

# Texas Jewish Historical Society

Preserving Jewish Heritage in Texas  
Est. 1980



November, 2008

## Message from the President

by Sally Drayer

I would like to thank the co-hosts of our fall board meeting, Shari Schwartz and Susan Novick, for working so diligently for over a year to organize the joint meeting with the New Mexico Jewish Historical Society in El Paso. Thank you, also, to NMJHS President Noel Pugach and his committee for all their hard work in planning the meeting. It's been a year of phone calls and emails in order to co-ordinate so many logistics for a joint organization get-together. The meeting was a wonderful weekend: we listened to interesting speakers and visited the El Paso History Museum and the Holocaust Museum. Just as important, members of TJHS had an opportunity to meet with members of NMJHS and to make new friends with our neighbors to the west. I hope that we can meet with the NMJHS again and I extend an invitation to Noel and future leaders of the society to attend TJHS meetings—either our board meeting or our Annual Gathering.



It is time to begin work on our next TJHS Membership Directory, which will be mailed in the spring of 2009. Please take the time to check your entry in the 2007 edition. The directory committee, led by Mitzi Milstein, will begin working on the new directory soon. It is YOUR responsibility as members to check your listing for accuracy and to keep us updated on changes in your name, address, phone number and email address. We want our directory to be as up-to-date and accurate as possible. Please send

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## ☆ Save the Dates ☆

The Bob Bullock Texas State History Museum will be opening an exhibit in **February, 2009** called **Forgotten Gateway: Coming to America through Galveston Island.**

More details will follow.

Also at the Bob Bullock Texas State History Museum, TJHS member Jan Hart will be appearing on Saturday, March 14, 2009, with her presentation, *Hannah the Immigrant.*

Message from the President, continued from page 1

your corrections/updates to our database manager, Leon Brachman, at leonhb@flash.net, 817-924-9207 (phone), or 817-877-3155 (fax).

Our winter board meeting will take place January 9-11, 2009, in LaGrange, and will be hosted by David and Vickie Vogel. Our Annual Gathering will be April 24-26 in College Station, and will be hosted by Leslie and Anita Feigenbaum. Please mark these dates on your calendars.

Since this is the last newsletter for 2008, I want to wish every one an early Happy Chanukah and Happy New Year. 🌟



President, 2008-2009

## 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 newsletter. You can write it, or call our editor for an in-depth interview, and it can be written for you!

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 future generations.

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

## Meeting Schedule for 2009

**January 9-11, 2009** La Grange, Texas (see information on page 17)

**April 24-26, 2009** College Station, Texas (Annual Gathering)

*Watch your mail for further information about these meetings!*

## The Texas Jewish Historical Society November 2008 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 scan 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 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  
**Photographer** Marvin Rich

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



The deadline for the January, 2009 TJHS Newsletter is December 22.

The message 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.

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# Max and Anna Stool

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## Texas Historical Marker Dedication, August 15, 2008

by Douglas Braudaway

Ninety-four years ago, Max Stool stepped off the west-bound Sunset Limited train. Max was traveling the miles from Chicago by rail intending to settle in California, but after a short stop in Del Rio, Texas, Max decided to stay a little longer. By the time he retired and completed that trip to the West Coast, the Stool name was one of the most respected in the community.

Max and his wife, Anna, whom he married a few years later, started with a peddler's business, building it into the Guarantee, a leading department store in Del Rio. The Stools and kin, Dave and Esther Stool, who settled in Del Rio in the 1920s, traveled to San Antonio or Eagle Pass for holy days, since too few members of the faith lived in Del Rio to conduct services.

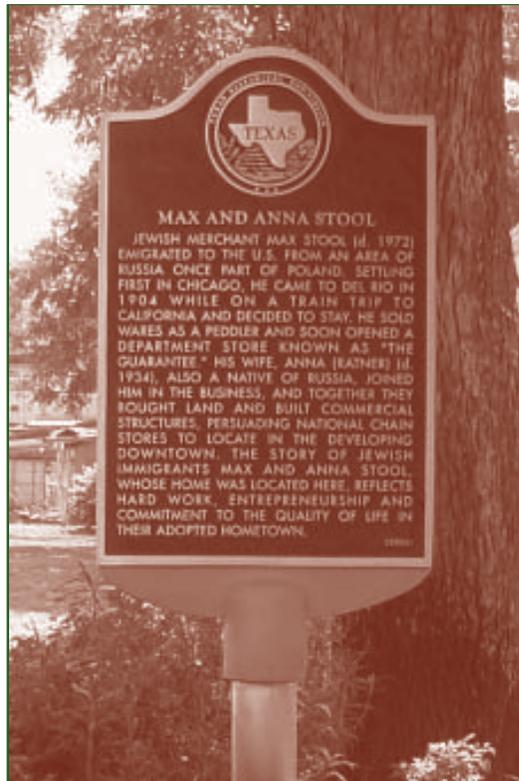
A much more detailed version of



*Max the younger and Jacques de la Mota*

the Stool story is found in *Lone Stars of David*, edited by Hollace Ava Weiner and Kenneth D. Roseman.

The historical marker for Max and Anna Stool is a Subject Marker authorized by the Texas Historical Commission and Val Verde County Historical Commission. The dedica-



*Max and Anna Stool Historical Marker*

tion took place on August 15, 2008, at the former Stool home at 608

Griner Street. The property is now owned by, and the marker was sponsored by, Jacques de la Mota, an attorney who purchased the vacant property for his law office and is restoring the structure. The

dedication was organized by Christina Tevington, Chair of the Val Verde County Historical Commission, and Trish Urban, manager of the City of Del Rio's Main Street Program.

The dedication was attended by dozens of Del Rio residents and several members of the far-flung family. Stools from San Antonio, Houston, and Dallas made the long drive to the Southwest Texas border town that became Max and Anna's home a century ago, where they were welcomed by the hometown Stools, Helen and Michael (daughter-in-law and grandson of Max and Anna). Max Stool (nephew of Max and Anna), born and raised in Del Rio and now retired in San Antonio, related a few historical vignettes to

an appreciative Del Rio audience. 🇺🇸



*The Stool Family*

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# Max Finkel

by William Suhler

Reprinted with permission from the Genealogical & Historical Society of Caldwell County, Texas

**PLUM CREEK ALMANAC**—I know little about my uncle Max Finkel's childhood. He was born in Suvalki, Lithuania, on October 20, 1890. Max received a very good religious education and was fluent in more than one language, including Russian and German.

Max left Lithuania, crossing into East Prussia from which immigration into the United States was easier. He left behind his father, mother, a brother, and two sisters. Having a strong relationship with his family, he later brought both sisters and his brother, Louis, and Louis' family to Texas. Max and his wife, Goldye, visited his parents in their small Lithuanian village, but were unsuccessful in persuading them to immigrate.

Max went to New York City in 1912. There he found employment while attending night school to learn English, earn a high school diploma, and study for his naturalization as a citizen. One quality of this multi-faceted young man was a keen interest in grand opera. He would spend a large part of a week's salary to attend the New York Metropolitan Opera. When the Metropolitan Opera came to San Antonio for Opera Week in the 1940s, Max attended several of the productions with his sister-in-law, Ita Walcovich (Mrs. Ish), me, and my brother Sam.

