

Texas Jewish Historical Society

Preserving Jewish Heritage in Texas
Est. 1980



July, 2013 News Magazine

From Our Archives

Without the Camp

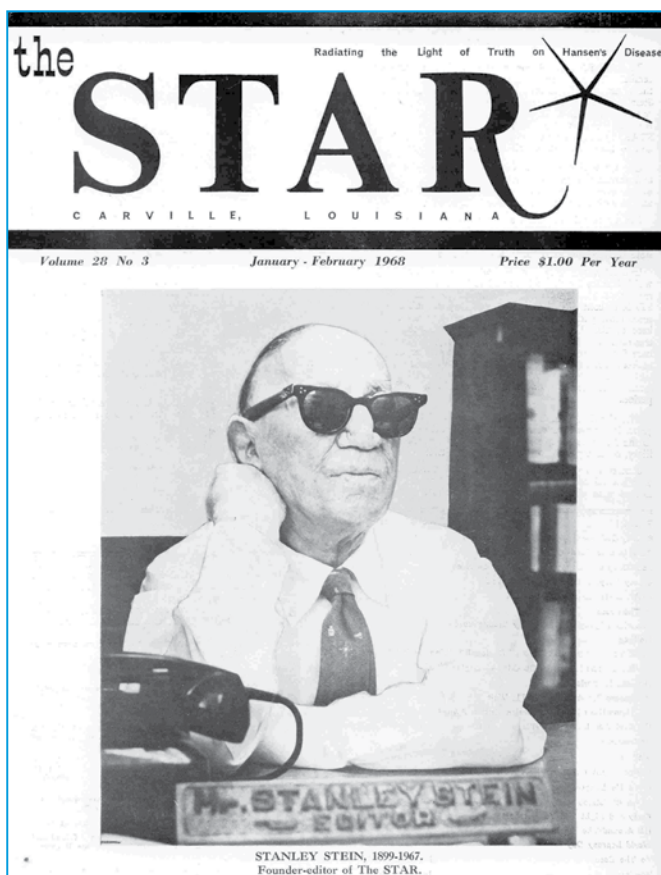
by Vickie Vogel

All photos courtesy of National Hansen's Disease Museum, Carville, Louisiana

All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. Leviticus 13:46

These chilling words defined the world Sidney Levyson of San Antonio was consigned to with the progression of his case of Hansen's Disease, also known as leprosy.¹ Hansen's disease was not known in Biblical times, and bears no resemblance to *Tsara'ath*, generally translated as leprosy, in the Bible. Misinformation and superstition continue to cloud the true nature of the disease, and even more so in the 1920's. Sidney Levyson fought back, against the disease and against the ignorance surrounding it. In doing so, he improved the lives of countless others who shared his affliction, and changed their world.

Sidney began life as a true



"Stanley Stein," aka Sidney Levyson, on the cover of the Star news magazine, 1968.

son of Texas. His grandfather Paul Levyson was born in 1839 in Posen, Prussian Poland. He arrived in the United States in 1859 and was in Texas by 1866. He married Fannie Cohn (1849-1933) who was also born in Prussia.² Grandfather was an old-school patriarch, an only partially reconstructed Confederate. He served with Waul's Texas Legion at the siege of Vicksburg and was a member of the United Confederate Veterans. One of Sidney's earliest memories was sitting at his grandfather's knee, listening to his stories of the Civil War, of living on mule meat, and other hardships of the conflict.

Grandfather Levyson lived in a colonial house in Gonzales, where Sidney spent his childhood. Of his

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Message from the President

by Marc Wormser

It appears as if summer is upon us, and of course, so is the heat. Hopefully, this edition of the News Magazine finds everyone well. Special thoughts and prayers go out to those who have recently lost a loved one or have suffered an illness.



who did not see it missed a gem located in this small community—a cemetery that could be held up as an example and a model of what we dream of as a final resting place. The cemetery alone justifies a trip back to Corsicana. Friday Shabbat Eve services were held at Temple Beth El, and were preceded by dinner. The Temple reflects Jewish

For those of you who missed the meeting in Corsicana, I will recap our weekend. Babbette Samuels and Sally Drayer did a fantastic job hosting the meeting. Friday included a trip to the Jewish cemetery. Those

life in small communities. The city of Corsicana now owns the building. It is wonderful to see the support of the non-Jewish population as well as the few remaining Jews who live in Corsicana and the surrounding area.

A lot of this relationship can be attributed to Babbette Samuels, who appears to be not only the matriarch of the once flourishing Jewish community, but also a Corsicana matriarch with the pulse of Corsicana in her veins.

Saturday was filled by a guided presentation of the restoration of the Palace Theater back to its 1921 appearance. The film that recorded the restoration project was great. This was followed by a visit to the Pearce Museum on the campus of Navarro College. We, again, had a guided tour of this civil war museum and an art gallery depicting early western scenes. The artwork is a collection of living artists. For those interested in western art, it justifies a stop.

After dinner on Saturday night, Dr. Tommy Stringer, Executive Director of the Navarro College Foundation, gave a detailed presentation of the history of the Zale family and the rise of Zale Jewelers. His dissertation was about the Zale family and growth of Zale Jewelers.

We had our board meeting on Sunday, during which a lot was accomplished. A \$500 donation was approved to present to the city of

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The Texas Jewish Historical Society July 2013 Quarterly News Magazine

The Texas Jewish Historical Society News Magazine is published four times annually. Stories about Texas Jewish history, oral histories, and requests for assistance with research are welcome, as are photographs and historical documents. Please provide color photocopies or scans at 300 dpi or greater, in .gif, .tif, or .jpg format, and send electronically to Assistant Editor Davie Lou Solka at davielou@solka.net or by mail to 3808 Woodbrook Circle, Austin, TX 78759, 512-527-3799. Be sure to include your name and contact information.

Publisher-Editor Alexa Kirk
Assistant Editor Davie Lou Solka
Photographers Sally Drayer, Marvin Rich, Davie Lou Solka

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

Visit us on the web at www.txjhs.org.



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nine children,³ only one, Sidney's father Albert, was male, and Albert's only child was Sidney, born June 10, 1899. Sidney's charge was to save the family name from extinction. Sidney's parents and five paternal aunts lived with Grandfather Levysen, who ran the general store in Gonzales with a caravanserai next door where rural customers could spend the night after coming into town for shopping.

Albert was a registered pharmacist, who had not planned to manage the general store, but did so at his father's insistence. When Paul retired and moved to San Antonio, Albert took over the management of a branch store in Shiner eighteen miles from Gonzales. Grandfather Levysen was killed by a streetcar in San Antonio in 1905, and Albert sold the family business and returned to his chosen profession. He bought a drugstore in Boerne, 31 miles north of San Antonio. The family lived in an apartment behind the store. A doctor had offices in the same building. Although he had a private side entrance, he always entered through the Levysen living room, but Sidney's mother, Bella,⁴ refused his patients the same privilege. Dr. Reeve took young Sidney with him on house calls, at first in a horse-drawn buggy, and later in his Model-T Ford.

One of Dr. Reeve's patients intrigued Sidney. She lived in seclusion in the hills and always dressed in black, heavily veiled. When she drove through town, people pointed and whispered. It

was rumored her face was disfigured because of her use of cosmetics. Sidney's parents only discussed her in German. He didn't know *der Aussatz* meant leprosy, but the little boy understood it was a dreadful affliction.

Modern leprosy is caused by a microbe identified in 1874 by Gerhard Hansen in Norway. It closely resembles the germ which causes tuberculosis. It is unknown how it gets into the body, but it is "feebly communicated from person to person." Of all exposed individuals, only one-tenth of one percent, under reasonably favorable conditions, will develop the disease. The weight of evidence favors the theory that the disease is transmitted through close and continued personal contact, although this does not explain Sidney's later diagnosis, or many others.⁵

As a member of the only Jewish family in Boerne, Sidney was called "Sheeny" and "Jew boy" by the other kids. Rather than entering public school with them, he enrolled in Holy Angels Academy operated by the Sisters of the Incarnate Word. After three years, he entered Boerne High School. He wanted to become a writer or an actor, but his father told him to study pharmacy so he could take over the family business. Just as his father had obeyed his grandfather in his chosen field, Sidney was obedient as well, entering the University of Texas School of Pharmacy in Galveston. Too young to receive his State Board certificate, his father had his minority removed by court action and in 1919, Sidney was

back in Boerne, working in the family drugstore.

