

# Texas Jewish Historical Society

Preserving Jewish Heritage in Texas  
Established 1980



Fall 2000

## Newsletter

### A Bit of the History of San Antonio Jewry

by Hilton Goldman

Let us invite you, dear reader, to take an imaginary tour of some of the places of Jewish interest in San Antonio. But before we start the tour, have a seat while we give you a little background information about the beginnings of the Jewish community in San Antonio.

Most of the early Jewish arrivals came from Germany, and Germany was where the

Reform movement in Judaism began. Informal religious services were held in private homes as early as 1854. By 1874, a group of some 44 Jewish men were meeting to organize a formal Congregation. It was formally chartered that same year. Then they invited plans to

build a synagogue that would not cost more than \$10,000. (Actually, it cost \$14,000.) On Friday evening, Sept. 10, 1875, the dedication ceremonies for Temple Beth-El were held. The sanctuary was packed, and, interestingly, quite a few of those present were Christians -- an indication that relations with the gentile community were very good. The Union Of American Hebrew Congregations was organized in 1874, and that same year Temple Beth-El joined the Union.

By 1870, a large influx of Jews from Eastern Europe, who were fleeing from Czarist

Russian persecution, began arriving. These Jews were religiously Orthodox. So, in 1889, Congregation Agudas Achim was chartered as an Orthodox Congregation.

With that bit of background, we will now start our tour. The first site that we will visit is the corner of Jefferson and Travis streets downtown. This is the location of the first Temple Beth-El structure.

By 1903, it was replaced by the second Temple Beth-El structure. That structure was sold to Travis Savings and Loan in 1927 when the congregation relocated to 211 Belknap Place, the present site of Temple Beth-El. Incidentally, about 15 years after Travis Savings and Loan purchased the site, they decided to do some remodeling, and, in the process, discovered a sealed-off room they didn't know was there. When they

entered this room, they were amazed to find that it contained an eternal light, and that light was still burning

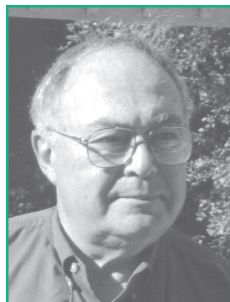
Now let's move a few blocks from there to Main and Quincy and some of the history of Congregation Agudas Achim. In its first few years, services were held in private homes. Their first Synagogue was constructed in 1898. It was replaced by a new Synagogue at this site in 1921. But, that same year, just prior to the High Holidays, there was a heavy



*San Antonio's active downtown business district, circa 1870, at Commerce and Main, showing D & A Oppenheimer's.*

Continued on page 4

## From the TJHS President



Dear Members of TJHS,

On Sunday, July 16, the Officers and Board of Directors met for our quarterly meeting at the Dallas Jewish Community

Center. First of all I want to express my gratitude and thanks for the cooperation of the center to our needs as far as facilities and meals. They certainly contributed to the success of our meeting.

Some 62 members attended the Board meeting with visits from members of the Dallas Historical Society. Everyone participated in spirited exchanges and I can report that your Historical Society is in great shape both enthusiastically and financially. We discussed on-going efforts on how to obtain more complete information of Texas Jewish History. I proposed a plan to divide the State into ten regions and appoint an individual in each region to aid in research by asking neighbors and friends to write stories of their families and how they got to Texas. I am happy to report that two weeks after the meeting, we have three volunteers who will help in various regions. The State is so large it makes it hard for individuals living elsewhere to do any research miles from their home.

For months the society has attempted to put together a traveling exhibit of historical pictures and text to be used for schools, Sunday schools, JCCs, Synagogues and Temples etc.

The exhibit weighs 40# in two boxes and can be shipped anywhere in the State via UPS. The exhibit depicts the passage from Europe, to many cities in Texas. There is no charge for the exhibit other than freight return. The exhibit, titled "Passages," is finally ready to be displayed and available for shipment.

To the Officers and Board members, my sincere thank you for your work and efforts in making our Society so viable. The next Annual Gathering will be in Austin at the Radisson Hotel April 20-22, 2001. Please mark your calendar accordingly. The program will be very exciting and we hope to view the finished movie "Matchmaker" produced by one of our members.

*Jack Gerrick*

**Our membership is  
now 610!**

Your membership enables us  
to accomplish our goals of  
collecting and disseminating  
the valuable information about  
the interesting heritage of the  
Jews of Texas.

For a non-recorded message  
on the further benefits of TJHS  
membership, call  
**409-866-5205.**

## In Memory of Florence Blum

When I was preparing to assume the presidency of TJHS in 1998, I called Florence Blum and asked her to serve on the Board. She was somewhat reluctant and shared her concern about her ability to attend every meeting. But I assured her that the bylaws only required a board member to attend at least ONE meeting a year and she already attended more meetings in the capacity of a non board member. Some time later she confided to me that she was surprised and flattered to be asked to serve on the board because people of her age are usually no longer asked to take an active role in organizations. I found that very short sighted on the part of organizations!

Florence accepted the role of Board member, came to almost every meeting during those next two years, and most important of all, spoke from experience and with wisdom on many issues. She continued to serve on the current Board and she was an extremely active and valuable member of the Board of TJHS. Additionally, she was one of the most gracious, intelligent and delightful women I have known.

She died Erev Yom Kippur as she was dressing to go to services. I have heard through the years that only the most blessed people die on Yom Tov and this seems a perfect example. The news of her death filled me with profound sadness. She will be greatly missed by all of her friends and fellow Board members of TJHS. We send our sincere condolences to her family. May her memory always be a blessing.

*Helen K. Wilk*

Helen Wilk  
Past President, TJHS

### The Texas Jewish Historical Society Newsletter

is a publication of the Texas Jewish Historical Society, P.O. Box 10193, Austin, Texas 78766



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## Letter to the Editor

Dear Editor:

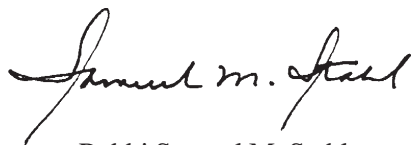
I was dismayed and disappointed that the name of Dr. Jakob J. Petuchowski was not mentioned in the two articles on the history of the Laredo Jewish community in the June 2000 issue of *the Texas Jewish Historical Society Newsletter*. Dr. Petuchowski had served Temple B'nai Israel in Laredo from 1956 to 1991, with enormous distinction, as its visiting rabbi. He was revered by both Christians and Jews in Laredo.

In addition to officiating at High Holy Day worship at the Temple, Dr. Petuchowski often delivered the sermon at Congregation Agudas Achim in Laredo at its services for the second day of Rosh Hashanah and preached the Sunday sermon at one of the local Methodist churches.

How fortunate Laredo was to benefit from Rabbi Petuchowski's vast wisdom and knowledge. For several decades, he was a Professor of Rabbinics, Theology and Liturgy at Hebrew Union College-Jewish Institute of Religion in Cincinnati. A world-renowned scholar, he published over 600 books and articles in Hebrew, English and German.

