



NEWSLETTER

P. O. Box 10193

Austin, Texas 78766-0193

SPRING 1995

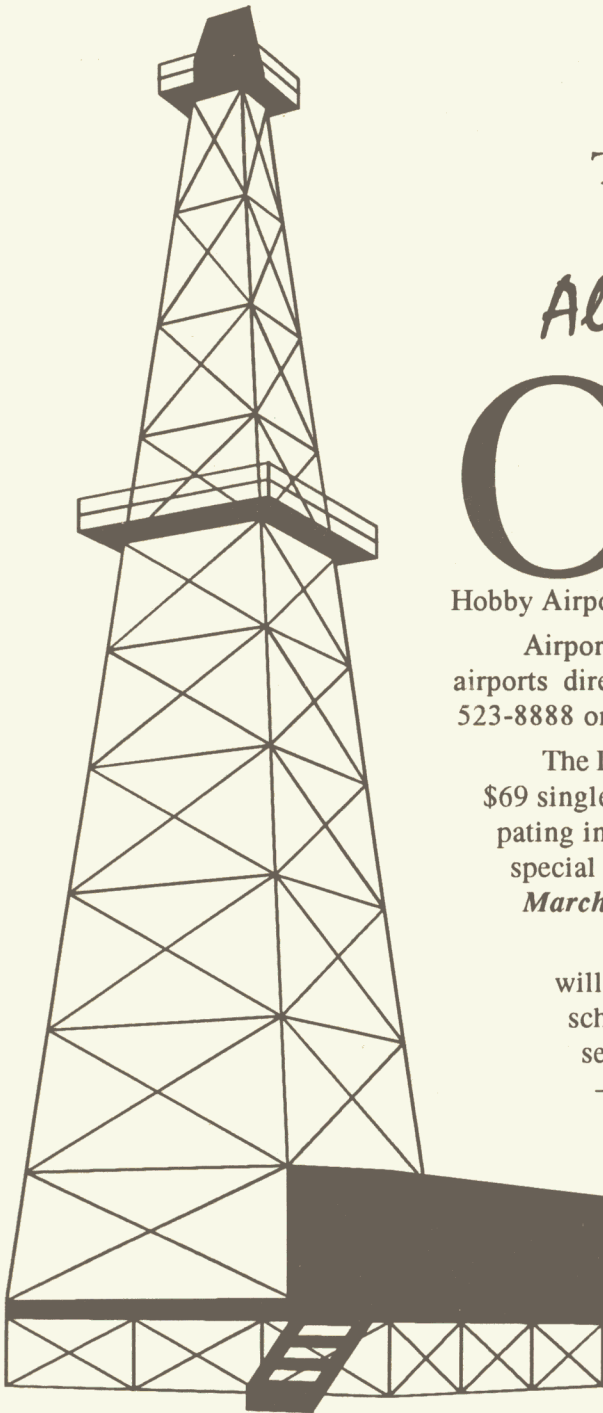
1995 ANNUAL SPRING GATHERING

Friday — Sunday

March 24 - 26

The Doubletree Hotel at Post Oak
Houston, Texas

All Members Are Welcome!



Our Gathering will be held at Houston's famed **DOUBLETREE HOTEL AT POST OAK**, a beautiful I. M. Pei designed hotel located in the famous Galleria area, only one-half block from the Galleria shopping complex, making fine shops and restaurants readily accessible. The hotel is 35 minutes from Intercontinental Airport and 30 minutes from Hobby Airport.

Airport Express provides inexpensive shuttle service to and from both airports direct to our hotel. You may contact Airport Express at (713) 523-8888 or fax (713) 523-1108 for more information.

The Doubletree Hotel at Post Oak has given us a special room rate of \$69 single or double occupancy. You must tell the hotel you are participating in the Texas Jewish Historical Society Gathering to receive this special rate. *However, the hotel must receive your reservations by March 10th.*

We are particularly proud of this year's program. Our Gathering will be informative as well as educational. As you read the enclosed schedule (located on pages 10 and 11 of this Newsletter) you will see the varied topics and speakers that we have been able to secure — and we are looking forward to sharing them with you.

For further information, please contact:

- Milton Waghalter (713) 468-4089
- Fay Brachman (817) 924-9207
- Naomi Friedman (903) 758-2524

See you at the Gathering!

NEWS FROM OUR PRESIDENT

This is my last column I shall write under this heading. I have mixed emotions, as I have enjoyed being president of one of the largest Jewish Historical organizations in the country. What I won't miss is the administrative responsibility that comes with the job. I can now concentrate on completing my cemetery work and other historical pursuits that interest me and, hopefully, will benefit the Society.

There are several people I want to thank for their particular contributions to the Society this year:

Ruth Ginsburg continues doing a magnificent job in organizing and cataloguing all the material sent to the Barker American History Center.

Debbye Rice has been irreplaceable in producing the Newsletters, Directory and Gathering flyers. Her talents on the computer are tremendous, and we are so very fortunate in being the recipient of her generosity.

Fay Brachman has continued her many years as Membership Chair and has again increased our membership to over 600 families. She is also serving as Co-Chair for the 1995 Gathering in Houston.

Nell Hall continues as Mailing Chairperson for all the bulk mailings of Newsletter, Journal and other membership mailings.

Howard Lackman produced the first TJHS Journal, which was so well received by the members.

Barbara Rosenberg chaired the past three Gatherings in Galveston, San Antonio and El Paso, all of them most successful and enjoyable.

Naomi Friedman, Co-Chair for the 1995 Gathering in Houston, has done a great job of making the arrangements and planning the program.

Barry Green arranged the "Mini-Gathering" in Tyler which was a huge success and thoroughly enjoyed by all those attending.

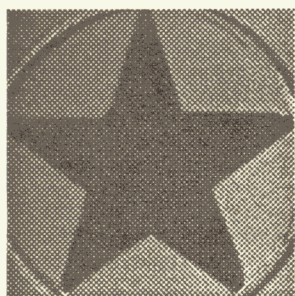
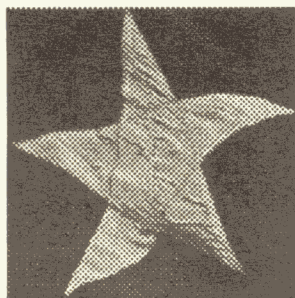
Mildred Pfeffer mails all the letters and membership cards to new and renewing members.

Ima Joy Gandler, Blanche Sheiness and Fay Brachman planned and executed a most enjoyable trip to the Rio Grande Valley where we learned there was a significant Jewish presence in that part of Texas.

Many thanks to all of you and to all the other people who have contributed to the Society in any way.

Don't forget — you're making history every day! Record it and preserve it! 100 years from now, your descendants will still remember you for it.

Don Teter



THE TEXAS JEWISH HISTORICAL SOCIETY NEWSLETTER
is a publication of The Texas Jewish Historical Society
P. O. Box 10193, Austin Texas 78766-0193.

Donald Teter (Baytown) ----- President
Debbye Brachman Rice (Fort Worth) ----- Production Editor
Nell Hall (Fort Worth) ----- Copy Chief
Fay Brachman (Fort Worth) ----- Distribution

Slate of Nominees for 1995-96 Officers

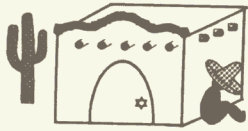
PRESIDENT	Barbara Rosenberg	<i>Sugar Land</i>
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2ND VICE PRESIDENT	Marvin Rich	<i>Houston</i>
3RD VICE PRESIDENT	Robert Beer	<i>Dallas</i>
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Sherry Zander _____	<i>Dallas</i>		



TJHS on the Road . . .

Brownsville, Harlingen, McAllen & Matamoros

by Ima Joy Gandler (Waco)

The first Texas Jewish Historical Society Tour Trip went to Brownsville, Harlingen, McAllen and Matamoros, Mexico, the weekend of February 9th through the 12th. Everyone who attended had a fabulous time and by the end of the weekend, felt as though they were one big family of Texas Jewish Historical Society members.

