

# Texas Jewish Historical Society

May 2015 News Magazine

Preserving Jewish Heritage in Texas  
Est. 1980



## Temple Emanu-El, Longview, Receives State Historical Marker

by Davie Lou Solka

Temple Emanu-El in Longview, received a state historical marker on March 7, 2015, with a large crowd of members, Longview residents, local dignitaries and former members of the congregation present. The congregation opened its doors in 1958, but its beginnings began with Congregation Beth Sholom in Kilgore.

Congregation Beth Sholom was organized in Kilgore in 1936, and Jews from surrounding towns attended religious services. By the mid-1950s, the membership had grown with most of the congregation living in Longview. Some of the Longview Jews also attended religious services at Moses Montefiore Congregation in Marshall. After much discussion, it was decided to move the congregation



*Unveiling the marker. Present for the unveiling were (left to right) Longview Mayor Jay Deen, Rusty Milstein, Natalie Rabicoff, Judge Bill Stoudt, and Rabbi Jeremy Simons.*

to Longview; however, some people in Kilgore did not want to move the congregation and the artifacts and name remained in Kilgore. Temple Emanu-El became the name of the new congregation in Longview.

Since that time, Temple Emanu-El has served the Jewish people from Longview, Kilgore, Marshall, Gladewater, Henderson, Overton and other towns in East Texas. Thanks to the efforts of Rusty Milstein, some of the religious artifacts from Beth Sholom

and Temple Montefiore have been placed in Temple Emanu-El for preservation.

Howard "Rusty" Milstein applied for the historical marker, and he and his wife, Mitzi, have been the caretakers for the building and the congregation the last few years. A

visiting rabbi conducts services once a month, with lay leaders leading the congregation for other services.

The local media from Longview and Kilgore reported on the dedication ceremony with the *Kilgore News Herald* announcing "L'Chaim" in Hebrew on its front page. There were many articles in the local press before and after the dedication.

The marker reads:

"During the early 1900s oil boom,

*continued on page 7*

# — Message from the Incoming President —

by David Beer

For those of you who do not know me, allow me to introduce myself. I am David Beer, of Dallas, TX. I have been married to (the same woman) my wife, Taryne, for twenty-eight years. We have two sons—Alex, 21, who is a junior at the University of Kansas (Rock Chalk Jayhawks) and Nate, 18, who



is a freshman at Richland College in Dallas. I have been a member of TJHS since 2008, following my father's (OB'M) footsteps who was an active member of the Society for many years.

I want to take this opportunity to personally thank Debra Weingarten

for her service this past year as President of TJHS. I am already getting an idea of the work and time required in the running of the Society. I appreciate all of her efforts in the stewarding of our organization these past twelve months. I am honored to be your next President and I look forward to

meeting more of our members in the weeks and months to come.

It is my goal to bring about some changes in our organization as I discharge my duties as your President. I want to add to our membership roster, especially younger members who will

be and are the future of the Texas Jewish Historical Society. I hope to make changes to the programs in which we participate when we gather for our quarterly meetings as we travel around this great state of Texas—to find new and different things for us to do during our weekend meetings.

I am going to be asking you, the members of TJHS, to find ideas for different and exciting things to do as we go from town to town for our meetings. Please be thinking of what would be fun and interesting for us to do in your community and we will all work together bring about changes so we don't continue with the "same old, same old." I am counting on YOU! I want our meetings to be in places that we have not been before, or at least in places that we have not visited in some time. I am open to suggestions of new places where you, the members, would like to visit in the future. Have you any ideas for me? I look forward to hearing from you with suggestions.

Our next meeting—the Summer Board Meeting—will be held July 25-26, 2015, at the Stagecoach Inn in Salado, Texas. It is hosted by Jan and Charles Hart and we all hope you will join us there. Please let me know if you have any questions. A registration

*continued on page 3*

## The Texas Jewish Historical Society May 2015 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 Editor Davie Lou Solka at [davielou@solka.net](mailto: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.

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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](http://www.txjhs.org).**



The News Magazine of the Texas Jewish Historical Society (USPS) is published four times a year by the Texas Jewish Historical Society, P. O. Box 10193, Austin, Texas 78766-0193, Travis County. Periodical postage paid at Houston, Texas. Postmaster: send address changes to the Texas Jewish Historical Society, P. O. Box 10193, Austin, Texas 78766-0193. [www.txjhs.org](http://www.txjhs.org).



# — Message from the Outgoing President —

by Debra Winegarten

When Rusty Milstein called and asked if I would be “Third Vice President of TJHS, I asked him what that entailed. He said it was a training period, over a period of several years, in which I would “work my way up the ladder and be trained to eventually be President of the Society”. Since I had several years, or so I thought, I said “yes”. Fast forward to December 23, 2013, the morning of my wedding in Seattle, when Rusty again called and said that the person in line for the presidency was unavailable due to work commitments, and would I be willing to step up to the plate and take on the office.

Now, hindsight being 20-20, I should have said, “NO!” knowing that I had two books coming out in 2014, an impossible travel and speaking schedule lined up, and scant free time to devote to such an endeavor. But I’m never one to shy away from an opportunity, and since I had helped spearhead the five-year strategic initiative for the Society the prior spring, I




Shabbat service by Temple Shalom Sisterhood, an inspiring Kabbalat Shabbat service, followed by a delicious dinner at the Temple. Saturday morning, found us at the Bridwell Library of Perkins School of Theology at SMU, with a wonderful presentation by Archivist Timothy Binkley giving us an overview of their Judaica Collection, including the background of the on-line Rabbi Levi A. Olan radio programs. Many of us then went to the George W. Bush Presidential Library and after lunch, attended the wonderful Museum of Biblical Art. Curator Scott Peck gave a presentation on their interesting Judaic exhibits, with some of the artists available for discussion and questions. We ended the evening with a gorgeous

figured it would be a great chance to implement some of those recommendations.

And so, I have completed my year in office. We had a terrific time in Dallas at the Annual Gathering, where we were graciously welcomed with an Oneg prior to

dinner and film about the Dallas Jewish community.


David Beer, my successor, was installed Sunday morning at the Annual Gathering, and gave a riveting speech outlining his vision for his presidency. I trust that he will do an amazing job in this capacity and I stand ready to support him in every way I can. Thank you for entrusting your Society to me during the past year. As promised, I did my best to give away a lot of money, and more importantly, made sure a portion of our membership was trained to do oral histories. I hope one of the lasting legacies of my time in office are the awards that the new Awards committee, spearheaded by Helen Wilk, continue. I think this is a wonderful way to help scholars, both independent and academic, to continue doing the very important work of preserving Texas Jewish history.

Jimmy Kessler pointed out that I was the “second-generation” president of the Society, although that’s not quite accurate, as my mother, Ruthe Weingarten, never served as president. But, as David follows in my footsteps, he too, carries on his father’s legacy, as I have done with my mother’s. 

## *President’s News, continued from page 2*

form is included in this issue of the News Magazine.


I hope that many of you who don’t attend our meetings regularly or not at all, will consider attending and participating. We have a “core” group of members who do attend and find the meetings interesting and have one heckva good time. We would like to expand that “core” and add to our attendance. You will find a great weekend of camaraderie and fellowship combined with learning the history of our

Jewish brethren who came before us. Let’s make our own Jewish history. Please give us a try. 

## — Save Postage —

Please notify TJHS when your address has changed or if you may be temporarily away from home when the News Magazine is to be delivered.

These issues are returned to us at a postage due return of \$1.52 (at printing date) per Magazine.

These amounts add up—it’s your money we are trying to save! 