I feel blessed to have been one of his students and to have written both my rabbinical thesis and doctoral dissertation under his supervision. I was also privileged to be present when the members of Temple B'nai Israel honored him on his 25th and 35th years of service in 1981 and 1991, respectively.

I hope that any future histories of the Laredo Jewish community will take ample recognition of his significant rabbinate there.

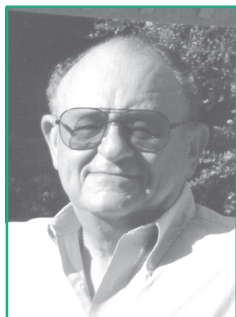


Rabbi Samuel M. Stahl  
Temple Beth-El  
San Antonio, Texas

## Letter From Our Editor to Their Editor

*The following letter was written by our newsletter editor, Buddy Freed, and appeared in the September 1, 2000 issue of the Forward.*

### "Texas Jewboy"



Regarding Masha Leon's August 18 column. I am a Texas "sabro." I grew up in a small South Texas town learning more about New York than New Yorkers have

ever learned about Texas. I have often, and accurately, said that New Yorkers do not think that there is viable Jewish life west of the Hudson River. I have even been told that the Jews who settle in small towns, do so to hide. Be assured that if a Jew wants to hide, the big city is a far better place for concealing one's Jewishness. In a small town, if you forget you are a Jew, the non-Jewish community will surely remind you of your heritage. The reason that David Brenner and Jackie Mason make jokes at the expense of those who had the courage to break from the herd and make their mark as ranchers shows their ignorance. The following is a quote from a speech I delivered to a meeting of the

Texas Jewish Historical Society:

"Some comedian once quipped that there were no Jewish cowboys. I wonder how one could meet his qualifications? Not to be Jewish, but to be a cowboy? I have known many Jews in the cattle business. My father owned over 5,000 acres of land and 2,000 head of cattle when he died. I took the operation over and ran it for several years before moving to Fort Worth. Charlie Gurinsky Cattle Company in San Antonio prospered in the cattle business as did Freedman Brothers and Siegel and Block in Houston. M. Schwartz of Uvalde was very big in the sheep and goat business. Abe Mehl, Sylvan Gurinsky, Abe Moses and many others I cannot recall, made their living from farming and ranching. Here in Fort Worth, the Rosenthal families were in the meat packing business. Cowboys? Perhaps the comedians' definition of a cowboy is a bit fuzzy."

To say there are no Jewish cowboys is to demonstrate a lack of knowledge. It ain't funny, McGee!



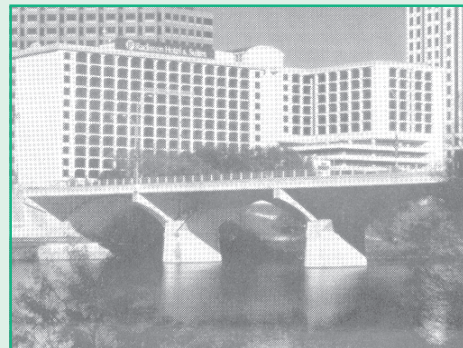
## Save the Date!

### Annual Gathering – April 20-22, 2001

In Austin, Texas, at the



Austin – Downtown  
Radisson Hotel & Suites Austin  
111 Cesar Chavez  
Austin, Texas 78701  
[www.radisson.com/austintx](http://www.radisson.com/austintx)  
1-800-333-3333



## *History of San Antonio, continued from cover*

rainstorm that caused the San Antonio River to flood the downtown area. It destroyed the Synagogue structure and all of their records, so a new Synagogue was created on the same site. In the next few years, the congregation experienced yet another change as it went from its Orthodox roots to its present Conservative ideology. Over the succeeding years, as the congregation grew, it relocated in 1954, and yet again in 1996. Its present location is 16550 Huebner Rd.

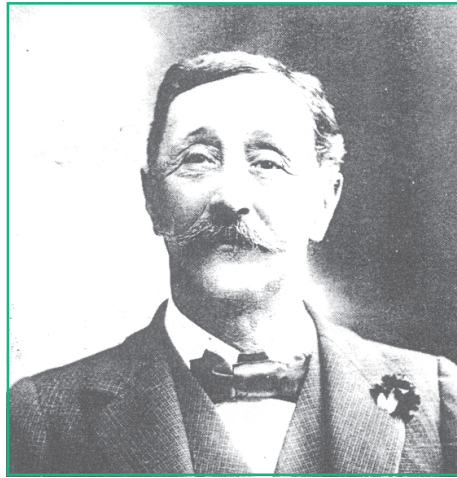
Time to move to the next location, the Palmetto Street Cemetery. This was the first Jewish cemetery in San Antonio. It was created in 1855 by the Hebrew Benevolent Society. Some years later, its eastern half was transferred to Temple Beth-El and its western half to Agudas Achim.

From the Palmetto Cemetery, it is a short distance to our next stop, the site of Congregation Rodfei Sholom, an Orthodox congregation, organized in January, 1908. They first met in members' homes. Their first Synagogue, at 214 Wyoming, was built in 1918. The congregation relocated in 1942, and again in 1989. Its present location is 3003 Sholom Blvd.

Now, let's move a short distance to the area called Hemisfair Park, and more precisely, to a 2-story building there known as the Halff House. Mayer Halff built this in 1876 at a cost of only \$3400. The house was restored in 1967 for \$250,000 as part of San Antonio's Hemisfair Celebration. To understand why the city bothered to do this, you need to know the other Halff of the story. Mayer Halff was born in

Lautenberg, Alsace in 1836, and his brother Solomon was born two years later. When Mayer was 14, he migrated to Texas and opened a small business in Liberty, Texas. Seven years later, Solomon joined him and

they formed a partnership. Almost immediately, they began to buy land on which to graze cattle. Most of their initial herd was received in payment



*Mayer Halff*

for merchandise. At one time, they controlled more than six million acres of ranchland. In 1864, they moved to San Antonio and started a wholesale dry goods company, M. Halff and Brother. Mayer managed the ranches while Solomon ran the store. Mayer became one of the largest stock raisers in Texas. Mayer Halff was a founder of City National Bank in San Antonio. He and Solomon participated in the founding of Alamo National

Rivercenter. But, until a few years ago, it was known as Joske's. When Julius Joske, an emigrant from Germany, first arrived in San Antonio in 1873, he opened a modest dry goods store on Austin Street. Two years later, he moved to this Alamo Street location. A new two-story structure, known as "The Big Store", was opened on this same site in 1888. In 1903, Alexander Joske, Julius' youngest son, became the store's guiding force. When Alexander died in 1925, he was called "a merchant prince and organizer of the greatest department store south of St. Louis". Joske's was responsible for a number of Texas "firsts". In 1886, the nickel was the lowest standard of value since pennies were scarce. Julius Joske considered it an insult to small quantity customers that penny items sold for a nickel, so he began to market goods at the closest price to the penny. The San Antonio Light newspaper praised Joske for his fair-mindedness in an article, "The Pioneer One Cent Store". Joske's also promoted San Antonio's first International Trade Fair in 1888.

