

# Texas Jewish Historical Society

Preserving Jewish Heritage in Texas  
Est. 1980



August 2017 News Magazine

## — The Story of Marshall's Jewish History —

by Robin Y. Richardson

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When the Temple Moses Montefiore, Marshall's sole Jewish synagogue, ceased in 1973, Audrey Kariel, a local historian, civic leader and a last remaining member from the congregation, knew she had to do something to preserve the town's Jewish history.

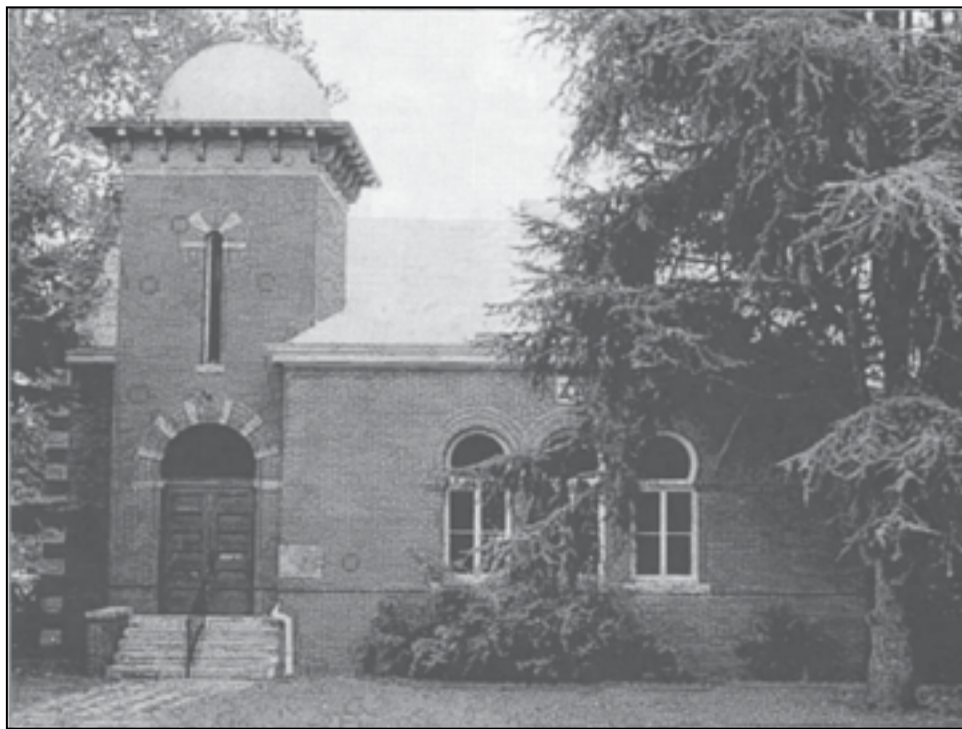
"I was building the library and our little temple was so small and we couldn't keep it up like we wanted to," Kariel said, sharing that at the time, she was leading the campaign to create Marshall Public Library,

while simultaneously focusing on saving the temple's legacy. "Nineteen seventy-three was the

school class. When the dissolving congregation finally decided to go

year that the library was built and that the temple was torn down," she said, recalling how it was both a glorious, yet sad time for her.

The Temple was built in 1900. The congregation, which had formed before then, had dwindled down so much towards its demise that Kariel and her husband's young children didn't have enough peers to continue their Sunday



*Temple Moses Montefiore, about 1970.  
Harrison County Historical Museum Photograph by Frankie McConnell.*

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# Message from the President

by Davie Lou Solka

Our Summer Board Meeting, held June 10-11, 2017, in Austin was well-attended and a good time was had by all—and we even conducted business of the Society! On Saturday night we had a delicious family-style fajita dinner at La Manchita Restaurant and heard a fascinating talk by TJHS member Gregg Philipson. Gregg and his wife, Michelle, are avid collectors of Holocaust and family-related artifacts, and brought Texas Holocaust-related items for us to learn about and examine. See the article on page 17 about Gregg's presentation.

On Sunday morning our meeting was held in the B'nai Abraham Historic Brenham Synagogue. Those who had not visited the Synagogue had an opportunity to look it over and know that it is continuing its journey as the



oldest Orthodox Synagogue building in Texas.

Since the By-Laws call for the Summer Board Meeting to be a Board Orientation, Procedure Books were prepared and distributed to Officers and Chairpersons. Each committee job description was discussed, committee

members were introduced, and committee reports were presented. We will continue with a few committees that were not discussed, due to absences and not enough time, at our next meeting.

Our next meeting will be held October 20-22 in Marshall, and we will attend Friday night services at Temple Emanu-El in Longview. We will visit the Harrison County Historical Museum and see the permanent exhibit on the Jews of Marshall. Registration form for that meeting is included in

this issue of the News Magazine.

The challenge I gave the Board is still in effect—don't forget to bring in at least two new members this year. I hope that everyone is able to do this which will enable us to continue with our goal of preserving Texas Jewish history and continue from strength to strength.

As I said, we had a good attendance at the Austin meeting, and were so glad to welcome new people to the board and meet members who were attending a meeting for the first time. I look forward to meeting and visiting with many of you as we come to your communities. I hope you will take advantage of joining us when we are in or near your area.

Since we won't have another issue of the News Magazine before Rosh Hashanah, I want to be the first to wish you and your family an early *L'Shana Tova*—may you be inscribed for a year of good health, much happiness and good deeds. See you in Marshall!

Davie Lou Solka



## The Texas Jewish Historical Society August 2017 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 Jack Solka at [jack@solka.net](mailto:jack@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 and 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 deadline for the  
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ahead and sell the property for what is now Marshall's former police and fire complex at the corner of West Burleson and Fulton Streets, Kariel knew she had to take action to keep the Jewish history alive. "I keep saying somebody's got to do something," she said.

Being a member of the Historical Commission at that time, and loving history, she turned to the Harrison County Historical Museum for assistance. "I could not stand the thought of all this history just disappearing, so I started gathering up all the minute books (dating back to the 1800s) and took

them to the museum," said Kariel.

On April 22, 2017, a new permanent exhibit, "Global Connections" debuted at the Harrison County Historical Museum, showing the massive collection of the town's Jewish history. Janet Cook, the museum director, said that all of the descendants that could be reached were invited and many attended.

Program participants included Rabbi Jana De Benedetti of B'nai Zion Congregation, Shreveport, Louisiana; Mayor Eric Neal of Marshall; Gayle Weinberg of the Harrison County Commissioners Court, Sandy Touissant, and Louis Englander. Kariel, who settled in Marshall after marrying Louis Kariel Jr., introduced represented families in the audience.

A booklet co-written by Audrey Kariel and Janet Cook was available and included a copy of the congregation's meeting minutes, dating back to 1868. Stories of families, the tem-

ple's history and the establishment of the Marshall Hebrew Cemetery are in the book. "What amazed me is that we found that the congregation was in existence in 1868, along with a



*Artifact from Temple Moses Montefiore Synagogue displayed at the Harrison County Historical Museum.*

congregation in Galveston. It is well known that Galveston is the oldest congregation in Texas, but Marshall is right up there with them." She continued, "I discovered how very old this congregation was and how it was recognized in its own way for being one of the older congregations, but that it could very easily be overlooked by people." She did not want to see that happen to Marshall's Jewish history.

The late Inez Hughes was the first person to accept the artifacts at the museum before it relocated to its new site at the renovated county courthouse. "We're showing a candelabrum in the exhibit," said Kariel, "and had it not been for Mrs. Hughes, we would not even have that. She was never paid and she saw the candelabrum in an antique shop that someone had taken from the temple and sold to the shop. She purchased it with her own money,

and set the foundation for what we have now by accepting artifacts and items from the temple and the Jewish community.

The actual Holy Ark from

Temple Moses Montefiore was kept by the museum and used as a showcase in the elevator lobby of the historic county courthouse. Visitors would always inquire about the genesis of the ark. "They were hungry for a story about that Holy Ark," said Cook, noting how gorgeous it is. "So, I came to Audrey and said, 'Would you help me with an exhibit, so we can properly tell the

story about the ark and the Jewish community?' And of course she said yes because she's always wanting to help."

They pulled all the artifacts and information together and realized they had a greater story to tell of all cultures that had settled in Marshall.

The museum, with Kariel's help, began fundraising in 2015, contacting descendants of Marshall's Jewish community. They raised \$15,700 and received a grant of \$4,000 from the Texas Jewish Historical Society and a \$1,500 grant from the Southern Jewish Historical Society. Some of that money was used to publish the booklet titled *Audrey Daniels Kariel's The Jewish Story and Memories of Marshall, Texas*.

"The book is a 'scrapbook' recording the lives of some of Marshall's Jewish families," Cook said. "Just as a family would record their

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# Board Meeting in Austin

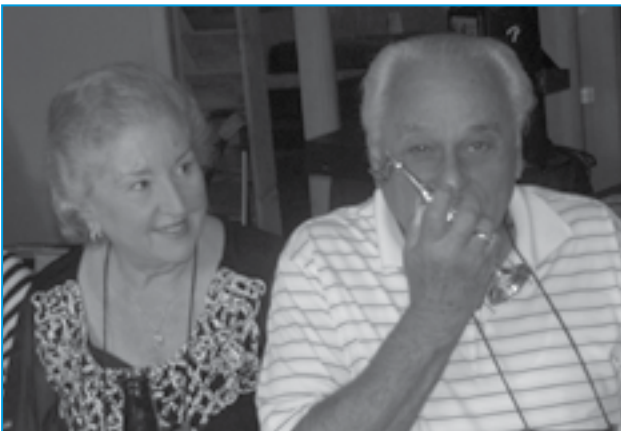
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*Davie Lou Solka presided over the Board Meeting.*



*Marc Wormser presented the Membership report.*



*Joan & Louis Katz smelled the spices during Havdalah.*



*David & Vivian Picow led the Havdalah Service.*



*Kathy Hart Weimer & Arlene Karchmer studied papers from the Philipson Collection.*



*Kathy Hart Weimer, Charles Hart, Doug Braudaway, Jan Hart, and Ruthe Berman visited at Registration.*

## — Notes from the — Board Meeting

At the June Board Meeting in Austin, the following occurred:

- As required by the By-Laws, the Summer Board Meeting was held in conjunction with a Board Orientation where each officer and committee chair was presented with a Procedure Book and explanation of how each committee was formed and each officer and committee worked. The Procedure Books will be passed to the Officer and Committee Chair's successor at the conclusion of their term.
- A policy has been implemented beginning immediately that registration for a meeting must be cancelled seven (7) days prior to the meeting date in order to receive a refund. After that, no refund will be given.
- It was decided that any member who was two years in arrears in payment of dues would not be included in the upcoming Membership Directory.
- A grant of \$2,500 was awarded to Mark Goldberg at the University of Houston to launch an oral history project called *La Hora: Explorations in Jewish History and Identity* through in-depth videotaped interviews with Jewish




*The Board meeting was held in the B'nai Abraham Brenham Historic Synagogue on the Dell Campus*



*Rabbi Daniel Septimus, CEO of Shalom Austin, greeted TJHS members on Sunday.*

Latinas and Latinos in the Houston metropolitan area.