# TJHS Annual Gathering in Dallas



*At the Museum of Biblical Art: standing: David & Vicki Vogel, Joyce Wormser, Barbara & Joe McClellan. Seated: Jane Winer, Monty Strauss, Mitzi Milstein.*



*George Tobolowsky with his sculptures: a Chanukiah and a memorial for the city of West*



*The Rich Family:  
Elka Rich Poor,  
Marvin  
& Shirley Rich, Yoni Poor.*



*Members visited the National Center for Jewish Art at the Museum of Biblical Art.*



*TJHS meeting participants.*



# April 24-26, 2015



*Charles Hart celebrated his 80th birthday!*



*Installation. Rabbi Jimmy Kessler (left) and Charles Hart (right) install David Beer (center) as President for 2015-16*



*Havdalah with Bette Jean Cohen, Rabbi Murray Berger, Jack Solka*



*David Beer presents Debbie Winegarten with her Past President's pin.*



*The 2015-2016 Officers. Back: Daniel Weinbaum, Recording Secretary; Jane Manaster, 3rd VP. Middle: Davie Lou Solka, 2nd VP; Susan Lewis, 1st VP; David Beer, President. Front: Samylu Rubin, Archivist; Vicki Vogel, Parliamentarian; Sally Drayer, Historian.*



# Graveside Marker for Rabbi Sidney Wolf Dedicated in Corpus Christi

by Davie Lou Solka

Rabbi Sidney A. Wolf's gravestone in the Temple Beth El section of Seaside Memorial Park in Corpus Christi, Texas, was designated as a Texas Historical Commission historical marker on March 17, 2015. Helen Wilk, past President of the Texas Jewish Historical Society and Anita Eisenhower, president of the Nueces County Historical Commission, applied for the marker.

In 2000, Rabbi Wolf was declared one of the 11 Newsmakers of the



Rabbi Wolf's family: great-grandaughter, Samatha Hea; son, Dr. Phillip Wolf; and daughter and son-law, Joanne and Sidney Cohen.



Century by the *Corpus Christi Caller Times*. Rabbi Wolf became the Rabbi of Temple Beth El in 1932 and remained on the pulpit until his retirement in 1972. In addition to his duties as rabbi, Wolf became a driving force in many areas in the city of Corpus Christi.

In 1934, he and Rev. William C. Munds from the local Episcopalian Church created a combined Thanksgiving Service that continues to this day. *Time Magazine* featured their efforts with a photo and article in 1936 titled "Love in Corpus Christi." Rabbi Wolf also invited Rev. Sidney Smith, a local black minister to speak from the pulpit of Temple Beth El in the early 1950s. In addition, he made sure that all citizens had access to all communi-

ty recreational facilities when he was a member of the Park and Recreation Board. He served as the founding president of the Corpus Christi Symphony Society after organizing the first Symphony Orchestra in 1945.

Rabbi Wolf's children, Phillip Wolf and Joanne Wolf Cohen, and his great-grandaugh-

ter, Samantha Hea, were in attendance, as were many local citizens and former residents.

The marker reads:

"Born in Cleveland, Ohio, on December 8, 1906, Sidney Wolf spent his childhood developing his skills as a pianist. In high school, he conceived the idea of using his musical talent to enhance a career of a Rabbi. He studied music at the Cincinnati Conservatory of Music, German at the University of Cincinnati and received his ordination from Cincinnati's Hebrew Union College in 1932. That same year, he accepted a three month trial as Rabbi for the new Temple Beth El in Corpus Christi. The trial turned into a forty year career for Rabbi Wolf, who



*Temple Emanu-El Marker, continued from page 1*

many Jewish families settle in Northeast Texas. Longview's Temple Emanu-El (God is with us) has its origins in the 1936 Kilgore Temple Beth Sholom (House of Peace). For two decades, Jewish families traveled to Kilgore for services until a new Temple was built in 1957-58 in Longview with fifty-



*Rusty Milstein was instrumental in preserving Temple Emanu-El's religious artifacts.*

four charter member families. The sanctuary is an architectural representation of a menorah. During its existence, the members worked to serve the community through education, outreach and fundraising. As the Jewish communities in the region began to decline, Longview's Temple Emanu-El

became the repository of Jewish activity and memory for the area.”



*The Kilgore News Herald announced "L'Chaim" in Hebrew on its front page.*

*Wolf Marker, continued from page 8*

retired from the pulpit in 1972.

During his tenure at Temple Beth El, Rabbi Wolf became known for his interfaith work and, in the era of Jim Crow segregation, for his support of

to serving his congregation and on many charitable boards, Rabbi Wolf shared his love of music with his community. In 1945, after years of effort, he helped organize the Corpus Christi

Symphony Orchestra, which he promoted tirelessly.

Shortly after their son's birth in 1936, his wife, Sarah Phillip, died. Rabbi Wolf remarried in 1938 to Bertha "Bebe" Rosenthal, also an accomplished musician. A daughter was added to their family in 1940. Before his death in 1983, Rabbi Wolf received

numerous local and national honors his humanitarian work.”



*Helen Wilk stading with the veiled marker.*

preached from each other's pulpits on alternate Thanksgivings. In addition

## TJHS on facebook

Did you know that TJHS has a Facebook page?



Like us at <https://www.facebook.com/pages/Texas-Jewish-Historical-Society/187629054741368>.

# 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 the History Department of the ISJL for permission to do so. To see other towns, go to the TJHS website at [www.txjhs.org](http://www.txjhs.org), or the Institute's website, [www.isjl.org](http://www.isjl.org), click on the "History Department" and look for "Encyclopedia" in the drop-down menu.*

## Greenville

When asked how many Jews remained in the city of Greenville, Joan and Julius Nussbaum looked at one another and smiled as if the whole Jewish community were in their dining room. Julius Nussbaum chuckled and replied, "two." However, the influence of Jewish residents on the city's history cannot be quantified. The first

Texas state legislature founded Hunt County in 1846 in an effort to settle the fertile Blackland Prairies. Settlers built a log courthouse on the west side of the public square after the auction of land plots, and the city grew outward as agriculture development picked up in the area. In every stage of the city's development—from log cabins to corn to cotton—Jewish residents helped make the city what it is today.

By the mid-1870, cotton had become king in Greenville and Jewish merchants played an integral role in the cash crop economy that developed



*A famous postcard from Greenville, Texas. The original "Greenville Welcome" sign was hung above Lee Street, near the M. K. T. Railroad crossing in 1921. It was removed in the 1960s. The motto earned Greenville, Texas worldwide recognition.*

in the city. The Greenville Cotton Compress set records for the number of bales of cotton compressed for rail shipment to Galveston, and it was popularly believed that factories in Liverpool and Manchester preferred Greenville cotton. Jewish merchants observed the growing population of farmers in need of dry goods and other supplies, and set up businesses to meet the demands of Greenville residents. After migrating from Austria-Hungary around 1880, Edward Popper moved to Greenville and opened a wholesale grocery store at the intersection of Lee and Wesley Streets. As one article in the local newspaper

suggested, Popper's business was "one of the best wholesale houses in North Texas" and brought many new business opportunities to the city. A local mule-driven transfer company sustained itself by moving goods for Popper's business, and many residents found jobs at Pop-

per's business as clerks.

As the nineteenth century progressed, the cotton industry became increasingly mechanized. Accordingly, K.L. Lowenstein opened a machinery store on South Stonewall Street after he arrived in 1861. By 1890, Lowenstein was one of the most successful suppliers of agricultural machinery in North Texas. In the words of an 1895 edition of the *Greenville Banner*, Lowenstein's name had become "a household word for cotton gins and mill equipment." Below the article that praised Lowenstein, the newspaper predicted

*continued on page 9*



that “farm lands in Hunt County will double in price within the next five years: a testament to the role Lowenstein played in making agriculture in Greenville a profitable endeavor. The success of the cotton industry in Greenville provided many families with disposable income, and Jewish merchants soon started selling more expensive and luxurious goods. Lazar Schwartz and his wife Sophia,



*A worker at a cotton gin in Greenville, c. 1915.*

opened Schwartz’ Ladies Bazaar around 1895, providing clothing to “the ladies that worship the god of fashion.”