The thirty-three members who attended were: **James R. Alexander** (*Dallas*), **Leon and Fay Brachman** (*Fort Worth*), **Jack and Naomi Friedman** (*Longview*), **Ima Joy Gandler** (*Waco*), **Jack Gerrick** (*Fort Worth*), **Kay Goldman** (*San Marcos*), **Noel and Mickey Graubart** (*Houston*), **Edna Greenberg** (*Tyler*), **Nell Hall** (*Fort Worth*), **Winston and Ruth Heidenheimer** (*Cisco*), **Leo and Martha Hoffman** (*Dallas*), **Maurice and Virginia Hoffman** (*Dallas*), **Herman and Roz Horwitz** (*Beaumont*), **Dr. Philip Leonard** (*Austin*), **Goldye Levi** (*Dallas*), **Minnie Pulman** (*San Antonio*), **Gayle Rosenberg** (*Joplin, MO*), **Dr. Ike and Julien Rosenthal** (*Houston*), **Blanche Sheiness** (*Alice*), **Dr. Bernard and Sylvia Solomon** (*Houston*), **Don and Gertrude Teter** (*Baytown*), and **Stanley and Joan Weiss** (*Killeen*).

At the gathering at the Howard Johnson's Hotel in Brownsville Thursday night, **Rabbi Edward Rosenthal** of Brownsville spoke about the history of the Jewish community in Brownsville and gave us orientation material to read before touring.

One of the reasons Jews came to the area was because of business op-

portunities with Mexico. In the late 1840s **Jacob Schlinger** served on the original County Commissioner's Court. For more than fifty years **Sam Perl** led services every Shabbat. He was called "Mr. Brownsville" and the main street connecting the two primary bridges across the border into Mexico is called Sam Perl Boulevard.

Friday morning we went by bus to the Brownsville Historical Museum. **Bruce Aiken**, the museum's director and curator, gave us a general overview of the history and development of Brownsville and the lower Rio Grande Valley, and we looked at the exhibits.

At Temple Beth-El, **Ruben Edelstein**, former mayor of Brownsville, past president of Temple Beth-El, and president of the Brownsville Hebrew Cemetery Association, told us about his life in Brownsville and the history and development of the Brownsville Jewish community. Other congregational members added comments about their lives there.

After lunch at Luby's Cafeteria we went to the Palo Alto battlefield, site of the first battle of the Mexican-American War. **Walter Plitt**, a Mexican War buff, showed us where the opposing forces camped and where the formations and weapons were in this indecisive battle. This battlefield is a very pristine site which one day may become a national park.

At the Hebrew Cemetery in Brownsville there is a white wall separating it from the City of Brownsville Cemetery. The oldest burials at the Hebrew Cemetery are from the mid 1850s. There is a tombstone reading "Ish Yisrael" with Hebrew dates. This was "A Man of Israel," but no one knows who he was.

We went to the old Temple Beth-El which is now a Spanish-speaking congregation.

Bruce Aiken boarded our bus in a commercial area to talk to us about the Resaca de la Palma, the second battle of the Mexican-American War which was fought there.

We did not have time to go to the Palmito Hill battlefield, site of the last battle of the Civil War as had been planned. During this battle, the Confederate forces defeated the Union troops. Unfortunately, the battle was fought more than a month after General Lee had surrendered to General Grant.

On Friday evening we went to Temple Beth-El for a delicious dinner provided by its Sisterhood and we met many members of the Brownsville Jewish community. **Rabbi Edward Rosenthal** conducted Friday night services and **Rae Leonard** spoke on her life in Brownsville. A lovely Oneg Shabbat followed services.

On Saturday we drove to Temple Beth Israel in Harlingen. **Lewis Levine**, a past president of the Temple, told us that the original Temple Beth Israel was founded and built in Mercedes in 1936 to serve the Jewish families from Mission to San Benito. In 1948 the Mercedes Temple was sold to a church after the Jewish population in McAllen and Harlingen had grown and the congregation split. The Harlingen group retained those things marked "Temple Beth Israel." Temple Emanuel, under construction in McAllen, bought many of the original congregational items for \$250. **Lewis Levine**, **Jerry Sondock** and **Ronnie Koppel** were among those who spoke about their lives in the area. We were served a delicious coffee break.

We ate lunch at the Potpourri, a



quaint restaurant in La Feria, before we went to the Harlingen Cemetery, founded in 1950, and located in La Feria. The entrance to the cemetery is marked with “תת” which may be backwards, and therefore translated as “Yech,” according to the Rabbi.

We went on to Temple Emanuel in McAllen where **Rabbi David Lipper**, **Norma Albert**, **Clara Kirsch**, **Florence Kroman**, **Hilda Lewin** and others told us stories about their lives and the history and development of the McAllen Jewish community. We were served delicious refreshments.

On Saturday night the bus took us to Matamoros, Mexico, where we went to the Mercado to shop and to eat at Garcia's.

Sunday morning we met and told stories about our own lives. There wasn't enough time for everyone to relate theirs, as we all had departure times and had to leave. All of us who went on this trip

learned so much about the Jews in the Valley as well as the Valley itself. Brownsville has the most diverse congregation with members from the United States, Israel, Mexico, South America, Canada, the Near East and Europe. Harlingen is the smallest with 20 to 22 close-knit members. McAllen is the fastest growing city of the three and has 193 members.

Much of the success of this trip belongs to **Rabbi Edward Rosenthal** of Brownsville. He planned our itinerary, made many of the arrangements and was our tour guide on Friday and Saturday.

Our thanks also go to the Brownsville congregation for the dinner and Oneg Shabbat, to **Lewis Levine** and other congregants of Temple Beth Israel in Harlingen who provided us with refreshments and to **Rabbi David Lipper** and the members of Temple Emanuel in McAllen for their hospitality. Our thanks

to all three congregations for their efforts in our behalf and to all members who told stories about their families. This was not only an educational trip but a gastronomic one as well.

My thanks also go to the tour committee, **Fay Brachman**, who made the original contact with **Rabbi Edward Rosenthal**, for her travel know-how and for keeping us on schedule, and to **Blanche Sheiness** who was in charge of the bus, hotel meeting rooms arrangements and hospitality packets.

All the participants on this trip found it was a great way to get to know each other, to meet Jews and to visit Jewish sites in other cities, to see friends and family in the area and to do research. Above all, we got to play Jewish geography and genealogy.

We hope you will plan to join us on our next journey.



Photo by James Alexander (Dallas)

Dr. Ike & Julien Rosenthal (Houston) with Ruben Edelstein (Brownsville) outside the Brownsville Museum located in the old railroad depot.



Photo by James Alexander (Dallas)

Rabbi Edward Rosenthal of Brownsville sharing a meal with Gertrude & Don Teter (Baytown) during the TJHS tour trip to the Lower Rio Grande Valley.



Photo by James Alexander (Dallas)

A portion of the TJHS participants on the tour trip to the Lower Rio Grande Valley.

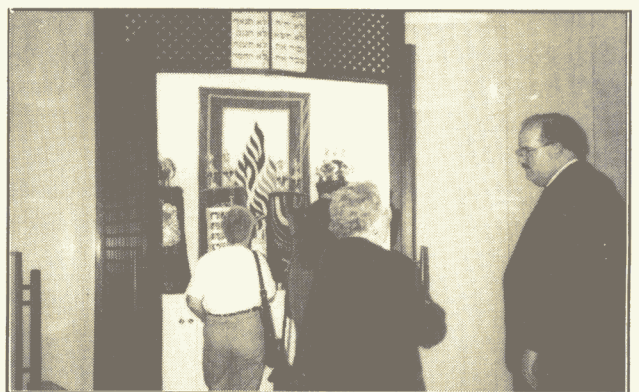


Photo by James Alexander (Dallas)

Edna Greenberg (Tyler) talking to Rabbi David Lipper (McAllen) while touring McAllen's Temple Emanuel.

The Big Store Keeps Selling More

The family-owned Schwarz retail emporium, founded in 1871, has lasted into the age of Wal-Mart, and it's still going strong.

by Hollace Weiner (Fort Worth Star Telegram)

This article ran in the Jan. 24, 1995 edition of The Fort Worth Star Telegram and is reprinted here with their permission.

HEMPSTEAD, Texas — Through boom and bust, crop failures, hurricanes and floods, this

small town's landmark Schwarz store has survived. Today, the 124-year-old business, perhaps the oldest family-owned retail store in Texas, is weathering a Wal-Mart.

