



The Shofar

Seasonal News for the Synagogue of the Hills

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חנוכה

Chanuka, Chanukkah, Hanuka, Hannukah or whatever

So here we are again my friends, the approaching of the perennial December dilemma – no, I’m not talking about the Chanukah – Christmas discussion, rather, I’m referring to the “correct” English spelling of חנוכה our Festival of Lights. Since my childhood (when the tectonic plates were moving and the earth was cooling) I have been amazed and baffled about the many ways I have seen the Hebrew word Chanukah transliterated into English. Chanuka (with or without an H at the end,) Hanuka (with or without an H at the end) not to mention the various numbers of “N’s or “k’s” in the middle of

the word – the combinations and permutations seem endless. That being said, our Festival of lights, a celebration of light over darkness has always suffered from the unfortunate temporal juxtaposition with Christmas, at least when it does not fall proximal to Thanksgiving (Thanksgivikah?.) No matter how many times we hear the attempt of our Christian neighbors

to explain Chanukah (my choice of spelling) as “Jewish Christmas” the fact remains that nothing can be further from the truth. While I realize that with these unvarnished words I am preaching to the choir, let us not forget that Chanukah, or our Festival of Lights, commemorates



a military victory of the few (Mattathias the Hasmonean and his son Judah Maccabee) against the many (the Selucid Greeks), a victory of the preservation of the Jews as a people over the assimilation of our people into the Hellenized Greek society led by Antiochus IV. While not a religious holiday per se, the Talmud instructs us that:

On the 25th of Kislev are the days of Chanukkah, which are 8...these were appointed a Festival with Hallel (prayers of praise) and thanksgiving. Shabbat 21b, Babylonian Talmud

There is a curious irony that confronts us, as Jews, today. As we strive to maintain our identity in a secular society, where forces promoting assimilation abound we must be ever-vigilant and unyielding to those who seek to define us; to use our differences as

opportunities to educate those around us who are unfamiliar with our traditions. Such was the opportunity shortly after our family relocated to Rapid City from the east coast. When Jo went into a card shop looking for Chanukah cards the young sales lady replied with a smile saying “yes, you can find Hanukah (with a soft “H,”) Chanukah (“Ch” as in choo-choo) and Kwanza cards down that aisle.” Indeed, like Dorothy who discovered that “she was not in Kansas anymore,” so too, the Benn family discovered that we were not on the east coast anymore.

Chag Sameach – Happy Chanukah

Steve Benn

President



The Shofar is how the members of the Synagogue of the Hills communicate with each other. That is, *The Shofar* is a seasonal forum for matters of interest that is a bit more formal than a remark over a cup of coffee, but a bit less formal than a written statement to the Board of Directors. It could be a birth announcement, a press release, a photograph, a public service blurb, a letter to the editor (that's me, Leonard Running), a joke, a cartoon, an opinion, anything that

YOU think might be important or entertaining to our family.

Your contributions are welcome . . . no, critical to the well-being of the synagogue.

Send emails to bhshul1@gmail.com or hard copy (you know – paper) 417 North 40th Street, Rapid City, SD 57702

Let *The Shofar* be heard!

From the Rabbi



Sorry about the lateness. I'm finally feeling better (though not sounding much better).

Friends-

In our Talmud class at HUC, we have been discussing the section "Bammeh Madlikin" of Tractate Shabbat. It is a section which may be familiar to those who grew up with a traditional prayer book, as it details the kinds of wicks and oil with which we may light the Shabbat lights. In the associative way in which the Talmud organizes itself, this effortlessly slides into a discussion of the mitzvah of lighting Chanukah candles, the only mitzvah associated with this holiday.