At an unknown date, Max moved to San Antonio, where he worked as a merchant on West Commerce Street. During these years in the Alamo City, a major event took place in his life—meeting and marrying Goldye Walcovich, daughter of pioneer Luling citizens, Oscar and Anne Walcovich, on December 9, 1917.

When war was declared in 1917,

Max was drafted into the Army. As a corporal, Max served in the Quartermaster Corps in San Antonio's Camp Travis. As World War I drew to a close, Max was offered a promotion in the Corps but decided to get out of active service. A lifelong tribute to Max's patriotism was his active membership and service in Luling's Benton I. McCarley American Legion post.

Max moved to Luling after his discharge from the military and opened the dry good store bearing his name in the Walcovich Building.

This property had been owned by the Walcovich family since the 1870s. In previous years, the Walcovich Livery Stable and possibly a saloon were housed on the first floor of the building. Also at some time during this early period, there had been a dance school named Bowers Hall on the second floor, which was operated by a Mr. Bower.

The store's motto was "Outfitters for Men, Women, and Children." Some of the people who worked there at different times were Mrs. Sam Burk, a Mrs. Cobb and her sister, W. J. Dismukes, Letha Gonzales, Jimmy Lewis, Elgin Mackey (accountant), Juan Mendoza, Juan Mendoza, Jr., Mrs. Bobbie Moses, Ray White, and many others whose names I have forgotten. (Please excuse!) I clerked, cashiered, wrapped Christmas gifts, and typed correspondence in the store.

Max had at least two partners during the early years. One was his brother-in-law, a Mr. Lapidés, and

possibly a Mr. Finkelstein. In the 1930s and 1940s, my father, James Suhler, was a partner.

In 1922, oil was discovered in the area and businesses in Luling did very well. Max carried extensive clothing for the thousands of oil field workers. These included at least one of John D. Rockefeller's sons, possible John D., Jr. The young Rockefeller was learning the oil business from the bottom up, so he needed "roughneck" clothing.



*Goldye and Max Finkel in front of their store, 1961.*

When President Franklin D. Roosevelt took office in March, 1933, in the depths of the Great Depression, he closed all banks, declaring a four-day "bank holiday." Max was prepared for the emergency in that he had several thousands of dollars in cash in the store's safe. So he cashed people's checks during this "holiday." Luling residents in considerable num-

*continued on page 5*

bers made use of this service provided by “Max Finkel Bank & Trust.”

The following year, when most Americans had very little money, farsighted and enterprising Luling businessmen founded First Federal Savings & Loan Association. Temporary officers were named in March, 1934, and operating officers were named the following month. The initial Board of Directors were H.M. Ainsworth, J.W. Buchanan, M.H. Carter, S. Keith, W. C. Pierce, D. H. Ward, and of course, Max Finkel.

An astute entrepreneur, Max Finkel combined business and recreation. He and his brother-in-law, James Suhler, were lifelong fishermen. At least one item sold in the store did not appear to fit the dry good model—Johnson Outboard Motors. Prior to World War II, Max had a franchise for this company’s product, and usually one was on display in the front of the store. Both Max and James went fishing almost every Sunday morning (their only day off), and often “Mert” Moon would accompany them to one of the Guadalupe River’s lakes. Mert, an expert mechanic, kept Max’s outboard motor in great condition. On holiday weekends, such as Thanksgiving, Max and Goldye, with nephews, Sam and Bill, would travel to Port Aransas and Rockport to catch salt water fish, including Golden Crocker. If there was a large catch, Max brought all of the fish home, giving away most of them.

Another business venture of Max Finkel and James Suhler was building houses for the poor, including black people, Latinos, and white people.



*Irene Suhler in front of Finkel’s store, 1965.*

These modest structures enabled many people of modest means to own their own home. Unfortunately, some of these deeds were not properly registered after the loans were paid. Thus, up to the present time, the record shows not the occupant, but either Max or James to be the “owner.”

Some of Max’s other businesses included Pierce Jewelry, Red & White Grocery (later to house Simmons & Suhler Firestone Store around 1944), Lone Star Gas Company, and Max Finkel’s. Other buildings housed an A&P Grocery, Ward’s Repair Shop, the Luling Newsboy & Signal, and Charlie Krueze’s Barbeque and Grocery Store (25 cents for a piece of barbeque on white bread). Mackey Drug Store and Walker Brothers occupied the remainder of the block.

By the 1960s, regional shopping centers had passed by stores like Max Finkel’s. Max kept it open longer than he most likely should have, but he felt strongly about supporting those who had worked so long there. When he passed away in 1975, the store was closed, and later became the headquarters of the annual Watermelon Thump, and still later, a Head Start school. Unfortunately in July, 2000, arsonists burned the building to the ground. The building is presently the property of the Watermelon Thump Association, and the site has been converted into an attractive open air venue for Thump events—notably “The Spitway” for the watermelon seed-spitting contests.

Most likely Max Finkel was best

known to the community as a successful merchant. No less important was his major contribution to Luling as a conscientious citizen who gave and supported every good cause. He was a regular member and volunteer of the Kiwanis Club.

The Boy Scouts were important to Max and he even served on local troop committees. During an overnight camping trip in World War II when meat was rationed, Max showed up with a supply of steaks for the evening meal. Not surprisingly, Finkel’s store stocked scout uniforms, badges, and other paraphernalia.

Teen Town was organized in 1947 for the betterment of the community, and in particular, to improve the city’s recreation facilities, and Max served on the organizing committee. He was



*Goldye and Max, 1969.*

very generous in helping all faiths and responded financially to requests by local clergy. Max Finkel supported many college students with encouragement and money. For Max, the help he gave was “natural” and was what a grateful American immigrant and positive-minded citizen would do.

Max lived the Jewish faith he treasured, from the first years of his life to the end. In 1918, when the influenza pandemic struck the United States, a young Jewish soldier from New York City died. According to Jewish custom, someone accompanies the body from death to burial. Max was selected to ride with the young man’s

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# Apples and Oranges: Drygood Jewish Merchant Tokens

by Gregory B. Meyer

Trade tokens have been used as a medium of exchange in Texas since the early 1800's. The scarcity of coinage in both large and small denominations made trade and business difficult. Barter was the most easily accessible method of transacting business but was problematic since it required direct valuation for exchange of essentially "apples and oranges." The Spanish colonial Real system provided the vast majority of what coinage did circulate in the United States until the 1850s. The American dollar was, by design, a replacement for the eight real piece, and slowly additional coinage came into circulation as the century progressed. In the Real system, it was not uncommon to find that smaller denominations were chopping the eight reales into smaller pieces. The eighth-sized piece was called a "bit" and was equivalent to a one real in Mexican currency or 12 ½ decimal cents. Eight reales' quarters and halves soon became "two bits" and "four bits" and represent our current day circulating coinage of a 25-cent "quarter" and a 50-cent "half dollar." A bit was customarily valued at 12 ½ cents and was good for that amount in goods or services.

The cut-up reales specifically made for use as the first trade tokens

appear to have been saloon tokens for liquor by the drink. In Texas, after the Civil War saloons competed in a form of early "coupon" type marketing by providing itinerant tinker and walking merchants with tokens to pass out along the cattle trails and bring in distant customers.

