

Texas Jewish Historical Society

Preserving Jewish Heritage in Texas
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Temple Rodef Sholom Received Historical Marker

by Terry Jo Ryan, *Waco Tribune-Herald* staff writer



Temple Rodef Sholom of Waco dedicated its new historical plaque on June 24, 2007. Event Chair Ima Joy Gandler (right) and her committee worked tirelessly for several years in their efforts to receive the plaque. Ms. Gandler is shown here with TJHS President Vickie Vogel.

There isn't enough room on the new Texas Historical Marker for Temple Rodef Sholom to record most of its colorful story. But the 128-year-old faith community that the plaque celebrates is acknowledged by the state for its role in Central Texas' past.

The synagogue and its community friends dedicated state marker No. 11090 at 4:00 PM, Sunday, June 24, at Temple Rodef Sholom, 1717 N. New Road in Waco. The *simcha* (joyous occasion) marks the conclusion of a process that began more than three years ago, event chairwoman Ima Joy Gandler said.

Gandler, temple archivist, said that four years ago, orga-

nizers had hopes for a marker in time for the synagogue's 125th anniversary in May 2004. But the complicated and time-consuming process of working through local and state historical entities foiled those party plans.

Waco already had a Jewish cemetery and a Hebrew Benevolent Association that dated to 1869. Shortly after retailer Sam Sanger's arrival on March 4, 1873, to run a small store on South Third Street for the family business,

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TJHS MEETING SCHEDULE 2007-2008

Save the dates!

Fall



October 5-7 in Amarillo
Robert & Jo Ann Holt
(Co-Chairs)



Winter

January 11-13 in Beaumont
David & Binnie Hoffman
(Co-Chairs)



Annual Gathering, 2008

April 4-6 in Waco
Ima Joy Gandler & Ed Katten
(Co-Chairs)

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When History Doesn't Matter

A Message from TJHS President
Vickie Vogel

Do you think history always matters? Here's one time that it does not: when it is your old email address, your disconnected fax line, the address where you used to live, etc.

The 2007 edition of the Texas Jewish Historical Society Membership Directory has been mailed to those whose dues were current at the time of the mailing. It is a wonderful resource for our members. In addition to contact information for officers, the board, and the membership, it includes our bylaws, a brief history of the organization, and a list of



past presidents, instructions on submitting an article to the newsletter, how to order our book *Lone Stars of David*, a membership application to give to a friend, and a change of address form.

There is also a change of information form in each newsletter, along with reminders of the importance of keeping your entry up to date.

Many people spent hours combing through the last directory to correct typos, to remove deceased member listings, and to verify and correct as much information as possible. That is

a very big job and we did our best.

Before you read any further, please pick up your copy of the directory and check your own entry to see if everything is accurate. If there is an error, email our database manager Leon Brachman at leonhb@flash.net or phone him at 817-924-9207 or fax him at 817-877-3155.

If you paid your dues late, you can pick up your directory from me at any quarterly meeting. And now that you have verified your listing, enjoy your newsletter!

A handwritten signature in green ink that reads "Vickie Vogel". The signature is fluid and cursive.

President

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The Texas Jewish Historical Society News Magazine is published four times annually. Stories about Texas Jewish history, oral histories, and requests for assistance with research are welcome, as are photographs and historical documents. Please provide color photocopies or scan at 300 dpi or greater, in .gif, .tif, or .jpg format and send electronically to Associate Editor Davie Lou Solka at davielou@solka.net or mail to 501 Bermuda Place, Corpus Christi, TX 78411, 361-852-5815. Be sure to include your name and contact information.

Publisher-Editor Alexa Kirk
Assistant Editor Davie Lou Solka
Photographer Marvin Rich

Note: The Texas Jewish Historical Society is unable to guarantee the safe receipt and/or return of documents or photographs. It is strongly recommended that only color photocopies of both color and black & white documents be provided. We welcome your comments and suggestions.



The Texas Jewish Historical Society accepts matching funds from corporations.

Please advise if your gift can be used in this manner.

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the Jewish community, which included twenty bachelors plus sixteen families, staged its first Purim Ball.

Months later, on November 9, 1873, the Sanger brothers were instrumental in starting Eureka Lodge No. 198 from the International Order of B'nai B'rith. In January 1879, that fraternal service organization "resolved to organize a formal congregation." Lodge members pledged money to construct the first synagogue and named it Congregation Rodef Sholom, which means "pursuing peace." It was chartered under the state of Texas on April 28, 1879.

During the 1870s, residents held religious services in homes, businesses and rented rooms, adopting Reform Judaism liturgy and practices. The Benevolent Association acquired a Torah scroll for use in Jewish congregation services.

Under the direction of Sanger and merchant prince Louey Migel, the congregation began with forty families meeting at Lehman's Hall. Rudolph Lessing was elected the first president, and the "Reverend" (un-ordained clergyman) Meyer May became the congregation's first spiritual leader.

Meanwhile, Waco architect W.W. Lamour designed the congregation's first sacred space, which was built by

R. Rogers and located at 924 Washington Avenue; the congregation dedicated it August 10, 1881.

In Rabbi Emeritus Mordecai Podet's 1986 book, *Pioneer Jews of Waco*, he tells the odd tale of what happened soon after.

The first rabbi hallucinated one Sabbath eve in March 1882, alarming congregants when he spoke about spiritual messages from his mother. The next morning, he lined up his students outdoors to lecture them on Jesus Christ. A local physician deemed the rabbi insane, and he was placed in a doctor's care, Podet reported.

Waco's second rabbi, Aron Suhler, in 1883 would leave his Waco pulpit in mid-week to set up Hebrew classes ninety miles away in Fort Worth.

Although anti-Semitism was virtually unheard of on the frontier, it was not unknown. Texas Jewish historian Hollace Ava Weiner reported that one night in 1884, Suhler "was pretty scared up" when a bullet shattered a window pane in his study. "It was a close call for the rabbi," reported the Dallas Weekly Herald.

After a few years, Suhler left the full-time pulpit to sell insurance and teach, in order to earn enough money to feed his family of nine children. The Waco congregation had paid him with chickens and eggs.

Suhler continued to serve Temple Rodef Sholom as a board member and substitute rabbi until his death in 1916 at age 70. He is interred in Hebrew Rest, Waco's first Jewish burial ground.

The members held their first Jewish confirmation service in 1893, with Rabbi E. M. Myers. By the turn of the twentieth century, Rodef Sholom had 48 families and 110 Hebrew students.



Sam Sanger (1843-1919), a Bavaria-born son of the Old West, was one of the founders of Temple Rodef Sholom of Waco. He's seen here in 1894. (A Pictorial History of Waco / Roger N. Conger)

German-born but American-reared Rabbi Martin Zielonka (1877-1938) served the congregation in Waco only a short time after his 1899 ordination at

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MAZEL TOV to the following Texas Jewish Historical Society members:

DAVIE LOU & JACK

SOLKA, on the occasion of their grandson, Matthew Solka, becoming a Bar Mitzvah at Shearith Israel Synagogue in Dallas. Matthew's parents are Andrea and Steven Solka, of Coppell, Texas.

HELEN & LARRY WILK

, on the birth of their grandson, Zachery Logan Wilk. Zachery's parents are Kristin and Chuck Wilk of Seattle, Washington.

Please send information for this column to Davie Lou Solka at davielou@solka.net. Thanks.