Even after the heyday of the cotton trade, Jewish merchants continued to open stores that deeply influenced the economy and the social climate of Greenville. Sam Glassman and his wife, Anna, left Russia in 1897 and made their way to Greenville in 1900. He most likely peddled goods for the first year he was in Greenville, finally earning enough money to open a dry goods store on the town square in 1901. Though he began his business career with a small inventory. Sam Glassman earned enough to extend his business interests into

hides, furs, and scrap metal. Charles and Al Glassman took over the dry good stores in 1921 and during their tenure the business suffered what the local newspaper called “the most extensive and thorough burglary noted here in years.” The Glassmans lost \$3,000 worth of dresses and men’s clothing, but the hard done by the thieves who broke into the store with hacksaws was nothing compared to the damage caused by the Great Depression. Sam Glassman had all of his savings in a local bank, and lost everything when the bank went under. Charles Glassman was able to keep the scrap metal business open and even expand into supplying rayon and oxygen, but the Glassmans closed the dry goods store.

Greenville provided Polish immigrant Sam Swartz with tremendous economic opportunity. In 1919, Swartz opened a small retail business in a building housing his family in the back of the small store. Swartz then bought a neighboring building, allowing him the space to expand his clothing inventory. By the time of Swartz’s retirement in 1973, the business had expanded to five times its original size. The local newspaper identified Swartz’s store as an example of the city’s development, suggesting that “the store has literally grown up with Greenville.” Furthermore, Swartz managed his store in ways that resisted the strict racial order of the day. Unlike other shopkeepers in the town square, Swartz allowed black customers to enter the front door instead of the back.

Jewish merchants and the city

of Greenville had a mutually beneficial relationship throughout the early twentieth century, with Jewish merchants sustaining successful businesses that brought Greenville residents jobs. The success of merchants like Sam Glassman and Sam Swartz encouraged another wave of Jewish merchants to set up shop in Greenville during the 1920s and 1930s. After migrating to the US. From Poland in 1873, William Rosenthal made his way to Greenville and opened a furniture store in the early 1920s. Census records show that William’s son, Sam, worked as a salesman for his father. When prohibition legislation outlawed the sale of alcohol in 1920, German-born William Rosenberg left the wholesale liquor business and opened a seed shop to supply farmers in the Greenville area. Around 1930, Archie and Sol Skibell move to Greenville, eventually opening the successful LaMode clothing store. In 1932, Eddie and Dora Ettelman moved to Greenville and opened their jewelry-pawn shop business.

The rise of a Jewish merchant class in Greenville paralleled the growth of Jewish religious life in the city. Early settlers like Lowenstein and Popper helped to establish the Shaare Israel Congregation in 1899, but the congregation was mostly concerned with securing a Jewish burial ground. Shaare Israel Cemetery was purchased in 1899 serving a growing Jewish population that reached fifty-two people by 1907. Despite this number, Shaare Israel was not holding regular services at the time. Due to deaths and families moving to other areas, the Jewish population of Greenville fell into decline in the early part of the twentieth century. By 1919 thirty-two Jews lived in Greenville, a decline in population that made the construction of a building seem impractical. The congregation

*continued on page 10*

was only holding services for the High Holidays at that time. The Jewish population of Greenville began to pick up in the 1920s with the arrival of new merchants, reaching forty-nine people in 1937. The congregation did not expand because of Greenville's proximity to Dallas. Many Jewish families like the Glassmans and Skibells belonged to Temple Emanu El, a reform congregation, in Dallas, while a few families in Greenville belonged to more traditional congregations in Dallas. With synagogues,

full time rabbis, and religious schools available about fifty miles in Dallas, few congregants found it necessary or feasible to construct a building in Greenville. However, the lack of a building did not stop Greenville Jews from worshipping in Greenville if the occasion called for it. William Rosenberg was voted secretary of the Congregation around 1920, and he and his family held services for the High Holidays in their large Victorian home for those who could not make it to Dallas. On numerous occasions, Greenville Jews also held Passover Seders in the Washington Hotel. Nevertheless, the majority of Jews in Greenville went to Dallas for religious services, while some, like the Ettelmans went to Fort Worth.

The opening of Majors Army Airfield Base in June, 1942 provided home to approximately 5,000 pilots and support staff. It was also a major training base for Women Airforce Service Pilots (WASPS). With the local military base and the arrival of numerous Jewish families to Greenville in the early 1940s, the Jewish community began to engage in more organized philanthropy. Women



*A cotton gin in Greenville, late 1880s.*

from various Jewish families like the Glassmans, Skibells, Ettelmans, Swartzes and Tannenbaums organized a Jewish Women's Club dedicated to "the purpose of social service work." The women worked on such projects as supplying poor children in local schools with shoes, and providing home hospitality to any Jewish pilots who were stationed at Majors Field. Though Jews in Greenville never had a specific building for worship, Jewish beliefs about community service permeated into homes, hotels and schools throughout the city.

Greenville Jews enjoyed a friendly and cooperative relationship with the majority Christian population of the city. In 1919, the pastor of one church asked William Rosenberg to speak at a dedication ceremony celebrating the purchase of a new pipe organ. The newspaper called Rosenberg's speech a "token of friendship" between Christians and Jewish citizens, as Rosenberg extended his "sincerest and heartfelt greeting" to the church-goers on behalf of the Jewish citizens of the city. Rosenberg's invitation to address the people at a Christian dedication

ceremony reveals the respect and admiration the majority Christian population had for Greenville's Jewish residents. Cooperation between the two religious groups in Greenville continued further into the twentieth century. Sam Glassman, son of Charles Glassman, remembered one instance in the 1940s when the Baptist church in Greenville opened up their basement so that Jews could use the space

to worship.

After World War II, the Jewish population in Greenville fell into decline, and continued into the early 1950. Due to economic opportunities available in places like Dallas and Lubbock, the Skibell and Stern families moved out of the city in the 1950s. The Ettelmans had moved in 1945 due a fire that destroyed their store. Despite this exodus, the Jewish presence in Greenville continued to influence Greenville's economy and community life. Charlie Glassman, whose son, Sam, had moved out of Greenville, received the Worthy Citizen Award in 1952, and served as president of the Greenville Chamber of Commerce. During his tenure as President, Glassman convinced the aircraft manufacturing company TEMCO to set up its operation at the old Majors Airfield. TEMCO's presence in Greenville revitalized the economy and provided many jobs to Greenville residents. The Swartz's owned the most successful clothing store in Greenville and kept it open until 1970. Levy's Jewelry Store, which had been opened by Ruth and