Now we proceed just two blocks west on Commerce Street, and there on our left is the Hertzberg Circus Museum and Library. I know you would like to go inside and see

what they have, but we will have to leave that for another time. Sorry. To tell you how this museum came to be, I must first tell you about Harry Hertzberg. The son of Anna and Eli Hertzberg, Harry was born in San Antonio in 1883. He became a prominent lawyer, got active in civic affairs, served in the Texas Senate. He also had another interest: the circus. He began collecting circus-related things at an early age. He acquired

books on the history of the circus, and became friends with many great performers of his day from whom he received many unique and historic gifts. When he died in 1940, his huge collection was donated to the city.



*The Mayer Halff House as it appears today.*

Bank and Solomon became its vice-president.

Two short blocks from the Halff House, at the corner of Alamo Street and Commerce, we see a large building with a sign that reads



Two years later, the Hertzberg Circus Museum was opened in what had been the Carnegie Library structure at 210 W. Market, and the collection was opened to the public. It is reputed to be the largest circus collection of its kind in the world.

There is another Hertzberg that you should know about: Harry's mother Anna. She was born in New York, came to San Antonio in 1882 as the young wife of Eli Hertzberg. She was a talented pianist and a graduate of the New York Conservatory of Music. With this background, she became interested in the musical life of San Antonio. It started with her getting together with a few of her musical friends in one of their homes on Tuesday afternoons, where they took turns performing. This led her and six other charter members to organize the Tuesday Musical Club in 1901. Today, their annual concert series, which is performed in the Sanctuary of Temple Beth-El, is nationally recognized, brings to San Antonio each year a number of top-notch performers, and the recordings of those concerts are



*Anna Hertzberg*

broadcast nationally on National Public Radio. Anna Hertzberg also founded, and served as president of, the original San Antonio Symphony Orchestra. Also, under her direction, the Tuesday Musical Club established a scholarship fund to aid talented students in their studies at the New York Conservatory of Music. In 1915, she was the first woman elected to the San Antonio School Board. And, while

President of the San Antonio Council of Jewish Women, she organized the first night school in the city; it was eventually absorbed by the city system.

Our next stop is just one block away, at 202 Commerce Street. This was the location of Blum and Koenigsberger, dealers in fancy and staple dry goods, cloaks, ladies costumes, ladies undergarments, dressmaking depart-

ment, laces, hosiery and notions, and agents for Butterick's patterns. According to the write-up in the 1885 edition of "The Industries Of San Antonio", "Having, the irrepressible vim and mercantile spirit, characteristic of men of German descent, they have, in a limited period, despite strenuous competition, built up a business without a peer in their line in this city, and, in accomplishing this, their example has been of incalculable benefit to the city and section." Rather remarkable, since they started the business in 1882.

Now we will proceed three short blocks west on Commerce Street to the intersection with Main. This was the site of D & A Oppenheimer Bankers (Unincorporated). Daniel and

Anton Oppenheimer were brothers, born in Bavaria. Dan came to Texas first, in 1854, working as a peddler, first in Palestine, and then in Rusk. He was a peddler because in rural areas merchandise was sold by a man with a horse and cart. Anton followed, and in 1858 they established D. and A. Oppenheimer in Rusk. Both served in the



*The entry to the Hertzberg Circus Museum today.*

*Continued on page 6*

## Texas Jewish Historical Society Donor Cards

This card is available for anyone wishing to honor or memorialize an individual through our endowment fund. Upon receipt of your gift, the Society will respond with this acknowledgement. To the members who have sent in funds in the past, thank you on behalf of TJHS. To all those who will send funds in the future, please send your gift to:

**Texas Jewish Historical Society**  
**P.O. Box 10193**  
**Austin, Texas 78766-0193**

### The Texas Jewish Historical Society

gratefully acknowledges your gift to our

Endowment Fund

of \$ \_\_\_\_\_

in \_\_\_\_\_ of \_\_\_\_\_

An acknowledgement has been sent to the party you specified.

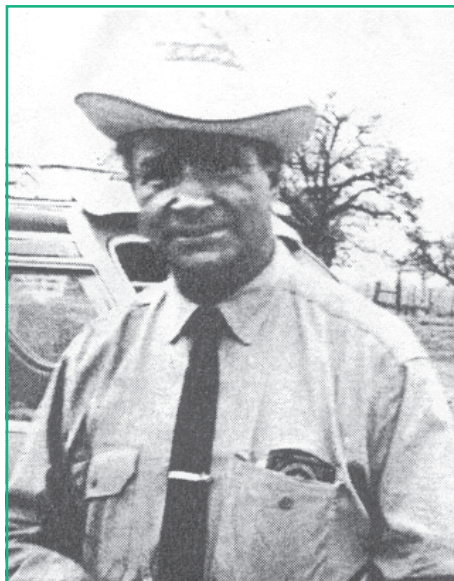
Your gift will further the efforts to record, preserve, and disseminate historic information about the Jewish culture in Texas.

Confederate Army. After the war, they moved to San Antonio and prospered with a wholesale and retail store on the Main Plaza. From 1874 to 1905 State banks were prohibited by Texas law (because their previous history had been bad), but there was no law against an individual doing banking. (National banks were permitted, but it cost \$50,000 to get such a charter.) So the Oppenheims conducted a type of banking operation as an adjunct to their mercantile business. They advanced merchandise or money to customers until crops were harvested and livestock sold at market. They accepted cattle for payment, bought land, and became cattle ranchers and livestock financiers. In 1908, they sold their 100,000 acre ranch and cattle for \$1,000,000 and invested it in the bank. The D & A Oppenheimer Bank, the oldest private bank west of the Mississippi, was always unincorporated - it never had a charter, and its deposits were not covered by the Federal Deposit Insurance Corporation. Because of long droughts and bad cattle markets, there were periods when they had to carry their customers for years.

Moving only four short blocks brings us to the corner of Houston and St. Mary's Streets. Here we see a large clock mounted on top of a pole. The historic marker at its base states that this is the Hertzberg Clock, and that from the time it was installed in 1878, it has been the city's "official" time piece. It is unique among post clocks in continuing to be hand-wound rather than electrified.

There are two more places we would like to include in this tour, but traveling to them would take too long, so we will just tell you about them and the people involved. The first place is the Kallison businesses. Nathan Kallison came to San

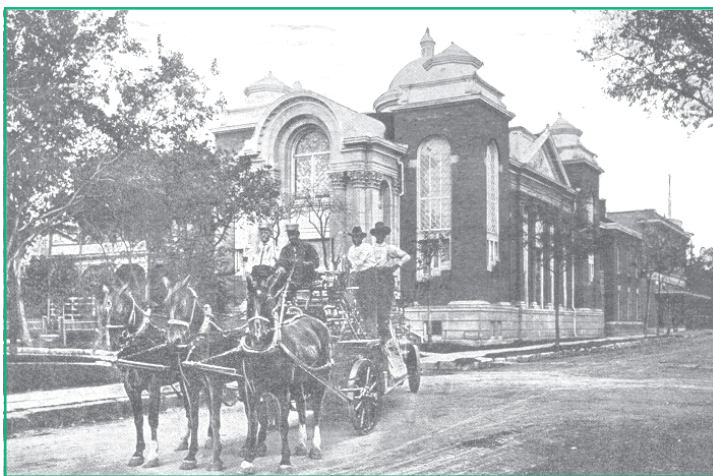
Antonio as a saddle and harness maker. He chose San Antonio because of all the ranches in the area,



*Perry Kallison*

plus two breweries that used big dray horses. When the automobile began to come in, around the time of World War I, he foresaw a diminishing market for harness and saddlery. So he converted his business to a farm and ranch supply and general dry goods store.

