961.

Clothing, shoes, leather goods, and other clothing type businesses were the most abundant. Just some of these

businessmen included:

> *Joseph Black - ladies cloths - 1868-1872
> *Frank Leopold – leather – 1870-1872
> *Leopold Freiburger – leather – 1872
> *Abraham Heilbronner - hides – 1861-1870
> *Victor Jacobson – men's clothing – 1861-1872
> *Max Lauferty – tailor 1861-1872
> *Levy Brothers Store – clothing store opened 1895
> *Isaac Kretxman opened his store in 1910. He was a Russian Jew, who became a leader of the non-German Jews. He died in 1921.
> *Epstein Company Clothing Store
> *Kratsch Brothers Clothing Store – 1900
> *Benjamin Lehman Clothing Store – 1895
> *L. Mautner and Co., tailors – 1900
> *Harry Berman boot maker

Manufacturers included

> *Mendel Zweig was an umbrella manufacturer. Max Nirdlinger owned a baseball bat factory (1883)[9]

Food or grocery store owners included:

> * Delicatessen owned by Mendel Hurowitz, in 1916. By 1921, the deli had changed to a grocery. Hurowitz also served as the Rabbi for B'nai Jacob.
> *Frank Dry Goods, owned by Marx Frank opened in 1921.
> *Karn Brothers meat market, 1900.
> * Mendel Frank owned grocery store.
> *Hannah Frankenstein owed a grocery store.[10]

Frederick Nirdlinger was born in Hechingen, Germany. At the age of 16, he came to Pennsylvania and then

moved to Fort Wayne. He established the New York Emporium, which grew to be one of the largest clothing

stores in Indiana. He served as president of Congregation Acduth Vesholom. Nirdlinger was involved in the

civic life of Fort Wayne. In 1845, he was an organizing member of new Lodge of Odd Fellows; later, he

helped to found the Kekionga Guards. Active in the Democratic Party, he was elected a township trustee in

1855. When Stephen A. Douglas came to town in 1860, he rode in Nirdlinger's carriage. Nirdlinger's home

became the center of the local Jewish community, serving as a meeting place for most of their religious and social gatherings. By 1848, when the local Jewish families established the minyan, they met in Nirdlinger's home.   His home no longer stands.

In 1849, the editor of the *Fort Wayne Sentinel,* Thomas Tigar, commented on a rumor that peddlers, many of whom were Jewish, were the cause of a smallpox outbreak. Nirdlinger immediately cancelled his businesses' advertising and his own subscription to the paper. After several days of insults hurled at Nirdlinger, eventually Tigar apologized for his unfounded remarks, but did continue to warn individuals to be careful of the Jewish peddlers.

Wolf & Dessauer opened in 1896 by Sam Wolf and Myron Dessauer. Sam's father, A. Wolf was a city council man. The family also opened a store in Huntington run by William Latz; this store closed in 1969. The Fort Wayne location moved into a new structure in 1917, but that was destroyed by fire in 1962. Indianapolis based *L.S. Ayres Company* bought out the stores in 1969.[11]

G. Irving Latz senior owned an A.M. Strauss (see below) designed home and was a founder of the Jewish Federation. He served as an influential businessman in Fort Wayne. He died in 1947.

G. Irving Latz II was a World War II veteran, was director of F*ort Wayne National Bank*, on board of hospital, president of the Fort Wayne Jewish Foundation, part of the Fort Wayne Music Society, and active in United Fund drives.

William Latz served as a State Representative for four terms, was Allen County Council President, served as the Chair of Better Business Bureau, sat on the Convention Bureau and Civic Theatres' board, was vice president of the Fine Arts Foundation, and served in the United States Army.

Alvin Strauss, a local architect, opened *A. M. Strauss*. He was born in Kendallville (Noble County) in 1895. His parents were immigrants from Germany; his father was a merchant in Kendallville. After school and an apprenticeship in Chicago, he moved to Fort Wayne in 1915. His early projects (1918-1926) were located mainly in northern Indiana and northwest Ohio. Early worked included residences, apartment buildings, commercial buildings, churches, and mausoleums. By 1924, he was building larger, more extravagant homes in Fort Wayne. Strauss built a number of buildings for the local Jewish community, including homes and synagogues, most of which still stand today. By 1927, he was building some of the most prominent structures in Fort Wayne including the *Emboyd Theatre*, *St. Vincent Villa* (photo 4)*,* and the *Lincoln Bank Tower* (photo 5). Strauss was also involved in community affairs including the Chamber of Commerce, Elks Lodge, Fort Wayne Country Club, and the Jewish Federation. He was a director of the Indiana Society of Architects, president of the Fort Wayne Society of Architects, and was an active member of Achduth Vesholom Congregation. For a more complete look at Strauss' work, see Phylis Brockmyer's "Compilation of Architectural Works by A.M. Strauss, A.M. Strauss Associates, Inc., Strauss Associates, Inc. 1918-1989 Fort Wayne, Indiana."

Photo 4: St. Vincent Villa in Fort Wayne (now used as the YWCA campus) designed by Alvin Strauss in 1932. It was listed in the National Register of Historic Places in 1994. Photo: Division of Historic Preservation and Archaeology, 1994.

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Photo 5: The Lincoln Bank Tower in Fort Wayne was the tallest building in Indiana when desined by Alvin Strauss in 1929. Photo: Division of Historic Preservation and Archaeology, 1996.

Many of the second generation Jews moved away from working in the family stores to work in more professional occupations. Isaac Rosenthal was a doctor as early as 1885, serving as president of the Allen County Medical Society. Maurice Rosenthal opened his medical practice around 1905. Byron Novitsky was a lawyer who had a firm in the 1960s; his law firm building still stands. George Gene Nathan was an author and critic.[12] Minette Baum was an active leader in women's Zionist movement.

Allen County contained three different congregations, three Jewish cemeteries, and a large population living in thriving in the community. A possibility of over 549 sites were identified and any relation of Jewish history, of which only 200 could be located.

Footnotes

[1] Fort Wayne Historic Preservation Review Board, Fort Wayne Interim Report (Fort Wayne, Indiana: Fort Wayne Historic Preservation Review Board, 1996), 11.

[2] W. William Wimberly, "The Jewish Experience in Indiana Before the Civil War: An Introduction," *Indiana Jewish Historical Society Publication No.6* (1976), 6; Carolyn Blackwell, "Jews," *Peopling Indiana,* Robert Taylor and Connie McBirney, eds (Indianapolis: Indiana Historical Society, 1996), 315; L.C. Rudolph. *Hoosier Faiths* (Bloomington, Indiana: Indiana University Press, 1995).

[3] Frances Lowens, The Records of Congregation Achduth Vesholom, Fort Wayne, Indiana 1848-1883, Books One, Two, and Three Translated from the German, (Fort Wayne, Indiana: self published), 1990.

[4] While all were followed in the survey, and are found in the Excel spreadsheet, they are not all listed in this context statement.

[5] Ruth Zweig, "The First Hundred and twenty-Five Years*," Indiana Jewish Historical Society Publication No.2* (September 1973), 1-4.

[6] Congregation Achduth Vesholom, Achduth Vesholom Congregation history, http://uahc.org/congs/in/in010/history.htm
 (accessed June 18, 2004).

[7] Congregation B'nai Jacob, Congregation Bnai Jacob Conservative Synagogue History, http://mysite.verizon.net/bnaijacob/history.html (access 30 August 2005).

[8] Indiana Jewish Historical Society*, IJHS News*, (May 1994), 2.

[9] Indiana Jewish Historical Society, *IJHS News*, (August 1981), 3.

[10] Indiana Jewish Historical Society*, IJHS News*, (February 1979), 4.

[11] Jim Barron and Kathie Barron, *Wolf & Dessauer: An Album of Memories,* (Fort Wayne, Indiana: Self Published), 2003.

[12] Indiana Jewish Historical Society*, IJHS News*, (August 1981), 3.

Bartholomew County Jewish History

In September 1861 *The Israelite*, a Cincinnati-based Jewish weekly publication, reported that Columbus, Indiana Jews, though "few in number," "have with a spirit of perseverance and liberality worthy of emulation, organized a new congregation under the title of Chisak Emuna."[1] Members elected a Rabbi, as well as president, vice president, treasurer, secretary, and three trustees. For the next 150 years, the Columbus Jewry continued to worship together despite a small membership and organizational changes.

The city of Columbus boasts the largest recorded population of Jews in Bartholomew County and serves as the county seat. Since the nineteenth century Bartholomew County residents have relied on a largely agricultural and manufacturing based economy, yet, very few Jews farmed. Instead they usually leased their land to others.[2] In the mid-nineteenth century, Columbus, like most Indiana cities, attracted Jewish families who settled and sustained their livelihoods through operating woolen mills and retail stores, as well as providing services.

The earliest Jewish residents in Indiana worked as peddlers, traveling between towns and selling goods from carts.[3] The first Jewish settler is believed to be man named Hodler, but little is known about him. Another early Jewish resident, Samuel Samuels peddled with his brother David in 1852. In 1854, the Samuels had saved enough funds to send for his parents in Germany. By 1857, they established a dry goods business, *Trade Palace*. Samuels' other ventures also fared well. The entrepreneurs partnered with a Mr. Carter (it is uncertain of his religious affiliation) to build a woolen mill in Columbus in 1863 and another one in St. Louis in 1866. In 1869, Samuels partnered with his former employee Mr. Vogel to form *Samuels, Vogel & Co*. While this firm replaced Vogel's previous business, *Schloss and Vogel*, it operated at the same site. The dry goods store, with its annual $100,000 business and renovations, proved a source of pride to the city. An article in the

February 24, 1876 edition of *The Republican* asserted the business "[compared] favorable [sic] with the finest dry goods house of Indianapolis. This store room is now a credit to Columbus and an honor to the enterprising firm."[4] The store's notable features included separate departments for every category of goods, which enabled customers to easily locate items. *Samuels, Vogel & Co*. dissolved their partnership in 1879.

Other Columbus Jews established successful businesses at the turn of the twentieth century. Adolph Strauss resided in an 1890s vernacular, gable-fronted house. Strauss operated stores in Columbus, Terre Haute, Anderson, and Seymour after his arrival from New York City in 1870.

Once described as the "Number One [Columbus] Jewish family," Lee Rosenbush, his sons, and their extended family moved to the city in 1884.[5] The family purchased the *Sam the Boss* clothing store, which thrived. Rosenbush's brothers-in-law opened a Seymour branch, but moved after its failure. Rosenbush's nephew Morris immigrated from Germany to partner with his uncle and they changed the name of the store to *L. Rosenbush & Co*. A store advertisement in the January 1, 1900 *Columbus Daily Herald* promised higher quality clothing at lower prices than their competitors.' The merchants offered men's suits priced from $2.75 to $20.00 and men's overcoats marked from $3.00 to $18.00. Morris may have bought out his uncle's share of the business and renamed the firm *Morris Rosenbush & Co*.

Louis J. Lehman established *Lehman & Co*., a dry goods and carpet store. Lehman directed a businessmen's committee formed in Columbus in 1890. His wife and two daughters were described as "social favorites."[6] Joseph Kroot immigrated from Poland to Indianapolis and Edinburgh (near Columbus) in 1890 before settling in Columbus in 1900. He and his wife had six children who stayed in the Columbus area or moved to Indianapolis.

For several generations the Kroots operated scrap yards in Indianapolis and Columbus. *The Kroots Scrap Yard* in Columbus is still in operation today.

David Brunswick, a member of the first congregation, operated *Brunswick Clothing Company*. Brunswick and his two sons and two daughters came to town in 1897.

Joseph V. Hilger's *White House Dry Goods Store* occupied an 1882 cast iron storefront for over fifty-eight years (photo 6). Hilger attended the temple until it closed. *Hilger-Strauss & Co*. advertised china, "bric-a-brac," capes, jackets, and furs in the January 1, 1900 *Columbus Daily Herald*. In a December 17, 1947 *Indianapolis News* article, Hilger was lauded as the oldest merchant in Columbus. Hilger arrived in Columbus in 1874 with his father Andrew, a merchant tailor. Through the senior Hilger's connections, Hilger worked at *Samuels, Vogel & Co*. as first a cash boy and a wrapper, before receiving a promotion to salesman. Hilger worked as a traveling salesman or "drummer" for four years west of the Mississippi River. He started his dry goods store in Adolph Strauss' previous location on a loan provided by a saloonkeeper. Hilger attributed some of his success to his operating procedures.[7]

Photo 6: Joseph Higler's White House Dry Goods Store's 1882 store front location.

Oscar Bernhardt Fiegenbaum and his partner Mr. Meyer sold dry goods, carpets, and fancy and staple clothes. They advertised cloaks, blankets, underwear, wool hosiery, gloves, mitts, "fascinators," carpet, linoleums, oilcloths, draperies, and shades and promised to show customers "a complete line."[8] A life-long native of Bartholomew County, Fiegenbaum was born in 1864 in Waymansville and died in 1949 in Columbus.[9]

Other Jews operated disparate businesses in Columbus, yet did not leave as much documentary evidence. A Mr. Bengus opened a shoe store, as did a Mr. Hub. The Bergers operated a ready-to-wear store before relocating outside the city. Moses and Rosa Cahn lived on the corner of Eighth and California Streets and partnered with Adolph Strauss to run a retail business on California before they moved to Indianapolis. A Mr. Caplan started a men's store. Frizinske went into the scrap business. Harry Frohman had a clothing store and ran a fruit stand with his wife Bessie. The Glassners managed a ladies' dry goods general store. Ruth Kahn established a clothing store before relocating to Chicago. Hannah Kizer or Kaiser ran a boarding house. Aaron Tross ran a clothing store for men, women, and children in the building opposite the courthouse. A Mr. Wasserman sold clothing and shoes.

Nine months after Columbus Jews formed an organization in September 1861 and elected a rabbi and administrative officers, they advertised for a Shohet (ritual slaughterer) and a teacher of Hebrew.[10] The congregation listed themselves as Chasak Emunah, spelled slightly different than the name listed in the 1861 *The Israelite*. The congregation's executive officers did not waste time in gathering individuals who could perform religious rituals such as approving kosher meat and reading the Torah. In September 1871 the congregation, with its membership of fourteen families, dedicated the Chasak Emunah Synagogue, a small frame building. By 1877 the *American Israelite* reported that Chasak Emunah had grown to include fifteen to twenty members and provided Jewish Hoosiers the only place to worship between Indianapolis and Louisville

along the Jeffesonville, Madison and Indianapolis Railroad. A weekly Sabbath school drew an average attendance of forty students. The Reform congregation actively engaged within the local community by hosting balls, fundraising for a theological college, and lecturing to Indiana Jews and non-Jews. Yet, Chasak Emunah's success faltered. One source asserts that Rabbi Samuel M. Laski created dissension amongst the congregation and numbers dwindled. The July 27, 1878 *Daily Evening Republic* printed a local church directory that included the Hebrew Synagogue on Vernon Street near Jackson Street. The advertisement listed their rabbi as "Rabbi, _____, Pastor" which indicated that the congregation no longer employed a resident rabbi. Nevertheless, services continued to be held every Friday and Saturday, and a Sunday school was offered. An 1888 published history of Bartholomew County included several paragraphs on the Columbus Hebrew community, noting that the synagogue peaked at thirty families or nearly 180 individuals.

According to the Columbus City Directory, another Jewish congregation called the Columbus Hebrew Congregation formed in the late 1960s. In the 1970s the congregation dwindled to five families as members moved away from Columbus for a variety of reasons.[11] Family services were only held twice a year for the high holidays Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Day of Atonement) with a non-resident rabbi secured to conduct the celebration.[12] Once the congregation ceased altogether, the more devout Jewish families traveled to Louisville or Indianapolis to attend temple.[13]

The Jewish congregation and Jewish business owners counted Christians among their patrons. The Columbus synagogue hosted a grand mask ball on February 14, 1877 at the local *Pallas Theater* to raise funds for the congregation. The Columbus community, regardless of denomination, heavily attended the ball and four previous events given by the Jewish congregation. The *Weekly Republican* declared the function "the hit of the season"

and stated that its readership had come to expect nothing less than success from their "Israelite friends."[14] Indeed, people traveled as far away as New York, Louisville, and Cincinnati to enjoy the orchestra, dance, masked procession, and desserts. The Columbus Jewry could not have sustained the Jewish-owned stores alone.

In the late nineteenth century Columbus' population of 5,000 included fourteen Jewish families. In the late 1970s that number had not changed much even though the city population had grown to over 30,000. Despite their small numbers, the Jewish residents maintained a strong and active presence. Members of the Columbus Jewry served on the city council, as the hospital foundation president, the human rights commission chair, vice-president of the chamber of commerce, and chair of the League of Women Voters. Other Columbus Jews volunteered as therapists and tutors within the school system and for social and philanthropic organizations such as Meals on Wheels, the March of Dimes, and the Bartholomew County Heart Association. The same "spirit of perseverance and liberality worthy of emulation" that the 1861 *Israelite* attributed to the Columbus Jewry continues to thrive.

While Bartholomew County contained a total of 2 different Jewish congregations, only six buildings are extant with any relation to the Jewish history. These sites include synagogues/temples, homes, and businesses. All six were rated Contributing.

Footnotes

[1] Gladys Kaminsky, "History of the Jewish Community of Columbus, Indiana" (Fort Wayne: Indiana Jewish Historical Society, September 1978), 2. Indiana Historical Society, Pamphlet Collection.

[2] Carolyn S. Blackwell, *Peopling Indiana,* eds., Robert M. Taylor and Connie A. McBirney, (Indianapolis: The Indiana Historical Society, 1996), 324.

[3] *Ibid.,* 321.

[4] Kaminsky, 4.

[5] William E. Marsh, *I Discover Columbus* (Oklahoma City: Semco Color Press, 1956), 210.

[6] Ibid.

[7] *Indianapolis News*, 17 December 1947, pt. 2, c.1. The Indiana State Library, Newspaper Collection.

[8] *Columbus Daily Herald*, 1 January 1900. The Indiana State Library, Newspaper Collection.

[9] www.rootsweb.com (accessed 24 August 2006).

[10] *Jewish Messenger,* 27 June 1871. Reprinted from Kaminsky, 2.

[11] Carolyne Stultz, *Bartholomew County, Indiana 1821-1999: Family Histories, Churches, and Schools* (Paducah, Kentucky: Turner Publishing Company, 1999).

[12] *History of Bartholomew County, Indiana, 1888* (Columbus, Indiana: Bartholomew County Historical Society, 1976), 112.

[13] Marsh, 121.

[14] Ibid., 7.

Delaware County

Founded in 1827, Muncie, the county seat of Delaware County, grew slowly until the discovery of natural gas in 1886, when an economic boom ensued and the population increased from a few thousand inhabitants to tens of thousands. By the early twentieth century, depletion of the natural gas slowed growth, but Muncie's central location, industrial capacity, and large workforce helped it to remain viable throughout the next century with various industries. Besides *Ball Canning Jars* and Ball State University, Muncie may be best known as "Middletown," the typical American city that sociologists Robert and Helen Lynd studied and reported upon in the 1920s and 30s in an effort to understand life in middle America.

Jews were a small, but significant, element in the story of Muncie's development; even at its height, the Jewish population never exceeded 200 people.[1] Jews were present in Muncie at least as early as the 1850s, when brothers Lipman and Henry Marks opened a dry goods store. With an extremely small population, it was impossible for the Jewish community to support more than one temple, let alone a kosher butcher. Nevertheless, their impact and influence on the greater community as a whole was disproportionately greater then their numbers. By the turn of the century, Jewish entrepreneurs operated a large proportion of downtown businesses.

The German born Jewish settlers owned businesses in many of the same types of industries as Jews in other Indiana towns - clothing stores, tailors, merchants, junk and scrap dealers, and liquor and cigar stores. The second wave of Eastern European Jewish immigrants were equally, and in some cases more successful, than their German counterparts. Some of the second generation German and Eastern European Jews also went into business, while others became pharmacists, lawyers, doctors, teachers, or civil servants.

Among Muncie's prominent businessmen was Victor E. Silverburg (photo 7). His father, Heiman, was a merchant tailor for many years. Victor was a pharmacist, owning two local drug stores, was vice president of a cigar company, and president of the *Machine Electric Supply Company* which provided machine and electrical work, house wiring, sold electric and combination (gas) light fixtures, and sold automobiles. Victor died in 1910.[2] His sisters Nora S. and Rose S. were both teachers, and his brother, Adolphe C., became an attorney, practicing law from the 1880s -1920s; Adolphe also served as vice president of *Muncie Savings and Loan* and president of Temple Beth-El.[3]

The Planks were also significant members of Muncie's business community, having operated a number of successful enterprises from the 1930s-1960s. *Plank Brothers Salvage and Auto Parts* (photo 8) was principal among these operations. Burle Plank and

Photo 7: Two of the Silverburg homes in Muncie (Delaware County).

his wife Sylvia were significant for their contributions to Muncie's Jewish community. They were active in Temple Beth-El and served in various leadership and service positions within the congregation. Among many tasks, Sylvia Plank wrote about the history of Muncie Jews and Burle served as congregation president. Burle also helped organize the Jewish Welfare Fund and was co-founder of Green Hills Country Club.[4]

Charles Indorf was a successful Jewish businessman who owned a pawnshop and clothing store; he also served as manager for the *Muncie Loan Company*. Indorf was active in Temple Beth-El congregation and served as its president.

Harry D. Pazol was the founder of a family jewelry business that is still in operation after more than 80 years in downtown Muncie. His sons, Herbert and Morton Pazol succeeded him and ran the business from

Photo 8: Plank Brothers Salvage and Auto Parts in Muncie (Delware County).

the 1950s- 1970s. The Pazol family has been active in the community and involved in Temple Beth-El.[5]

Sam Ringold was a clothing merchant and was considered one of Muncie's wealthiest businessmen at the turn of the century. The Ringolds were involved in Temple Beth-El and Sam served as president of the congregation.[6]

Moses Cohen was an early settler who was involved in the junk and scrap metal business. Other junk dealers include *I. Levy & Co* owned by Samuel Levy, *Max Ziegler & Brothers junkyard*, Harris and Belle Ringoldsky

operated an iron, junk, hides, furs, and pelts business in 1882, and Martin and Helen Schwartz owned *Schwartz Paper Company*, which was founded by Martin's father Leo in the 1920s. Martin graduated from Harvard, helped develop the Harvard Center for Jewish Studies, and commissioned a Jewish oral history project that resulted in publication of several articles and the book, *Middletown Jews* by Dan Rottenberg.

Herman Marx and his wife Miriam (photo 9) operated several clothing stores from the 1920s – 1930s; they owned *Marx Company*, a men's clothing store. They also took over Sam Ringold's store (along with Dave Kallmeyer), and were active in Temple Beth-El, Herman served as an officer.

Alexander L. Shonfield was a clothing merchant and was active in Temple Beth-El. He served as congregation president and wrote about Muncie's Jewish history and early Jewish settlers.

Jack D. Burgauer was the founder of *Muncie Typewriter Exchange* in 1907. The business grew and remained in the family with his son David Burgauer taking over after his death. Meanwhile, Robert Burgauer founded *Burgauer Business Machines*. The business was in existence from the 1950s through the 1970s. Members of the Burgauer family were active in Temple Beth-El congregation.