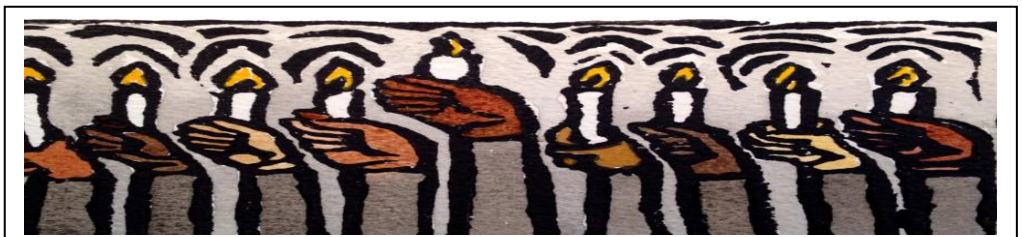
Throughout this discussion of whether to use our best materials for Chanukah candles, I can't help but think that American Jewry picked up on something the rabbis couldn't have. Since Thanksgiving, I've driven through my neighborhood in Cincinnati, a neighborhood which used to house most of the Jewish population before white flight caused them to move to the suburbs along with their synagogues. When once these streets would have displayed Chanukah candles in the window, now I see countless Christmas displays; nativity scenes, evergreen boughs, and of course, twinkling lights. Still, there is something quiet and serene about pairing this extra light with the long, cold nights.

I wonder how much our Sages were trying to "Judaize" a pagan practice done around the winter solstice, and how much they just understood that this is a time of the year when we need a bit more light and warmth. Whichever it was, the power of lighting even a small flame and our natural inclination to linger around it becomes one of the most observed mitzvot of the American Jewish community of the modern era.

I wish you a good deal of warmth and light this Chanukah season. May your family enjoy making this light grow each of the nights of Chanukah.

Yours,

Sara



From: <Bogey419@aol.com>

Date: Sun, Nov 29, 2015 at 4:27 PM

Subject: Fwd: Thank you for your generous gift and the honor to say Kaddish for a Mensch

To: Bogey419@aol.com

Cc: rabbigold@aol.com

Hi: Perhaps I told some of you an interesting experience we--members of the Synagogue of the Hills in Rapid City, South Dakota--had last summer. I received a call from a Lubavitcher Rabbe who had met me a few years earlier and asked for help: a long-time friend and his brothers were making a cross-country road trip, were in Deadwood, South Dakota---a gambling town---and needed a Minyan to say Kaddish for his father and asked that I find 9 other Jews. Dr. Steve Benn and I "rustled"--I just couldn't resist the cowboy image---up as many Jewish men as we could on a week night and agreed to meet at a particular time. Steve, his son who was home from Israel for the week, a few Israelis who ran Kiosks at a local mall and sold Dead Sea beauty products and I met the Diamond Family in the back room of Casino. Sure enough, in the middle of a western gambling casino, twelve of us met and said Kaddish. Don't even ask how we recognized each other among the "one-arm bandits" and stud poker players. The following is a story that the Diamond bothers sent me about the unique night. Enjoy

Hold
The
Presses!
(ya really
gotta
check this
out!)

Sent: 11/29/2015 6:00:34 P.M. Eastern Standard Time

Subj: Re: Thank you for your generous gift and the honor to say Kaddish for a Mensch

Hi Bill. I Hope this email finds you well. After our trek through Deadwood and Mt Rushmore I had a terrific summer in Aspen. I hope your summer and fall was also good. I'm now back home in S Florida. Anyway, my cousin Randy and I put in writing our thoughts of our experience in your great slice of paradise in South Dakota. The national publication The Jewish Press thought enough of it to publish it in this week's paper complete with pictures. I've attached it for your enjoyment. Please forward it to as many of the guys as you can. Stay well and thanks again for your efforts. It's still paying off!! Happy holidays!!

http://issuu.com/jewishpress.com/docs/jp112715_low/119?e=1

Best, Jonny

Special Report: Tzedakah

For the year 2015 to date, the Synagogue of the Hills has donated \$472 in cash and more than 40 pounds of actual food to the good people at the Feeding South Dakota program which collects and distributes food to families in our area. Part of this money comes from the congregation's donating cash when they picked up a kosher item from our Safeway bonanza. Other contributions were from generosity at the High Holidays.

