



Temple Israel FOUNDATION

Biographical Information Sheet

Morris Sachs

Morris Sachs

Born: Chicago, February, 1862

Died: Chicago, September 10, 1933

Morris Sachs was never a resident of Leadville, but still played a significant role in the history of Leadville and its Jewish community as the first rabbi to conduct services at Temple Israel on the night it opened, September 19, 1884, Rosh Hoshana. Sachs was a rabbinical student who attended *Hebrew Union College* in Cincinnati and accepted the auspicious mission to travel to Leadville to conduct High Holy Day services and dedicate the city's first official synagogue.

Morris was born to German/Jewish immigrant parents, Abraham and Sarah Sachs, at Chicago during February of 1862 and would later work alongside his father as a hairdresser.¹ Little is known of Morris prior to his arrival at Cincinnati during 1877. That year, at fifteen years of age, Morris enrolled in the high school program at Hebrew Union College as an indigent student.²

Sachs had some questionable history as a student; shortly after his enrollment young Morris was sent to take remedial courses at a local private school after he and four other boys failed an examination. Bernhard Bettmann, Hebrew Union College high school president, noted that Morris was an exceptional student who achieved perfect scores in History, Latin, Algebra and Physiology, but stated that he was "...deficient in English Grammar," a subject in which Morris achieved a "D" grade. It should be noted that one of these four boys was Elijah Wise, the grandson of the school's founder and collegiate president, Reverend Dr. Isaac M. Wise. It should also be noted that Hebrew Union College paid the tuition for these students to attend the additional schooling. After completing a semester, Morris and his other classmates were fully reinstated to the institution's high school.³

It is unclear precisely when Morris Sachs arrived in Leadville, but a social item in the *Leadville Daily Herald* on September 20, 1884, noted that he had found accommodations with Temple Israel Congregation president⁴ Joseph Monheimer.⁵ We can also be fairly certain that this is his not the date of his arrival as he addressed the congregation and dedicated the synagogue on September 19th which the following describes:

The New Temple to Be Dedicated This Evening By Rabbi Sachs

This evening at 7:30 the Temple Israel congregation will dedicate their new edifice on the corner of West Fourth and Pine streets. Six weeks ago the building of the new temple was commenced and is to-day nearly completed. A very limited number of invitations have been extended for this evening's services. A larger number would have been issued but for the limited capacity of the auditorium. Tonight the new year commences, being the 5,045 of the Ismich Era. Rabbi Sachs, of Cincinnati, a recent graduate of the Union college of American Hebrews, will officiate.⁶

As advertised, Morris Sachs took to the bimah on Friday night, September 19, 1884, and dedicated the new synagogue during Rosh Hashana services:

THE SERMON.

The following able address was delivered by Rabbi Morris Sachs:

"In every place where my name shall be mentioned I will come and bless thee."



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Nothing can please the almighty more than prayer. Prayer is consolation to the suffering heart. Prayer is Israel's only weapon—a weapon inherited from its fathers, a weapon proved in a thousand battles. Thus we read that in the contest with Amalek, when Moses lifted up his arms Israel prevailed, but when he lowered them, the victory was on the side of the enemy. Did Moses' hands affect the combat? No; but while the sons of Israel looked upward to God above them and prayed for His assistance, no evil could prevail against them.

Supplication to God has always proved to Israel a sure remedy in time of evil. It is in the nature of man to lay bare his heart before the superior being. Throughout the sacred Scriptures we find that prayer has not only saved individuals, but entire nations. Abraham prayed for the inhabitants of Sodom and Gamora, and beseeched the Almighty to spare the city for the sake of the ten righteous men that may be dwelling therein. Eleazer, the faithful servant of Abraham, prayed that the maiden who shall say to him, "Drink, and also thy flock I shall give to drink," shall be the wife for Isaac. And behold Rebecca, the daughter of Bethuel, came forth where he had finished his prayer, and requested Eleazer to drink, and also gave water to the animals.

The Bible tells us; and Jacob journeyed from Bar Shuva, and it happened when the sun had set that Jacob laid down to rest and he had a vision. He dreamed that he saw a

ladder fastened on the earth and its top reached into heaven, and that administering angels were going up and coming down on it. Rabbi asks a proper question in this instance: Why, namely, does the verse say going up first as the habitation of the angels is in heaven and therefore coming down ought to be first expression.