Nathan's sons; Morris and Perry, continued this business. They also introduced Polled Hereford cattle



*Temple Beth-El, as seen in 1905. This was the second building, at the corner of Jefferson and Travis Streets.*

to the area because they found they could do much better selling registered Hereford bulls to breeders going into the cattle business and to those who wanted to upgrade their commercial herds. When Perry learned that a

Kibbutz in Israel was seeking Angora goats for the purpose of starting a mohair industry, he raised a herd of these goats that was shipped to them. Another of Perry's activities that brought him a lot of recognition was a radio program he hosted which he called "Kallison's Trading Post". It ran for about 40 years, was begun to promote his business but soon became a public service broadcast as well. Also, he received the Joe Freeman Award for Outstanding Service to Agriculture. Morris, with some aid from Perry, branched out and became a developer of downtown office buildings in the S. Main and S. Flores St. area.

Perry's wife, Frances, who was TJHS's second President, also achieved much well-deserved recognition for a variety of activities, including her Master's Thesis titled, "One Hundred Years of Jewry in San Antonio," which still rates as the best source of information on the subject. Also, through Francis and Sophie Bodenheimer's efforts, classes for blind children were established in San Antonio, so that it was no longer necessary to separate these children from their families to send them to a residential school in Austin, Texas.

The other site that we would like to tell you about is the Freeman Coliseum, a multimillion dollar show-place on a 174-acre plot east of downtown San Antonio. For years, Joe Freeman was doing everything he could to promote the construction of a structure to exhibit livestock and cattle shows and rodeos. Recently, County Commissioners Court acknowledged its debt to Freeman for his "untiring personal efforts and unselfish and liberal donations", noted that he was mainly responsible for the building of the coliseum, and named it the Joe and Harry Freeman Coliseum.

Freeman's life, as well as the life of his brother Harry, is a rags-to-riches story. He was born in an adobe house in San Antonio in 1885, but spent most of his youth in Seguin. When his father died, he and Harry consolidated the family interests in a partnership. Their partnership was simple. Harry said,



“Joe, you do the worrying, and I’ll do the work.” Over the years, the partnership became a multimillion dollar operation involving about a dozen businesses. Among other activities, he was a large-scale cotton exporter to foreign countries, and then launched the first large-scale pecan shelling industry in San Antonio in 1930. During the 1930s, Harry was administrator of the business affairs of the famous Hilton sisters, Siamese twins who were exhibited all over the world. Freeman was instrumental in a musical



*Joske's Dry Goods Store as it appears today – Rivercenter Mall.*

act built around the sisters, and they performed all over the U. S. and in England while he managed their affairs.

This is where we will end this tour, although there is so much more that could be said. Thank you for your attention. If you would like to sample a bit of the San Antonio Jewish community as it is today, we suggest that you visit the recently completed Harry and Jeannette Weinberg Campus of the San Antonio Jewish Community, a multipurpose complex, located at 19500 N.W. Military Highway (near loop 1604), that houses the Jewish Federation of San Antonio, the Barshop Jewish Community Center, the Eleanor Kolitz Academy, Jewish Family and Children’s Service, the Beldon Library, and the Sheldon Vexler Theater. Have a good day.

*NOTE: If you are interested in receiving a bibliography of the texts used in the writing of this article, please write to Geri Gregory, 327 West Lullwood Avenue, San Antonio, Texas 78212, or e-mail her at [geri@netxpress.com](mailto:geri@netxpress.com).*

## Have Exhibit, Will Travel



The Texas Jewish Historical Society, in cooperation with the Institute of Texan Cultures in San Antonio, has designed an exhibit to be used as an educational tool for schools, Sunday Schools, Jewish Community Centers, Synagogues, Temples, and Special Events in any town or city in Texas.

The exhibit depicts the journey of Jews in tiny villages and shtetls in Europe to America and their eventual settlement in the communities of Texas. It shows families, businesses, homes, children, religion, and holidays.

The exhibit is designed to be either hung on walls or set up on tables on foam board with an easel stand. The entire exhibit comes in two boxes, weighs 40 lbs., and can be shipped very easily via UPS. There is No Charge for the exhibit and the only cost is the return charges via UPS.

To reserve the exhibit, along with a speaker, contact Jack Gerrick at (817) 927-8765.

## Texas Jewish Historical Society Website

Texas Jewish Historical Society • P.O Box 10193 Austin, TX 78766

Telephone - (281) 276-9693

**E-Mail address - [txjhs@yahoo.com](mailto:txjhs@yahoo.com)**

**Web Site address: <http://www.txjhs.org>**

The Texas Jewish Historical Society draws its membership from across the State of Texas, bordering states and across our great nation. TJHS supports a wide-ranging agenda. Quarterly Board Meetings are held at points of particular interest, an extensive newsletter is published regularly, and a speakers bureau is maintained. A variety of research projects are facilitated through the Jewish Archives in the Barker Library, or supported directly such as “Virtual Restoration of Small-Town Synagogues in Texas.”

We are very proud of our organization and ask you to look us up and celebrate the joys of Texas history.

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# The Migration of Eastern European Jews through Brenham, Texas, 1860 - 1960

By Nechama Breningstall

(5<sup>th</sup> generation descendant of the Susnitskys of Brenham) Senior Division Historical Paper

Sixty miles northwest of Houston, Texas, is a small town named Brenham. Located on a dusty road in Brenham is a one-hundred-year-old Orthodox Jewish synagogue in perfect condition. This humble synagogue tells a story of the migration of a people into Brenham who remained but three generations, yet who took Brenham with them as they emigrated once again.

How did this synagogue, a Texas Historical Monument and a National Historical site, come to be built, who built it, and why is it empty and silent today? If its whitewashed walls could speak, this is the tale they would tell of the Jews of Brenham, Texas:

Give me your tired, your poor,  
Your huddled masses yearning to  
breathe free,  
The wretched refuse of your teeming  
shore.  
Send these, the homeless, tempest-  
tossed to me:  
*I lift my lamp beside the golden  
door!*

Emma Lazarus's words illustrate the hopes for a new, wonderful life that dwelled inside the late nineteenth century immigrant first arriving on the shores of America. How frustrating it must have been for many of these immigrants to see that these "golden doors" were actually the polluted, unsanitary streets of New York City or, according to Yiddish writer Leon Kobrin, the "gray stone world of tall tenements." Jacob Riis, a New York reporter and Danish immigrant, wrote: "The gap between dingy brick walls is the yard. That strip of smoke-colored sky up there is the heaven of these people....What sort of answer, do you think, would these tenement house dwellers give to the

question, 'Is life worth living?'"