Furthermore, Haim and Gail took a trunkload of kosher food to the Jewish Family Service in Denver this summer. Thanks to all for doing so well at doing good!

Please come to the



Synagogue of the Hills

Chanukah Party!

**candle-lighting, latkes, hilarity,
music, potluck**

**Sunday, December 6 - 6:00 pm
at the Synagogue**

Meet our new board member!

The Synagogue of the Hills is fortunate that Michele Beard chose to move here to the Black Hills from Nevada with her husband, David Johnston, after they retired from the Air Force.

Michele grew up in the military so her childhood, education, career and religious life took place all over the world. She was the first woman in the ROTC program at San Francisco State University and at 20 years old was the youngest woman to be commissioned in the United States Air Force and served her country as an aircraft maintenance and munitions officer before retiring.

As a member of the Jewish community, Michele served on the boards of two synagogues and ran synagogue gift shops in three congregations.



Michele lives in a house in the Westberry Trails area (see invitation next page) with five dogs, a little yellow Porsche and (oh, yeah) David.

INVITATION



FOR: *A Chanukah Open House*



DATE: *Dec 12, 2015*



TIME: *5:00 pm - 9:00 pm*

PLACE:

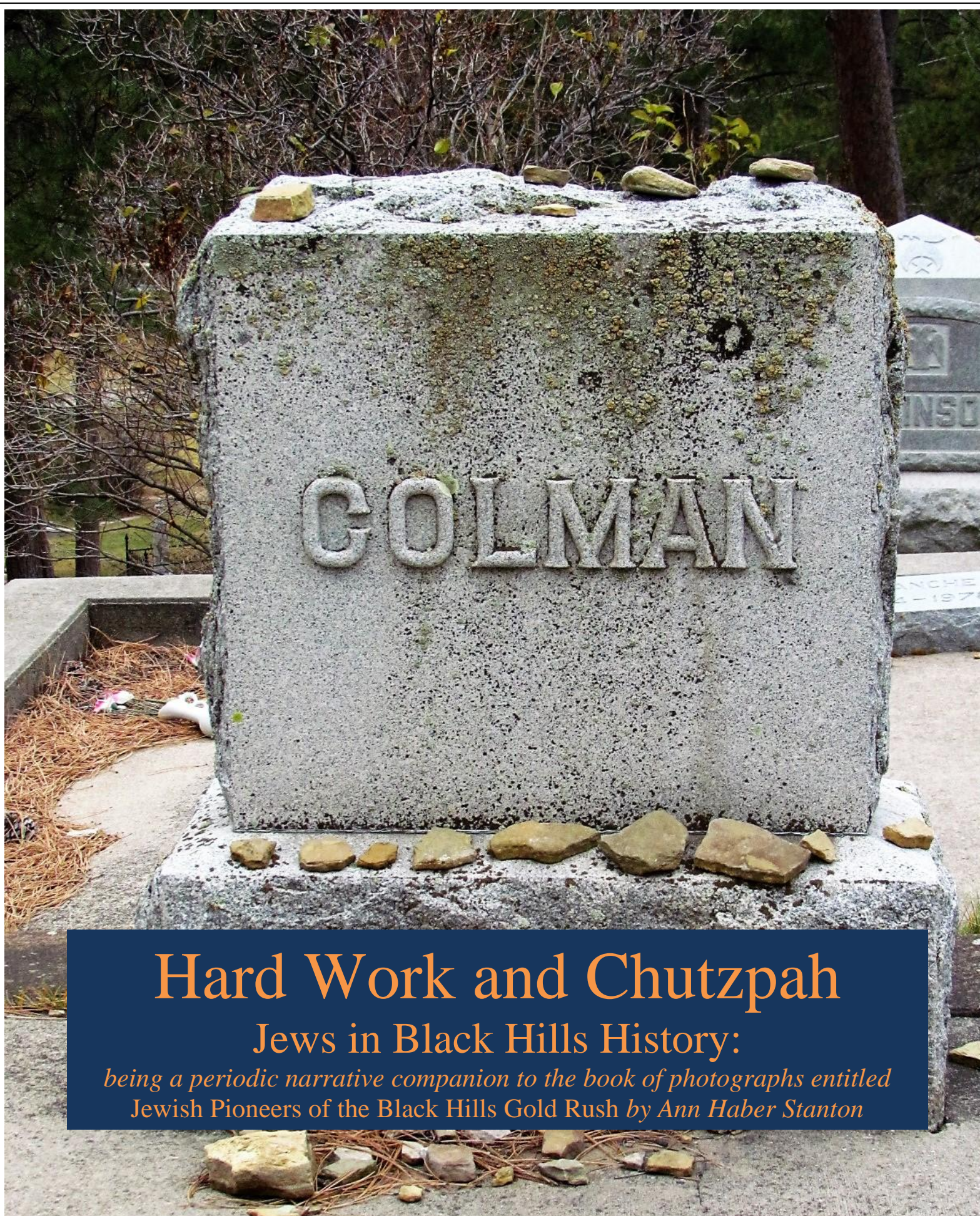
Lt Col David P. Johnston
Major Michele L. Beard
1101 Ridgeland Loop
Rapid City, SD 57702-6129