Some of the earlier merchant tokens can be recognized due to their face value of 12 ½ cents as the dollar system took over from the Real system during the Civil War period, but

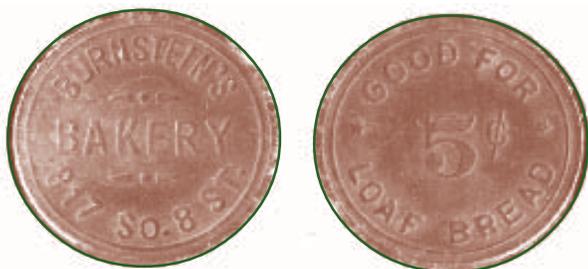


*Tokens from Weingarten's Big Food Stores, Houston, Texas*



*Weingarten's Big Food Market Store Number 14 (picture taken in 1938), 1100 Quitman Street in Houston, Texas. Completed in 1938; Architect: Joseph Finger; Demolished: c. 1970.*

*Photo by Bob Bailey Studio Photographic Archive, Center for American History, The University of Texas at Austin*



*Trade token from Burnstein's Bakery, at 817 South 8th Street, in Waco, Texas*

the value of the "bit" was still recognized.

The influx of European immigrants after the Civil War included the first significant waves of Hapsburgian Jews. Their story is well known to us as they typically became owners and operators in the general mercantile trade. The tokens of

Texas are generally from these mercantile dry-goods stores and, while most are not from Jewish merchants, there are some interesting examples one can find. The smaller denomination tokens served to stimulate business similar to the coupons people cut out today. The larger denominations were used to purchase bulk goods from farmers with a higher premium than cash. In this early "rewards"

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program, we see the beginnings of the innovative credit economy at which the Jewish storekeepers excelled to outgrow their competition. The tokens also facilitated double entry bookkeeping for long-standing customer accounts.

The Depression proved to be the last time that tokens were needed to support the economy as the currency devalued. The accelerated growth of the economy at the end of the Depression and the World War II wartime economy provided an impetus to the value and availability of United States currency and the metal merchant tokens disappeared.

Shown here are some examples from my collection. If you have any



*Token from A. Frank Grocery store in San Antonio, Texas*

stories or additional information on these businesses and families, please let me know. Also, if you have some of these tokens or others, I would dearly love to scan them and expand upon this article. Contact Greg Meyer at P. O. Box 781455, San Antonio, TX 78278, or at gmeyer7@satx.rr.com.

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Handbook of Texas Online; William E. Fowler and John H. Ribbe, "Second Supplement to the Trade



*Token from Otto Rosenbaum's Dry Goods Store in Long Point, Texas.*

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William E. Fowler and Harry L. Strough, "Supplement: The Trade Tokens of Texas," *Token and Medal Society Journal* 19.1 (February 1979).

William E. Fowler et al., "The Trade Tokens of Texas," *Token and Medal Society Journal* 13.2 (April 1973).

Greater Houston Preservation Alliance website: <http://www.houstondeco.org/1930s/weingarten.html> (July 2008). 🇺🇸

body, and he rode in the baggage car from San Antonio to New York City.

Max was an active member of Congregation Agudas Achim in San Antonio, and B'nai B'rith. In his later years, Max looked after the Luling Jewish Cemetery.

Each year, Max and Goldye had a large Seder in their home. I was present for these occasions until I went to college at the University of Texas in Austin. In 1970, I brought my family from Rockville, Maryland to participate in one more Seder. During World War II, the local B'nai B'rith chapter and the Jewish Welfare Board held a Passover service, led by Max. The Jewish ladies of the area prepared the meal. Unfortunately, the pot cooking the Chicken Soup and Matza Balls scorched the Matza Balls, and the young soldiers refused to eat it, but a good time was had by all.

The good that Max Finkel did lives on in a better community and in the lives of individuals he impacted by his fruitful and principled life. 🇺🇸

## **MAZEL TOV to the following Texas Jewish Historical Society members:**

**DR. ABRAHAM CLEARFIELD**, of College Station, Texas, has been recognized by the American Chemical Society Northeast Region. He has been given the Award for Achievements in the Chemical Sciences, in the inaugural year of the award. The purpose of this award is to recognize the extraordinary achievements of a chemistry professional as evidenced by his/her contributions to the body of chemical knowledge. Dr. Clearfield is currently a Distinguished Professor of Chemistry at Texas A&M University.

**ALLEN AND CYNTHIA SALZMAN MONDELL**, on receiving a Lone Star Emmy for their film, *A Fair to Remember*, from the Lone Star Chapter of the National Academy of Television Arts and Sciences. (See article on page 18).

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

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# Trio Uncovers Proud History of Jewish Civil War Veterans

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by Chris Vaughn

Reprinted with permission from the *Fort Worth Star-Telegram*, November 11, 2005

In the back of an oak-shaded cemetery behind the county hospital, flies a Confederate flag, carved into the massive Samuels family headstone.

Jacob Samuels, at his death in 1906, at the age of 70, had not forgotten that he rode with Waller's Texas Cavalry during the Civil War, that he had fought and nearly died in Louisiana for the Confederacy.

But occasionally, history offers little surprises.

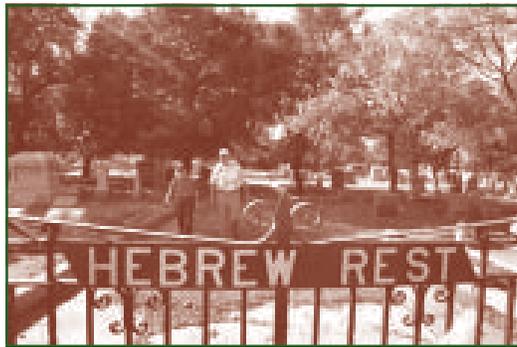
The men are buried at Emanuel Hebrew Rest Cemetery, a one-acre plot all but hidden south of downtown (Fort Worth). Samuels, Greenwall, and Kahn were Jewish Johnny Rebs.

"It's not common knowledge that Jews fought in the Civil War," said Gary Whitfield, an amateur historian and a retired Fort Worth teacher. "But if you go to primary sources, you'll find that history is a little different than many people think." In this case, the digging into Confederate rosters, generations of genealogies, and crinkled obituaries was a collaboration of an 88-year-old Jewish man with a German accent, a Jewish former newspaper reporter and a Gentile with a drawl who wants to preserve the glory of the Confederacy.

The unlikely trio embarked on a years-long quest that taught each of them something about Southern his-

tory, an ancient faith, and debunking stereotypes.

"Both Garys believe in what they're doing," said Hollace Weiner, a former *Star-Telegram* reporter who is the archivist at Beth-El Congregation in Fort Worth. She was referring to Whitfield and Gary Baum, a World War II veteran and longtime member of the Jewish War veterans. "You'd never have been able to pay people to do as much as they did," Weiner said.



*Gary Baum (right) and Gary Whitfield*

against the North. An estimated 2,500 to 3,000 Jews fought for the South out of a Jewish population of 25,000 that included sizable communities in Charleston, South Carolina; New Orleans, Louisiana; and Richmond, Virginia. An additional 8,000 to 9,000 Jews fought for the North out of a Jewish population of 125,000, experts have said.

The investigation into this forgotten slice of Tarrant County history started with Whitfield, the 61-year old history keeper for the Fort Worth Chapter of the Sons of Confederate Veterans. Whitfield spends his free time searching the area's cemeteries for the graves of Confederate veterans. Some of the headstones are deteriorated, gone, or they never mention war service.