Jews of the Golden Triangle:

Beaumont, Orange, and Port Arthur, 1876-1988

by W. T. Block

As strange as it may seem, not all early American states and colonies treated Jews as their equals. As far back as 1700, there is no record of differential treatment of Jews in South Carolina, whereas the state of Maryland saddled them with legal disabilities until 1825. Early Beaumont, Texas—like Charleston, South Carolina—offered an amenable and equitable climate for Jews to compete, and although Jewish settlement here came comparatively late, it quickly flourished.

Those Jews entering Texas during the 1840s usually remained in Galveston, and by 1867 had established a synagogue there. As economic opportunity developed elsewhere in Texas, many migrated from the island city. Simon Wiess, a Beaumont merchant in the year 1838, is generally credited as having been the first Jew to arrive in Jefferson County. Wiess, however, married a Presbyterian, and apparently abandoned his Mosaic faith after his arrival in Texas. Except for itinerant wagon peddlers, no other Jews are known to have arrived in Beaumont until 1878, when Morris J. Loeb moved his family there and opened a cigar store.

In general, Jews sought out the Golden Triangle counties of Texas (Jefferson, Orange and Hardin) when economic opportunities became better there than elsewhere—principally Galveston and Houston where the early Jews congregated.

As the first in Beaumont to conduct Jewish services in his home, Loeb was to establish many 'firsts' for the city's Jewish community. By the time of his death in 1908, he and his family (which included daughters Julia Bohrer, Mildred Lederer, and Mattie

Bliss) had won the respect of all Beaumonters for their high moral standards, but his earliest years in the city may have been somewhat less placid. On at least one occasion, he "was threatened, and told that the community had no Jews and wanted none," but this appears to have been a single or isolated instance. By 1881, Beaumonters viewed the arrival of other Jews as a foretoken of better days ahead.

In 1881, a New Orleans newspaper observed: "Seven new stores have been built in Beaumont in the past forty days, and a number of Israelite merchants have settled there, a sure precursor of the prosperity which is to follow."

Orange developed a small nucleus of Jews even before Beaumont. James Solinsky and Wolf Bluestein arrived there in 1876. By 1880, the census enumerated several more, all listed as "general merchants," as follows: Ignatz Kahn, Leopold Krager, Louis Jacques, Morris Hecht, A. Flaxman, F. Philefsky, and Jacob Racke. By 1895, other Jewish merchants in business there included R. Sokolski, Levy and Company, and Aronson and Brother. However, by 1880, Henry Solinsky (the second Jew in Beaumont) had already left Orange for Beaumont, although he also kept his Orange store open. By 1881, he was followed by Morris Hecht, A. Flaxman, and Wolf Bluestein. Bluestein, who also owned the first Torah, may have conducted

the first joint Jewish services in Beaumont. Whether or not an anti-Jewish climate prevailed that triggered these



Top row: H. A. Perlstein, first Temple Emanuel 1901-23, J. J. Nathan. Second row: Perlstein Building, 1907, H. Hirsh residence under construction 1897 on Calder Avenue, Nathan's store around 1890.

removals to Beaumont is sheer speculation, but Orange had a long reputation for violence and prejudice.

Late in 1880, Henry Solinsky and Morris Hecht of Orange, as partners, opened a store in Beaumont. They were soon followed in 1881 by Sid. J. Levy, who opened the "Red Store;" Leon R. Levy, who founded the "Lone Star Store;" and a Jewish widow, Mrs. A. Schwerin, who operated a boarding house. Louis Schwartz arrived in partnership with Charles Oulif, but he soon bought out his partner. In the same year, D. Gordon built a store on Pearl Street.

When Wolf Bluestein moved to Beaumont in 1881, Solinsky severed his ties with Hecht and re-entered business with Bluestein. Both men contributed to the performing arts within the city. In April, 1881, when

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the Blanchette Hall was remodeled and a new opera house was built, Solinsky bought it the following August and immediately left for New York in search of vaudeville talent. In October, the Bluestein Opera House opened on the second floor of the partners' new brick building at Tevis and Forsythe Streets. It remained in use until the Crosby Opera House was completed in 1883.

In September 1881, the *Beaumont Enterprise* published its first reference to the Jewish holidays, noting as follows: "Today and tomorrow are Rosh Hashanah, or the Jewish New Year. All the stores and places of business kept by the Israelites will be closed."

Three of Beaumont's principal merchants and mill owners of 1880 were Mark, William, and Valentine Wiess, and although Gentiles themselves, they were no less sympathetic with the plight of immigrants who shared their father's former faith.

When Sam Lederer, a young, unmarried Jew of modest means, arrived in Beaumont in 1886, Val Wiess gave him immediate supervision of the grocery department of V. Wiess and Company, at that time Beaumont's largest merchandising and insurance firm. In 1898, upon entering business for himself, Lederer returned the favor by employing a member of Wiess' family.

Solinsky, Bluestein, and Leon R. Levy quickly found a niche for themselves in Beaumont's business community, and by 1889 Solinsky was a director of the new First National Bank. In 1881, only six months after his arrival in the city, he was co-chairman of Beaumont's annual Grand Tournament and Strawberry Festival of that year. By 1883, he was operating a cypress shingle mill. In 1888, a Galveston newspaper said of him:

H. Solinsky is a wide-awake

merchant, who by dint of fair dealing, close profits, and closer collections, has amassed quite a neat fortune. He is proud of his city and is always ready to aid in any enterprise that will lead to the good of the town.

It would be false to imply that all of Beaumont's Jewish merchants prospered equally, for each of them watered his future in the marketplace even as non-Jews did. J. Feinberg entered business in Beaumont in 1887, and in 1889 he took bankruptcy, with M. Hecht as receiver, with assets of \$3,000 and liabilities of \$14,000.

W. Bluestein was an enigmatic personage of rare talents. By the time of his death, his personal fortune equaled \$75,000, a sizable sum for that era. According to his obituary of May 1896, he could neither read nor write, yet his competence at mental arithmetic, fractions, and compounding interest knew no peer. In his eagerness to learn to write his name, he once paid \$100 to a teacher who failed his task, but banks from Galveston to New York honored Bluestein's crude "BBX" on drafts and checks.

So far as is known, Bluestein and Lederer were the only early Jews of Beaumont to engage in agriculture, the latter operating a rice farm south of the city in 1900, and Bluestein being one of the first commercial rice growers of Orange County. On December 1, 1892, he shipped 100 barrels of rough rice, a part of the first boxcar of rice ever shipped from Orange.

Leon R. Levy became fully immersed in community affairs. In October 1886, he was one of a Beaumont committee of four who raised \$20,000 nation-wide to succor hurricane sufferers at Sabine Pass. During the 1890s, he was a director of the Beaumont Improvement Company and the First National Bank; sat on committees

or served as a delegate to nominating conventions; officered fraternal orders; and won an enviable reputation as financier and philanthropist.

In 1881, it appears that Miss Julia Loeb was the only Jewish student among the 103 pupils at the Beaumont Academy. By 1893, at least 35 students of the Jewish faith were enrolled in the Beaumont schools.

The earliest Jewish services were conducted in private homes, in the Bluestein or Crosby opera houses, and later in Lederer's grocery store, Deutser's Furniture Company, or in the Harmony Club, located above the Central Fire Station.

In lieu of a trained rabbi, S. Feinberg, W. Bluestein, and probably others, acted as lay leaders for the Jewish assemblies, the latter possessing the only Torah in Beaumont in 1881.