RSVP: *By Dec 9th 342-1761*



(get directions when you RSVP)



Hard Work and Chutzpah

Jews in Black Hills History:

*being a periodic narrative companion to the book of photographs entitled
Jewish Pioneers of the Black Hills Gold Rush by Ann Haber Stanton*

Anne, Teresa and Blanche Colman

ANNE - born in Denver in 1876, had come to Deadwood as a baby, and it was in Deadwood that she would grow up and receive her education. She was also the only one of the Colman sisters who would leave Deadwood as an adult and a mother in order to make a life outside the Black Hills. One of the earliest newspaper articles concerning Anne relates to her riding in a car representing the state of New Mexico, where her father made his first home in America. New Mexico still celebrates Nathan Colman as one of its Jewish pioneers.

Of the three Colman girls, only Anne married. Morris, also known as Maurice Niederman, a Hungarian Jew, also born in 1876, emigrated to America as a youngster. At the age of 14 he was employed as a dishwasher in Omaha, following which he became an itinerant peddler, canvassing the West, living for a time in Ardmore, Oklahoma. Morris came to Dakota Territory where he settled in Lead and established a business, thereafter relocating to Deadwood. There he and Anne met, decided to marry and make a life together. The wedding was held in the Green Room of the newly opened Franklin Hotel in December of 1903, and officiated by Nathan Colman, acting as both Lay Rabbi and Justice of the Peace.

The event was described in the Deadwood newspaper: "The wedding of Mr. Morris Niederman and Anne Colman took place Sunday in the presence of the more intimate friends of the young couple, and more particularly of the bride's family. This ceremony was performed in the hotel parlors at 8:15 by Nathan Colman, father of the bride. The civil contract was first prescribed by Mr. Colman as Justice of the Peace. Following this the Jewish marriage service was read in Hebrew by Mr. Colman as acting Rabbi. It was one of the most beautiful and unique services ever observed in this city."

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Miss Blanche Colman, sister of the bride, was maid of honor, and Miss Julia Goldberg, daughter of Mr. and Mrs. Jacob Goldberg, bridesmaid. The groom was attended by Paul Chamison and Charles Levy of Lead. The parlor was decorated with potted palms and presented a very attractive scene. After this ceremony a few moments were offered for felicitations, after which the company adjourned to hotel dining room for the wedding dinner. A large number of handsome, costly, and useful presents were received by the newly married couple, which will prove

highly serviceable in their new home. Mr. Niederman is a young businessman, well known in Deadwood and Lead. He was in business in Lead before locating at Deadwood. The bride belongs to one of the oldest and most esteemed of Deadwood's families."