Photo 9: Home of Herman and Miriam Marx in Muncie(Delaware County).

George D. Roberts, who made his wealth from a number of successful ventures including oil contacting and operations, built *Hotel Roberts* (photo 10). He started in 1909 as a junk dealer. By the early 1920s, he was involved in oil and real estate. He owned the Bishop Block, *Hotel Roberts*, and the Roberts Block.

Photo 10: The Hotel Roberts, built by Geroge Roberts. Muncie (Delaware County).

Frank and Isabella Leon owned *Leon & Metzger*, later known as *Leon's Famous*. Frank is credited with helping found the local Knights of Pythias chapter, the Muncie Corale Society, and *Citizens Enterprise Company*, which promoted Muncie during the natural gas boom. He also hosted some of the first services before there was a temple.

Raymond and Peal Shonfield were the proprietors of *Shonfields*, a men's clothing store. Raymond also served his community by serving as the treasurer of the local National Foundation of Infantile Paralysis. In 1955, he was instrumental in the distribution of the polio vaccine. He served on the board of directors for the Red Cross, Visiting Nurse Association, and the March of Dimes.

Other business owners in town include Leonard and Florence Scheuster owners of the clothing store *Why, Inc.*, Herman Haas owned *Kings Clothing Shop*, Samuel and Fannie Schwartz operated *Economy Shoe Store*, Leopold Klein operated *The New Cincinnati*, Morris and Fannie Shapera were the proprietors of the

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Victor Garment Manufacturing Company, Louis and Jeannette Shonfield owned *Shonfields* (clothing store) and the *Chicago Salvage Outlet Company*, *Women's Ready to Wear* was owned by Melville Altschul, Herman Eichel operated a millinery shop; he also operated a house furnishings business in the early 1900s. Arthur and Amelia Wolff owned several local clothing stores from the late 1880s through the 1920s, Alexander Shonfield owned several clothing stores including the *London Clothing House* and *Trade Place*. He also wrote about Muncie Jewish history, Isaac and Ra Cohen owned the *Progress* shoe store and *Model Clothing House*.

William and Hazel Winick, along with Leo and Anna Schwartz stared *Schwartz Paper Company*. It was a very successful business from the 1920s – 1960s.

Two jewelers in town were from Temple Beth-El, Morton and Herbert Pazol owned and operated *Pazols Jewelers*, while Lawson Jaffee and Morton Standt owned *Lawson's Jewelers*.

The final type of business owners was those dry good merchants. In Muncie, this included Moses and Rosa Hene operated a dry goods store from 1880-1920. Moses and his wife Rosa were involved in Temple Beth-El Congregation and he served as congregation president.[7] Moses and Lydia Mark owned *Leon, Marks and Company*.

Muncie also had a number of very successful and influential Jewish social, political and business leaders in the twentieth century. For example, Victor E. Silverburg was a police commissioner, Burle Plank and Harry Zeigler organized the Jewish Welfare Fund[8], and Charles Indorf was board president of Public Works Commission.[9] Indorf was also president of the Board of Public Works in the 1930s.[10] Leopold Herrman was

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a successful Jewish businessman and was responsible for obtaining a dedicated area of Beech Grove Cemetery to be set aside for Jewish burials.[14]

The Jewish congregation in Muncie remained small, was predominantly Reform, and somewhat informal, meeting in the homes of members. From 1891 until the construction of Temple Beth-El in 1922, the congregation met in various halls or meeting places throughout the city, including the Delaware Lodge, R. and A.M., a meeting space at the corner of Adams and High from 1898-1912, and a building located at 120 E. Main for ten years.11 The construction of Beth-El Temple (photo 11) represented a significant achievement for Muncie's Jewish community.

Photo 11: Temple Beth-El, the Reform Congregation in Muncie (Delaware County).

Muncie's Jewish community faced both subtle and blatant anti-Semitism. Jews were not allowed to purchase real estate in Muncie's most desirable neighborhoods, and they were excluded from fraternal, business, and social organizations, including the *Delaware Country Club*. A number of Muncie's Jewish leaders and businessmen invested in a new country club called *Green Hills*. Burle Plank and Morton Standt led the effort in the 1950s. *Green Hills* was not an exclusively Jewish golf course, having both Jewish and non-Jewish members.[12] Discriminatory practices by a number of local institutions

continued through the 1960s. Over time, Muncie's Jewish community began to fight housing and employment discrimination. Because of their relatively small number, Muncie's Jewish community worked incrementally and quietly, avoiding contentious public battles. Despite periodic eruptions of anti-Semitism, most of Muncie's Jewish community was largely accepted and financially successful in their businesses and careers. As residents invested emotionally, socially, and financially in the community, most of Muncie's Jews favored a quiet approach that would not disrupt what they perceived as a mostly satisfactory lifestyle, despite pockets of discrimination.[13]

While the Jewish population of Muncie has been steady, in recent years the Jewish population has been declining. Marrying outside of the faith, job and career opportunities outside of the city, and lack of immigration to Muncie are among some of the reasons. Lack of opportunities and migration other cities may be the greatest factor in declining communities. Industrial and manufacturing job losses in Muncie and throughout central Indiana have resulted in a loss of population as people move away for jobs. Many of Muncie's Jewish youth leave to pursue career and social opportunities found in larger cities. Today, Muncie still maintains its one temple. For a more complete history of Jews in Muncie, see the book *Middletown Jews: The Tenuous Survival of an American Jewish Community* by Dan Rottenberg.

 Of the 1179 sites identified in Delaware County with an association to the Jewish community, 99 buildings are still in existence. All 99 buildings were surveyed; four were rated Outstanding (Temple Beth-El, the Judson Building, Hotel Roberts, and Beech Grove Cemetery), ten were rated Notable, 79 were rated Contributing, and 6 were rated Not Contributing.

Footnotes

[1] Whitney H. Gordon, "Jews and Gentiles in Middletown- 1961," *American Jewish Archives,* Vol. 18, No. 1, Apr. 1966, 41.

[2] Shonfield, 32; *Emerson's Muncie Directory, 1909-10,* Muncie, Indiana: Chas. Emerson, 1909, 508, 662.

[3] Shonfield, 33-34. *Emerson's Muncie Directory, 1897-98*, Muncie, Indiana: Emerson & Dark Publishing Co., 1897, 553; *Emerson's Muncie Directory, 1915-16*, Muncie, Indiana: Chas. Emerson, 1915, 661; *Emerson's Muncie Directory, 1925-26,* Cincinnati: The Williams Directory Co, 1925, 552.

[4] Rottenberg, 63, 93.

[5] *Emerson's Muncie Directory, 1921-22*, Muncie, Indiana: Emerson Directory Company, 1921, 569; R. L. Polk & Co, *Polk's Muncie City Directory, 1964*, R.L. Polk & Co., 1964, 436.

[6] Shonfield, 33, 38.

[7] *Ibid. 38; Emerson's Muncie Directory, 1909-10* , Muncie, Indiana: Chas. Emerson, 1909, 397; *Emerson's* 1897, 345.

[8] E.S. Watson, Muncie Business Directory, 1898, Muncie, Indiana.: The Neely Printing Co., 1898, 3; Rottenberg, 57, 93; Emerson's Muncie Directory, 1931-32, Cincinnati: The Williams Directory Company, 1931, 339.

[9] Shonfield, 32; *Emerson's Muncie Directory, 1909-10,* Muncie, Indiana: Chas. Emerson, 1909, 508, 662.

[10] *Ibid., 57*; *Emerson's* 1931, 339.

[11] Alexander L. Shonfield, Preface to the History of the Jewish People and a Sketch of the Jewish Congregation in the City of Muncie, Indiana (Muncie, Ind.: n.p., 1922), 38.

[12] Dan Rottenberg, Middletown Jews: The Tenuous Survival of An American Jewish Community, Bloomington, Indiana: Indiana University Press, 1997, 5, 63, 93; Seth Slabaugh, 20 April 1997, Jews Not Welcomed. The Star Press (Muncie, Indiana), F, 1, 1.

[13] Gordon, 56-57.

[14] *Ibid.,* 62.

Elkhart County

Elkhart County was one of the first areas settled in Northern Indiana, as early as 1826. The city of Goshen serves as the county seat. While the date of the first Jewish person into the county is unclear, a congregation was meeting in the town of Goshen before 1877. Like most of the other congregations in the state, Congregation Shearith Israel started off by worshiping in individuals' homes until a first permanent building was purchased. Their first structure, built in 1859 as a Baptist church, was purchased in 1876. They then purchased land in 1877 at Oak Ridge Cemetery for the burial of the dead; the section was known as Shearith Israel Cemetery. After a permanent building and the cemetery purchase, the congregation started their Sabbath School in 1879.

Around 1878, it is estimated that Goshen had about 125 Jews; this number hit an all time high in 1907 with 139 individuals, but by 1927 it was reduced to 51.[2] Some of the business owners included Louis Simon who owned *L. Simon Clothiers* (photo 12), *Aaron Cohen Clothier, Bernstein's Cigars*, Jacob Frankenstein and Edward Frankenstein, Harris Frankenstein, Freddie Simon, Sol Meyer; manufacturer of cigars, Abraham Kaatz, local tailor in business with Herman Goldstein, and Daniel Oppenheim.

In a 1943 article concerning the death of Rabbi Harris Weinstein states that in 1943 there were fifteen Jewish families living in Goshen.[1] Temple Shearith Israel had been abandoned in 1932, but Weinstein still officiated

Photo 12: L. Simon Clothiers in Goshen (Elkhart County).

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at weddings and deaths. Weinstein was born in Lithuania in 1859. He came to America in 1880, living for some time in New York and Evansville, Indiana before moving to Goshen. He was active in the Mason's organization.

Goshen was not the only city in the county to have an active Jewish community.   In Rolling Prairie, platted in 1853, was the site of Camp Moshava, established on thirteen acres by Chicago Mizrahi, a Religious Zionist Movement. The camp was used from 1939-1955. Elkhart did not have a Jewish cemetery unitl 1962 when Beth Shalom (photo 13) was established.

Photo 13: Beth Shalom Cemetery in Elkhart (Elkhart County).

Footnotes

[1] "Layman Serving Goshen Jews for More than Fifty Years As Rabbi, Succumbs at 83," *The Jewish Post*
 12 March 19143, p.1, col. 1.
[2] Lee Shai Weissbach, Decline in an Age of Expansion: Disappearing Jewish Communities in the Era of Mass Migration, American Jewish Archives Journal, www.huc.edu/aja/97-2.thm (Accessed June 15, 2004).

Grant County

Marion, the county seat of Grant County was settled in 1826. The original inhabitants of the area were the Miami Indians, but several battles and treaty negotiations ceded much of the land to the American government. Grant County has a strong Quaker history, who came in the 1820s and 1830s, drawn by the rich, fertile farmland. Natural gas was found in the county in 1887, stimulating growth, but this gas boom did not last for more than a decade. There are several larger communities in Grant County (Converse, Fairmount, Fowlerton, Gas City, Jonesboro, Marion, Matthews, Swayzee, Sweetser, Upland and Van Buren), but it was the city of Marion that attracted the majority of the Jewish population; a small community did flourished in Gas City.

Sinai Temple, a Reform congregation, was established in the 1920s to serve the needs of the Jewish community of Marion. In 1924, the ladies of the Sinai Temple community founded a Temple Sisterhood. By December 1924, the Sisterhood membership had grown to 25 women; in 1953 the numbers had grown to 60 women. The sisterhood raised funds to provide financial support to the Temple. The Orthodox Congregation eventually joined the Sinai Temple.

While having a formal synagogue, the Jews of Marion never had a separate cemetery, but rather buried their dead in the Independent Order Of Odd Fellows Cemetery in Marion.

As in other communities, the Jewish settlers in Marion were business owners, not farmers. Jacob Baer owned *Blumenthal's*, but in 1863 he gave control to Morris Blumenthal, who partnered with David and Lewis Marks. Leo Nussbaum established *Canton Glass Company* in 1902. In 1923, Albert Rosenbaum opened *A. Rosenbaum and Co. Shoes*. Mark and Meyer Savesky and Joseph Kuppin established the *Challenge Tire*

Company in 1923. Wolf Jackson opened a dry goods store, and The Goldreich family three businesses - the *Goldreich Brothers Junk and Fur, Goldreich Fertilizer Company* , as well as the *Goldreich Tire Company.* David Maidenberg opened *Indiana Dry Goods*. Jacob Weinberg acquired *Jacob Weinberg News Agency* in 1928; *Klain Steel Supply, Inc* opened in 1929, Harry Lasky opened *Lasky's Shoe Store* in 1930, and *Leon & Strauss & Company* was owned by Sieg Leon. *Max Bernstein Clothing Store* was started by Max Bernsteinm and Nathan Schiff opened *Men's Clothing Store.* Other Jewish owned stores included *Meyer and Alexander Jewelers, Milton's Clothing Store, Newman's Store, Phil Lyons Clothing Store, Plank Auto Parts, Queen City Women's Clothing Store, Richard Clothing Co. (now known as Resneck's Women's Clothing Store), Sam Levy Shoe Store, Tailor Shop, The Boys Shop, The Paris, The Union Store, and Zimmerman Brothers Clothing Store*. Marion had two jewlery stores: *Rogers Credit Jewelers* and *Gil Roskin Jewelers*.

Many influential members of community were Jewish. Tony Maidenberg was mayor, 1975-1979, while Ann Kallmeyer Secttor served as a city council member.

Many of those praying at Sinai Temple lived and worked in Gas City, several miles from Marion. In addition, several Jewish merchants and Jewish owned companies were based out of Gas City including the *Gas City Mercantile Company*, established around 1909 by Ed and Ben Bloch; *Golden Eagle Men's Clothing* opened around 1896 also by Ed and Ben Bloch; and the *Twin City Shoe Store* started around 1923 by William Glogos and Samuel Siegel.

Footnotes

[1] Whitney H. Gordon, "Jews and Gentiles in Middletown- 1961," *American Jewish Archives,* Vol. 18, No. 1, Apr. 1966, 41.

[2] Shonfield, 32; *Emerson's Muncie Directory, 1909-10,* Muncie, Indiana: Chas. Emerson, 1909, 508, 662.

[3] Shonfield, 33-34. *Emerson's Muncie Directory, 1897-98*, Muncie, Indiana: Emerson & Dark Publishing Co., 1897, 553; *Emerson's Muncie Directory, 1915-16*, Muncie, Indiana: Chas. Emerson, 1915, 661; *Emerson's Muncie Directory, 1925-26,* Cincinnati: The Williams Directory Co, 1925, 552.

[4] Rottenberg, 63, 93.

[5] *Emerson's Muncie Directory, 1921-22*, Muncie, Indiana: Emerson Directory Company, 1921, 569; R. L. Polk & Co, *Polk's Muncie City Directory, 1964*, R.L. Polk & Co., 1964, 436.

[6] Shonfield, 33, 38.

[7] Shonfield; 1897 Muncie city directory, 551.

[8] *Ibid. 38; Emerson's Muncie Directory, 1909-10* , Muncie, Indiana: Chas. Emerson, 1909, 397; *Emerson's* 1897, 345.

[9] E.S. Watson, Muncie Business Directory, 1898, Muncie, Indiana.: The Neely Printing Co., 1898, 3; Rottenberg, 57, 93; Emerson's Muncie Directory, 1931-32, Cincinnati: The Williams Directory Company, 1931, 339.

[10] Shonfield, 32; *Emerson's Muncie Directory, 1909-10,* Muncie, Indiana: Chas. Emerson, 1909, 508, 662.

[11] *Ibid., 5*7; *Emerson's* 1931, 339.

[12] Alexander L. Shonfield, Preface to the History of the Jewish People and a Sketch of the Jewish Congregation in the City of Muncie, Indiana (Muncie, Ind.: n.p., 1922), 38.

[13] Dan Rottenberg, Middletown Jews: The Tenuous Survival of An American Jewish Community, Bloomington, Indiana: Indiana University Press, 1997, 5, 63, 93; Seth Slabaugh, 20 April 1997, Jews Not Welcomed. The Star Press (Muncie, Indiana), F, 1, 1.

[14] Gordon, 56-57.

[15] *Ibid.,* 34.

Howard County History

Kokomo, the county seat of Howard County, was laid out in 1844. The Wabash and Erie Canal brought an economic boom to the county. Most of the settlers were farmers, with a great many of them being Quakers. Like many of the other counties in this area of Indiana, natural gas was found in 1886, leading to another economic growth.[1]

While as early as 1845 Samuel Rosenthal settled and opened a store, the Jewish population never boomed and became a community until the twentieth century. At this time, Jews became members of the large community and eventually came together to promote their Jewish life.

By the early 1920s and 1930s, enough Jews were living in the city to establish organizations associated with the community. In 1930, the women of the congregation established the Jewish Ladies Aid Society, affiliated with the National Federation of Temple Sisterhoods since 1931. The Sisterhood is still active within the Temple. The Men's association, the B'nai B'rith, was active within Kokomo until the 1970s.

It was not until 1942 that the community was able to support the building of a synagogue, when the congregation built Temple B'nai Israel. After 50 years of service to the Jewish population of Kokomo, the Temple B'nai Israel remains the center of activity for the small community.

The leader of the movement to construct the temple was Max Gerber, founder of *Gerber Plumbing Products*. Other leaders of the Jewish community inlcude Milton Kraus (1866-1942), who served as United States Representative from Indiana's 11th District from 1917 - 1923. He attended law school at the University of

Michigan at Ann Arbor. He was admitted to the bar in 1887 and practiced in Peru, Indiana. He organized a company of volunteers for the Spanish-American War. After serving in Congress, he resumed his manufacturing activities. He died in Wabash in 1942.[2] Another man, Misch Kohn was born in 1916 to Russian emigrants. He studied art at the John Herron Art Institute in Indianapolis He was a fine art painter and a renowned printmaker. He moved to Chicago in 1939.[3] Some of his works can be found at the Kokomo Public Library (photo 14) and at Indiana University Kokomo. He died in 2003.

Photo 14: Tiger*, by Misch Kohn, found at the Kokomo Public Library*

Footnotes

[1] Historic Landmarks Foundation of Indiana, Howard County Interim Report (Indianapolis: Historic Landmarks Foundation of Indiana, 2003), xii-xiii.
[2] United States Congress, Biographical Directory of the United States Congress, http://bioguide.congress.gov/scripts/biodisplay.pl?index=K000323 (accessed September 19, 2006).
[3] Annex Galleries, Misch Kohn 1916-2003 Biography, http://www.annexgalleries.com/artists/Misch_Kohn.html (accessed September 19, 2006).

Huntington County History

The earliest inhabitants of the county were the Miami Indians. Their existence in the county brought fur traders into the area. By 1804, the Quakers had established an agricultural school for the Miami. In 1834, Huntington County was created from a once larger Grant County. The development of the Wabash and Erie Canal through the county in 1835 further encouraged settlers. A small group of Orthodox Jews lived in the city (a 1903 article announced that they had rented a hall for services), but without a membership roster, finding their identities is difficult.

David Marx came to Huntington County in 1874, where he met and married Amelia Levi. He started a clothing business with his brother-in-law Jacob, but by 1885 he operated the business alone (D. Marx and Son men's clothing business). David served as a city councilman and was active in the Democratic Party.

In the twentieth century, Jacob Brenn founded Huntington Laboratories, a chemical production company. Hy Goldberg, who worked for Huntington Laboratories,was active in the preservation of the natural environment in the county.

Jefferson County History

Madison, Indiana sits along the Ohio River. It served as one of the important cities in the early development of Indiana. Its location on the river made it one of the central shipping locations in the state.[1]

One of the first families to arrive was Elias and Teresa Hilpp in 1847. They had lived in New Orleans and Louisville before settling in Madison. Also in that year, Aaron Marks from German settled in Madison. He worked as a peddler before coming to Madison, so when he arrived he had enough money to open a store. In 1849, a marriage between Ernestine Wehle and Max Abeles was performed in Madison, possibly the first Jewish marriage officiated by a Rabbi in Indiana.

Adolph Brandeis came from Prague to America looking for a city to start a family business. After traveling to several cities, he decided Madison was the best place to start the family starch manufacturing business. Twenty-six members of his family left Prague to work in the family business. When the family arrived, some members opened other businesses. Samuel Brandeis opened a medical practice and Ludwig Dembitz opened a law firm.[2] Their strong German heritage, coupled with the fact that Madison had a large German immigrant population, allowed many of the Jews to join the social clubs, read the German newspapers, and attend the German theater.

As early as 1849, Jews in Madison came together to worship. Although they did not have a formal synagogue or congregation, many of the Jews still practiced their religion. A report from a Rabbi Isaac Leeser stated that in 1851 the Jewish families had a schochet (ritual slaughterer), which "reveals the relatively large number of families practicing traditional Judaism…"[3] In 1853 a minyan came together to form a congregation (Adas

Israel). Like many other Indiana communities, before a permanent place of worship was established, the grounds for burying the dead was secured. In 1855, the congregation purchased land to be used as a cemetery (Adas Israel Cemetery). The last burial in the cemetery was in 1875. At this point, burials were made in a portion of the community cemetery, Springdale.

Also in 1855, they dedicated the synagogue on the second floor a W.M. Hoffstadt's store, *Lotz Brothers Shoe Store*.[4] Within a year, the congregation hired their first instructor, Bernard Felsenthal; Felsenthal left for Chicago in 1858 after suggesting that the Orthodox service change. Felsenthal would become a leader in the Reform and Zionist movements in America. The congregation constructed a mikvah (ritual bath house) and opened a Hebrew school in the Masonic building.

The Hebrew Youths' Society was organized in 1862. In 1868, the congregation moved to larger quarters, when they purchased the "Old Radical Methodist Church." The years of living in the United States and the changes that had to be made in order to assimilate moved the group towards the Reform movement. By the 1870s, there is evidence that that congregation was adapting to Reform Judaism (including working on the Sabbath, purchasing an organ for the synagogue, and the adoption of the Minhag America [American tradition].)[5] Despite these changes, many of the families kept some of the dietary restrictions of Orthodox Judaism, even supporting a kosher butcher shop in the downtown area.

The women of the community were active in fundraising for both the temple and the community. In 1883, the Ladies' Benevolent Society was established, there was the Hagar Lodge No. 135 of B'nai B'rith.

As in other Indiana communitiies, Jews worked as business owners and in the clothing business. Julius Hoffstadt manufactured men's clothing and employed as many as 35 individuals. Chaim Weinbert worked as a tailor.

Despite the early community, over the next 20 years, individuals slowly began to move out of Madison. While a few families moved into the area (Isaac Stern came in 1888 and Henry Klein came around the same time), but in general the population of Jews slowly began to decline. Most of the original settlers had died and few new families moved into the area. In 1919, the Jewish population reduced to 70 people. Rabbi Stern served as an uncompensated Rabbi for the congregation until 1923 when he moved; the synagogue closed their doors permanently after this.

Footnotes

[1] Eliazbeth Shaikun Weinberg, Hoosier Israelites on the Ohio – A History of Madison's Indiana Jews, Indiana Jewish History Publication No 27 (1991), 10.

[2] *Ibid.,* 25.

[3] *Ibid.,* 27.

