

The Spirit Unconsumed

A History of the Topeka Jewish Community

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Temple Beth Sholom
Topeka, Kansas

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"Moses...gazed and there was a bush all aflame, yet the bush was not consumed."

Exodus 3:2



This book is dedicated
to the presidents
of Temple Beth Sholom.

Preface

I assumed leadership of the Temple History Committee fully realizing there would not be an end to researching our history. I was determined to search the past, however, because the knowledge was important to me, my family, and my community. My family has been an integral part of the Jewish community for more than seventy-five years, and I can remember much of the history in these pages. From the time I was a small girl the interests of the Temple were the interests of my grandparents, Eli and Mollie Scrinopskie; my parents, Abe and Mollye Scrinopskie; my husband, Herbert Cumonow; and my sisters, aunts, uncles, and cousins.

It is a rare experience today to be able to grow in the warmth of one's family, to remain in the same city, and to watch the growth of an institution such as Temple Beth Sholom. I feel privileged to be a part of this Temple, and because of that I have a strong commitment to the history of the congregation.

When I organized the history committee three years ago I realized many people shared my enthusiasm and dedication to search for knowledge of our Temple. Our committee consisted of: Adeline Briman, Harry Endlich, Geri Goldstein, Lawrence Litwin, Fannie Mandelbaum, Mollye Scrinopskie, Irving Sheffel, Professor Josef Zatzkis, Jack Zeligman, and Elaine Zlotky.

Of course our history committee and its various projects could not have functioned without the supervision, concern, and knowledge of Rabbi Fred Reiner. His gentle manner and deep interest have never stopped, and we all have looked to him for advice and counsel. He never failed us, and for that we owe him a debt of gratitude.

The goals of our committee were to collect, organize, and file artifacts of historical interest to our Jewish community. We have established an archive and examined many boxes of old minutes, records and documents, filing, cross-checking, and referencing them so that we can preserve and understand our past.

There have been two special projects through which we have shared our knowledge with the people of Topeka. Our display at the Topeka Public Library during November, 1976, drew attention from the Jewish, as well as the non-Jewish, members of the community. The designs and graphics for that display were prepared by Janet Zoble. A few months later, as a result of more research, Jean Block Bessmer wrote a detailed story in the June, 1977, issue of **Topeka Magazine.** That story represented an important step in our understanding of the Jewish community.

As soon as the article appeared, the committee realized it was not the final word. We organized a further study of the history of the Jewish community in Topeka. We divided the project into separate essays, each focusing on some aspect of the Topeka Jewish community.

This volume, **The Spirit Unconsumed,** is an anthology of these essays on the organizations and individuals in our Jewish community over the last century. The boxed material includes transcriptions of oral histories (prepared by Elaine Zlotky, taped with Adeline Briman) and other recollections of community members. The many individuals who researched and collected the materials spent many hours, days, and months investigating tombstones, burial records, and museum files, as well as checking dates, newspapers, and documents. Data was collected and filed until being edited for each chapter.

The Spirit Unconsumed is dedicated to the presidents of Temple Beth Sholom. The title speaks of the spirit of the Jewish people and their will to live through adversity; more pointedly it speaks of the spirit of our leaders and their difficulties in maintaining Jewish life and a synagogue in a small community. Each president, or a member of his family, has supplied us with the information for his particular section of the chapter about the presidents. Similarly the chapter on the rabbis is based upon the rabbis' own statements, supplemented by local recollection.

Through the fund-raising efforts of Roselle and Harry Endlich, Mollye Scrinopskie, and Herbert Cumonow, we have received very generous contributions from several sources. A fund was established with contributions from Temple presidents, the Topeka Jewish Federation, and the Temple Beth Sholom Sisterhood. Additional contributions came from members of our community and friends outside of our community, including: Blanche Ensign, Livermore, California; Marcella and Ralph Wolfson, Lawrence, Kansas; Sylvia and Nathan Eveloff, Kansas City, Missouri; Pamela and Sidney Kross, Overland Park, Kansas; and Isador Scrinopskie, Little Rock, Arkansas.

Dr. David Katzman of the History Department at the University of Kansas provided us with crucial advice and encouragement. Even before our committee began its work, he began the research for this project and laid the groundwork, along with Lawrence Litwin and Josef Zatzkis. He gave us a great deal of his valuable time and knowledge, consulted repeatedly with the committee, and edited the original draft. We have also received considerable help from Bea Horne, the archivist of The Menninger Foundation.

Kay Hymowitz arrived in Topeka a few months ago, but she now knows more Topeka Jewish history than most of us! Kay has edited the final draft of this book, rewriting large sections, and she has done this work with care, decisiveness, and enthusiasm. We are delighted to have such a talented woman in our midst.

