The CHAIowan

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IOWA'S JEWISH CEMETERIES:
MIRRORS OF HISTORY, DIVERSITY, CONTINUITY, AND CHANGE

David Mayer Gradwohl, Professor Emeritus of Anthropology, Iowa State University

"Show me the manner in which a nation or community cares for its dead, and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land, and their loyalty to high ideals".
William E. Gladstone (19th century British Prime Minister)

Throughout history when Jews have settled new countries and cities, they have felt obligated to establish at least three essential things: a temple or synagogue in which to pray, a school in which to educate their young in Judaism, and a cemetery in which to bury their dead. In most societies around the world, cemeteries constitute what has been called "the final necessity". Jews normally bury their deceased in separate, ritually "consecrated" grounds, either in cemeteries apart from non-Jews or in existing cemeteries within designated sections typically having some sort of recognizable boundaries.

Early settlers in Dubuque, Burlington, Keokuk, Iowa City, Davenport, Sioux City, Des Moines, Muscatine, Ottumwa, Centerville and Cedar Rapids, for example, established cemeteries during the nineteenth and early twentieth centuries. A Jewish cemetery was also founded in Council Bluffs during this time period, although many of that city's former residents have been buried in the various Jewish cemeteries located across the Missouri River in Omaha. Jewish cemeteries were also established in Waterloo and Mason City. In Marshalltown, a Jewish cemetery section was consecrated during the mid-twentieth century. Perhaps the most recently consecrated Jewish cemetery in Iowa is the Mount Sinai Section of the Ames Municipal Cemetery, established by the Ames Jewish Congregation in 1990.

Some Jews may be buried within non-Jewish cemeteries across Iowa, although this would be atypical. Jews generally prefer to bury their dead in ritually consecrated graveyards, even if that means transporting the bodies to larger cities where separate Jewish cemeteries have been established. For example, in my own research in the Jewish cemeteries of Des Moines, I have noted the graves of families who actually lived in Fort Dodge, Marshalltown, and Knoxville (including Gradwohl relatives of mine who once lived there).

Today there are many reasons why the living visit cemeteries and are interested in their preservation. Judaism, in particular, fosters the memory and honoring of the dead, the visiting of graves of deceased family members on their *yahrzeits* (death anniversaries) and as a part of special services held at cemeteries during the High Holy Days. Individuals interested in genealogy and family history find gravestone inscriptions a treasure trove of information. Cemeteries are also historical repositories of art forms, architectural styles, literary references, kinship and family organization, social stratification, and differences in national origins and ethnicity.

My cemetery research over the past three decades is based on both personal and professional interests. Much earlier, I recall being taken to Wyuka Cemetery (a municipal and state cemetery) in Lincoln, Nebraska, as a child. My parents and grandparents would take me to the Mount Lebanon Section of Wyuka Cemetery where Lincoln's Reform Jews, including three generations of my family, have been buried since the 1890s. My parents and grandparents would recite *Kaddish* over the graves of our deceased family members, and then they would walk around telling me stories about the people whose lives were represented by gravestones. Most of my age mates found cemeteries "spooky". But I always found trips to the cemetery instructive and enjoyable: I learned things about Judaism and about family history, including stories about the great grandfather after whom I was named. I never knew David Mayer because he died long before I was born, but he is alive in my mind.

My research interest in cemeteries began in the 1960s and 1970s at which time I, as a professional archaeologist at Iowa State University, was conducting Cultural Resource Management surveys along the Des Moines River Valley (now Lake Red Rock and Saylorville Lake) and the proposed Ames Reservoir along the Skunk River. Part of our task, in cooperation with the National Park Service and U.S. Army Corps of Engineers, was to identify historic and prehistoric burial grounds that might be impacted by the

construction of federal reservoirs. This experience heightened my awareness of cemeteries as resources for regional history and social sciences, in addition to genealogy and family histories. I was particularly intrigued with the degree to which gravestones often reveal ethnicity, various national origins, and differing religions — in other words the inter-group diversity in American society.

