

**JUBILEE SOUVENIR
OF TEMPLE SINAI,
1872-1922**

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Jubilee Souvenir of Temple Sinai, 1872-1922 by Rabbi Max. Heller

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RABBI MAX. HELLER

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OF TEMPLE SINAI,
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REV. JAMES K. GUTHEIM,
in 1872.

Jubilee Souvenir
of
TEMPLE SINAI

1872-1922

Compiled by
Rabbi MAX. HELLER

New Orleans 1922

Jud 3666.782



Dedicated to the Memory

of

Rabbi James Koppel Gutheim

**whose sincere faith and fatherly personality
were the invisible cornerstones
of Congregation Temple Sinai**

FOREWORD.



THE history of a congregation during the first half century of its existence is interesting, mainly, to its members who take pride in what their fathers built up and cherish a loyal attachment for their religious home; but the activities of a congregation, besides furnishing an index of the prevailing religious status, are likely to affect the welfare and progress of its Jewish community and to figure in the spiritual, social and civic work of the general community.

In presenting the outlines of the history of Congregation Temple Sinai an introduction is called for, dealing with the preceding chronicles of the Jewish community of New Orleans. Partly, the life of a congregation can only be understood out of its origins and antecedents, in connection with the communal life around it; partly it happens that hitherto no one has taken the trouble of putting together the main events in the early career of New Orleans Jewry where they might be conveniently accessible to the casual searcher.

In the history of our country there is no chapter more romantic than the story of Louisiana, from its age of discovery, through Spanish and French regimes, down to our day. In the history of the Jews of New Orleans, too, the unexpected, the fanciful and the unique is by no means lacking. It tells the noble story of the first of American Jewish philanthropists, Judah Touro; it records the phenomenal career of another Judah, the "brains of the confederacy"; it has to do with the American pianist and the American actress who were first to win triumphs in Europe; it passingly refers to a Jewess who became the reigning princess of Monaco.

II

New Orleans Jews published the first German¹ and one of the first French² papers issued in the city; here was organized the only Jewish society for the special purpose of Foreign Missions; here also was made the first attempt, in this country, to build up an agricultural colony for Russian Jewish immigrants.

Other interesting facts, no doubt, could be unearthed in local and other archives by any one who might command the time, patience and detective ingenuity to hunt down such items, now buried in mortgage offices, newspaper files and among other public and private records. The writer has been able to devote no more than one brief summer to the gathering of such data as could be gleaned from readily accessible sources. He, therefore, lays claim to neither completeness nor accuracy.

In his pleasant task he has been greatly aided by the expert guidance and generous help of Mr. A. S. Freidus, the obliging head of the Jewish department in the New York Public Library; he has also had the appreciated assistance of Rabbi Elihu Starrels.

A congregational history can gather, at best, only surface facts. The building of temples, the holding of services, the organizing of schools and auxiliary societies, all these are mere indications that the desire for religious exercise, the need of religious instruction are present. These outward signs are easy enough to assemble. Far harder would it be to read, from these and other symptoms, with just what growing or lessening depth and power the currents of religious feeling are swaying the spirits of each generation: Man looketh on the face, God looketh into the heart.

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