Founded by a Prussian immigrant in 1871, the fourth-generation emporium carries on its homespun traditions in a sprawling new building a stone's throw from the courthouse in a farm town 50 miles and seven traffic lights northwest of the Houston city limits.

The hardware-furniture-and-clothing store survives with a simple philosophy: They don't sell anything they can't fix, and if they don't have what you want, they'll get it. There's also another tradition: taking the fifth generation of Schwarzes — ages 10, 8 and 3 — on service calls.

"My friend Mike once asked my dad, 'Why do your children stay in the business?'" said Harry David "Trey" Schwarz III, 39, a brawny 6-footer who grew up playing hide-and-seek in the store's display counters.

"As far back as I could remember, Dad would take us with him on service calls. I do the same thing . . . And if I can't fix it, I don't have it."

The result is satisfaction for the

customer and the proprietor.

"I have got something here," said the storekeeper, who wears scuffed boots, jeans and a starched, monogrammed shirt to work.

"I work with these," Schwarz said, flashing his hands in the air, "as well as

gler, OshKosh and Naturalizer — labels a step above the competition's merchandise.

"Do you sell American-made commodities?" asked a customer wandering through the hardware department of the 20,000 square-foot Schwarz store.

Of course.

"Everything I sell, my name is on as well as the product name," said Schwarz.

Sales clerk Rosie Brzymialkiewicz says her grandmother thinks of her old refrigerator as a "Schwarz" rather than a Frigidaire.

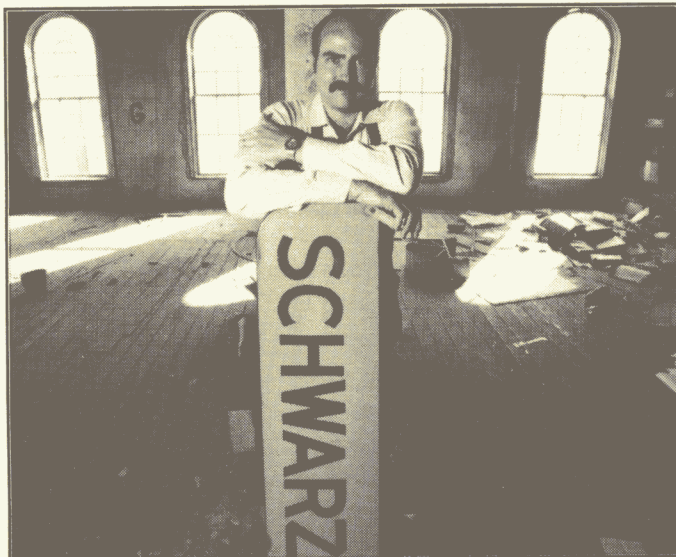
The same goes for Thelma Hakemack's son and daughter-in-law, who recently invested in a "Schwarz washer and dryer."

Hakemack, 75, is a retired seamstress for the store. She is still warmly referred to as "Miss

Thelma." In 1988, she helped organize the move, 200 yards away from the old Schwarz store into an energy-efficient new building.

The new premises occupy a full block. They resemble a strip shopping center with ample parking and separate entrances for the hardware, furniture and clothing sections, plus a restaurant leased out at one end.

The seamstress recalls how, in the old store, the Schwarz youngsters would knock on the fitting room doors, make sure no customer was indisposed, then sit down to talk with her while she



Harry David (Trey) Schwarz III stands in the vacant, red-brick building in Hempstead where four generations of his family operated a mercantile business that locals called "The Big Store."

© 1995 Fort Worth Star Telegram

this," pointing to his head.

The Texas A&M University graduate who majored in management picks up on trends to keep his historic business on top of modern practices.

Five years ago, he computerized the cash registers for a clientele that still reminisces about an ancient pulley system that whisked cash payments upstairs to an office where change was made.

His strategy to compete with Wal-Mart, which opened a mile down the road in 1986, is to stock moderately priced, quality brands such as Wran-



stitched.

As a girl, Hakemack used to travel 14 miles to Hempstead in a wagon so her father could shop at the **Schwarzes'** store.

"My Daddy thought there was no place to buy a Stetson hat except **Schwarz,**" she said.

In those days of dirt roads and horse-and-buggy shoppers, the **Schwarz** store promoted itself as The Big Store. Its 2½-story brick building along the railroad tracks had oak floors, front entrances framed in marble and a back door convenient for farmers and ranchers fresh from the fields.

The Big Store was launched by great-grandfather **Benno Schwarz**, who came to Texas in 1871 to join his uncle, **Sam Schwarz**, a Confederate veteran drawn to Hempstead by the railhead, which later became a junction for trains traveling to Dallas and Austin.

Seven brothers and sisters followed from their Prussian hometown of Kempen. By 1874, the **B. Schwarz and Bro.** dry goods store was doing well enough for **Benno** to send for his parents, **Julia and Chajim Schwarz**, a rabbi called **Rev. Heinrich Schwarz** by newspapers of the day.

For family worship, **Benno** and his **Uncle Sam** constructed a white clapboard synagogue in the backyard of **Benno's** house, two blocks from the store.

The **Schwarz** brothers and their descendants gradually went their separate ways, some into competing businesses in Hempstead, others to cities and towns such as Lockhart, Stamford, Beaumont, Spur and Fort Worth.

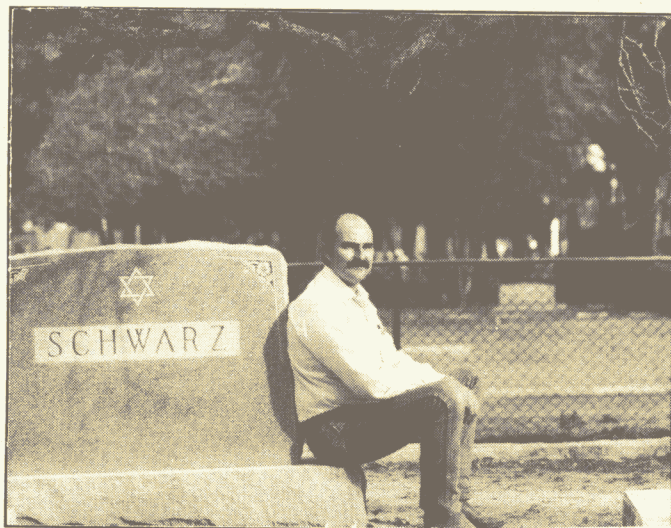
(Fort Worth's first pediatrician, **Edwin Schwarz**, was a nephew of The Big Store's founder. **Bob Strauss**, former U.S. ambassador to Russia, is in the family tree and so is philanthropist **Edwin Gale** of Beaumont who has en-

dowed several chairs at the University of Texas.)

But **Benno Schwarz** dug in on Hempstead. When his only son, **Harry**, became a full-time business partner, the store's name changed to **B. Schwarz & Son**.

The mercantile line almost stopped there. In the next generation, **Harry David "H.D." Schwarz Jr.** earned a petroleum engineering degree from the University of Texas and worked for the Texas Railroad Commission when South Texas' Falfurrias oilfields were gushing.

At 25, an ulcerated colon forced



Harry David (Trey) Schwarz III at the Hempstead Hebrew Cemetery, a fenced-in plot of land, shaded by cedars and Spanish moss, where the oldest graves date to the 1880s.

him home to Hempstead. While **H.D.** was recuperating in 1941, his father died. The son picked up the reins.

"He decided he didn't ever want to work for someone else," said **H.D.'s widow Edis Schwarz**, 67, a Galveston native introduced to her husband in 1950 when she was teaching school in nearby Bellville.

"**Miss Edis,**" as she is known throughout this county seat of 3,500, recalled that when she married into the retailing family in 1954 the customers included six farmers who paid their bills when their cash crop came in.

"The last one passed away in the

spring," said **Miss Edis**. That customer was also a banker who could afford to pay his bills on time. But the annual payment practice was too ingrained for customer or storekeeper to change.

"That was the way they did business," she said.

Through the years, family members donated land for a hospital and an African-American school. They served on school boards and city councils.

When Hurricane Carla flooded portions of Waller County in 1961, **H.D.** left **Edis** to fend for his family while he shuttled lanterns and portable radios to houses without electricity. When **H.D.**

Schwarz II died in 1992, most law enforcement officers in the county volunteered to marshal the funeral procession, his son said.