I also recognized that very little anthropological research had been conducted on Jewish cemeteries, particularly in the Midwest. So my wife, Hanna Rosenberg Gradwohl, and I decided to study the two Jewish cemeteries in Lincoln, our hometown. One cemetery (Mt. Lebanon) is associated with Reform Jews and "the Temple" (Congregation B'nai Jeshurun). These families were mostly Western Ashkenazim from Germany, France, Alsace-Lorraine, and Austria; spoke German or French; and followed the practices and principles of Reform rabbinical leaders such as Isaac Mayer Wise and David Einhorn. The other Jewish cemetery (Mt. Carmel) is a separate entity, originally purchased by the Chebra B'nai Jehuda Cemetery Association, and affiliated with "the Synagogue" (Congregation Tifereth Israel). These families were mostly Eastern Ashkenazim from Poland, Russia, and Lithuania; spoke Yiddish; and followed Orthodox Judaism and the emerging Conservative Judaism under rabbinical leaders such as Solomon Schechter and Isaac Leeser. Comparison of Lincoln's two Jewish cemeteries and their gravestones revealed, in material terms, a very explicit dichotomy between the two congregations in regard to national origins, linguistic differences, theological orientations, and ritual practices.

The results of our Lincoln study, in terms of the material culture which archaeologists study, emphasized the intra-group diversity of Jews — a topic which had not really been addressed by anthropologists and specialists in ethnic studies until the 1990s. This matter intrigued Hanna and me enough that we did similar studies in Des Moines and Louisville, Kentucky, and came up with similar results. We expanded our observed population to other areas of the United States, the Caribbean, and Europe. Our intra-group diversity sample now includes Sephardic cemeteries in the Caribbean, U.S. Atlantic seaboard, and Portugal; and also the distinctive gravestones of recent Russian Jewish immigrants in the United States.

These observations, of course, are not news to most Jews since we have rampant jokes on the matter of intra-group diversity. For example, we are apt to say, "Where there are two Jews, there will be three opinions". Or tell the joke, with endless variations, about two Jewish men being marooned on a desert island. They build three synagogues: one for each of them, and one in which neither of them would set foot. I could discuss this matter further, but the issues are not usually laughing matters or restricted to desert islands, past or present. The point of our research, however, is that intra-group diversity is not carefully examined enough by historians and social scientists. And quite often — Jews are no exceptions, the resulting disagreements and conflicts are serious.

A brief consideration of the Jewish burial grounds in Des Moines illustrates the degree to which cemeteries reflect the settlement of this area by Jews and the diversity involved within the early pioneers, their descendants, and more recent newcomers. The discussion of Iowa's Jewish history usually begins with Alexander Levi, an immigrant from Alsace, who settled in the Dubuque area in 1833. In 1837 he distinguished himself by traveling to St. Louis and becoming the first foreigner to be naturalized as a citizen of Iowa (still a territory at that time). Levi died in 1893 and is buried in the Jewish section of Dubuque's Linwood Cemetery.

By 1846, the year in which Iowa achieved statehood, the community that would become Des Moines was already taking shape at the confluence of the Des Moines and Raccoon rivers. One of the earliest settlers was William Krouse, a merchant of Jewish faith who was born in Germany. In 1857, the state capital was moved from Iowa City to Des Moines, and the city's population continued to grow. That population included Jewish merchants, peddlers, businessmen and their families who moved there to join the burgeoning commercial enterprise. During the 1860s, Jewish families apparently met in private homes or business establishments to celebrate religious holidays.

By 1870, there was a Jewish population large enough in Des Moines to perceive the need for permanent religious institutions. The first corporate expression of Judaism in Des Moines occurred on July 22, 1870, when the Emanuel Burial Association was established. This Association purchased land adjacent to the Woodland Cemetery and established the Emanuel Cemetery, the first of the Jewish cemeteries in Des Moines. Until 1884, this was the only Jewish cemetery in Des Moines and, indeed, the only Jewish cemetery in central Iowa; earlier Jewish cemeteries had been organized in Dubuque, Burlington, Keokuk, Iowa City, Davenport, and Sioux City.

In the following decades, separate Jewish congregations formed in Des Moines along the lines of different theological traditions, ritual practices, and national origin. Also operating, as it did for many years and to some degree today, was the geographic factor of the Des Moines River, which divides the city's "Eastside" from the "Westside". The state capitol building was constructed on the Eastside between 1870 and 1886. The first major settlement, however, occurred on the Westside, and that area continued to be the favored location of residences and businesses for the more established and prosperous citizens. The majority of early pioneer Jews in Des Moines were Western Ashkenazim and they settled on the Westside. In 1873 they incorporated a congregation called Temple B'nai Jeshurun, and they soon embraced the principles and practices of Reform Judaism. In 1879, ownership of the Emanuel Cemetery at Woodland was officially transferred to Temple B'nai Jeshurun.