*continued on page 19*



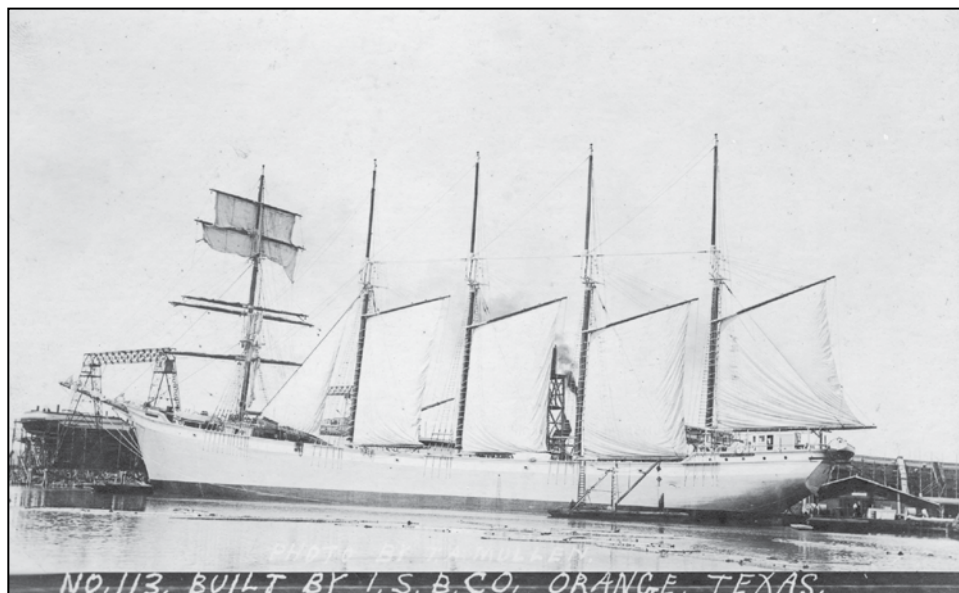
# Encyclopedia of Texas Jewish Communities

## Orange

Located just across the Sabine River from Louisiana, Orange, Texas, is sometimes known as the “Gateway City”. Named the seat of Orange County in 1852, the town rose to prominence due to the woodlands surrounding the area. By the turn of the 20th century, Orange had become a regional center

of the timber industry, as railroads built multiple lines into the small city of 3,800 people to ship the lumber produced in the town’s sawmills. The oil boom in neighboring Jefferson County spilled over into Orange as well in the early 20th century. As Orange developed economically, a growing number of Jews were drawn to the area.

One of the earliest Jews in southeast Texas was Simon Wiess. Although he had little connection to organized Judaism during his time in Texas in 1883, becoming deputy collector of customs for the nascent republic. He soon settled in Nacogdoches where he became a cotton merchant and broker, shipping the cash crop down the Sabine River. In 1849, he moved to Jasper County, just north of Orange County in southeast Texas, setting up business in a river port town that was later named Wiess’ Bluff. Wiess owned steamboats that carried cotton and lumber to downriv-



*A ship named City of Galveston; Sailed: 1919-1921. Built by: Orange, Texas, International Shipbuilding. Photo from the Texas Tech Libraries Digital Collections.*

er ports, and amassed a net worth of \$30,000 by 1860. Wiess’ early presence in the region did not result in a permanent Jewish community since he married a Presbyterian woman and raised his children as Christians.

Among the first Jews to live in Orange was James Solinsky, a German-born merchant who settled in town in 1876. Over the next few decades, Jews began settling in Orange in greater numbers. In 1896, a large group of Orange Jews visited Beaumont’s Temple Emanu-El for the Reform congregation’s confirmation ceremony. Although the Galveston newspaper referred to the group as “the Jewish organization, Orange,” they had yet to formally establish a religious organization.

Among this early group of Jews were the German-born Julius and Leopold Miller, who had moved to Texas from Louisiana with their families in the late 19th century. Like most of the other Jews in Orange,

the Millers were merchants. Not all of these early residents were immigrants. Harry Crager was born in New York, and moved to Orange by 1895, where he opened Crager’s Dry Goods Store. After Crager died tragically in 1904, his widow, Freda, a Louisiana native, continued to run the store. Joseph Lucas, who was

also born in Louisiana, owned a jewelry store in Orange by 1900.

By the early 20th century, Jews in Orange began to organize religious institutions. Women led the way, establishing the Ladies Aid and Cemetery Association in 1904. In 1907, the group had ten members and had purchased land for a Jewish cemetery. Mrs. Leopold Miller was the association’s president while Anne Lucas was its secretary and treasurer. At the time, fifty-three Jews live in Orange. By 1909, they had established a congregation, Beth El, which met at the local Masonic Temple. The group would bring in visiting rabbis, including Rabbi Heiman Elkin from Beaumont and Rabbi Herman Rosenwasser of Lake Charles and later, Baton Rouge.

In 1909, the Houston-based JEWISH HERALD newspaper reported that “the Orthodox congregation” was growing steadily and hoped to

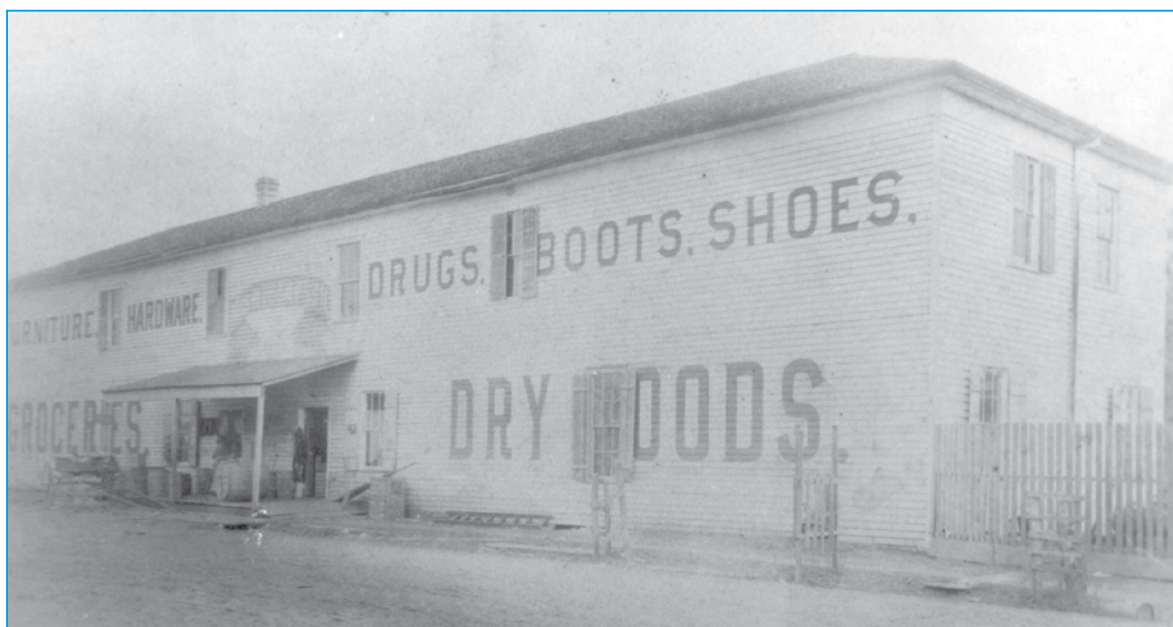
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build a permanent synagogue. It is unlikely that the group was strictly Orthodox since they brought in visiting Reform rabbis once a month to lead services and many of its members were either native born or from Germany, where Reform Judaism was predominant. By 1919, the small congregation, numbering sixteen members,

met once a month. When Rabbi Samuel Rosinger of Beaumont made his monthly visit, the group would meet at the home of Joe Lucas. The services were in English, an indication that even if the congregation had been originally Orthodox, it quickly adopted Reform practices. Nevertheless, Orange Jews closed their stores for the High Holidays, if not the weekly Sabbath.

The local newspaper noted in 1918 that “practically all Jewish merchants of Oranges will close their various places of business Saturday in observance of the Jewish New Year.”