Usually, Jewish weddings were the instrument for bringing visiting rabbis to Beaumont. Beaumont's first wedding was that of Sam Lederer to Mildred Hirsch, the daughter of Mr. J. J. Loeb in February, 1889, with Rabbi Kaiser of Galveston officiating at St. Mark's Episcopal Church. The second was that of W. T. Smyth to Jeanette Schwerin in May, 1891.

Beaumont's third Jewish wedding of record was that of Mattie Loeb to George Bliss, a young merchant, in March, 1892. Rabbi Wilner of Houston officiated at the City Hall where "floral decorations were beautifully and tastefully arranged." The weddings of Jake Nathan to Annette Levy, daughter of the rabbi, in 1900, and Ada Feinberg to Henry Roos in 1901, were the Jewish social events of those years.

In 1881, of six dry goods firms doing a combined annual business of \$220,000, five of them—Schwartz

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Brothers, H. Solinsky, L. R. Levy, F. Hecht, and E. Morris—were Jewish-owned. Levy was also in the grocery business. In 1889, Schwartz Brothers built a three-story building to enlarge their business.

In 1889, three other Jews, R. M. Mothner, Hyman A. Perlstein, and M. H. Hirsch, settled in Beaumont, each with a favorable effect on the community, and Perlstein with only \$11.90 in his pocket. Mothner became Beaumont's second jeweler (Alfred Schwaner, the first). He became an organizer and the first president of the Jubilee Lodge, B'nai B'rith, and later of the Chamber of Commerce and the Beaumont Fair Association. In 1902, he and Perlstein brought in a Spindletop gusher on a site where, earlier, Captain Anthony Lucas reputedly had been unsuccessful.

During the 1890s, Hirsch's Cordova Hotel and Bar were among the showplaces of Beaumont. It knew no peer between Houston and New Orleans in 1895, containing 211 incandescent lights, eleven ceiling fans, two private wine rooms, a bar, French plate mirrors valued at \$5,000, and a stock of beer, liquors, wines, and tobaccos that one might expect to find only in a northern city. In 1897, his elegant three-story brick residence, with its oriental cupola tower, similar to those of the first synagogue, was among the most ornate of the mansions on Calder Avenue, and a photo of it survives in a 1900 edition of the *Sabine Pass* news. It was the first residence to be dedicated by a secret organization, the Sons of Herman.

H. Peristein, whose career began at fifty cents a day, worked as a blacksmith for Tom Ridley until he acquired his own shop on Pearl Street in March, 1892. By means of frugal living, he acquired real estate at a rapid pace. Assisted further by the oil boom of 1901, he built Beaumont's first "skyscraper" in 1907, at that time the tallest building between Houston and New Orleans. S. H. Kress and Company occupied the first floor for the Peristein Building for several decades.

In April, 1897, a disastrous fire destroyed four-

teen Beaumont business firms, none of them Jewish. However, three Jewish dry goods stores were heavily damaged, namely F. Duetser's on Crockett Street, Mothner Brothers, and S. Sternberg.

Other Jews settled in Beaumont during the 1890s, but the exact arrival

years are not known. Among them were Louis Mayer, merchant; Bernard Duetser, who operated the Lone Star Furniture Company; A. Flaxman, merchant; Joe and Leon Rosenthal, merchants; E. Szafir, stationer; and Gus Well and L. Perl, racket storeowners. Mayer also became vice-president of the Neches Oil Company. Others were Jake J. Nathan, department store owner, who arrived in 1896, and H. and S. Nathan, the city's first pawn brokers, came from Galveston in 1899.

Other early arrivals (dates un-

known) were Jake and Sol Gordon and Alex Feigelson, all of whom contributed substantially to Beaumont's cultural and economic progress.

In September, 1895, the Jewish citizens organized Congregation Emanu-el, now Temple Emanuel, with officers as follows: S. Lederer, president; L. Schwartz, vice-president; H.A. Peristein, secretary; M. Hecht, treasurer; M. Alschwang, Jan. (?); and L. R. Levy, H. Hirsch, L. Schwartz, S. Feinberg, and R. M. Mothner, trustees. They immediately engaged Dr. Aaron Levy as the town's first resident rabbi. By 1895, temporary quarters were occupied at various times in the Goodhue Opera House, Duetser's store, and the Harmony Club.

The first synagogue was erected in 1901 at Broadway and Willow Streets. It was a wooden building which cost \$3,435, and the Hebrew Women's Association donated \$3,000 more, earmarked for lighting and interior decorations.

Some time earlier (exact date unknown), the Hebrew Women's Benevolent Association, under Mrs. Loeb and her daughters, Mildred (Mrs. S.) Lederer and Julia (Mrs. H.) Bohrer, was organized, its goal being to act as a cemetery association, raise funds for a synagogue and charitable purposes, and sponsor social and cultural events.

Hebrew Rest Cemetery, north of Magnolia Cemetery, was purchased and surveyed by them in September 1897, and later was deeded to the congregation. As early as August, 1895, the Benevolent Society sponsored a steamboat excursion on the Neches River, complimenting various young ladies. From 1895 on, its principal activity was the annual masquerade ball at the Goodhue Opera House, attended by Jews and non-Jews alike.



Top row, left to right: Louis Mayer, Mrs. Henry Roos, E. Szafir, Sr.
Middle row: Leon R. Levy, Mrs. Leon R. Levy, R.M. Mothner. Bottom row: Joe Rosenthal, Mrs. H. A. Perlstein, Sam Solinsky

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Rabbi Levy, as the voice of the congregation, plunged headlong into community affairs, as have his successors since then. In September, 1896, he won much acclaim from Christians for an eloquent address at the Opera House, entitled, "The Jews Versus Christians." He also contributed many newspaper articles and taught in a school.

In May, 1896, both Jews and Gentiles filled the temporary quarters to watch Dr. Levy confirm the first class of eight confirmants, which included Cipora Solinsky, Celia Hirsch, Dora Hecht, Ada Feinberg, Rebecca Hirsch, Daisy Nathan, Harry Solinsky, Leon Hecht, and Sol Gordon. Misses Annie Morris, Sophie and Atelia Levy, Hannah Nathan and Mr. Itzig furnished choir music.

A Jewish social event of March, 1897 identifies many young unmarried males of the synagogue who were living in Beaumont at that time. They were Joe Solinsky, J. Frank, Mr. Itzig, S. Stern, H. Horwitz, J. Nathan, J. Gordon, Abe Solinsky, M. Alchwant, and Oswald Levy.

Other early Jewish organizations included the Council of Jewish Women, organized on April 15, 1901 by Miss Jeanette Goldberg of Jefferson, Texas, Vice-President of the Texas Division. Its first officers included Mrs. L. R. Levy, President; Mrs. Leo Mothner, Vice-President; Mrs. Wolf Hecht, Treasurer; Mrs. E. Deutser, Recording Secretary; and Miss Beatrice Cohn, Corresponding Secretary. The committee chairwomen included Mrs. M. Loeb, Mrs. H. Burkenroad, Sarah Levy, Mrs. R. M. Mothner, Mrs. J. J. Nathan, Mrs. B. N. Brown, Ida Herschel, Mrs. Aaron Levy, Mrs. H. Hirsch, Mrs. M. Hecht, and Mrs. L. Goldstein, whose husband was Beaumont's first Jewish physician. Among the organization's

activities was the founding in 1903 of a circulating library, funded by an annual fee of \$1.50.