Such was the frustration felt by many Orthodox Jewish Eastern Europeans upon their arrival in America in the late 1800s. As a result of the cramped, foul living conditions in New York, the infant daughter of one family, that of Pesach Susnitsky of Kalbri, Russia, was stricken with a nearly fatal disease.

This was not the only problem the Susnitskys faced. Like most Eastern European Jews landing on the shores of America, they encountered bitter prejudice from gentiles, and, unfortunately, from the more established Reform Jewish Germans who scoffed at their traditional ways. "The German Jews looked down on the Russian and Polish Jews who immigrated to America later [than they did]," explains Donald Teter, president of the Texas Jewish Historical Society from 1993 until 1995.

Was life really worth living? This was a question that Pesach Susnitsky may have asked himself, until the day he received a telegram from a good friend in Texas, which described the economic benefits of the South. Though his friend was only talking business, Pesach Susnitsky realized the clean Southern air would be much healthier for his ill infant daughter, Sarah, than the polluted New York air, according to Sarah's account many years later. Pesach Susnitsky also may have heard that the South was an open-minded area where people were new to the idea of Jews and less prejudiced.

The decision was set that Pesach, his wife Slava, and baby Sarah would be heading towards the South. The only question was where they would go. As Donald Teter said, "All through history, Jews have had to migrate from place to place, so it wasn't any different. They had to go

someplace."

Ironically, the Reform German Jews aided the emigrants. The clash between the Reform German Jews and the newly arrived Russian and Polish immigrants now so strong that some wealthy Reform German Jews, who were major investors in the new railroads, established the Galveston Plan. The Galveston Plan was a scheme to rid New York of the Eastern European Jews by distributing them to isolated rural locations far from New York. Relocating the Jews to the smaller towns would help the Reform Jewish Germans in other ways, because it served their financial interests to develop the towns along the railroad as centers of commerce. In other words, although it met the needs of the Jews who immigrated to the South and West to do so, it also met the needs of the new towns to have experienced merchants and tradespeople. As a result, there was a steady percolation of hopeful Eastern European Jewish settlers from the Eastern Seaboard towards the South and West via the railroads.

In his telegram, Pesach's friend wrote that Brenham, Texas, was a small but thriving community near Houston populated by German gentiles who were known to be very industrious, which would be good for future business endeavors. The Jews spoke Yiddish, a language similar to German, which would make communication easier. Another advantage was Brenham's size: Jews who went into business in small towns were usually successful. Pesach Susnitsky was a merchant and successful business was his goal.

The Susnitskys were not the first Jews to reach Brenham. In 1861, B. Levinson was the first to arrive. In 1866, Alex Simon Sr. appeared with his family. The Susnitsky family came



around the year 1890. The family of Hortense Yarno Kamin arrived soon after Mr. Levinson, although the year is unconfirmed. Kamin tells how her family ended up in Brenham: They had boarded a western-bound train immediately after disembarking from the boat from Eastern Europe. Being native-born Lithuanians, they spoke Lithuanian, German, Russian and Yiddish, but no English. They had no specific destination in mind, and a German speaking conductor recommended they go to Brenham because its inhabitants were mostly German; they would be able to communicate and thrive as a result.

These core families, all Eastern European Orthodox Jews, proudly became the Brenham Jews, “our Jews,” as their Gentile neighbors fondly referred to them. By hard work and determination, the Jews of Brenham prospered socially and financially over the next century, while steadfastly maintaining their identity, laws, and customs.

Jewish immigration to Brenham continued to increase. By 1885, there were enough Jews to make a *minyan*, the necessary prayer quorum of ten men past the age of 13. They formed an Orthodox Jewish congregation, calling it B’nai Abraham. Services were held in the Second Texas Infantry Band Hall, located where the Brenham Public Library now stands. Sabbath and holiday services were celebrated in the hall regularly during those early years.

Alex Simon, a Reform Jew who never entered the synagogue, donated the funds to build a beautiful permanent home for the congregation in 1892. The new synagogue burned that year and the repairs were completed the next year, 1893. The B’nai Abraham Congregation didn’t officially buy the land from the Simons until 1895. B’nai Abraham is believed by many to have been the first Orthodox synagogue built in Texas. This has not been proven; however, it is known that it was one of the first in the state. The synagogue remains in its original site, to date remodeled only twice: once in 1893 due to the fire, and more recently when Leon Toubin, a descendent of

some of the original Jewish Brenham residents, restored it. Leon Toubin, still living in Brenham, currently maintains the synagogue.

Going into the synagogue, one sees where the *Mikveh*, a bath for ritual immersion, was on the near side. The *Aron Kodesh*, the Holy Ark, which still contains the Torah scroll, is located at the eastern wall and the *Bimah*, the platform used for the reading of the Torah scroll, is placed in the center. In the foyer are simple stairs leading up to the women’s section. On the eastern wall are paper-cut and water-colored signs marking the wall *Mizrach*, meaning eastern, made by the Rabbi’s wife before World War II.

Many of the first synagogues built in Texas in the late nineteenth century began as Orthodox but slowly diminished their observance of the traditions. Brenham’s B’nai Abraham Synagogue is the only nineteenth century synagogue in Texas that remains Orthodox to this day.

One of the hardest challenges that Jews in Brenham and other southern small towns faced was maintaining their Jewish identity, laws, and customs. Surrounded by gentiles and few Jews, they had no examples to follow, rather they had to set the example. Yet they succeeded in doing so while succeeding financially as well. In those days, Jews wanting to start a business in a small town found it relatively simple to do so. Many had plenty of talent and useful resources: a knack for languages and numbers, the willingness to work hard, a far-ranging support network, and a “*yiddeshe kop*”. Many of them had been trained in Europe for a specific trade, like tailor or shoemaker; all used the basic skills achieved in *cheder* such as good memory, analytic ability, and quick wit. A small amount of cash was always needed as start-up funds, but this they could borrow from a fellow Jew.

While some Jewish merchants preferred to run bargain stores, others followed the model set by Mr. Neiman and Mr. Marcus in Dallas, offering up-to-the-minute fashions and a sophisticated environment. Either way, by

World War I, there was hardly a center of commerce in Texas that did not have a Jewish owned store stocked with clothing for all types of people.

Working at first as a peddler who traveled with his wagon from farm to farm, Pesach Susnitsky eventually opened the more “classy” Boston Store, which sold dry goods. After his retirement he passed the company on to his sons, Samuel and Joseph Susnitsky. Pesach was the ideal combination of religious Jew and successful merchant. In 1892, he became the vice-president of the brand new B’nai Abraham Synagogue. A photograph portrays him standing regally in a pure white starched shirt and *yarmulkah*, skullcap, perched on his head, all the while proudly holding a cow by the rope as if it were a magnificent white stallion.