The couple spent their early married years in Deadwood, where they ran the Family Liquor Store. Two sons, Nathan and Norman, were born in Deadwood, and subsequently the couple sold their business and moved to Chicago. Their two daughters, Sarah and Dorothy, were born in Chicago.

TERESA - the youngest of the Colman sisters, called Tess by the family was born in 1891 and raised in Deadwood. A serious student, like her sisters, Teresa received a certificate for proficiency in shorthand and typing in 1907. She graduated from Deadwood High School where she focused her education on bookkeeping, and began her working career as a secretary to W. H. Bonham, editor of the *Pioneer Times* newspaper. She left Deadwood in 1916 to work as bookkeeper for the Beatrice Creamery Company in Chicago until 1925, returning to Deadwood to work in public service.

Teresa worked in the Lawrence County Treasurer's office, and then served as

Lawrence County auditor. Like Blanche, Teresa was an independent woman who never married. She and Blanche both made their homes in the Franklin Hotel. She died at the age of 81 on April 30th, 1972, predeceasing Blanche by six years. When she died, the flag at the Lawrence County courthouse was lowered to half-mast out of respect. Teresa is buried in the family plot on Mt. Moriah.

BLANCHE - the Colman's second daughter, a Deadwood girl from the start, was truly an American original.



Blanche lived during the early days of Deadwood's history, where she saw, and took part in, some of the most exciting changes of the modern world. She lived to see rugged transportation by way of stagecoach give way to the magic of airplane

travel. She saw the introduction of the telephone and the television. She saw her tiny wilderness community go from a wild and lawless mining camp to the stable and civilized commercial hub of the Black Hills. She saw Deadwood's population swell and later contract with the initial frenzy and subsequent subsidence of the Black Hills Gold Rush. And she saw her beloved Jewish community, under the religious leadership of her father, Nathan, thrive and persist, until gradually, with the children of the Jewish pioneers leaving

to seek higher education and Jewish mates, none of the younger generation were left. She was ultimately alone, the last of Deadwood's living Jewish pioneers.

Blanche Colman was born in Deadwood in 1884. As a little girl she was an outstanding student who had all the stalwart characteristics of her parents. On the morning in 1894 when the second great fire struck Deadwood and the Colman's home was caught in the conflagration, 10-year-old Blanche appeared at school wearing a skimpy combination of clothing she had rescued from her room. She was punctual, as always, not wanting to spoil her perfect attendance record. She attended Deadwood High School, graduating in 1902. Upon graduation she was appointed private secretary to newly elected Congressman William Parker, who took her to Washington, D.C. Blanche was unhappy in Washington and longed to return to her home in the Black Hills.

Blanche returned to Deadwood for the wedding of her sister Anne in December of 1903. The tiny, dark-eyed brunette, looking beautiful in her embroidered chiffon dress and carrying pink roses, acted as her sister's Maid of Honor. Now home in Deadwood, she took a job

working for Chambers Kellar, attorney for the Homestake Mining Company, studying law in her spare time. She learned well while working for Kellar, and became a top-notch legal assistant, doing Kellar's homework backstage. Like her father, Blanche was especially adept at probate law. At Kellar's firm, Blanche did most of the research for one particular probate case that established legal precedent in the Supreme Court of the State of South Dakota.

In 1911, at the age of 27, according to the Lead Daily Call, she was the first woman admitted to the South Dakota bar, one of a very few women lawyers in the United States at the time. She worked as legal counsel for Homestake for 50 years, assisting Kellar with



Homestake's litigation issues involving water rights and labor problems, finally retiring from that firm in 1950. In 1961 the S.D. State Bar Association awarded her a gold lapel pin for her 50 years of service as a practicing attorney in South Dakota.