Meanwhile, Eastern Ashkenazim were settling on the Eastside of Des Moines. In 1876 a group of Orthodox Jews founded Congregation B'nai Israel, later known as the Children of Israel Synagogue. One group of Lithuanian Jews, however, felt that the Children of Israel Synagogue was not traditional enough. Hence, in 1881, this faction resigned, and in 1885 they formally established the Congregation Beth El Jacob which remains today as the most Orthodox synagogue in Des Moines — although an even more Orthodox group of Lubavitcher Jews also meets in Des Moines. Just as the Orthodox Jews and Reform Jews worshipped separately, so they wished to be buried separately. In 1884 the Children of Israel Synagogue established an Orthodox burial ground, referred to as the "Eastside Cemetery", at the corner of Easton Boulevard and Delaware Avenue.

In 1901 a second faction within the Children of Israel Synagogue perceived the mandatory practices of that congregation as too Orthodox. Therefore, they split off and founded the Tifereth Israel Synagogue which moved from some of the traditional customs of Orthodox Judaism to a more moderate position within the Conservative movement. Continuing today as a Conservative synagogue, the observances and practices of Tifereth Israel represent the middle of the continuum between the Reform Temple B'nai Jeshurun and the Orthodox Beth El Jacob Synagogue. (The Children of Israel Synagogue, it should be noted, dissolved as a congregation during the 1990s).

Conservative Jews in Des Moines felt the need for a separate graveyard as well as a separate sanctuary. They anticipated the general westward expansion of Des Moines, and established a large cemetery contiguous to Glendale Cemetery on University Avenue across from the Waveland Municipal Golf Course. This cemetery, generally referred to as "Jewish Glendale" although it is separate from the Glendale Cemetery per se, was purchased by Tifereth Israel Synagogue. Early on, Jewish Glendale actually consisted of four separate sections: the largest owned by Tifereth Israel Synagogue and three others transferred to Beth El Jacob Synagogue, Children of Israel Synagogue, and a fraternal mutual aid sodality called Order of Brith Abraham (OBA). When the OBA lodge in Des Moines ceased to exist, their cemetery section was taken over and administered by Beth El Jacob Synagogue. Today the situation at Jewish Glendale is more complicated given (a) the increasing number of Reform Jews being buried in the Tifereth Israel section as opposed to the Emanuel Cemetery at Woodland, (b) the ceding of the defunct Children of Israel Synagogue's section to the other synagogues, and (c) the use of this burial area by recent Russian Jewish immigrants, some of whom have no temple or synagogue affiliation.

The gravestones in Des Moines' four Orthodox cemeteries (Children of Israel Eastside Cemetery plus the Children of Israel Synagogue, Beth El Jacob Synagogue, and Order of Brith Abraham sections at Jewish Glendale) have eight general patterns that characterize the memorials of Orthodox Jews throughout the Midwest and elsewhere in the United States. First, there are typically many vertical monuments for single individuals, giving the cemeteries a somewhat crowded appearance.



General view of Beth El Jacob Section at "Jewish Glendale". Note Frequent use of single monuments for individuals.

Many of the gravestones are of uniform size, perhaps reflecting the equality in which all Orthodox Jews are supposed to be buried - - in simple wooden coffins and plain shrouds *(tachrichim)*. Relatively few flush markers or large family plots are observed. No mausolea are present, evidence of the strong rabbinical proscription against aboveground burial.

Second, relatively large numbers of red, pink, or black gravestones are noted among the twentieth century monuments, and the use of these darker stones is increasing today. This may be a carry-over from the Baltic countries or Eastern Europe, where darker colored gravestones are more available and preferred. We have, incidentally, noticed this preference among the gravestones of Christian Latvian-Americans buried in Lincoln. The selection of darker colored stones may alternatively have something to do with prestige factors, since these stones are generally more expensive than gray granites.

Third, most of the gravestones in the Orthodox cemeteries exhibit Hebrew inscriptions.