My friends—the ladder which Jacob saw is nothing else than the destiny of men's life. It is like that ladder, and emblem that the life of man points upwards to heaven and that the highest pinnacle in heaven must be reached step by step. The angels going up are man's prayers and good deeds. They go on before the Heavenly Father and are considered by him as his ministering angels. The angels coming down are man's consciousness of having done what is right, of having acted according to the will of his God. It is his self-satisfaction, his self-approval of his deeds. They are unto him angels who will guard him on his ways, who will be with him and protect him from all impending evils, as Jacob later said, "the angel that has delivered me from all evil, he shall also bless these two youths referring to the sons of Joseph, that angel he called upon was his inner conscience which always prompted him to look up to God above him, and to pray unto Him for mercy and protection. Misery was the condition of the house of Jacob in Egypt. Slavery was their lot and in the most degrading manner. The labor imposed upon them was more than human being could perform. The



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least disobedience was punished with the severest chastisements. The male children were ordered to be cast into the Nile as prey to the hungry crocodiles. And the children of Israel prayed unto the Lord, as the Scripture tells "they called upon the Lord" and the God of Abraham, Isaac and Jacob hearkened unto their cries and remembered the prayers of their forefathers and His promises, and therefore sent Moses to rescue them.

In the thirty-second chapter of Exodus, we read the pitiful account of the children of Israel worshipping the golden calf. "And the anger of God was enkindled against them, and he was about to destroy all of them," but Moses intervened in their behalf and prayed unto the Lord. He begged the Heavenly Father to forgive the sins of the people. "And now forgive their sin, and if not, blot my name out from before Thee," were the words of Moses. Here the prayer of one man restored the forfeited lives of the whole people. God always lends a willing ear to prayer. He is ever ready to come and bless those who call upon Him. Even in the time of the existence of the Temple, God rejoiced more with Israel's prayer than with their sacrifices. "What use have I of your sacrifices?" saith the Lord of Hosts. It is your intentions, your heart, that I examine when you will obey the word of God, and fulfill His commandments. Now, brethren, how much more does the Almighty require of us to pray to him at the present age, since we do no more bring sacrificial offering to Him.

Rabbi Ishmael, the son of Joshua, was once asked "how did the rich people of the land of Israel become so wealthy?" He answered, "they gave their tithes in due season, as it is written 'thou shalt give tithes, in order that thou mayest become rich.'" "But," answered the questioner, "tithes were given to the Levites only while the holy temple existed. What merit did they possess while they dwelt in Babel, that they became wealthy there also?" "Because," replied the rabbi, "they honored the holy law by expounding it." But in other countries, where they did not expound the law, how did they deserve wealth?" By offering up their devotions to God, by visiting His house of worship and by sending up their prayers to His Holiness," was the sage's reply. Such would be the response at the present day. To-nights is the first time when his house of worship has been opened. We dedicate on this holy occasion this edifice to the worship of the Most High, to the expounding of His holy teachings, and to the fulfillment of His laws and commandments. To-night we deposited the Holy Torah in this ark, and have assembled here to bear witness to the fact. Here we shall henceforth meet and do homage to the Eternal. Israel may well feel proud of this noble and praiseworthy deed. This temple erected so near to the shade of God, the hearers may prove as near and beloved to God himself. To say that you may be congratulated on your success and efforts is hardly expressing it. Those especially who took an active interest in its



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movements and construction are doubly congratulated. They have erected an eternal monument to Judaism and its God. How great must the gladness of the Almighty be. A house has been erected to Him. People will flock hither to deposit their silent thoughts, their promises to do good, their resolve to keep the Sabbath day holy, their earnest intention to visit this House of God, and thank Him for all His kindness and mercy toward them. It matters not to Him what we pray and how we pray as long as our hearts are pure. "Prayer without devotion is no prayer of supplication," expressed the sage of yore. It is the devotion that the Almighty requires of us. And, my friends, on this solemn occasion when we entered this new home of God, let us remember the very first command in the Bible which is:

"Let there be light, and the earth was without form and void and darkness was upon the face of the deep, everything was chaos, and God said let there be light and there was light, and God saw the light and that it was good, and God separated the light from darkness." It is our duty also to separate the dark from light; we must search through the sacred books and extract that which is pure and stands to reason. Our motto must be- "Let there be light."- We can no longer do what our ancestors did.

We can no longer carry into effect the laws treating the lepers, nor can we even worship our God in the same manner as our sires have done.

We live now in a different generation and we must act in accordance with its demands. I am saying nothing more than what that great and learned man, Samuel said centuries ago. His motto was, "the law of the country is the law."

He did not mean that is a Jew happen to dwell in the idolatrous region that he also should worship the idols. But he meant that since it is the lot of Israel to habitate the four great portions of the globe, therefore it is also their duty to expound and explain the word of God with the requirements of the time and the country.- Our banner must be the Torah, and on it must be inscribed with the fiery letters "Let there be light." If a man should be summoned before a king he would not, in the present age, enter with humiliation before him, with uncovered head and lowered eye? How much more ought he to do so when he appears before the King of kings, the Lord of the Universe!

Yes, my friends, the Latin word "lux," meaning light, but whose original meaning is, that which is glittering, that is purified, that which shines forth above other objects, the same light must enlighten our minds, must make clear for us the essence, the underlying principle, the reason of this and that custom of previous ages. That same new light which lightens up this new temple must metaphorically, lighten up our courses of reasoning, our ideas, our hearts.