Sidney Levysen loved amateur theatricals and he loved to dance. He would drive into San Antonio to dance on the Gunter Hotel rooftop⁶ until the wee hours. That summer of 1919, he noticed that often after a late night, his face would become puffed and red and his eyes so swollen he could hardly see. The swelling would disappear after a day or two. Dr. Reeve examined his face, as well as a red mark on his wrist left by a Portuguese man-of-war sting in the Gulf of Mexico. He referred Stanley to a specialist in San Antonio who diagnosed hyperacidity.

Meanwhile, Albert's health was failing and he agreed to sell the pharmacy and move to San Antonio. Sidney, aged 21, went to work at Wagner's Drugstore. One day a dermatologist, Dr. I. L. McGlasson, came into the store and saw the spot on Sidney's wrist. Sidney had also noticed a small reddish brown spot on his left knee that was growing darker and bigger. Dr. McGlasson took some skin scrapings, and told Sidney he had leprosy.

Dr. McGlasson told him people rarely died of leprosy. He could keep working and continue his social life. "Nobody is going to catch the disease from you in casual contacts at the store or at a party. And it's not a disabling disease in its early stages. It's not necessarily disfiguring, either. And with luck, we can arrest it before it gets out

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We need Your Stories!

We are currently looking for stories with ties to Texas Jewish history! Any kind of story about your family history or your Temple's history can fill the pages of our quarterly news magazine. Write your story, and if you have questions or need help, call our

assistant editor.

Everyone has a story to tell, long or short. Your history is of interest to members across Texas and the nation! And you will be able to see your family's history in print. It is a wonderful keepsake and a valuable piece of genealogy for fu-

ture generations.

So what are you waiting for? Send your article to our assistant editor, Davie Lou Solka, at davilou@solka.net, mail it to 3808 Woodbrook Circle, Austin, TX 78759, or call her at 512-527-3799.

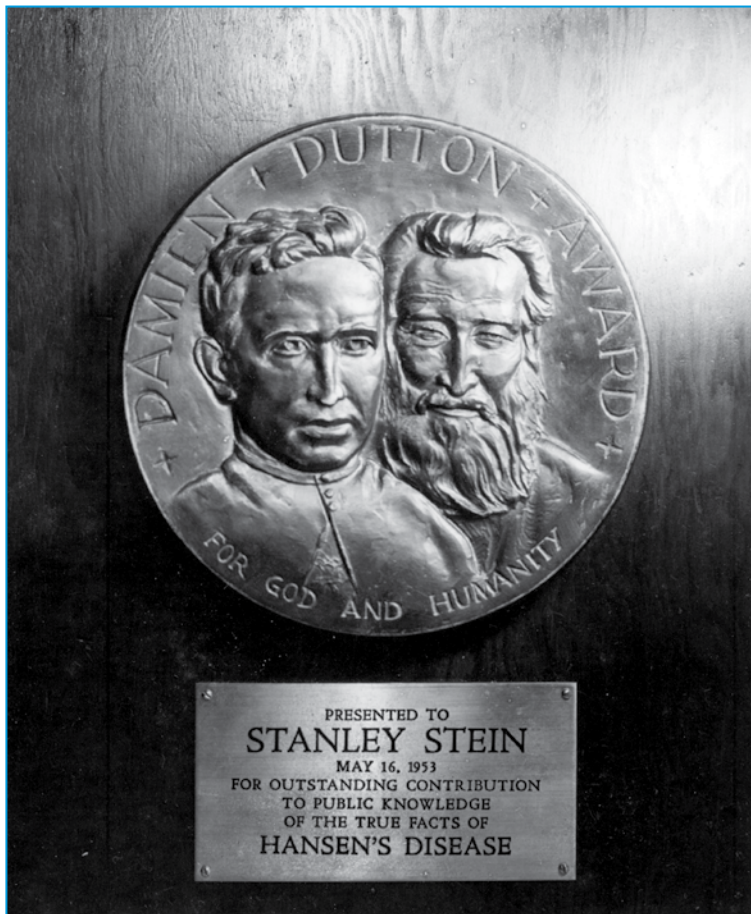
of hand.”⁷

The doctor could not say how it was contracted, but told Sidney no one need know of his illness. He had several patients he was treating for leprosy, one a prominent man whose name he would recognize. The only treatment in those days was with chaulmoogra oil.⁸

Sidney was devastated. Leprosy was considered a stigma, a disgrace, a celestial punishment for some dreadful sin. He broke the news to his parents the next morning. Albert had become a chronic invalid and died soon after. His mother “went to pieces.”⁹ Sidney quit his job and moved with her back to Boerne until she regained her composure.¹⁰

Returning to San Antonio, Sidney went to work for his great-uncles, Richard and Max Cohn, proprietors of the Botica de San Pedro, the pharmacy where Albert had served his apprenticeship. Sidney had resisted their requests that he join them because they were “not only apothecaries of the old school, but one was a character out of Dickens.” Richard spoke seven languages, was active in the local Theosophical Society, and took regular “absent treatments” from “some quack lady healer in New York.” He left large sums of cash in odd places in the office. Sidney had to “pick up after him” when Max was out of town.¹¹

Sidney learned Spanish for his pharmacy patrons, and continued treatment with Dr. McGlasson, who allowed him to come in on Sunday when no one was around. It was hoped the painful injections of ethyl esters of chaulmoogra would stop the spread of the disease; it was not a cure. Dr. McGlasson believed



state of mind was important and urged Sidney to live a normal life and travel to Detroit in 1923 for a cousin's wedding, where he stayed for several months.

When Sidney returned to San Antonio, he invested his inheritance from his father in a new pharmacy of his own, the Blanco Road Drug Shop. He joined Temple Beth El, the Temple League players, and starred in amateur productions. He fell in love and considered marriage, but his illness was progressing.

“One morning while shaving I noticed a patch of pigmentation taking convex shape on my face. Next, my left eye became inflamed...The eye grew worse...other patches appeared on my face.”¹² Before Dr. McGlasson died, he had arranged for another doctor to take over and keep the secret, but the spots on Sidney's face continued to multiply and he was ashamed to be seen in pub-

lic. His business suffered.

Sidney Levysen's last public appearance was in 1930 at the marriage of his dear friend Sidney Berkowitz to Rosalie Dalsemer, and only because it was a small family affair. The groom took one look at him and urged him to see a doctor. Sidney knew it was time to sell the business, but during the Depression, there was little opportunity to do so. He accepted an offer to trade the drugstore for equity in an apartment building. The last straw came when an acquaintance saw him at the pharmacy and asked whatever happened to Sidney Levysen who had owned this place. “I knew then that I would have to get out of San Antonio - and quickly,” wrote Sidney.¹³

Sidney went to New York and saw a doctor who told him to go to the United States Public Health Service Hospital at Carville, Louisiana right away.¹⁴ Dr. McGlasson had always told him not to do so. “They'll just shut you up, keep you out of sight, and forget about you.”¹⁵ When Sidney resisted, the doctor called the hotel, which isolated Sidney, telling him they would burn his sheets when he left. The doctor also called city health authorities in hopes they would run him out of town. Instead, they hospitalized him. A secretary to the American Mission to Lepers

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If you need TJHS membership applications for an event, program, personal use, etc., please contact Rusty Milstein at hrmilstein@prodigy.net.

visited him and said Carville was like a country club and he would be cured in five years.