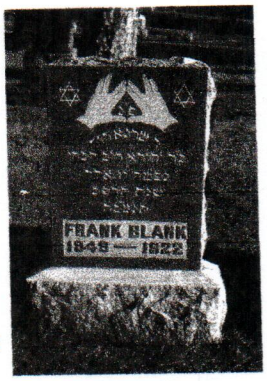
Monument for Jacob Panor at the Children of Israel Eastside Cemetery. Note use of stars of David and inscription in Hebrew.

Occasional inscriptions are in Yiddish. These inscriptions typically include the Hebrew name of the deceased, the father's Hebrew name, and the date of death in the Jewish ritual calendar. Hebrew letters also stand for abbreviations of the phrases "Here lies" and "May his/her soul be bound up in the bond of eternal life". Longer epitaphs in Hebrew may include Biblical passages, laudatory adjectives for the deceased, or the fact that the person died on Sabbath or a religious holiday.

A fourth Orthodox characteristic consists of the use of Judaic symbols, beyond the use of Hebrew letters: the Star of David, menorah, Torah scroll, tablets (the Ten Commandments), and lamp (representing a *yahrzeit* light or *Ner Tamid*, the Everlasting Light). The Star (or Shield) of David is typically found on the gravestones of males; the

menorah on the gravestones of females - - the kindlers of the Sabbath and holiday lights.

Fifth, we note emblematic or epigraphic references to the priestly castes.



Monument for Frank Blank at "Jewish Glendale" (Order Brith Abraham Section administered by Beth El Jacob Synagogue). Note Mr. Blank's status as a Kohen indicated by the raised hands symbol and the rendering of his Hebrew name.

The *Kohanim* or High Priests are indicated by a symbol depicting hands with spread fingers raised in benediction. In other cases, the High Priestly status is indicated in the name of the individual, for example "Reb Abraham bar (or ben) Moshe Ha-Kohen" (Mr. Abraham son of Moses the Kohen or High Priest). The High Priestly status, of course, descends patrilineally and can only be claimed by males. A woman whose father was a High Priest, however, might have her name rendered as "Rachel bas Moshe Ha-Kohen" (Rachel daughter of Moses the Kohen). Similarly, the status of the *Levites* or Temple Attendant Priests could be indicated by the symbol of a ewer and basin, since the *Levites* were in charge of the cleanliness of the sanctuary. More often, the *Levite* status is indicated in the rendering of the name of the deceased, for example "Reb Yitzach bar Shmuel Ha-Levy" (Mr. Isaac son of Samuel the *Levite* or Temple Attendant Priest).

A sixth Orthodox-associated trait is also exhibited by such inscriptions, namely the use of the title or term of address, "Reb". While this term can be an abbreviation for the title of rabbi, it is more often used as a term of respect, roughly rendered as "mister".

A seventh trait, probably associated with Eastern Europe, consists of the use of photographs on tombstones. Most frequently this occurs as an image printed on a small, oval-shaped, porcelain plaque. Officially this practice is strongly discouraged by Orthodox rabbis, given the fact that the use of "graven images" is forbidden in Judaism. In this instance, folk tradition appears to win out over rabbinic proscription.

An eighth Orthodox-associated pattern consists of the presence of pebbles deposited on gravestones. This tradition may represent memorial "calling cards" left by mourners, or possibly a vestige of the very ancient practice in which funeral attendants actually filled the pit with dirt after the coffin was lowered into the grave. Interestingly enough, in the last twenty years, Hanna and I have observed this practice increasing in ALL Jewish cemeteries and even in Christian cemeteries!

The gravestones in Emanuel Cemetery along with those of many Reform Jews buried in Jewish Glendale (and throughout the Midwest and elsewhere in the U.S.) present six general characteristics that differ strikingly from the Orthodox cemeteries in Des Moines. First, in addition to monuments for individuals, there are large family plots with relatively imposing central monuments and associated flush or raised markers for individuals.


Emanuel Cemetery. Note presence of large family plots and two mausolea.

At Emanuel Cemetery, there are also two mausolea. Generally throughout the United States, we note that aboveground vaults for the dead are permitted in Reform Jewish cemeteries but strictly forbidden in the Orthodox tradition.

Second, most of the Reform monuments and markers are hewn out of gray granite, though recently the use of darker colored stones has occurred. Third, the majority of monuments and markers have no Hebrew epitaphs. Inscriptions are normally in English only. Hebrew, if used at all, is normally limited to short and abbreviated inscriptions. Exceptions occur in Emanuel Cemetery's early gravestones since this was the only place where Jews (Reform or Orthodox) were buried prior to 1884.