[4] Current Events Club, Early History of Madison and Jefferson County (Madison, Indiana: Current Events Club, 1960) 83.

[5] Weinberg, 16.

Knox County

Vincennes, the oldest town in Indiana, was settled as early as 1763. Samuel Judah settled in Vincennes in 1818. He served in the Indiana State Legislature 1825-40 and was the Speaker of House of the 25th Assembly.

Adam Gimbel arrived in the United States from Bavaria in 1835. Working as a peddler, he traveled along the Mississippi and Ohio Rivers. In May 1842, he settled in Vincennes. He opened his *Palace of Trade* in 1842. Some of his siblings soon joined him, helping him open four stores, a wholesale liquor business, and major interest in the *American Bank of Vincennes*. Adam served as a member of the city council, 1842-1866. In 1866, Gimbel sold his interests in the business and moved to Philadelphia; other family members soon followed. Gimbel opened stores in Philadelphia (1894), New York (1910), and Pittsburgh (1925). In 1928 *Saks Fifth Avenue* became a Gimbel subsidiary.

The American Jewish Archives has notes that Congregation Hovas Hochim was in the county in 1931, by a group of Polish Jews formed the congregation. Services were held at various rented location; elders conducted the service. Eventually, a grocery store was purchased, renovated and became the synagogue. At this time, no roster for the congregation can be found. More research will be necessary to locate member names. Through deaths and relocation, the Jewish population dwindled and the congregation disbanded in the 1960s. Jewish interments occurred in the local Crown Hill Cemetery.

Lake County History

Lake County, located in the northwest corner of Indiana, was first explored by Jesuit priests in 1675. Lake County was officially organized in 1837. The northern third is heavily industrialized, with strong ties to Chicago. On the other hand, the southern two thirds typifies much of rural Indiana with farms and rural communities.

Between 1890 and the 1920s, steel companies and associated industries developed along the northern shores: *Inland Steel*'s plant in Indiana Harbor, *Mark Manufacturing* in East Chicago, *Standard Oil* in Whiting, *Pullman Standard* in Hammond, and *U.S. Steel* in Gary. These companies drew thousands of workers to the region. During the 1970s, the decline of the steel industry, closing of several large companies, and the loss of manufacturing jobs, led to high unemployment and a gradual decline of quality of life in the region.

Gary

Gary had the largest concentration of sites identified with Jewish heritage; most Gary Jews arrived from other large cities, most often Chicago, rather than Europe. The city had two Jewish congregations with Temple Beth-El and Temple Israel. Temple Beth-El (photo 15) no longer exists. Temple Israel (photo 16) still exists in a 1958 structure in the Miller area, a recently annexed suburb of Gary. Other than Temple Israel, none of the existing residences or businesses has identifiable Jewish characteristics. The identified residences are clustered around the former locations of the congregations, which is typical of any Jewish community.

Early Jewish settlers had their first services in 1907 in a hayloft. Temple Beth-El's first building was a temporary structure completed in 1908, but a permanent building was erected in 1912.

As in other cities, the Orthodox Jews kept services close to the European style while the Reformed considered their services Americanized. Gary's temples, like immigrant churches, became community centers providing services such as counseling and social activities to the Jewish residents.[1] Temple Beth-El produced a monthly newspaper called *The Bulletin*, which contained articles on Zionism, local Jewish achievements, and the successes of American Jews in general.

Photo 15: Temple Beth-El in Gary (Lake County). The building is no longer used as a synagogue, but rather is now a church.

Both temples placed major emphasis on the Jewish education of their children. The most important Jewish educational institution in the city, the Hebrew Educational Alliance, received national recognition. It had an extensive library of Hebrew and Yiddish books and sponsored numerous social and organizational activities.[2]

Photo 16: Temple Israel in Gary (Lake County) is still an active synagogue.

Lazarus Goodman, the proprietor of the largest and most complete department store, was a born in Poland in 1874. He came to the United States when he was fifteen, started a business in Philadelphia, and then moved to West Lebanon,

Indiana. He established and operated small stores in West Lebanon. In 1907 he moved to Gary. His store in Gary employed around 125 people. Goodman had two stores *The Emporium* and the *Boston Store*. Goodman was involved in the Masons, B'nai B'rith, Commercial Club and Chamber of Commerce.[3]

Isidor M. Cohen was a successful architect. He was born in Russia in 1893 and moved to South Bend, Indiana. After college, he came to Gary in 1916. In 1921 he established his own office. He was the architect for Gary's first large apartment building. Because of the speed at which much of Gary was built, many buildings were erected hastily and without regard for artistic fronts; Cohen worked to remodel these. Cohen was a member of the Indiana Society of Architects, a Moose, and a member of B'nai B'rith.[4]

Abraham Rosen and his associates established *The United Fixtures Company*. Rosen was born in Russia and at the age of 14 came to the United States. He lived in New York, working in a factory that manufactured shirts. After three years, he moved to Chicago; by 1907 he moved to Gary (photo 17). In addition to the

United Fixtures Company, Rosen also owned *United Bottling Company*. He was a member of the Moose, B'nai B'rith, Temple Beth El, and Chamber of Commerce.[5]

Photo 17: The home of Abraham Rosen, owner of the United Fixtures Company in Gary (Lake County).

Phillip J. Rosenbloom M.D., a successful physician, also served as a rabbi. While in Gary, he served as a teacher of Hebrew. Born in Russia, Rosenbloom was a member of Zionist of America, the Optimist Club, B'nai B'rith, and American, Indiana, and Lake County Medical Associations.

Jack and Sam Miller (Photo 18)owned *Miller's Toggery* and were members of the Jewish community. Louis Glueck was a local banker and active in temple. Irving Given owned *Continental Cleaners*, Cyrus and Loretta Wechsler owned *Hudson's Ladies Dress*, Isadore Alterowitz owned *Gary Sanitary Mattress and Bedding Manufacturing*, and H. Gordan & Sons owned a department store in Gary. Rabbi Garry August was an influential Rabbi for Temple Beth-El.

Other business owners included Sylvia and Simon Pass (*Indiana Clothing Company*), Nathan Migatz (T*he Hub Store*), Herman Smolensky (a dry goods store), Harry Alschuler (*H. Alschuler Department Store*), Herman Smolensky (*Smolensky Dry Good Store*), J. Kaplan (*J. Kaplan Clothing Store*), and Edward Milgram (*Milgrams Bootery*).

Photo 18: Home of Jack and Sam Miller, owners of Miller's Toggery in Gary (Lake County).

Hammond

Like Gary, Hammond had two Jewish
Congregations, one Orthodox called Kneseth
Israel and the other Reformed called Temple
Beth-El. Most of the structures surveyed do not
have identifiable Jewish markings except the
1950s location of both Kneseth Israel and
Temple Beth-El and the cemetery (photo 19).
Two of the commercial structures have names of
the business.

Photo 19: Kneseth Israel Cemetery in Hammond (Lake County).

As early as 1881, Jews moved into Hammond, the early settlers being Nathan Levi, Morris Wise, Julius

Taussig, Joe Handle, William Elsner and Jonas Lautman. In 1894 Hirsh Berkman settle there. Without a

synagogue, he officiated services in a private house until 1899, when Mayer Rubin organized and chartered

an Orthodox congregation, known as Keneseth Israel.

In the year 1909 Mayer Rubin also organized and incorporated a Reformed congregation under the name of

Beth El Congregation. Hammond also boasted a Jewish Ladies Aid Society and two Jewish lodges (Israel

Zanwill of the Western Star Order and Zion Gate of the Sons of Zion).[6] The Sunday school was organized

in 1922. The congregation had a youth organization called the Young Men's and Young Women's Hebrew

Association. The congregation also sponsored a Zionist organization and the Hadassah organization of

women Zionists.

Photo 20: Conkey Printing located in Hammond (Lake County).

W.B. Conkey operated the world's largest printing and binding plant (photo 20). Conkey printed eighteen thousand Sears, Roebuck catalogues a day, and at the same time produced labels, dictionaries, Encyclopedia Britannica, and other items. Conkey, born in Canada in 1858 and educated in Philadelphia, he moved to Chicago in 1872. He entered the printing trade in 1878. By 1905 he owned the largest printing plant.[7]

Leo Wolf (photo 21)owned *The Lion Store*, which began as *Leo Wolf's Shoe Shop* in the 1880s. His brother-in-law Carl Kaufman joined him in 1898. As *Kaufman & Wolf* stock grew to include dry goods, furniture, and groceries between 1899 and 1908, *the Lion Store* expanded and opened a

Photo 21: Home of Leo Wolf in Hammond (Lake County), owner of The Lion Store.

separate furniture store. By 1913 the two men managed a hundred thousand square foot store with 250 employees, 2 buses, and 10 wagons.[8]

H. Gershman was a local merchant, Samuel Isaac Levin owned a shoe store and repair shop, Maurice Rothschild co-owned *Rothschild-Hirsch Department Store* (formerly *The Model*), Peter Fox was a landscape architect who designed several parks in downtown.

Crown Point

Crown Point never had an organized Jewish congregation, but community members would meet for the high holidays on the second floor of a commercial building.

Meyer Winer owned *Winer Manufacturing* (photo 22). Services would be held in his home. H.H. Levis opened a tobacco and cigar store in 1864. Morris Levine, born in Russia, opened

Photo 22: Winer Manufactoring in Crown Point (Lake County) owned by Meyer Winer, who also held services in his home before they moved to another building.

The Boston Store in 1897 in Crown Point, but he lived in LaPorte.

East Chicago-Indiana Harbor

Indiana Harbor and East Chicago, referred to as the "Twin Cities," are located in the northwest corner of the county. The township's geographic location played a vital role in the development of the area as a major industrial force. By 1880, eight railroad lines linked the area to Chicago and other urban centers and a series of canals connected Lake Michigan to the Grand Calumet River. This extensive transportation network, as well as large expanses of undeveloped land, proved attractive to a number of industries and soon the area experienced an industrial boom unparalleled in its history.

The East Chicago/Indiana Harbor area historically had two Jewish congregations named Beth Shalom and B'nai Israel. Neither congregation is in existence today. Congregation B'nai Israel was organized in 1910 with 25 members and had its own structure.[9]

The Block brothers (Joseph, Philip, and Leopold) had a huge impact on the Indiana Harbor area with the establishment of the *Inland Steel Company* in 1893.[10]   Joseph Block, a Cincinnati industrialist, took advantage of incentives offered by the town of Chicago Heights, and with his son, Phillip, founded the *Inland Steel Company*. In 1897, Phillip purchased a bankrupt East Chicago manufacturing interest, and with that leverage, struck a deal for free land in Indiana Harbor. The Blocks asked for a guarantee of a harbor on the lakefront, a railroad line and housing for their workers. As labor demands increased, large numbers of foreign-born workers flocked to the city. Initially, many of the workers came from Western European countries such as Ireland and Germany.[11]

Albert Given (1871-1941) was born in Poland. He founded a textile company. He often sponsored Eastern European Jews as the immigrated from Europe to East Chicago. Other stores in included *Abramson's Men's Store, Bayless Luck Lady, Brozowsky's Cedar Department Store, Freignebaum's Men's Store; Solman Furniture, Albert Marcus Jewelers, Meirovich's Department Store, Simon Miller's Variety Store, Magdeman's Store for Men Pecar's Children Store, and Tarler Shoes*.

Munster

The Jewish congregations in Hammond and East Chicago have relocated to the Munster area. Also the Chabad (a form of Hassidic Judaism) of Northwest Indiana is located in Munster. The structures associated with these congregations are outside of the time frame of this study.

Whiting

The Orthodox B'nai Judah Congregation (photo 23 and 24) was founded in 1903, but it was not until 1910 that a building was built. By 1950, enough families were attending services, that a new building was needed. The congregation closed in 2003.

Photo 23: The Orthdox synagogue B'nai Judah in Whiting (Lake County). Note the blue Stars of David on the chimney.

Photo 24: The plaque that still remains on the synagogue in Whiting (Lake County).

In 1890, Nathan Migatz and Max Stiglitz opened *Cheap Mike's Place*, a clothing store. Later it became

know as *The Hub Clothing*, although locally it was called *Migatz & Stiglitz*.[13] One of the first Jews was a

jeweler named David Nassau. His brother, Julius, then moved to Whiting to manage t*he Royal and Palace*

Theatres. Charles Pitzele from Austria-Hungary, opened his clothing store in 1896. Later, he opened *The*

New York Department Store. By 1907, he had moved to East Chicago, Indiana to run *The Boston Clothing*

Store.[14] Sol Oppenheimer, founded *Oppenheimer Brothers* clothing store in 1891. Along with being involved

in business, Sol also served as volunteer fire chief and Whiting town treasurer. By 1903, he had moved to

Washington, D.C. Isaac Rosenberg, of Germany, owned a tailoring shop in town. He died after only two years

in business; his son Henry then took over the shop. Joe Bernstein, from Russia, opened the *School House*

Store, a grocery store. Barney Cohen opened a tavern in 1891 (*The Whiting Liquor House*). Abe Goldsmith

opened the *Whiting Wholesale Liquor House*. By 1904, he added a retail portion to his business. Other

saloon owners included Sam and Abe Cohen, O.S. Pitzele, Harry Gordon, Charles Goldstein, and Charles

Pick. Aron Sugar started as a peddler, but by 1910 opened a bar. Abe Goldsmith opened Goldsmith's

haberdashery. Robert Gordon started *R. Gordon & Sons* department store.

In 1915, Charles Perel established his law firm. During World War I, he served in the air corps and by 1924,

was named commander of the American Legion Post 80. In 1926, he was appointed city attorney, then later

as city judge. Abe Oberlander served as president of B'nai Judah for 35 years and was vice-president of the

Jewish Federation of Northwest Indiana. He owned *Whiting Laundry*.

Harry Gordon of Lithuania came to the United States in 1882. He got a job at *Standard Oil*. He opened his

first business, a liquor store, in 1897. After closing the bar, he opened *The Reliable* clothing store; by 1988 he

opened his first *Gordon Store*. By 1906 he had also opened stores in Gary. He served as a trustee of the

congregation. Fred Gold opened a gas station in 1920. By 1924, his son Harry opened two other stations

and several auto parts stores.

In the entire county, 49 properties were surveyed. One was determined to be outstanding, six were rated as

Notable, 39 were rated as Contributing, and three were rated as Non-Contributing.

Footnotes

[1] William Frederick Howat, *A Standard History of Lake County, Indiana and the Calumet Region,* Chicago: The Lewis Publishing Company, 1915.

[2] Raymond A. Mohl and Neil Betten, *Steel City: Urban and Ethnic Patterns in Gary, Indiana, 1906 – 1950*, New York: Holmes and Meier, 1986 p. 172-173.

[3] Thomas H. Cannon, *History of Lake County and Calumet Region of Indiana: Embracing the Counties of Lake, Porter, and La Porte,* Vol. II, Indianapolis, Indiana: Historians Association Publishers, 1927

[4] *Ibid.*

[5] *Ibid.*

.[6] Howat.

[7] Lance Trust, Hammond: *A Centennial Portrait*. Norfolk VA: Donning Company, Publishing, 1990.

[8] Ibid.

[9] Thomas H. Cannon, *History of Lake County and Calumet Region of Indiana: Embracing the Counties of Lake, Porter, and La Porte,* Vol. I, Indianapolis, Indiana: Historians Association Publishers , 1927, p. 526-527.

[10] Cannon, *History Vol. I.*, 811.

[11] *Ibid.*, 811.

[12] *Ibid*., 526-527.

[13] Daniel Levin, "Jewish Colony of Whiting," *Indiana Jewish History Publication No. 30*, (Fort Wayne, Indiana: Indiana Jewish Historical Society, 1994), 14.

[14] Levin, 15.

LaPorte County History

LaPorte County, nestled in the Dunes Region of Northwest Indiana, had its first white settlers beginning in the early 1830s. Both Michigan City and LaPorte grew as the most populated hamlets of the county. LaPorte grew due to Section 4 of LaPorte County's Act of Incorporation, stating that county commission meetings were to be held near the center of the county; this also attracted residents and business to the center of the newly formed county. Michigan City would thrive due to economic benefits of being on Lake Michigan, but it would quickly be outclassed by Chicago's larger port.[1]

The Jewish history of the county is centered in Michigan City and LaPorte that afforded immigrants the opportunity to peddle and trade goods, a skill that a number of Jewish immigrants took advantage of to establish themselves financially. The earliest artifacts of the Jewish community in the Dunes region are two gravestones found in LaPorte County. Dating back to 1837 these stones are believed to be those of Jewish peddlers in the region.[2]

The first congregation of the region, B'ne Zion or Sons of Zion, was organized in 1854 and was centered in LaPorte. Their first meetings had no regular rabbi, nor did it have a permanent building. This community was built up of 40-50 various families from throughout northwest Indiana, including Valparaiso, Plymouth and Michigan City.

As a congregation, their first act was the purchase of land for a Jewish cemetery in 1859. The B'ne Zion Congregation still actively maintains the land, situated within Patton Cemetery in LaPorte. The congregation was able to afford the purchase of their first, and only, home in LaPorte. Situated on the corner of West and First Streets, which is today Indiana Ave and Osborn St., the members of B'ne Zion purchase a lot in 1864.

By 1869, a small red brick temple had been built.[3] Between these two significant accomplishments, the membership adopted a revised constitution, establishing fees, rights, duties of officers and, most importantly, the "Reform Service according to the doctine [sic] laid down in the prayer book of Dr. Einhorn."[4]

Members were charged dues as part of the building costs, maintenance and salaries. A $10 admission charge was to accompany the membership application as were $2 per month to LaPorte residents and $1 per month for those from anywhere else.[5] These fees, along with a sale of seats ($135-$330 each) allowed for the building to be owned by the congregation by the dedication of the temple in 1869.

Through membership dying, moving or leaving the faith, the congregation dwindled. In 1886, Rabbi Jacob Wile resigned his post, because the congregation was unable to afford his services. He stayed on as a "reader" and choir director for $400 a year. The congregation continued to shrink and by the mid 1890s regular services were not held, except for an occasional wedding or funeral.

In 1898 the congregation finally met to sell the vacant building and invest the proceeds to care for the cemetery and for "charitable purposes."[6] The property went for $3,000; it was subsequently torn down. The pews and the pulpit were donated to Dr. Stolz in Chicago for a Sunday school at his new temple. The rest of the belongings were donated to the Hebrew Ladies Aid Society for the group's use. The B'nai Zion Cemetery Association formed in 1867 to care for and improve the cemetery is the only remaining Jewish organization in LaPorte.[7]

Jacob Wile, the first and only rabbi of the B'ne Zion Congregation, presided in the constructed temple. He was a successful businessman and influential member of the LaPorte community. Having arrived in LaPorte in 1854, he established the *Citizen's Bank* in LaPorte in 1857. From this time until the construction and dedication of the temple in 1869, services were held on the second floor of his bank. He was featured in the 1880 History of LaPorte County, being one of only two Jews cited in the county.[8] His business partner, Jacob Guggenheim finally made the 1904 edition. The Guggenheim family lived just three houses down from the Wile's on the same street. Their business (photo 25) and both of their homes (photo 26) are notable historic building still standing in the city of LaPorte.

Photo 25: The Guggenheim-Wile Building in LaPorte (LaPorte County).

Partnering between these successful Jewish families was not unusual. Guggenheim and Jacob's brother, Simon Wile, partnered with the Fox Family to establish the *Fox Woolen Mills*, the success of which provided LaPorte with desperately needed jobs. The Fox contributions to LaPorte were above and beyond the economic benefit of the Factory. Samuel Fox was born in

Photo 26: Jacob Guggenheim's home in LaPorte (Laporte County).

Bavaria in 1838. He came to the United States in 1854 and was in LaPorte in 1858. He started a business

with Jacob Wile. By 1864, they had started the *Woolen Mill*. Samuel died in 1894. The Fox family altruism

played an important role in LaPorte's history. The patriarch, Samuel made the first donation of Fox Park, a

100-yard public park in 1911. The sons both continued this tradition. Herbert gave land for what would

become the *Beechwood Golf Course,* a municipal course still in play today. Maurice, however, gave the

most lasting and impactful donation to LaPorte's community.

As a tribute to his deceased parents, Maurice proposed a civic auditorium and gymnasium center (photo 27)

for "all individuals and civic and educational groups or bodies, membership of which is not limited by race,

nationality or religion," and with a ban on any group that was biased or against the Government.[9]

Photo 27: Civic Auditorium and Gymnasium, given by Maurice Fox in honor of his parents in LaPorte (LaPorte County).

Other influential individuals included Jacob Meyer, who came from Germany, and served in the city council, Nathan Low who owned *Lows Clothing Store* in LaPorte. M. Henoch owned a building in which the services of the congregation were held before they owned a temple in LaPorte, as well as *Schnewind Shoe and Boot* store in LaPorte.

Isadore Levine was the first person of Jewish faith to sit on the Indiana State Supreme Court. Justice Levine was born March 25, 1897, in Michigan City, Indiana, and died April 5, 1963, in LaPorte (photo 28). He attended the University of Michigan and received an B.A. in 1920 and a J.D. in 1921. He was admitted to the Indiana bar and opened a general law

Photo 28: Isadore Levine's home in LaPorte (LaPorte County).

practice in LaPorte. In January 1955, he was appointed to the Indiana Supreme Court to fill a vacancy.

Michigan City

In Michigan City, in 1900, Oheb Sholom Cemetery Association was founded. They acquired a part of Greenwood Cemetery for Jewish burials. The first Reform services were held in 1904, renting halls for the high holy days. They organized a congregation in 1912 named Sinai Congregation. The Ladies' Aid Society (aka Sinai Temple Sisterhood) was founded in 1920. In 1930, the congregation bought a former church. In 1953, they dedicated a new temple. They had a Religious School, youth group and a B'nai B'rith. This was taken over by the Sinai congregation in 1947. In 1961, the cemetery name was changed to Sinai Temple Cemetery (photo 29). In 2004, the temple celebrated their 90th anniversary.

Footnotes

[1] Healthy Communities of LaPorte County, Brief History of LaPorte County,
www.laportecounty.net/history/brief_history.html (accessed September 14, 2006).

[2] Dunes Region Jewish History. Find Citation.

[3] Nettie Stern and Edith Backus, History of B'Ne Zion, Stern and Backus, not published.

[4] Ibid.

[5] Ibid.

[6] Excerpts from Minutes of Meetings of Congregation B'Ne Zion on 10/30/1898 and 11/30/1898

[7] At time of Publication.

[8] Dunes Region.

[9] LaPorte Paper.

Photo 29: Sinai Temple Cemetery in LaPorte (LaPorte County).

Madison County

Anderson, the county seat of Madison County, was platted in 1823. Introduction of internal improvements caused a growth in the population in 1837. The Central Canal, a branch of the Wabash and Erie Canal, was to come through Anderson, causing a population increase. The completion of the railroad in 1852 caused another population growth. In 1865, Anderson was incorporated as a city, with a population of nearly 1300 people. Moses Marks, an early Jewish businessman, came to Anderson sometime in the late 1840s or early 1850s.