The Jewish community flourished during World War I as Orange bustled with wartime production. Due to its abundant supply of lumber and its deep water port, Orange became a shipbuilding center. By the



*Mercantile Store of Henry and Sallie Thompson Division Street at Sabine River, Orange Texas, circa 1884.*

start of 1918, Orange had five active shipyards, which made wooden steamers. The city swelled, practically doubling in size to an estimated 17,000 people during the war. The Jewish community reached its peak during this period, with sixty-nine Jews in 1919. Jewish-owned stores that catered to this growing population included D. Mossiker, Felix Weil,

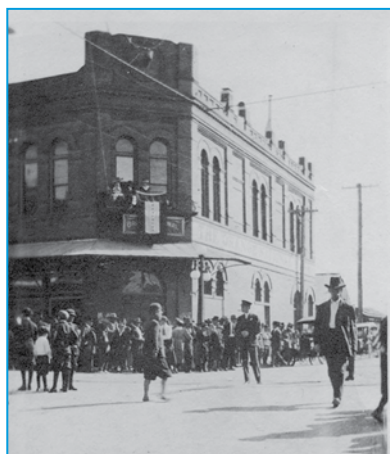
Crager's, Joe Lucas Jewelry Store, Sokolski Dry Goods and M.B. Aronson Grocery. Yet this wartime boom went bust rather quickly. When the war was over, ship contracts were cancelled and half-finished and half-cancelled ship hulls were taken to the Sabine River and set on fire.

Due to this drop in shipbuilding, the town's population plummeted, settling back down to just over 9,000 people

in 1920. Orange was further hurt economically in the 1920s when the local lumber business dried up as the timber industry moved deeper into East Texas. By 1937, twenty-eight Jews still lived in Orange.

Those Jews who remained in Orange continued to concentrate in retail trade. M.B. Aronson, who had left Russia in 1890, opened his grocery store in Orange in 1884. He was soon joined by his brother, Goodman. The Aronson Grocery Store remained a family business as it grew into a small East Texas chain. M.B. Aronson's brother, Joe, bought out M.B.'s stake in the business in 1918 and ran the company for the next twenty-five years. In 1939, hurt by the effects of the Depression and Orange's economic decline, Joe Aronson sold the operation and left the city, ending forty-five years of business in Orange. Max Goldfine came to the United States from Russia in 1907. In 1928, he opened Goldfine's, one of Orange's leading department stores. Dr. H.J. Kaplan became Orange's first ear, nose, and throat specialist when he moved to the city in 1939.

*continued on page 13*



*Old Bancroft Building in Orange, Texas, University of North Texas Libraries, The Portal to Texas History, <http://texashistory.unt.edu/>; crediting Heritage House Museum, Orange, Texas.*



Although they were small in number, Jews in Orange were active in the town's civic affairs. Harry Crager served as a city commissioner from 1903 until his death a year later. Beginning in 1906, Joe Lucas gave gold medals to Orange High School's valedictorian



Orange, Texas, May 1943. Photo by John Vachon.

and salutatorian each year, and was still awarding the medals as late as 1940. Felix Weil served as Chairman of the Orange Democratic Executive Committee in 1940. The most politically active Jew in Orange was Abe Sokolski, who moved to Orange from Evansville, Indiana, with his parents when he was a boy in the 1890s. Once he was older, Sokolski opened Abe's, a clothing store downtown Orange. In 1934, Sokolski began a six year stint as a city commissioner, during which he oversaw a major road paving and sidewalk project. Based on this record, Sokolski ran for mayor in 1940, although he did not do much public campaigning. The local newspaper noted that Sokolski spoke for only about a minute during a

candidate forum, stressing his success in the street paving effort and other city improvement projects. When Sokolski was often attacked by his opponents during the campaign, trying to link him to the status quo of the current city administration, they did not raise the issue of his religion. Despite these attacks, Sokolski won easily, receiving more votes than his three opponents combined in the Democratic Primary. Sokolski ran unopposed in the general election.

Once in office, Sokolski moved quickly to fulfill his campaign pledge to run the city "on a progressive economical basis", cutting the city budget by over 10% and his own salary from \$500 to \$200 a month. In 1942, he was reelected. Two years later, he convinced a young lawyer in town, Homer Stephenson, to run for mayor, and using his influence, helped get him elected even though Stephenson had only lived in Orange for one year. Not only was Solokski's Jewishness not a hindrance to his political career, for some Orange residents it was a point of pride. One prominent citizen wrote a letter to the local newspaper soon after Sokolski's election in 1940, proclaiming "what is your answer to Hitler? Our Mayor-elect, the honorable Abe Sokolski! Our Abe!"

Sokolski was mayor during a time of tremendous flux, as war production once again

sent Orange's shipyards into overdrive. According to one estimate, the town, which had only 7,472 people in 1940, reached a peak of 60,000 during World War II. Orange's Jewish merchants benefitted from this boom, although the economy once again declined after the end of the war. This time, the new petro-chemical industry helped to buffer the fall, and 21,000 people remained in Orange in 1950. The city's population has remained around this level ever since.

Orange's Jewish community did not develop along with the rest of the city. Being so close to other Jewish congregations in Beaumont and Port Arthur. Orange's congregation soon dissolved once improved road and bridges made travel to these other cities relatively easy. Some families joined the Port Arthur congregation, while others would drive to Beaumont for services. While there were still a handful of Jewish-owned stores in Orange during World War II their numbers gradually shrunk during the next few decades. Max Goldfine opened a shoe store soon after the war which remained in business until he died in the 1970s. The Spector family owned a newsstand as well as a junk business, while the Grossmans owned a jewelry store. No more than ten Jewish families lived in Orange during the post-war period. By the 1960s, virtually none of the early Jewish families in Orange still lived in the city. During the next few decades, the community further shrank. By 2010, only one Jew remained in Orange. 🇺🇸

# From Our Archives

*This column is based on information in the TJHS Collection, housed at the Dolph Briscoe Center for American History at the University of Texas campus in Austin. It has been supplemented with online research. If you have corrections or additions, please submit them in writing to the TJHS editor at [editor@txjhs.org](mailto:editor@txjhs.org). We want our archives to be as complete and accurate as possible.*

## Rambling Round with Rosella by Vickie Vogel

Young Rosella Horowitz lacked confidence because she believed she was a plain little girl, yet she rose to national prominence in her chosen fields, journalism and publicity.<sup>1</sup> She was born to Russian immigrants, Rabbi Henry J. and Cecilia (Celia) Feinberg Horowitz, on September 23, 1904 in New York City. Rabbi Horowitz moved his family to Texas around 1918,<sup>2</sup> living in Tyler and other areas before settling in Galveston. As a child, Rosella read *The Ugly Duckling* and dreamed that when she awoke and looked in the mirror, she was beautiful. This anecdote was written up in a column by Dale Carnegie, the motivational writer and speaker.

Carnegie goes on to say that when Rosella got a job on a newspaper, and went out on her first interview assignment, she was so nervous she kept walking past the door, afraid to ring the bell. Finally, she went in and got the interview, and received compliments from her city editor. Then she read a newspaper article that changed her life. It said the way to cure an inferiority complex was little by little. "That is, achieve success in some small thing, realize if you have done



*Rosella in Galveston, c. 1928. Photo courtesy of Joella Werlin.*

it once you can do it again."<sup>3</sup> Success with her first interview gave her confidence she could do it again.