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Israel's religion is pure and simple religion. It teaches love and forbearance. On this dedication ceremony let us promise to ourselves not to forsake this house of God, "wherever my name shall be mentioned I will come and bless them." It is Israel's duty to recognize a one invisible, holy, loving God, and to worship that God with pleasure and reverence. That same God who listened to the prayers of Moses, may He also incline his ear to our prayer; may He bless and sanctify this place, and may He render those within it His dutiful servants.

My friends- With this evening we commence to celebrate our Rosh Hashonah. The MISUNH says there are four new years. On the first of Nisan; it is the new year for kings and feasts; on the first of Ellul it is the new year for the tithe of cattle; on the first of Shvat it is the new year for trees, and on the first of Tishri it is the new year for years, it is the year of release and jubilee. It was in olden times considered the civil new year. With us, however, as Israel no longer enjoys its own government, it has lost as such its value. It is with us the judgement.

On Rosh Hashonah, says the Talmud, all men pass before the judgment seat, where three books are open, containing the names and deeds of all living men, and their fate for the coming year is decided according to their deeds in the part. It is decided who shall live and who shall die; everything is allotted to everybody, except the expenses of the

children's education which God limits not. God sits upon the throne of judgment, the cabbalists added before him seventy golden chairs, the Sanhedrin over which God presides to judge the merits and demerits of every person and people, and to fix their fate according to their desert. Satan appears before God in the roll of prosecuting attorney to recount the sins of each person. But the prayers and sounds of the cornet confuses Satan so that he never accomplishes his object.

With this evening also commences the ten days of repentance. No one of us is so perfect as to not have shortcomings. No one will claim that he is better than Moses, and still that great law-giver committed two sins, and was, therefore, punished, and could not enter the land of Palestine. Did we do all we could for the poor, the suffering? Are the thoughts that must arise in our mind. Did we extend a helping hand to the falling, a consoling word to the afflicted? Did we practice charity? Have we provided for the orphan? Have we assisted the sick and powerless? Have we been true to the word of God? Such are the questions upon which we must reflect. Let no one think that his deeds are ignorant to the Lord. "The book is open and the hand records, 'sad the rabbis fold. It was a common belief among our forefathers that the hand of man, i.e. the spiritual hand, of course, goes up to heaven every night and records the doings of its master during the day. If such is not the case it would be of benefit to mankind if it were so,



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for many a crime would thus be left undone. It is but proper on this solemn occasion to give thanks to our Heavenly Father, who has rescued our ancestors from severe trials. Let us praise Him, who assisted us in building this temple and has blessed us with all we have.

We no longer can offer sacrifices to God, and therefore we must exercise what the Talmud tells us, namely, that "benevolence and charity are more than sacrifices." Let us pray to the Almighty that He may grant us for the coming year the means wherewith to perform charity, and that he may assign for us health and life. May He strengthen our hearts to repent for the evil we have committed, and may he assist us in becoming better men and women. May he bless the year 5645, so that it proves a blessing not only to us and our people, but to humanity at large, and may this year be to us a Shanah Tovah "A Happy New Year."

*Amen.*⁷

Following the building dedication on September 19, 1884, Sachs remained in town, serving as the congregation's de facto rabbi for the following two weeks and leading several additional services during this period:⁸

Sachs would again address the congregation, conducting shabbat services for the eve of Yom Kippur on September 28:

ERUB YUM KEPPUR

***An eloquent Sermon by Rabbi Sachs
Upon the Eve of the Great Jewish
New Year***

Erub Yum Keppur, which being translated means the eve of the new year was commemorated last evening at Temple Israel by an eloquent sermon by Rabbi Sachs. It will be found below, and full as it is of apt anecdote and facile simile, it is well worth the reading of any one or any crowd. The synagogue was packed, many of other denominations being present. To-day Yum Keppur proper, is being celebrated with appropriate ceremonies at the church, which last until 6 o'clock this evening. At noon to-day, Rabbi Sachs delivered an able lecture upon the Bible as a Book, and there were readings of the scripture by different members of the congregation.

ERUB YOM KIPPAR.

"The doctrine of a future life for man has been created by the combined force of instinctive desire, analogical observation, prescriptive authority and philosophized speculation," are the words of W. R. Alger, one of the greatest theologians of the present age. He explains these four principles as follows:

First- The soul, pervaded with guardian instinct of life, and seeing death's steady approach to destroy the body necessitates the conception of an escape into another state of existence. Fancy and reason, thus set to work, speedily construct a thousand theories filled with detail. Desire first fathers thought and then woos belief.



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Secondly- Having watched the silkworm, as it wove its cocoon, and lay down in its oblong grave apparently dead, until at its length it struggled forth glittering with rainbow colors, a winged moth, endowed with new faculties and living a new life in a new sphere, he conceives that so the human soul may, in the fulness of time, disentangle itself from the imprisoning meshes of this world of larvae, a thing of spirit beauty to sail through heavenly airs.