- A grant of \$25,000 was awarded to Corsicana Preservation Foundation and the City of Corsicana Park & Recreation Department for the latest restoration work on Temple Beth-El. 

## Save the Date

**October 20-22, 2017**

Board Meeting in  
Marshall, Texas

**January 12-14, 2018**

Board Meeting in  
Gonzales, Texas

**April 13-15, 2018**

Annual Gathering and Board  
Meeting in Fort Worth, Texas

**May 3 -10, 2018**

TJHS Panama Trip (See  
information on page 25.)

# Deep in the Heart of South Texas

by Stephen W. Grafman

(Stephen W. Grafman is the son of Rabbi Milton Grafman and is an attorney in Washington, D.C. He submitted the following article about his father's visit as a rabbinical student to "deep" South Texas in the 1920s.)



Rabbi Milton Grafman

Prior to the twentieth century, life in South Texas could be challenging, particularly for its limited Jewish citizenry. Corpus Christi was emblematic. In 1875, one writer described the city as within the "wild parts" of the state.

An influx of Jewish immigrants to and through South Texas between 1907 and 1914 helped usher in a more enlightened period. Primarily from the shtetls of Eastern Europe, some 10,000 people arrived through the Port of Galveston. In 1913, the Jewish population of Corpus Christi "only numbered about 100 souls."<sup>1</sup>

There were strong disagreements as to religious observance and practice. Some chose to assimilate within the secular community; for others assimilation was not acceptable. At hand were sharp disagreements between those of Orthodox persuasion and those of the Reform orientation.

In 1929, one of Corpus Christi's leading merchants, Alex Weil, contacted the Hebrew Union College Registrar, Rabbi Henry Englander, to request that a student come to Corpus Christi that year. Weil, age forty-eight, and two of his brothers were the proprietors of Weil Brothers Grocers. The American-born Weil specified that the student "was to hold strictly reformed [sic] services."<sup>2</sup>

During the summer of 1929, while home in Pittsburgh, Pennsylvania, a twenty-two year old Hebrew Union College undergraduate, Mil-

ton Grafman, received a letter from Rabbi Englander advising that he had been selected for the assignment.<sup>3</sup> He was told the "uniform remuneration for all students for such assignments was \$150.00 and expenses from and to Cincinnati...

to include only railroad fare, sleeper, meals on train and expenses for room and board in the city to which you are to officiate." He also stated that "all students below the Junior Class in the College (which included Grafman) were to use published sermons, make announcement of that fact to the congregation and report to the faculty the sermons that are selected."<sup>4</sup>

Weil advised Grafman that formation of a congregation in Corpus Christi was in progress, and that he had "tried hard to get these people together, but it is a problem." Weil apparently personally financed Grafman's travel. Specifically, he sent Grafman "\$150 to buy a round trip ticket to Cincinnati/Corpus Christi (or via Brownsville if necessary) using the Southern Pacific Railroad."<sup>5</sup> He also confirmed that there was a room reservation for Grafman at the Plaza Hotel where the High Holiday services would be held.

Rabbi Louis E. Egelson, the Union of American Hebrew Congregation's<sup>6</sup> Assistant Director of the Department of Synagogue and School Extension programs provided oversight of Grafman's outreach efforts beyond

Corpus. Grafman explained that undertaking to Weil, stating:

*The Union of American Hebrew Congregations has asked me to organize a statistical survey of several cities in the vicinity of Corpus Christi, and also to organize, if possible, congregations and religious schools... The work, of course, will in no way interfere with my duties in Corpus Christi. Rather, it will aid me, as I shall be in Corpus Christi much sooner than I had anticipated and thus will be able to take charge of the work of organization here personally.<sup>7</sup>*

As this outreach effort materialized, it proved more expansive and included travel of several hundred miles south of Corpus Christi to the Mexican border.

Grafman departed for Corpus Christi on September 24, 1929. It was a daunting experience for a twenty-two year old whose previous travel was in close proximity to his Pittsburgh home and then to rabbinical school in Cincinnati. The Texas trip was three days by train. At one transfer point he missed his connection and was stranded at a forlorn way station. In later years, he recalled timidly inquiring of an elderly railroad attendant what he might do while waiting. "Son, if I was your age," the attendant replied, "I wouldn't have any trouble at all." Grafman related the response notwithstanding that he remained at the station.

Reaching Corpus Christi on Friday, September 27, 1929, a week prior to Rosh Hashanah, Grafman promptly met with Alex Weil. Weil related that there had been no Jewish services in Corpus Christi for twenty-five years or so.<sup>8</sup> From Grafman's perspective he sensed a continuing malaise in the

*continued on page 7*

city and felt that few in Corpus Christi seemed interested in High Holiday services.<sup>9</sup>

There was, moreover, ongoing divisiveness between the Orthodox and Reform elements. Grafman had been raised in an Orthodox home by Eastern European immigrant parents. His father was a chazzan—and a strictly Orthodox adherent. The son, though, had concluded by college years that though his Judaism was a center in his life, the Reform movement was the logical progression for him in the “new” world.<sup>10</sup> Differences in outlook and observance between Orthodox and Reform accordingly was not new, although the degree of hostility observed at times in Corpus Christi and elsewhere in South Texas was somewhat surprising to him.

Many of those who were of the Reform persuasion in Corpus Christi were perceived as disinclined to associate with the Orthodox lest it “lower their prestige and social position in the community.”<sup>11</sup> These Jews Grafman viewed as “indifferent.” The Orthodox, on the other hand, he described as “antagonistic.”<sup>12</sup>

Weil remained firm in his commitment for Reform services. He would not agree to a meeting of the Orthodox and Reform which Grafman thought might result in some harmony.<sup>13</sup> Weil’s strong views led Grafman to conclude that the Orthodox would insist on separate services and any effort to conduct a joint service would discourage the attendance of the Reform Jews. Grafman expressed to Rabbi Egelson his frustration when he wrote, “Mr. Weil will not let me try to harmonize the two elements at an organization meeting. I do not know, nor can I understand this, as Mr. Weil is the only man in town who is heart and soul in the movement to create a congregation.”<sup>14</sup> Though not in agreement in this regard, Grafman quickly bonded with Weil and his family.

The fact that Grafman was single did not go unnoticed. Weil’s oldest son, approximately the same age, wanted to arrange dates for the rabbinic student. Yet Grafman’s romantic interests were firmly fixed in Cincinnati where Ida Weinstein, a recent University of Cincinnati graduate, resided with her family.

With High Holiday preparation progressing and Rosh Hashanah still days away, Grafman turned his attention to his outreach responsibilities. The first assignment was Brownsville in the Rio Grande Valley, a train trip two hundred miles south of Corpus Christi. He was advised that the Brownsville Jewish community had Friday evening services at the Masonic Hall, an organized Sunday school, and a rabbinic student had conducted High Holiday services as recently as 1926.<sup>15</sup> Grafman found the situation had deteriorated due to “the friction between Orthodox and Reform over the matter of the ‘hat’ [i.e. wearing a yarmulke] and mainly all efforts [to reach an accommodation] had come to naught.”<sup>16</sup>

Grafman was encouraged to learn that Dr. Hyman J. Ettlinger, a University of Texas mathematics professor and former college football star recently named its Director of Athletics, was coming to Brownsville to conduct High Holiday services. Ettlinger was described to Grafman as “a devout Jew... beloved in the Valley,” and Grafman felt Ettlinger’s presence might relieve some of the tension. Although he was told it would be useless to attempt to organize the Reform community in Brownsville, he arranged a meeting to which twenty-eight people attended. This included residents of Brownsville and San Benito. Grafman indicated that “he met all difficulties and overcame all arguments” and felt he had helped to revive “[a] congregation... with plans to have services every Friday evening.”<sup>17</sup>

Reinvigorating a Sunday school was more of a challenge. The only one who seemed capable of running the school was Julia Gruenwald who had previously held that position. She felt she had “not [been] appreciated and [now] refused to cooperate....” Grafman related that he “did everything but get down on my knees before Mrs. Gruenwald... finally consented to take charge of the Sunday school (again).”<sup>18</sup> Grafman was pleased to learn that it was “the definite aim of the Jewish community to buy a lot and build a Temple within the next few years.”<sup>19</sup>

With Rosh Hashanah at hand, Grafman departed for Corpus Christi, stopping briefly on the way in Mercedes. He was there just “long enough to interest two men in my work and what I hoped to do there” with arrangements for a visit after Rosh Hashanah.<sup>20</sup>

Back in Corpus Christi, Grafman felt the same “indifference” which he considered “appalling.” Hours before the Rosh Hashanah evening services, he related in a letter to Rabbi Egelson that “Mr. Weil and I were fearful that we might have to call services off because the people were so disinterested.” Both were “pleasantly surprised when over one hundred persons attended our Rosh Hashanah eve services and when over one hundred fifty returned for Saturday morning.”<sup>21</sup> The *Corpus Christi Caller-Times* headlined that “Hundred Attend Jewish New Year Services Friday” and that the services were “very beautiful” and the student rabbi “very eloquent and forceful in his discussion.” The large turnout may be explained by a newspaper article reporting that attendees were “from Kingsville, Robstown, Port Aransas, Corpus Christi, and several other South Texas cities and towns.”<sup>22</sup> This attendance was replicated the following day. A

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subsequent article reported that “many persons attend[ed] services Saturday morning for Rosh Hashanah and all business concerns in the city owned and operated by persons of Jewish descent”<sup>23</sup> were closed in observance of the holiday.