Prior to the 1865 there were but a very few Jewish families residing in Anderson. These families included Louis Loeb, Joseph Stein, Louis Warner (a partner in *Gates & Warner*, clothing store), J. Obendofer, Jacob Warner, and Philip Obendofer. However, in 1870 several more families moved to Anderson.[1]

In 1887 natural gas was discovered in Anderson; by 1912 a depletion of the natural gas caused several factories to close, thereby causing a slow down in city growth. With its proximity to Muncie a Muncie-Anderson Hadassah Chapter was formed.[2] Several Jewish business owners operated in Anderson. Morton Roth opened a ready to wear store, Ray Weiler operated *Weiler's Department Store*, which was stated in Portland, Indiana by his father. In addition, a Mr. Ziegler operated a scrap business.

Footnotes

[1] John Forkner and Byron Dyson, Historical Sketchers and Reminiscences of Madison County, IN (Logansport, Indiana: Wilson, Humphreys and Co, 1897), 437.
[2] John Forkner, History of Madison County, Indiana (Chicago: John Forkner Lewis Publishing Co Chicago, 1914).

Marion County History

Indianapolis, the county seat for Marion County, also serves as the State Capitol. The city has been a transportation hub since the 1850s.[1] While not the earliest settlement of Jews in Indiana, Indianapolis would become the center of the Jewish population in the state. The first Jews to the city came in 1849. The evolution of the Jewish community in Indianapolis was typical of the happenings statewide, with the first wave of immigrants being German Jews. Many of these Jews were peddlers, who took advantage of the blossoming city. From peddler, they were able to purchase small stores, growing eventually to some of the largest retailers in the state. Like the rest of the state, the Jews dominated the clothing and tailoring businesses. In 1860, 56% of the clothing businesses were owned by Jews.

By the late 1860s, Eastern Europeans began moving into the city. What made Indianapolis unique was the ethnic diversity that allowed for many of the ethnic communities to found their own synagogues. In 1870, the Polish immigrants formed a prayer group that became Sharah Tefella. In 1884, the Hungarians organized Congregation Ohev Zedeck, and by 1889 the Russian community founded Knesses Israel. In 1906, a small group of Sephardic Jews settled in the city. These newest immigrants founded Congregation Sephard of Monastir in 1913.

The Jews moving here prospered, although the German Jews with a greater willingness to assimilate, succeeded at a faster rate than their peers. Like the rest of the state, most of the Jews business owners fell into very distinct categories: peddlers (which led to dry good stores), tailors (which led to department stores and clothing stores), grocers, and scrap dealers.

In the early days of settlement, most moved into the area just south of downtown Indianapolis. This south side neighborhood prospered and developed into a community. The city directories for Indianapolis show that the near south side contained most of the Jewish residents, the institutions, and organizations related to Jewish life. Those community resources found in this area on the south side included the *National Jewish Post* (newspaper), Abraham Lodge, I.O.O.B. No.58, Esther Lodge, I.O.O.B. No.323, and the Tree of Life Mutual Benefit Society. The Communal Building, built in 1914, later became the Jewish Community Center.

 The community held adult classes (citizenship), kindergarten, and some social activities (these activities/programs headed up by the National Council of Jewish Women). The South Side Hebrew Ladies Charity Organization established a shelter house at 907 Maple Street; in 1906 they moved to a larger place at 808 South Illinois and in 1920 moved to 835 Union Street and also started taking care of the elderly. In 1908 the Jewish Federation sent transients to the "Friendly Inn" or "Wood Yard," shelters established by the Indianapolis Benevolent Society in 1880. Later the Morris house became a part of the Jewish Federation with programs for immigrants and serving as a center for social and educational facilities (library of Yiddish books, meeting rooms, kindergarten).

In 1918 land and buildings near the White River in Broad Ripple (a neighborhood in Marion County) were used as a summer camp (Camp Ida Wineman), but was eventually abandoned when they moved to Laurel Halls Stock Farm Company in Zionsville (Boone County); Big Eagle Camp, as it became known, was sold to the Union of American Hebrew Congregations.

Education was very important to the immigrants and by 1863 the German Jews established the first school. Over the next several decades a variety of schools were organized on the south side. Some of the schools were associated with an ethnic group, while others were affiliated with synagogues. In 1896 Chevrah Tamud

Torah (school) was organized and in 1907 Congregation Sharah Tefilla had a school. But, a lack of support for each individual school led to the establishment of the United Hebrew Schools, which opened Hebrew Academy in 1971 For a more detailed look at Jewish education in Indianapolis, look at the Masters in Public History thesis *Jewish Education in Indianapolis through 1985* by Lindsey Barton Mintz.

The Indianapolis Jewish Federation was established in 1905 as a way to centralize fundraising of Jewish organizations. In Indianapolis, "as in other cities, Jews of German heritage controlled the Federation, although Eastern European immigrants were the main recipients of services."[2] In 1939, the Indianapolis Jewish Federation organized a series of lectures to inform the public about the problems in Nazi Germany. By 1947, this committee became the Jewish Community Relations Council (JCRC), with the goal of promoting interfaith activities. The JCRC still exists today as a voice of the Jewish community in Indiana.

 The *Spokesman Company* was founded by Gabriel Cohen in 1932; currently it publishes three newspapers, including the *Jewish Post and Opinion*.

Changes in religious attitudes allowed for shifts in the structure and make-up of the Jewish community. In the Orthodox community, one lived near the temple so that the family could walk to services. With the rise of the Reform movement, which lifted this rule, indivudals could move into more prosperous neighborhoods away from the temple. In these instances their neighbors would have economic commonality, if not religious affiliation. In Indianapolis, this meant moving north of the center of the city (known as the Circle). Today, because of urban sprawl, the construction of I-70, and other factors, very little is left of the built environment of the southside Jewish neighborhood (photos 30 and 31).

Photos 30 and 31: The near southside of Indianapolis became the neighborhood for the Jewish community from the 1850s until the 1960s. Homes, businesses, synagogues, and social service agencies were located in this area. Today, because of urban sprawl, the construction of I-70, and other factors, very little is left of the built environment. Most streets look like South Meridian (above), with vacant lots and a small spattering of historic structures. Or, all structures are gone because of the interstate development like South Capitol Avenue (below).

As the community moved north, so did their institutions. The Indianapolis Club building (23rd and Meridian) was purchased in 1925 for the Kirshbaum Community Center; the noted Indianapolis architure firm Vonnegut, Bohn and Mueller remodeled it. The building was razed in 1950. The home for the elderly, in 1938, moved to 356 North Central; in 1964, this institution moved to the far north side to the "Hoover Road" area and opened as Hooverwood. Also in the "Hoover Road" area is the Bureau of Jewish Education, all the synagogues, and the Jewish Community Center. With the move north, there is some residential concentration around the synagogues, but is by "no means comparable to the ealier situation."[5]

The Congregations and Businesses of Indianapolis

Indianapolis had at least four congregations in the late 1800s and early 1900s. By the 1940s, this number had increased to over eight. By 1856, there were enough families living in the city that fourteen men approved the constitution and by-laws of the Indianapolis Hebrew Congregation (IHC). The IHC would become the Reform synagogue for the city. The congregation met in temporary quarters for at least two years, until they could acquire a room in the Judah Block, where they remained for ten years. In 1868, they moved to the

Market Street site, where they worshiped until 1899; at that time, they sold the Market Street temple to Ohev Zedeck, the Hungarian shul (a small congregation). IHC moved to a building at 10th and Delaware Streets (photo 32), which they remained in until the late 1950s, when the moved to their current buidling on the north side of Indianapolis.
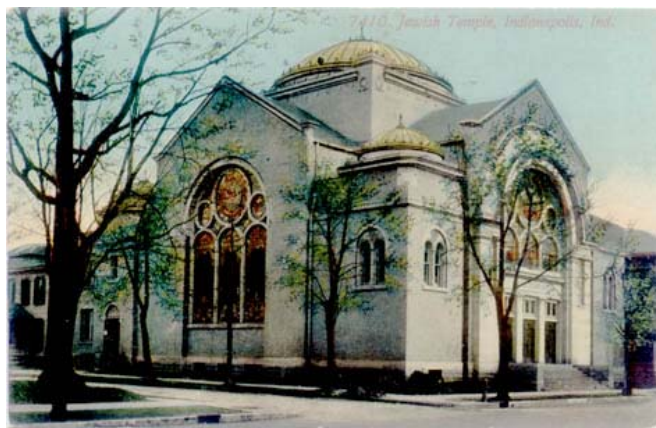
Photo 32: A postcard rendition of the Indianapolis Hebrew Congregation at 10th and Delaware. The building no longer stands.

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Ohev Zedeck was formed in 1884 by Hungarian immigrants, renting storefronts for worhsip. In 1899, they were able to purchase the Market Street temple from the IHC. Ohev Zedeck ocupied this building until 1927, when the congregation merged with Congregation Beth El (formed in 1915). The vacant Market Street Temple was demolished in 1933 for a parking lot (photo 33). The Hungarian Jews also established a Hungarian Jewish School, a benevolent society, and the First Hugarian Society.

Photo 33: Location of the first synagogue for the Indianapolis Hebrew Congregation in downtown Indianapolis (Marion County) Later the temple was used by Ohev Zedeck Congregation. The builiding was demolished in 1933. This Indiana Historical Bureau marker commemorates the location.

Sharah Tefilla was founded by Polish immigrants i n1870. Origianlly called the polische shul, this was the first of the southside shuls (small synagogue). The group met in rented rooms. Around 1877, they changed their name to Chevro Bene Jacob; in 1882, the name was changed to Sharah Tefilla. At this time, they also purchased a permenant building on south Meridian street. In 1910, they moved into a new building desinged by George Bedell, a well-known Indianapolis architect.

Knesses Israel was founded in 1889 by a group of Russian immigrants. This Orthodox synagogue was also known as the russische shul. By 1893, they built a new temple; in 1923, they moved out of this facility and built another structure. For many years, Sharah Tefilla and Knesses Israel shared rabbis.

While there were three Orthodx congregations, they remained small. Ethnic differences prevented any

organizations which benefited the entire Jewish community (schools, burial societies, etc) from prospering. In

1903 the United Hebrew Congregation was formed with the hopes of overcoming the ethinic differences that

divided the Orthodx community. Also known as the Union shul, they dedicated their building in 1904. It

became the largest and most influential of the many Orthodox synagogues on the south side of Indianapolis. It

boasted the city's first Talmud Torah (school), as well as the city's first Jewish Women's group.

The Central Hebrew Congregation was founded in 1923 by a group of Orthodox Jews who had moved north

of the Circle. Its first location was on Central Avenue, at 21st Street. By 1957, Central Hebrew merged with

United Hebrew; during the merger, the congregation was known briefly as the United Central Hebrew

Congregation. They moved into buildings at 34th and Ruckle Streets and changed the name to B'nai Torah

(photo 34). In 1965, they acquired land on the far north side of Indianapolis and moved in 1967. It is the

largest Orthodox Congregation in the state .   In 1969, a new mikveh (ritual bath) adjoined the B'nai Torah.[4]

Photo 34: B'nai Torah temple in Indianapolis (Marion County) from1957 - 1967.

In 1910, Ezras Achim served some of the poorest Jews in the city. Also known as the peddler's shul, because of the occupation of most of the congregants, the congregation was the last congreation formed by Eastern Europeans.

In 1915, former leaders of Sharah Tefilla established a new congregation, Congregation Beth El. In 1928, Congregation Beth El mergered with Ohev Zedeck to become Congregation Beth-El Zedeck. The two groups joined and built a building on the near north side of Indianapolis. The Conservative synagogue moved to north side in 1958 (photo 35). In this building, the largest congregation in the state maintains a kosher kitchen, a library, school, and offices.

Photo 35: Congregation Beth-El Zedeck in Indianapolis (Marion County). This building was constructed in 1958, with a remodel in 2002.

The first Sephardic settlers to arrive in Indianapolis were Jacob and Rachel Sarfati Toledano, from Monastir, Yugoslavia, in 1906. They opened a small men's tailoring shop on West Washington Street. Almost all of the early settlers came to them to find employment.

David A. Nahmias owned a small shoemaker's shop close to Union Station train station. His shop became the first stop for all the newly arriving Sephardim. Here, "the new arrivals were introduced to other members of the community and given helpful information pertaining to employment, living quarters, etc."[8] Not all the Sephardic came from Yugoslavia. Regina and Louis Behar arrived from Palestine; David Eskenazi was from Salonika, Greece; Mallah Mordoh came from Salonika; and Morris and Gracia Abravaya were from Turkey.

Many Sephardic spoke Ladino instead of Yiddish. For this, and other reasons, for many years the Sephardim were not recognized as Jews by Ashkenazim Jews. The Sephardim were proud of their heritage and for many years a social riff prevailed in the Indianapolis Jewish community between the two groups. There was no intermarriage of the Sephardim and Ashkenazim Jews until 1932.

Before they had a synagogue, the Sephardic Jews used the Communal Building for religious services. They purchased a cemetery on Kelly Street (photo 32) in 1916. Bohor Samuel Calderon and Isaac (Avisai) Levy formed the men's burial society (Havrim) in 1921.

A social men's club was formed in 1920 under the leadership of Naphtali Eskenazi. They met first at the Communal Building, then moved to a rented room in the 800 block of South Meridian Street. Two more moves were made until they were able to purchase a two-story building at 1002 South Capital Avenue in 1930. By 1933, the Sephardic community consisted of about 75 families, totaling about 350 individuals. At that time, there were 2 market stand owners, 7 wholesale fruit peddlers, 4 retail fruit peddlers, 2 secondhand dry goods dealers, 3 privately owned tailoring shops, 3 shoemakers, 2 men's furnishing shops, 1 baker, 1 grocer, 1 confectionery, and 1 dry goods store.

Photo 36: In 1916, the Sephardic congregation purchased this land for their cemetery.

Photo 37: This building was used as the Sephardic synagogue from 1963 until 2006.

Almost 50% of the Sephardic community worked for the *Kahn Tailoring Company*, including some women who worked before they were married. A few others worked at the *August Julian Tailoring Company* on South Street. Since most of the members moved to the north side of Indianapolis by 1960, it became necessary to find another location for their synagogue, which was closer to the majority of its members. In 1963, a committee purchased the Pleasant View Lutheran Church (photo 37) at the corner of

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64th and Hoover Rd. The steeple was removed and extensive remodeling and additions were made to convert it to a proper place of worship for the congregation. They remained in this building until 2006, when they built a new synagogue.

Of equal importance to the Jews of Indianapolis were the burial of their dead. While each congregation owned their own cemetery, the cemetereis for all the synangues were established side by side, just south of the neighborhood. Since many of the synagogues were too small to support a burial society, a group of Jews created a community burial society, Linat ha'zedek, in 1910. Not all groups supported this society; the Hungarian synagague never joined, but rather created their own burial society; congregants from Sharah Tefilla did not approve of the running of the organization so created their own burial society. The Separhdim also created a men's and women's burial society, The Rochessim and The Rochessot, in 1921.

The list of Jewish owned businesses in Indianapolis is extensive. These are just some of the Jewish owned businesses located on the south side or in the downtown area of Indianapolis. Most of the buildings no longer exist today.

Meat/Deli/Grocery:
Leuchner Meat
Shapiro's Deli (still in existence, but not in the original building)
Solomon's Kosher Deli
Vogel Market
Whitlock's Grocery
Goldstein Meat Market
Abraham's Market
Campbell's Grocery
Alinkoff's Kosher Meat Market
Henry Dobrowitz's Butcher Shop
Louis Golas' Butcher Shop
Moses Klein's Butcher Shop
Sarah Hantma's Fish Market

Morris Greenwald's Bakery
Isaac Regenstreit and Sig Mahler Bakery
Joseph Bledstein Grocery
Louis Bryan Grocery
Samuel Bunes Grocery
Alex Dorman Grocery
Morris Glick Grocery
Louis Golas Grocery and butcher shop
Benjamin Goldstein Grocery
Fannie Goldstein Grocery
Peter Hirsch Grocery
Peretz Hirshowitz Grocery
Wolfe Hirshowitz Grocery
Aaron Iszak Grocery
Hyman Kaminsky Grocery
Abraham Kollinger Grocery
Mallah and Abrovaya Grocery
Henry F. Meyer Grocery
Herman Rabinowitz Grocery
Abraham Rothstein Grocery
Reuben Rogin Grocery
Louis Sapirie Grocery
Louis Shapiro Grocery
Meyer Silverstein Grocery
Isaac Levy Grocery (produce only)

Stores:

Efroymson's Department Store
Block's Department Store
L. Strauss
H.P. Wasson's
Glaser Mitchel and Company
H. Rosenthal and Company
Joseph Kohn
Katzenstein and Wachtel
Start Store

The shear number of Jews living in the city makes it virtually impossible to follow the business and housing

patterns of all Jews. For this survey, we focused on the area just south of Indianapolis where the early

immigration occurred, trying to locate businesses, institutions, and residences. As individuals moved out of the

"neighborhood" we focused more on the businesses and institutions. This was done to limit the scope of

Marion County and to complete the survey in the time allotted possible. Additional work will be completed in future years to give a more thorough look at Marion County.

Herman Bamberger was born in Germany in 1837. He immigrated to America at the age of eighteen. Soon after he arrived, a minyan (a group of 10 men needed for communal prayer) began meeting in a small office. Bamberger was one of the founders of the Indianapolis Hebrew Congregation in 1856. He was president of the congregation when it moved into its building on Market Street.

Ralph Bamberger was involved in Indiana politics. Born in Indianapolis in 1872 and the son of Herman Bamberger, he attended Indiana University. After graduation, he moved to Utah, but by 1898 had returned to Indianapolis and entered into a law practice with Isadore Feibleman. Bamberger was active in B'nai B'rith (the oldest and largest Jewish service organizaiton, founded in 1843 in New York City), being elected as the first president of the Indianapolis chapter, then was head of District Lodge Two, which encompassed eight midwestern states. He was president of the Indianapolis Hebrew Congregation between 1909 and 1911, and served on the board of the Jewish Welfare Fund campaign. Politically, he served a term in the Indiana Legislature.

Isidore Feibleman was a law partner at *Bamberger and Feibleman.* Established in 1898, it is the longest lasting law partnership in the state that has always retained the same name. Feibleman attended Indiana University. After graduating, he served as president of the Esther Lodge of B'nai B'rith and later served a term as president of that organization's District Lodge, serving eight midwestern states. He was a president of the Indianapolis Hebrew Congregation, and was active in the Jewish Welfare Federation and in the Community Fund.

Louis Borinstein was active in business, civics, Jewish organizations, his temple, and government work. Upon graduation from high school, he went to work at *A. Borinstein & Company*, a scrap iron firm started by his father. He was president of the Indianapolis Hebrew Congregation from 1925 – 1940, served as president of the Broadmoor Country Club, was active in B'nai B'rith, and served as president of the Indianapolis Chamber of Commerce.

Isaac Cohen, one of the first Sephardim to arrive in Indianapolis, served his community by allowing immigrant families to stay in his house and collected for charities. He was born in 1883 in Monastir, coming to the United States to work in the West Virginia coal mines. Eventually he arrived in Indianapolis, where he went to work for Kahn Tailoring. He eventually opened a clothing and dry goods store on West Washington Street. Cohen was one of the founders of the Etz Chaim Sephardic Congregation. Until a rabbi arrived, he served as acting rabbi.

Gustave Efroymson started working in a dry goods store at the age of fourteen. At eighteen, he co-founded the *Star Store* with his brother-in-law, Louis P. Wolf. From 1912 to 1930, he was the president of *H. P. Wasson & Company* (photo 38), the city's largest specialty shop. In 1932, he was elected president and general manager of *Real Silk Hosiery Mills* (photo 39), a manufactoring firm of hosiery, lingerie, and undergarments. During World War II, the company made parachutes for the United States government . [6] The company was founded by Jacob Goodman, who served as president of Beth-El Zedeck and the Jewish Welfare Federation.

Photo 38: The H.P. Wasson & Company was housed in this art deco building in downtown Indianapolis (Marion County). The building is listed in the National Register of Historic Places.

Efroymson served as president of the Jewish Federation of Indianapolis, president of the Indianapolis Hebrew

Congregation, and was a director of the Union of American Hebrew Congregations. He also served as a

director of the *Indiana National Bank* and the *Union Trust Company*, and organized the Indianapolis Public

Welfare Association.   When Efroymson died in 1946, control of the *Real Silk Hosiery Mills* passed to his

Photo 39: Photo of the Real Silk Hosiery Mill taken in 1930 by the Bass Photo Company. Photo: Indiana Historical Society, William Smith Library. The building was listed on the National Register of Historic Places in 1980.

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son, Robert. Under Robert Efroymson's control, the company first closed its manufacturing operations in Indianapolis and Dalton, Georgia, and a short time later closed all other manufacturing operations. All the machinery was sold except that which was related to direct-to-consumer selling, and the plant, which was located at 611 N. Park was leased to a printing company. The former plant was converted into apartments in the late 1980s.

Robert himself was a succesful business man and philanthropist. After attending Harvard Law School, he returned to Indianapolis to practice law. He served in World War II. When his father died, he took control of the family businesses. He converted the *Real Silk Hosiery Mills* into an investment company, which he ran until his death in 1988. Robert served on the Board of Directors for the Indianapolis Foundation, was president of the Civic Progress Association, served as president of Community Hosptial, and chaired the Indianpolis Housing Authority. Along with his brother, Dr. Clarence Efroymson, he established a private charitable foundation.

Rabbi Morris Feuerlicht served as rabbi of the Indianapolis Hebrew Congregation for more than forty years. Born in Hungary in 1879, he came to the United States as an infant. He graduated from the Hebrew Union College in Cincinnati; his first rabbinic post was in Lafayette, Indiana. In 1904 he joined IHC as associate rabbi, and 1907 he became full rabbi. He served as president of the Children's Aid Society, president of the Indiana State Conference of Charities, and a member of the State Board of Charities. He taught the essentials of Judaism to graduate ministers at Butler University School of Religion. During World War I, he served as Jewish chaplain at Fort Harrison in Indianapolis. He died in November 1959 at the age of eighty-one.

Leo Lefkovitz, a leader of the Hungarian- Jewish community in Indianapolis, was one of the first Eastern European Jews to become a lawyer. After graduating from law school in the early 1900s, he became credit manager for the *New York Store*, a local department store. After the *New York Store* folded during the depression, he opened his own law practice. Lefkovitz was very active in Congregation Ohev Zedeck, serving as both secretary and treasurer, and was a strong supporter of its Talmud Torah (an Orthodox school). After the synagogue merged with Beth El to form Beth -El Zedeck in 1927, he continued to be active, serving on the new congregation's board for more than ten years.

Isaac Levy was a Sephardic immigrant, born in 1887 in Monastir. He worked at *Kahn Tailoring* during the early part of this century. After leaving *Kahn's*, he worked at *L. Straus* (a local department store) for twenty-two years. While at *L. Straus*, he also operated his own small tailoring shop in the downtown area. He was a member of Etz Chaim Congregation, and served as its president. He was also active in the Chevra Kedisha (burial society). He died in December 1973.

Moses Rabb was born in Germany. He came to Indianapolis as a small child. Upon graduation, he worked as an independent insurance agent. Rabb was active in Zionist politics. He was one of the founders, both locally and nationally, the religious Zionist organization Mizrachi. He also served as secretary/treasurer for the seminal Federation of American Zionists. He was founder of both the United Hebrew Schools of Indianapolis (the Jewish Educational Association) and of the city's Jewish National Fund chapter. He was affiliated with both Knesses Israel Congregation and Sharah Tefilla Congregation.   He was active in politics, serving at different times as both precinct committeeman and ward chairman.