The production of our Jewish history book has been in the capable hands of Janet Zoble. Janet's knowledge is unlimited in the arts and the publishing

world; this is evident on every page of the book. Mary Murray and Rita Furman have been the typists.

Through the three-year period we have been fortunate to have people share their expertise, edit, research, and offer suggestions as well as criticism. We want to thank the following: Sherry Levy-Reiner and Dr. Robert D. Stein, who read the final manuscript; Dorothy Bolnick, Bonny Cohen, Dr. Hans Falck, Michael Fein, Joel Ginsparg, Sadie Gleichenhaus, Harry Gordon, Dr. Mark Greenberg, Gordon Leff, Carolyn Litwin, Beth Sheffel, Joseph Silver, Claudell Stocker, and Bernice Zeligman.

Despite the help of all these people and the painstaking care with which we worked, we recognize that there are still some stories to be told, some individuals still not included. But the stories on the following pages unfold because many people have worked hard to make it happen. We recognize that this book not only records the history of our community, but is an historical document itself. The committee and many contributors have had the special opportunity to participate directly in creating the next chapters of our history.

Joy Cumonow
March, 1979

Introduction

We Jews are commanded to remember our past and our often humble origins. Abraham, the first Jew, was a wandering Aramean. We spent our days in Egypt as slaves and strangers in the land. Often unpleasant, our history has been characterized by rootlessness and oppression. Still it is a history the Bible tells us not to forget, a past we have felt almost driven to record and transmit.

In this history of the Jewish community of Topeka we see a group of Jewish immigrants who came to the Kansas capital both from Europe and from America. Some of the families who eventually settled here made many stops before they arrived. Their wandering is less important than what they brought to their new home and what they established.

The organizations of the Jewish life in Topeka demonstrate the variety of religious, social, and philanthropic activity of the Jewish people. The most immediate need of the new Jewish immigrants to Topeka was to care for their dead, so they founded a burial society and purchased property for a Jewish cemetery. No less important was the need to educate their children, so we find mention of a Sunday school long before the founding of a congregation or secular organizations. Many of the institutions which the Jewish community established were directed toward a specific goal, such as burial or education or philanthropy. But many of the organizations served multiple goals: social and charitable, religious and educational, humanitarian and political. The chapters of this book present testimony of the wide variety of ways in which the Jewish community has organized itself. We have organized through our women and through our men and through our young people. Repeatedly throughout the century of Jewish life in Topeka we have identified with the stranger and the immigrant, caring for their immediate needs and working to integrate them into their new home. Repeatedly we have focused on education and humanitarian endeavors, two hallmarks of Jewish tradition. Conscious that we are a minority, we have focused on our relationships with the general community, explaining our religion and customs, our beliefs and institutions. In a relatively brief span this community of immigrants has established itself well in the Topeka community, and we have been proud of the accomplishments of our members and the institutions and businessess which they have established or served.

We joke that if you have two Jews you are likely to find three opinions; so it is not surprising that a handful of Jews can create a host of organizations. Here, as elsewhere, the Jewish community loved to organize itself, forming scores of committees and groups directed at various goals. For many years there were deep divisions within the Jewish community: divisions of Orthodox versus Reform, old-timers and newcomers, professionals and business. But repeatedly the Jewish community was able to coalesce and stand together on issues of importance for all.

More than anything, this book represents a search for roots and heritage. From the beginning we have tried to make the recollections within these pages the work of the people. Often with few original documents to substantiate recollections, we have relied on memory and discussion to search out the history of the Jewish community here. But the Bible itself is originally an oral history, and the Torah, a recollection of the generations from Adam to Moses. Frequently all the Bible tells us is the name of an individual and how long he lived. Here we have sought to include interesting recollections and anecdotes and to relate the flavor of Jewish life and Kansas life as it was lived over the past century.

The people have remembered simple pleasures and noble aspirations. We have recorded the local outgrowths of Jewish life and Jewish values, of the charity which was given and the religious obligations which were executed. We have produced this book because it is a contribution to the history of the Jewish people and to the history of the city of Topeka. It is the story of a people who struggled, a people whose spirit, like the burning bush, continues unconsumed.