Carville was not a country club, but it had a nine-hole golf course, tennis courts, and a baseball diamond. It was also isolated - five miles from the railroad station, accessible by ratty cart tracks except in wet weather, and surrounded by a high barbed wire fence. There was no post office. Outgoing mail had to be baked in a sterilizer. There was no telephone for patients. They could not marry; they could not vote. They were assigned a number, no more entitled to individuality than a convict in a prison. In fact, prison terms such as "parole" and "escaped" were part of the official vocabulary. Even Coca-Cola was denied to the camp by a leprophobe distributor who feared the reusable bottles would be contaminated.¹⁶

The doctor asked the nurse, not Sidney, "What name is the patient taking?" Sidney shook his head, too crushed to speak. Did he have to hide under an alias? It was common practice for the leprosy patient to assume another name, to protect his family from the social stigma and ignorant superstitions surrounding Hansen's Disease.

The room assigned to Sidney "had apparently just been vacated by another patient - for reasons I dreaded to ask. The bed was still unmade...I couldn't look at it. I looked at the dirty floor. There was an empty bottle, a serpentine of discarded bandages, and a pair of torn socks in one corner. I looked at the walls. They were covered with *Police Gazette* cheesecake and grimy smudges. The lampshade was dilapidated and filthy. There were even smears on the ceiling, although how they got there I couldn't say. The whole place stank. I wanted to sit down and cry, but I couldn't bear to collapse on that loathsome bed."¹⁷

Sidney Levyson became Stanley Stein. In his new persona, he began to shake things up at Carville, especially

for those patients he called "zombies."¹⁸ He received permission to write a newsletter for the camp and on May 16, 1931, the first issue of *The Sixty-Six Star* was published. Stanley drew on his experience writing a column for the *University Medical* monthly magazine at the UT School of Medicine at Galveston and later for the *Jewish Record*, a San Antonio weekly, and recruited other patients to help.

Through this weekly newspaper and fundraising, updated movie equipment was obtained. For the first time in Carville history, patient need and opinion became known beyond the barbed wire and not through official channels. Stanley established a reading room in the newspaper's office. He officiated at a Jewish patient's funeral, using a prayer book Rabbi Henry Cohen had given him during his pharmacy training in Galveston.¹⁹

"This is a different place since you came here," one patient told him.²⁰

Doctors began sharing his newspaper with outsiders, and by 1940, the paper had a worldwide circulation. Stein and the *Star* brought the telephone and post office to Carville. The road was paved, the barbed wire removed. Patients were allowed to marry, and a new hospital was built. His stories on the disease gained the respect of the medical profession. Stein urged research, and in 1941 the sulfone treatment was developed. Today, a multi-drug treatment successfully prevents disability and transmission of leprosy.²¹ Stein and the *Star* raised money and sent aid to Ethiopia, Greece, the Virgin Islands. He hounded encyclopedia publishers until they updated their entries on leprosy. He lobbied for elimination of the word "leper" which was often used to designate any person totally ostracized from society.

Stanley Stein, the Carville Crusader,²² became famous, and even struck up a correspondence and friendship with actress Tallulah Bankhead. He made

many friends, and had a girlfriend in the camp for four years.²³ The *Star* is still published today.²⁴ Dr. Robert Cochrane of London, secretary-treasurer of the International Leprosy Association, wrote, "... (Y)ou have made a greater contribution to the lay understanding of leprosy than any other laymen... (T)he information which you pack into the few pages of the *Star* and which has now world-wide circulation, is helping very greatly and very significantly to the better understanding of the disease."²⁵

Stanley became so famous, Trudie Beisman listened to radio broadcasts from Carville and figured out Stanley Stein must be her cousin Sidney Levyson who had disappeared into a sanitarium after suffering a "nervous breakdown." Only his mother and Uncle Berthold knew what had really befallen Sidney. Trudie announced her suspicions at a family Thanksgiving dinner in Detroit in 1948, and had the family write a round-robin to the editor of the *Star*.

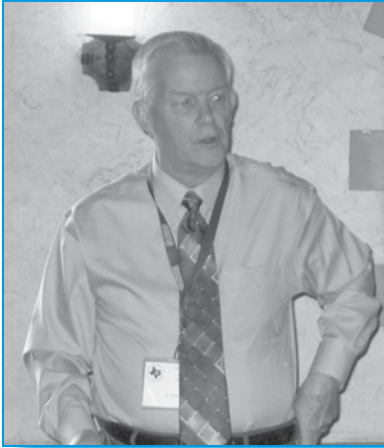
"Dear Mr. Stein: We don't believe you are Stanley Stein at all; we think you are Sidney Levyson..." They provided family news, and wrote how proud they were of the work he was doing, if it were really Sidney. Stein was deeply moved that he need no longer feel separated from his family, and that they considered him a hero.²⁶

The new sulfone treatments, unfortunately, came too late to keep Stanley from going blind. An inmate at the Massachusetts State Prison offered one of his eyes after reading an issue of the *Star*. Specialists came to examine Stanley, but determined a transplant would have little chance of success. Needless to say, Stanley was deeply touched by the offer.²⁷

In 1952, Stanley reached every patient's goal - twelve consecutive months with negative test results. He started planning his life after Carville. A zealous doctor, however, vetoed his

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TJHS Summer Meeting



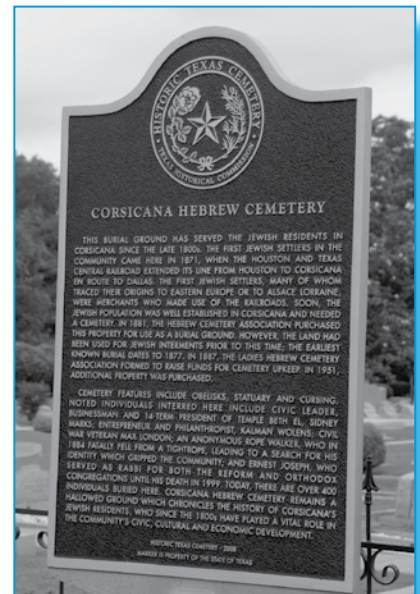
Dr. Tommy Stringer, director of Navarro College Foundation, speaking Saturday night on the Zale family.



TJHS members who attended the Summer Weekend.



Jack Solka, Ruth Nathan, Sonny Gerber, Joyce Wormser, and Davie Lou Solka pose near a sculpture of an oil field worker in downtown Corsicana.



The historical marker at Hebrew Cemetery.



— Corsicana, Texas, June 7-9, 2013 —



The entrance gate of Hebrew Cemetery.

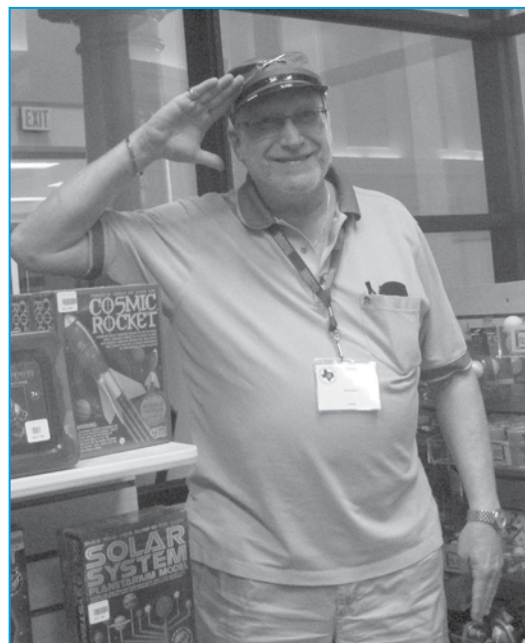


Hebrew Cemetery.



Vickie Vogel, Amy Manuel, and Tyler and Chase Crouch.

The bottom photos on the previous page: Left photo: The interior of Temple Beth El. Right photo: Robin Schriefer, Babette Samuels, and Sally Drayer (in back)—who made the week-end such a success!



David Beer at the Civil War Museum.



Marilyn Lippman, Ruth Nathan, and Mitzi Milstein at the sculpture of a Confederate Soldier at the Civil War Museum.



Gordon Cizon telling of his family's history with the Zale family.