Thirdly- In all the leading nations of the earth the doctrine of a future life is a tradition handed down from immemorial antiquity, embalmed in sacred books and by the priestly hierarchies, it has also been affirmed by countless individuals saints, philosophers and prophets. Most persons readily accept it on trust from them as a demonstrative theory or an inspired knowledge of theirs. Accordingly multitudes receive the belief in a life to come, on the authority of the world's intellectual and religious leaders.

The fact of death in itself irresistibly suggests the duality of flesh and spirit. It is the removal of the energizing minds that leaves the frame so empty and meaningless. Think of the undreaming sleep of a corpse, which dissolution is winding in its eternal embrace. A moment ago that hand uplifted to clasp yours, intelligent accents were vocal on those lips, the light of love beamed in that eye. One shuddering sigh-and how cold, vacant forceless, dead, lies the heap of clay! It is impossible to

prevent the conviction that an invisible power has been liberated; that the fight of an animating principle has produced this awful change. Why may not that untraceable something which has gone still exist? Its vanishing from our sensible cognizance is no proof of its perishing. Not a shadow of genuine evidence has ever been offered that the real life powers of any creature are destroyed. Therefore, the soul which now exists in this form, not appearing to be destroyed in its departure, hence must be suffered to live hereafter in some other form. There is another life where reward and punishment are exercised. Moses Maimonides, the great Jewish philosopher, says: "He who denies in the existence of God, in the revelation, and in a life to come, is worthy of death." Or, as others have expressed it: He who denies the future of the world, is like he who denies the whole Torah. Can it be that Moses and Herod, Isaiah and Nero, Samuel and Titus drop through the blind trap of death into precisely the same condition of unawaking sleep? Not, if there is a God in heaven! The ancient Greek and Romans had also a conception of a future state of existence. This we read in Homer's Iliad the following: The unhappy Achilles, exhausted with weeping for his friend, lay, heavily moaning, on the shore of the sounding sea, in a clear spot where the waves washed in upon the beach, when sleep took possession of him. The ghost of miserable Patroclus came to him and said: "Sleepest thou and art forgetful of me, o, Achilles?" And the son of



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Peleus cried: "Come nearer, let us embrace each other, though but for a little while." Then he stretched out his friendly hands, but caught him not, for the spirit shrieking, vanished beneath the earth like smoke.

Astonished, Achilles started up, clasped his hands and said dolefully: "Alas! There is indeed, then, in the subterranean abodes a spirit and image, but there is no body in it."

Among the Latin writers, we refer to Virgil, who pictures Aeneas as descending into the lower regions and meets his father Anchises there for a temporal punishment. This idea of immortality has not only existed with the civilized nations, but also with the barbaric. When a good and great man died they defied that person, and how correct it is. That great man will live forever and how near is he then to God, thus we find that Romulus, the founder and first emperor of ancient Rome, is pictured as ascending to heaven in a chariot of fire, and that there he becomes at once one of the gods; that is, his soul will no longer be subservient to the passions of men, but will live forever in the abode of the spirits. In the wars between the Samnites and the Romans there was a certain general by the name of Scipio. That general had a dream the night before the battle was to take place. Now both of the armies were strong and well disciplined, and it was, indeed, a difficult task to decide to whom the victory would fall. The generals, too, were both experienced, and neither proposed to leave the battlefield without success on his side. That night Scipio dreamed he

saw the god of war, Mars, appear to him, attired in his garments of combat, and addressing him thus: "Scipio, bear this in mind, that the gods have decreed in their council that the general of one army and the army of the opposing foe, shall perish to-morrow in the encounter." Long and fierce was the strife on the next morning. Both forces fought with vigor, and the victory was claimed by both. Scipio then, mindful of his vision, gave spur to his horse, and plunging into the thickest of the fight, he fell with his sword in his hand. He thus died a martyr, saving the entire army from destruction. Scipio, also, had knowledge of the future existence of man. He knew, but too well, that this life on earth is but temporary, but that there is another life which is eternal.

The soul of man is immortal. Tecum xivere amem, tecum obeam libens. With this belief I love to live, and with it I die freely. During the reign of the fanatics in Metz, there lived a Jew in that city who was called Rabbi Amnon. He was of illustrious family, of great personal merit, rich, and respected by the people. This fanatic frequently pressed him to abjure Judaism, but without the slightest avail. It happened, however, upon a certain day, being more closely pressed than usual, and somewhat anxious to be rid of the fanatic's importunities, he said hastily: "I will consider the subject and give thee an answer in three days." As soon as the Jew had left his presence, however, his heart smote him, and an unquiet



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conscience blamed him for admitting even in this manner a doubt of the true faith. He reached home overwhelmed with grief; meat was set before him but he refused to eat; and when his friends visited him and ascertained the cause of his low spirits, he refused their proffered consolation, saying; "I shall go down mourning to the grave for these words." On the third day, while he was still lamenting his imprudent concessions, the fanatic sent for him, but he refused to answer the call. Having refused several of his messengers, they were finally ordered to seize him and bring him by force before the prelate. Amnon, said the fanatic, why did thou not come to me, according to thy promise, to inform me of thy decision in regard to my request."