Whitfield orders new granite headstones from the Department of Veterans Affairs. But Whitfield knew little about the Jewish cemeteries or the faith's pioneers in Tarrant County.

"I figured there was bound to have been some Jews in Tarrant County who fought," he said. Whitfield was surprised to learn from Weiner that there was an old cemetery even he didn't know about. Emanuel Hebrew Rest, donated by John Peter Smith in 1879, was the area's first Jewish cemetery.

Whitfield combed the cemetery and found eight graves of men who could have been Civil War Veterans based on their ages. Only the Samuels headstone gave any clue to allegiance or service during the Civil War. And while Whitfield could check some historical records, Weiner and the members of the Jewish War Veterans Post 755 provided far more.

"I felt it would be a nice project for us to undertake," Baum said. Confirming the men's war service took months, if not years, of work, matching known Civil War Veterans to the men buried in the cemetery. In one case, they spent three months on one man's history, only to find out that a man with the same name who fought for the Confederacy was buried in Louisiana, not Fort Worth.

They discovered that all the veterans were privates and that one of them, Simon Gabert, fought for the Union with troops from Missouri. On the other side, Samuels rode with Waller's Texas Cavalry, while Kahn served in the Alabama infantry and Greenwall in

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the Louisiana infantry.

They had to find the descendants because no one could order new VA headstones without the go-ahead of relatives—who in some cases didn't even know that their forefathers had fought in the War. "We went to the earliest obituaries we could find," Baum said. "They would usually mention aunts, uncles, nieces, nephews, grandchildren. We worked forward from that."

After eight months and much help from genealogists, they found a granddaughter of Samuels' in Corpus Christi, a great-grandson of Gabert's in Fort Worth, a great-granddaughter of Kahn's in Fort Worth, and a great-granddaughter of Greenwall's in Garland. All agreed to have new headstones placed in the cemetery alongside the existing stones.

Sandy Hoffman, Kahn's descendant, and her family knew that he had fought in the Civil War, because they have several artifacts from his service in the Alabama infantry. "Jews fought on both sides of the war," said Sandy's husband, Alex Hoffman. "It was probably the same during the civil rights movement. People of the same faith were on opposite sides of the issue."

"It may defy stereotypes, but the old South was not anti-Semitic," said Robert Rosen, a lawyer in Charleston, North Carolina, who wrote a book titled *The Jewish Confederates*. "Jews held positions of stature in many Southern communities and were typically warmly accepted, including into politics. The first three Jewish U.S. Senators were from the South," he said. "The South has to plead guilty for being racist," he said. "It does not have to plead guilty to being Anti-Semitic... A lot of the traditional problems Jewish citizens faced at the time, they didn't face in the old South. They

felt very much a part of the community. They had a very strong sense of patriotism and loyalty to the South.

"Primarily, though, Jews fought for the South for the same reasons they fought for the North—because they wanted to prove that they were loyal to their home," Rosen said. "In the 19th century, there was the term 'the wandering Jew.' The stereotype was that they weren't loyal," he explained. "They didn't live anywhere. But these were boys, both North and South, who really wanted to show they were part of the country."

There's a bit of a parallel between those long-dead soldiers in Emanuel Hebrew Rest Cemetery, and Baum said that perhaps it explains his passion to see this project through. He, too, was foreign-born, an immigrant from Germany at the outbreak of World War II. He enlisted in the Army and served with the 101st Airborne Division, eventually going in for the D-Day landings in a glider, a young man who decided to fight for his new home. "This intrigued me," he said of the Civil War research. "I just grabbed it. I found it very enlightening."

**The soldiers buried at Emanuel Hebrew Rest:  
Simon Gabert, 1836-1911. A**

German immigrant was the first Jewish pioneer in Fort Worth, arriving in 1856. When the Civil War started, he was in St. Louis and enlisted with the 4th Regular Missouri Cavalry. He was wounded in the



Battle of Pea Ridge, Arkansas, but served with his unit until the war ended. He moved back to Fort Worth and became a cotton broker.

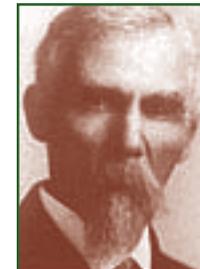
**Phillip W. Greenwall, 1841-1917.** He enlisted with the Bienville Guards, 5th Regiment, Louisiana Infantry, and fought in the Battle of Yorktown in 1862.



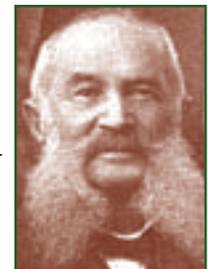
He was labeled a deserter, but later turned up as a Union prisoner. After the war, he and his brother, Henry, managed Fort Worth's Greenwall Opera House.

**Solomon Kahn, 1835-1914.**

German-born and living in Montgomery, Alabama, he joined the 3rd Regiment Alabama Infantry. He was wounded and captured near Richmond, Virginia, and spent the rest of the war in Union captivity. After the war, he moved to Fort Worth and later, Dallas. He operated a general store in downtown Fort Worth.



**Jacob Samuels, 1836-1906.** Born in Poland, Samuels enlisted in the Confederate army in 1862 with his horse. He belonged to Peak's Tarrant County Rifles, which was renamed Company F, Waller's Cavalry, Tom Green's Brigade, Walkers' Division. After the war, he owned a dry-goods store. 



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# TJHS Records Now Online

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by Ima Joy Gandler, TJHS Archivist

The Center for American History at the University of Texas is the depository for memorabilia for the Texas Jewish Historical Society Records, and these records are now online. You may add your memorabilia to the Texas Jewish Historical Society records. To access the records online, go to [www.lib.utexas.edu/taro/utcah/00255/cah-00255.html](http://www.lib.utexas.edu/taro/utcah/00255/cah-00255.html).

Items not included are the selected archives and manuscripts collection in the Texas Jewish Collection. To obtain lists in this category, log on to [http://www.cah.utexas.edu/services/subject\\_guides/subject\\_guide\\_jewish.php](http://www.cah.utexas.edu/services/subject_guides/subject_guide_jewish.php).

The types of materials—originals or copies—that you may add to the Texas Jewish Historical Society records are as follows:

## PERSONAL PAPERS

Family trees, histories, and letters; diaries or journals; passports; naturalization papers; birth certificates; death certificates; records and certificates of marriage, circumcisions, consecrations, Bar and Bat Mitzvahs, and confirmation; war records; scrapbook materials such as report cards, graduation certificates, programs, invitations, other documentary mementos, obituaries, and newspaper clippings; recorded or written oral history interviews or memories; legal records such as wills,

estate materials, deeds, court records, and contracts; and photographs and photo albums, identified or unidentified.

## BUSINESS PAPERS

(No active records that are needed to operate.) Correspondence; ledgers or record books; classified files; financial records such as receipts or invoices and inventories; legal records such as contracts, deeds, and court records; flyers, calendars, schedules, and posters; memos and business cards; and photographs or photo albums, identified or unidentified.

## PRINTED MATERIALS

Newspapers, books, pamphlets, posters, broadsides, maps, and printed documents.