After Rosh Hashanah, Grafman travelled to Victoria, a community with a Jewish population of some one hundred and twenty people. The Jewish community dated back to the 1850s, and the city also had a Jewish cemetery. Congregation B’nai Israel was chartered in 1894 with its synagogue structure erected in 1920. Grafman experienced “friction” in the Jewish community and concluded “[t]here are too many Jews in the same business in this town.” He also observed tensions between the Orthodox and Reform. In a progress report to Rabbi Egelson he stated:

*Victoria has a beautiful little temple of which it may be proud. Truly I was thrilled when I entered it. I had anticipated nothing like it....However, the services are not well attended...The Orthodox Jews told me they are willing to do things, but the Reform Jews placed the blame on the Orthodox Jews... The temple organization seems to be the battle field of the financial moguls of the very flourishing town of Victoria. [A] Mr. Kleinsmith has conducted services. This year he will not be here for the Holy Days, and a younger man will take his place. They had tried to secure the services of a Rabbi, but the plan fell thru because Mr. Simon Levy, the president, who is a doting old man of eighty-two, too aged to be tactful or logical, insulted the Orthodox Jews who had already raised two-hundred dollars as their share of the expense involved. (Incidentally, I take it for granted that any remarks I make are confidential.) Mr. Levy may have been*

*an asset years ago but he produces discord only at the present. There is a movement on foot to make him president emeritus and elect a younger man, which would be more advisable.*<sup>24</sup>

Grafman urged the two groups to “bury the hatchet and try to preserve their beautiful temple by making an honest effort to cooperate.” He felt that if Victoria joined with nearby communities there was an opportunity for a Reform rabbinic student and possibly a full time rabbi.<sup>25</sup> Among possible participating communities were Wharton, Anderson, and Muncie. Grafman also referenced Rabbi Louis Segal who he referred to as a “circuit rabbi” who had been to Victoria.<sup>26</sup>

Grafman advised Egelson that there was a functioning Sunday school in Victoria “conducted by a very capable young man, Dr. Jack Kahn, from Galveston, who had taught the first confirmation class that Victoria had in fifteen years. He related that Kahn organized a Bible class for the confirmands the previous year, and included adults who might wish to attend. He indicated there was not a Sisterhood, but a Ladies Benevolence Society, which he hoped would take interest in reinvigorating the community.”<sup>27</sup>

Building on his gratifying experience in Corpus Christi, Brownsville, and Victoria, Grafman’s next Texas outreach was to Laredo located on the American side of the Rio Grande River across from Nuevo Laredo. Laredo was reported to have approximately one hundred and twenty-eight Jewish residents. This visit was to prove nothing short of a student nightmare.

A Laredo resident, Mrs. Jennie Goodman, had been in Corpus Christi for Rosh Hashanah, and when she learned that Grafman was going there, she offered him a ride. On his arrival, the Orthodox community surmised that Mrs. Goodman, a Reform Jew, had recruited the rabbinic student to

organize a Reform congregation in Laredo and that made his undertaking immediately suspect in the eyes of most of the Jewish community.

The Orthodox and Reform groups jointly had rented a facility for High Holiday services with the services separately held. In an effort to further relations between the two groups, Grafman hoped to set up a joint meeting on arrival. He was told it would be out of the question as “most of the Jews would be going to a charity chicken dinner given by the Episcopalians.”<sup>28</sup> Resigned to the fact that he could not compete with the chicken dinner, Grafman waited until the following day for a meeting. Whether he personally attended the chicken dinner is lost to history, but he was able to conduct the joint meeting a day later than he had planned. His visit to Laredo had obstacles far beyond that of a chicken dinner. As he later explained to Rabbi Egelson:

*Not long ago, Laredo was “blessed” with a spiritual leader. He answered to the name of Arthur Goldberg and was recommended by some rabbi as a possible religious head of the community. This Goldberg proved to be an imposter. He had forged a diploma from some theological seminary, cashed worthless checks, bought suits, shoes, etc. for which he never intended to pay, and was, to be brief, a scoundrel and an imposter.*<sup>29</sup>

The joint Orthodox and Reform meeting took place on the rooftop of Laredo’s three-story Hamilton House (once described as “the most elegant in the state of Texas”).<sup>30</sup> It had not taken Grafman long to form a less than enthusiastic view of the city as a whole. He related to Rabbi Egelson that the area appeared to be “flooded with the riff raff of all sects,” and that was “particularly true of the Jews.”<sup>31</sup> And nothing that occurred during the

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roof top meeting would cause him to modify his views. They were, in fact, reinforced by an unsettling incident at the meeting. Not more than two minutes into his talk, "I was most rudely interrupted [sic] by one of the immigrant Jews who seemed to be eager to pick a fight—and I mean a fist fight." Nothing in the HUC curriculum had prepared Grafman for this, but without explanation, he recounted to Rabbi Egelson that "I handled the situation well enough, and managed to continue."<sup>32</sup>

Summing up Laredo, Grafman wrote: "THIS SITUATION IS BAD, BUT NOT IMPOSSIBLE."<sup>33</sup> Although feeling "very badly," he managed some optimism, indicating to Rabbi Egelson that it could yet be a thriving Jewish community. He acknowledged though that "Laredo was the only place I advised a Reform service without compromise—and only "AFTER THE ORTHODOX PROVED THEY WANTED NO ORGANIZATION AT ALL."<sup>34</sup> His Laredo experience was also in evidence in his postscript to Rabbi Egelson where he stated that "[a]fter visiting Laredo, I wonder that more rabbis do not suffer nervous breakdowns or die of ulcerated stomachs and cancer."<sup>35</sup>

The return to Corpus Christi included a second short stop in Mercedes; Grafman arrived at 4:00 PM and left at 10:30 PM. Brief though it was, this visit was productive. He learned that in conjunction with neighboring communities in the "vicinity" (which he identified as La Feria, Harlingen, San Benito, Weslaco, Edinburg, Pharr, Donna, McAllen, and Mission, Texas), there were approximately two-hundred Jews and that Mercedes could be a logical center for a temple. Grafman learned that a Rabbi Harrison had been in residence for a time, but apparently without much success. He felt the city "has no extreme factions," describing it "as a conservative group with Reform leanings"<sup>36</sup> and thus could be

helpful in bringing some unity to Mercedes and surrounding communities.

There was a Sunday school in Mercedes and he observed that it "means much to the Jews of Mercedes" and he understood that they had purchased a lot for construction of a synagogue building. Grafman was encouraged by the fact that there were two or three men in town who were interested in establishing a B'nai B'rith lodge.<sup>37</sup> He stated in a letter to Rabbi Egelson:

*After Laredo, it was indeed a relief to come in contact with Jews who were sincere in their efforts to do something for the preservation of Jewish loyalties and Jewish ideals.*<sup>38</sup>

Back in Corpus Christi for Yom Kippur, Grafman was "astonished" to receive a letter from Mrs. Goodman in Laredo that was written on the letterhead of "Goodman Guaranteed Shoe Store." She advised Grafman that "[f]or fear that you will feel like all your efforts were futile in Laredo, I have a lot of news for you." She referred to the rude treatment he had received and made specific reference to an individual she identified as "Aunt Jess" who "just got her Irish up and perhaps will start a little Hebrew Inquisition..."<sup>39</sup> She further stated that after Grafman left Laredo, a Sisterhood was formed with tentative plans for a Sunday school. She then commented that "you may be assured that we are going to do something, and not permit your sincere efforts to die." The letter concluded "From last reports your praises are being sung, incidentally by some on the side—whipper-snappers have some good qualities at that, eh?"<sup>40</sup>

The *Corpus Christi Caller* headlined "Day of Atonement Services Will Be Observed Tonight."<sup>41</sup> A follow up article reported that the Kol Nidre prayer was "very impressive in which a member of the congrega-

tion, Mr. S. Berman chant[ed] the ancient liturgy." The reporter noted that "Grafman's sermon titled 'Broken Vows' was delivered during the morning services" and concluded that "every feature of this sacred service was carried out under Mr. Grafman's direction."<sup>42</sup>

Among the Yom Kippur attendees in Corpus Christi were Frank Wolfson and his wife. On returning to Cincinnati, Grafman received a letter from Mrs. Wolfson stating "how greatly pleased the entire congregation was with your service and all felt your closing lecture was well chosen and fitted their delinquencies." She noted "that some of the bickering between the Orthodox and Reform elements had subsided and that efforts were underway to finance construction of a Temple and we are hoping [that] might eventually materialize." She concluded, advising Grafman she was "sure it is due to your urging that the two elements are far more congenial than ever before."<sup>43</sup>

Back at HUC for the fall semester, Grafman provided Rabbi Egelson a summary of what he felt had been accomplished and the impact the experience had on him personally. He wrote:

*When I accepted your proposition I did so with some fear and with no little degree of uncertainty as to what my mission was in these small towns. This fear and uncertainty left me immediately when I began my work in a concrete way.*<sup>44</sup>

He then described his trip as "a great experience" and "an unredeemable education" concluding:

*I can only say that I have one regret that all the boys at the [Hebrew Union] College were unable to do organization work for the Union [UAHC]. It is only by doing such work that one can realize the possibilities of the ministry and the worth [that] theological students*

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can appreciate the challenge that confronts them as future leaders in Israel and at the same time, receive fresh courage to continue their work.<sup>45</sup>

Grafman also emphasized the importance of follow up in the communities visited. Rabbi Egelson responded stating how much he “enjoyed our personal relationship in connection with the organization work.”<sup>46</sup> He indicated that “a letter will go to all the communities that you visited in an endeavor to keep alive the organization effected in each place.”<sup>47</sup>

Alex Weil wrote to Grafman’s parents: “You indeed are to be congratulated for he is a wonderful young man and he should be a source of great joy and pleasure to you.”<sup>48</sup> He also noted that their son’s “services and sermons were an inspiration to us all and I surely hope that the fruit of his visit will be the forming of a congregation [in Corpus Christi] and building of a Temple.”<sup>49</sup> In a separate letter, Weil advised Grafman of the continuing impact of his visit stating that in the aftermath of Grafman’s departure, a Sunday school was formed.<sup>50</sup>

On August 29, 1930, “Temple Beth El and Community Center” was chartered in the County of Nueces, State of Texas with property in Corpus Christi “of the probable value of \$3,000 on which it plans to erect its temple or house of worship.”<sup>51</sup>

Weil stated in his October 18, 1929, letter to Grafman that he hoped “your sweetheart was at the station to meet you on your return to Cincinnati.” History does not record if she was, but less than a year later, Milton Grafman and Ida Weinstein were married in Cincinnati on September 16, 1930. Rabbi Henry Englander, the HUC registrar, who had advised Grafman of his selection for the Texas trip, officiated at the wedding with the groom’s father, Cantor Reuben Grafman.<sup>52</sup>

Subsequent to the 1930 charter of Temple Beth El, the congregation selected Rabbi Sidney Wolf as its first rabbi, based in part on the recommendation of his HUC classmate, Milton Grafman.<sup>53</sup> Wolf served the congregation with distinction for forty years. In 1958, Grafman was invited to participate in the congregation’s twenty-fifth anniversary observance, and during that visit, he and Rabbi Wolf spent time visiting with Mae Weil, the widow of Alex Weil.