Fred N. Reiner, Rabbi
March, 1979

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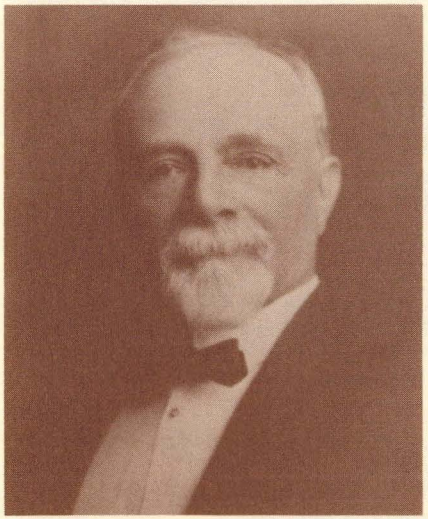
The Spirit Unconsumed

A History of the Topeka Jewish Community

Chapter One

The Early Years: 1868-1928

Throughout history, Jews have found themselves wanderers, an alienated people unable to feel part of any community around them. Though America was a new Promised Land, immigration to America held little promise for many, who came relatively unskilled, rootless, penniless, and in effect, wordless—for few, if any, knew English. Yet, the story of the Jews who found their way to Topeka shows that they were able to thrive against these odds. They slowly learned the language, with little help established successful businesses, and made Topeka not just a home for the families they started here or a place to do business, but *their* community. From wandering, they have become not just rooted, but essential members of their city. They have done this without sacrificing their identity as Jews, for from the very beginning—even before they established a congregation—the early Jews came together to continue their mutual traditions.



Moses Snattinger

Probably the earliest Jewish arrivals in Topeka were originally from Germany, Hungary, and Austria. Simon Barnum and Moses Snattinger appear to have settled here first, arriving in Topeka via Indiana from Central Europe in 1868. Both men, like so many who followed them, set themselves up as merchants, Barnum in a dry goods business on East Fifth Street and Snattinger in a store on Kansas Avenue. Barnum married Emma Snattinger, a relative of Moses, and later one of the founders of the Hebrew Ladies' Benevolent Society. Snattinger became prominent in Topeka, serving as president of the Shawnee Building and Loan Association and running for city commission. In 1872 the two men founded the earliest Jewish organization in Topeka, the Jewish Cemetery Association or Chevrah Kedisha Bicor Cholim, whose purpose was to help the sick and to provide burial rites. A cemetery was begun on land around Tenth and California, about one mile east of the city as it then was, and the original plot is now surrounded by the Topeka Cemetery.

We know very little about the next families to arrive in Topeka, including those of Joseph Levy, Edward Rosenthal, and Abe Steinberg. The Steinberg family probably set up a dance hall on East Sixth Street. By 1885 the small community of at least nine families had begun to group itself around a number of important causes and concerns. Following the Cemetery Association was the Sunday school, organized in 1876. It was founded by Jacob W. Kaskell, a settler from New York. (At this point, there was no synagogue nor rabbi,





Sam Barnum (left) and Isaac Barnum, sons of Simon Barnum.

It was a practice among the Orthodox Jews in Topeka to wash and dress the dead at Penwell Funeral Home before burial.

How well I remember many a night when Myer Scrinopskie would come to awaken my father, Nathan Einstein, to help take care of some of the men who had passed away and to comfort the living. Also participating were Morris Leiberman and Max Hurwitz.

When a woman passed away, Sarah Galitzki took charge. She would come to get my mother, Ethel Einstein, Rebecca Leiberman, and Leah Shapiro to assist her.

I write about this custom of some of the early members of our Jewish community, not as a note of sadness, but to show their compassion for the living, their devotion to Judaism, and because they were truly uncommon Jewish men and women.

Fannie Wisman

but Kaskell helped to run Friday evening services in various private homes with a choir consisting of Moses Snattinger and his wife, and Mrs. Leon and Mrs. Simon Bernheimer.) Next, the Hebrew Ladies' Benevolent Society was founded in 1885. The first officers included some already familiar names: Mrs. S. Bernheimer, president; Mrs. Abe Steinberg, vice-president; Mrs. Ed Rector, secretary; and Mrs. C. Pragheimer, treasurer.

The Ladies' Benevolent Society played an important role in the continuing growth of the Topeka Jewish community. They encouraged the Industrial Removal Office, an international Jewish organization designed to help resettle exiled Jews, to send immigrants to Topeka. It was also the Benevolent Society which helped to clothe and house the new arrivals. Immigrants also found their way to Topeka through the help of the Hebrew Immigrant Aid Society. Like the Industrial Removal Office, H.I.A.S. was an international organization which helped find employment for Jewish immigrants and at one time arranged to send ten men a month to Topeka where local Jews helped them find jobs. Farming may have attracted some of these newcomers. The Atchison, Topeka, and Santa Fe Railway also employed Jewish laborers, including, at one point, as many as one hundred mechanics.