## LITERARY AND PRODUCTIONS/WRITINGS

Essays, poetry and fiction; reminiscences or memoirs; oral history, interviews on cassette tapes, or narratives; and speeches.

## ORGANIZATIONAL RECORDS

Charters, membership lists, minutes, yearbooks, programs, press releases, correspondence, newsletters or newspapers, and brochures.

## RELIGIOUS MATERIALS

Synagogue records; minutes; programs; brochures; bulletins; record books; membership lists; prayer books; hymn books; photographs or photo al-

bums, identified or unidentified; and cemetery records.

## SOUND MATERIALS

Music on disc, cassette tape, or as sheet music; and oral history interviews.

## ARTISTIC MATERIALS

Posters, drawings, and photographs.

If you require additional information concerning placement of items in the Texas Jewish Historical Society records, please contact Center for American History Registrar, Evan Hocker, 512-495-4535 or email him at [e.hocker@mail.utexas.edu](mailto:e.hocker@mail.utexas.edu). Prior to donating items, please contact Ima Joy Gandler at 3001 Wooded Acres, Waco, TX 76710, or at 254-772-5717.

Items may be shipped to Ima Joy Gandler or to the Center for American History; c/o Evan Hocker, Registrar; 1 University Station D1100, Austin, TX 78712. Be sure to include a letter stating that these items are to be included in the Texas Jewish Historical Society records.

If you wish to visit the Center for American History Research and Collection Division, it is located in Sid Richardson Hall, room 2.101 by the LBJ Library.

Please keep this article for future reference. 

## New Temple in Rio Grande Valley

Temple Emanuel in McAllen, Texas moved into their new building in June, 2008. After vacating their 60-year-old building, the new Temple was opened with a Torah procession to begin the Sabbath Services. McAllen has the largest Jewish community in the Rio Grande Valley with about 170 families. Rabbi Steven Rosenberg said, "It is our wish that this building become a regional center for Jewish life. We built it for our children and future generations and to ensure that the Jewish community will have a home for many years to come." 



## Contributions

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*The following donations have been received by the Texas Jewish Historical Society since July, 2008.*

**In Memory of Winston Heidenheimer From Cynthia and Allen Mondell**

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# From Cincinnati to Chihuahua: Rebecca Cohen Mayer's Journey, 1852

by Kay Goldman

*These remarks were part of a presentation given by Kay Goldman at the combined meeting of the TJHS Board and the New Mexico Jewish Historical Society in El Paso, Texas, on October 25, 2008. The material comes from the forthcoming book, The Millionaire's Wife: Rebecca Meyer 1852, to be published by Glastonbury Press; 454 Las Gallinas Ave. #108; San Rafael, CA 94903. Quote is used with permission from Glastonbury Press, LLC.*

This story actually begins many years prior to 1852 when Rebecca Cohen a fifteen-year-old Jewish girl married Henry Mayer. However, that is when I am beginning this account since we are focusing on the southwest. This is a much abridged version of her trip on the Santa Fe Trail.<sup>1</sup>

Rebecca Cohen and Henry Mayer had known each other since she was born and he was a twenty-year-old German-Jewish immigrant and friend of her father Bernhard Cohen. They maintained this friendship over the years as Henry visited Rebecca's family. When Henry visited Rebecca in 1851, they became engaged. He returned to Cincinnati just prior to the wedding in 1852 and the pair married on June 20, 1852 in Cincinnati Ohio.

The newlyweds left the next day headed for Chihuahua, Mexico, a trip that Henry had made many times since first traveling the Santa Fe Trail and entering Mexico in 1838.

Beginning by boat, they arrived at St. Louis on July 2, and the couple stayed there a few days.<sup>2</sup> Henry and Rebecca continued along the Missouri River until they arrived in Wayne City, and from there they traveled overland to Independence where Henry's merchandise and wagons were to meet them. The supply train consisted of fifty wag-

ons and five hundred mules plus Rebecca.

Rebecca and Henry had a wagon to use as their bed; and they also had a folding table and several camp chairs. According to Rebecca, they primarily ate dried beans which were boiled, then put into a pan with pork fat or bacon and allowed to stew a little longer.<sup>3</sup>

However, Rebecca's account of the food differs from the one provided by Julius Froebel. For example, Froebel noted that the train carried the usual supplies of flour, bacon, dried beans, coffee, and sugar, but he also said that on this trip, Henry's provisions included "preserved meats and fine vegetables, cauliflowers, asparagus, oysters and lobsters, sardines in oil, delicate hams, pickles and preserved fruits, tea, chocolate, claret and champagne." Both he and Henry wrote that sardines were a "special favorite" and that the "trail from Independence to Santa Fe was strewn with empty tin cans and sardine boxes."<sup>4</sup> As with most wagon trains, Henry's men augmented their food with whatever game they could kill or catch.

Two months after leaving Cincinnati, Rebecca wrote to her mother:

*When last I wrote, I mentioned that I had not seen an Indian. The very next morning I was terribly startled when the curtains of our ambulance were parted and I saw the painted face and bright feathers of an Indian Chief looking down at me." Henry thought this would be a great joke to pull on Rebecca, and he was hiding behind the chief.*

The wagon train reached the Little Arkansas on September 1, where Rebecca saw her first buffalo. She was so taken by the animals that Henry had one of the men catch a calf and bring it to Rebecca. She was moved by

the large eyes and disposition and then upset when they butchered the calf to eat. Later, Rebecca wrote that when they killed a buffalo, they only ate the best parts of the animal as fresh meat—backs, tongues, and marrow bones.

She continued describing riding through the buffalo: *From the first of September until today (September 8) we have passed through herds of buffalo almost continually. Some of them come very close to our caravan, so close that the horses and mules shy at them. I think that there are at least eight miles of solidly packed buffalo. One of our men told me that there are millions of them. The ground seems to be nothing but a black mass of moving animals.*

To keep Rebecca occupied, Henry allowed her to ride one of the horses and she said that she often accompanied him as he rode ahead of the caravan. During these rides, Rebecca pestered Henry with all sorts of questions.

One day, she lost control of her horse. At first, Rebecca wore a riding habit but she quickly changed and began dressing in a work shirt and trousers. This costume shocked Henry, but Rebecca believed that she would have been badly hurt if she had been wearing the riding habit.

They reached Fort Atkinson on September 10. Rebecca described it as rather strange encampment since it had a group of adobe houses that had canvas roofs. To Rebecca, they looked like a squat house with a tent perched on the top.

In her diary and memoir, Rebecca wrote several other accounts of meeting Indians. In one of her encounters with Indians, she met Red Sleeve, also called Chief Mangus Coloradas, a member of the Apache tribe.

*continued on page 12*

About three months into the trip, Rebecca learned that her mother and step-father, Regina and Sigmund Feinberg, had moved to San Antonio because Henry and his partner Sam Kaufman had hired Feinberg as manager of their Texas operations.

By the beginning of October, they had entered New Mexico territory and passed Wolf Creek and then Duck Creek following the trail into the Valley of the Mora. They visited Barclay's Fort, a fortified private dwelling, opened in 1849 that served as a trading post until 1854.

From there, they traveled to La Junta, where Henry decided to give the mules a rest and provide them with some extra food. He also decided that the men deserved a rest, so he allowed them to leave camp.