Fourth, relatively few Judaic religious symbols are found on the gravestones dating from the nineteenth to the late twentieth centuries. Even the monument and marker of Rabbi Eugene Mannheimer, spiritual leader of Des Moines' Reform Jews for almost half a century, have no Judaic indicator other than the title "rabbi". Emblems of the *Kohanim* and *Levites* are not observed, since Reform Judaism, in a stride toward egalitarianism, repudiated those priestly castes during the nineteenth century.

Fifth, inscriptions are almost entirely in English.


Samish family monument and individual markers at Emanuel Cemetery. Inscriptions are in English only.

The deceased are identified by their secular names, as opposed to their Hebrew names and the Hebrew names of their fathers. Dates of birth and death are given in the Gregorian calendar, not the Jewish ritual calendar.

Sixth, a significant number of gravestones in Emanuel Cemetery and other Reform cemeteries from the nineteenth and early twentieth centuries indicate the deceased's place of birth - - almost invariably in Western Europe or the United States. The place names reflect that these people were Western Ashkenazim. Place of birth is only rarely indicated on gravestones in Orthodox cemeteries. One explanation may lie in the fact that many of the Eastern Ashkenazim were forced to leave their cities and shtetls in Rus-

sia, Poland, and Lithuania because of excessive anti-Semitism including horrible pogroms.

The intermediate position of Conservative Jews is, as expected, reflected in the Tifereth Israel section at Jewish Glendale. Here one finds many single monuments designating individuals in the Orthodox fashion, double monuments for husband and wife, and also some large family monuments with associated markers following the Reform practice.



Double gravestone for Mandel and Ida Cohen in the Tifereth Israel Section at "Jewish Glendale". Note Judaic symbols, inscriptions in Hebrew, and pebbles on top of the gravestone.

There is also one mausoleum in the Tifereth Israel section. Some monuments in this section have an impressive array of Judaic religious symbols (including the insignia of the *Kohanim* and *Levites*) following the Orthodox tradition. That minhag or custom is also manifested in the frequent use of photographs on tombstones as well as the presence of pebble "calling cards" deposited by the living at the graves of their deceased family members. One monument has an inscription in Yiddish, and the symbol of the *Arbeiter Ring* or Workmen's Circle, a fraternal organization oriented toward Yiddish culture and language. On the other hand, many gravestones in the Tifereth Israel section fit the Reform paradigm in their total absence of Jewish religious symbols and Hebrew inscriptions.

The differences between the gravestones in Des Monies' Jewish cemeteries are, of course, more complex, and a complete discussion is beyond the scope of this summary. Furthermore, some of these factors are shifting across time. A more detailed analysis must be made of these current changes. But I predict with confidence, that the gravestones of recently deceased Reform Jews exhibit an increasing use of Judaic symbols and Hebrew inscriptions. This would parallel changes I have observed in Reform Judaism just within my own lifetime: more reading of Hebrew in religious services, specific rituals that were unknown in the temples I attended in my younger years, increased use of *tallesim* and *yarmulkes*, and much more. Similarly, my Conservative and Orthodox friends have commented to me that in their synagogues they witness "progressive" practices and rituals that they never observed in their younger years.

My point is that the Jewish cemeteries of Des Moines, and elsewhere in Iowa, are irreplaceable mirrors of the history of Jews in our state. Gravestones in these cemeteries reveal our individual as well as group identifications. The Jewish cemeteries are reservoirs of information dealing with our intra-group diversity, the continuity of certain traditions, and the changes in other practices and observances. The Jewish cemeteries stand as material evidence that we have been participants in the history and development of Iowa from the beginning of the Euro-American settlement of the region, that we once lived in many towns and cities across the state, and that we are still integral in the social, cultural, political, and religious fabric of our state.