Also in 1901, the Chamber of Commerce released a list of Beaumont's most beautiful young women, who were selected by voting. Among them were several Jewish young ladies, as follows: Mrs. B. N. Brown, the Misses Celia and Rebecca Hirsch, Mrs. Henry Roos, and Miss Dora Hecht.

Although not limited to Jewish members, the charter meeting of the Order of the Sons of Herman indicated that the lodge was dominated by Jews at its beginning, perhaps because many were of Germanic origin. The first officers in April, 1897, were as follows: H. Hirsch, President; L. R. Levy, Vice-President; C. A. Steinweg, Secretary; M. Hecht, Treasurer; Oswald Levy, Conductor; M. Czarsinski, Guard; and Gus Weil and S. Sternberg, Directors.

In February, 1898, Jubilee Lodge of B'nai B'rith, a Jewish men's fraternal order, was organized in Beaumont, its goal to sponsor social and benevolent causes. The charter members were R. M. Mothner, President; J. Solinsky, Vice-President; J. J. Nathan, Treasurer; M. Hecht, Secretary; L. R. Levy, Warden; J. Feinberg, Guardian; and L. Solinsky, S. Feinberg, and L. R. Levy, Trustees. In effect, it is possible to estimate approximately the date of some Jews' arrival in Beaumont by the time their names appear in news items.

The Harmony Club, another Jewish men's social order, was organized on February 19, 1899. Its founder and first President was Maurice Goldstein. In January, 1901, officers were Abe Goldsmith, President; J. S. Gordon, Vice-President; Wolf Hecht, Secretary, Bernard Deutser, Treasurer; and Joe Rosenthal, House

Steward. Other members of 1901 included Charles Stern, Silvestor Greenwood, M. Hecht, W. G. Hecht, L. Solinsky, Abe Solinsky, D. L. Goldstein, J. Goldstein, A. Zwirn, L. R. Levy, S. Lederer, E. Deutser, Louis Schwartz, Sid Levy, Sidney Mayer, Morris Levy, E. Szafir, Sr., B. Szafir, Jr. Alex Szafir, H. Hirsch, R. M. Mothner, Leo H. Mothner, S. Feinberg, Henry Roos, Nathan Roos, J. S. Gordon, H. Nathan, Sam Nathan, S. Light, E. Goldsmith, N. T. Cook, A. Chan, J. Wiess, and Carl Broune.

Two of the above-named members, Sam Nathan and Simon Light, also belonged to Beaumont's Company D, Third Texas Infantry, during the Spanish-American War, and each returned to Beaumont after the war was over. During World War I, the city's Jewish community was less fortunate. One young soldier, Sam Lewis, lost his life in the conflict.

Unfortunately, all archives of the earliest Jewish activities in Beaumont have long since disappeared, and the old members of that era are deceased. The bulletins of the old Board of Trade or the early Beaumont Chamber of Commerce, 1901-1925, provide, however, many biographies and photos of the early Jewish community. And fortunately, the *Galveston Daily News* preserved much information for posterity by publishing something of early Beaumont Jewish activities at least weekly over a long period of years. As an example, the following announcement of January, 1898, reveals these facts:

"The Jewish Ladies' Benevolent Society is meeting with every success in arranging for the third annual ball tomorrow night [January 25] and the number of tickets sold indicates that the ladies will score a special hit. The ball will take place

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at the [Goodhue] Opera House, and there are a large number of the latest fancy costumes to appear at the entertainment.

It is in the hands of capable committees and will pass off smoothly. Invitations: Mesdames L. Solinsky, J. J. Loeb, and W. T. Smyth. Reception: Mesdames H. Hirsch, S. Feinberg; Messrs. R. R. M. Mothner, H. Hirsch, and S. Feinberg. Floor: Messrs. H. Horwitz, Leo Mothner, Abe Goldsmith, and J. Frank. The ball is given for the benefit of a fund that is being raised to build a synagogue for Emanuel-el Congregation in this city."

Space will permit only a minute statement of local Jewish history beyond 1902, but the writer would be remiss if he failed to mention more of Jake Nathan, the entrepreneur-merchant who always "sold it for less." A newspaper article of 1900 described him as owning the "leading and largest clothing store" in Beaumont, a thirty-by-nine-foot edifice with displays on both floors. Located in the Goodhue block opposite the depot, the store employed ten clerks. By 1910, Nathan's occupied a new four-story building, and the number of employees had tripled.

By 1906, Beaumont had one synagogue, valued at \$10,000, and with sixty-five members. Its Jewish Sabbath School had forty-five children in attendance. Rabbi Friedlander had replaced Rabbi Levy in October, 1901. His successor was Rabbi Elkin. Dr. Samuel Rosinger, who came in 1910, would devote fifty years of his life to Beaumont's religious and secular matters. One of the witticisms often told about Dr. Rosinger's arrival concerned the Temple's advertisement in a northern Jewish publication to engage a new rabbi at annual salary of \$1,500.

The publication's editor laughed and suggested that \$1,500 might buy the Temple a good bartender, but never a good rabbi. The editor was wrong.

At the end of the first quarter of the twentieth century, Temple Emanuel completed a new synagogue at 848 Broadway, at a cost of \$110,000 and designed to accommodate 600 worshippers.

Temple Emanuel was a Reform congregation from its beginning. However, beginning about 1900, another type of immigrant began to arrive. The Hasidic or Orthodox Jews, common to the "Pale of Settlement" in Western Russia or the Austro-Hungarian empire. Their practices included every facet and commandment of their faith exactly as they interpreted them, with customs of dress and dietary laws sometimes at odds with Beaumont's older community of Reform Jews of Germanic or Ashkenazi origins. And it was inevitable that some conflict between them and perhaps even a competing congregation would result.

Around 1912, Orthodox Jews began the founding of Congregation Kol Israel, which was slow at first because of their limited numbers. Their first spiritual leader was L. M. Yellen, who performed daily religious services, as well as celebrating High Holy Days in September in a rented hall. The leader of Kol Israel, E. I. Greenberg, L. Perl, Max Horwitz, Max Feinberg, Aymen Waldman, Ben Blum, Ben Dorfman, and J. Solomon decided to locate their first synagogue building at Pine and Elizabeth Streets in 1917, and in 1918, Kol Israel engaged Rabbi Stern as its first full-time resident spiritual leader.

In 1926, under the guidance of Rabbi Benjamin Wade, Kol Israel built its Hebrew Institute, which housed both the Hebrew School and the social clubroom for its members. One of the fraternal auxiliaries of the synagogue

was the Anshe Chaim Lodge, which purchased and maintained Kol Israel Cemetery and later deeded it to the congregation.

The good times of the 1920s soon turned into ten years of unprecedented depression, which also took a heavy toll among the Jewish merchants. Kol Israel members soon learned that they could neither pay a rabbi's salary nor the notes on the synagogue's mortgage. But with diligent effort, the membership was able to keep mortgage payments current, although they had to do without the services of a trained and paid spiritual leader.

In 1947, Rabbi Yman Solomon was engaged as Kol Israel's new rabbi, and members became aware of the need for a larger sanctuary. However, the construction plans had to be delayed for five years because of the congregation's large financial burden of bond commitments to the new State of Israel. In April, 1952, Kol Israel members voted to embrace Conservative worship instead of Orthodoxy. The next year, a new building site was purchased near IH-10 and in May, 1953, groundbreaking ceremonies were held as a result of the efforts of J. P. Freedman, Mose Goldstein, the Rogers families, and other members.