### Endnotes

- <sup>1</sup> American Jewish Archives booklet, page 12.
- <sup>2</sup> Weil September 14, 1929 letter to Grafman.
- <sup>3</sup> This was one of the seven assignments that year; the reason for Grafman’s assignment to Corpus Christi is lost to history. It may be explained by the scholarship he had received on completion of the spring 1929 academic year “awarded...that (HUC undergraduate) student...of the Preparatory Department who had completed the work of the year with the best scholastic record and to the greatest satisfaction of the Faculty.” Grafman July 26, 1922 letter to Dr. L. K. Frankel.
- <sup>4</sup> Englander June 27, 1919 letter to Grafman.
- <sup>5</sup> Weil September 14, 1929 letter to Grafman.
- <sup>6</sup> UAHC – now Union for Reform Judaism
- <sup>7</sup> Grafman September 24, 1929 letter to Weil.
- <sup>8</sup> Temple Beth El 25th Anniversary Book indicates that Ettlinger had been invited to conduct services in 1918.
- <sup>9</sup> Grafman October 3, 1929 letter to Englander.
- <sup>10</sup> Cantor Reuben Grafman, while strictly Orthodox the entirety of his life had no objection to his son’s adherence to the Reform movement and took great pride in his son’s 1933 ordination as a Reform rabbi. See Stephen W. Grafman “My Grandfather’s Washington,” *The Record*, The Jewish Historical Society of Greater Washington, vol. 17 1990 at page 9 et seq.

- <sup>11</sup> Grafman October 3 1929 letter to Egelson; see also Grafman October 11, 1929 letter to Egelson.
- <sup>12</sup> Ibid.
- <sup>13</sup> Grafman October 3, 1929 letter to Egelson.
- <sup>14</sup> Ibid.
- <sup>15</sup> Grafman October 3, 1929 letter to Egelson.
- <sup>16</sup> Ibid.
- <sup>17</sup> Ibid.
- <sup>18</sup> Ibid.
- <sup>19</sup> Ibid.
- <sup>20</sup> Ibid. see also Grafman October 19, 1929 letter to Egelson.
- <sup>21</sup> Grafman October 11 1929 letter to Egelson.
- <sup>22</sup> *Corpus Christi Caller-Times* (available copy undated)
- <sup>23</sup> Ibid.
- <sup>24</sup> Grafman October 4, 1929 letter to Egelson.
- <sup>25</sup> Ibid.
- <sup>26</sup> Grafman October 20, 1929 letter to Egelson.
- <sup>27</sup> Grafman letter to Egelson of October 4, 1929
- <sup>28</sup> Ibid.
- <sup>29</sup> Grafman October 11, 1929 letter to Egelson.
- <sup>30</sup> Article published by the Laredo Chamber of Commerce. <http://www.ci.laredo.tx.us/Sanche/TSanchez/html>.
- <sup>31</sup> Grafman October 11, 1929 letter to Egelson.
- <sup>32</sup> Ibid.
- <sup>33</sup> Id (capitalization as written).
- <sup>34</sup> Id (capitalization as written).
- <sup>35</sup> Ibid.
- <sup>36</sup> Grafman October 19, 1929 letter to Egelson.
- <sup>37</sup> Ibid.
- <sup>38</sup> Ibid.
- <sup>39</sup> Goodman October 1, 1929 letter to Grafman.
- <sup>40</sup> Ibid.
- <sup>41</sup> Ibid. (specific date not included)
- <sup>42</sup> *Corpus Christi Caller* (undated)
- <sup>43</sup> Wolfson November 7, 1929 letter to Grafman.
- <sup>44</sup> Grafman October 20, 1929 letter to Egelson.
- <sup>45</sup> Ibid.
- <sup>46</sup> Egelson November 6, 1929 letter to Grafman. He also provided a summary of expense in connection with the trip

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# Dawson Saloon Building in Stephenville has Jewish Presence

by Jan Siegel Hart

On June 29, TJHS Board Member Jan Hart and TJHS Past President Charles Hart attended the unveiling of a Texas Historical Commission Landmark plaque on the old Dawson Saloon Building on the courthouse square in Stephenville, Texas. Constructed in the 1890s, the building had several occupants, the first of which was Dawson Saloon. After the saloon closed, the longest tenant was Novit's Department Store, one of the largest retail establishments in downtown for twenty-five years, until its closing in 1957. Morris I. Novit was the son of Russian immigrants, Hanna and Velvel Astonovitsky (Annie and Wolf Haskell Novit), who established the original Novit's Department Store in Dublin, Texas in 1911.

Novit's Store became one of the economic anchors of the Stephenville downtown square, and the Novits were prominent among community leaders in Erath County. While Morris served in World



*Novit's Department Store inside the Dawson Saloon Building, 1949.*



*The new Texas Historical Marker at Dawson Saloon was unveiled on June 29, 2017.*



*Greer's Ranch Cafe is now the occupant of the Dawson Saloon Building.*

War II, his wife, Stella, managed the business. Even after they retired and moved away, they maintained deep roots and friendships in Stephenville, which they always considered to be their true home.

Over the years family members established stores in several nearby towns, and at one time there were Novit family stores in Granbury, DeLeon, Commanche, Hamilton, Brownwood, Borger, Dublin and Stephenville. When W. H. Novit retired, the Dublin store was purchased by his daughter and son-in-law, Nathan and

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# 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 as possible.*

## Waco, For Your Health

by Vickie Vogel

We are fortunate to have in our archives a neatly typed, albeit undated, family memorandum from Lee Sanger Ettelson to his grandchildren.<sup>1</sup> He laments that by the time he became interested in his own background, it was too late to ask the family elders who could have answered his questions.

Ettelson was originally the Germanic Ettelsohn. Family tradition says their ancestors went to Lithuania from Scandinavia. Lee's great-grandfather, Baruch ben Jonah Ettelsohn, was a rabbi and writer in the Suvalk region of Lithuania. His home town was Sakiai. He wrote a number of books, two of which (*Tikvat Israel* and *Kanfe Yonah*) were published in Europe. He died in 1891 at the age of 76, but Lee did not know where.

Baruch's son Nachman (Lee's grandfather) was born around 1841



*Lee Ettelson moderates a political debate on ABC in Chicago.  
Photo courtesy of Lee Sanger Goldin.*

and arrived in New York at age ten. It is a mystery how Nachman came to America. There is no Texas chapter in Nachman's story. He was an esteemed Hebrew scholar and Talmudist. He published Baruch's writing, *Kanfe Yonah* (on the Song of Songs), anew in Chicago right after the death of his father. He also published Baruch's *Toome Tseviah* (Twins of Tseviah), dedicated to Baruch's mother, Tseviah.

"My grandfather [Nachman] was not a good business man, his interests

largely being religious, and indeed he was so strapped when he published his father's two books...he had to borrow money to complete the printing," Lee wrote.<sup>2</sup> Nachman later became an insurance agent. Lee Ettelson recalls visiting his grandfather Nachman when Lee was five or six years old. During lunch where meat was served, the little boy asked for a glass of milk. "There was a shocked silence and my grandfather glared at my parents. I, or course, didn't know what had happened and was almost on the verge of tears, when my grandmother gently ushered me through the door to the kitchen and there gave me milk, admonishing me not to say anything to Grandfather. This was my first contact with Orthodox Jewish life."

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It was also the only time Lee recalls meeting the Ettelson grandparents.

The Ettelson family spread around the country: Illinois, California, New York, Georgia, Alabama, Oregon and Texas. Samuel A. Ettelson, one of the Chicago relatives, was an outstanding lawyer and

initial H. to distinguish himself from “a whole flock of Ben Ettelsons,” joking that he got the initials B. H. from President Benjamin Harrison. Ben worked his way through law school and practiced in Chicago, but a doctor recommended a more salubrious climate for his nagging respi-

other Sanger uncles in Sanger & Co., general merchandise.<sup>3</sup>

Lee divided his time between Austin and San Antonio, but was mostly in the Waco home of his maternal grandparents, Lehman and Isabella Sanger. Lehman Sanger was born in Obenbreit, Germany (near Wurzburg), in 1838 to Elias and Barbetta Sanger. They had seven sons and three daughters. Elias had a farm and orchard. He traded in grapes and wines, and made wine of his own. He also had looms for making flannel and skirting. With his wife on top of the wagon, he would attend the Sunday fairs. Isaac, the eldest son, was sent to America in 1852. In 1858, he went to McKinney, Texas and set up business with a Mr. Baum. The business prospered, despite “religious prejudice.” Isaac later enlisted in the Confederate Army, and the partnership was dissolved.

Lehman came to the US in 1854 when he became eligible for military conscription, arriving from Le Havre with twenty-five cents in his pocket. He peddled around New Haven, where an uncle lived, before working as a cigar maker in Montreal for \$2 a month. In Montreal, he met a little girl named Isabella Wenk, born in Toronto in 1849, who later moved to Brooklyn and eventually became his wife.