This is how Rebecca described the stop: *In their own way, the men also enjoyed the rest—some left the camp and did not return until morning, and then were quarrelsome and Henry had to scold them. Some who had been here before visited among the Mexican girls who live in small cottages.*

This is a rather astonishingly frank statement for a girl of fifteen to write in her diary, especially a diary she was keeping not for herself, but for her mother and grandmother.

Almost four months after the wedding, the train reached the Rio Grande River, where many of the men bathed here for the first time. However, they were very careful because the area was full of quicksand pits.

They only followed the river for a short time because between present day Socorro and Las Cruces, the river flows through an area crisscrossed by steep canyons, gullies, and nearly vertical cliffs. Thus, traveling along the river in wagons and with livestock was nearly impossible. The alternative to traveling along the river was to cross a ninety-mile waste land of high desert that had little water. That section of the Santa Fe Trail without water is known

as Jornada Del Muerto or Journey of the Dead. Rebecca and Henry reached Jornada Del Muerto around the first of November, just as the weather began to change and turn cool. They hurried south to Las Cruces trying to leave the cold weather behind them. After crossing this treacherous area, they rode south, again following the river.

Rebecca described the section along the river as quite breathtaking: *The next day, we traveled through a beautiful stretch of wild flowers. Here we also saw many hares, rabbits, and flocks of wild geese. That night, we camped about a mile above Don-ana, a small village. At Don-ana and also at Las Cruces, we bought excellent grapes, good apples, and also pears, raisins, and dried peaches.*

By the time that Rebecca and Henry made their trip through New Mexico, several Jewish families had already established businesses in the northern parts of the territory.

For example, Solomon Jacob Spiegelberg arrived in Santa Fe in 1846, and by 1850, his brothers Levi and Elias joined him. Spiegelburg expanded the business and served as sutler for the government. He also opened a wholesale division to serve other merchants in smaller communities. Additionally, Solomon and brothers Joseph and Samson Beuthner operated a mercantile establishment, Beuthner Brothers, in Taos not far from the area that Henry regularly traveled.<sup>5</sup> Thus, these Jewish men had settled in northern New Mexico several years before Henry's wedding trip in 1852.

Although Rebecca and Henry did not travel through Albuquerque and Santa Fe, I find it strange that neither of them mention any Jewish merchants or traders in the area. I believe that Henry probably knew the Jewish merchants around Santa Fe, for he had made many previous trips through this country, and Jewish immigrants in the south and west usually knew where other Jews operated or lived.

Eventually, Henry and Rebecca reached El Paso—a place that did not impress Rebecca. Nevertheless, the couple was excited because Henry would have a reunion with his friend Colonel Langberg.<sup>6</sup> Langberg was the commander of the Mexican forces at the border. He was actually Danish, but was in the service of the Mexican government.

The caravan stayed in El Paso while Henry bartered with the customs house—a tedious experience. Every invoice had to be translated and the goods evaluated before the Mexicans would give permission for the goods to enter Mexican territory.

Rebecca was unhappy because Henry was required to pay a huge duty (\$10,000) and an additional bribe so that they could bring her clothing and their wedding gifts in to Mexico. Then, after they crossed into Mexico, she discovered that most of her wedding trousseau and gifts were gone.<sup>7</sup> Rebecca's statement that Henry paid \$10,000 is not an exaggeration since Froebel also included that number in his account published in 1859.

As they entered Mexico in the middle of November, the wagon train proceeded cautiously because Colonel Langberg had warned Henry that Indians were causing trouble along the trail and also that there had been reports of bandits attacking travelers. Rebecca had been carrying a gun with her since early in the trip and she continued to do this. (Her family said that she continued to carry a gun on her person or keep it near her bed until she was ninety years old.)

It was at this point that Rebecca had what she called in her diary an accident, but we know, based on the letter she wrote in 1919, that it was a spontaneous miscarriage.

Froebel also described the event as an accident. He wrote "Our lady traveler, having met with a serious accident, was compelled to trust herself to the

*continued on page 13*

medical care of some of the women of the place.”<sup>8</sup>

Rebecca was critically ill, so she, Henry, and two of the hired men (I suspect that these included Julius Froebel) left the wagon train and hurried to Chihuahua. Henry sent word to a friend that he needed a nice place to stay and a good doctor.

After arriving in Chihuahua, it was evident that Rebecca needed better care than that which was available in Chihuahua. So Henry sent her to San Antonio so that her mother could care for her and perhaps obtain better medical advice there. Henry, however, remained in Chihuahua carrying on his business.

At this time, San Antonio pulsed with the dynamic growth and social vibrancy of a swiftly developing city, and it quickly became the largest city in Texas. The population of San Antonio had grown from of about 800 in 1846 to over 8,000 in 1860. Moreover, between 1850 and 1877, native German-language speakers outnumbered the Spanish and English speakers.<sup>9</sup>

When Rebecca arrived at her mother's house, she was a sick young woman. The physician who treated her said that it would take at least a year before she would be strong enough to rejoin her husband.

However, in the late fall of 1853, Henry came to get her and they took a wagon train filled with goods back to Chihuahua.

The doctors in San Antonio told Rebecca that after her terrible ordeal, she would never bear children, so when Henry and Rebecca returned to Mexico, they took an unusual step and decided to adopt children.

According to Rebecca's story, a woman came to her house one day. The woman had nine children and brought all of them with her, offering any one of them to Rebecca for adoption. Among the children there was a little black-eyed, three-year-old girl

who appeared to take a fancy to Rebecca. That was the child Henry and Rebecca adopted. Her name was Carlotta and she became Carlotta Mayer. Again according to Rebecca, Carlotta never missed her mother or cried, and she was treated just as if she was their child.<sup>10</sup> Henry and Rebecca also adopted one of Henry's nephews who arrived in Mexico after Rebecca gave birth to her first child, Fanita.<sup>11</sup>

Within two years, Henry and Rebecca relocated to San Antonio. There the couple lived an exciting life and participated in German, Jewish, and English cultural events. Henry led religious services and taught some of the Jewish children Hebrew. Rebecca's grandmother traveled to San Antonio during this time to visit her daughter, grandchildren, and great-grandchildren. She donated \$100 to establish a Jewish cemetery and was the second person buried there.

Rebecca and Henry's life was filled with excitement and travel. Rebecca and Henry were forced to escape from Texas during the Civil War because Henry sided with the Union. Rebecca eventually gave birth to twelve children, lived in Germany where she met Mrs. Mary Todd Lincoln, and then settled in England. She and Henry returned to the United States after Henry had financial reverses and she died in Chicago at the age of ninety-three.

#### Footnotes

<sup>1</sup> Publisher credited as stated above.

<sup>2</sup> To travel from Louisville, Kentucky to St. Louis, Missouri, the boats voyaged southwest down the Ohio River and, after entering the Mississippi River, turned north to reach St. Louis.

<sup>3</sup> It is obvious that neither Rebecca nor Henry kept Kosher, the Jewish dietary rules that prohibited eating pork and shellfish and mixing meat and milk.

<sup>4</sup> Froebel, *Life and Travels of Henry Mayer*, unpublished from Chicago Jewish Archives, Spertus Institute of

Jewish Studies, Chicago, Illinois, p8.