On May 23, 1965, Congregation Kol Israel celebrated its Golden Jubilee with Rabbi Maurice Idell and his magnificent cantorial voice.

The 1960s were years of significant social and economic change everywhere and Beaumont was not immune to those movements which carried the shopping districts to the edge of town and doomed the inner-city business districts to a slow death and decay.

Other social forces were at work in the Jewish community as well, Jews have always educated their chil-

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dren far beyond the general American norm, but usually one offspring would remain behind to operate the family store, or set up a new shop nearby. As national chains began to move into small towns, and malls were replacing small shops downtown, Jewish young people were opting more and more for careers in law, medicine, business managements, banking, real estate, insurance, and engineering—fields that would eventually carry them to larger cities. Hence, Jewish horizontal and vertical mobility, a declining Jewish birth rate of much less than two per family, and the fact that Judaism is a non-proselyte religion that depends on its children for Jewish growth, small-town Judaism has a future about as retrogressive as that of the Shakers.

The memberships of Temple Emanuel and Congregation Kol Israel agreed to merge into one congregation in 1971. The children attend one religious school, but members do have a choice of either Reform or Conservative worship. A special chapel was built for Conservative worship. The Kol Israel building and property were offered for sale.

Temple Emanuel also felt the need for new quarters following the rapid Jewish growth after World War I. Under Dr. Rosinger and H. Perlstein, Temple Emanuel dedicated its new sanctuary, with the copper dome and the magnificent stained glass windows designed in Jerusalem at 1120 Broadway in December, 1923. During the 1950s, the synagogue witnessed additional construction activities. The Rosinger Center was completed in 1957, and in 1962, the Chinski School Building and Jacob S. Gordon Chapel were added.

In 1960, Dr. Rosinger was declared Rabbi Emeritus and was succeeded by Dr. Newton Friedman. The new rabbi actually served the Temple congregation from 1957 until his sudden death in 1970. Long known as an articulate speaker and proficient scholar, Dr. Friedman wholly immersed himself in synagogue and community affairs and was the first local rabbi to become President

continued on page 10

Jewish History Award Winners

The Texas State Historical Association coordinates a competition for Texas History Day, which is part of the National History Day program. This annual state-level history fair for students in grades six through twelve provides an opportunity for students to develop their knowledge of history and their skill in presenting it in a variety of media. Nearly nine hundred students participate with approximately sixty students representing Texas at National History Day each year in Washington, D.C.

The Texas Jewish Historical Society sponsors one of the many special awards. The Jewish History Award recognizes excellence in writing on Jewish history, preferably in Texas. Qualifying entries in any category may be considered for awards. Winners receive \$100 for first place and \$50 for second place. In addition, prize-winning papers may be selected for publication in the newsletter of the Texas Jewish Historical Society.

This year's entries were judged by Nancy Hoffman, Rabbi David Komerofsky, Shoshanna Lansberg, and Vickie Vogel. Two winners were selected. From Hartman Middle School in Houston (Junior Division), Leslie Espinoza won for her essay "Israel: Modern Phoenix." Leslie's teachers are Robert Weisinger and Paula Pierre.

In the senior division, the group exhibit "Unlocking the Atom" was a winner for Lise Meitner, Luis Plata, and Kristine Tolentino. Students at North Garland High School in Garland, their teachers are Bruce Nowlin and Susan Six.

For more information about Texas History Day, contact Programs Coordinator Teresa Acosta at 512-471-1525 or tacosta@austin.utexas.edu.



Did You Know?

RUBY KLESS SONDOCK

Justice Ruby Kless Sondock was the first woman to serve on the Texas Supreme Court. She was Valedictorian of her 1962 Class at the University of Houston Law Center. Justice Sondock was also the first woman to be appointed as a State District Judge in Harris County, Texas. A distinguished legal mind, Justice Sondock has received a number of accolades, including

an annual lecture series on legal ethics. Former speakers at the Sondock Lecture on Legal Ethics include U. S. Senator Orrin Hatch and Helen Thomas.

Justice Sondock formed part of the majority of the Texas Supreme Court in the landmark case of *Helicopteros v. Hall*.
Source: Wikipedia, the free online encyclopedia.

Note: Rose Spector was the first woman elected to the Texas Supreme Court, in 1993.

of the Beaumont Ministerial Alliance.

Rabbi Beno Wallach, who served Temple Emanuel from 1970 until 1978 was the first to serve the unified congregation. He was replaced in 1978 by Rabbi Norman Lipson who remained until 1982. The congregation was again fortunate to engage a young scholar, Rabbi Herbert Rutman, who was also very active in community affairs, but his tenure, like that of Dr. Friedman, was sadly cut short by his sudden and untimely death in 1984. He was replaced by Rabbi Peter Hyman of Florida, who remained president until at least 1988.

This brief account is only a page of a story that might fill a book. Beaumont's Jewish community is now over a century old, and Temple Emanuel has now celebrated its centennial anniversary.

Despite economic boom times between 1940 and 1980 that saw Orange's permanent population skyrocket to about 50,000, and a number of chemical and rubber plants located, there, it does not appear that the small Jewish community there was greatly enhanced thereby. Perhaps as many as twenty or twenty-five Jewish families may have lived there after World War II, but if so, no attempt was made to organize a congregation. Some Orange Jews undoubtedly attended services in Beaumont or Port Arthur in earlier times, but neither synagogue has any recollection of Orange Jews attending or belonging in recent years.

Almost from its beginning in 1895, Port Arthur had a nucleus of Jewish merchants that once lined both Proctor Street, Houston Avenue, and connecting thoroughfares. At its peak, a colony of perhaps 400 or 500 Jews resided in Port Arthur between 1920 and 1960. Temple Rodef Shalom began about 1920 in the downtown shopping district of that seaport, and as the ethnic residential pattern began to change

after 1950, the Temple relocated in the eastern edge of town.

In discussing the plight of the Jewish community there with Mrs. Lothar Goldstein, the current spiritual leader and widow of the former rabbi, there is very little historical information available about the Temple, and the congregation has about thirty families.

Golden Triangle Jews, who have contributed to the social, economic, and cultural life of the area, have far exceeded the Jewish pro rata population in the three counties. Members of the Greenberg family founded The Fair Stores Chain seven decades ago with many stores in Southeast Texas and Southwest Louisiana.

Two of the four Rogers brothers, S.J., N.J., Ben, and Victor, were optometrists who founded Texas State Optical Company, which has locations in many cities. Rogers Brothers Investments built and developed many shopping centers, with many extending from Beaumont to the East Coast.

Mrs. Julie Rogers and Mrs. Betty Greenberg have contributed to local charities and the fine arts. When the City of Beaumont remodeled the old city hall into a theatre and Fine Arts Center, the name was changed to Julie Rogers Theatre. Members of the Miller Family presented to the City of Beaumont the R. C. Miller Library. Many Jewish names have long been associated with presentations of the Beaumont Music Commission, the Beaumont Civic Ballet, and the Beaumont Civic Opera. There have been Jews on the faculty of Lamar University and Regina Rogers has served a term as Regent of Lamar University.