Finally, I must express a concern vis-à-vis the preservation of Jewish cemeteries, especially in communities throughout Iowa where there are no longer Jewish residents. Des Moines is fortunate that the temple, synagogues, and federation have taken proactive steps to insure that all of the Jewish cemeteries in that city are beautifully maintained. In some cities, such as Ames and Marshalltown, Jewish sections in larger cemeteries are being maintained under perpetual care agreements. But this is apparently not true for all of Iowa's Jewish cemeteries. Recently, for example, I received a telephone call indicating that there are problems in maintaining the Jewish cemetery in Centerville. To address this matter, I propose that a consortium of federations in Des Moines, the Quad Cities, Omaha-Council Bluffs, and Sioux City, plus individual synagogues in other cities, be invited to collaborate and set up an endowment fund which could receive individual and corporate donations to maintain cemeteries in towns where there are no longer Jewish residents to take on this responsibility. Guidance could be sought from the State Association for the Preservation of Iowa Cemeteries (SAPIC) on matters of cemetery maintenance and the repair of broken and vandalized gravestones. It seems to me that this is part of our joint obligation as Jews to honor the dead and preserve our heritage for the future.

Acknowledgments: I am grateful to the following individuals for information on Jewish cemeteries in Centerville (the late Jean Cook), Council Bluffs (Sandra Kurland), Davenport (Debbie Gitchell), Iowa City (Nancy Osborn Johnsen), Keokuk (Jerry Klinger), Marshalltown (Arlene Johnson and Rita Kreft), Mason City (Michael Libbie), Ottumwa (Marsha Miller), Sioux City (Dave Arkovich), and Waterloo (Alan Levi). Photographic figures by the author.

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PERSONAL JOURNEY TO MT. SINAI IN AMES, IOWA

Mt. Sinai in Ames, Iowa:
No mountain, to be sure,
rather a tree-studded terrace summit
with vistas east over the Skunk River Valley
and, in the imagination, thousands of miles toward the rising sun
to the real *Har Sinai*
where, it is said, Moses encountered Adonoi
and received the Decalogue.

Above cornfields, a stone monument
marks a small portion of the old municipal cemetery
today dedicated as a Jewish graveyard
by three rabbis who recited ancient prayers
and thereby set apart that place
as consecrated ground for the dead
and a symbolic space where the living reaffirm their
immutable linkages to their loved ones on the other side.

This stone monument in Ames also serves as a cenotaph
for extended kin and friends who lived in European cities such
as Vilna, Minsk, Sonneberg, Berlin and Prague, and who, in the
euphemism of today's speech, "perished" in the Holocaust. In truth
they were murdered in concentration camps bearing abhorrent names
such as Auschwitz, Theresienstadt, Treblinka, Dachau, and Buchenwald....
but their existence is recalled in the *Kaddish* prayer
and their souls are bound up in the bond of eternal life.

A Star of David chiseled into Mt. Sinai's stone
represents a sense of permanence which
many Jews now feel as part of the Ames scene.
They come in these days, more than in the past,
to assume positions in academe, professions or business ventures,
to raise families, and some even to retire, rather than
moving on to larger cities with complex tribal centers, or being
ingathered, as imagined Diasporan exiles, to a fictive homeland.

Nearly three decades ago in Ames when
there was no synagogue or religious school or Jewish burial ground,
persons of diverse Judaic backgrounds formed a congregation.
As invited guests, we met in the lounge of the First Baptist Church
to say our prayers and instruct our children in the ways of
our distinctive tradition - - ancient laws in a modern frame.
Now as citizens of a generally tolerant community,
we continue our religion in a separate house of prayer.

The Mt. Sinai section in the Ames Municipal Cemetery
is a physical paradigm of that social symbiosis which also
extends to other times and places: Wyuka Cemetery's
Mt. Lebanon established by my mother's pioneering forebears
who discovered their Zion in Lincoln, Nebraska,
or Oakwood Cemetery's Magnolia Hill in Raleigh where
grandparents she never knew lie in consecrated ground
within a graveyard set out by pre-Confederate Christian Carolinians.

My personal journey to this Mount Sinai also stems back
to Harrisonburg, Virginia, in the late 1860s, where my father's
paternal ancestors, of blessed memory, helped found the
Hebrew Friendship Congregation and Cemetery Beth-El.
Even earlier, in 1842, his maternal great-grandparents
traveled along the Ohio River and were among the charter members
of Temple Adath Israel, in Louisville, Kentucky.
They now repose there in that congregation's hallowed ground.

But today I stood at Mt. Sinai in Ames, Iowa, a Beth Olam
or "House of Eternity" as the old ones used to say, demarcated
by trees, topography, and roadways and a commemorative stone
with English inscriptions and Hebrew emblems.
It is much more, of course, in symbolic terms:
a material expression of personal and group identities,
of particularistic sentiments that transcend time and space
and flow out into the universe of human thought.