<sup>5</sup> Elder, Jane Lenz and David J. Weber, eds. *Trading in Santa Fe: John M. Kingsbury's Correspondence with James Josiah Webb, 1853-1861*, Southern Methodist University Press, Dallas, Texas, 1996, p3-4.

<sup>6</sup> Froebel provided additional information about Langberg. He was Danish by birth, but educated in Germany. The Colonel came to Mexico to serve in the Mexican army. p331-332.

<sup>7</sup> Froebel explains that American merchants and the Mexican custom-house officers participate in marathon haggling sessions lasting perhaps three days. Each has an advantage. The merchants knows the true value of the goods and the customs officer "take advantage of a very complicated and involved mode of calculation in settling the amount of duty." Furthermore, Froebel noted that the total sum seldom exceeded a half or a third of the amount due. He does agree, however, that Mayer paid the Mexican customs house officer \$10,000. p333.

<sup>8</sup> Froebel p339.

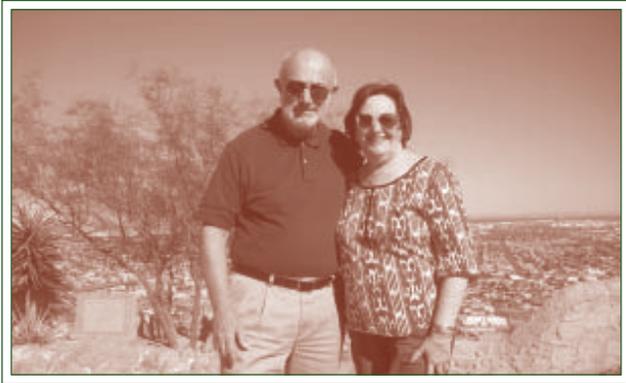
<sup>9</sup> Handbook of Texas online <http://www.tsha.utexas.edu/handbook/online/articles>, May 34, 2004.

<sup>10</sup> Family gossip suggests that this child was actually Henry's daughter conceived on one of his trips to Mexico prior to his marriage to Rebecca. This story was told to me by Joan Teller in email and conversation. Eventually, Carlotta married a Jewish man and reared a Jewish family.

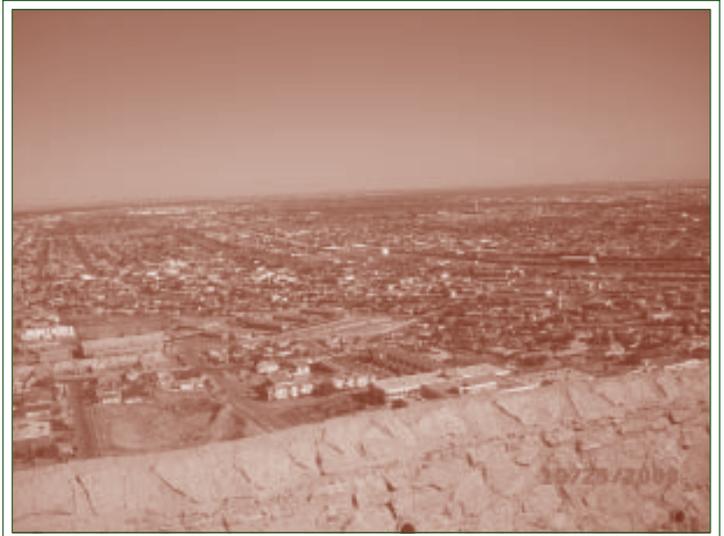
<sup>11</sup> Diminutive of Fanny. The name means "Little Fanny" in Spanish.

*TJHS members can purchase The Millionaire's Wife for the special price of \$17.95. Simply order online at [www.TheMillionairesWife.info](http://www.TheMillionairesWife.info) and use coupon number TJHS25, order through the mail from Glastonbury Press, 454 Las Gallinas, #108, San Rafael, CA 94903, or order toll-free from 1-877-492-2140.* 

# TJHS Joint Meeting with NMJHS



*Davie Lou and Jack Solka.*



*El Paso from Scenic Drive.*



*Marilyn Jorrie and Rusty and Mitzi Milstein.*



*Jan Hart, Abbie Weiser, and Marvin Rich.*



*Nancy Hoffman, Leon and Judy Feldt and David and Binnie Hoffman.*



*Susan Novick and Joyce Wormser  
at the Holocaust Museum.*

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## in El Paso October 24-26, 2008



*Susan Novick, weekend co-chair.*



*Jan and Charles Hart, Jack Solka, and David and Binnie Hoffman.*



*Noel Pugach, NMJHS President.*



*The Saturday evening dinner with (left to right): Claire and Dick Brooks and Vickie and David Vogel.*



*Rabbi Stephen Leon*



*Left to right: Sharon Fried, Dorothy Borschow, Erin Doryn, and Kay Goldman. Ms. Borschow was the chair of the session on "Jewish Women International in the Southwest" and the other three ladies pictured were the speakers.*

# Dallas Jewish Art Festival

by Sally Drayer

I want to thank Samylu Rubin, Jane Guzman, and Allen Mondell for helping me to staff the TJHS table at the Dallas Jewish Art Festival held August 17<sup>th</sup> at the Morton Meyerson Symphony Center. There were many attendees at the annual function, and we had many people come by our table to tell us how much they enjoyed the Society's Traveling Exhibit, which was showcased on the first floor of the symphony center. Speakers for the day, TJHS members Hollace Weiner, Sherry Zander, and Ginger Jacobs, had many people attend their presentations.

Congratulations to the winners of our raffle:

Meyer Denn won the book drawing, which consisted of *Lone Stars of David*, *Jewish Stars of Texas*, and *Jewish Junior League*, all of which were donated by Hollace Weiner. Members of Meyer's family are past members of the Society, and we enjoyed talking with him.

Greg Jacobs is the recipient of a one-year complimentary membership. Greg is one of the lay leaders who conducts services at Congregation Shearith Israel chapel during the week and weekend. While saying Kaddish for my mother, may she rest in peace, Greg conducted many of the services I attended. 

## In Memoriam

**WINSTON HEIDENHEIMER**, long time TJHS board member, died October 7, 2008, in Cisco, Texas, at the age of 90. Our deepest sympathy goes to his wife, Ruth.



**DAVID B. LACK**, long time TJHS member, died September 5, 2008, in Victoria, Texas, at the age of 92. He was preceded in death by his first two wives, Becky and Rosalie. He is survived by his present wife, Ruth, and children, including TJHS Board member Barbara & Jay Lack, and grandchildren and great-grandchildren from all three marriages.

**MAY THEIR MEMORIES  
BE A BLESSING**

## 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, and occasion—birthday, anniversary, award, new child or grandchild, etc.) and your name, along with a check in the amount of your choice to:

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

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

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

\$ \_\_\_\_\_

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



# Winter Board Meeting of the Texas Jewish Historical Society

## January 9-11, 2009 in LaGrange, Texas

at the **Best Western LaGrange Inn & Suites**

600 E. State Hwy. 71 Bypass, LaGrange, TX 78945 Reservations: 979-968-6800, 1-800-WESTERN, or  
www.bestwestern.com. They have a fitness center, a pool, and some rooms have a microwave and fridge.