For the nearly 1,000 Jews of Beaumont, and other Jews and congregations within the Golden Triangle, their heritage is indeed rich and immense. It developed solely because a few hardy souls, their Jewish ancestors, chose to brave the unknown

quantities of the "sawdust city" (Beaumont) in search of a better way of life, and they proceeded to contribute their work and talents to these endeavors.

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W.T. Block is the author of several articles on Beaumont, Texas, and the Golden Triangle area. He may be contacted at w.t.j.block@wtblock.com or 192 Hill Terrace, Nederland, TX 77627. He has made this article the property of the Texas Jewish Historical Society and permission to cite, footnote, quote, etc. must be obtained from the TJHS.

Cincinnati's Hebrew Union College.

His mother had relatives in Waco. Rodef Sholom, which had seen eight rabbis come and go since 1882, invited the young rabbi to lead. Zielonka became a circuit rider, journeying by



Temple Rodef Sholom, circa 1881

stagecoach and train to Austin, Taylor, Fort Worth, and Victoria to perform rabbinical functions.

The rabbi met his bride-to-be, Dora Schatzky, at a dance in Waco to which young Jewish ladies came from great distances to meet potential mates. A San Antonio native, Schatzky was the daughter of a Russian-Jewish traveling salesman and a mother descended from a line of antebellum Louisiana merchants.

He left Waco in 1900 for a 38-year career in El Paso that included helping some 8,000 illegal Jewish refugees settle in Mexico throughout the 1920s.

Louey Migel was named president of the congregation in 1906, a position he kept until 1922, the same year the Temple Rodef Sholom Sisterhood was formed and joined the National Federation of Temple Sisterhoods.

In 1907, Rodef Sholom affiliated with the Union of American Hebrew Congregations. Rabbi I. Warsaw convinced the congregation that the building was inadequate and a second one was built at 918 Washington Ave. in 1910, designed by famed local architect Milton W. Scott, Gandler said.

One very long-time spiritual shepherd of Rodef Sholom was Rabbi Wolfe Macht (1890-1952), who led from 1919 until his death 33 years later.

Rabbi Amiel Wohl, currently rabbi emeritus for Temple Israel of New Rochelle, N.Y., was installed as Rodef Sholom's rabbi in October, 1957. He began the Waco Federation of Temple Youth the following year with Carl Sachs as its president.

Under the leadership of Rabbi Wohl, congregation president Elihugh Levy and Philip Sanger, plans for a new building

moved forward.



An outdoor vista of the third synagogue that Waco's Reform Jews have called home, Temple Rodef Sholom, located at 1717 N. New Road. The congregation moved on September 1, 1961. The congregation dedicated a state historical marker in June. (Temple Rodef Sholom photo)

The new building at 1717 N. New Road opened its doors on September 1, 1961.

In 1964, Mordecai Podet became rabbi, and served for 24 years before his retirement. His successors include:



Temple Rodef Sholom, 1910; 918 Washington Ave. (Fred Gildersleeve, photographer)

- Norman Klein, rabbi of Temple Rodef Sholom in Waco, (1991-95), now of suburban Chicago's Sinai Temple.
- Rabbi Alejandro Lilienthal, Temple Rodef Sholom, Waco, (1996-1999), now of Congregation Kol Tikvah in Parkland, Florida.
- Rabbi Seth Stander (2000-2004), now of Houston's Temple Beth Tikvah.
- And current rabbi, Israeli-native Mordecai Rotem, who arrived in 2004.

"It is vital that as we move forward, we do not forget our past," said Gandler. "Not only will the Texas Historical Marker provide awareness in the community of our fascinating history, but it will become a building block for the promotion of local tourism."

The oldest family names affiliated with the congregation include: Bruck, Cohen, Desenberg-Scharff, Efron, Gandler, Ginsburg, Gorin, Kestner, Hirschberg, Haber, Levy, Lipsitz, Naman, Sachs, Sanger, Schecter, Schwartz, Snaman, and Wood.

Texas has the largest marker program in the United States with approximately 12,000 markers. The THC reviews more than 200 marker applications each year.

You can contact Terry Jo Ryan at tjryan@wacotrib.com or 254-757-5746.

Dr. David Lefkowitz of Dallas:

A Rabbi for All Seasons

by Jane Bock Guzman

When it was time for me to write my dissertation, the chairman of the history department at UNT was trying to start a Jewish Studies program. As I had no idea about a subject, he strongly suggested that I write a dissertation with a Jewish subject. Dr. Gladys Leff, a close friend (and TJHS board member) thought Dr. David Lefkowitz of Dallas, Texas would make an excellent subject. As usual, she was right—so I wrote his biography.

Some years after I received my Ph.D., Dr. Lefkowitz' grandson, David Florence, typed in the name, "David Lefkowitz" on a Google search. Helen Lefkowitz Florence Weinburgh, David Florence's mother, was the daughter of David and Sadie Lefkowitz.

Since I had a copyright on the title of my dissertation, it appeared in his search. Intrigued, Mr. Florence contacted me with a request for the dissertation, which I sent to him. As President of the Florence Foundation, an educational foundation set up by his father, Fred Florence, David persuaded the Foundation to publish one hundred copies of my dissertation. I have presented a copy to the Texas Jewish Historical Society for their archives.

Before David Lefkowitz came to Dallas and Temple Emanu El in 1920, he had lived an interesting life. He was born in Hungary and came to the United States with his mother before he was six years old. Because she was a widow and unable to care for him and his younger brother, Herman, she placed them in the Hebrew Orphan Asylum in New York. When he

was older, he attended Hebrew Union College in Cincinnati, where he studied for the rabbinate. One of the requirements was that he also attend the University of Cincinnati, where he graduated Phi Beta Kappa. While there, he met Sadie Braum and they were married. Theirs was a love match and they had four children—Helen; Harry, who became a doctor; Lewis who became an attorney; and David, Jr., who became a Rabbi and served as his father's assistant in Dallas for a brief period of time. This was the first time in North American that a father and son shared the same congregational pulpit.

Lefkowitz first served Temple B'Nai Jeshuran in Dayton, Ohio, and achieved great prominence there. Sadie founded the Visiting Nurses Association in Dayton, as she later did in Dallas. In 1919, Herbert Marcus, President of Temple Emanu El, recruited Lefkowitz after Rabbi William Greenberg resigned.

Once he accepted the Texas position, David Lefkowitz hit the ground running. He joined the Critic Club, a group of Dallas' most influential citizens, and became a founding member of the Citizens' Charter Association. The CCA welded great political influence in Dallas. They ran a slate of candidates for public office that was frequently unopposed until Dallas began the single member district format.

Rabbi Lefkowitz was responsible for a number of firsts: he was the first Rabbi in Dallas to be invited to join the Rotary Club, another influential group in the twenties and thirties; he was the first Rabbi in Dallas to speak on the

radio; he was the first Jew to receive an honorary degree from Southern Methodist University, as well as the first Rabbi to receive an honorary degree from any sectarian university; he was the first Rabbi to teach at Perkins, SMU's theological school; and the first Jew to have a book published by the SMU Press.

He was one of the founders of the Kallah of Texas Rabbis, and served as its second President. For the first decade of his tenure, he delivered two sermons a week, ran the religious school (with the help of Sadie, who founded the Temple Sisterhood and served on the board of NFTS), wrote and edited the bulletin, visited the sick, and gave several speeches a week to interested groups.