Encyclopedia of Texas Jewish Communities

The Texas Jewish Historical Society awarded a grant to the Institute of Southern Jewish Life to research and publish the histories of Jews in Texas towns. These histories are available on the Institute's website and are called "Encyclopedia of Southern Jewish Communities." We will adapt one of these histories in each issue of our News Magazine. Thanks to Dr. Stuart Rockoff, director of the History Department, for permission to do so. To see other towns, go to the Institute of Southern Jewish Life website and click on "Encyclopedia of Southern Jewish Communities."

Kilgore/Longview

In the early 1930s, as the unemployment and despair of the Great Depression ravaged the lives of countless Americans, a small pocket of wealth and prosperity sprouted in the oil fields of East Texas. The East Texas oil boom attracted Americans from many walks of life, Jews among them, all seeking an opportunity in a disheartened country. As if overnight, the population of the small town of Kilgore, Texas, soared after the discovery of

oil. Similarly, Longview, just a few minutes drive from Kilgore, grew and, as the closest urban center to the oil towns, continued to do so for many years.

While a small population of Jews lived in Longview's surrounding area prior to the discovery of oil, the organization of the Jews of Kilgore and Longview began shortly after the influx of Jews during the oil boom. Jews living in outlying towns such as Overton, Gladewater, and Henderson supported this organization. Jews have thrived in Kilgore and Longview since their arrival and while many of those who arrived have long since moved away, a Jewish community still stands in Longview today.

Despite the nearby presence of



Kilgore, Texas oil boom, 1930s

various railroads, Longview, the county seat of Gregg County, was a town of just 1,525 in 1882. From 1876 to 1878, at least five men from Longview and some from Kilgore joined the B'nai B'rith Lodge in Marshall. By 1920, Longview's population had grown to 5,813 with many Jews successful business people. S. H. Bissinger and Joseph Newman were grocers. Louie Richkie was a tailor and Isaac Gans, Morris Goldberg, Max Rosenfield, and Frank Goldstein were in the dry-good business. Gans' son, Daniel, became a partner in the insurance firm Brown, Gans & Co. It was renamed Gans & Smith in 1912. The firm still bears this name although no Gans family member maintains an association with the company.

Dan Gans was a well respected and popular Longview citizen. One possibly apocryphal story illustrates Dan's status in the Longview community—when the Ku Klux Klan attempted to start a chapter in Longview, an initial organizational meeting was held. When Dan's friends realized that Dan would not be invited to join the Klan because he was Jewish, they refused to join, and no Klan chapter was formed in Longview at that time. Dan's funeral,

which was officiated by a Rabbi, was so large that it was held in the auditorium of the First Baptist Church.

Born in Vicksburg, Mississippi, in 1873, Gabriel Augustus Bodenheimer arrived in Longview in 1898 to buy cotton. In 1901, he married Methodist Willie Bass and in 1904, was elected mayor. He held this position until 1916 and again from 1918 to 1920. As mayor, Bodenheimer, with his trademark red carnation and golden cane, proved instrumental to Longview's growth and development. "Colonel Bodie" supervised the annexation of nearby Longview Junction, increasing Longview's population above 5,000. This allowed the city, under state law, to sell city improvement bonds. Un-

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der Bodenheim's leadership, Longview saw its first paved streets, health department, paid fire department, and modern sewage and street light systems. Throughout his years as a public servant, Bodenheim remained a successful cotton merchant and also founded an insurance firm in 1907. After World War I, Bodenheim focused solely on the Bodenheim Insurance Agency, which became one of Texas' leading insurance firms. Bodie, Texas, a farming community and former railroad stop near Longview was named in his honor.

Though Bodenheim joined his wife's church and a Methodist minister shared the pulpit with a rabbi at his funeral, he remained involved in the Jewish community, especially B'nai B'rith.

The discovery of oil in East Texas in the fall of 1930 forever changed the landscape of Kilgore and Longview. Kilgore, whose population in 1930 was 500 people, became a city of 10,000 two months after the discovery of oil. Longview, whose population had fallen to 5,036 in 1930, had 113,758 residents by 1940 despite the drop in the oil economy in the late 1930s.

Upon arriving in East Texas, many Jews found a place in the booming oil business. Sonnel Felsenthal ran an oil production and shipping business. Sam Dorfman, owner of Louisiana Pipe and Supply, a scrap metal business, co-founded Delta Drilling Company and was one of the most successful Jewish businessmen in the area. Irving Falk and Sam Weldman started a very successful scrap metal business and worked intimately with



Beth Shalom Synagogue in Kilgore. Photo courtesy of Mike Joseph.

the oil companies in East Texas. The 1960 Longview city directory lists Falk as president of both Industrial Steel Warehouse, Inc. and Texas Scrap and Material Co. Falk's brother-in-law, Morris Milstein, the secretary and treasurer of both companies by 1960, ran the businesses while Falk served in the army in World War II. Milstein eventually bought out Sam Weldman's share. Morris' son, Howard "Rusty" Milstein, ran Texas Scrap and Material, which was renamed Industrial Steel Warehouse, Inc., until the 1990s. Other Jews involved in the scrap metal business include the Sanov family, Bernard Rose, and Isador Levinson. Harry Sobol came to Kilgore and opened Sobol Welders Supply immediately after oil was struck. Sobol eventually sold the business to his son-in-law, Smiley Rabicoff, who because the oil derricks ran twenty-four hours a day, kept his store open day and night during the oil boom and World War II. Smiley's son, Mendy Rabicoff, took over the family business and continued to operate it until 2011.

Jewish merchants were drawn

to the area to cater to Kilgore and Longview's growing population of oil workers. Joe Waldman arrived in Kilgore in 1931, and opened the Fair Store. Hyman Hurwitz opened the Hub Store at the start of the boom. The store was renamed Hurwitz Man's Shop and became one of the area's most successful clothing stores. Daiches Jewelry was opened in 1932. Other Jewish owned stores in Kilgore in the 1930s included K. Wolens Department Store, Kaplan's Department

Store, The Toggery, Sam Goldman's Department Store, Graeber's Tailors, the Workingman's Store, and the Model Men's Store. Stores owned by Jewish merchants in Longview in the early 1930s included Davis and Maritsky's Clothing Store, Gans Mens' Wear, Silver's Shoe Store, and Riff's Women's Clothing Store. During the High Holidays, when the Jewish stores were closed, downtown Kilgore and Longview were practically closed as well. There were a handful of professionals—Haskell Helligman, Ben Andres, and Dr. Balinsky were doctors, while Bill Hurwitz and Philip Brin were attorneys.

With this tremendous growth in the early 1930s, local Jews soon began to organize. While many Reform Jews would travel to Marshall to attend services at Temple Moses Montefiore, the Orthodox and Conservative Jews in Kilgore and Longview were able to organize their own services. In October 1932, local Jews met for High Holiday services at the Labor Temple in Kilgore. In 1936, they

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brought in an Orthodox student rabbi from the Hebrew Theological College in Chicago to lead the traditional two days of Rosh Hashanah services at Kilgore City Hall. In other years, High Holiday services would be held above McCarley's Jewelry Store in Longview or above the fire station in Kilgore. Because of the frequency of fires in an oil town, this would prove to be quite an adventure. Sunday School was also held in local stores, but the doors had to remain shut to abide by Texas' blue laws, causing almost unbearable heat in the summer. Minyanims for individual yahrzeits were also held in various stores. With twenty-two to twenty-five Jewish families living in Kilgore in 1935, the combined Jewish communities of Kilgore and Longview were large and active enough in the mid-1930s to discuss building a synagogue.

Anne Rose, who was instrumental in the formation of a Jewish Women's Auxiliary and the Sunday School, led the fundraising effort to buy land and build a synagogue. Arguments arose at an initial meeting in the 1930s about whether the planned synagogue would be Orthodox or Reform and whether or not dietary laws would be observed within the building. These differences were overcome and Beth Sholom was completed in 1936. Rosh Hashanah services officiated by Rabbi Benjamin Eisenberg of the Hebrew Theological College in 1936 marked the formal opening of the synagogue. The congregation was traditional, celebrating two days for the Jewish New Year.