Professor Charles Morris remembers his grandfather, Pesach Susnitsky, vividly. He spoke of his grandfather’s strict regulations saying, “My mother, Flora, told me that my grandfather always insisted on feeding the animals before feeding himself.” Pesach Susnitsky was more than a good businessman – he was learned as well. Professor Morris stressed this point by saying, “There was always a rabbi, but my grandfather was unquestionably the head of the Jewish community. He was well educated in Jewish studies and I always felt sorry for any rabbi who had to serve under him.” A deed registering B’nai Abraham’s acquisition of its land in Washington County in 1895 lists Pesach Susnitsky as the first of five trustees.

Pesach Susnitsky was not the only one whose Jewish purity and philanthropy shone. His wife was also known as devoutly Orthodox and carried her own air of dignity. She was the only one of the women belonging to the B’nai Abraham Congregation who could read and write in Hebrew. She was also president of the Jewish Ladies Aid Society and collected money for Jewish organizations on a regular basis. Her

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*Continued on page 10*

obituary proudly states that she was “a true daughter of Israel.”

Because Brenham was a tiny town with a small and close community, everyone managed to get along. The Jewish children went to public school along with their gentile playmates, although the boys were tutored in Hebrew studies in the late afternoons. If a mother wanted to call a child in from play, all she had to do was call the telephone operator, “Miss Irma” who would lean out of her office window and yell to that child that his mother wanted him home. It made no difference whether the child was a Jew or a gentile.

There could have been a problem with Jews closing their businesses on Sabbath and holidays, but low prices, good deals, and a reputation for honesty made up for that. The gentiles realized that certain customs were very important to the Jews and respected them for following these customs. Many gentiles believed that it was bad form and showed lack of self-respect when a Jew would be found working on a High Holy Day such as Yom Kippur or Rosh Hashanah.

The two World Wars created uncomfortable interactions between most Germans and their neighbors throughout the United States. Brenham was an exception. In Brenham, the Jews and Germans not only had a wonderful business relationship but got along quite well socially. Their friendship and mutual respect remained intact.

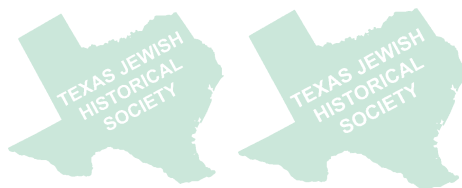
For example, in a high school senior yearbook from 1918, one of Pesach Susnitsky’s daughters, Goldye, was featured as if there was no difference between herself and her classmates. The comments made in the yearbook hinted that Goldye was a social, bright, and well-liked student. Yet despite their friendly relationship with the non-Jews, the children were aware of their limits and a Jewish girl would never date a non-Jewish boy. Today, most of the Jews who lived in Brenham have left. There are a few reasons why the Jews started to leave

Brenham. The first was that many young men left to serve in the army during World War I. After the war, there were economic problems caused by the Great Depression, and opportunities for the younger generation seemed more tangible in big cities like Houston and San Antonio. Several, like Sylvia Levin, the daughter of Pesach Susnitsky, left in order to attend college in Houston. Her older brother Mose left to open a store in Baytown, Texas; later their sister, Idah, joined him in order to help tend his store. Many young people wanted to be part of larger Jewish communities. Of Pesach’s eleven children, four daughters married Easterners and settled in New York. As the younger ones drifted away, many older people moved to the cities to be near their children and grandchildren. Finally, those loyal Jewish Brenhamites who stayed could not live forever. Sadly, all have now left or passed on except for Mr. and Mrs. Leon Toubin.

Although the Brenham Jews left Brenham, they did not leave the town void. They left their everlasting legacy on what would have been a boring, dusty small town had they not come in the first place. The walls of the synagogue clearly tell the beautiful story of this migration.

While living in Brenham, it is clear the Jews thrived socially and financially while preserving their religion and heritage. Not only did they preserve their heritage inside themselves, they also imbedded it in the hearts of their descendants. It is true that the Jews have left Brenham, but it should be known that Brenham never has and never will leave those Jews who come from Brenham.

*NOTE: Please contact Geri Gregory at (210) 738-1335 if you would like to receive a copy of the full annotated Bibliography that accompanied this article.*



## Book Commemorates 100<sup>th</sup> Anniversary of Galveston Hurricane

On September 8, 1900, a massive hurricane slammed into Galveston, Texas. A tidal surge of some four feet in as many seconds inundated the city, while the wind destroyed thousands of buildings. By the time the water and winds subsided, entire streets had disappeared and as many as 6,000 were dead — making this the worst natural disaster in America’s history.

In *Isaac’s Storm: A Man, A Time, and the Deadliest Hurricane in History*, author Erik Larson blends science and history to tell the story of Galveston, its people, and the hurricane that devastated them. Drawing on hundreds of personal reminiscences of the storm, Larson follows individuals through the fateful day and the storm’s aftermath. At the center of it all is Isaac Cline, employee of the nascent Weather Bureau, and his younger brother — and rival weatherman — Joseph. Larson does an excellent job of piecing together Isaac’s life and reveals that Isaac was not the quick-thinking hero he claimed to be after the storm ended. The storm itself, however, is the book’s true protagonist — and Larson describes its nuances in horrific detail.

*Isaac’s Storm* recaptures a time when, standing in the first year of the century, Americans felt like they ruled the world — and that even the weather was no real threat to their supremacy. Nature proved them wrong.

*Isaac’s Storm* was published in 1999, and is available through Amazon.com in hardback, paperback, audio cassette, audio CD, and large print.

Source: Amazon.com

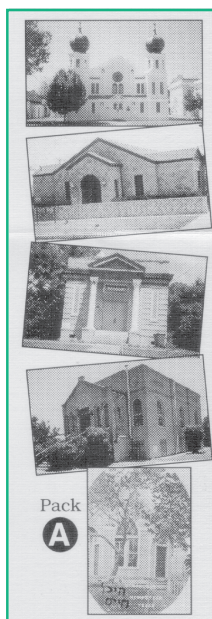
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\* Deceased



# TJHS Members Featured in Three Newspapers

Evelyn and Nathan Hoffman's story of Wartime Romance was featured in the *New York Times* on 12-31-99, in *USA Today*, and in the *Waco Tribune-Herald*. This is the article, written by Evelyn Hoffman, that appeared in the *Waco Tribune-Herald* on March 26, 2000.

WASHINGTON - Whitney Houston sings a beautiful song: "Give me one moment in time." This was it.

Standing on the steps of, the Lincoln Memorial before 350,000 people and a national TV audience, there we were, Nathan and I, reading excerpts from some of our World War II letters.

Behind us, fitted into Steven Spielberg's offering for the "America's Millennium" celebration, several huge screens flashed pictures. John Williams' orchestra accompanied.

There we were on the screen - our first date in a Times Square night club, our young faces when war flared, our words on paper.