Rabbi Lefkowitz became associated with every civic organization in Dallas, and took a courageous stand against the Ku Klux Klan. After World War II, he was instrumental in guiding the Dallas Federation to recognize and come to the aid of the new State of Israel.

This wonderful man helped build Temple Emanu El into the institution it is today. He considered himself the spokesman for Dallas Jewry, and was regarded as such by the community at large. His kindness and thoughtfulness were his trademarks. He came to our city and our Temple during a crucial time—when Dallas was developing into one of the major cities of the new south. His leadership during difficult times—the Great Depression and World War II—served Dallas well and is a part of our heritage today.

Rabbi Samuel Rosinger

by W. T. Block

In 1910, an ad, signed by H.A. Perlstein, ran in a national Jewish newspaper as follows: “Wanted by Congregation Emanuel, Reform Rabbi, native of America or England, agreeable to both Orthodox and Reform, good mixer, salary \$1,500 annually...” In later years, Rabbi Samuel Rosinger joked that he was unsure whether the congregation wanted a rabbi or a bartender.

Rabbi Rosinger was born in the Carpathian Mountains of Hungary in 1877. He could recall many hours that he spent in a cow pen, milking cows with his mother, but he knew almost from the cradle that the rabbinate would become his life’s vocation. At age 10, he was sent to the nearest village to attend school and to study under the tutelage of the local rabbi. His language repertoire of study was massive, and included Greek, Latin, Arabic, Hebrew, Italian, French, German and Hungarian. However, it did not include English, which he had to learn after his arrival in New York.

In January, 1904, he left Europe with a steerage ticket and \$10 in his pocket. From April to September, he lived in a single room, learning English from the New York journal and a dictionary, while tutoring students in Hebrew, French, and German for twenty-five cents an hour. He soon entered the Jewish Theological Seminary and later Columbia

University, where, by 1908, he had earned his bachelor’s and master’s degrees. It was during this period he met and married Gertrude Kaelter of New York.

In 1908, he and his bride left for Toledo, Ohio, where for two years he polished his skills as a congregational rabbi. When the ad from Congregation Emanuel offered him a substantial raise, he moved his family to Beaumont, where some of his four children—Leonard, Marvin, Ruth, and Doris—were born.

Many of the rabbi’s social opinions were quite liberal in an age when racial segregation was the norm, and the social environment in Beaumont was dictated by the Ku Klux Klan. As chairman of the Jefferson County Tuberculosis Association, the rabbi sought to integrate the county tuberculosis hospital, but was defeated in that effort by the Klan. I credit an alliance

of several prominent Jewish and Catholic families (see “Catholics Fight KKK,” *Enterprise*, December 11, 1922) with breaking the back of the Klan in 1926.

In 1922, Rabbi Rosinger began a construction program, resulting in the present Temple Emanuel at 1120 Broadway. He contacted a young Israeli artist, Ze’ev Raban, who designed the priceless windows of the new synagogue. During subsequent years, the Rosinger Center, Chinski Building and Gordon Chapel were added.

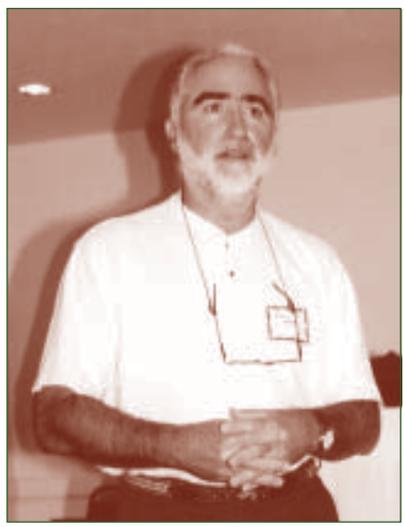
Rabbi Rosinger was indeed a “great mixer,” as witness his list of offices, as follows: Chairman of the Red Cross Board and Tuberculosis Association; also of the Municipal Hospital Board of Directors; editor of *Rotary Bulletin* for twenty years; member of Boys’ Haven; Ministerial Association of Beaumont; Round Table Conference of Christians and Jews; President of the Texas Conference of Rabbis, and Beaumont High School PTA.

A temple member remembers him as a “beautiful person—kind and humane, sincere, modest, intelligent, friendly—but stubborn and courageous when confronting injustice...” After fifty years as the Rabbi of Temple Emanuel, Rabbi Rosinger retired in 1960, at which time he “was saluted with Beaumont’s Golden Deeds Award.” He died at the age of eighty-eight on November 1, 1965, and is buried in Hebrew Rest Cemetery.



Temple Emanuel's Confirmation Class of 1920. Front row: Annie Nathan Friedman, Rabbi Samuel Rosinger and Evelyn Hurwitz Back row: Mack Waldman, Johanna Szafir Faye, Marjorie Uhry Samuels, Mamie Sharfstein Krone, and Irving Goldberg.

TJHS Members Meeting in



David Hoffman



TJHS Members attend the board meeting.



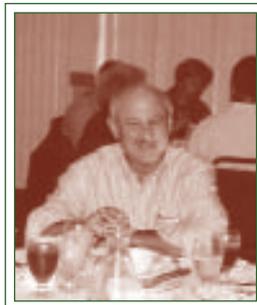
Hollace Weiner and speaker Jan Jones, author of Renegades, Showmen, and Angels: a Theatrical History of Fort Worth.



Selma Mantel



*Dr. Jane Guzman
(Photo by Laurie Barker James)*



Dr. Bruce Weiner

*Gary Whitfield, our guide at Hebrew Rest Cemetery, wearing a yarmulke and holding a Stetson. Classic Texas Jewish!
(Photo by Laurie Barker James)*

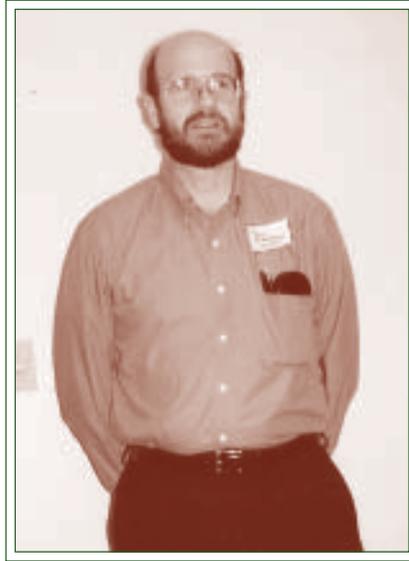


TJHS Members at Hebrew Rest Cemetery, front row, left to right: Rusty Milstein, Mitzi Milstein, Charlene Hertz, Ima Joy Gandler, Elaine Albin, Vickie Vogel, Hollace Weiner, Helen Wilk. Back row, left to right: Marvin Rich, Jan Hart, Bob Lewis, Susan Lewis, David Vogel. (Photo by Laurie Barker James)

Fort Worth, July 13-15, 2007



Susan Novick



Doug Braudaway



Jan Hart

All photos by Marvin Rich unless otherwise stated.

New Project Fills Critical Need for Rabbinic Visits to Small Towns

As Jewish populations have increased in our big cities, but diminished in small Texas towns, some communities which once had full-time resident rabbis now have only part-time rabbis who perform services once per month or once every few months. Some have no rabbi at all. Some rely on lay leadership the majority of the time. We know that communities that once saw thriving Jewish activity now have only one or two families left. This situation has led to some difficult times regarding spiritual needs for the remaining Jews, particularly when one feels the end of life is approaching, or when there is a tragic death which comes unexpectedly.