By the late 1800's, Eastern European immigrants, specifically from the Russian-Polish border area where persecution was severe following the

* — In Topeka, der Staatshauptſtadt von Kanſas, iſt kürzlich eine Sabbathſchule organiſirt worden. Da dortſelbſt nur erſt neun jüdiſche Familien wohnen und dieſe kleine Zahl außer Stande iſt, eine förmliche Gemeinde zu bilden, iſt dieſer Eifer für die gute Sache um ſo löblicher. Die Schule ſteht unter der Leitung des Herrn Burgauer, dem Frau Benjamin zur Seite ſteht. Die Zahl der Kinder beträgt zweiundzwanzig. Daß der Unterricht unentgeltlich iſt, verſteht ſich von ſelbſt. Vergelt's Gott! —

Translation of German news item in **Die Deborah,** *Cincinnati, issue of March 3, 1876:*

"Recently a Sabbath school was organized in Topeka, the state capital of Kansas. Since only nine Jewish families reside there, too small to found a formal congregation, this zeal for the good cause is admirable. The school is under the direction of Mrs. Benjamin. The number of the children is twenty-two. It is self-evident that lessons are free of charge. God will provide!"



Samuel Scrinopskie

My dear father, Sam, came to the United States in 1889 when Topeka was very small. At that time there were very few Jewish people and they could not afford to be generous. He had no one to meet him, even though he was wearing a badge with his name on it. My father did not want to go into the Russian Army because of the marching, and he made a wise decision.

He started out by pack-peddling in small towns near Topeka and eventually was able to open a small store in the second hundred block of Kansas Avenue.

Isador Scrinopskie

assassination of Czar Alexander II, began to find their way to Topeka. Typically, a husband would arrive in America alone, find employment and a home in Topeka, and then send for his wife, his immediate family, and possibly other relatives. In this fashion the Scrinopskie family arrived in Topeka. Having fled Russia, Samuel Scrinopskie arrived here in 1889 alone and with no one to meet him. He began peddling and eventually opened a small clothing store in the 200 block of Kansas Avenue. As soon as he was able, he sent for his wife and three children who were still in Russia, and a few years later his brother Eli followed. In turn, Eli sent for his wife Mollie and their six children.

My mother was born near Vilna, Russia, in a small community. Her father was a ladies' tailor and furrier. He would make trousseaus for Jewish families. They left Russia when she was fourteen and went to England, where she had two borthers who also became tailors; one brother made and designed clothes for Queen Victoria. The family came to America, landing first in New York and then proceeding to Chicago. My mother, who met my father in Chicago, married him during the World's Columbian Exposition in Chicago in 1893. They honeymooned at the Exposition. My brother Abe and sister Florence were born in Chicago.

My father's name was Isaac Gartner. He was born in Cairo, Egypt. His parents had lived in Austria, and they went to Egypt because at that time Egypt was under English control. Isaac's parents were divorced, and the family was proud of their mother, who remained in Egypt. She was a businesswoman, a buyer for women in a harem. When I was about eight, the family received a box of beautiful jewelry from their grandmother in Egypt, jewelry that had been given to her. Since money was scarce, much of the jewelry had to be pawned, never to be redeemed. The children wore some of the jewelry, never knowing its real value.

When my father was in his teens, he went to Chicago and worked as a tailor's apprentice. He married my mother and together with my brother and sister all went to New York where they lived for about eleven years. Sadie, Betty, Sally, Morris, Al, Meyer, and Blanche—seven children were born in New York.

The family got a letter from a distant cousin of my mother's, Nathan Leiberman, who told Isaac if he would come to Topeka, he had a job waiting for him with Mr. Wolf, a custom tailor. So, with nine children, the family moved to Topeka.

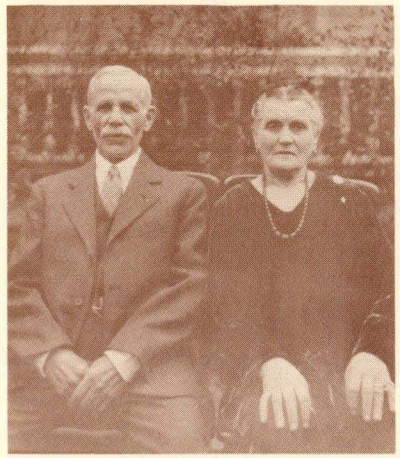
Altogether there were fifteen children. Because my mother was a strong disciplinarian, we all minded her. What mother said, we did. When the girls graduated from grammer school, they went to business college and got jobs; all helped out financially.

Nine children out of the fifteen are still living: Morris (Baltimore), Betty (New York), Florence (Florida), Rosabelle (Dallas), Al (Dallas), Blanche (Topeka), June (Topeka), Charles (Dallas), Sadie (Topeka).

A room was dedicated by the Gartner family in the new Temple in memory of Isaac and Alice Gartner. Because Mrs. Gartner loved children so much, the family gave the kindergarten room.