"They were the town's leading merchant," said **Fort Worth pharmacist James Stein**, who grew up in Hempstead. "Hardware is **Trey's** forte. It's still the kind of store where you can find things they haven't made in 20 years."

Hardware and appliance repairs are where **Trey Schwarz** sees the store concentrating in the 21st century.

The Wal-Mart in Brenham, 21 miles west, recently negotiated with **Schwarz** to fix its customers' Weed Eaters, trimmers, lawn mowers and power saws.

If approached, would he sign a contract with the Hempstead Wal-Mart down the road? His answer is affirmative.

"There's ways to make money from Wal-Mart," he said.

Hollace Weiner is writing a book on pioneer Texas rabbis. She is researching a chapter about the descendants of Sam, Gabriel and Rabbi Chajim Schwarz. If you are a descendant, contact her at (817) 731-3685 or P.O. Box 1870, Fort Worth, Texas 76101.

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by Hollace Weiner (Fort Worth Star Telegram)

From the Feb. 19, 1995 edition of *The Fort Worth Star Telegram* and reprinted here with their permission.

In 1910, a rabbi from Illinois named George Fox became the first white clergyman in Fort Worth to preach about Abraham Lincoln; fears that the sermon would stir up a hornet's nest turned out to be unfounded.



Rabbi G. George Fox — 1918

© 1995 Fort Worth Star Telegram
from Temple Emanu-El Archives, Dallas

When Rabbi G. George Fox arrived in Fort Worth 85 years ago this month, the 25-year-old pastor announced that his first Texas sermon would focus on Abraham Lincoln's legacy. He was stunned at the reaction.

"All that week my phone was busy, with people urging me not to do so," the Illinois-born rabbi wrote in a memoir. "Lincoln was all right up North, but this was Texas."

Despite a warning from the president of his synagogue — "I will not be responsible for what happens to you" — the rabbi stuck with his topic.

And the controversial G. George Fox, who occupied the pulpit at Congregation Beth-El from 1910 to 1922, became the first white clergyman in Tarrant County to preach a Lincoln Day sermon.

To Fox — a young, idealistic rabbi educated in Chicago and Cincinnati — Abraham Lincoln was more than the 16th president of the United States, more than the emancipator of

the slaves, more than a martyred leader.

Lincoln, a Bible-toting-and-quoting gentile, practiced a personal brand of religion that conveyed a touch of the prophet. The Jewish rabbi drew religious inspiration from Honest Abe.

"The Bible was his first textbook," Fox wrote decades later in *Abraham Lincoln's Religion; Sources of the Great Emancipator's Religious Inspiration*, a volume published in New York in 1959.

"He kept the Bible and *Aesop's Fables* with him."

Lincoln's religion was introspective and Bible-based, rather than church-honed. During his years as backwoodsman, circuit-riding lawyer and president, Lincoln usually prayed alone.

He never joined a church, although he paid the rent on his wife's pew at the First Presbyterian Church in Springfield, Ill., and sometimes attended with her.

"A lot of times he'd go to the office on Sunday with the boys when she went to church," confirmed Linda Norbut Suits, curator of the Lincoln Home National Historic Site in Springfield.

Lincoln shunned dogma and ritual. In his speeches, he mentioned God rather than Jesus and paraphrased the prophets when he spoke of freeing the slaves.

When Lincoln issued the Emancipation Proclamation on Jan. 1, 1863, many in his Cabinet were opposed. But, Fox writes, Lincoln told them:

"I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves . . . I said

nothing to anyone, but made the promise to myself and to my Maker."

When his wife Mary Todd Lincoln brought psychics and mediums to the White House for seances, Lincoln attended, but made scant mention of the proceedings.

"Mary Todd was very distraught after their son Willie died," explained the historian at Lincoln's Springfield home. "Willie was their bright star, the second son she lost. She did have seances and things like that to try and talk with him. I don't think Lincoln gave any kind of tacit approval to that."

Lincoln gave little credence to miracles, according to the rabbi's research. Yet, like a latter-day Joseph, he pondered the meaning of his dreams.

The president believed that "right makes might" and that God was guiding him in a noble direction.

"His religion was a this-worldly, ethical discipline based upon a wholesome relationship between God and man and man and man," the rabbi wrote, echoing the tenets of Judaism. "In moments of depression he turned to the Bible as his companion and guiding light. He knew the Bible well."

So did George Fox. Against the wishes of his congregation, on his first Sabbath in Fort Worth, Feb. 11, 1910, the new rabbi preached a sermon titled *Lincoln's Contribution to the Nation*.

"Nothing happened," the rabbi wrote later in a memoir. "The next year I did the same. A Northern Presbyterian minister joined me — and when I left Texas no one hesitated to preach on the life of the Great Martyr."

*Memorial of the Reunion of the Family of
Abraham Levi, Esq.*

dated December 1, 1886 in Victoria, Texas



Photo taken at Victoria, Texas, December 1st, 1886, on the occasion of the marriage of Abraham Levi's youngest daughter and child, Melanie Levi. Every living member of Abraham Levi's family was present, and is included in the above photograph.

Standing (L to R): Charles Garibaldi Levi, Godcheaux Augustus Levi, Leopold Napoleon Levi, Henry Levi Halff, Solomon Halff, Moses Haas & Julius Kaun Hexter.

Seated in chairs (L to R): Regina Guggenheim Levi, Theresa Guggenheim Levi, Ray (Rachel) Cornelia Bachrach Levi, Abraham Levi, Fannie Levi Halff, Rosa Levi Haas & Melanie Levi Hexter.

Children seated in laps & standing in front of adults (L to R): Florence Gregory Levi, Godcheaux Charles Levi, Alice Haas, Charles Abraham Levi & Cecile Fannie Haas.

Children seated on the ground (L to R): Leo Sigmund Levi, Minnie Ray Levi, Mina Engel Levi, Rosa Levi, Minnie Levi Haas, Mayer Leo Halff, Cecile Henrietta Halff, Marcus Charles Levi, Godcheaux Adolph Cremieux Halff, Minnie Halff & Minnie Levi.

Program Schedule

Friday, March 24

- 10 AM–5 PM **Registration**
Poster Sessions
- 1 PM **Open Board Meeting**
- 6 PM **SHABBAT DINNER BANQUET**
Rabbi James Kessler, Chair
Greetings *by Don Teter*
Lighting of Shabbat Candles
by Barbara Rosenberg
Kiddush *by Barry Green*
Hamotzi *by Howard Lackman*
- 7:15 PM **Shabbat Evening Services**
led by Rabbi James Kessler
Presentation of Presidential Plaques
History of Houston Jewish
Community *by Lionel Schooler*