Trying to locate a rabbi has become more difficult since there is no longer a statewide organization called the Kallah of Texas Rabbis. This was an organization that once existed. It crossed the lines of all branches of Judaism and met yearly,

enabling all rabbis to interact and know where each was located. Today, there seems to be much less contact across the branches. Each branch is able to furnish a list of its active members, some of whom are affiliated with individual hospitals, the prison system, or other state institutions such as state schools for the retarded. However, only recently was a comprehensive central list compiled as a new statewide rabbinic visitation project was forming.

Because of the need for Rabbinic visits during times of crisis, this new project has emerged which should be of interest to members of the Texas Jewish Historical Society who live in small towns or have relatives who reside there. Through the Rabbi Joseph Radinsky Charity Fund of Houston, a family member can request a rabbi who can be quickly located, one who is willing to travel to our small towns and visit with a hospital or hospice patient, and if necessary, per-

form a funeral. The Radinsky Charity Fund will pay the travel expenses and overnight lodging expenses if the family is unable to do so.

When Rabbi Radinsky heard about this need as it was presented to the Houston Rabbinic Association, he quickly volunteered to find rabbis willing to perform the visits. Fortunately, he already had set up a charitable organization that could accept tax-deductible donations and was willing to take on this new project. Rabbi Radinsky is Rabbi Emeritus of United Orthodox Synagogue in Houston and remains a respected Rabbinic leader who has always been able to comfortably communicate with rabbis from all branches of Judaism. He has long enjoyed good relationships with other clergy, both Jewish and non-Jewish.

In time of a critical need for a rabbi in your small Texas town, call Rabbi Radinsky at 713-729-6750 or Barbara Rosenberg at 281-494-2668.



Fall Board Meeting *(everyone is invited!)*

October 5-7, 2007

at the Ashmore Inn and Suites in Amarillo

2301 I-40 East, Amarillo, Texas 79104

Tel: 806-374-0033; Fax: 806-374-1399;

Toll-Free 877-374-3344; website: www.ashmoresuites-amarillo.com

The hotel is on I-40, situated near the Cracker Barrel Restaurant and the American Quarterhorse Museum. It is well off the highway and has an indoor pool and exercise room. It also serves a complimentary breakfast and offers a complimentary airport shuttle between 6:00 AM and 11:00 PM.

**Room rate is \$69 per night for a King room (1-2 people)
or \$79 per night for a Double room (1-2 people).**

Deadline for Reservations is September 21, 2007

Call directly for group rate. Give the group name (Texas Jewish Historical Society) to the service representative. Reservations made through a travel agency or through the internet will not receive group rates.

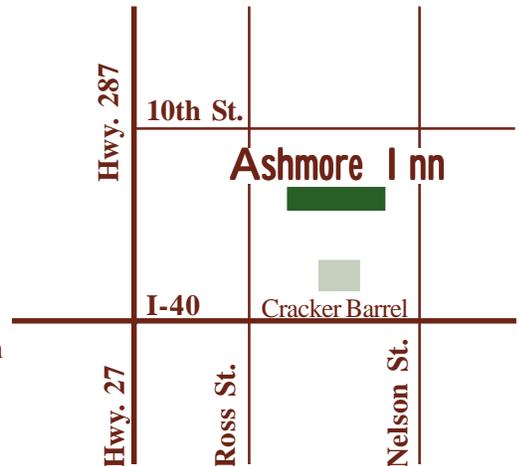
Our new student Rabbi has scheduled to be here that weekend for services.

Friday, October 5, 2007

Shabbat dinner, services, and oneg

Saturday, October 6, 2007

- ☆ Cowboy Morning Breakfast in Palo Duro Canyon
- ☆ Special guided tour of the Panhandle Plains Museum
- ☆ Lunch
- ☆ Tour and guest lecturer at Llano Cemetery/On your own to tour the new American Quarterhorse Museum
- ☆ Banquet at the Ashmore Inn with guest speaker Noel Pugach of the New Mexico Jewish Historical Society



Saturday, October 7, 2007

Board Meeting at the Ashmore Inn

Fall Board Meeting Registration Form

Deadline for Registration is Monday, October 1, 2007. This will be your only notice of this meeting.

Name(s): _____

Address: _____

Phone: _____ Fax: _____

Cell: _____ E-mail: _____

Registration fee: \$75 x _____ = \$ _____
(number attending)

Mail form and payment to: Temple B'nai Israel, Attn: Beth Sorenson, 4316 Albert Ave., Amarillo, TX 79106

Honor or Memorialize a Friend or a Loved One With a Donation to the Endowment Fund of The Texas Jewish Historical Society

When you honor or memorialize a friend or a loved one with a donation to the Texas Jewish Historical Society's Endowment Fund, you help support important programs. Honor a friend or a loved one with your memorial or other type of contribution today. Send the honoree's full name, type of honor (memorial, congratulations, and occasion—birthday, anniversary, award, new child or grandchild, etc.) and your name, along with a check in the amount of your choice to:

The Texas Jewish Historical Society
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Upon receipt of your gift, you will receive an acknowledgment card. Your support of Texas Jewish Historical Society's programs is greatly appreciated and will be recognized in an issue of the quarterly news magazine. Thank you.

The Texas Jewish Historical Society Gratefully acknowledges your gift to its Endowment Fund in the amount of

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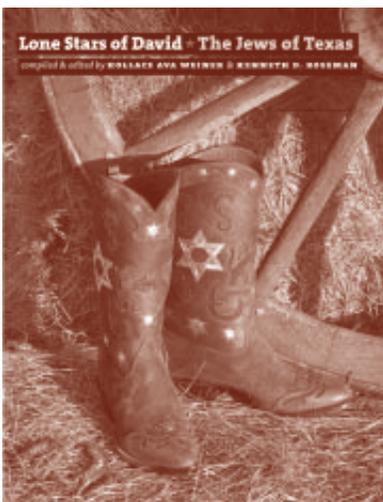
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*An acknowledgment will be sent to the recipient.
Your gift will further the efforts to record, preserve, and disseminate
historic information about Texas Jewish culture.*

Own Your Own Piece of History



The book about Texas in the Brandeis Series in American Jewish History is being acclaimed by everyone who has read it. Published by the University Press of New England, in association with the Texas Jewish Historical Society, the book is now in its second printing.

Lone Stars of David: The Jews of Texas, compiled and edited by TJHS members Hollace Ava Weiner and Kenneth D. Roseman, is a collection of twenty-one chapters by

three dozen knowledgeable authors. Each chapter is written with its own bibliography and tells the stories of the varied roles that Jews have played in Texas history in regard to education, petroleum, merchandising and philanthropy. There are chapters on particular families, areas, individuals, and topics.

The book is available at bookstores and synagogue/JCC gift shops. For more information, contact Barbara Rosenberg at 281-494-2668

ATTENTION:

Lone Stars of David: The Jews of Texas will be featured at the Texas Book Festival in Austin November 3-4. See www.texasbookfestival.org for details!

Texas Jewish Historical Society 2006-2007

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April 1, 2007 - June 30, 2007

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What about your area code or phone number? Has your name changed?
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e-mail: leonhb@flash.net

Update

We hope that you have enjoyed your new TJHS Directory. The following members were inadvertently omitted. We regret any inconvenience this has caused.

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Please also update the following entries in your directory:

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