Though the *Kilgore Herald* referred to Beth Sholom as the home of the "Kilgore Jewish congregation," Beth Sholom was always meant to serve the Jews of Kilgore, Longview, and other neighboring towns as well. While more Jews lived in Longview than in Kilgore, all of the members of a key synagogue planning committee were residents of Kilgore, and

many of Longview's Jews attended the Reform congregation in Marshall. Therefore, most of Congregation Beth Sholom's membership came from Kilgore with some members from the surrounding towns of Gladewater and Overton. Three families from Henderson joined Beth Sholom in 1950 and became active in the synagogue. Jews from surrounding towns such as Gilmer would drive into Kilgore for High Holiday services.

The Jews of Kilgore and Longview also extended their hospitality to the Jewish servicemen stationed in the area during World War II. Jewish residents of Longview would visit the wounded soldiers in Harmon General Hospital near Longview. Members of the Kilgore-Longview community invited the soldiers into their homes for dinner, or in Abe Soslund's case, organized Shabbat dinner at the hospital. The Jewish community also held Passover Seders for the soldiers, many of whom were from the Northeast and in an unfamiliar place where they had not expected to find other Jews.

The Jewish communities in Kilgore and Longview remained strong in the 1930s and 1940s, even as the area's oil production vacillated. Beth Sholom's first Rabbi, fired in 1938, was Joseph Gerstein. The orthodox rabbi brought a flurry of activity to the congregation, helping to organize adult Hebrew classes, weekly Shabbat services, a three-day-a-week Hebrew School, and a bi-weekly women's study group in Jewish history. Kilgore also had B'nai B'rith and Hadassah chapters at that time. Rabbi Gerstein did not stay for long, and was replaced in 1940 by Conservative Rabbi Peter Novetsky. Congregation Beth Sholom continued to move away from Orthodoxy after World War II, eventually adopting Reform Judaism, which caused some traditional members to resign from the

congregation. Beth Sholom hired its first Reform Rabbi, Simon Cohen in 1954. Rabbi Cohen did not last long and was replaced later that year by Rabbi Daniel Kerman, who served the congregation until 1957. Though the synagogue had been constructed less than a decade earlier, Beth Sholom had grown so much that it needed a larger facility. Around 1945, Hyman Hurwitz purchased a former bar and gambling house that was slated for demolition and had it moved next to the synagogue. Beth Sholom refurbished this former "honky tonk," and created a new social hall and classrooms for the overcrowded Sunday School.

By 1957, with a membership of ninety-six families, fifty-one came from Longview, twenty-eight from Kilgore, and seventeen from surrounding towns. Congregation Beth Sholom decided to build a new synagogue. An expansion committee decided that since more Jews lived in Longview than Kilgore, and Longview's Jews were hesitant to pay for another building not located in their town, the new synagogue would be located in Longview. The members from Kilgore were, naturally, upset with this decision, because they were satisfied with the building's current facilities and were hesitant to pay for a new one. Nonetheless, construction of a new building in Longview began, following the purchase of a plot of land in 1957. Even after the Temple's completion, around twenty members of Kilgore's Beth Sholom refused to make the move to Longview. They continued meeting in the original building. The charter membership of the new Beth Sholom in Longview from the year 1959-1960 included fifty-four individuals or families from Longview, twelve from Kilgore, and four from Gladewater.

Construction of the new synagogue in Longview was completed in

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April, 1958, with a sanctuary named for Sam Dorfman and a social hall named for Sonnel Felsenthal. Rabbi Malcolm Cohen was hired in August of that year, and to avoid confusion with the temple in Kilgore, Beth Shalom in Longview was renamed Temple Emanu-El in October. The synagogue had been in use for a few months prior to the dedication. The *Longview Daily News* in their September 15, 1958 edition, announced that Rosh Hashanah services would be held at the synagogue, but a three-day dedication service, featuring visiting rabbis from Beaumont, Tyler, and Shreveport, Louisiana, would not be held until November, 1958. The *Longview Sunday News Journal* editorialized on the final day of the dedication ceremonies that the construction of the synagogue “signifies growth and development of the [Longview] community to a stage of more substantial and mature permanence.” The editorial noted that the ceremony was open to the public and that civic and Christian leaders from Longview would be in attendance.

In 1963, Temple Emanu-El hired Rabbi Charles Mantinband, who had caused controversy in his previous pulpit in Hattiesburg, Mississippi for his outspoken support for civil rights. The leaders of Emanu-El requested that Rabbi Mantinband tone down his civil rights activity prior to his arrival in Longview, which he did. After eight years leading the Longview congregation, Rabbi Mantinband’s age and loss of vision forced him to resign in 1971.

While Temple Emanu-El thrived in Longview, synagogues in surrounding towns, including Kilgore, fell on hard times in the 1960s and 1970s. Beth Shalom was maintained as a functioning congregation for about ten years following Emanu-El’s opening. By the late 1960s, Kilgore’s synagogue became vacant and the building’s roof caved in around 1973.

Some of Beth Shalom’s members who had refused to join the new synagogue in Longview finally agreed to do so while others still stubbornly declined the opportunity to join their fellow Jews. The question remained, however, of what was to be done with Beth Shalom’s building as the structure sat severely dilapidated throughout the 1970s. In 1979, Buster Dickerson, a local health store owner and real estate agent, bought the building, moving and converting it into an art studio. Dickerson transformed the social hall into apartments. The funds from the sale of the synagogue were used for headstones for the Longview and Kilgore cemeteries, a scholarship for Jewish students at Kilgore College, and a sizeable donation to Temple Emanu-El.

When the Marshall Jewish community declined in the years after World War II, the city’s Moses Montifore Congregation began to partner with Emanu-El. Jewish students from Marshall began attending Emanu-El’s Sunday School in the 1960s. In 1971, the Marshall congregation closed down and sold its building, prompting many of Marshall’s Jews to join Emanu-El.

The Jews of Temple Emanu-El continued to serve their community as the first Jews to arrive in the area had done years before. Perhaps the best testament to how well Jews have been treated in Kilgore and Longview since their arrival has been the ease with which they have involved themselves in their community. G.A. Bodenheimer, M. H. Marwil, and Charles Brachfield set the precedent for Jewish civic leadership in Longview’s surrounding area. Mrs. Sam (Theresa) Goldman of Kilgore, continued the tradition with her election as temporary chairman of Kilgore’s Literary Guild in 1939. Hyman Hurwitz, known as “Mr. Kilgore,” served on various local and civic boards, including a stint as president of the Chamber of Commerce, a position

later held by Mendy Rabicoff. Hyman Laufer served as secretary of the Lion’s Club for almost forty years and many other Jewish families including the Goldens, Finkelsteins, Ettelmans, and Gertzes distinguished themselves in both the Jewish and greater Kilgore and Longview communities. The tradition of these men and women has left a lasting legacy. In June, 2011, Natalie Rabicoff was named Citizen of the Year and received the prestigious Paul Harris Award from the Rotary Club of Longview in honor of her efforts to keep an Amtrak line in East Texas. Regarding the impact of Jews in Longview and Kilgore, a 1984 *Longview Morning Journal* article commemorating Temple Emanu-El’s 25th anniversary concluded, “The Jewish people of East Texas have always played an active part in the building of business, industry, and the communities of East Texas.”