Lead Daily Call, December 31st, 1960 "Blanche Colman, Deadwood, was complimented on the occasion of her 76th birthday. She is the first woman in South Dakota to take the bar examination. A three-tiered cake,

topped with miniature scales of justice was presented to Ms. Colman by the hosts, Mr. and Mrs. Kenneth Kellar. Kellar also gave her a Black Hills Gold pen on behalf of the firm of Kellar and Kellar and Driscoll. She became associated with the law office of Chambers Kellar around 1902 until her retirement."

In 1914, W.H. Bonham, publisher of the *Deadwood Pioneer Times* wrote, "The Deadwood Bar was made up of the best legal talent from the mining states and territories of the west and were surpassed by none..."

Deadwood Pioneer Times, June 28, 1961 "The first woman to receive a 50-year award as a practicing attorney in South Dakota is a native of Deadwood, Blanche Colman. The state bar of South Dakota will

accord special recognition to eight attorneys who have practiced law in this state for 50 years, including Miss Colman. Each will receive a solid gold lapel pin, indicative of the fact at the annual meeting in Yankton on June 30."

Noted Deadwood historian and member of the Synagogue of the Hills, George Moses, knew Blanche personally, and

remembered that she would leave her little apartment in the Franklin Hotel and walk the two miles up the hill to her job at the Homestake Mine offices in Lead every day, a routine that would no doubt contribute to her longevity.

During World War I, in the midst of the devastating 1918 flu epidemic, Blanche volunteered her services as secretary to the American Red Cross chapter. Emergency hospital facilities had to be set up at the Homestake Recreation Center to care for victims of the epidemic that claimed over 100 lives around Deadwood.

She and Tess lived most of their later years in their apartments in the Franklin Hotel. Blanche could be demanding, but she was much loved and respected by her neighbors - everyone



Nathan Colman with daughters, Teresa and Blanche

from the bellhop to the Supreme Court judge- who affectionately indulged her frugality and resistance to change as the years progressed. Although she was personally thrifty, Blanche was a generous lady. An avid reader, she kept up on current events, preferring the *Wall Street Journal* and *U.S. News & World Report*. She avoided gossip, preferring to converse about current

events and topics of national importance. During the Watergate affair Blanche decided that Richard Nixon was blameless.

Summers meant visits from her Chicago nieces and nephews, who came to visit their aunts Tess and Blanche, but also to enjoy the fun of Deadwood, picnics in the hills and the Days of '76 Parades. Niece Sarah Niederman recalled catching a ride with some good-looking cowboys in a parade- and catching a scolding when Aunt Blanche found out about it.

True to her Jewish faith, Blanche kept an antique wooden mezuzah on the doorpost of her apartment in the Franklin Hotel. Long after her Jewish family and friends had vanished, she read alone from her prayer book, spending solitary Sabbaths in prayer and reflection. Alone and in her 90s, she would recite the weekly and festival services from her siddur. In the 1970s she was befriended by young student rabbi, Howard Berman, who traveled from the Seminary in Cincinnati to officiate at services for the Synagogue of the Hills. Student Rabbi Berman spent many a Sabbath visiting with Blanche at the Franklin, listening enrapt as she recalled stories of her beloved Jewish community in Deadwood. She told him of how services were held in private homes and in rented halls. She remembered with pride how her father had officiated at Jewish religious events, High Holy days' services, Passover seders, weddings and funerals. Her mind, never permitted to languish,

was sharp to the last. With no children of her own, Blanche doted on her sister Anne's children, and all she had she left to them.