Lehman traveled around the country before getting “Texas fever,” going to Weatherford and Decatur before joining his brother Isaac in McKinney. Family friend Morris Lasker wrote that Decatur was “rather dull.” The only amusement was when the Overland Stage came through with the mail, or when “now and then rumors of Indian depredations, or threats of depredations, furnished some excitement to break the usual monotony.” Lehman returned to Weatherford to join the Confederate Army, and he served in several battles

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*Lee Sanger Ettelson at the New American building in New York.  
Photo courtesy Lee Sanger Goldin.*

State Senator. He was Corporation Counsel when Big Bill Thompson was mayor. Sam was involved in the notorious Leopold-Loeb murder case, representing the father of the victim, young Bobby Franks. Another Chicago cousin, Berthed Cronson, was a part of the prosecutor’s force and had a critical part in the solution of the case.

Lee’s paternal grandmother was a Silverman, but the only Silverman Lee met was a distant relative who used to visit his Aunt Anne in Chicago.

Lee’s father, Benjamin Ettelson, was born in New York on August 26, 1869, before the family moved to Chicago. Ben adopted the middle

ratory problems. There were cousins in Waco (another Benjamin Ettelson, a first cousin of Nachman), so Ben decided to visit, “as if you could call Waco’s climate equable!” Lee writes.

Fate stepped in, and Ben met Rosa (Rose) Sanger. She was born in Bryan in 1870 and graduated Texas Female College in Waco. Ben and Rose married, and (Lee believes) they went to Chicago where Ben practiced law until after Lee’s birth on August 9, 1898. Returning to Waco, Ben went into business with Rose’s father (Lehman) as cotton brokers Sanger & Ettelson, whose offices expanded to Austin and San Antonio. Lee’s sister Dorothy was born in San Antonio in 1905. Ben was also involved with

west of the Mississippi. He traveled to other Texas towns, including Millican and Bryan, before settling in Waco.<sup>4,5</sup> Grandpa Lehman Sanger was “a gentle, soft-spoken, and affectionate old man with a beard as white as mine is now; and Grandma warm and loving and always spoiling her first grandchild,” Lee recalled.

Lee recounts the tale of his Uncle Jack who, on a buying trip to Mexico, became overly enthusiastic over a bargain and bought a whole carload of straw sombreros. “They filled a storehouse for years and my guess is that, short of a fire I have never heard of, there must be thousands of these sombreros still extant in some forgotten storeroom in Waco. My uncle took an awful ribbing over this buy.”

Ben Ettelson went to New York and entered a brokerage business with a New York partner. He retired in 1912 and bought a farm near Lynchburg, Virginia. The venture was unsuccessful and the farm was sold. Ben returned to Chicago and formed with friends Thomson & McKinnon, stock brokers. He retired to New York in 1928.

While the family was in New York, Lee was confirmed. Dr. Stephen Wise wrote a piece for him to recite. He praised Lee for his marvelous voice and stage presence, and urged him to become a rabbi, but Lee wanted to become an actor. Ultimately, he gave up this dream as impractical. “(W)ith my skinny frame and big ears I could never become a leading man much less a stage idol and if I became an actor I would have been relegated to character parts. Little did I know until much later in life that it was the character actor who was never out of work.”

Until high school, it was really Lee’s grandparents’ home at 1302 Franklin Avenue in Waco that always seemed like home. He loved to play among the huge pecan trees in the neighborhood. There were two

entrances to the house. The one by the corner was used mainly by Uncle Ed and Aunt Sophia<sup>6</sup> whose bedroom was in that corner upstairs. The parlor, with its black horsehair couch, was shrouded with dust cloths, and he doesn’t recall it being used. He does remember the large print of Queen Victoria over the couch. Lee never knew why it was there, but the Queen reminded him of his grandmother since both were buxom and mild looking. The appearance was deceiving, since Lee later learned his grandmother had been a “pistol-toting mama.” Lee was referring to the time in 1873 when Lehman’s sister Sophie came to visit from nearby Calvert. Yellow fever had broken out in Calvert and the Board of Health wanted to make them leave town. Isabella told them she would “shoot the first man to cross her threshold” and she was left alone.<sup>7</sup>

Lehman Sanger loved music, beer, and strong cheese, especially handkase cheese which Grandma made. He wanted it to age and get really ripe. Once there was a great commotion over a terrible odor in the dining room. Aunt Sophie was sure some little animal had died inside the wainscoting and wanted a carpenter to tear the place apart. Then one day Lee chased a ball into the dining room where it came to rest under the table. When Lee crawled after it, he almost suffocated! On a shelf under the table was a plate of handkase which had quadrupled in size, turned blue-green and “stank to the sky.” It seems Grandpa had slipped the plate

onto a table ledge to age a bit and forgot about it.

Lee describes the Waco house in great detail and includes his memories of the rooms. He recalls the pot-bellied stove, always red hot in winter. Once when he bought a pennyworth of hoarhound candy, his father grabbed the bag and thrust it into



*Lee Sanger Ettelson.*

*Photo courtesy of Lee Sanger Goldin.*

the stove. “I did not remember later whether this move was for wasting money or because of my stomach.”

Another childhood memory of Waco concerns the local street car line. Grandpa gained control of it, either through default on a bond or some such event. Although he had no interest in it, he rode back and forth every day, watching to see that the conductors registered each fare. He decided he couldn’t put up with “this silly business,” and even if it meant

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losing money, he had to get out. He never rode the street cars again.

"I can still see the fire engines charging down the street in Waco, four horses themselves breathing fire as they galloped on, magnificent animals every one and each driver a master at the reins; and the circus parade right in front of your door each year! My earliest circus parade memory is of our standing expectantly on the front lawn, which was several feet higher than the sidewalk, when along came the clown on a bicycle and rolled right up the lawn incline and waving to us, shouted, 'Hello, Grandma.' I couldn't understand how he had known!"

One day Lee came home from school to find his mother had been thrown from her buggy when the horse shied and ran the buggy over the curb. "Poor mama had a hole in her head you could, I was later told, have put three fingers in." The wound healed, although a scar over one eye showed and in later years turned color with a change in the weather. Rose weighed not over 100 pounds and seemed frail, but lived to a ripe old age "and managed all her life to call her shots." Rose didn't take anything from anyone and always said "she'd 'cater' to no one." She loved a good discussion and would stand her ground. She had it out with family friend Izzy Rogatz every week for years. He would come over every Sunday, even after Lee's father died. They "would discuss everything under the sun and go it hot and heavy. Mother seemed to open up under these conditions more than at any other time."

Lehman Sanger died in 1911, age 73. He had been in poor health for a couple of years, and was bedfast the last six months.<sup>8</sup> Isabella Sanger died in Waco in 1923. In old age, Lehman wrote a biography at the request of his brother Alex. It is unfinished, but covers the period before the Civil

War. The second document is a brief history of the firm of Sanger Brothers, but "actually it is a fascinating story of frontier days and of the struggle of poor immigrants to better themselves in what must have been indeed a strange land," writes Lee.

The last time Lee stayed in the house was 1915. The house was lighted by gas with welsbach burners in every chandelier.<sup>9</sup> He didn't see electric lights until later in New York. He ran from room to room turning on and off the lights, driving his maternal Aunt Sadie Mayer up the wall.

Lee served with the First Illinois Cavalry, Machine Gun Troop on the Mexican border in 1916.<sup>10</sup> From 1919-1925, he lived in Los Angeles. He was the editor of the *Chicago American* from 1952-1955. It ceased publication in 1974. Lee mentions these facts in passing, but the biography never gets around to his own life. The details are filled in by online research, some of which is unsettling.

Lee Ettelson married three times. His first wife was Evelyn Carpenter Ettelson West (1898-1982), novelist and playwright. Their first son was Ben Lee Ettelson. Ben Lee lived and died in California, where he had an impressive aeronautical career.<sup>11</sup> In Ben Lee's obituary, it says he was the son of Lee Ettelson. No mention is made of his mother. Lee's second wife was Inez Pischel Fletcher Ettelson (1892-1982). The third wife was Suzanne Huston Ettelson.<sup>12</sup>

Lee was educated at the University of Chicago. He was an assistant newspaper editor, editor or publisher for the *New York American* (1926-1928), the *San Francisco Examiner* (1929-1935), the *San Francisco Call-Bulletin* (1937-1946), and the *Chicago Herald Examiner*. The *Examiners* were part of the William Randolph Hearst chain.<sup>13</sup> Lee had joined the Hearst organization in Chicago in 1919 as a reporter. He returned to the *Call-Bulletin* as

executive editor in 1951, becoming publisher four years later. It merged with the *News* in 1959, and Lee was appointed general manager of the combined paper. In 1960, he became editor of the *San Francisco Examiner*. He retired two years later. Governor Edmund G. (Pat) Brown then appointed him deputy director of the Department of Motor Vehicles.<sup>14</sup> The job paid \$18,620 a year. Brown and Ettelson were both Democrats.<sup>15</sup>

Lee Ettelson became involved with union activities in Hawaii. The International Longshoremen's and Warehousemen's Union (ILWU)<sup>16</sup> Unity Conference in 1948<sup>17</sup> led to the publication of a twenty-three page pamphlet titled *The Mysterious Stranger*, the story of a retired newspaper editor from San Francisco named Lee Ettleson (not Ettelson), a Hearst newspaper man, who was "an expert at red-baiting, race-baiting and labor wrecking." It claimed Ettleson advised the bosses to weaken the union from within, to praise responsible unionism, and try to isolate the workers from their leaders. "Find some ex-Communist, give him some money and put his name on a pamphlet and be sure to 'expose' every militant leader as a 'red.'"<sup>18</sup> The pamphlet said the fictitious Ettleson "slunk" into Hawaii.<sup>19</sup>

The great-grandson of Lee Ettelson, Lee Sanger Goldin, has written several articles about his namesake, calling it a mixed blessing to share a name with an ancestor who is a source of pride and embarrassment. As Hearst's right-hand man, he knew movie stars, heads of state, and royalty. He joined Douglas Fairbanks and Mary Astor on their honeymoon, and assisted Hearst with his long-time love affair with actress Marion Davies. Goldin is appalled that he was a yes-man for Hearst, who was a "demented demagogue." Goldin does not paint Lee as a loving family man,

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saying he would correct his daughter's letters instead of responding to them. When Goldin's mother brought home her intended, Lee declared him "too Jewish." In Lee's (first) unpublished memoir, there is no mention of his first wife or of his Jewish heritage.