Over the last several decades, Temple Emanu-El, which had at least seventy-five families in the mid 1960s, has faced questions about its future. Throughout the 1960s and early 1970s, the grown children of many of Longview and Kilgore’s Jews would return home for the High Holidays and the sanctuary would be overflowing. However, as many of the children raised in the congregation chose not to remain in East Texas and moved to more metropolitan areas, the Jewish population of Kilgore and Longview has declined. By the late 1970s and 1980s, many of the Jewish-owned stores had closed. By the 1990s, the declining Jewish population and the interference of the Health Department ended a key synagogue fundraiser. Food-A-Rama was an annual event, where members of the congregation would cook traditional Jewish foods to sell at the Temple. Food-A-Rama had become a public event attended eagerly by both Jews and non-Jews and became

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Jewish Veterans' Burials

The following information is a list of the names of Jewish veterans who died between May, 2012 and April, 2013. They are buried in one of the National Veterans Administration Cemeteries located in Texas or one of the State of Texas cemeteries. There are four cemeteries administered by the Texas Veterans Land Board, and they are located in Abilene, Killeen, Mission and Corpus Christi. We will print this list every year when it is released. These names are also listed on Jewish Gen.

Cemetery Name	Section	Row	Site	Name	Date of Birth	Date of Death	Branch of Service	Rank
Dalls/Ft. Worth National	92	0	213	Aldelson, Morton	8/27/1923	11/17/2012	AR	PFC
Houston National	U1	0	755	Alford, Rex	12/6/1937	8/21/2012	AF	A1C
Ft. Bliss National	M1	0	65	Beasley, Charlie	10/10/1931	12/1/2012	AF	MSGT
Houston National	I	0	2628	Bolster, Leon	12/16/1930	3/3/2013	NA	ET2
Houston National	R2	0	146	Brass, Robert	1/20/1925	2/17/2006	AA	PFC
Ft. Bliss National	M1	0	333	Caudillo, Ramon	11/16/1950	1/29/2013	AR	SP4
Ft. Sam Houston National	21	0	625	Chosed, Albert	9/24/1919	12/29/2012	AR	MSGT
Dalls/Ft. Worth National	103	0	84	Cohen, Joseph	12/30/1948	10/4/2012	CG	BM3
Ft. Sam Houston National	45	0	461	Cohen, Meyer	1/7/1929	10/19/2012	AR	CPL
Dalls/Ft. Worth National	COL-D	CT1	C29	Dorum Michael	5/27/1933	2/10/2013	AF	SGT
Ft. Sam Houston National	82	0	523	Edwin, Edward	10/19/1918	10/14/2012	NA	ACMM
Houston National	C-13	B	296	Ford, Jamal	8/7/1960	12/5/2012	AR	SP4
Dalls/Ft. Worth National	16B	0	551	Goodfriend, Sherman	5/1/1918	5/7/2012	AA	CAPT
Dalls/Ft. Worth National	92	0	299	Griffith, David	2/9/1940	2/7/2013	NA	AA
Houston National	C-13	C	43	Grossberg, Frederick	12/19/1921	1/5/2013	AR	2LT
Dalls/Ft. Worth National	92	0	351	Grossman, Larry	12/22/1930	2/10/2013	AF	SSGT
Houston National	R2	0	106	Hellman, Robert	7/8/1930	4/18/2012	AF	A1C
Houston National	U1	0	1183	Henderson, Herbert	1/18/1949	4/17/2012	AR	SP4
Ft. Sam Houston National	63	0	867	Herman, Richard	5/3/1936	11/5/2012	AF	MSGT
Dalls/Ft. Worth National	COL-D	CT1	B60	Karp, Martin	3/8/1917	3/17/2013	AR	MAJ
Ft. Sam Houston National	41	0	910	Kravetz, Robert	5/28/1933	1/14/2013	AR	PFC
Ft. Bliss National	COL-A	B	67	Krisel, Melvin	11/24/1922	6/11/2012	AR	FLT O
Ft. Bliss National	COL-A	B	67	Krisel, Melvin	11/24/1922	6/11/2012	AR	AVN CADET
Houston National	U1	0	849	Lemons, Lee	1/1/1938	8/27/2012	AR	SP4
Dalls/Ft. Worth National	92	0	442	Libowski, Saul	3/18/1923	12/13/2012	AR	TEC 4
Ft. Sam Houston National	22	0	142	Linick, Irving	7/30/1923	1/14/2013	AA	FLT O
Dalls/Ft. Worth National	16B	0	610	Loewenthal, Ralph	5/31/1924	6/15/1998	AA	1ST LT
Ft. Sam Houston National	41	0	908	Marmor, Robert	4/21/1926	1/5/2013	AR	PFC
Dalls/Ft. Worth National	92	0	261	Martin, Harold	3/28/1930	11/28/2012	AR	PVT
Ft. Sam Houston National	41	0	871	Neurock, Isadore	7/13/1936	11/17/2012	AF	COL
Ft. Sam Houston National	72	0	386	Ortiz, David	1/4/1954	3/6/2013	AR	PVT
Dalls/Ft. Worth National	92	0	231	Raphael, Richard	11/26/1928	2/5/2013	AF	LT COL
Ft. Sam Houston National	C1	W3	B33	Resnick, Saul	11/13/1922	12/1/2012	AA	
Ft. Sam Houston National	C1	W3	B33	Resnick, Saul	11/13/1922	12/1/2012	AR	CAPT
Houston National	C-13	A	131	Richburg, Barry	3/29/1921	10/25/2012	NA	PHOM1
Ft. Bliss National	M1	0	664	Rosen, Sigurd	12/12/1927	11/1/2012	AR	CAPT
Ft. Sam Houston National	41	0	842	Rudy, Moses	9/18/1918	5/5/2012	AF	LT COL
Dalls/Ft. Worth National	92	0	126	Sander, Robert	12/28/1934	1/29/2013	AR	1ST LT
Houston National	U	0	329	Schneider, Lawrence	12/27/1956	12/12/2012	MC	CPL

continued on page 13


Cemetery Name	Section	Row	Site	Name	Date of Birth	Date of Death	Branch of Service	Rank
Houston National	J	0	2780	Schumacher, Henry	4/28/1928	6/20/2012	NA	AN
Texas State Vet at Abilene	3	J	113	Schwartz, Benjamin	6/4/1924	11/6/2010	MC	CPL
Dalls/Ft. Worth National	103	0	134	Shapiro, Alan	11/16/1939	4/1/2013	AR	SP4
Ft. Bliss National	COL-A	A	86	Shapiro, Stephen	12/30/1934	3/20/2013	AF	BRIG GEN
Dalls/Ft. Worth National	87	0	379	Siegel, Bruce	8/31/1953	9/26/2012	AF	A1C
Dalls/Ft. Worth National	COL-D	CT1	C54	Smith, Arthur	3/7/1946	11/8/2012	NA	STG2
Ft. Sam Houston National	41	0	599	Stool, Max	9/11/1922	11/1/2012	AA	SGT
Ft. Sam Houston National	72	0	637	Tarnower, Gerald	12/14/1924	1/10/2013	AR	S SGT
Dalls/Ft. Worth National	COL-B	CT4	E210	Vidger, S.	6/12/1927	8/9/2012	AR	PFC
Ft. Bliss National	X	0	153	Vincent, James	4/17/1929	3/1/2013	NA	LCDR
Ft. Bliss National	J	0	2115	Weiss, Harold	10/28/1917	12/29/2012	AA	CPL
Ft. Bliss National	COL-A	B	54	White, Robert	10/17/1944	5/12/2012	NA	AN
Ft. Bliss National	COL-A	B	54	White, Robert	10/17/1944	5/12/2012	AR	PFC
Houston National	P	0	1070	Wilson, Irving	3/21/1921	10/15/2012	AA	S SGT
Ft. Sam Houston National	63	0	234	Wolfenstein, Stu	7/22/1949	7/3/2012	AF	MSGT
Houston National	U	0	372	Woody, Graham	6/25/1986	4/5/2013	AR	SGT
Dalls/Ft. Worth National	COL-B	CT4	C233	Wyloge, Abraham	12/10/1919	10/21/2012	AR	PVT
Dalls/Ft. Worth National	92	0	254	Zimmerman, Martin	8/19/1930	2/3/2013	AR	PFC
Dalls/Ft. Worth National	87	0	706	Zwerling, Mark	12/14/1944	8/28/2012	AR	SGT

Kilgore/Longview, continued from page 11

an important campaign stop for local politicians.