Joseph Solomon was a cigar maker from London. In 1860, Indianapolis' first Jewish wedding was between Solomon and Sarah Harris. Once in Indianapolis, he became involved in the Indianapolis Hebrew Congregation and also in the Masons. In 1862, Solomon opened a pawnshop.

Morris Solomon was born in London and came to Indianapolis in 1860, about the same time as his brother, Joseph. As a member of the IHC, Solomon was appointed to chair a committee to arrange for a fair, which would serve as a fundraising project for a new synagogue. Through his efforts a lot was purchased on East Market Street, and the cornerstone for the building was dedicated in 1865. He served as secretary of the temple in 1885.

Leonard Strauss (officer in *Kahn Tailoring*) was one of the founders of Indianapolis Symphony Orchestra, as it developed from the amateur orchestra that he founded. Leon Kahn, a tailor , was elected Indianapolis Common County in 1869. Mayer Messing (1843-1930), rabbi for the IHC for 40 years, founded the Indianapolis Humane Society.

Leopold Strauss (1844-1914) came to Indianapolis in 1864. He was a store clerk in the *Eagle Clothing Store*, which had been founded in 1853 by Jewish tailor Max Derham and German John Gramling and later purchased by Morris and Louis Greisheimer. By 1871 Strauss became a partner and in 1879 bought out the Greisheimers. In 1899 he brought in Abram L. Block from Brooklyn; at the same time, he changed the store name to *L. Strauss and Company* (photos 40 and 41). Strauss was also a founder of the Indianapolis Merchant's Association. The company became a large department store, opening branches in local malls. In 1969, the local business was purchased by an out-of-state company.

Photos 40 and 41: L. Struass operated in the building above from 1905 - 1946. In that year, they moved into the building below. Photos: Indiana Historical Society, William Smith Library.

Sarah Goodman, first female president of the Jewish Federation, helped to found the Indianapolis Symphony Orchrestra. She was born in Austria, coming to America as an infant. She worked as a teacher in St. Louis, Missouri. In 1924 she and her husband, Jack, moved to Indianapolis. She was active in local theater, served as arts chair at the Kirshbaum Community Center (later this became the Jewish Community Center), and the Woman's Committee of the Indiana State Symphony Society. In 1956, the Indianapois Community Chest and B'Nai B'rith named her Woman of the Year.

William H. Block lived in Kokomo, but moved to Indianapolis in 1896. He opened his first store in Indianapolis on Washington Street between Illinois and Meridian. He incorporated the *William H. Block Company* (photo 42) in 1907 and built a building in 1910; the building still stands. William was an active member of Indianapolis Hebrew Congregation. William died in 1928, when his sons took over the operations. In 1962, the business was sold to the *Allied Stores Corporation* out of New York.

Photo 42: The Block's building in downtown Indianapolis (Marion County). It was used as the Block's Department Store building until the late 1980s. Today it houses retail and apartments. It is listed in the National Register of Historic Places.

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Photo 43: The Kahn factory in Indianapolis (Marion County) where many Jewish immigrants worked.

The garment trade in Indiana, like that in America, attracted a large number of Jews. In Indianapolis, the largest garment manufacturer, Henry Kahn (1860-1934), founded *Kahn Tailoring Company* in 1903. Kahn was born in Bloomington in 1860 to immigrant parents. The family moved to Indianapolis in 1866; Kahn attended public school and went to Butler University. He opened a small tailoring shop in 1886 on East Washington Street near Meridian Street. In 1903, he founded *Kahn Tailoring Company* (photo 43) – one of the country's largest manufacturers of men's suits and military uniforms. There was a sales room in the Kahn Building at Meridian and Washington and a factory on Capitol Street, which still stands. Kahn was active with the Industrial Removal Office to help Jewish immigrants find employment outside of New York.

While not active member of the Jewish community, Kahn did employ hundreds of newly arriving Jewish immigrants. From 1904-1918, the number of Jewish immigrants coming into New York City overwhelmed the Jewish community, as well as their resources of jobs, housing, and social services. Leaders of the Jewish

Photo 44: The Kahn Tailoring factory in 1907. Photo: Indiana Historical Society, William Smith Library.

Photo 45: One of the social events hosted by Kahn Tailoring. Photo: Indiana Historical Society, William Smith Library.

community in New York City created the Industrial Removal Office (IRO) to locate immigrants to jobs outside of the New York City area. *Kahn Tailoring* actively cooperated with the local IRO office. *Kahn Tailoring* became the single largest employer of Jewish immigrants in Indianapolis (photo 44).

The company offered social services for their employees. A social welfare department provided for the needs of all employees, especially those new to the city. Social gatherings (photo 45) were held at the office and during lunch, a factory orchestra played music in the cafeteria.

When Henry died in 1934, his son-in-law became president. In 1954, the company merged with *Globe Tailoring* of Cincinnati, where the base of operations shifted. By 1970, no Kahn store remained in Indianapolis.

Meyer-Kiser Bank (photo 46), founded by Sol S. Keiser and Sol Meyer in 1906, became one of the largest lending institutions in the state and financed some of the most important buildings in Indianapolis before closing their doors in 1931.

Photo 46: The Meyer-Kiser Bank building. Photo: Indiana Historical Society, William Smith Library.

Samuel E. Rauh (1854-1935) came to Indianapolis in 1874 and established a branch of *E. Rauh and Sons* (hide and fur dealers). In 1880, he established the first fertilizer factory in the midwest; in 1884 he created the *Indianapolis Slaughtering Company*, in 1890 he opened *Moore Packing Company*, and then in 1890 began operating the *Indianapolis Desiccating Company*, the first plant organized in the country for the disposal of city garbage. In addition, he was an organizer of the *Union Trust Company* and president of the *Belt Railroad and Stock Yards*. He donated his family home to the Marion County Public Library system; the home (photo 47) has since been demolished.

Photo 47: The Samuel Rauh house circa 1909, when it was used as a home. He donated the home to the Marion County Public Library. Photo: Indiana Historical Society, William Smith Library.

Photo 48: J. Solotken and Co was one of the many scrap yards owned by Jewish families in Indiana. The company moved into this old furniture factory in 1932.

J. Solotken and Co. Inc. is a scrap dealer company still in existence today. Founded in 1914 by Russian immigrant Jacob Solotken, the company moved into their current headquarters in 1932 (photo 48) and is still family owned and operated.[7]

Mel and Herbert Simon were born in New York. Mel was stationed at Fort Benjamin Harrison in Indianapolis while in the army. He remained in Indianapolis after his discharge. He started in the mall business, eventually createing, with his brother, *Melvin Simon and Associates*. The company has developed into one of the largest real estate development and management corporations in the country.

Today, Indianapolis still has a large Jewish population, but the historic community that once thrived on the southside of Indianapolis is all but gone. Only remnants of the community exist today including the cemeteries, a few homes, two temples, and a few pieces of the commerical distrcits. Some of the structures from the

1920s through the 1970s still exist, but this number continues to decline. For a more thorough look at Jews in

Indianapolis, see Judith Endelman's book "The Jewish Community in idnaianpolis: 1849 to the Present."

Footnotes

[1] David Bodenhamer and Robert Barrows, The Encyclopedia of Indianapolis, (Indinaapolis: Indiana University Press, 1994), viii.

[2] Carolyn Blackwell, "Jewish Federation of Greater Indianapolis," *Encyclopedia of Indianapolis,* Bob Barrows, ed (Indianapolis: Indiana Historical Society,) 845.

[3] http://www.nmajh.org/exhibitions/postcards/cards/13.htm (accessed July 15, 2004).

[4] Congregation of B'Nai Torah, History of Congegation B'Nai Torah, www.btorah.org/History.html (accesses October 4, 2005.)

[5] Dorothy Anne Forman, A Study of the Jewish Communal Building of Indianapolis (Bloomington, Indiana: Indiana University, 1940), 23.

[6] J.A. and L.L. Goodman founded the Real Silk Company in 1922. The company ran knitting mill, manufacturing hosiery, lingerie, and underwear. At its height, the company averaged more than one million dozen pairs of women's hosiery a year.

[7] Tammy Lieber, "From Trash to Treasure," *Indiana Business Journal* 19 April 2004, p.49., col. 1; Interview with Joseph Alpert, owner J. Solotken and Co by Jeannie Regan-Dinius in 2005.

[8] Sylvia Nahmia Cohen, "The History of the Etz Chaim Sephardic Congregation and Community of Indianapolis, Indiana, Etz Chaim Sephardic Congregation of Indianapolis, http://www.etzchaimindy.org/history.htm (accessed June 29, 2005).

Marshall County History

Plymouth was incorporated as a town, February, 1851, with a population of 600. The corporation was changed to a city in 1873 when the increase in population was sufficient. Levi and Meyer Lauer of Germany beginning peddling in the county in 1858. In 1861, they opened their first store, *Lauer Brothers Clothing* in Marshall; they erected a new store in 1910. In 1990, Marshall County Historical Society acquired the Lauer Building for their museum.

There were as many as 35 families living in Plymouth, but no congregation was ever established. Jews went to larger cities like South Bend to worship. A Jewish section of Oak Hill Cemetery was consecrated in 1904. By the 1970s, very few families remained.

Monroe County History

Bloomington, the county seat of Monroe County, was settled in 1815. It is the home to Indiana University, (IU) founded in 1820; IU is one of the oldest institutions of higher learning west of the Alleghenies. The first Jewish family to arrive in Bloomington was the brothers Isaac, Samuel, and Levi Kahn, from France around 1855. Soon after their arrival, they opened their clothing business. In 1860 their nephew Moses joined the business. After serving as intern in the business with his uncles for several years, Moses joined Solomon Tannenbaum in business. In 1883, after a disastrous fire, Tannenbaum withdrew from the partnership. Moses paid back all creditors, re-opened the business, and was one of the founding members of the Bloomington fire department. Moses died in 1920.

The Becovitz family came to Bloomington in 1893 from Poland. Abe opened a fruit store, but by 1900 he had moved out of the county. Two of his sons moved to Bedford (Lawrence County) to open a junk business. Later they opened a clothing store called *Loubens*. After an argument between the brothers, Loubens became *Ben's* store, while Louis started the *Vogue*, an upscale women's clothing store. Louis also opened an audio store called *HiFi Specialists*.

Other Jewish families in Bloomington were Zelda and Clarence Baum, Ida Lashofsky, and the Kadison and Cohen families. The Kadisons owned a cigar and billiard parlor on the west side of the square, which opened in 1909. In 1916 the Kadisons joined Moses Wolf selling clothing.

In 1917, Irving Fell came to Bloomington to study music at Indiana University and to help his family in the scrap metal business. Fell operated the first Hebrew Sunday school, which met at various homes.

The Moses Montefiore Synagogue, designed by architect George H. Miller, was completed in 1889. It was rebuilt in 1892 after a fire and served as an active synagogue unit 1959, when it was sold to the Unity Church.

The first Hillel (the college division of B'nai B'rith) building was built in 1936. Members of the Jewish community began using it for a Sunday school.[1] The wife of the Hillel Rabbi, Mae Clement, wrote a book called *Without My Gloves* about her life in Bloomington in 1940, discussing the anti-Semitic attitude of the community. In 1943 the Indiana/Kentucky Association of B'nai B'rith convinced the National Hillel Commission to purchase a three-story brick building (the Cravens' dormitory for men) as the new location for the IU Hillel. Ben Becovitz started the drive for the new Hillel building; the building was dedicated in 1943.

Little social interaction occurred outside of holiday functions between Jewish faculty of IU and the few Jewish businessmen and professionals in town. By 1965 the Jewish community had 25 families and had decided to incorporate as the University Jewish Community, while still using the facilities of Hillel and IU. Known as the Beth Shalom Congregation, by 1971 they built Beth Shalom Synagogue. Both the Hillel and the Beck Chapel on the Indiana University campus were used for Jewish events. By 1973, there was a Bloomington Jewish Community building on 3rd Street. Also in 1971, a Jewish section of the Valhalla Memory Gardens was established.

Some of the Jewish faculty did not want to affiliate with Beth Shalom. They broke away and started a new group called Anshe Torah. This group no longer exists.

Dr. Henry Fishel established the Jewish Studies Department at Indiana University in 1969. The Jewish Studies

Department at Indiana University became one of the leading centers in the United States. It was established in

1969 and designated as the Robert A. and Sandra S. Borns Jewish Studies Program at Indiana University.

G. George Fox talks about being a rabbi at a reform congregation in *Bloomington, 1908-1910 in Lives and*

Voices: A Collection of American Jewish Memoirs. Stanley Chyet, ed. Philadelphia: The Jewish Publication

society of America, 1972.

Footnotes

[1] The Hillel was established to serve the needs of the Jewish students at Indiana University.

[2] http://www.zbt.org/about_zbt/history.htm (Accessed September 12, 2006).

Noble County Jewish History

A rumor may have enticed the first Jews to settle in Noble County, specifically Ligonier. The 1854 newspapers announced that the Lake Shore and Michigan Southern Railroad would pass through Ligonier, a village with 300 residents. Recent German immigrants Frederick William (F. W.) Straus and Solomon Mier recognized the potential economic opportunities a railroad offered and relocated to the small northern Indiana town.[1] Although the railroad company never installed a line through Ligonier, Straus and Mier stayed and created multiple economic opportunities for themselves and their Jewish relatives.[2]

Straus and Mier's first years in the United States mirrored other early Hoosier Jews. The two immigrants settled near friends from their birth country, including Joseph Steifel who owned an Auburn general store. Steifel helped Straus and Mier by teaching them some English and furnishing them with items to peddle.[3] After a dispute Straus and Mier severed ties and each man opened his own businesses. Although competitive with each other, Straus and Mier offered the same assistance they had received from Steifel to subsequent immigrants. With their newly-arrived relatives, both Straus and Mier built successful business firms.

F. W. Straus formed the *Straus Brothers Co.*, after his brothers Jacob and Mathias immigrated to Ligonier. The Strauses opened a general store in 1860 and the *Citizens Bank* in 1868 and constructed an entire block of buildings by 1888. They also ventured into real estate and manufactured buggies. F. W. and Mathias retired to Chicago in the 1880s, leaving Jacob to control the Straus firm with his sons Simon and Isaac and his son-in-law Abraham Goldsmith. The Strauses expanded their interests, controlling the *Farmers Bank* of Albion, the *Auburn State Bank*, and the *Commerce Bank* of Fort Wayne. The family invested early in the telephone and

formed the *Warsaw Telephone System* which established toll lines throughout northern Indiana. Their farm

real-estate business, *Straus Quality Farms,* had branches in Fort Wayne, Chicago, Detroit, and Ontario,

Canada.[4]

Solomon Mier and his family were equally as successful. Mier operated a clothing business in Ligonier before

selling the company to two employees in 1873. Like Straus, Mier had other businesses to manage. Mier

owned or invested in the *Banking House of Solomon Mier*, the *Bank of Wayne,* and the *Cromwell State*

Bank, owned the title for a northern Indiana electric railway, and manufactured buggies, carriages, and the

early automobile, the Runabout. Contemporary reports recognized the firm *Sol Mier & Co*. as one of the

largest farmland dealers in the world.[5]

Straus and Mier's Jewish relatives and friends also enjoyed success, organizing businesses that capitalized on

Noble County's agriculturally-based economy. Historian Lois Fields Schwartz writes, "The Jewish merchants

formed a monopoly in clothing and general merchandise stores, grain and livestock, and land and farm

brokerages."[6] Jacobs owned a general store, Loeser traded horses, Schloss operated a dry goods business,

Selig dealt cattle, and Wertheimer bought and sold grain, seed, and wool. These businessmen purchased

regional farmers' crops and livestock and sold them to Chicago and Toledo firms and the farmers patronized

the Jewish general stores. A study found that in 1878 Ligonier's one-hundred stores grossed $1,000,000; the

town's ten Jewish-owned stores contributed one-third of the total sum.[7]

Ligonier's Jewish population flourished in the late nineteenth century along with the Jewish-owned businesses.

By 1865 Ligonier boasted at least fifteen families who formed the Congregation Ahavath Shalom and elected

officials including Mathias Strus, Isaac Ackerman, Jonas Decker, H. B. Falk, Solomon Mier, Leopold Schloss, and F. M. Straus. The Orthodox congregation conducted services in members' homes, required Bar Mitzvah for all thirteen-year-old boys, observed dietary laws such as separate dishes for milk and meat products, and its members wore hats and shawls during worship. In 1871 the congregation built a small synagogue on Main Street. They introduced reforms including installing family pews instead of separate seating for men and women. By 1876 Ahavath Shalom adopted the book of liberal Reform Judaism.

As the local Jewish population swelled to over fifty-five families, the congregation built a more elaborate red-brick temple at 503 South Main Street. Both Jews and non-Jews celebrated its 1889 dedication with a procession, music, sermons, meals, and a ball. The congregation practiced Reform Judaism and replaced their German-language sermons with English and confirmed both boys and girls.[8]

Temple membership declined as older generations died and subsequent generations moved to larger cities in the early twentieth century. In 1904 a part-time rabbi conducted services and in 1932 the congregation only held services on the High Holy Days and the Sabbath School ceased operation. By 1948 the congregation had dwindled to fourteen members.[9] The temple was sold several times in the second half of the twentieth century to the Methodist Church, the Lutheran Church, the Trinity Assembly of God Church, and the Ligonier Public Library.[10] Although its function has changed, the building still features its original stained glass window with the large Star of David over its main entrance.

Footnotes

[1] Lois Fields Schwartz, "The Jews of Ligonier: An American Experience" (Fort Wayne: The Indiana Jewish Historical Society, January, 1978) 5.

[2] *The New York Times*, 11 November 1984.

[3] Nancy Romero, "Rags to Riches Stories Recorded There," *The News-Sentinel*, 16 August 1975.

[4] Ibid.

[5] Ibid.

[6] Schwartz, 12.

[7] Ibid., 14.

[8] Ibid., 21.

[9] Ibid., 23.

[10] Karen Murphy, "Exodus: The Jews of Ligonier," *The Indianapolis Star*, 1989.

Porter County History

In 1836, Porter County was formed, including the territory now comprising both Porter and Lake Counties.[1] French explorers, traders, and missionaries were the first Europeans to visit and live in the area with the Native Americans. In 1822, the first permanent white settler was Joseph Bailly, a fur trader.

Valparaiso, the county seat, was originally platted as Porterville in 1836. Pennsylvania Railroad reached as far west as 1858 and many of the public buildings of the square were constructed in 1850.

Jacob Lowenstein, an early merchant, founded *Lowenstein's Department Store.* He was from Lithuania and came to America in the 1880s. He worked as a peddler, but eventually could afford to establish a store. His son Mandel "Nick" Lowenstine founded *Indiana Steel Company* and later the *Central Steel and Wire Company* in Chicago.

Other influential business leaders inlcuded Alex Lippman (photo 49), who came to Valparaiso in 1900 and traded hides, furs, and metals; his company dissolved in 1950.

Photo 49: Alex Lippman's home in Valparaiso (Porter County).

Sigmund Freund opened a summer resort on Flint Lake, just north of Valparaiso, in 1910, which he ran until the 1920s. His son, Edmund, was a lawyer in Valparaiso.

From the early 1900s until about 1918, several Jewish families owned businesses in the downtown area. Louis Szold owned a store, the Lilienthal family owned a store, David Poncher owned a shoe store, Boris Kozlenko owned a shoe store, Max Bernhart and Ben Pncus were tailors, and Isaac Simon owned a furniture store. Morris Linkimer established *Linkimer's Shoe Store* in 1919. The family ran this business until 1970.

Between 1920 and 1925 several families established businesses. Sam Salberg opened a men's clothing store, Abe Magid opened *Premier Food Market*, Sam Kozlenko opened shoe store, and Mandel Derman operated a rooming house. A.J. Shauer owned the *Old Sheridan Movie Theatre*, and then later built the *Premier Movie Theater* (photo 50).

Photo 50: The Premier Movie Theater in Valparaiso (Porter County) as it looked in 1980. Photo: Gene Gladson Collection, Indiana Division of Historic Prservation and Archaeology.

Other individuals included Adolph Kolner, who owned a wholesale dress business, Louis Sokoloff who operated a rooming house, Ben Donchon who was a merchant in North Judson, but worshipped in Valparaiso, I.R. Vision was a peddler, Jacob Henry operated an overall factory, Joseph Gross had a clothing store, Theodore Bodenheimer was a baker, Boris Kozlenko owned a shoe store, Carl Erea worked on the Pennsylvania Railroad, and A.J. Barnetet owned a clothing store.

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In the 1930s, Albert Withal owned the *Valparaiso Metal Company*, Israel Sudekoff owned Sudekoff Dry

Cleaners, Sam Simon owned a car dealership, Kalman and Hilda Meyer owned a clothing store, Hyman

Miller owned Miller's Market, Chester and Ralph Baker owned Spesco Plumbing and Heating, Abe Retzkoff

owned Retzkoff Poultry (formerly Lippman's Hide and Poultry). Burton Langer owned Fetla's Bargain Center,

Joanne Cristea and Pearl Vision owned J.J.'s Near New Clothing, and Alan Gluck owned Record mart.

Congregation Adas Israel was founded in 1920. Services were held in private homes, but High Holiday

services required the rental of the Knights of Columbus Hall. In 1946, a building was finally purchased; the

synagogue was called Temple Israel. In 1984 a fire swept through the building and a new building was

constructed on different land.

A religious school was founded soon after the original synagogue was built. In 1952, a section of Graceland Cemetery (photo 51) was dedicated for Jewish burials.

Photo 51: The Lowenstine family mausuleum in the Jewish section of the Graceland Cemetery in Porter County.

Members of the temple were also active in the greater community, serving on boards and participating in general philanthropy. David Lilienthal was the first chair of the United States Atomic Energy Commission; he also served as director of the Tennessee Valley Authority.

The city of Portage, just east of Gary, Indiana has Beth El Cemetery (AKA Temple Israel Cemetery) started in 1924. The congregations are located in Gary, Indiana.

Of the buildings associated with the Jews of Porter County, 26 were surveyed. Zero were rated as Outstnding; two were rated as Notable; 23 buildings were rated Contributing; and one was rated Non-Contributing.

Footnotes

[1] F.A. Battey & Co, The History of Porter County, Indiana (Chicago: F.A. Battey & Co., 1882).

St. Joseph County Jewish History

Located in central northern Indiana along the Michigan border, St. Joseph County was established in 1830. Some of the county's earliest residents operated trading posts, exchanging furs, maple sugar, and baskets with the Native Americans. Later residents opened formal stores and sold clothing and dry goods. Jewish merchants immigrated from Germany and settled largely in the cities of South Bend and Mishawaka. They ran businesses, built houses of worship, and bonded with each other and local German Christians through social clubs.

SOUTH BEND

In 1878 South Bend's population included 125 Jews. By 1912 that figure had increased to 1,200, the third largest Jewish population in the state.[1] A 1960 survey counted 805 Jewish households and 2652 individuals. This number declined throughout the 1970s as younger generations moved to larger cities.[2] Nevertheless, the present local Jewish community, the remaining built environment, and documentary evidence serve as reminders of the rich St. Joseph County Jewish heritage.