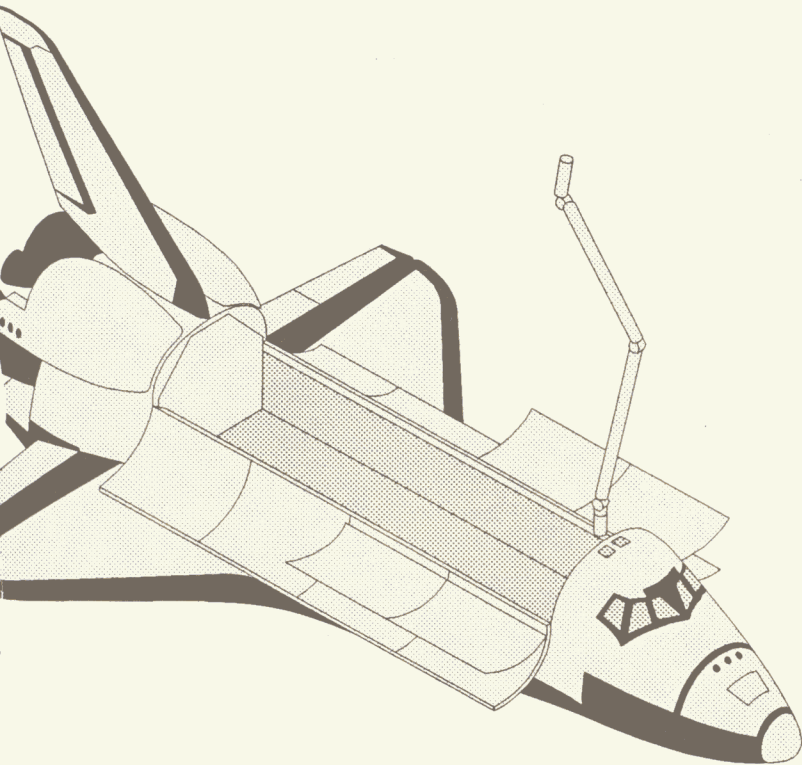
Saturday, March 25

- 8:30 AM **Shabbat Morning Services**
led by Rabbi James Kessler
- 9:30 AM **Borders Bookstore Opens**
Gathering Registration Area
- 9:30 AM **How To Establish A Congregational**
or Community Archive
by Geraldine Cristol
introduced by Herbert Given
- 10 AM **The Institute of Texan Cultures**
by Frances Yellen
introduced by Barbara Rosenberg
- 10:30 AM **COFFEE BREAK**
- 11 AM **The Establishment of Businesses in**
Texas by Jewish Entrepreneurs:
Edwin Gale, Ann Goodman,
Sol Weiner & Bernard Weingarten
introduced by Kay Goldman
- 12:30 PM **LUNCH**
Jewish Politicians in Texas:
U.S. Congressman Martin Frost,
Former State Representative
A.R. (Babe) Schwartz,
& Marshall Mayor Audrey Kariel
introduced by Milton Smith
- 2:30 PM **Oral History Session:**
Coen Rood
Interviewed by Helen Wilk
introduced by Ginger Jacobs
- 4 PM **BREAK**
- 5:30 PM **COCKTAILS — Cash Bar**
- 6 PM **Borders Bookstore Closes**
- 6:30 PM **BANQUET**
Tales of Great Grandfather –
Moses Albert Levy
by Jessie Foss
introduced by Howard Lackman
- 8 PM **Honored Guest Speaker:**
Genealogist Miriam Weiner

le

Sunday, March 26

8:30 AM CONTINENTAL BREAKFAST
 9:30 AM Committee Meetings
 Computer Demonstration
by Henry Sinnreich
 Presentation of Art Contest Awards
by Barbara Rosenberg
 10:30 AM A Surprise Visitor!
 11 AM General Meeting:
 Election & Installation of Officers
by Don Teter, President
 12 NOON Adjournment



Registration

— Must be postmarked by March 15, 1995 —

Name(s) _____
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City _____ State _____ Zip _____

Gathering Registration Fee for Members:
\$125 x _____ persons = _____

Gathering Registration Fee for Non-Members:
\$150 x _____ persons = _____

Saturday (Only) Fee for Members:
\$80 x _____ persons = _____

Saturday (Only) Fee for Non-Members:
\$105 x _____ persons = _____

Saturday Night (Only)
Miriam Weiner Lecture:
\$15 x _____ persons = _____

TOTAL: _____

Please make checks payable to: TJHS

Mail to: TJHS
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 Tel. (713) 468-4089

*Make your hotel reservations
 by March 10th
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 the special hotel rate
 for the TJHS Gathering!*



Convention Hotel:

THE DOUBLETREE HOTEL AT POST OAK

2001 Post Oak Boulevard
Houston, Texas 77056

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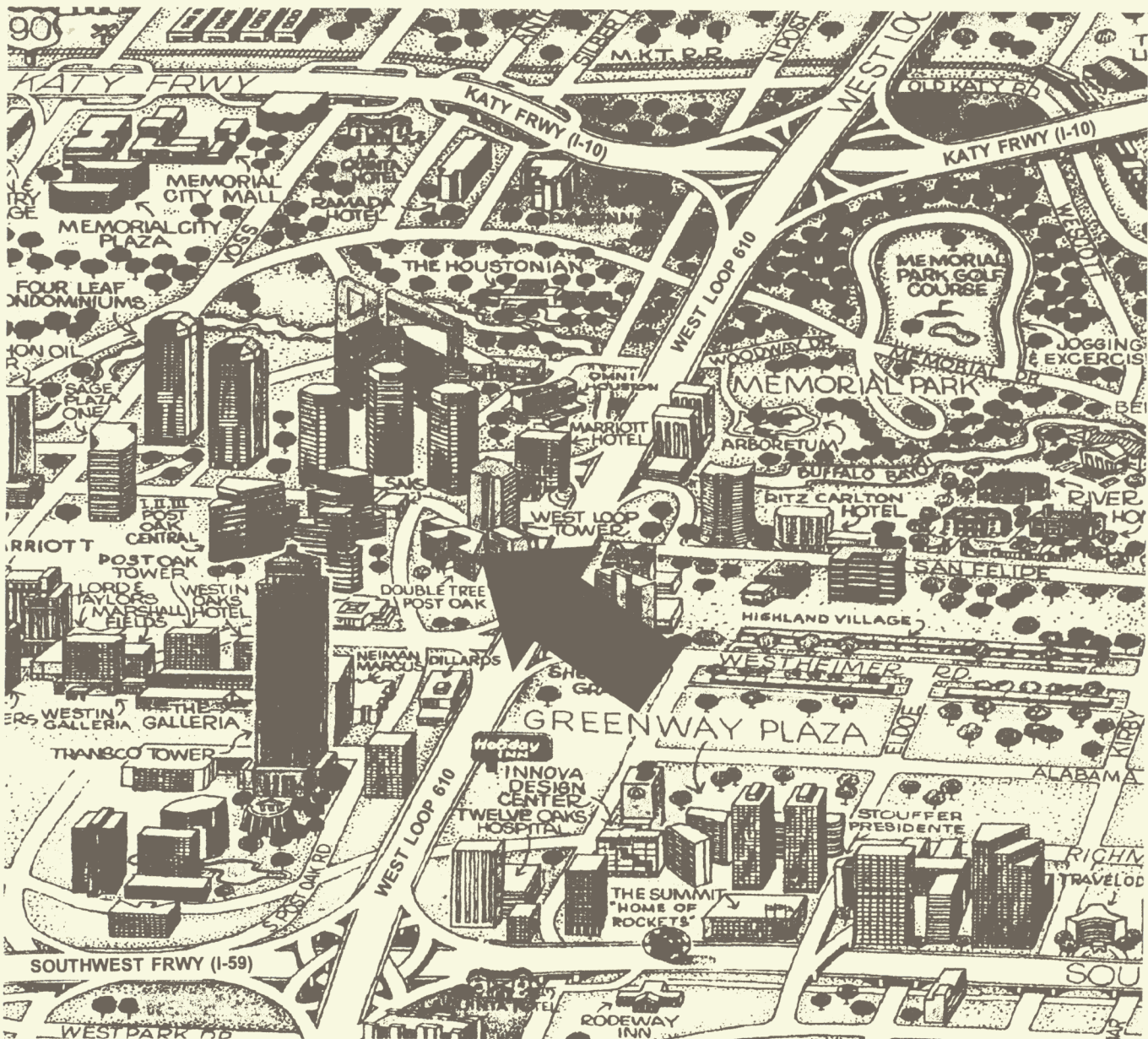


CONVENTION RATES: *Single/double occupancy*
\$69 — *Classic Room*

HOTEL RESERVATION DEADLINE:
March 10, 1995

Shuttle from airports — departing every 1/2 hour

Directions to The Doubletree Hotel at Post Oak



'GALVESTON PLAN' BROUGHT 10,000 JEWS TO THE U.S.

by Leslie Katz of The Northern California Jewish Bulletin Staff
(This article was taken from the September 11, 1992 edition)

Leaving the *shtetl* for the Wild West isn't your typical American Jewish immigrant story. So it's not surprising that when Stan Bunyan tells the story of his father's immigration from the Ukraine to Texas in 1911, "people are shocked."

But the story of Susman Bunyan is much more common than people might realize. In fact, between 1907 and 1914, 10,000 Russian and Polish Jewish immigrants entered this country through the port at Galveston, Texas. Today, they and their descendants are spread throughout the South and Midwest.

For Bunyan, a retired teacher and principal who lives in Los Angeles, the tale of these Jewish pioneers is particularly inspiring. Unlike the Jews who settled in New York or other areas with large Jewish populations, "these people were settling in non-Jewish areas," he says. "It took a lot of courage and determination to go to a strange land and still want to maintain your Jewish roots."