"The only signs of Jewish culture I ever saw in my Great Grandpa Lee's house were the original Marc Chagall paintings hanging on the wall." Goldin credits third wife Suzanne with the artistic influence. Indeed, Suzanne endowed the Suzanne and Lee Ettelson Composer's Award in memory of her husband to honor the best in current American music and provide a forum for new composers. The Chagalls were later donated to Lee's alma mater, the University of Chicago.

Lee's second effort, in 1969, explored his family's background in full.<sup>20</sup> Goldin says Lee "was a newsman who always wanted to be a playwright. His great grandson Lee Sanger Goldin is a playwright using blogs and videos to masquerade as a newsman."<sup>21</sup>

In 2010, Goldin directed *The Lost Play*, consisting of three short films about Lee Ettelson, and a 1940-style radio play supposing the play Lee might have written. The project investigates the "intersection of American-Jewish identity and artistic ambition, both two generations ago, and today in the digital age."<sup>22</sup>

Great-grandson Lee Sanger Goldin is also the preserver of the family photographs. Lee mentions in his memoirs a "bucket of photos" and wonders what happened to it. Goldin laments that the house is long cleared out, sold and resold and the bucket irretrievable. He does, however, have many photographs safely stored. Goldin has no information on the second wife. Lee wrote about hiding his Jewish ancestors from Hearst. Goldin surmises that Lee, "a writer by trade, just like his ancestor Baruch

Ettelson, but also a businessman, like the Sanger brothers, ...knew how to operate in American society."<sup>23</sup>

The memoir in our archives recounts the idyllic childhood, but never touches the complexity of Lee Sanger Ettelson's adult life.

### Endnotes

- <sup>1</sup> Unless otherwise stated, all information is from Box 3A164, Texas Jewish Historical Society Collection, Dolph Briscoe Center for American History, University of Texas at Austin. "The Tree of Your Life," by Lee Ettelson is in Folder 5.
- <sup>2</sup> Nathan listed his name in the books as Nachman Dov Ettelson. His death notice read Nachman Berel Ettelson, and his translator referred to him as Nachman Baer Ettelson. Dov in Hebrew means bear, Berea is the Yiddish version, and bar means bear in German, so all three are correct, depending on what language you use.
- <sup>3</sup> Sanger Brothers, dry-goods wholesale and retail firm, was established by Philip, Isaac, and Alexander Sanger, as well as the other sons of Elias and Barbetta Sanger: Lehman (Lee's grandfather), Jacob, David and Sam. Handbook of Texas Online, Diana J. Kleiner, "Sanger Brothers," accessed May 17, 2017, <http://www.tshaonline.org/handbook/online/articles/ijsqj>.
- <sup>4</sup> P. 820, *Memorial and Biographical History*, Dallas County, Texas, Lewis Publishing Co Chicago, 1892.
- <sup>5</sup> P. 49, *Lone Stars of David*, Hollace Ava Weiner and Kenneth D. Roseman, Brandeis University Press, 2007. Great Grandmother Bertha Waltheim probably came to Canada from England. Her first husband was named Wenk, and the second was named Pidgin. They were both German.
- <sup>6</sup> Sophie was Lehman's sister.
- <sup>7</sup> P. 49, *Deep in the Heart: The Lives & Legends of Texas Jews*, Ruthe Winegarten and Cathy Schechter, Eakin Press, 1990.

- <sup>8</sup> *Dallas Morning News*, March 11, 1911 cited in <https://www.geni.com/people/Lehman-Sanger/6000000009815743734>
- <sup>9</sup> Carl Auer von Welsbach, also known as Carl Auer, Freiherr von Welsbach (1 September 1858 – 4 August 1929) was an Austrian scientist and inventor well known for his work on rare earth elements, which led to the development of the flint used in modern lighters, the gas mantle which brought light to the streets of Europe in the late 19th century, and for the development of the metal filament light bulb. [https://en.wikipedia.org/wiki/Carl\\_Auer\\_von\\_Welsbach](https://en.wikipedia.org/wiki/Carl_Auer_von_Welsbach).
- <sup>10</sup> The University of Chicago Magazine Volume 8 p. 437, 1915 cited in <https://books.google.com/books?id=rLMiAQAAIAAJ&pg=PA437&lpg=PA437&dq=lehman+Sanger+Ettelson&source=bl&ots=pycSMInfoJ&sig=Qt0pyqqNckq8mkzdiMzwFO0oPJU&hl=en&sa=X&ved=0ahUKewjioBpsJDUAhUJ24MKHW80A9EQ6AEIKDAA#v=onepage&q=lehman%20Sanger%20Ettelson&f=false>.
- <sup>11</sup> <http://www.uniondemocrat.com/csp/mediapool/sites/UnionDemocrat/Obituaries/story.csp?cid=3714204&sid=763&fid=151>
- <sup>12</sup> <https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSI=n=Ettelson&GSby=1898&GSbyrel=in&GSdyrel=all&GSentry=4&GSob=n&GRid=40266643&df=all&>
- <sup>13</sup> [http://archiveswest.orbiscascade.org/search/results.aspx?t=i&q=0&n=m&f\\_mattypes=News papers; http://archiveswest.orbiscascade.org/ark:/80444/xv53555/op=f style.aspx?t=k&q=ettelson#7](http://archiveswest.orbiscascade.org/search/results.aspx?t=i&q=0&n=m&f_mattypes=News papers; http://archiveswest.orbiscascade.org/ark:/80444/xv53555/op=f style.aspx?t=k&q=ettelson#7)
- <sup>14</sup> [http://articles.latimes.com/1988-07-09/news/mn-5445\\_1\\_lee-ettelson](http://articles.latimes.com/1988-07-09/news/mn-5445_1_lee-ettelson)
- <sup>15</sup> <https://www.newspapers.com/newspage/75725540/>
- <sup>16</sup> The ILWU is a labor union which primarily represents dock workers on the West Coast, Hawaii and Alaska. [https://en.wikipedia.org/wiki/International\\_Longshore\\_and\\_Warehouse](https://en.wikipedia.org/wiki/International_Longshore_and_Warehouse)

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Union.

<sup>17</sup> <https://books.google.com/books?id=rzNydGYX3jQC&pg=PA65&lpg=PA65&dq=heerst+newspaper+editor+Lee+Ettelson&source=bl&ots=nLRjEBHBu3&sig=E-bKCYvuBDspNNWG85kelaei6Pg&hl=en&sa=X&ved=0ahUKEwjqrC-vJDUAhWK1IMKHdr9C6EQ6AEINTAD#v=onepage&q=unity%20conference&f=false>.

<sup>18</sup> T. Michael Holmes, *The Spectator of Communism in Hawaii*, p. 65. <https://books.google.com/books?id=rzNydGYX3jQC&pg=PA65&lpg=PA65&dq=heerst+newspaper+editor+Lee+Ettelson&source=bl&ots=nLRjEBHBu3&sig=E-bKCYvuBDspNNWG85kelaei6Pg&hl=en&sa=X&ved=0ahUKEwjqrC-vJDUAhWK1IMKHdr9C6EQ6AEINTAD#v=onepage&q=ettelson&f=false>.

<sup>19</sup> <https://www.bibliomania.ws/shop/bibliomania/23453.html>.

<sup>20</sup> Goldin notes that the TJHS publication, *Lone Stars of David* by Hollace Ava Weiner, documents Lehman Sanger's story.

<sup>21</sup> <https://njfp.wordpress.com/2009/09/26/nameof/>.

<sup>22</sup> [http://njfp.org/half-rem/the\\_lost\\_play/grandpa-text.html](http://njfp.org/half-rem/the_lost_play/grandpa-text.html).

<sup>23</sup> <https://njfp.wordpress.com/2009/09/26/our-photo-graphs-are-dying/>. 🇺🇸

## Special Collection

# Displayed at Austin Meeting

by Davie Lou Solka

Gregg Philipson, collector of many things, but especially Holocaust-related items and propaganda art, spoke to Texas Jewish Historical Society members Saturday night, June 10, 2017, at a dinner during the Summer Board Meeting weekend in Austin. He brought many Texas-related items from his collection, and they were placed on display.

His discussion centered on Texas-related items, including a commemorative helmet from the spaceship Challenger showing seven stars for each of the astronauts. One star was a Star of David for Ilan Ramon. Gregg displayed many items and told how he obtained them and how he became interested in collecting. One of his favorite collections is the art work by Arthur Szyk that he has purchased. He has many prints and original works hanging in his home. He has donated and loaned items from his collections to many museums, including the United States Holocaust Museum, the Bob Bullock Texas State History Museum for the exhibit "State of Deception," the Houston Holocaust Museum, and



*Holocaust related items and other parts of Gregg's collection were displayed.*

currently the National Museum of the Pacific War in Fredericksburg, for the exhibit "Drawn to War: Propaganda Art in World War II." He is in contact with collectors worldwide to purchase artifacts.



*Gregg Philipson spoke at the Austin Board Meeting.*

Gregg is aided in his collecting by his wife, Michelle, who "helps him make decisions on what to buy." The couple have lectured and shown their artifacts to many school groups and organizations. He is a regular speaker at Fort Hood, and his story and experiences were interesting to TJHS members. 🇺🇸

## Does TJHS Have Your Current Email Address?

Is your email address current? Has it changed since the 2015 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 cost



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, send it today! Thank you. 🇺🇸

# Meet Your Board

## Susan Zack Lewis, Second Vice President,

is married to Bob Lewis, aka Tumbleweed Smith, and they live in Big Spring. Susan is Past President of the local Garden Club, American Cancer Society, and Hyperion Clubs and Co-Chair of their Relay for Life. She was selected Big Spring Chamber of Commerce Woman of the Year. Susan was awarded the George Washington Honor Medal from the Freedoms Foundation for her presentation to young people attending a Rotary Youth Leadership Awards Camp. She and her husband, Bob, have owned Multi Media Advertising for over thirty years. They have two children and four grandchildren. *(This resume is an update of the one published in the last issue of the TJHS News Magazine.)*



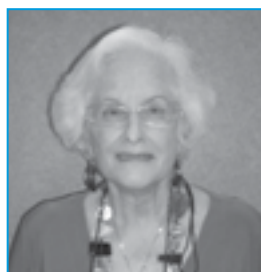
**Elaine Albin** grew up in the Boston area. She married a naval officer,



Warren Kline, and they lived in many cities in the USA before he retired, and they settled in Corpus Christi. Warren passed away in 1982, and in 1989 Elaine married Phil Albin. She has three children and was an educator in San Antonio and Corpus Christi before her retirement. Elaine and Phil live in Rockport. She is member of the Awards Committee.