During her final illness, Blanche was confined to the Catholic hospital in Deadwood. Sarah Niederman returned from Chicago to attend her ailing aunt. The Mother Superior honored her Jewish patient by reserving special kitchen utensils and preparing foods which she knew Blanche could eat in order not to violate her religious beliefs. Blanche died there at the age of 94 in 1978. No longer able to speak, the Mother Superior recited the Shema for Blanche, the affirmation every Jew recites each day and at the hour of death. On the day of her funeral the carillon atop the Adams Museum tolled the melody to the Hebrew hymn, Adon Olam.

Blanche is remembered by those who knew her, as a dignified, brilliant, reserved but articulate lady who loved to sing and recite poetry. Helen Rezatto, in her book, *Mount Moriah, Kill a Man- Start a Cemetery*, tells us that Blanche's favorite poem was "Barbara Frietchie," by John Greenleaf Whittier.

This excerpt seems a fitting homage to Blanche Colman:

"Over Barbara Frietchie's grave,
Flag of Freedom and Union, wave!
Peace and order and beauty draw
Round by symbol of light and law;
And ever the stars above look down
On thy stars below in Frederick town."

Blanche Colman, the last of the original Jewish pioneers, now rests in the Colman family burial plot high atop Mt. Moriah in the Jewish Mt. Zion section of the Cemetery. A historical marker at the foot of Jerusalem Avenue honors the Jewish

community, and portrays Nathan Colman and two of his three daughters.

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Footnote from Ann

*Note: In a message dated 8/19/2010 5:23:28 P.M. Eastern Daylight Time, I received the following email message from carlmiriam@aol.com who wrote:

"Hi: A few days ago, I received a copy of your well written essay about Blanche Colman. You make mention that Blanche issued an affidavit to me which enabled me to emigrate to U.S. I would like you to know that Blanche in 1937, issued papers to my entire family including my parents and sister. By early 1938, when Blanche and Tess felt that our family was comfortably settled in New York City, they issued affidavits to my mother's sister and family including two young daughters. I would estimate that in total Blanche and her sister were directly responsible for bringing 5 families totaling at least 20 individuals to U.S. and saving them from the perils of the Holocaust. I recall that both of these ladies frequently expressed regret that they were unable to save my mother's youngest sister and family with 3 young children who unfortunately perished in the holocaust. The papers they issued arrived too late. In my opinion no collection about Blanche would be complete without mentioning the people they helped to get out of Germany, while other American Jews sat on their hands and did nothing to help. After my parents and wife, Blanche and her sister Tess rank as the most important people in my life and without their kind help it is most likely that I too would have perished in the Holocaust. Best regards, Carl Stern

Remember

Challah and the Oneg

The Colonial House has challah available on any Friday after 12:00 noon. It is very helpful for someone to volunteer to pick up the challah and prepare the oneg after services.

If you want to help out by picking up the two loaves and set up the oneg in our synagogue kitchen please notify Leonard at 348-0805. You could even bring your own homemade challah or specially purchased oneg snacks.

If you have something special to celebrate, commemorate, or just want to bring something for the joy of it, there is an oneg sign-up sheet on the bulletin board, or you can call or email by Wednesday, noon, of the week for which you wish to volunteer.

THANK YOU!





Yahrzeits

“to remember is to keep alive”

The following *yahrzeits* will be observed:
Attendance at services is encouraged so *Kaddish* may be recited.

Wolf Brooks October 23
Great grandfather of Irv Fish

Harriet Pearce November 26
Mother of Karen McKinney

Mayer Drosin November 3
Great grandfather of Michelle Fish

Morris Adelstein December 16, 1968
Father of Stan Adelstein

Yetta Brooks November 5
Great grandmother of Irv Fish

Richard Ingram December 18, 1990
Father of Mary Ingram

William Beard November 19, 1982
Father of Michele Beard

Rosette Elfassy December 21, 2001
Sister of Georgette Ohayon

Bertha Adelstein November 25, 1993
Mother of Stan Adelstein

Lorraine Beard December 23, 1992
Mother of Michele Beard

Joseph Haber November 25, 1987
Father of Ann Stanton