"Let me, "Answered Amnon, "pronounce my own doom for this neglect. Let my tongue, which uttered those hasty, doubting words, be cut out; a falsehood I uttered, for I never intended to consider the proposition."

"Nay, "said the fanatic, "I will not cut out thy tongue, but thy feet, which refused to come to me, shall be cut off, and the other parts of thy obstinate body shall be also punished and tormented."

Under the fanatic's eye and order the feet and hands of Rabbi Amnon were then cut off, and after having been severely tortured, he was sent home in a wagon, his mangled members beside him. Rabbi Amnon

bore this with the greatest resignation, firmly hoping and trusting that this earthly torment would plead his pardon with God for the life to come. His life after this was, of course, only to be measured by days. The Day of Atonement came round while he was living and he desired to be carried to the synagogue. He was conveyed to the house of God, and during the service he requested to be allowed to utter a prayer. The words, which proved to be his last, were as follows:

"I will declare the mighty holiness of this day, for it is awful and tremendous: Thy Kingdom is exalted thereon; Thy throne is established in mercy, and upon it Thou dost rest in truth; Thou art the Judge who chastiseth, and from Thee naught may be concealed. Thou bearest witness, writest, sealest, recordest and rememberest all the things; aye, those which we imagine long buried in the past."

The book of records thou openest, the great shofar is sounded; even the angels are terrified, and they cry aloud, 'The day of judgment dawns upon us.'

"All who have entered the world pass before Thee. Even as the shepherd causes the flock he numbers to pass under his crook, so Thou, oh Lord, causest every living soul to pass before Thee. Thou numberest, Thou visitest; appointing the limitations of every creature. Thy judgment and Thy sentence."



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“On the New Year it is written, on the Day of Atonement it is sealed. Aye, all thy decrees are recorded. Who is to live and who is to die. The names of those to meet death by fire, by water, or by the sword; through hunger, through thirst, and with the pestilence. All is recorded. Those who are to have tranquility, those who are to be disturbed. Those who are to be prosperous, those for whom affliction is in store. Those who are to become rich, who poor; who exalted, who cast down; but penitence, prayer and charity, oh Lord, may avert all evil decrees.”

When he had finished this declaration, in which he designed to acknowledge his win and the justice of his punishment and life in the future, Rabbi Amnon expired, dying fitly in God’s house, among the assembled sons of Israel.

May the righteousness of Rabbi Amnon be a precious remembrance in Israel, and may we endeavor to emulate the same so that our soul may inherit a position in heaven. Amen.⁹

The following morning Sachs delivered his shabbat address:

This is the sabbath of repentance. The rabbis of yore were accustomed to preach on the penitence and admonish the people of their duties. That great prophet, Isaiah, used the following words for his text, found in the first chapter: “Wash yourselves, make yourselves clean; put away the evil of your deeds from before my eyes; cease to do evil, learn to do

well, see for justice, relieve the oppressed, do justice to the fatherless, plead for the widow.”

*My friends, you will pardon us if we speak these words to you; not as words of reproach or rebuke, but as words of admonition and advice. This is the time for meditation. Every man and woman in Israel must be prepared to appear before the most high. Three classes of people are arraigned for judgment: the righteous, the Lord awards a happy life; the wicked he condemns, and to the indifferent ones he grants respite. From New Years day until the day of atonement. He holds his judgment in abeyance. If they repent truly they are classed with the righteous for a happy life, and if they remain untouched, they are counted with the wicked. * **

This Sabbath serves as a connection between Rosh Hashona and Yom Kippur. We are reminded to-day of the shofar that is sounded on both Rosh Hashona and Yom Kippur. Rabbi Seadja declared that God commanded us to sound the cornet on New Years day for ten reasons: Because the day is the beginning of the creation. As New Years day is the first of the ten penitential days, the cornet is sounded as a proclamation to admonish all to return to God and repent. It is sounded to remind us of the law given on Mount Sanai, where it is said, “ The voice of the cornet is exceedingly loud. It is sounded to remind us prophets who were compared to watchmen blowing the trumpet; to remind us of the



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destruction of the temple and the fearful sound of the battle cry of our enemies, because thou hast heard, o my soul, the alarm of war. It is sounded to remind us of the finding of Isaac, who willingly offered himself for sacrifice; that when we hear the terrifying sound we may, through dread, tremble ourselves before the supreme being; to remind us of the great and terrible day of judgment on which the trumpet is to be sounded; to remind us of the time when the outcasts of Israel are to be gathered together, and to remind us of the resurrection of the dead.