Sadie Gartner Gleichenhaus

Eli Ulamperl arrived from Poland when he was thirteen and later brought his wife, Rose, to Topeka. Rose was born in Scranton, Kansas, a coal mining town. Rose was an early president of the Ladies' Benevolent Society and a community leader. Hyman Zeligman was led here through the arrangements of the Industrial Removal Office. David August was another settler during these late years of the 19th century, though he arrived from St. Mary's, Kansas. He was quite active in civic organizations and owned the David J. August Clothing Company at 622 Kansas Avenue, which operated for forty-five years. A third wave of settlers arrived in the early 1900's. They included Harry Endlich and George Gordon, the first and second presidents, respectively, of the future Reform Temple.



Eli and Mollie Scrinopskie

Mollie was a shrewd woman who found clever ways to earn extra pennies. She fattened geese and sold them at a market. Before doing this, though, she would pluck their feathers and make down beds and pillows.

Like so many other immigrants, she was never proficient in English and always spoke Yiddish. Since she was a warm and friendly woman, it was not long before she had all her neighbors learning Yiddish. On summer afternoons, you could find her sitting on her porch swing with the neighbor ladies, each teaching the other her native tongue.

Grayce Scinopskie Steiner

Abe Pozez immigrated to the United States in 1915. He had left Poland (Russia at that time) in 1914, traveling for several weeks across Siberia on the old Trans-Siberian Railroad into Manchuria (Mainland China) and across into Japan. He lived in Yokahama, Japan, for six months with a group of other young men from Poland and Russia. He booked passage on a Japanese freighter and arrived in Bellingham, Washington, following a three-week crossing of the Pacific. He took a temporary job with a Jewish scrap dealer in Bellingham, travelling with a horse and wagon and buying scrap metals from farmers and other individuals in rural northern Washington State. It was the practice, at that time of heavy Jewish immigration, to publish the names of the new arrivals in the widely-read Jewish periodicals. Abe Pozez's distant cousins in St. Jospeh, Missouri, read of his arrival and invited him to come to St. Joseph for a visit.

Shaol Pozez

By this time, their sheer numbers led the Topeka Jews to organize a number of other groups. In 1906 the Jewish Educational and Benevolent Society was founded with twenty-five members under the leadership of Eli Ulamperl, president; Louis H. Friedman, secretary; and Moses Snattinger, treasurer. In 1911 the Jewish Progressive Club began meeting at 812 Kansas Avenue under the leadership of M. Lieberman, and the Topeka Chapter of B'nai B'rith was founded with David August as its president. The Young Men's Hebrew Association began in 1914 at 110 East Sixth Street with Abe Ulamperl as its secretary.

Although the early Jews of Topeka had formed all of these various organizations, until 1919 there were two Orthodox congregations for this one small community: one for the Jews from Central Europe and the other for those from Eastern Europe. B'nai Israel was founded in 1905, and B'nai Abraham was founded in 1915. But there was no sanctuary; services were held primarily in the homes of congregants and conducted either by lay members or a rabbi from a neighboring established synagogue. If possible, a hall was rented for the High Holy Days, usually one at 418 Kansas Avenue, and at least once the former Elks' Hall on the 600 block of Kansas Avenue. Early in the year 1919 it was mutually agreed to merge the two congregations as a "Modern Orthodox Congregation" under the name B'nai Israel and Abraham. (See Appendix II.)

This merger of the two congregations became the catalyst for establishing a permanent house of worship. The two Scrinopskie brothers, Eli and Samuel, were the initiators and finance committee, and were ably assisted by Cyrus B. Cohen; David Cohen; Nathan Einstein; Louis Gleichenhaus; David Kass; Eli, Harry, Leo, and Sam Shapiro. They purchased the former home of Kansas Governor Samuel Johnson Crawford at Fifth and Harrison for $8,000 and converted it to a synagogue in 1919. One year later a successful money-raising drive led to the building of a sanctuary addition designed for worship on the upper level and social activities on the lower level. The original building was used as a religious school as well as for office space. With the completion of the new sanctuary in late 1920 came the agreement to change the name of the congregation to Temple Beth Sholom and to hire the first permanent religious leader, Rabbi Harry Swartz. This merged congregation continued to function for eight years. By 1928, however, financial problems caused the leadership of the Orthodox congregation concern about its future, and they turned for support to some of the non-Orthodox Jews. That year, a group led by Harry

Ike Gilberg was a tailor, with a shop on Seventh and Kansas. He was untaught scholastically, but was a highly intelligent man. He was a Socialist and very political. He taught in the one-room Sunday school at Sixth and Quincy. Since there was no rabbi, he taught all ages for no compensation. There were very few books available. He later moved to Pleasanton, Kansas.

Sadie Gleichenhaus

People said Ike was a little strange; he was a spiritualist and claimed he could cure anything.

One Sunday when Abe Scrinopskie, Mollie and Eli's son, was a young boy, about fourteen or fifteen, he had a severe headache and was lying on the sofa in his parents' parlor. Ike Gilberg came to visit and saw Abe lying down. He waved his hands over Abe's head, closed his eyes, waved his hands again, and the headache was gone. Ike Gilberg was a mysterious man; everyone talked about him!