There were pictures Nathan took himself of places his Army division had liberated including Landsberg, a German concentration camp with dead prisoners stacked up.

As we stepped up to read, I looked out at the thousands of people who had braved the freezing winds. I spotted our three children, their spouses, our grandkids. They were waving and giving the OK sign. This was my "one moment in time."

On stage right in a private box were the president, Mrs. Clinton and Chelsea.

Hillary Clinton started planning the extravaganza two years earlier. It was her dream to celebrate the arrival of 2000 at the Lincoln Memorial. She enlisted Spielberg to produce the

documentary, *The Unfinished Journey*.

It highlighted the events of our last century with a dramatic musical score by Williams. The rest of the musical entertainment was directed by Quincy Jones and George Stevens Jr. In the entire three-hour production, there were about 1,000 celebrities - and us.

White House for the New Year's Eve Party. The security check was tight befitting all the Y2K publicity. We couldn't enter unless we passed Secret Service personnel, dog-sniffing and electronic devices. We also needed picture IDs and birth certificates.

Inside the president was dancing with Chelsea. No one was allowed on the floor until they left.

We were directed to the buffet on the third floor. I was assisted to an elevator by a handsome Marine aide. So much to see - the portraits of the presidents and first ladies, official china on display.

Finally, the buses took us to our hotel. We couldn't believe it was 5:30 a.m.

We slept almost the entire next day. It was worth it, even as it was to fly over to

New York on Sunday. The next day we were picked up at 7 a.m. to be interviewed by Katie Couric of the "Today Show" on NBC. Katie and her crew are terrific hosts.

When we got off the plane in Waco, one more surprise awaited. A large group of our friends and relatives had prepared a "Welcome Home America's Sweethearts" complete with flowers from our rabbi and congregation, posters, video and TV cameras and a proclamation from Mayor Mike Morrison in honor of the "romance of the century."

The telephone still rings frequently. The mail keeps piling up. We're, still interviewed by newspapers and magazines all over the country. We are recognized by strangers. Wow.



**Nathan and Evelyn Hoffman prepare with Steven Spielberg for their live appearance in his presentation, *The Unfinished Journey* on New Year's Eve at the Lincoln Memorial. Inset: A photo from Times Square shows the Hoffmans' first date just before he was deployed for service in World War II.**

We are still dumbfounded. How did we get so lucky?

Steven Spielberg told us why: We had met during World War II. After only five dates, Nathan was shipped out to Europe, but we corresponded every day for 16 months. We had saved all our letters. We're married 54 years and still together. Nathan's letters told about war abroad.

My letters told about how women served the war effort at home. On New Year's Eve the words and our pictures helped tell a story all the nation could celebrate.

## All-nighter at White House

Spectacular fireworks arrived at midnight, but for us the best was yet to come.

We had all been invited to the

## From Billy B. Goldberg

My parents, Joseph and Anna Goldberg, were married in Krakow, Poland, and about 1910 they came to the United States. They went to Cleveland, Ohio where my father was a barber in the Union Depot near the train.

My sister, Helen, was born in 1913 and I was born in 1915. My mother had pneumonia three times in Cleveland and in 1921 received word from the doctor that the three-time pneumonia was enough and that our family should move to Texas.

We moved to Texas to a small city called Falls City. My parents were in the dry goods business there for about six years and then moved to the Rio Grande Valley in 1927 or 1928. My father became a fruit shipper out of Pharr. My mother had a dry goods store on the main street in Pharr. My sister, Helen, graduated McAllen High School and went to the University of Texas at Austin and later at Galveston where she graduated and became a doctor in June, 1937. I was a graduate of Pharr-San Juan-Alamo High School in 1931. I had six years of pre-law and law school and graduated from the University of Texas in June, 1937. I practiced law in Pharr for 1-1/2 years and in January, 1939 became an Assistant Attorney General of Texas under Gerald C. Mann. My sister became a medical intern in 1937. During the time I was in the Valley as a young attorney, I did some work to help establish a Jewish synagogue in Mercedes.

When my sister and I left the Valley, Helen came to Houston. I got in the Army in 1942 and spent over four years in the service.

Joseph and Anna both decided to retire, and at that time they moved to Houston where they spent the rest of their lives. Our family was well received in the Valley and provided Jewish leadership. After I married my wife Rosalie 57 years ago, we were very civic-minded and made community help, B'nai Brith, Hadassah, and especially Israel, our top priorities.

Throughout our lives we have maintained relationships with friends in the Rio Grande Valley.

## Ladabaum Wedding in Mexico



This photograph, submitted by Blanche Sheiness, is of a wedding that took place in Monterrey, Mexico, on August 20, 1935. On the back is written, "Mr. and Mrs. Harry Ladabaum and familia, Monterrey, Mex., 20 Agosto, 1935, signed B.F.K."

Blanche writes,

"Most of the people in this photograph are related to the bride's family in some way and are from San Antonio. The people I recognize are all my father's cousins and their families. Among these are Barbara Rosenberg's uncle (Israel Barenblat, as a young man), his father, step-mother—my father's cousin, Harry Cohen's wife (Irene Barenblat).

Starting at the seated row, from left to right are: Sam and Leah Sugarman, Ben Barenblat, groom's father, Groom, Bride (Sylvia Noodleman), Bride's mother, Rifke Kagan (Mrs. Sam—sister to Leah and Naomi), and my father's brother, Yankel Ladabaum.

Standing behind Sam Sugarman is Naomi Barenblatt (Mrs. B), her daughter Irene (Mrs. Harry Cohen), my brother Joseph Ladabaum, Haskell Israel Rabinowitz, my cousin as a child, his father, Abe Rabinowitz, Mrs. Celia and Cantor David Kanter, the bride's brother is directly behind the groom, my aunt Fanny Ladabaum Bijman is standing directly in front of her husband, Sam Bijman of Monterrey, Zizzie Katz, his son Sam and wife Gittle, parents of Ann Katz Wolf of Fort Worth. Sam Kagan, Israel Barenblatt, don't know next.

The top row, on left of fan—I only know the lady, my aunt, Mrs. Abe Rabinowitz (Sadie-Sima). On the other side of the fan I know only my uncle Sam Bijman of Monterrey standing right behind his wife—my father's sister Faiga."





# Wiesenthal Family Remembered



TJHS member, Marion Edelstein Cohn, of Dallas, submitted this photograph for publication, along with a letter she wrote about her grandmother, Jenny Kreisler Wiesenthal, pictured here in the center.

"This dear, gentle and kind woman came to Galveston at the turn of the century from Podhajec, Galica (later a part of Hungary and Poland and now in the Ukraine) with her husband, Ben, three sons and one small daughter. A fourth son was later born in Galveston.

Her Yiddish name was Shana. She was courageous to have left other family and friends to venture across the ocean to a new land and a more hopeful and safer life.

Her early life in America was far from easy. She was blessed, however, with a devoted, loving family to which she dedicated her life.