While the population of Longview has witnessed significant growth in the last half of the century rising from 20,050 in 1960 to 73,344 in 2000, the membership of Temple Emanu-El has dwindled, along with the decline of the Jewish populations of Longview and Kilgore. In 2011, Temple Emanu-El had around thirty members, eighteen of whom remain active. Temple Emanu-El's last full time Rabbi was Bernard Honan, who served until 1996. Since 2003, Temple Emanu-El has employed visiting Rabbi Heidi Cortez, who comes to Longview a few times each year to lead services, including the High Holidays. During the rest of the year, Max Statman serves as the congregation's lay leader.

In the 1930s as oil derricks shot up rapidly along the East Texas horizon, Jewish businesses and a small synagogue in Kilgore shot up as well. That synagogue soon grew and became

Longview's Temple Emanu-El, sustaining a lifeline of organized Judaism for residents of surrounding towns. Many of East Texas' oil derricks are no longer standing, but Temple Emanu-El is, and despite its recent struggles, hopes to continue doing so for many years to come. 

Save the Date

October 4-6, 2013

Fall Meeting
in Longview, Texas

January 10-12, 2014

Winter Meeting
in Calvert, Texas

**April 29 - May 5,
2014**


Trip to Jewish Cuba

*President's message,
continued from page 2*

Corsicana, specifically for the restoration of Temple Beth El. Babbette Samuels will present the letter and check to the Corsicana City Council so that the city knows exactly how the money is to be used. A \$200 donation is also being made to the Foundation in honor of Dr. Stringer.

We will soon have a Facebook page for TJHS.

Our web site is changing, often with announcements and events. Please visit www.txjhs.org regularly.

Again, thanks to Babbette and Sally for providing a memorable weekend. I hope to see as many of you as possible in Longview (October 4-6) for our next meeting. Definitely check our website for the trip to Cuba that TJHS is planning for 2014. 

discharge and determined one of six final scrapings continued to show a small number of M. Leprae. Stanley

and unreasoning fear. Stanley said his philosophy was to make the best of each day, not grieving over yesterday or



"Stanley Stein," aka Sidney Levyson.

was stunned; this was worse than when he was first diagnosed. It was several months before he began to shake off the feeling of despair.

Public speaking engagements pulled him out of the doldrums. After he addressed the Texas convention of the American Legion in Dallas, he asked his driver if they could return home via San Antonio. Stanley was in Texas for the first time in twenty years, and he had thought he would never be with his mother again. The detour was made, and the reunion was joyful. Bella had prepared all his favorite foods, and Uncle Berthold was there, too. When Stanley returned to Carville, he felt he was in control of himself again.²⁸

With the help of Lawrence G. Blochman, Stanley Stein wrote the story of his life, *Alone No Longer*, to share his battle against superstition, prejudice,

being overly concerned about tomorrow.

"Instead of bemoaning the things that I have lost, I try to make the most of what I have left." He was glad the life he led was not as a "little neighborhood druggist," which he never wanted to be in the first place. As editor of the *Star*, he interviewed people from all over the world, including Edgar Bergen, Helen Keller and an Arabian prince. He loved his work and achieved considerable satisfaction from it. He won awards, such as the first Damien-Dutton Award in 1953 "for outstanding contribution to public knowledge of Hansen's disease."²⁹

Stanley Stein died at Carville in 1968. He is buried in Beth El's Memorial Park in San Antonio.³⁰ Sidney Levyson came home at last.

Endnotes

- ¹ Unless otherwise stated, all information is from Box 3J152, Texas Jewish Historical Society Collection, Dolph Briscoe Center for American History, University of Texas at Austin, Sydney M. Levyson.
- ² <http://www.uk.mundia.com/gb/Person/12575545/-227727096>
- ³ Paul's children were Albert, Joana, Bertha, Hildergard, Girsella, Selma, Frances, Freda and Fruclor. <http://www.uk.mundia.com/gb/Person/12575545/-227343888>
- ⁴ <http://www.usgwcensus.org/cenfiles/tx/gonzales/1900/ed051/ed051p03.txt>
- ⁵ Stanley Stein with Lawrence G. Blochman, *Alone No Longer*, (New York : Funk & Wagnalls Co., Inc., 1963), 40-41. Transmission by the respiratory route is one popular theory. <http://www.who.int/lep/transmission/en/index.html>. In 2011, the long-held belief that armadillos carry the bacterium was confirmed, although the risk to humans of infection is extremely low. <http://www.hrsa.gov/about/news/pressreleases/110427hansens.html>. Learn more about leprosy here: <http://www.hrsa.gov/hansensdisease/>
- ⁶ Now the Sheraton Gunter Hotel. <http://www.legendsofamerica.com/tx-gunter-hotel.html>
- ⁷ Stein, 19-21
- ⁸ Oil from the seeds of the chaulmoogra tree was widely used in Indian and Chinese medicine as a treatment of leprosy, administered intravenously. http://en.wikipedia.org/wiki/Hydnocarpus_wightiana
- ⁹ Stein, 23
- ¹⁰ Bella Levyson wrote her son every day after he was institutionalized. Stein, 54
- ¹¹ *Ibid.*, 23-24
- ¹² *Ibid.*, 24-25.
- ¹³ *Ibid.*, 26
- ¹⁴ The facility was first known as the Louisiana Leper Home, then the Carville National Leprosarium until 1921, when it was taken over by the federal government and named the U.S. Marine Hospital Number 66. In 1986, it became the Gillis W. Long Hansen's Disease (Leprosy) Center. In 1992, the Carville Historic District was established and a leprosy

continued on page 15

museum opened. http://en.wikipedia.org/wiki/National_Hansen's_Disease_Museum

¹⁵ Stein, 27

¹⁶ Ibid., 175

¹⁷ Ibid., 6

¹⁸ Ibid., 53

¹⁹ Ibid., 246

²⁰ Ibid., 81

²¹ <http://www.stanford.edu/group/parasites/ParaSites2005/Leprosy/history.htm>

²² Stein, 180

²³ Lorene was discharged. Ibid., 175

²⁴ http://www.nola.com/travel/index.ssf/2009/08/national_hansens_disease_museum.html

²⁵ Stein, 147

²⁶ Ibid., 282

²⁷ Ibid., 298-299

²⁸ Ibid., 302-3. Bella Levyson died in 1959.

²⁹ Ibid., 335-7.

³⁰ <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=20482686>. 

**The deadline for
the November 2013
TJHS News Magazine
is Friday, October 4.**

Calvert, TX

The January, 2014 Board Meeting will be held in Calvert, Texas and will be chaired by Barbara Rosenberg and Vickie Vogel. If you or any family members lived in Calvert, have or know specific information about businesses, occupations, or community activities in which anyone in the Jewish community were involved, please contact Barbara at bcr219@aol.com or Vickie at vvogel@cvctx.com. Photos are also being collected and would be appreciated.

TJHS Trip to Cuba

**Join us for a mission to the Jewish Communities of
La Habana, Cuba
April 28 through May 5, 2014**

Join your fellow members, family, and friends on a uniquely insightful trip of cultural discovery and humanitarian effort. We will have experiences offered to few travelers to this tropical island nation. You will get to know Cuba while helping and meeting the Jewish Community.

This will be a great mitzvah, a unique experience, and a fun trip. Be more than a tourist!

Please look to the society's website for more detailed information as it becomes available (www.txjhs.org) or contact TJHS Travel Chair Vickie Vogel at 979-247-4504 or vickvogel@yahoo.com.

This mission is pursuant to a General License issued to the Texas Jewish Historical Society by the US Department of the Treasury.

In Memoriam



Leon Feldt, TJHS member, died on April 24, 2013, in El Paso. He is survived by

his wife Judy, his son Scott, his daughters Shelli and Staci, his stepsons Marc and Lew Cohn, and seven grandchildren.



Joseph Rosenstein, TJHS member, died on May 3, 2013, in Dallas. He is survived by his daughter and son-in-law Joanne and

Steve, four grandchildren, and four great-grandchildren.