The earliest St. Joseph County Jews peddled before settling in South Bend and Mishawaka and opening stores. These German-Jewish business owners typically served as prominent leaders within the South Bend Jewish community. Others ventured into banking and real estate. South Bend Jews shifted to more porfessional occupations the longer they resided in the city and with subsequent generations.

The formation of an association was amongst the first Jewish community activity in the county. As part of religious custom, early South Bend Jews established a burial society in 1859 even before organizing a synagogue. The Hebrew Society of Brotherly Love, founded by Henry Barth, Abraham Hanauer, Theo J. Seixas, Henry

Goodman, and Meyer Livingston, pledged to provide and maintain a suitable burial ground for the local Jewish community. The organization purchased land on the west side of Niles Avenue between Cedar Street and Crescent Avenue. Twenty-two burials were performed before the Singer Company, a sewing machine cabinet factory, purchased the site in 1883 for a parking lot. The graves interred at this site were removed in 1884 and reburied in Rose Hill Cemetery, a portion of South Bend's City Cemetery. The Indiana Historical Bureau and the Michiana Jewish Historical Society installed a historical marker in 2002 to commemorate the former site of the Hebrew Society of Brotherly Love Cemetery.[10]

After establishing a local burial society, Jewish communities often formed a congregation and secured a synagogue or temple. Although part of a single religious community, South Bend Jews enjoyed a population large enough to assemble separate congregations according to how they interpreted Jewish law and its malleability. They established houses of worship that conformed to different denominations of Judaism including Orthodox, Conservative, and Reform..

The Hebrew Orthodox congregation organized in 1887 and met in various locations including the home of Louis Feldman at 720 West Division Street. In 1916 the group purchased the 410 South Taylor Street site where they soon constructed a redbrick Georgian-Revival-style building. The structure features two Stars of David above the pilasters and Hebrew words above the main entrance. The Jewish congregation worshipped there from 1922–1970 when they relocated to their present location, 3207

Photo 52: The 1971 Orthodox synagogue in South Bend (St. Joseph County).

High Street (photo 52). Their new 1971 institutional-style structure features two Stars of David on the front door handles. The Sweet Home Missionary Baptist congregation currently uses the Taylor Street building for their services despite severe damages from a 1970 fire.

The congregation Sons of Israel worshipped in a 1902 red brick functional-style building with arched windows, a decorative arch with Hebrew scribe at the top of the main façade, and two Stars of David mounted to the corners. B'nai Ysrael Reconstructionist Congregation took over the site in 1982 before deeding it to the Historic Landmarks Foundation of Indiana in 2003. In 2005 an individual purchased the property (photo 53) with plans to refurbish it as a private residence.[11]

The Reform Temple Beth-El congregation performed religious services in a building at 604 West LaSalle Avenue from 1906–1950. At that time, they moved to a 1950 redbrick institutional-style structure purchased from the city. The interdenominational Peoples Church used the former temple after Temple Beth-El moved to their present location at 305 West Madison

Photo 53: The Sons of Israel building has been purchased and will be converted into housing.

Street, a 1950 redbrick institutional-style structure. In 1971, the congregation purchased a new site.

The Conservative Sinai congregation inhabits a 1951 redbrick institutional-style synagogue at 1102 East LaSalle Avenue that features a Star of David mounted on the dome. The congregation organized in 1932 and first met

on the second floor of buildings at 114 East Wayne Street and the southwest corner of Monroe and Michigan Streets. Sinai purchased a building at 410 West Jefferson Street in 1935 and worshipped there for sixteen years before relocating to the LaSalle Avenue synagogue.

A 1916 wooden Italianate-style building on William Street accommodated The Hebrew Orthodox Shul until the congregation relocated in 1922. The structure was later called Hachnosis Orchim and provided housing and kosher meals to Jews traveling through South Bend. Its current owners use it as a private residence.

Although they worshipped in several different congregations, South Bend Jews organized associations that united the Jewish community and celebrated their German heritage. Many of the same individuals who opened dry goods and clothing stores helped found Jewish and German organizations. Typically Jewish communities created a B'nai B'rith Lodge to unite the Jewish community facing Gentile discrimination after they had established a burial society.[12] Yet, South Bend Jews did not found a B'nai B'rith Lodge until the 1920s, sixty-some years after they formed the Hebrew Society of Brotherly Love. Instead, the city's Jews bonded with local Christians because of their shared German ethnicity and demonstrated this relationship through several shared social clubs.

The turnverein, a combination gymnasium, social club, and cultural center acted as a vital organization for Hoosier Germans.[13] Ten local leaders including Moses Livingston founded the South Bend Turnverein in 1861. Other German clubs included the German choir and the Germania Lodge. Jews participated as both members and officers of these clubs. The close social contact between the South Bend German Jews and German Christians extended beyond these clubs. Jews served as pall bearers at Christian funerals, Christians attended

Jewish weddings, and German-Christian-owned businesses donated funds for the construction of Temple Beth-El.[14]

Jewish organizations existed as well. A local post of the Workmen's Circle, which celebrated Yiddish cultural events and supplied health and education services to the South Bend Jewry, met at 214 South William Street from 1921–1927. The group organized in 1907 and was active through the 1930s.

Organized in 1917 the Hebrew Institute Society used their 420 South Franklin Street building to host weddings, dinners, adult and youth group meetings, and religious education classes from 1920–1963. The Society sold the building to *Sears & Roebuck* who razed it for a parking lot.

A private social club named *City Club* was located at 903 East Jefferson Boulevard from 1947–1975. The Jewish War Veterans, Maj. Gen. Maurice B. Rose Post 318, met at 301 South William Street from 1947–1962.

New York City native Theodore J. Seixas (1802–1882) moved to South Bend in 1857 and opened a grocery store. Seixas added dry goods to his inventory when he partnered with Ephraim Gerstle. After his business failed in 1868, Seixas solicited prominent businessmen to organize the *St. Joseph County Savings Bank* in 1870. His new venture thrived, netting $400,000 in deposits within twelve years.[3]

After peddling in Philadelphia, German immigrant Henry Barth (1818–1895) opened a South Bend clothing store in 1847. Barth also started successful lumber companies by partnering with native-born elite in both

Indiana and Ohio and invested in a local mill. A South Bend paper noted in Barth's obituary that he "aid[ed] any enterprise that was calculated to improve South Bend."[4]

Bavarian Abraham Hanauer (1818–1909) immigrated to South Bend in 1859 and established a successful dry goods and clothing store at 82 and 84 Michigan Street. South Bend's first German choral society, The Maennerchor, met at Hanauer's store. Hanauer later worked as a traveling salesman for the *LaPorte Woolen Mills*. Hanauer lived with his wife and four children on the corner of Marion and Michigan Streets and served as an executive of the Germania Lodge.[5]

In 1856 German cousins Meyer and Moses Livingston moved to the northern Indiana city and opened a small dry goods store four years later. The partnership dissolved in 1876 and Moses became the sole proprietor. The 58 Washington Street store grew into "one of South Bend's leading small dry goods and clothing establishments."[6] After 1876 Moses partnered with brothers-in-law Moses and Samuel Adler in the *Adler Brothers* clothing store and later launched *The Hub*, another clothing shop. Moses actively participated in both Christian-German clubs and in Jewish community organizations such as the Hebrew Society of Brotherly Love. He helped found the South Bend Turnverein and offered his clothing store as a meeting place for social and business gatherings. Moses and his cousin Meyer, who opened a meat market, belonged to the Germania Lodge and the Maennerchor.

Brothers Samuel and Moses Adler immigrated to South Bend in 1857. They worked as clerks before opening a clothing and boot store and the *Adler and Company Hatters*. Their sister Carrie married Moses Livingston, with whom they partnered. Moses Adler belonged to German organizations such as the Turnverein and the Maennerchor.[7]

Brothers William and Simon Lantz owned the *New York Clothing Store* on the southwest corner of Michigan and Washington Streets. They offered a wide selection of items including "collar, cuffs, gloves, hosieries, handkerchiefs, shirts . . . ."[8] Another Washington Street store, owned by German-Jewish immigrant Isaac Kahn, specialized in hats and furs.

Other South Bend German-Jewish businesses enabled local Jews to purchase products specially prepared to meet religious dietary laws. Mort Soslowksi operated the *Meyer Sofan Kosher Meat Market* at 612 West Division Street (later Western Avenue) from 1914–1943. Samuel Hershberger ran the *Hershberger-Zonenberg Kosher Meat Market* across the street at 611 West Division Street from 1921–1943. Samuel Zonenberg owned the business from 1943–1960. Abraham Cohen owned the *Progressive Kosher Bakery* at 431 South Chapin Street from 1921–1935. According to residents, the bakery operated into the 1950s. Benjamin Cooperman managed *Cooperman's Kosher Bakery* down the street at 503 South Chapin from 1921–1960. Both bakeries and meat markets have been torn down.[9]

MISHAWAKA

Although smaller than South Bend, nearby Mishawaka also contains evidence of a local Jewish community including burial grounds, a synagogue, and a school.

A Uniroyal Plant parking lot replaced the Anshe Sholem Synagogue at 210-212 North Spring Street in Mishawaka. The congregation worshipped there from circa 1943–1966 before the building was purchased and razed.

The Hebrew Orthodox Association Cemetery is located on the east side of Logan Street south of Jefferson Boulevard. The cemetery was founded in 1892 and houses the Jewish Memorial Chapel (photo 54), a 1964 redbrick functional-style building in the form of the Star of David. The chapel is dedicated to the six million Jews killed by the Nazis during World War II.

Photo 54: The 1964 chapel dedicated to Holocaust victims in Mishawaka (St. Joseph County)

In 1945 South Bend and Mishawaka Jewish leaders established the Jewish Community Council of St. Joseph County, Indiana, which was reorganized in 1978 as the Jewish Federation of St. Joseph Valley. Amongst other objectives this group pledged to coordinate, foster, and promote Jewish community activities. The council succeeded in fundraising for Holocaust refugee immigrants and Jews returning to Israel, sponsoring dances, summer camps, and lectures, and responding to anti-Semitic incidents.[15]

Although South Bend Jews enjoyed a close relationship with German Christians in the nineteenth century, there is some evidence of twentieth-century anti-Semitism. Housing addition "Morris Park" employed a covenant that excluded Jewish owners or occupants. The South Bend public schools leased their facilities for Protestant religious education activities and public school teachers often sang Christian songs or taught the New Testament in the classroom. The Hebrew Orthodox Cemetery suffered from vandalism and local restaurants distributed anti-Semitic literature.[16]

The St. Joseph County Jewry created a strong community within South Bend and Mishawaka. They partnered with family members to operate businesses, formed leagues with fellow Jews and fellow Germans, and assembled into congregations to worship. Even though their population numbered greater than most Indiana counties, St. Joseph County Jews developed close-knit relationships.

 In St. Joseph County, ten structures were surveyed. Two were rated Outstanding, three were rate Notable, five were rate Contributing, and none were rated Non-Contributing.

Footnotes

[1] "Jews in Five Major Indiana Cities," from *American Jewish Yearbook* in *Peopling Indiana*, eds., Robert M. Taylor, Jr., and Connie A. McBirney (Indianapolis: Indiana Historical Society, 1996), 322.
[2] Roger Birdsell, "The Jewish Federation of St. Joseph Valley: Continuity and Change" (South Bend: Michiana Jewish Historical Society, Inc., 1999), 9-10.
[3] "The 'German Jews' in South Bend," 102.
[4] Ibid.
[5] Ibid., 100-101.
[6] Ibid., 100.
[7] Ibid., 101
[8] Ibid.
[9] Ron Grossman, "Jewish Communities Fade in Small Towns: Synagogues Stand as Sole Reminders," *Chicago Tribune,* 25 January 2004.
[10] Roger Birdsell, "A Burial Ground for Deceased Israelites: Jewish Cemeteries in South Bend" (South Bend: Michiana Jewish Historical Society, 2002), 1-4.

[11] Margaret Fosmoe, "A Man's Home is His Temple: Long-vacant Building Will Be Residence and Office," *South Bend Tribune*, 2 August 2005.

[12] "The 'German Jews' in South Bend," 102.

[13] Ibid., 105.

[14] Ibid., 107.

[15] Roger Birdsell, "The Jewish Federation of St. Joseph Valley: Organizing a Jewish Community Council" (South Bend: Michiana Jewish Historical Society, 1998), 3-49.

[16] Ibid., 27-31.

Tippecanoe County History

Tippecanoe County was organized in 1826.   The city of Lafayette, incorporated in 1853, is the county seat.

The first congregation, Ahvas Achim Congregation, was formed Lafayette in 1851. They had a Hebrew

school and a cemetery, and by 1869 had built a temple by architect Jacob Welschbilling; this synagogue was

listed in the National Register of Historic Places in 1977 (photo 55). The name of the congregation was

changed to Temple Israel in 1919. The congregation sold the building in 1969 and built in nearby West

Lafayette.

Photo 55: Temple Israel in Layafette (Tippecanoe County), which is still in use as a church today, as it looked when listed in the National Register of Historic Places in 1977.

 In 1889, another minyan came together to organize the Sons of Abraham, the Orthodox congregation. At

first, they held services in a rented space, until a temple could be built in1916 (photo 56. . A second

synagogue was built in 1940 and still in use today. This temple sits in the middle of a neighborhood, so that

when it was built, members could walk to temple as is the custom in the Orthodox tradition. The Sons of

Abraham have a cemetery within the Ahavas Cemetery (photo 57) for their burials. There was a Sisterhood

of Sons of Abraham. [1]

The city of Lafeyette has had a long history of Jewish business owners. Heintz Rosenwhitzengery was listed as a peddler in 1860, Samuel Bom was a grain dealer in 1869, Henry Rosenweig was a clothier in 1865 and in 1875 he was also listed as a pawn broker, Leo Dreyfus was a butcher in 1869 working for *Meyer and Kurtz* a butcher shop owned by Charles and Daniel Kurtz, Henry Strauss and A. Strauss were clothiers in the 1860s, Emanuel Ullmann owned *E. Ullman & Co* in 1869, M. Ullmann owend a store that sold groceries and provisions, and Solomon Wise, who was a trustee of Ahavas, owned *S. Wise and Bros Store*, a notions and drygoods store.
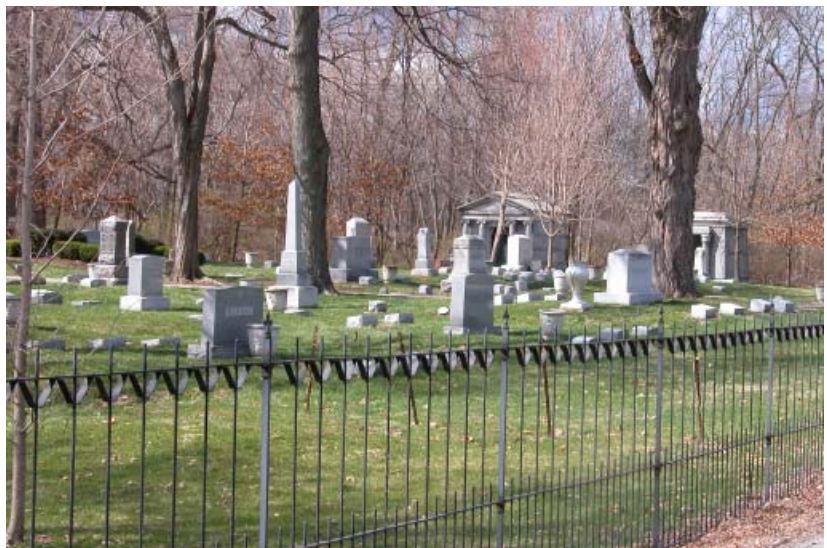
Photo 57: The two congregations in Lafayette (Tippecanoe County) share land for their respective burial grounds.

Other influential individuals included Jacob Kurtz who worked as the City Clerk in 1875, Jacob Lion (Leon) who was was a clothier, had a cigar shop, and was a Trustee of Ahavas when formed; Mose Berger, Oscar Winski, and the Perlman brothers were all junk dealers in the 1940s. Mose Berger also owned *Berger Steel*. Harry Rosenthal owned *Harry Rosenthal's* in 1940. The Loeb family has a long history in the county as business owners and for their participation in many philanthropic activities. Julius L. Loeb opened *Loeb & Hene* in 1875; by 1940, it was still in the family, owned by Samuel Loeb. Louis Loeb was listed as a peddler in 1865. The Loebs gave money for a fountain at Purdue Univeristy, located in West lafayette.

Footnotes

[1] Sam Harris, An Address by Sam Haris for the 100th Anniversitay Celebration of Congregation Sons of Abraham, Lafayette, Indiana 24 September 1989.

Vigo County History

Terre Haute is Indiana's ninth largest city and the county seat for Vigo County. The first indication of permanent white occupation coincided with the construction of Fort Harrison in 1811,[1] while the first record of a Jew in Terre Haute is 1827 when Samuel Judah (1798-1869) of Vincennes, who purchased land in the county. He descended from a family of Spanish Jews, who traveled to Canada, then New York before coming to Indiana. Judah later served in the Indiana House of Representatives from 1827 to 1829 and from 1837 to 1841, acting as Speaker in 1840-1841. From 1829 to 1833, he was U. S. Attorney in Indiana.[2]

Farming, milling and pork processing constituted most of the economic operations the city. The National Road reached the city in 1835 and then in 1849 Wabash and Erie Canal reached the city. During this time, several Jews moved into the city; their exact date of migration is unknown, but in 1845, David Arnold, H. Moss, David Marsh, and Joseph Billingheimer purchased land to form the Terre Haute Israelite Burial Society.

The 1850 census lists at least 11 Jewish adults living in Terre Haute.[3] In 1858, a group of men came together to formalize a congregation. These leaders included N. Berlanger, Charles Springer, B. Kuppenheimer, Charles Alshuler, and Sam Mack. The group was named Terre Haute Zions Gemeinde. By 1868, a B'nai B'rith Lodge (Gan Eden Lodge #110) was founded.[4] In 1872, the Hebrew Ladies Benevolent Aid Society was formed and in 1879 and the Sunday School was started.

In 1882, as an outgrowth of Zion Gemeinde, the Hebrew Congregation was organized; it met in a rented hall, where the B'Nai B'rith and Sunday School met. In 1891, the congregation dedication a synagogue, named Temple Israel. The Sewing Society, a ladies auxiliary of Temple Israel , supported the choir, raised money for

the temple, and contributed to the Terre Haute community. In 1898, the Terre Haute chapter of the National Council of Jewish Women was formed.

As late as 1882, most of the community was composed of German Jews.[5] But by 1880, Eastern Jews started moving into the community. By 1886, enough Orthodox Jews settled in the Terre Haute to form a second synagogue, Congregation B'nai Abraham.   H.G. Goldberg was first president; other leaders include Meyer Levin, Benjamin Becker, and Luis Brown. Today, the United Hebrew Congregation is a result of a merger which took place in 1935 of the Reform Temple Israel and the Orthodox Temple B'nai Abraham.

In 1854, Philip Schloss came to Terre Haute. He owned several businesses, served in the Civil War, and became a leader of the community (he served as a city council man, State Senator, and president of B'nai B'rith). Bavarian born Schloss was one of the most prominent manufacturers of clothing. By 1862 he became a partner in business with Goodman Sr. By 1867, on his own, he built one of the largest business of manufacturing clothing. In 1874 he was elected a member of the common council of the city of Terre Haute (photo 58).[6]

Leopold Goodman opened his business in 1855; in 1871, he sold it to his nephew Lee Goodman and it became

Photo 58: The Philip Schloss home in Terre Haute (Vigo County).

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Goodman and Hirschler. Lee was on the city council and overseer of the cemetery. Dr. Leo Weinstein came to Terre Haute in 1878. He served on the City Council and was one of the founders of Union Hospital. A.B. Felsenthal was born in German in 1849. He came to Terre Haute in 1870. He earned his law degree, and eventually was elected Justice of the Peace, member of B'nai B'rith. Isaac Fecheimer was president of the Temple Israel; he moved to California in 1913.

Adolph Herz founded the Terre Haute Commercial Club (the first Chamber of Commerce) in 1899. He had come to Terre Haute in 1867 as a merchant tailor. He started his own business called *Herz Bazaar,* becoming the largest specialty store in Midwest and employing 165 people. He was also director of *McKean National Bank*, trustee of the Rose Orphan home, president of the local society settlement, director of the Terre Haute Society for Organizing Charity.   Herz died in 1917.

Rebecca Torner was a teacher at Wiley High School. She helped start the first art society in town, was a charter member of the Terre Haute Women's club, a member of the first literary club, a member of the Sex Hygiene National Committee, and worked on social hygiene.

1899 Dr. Herman Bernheimer set up a medical practice. Jonas Stouse, a German born in 1844, came in 1900, serving as president of Temple Israel and opening a retail grocery store. He died in 1932.

Harry Schloss was president of Temple Israel, served as secretary of the Vigo County Democratic Society, was a City Councilman, and Trustee of the State School for Boys. His wife was president of the Terre Haute

chapters of the Council of Jewish Women and of the Fresh Air Mission, a nonsectarian organization. She was honored by the local anti-tuberculosis campaign and was involved in other community efforts.

Mrs. S. Kleeman was President of the Hebrew Ladies Benevolent Society The society, from its inception in 1872, responded to various financial emergencies and in numerous instances had given considerable individual assistance to many people throughout the community. Mrs. Kleeman was known to be an untiring worker in helping others.

Mrs. Mariana Mack, who came to Terre Haute in 1853 at the age of seventeen, was the first President of the Hebrew Ladies Benevolent Society. For a period of over forty-one years, she continued to work for the welfare of others.

Mrs. Herz Straus, who came to Terre Haute in 1868, was one of the charter members of the Benevolent Society. She became president and held this office for thirteen years. She was President of the Auxiliary Society of the Reform Synagogue. Mrs. Straus also participated in many community projects over many years and was an active member of the Board of the Local Society for Organizing Charity.

Mrs. Lee Goodman came to Terre Haute in 1876. She became president of the Sewing Society and the local section of the Council of Jewish Women. She was also involved in many secular organizations such as the, Needlework Guild and was president of one of its sections.

Mrs. Adolph Joseph was secretary to the local chapter of the National Council. In 1909, she and the local community were honored when she was chosen to serve on the National Committee of Peace and Arbitration, and the Housing Committee of the State Federation of Women's Clubs.

Mrs. Leon Stern, the daughter of Rabbi Mayer Messing of Indianapolis, honed her social work skills there and then put them to good use after having moved to Terre Haute. Mrs. Stern was the treasurer of the State Federation of WOMCII'S Clubs and director of the State Suffrage Association.

Leopold Joseph was president of Temple Israel from 1914 to 1922. In 1904, he and his brother took over their family clothing store, *Joseph's*, and continued the business for 36 years. He was a member of Terre Haute Lodge No. 86 F&AM, B'nai B'rith and contributed to many civic efforts.