My earliest memories of her – she was then about the age I am now – were those of a very old woman whose modest and colorless long-sleeved dresses reached her ankles

and whose feet, I hope, were comfortable in her cotton stockings and heavy black shoes. Her long white hair was pulled severely back and knotted as was then the style for the "elderly."

I don't recall her speaking a lot of English, although she did when she was younger. She ran a little store which provided for her family.

I remember, oh so vividly, her visits to Brownsville by train. I'm reminded of the large tins of rugulah she brought to us. My mother and I would also travel to see her in Houston, which even then was a very large city.

In Galveston, my grandpa busied himself meeting the ships of refugees and doing for them whatever he could. He took many home where they could bathe, have new clothes, eat, and some would stay in their home until they got settled.

Grandma was deeply and traditionally religious. She had great faith in God. I recall her repeating over the years the Yiddish equivalent of "Health and Wealth."

How foolish I thought she was! My young and inexperienced emotions and values had led me to believe that going to the movies and being with my young friends were of far greater value!

It was not until I reached adulthood – at an age much, much older than had she, that I fully realized the wisdom of her words and the beauty of her life.

In the photo are pictured my Grandma and Grandpa, 3 of their 4 sons (Emanuel, Isadore and Philip) and their daughter. Their son Max was out of town when the picture was taken."

Don't forget to mark your calendar for our upcoming Annual Gathering in Austin:

**April 20-22, 2001**



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## Fram Family Reunion

There was a Fram family reunion in Houston May 26-28, 2000. To everyone's surprise and delight, almost ninety people attended-over sixty adults and thirty children. They gathered from as far away as New York, Washington, D.C., Chicago and San Francisco. This was the first gathering of the descendants of the late Rev. Abraham Fram of Dallas, whose life and those of his nine children, was celebrated over the weekend. The actual program was primarily presented by the Sheinberg families, as they lived in Fort Worth, and had the closest relationships with Rev. Fram during the 1920s, 30s, and 40s.

The central theme of the reunion was the long, productive life of Rev. Fram. He was born in Lithuania around 1875, and studied in the large Yeshiva there. He was married to Bayla Schulman, and most of his offspring were born in Europe. He was a trained mohel, schachet, and cantor who sang with perfect pitch. Near the turn of the twentieth century, opportunity knocked with the offer of a cantorial position in Mobile, Alabama. This offered the means for the large family to immigrate to America. The number of children rose to nine. Though life was good in Mobile, a better opportunity arose before WWI from Shearith Israel Congregation in Dallas, and the rest of Rev. Fram's life was fruitfully spent in Texas, singing, being a *mohel* and *schachet* and family advisor.

At the family reunion, eighty-eight direct descendants attended. According to the information from this gathering, there are nine physicians, eight musicians and teachers, six attorneys, three architects, two artists, two rabbis, a nurse, a newspaper sports editor, a caterer, an environmental geochemist, a Naval officer a retired Brigadier General in the Israeli Defense Forces, business men and women, and on and on... This certainly is an impressive group from such humble beginnings.

—Submitted by Dr. Philip Sheinberg  
(Fort Worth)

## Information, Please!

*TJHS is looking for information on the following families, reputed to have lived in the cities listed. Please contact Jack Gerrick at (817) 927-8765 if you have any information for us. Thank you!*

**Yorktown :** Deutsch, Yaring, Jakob Schmidt, Alex Lieberman, Goodfriend

**Hallettsville:** Eli Rubin, Reichman, Kleins

**Kennedy:** Jake Friedman, Bennett, Handleman, Jake Mayers, Louis Miller

**Yoakum:** Albert Moses, Levy, Meyer Handleman, David Reisfield

**Gonzales:** Michaelsons, Shahls, Irving Forgetstein

**Cuero:** Jake Cohn, Ben Tudzin, Max Tudzin, Leo Mendelovitz, Simon Cohn, Dalkowitz, Frank Grossman (wife and son Dr. Mervin Grossman), Sam Cohn, Levan, son and daughter, Mr. Stein -feather factory

**Beeville:** Jacob Schmidt, Jake Goldstein

## Can Anyone Identify This Photo?



Although it is difficult to make out, this unidentified building has the word "Nussbaum" painted on the side, with some other unreadable characters. Does anyone out there have a clue about what this building once was, or where it is located?

## A Story from Gerald Sherman

My mother, Ida Sherman, nee Schwartz (1910-1985) was placed in a Galveston orphanage sometime soon after 1920. Also placed was her brother Leon, who was 2 years younger. Both children were from Fort Worth and knew no one at the home. They were soon discovered by Rabbi Henry Cohen in his regular visit. The Rabbi convinced both children that he was their "Uncle" Henry, and he assumed that role, visiting and bringing gifts.

Both children were enrolled in B'nai Israel's Religious School. For my mother, it was always a source of great pride that she was confirmed from B'nai Israel under Dr. Cohen's guidance.

In 1928, my mother went to Jersey City to live with a cousin. I don't know if my mother kept up regular correspondence with Rabbi Cohen, but he acknowledged her wedding in 1933 and my birth in 1935. My mother said there was no contact after that, but 13 years after my birth, the Rabbi sent me congratulations for my Bar Mitzvah!

## Pioneer Jews in Updated Edition



Harriet Rochlin's *Pioneer Jews: A New Life in the Far West* was published by Houghton Mifflin Company in hardcover in 1984. The book has since gone through eight printings in softcover, and is featured in the bestselling backlist section of the Mariner Books catalog. In July, 2000 it was released in an updated edition with a new cover, preface, 250 photographs, and a revised profile of the controversial Josephine Sarah Marcus Earp.

The San Francisco Chronicle lauded the work as "Social history at its best," and the New York Times hailed it as "...packed with information and anecdotes likely to surprise most readers." The study covers Jewish pioneering in the Far West, from the Rockies to the Pacific, from 1590 to 1912.

For further information about Harriet Rochlin's works, please log on to her web site at [www.rochlin-roots-west.com](http://www.rochlin-roots-west.com). (Ms. Rochlin is a member of TJHS)

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June 11 – October 28, 2000

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**Charles and Madeline Cytrin** (San Antonio)  
**Relda Hoffer** (Houston)  
**Robert and Melanie Markoff**  
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**Dr. A. Aaron and Jo Mintz** (Houston)  
**Marion Prager** (Houston)  
**Ralph and Chana Robinowitz** (Dallas)  
**Alex and Gaby Scharlack** (San Antonio)  
**G. Claude and Martha Villarreal**  
(Washington, D.C.)

## In Memoriam

**Florence Blum**

*TJHS extends condolences  
to Florence's family.*

## Address Changes

**Kay Goldman**  
4016 Stony Creek Ln., College Station,  
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## Has Your Address Changed?

Has your address changed? What about your Area Code or phone number? Has your name changed? Do you want your name to appear differently on the TJHS mailing label? Please let us know. We'd really appreciate your help. Please send new information to:

**Geri Gregory**  
327 West Lullwood Avenue  
San Antonio, TX 78212  
e-mail: [geri@netxpress.com](mailto:geri@netxpress.com)

## Texas Jewish Historical Society

P.O. Box 10193  
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