Therefore we should set our hearts to these sermons and fulfil the precepts that the Bible commands us. The text bids us cleanse ourselves. We can not possibly feel ourselves cleaned as long as we know that we have wronged a friend. We must repent of the evil or offense we have committed. Penitence is illustrated by parable. A ship driven from the course and becalmed close to a pleasant appearing island. There were beautiful flowers and luscious fruits, tall trees lent a pleasing, cooling shade to the place, which appeared to the ship's passengers most desirable and delightful. They divided themselves into five parties, one wishing to remain on the ship; lest a favoring wind arise; one that went on shore for a short time to enjoy the beauties of the island, and then returned to the vessel; one that left the ship for the shore and staid so long that the fair wind did arise, and hurrying back, the just reached the ship as the anchor was being lifted; one that remained so long

upon the island that they allowed the ship's bell of warning sound unheeded, thinking "the captain will not sail without us," and then, as the vessel began to move, scrambled up the sides, bruised and injured. The fifth party, alas for it, ate and drank so deeply that they did not even hear the bell, and so were left behind, the prey of wild beasts. The ship is our good deeds which bear us to heaven. The island typifies the pleasures of the world which, enjoyed temperately, are excellent, but must not be allowed to gain too strong a hold upon our sense. We may be of the third, or even the fourth party, returning at the eleventh hour, saved, but with bruises and injuries that cannot be entirely healed, but we are in danger of becoming as the last party, spending a lifetime in pursuit of vanity and forgetting the future.

"Learn to do well," are the words of the prophet. Do not only withdraw thyself from doing wrong but do good.

It is not enough for a man to sit idle. We do not call the man who merely abstains from committing wrong a righteous man-oh, so-he must also perform good deeds.

Could we call her a loving mother who sits during the entire day and sees her children do as they please? Is she a kind mother who does not teach her children anything wrong, nor good, but says, "I do no harm, I am committing no sin?" In like manner is he no Israelite whose motto it is- I do no one any harm and



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*I myself abstain from wickedness.
Therefore the prophet warns us and
tells us "do also good." Learn to do
well and do not wait for the
opportunity, but "seek justice."
Make it your duty to obtain the
opportunity where to show your
willingness to do good, for virtue has
its own reward.*

*"Believe the oppressed," our text
continues, "do justice to the
fatherless and plead from the
widow," prove yourself worthy of
your people by acting according to
its precepts. "Remember the
Sabbath day to keep it holy- The
governor, Rufus once asked Rabbi
Akiba "What is this day you call the
Sabbath more than any other day?"
The rabbi responded, "What art thou
more than any other person?" "I
am superior to others," he replied,
"because the emperor has appointed
me governor of them." Then said
Akiba, "The Lord our God, which is
greater than your emperor, has
appointed the Sabbath day to be
holier than the other days." * * * *
The Sabbath is the source of relief to
the laborer. It welcomes all mankind
alike. It is a gift of benign
providence to the human family. It
serves as a monument, on which is
engraved the history of the exodus of
the children of Israel from the house
of bondage and which therefore
proclaims liberty to all men. It is the
day of rest and meditation and the
day also of pleasure and enjoyment.*

*Beautiful is the legend of the Sabbath
eve. When man leaves the
synagogue for his home an angel of
good and an angel of evil accompany*

*him. If he finds the table spread in
his house, the sabbath lamps lighted
and his wife and children in festive
garments ready to bless the holy day
of rest, then the good angel says-
"May the next Sabbath and all they
Sabbaths be like this. Peace unto
this dwelling, peace." And the angel
of evil is forced to say, "Amen." But
if the house is not ready, if no
preparations have been made to
greet the sabbath, if no heart within
the dwelling has sang "Come my
beloved to meet the bride. The
presence of the sabbath let us
receive," then the angel of evil
speaks and says, "May all thy
sabbaths be like this," and the
weeping angel of goodness responds,
"Amen."*

** * * * We have but quoted from the
verses from Israel, but the
continuation is as follows: "If you
are desirous and will harken to my
words, you shall enjoy the best of the
land, says the word of God." It is in
your own power. It is in yourselves
whether to do that which is
honorable or that which is evil. Our
actions are not wholly the result of a
heavenly decree of divine
providence. They are our own, the
result of our own inclinations.
"Everything is conducted by
providence and still free will is given
to man," said the old Rabbi Akiba.
It is our own free will to be saved, so
to do so and so, "Behold I lay before
you to-day the good and evil path,
choose for yourselves which you may
wish," said the servant of the Lord to
Moses.*



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Morris Sachs

There is a divine providence that reigns over this universe that regulates the courses of the celestial bodies. "He leadeth forth in number the planets." But there is no providence for the actions of the individual man. Man is his own master, lord of his doings. It is he who is responsible for his deeds, and not God. It is he who is called upon to answer for his offenses and who receives the penalty of the crime.

"Every man must die for his own sin." Let no one plead that God is the cause of everything, that man is but the implement of a higher intelligence. Man is the author, executor and proprietor of his own habits and actions. If we will to remain Israelites true to the banner of our ancestors, faithful to the same leader and guide, God above us will let us do something that will at once make us worthy of our religion and doctrines.