Isaac Ades was a small child when he left Russia with his mother and three brothers to join his father in Terre Haute in 1892. He sold papers, took a road job for a theater group for ten years and then came back to Terre Haute, when he purchased a theater at 8th and Wabash Avenue. In April 1917, he purchased the *John Hanley Tent and Awning Company*, changing its name to *Terre Haute Tent and Awning Inc*. and remained the owner until his death in 1955. He was an active member of Temple Israel and B'nai B'rith.

Ben Becker was born in Germany in 1889. At age 13, he came to New York and later became a shoe salesman in Milwaukee. In 1908, he moved to Terre Haute to open his own shoe and repair store at 1105 Wabash Avenue. Then, in 1915, he opened a store at Fifth and Wabash, where his business experienced a dramatic increase. He also became involved with several local enterprises and several out-of-town shoe companies.

Ben Goldman (photo 59 and 60) was born in 1866 in Baltimore. In 1901, he came to Terre Haute and opened

the *Terre Haute Furniture Company*. He was general manager, secretary, and treasurer it grew so much that

he moved to large quarters in 1917.   It was the largest retail furniture store in Vigo County. He was an active

Photos 59 and 60: Two of the Goldman family homes in Terre Haute (Vigo County).

participant in the Chamber of Commerce, Business Men's Club, Retail Merchants Association, and the Phoenix Club.

Louis Silberman was born in New Albany, Indiana in 1869. He started a furniture business on Wabash Avenue about 1890 and, by 1915, it had grown from one floor to nine floors, plus a large warehouse. He was founder of *Superior Mattress Co.*, which became an important industry in Terre Haute. He became recognized as a fine leader in local business affairs. He was president of the Retail Merchants Association, a member of the Board of Review of the Phoenix Club, the Odd Fellows and Temple Israel.

Samuel T. Greenberg was born in Buffalo, New York in August, 1875. He went to school in Indianapolis and Terre Haute. At 15 he started to work in the clothing store of *Thorman and Schloss*. In 1901 he and his brother-in-law, Jacob R. Finkelstein, went into business; in 1907 they changed the name to *A. L. Greenberg Iron Company* with Samuel as secretary/treasurer. His holdings came to include stock in the *Linton Ice and Cold Storage Company*, the *Linton Opera Company.*, the *Southern Indiana Railroad*, the *Phoenix Building & Realty Company*, the *Kettle Creek Coal Company*, and the *Riley Oil Company*. He was a member of the Phoenix Club and Temple Israel.

Jacob R. Finkelstein was born in Iowa in 1877. He was educated in Indianapolis, where his father was a large dealer in used iron. At age 13, he was traveling as a buyer of used iron. He became the president of *A. L. Greenberg Iron Company* in May of 1907. The offices and yards were located at the corner of Tenth and Crawford Streets.

Photo 61: United Hebrew Congregation, a combination of all congregation in Terre Haute, now occupies Temple Israel.

Julian Silverstein was president of *World Wide Travel* in the 1960s. Benjamin Goldman was secretary, salesman and manager for *Terre Haute Furniture and Carpet Company.* Harry W. Cohen was the department manager for *A. Herz,* originally a notions store, but later developed into a ladies clothing store. Leo Joseph owned *M. Joseph's Sons,* a clothing store and tailor shop as early as 1906. Morris and Lena Rosenfeld owned *Rosenfeld Brothers*, a clothing store as early as 1912. Charles and Carolyn Gurman owned *I. Gurman & Sons*, a barrel dealer from the 1930s – 1960s.

Herz Park is named for Adolph Herz, who died in 1916. Parsons Hall, a building at Indiana State University, was gift by Benjamin Blumberg.

The Jewish people of Terre Haute made huge contributions to the general community compared to their numbers. They organized and contributed two benevolent associations for relief of the poor, and two associations

to assist transients. They served on the boards and held offices in the Local Society for Organizing Charity, Fresh Air Mission, the Penny Lunch Movement in the schools, the Social Settlement, Hospital Boards, Day Nursery, Boys Club, Com-mercial Club, Retail Merchants Association, City Council, State Legislature, etc.

Of the 797 sites identified in Vigo County with an association to the Jewish community, 109 buildings are still in existence; all buildings were surveyed. Five were rated Outstanding (Temple Israel [photo 61], the Star Building, the Sycamore building, Temple B'nai Abraham, and Highland Lawn Cemetery), two were rated Notable, 100 were rated Contributing, and 2 were rated Not Contributing.

Footnotes

[1] Robert Taylor, Errol Wayne Stevens, Mary Ann Ponder, and Paul Brockman, Indiana: A New Historical Guide (Indianapolis: Indiana Historical Society) http://web.indstate.edu/community/vchs/thhist.htm (accessed September 5, 2006).
[2] Herman Koren, The 150 Year History of the Jewish Community of Terre Haute, Indiana, Terre Haute, Indiana: Indiana State University, 1999, 12; Indiana Historical Society, Indiana Historical Society - Manuscripts and Archives Department, Judah-Brandon Family Papers, 1820-1950 Biographical Context,
http://www.indianahistory.org/library/manuscripts/collection_guides/m0171.html#HIST
 (accessed September 5, 2006).
[3] Koren, 12
[4] Ibid., 14.
[5] *Ibid.,* 15.
[6] H. W. Beckwith, History of Vigo and Parke Counties, Together With Historic Notes on the Wabash Valley, (Terre Haute, Indiana: H.W. Beckwith, 1880), 243-244.

Wabash County Jewish Heritage

Wabash County, located in north-central Indiana was named after the Wabash River. Its largest city, Wabash, became the county seat in 1835.[1] The area developed in response to the construction of the Wabash and Erie Canal, part of an ambitious state project to provide waterway transportation across Indiana. North Manchester, the second largest city in Wabash County, is home to Manchester College. From its founding through the turn of the nineteenth century, Jewish immigrants played an important role in shaping the history and development of Wabash County. While the Jewish population was concentrated mostly within the city of Wabash, there was also a Jewish presence in North Manchester, with other families scattered throughout the county.

In terms of Indiana Jewry, Wabash's first Jewish resident was Michael Hyman who settled there in 1846.[2] Work opportunities also attracted new residents to Wabash. With the construction of the Wabash and Erie Canal, Wabash became a regional market and shipping center. Early industries included lumber, flour and grain mills, livestock, corn and wheat. Wabash also had a cannery, brewery, slaughterhouse and furniture factory. A variety of Jewish businessmen opened stores, markets, factories, and other services that served all citizens of Wabash. In 1854, Charles Herff, Michael Hyman, and Leonard Hyman pooled their resources to purchase one acre of land, which became known as the Hebrew Cemetery.[3] The gentlemen held this ground until the Rodet Sholem Congregation was organized in 1869, when they donated the land to the congregation (photo 62). Today, the

Photo 62: Rodet Sholem Cemetery in Wabash (Wabash County).

cemetery contains approximately 300 Jewish graves.[4]   By 1877, the Congreation Rodet Sholem were able to

secure a regular rabbi. They established a B'nai B'rith and a Ladies Aid Society. Rodef Sholem was formally

dissolved in 1946.[5]

Michael Hyman (photo 63) settled in Wabash in 1846.[6] He began as a peddler in the county, but eventually

saved enough money to start a grocery store and dry good business. Hyman worked as a clerk until he

founded a dry goods and clothing store in 1840s along with Leonard Hyman. He was also involved in the *Star*

Photo 63: The grave of Michael Hyman, the first Jewish resident of Wabash (Wabash County).

Woolen Mills and a linseed oil mill. Besides several successful business ventures, Hyman was an influential

leader in the Jewish community, joining his brother Leonard Hyman and Charles Herff in establishing Wabash's

first Jewish cemetery in 1854. Hyman was involved in forming the Jewish congregation of Rodef Sholem and

served in various roles, such as a negotiator in the purchase of its building.[7]

Wabash had at least three Jewish owned meat markets: Nathan and Benie Bockman owned *Bockman Meat Market*, Max Kahn owned *Kahn Meat Market* and also sold liquors, cigars, and tobacco, and Louis Wolf was grocer. In the 1840s, Charles Herff and Benjamin Moses both ran grocery stores, while M. and L. Hyman owned a dry good and grocery store.[10]

Isaac Beitman and his family were active in the establishment of the Rodef Sholem congregation.[8] Isaac was one of the founders of the *Beitman & Wolf* store (photo 64). The store was founded in 1865, selling household goods, dry goods, and groceries. By 1934, the store sold exclusively men's' and women's clothing. The store closed in 1980.[9]

Benjamin Wolf purchased this store in 1865; the store became known as *Beitman and Wolf*.[11] Wolf was born in 1842. He came to America

Photo 64: The location of Wolf & Beitman in Wabash (Wabash County).

in 1860. By 1863, he opened a butcher shop and then began opening other businesses. He purchased *M. and L. Hyman Store* in 1865.[12] In 1865, he joined David Beitman and opened *Wolf & Beitman*.[13] He also bought and sold various properties in the county, owned farms and bought and sold horses. He was involved in civic organizations, was one of organizers of *Wabash National Bank* and served on its board of directors;

later he was involved in *Farmers and Merchants Bank* of Wabash. The Wolf family was involved in the establishment of Rodef Sholem Congregation.[14] Benjamin died in 1912.[15]

Isaac New, a German, was a Wabash businessman for over 40 years. He moved to Lagro in Wabash County in 1861 and then into the city of Wabash. He died in 1907. He owned a dry goods and clothing store, *I. New and Sons*.[19] His son Alexander was born in Wabash in 1861. After attending Wabash public schools, Alexander attended Washington and Jefferson University where he graduated with a law degree. He moved away to Kansas City, but in 1930, he donated a statue of Abraham Lincoln to the city of Wabash in his parents' name.

The city of Wabash had two scrap businesses owned by Jewish families. Abraham and Jeanette Sposeep owned *A. Sposeep & Sons* (photo 65). Abe came to American from Russia in 1912, settling in Fort Wayne. By 1926, he moved to Wabash and started the scrap yard. Michael Sposeep, grandson of Abe currently runs the business; he served as a Wabash City Court Judge in the 1970s also.[20]

Other individuals in the community include Benjamin Cook was a partner with Moie Cook in the *Simon Cook Co*. Charles Herff, who helped found the Jewish cemetery, was a trustee of Rodef Sholem congregation, and owned a grocery store; David Marks formed partnership with Jacob Hyman and

Photo 65: A. Sposeep & Sons is a scrap yard in Wabash (Wabash County), one of two Jewish owned yards in town.

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purchased *Star Woolen Mills*.[21] Hyman was a wool buyer before founding the mill; Carrie Staadecker was a successful businesswoman in Wabash. She owned a millinery shop and was involved in Rodef Sholem congregation; Moses Mandelbaum was a cigar maker, while Aaron Mandelbaum was a city attorney along with his involvement in the grocery store *Wolf & Mandelbaum*. Edward Beitman was a partner in *Beitman & Wolf* and involved in Rodef Sholem. Samuel Simon was a partner with his brother Aaron in *Simon Brothers*, a dry goods and clothing store.

Herman and Carrie Wolf were livestock dealers, owning *H & H Wolf*. Also were partners in *Rindsberg & Wolf,* a dealer in fine horses. By 1901, he was owner of *Wolf & Talbert*, importers of horses. Herman had a grocery story with his son Louis at the turn of the century. By 1907, Aaron Mandelbaum was involved in the grocery store, *Wolf & Mandelbaum*.

Herman and Blanche Schwarts (Schwartz) owned a tailor shop in the 1940s. Before that, Herman was a partner with Roy Packard in *Schwartz & Packard billiards* (1912). Louis and Herbert Bockman owned *L. Bockman & Son* shoe store (1907-1924). Louis Hyman was president of the *Wabash Canning Company*. Abe Simon and Louis Bockman owned *Simon & Bockman* boots and shoe store (1897-1901). Abe was also involved in the Wabash chapter No. 292 of the Independent Order of B'nai B'rith, serving as an officer. By 1918, Abe Simon had a buggy business in downtown Wabash. Adolph Doob operated the New York Store and was dry goods dealer. Henry Herff owned *Herff Saloon and Billiards* (1897).

Photo 66: The Pioneer Hat Works, which was owned by Nathan Meyers, recruited large number of Jewish immigrants to work at the factory.

The Pioneer Hat Works (photo 66), founded by Nathan Meyers, recruited and employed a large number of Jewish immigrants. There were approximately 100 Jews living in Wabash prior to World War I.[16] When the *Pioneer Hat Works* closed shortly after war, Wabash's Jewish population began to decline.

By the 1940s, Wabash's Jewish population had fallen so sharply that the few remaining families were not sufficient to support the temple. The Rodef-Sholem Congregation disbanded and the building was sold to a Christian denomination.[17] It is believed that only four Jewish families remained in Wabash by the 1970s- the Wolf family, son and grandson of Mr. and Mrs. Abe Sposeep (Sam and Michael Sposeep) and Robert Zimmerman's widow and family.[18]

NORTH MANCHESTER

Best known for its association with Manchester College, which was renamed and moved to North Manchester in 1889 (formerly located in Roanoke, Indiana and known as Roanoke Classical Seminary),[24] North Manchester

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Photo 67: The house to the right was one of the Oppenheim homes in North Manchester (Wabash County).

was laid out beside the Eel River, several miles from the Wabash and Erie Canal. North Manchester benefited from its proximity to the canal until the town of Lagro eclipsed it, which was closer to the canal. With the construction of the railroad, which went through North Manchester, it again became an important shipping point for goods.[25] The town was platted in 1836 and incorporated in 1874.[26] North Manchester had one particularly prominent Jewish family, the Oppenheims. Jacob Oppenheim (photo 67) operated a clothing store, *Oppenheim's* (photo 68). Jacob was from East

Photo 68: This building was the location of the Oppenheim Store in North Manchester.

Prussia and came to America in 1870. He opened his first store in Paw Paw, Michigan in 1873. By 1875, he sold this store and moved to North Manchester. He opened Oppenheim's New York Cheap Store. Jacob also founded the *North Manchester Telephone Company*.[27] Jacob died in 1883, when the store passed to Jacob's son Benjamin; from 1922 to 1949, Ben's son Gene operated the store; Gene's son Phil took over control. The store celebrated its 100th anniversary in 1975. The store has since closed, but the building remains.[28] The family also established the Oppenheimer Foundation.

Footnotes

[1] Historic Landmarks Foundation of Indiana, Wabash County Interim Report, Indianapolis: Historic Landmarks Foundation of Indiana, 1982.

[2] Joseph Levine, From Peddlers to Merchants, Indiana Jewish History: July 1979, 12.

[3] International Association of Jewish Genealogical Societies, *Cemeteries of North American – Indiana*, http://www.jewishgen.org/cemetery/northamerica/indiana.html (accessed August 11, 2006).

[4] Levine, 12-13; Indiana Division of Historic Preservation and Archaeology, Indiana Cemetery and Burial Ground Registry Form - Hebrew Cemetery, 2001.

[5] Ibid., iv.

[6] *Ibid.,* 12.

[7] John Morris, History of Wabash County, Indiana. Containing a History of the County: Its Townships, Towns, Military Record, Portraits of Early Settlers and Prominent Men: Personal Reminiscences, Etc, Chicago: John Morris, Printer, 224.

[8] Levine, 9.

[9] *Ibid.*, 12.

[10] *Ibid.,* 6.

[11] Morris, 252.

[12] Levine, 6.

[13] Weesner, 576.

[14] Levine, 9.

[15] *Ibid.*, 12.

[16] *Ibid.*, 13.

[17] *Ibid.*, iv.

[18] *Ibid.*, 13.

[19] "Wabash Historical Information 1880s-1970s", M 743 IJHS, box 119, folder 22, Indiana Historical Society, Indianapolis, Indiana; Weesner, 561; Homer T. Showalter, *The Story of the Lincoln Monument and its Donor- Alexand er New*, Wabash: Wabash County Historical Society, no date.

[20] Lezlie Leeka, Lori Ver Maas, and Ron Woodward, *Junk Dealers Licenses 1919-1948 of Wabash County*, Wabash, Indiana: Wabash County Genealogical Society, 2006.

[21] Morris, 255.

[22] John Morris, History of Wabash County, Indiana (Chicago: John Morris Printer Chicago, 1884), 224.

[23] Linda Robertson, Wabash County History Centennial Edition 1976 (Wabash, Indiana: Wabash County Historical Museum, 1976), 167.

[24] National Register Nomination, North Manchester HD, Section 8,9, 10: 20.

[25] National Register Nomination, North Manchester HD, Section 8,9, 10: 18).

[26] National Register Nomination, North Manchester HD, Section 8,9, 10: 18-20.

[27] Carolyn Blackwell, Jews, *Peopling Indiana,* Indianapolis: Indiana Historical Society, 1996, 323.

[28] Levine, 22-27.

Wayne County History

Richmond, Indiana is particularly rich in Quaker history and is the home of Earlham College, founded by Quakers in 1847. Even before the establishment of this institution of high learning, the first Jew settled in the county. In 1834 William Brady, a harnesser and saddler, became the first permanent Jewish resident of Richmond; he died in 1872. Rabbi Isaac M. Wise, the leader in American Reform Judaism, reported in his German magazine, *Die Deborah*, on October 14, 1864, that there were Jewish families living in Richmond:

> In the State of Indiana there is until now only one (synagogue) in Fort Wayne and a building planned for Evansville; however, communities are found in Indianapolis, Lafayette, and Terre Haute, many Jewish families reside in Vincennes, Logansport, and Richmond.[1]

Over the next several decades, a variety of families from not just Germany, but also East Europe began arriving. Solomon Fox arrived from Alsace-Lorraine in 1871. It is possible that Fox might have come to Richmond to join relatives who had been in the city since 1866. The 1878 Business Directory reports that Solomon Fox was working for Sam and Simon Fox. Simon Fox (1842-1913) was born in France and came to America in 1855, moving to Richmond in 1866. He was a prominent clothing merchant and kept a shop in downtown. Solomon Fox worked for Simon for two years before opening his own hat shop. Solomon died in 1922.

George Fox, born in 1865, came to Richmond in 1871. By 1907 he became a partner in a hat business. George married Millie Spiesberger of Iowa. Millie helped organize the Richmond Sisterhood in 1919. George was an active member of the Richmond Jewish Congregation, Rotary Club, Elks and Masonic Lodges as well as President of the city's Sinking Fund Commission and Director of the State Clothiers Association. George died in March, 1940.

Alvin Fox (1895-1939) was born in Richmond, Indiana, and lived there until 1936. His father, George, made him a partner in the hat business in 1919 and Alvin later worked as the manager of *Richman Brothers*, the successor to the Fox store. Alvin's wife, Claudine, participated in the Sisterhood. Alvin was an active member of the congregation, Kiwanis, and the Elk Lodge.

Solomon and Lizzie Frankel moved to Richmond in 1898 and operated the *Model Clothing Company* (1910). They never affiliated with the congregation. Their son Harry (18881948) is best remembered as "Singin, Sam, the Barbasol Man," having sung the shaving company's theme song for seven years. In the early 1930s, Harry was a popular radio entertainer in America and later did advertising work for Coca Cola.

Morris Fivelowitz (later shortened to Fivel) arrived in Richmond by 1905 with his relative Solomon Saffer. Morris' brother, Sam followed in 1905. Like the Frankels, they did not participate in the congregation or Sisterhood. However, many of their children who were born and raised in Richmond became active members of the community in their adult years.

Solomon Saffer worked as a junk dealer. The Saffers' son, Mendle, ran the *King's Men Shop* in Richmond. Mendle Saffer had joined the Richmond Jewish congregation by 1930 and later was one of the original members of the local B'nai B'rith.

Sam Jaffe settled in Richmond in 1905. Because he could not find employment in Richmond, he went to Cincinnati where he worked for a butcher.   Later he moved to Sidney, Ohio where a scrap dealer employed him. After saving enough money to buy a horse and wagon, he began peddling in Ohio and Indiana. He returned to Richmond and opened a scrap yard . In 1933, he opened a coal yard.

Abraham and Fannie Harsh owned and operated the *Tiger Coal and Supply Company*. Harsh donated a Sefer Torah to the Richmond Jewish Congregation. The scroll is now one of three housed at Beth Boruk (the synagogue in Richmond).

Sam Fred was in the clothing business and had opened the *$10.00 Clothing Store*. In 1919 when Fred took the initiative in organizing a relief campaign for European Jews displaced during World War I. Fred also work to help build the YMCA, helped to organize of the Welfare Fund (parent organization of the Community Fund) and the Richmond Social Service Bureau. When Sam died in 1932, the Richmond Jewish Congregation sent a memorial to the Hebrew Union College in Cincinnati.

Zalmen and Gutel Charongitsky came from Lithuania in 1882; their children followed shortly after. The children shortened their family name to Vigran. Several members eventually settled in Richmond, one moved to Connersville (Fayette County), and the reminder stayed in Cincinnati. Sam Vigran moved to Richmond in 1913, opening a jewelry, sporting goods, and luggage store. Sam joined the Richmond Congregation and later served as its president in 1932-1933. He died in 1933.

Sam was joined by one of his younger brothers, Ben, in 1919. Originally, Ben moved to Connersville with another brother, but only stayed for one year. He left Connersville to move to Rushville, Indiana (Rush County) where he owned a variety store from 1908 until 1913. He left Rushville to purchase a variety store in Oxford, Ohio. He returned to Richmond in 1918 where he opened a ladies, ready-to-wear business. Ben served as an officer in the congregation and joined the B'nai B'rith chapter. He served as a director of the old *American Trust and Savings Company* and was a member of the Masonic and Elks Lodges and of the

Grotto. In the summer of 1945 Ben sold his business to *Hixbie Stores*; he died in 1948. Ben's son, Marvin, was killed during World War II. The Marvin Vigran Memorial scholarship fund for students entering Earlham College was established in his honor.

The third Vigran to arrive in Richmond was Harry. At 19, he moved from Cincinnati to Aurora, Indiana where he opened his own store. He stayed for thirteen years, moving to Richmond in 1919. He bought the *Iliff Store* at Sixth and Main and opened *Vigran's Variety Store*. Harry joined the Richmond Jewish Congregation. His wife, Rose, became active in the Sisterhood.

The second generation of Vigrans to living in Richmond also provided community leadership. Stanley graduated from Miami University in Oxford, Ohio. He has served for thirty years in the Department of Parks and Recreation, was the first Jew in Richmond to serve on the Board of Directors of the Chamber of Commerce, served as the President of the Board of Directors of the local YMCA, and as a member of their Board of Trustees. His wife Joan was active in the *Richmond Civic Theater*.

Just west of Richmond is the town of Straughn, Indiana. Florence and Frank Breese moved there in 1920. Frank was a timber buyer and ran a sawmill in Hagerstown, Indiana. Another Jewish family, the Goldmans moved to Straughn in the mid 1920s, working as farmers. The Goldman farm consisted of 1500 acres. Sam was the president of a local phone company and on the South Henry School Board. Goldman never belonged to the Jewish congregation in Richmond although his children report that some Jewish practices were kept at home.

David Fehr managed Ben Vigran's *Ladies' Ready-To-Wear Shop* and then opened his own store the *Style Shop*. By 1920 he owned stores in ten other Indiana cities.

The Jewish community of the 1920s in Richmond (and including nearby towns) approached a total of 40 households. This larger sense of community created the organization of a congregation. Before World War I, the Jews of Richmond did not view themselves as a community. In 1919, a representative of the American Jewish Relief Committee visited Richmond, whose visit had a decided impact on the Jews of Richmond. The meeting was covered in the *Richmond Item* on Wednesday, October 1, 1919, and given one of the two top headlines that appeared that day.