Her career began in 1924 as a reporter on the *San Antonio Light*. "Jobs for women in the newspaper busi-

ness were nonexistent in those days. In fact, 'nice girls' didn't do that kind of work—it was just like being in the theater."<sup>4</sup>

Petite at 5'1 ½" tall and weighing less than a hundred pounds, Rosella went to work for nothing, and when she was "good enough," they paid her \$15 a week. From San Antonio, she went to the *Chicago Sun Times* and interviewed Al Capone when he was released from prison. "He wasn't the friendliest person," she later recalled.<sup>5</sup>

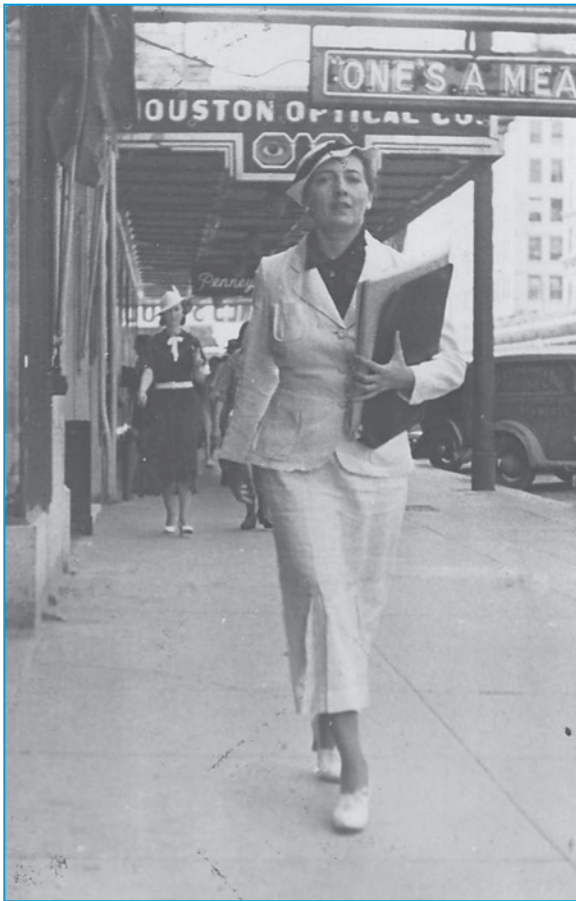
In February, 1929, Rosella interviewed a school teacher who had just returned from eight years on a kibbutz in Palestine. There is a copy of the article in our archives: "No Gangsters in Palestine: Goldie Meyerson Here on Tour to Raise \$40,000."<sup>6</sup> Meyerson became better known as Golda Meir.

Rosella studied at the Universities of Texas, Missouri, and Chicago, as well as Washington

University, Incarnate Word, and the University of Houston where she received her Bachelor of Science in 1935. Over the course of her career, she also worked for the *St. Louis*

*continued on page 15*





*Rosella in downtown Houston, c. 1935, perhaps later. Photo courtesy of Joella Werlin.*

*Globe Democrat*, *Galveston News-Tribune*, *United Press International*, the *Houston Press*, and the *Chicago Journal*. She contributed to over 100 publications.<sup>7</sup> She handled publicity for the municipal advertising committee of Galveston in 1929-30, did freelance publicity in Chicago in 1934, and taught journalism at Sam Houston High School from 1935 to 1938.

In 1928, she married Joseph S. Werlin, and they moved to Illinois while he studied for his doctorate at the University of Chicago. They returned to Texas in 1934, where Joseph became a founding faculty member of the University of Houston, which was in the process of becoming a four-year school.<sup>8</sup> He remained there until his sudden death in 1964.

Rosella went into publicity and began making a name for herself. The Galveston Chamber of Commerce

ing the Tarpon Rodeo, the Oleander Festival, Splash Day, Mardi Gras festivities, the Perfect Back contest, the Carhop Queen contest, and Community Chest drives. She originated the annual Hay Fever contest in 1938, which included Disney's

decided to create a publicity department. I. H. Kempner asked a board member, Silas P. Ragsdale, editor of the *Galveston Daily News* and *Galveston Tribune* for 29 years, who he planned to hire. Ragsdale said, "Rosella Werlin." Kempner looked doubtful and said, "But she's so persistent." Ragsdale asked, "But don't you think she can do the job?" Kempner admitted, "She can do that, all right."<sup>9</sup>

She served as Publicity Director for six years, perhaps the only woman in such a position in a large city in the United States, and became known for her clever publicity stunts. Regarded as a capable writer and "idea girl," she won nationwide attention for Galveston with stories such as the Badgett quadruplets, and for initiating or promot-

Sneezy as mascot. The contest got Galveston 3000 inches of publicity.

Werlin sent a cotton turkey to Herbert Hoover during the depression to remind him of Galveston's role in the economy. She met Jack Dempsey in Galveston and planned a photo shoot to promote fishing on the island. Dempsey showed up in a suit, held the fishing gear backward, and the fish weren't biting. Rosella bought scaled fish in a market and put those at his feet for her picture. It was such a fiasco, sports editors all over the country ran it with hilarious stories about fishing fashions. It was printed in thirty dailies and got the message of Galveston to a million readers.

When President Franklin Roosevelt visited, and when the causeway was dedicated, Rosella handled the news. She was named to Who's Who in America for her publicity work as a member of the war bond committee. Her special recognition from the Treasury Department for her war bond work was written up by the *Houston Chronicle*.



*Rosella Werlin with Prime Minister Golda Meir. Photo courtesy of Ernest Werlin.*

The *Houston Press* said Rosella Werlin "has done as much to keep

*continued on page 16*

Galveston on the map as the sea wall..."<sup>10</sup>

Rosella resigned her Galveston job to do freelance publicity and feature writing in Houston, where her husband was Chairman of the Sociology Department.<sup>11</sup> A pastel green brochure in our archives announces the formal opening of her agency for publicity and public relations ("Publicity with a Punch"), specializing in conventions, festivals, community service, and preparation of pamphlets, bulletins, and brochures. The Dale Carnegie column and many testimonials are included in the brochure.

Rosella and Joseph Werlin began one of the first international study programs at the University of Houston, Werlin International Cultural Tours, which specialized in taking students to Central America and Europe.<sup>12</sup>

Famed *Houston Post* columnist Marge Crumbaker announced that the Women in Communication were honoring Rosella Werlin at the Press Club for her 50 years in "the biz." Rosella told Marge that would be a neat trick because, for quite a while now, she had been telling people her age was 39. "I'm 39 and holding," laughed Rosella.

In 1973, Rosella visited Alaska. While in the Yukon, word came that Canadian Prime Minister Pierre Trudeau (who was dating Barbra Streisand at the time) was in a nearby town, so Rosella went to see him and got an interview.

In 1979, she received the Woman of Achievement Award of the National Federation of Press Women.<sup>13</sup>

Rosella was involved in a landmark lawsuit in



*Rosella Werlin, c. 1954-1958. Photo courtesy of Joella Werlin.*

copyright law over an article she wrote about a child with Down's Syndrome who was celebrating her bat mitzvah. She mailed a copy to *Readers' Digest* for publication, but after eight months had received no word. She ran into the child's parents and they mentioned *Readers' Digest* was sending a writer to interview them for an article. When it was published, Rosella recognized much of it as her story. She confronted the magazine, and they paid her \$250 for what they called "her idea." She sued for copyright infringement and was awarded \$500 in damages, but the case was even more important in protecting authors' rights to their work product.<sup>14</sup>

Rosella attended the first International Women's Conference in Mexico City in 1975.<sup>15</sup> In 1981, Rosella Werlin became the first Houston-Galveston

*continued on page 17*



*Rosella Werlin with Prime Minister Golda Meir. Photo courtesy of Ernest Werlin.*





*The Werlins on their 25th wedding anniversary, 1953.  
Photo courtesy of Ernest Werlin.*

area woman appointed delegate to the White House Conference on Aging, one of 76 delegates from Texas and one of 2000 nationwide. Each Congressman was allowed one appointee, and Congressman Ron Paul selected Rosella. A letter in the archive file from Ronald Reagan of March 1, 1982 thanks her for a plaque she sent him following her attendance at the conference.

Over her long career, she partici-

pated in many civic enterprises, including the anti-tuberculosis campaign. She was on the Houston YWCA publicity board, the Galveston Committee for Defense in 1941, and Galveston County publicity chair for American Women Volunteer Service in 1942. She was a member of Bundles for Britain, the Texas Press Association, the Texas Woman's Press Association, Texas Exes, the Penmen's Club, the League of Women Voters, B'nai B'rith Women, and Business & Professional Women. She was co-editor of a history of Galveston published in 1941.