Unite before the Lord and in union assist the cause of the Lord, namely His Thora.

*Unite before the Lord and as in union become zealous supporters of His institutions. * * * **

You have erected this house of worship. You have adorned it as well as was in your power. For whom and for what? The very words "house of worship," will answer these queries. You have put up an edifice wherein to unite in prayer to the Lord. There are three distinct rewards in praying in a house of God. He who prays at home receives

the reward of praying. He who goes to the house of God and does not pray receives the reward of going. But he who prays in the house of God receives three rewards, the reward of praying, the reward of going and the reward of praying with the community. If there is any goodness in your hearts and you love the rewards sincere and faithful, you will remember the definition or meaning of a "house of worship," and come here as regularly as possible. You will visit this divine temple and give praises unto Him who has been with you thus far.

Be ever ready and willing to forgive and forget wrongs of your neighbor. It is natural for man to sin, and just as much natural ought it to be for him to forgive. Although God is merciful and pardons the sins of man against Himself, he who has wronged his neighbor must gain that neighbor's forgiveness before he can claim the mercy of the Lord. "This must ye do," said the Rabbi Eleazer, "that ye may be clean from all your sins before the Lord. The day of atonement may gain pardon for the sins of man against his Maker, but not for those against his fellowman, till every wrong done is satisfied." How can the Almighty forgive a wrong committed against man? If he does justice and shows mercy to the one He would do a wrong to the other. Therefore, my friends, wipe out all evil from your hearts and extend a friendly hand to him who may have wronged you.

Therefore the ten days of repentance were instituted and this Sabbath



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Morris Sachs

Tohuva. Let us purify our hearts in order to appear pure on the day of atonement. Let us forgive in order to be forgiven by the merciful Father. If you are desirous and will hearken unto the Lord you shall eat the best of the Lord. With this promise from heaven let us on this holy day return unto him whose name is El Shadai, the Almighty God, so that the words of the prophet may be verified upon us, that we may enjoy friendliness from God and man, and with willing hearts proclaim God's truth. Amen.
10

The financial rewards for Sachs' brief tenure as the Congregation Israel rabbi were likely not the allure for his visit as records reveal his payment was \$10.¹¹ It is unclear if this was his fee per service or in total for his entire visit. The following summarizes the two weeks of events:

***The Jewish Services
Held Yesterday at the New Jewish
Temple, Corner of Fourth and
Pine Streets***

***The Vote of Thanks Extended to
Rabbi Sachs for his Efficient
Services.***

The new Temple of the Congregation Israel was well visited during the entire day yesterday by the Leadville Hebrews, it being their holy Day of Atonement. Divine services commenced at 9:30 in the morning, the last words, "God, He is our Lord," were exclaimed with loud voice at precisely six in the evening. The services were held in the English and Hebrew, and the prayers offered

were quite impressive and had the tendency to move any heart to sadness and the eyes of the tender to tears. About 11 o'clock the officiating minister, Rabbi Morris Sachs delivered a long discourse on "The Bible as the Book," and was very attentively listened to by a

LARGE CONGREGATION.

In the afternoon about 5 o'clock Rabbi Sachs again addressed his community on the subject of "Union." He pictured in glowing terms the good results of union and the existing union of American Hebrew congregation, and urged upon the minds of the Leadville Israelites to join the union. His remarks were well chosen, and no doubt they will find echoes in the hearts of the listeners. The ladies also were called upon to assist in supporting the Hebrew Union college at Cincinnati, of which the young rabbi attended, and were told that Mirjam of yore was not backward in taking an active interest in

HER PEOPLE.

Near the close of the service Mr. Jacob Bernheimer, in the name of the executive committee, addressed Rabbi Sachs in most eloquent language and well chosen words, thanking him for his successful efforts in dedicating the temple and in conducting the divine services. At the close of his remarks he presented the officiating young divine with the following document, which explains itself:



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Morris Sachs

Leadville, Colo., Sept 29,

To Rabbi Morris Sachs:

The executive board, in the name of the congregation of the Temple Israel of Leadville, tender to you their heartfelt and sincere thanks for your prompt response to their call, for the able and efficient manner in which you dedicated their new temple to the service of the God of their fathers, the God of Israel; for the manner in which you conducted services during the holy days. In the great work you are about entering upon, as a guide and leader in Israel, we pray the great Creator and Ruler of the universe may endow you with health and strength, and crown your labors with abundant success.

J.H. Monheimer

President

M.A. Kahn

Secretary

Dave May

Vice President

Isaac Baer

*Superintendent of
School*

Sam Mayer,

Treasurer.