**Gayle Cannon** is a retired lawyer now living in Austin. She is a transplanted

Dallasite and has three children, three stepchildren, sixteen grandchildren



and two great-grandchildren. She is a widow and active in the Austin Jewish community and

is a strong supporter of Congregation Beth Israel in Austin. Her interests include genealogy, reading, traveling and theater. Gayle serves as co-chair of the Speaker's Bureau.

**Sonny Gerber** is a native Houstonian and graduated from San Jacinto High School in Houston. He attended the University of Texas in Austin and received his degree from



the University of Houston. In 2014, he retired from the check cashing business.

He and his wife, Sharon, have been married for thirty-six years, and have six children and six grandchildren. Sonny and Sharon are members of Congregation Beth Israel and United Orthodox Synagogue in Houston. Since his retirement, Sonny has been volunteering and involved in real estate ventures. He is a member of the Grant Committee.

**Neil Gurwitz** is a long-time member of the Texas Jewish Historical Society. He was born in Laredo in 1929, but the family moved to Bastrop in 1943. He was valedictorian of the 1946 Bastrop High School graduating class and attended Texas A&M. He graduated Southern College of

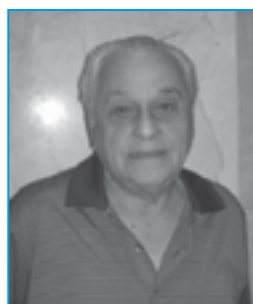
Optometry in Memphis, Tennessee, and



opened his optometry practice in Bastrop at that time. He retired in 2007. Neil and his wife, Betty,

were married in 1955 and have three grown children and six grandchildren. His daughter, Anita Feigenbaum, is also a Texas Jewish Historical Society board member. His grandfather is Alexander Z. Gurwitz, whose memoirs were recently published.

**Louis Katz** retired as vice president of Wholesale Plumbing Supply and is now a real estate investor. Louis is past president of Wholesale Distributors; member of the Texas Association of Fairs; Fort Bend County Fair and Rodeo, Stafford;



Missouri City Lions Club; life member of Hadasah; advisor to Loeb AZA; life member of the Houston Livestock

Show and Rodeo; Treasurer of the Stafford Historical Society; and Member of Congregation Beth Yeshurun. He is chairman of the Finance Committee. He and his wife, Joan, are co-chairs of the Annual Gathering to be held in Houston

in 2019.

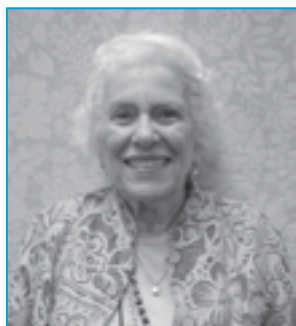


**Ruth Nathan** served as treasurer of the Texas Jewish Historical

*continued on page 19*

Society for many years. Ruth is the past assistant director of the Jewish Community Center in Houston, has a Master of Arts in Speech Pathology and a Master of Arts in Social Work. Ruth teaches a social skills program – “Skills for Success.” She is a docent at the Museum of Fine Arts, Houston.

**Samylu Michelson Rubin** was born and raised in Gonzales. After graduating from high school she attended the University of Texas and received a degree in Education in 1955. She and



Norman Rubin married in 1956, and raised their three sons in Hallettsville.

Samylu has eleven grandchildren. In Hallettsville she taught first grade for eight years before opening a private kindergarten. She loves the outdoors and plants, and has served Texas Jewish Historical Society as Corresponding Secretary.

**Jan Siegel Hart** grew up in Dublin, Texas and is a grandchild of immigrants from Russia that were part of the Galveston Movement. She attended the University of Texas, Kilgore

Junior College, and Lon Morris Junior College.



She and Charles Hart met at Echo Hill Ranch in 1960 and married in 1961. They have three children

and six grandchildren. Jan has participated in several productions at Temple Civic Theater and sang with Sweet Adelines for over twenty-five years. She is the author of three children's books based on her family histories. For over twenty-five years she has performed a one woman show as “Hanna, The Immigrant” for groups across the nation. Her presentation was selected for Texas Commission on the Arts, Touring Program in 2001-2003. Jan has served in many positions of Texas Jewish Historical Society and currently is co-chair of the Speaker's Bureau.

**Cynthia Wolf** grew up in Tyler and graduated from Newcomb College of Tulane University in 1968 with a BA in English. In 2000 she received a Bachelor of Music degree from Lamar University in Beaumont, where she now lives with her husband, Michael. She has taught in high schools at Randolph Air Force Base and Central High



School in Beaumont. She has been active in her community, and served as Co-Chair

of the Soviet Resettlement Project in Beaumont, in addition to President of Sisterhoods in Fort Smith, Arkansas and Beaumont. She has also served on the boards of Women of Reform Judaism at the District and National level. In addition, Cynthia is a Board member of the Symphony of Southeast Texas, Catholic Charities, Rotary Club, and Beaumont A&M Club.

**Guy Manaster**, is the Spence Professor Emeritus, Department of Education



Psychology, at the University of Texas in Austin. He and his wife, Jane moved to Dallas in 2012 from

Austin, and have three children and six grandchildren. Guy is a member of the Grant Committee.

## Your Help Needed

**The American Jewish Archives** is looking for photos that show the American flag on the bimah. They would like to acquire a collection of late 19th and early 20th century (before 1920) photos. Some of these photos may actually go back to the 1870s.

Please check to see if you have photos showing the American flag on the bimah or the flag bunting inside

the sanctuary in your old confirmation photos, anniversary or wedding photos, Fourth of July photos, etc.

You may submit a hard copy or a high-quality scan of the photo to Mr. Kevin Proffitt, Senior Archivist for Research and Collection at the Jacob Rader Marcus Center for the American Jewish Archives. For more information, please contact him at [kproffitt@huc.edu](mailto:kproffitt@huc.edu).

**The Cemetery Committee** thanks all who have helped with the recording of Jewish burials/cremations in Texas. But we still need the help from the many of you who live outside the major cities. If you learn of a Jewish death in Texas in your locale, please send that information to Rusty Milstein, [hrmilstein@prodigy.net](mailto:hrmilstein@prodigy.net). Your help is appreciated.

memories by lovingly pasting newspaper clippings, photographs and mementos on blank pages, so we have done this remembering Marshall's Jewish families in this 'scrapbook'." Running in a ribbon along the top of the scrapbook pages are the surnames of Jewish families who lived in Marshall.

The second part of the scrapbook features the family of Jewish immigrant Mary Doppelmayer, whose coming to the United States in 1841 dramatically impacted Marshall. Cook noted that Doppelmayer was the mother of Marshall philanthropist and retail store owner, Joe Weisman. Using winnings from a lottery ticket, the twenty-eight year old Doppelmayer came to the United States from Germany in 1841. "She came as a single woman by herself, as far as we know," said Cook. "She first moved to Syracuse, New York. Her two brothers also later followed her to the United States, and found their way to Marshall. From

there, Mary married a Weisman and had children, and then those Weisman children came here and others came



*Audrey Kariel, one of the last remaining members of Marshall's former Jewish synagogue, and Harrison County Museum Director Janet Cook wrote a book on Marshall's Jewish history.*

from Syracuse, New York."

"That's just an example of the stories that are in here," Cook said.

For the book, Kariel reached out to many of the Jewish families, who sent family photos for the booklet and shared their stories. Through the pages readers will learn of the contributions the Jewish community made and the roles they played in the civic, political, social, and educational life of Marshall. Old newspaper articles are also included in the book.

The Gold family was the main donor for Marshall Public Library. The library's Gold Room is named in the family's honor.

As Cook said, "The exhibit opening was the culmination of a two-year project, and it's a good feeling. But the best feeling was when people walked up to us and said I had no idea; or that you told me a story about my family; or they just said thank you for doing this and how much I have learned." 🇺🇸

## Hebrew Cemetery Receives New Signs

Lynna Kay Shuffield, chairperson of the Cemetery Historical Designation



*Charles Hart stands next to the sign that he and Marc Wormser installed.*

Project Committee, reports that new signs have been installed on the gate of the Navasota Hebrew Benevolent Society Cemetery. Charles Hart and Marc Wormser installed the donated signs on the cemetery's front and back gates. They also had a meeting with the City of Navasota to insure better communication and future maintenance projects. 🇺🇸

### *Deep in the Heart, continued from page 10*

showing a net balance due Grafman of \$37.91.

<sup>47</sup> Ibid.

<sup>48</sup> Weil October 15, 1929 letter to Cantor and Mrs. Reuben Grafman.

<sup>49</sup> Ibid.


<sup>501</sup> Weil October 18, 1929 letter to Grafman.

<sup>51</sup> A copy of the charter is reproduced in the Temple Beth El book published for the 25th Anniversary of the Temple.

<sup>52</sup> After his 1933 HUC Ordination, Grafman served as the Rabbi of Temple Adath Israel, Lexington Kentucky from 1933 to 1941. He then became rabbi of Temple Emanu-El in Birmingham, Alabama for the next thirty-four years, until his retirement in 1975. He then served as its rabbi emeritus until his death in 1995.

<sup>53</sup> Grafman September 9, 1932 letter to Weil. 🇺🇸

## WWI Exhibit Features Local Jews

A World War One centennial exhibit at Fort Worth's downtown public library has a multicultural wall that includes four panels about local Jewish participation in the Great War. The exhibit, "From Cowboy to Doughboy: North Texas in WWI," runs from July 9 until Oct. 19. The Jewish panels focus on a WWI honor roll listing 81 Jewish soldiers; a Russian-immigrant infantryman who became a US citizen; and an aviator from New York who died in a training crash and is buried in Fort Worth's Ahavath Sholom Hebrew Cemetery. 