*Ask for the TJHS rate of \$79 per night. (Pets are \$15.)*

**Deadline for Hotel Reservations is December 19, 2008**

### Friday, January 9, 2009

- 3:00 PM - 5:00 PM Registration in the lobby
- 6:00 PM Caravan to Frank's Restaurant, Schulenburg for Dutch-treat dinner
- 7:30 PM Kabbalat Shabbat at Temple Israel, Schulenburg, followed by Oneg Shabbat

### Saturday, January 10, 2009

- 6:00 - 9:30 AM Breakfast served at hotel
- 9:30 AM Tour of Jewish La Grange
- 10:30 AM Tour Henkel Square, an authentic representation of local Texas life as it was in the 19th century, in Round Top
- 11:30 AM - 1:00 PM Visit the historic buildings, fine art galleries, antique shops, and curio collections of one of the smallest incorporated communities in Texas. Take time for a comfort food lunch at Klump's or Royer's or elsewhere on the square.
- 3:00 PM Visit historic La Grange Jewish Cemetery (carpool)
- 6:00 PM Caravan to Dinner at Bistro 108 (Menu: Field green salad with dressing, oven roasted beef tenderloin with sauteed mushrooms, oven roasted root vegetables, French bread, and your choice of beverage, including one glass of wine or a beer)
- 8:00 - 10:00 PM Concert at The Bugle Boy, the premier listening room in Texas, with Sugar Bayou (eclectic acoustic— with some heimisch surprises!)

*Directions to hotel: US 71 from the South: exit 71B and stay on frontage road for about a mile. US 71 from the North: US 77 exit, but stay on frontage road to Von Minden. Turn left and cross the highway. Turn right on the frontage road.*

*Closest major airport: Austin Bergstrom International. If you need airport transfer from Austin before noon on Friday, tell Host Chair when reservation is made.*

### Sunday, January 11, 2009

- 9:00 AM Breakfast and Board Meeting at Best Western



## Winter Board Meeting Registration Form

**Deadline for Registration is December 19, 2008.**

Please list name of each person attending:

Name(s): \_\_\_\_\_

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

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

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_

Cell: \_\_\_\_\_ Email: \_\_\_\_\_

Registration Fee: \$65 x \_\_\_\_\_ = \$\_\_\_\_\_ Registration fee includes breakfasts, Saturday dinner, admission to Henkel Square, and The Bugle Boy cover charge.  
*(number attending)*

Mail form and check made out to TJHS to: Vickie Vogel, 3114 Frank Rd., La Grange, TX 78945. If you have any questions, contact Vickie at [vvogel@cvtv.net](mailto:vvogel@cvtv.net) or at 979-247-4504.

## Welcome New Members!

*July 1, 2008 -  
September 30, 2008*

**Campbell, Hugh & Suzanne**  
3801 Millbrook  
San Angelo, TX 76905  
325-949-5585  
hucampbell@suddenlink.net

**Fly, Sarah**  
2726 A & M Ave.  
San Angelo, TX 76904  
325-374-1379  
smfly@mac.com

**Hoffman, Leonard & Carol**  
5243 Ariel St.  
Houston, TX 77096  
713-665-5122  
c.m.hoffman@sbcglobal.net  
lenny.o.hoffman@sbcglobal.net

**Kanof, Brian**  
710 St. Vrain  
Houston, TX 77035  
713-726-9520  
832-257-1200 Cell  
rabbi@cjn.org

**Mizell-Flint, Ami & Megan Mizell**  
2708 Tanglewood Dr.  
San Angelo, TX 76904  
325-374-8940  
325-944-8102 Cell  
amimizelle@suddenlink.net  
meganmizell@yahoo.com

### Has Your Address Changed?

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

**Leon Brachman**  
3720 Autumn Dr.  
Fort Worth, TX 76109  
phone: 817-924-9207  
e-mail: leonhb@flash.net

## TJHS Members Awarded 2008 Lone Star Emmy

Media Projects, Inc.'s colorful historical film about the State Fair of Texas, *A Fair To Remember*, has been honored with the 2008 Lone Star Emmy for "Texas Heritage Program/Special" at the 6th Annual Lone Star Emmy Awards ceremony, hosted by the Lone Star Chapter of the National Academy of Television Arts and Sciences (NATAS) in Houston.

Expanding its influence within the Lone Star State's popular culture with all the force of a Texas tornado, the film was directed and produced by Allen Mondell and Cynthia Salzman Mondell and co-produced by Phillip Allen.

Dallas' Lone Star Chapter, the fourth largest regional base within the National Academy of Television Arts and Sciences (NATAS), is the standard-bearer for excellence in the television broadcasting industry and the gatekeeper of the prestigious regional Emmy Awards in Texas.

The Lone Star Emmy honors our state's most experienced, talented television professionals from all disciplines of the industry and from all of Texas' nineteen television markets.

Allen Mondell states that "at a time when so many events and situations are dividing our country, we have the State Fair, with a tradition that goes back 125 years. How delightful that it gives people from all walks of life the chance to come together and share experiences." Cynthia Salzman Mondell agrees, adding, "What I love about this film is how it always brings people together. I love to hear people laugh and talk about their memories! It reinforces family relationships!" 



*Left to right, Phil Allen,  
Cynthia Salzman Mondell and  
Allen Mondell.*

## Hurricane Ike Hits the Central Gulf Coast

by Davie Lou Solka

Hurricane Ike lashed into the central Texas Gulf Coast on Saturday, September 13, 2008, leaving the Houston-Galveston-Beaumont area in chaos. Now, several weeks later, clean-up and damage assessment has begun.

Temple B'nai Israel is Texas' oldest Jewish congregation. It is a Reform congregation that was formed in the 1850s in Galveston. It sustained flood damage and power outages to its building. About eighteen inches of water flooded the building, with major damage occurring in the recently renovated chapel and Rabbi's study.

Beth Jacob, a Conservative congregation in Galveston with a one hun-

*continued on page 19*



# Texas Jewish Historical Society 2008-2009

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## *Hurricane Ike, continued from page 18*

dred-year-old building, had watermark lines indicating that water had reached four feet high in the building. The waterline was visible in the front lobby, and property damage included water-logged prayer books, roof and structural damage, and broken windows. After being locked up for almost three weeks, mold was everywhere in the building. The original 1931 Ark and curtains and antique furniture were ruined, along with volumes of books.

Although many of Galveston's residents had taken refuge in surrounding areas, many had returned for abbreviated Rosh Hashanah services on September 30. Due to the

lack of electricity and plumbing, the services were held on the back patio of Temple B'nai Israel. Wearing sunblock and insect repellent, more than 110 people gathered to read the Torah and hear the Shofar. Beth Jacob did not hold services due to the heavy damage to their building.

The Cemeteries in Galveston also sustained major damage. Nearly 150 gravestones in Congregation Beth Jacob Cemetery were toppled, along with two dozen headstones at B'nai Israel Hebrew Benevolent Society Cemetery. Repairs have already begun in both cemeteries, with people coming from Houston and other areas

to help. The *Jewish Herald Voice* printed a list of the headstones that were toppled, disturbed, and/or damaged in both cemeteries in their October 2, 2008 edition.

According to Steve Doblin, President of Temple Emanuel in Beaumont, Texas, the Temple lost power for several days, and the sanctuary sustained substantial water infiltration with some damage to the security cameras and roof. However, they were able to hold Rosh Hashanah and Yom Kippur services in the sanctuary, and the newly restored stained glass windows came through the storm very well. 

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