Grayce Scrinopskie Steiner

Nathan Einstein was born in 1885, in Russia. His family were people of means; they bought wagon wheels from farmers and resold them at the market.

When he was twenty-years-old, and about to be drafted into the Russian Army and sent to Siberia, his mother insisted that he escape from Russia. Since he had no papers, she gave him a false identity and dressed him like an old man. He was sent by the Jewish underground to Austria, then to Italy; he boarded a ship in Milan, and worked on the ship for his passage. It took two months to get to America.

When he arrived at Ellis Island, he had no papers, so he was not accepted. He sat alone for a week and finally the women of the Jewish Aid Society helped him. They had papers made for him. They found his brother who lived in Brooklyn (he had come two years before), and Nathan got a job selling produce.

In 1907, there was talk of jobs at Fort Riley, Kansas; the Fort needed carpenters. Both brothers left for the West. The jobs lasted a short time, so the Einsteins moved to Kansas City to deliver produce.

In 1908, they heard work was to be had at the Santa Fe Shops in Topeka, Kansas. Nathan took a job shoveling cinders on the street at 15 cents an hour.

And from then on, Nathan became a Topekan. He was told life would be easier for him if he changed his name in America; Nathan refused.

Fannie Einstein Wisman

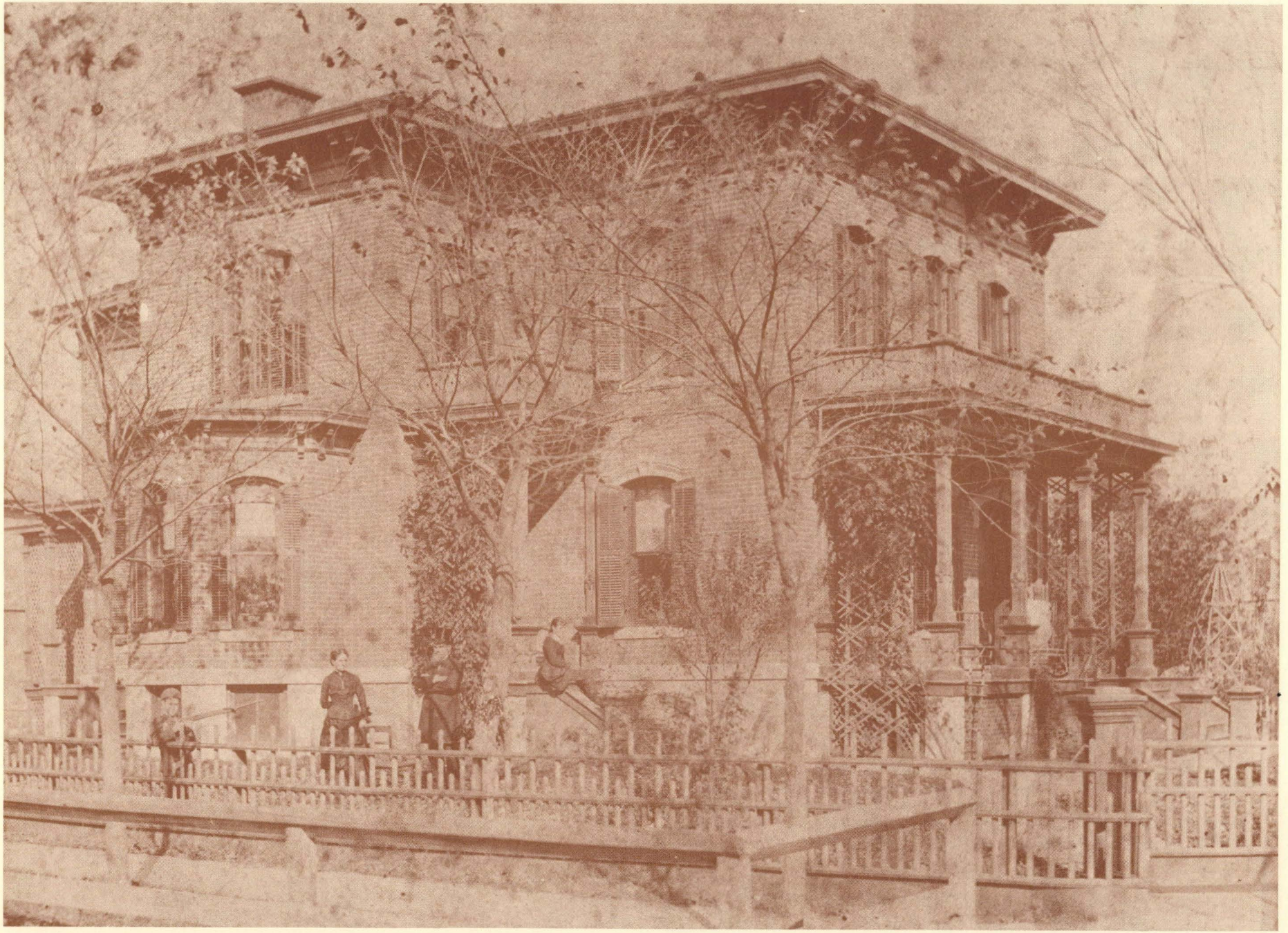
In the early 1900's there was a grocery store owned by a Mr. Katz who kept live chickens in a coop to sell to Jewish customers who kept kosher. He sold and killed the chickens and also slaughtered one cow a week and sold the special cuts that are used for kosher cooking.