According to Bunyan — who calls himself a sociologist of Yiddish culture — Jews had various reasons for wanting to emigrate to Galveston instead of New York, Boston or Baltimore, where other ports were open to Jewish immigrants at the time. Many, like Bunyan's father, already had relatives in the Lone Star state. Others had been told the Jewish community in Galveston was particularly receptive to new immigrants.

"The people who came to Galveston had people sponsoring them," Bunyan explains. "There was work waiting for them."

When Bunyan's father stepped off the boat at Galveston at age 21, "there was someone with a megaphone saying, 'I'm looking for Susman Bunyan,'" the historian says. "This person had an envelope for him. Inside was a hotel reservation for two nights with vouchers for meals and five dollars in spending money that was to last him until he got paid."

The warm reception came as a relief following a tortuous journey. The trip to

Texas from Bremen, Germany, where the ships shoved off, took 26 days, several days longer than the journey to ports on the East Coast.

In addition, Bunyan says, the ships arriving in the Galveston port were often freight ships, unlike the passenger ships that carried immigrants to the ports on the East Coast. That meant conditions were even more crowded and uncomfortable than usual.

Once in Texas, "some people went to New York because they wanted more of a direct connection with their culture," Bunyan explains.

For Bunyan's father, the author of two Yiddish books — *Gezang Fun Meine Teg* (*Songs of My Days*), published in 1950 and *Fun Friling Biz Harbst* (*From the Spring Until the Autumn*) published in 1965 — the fact that Texas was not a haven of religious Jews was a plus. "My father was strongly secular, so Galveston had appeal to him," he says.

Bunyan's father lived in Texas for ten years before moving to California, where he founded the Yiddish Culture Club as well as *Marov*, the state's first Yiddish magazine. Bunyan had carried on his father's legacy by lecturing throughout the Los Angeles Jewish community on various aspects of Yiddish culture.

Bunyan researched his Galveston lecture at Hebrew Union College, University of Judaism, Texas Jewish Historical Society and the National Yiddish Book Center, encountering several key players in the "Galveston plan", as it came to be known.

Jewish philanthropist Jacob Schiff, chair of the Jewish Immigration Bureau in New York, donated \$500,000 to find a way to settle Jews in the West and the Midwest. He appointed Morris Waldman, Secretary of the Hebrew Immigrant Aid Society, to investigate port cities in the West and South and decide which would be most suitable for Jews to enter.

After researching a number of cities, including San Francisco, Savannah, GA, and Charleston, NC, Waldman concluded that Galveston was the best port. A passenger and freight steamship between Bremen and the Texas town already existed. And

two major railroad lines stretched between Galveston and several major Midwestern cities.

In addition, Rabbi Henry Cohen, who served at Temple B'nai Israel in Galveston from 1888 to 1952, was extremely enthusiastic about welcoming new Jewish residents to Texas. The Jewish community in Texas was relatively well-established — far more so, Bunyan says, than in other Southern states. In fact, a number of Jews already had held public office in the state, including a Jewish mayor of Galveston.

Also part of the team effort was Israel Zangwill, President of the Jewish Territorial Organization, who worked out of London trying to convince Russian and Polish Jews to choose Galveston.

Once the Jews did enter the country through the Texas port, they settled in fourteen states, including Iowa, Missouri, California, Colorado, Kansas, Nebraska, North Dakota, Minnesota, Arkansas and Louisiana. They were, in a sense, the Jewish settlers of the West.

But the Galveston plan did not last long. On July 23, 1914, when the last ship carrying Jewish immigrants docked in Galveston, "a chapter in a small but important part of our heritage sadly came to a close," Bunyan says.

There were several reasons for the plan's termination. By 1914, some two million Jews already had migrated to the United States. Galveston had attracted only 10,000 of them. "The numbers just weren't there," Bunyan says. Formulators of the Galveston plan, who had hoped to attract at least 25,000 Jews to Galveston, viewed the plan as a statistical failure.

In addition, "with World War I starting and with unemployment the way it was, formulators of the Galveston plan just felt they had to end the plan," Bunyan says.

That was not easy for the people who worked so hard to make it happen. "I knew that the Galveston plan wouldn't last forever," wrote Rabbi Henry Cohen, the only Texan on the committee that formulated the plan. "But I was saddened when the termination of the plan was announced."

Ribs, Rodeos and Rugelach:

REFLECTIONS OF A TEXAS JEW

by Leslie Katz of The Northern California Jewish Bulletin Staff
(This article is a reprint from the December 23, 1994 edition of that paper)

My ancestors, like so many other Jewish immigrants to this country, were in the rag trade. But instead of selling *shmatas* on New York's Lower East Side, my forefathers peddled their goods on the streets of El Paso, Texas.

It was there, in fact, that **Haymon and Harris Krupp** sold pants to Pancho Villa.

I heard that story for the first time sitting around my grandma's Thanksgiving table in El Paso last month. I mentioned I was thinking of writing a story about my Texas Jewish ancestry, and my Southern kin looked somewhat aghast.

"Texas Jews are the same as any other Jews!" insisted **Betty**, my great-aunt.

She then proceeded to spill the story of Pancho Villa. It seems **Haymon and Harris Krupp**, **Betty's** uncle and father-in-law, respectively, did some dealing with the Mexican revolutionary, and **Aunt Betty** has a box of his money to prove it. "We thought it might be valuable one day," she said.

Without realizing it, **Betty** proved my point. Texas Jews do have some unusual stories to tell. So do Northern California-bred daughters of Texas Jewish parents.

After all, we didn't celebrate cousin **Michael's** Bar Mitzvah in a temple social hall. Instead, we donned cowboy boots and Stetsons and danced something resembling the two-step at a ranch in the windy West Texas desert. If I remember correctly, chopped liver and rye bread didn't make an appearance on the buffet table that night. It was too packed with slabs of barbecued ribs,

baked beans and cornbread.

That is not unusual fare for my Texas relations. During Thanksgiving weekend, in fact, the extended family met at a famous El Paso ribs joint for just such a meal. My sister and I, quasi-vegetarians eager to eat light after gorging ourselves on Grandma's Turkey Day spread,



Illustration — Li Gardiner

searched the menu for something resembling a salad. The closest we could find was a mound of mayonnaise-drenched cole slaw.

As California health-conscious as **Rachel** and I are, however, we didn't complain. Years of visits to the Lone Star State have taught us to swallow the ribs along with the rugelach. We've learned to listen patiently when Dad sits us down on Grandma's sofa, throws a 78 on the old record player, and croons along to such favorites as "Chattin' with a Chick from Chattanooga," "Keep Your Promise, Willie Thomas" and "Music Makin'

Mama from Memphis." We've even learned to appreciate the beauty of a smooth pair of alligator-skin cowboy boots.

As a very young girl, I thought nothing of my Texas Jewish roots. El Paso was what I knew, and as far as I could tell, Jews in my relatives' synagogue recited the same *Sh'ma* and Torah blessings as Bay Area Jews.

It wasn't until I began my formal Jewish education that I realized that my personal Jewish history wasn't typical for Northern Californian Jews, that while I jetted off to see family just across the border from Mexico, most of my Hebrew school pals were off to Brooklyn or Los Angeles.

But I didn't mind being a little different. In fact, the older I got, the more I appreciated the fact that the disparity between my Southwestern desert and my friends' Delancey Street said a lot about the diversity of the American Jewish experience.

My grandfather, **William Katz**, was one of some 10,000 Russian and Polish Jewish immigrants who entered this country through the port of Galveston, Texas, between 1907 and 1914. Today, they and their ancestors live throughout the South and Midwest.

Willie met **Grandma Sonya** — a Russian immigrant to Mexico City — during one of his many business trips across the border. After some courting, she joined him in El Paso.

My mother's Lithuanian father **Morris Bernashevsky**, meanwhile, also immigrated to Mexico City. There, on the bustling streets of the capital, he earned enough money peddling framed pictures of Jesus to bring **Grandma Anna** over from the old country. After a number of years living in Juarez, my grand-



parents got their U.S. citizenship and moved the family across the border to El Paso.