In December 1919, the first meeting of the Richmond Sisterhood was held at the home of Millie Fox. A constitution was based on the one used by the Sisterhood of Paducah, Kentucky. It was also decided to join the National Federation of Temple Sisterhoods, a branch of the Union of American Hebrew Congregations (Reform). The women of the Sisterhood played a significant role in developing a Jewish community. They held regular meetings, hosted social events, ran a Religious School, assumed both defense and philanthropic responsibilities, and managed the major communal events.

A local synagogue had never been contemplated before the Depression and was no longer feasible after economic crisis and social dislocation occured. Immediately after World War II, the Jews of Richmond again became involved in overseas charity work. During this period the Jewish population increased and prospered. The first concrete step towards revitalizing the community following a long decline during the Depression and the war was the organizing of the Richmond Jewish Council in 1948. A local B'nai B'rith chapter was

chartered seven years later. In 1957 a conscious effort to build a synagogue in Richmond was spearheaded.

Construction on Beth Boruk Temple began in 1962. Another milepost in the maturation of the Richmond

Jewish community was reached in 1971 with the acquisition of a Jewish section in the Earlham cemetery.

Footnotes

[1] Lance Sussman, The Emergence of a Jewish Community in Richmond, Indiana, 1816-1930, (Cincinati: Hebrew Union College, 1980), 8).

Whitley County Jewish History

Jews living in Whitley County during the nineteenth and twentieth centuries were a part of, not apart from, mainstream culture. According to one report, one hundred Jewish individuals lived in the northeastern Indiana county in 1900.[1] Most Whitley County Jews resided in Columbia City, but a few families lived in South Whitley and one family lived in Churubusco. Possibly due to their small number, the local Jewish community did not erect a temple or synagogue, a Hebrew school, or kosher businesses. Rather, Whitley Jews attended public schools, occasionally went to Christian Sunday school, and joined interfaith choirs. Yet through individual and group activities, the Whitley Jewry maintained their cultural heritage.

Former Columbia City citizen, Eugene Kraus, Sr. posits that by the time his grandfather Leopold Krause immigrated to Columbia City in 1858, a handful of Jews already lived there.[2] Another citizen Abraham K. Strouse (photo 69) asserts that most Whitley County Jews immigrated from Germany, Austria-Hungary, France, and Russia in the 1880s and 1890s to flee pogroms.[3] Regardless of their arrival date, most nineteenth-century Whitley County Jews established stores after first peddling. These Jewish-owned stores and Jewish residences lined Van Buren and Chauncey Streets in downtown Columbia City.

Area Jews launched congregation Bene Jacob in 1877 and signed a constitution. Bene Jacob conducted High Holy Day Services in rented quarters such as local lodges and churches. Minutes of the Ladies Hebrew Benevolent Society document that the organization helped pay for an organ used in a

Photo 69: Abraham Strouse's home in Columbia City (Whitley County).

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lodge room.[16] Yet, Bene Jacob did not provide all Jewish religious services. Eugene Kraus, Sr. recalls that he

attended a local Lutheran kindergarten and a Presbyterian Sunday School circa 1900–1913 because there

was not a Jewish Sunday School in Columbia City. Maureen Isay Grinsfelder recounts that her uncles traveled

weekly by train from Churubusco to a Fort Wayne Jewish Sunday School until 1908. Grinsfelder's father

attended a local Methodist Sunday School if his mother, Tillie Starr Isay, did not object to the weekly lesson

content.

Whitley County Jews also formed relationships with Fort Wayne's congregations. Kraus writes, "With few

exceptions, Columbia City Jews affiliated with the congregations in Fort Wayne" and traveled to the Allen

County city to attend Jewish holiday services.[17] Grinsfelder's aunt Helen Isay Smith remembers traveling to

Fort Wayne, passing by her non-Jewish friends going to school. Smith writes, "I felt a little superior and special

because we were all dressed up and going to Temple."[18] In the early twentieth century Fort Wayne rabbis,

particularly those from the Achduth Vesholom Congregation, traveled from Allen County to accommodate

Whitley County Jews. Strouse writes, "Rabbi Ettelson came to Columbia City once a week to prepare the

confirmands." The local Lutheran church cancelled their Sunday services once a year and offered their facilities

for Jewish confirmation services.[19]

Abraham K. Strouse's grandfather Abraham Kramer, an early Jewish settler, opened a grocery store, which

his son Nathan ran after Abraham's death in 1896. The *Farmers Loan and Trust Company* later used the

building. Abraham K. Strouse's father Moses was born in Germany in 1860 and immigrated to the U.S. at the

age of thirteen.[4] In 1887 Moses and his brother Emanuel opened a clothing store at the corner of Van Buren

and Chauncey Streets in Columbia City. After Emanuel moved to Ohio, Moses partnered with his sons Edgar

and Ralph and named the store *M. Strouse and Sons*. Moses' other son Abraham K. Strouse later took over

the business with his brother Edgar and then his nephew Edgar Jr. Abraham K. Strouse lived in a house at 310 East Market Street until 1954. The structure is still in existence.

Leopold Kraus and his sons Max and Sam partnered with Moses Apfelbaum to operate a grain and wool business (photo 70). Born in 1862, Moses Apfelbaum married Leopold's oldest daughter Hannah. The firm *Kraus and Apfelbaum* had offices in the Masonic Temple and their warehouse in a brick building at 113 East Van Buren Street that the *Superior Garment Company* and the Moose Lodge later used and remains standing today. Although Eugene Kraus, Sr. noted that his grandfather Leopold "spent his life buying and selling grain and wool," the *Kraus and Apfelbaum* firm also had a grocery store at 122 West Van Buren Street.[5] Store items included furs and apples, and in an 1894 newspaper Kraus and Apfelbaum advertised that they paid "the best price" for local farmers' produce and sold groceries and chinaware "cheaper than any firm in the county."[6] While the 1880 U.S. census listed Leopold as a grocer, other federal censuses referred to him as a grain and wool dealer.[7] In 1913 the Kraus and Apfelbaum families relocated to Fort Wayne along with the firm. Leopold maintained a small office in Columbia City, where he traveled each day by train to conduct business. The 1920

Photo 70: Leopold Kraus' grain dealership office in Columbia City (Whitley County).

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federal census reveals that Leopold lived with his daughter Hannah and son-in-law and business partner Moses and continued to deal grain and wool. By 1930 Leopold retired, leaving Moses as the senior proprietor of their business. Leopold's grandson Eugene joined the family firm in the 1920s, formed the *Central States Grain Company*, and partly owned the *Columbia Grain Company* in Columbia City. The Kraus and Apfelbaum families prospered enough to hire live-in servants.[8]

Samuel Apfelbaum had a plumbing store on the block east of the old *Provident Trust Company*. According to Abraham K. Strouse, Apfelbaum "advertised as a 'sanitary plumber.'"[9] Apfelbaum possibly relocated his business to Gary, Indiana.[10]

One of Columbia City's first Jewish residents and city council member Daniel Daniel was born in Germany in 1844 and immigrated to Indiana in 1866. Daniel first peddled and later established the *Star Shoe Store*, which was housed in a brick building at 223 West Van Buren Street from 1897–1982. Daniel's sons Albert and Maurice assisted their father with the shoe business and advertised their fine and heavy rubber boots and shoes as "fresh from the factories" in an 1894 newspaper.[11] Daniel's third son Louis helped with his other ventures such as a cattle farm and meat market. A federal census listed both Louis and his father as cattle stock buyers. The Daniels owned farmland on County Road 50 East where they erected a wooden barn with a metal roof. The barn stands empty today. Louis and his wife Thelma lived in three houses in Columbia City that remain standing: 301 East Van Buren Street from 1897–1926, 302 East Van Buren, and 316 North Chauncey Street. Louis' son Daniel L. Daniel also worked in the *Star Shoe Store* as well as his cousin's clothing store *Bluminthal*. Daniel L. lived at 116 South Whitley Street from 1969–1999. The house is still in existence. The *Nook Restaurant* currently occupies the *Star Shoe Store* building.

David Daniel and his sons Harry, Edward, and Lee maintained a butcher shop and a packing plant in Columbia City and a wholesale and retail store in Fort Wayne. The Daniel family also operated a grocery store in Columbia City, which later became the *Williams Market*. The family prospered enough to have a servant.[12]

Lee and Sarah Daniel of the *Daniel Bros. Packing Plant* lived at 216 North Chauncey Street (photo 71). The 1920 federal census listed Lee as a county stock buyer. After their deaths, the Daniel brothers' wholesale and meat firm ceased to exist.[13]

Photo 71: The home of Lee and Sarah Daniel in Columbia City (Whitley County).

Hungarian Samuel Lorber was born in 1858 and immigrated in 1880. He ran *Lorber Cloak and Suit Store* with his children. The 1910 federal census listed daughter Ruth as a saleslady and son Milton as a commercial salesman. Milton opened a ladies' ready-to-wear shop with Edgar Lorber in the Grant Building, which was

later used as a dental office until its demolition. The Lorber Family enjoyed the services of a live-in housekeeper at their house, which remains standing.

The Stein family operated the *Chicago Fair* (photo 72), a notions and dry goods store, in an 1897 brick and stone building at 105 South Main Street. In an 1894 advertisement the Stein brothers conveyed that holiday sales had exceeded their expectations.[14]

The family eventually relocated to West Pullman, Illinois. *Wright Choice Therapy* currently uses the former store space.

Photo 72: The Chicago Fair, dry goods and notion store, in Columbia City (Whitley County).

The 1889 Clugston building at 201-203 West Van Buren Street housed the *Flox and Flox Department Store* from 1926–1982. Jacob Flox partnered with George Harrison until Harrison's death, after which he invited his brother Louis into the firm. Jacob lived in a house at 604 West Van Buren Street from 1926–1954 and in a brick home at 302 Line Street, which Moses Strouse later purchased. After the Flox brothers' deaths, Jacob's son Richard served as the store's proprietor. The Estlick-Girvin and Lefever Insurance Agency currently operates in the former store and the two houses remain standing.

The Landy, Portman, Levin, and Heller families each owned their own scrap iron and metal businesses in Columbia City. Harry and Rebecca Levin emigrated from Russia in 1911 and lived at 509 East Van Buren Street, currently the River Bluff Apartments. A federal census listed Harry as a "coal and junk owner." Charles

and Rebecca Heller resided at 112 Swihart Street and ran their business in their backyard. Although both houses remain standing, the junkyards are gone.

Harry and Sadie Rush resided in the Rush Apartments at 210-214 East Van Buren Street. The Simon Meyer family lived at the corner of Wayne and Van Buren Streets. Both of these structures remain in existence.

The Isay family and bachelor Louis Gloutzer comprised the Jews living in Churubusco. Leopold Isay emigrated from Bremen, Indiana to Churubusco in 1880 to clerk and keep the books in his uncle's, Theodore Mayer, dry goods store. By 1902 Leopold purchased full interest in the store and his wife, Tillie Starr Isay, assisted with the daily operations.

Although Whitley County Jews never built a house of worship, they did establish a Jewish cemetery (photo 73) and a local congregation. The Ladies Hebrew Benevolent Society organized in 1874 and aimed to help bury local Jews. In 1890 the society founded a cemetery at Spencer and Madison Streets in Columbia City and maintained it until the group disbanded in January 1931. The local Jewish community operated the cemetery until management was turned over to the city. Although the Jewish cemetery is currently part of Greenhill Cemetery, a road and some property separates it from the other graves.

The Ladies Hebrew Benevolent Society met regularly in private residences to sign a register and collect dues. The group participated in social welfare activities, making donations for flood relief, orphanages, Matzos for Jews, war sufferers, hospitals, Christmas funds, and to anonymous needy individuals. In 1893 Leopold Isay of Churubusco wrote his fiancée Tillie Starr that although there was no temple in the small town and that he spent

Yom Kippur in his room, Columbia City boasted a Ladies Hebrew Benevolent Society. Isay assured Starr that she would enjoy the society members.[15]

The Whitley Jewry also formed close relationships with their non-Jewish neighbors. Kraus writes, "Most of the time, I was the only child of Jewish parentage in class . . . We had Jewish friends and non-Jewish friends visit our home, and we visited their homes." Few Whitley Jews remember hostility or discrimination. Kraus writes, "I do not recall a single instance of anti-Semitism during my childhood."[20] Grinsfelder chronicles that Churubusco non-Jews expressed curiosity when her grandfather Leopold Isay first opened his store. One farmer wished to meet Leopold because he had "never seen a Jew before." When Leopold died years later businesses closed and people lined the streets to pay their respects to their friend.[21]

Jewish families actively participated in Whitley community organizations: Leopold Isay founded the Churubusco Masons and served as president of the school board, Eugene Kraus, Sr. was a member of the Board of Directors of Whitley County Memorial Hospital, at least five Jews have been selected as president of the annual Old Settlers Day celebration, and others have established or led the Rotary Club, PTA, and the local Red Cross. Tillie Starr Isay baked goods for the Methodist church's fundraisers and sang in the church choir, skipping words not consistent with her Jewish faith.[22]

Photo 73: The Jewsish Section of the City Cemetery in Columbia City (Whitley County), originally founded as a separate cemetey, but eventually given to the city to assure that maintenance would occur.

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Whitley County Jews socialized with non-Jewish residents and assimilated to the American culture while honoring

their culture and faith. Extant structures such as former stores and residences and resident testimonies illustrate

Whitley County's Jewish heritage. Nineteen structures were surveyed; one was rated Outstanding, none were

rated as Notable, 18 were rated as Contributing, and none were rated as Non-Contributing.

Footnotes

[1] A.K. Strouse, "The History of the Jewish People of Columbia City and Whitley County, Indiana," *Jewish Life in Indiana* (Indiana Jewish Historical Society, Inc., 1980), 1. The 1910 U.S. Census notes that Kraus emigrated from Germany in 1856. Kraus may have temporarily lived in other American cities before settling in Columbia City.

[2] Eugene Kraus, Sr., "History of the Kraus Family of Columbia City, Indiana" *Jewish Life in Indiana* (Indiana Jewish Historical Society, Inc., 1980), 13-14.

[3] Ibid.

[4] Strouse, 5. According to a federal census, Moses Strouse immigrated to the United States in 1877. This information conflicts with A. K. Strouse's recollections.

[5] Kraus, 14.

[6] Advertisement. *The Columbia City Post,* 19 December 1894.

[7] 1880 U.S. Census; available from www.ancestry.com (accessed 8 September 2006).

[8] 1920 & 1930 U.S. Censuses; available from www.ancestry.com (accessed 8 September 2006).

[9] Strouse, 3.

[10] The 1920 U.S. Census lists a "Sam Aplebaum" in Gary Ward 7, Lake, IN as a "plumer/steel works."

[11] Advertisement, *The Columbia City Post*, 10 January 1894.

[12] 1930 U.S. Census.

[13] Strouse, 3-4.

[14] Advertisement. *The Columbia City Post,* January 1894.

[15] Maureen Isay Grinsfelder, "The Jewish 'Community' of Churubusco, Indiana, 1880–1980" *Indiana Jewish History*, no. 33 (July 2000): 54.

[16] Strouse, 6.

[17] Kraus, 10.

[18] Grinsfelder, 56.

[19] Kraus, 7.

[20] Ibid., 16.

[21] Grinsfelder, 53-54.

[22] Ibid.

CONCLUSION

With the extension of the railroad into the northern Indiana town of Ligonier, both the business and population of this small city steadily increased. People of many trades and backgrounds settled into the city looking to improve their fortune and their lives. Amongst these immigrants was a small contingent of Jews. They made great contributions to the political, social, financial and even the physical infrastructures of Ligonier. In these ways and a number of others, the Jews of Ligonier were representative of the Jewish communities in many Indiana towns from the mid-nineteenth to the mid-twentieth century.

In the scope of work agreed upon between the Indiana Division of Historic Preservation and Archaeology and the National Park Service's Midwest Region was to determine whether or not the town of Ligonier would be eligible for National Historic Landmark listing for it relation to Jewish presence in Indiana, exemplifying the settlement of these people. It is the determination of the DHPA staff that Ligonier is not eligible for National Historic Landmark designation. While it is evident that Jewish people were significant in the founding of the business community, we find that their contributions, longevity, or settlement patterns were no different from that of Jews in other communities in Indiana.

While it was expected to have Jewish neighborhoods in larger cities like Fort Wayne and Indianapolis, it was originally believed that Ligonier was unique because it was a small community (around 2500 people with a Jewish population of 200 people), settlement was early (in the 1850s) and that individuals owned many businesses or were involved in politics. However, we find the same patterns in other Indiana towns.

Wabash (Wabash County) had settlement in 1846;[1] with an early cemetery and congregation by 1873. Jews in Wabash were business leaders, owing a variety of stores, manufacturing ventures, and banks. Jewish families lived in Wabash until the 1970s. In Columbia City (Whitely County), Jews began settling in 1858. They established a cemetery, but no congregation, and owned stores. Descendents still live in the town today. In Madison (Jefferson County), settlement by Jews happened in 1847. Business leaders owned stores and manufacturing facilities. They had a congregation by 1849; in 1855, the synagogue purchased land to be used as a cemetery. This community also had a mikvah, social organizations, and eventually a synagogue; in 1923, the synagogue closed their door permanently.

Despite that fact that it was determined that Ligonier was not eligible for National Historic Landmark status, this survey was valuable for the DHPA and its understanding of this population. The history of many communities will be enhanced when they learn about the impact that this religious group had. Even many in the Jewish community living in Indiana today did not know the longstanding and important part that Jews have played in the development of Indiana cities. Out of this study, the DHPA plans to update all National Register listings with the relevant history, update all National Register districts to describe the Jewish presence, and write new nominations for individual structures and districts. Finally, the DHPA plans to collaborate with other state agencies to include this history in interpretation, packets for teachers, and planning for the education of all Hoosiers.

Footnotes

[1] Joseph Levine, From Peddlers to Merchants, Indiana Jewish History: July 1979, 12.

Appendix A

Adams County
No Jewish community found.

Benton County
No Jewish community found.

Blackford County
No Jewish community found.

Boone County
The Myron S. Goldman Union Camp Institute opened for its first season in 1958. It was sponsored by the Ohio Valley Federation Council, a subsidiary of the Union of American Hebrew Congregations; a 52 acre wooded countryside near Zionsville, Indiana.

Brown County
No Jewish community found.

Carroll County
No Jewish community found.

Cass County
No Jewish community found.

Clark County
No Jewish community found.

Clay County
No Jewish community found.

Clinton County
No Jewish community found.

Crawford County
No Jewish community found.

Daviess County
No Jewish community found.

Dearborn County
Harry Vigran opened his clothing store in 1906 and ran it in Aurora for 13 years. Henry Adler (Lawrenceburg) left $10,000 to Rabbi Wise to help fund Hebrew Union College in Cincinnati, Ohio.

Decatur County

No Jewish community found.

Dekalb County

A.M. Strauss, architect from Fort Wayne, designed the Auburn Automobile Company Administration Building. The building was listed in the National Register of Historic Places in 1978.

Dubois County

Mandel Sensibar and family were immigrants from Russia. They lived in Jasper on a farm from 1890 to 1907. In 1907, the moved to Gary, Indiana where they established themselves as the world's largest earth movers. Mandel died in 1932. His son Jacob (b. 1890) would eventually drain the swamps of the Hula Valley in Northern Israel He also served as a national president of the American Technion Society, where a Chair was endowed by his widow, Jacob had also served as a director of the Jewish National Fund. (Died, Chicago Oct. 20, 1968).

Fayette County

Phineas Israel, a Jewish trader from Portsmouth England (aka Phinead Israel Johnson) settles here in 1817. David and Eliza Israel (Johnson) arrive from Plymouth, England, 1818. They depart to Cincinnati, in 1820. Phineas Israel Johnson removes to St. Louis, Missouri.

Franklin County

Ignatz Popper had a store in Brookville in 1886.

Fulton County

No Jewish community found.

Gibson County

No Jewish community found.

Greene County

No Jewish community found.

Hamilton County

Neuman Levinson was a tailor from German who settled in Noblesville in 1857. He established a clothing business, was active in local politics, and participated in fraternal orders. His wife, Minnie, was active in local charity work. Their eldest son, Salomon, was a lawyer. He moved to Chicago and after WWI wrote the Pact of Paris or Kellogg-Briand Treaty, which won the Nobel Peace rice in 1926. Their youngest son, Harry, moved to Indianapolis and established the Harry Levinson Clothing Stores.

Hancock County

No Jewish community found.

Harrison County

No Jewish community found.

Hendricks County

No Jewish community found.

Henry County
Straughn, a farm owned by Sam Goldman. Restaurant/Home owner Florence Katz Breese settled in 1920. New Castle had a B'nai B'rith, Eastern Indiana Lodge #1735. Sam Shonfield had a clothing store.

Jackson County
No Jewish community found.

Jasper County
No Jewish community found.

Jay County
No Jewish community found.

Jennings County
No Jewish community found.

Johnson County
In Franklin a Clothing Store owned by Leonard Rothschild, 1935.

Kosciusko County
Justin Zimmer House was built by architect Alvin Strauss 2513 E. Center St., Warsaw, Indiana. It was placed on the National Register of Historic Places in 1991.

LaGrange County
No Jewish community found..

Lawrence County
Bedford Furniture and Carpet Co., owned by Abraham Jacobs, was founded in 1921.

Martin County
No Jewish community found..

Montgomery County
Max Tannenbaum

Morgan County
No Jewish community found..

Newton County
No Jewish community found..

Orange County
In Paoli, Sol Strauss owned a dry goods store.

Owen County
No Jewish community found..

Parke County
No Jewish community found..

Perry County
Born on July 1, 1899, in Tell City, Indiana, Miriam Haskell became an internationally renowned costume jeweler. She first began making jewelry commercially about 1924, and intensively began to create the unique flowers, animals, and other organic materials in her jewelry. By the early 1930s, her career was well established with friends and clientele in the elite societies of New York, Hollywood and Europe.

Pike County
No Jewish community found..

Pulaski County
The Hebrew Farmers Cooperative Association began farming 800 acres near Bass Lake in 1934.

Putnam County
In Greencastle, music shop owner Eduard Marcus opened his store in 1860.

Randolph County
No Jewish community found.

Ripley County
No Jewish community found.

Rush County
Louis Frohman was an early merchant, about 1847. Variety Store owner Isadore Vigran, operated from 1908-1913. Around 1913, there were two Jewish families, one the Schatz were junk dealers. The Goldstein family owned a grocery store on Third in the early 20th century.

Scott County
No Jewish community found.

Spencer County
No Jewish community found.

Starke County
No Jewish community found.

Sullivan County
No Jewish community found.

Tipton County
No Jewish community found.

Union County

No Jewish community found.

Vermillion County
No Jewish community found.

Warren County
No Jewish community found.

Warrick County
No Jewish community found.

Washington County
No Jewish community found.

White County
In Monticello, the government seat of White County, there is a mural titled "Haymaking" created by Marguerite Zorach, wife of William Zorach Finkelstein aka William Zorach.

Wells County
No Jewish community found.

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