Isaac Kahn,

Joe Sonnenberg,

S. Mooney,

Trustees.¹²

personal column in the *Leadville Daily Herald* noted that Sachs "...has yet to make his senior year in the Cincinnati university." It is unclear what inspired him to forego his education; although he did return to the Cincinnati area after leaving Leadville on October 8, 1884, he never did return to school.¹⁵

Morris married Hattie Marks at Cincinnati on February 12, 1888.¹⁶ In the decades to follow there is little information save for a few census records and city directories that document Morris. He does not appear to have found a singular, permanent vocation. It is evident that Morris remained in the Cincinnati area for several decades and there he occupied several vocations; he worked as the "railroad editor" at the Cincinnati *Morning Sun* newspaper in 1886;¹⁷ he operated an agency for the *Southern Building & Loan Association* of Huntsville, Alabama, during the 1890s; and managed an insurance agency there until after his father's death at Chicago in 1900.¹⁸ Sometime after this, Morris and his family removed to the Chicago area where he is listed as a Jeweler in the *1910 United States Census*.¹⁹

There are indications that Morris was fairly well-off in his latter years though it is unclear if he made his own fortune or this was a condition that developed through his father's estate. An avid fan of boxing, Sachs sponsored amateur boxing teams from Chicago's south side and in July of 1933, Morris was recommended as a boxing judge for the *Illinois Athletic Association* through a petition signed by one hundred of the organization's members.²⁰

Morris Sachs passed from unknown causes on September 10, 1933, at Chicago. He was survived by one daughter, two brothers and two sisters:

A few days following Morris' funeral, an item appeared in the *Chicago Tribune* that noted Morris had sponsored trips for 650 south-side Chicago children to attend the *1933 Chicago World's Fair*.²¹

What became of Sachs after his departure from Leadville is somewhat intriguing. He did not graduate with the rest of his class at Hebrew Union College in June of 1884,¹³ as the school's records reveal that his studies were "incomplete."¹⁴ The



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Morris Sachs

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- ¹ Year: 1880; Census Place: *Chicago, Cook, Illinois*; Roll: 184; Page: 104D; Enumeration District: 005
- ² William Kriegshaber. *Hebrew Union College*. (Cincinnati, OH: The American Israelite (1874-2000). Proquest Historical Newspapers). November 16, 1877. P6.
- ³ Kriegshaber. *Hebrew Union College*. (Cincinnati, OH. 1877). P6.
- ⁴ *The Social Scrap-Bag*. (Leadville, CO: Leadville Daily Herald). September 20, 1884. P4.
- ⁵ For more information on Joseph Monheimer and his family, please visit: <http://jewishleadville.org/monheimer.html>
- ⁶ *Congregation Israel*. (Leadville, CO: Leadville Daily Herald). September 19, 1884. P4.
- ⁷ *Congregation Israel*. (Leadville, CO: Leadville Daily Herald). September 20, 1884. P4.
- ⁸ *The Festive Burglar*. (Leadville, CO: Leadville Daily Herald). September 26, 1884. P4.
- ⁹ *Erub Yum Keppur*. (Leadville, CO: Carbonate Chronicle). October 4, 1884. P8.
- ¹⁰ *Habeth Tshuva*. (Leadville, CO: Carbonate Chronicle). October 4, 1884. P4.
- ¹¹ *The New Year*. (Leadville, CO: Carbonate Chronicle). September 27, 1884. P5.
- ¹² *The Jewish Services*. (Leadville, CO: Leadville Daily Herald). September 30, 1884. P4.
- ¹³ Isaac M Wise. *Ninth Annual Report from the Hebrew Union College*. (Cincinnati, OH: The American Israelite (1874-2000). Proquest Historical Newspapers). June 4, 1884. P4.
- ¹⁴ Jacob Ezekiel. *Hebrew Union College: Proceedings of the Board of Governors*. (Cincinnati, OH: The American Israelite. Proquest Historical Newspapers). November 21, 1884. P2.
- ¹⁵ *Personalities*. (Leadville, CO: Leadville Daily Herald). September 30, 1884. P4.
- ¹⁶ *Ohio, U.S., County Marriage Records, 1774-1993* [database on-line]. (Lehi, UT, USA: Ancestry.com Operations, Inc.). 2016.
- ¹⁷ *U.S., City Directories, 1822-1995* [database on-line]. (Cincinnati, Ohio City Directory, 1886. Lehi, UT, USA: Ancestry.com Operations, Inc.). 2011. P1168.
- ¹⁸ Year: 1900; Census Place: *Cincinnati Ward 2, Hamilton, Ohio*; Page: 10; Enumeration District: 0015; FHL microfilm: 1241274
- ¹⁹ Year: 1910; Census Place: *Chicago Ward 6, Cook, Illinois*; Roll: T624_246; Page: 12A; Enumeration District: 0349; FHL microfilm: 1374259
- ²⁰ *Recommended Sachs As Illinois Fight Judge*. (Chicago, IL: Collyer's Eye and The Baseball World). February 25, 1933. P8.
- ²¹ *Century Of Progress Notes*. (Chicago, IL: Chicago Tribune). September 16, 1933. P4.



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