That was where my parents met, became high school sweethearts, both graduated the University of Texas at El Paso and eventually married. My father, a doctor, went to medical school in Dallas and started a residency at the city's Parkland Hospital, famous as the place where JFK was rushed after being shot.

Had Dad not decided to complete his residency in San Francisco, I might have been raised a Texas Jew. In some ways, I was anyway.

In the Peninsula home of my youth, paintings of cowboys and Indians hang beside images of Chassidim praying at the Western Wall. Hank Snow and Johnny Cash often blare from the stereo in my dad's downstairs study just as Mom flicks on her favorite Yiddish hits in the living room upstairs.

That's not to say she is any less Texan than my dad. I can still see her whipping up a brisket and kugel under the dried red chili pepper wreaths that hung for years in the kitchen. The arrival of jalapeño bagels in the Bay Area has made her one happy woman.

Personally, I've never been one for spicy foods. But lately, I've realized that Texas has marked me in other ways. Friends often catch me echoing the "y'all" of my Southern aunts, uncles and cousins. And drives with my husband, Aaron, invariably include a debate over what music will fill the car — his jazz or my country.

Of course, there's always one classic he's willing to compromise for: "I Fell in Love with a Girl from El Paso."

A Copy of the "Galveston Plan" FROM PAGE 13

Объявление.

(Всё опубликовано в газете "Свободный труд" № 10)

▼

„Европейское Эмиграционное Общество“
в **Нью-Йорк** (Кунинский 34, кн. 5.) извещают, что оно продолжает отправлять каждые 3 недели партии европейских эмигрантов в юго-западные штаты Соединенной Америки через порт

ГАЛЬВЕСТОНЪ,

где американские европейские комитеты оказывают эмигрантам содействие при поисках работы и устройств на новые местах.

За подробными сведениями об условиях эмиграции в Гальвестон можно обратиться ПИСЬМЕННО: в Председателю Общества, **Д-ру М. Е. МАНДЕЛЬШТАМУ, НЬЮ-Йорк, АЛЕКСАНДРОВСКАЯ, 27.** или ЛИЧНО в известному Уполномоченному „Европейского Эмиграционного Общества“, Госа

по адресу _____

оплачено от _____ до _____ час. дня в от _____ до _____ час. вечера.

מודעה

(בשם הוועדה האירופאית לטיפול ביהודים העולים)

▼

הוועדה האירופאית לטיפול ביהודים העולים, אשר ממוקמת ב-34 קונינסקי סטריט, ניו-יורק, מסתמרת להעביר כל 3 שבועות קבוצות של עובדים אירופאים לדרום-מערב ארצות הברית דרך הנמל של גאלבסטון.

גאלבסטון,

שם תוכלו לקבל סיוע אמריקאי במציאת עבודה ודירה.

עבור מידע נוסף על תנאי העברות ל-Galveston, אנא פנה בכתב ל: **ד"ר מ. י. מנדלשטאם, ניו-יורק, אלכסנדרובסקי 27.** או באופן אישי אל הנציג הממונה של "הוועדה האירופאית לטיפול ביהודים העולים", **הוועדה האירופאית לטיפול ביהודים העולים**.

כתובת: _____

תשלום: _____ עד _____ שעות היום ב- _____ עד _____ שעות הערב.

Pictured above: A flyer posted in Russian and Polish synagogues announcing in Yiddish and Russian that groups of emigres are leaving for Galveston every three weeks. This picture relates to the article printed on page 13.



Don't miss the
Houston skyline —
1995 Annual Gathering
in Houston
March 24-26th, 1995

MY CONNECTIONS WITH THE TEXAS JEWISH HISTORICAL SOCIETY

by Saul Viener (Richmond, VA) — an Honorary Member of TJHS

“**J**ews were seldom history-oriented” wrote **Lucy S. Dawidowicz** in one of her excellent essays. “Jewish consciousness, the specific events of Jewish history, have often been transformed into transcendent myths of history. We still relive those great myths. We reenact the redemption from Egypt every year and at the appointed time mark each of our festivals.”

This is only one excerpt from a treasury of her insights which appear in *What Is The Use Of Jewish History?* published posthumously. **Lucy Dawidowicz** was an eminent scholar of Jewish life and history and the historiography of the Holocaust. Her writings provide illumination about someone who took Jewish personally. Her writings, often being her public addresses, sum up her credo, “the reward of being Jewish lies in defining oneself, not in being defined.”

She rejected the notion that the Jewish experience is only a matter of fate or of reaction. The reward lay “in possessing one’s own heritage and in affirming one’s existence on one’s own ground.” **Mrs. Dawidowicz’s** essays explore and define the title of the volume itself, *What Is The Use Of Jewish History?*, in addition to studies of the European and American Jewish experience.

“America has demonstrated that Judaism can flourish in an open pluralistic society”, she observed. “The American Jewish experience, still in process, still vulnerable, still experimental, has shown that Jews can preserve and sustain Judaism and Jewish culture while participating in the larger society.”

It has never been more evident than in the life and times of the Texas Jewish Historical Society. It has been my good fortune to be an Honorary Board Member and to have the pleasure of being associated with the friendly membership. In the almost two years since par-

ticipation in the San Antonio Gathering I stay “connected” each time the NEWSLETTER arrives. It is seldom that I do not find a piece of information which returns me to your orbit. For all of that I am very grateful.

The current WINTER ISSUE is no exception for I found two “connections”. The first is in **Martin J. Davidson’s** article about Jews’ Land in Montgomery County because I also have a special relationship with the late **Ida and Isidor Straus** (please note the spelling). It requires more than a few words to explain, but I shall endeavor to be brief.

Many years ago I earned my Master of Arts degree at the University of West Virginia, my home State. The topic of my thesis was “The Political Career of **Isidor Straus**”. He was not a West Virginian, but one of his closest friends was, **William L. Wilson**, who came from my home town, **Charles Town, West Virginia**.

Mr. Wilson served as Postmaster General of the United States and was instrumental in establishing Rural Free Delivery. The first experiments were in our home county, **Jefferson**. **Wilson and Straus** were Gold Democrats, a minority in the days of **William Jennings Bryan**. They served in the U.S. Congress. **Straus** even visited **Charles Town** to attend **Wilson’s** funeral.

How I came to write about **Straus’s** political career was that my faculty advisor was working on a biography of **Wilson**. I was searching for a topic for my thesis. My advisor provided the topic. “**Mr. Viener**, you are a Jew. Why don’t you research the career of **Isidor Straus**, **Wilson’s** friend and also a Jew.” I did not appreciate the manner in which it was presented but he did me a great favor because I am still in touch with the **Straus** family forty-seven years later.

That is how I began my “connection” with the **Straus Family**. For almost a week I went through family and business records in the library of **R.H.**

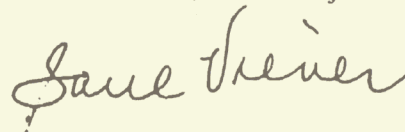
Macy’s famous store in Manhattan. The **Strauses**, as you may know, originated in Germany and then settled in **Talbotton, Georgia**. After the Civil War they moved North and purchased **Rowland Macy’s** enterprise. The rest is an impressive facet of merchandising history in the U.S.A. and public service.

For many years my thesis gathered dust. It was only when the family relinquished their interest in the company that they obtained permission to remove personal items. Among those items was my thesis which had been unknown and something of a surprise. **Robert K. Straus**, of California, located me, and since then we have been in contact. What is even more significant and should be of interest to the TJHS is that the **Straus** family created a family organization which continues to unearth information about their origins, the founders and the evolution of this dynasty. In charge of this project is **Mrs. Joan Adler** (who is not a **Straus**).

Mrs. Adler participated in the 1993 Annual Conference of the Southern Jewish Historical Society which met in Atlanta. She described the early years of the **Straus Family** and their New York years, information drawn from the “archives”. That body of information will now be supplemented with the Winter Issue of the TJHS NEWSLETTER.

My other “connection” is your proposed February tour which concludes in **Matamoros**. That is where my tragic hero of the **Alamo** ended his tour on this Earth.

It was history which brought me to San Antonio and the TJHS. **Lucy Dawidowicz** reminds us that the earliest Jewish records, our Five Books of Moses, resound with the “zachor”, the concept of memory and remembrance. “History is the teacher of life,” we are enjoined.