Rosella Werlin was interviewed and written

about many times. She wrote columns for several newspapers, including "Just Between Ourselves" for the *San Antonio Light*, and "Rambling Round with Rosella" for the *Galveston News*. Rosella Werlin died at Methodist Hospital in Houston on April 1, 1985 after suffering a stroke. She was 82.

#### Endnotes

- <sup>1</sup> Unless otherwise stated, all information is from Box 3A 167 of the Texas

Jewish Historical Society Records, Dolph Briscoe Center for American History, University of Texas at Austin. There are newspaper clippings, letters, and a family history. See also WERLIN (ROSELLA HOROWITZ) PAPERS, 1928-1984 in the Briscoe Center general collection.


- <sup>2</sup> Ernest Werlin believes the date to be closer to 1908. Email Ernest Werlin, March 16, 2015.  
<sup>3</sup> Dale Carnegie column, undated.  
<sup>4</sup> Eve Lynn Sawyer; *San Antonio Express News Scene*; June 24, 1978.  
<sup>5</sup> Ibid.  
<sup>6</sup> Rosella Werlin, "No Gangsters in Palestine: Goldie Meyerson Here on Tour to Raise \$40,000," *Chicago Journal*, February 1929.  
<sup>7</sup> [http://articles.chicagotribune.com/1985-04-05/sports/8501190727\\_1\\_copyright-law-landmark-unjust-enrichment](http://articles.chicagotribune.com/1985-04-05/sports/8501190727_1_copyright-law-landmark-unjust-enrichment)  
<sup>8</sup> <http://www.tshaonline.org/handbook/online/articles/fwe66>  
<sup>9</sup> Joel Kirkpatrick; *Galveston Daily News*; November 1, 1971.  
<sup>10</sup> *Houston Press*, undated.  
<sup>11</sup> She and Joseph had three children: Herbert Holland, Joella and Ernest Pyle.  
<sup>12</sup> <http://www.tshaonline.org/handbook/online/articles/fwe66>.  
<sup>13</sup> [http://articles.chicagotribune.com/1985-04-05/sports/8501190727\\_1\\_copyright-law-landmark-unjust-enrichment](http://articles.chicagotribune.com/1985-04-05/sports/8501190727_1_copyright-law-landmark-unjust-enrichment).  
<sup>14</sup> You can read the court's opinion here: [http://www.leagle.com/decision/1981979528FSupp451\\_1912.xml/WERLIN%20v.%20READER'S%20DIGEST%20ASS'N,%20INC](http://www.leagle.com/decision/1981979528FSupp451_1912.xml/WERLIN%20v.%20READER'S%20DIGEST%20ASS'N,%20INC).  
<sup>15</sup> Email Ernest Werlin, op cit.; [http://en.wikipedia.org/wiki/International\\_Women's\\_Year](http://en.wikipedia.org/wiki/International_Women's_Year). 

## Does TJHS Have Your Current Email Address?

Is your email address current? Has it changed since the 2012-2014 directory was printed? Have you changed email providers? If so, please send Marc Wormser an email at [c2aggie@gmail.com](mailto:c2aggie@gmail.com) so that he can update your information in the database. To reduce postage costs and printing delays, we are going to



be electronically sending as much mail as possible, so don't be left out or behind—send your current information today!

Please put "email change" in the subject line and with your name in the text of your message, and send it today! Thank you. 

# — Rabbi Levi A. Olan's Radio Sermons —


Information compiled by Davie Lou Solka from an article in *Recorded Sound*, Summer, 2014

Timothy Binkley, Archivist at the Bridwell Library, Perkins School of Theology, Southern Methodist University in Dallas has announced that the Levi A. Olan Sermons and Images Digital Collection is now available at <http://digitalcollections.smu.edu/all/bridwell/olan/index.asp>. The collection comprises 211 sermon texts, 211 sermon audio files, 211 video files, 11 images, and an index.

This project was accomplished with the permission of the Olan family, and utilized funds raised by members of Temple Emanu-El in Dallas. In late 2009, Mr. Binkley found five reel-to-reel tapes on the shelves of a basement storage room. The tape

box labels indicated radio station call letters, broadcast dates, sermon titles and Rabbi Olan's name. Rabbi Olan had taught Jewish studies at Perkins School of Theology from 1952-78, and when he retired he donated his papers to Hebrew Union College in Cincinnati, Ohio. The Library sent the papers they had to Cincinnati; however, some of the material had been left behind, and became the basis for

the Library's archival collection on Rabbi Levi A. Olan.

Mr. Binkley met with the Texas Jewish Historical Society at their Annual Gathering on March 25, 2015, to discuss the Olan Collection and show some of the Library's artifacts. The group listened to one of the sermons and followed along on the video file of the sermon as Rabbi Olan spoke. 

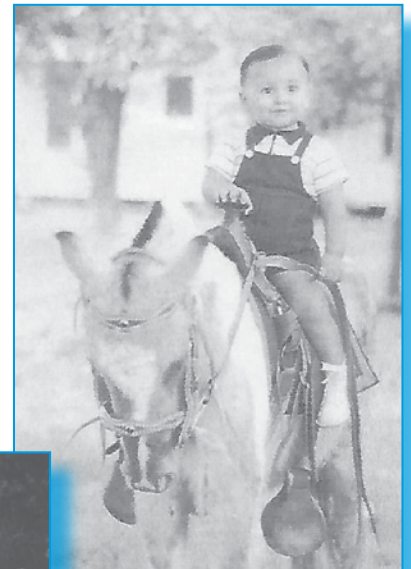



*Timothy Binkley, Archivist at Bridwell Library, SMU.*

## — Can You Guess This Member? —

Mazel Tov to Marc Wormser, who guessed that Louis Katz was the cute cowboy on the horse pictured in our last issue!

Now—see if you can guess this cutie in the one-piece “romper!” He has been a member of TJHS for many years and attends most meetings. The winner will receive a



year's free membership to TJHS. Email your guess to Davie Lou Solka at [editor@txjhs.org](mailto:editor@txjhs.org) any time beginning **Monday, June 1**. Entries received before that date will not be considered. Previous winners and family members are not eligible to participate. Good luck! 

## Save the Date

**June 8-15, 2015**

TJHS Mission to Cuba

**July 11-12, 2015**

Summer Board Meeting  
Salado, Texas



## Letter to the Editor

*From the Editor: The following information was received by Ann Trugman Ackerman, PhD, as corrections to the Encyclopedia of Texas Jewish Communities article on Dallas in our last issue—March, 2015. This information has been sent to the Institute of Southern Jewish Life so that they may make these corrections. Thank you, Ann, for this information.*

“On page 10, the 2nd column, last paragraph states that Tiferet Israel’s

original services were held in the home of Jacob “Jake” Donsky and his wife, Sarah Mary Shilling Donsky.” It should be DONOSKY. The Donoskys and Donskys were cousins and there were several Jakes; hence, I added Jake DONOSKY’S wife for better identification. The Donoskys and Donskys were also related to some of the Suwals and Tobolowskys from Dallas.”

One of the original copies of the family photo is in the Sylvia Mar-



gules Trugman Collection, Dallas Jewish Historical Society. The other original is owned by Dr. Ackerman. 

## Mazel Tov

to the following

### Texas Jewish Historical Society Members

**Roberta Berger**, from Dallas, who received the Lifetime Achievement Award from the Southwest Jewish Congress.

**Sandra & Buddy Freed**, from Austin, on being honored by Israel Bonds for their support through the years.

**Rabbi Jimmy Kessler**, from Galveston, on his retirement from the pulpit of B’nai Israel Congregation. In December 2014, he was installed as Grand Chaplain of the Grand Lodge of Texas, A.F. & A. M.