When Mr. Katz moved, the Jewish women had to get their meats and breads shipped by express from Kansas City. Off and on a shochet would arrive in Topeka and slaughter chickens. But most of them made such a meager living they had to move on to larger cities and more lucrative places to work.

In 1908, when my mother came to Topeka with my father and fifteen children from New York City, she was terribly concerned about being able to get kosher meats. At first she wanted to go back to New York because there were no kosher butcher shops here.

Later, Ben Kross opened a butcher shop which sold kosher meats.

Sadie Gleichenhaus



The Crawford home at Fifth and Harrison, soon to be Temple Beth Sholom.

Endlich assumed responsibility for the congregation and synagogue and established the Reform congregation Temple Beth Sholom with the provision that a room be set aside for Orthodox members to conduct services during their lifetimes.

With the establishment of a Reform congregation, the early pioneer years of the Topeka Jews came to a close. By this time, Topeka had a stable group of Jewish men and women. **The American Jewish Year Book** estimated the Jewish population of Topeka in 1928 as 900. They had established families, some degree of security, and now a relatively cohesive religious and cultural community. They were no longer pioneers or immigrants, but a community far removed from the original wanderers of years before.

Leavenworth, Kansas, May 11
"A Jewish Wedding"

I witnessed a Jewish wedding at their Synagogue in this city yesterday evening. A Mr. Bernstein, of Atchinson, was united to Miss Salinger, his own cousin, of this city. The Synagogue was crowded full of Jews and Gentiles. At half past six o'clock Dr. Machol, the rabbi, attired in his frisly robes, took his seat on the platform near the pulpit. He is a small, sharp-faced, little-eyed Jew; nothing prepossessing in his appearance. In a short time after he took his seat, the bride, attended by her maids, followed by the bridegroom and groomsmen, were ushered into the church by a stirring piece of instrumental music. The party were then seated on the platform in front of the rabbi. At his word they all stood before the altar, when he proceeded to deliver a lengthy, but impressive address to the groom and bride. It abounded in metaphors taken from oriental imagery. The bride shed tears while he was speaking. After his address he read to each a proverb from Solomom, in Hebrew, with comments. He then read in Hebrew a part of the ceremony, holding in his hand a glass of wine, which he presented to the groom who took a sip of it and gave to the bride. The rabbi then gave the groom a ring with instructions how to present it. The groom placed the ring on the forefinger of the right hand of the bride, repeating after the rabbi some Hebrew words. The priest then read in Hebrew another portion of the ceremony, when the groom and bride took another glass of wine. After which they were pronounced husband and wife according to the laws of Kansas and the Hebrew religion. A short benediction from the rabbi closed the ceremony; and the marriage party retired from the church in the midst of smiles and music.

The church was brilliantly lighted. Seven lights in imitation of the golden candle stick, burned on each side of the altar. The bride was dressed in green, with but little trimming, except the heavy white veil. She was not handsome, except in her figure; that was almost faultless. The groom was exceedingly homely. He, and all of the men, wore their hats during the entire ceremony.

C.R.R.

Emporia News, May 19, 1871



"My House shall be called a house of prayer for all peoples"

IRVING M. LEVEY, RABBI

Temple Beth Sholom

FIFTH AND HARRISON

TOPEKA, KANSAS

Officers

H. ENDLICH, President
G. GORDON, Vice President
A. SILK, Recording Secretary
B. BARNUM, Financial Secretary
B. KROSS, Treasurer

Trustees

S. FREIDBURG
D. J. AUGUST
H. NIGHTINGALE

The original stationery for Temple Beth Sholom.

Chapter Two

Reform Temple Beth Sholom: Presidents and Congregation

The biographies of the men who have been presidents of Temple Beth Sholom demonstrate again and again their outstanding involvement in their community. They are men of most unusual prominence, men who, once they provided for themselves and their families, gave and still give generously to Topeka. They are men who would not hide their qualities; each brought remarkable expertise, administrative skills, and a sense of charity and understanding to their community.