Jews in Madisonville?



by Don Teter (Baytown)

Someone recently mentioned a hotel that was operated by Jewish people in Madisonville, a town about halfway between Houston and Dallas on I-45, and noted mainly for its Sidewalk Cattlemen's Association. On a recent trip through that area, my wife, Gertrude, and I stopped to investigate.

The following excerpt from the application for a National Historic Marker was found in the library:

The reconstruction era brought a new wave of displaced settlers into the area and it was at this time that Madisonville began to prosper and emerge as the commercial center for Madison and surrounding counties. During this period Jake and Sarah Shapira, a Russian Jewish immigrant couple, arrived in Madisonville and established a mercantile business on the town square. Generously hospitable, the Shapiras opened their home as a boarding house which soon became popular with the drummers, or traveling salesmen, whose visits became increasingly frequent with the growing population.

By the turn of the century the Shapiras had achieved personal prosperity, but in 1903 Jake died, leaving Sarah to raise their four children. Soon after, the family home, then known as the Shapira Hotel, burned to the ground. Despite such setbacks, Sarah elected to remain in Madisonville, where the economic future was more optimistic than ever. Cotton production in the county continued to grow, the railroad had been surveyed and was soon to reach Madisonville, and a new First National Bank was under construction just two doors down from the hotel site on North Madison Street.

In 1904 the new Shapira Hotel opened on the site of the original one, providing overnight accommodations for salesmen and travelers and a social center with dining and entertainment facilities for farmers, ranchers, townspeople, and later, oilmen. Though built in the twentieth century, the new structure was a statement of Victorian construction techniques and stylistic ornament. Its balloon frame form incorporated porches, turrets and a multi-gabled roof and utilized turned balusters and slender

columns, turned and jig-sawn gingerbread detailing, and horizontal bands of elaborate fish-scale shingling for decorative enhancement. This new visual landmark was run in much the same manner as its predecessor.

Guests were treated as family during their stay and Sarah, continuing to display her cooking talents, served meals on a large oak table which seated 26. She was able to raise her children and maintain the family's reputation for excellence until 1922 when the decision was made to move to Crockett where one of her sons had purchased a hotel on the square.

For the next few years the hotel was leased. Sarah Shapira died in 1926 and the hotel was sold to Clara Wills in 1928. In the mid 1930s the structure underwent a major renovation in

which porches were altered and the original wood siding was covered with protective shingles. Mrs. Wills continued to operate the hotel as The Wills Hotel until 1974 and she resided in the building until 1978.

Although the physical appearance of the hotel was changed considerably in the 30s, the alterations are reversible and it was the intent of owners, Lynne and John Randy Parten, to restore the building to its former

appearance and function as a social center for the community under the name The Woodbine Hotel.

The foundation was stabilized and the porches were repaired except for the trim. A majority of the asbestos siding was removed (all of that on the lower level) and the ground floor windows were rebuilt. The roof was being replaced with one of standing seam tin, chosen over wood shingles by the owner for fire safety considerations. Interior work was not begun due to lack of funds.

As of today, the Partens have closed the hotel, leaving its future unknown. The condition is deteriorating, but the Madisonville people I spoke with are hopeful that someone will take it over and restore it.

So there were Jews in Madisonville after all!

It continues to amaze me how our fellow Jews have contributed in so many ways and in so many places to the history of Texas.



Photo by Don Teter (Baytown)

The former Shapira Hotel in Madisonville, Texas. It is now called The Woodbine Hotel and is in disrepair but still standing.

Institute of Texan Cultures Needs Your Help

by Florence K. Yellen (Houston)

We have started the ball rolling for our major project of 1995-1996 — that is, to renovate the Jewish space at the Institute of Texan Cultures in San Antonio.

Those of you who attended the Open Board Meeting in Fort Worth

in January saw the sketches of my suggestions which I drew up following the trip **Don and Gertrude Teter** and I took to San Antonio in November. **Don** asked me to chair this project.

I am hoping you will send in **YOUR** ideas so we will have many suggestions to discuss at the meeting which the President is calling for **Saturday, March 25th at 4:15 PM** during the

Annual Gathering in Houston.

Please come to this meeting and volunteer to be a member of the committee.

We need your interest, support, and skills for this undertaking.

Write me at 1111 Hermann Drive #5-D, Houston, TX 77004, or call me at (713) 520-8485.

*Please check your address label for mistakes.
We wouldn't want you to miss us!*

And please send your corrections to:

Debbie Rice
P.O. Box 2200
Fort Worth, TX 76113-2200

Thank you.

ARTICHOKE DIP RECIPE

This dip was served at Fay and Leon Brachman's house during the weekend of the Fort Worth Open Board Meeting in January. Many people asked for the recipe . . . so here it is.

1 can Hearts of Artichokes, drained

1 cup HELLMAN'S Mayonnaise (only the real Hellman's will do — not "Lite" — & not Kraft either!)

½ cup Parmesan Cheese

1 tbsp. Crushed Red Pepper (to taste)

Drain can of hearts of artichokes, crush it up in colander. Put into mixing bowl, mix with mayonnaise and parmesan cheese. Mix in crushed red pepper. *Don't use too much red pepper unless you like things really hot! The peppers expand in the oven and get GOOD AND HOT!*

Put into bowl you want to serve it in, throw it into oven, uncovered, at 325° for about 1 hour or until it gets real brown on top.

Take out, and serve.

Is really good served with celery sticks, jicama pieces, Wheat Thins, or Triscuits.

Everybody loves it.

TJHS Bulletin Board of Leftovers

CEMETERY REPORT *by Don Teter*

Since the last Newsletter, the El Paso Jewish Historical Society has undertaken the census of their cemeteries.

The Akiba Academy of Dallas has volunteered to take the census of the Tiferet Israel cemetery.

The censuses of Rodfei Shalom cemetery in San Antonio and Beth El cemetery in Ft Worth have been completed.

The three big Houston cemeteries will be done by Houston volunteers in the next couple months.

If there are no volunteers from Galveston or Beaumont, I will take those myself.

We still need volunteers from San Antonio for the two large cemeteries there, and from Dallas for Shearith Israel cemetery.

When these are completed, we will publish the information for the use of present and future researchers.

MYSTERY SOLVED *by Don Teter*

In the Summer 1993 Newsletter there were two pictures of football teams that were found in the El Paso Mt. Sinai Congregation archives. The photos were taken in San Antonio, as the studio was identified on the back.

It turned out to be pictures of the **San Antonio Academy football teams of 1898 and 1899**. The school is still in existence, and we recently visited it. With the help of **Herb Given**, who sent us the pictures, we were able to identify one of the team as **Max Moye**, who was a prominent member of the El Paso Jewish community. A son and daughter still live in San Antonio and have confirmed that their father attended this school at that time.

For those of you who still have the picture, **Mr. Moye** is on the right end of the second row in the upper picture and second from the left in the second row of the lower picture.

*Don't forget the
1995 Annual Gathering
in Houston on March 24th!*

TEXAS JEWISH HISTORICAL SOCIETY ANNUAL MEMBERSHIP

I am enclosing my dues payment of: \$25 \$50 \$100 \$250 \$500 \$1,000
to the Texas Jewish Historical Society for the 1993-1994 membership year.

Membership Classification: \$25-Annual Member \$50-Supporting Member \$100-Sponsor
\$250-Sustaining Member \$500-Benefactor \$1,000-Patron

Name: _____

PLEASE TYPE OR PRINT CLEARLY IN INK

Name of Spouse: _____

Address: _____

City: _____ State: _____ Zip: _____

Home Tel #: _____ Office Tel #: _____ Fax #: _____

My areas of interest are: _____

*Contributions to TJHS are tax deductible within the limits of the law.
Please clip and send to address on reverse side.*

DATES TO REMEMBER

March 24-26

**1995 ANNUAL GATHERING
& SPRING MEETINGS**

**The Doubletree Hotel at Post Oak
Houston, Texas**

**NEWSLETTER
PUBLICATION
SCHEDULE**

<u>Issue Date</u>	<u>Deadline</u>
Summer 1995	May 10, 1995
Fall 1995	July 10, 1995

Please send materials for the Newsletter to:
**DEBBYE RICE
P.O. BOX 2200
FORT WORTH, TX 76113-2200
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