*Panels at the World War I Exhibit in Fort Worth feature local Jewish participation.*

## In Memoriam

**Barbara Schachtel-Green,**



TJHS member from Houston, died on June 21, 2017. She was pre-deceased by her

first husband, Rabbi Hyman Judah Schachtel. She is survived by her husband, Louis Green; her children, Bard (Dinah Schachtel) and Ann (Paul Wobbe) Schachtel; grandson, Andrew (Vanessa) Schachtel; and great-grandchildren, Adyn and Adysn.

**May her memory  
be a blessing.**

## 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>.



## 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.*

# 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: \_\_\_\_\_

## *Acknowledge to:*

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

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

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## *Donor Information:*


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

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

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

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

## Guess This Member

Well—this young man still has not brought forth a winner—He is a TJHS board member and I did not know he played the accordion. We will have to ask for a concert! Although he is quiet, when he speaks, it is with wise words and conviction. He loves to travel and visits many places around the world. Another clue—he is married and gets inside track on TJHS-sponsored trips. The winner will receive a year's free membership to TJHS. Email your guess to Jack Solka at [editor@txjhs.org](mailto:editor@txjhs.org) any time beginning Monday, August 7. Entries received before that date will not be considered. Previous winners and family members are not eligible to participate. Good luck! 



## We need Your Stories!

We are earnestly 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 News Magazine. Everyone has a story to tell, long or short. To submit your story, or if you need help writing your story, contact Jack Solka at [jack@solka.net](mailto:jack@solka.net) or 512-527-3799.



# 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 research projects that are in this spirit.  
Deadlines for submission are March 1, June 1, September 1, and December 1.

## Application Form

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

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

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

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

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

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

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

Title and Description of project.

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

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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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Completed project must acknowledge TJHS support. 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 [grantchair@txjhs.org](mailto:grantchair@txjhs.org).*

# Grants Awarded at the Austin Board Meeting

by Hollace Weiner

## Temple Beth-El Renovation Project in Corsicana, Texas

The Texas Jewish Historical Society approved a \$25,000 grant toward restoration of Corsicana's onion-domed synagogue, an architectural jewel that needs to raise \$403,000 to replace rotting wood, upgrade HVAC equipment, and install a fire-sprinkler system. The Corsicana Parks and Recreation Department, which owns and maintains the Moorish revival Temple Beth-El, is optimistic that the TJHS grant will attract funds from Jewish foundations and individuals, which in the past have contributed little for the landmark's preservation.

The 117-year-old Temple is listed on the National Register of Historic Places and has a Texas Historical



*Temple Beth-El in Corsicana.  
Photo by Chava Rousch Carlisle*

Marker. Although the synagogue became a community center in 1987, the worship area—with its stained-glass windows, vintage menorahs, and wooden pews—hosts Shabbat services once a month, drawing up to 20 people.

Since 1980, when Temple Beth-El's congregation disbanded and its exotic building faced demolition, the local Christian community has rallied to preserve the religious landmark. Initially, a Save-the-Temple Committee staged potluck suppers, applied for grants, and hired a preservation architect to restore the building and reopen it as a community center available for weddings, parties, and meetings.

The synagogue, located on 15th Street, is within sight of the Collin Street Bakery, known internationally for its fruitcake. The City of Corsicana (pop. 25,000), the rural county seat 55 miles southwest of Dallas, budgets \$30,000 annually for the

Temple's upkeep. Seven years ago it restored the building's twin onion-domed towers and three stained-glass windows—which some authorities say were crafted by Tiffany.

The Corsicana Preservation Foundation has also received a \$25,000 restoration grant from the Navarro Community Foundation and \$1,500 from the Church in the Park, a local Southern Baptist congregation. The city's Parks and Recreation Department has published a handsome brochure promoting the Temple as a unique venue for weddings

and receptions.

The distinctive Temple Beth-El,

with its octagonal towers and keyhole windows, has seating for 150. The main sanctuary has a rose window with a Star of David and two other stained-glass windows depicting matching tablets of the



*The Tiffany windows in Temple Beth-El.*

Ten Commandments. The synagogue is one of only a few onion-domed houses of worship in the Southwest and across the country.

## Jewish/Latino Oral Histories

A \$2,500 research-and-equipment grant was made to Assistant History Professor Mark Goldberg at the University of Houston to launch an

*continued on page 25*



*Babbette Samuels, 89, is the oldest surviving congregant of Corsicana's Temple Beth-El.*


*Grants, continued from page 24*

oral-history project called La Hora: Explorations in Jewish History and Identity. Through in-depth, videotaped interviews with Jewish Latinas and Latinos in the Houston metropolitan area, he plans to highlight the complexity and diversity of Judaism in Texas.

To Goldberg, the word “hora” is a bilingual term with double meaning: In Hebrew, it refers to dancing the hora; in Spanish, it translates into “time”—the time is now to recover in scholarly fashion the history of the understudied Hispanic-Jewish community in Texas.

The son of Mexican immigrants, Dr. Goldberg was born and raised in Houston and feels well positioned to locate subjects for the project. The 25 people he plans to interview during the next two years will include recent immigrants and longtime residents, including those with Crypto-Jewish roots. Videotapes and transcripts will become part of a Latina/Latino Jewish-oral-history archive at the University of Houston, with interviews accessible digitally.

In his application, Dr. Goldberg wrote, “La Hora” is a local project with global reach. Studying Houston’s Jewish history will teach us a great deal about the global Jewish diaspora. By interviewing Jewish Latinas and Latinos in the fourth largest U.S. city, La Hora will help us understand the historical meanings of Jewish identity and culture.”

*The TJHS Grants Committee accepts grant applications quarterly, with the next deadline September 1, 2017.* 

## Join TJHS As We Explore Jewish Panama May 3-10, 2018



From our base in Panama City at the Radisson Decapolis Hotel, we will explore the country and connect with the Jewish community of Panama.

*The canal!  
Aerial tram ride!  
Professionally guided  
tours!  
Explore living Indian  
cultures!  
Flora and Fauna!*

- Meet Rabbi Gustavo Kraselnik
- Participate in Shabbat services at Kol Shearith Israel
- Enjoy Shabbat dinner at a local family home
- Visit Beth El Synagogue to meet community leaders
- Visit Albert Einstein Jewish School
- Our tour leader is Ariel Goldstein, who studied Latin American History in Montevideo and tourism at Hebrew University. Ariel has led tours around the world and speaks four languages.

*Tour organized through **World Passage LTD**,  
the same company that took us to Cuba three times.*

Price: \$2,929 per person, double occupancy  
\$3,449 per person, single occupancy  
Price includes 7 breakfasts, 5 lunches, and 4 dinners  
Price does not include airfare to Panama

**Deposit Deadline: December 9, 2017**

For detailed itinerary and information on deposit and deadlines,  
contact Vickie Vogel, TJHS Travel Chair,  
at [vickvogel@yahoo.com](mailto:vickvogel@yahoo.com) or 979-966-2493

## 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 rate of \$1.52 (at printing date) per magazine. These amounts add up—it’s your money we are trying to save!



## Welcome New Members!

### Judy Hersh

2717 Wesbury Circle  
Waco, TX  
254-744-1543  
hershladylawyer@aol.com

### Amanda & Rabbi Daniel Septimus

7300 Hart Lane  
Austin, TX 78731  
512-735-8006  
daniel.septimus@shalomaustin.org

### Miriam Anes

P. O. Box 670953  
Dallas, TX 75367  
214-675-7509  
miriam.anes@live.com

### Marcelyn Freed Vener

7904 Mesa Trails Circle  
Austin, TX 78731  
512-418-1512  
Cell: 512-944-8185

### David & Janice (Zionts) Gerber

6135 Queenslock  
Houston, TX 77096-3734  
713-907-4364  
jgerber4@gmail.com

If you have any changes in your  
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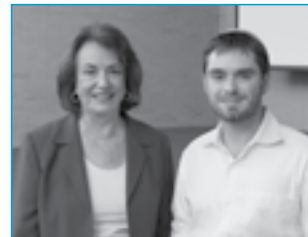
**Marc Wormser, 1601 S. Riviera Ct.,  
Pearland, TX 77581, 832-288-3494  
c2aggie@gmail.com**

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

## Outstanding Student Award

by Barbara Rosenberg

The Outstanding Student Award in the Judaic Studies Program at the University of Houston was presented to Daniel Smith of Houston at the 23rd Annual Awards Ceremony on April 20, 2017. Daniel received a book award (*Lone Stars of David*) and a year's free membership in our Society in recognition of his outstanding scholarship in the Judaic Studies Program during his senior year. This is the first year of the award in a selection process determined by the faculty. Daniel graduated May, 2017 and plans to attend a *Yeshiva* in Israel.



*Barbara Rosenberg pre-  
sented the award to Daniel  
Smith.*

The Judaic Studies Program at the University of Houston is under the Department of Modern and Classical Languages and is headed by Dr. Marie-Theresa Hernandez. (Look for a future article about Dr. Hernandez's journey to Judaism and her interest and publications in the field of Crypto-Judaism).

### *Dawson Saloon, continued from page 11*

Minnie Novit Siegel, parents of Jan Hart, who owned it until their retirement in 1962, at which time it was once again purchased by a family member. All of these businesses thrived because of the good will the extended Novit family earned in their communities. Mr. and Mrs. Morris Novit and Mr. and Mrs. Nathan Siegel were former long-time members and supporters of TJHS.



*Charles and Jan Hart attended the unveiling of the  
historical marker.*

Visit us on the web at [www.txjhs.org](http://www.txjhs.org).



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Debbie Winegarten (Austin)

## 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 either be 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. There will be the expense of prepaid freight back to the shipper 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 Deidra Cizon at [dbcizon@swbell.net](mailto:dbcizon@swbell.net) or 214-361-7179.

Texas Jewish

Historical Society

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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. 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)

☐ New Member

☐ Renewing Member

☐ Special interests, professional background, talents \_\_\_\_\_

Who suggested TJHS to you?

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

### Membership Category

☐ \$35 Annual Member

☐ \$50 Supporting Member

☐ \$18 Student Member

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