David Mayer Gradwohl
14 October 1990
Ames, Iowa

IJHS Tributes

In Memory

Dr. Marvin Dubansky
- IJHS Board
- Alice Daniels and Larry Hackbarth
- Shirley and Harold Pidgeon
- Trudi and Marti Rosenfeld
- Joyce and Ben Swartz
- Robbie and Marvin Winick

Jack Finkelstein
- IJHS Board
- Trudi and Marty Rosenfeld
- Joyce and Ben Swartz

William Joseph
- Alice Daniels and Larry Hackbarth

Bernard Kilberg
- IJHS Board
- Trudi and Marty Rosenfeld
- Joyce and Ben Swartz

Murray Lipsman
- Robbie and Marvin Winick

Robert Mannheimer
- Robbie and Marvin Winick

Ankey Miller
- Alice Daniels and Larry Hackbarth

Carrie Oppenheimer
- Alice Daniels and Larry Hackbarth
- Barb and Ben Shlaes

Morris Salowitz
- Trudi and Marty Rosenfeld

Betty Sarcinella
- Trudi and Marty Rosenfeld

Speedy and Complete Recovery

Jeanette and David Bear
- Heidi and David Moskowitz

Kay Braverman
- IJHS Board

Ed Frankel
- IJHS Board

Lori Long
- IJHS Board
- Trudi and Marty Rosenfeld

Suzanne Pomerantz
- Gerry and Syd Tabach

Roselind Rabinowitz
- Trudi and Marty Rosenfeld

Stanley Richards
- Trudi and Marty Rosenfeld
- Robbie and Marvin Winick

Marvin Winick
- Trudi and Marty Rosenfeld

Good Health

Robin Bear
- Robbie and Marvin Winick

Phyllis Cytron
- Robbie and Marvin Winick

Larry Engman
- Robbie and Marvin Winick

Doie Kirsner
- Robbie and Marvin Winick

Mollie Lasky
- Robbie and Marvin Winick

Roselind and Sheldon Rabinowitz
- Charlotte Elmets

Birthdays

Helen Barmish's 100th
- Joyce and Ben Swartz

Dr. Marshall Flapan's 70th
- Trudi and Marty Rosenfeld

Trudi Rosenfeld
- Robbie and Marvin Winick

Mario Soria's Special Birthday
- Joyce and Ben Swartz

Wedding Anniversaries

Don and Margo Blumenthal's 40th
- Alice Daniels and Larry Hackbarth

Heidi and David Moskowitz's 25th
- Marilyn and Lou Hurwitz

Janice and Alan Zuckert's 50th
- Joyce and Ben Swartz

Other Simchas

Judy and Marshall Flapan's new grandson
- Trudi and Marty Rosenfeld

Honor Your Dear Ones...

with a tribute card from the Iowa Jewish Historical Society

Minimum donation $5 per card
Contact Trudi Rosenfeld
13537 Village Court, Clive, Iowa 50325 (515) 277-7521

IJHS Board

Janice Rosenberg
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Karen Engman
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Tribute Chair

Robin Bear
Kay Braverman
Charlotte Elmets
Karen Engman
David Gradwohl
Lyanna Grund
Sally Harris
Jan Hockenberg
Susie Kimelman
Mollie Lasky
Barbara Lettween
Lori Long
Heidi Moskowitz
Ronna Pochter
RoseLee Pomerantz
Mary Noss Reavely
Audrey Rosenberg
Melanie Sandler
Joyce Swartz
Nancy Waldman
Robbie Winick

Due to the current repairs underway at the Caspe Heritage Gallery, visiting is by appointment only.

We Need Your Support...

Please consider upgrading your membership in the Iowa Jewish Historical Society!

Your annual membership helps to preserve the history and irreplaceable treasures of the Jews in Iowa

Membership Levels:

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(includes a case in the Cape Heritage Gallery)

Yes, I wish to renew / upgrade my membership:

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Please make checks payable to:
Iowa Jewish Historical Society, 910 Polk Blvd., Des Moines, Iowa 50312-2297

We welcome New Lifetime Members
Bill and Joanne Friedman

Jewish Federation of Greater Des Moines
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The Iowa Jewish Historical Society and Caspe Heritage Gallery
are part of the Caspe Terrace Committee of the Jewish Federation of Greater Des Moines