**Audrey & Louis Kariel**, from Marshall, who celebrated their 65th wedding anniversary with their family.

**Babette Samuels**, from Corsicana, on her induction into the Navarro County Historical Society’s Hall of Fame during the annual Derrick Days in Corsicana.

**Tumbleweed Smith, AKA Bob Lewis**, from Big Spring, on receiving the Gold Award of Excellence from the Communicator Awards, which this year received over 6,000 entries, making it the largest and most prestigious award of its kind. He will receive a gold statuette made by R. S. Owens, producer of the Oscar and Emmy awards. Tumbleweed was recognized for an audio documentary that he produced for the Texas Jewish Historical Society titled “Texas Jews Go To Cuba,” based on a humanitarian trip that the group took last year.

**Davie Lou & Jack Solka**, from Austin, who celebrated their 55th wedding anniversary with a weekend at Lakeway Resort with their family.

*Please send information for this column to  
Davie Lou Solka at [davielou@solka.net](mailto:davielou@solka.net).*

*Greenville, continued from  
page 10*

Harry Levy, was sold to Al Lowenstein by the early 1950s and it remained until 2005, when it closed – leaving Greenville with no Jewish-owned businesses.

Time and the movement of people to urban centers led to the dwindling of Greenville’s Jewish population. Julius Nussbaum and his wife, Joan Glassman Nussbaum remained in Greenville operating the family industrial oxygen business until 1999, when Julius retired. They were both heavily involved in civic affair and belonged to Temple Emanu-El in Dallas. When Joan died in 2013, Julius moved to Louisville, KY to be near his son. There are no Jews living in Greenville at this time.

## In Memoriam

### Dr. Leonard Roy Robbins, TJHS



member, died on February 15, 2015, in Houston, at the age of 88. He is survived by his son and daughter-in-

law, Michael and Judy Robbins; his sons Thomas Robbins and Brian Robbins; his daughters and sons-in-law, Julie & Ricky Campbell and Alison Peterman & Michael Mackey; fifteen grandchildren and their spouses, and five great-grandchildren.

### Edith Winograd Stolbun, TJHS



member, died on March 22, 2015, in Houston, at the age of 91. She is survived by her husband, Bernard Stolbun; her

daughters and sons-in-law, Norma & Jon Hyman and Marlene & Tom Moscoe; her son and daughter-in-law, Sam Stolbun & Alana Spiwak; eight grandchildren; and eleven great-grandchildren.

### Doris Miller Toubin, TJHS member




died on November 21, 2014 in San Antonio, at the age of 80. She is survived by

her husband, Jimmy; her daughter and son-in-law, Cheryl & Robert Weiner; her son and daughter-in-law, Mark Toubin & Elizabeth Cohen; and three grandchildren and their spouses.

**May their memories be a blessing.**

## E-Book Now Available

The e-book, *Being Rapoport: Capitalist With a Conscience* is now available as a Web portal synchronized to 1,500 hyperlinked archival documents from the Briscoe Center at UT-Austin. The project was made possible by funding from the Bernard & Audre Rapoport Foundation and other donors. It may be accessed at [www.beingrapoport.org](http://www.beingrapoport.org). 



## Rockdale Cemetery Project Receives Grant

The Rockdale Cemetery Project received a \$500 grant from the Texas Jewish Historical Society at its recent Board Meeting in Dallas. The money will be used to further the efforts of the volunteer Rockdale

Cemetery Committee to make necessary repairs to headstones and tree removal due to recent storms in the Jewish section of the Cem-

etery. Girl Scout Troop 9603, with the help of the Rockdale Crown Garden Club, will now be able to do plant shrubs and plants in the area. As a result of this project, which has been underway for several months and reported on in our December, 2014 News Magazine, the Rockdale Cemetery Committee has grown from one member to a staff of eight.

### 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.*

**If you need TJHS membership applications for an event, program, personal use, etc., please contact Rusty Milstein at [hrmilstein@prodigy.net](mailto:hrmilstein@prodigy.net).**



# 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

**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: \_\_\_\_\_

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

## Welcome New Members!

### **Stephanie (Cohen) Baxter**

1702 Lachelle Ln.  
Arlington, TX 76010  
605-868-0134  
stephanie.baxter@jacks.sd.state.edu

### **Richard & Jean (Landrum) Hughes**

6705 Kings Point  
Austin, TX 78723  
512-903-7250  
jeanhughes10@yahoo.com

### **Patricia (Ribnik) Rauch**

5441 Tupper Lake Dr.  
Houston, TX 77056  
713-622-8004  
713-725-6761 Cell  
dadish10@aol.com

### **Seymour (Sy) Retsky**

2815 Cypress Point Dr., #6502  
Missouri City, TX 77459-6881  
281-741-5502  
832-600-8642 Cell  
281-741-5504 Fax  
sretsky86@gmail.com

### **Jim & Josephine (Stiles) Wiginton**

7918 Wheel Rim Cir.  
Austin, TX 78749  
281-814-9609  
jojimw74@gmail.com

## Directory Changes

### **David & Miriam Cohen**

8512 Potomac School Ter.  
Potomac, MD 20854-5498

### **Naomi Friedman**

2929 Post Oak Blvd. #609  
Houston, TX 77056-6114

### **Dr. George Starkschall**

4618 Liberty Wood Ln.  
Sugar Land, TX 77489-3673

## 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 c2aggie@gmail.com.**



# Texas Jewish Historical Society Grant Application

The mission of the Texas Jewish Historical Society is to expand and enhance the knowledge and understanding of the Jewish presence in Texas and the history of Jews from their first arrival in the State to the present.

We solicit applications for projects that are in that spirit.

On the form below, please show how your project meets our mission.

## Application Form

The Texas Jewish Historical Society will consider applications from individuals and non-profit organizations in any written or visual medium. Attach additional sheets as necessary.

Contact Name: \_\_\_\_\_

Organization Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: (\_\_\_\_\_) \_\_\_\_\_ Fax: (\_\_\_\_\_) \_\_\_\_\_

Cell: (\_\_\_\_\_) \_\_\_\_\_ Email: \_\_\_\_\_

Briefly outline personal and professional background information that support this application.

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Title and Description of project.

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What is the anticipated budget for the project? Are you seeking additional support from elsewhere?

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Please detail the timeline of your project.

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We would expect to receive a copy of the completed project with acknowledgement of TJHS support. Also, a copy or account of the completed project should be submitted to the Society's archive at the Dolph Briscoe Center for American History at the University of Texas at Austin.

*Send applications to: TJHS Grant Committee, P.O. Box 10193, Austin TX 78766-0193  
or email to [president@txjhs.org](mailto:president@txjhs.org).*





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Rosalie Weisfeld (McAllen)

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## TJHS Traveling Exhibit

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 Sally Drayer at 214-458-7298 or email her at [sdrayer@yahoo.com](mailto:sdrayer@yahoo.com) or Marc Wormser at 832-288-3494 or [c2aggie@gmail.com](mailto:c2aggie@gmail.com).



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

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## Texas Jewish Historical Society New Membership and Information Update Form

Join the Texas Jewish Historical Society today! Or use this form to update your contact information. Complete each section below. Clip out and mail this form with your check made payable to the Texas Jewish Historical Society, P.O. Box 10193, Austin, TX 78766-0193. **Please PRINT.**

☐ **YES!** Count me in! My dues are enclosed. ☐ Please **update** my information

### Check the Appropriate Box(es)

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☐ Renewing Member Address: \_\_\_\_\_  
☐ **Updated Information Only** Phone: (\_\_\_\_\_) \_\_\_\_\_  
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### Membership Category

☐ \$35 Annual Member ☐ \$18 Student Member ☐ \$500 Benefactor  
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*Contributions to the Texas Jewish Historical Society are tax deductible within the limits of the law.*