David Hoppenstein, TJHS member, died on May 30, 2013, in Waco. He is survived by his wife Lor-

raine, his daughter and son-in-law Marsha and Michael Lev of Dallas, his son and daughter-in-law Norman and Macia of Plano, and four grandchildren.



Dr. Larry Wilk, TJHS member, died on May 31, 2013, in Corpus Christi. He is survived by his wife Helen (a former

TJHS president); his sons and daughters-in-law, Chuck and Kris Wilk and Andrew and Dara Wilk; his daughters Patty Block and Athena Demos (Carol Wilk); and eight grandchildren.

May their memories be a blessing.

— Donate Items of Historical Significance —

You can donate items of historical significance to the Dolph Briscoe Center for American History at the Texas Jewish Historical Society Collection of the University of Texas.

The types of items that you can donate include the following. A description or examples are provided for each type.

Artistic Materials

- posters
- drawings
- photographs

Business Papers—do not submit active records that are needed for business operation.

- Correspondence
- Ledgers or Record Books
- Classified Files
- Financial Records—receipts, invoices inventories
- Legal Records—contracts, deeds, court records
- Flyers, calendars, schedules, posters, memos, business cards.
- Photographs or photo albums—identified or unidenti-

fied.

Literary Productions/Writings

- Essays
- Poetry
- Works of Fiction
- Speeches

Organizational Records

- Charters
- Membership Lists
- Minutes
- Yearbooks
- Programs
- Press Releases
- Correspondence
- Newsletters
- Newspapers
- Brochures

Personal Papers

- Family trees
- Histories
- Letters
- Diaries or journals
- Passports
- Naturalization Papers
- Birth and Death Certificates
- Records and certificates of marriage, circumcision, consecration, Bar/Bat Mitzvah, or

Confirmation

- War Records
- Scrapbook Materials—report cards, graduation certificates, invitations, programs.
- Recorded or Written Oral History Interviews or Memoirs
- Legal records—wills, estate materials, deeds, court records, contracts
- Photographs or photo albums—identified or unidentified.

Printed Materials


- Newspapers
- Books
- Pamphlets
- Posters
- Maps

Religious Materials


- Synagogue Records—minutes, programs, bulletins, record books, membership lists
- Hymnals
- Photographs or photo albums—identified or unidentified

Cemetery records

Sound Materials


- Music on disc, cassette tape, or sheet music. 

New Information

In last month's article titled *The El Paso Kahns*, author Pat Lorraine Simons mentioned that her book about the Kahn brothers story, *Brothers on the Run: Fleeing Hitler, Fighting Franco*, would be coming out in April. The book is now available as an ebook or paperback at Amazon. 



October

If you plan to attend the Board Meeting in Longview October 4-6, please email Rusty Milstein (hrmilstein@prodigy.net) immediately so that buses, etc. can be planned. Please do this even if you will mail in a registration form. 

Visit us on the web at www.txjhs.org.

Honor or Memorialize a Friend or a Loved One With a Donation to the TJHS Endowment Fund

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

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

Your support of the Texas Jewish Historical Society's programs is greatly appreciated and will be recognized in an issue of the quarterly news magazine. Thank you.

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

\$ _____

In honor/memory of: _____

Acknowledge To:

Name: _____

Address: _____

Phone: _____

Donor Information:

Name: _____

Address: _____

Phone: _____

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


Help Needed

Gordon Cizon is working on the

project of
Photos
of Cem-
eteries
Head-
stones.
Some
com-
muni-
ties
have
been



completed, but help is needed for others. Please contact Gordon at gcizon@swbell.net for further information and if you can help.

Communities that have been completed are Amarillo, Kilgore, Longview, Marshall, and Texarkana. 

Contributions

The following donations have been received by the Texas Jewish Historical Society:

In Memory of	Abe Allen
From	Bette Jean Cohen
In Honor of	Deidra and Gordon Cizon
	and Judy and Benton Markey
From	Bette Jean Cohen

Mazel Tov

to the following

Texas Jewish Historical Society Members

Dr. Abraham Clearfield, a Bryan, Texas native and distinguished Professor of Chemistry at Texas A&M University, who has been listed in *Who's Who in Academia*.

Sally Drayer, on the marriage of her daughter, Michelle, to Ari Evans in Salem, Massachusetts on September 8, 2012.

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

— Can You Guess — This Member?


We finally have a winner! The third time was a charm! Thanks to the people who submitted names, and congratulations to Vickie Vogel for correctly guessing that the person in the photo to the right is our President **Marc Wormser**!



Mazel Tov, Vickie! You have a year's free membership.

Here is the next person for you to guess. This person is a current board member. Remember— previous winners and family members are not eligible to participate.

The first person to correctly identify this person will receive a year's membership to TJHS. Email your guess to Davie Lou Solka at editor@txjhs.org

any time beginning on Monday, July 15. Entries received before that date will not be considered. Good luck! 

Please Note:

If you are sending a check to the Texas Jewish Historical Society, please indicate the purpose of the check— dues, gift, contribution, etc.

Grant Requests

Sonny Gerber is chair of the Grant Committee. All requests for grants should be directed to Sonny at 5610 Grape, Houston, TX 77096. Sonny can be reached at 713-817-6290.

Welcome New Members!

Mary Jo Branscomb
5853 Timber Gate #3150
Corpus Christi, TX 78412
361-853-6032 Home
361-563-6719 Cell
mjbranscomb@stx.rr.com

Dr. Donald M. & Judith (Singer) Cohen
3712 Arroyo Rd.
Fort Worth, TX 76109
817-926-5409 Home
817-926-2735 Fax
judico@flash.net

Miriam (Platt) Feigenbaum
P. O. Box 395
Caldwell, TX 77836
979-567-4217
manuel1@verizon.net

Maria-Theresa Hernandez, Ph.D.
5201 Leland St.
Houston, TX 77023-2021
832-563-8933
mherna18@central.uh.edu

Daniel & Karol Musher
6336 Wakeforest Ave.
Houston, TX 77005
713-661-2186

Shirley (Laves) Pollock
6401 Ohio Dr., #6404
Plano, TX 75024
972-569-4461
shirleypollock79@gmail.com

Debra Polsky
7900 Northaven Rd.
Dallas, TX 75230
debpolsky@aol.com

Kurt & Robin (Samuels) Schriefer
1706 Oak Rock
New Braunfels, TX 78132
830-237-9315
ccrobin712@aol.com

Leonard & Mongie (Eisen) Schwartz
510 Hooks
Beaumont, TX 77706
409-898-1031

Directory Changes

Bernadine Belkin
1575 Belvidere St. Apt. 110
El Paso, TX 79912

Dr. Edward & Darna Brook
5656 San Felipe St., Bldg. 7
Houston, TX 77056

Robert & JoAnn Holt
707 N. Hurley St.
Claude, TX 79109

Benjamin & Shoshana Isgur
2504 Sandage Ave.
Fort Worth, TX 76109

Celine Kaplan
5555 Del Monte Dr., #2105
Houston, TX 77056

Gladys Schaffer
6635 S. Staples St., #531
Corpus Christi, TX 78413

Has Your Address Changed?

If you have any changes in your information, please send them to:

Marc Wormser
1601 S. Riviera Ct.
Pearland, TX 77581,
832-288-3494, or
marc.wormser@att.net.



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The Texas Jewish Historical Society has compiled two museum-quality photo exhibits, with explanations, depicting early Jewish life and contributions. Both exhibits highlight the lives of Jews in Texas since the early part of the century.

Each exhibit is comprised of approximately thirty-six photographs that can be either self-standing with an easel back or hung on a wall. There is no charge for the exhibits, and they will be shipped, prepaid freight via UPS in waterproof boxes, to

your location. The only expense to the borrower will be the shipping of the exhibit back via UPS ground.

The exhibits have been displayed in various locations in Texas and other parts of the United States, including Rhode Island and California. They are an excellent program for schools, congregations, and other organizations. To schedule the exhibits, please contact Jack Gerrick at 817-927-8765 or email him at texbed@charter.net.



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