How much Temple Beth Sholom has profited from these leaders! The same exceptional business know-how was brought to the management of an institution struggling to survive; the same administrative skills, to a congregation often lacking a rabbi; the same sense of compassion, to a congregation whose diverse members often needed unifying.

Like other small congregations, Temple Beth Sholom has struggled through financial difficulties, and searches for leadership. But this Temple survived. One significant reason for this survival is its presidents.



Harry Endlich
1928-36, 1937-38, 1945-46

Harry Endlich came to Topeka from New York where he was born in 1888, the son of Esther and Louis Endlich. Having rejected a medical career on witnessing his first operation, he turned to his uncle who manufactured clothing. He gave him the job of traveling salesman and he began to tour the country with coats and suits. During these trips, he kept an eye out for a place to settle and eventually found Topeka with its wide streets and beautiful elms. Noticing the well-dressed young women of the town, he decided to stay and, as he thought, "bring Fifth Avenue to Topeka, Kansas." In 1909, he established a women's ready-to-wear shop at 733 Kansas Avenue, then lined with hitching posts, paved brick streets and trolley cars. His store was in operation for fifty-five years. Harry worked hard and was active in the business life of Topeka. He served on many boards and raised funds for charitable organizations and the community. He helped organize the Jewish Federation and the U.S.O. in Kansas; he was the first president of the United Jewish Appeal-Joint Distribution Committee, state chairman of Union of American Hebrew Congregations, on the Board of the Topeka Chamber of Commerce, St. Francis Hospital, and the First Church of the Deaf. In 1927, he married Roselle Dauer who has been active in many facets of Temple life. They have a daughter, Leatrice Swartzman, and their son, Harold, was the first Bar Mitzvah in the Reform congregation on February 17, 1945.

Harry's business expertise and organizing ability were of great help in the life of the early congregation. After they had purchased the Crawford residence at

Fifth and Harrison, the small group found itself in debt for $10,000. In 1928, the bank called David J. August, Harry's brother-in-law, to inform him that the mortgage on the synagogue was due and that the bank would have to foreclose if the money were not immediately forthcoming. David and Harry were able to get financial assistance for the Temple from a number of business people. The interest was paid, a new ten-year note was signed, and Harry was urged to assume the presidency. He consented with the provision that a Reform rabbi be engaged, and that Temple Beth Sholom become a Reform congregation with a room for Orthodox services. These changes were initiated and other officers were appointed under Harry including George Gordon as vice-president, Albert Silk as recording secretary, Benjamin Barnum as financial secretary, and Benjamin Kross as treasurer.

Although financial disaster had been averted once before, Depression years again found the congregation facing a deficit, this time for $1800. With Abe Scrinopskie as chairman, the congregation held a dance, raffled a Victrola radio and paid its debts. Over the years, enough money had finally been accumulated to burn the mortgage at a *Simchat Torah* service and dinner on January 16, 1945, during Harry's final term as president. There was even enough extra to buy an organ and do some needed renovation. On June 16, 1945, the entire community celebrated the close of spring activities and a most successful year with a dinner.

Harry Endlich served the Temple for three terms and spent a total of twenty-seven years on the Board. He remains active in Temple affairs to this day.

Ben Kross was a very quiet man who had a small grocery and meat store on East Fourth Street. He was a good businessman, and as treasurer of the Temple came to the Board meetings with his reports written on the same paper he used to package the meat.

Roselle Endlich

Many of my memories have to be related to the Kross Grocery Store established in about 1918 at 120 East Fourth Street, since this store was an important hub of the Jewish community. Old-timers like myself will recall that once a week my parents, Anna and Ben Kross, with the assistance and watchful eye of the schochet, *koshered and sold a side of beef to the families that observed the strict dietary laws. To do this my parents kept a separate butcher block and cutting tools, used only for this purpose. Kross Grocery shipped in various breads and bagels as well as various delicatessen goodies at least twice a week, with orders for the Sabbath* challahs *delivered each Friday.*

Sid Kross



Albert Silk

Albert Silk was a giant among men. He was large physically, with a massive head, huge slumped shoulders, gigantic hands. He told me he had been a wrestler in the "old country;" I believe him! He came to Topeka and went into the coal business. He lived in the old Potwin area in a small white corner house with his wife Bertha, daughter Joan, and son Barrett, all of whom I became well acquainted with. He was fairly well-off but during the Depression he let everyone who needed coal have it, whether they could pay or not. Many never paid him back even when they could in later years. This did not leave him bitter at all, but it left him much poorer. He was a much beloved man, and I heard that he could have been elected mayor of Topeka if he had had political ambitions. Albert was Past Master (as my father had been in Chanute, Kansas, where he came from) of Siloam Masonic Lodge and had been active all his adult life in the Masons. He gave me my work and helped induct me into this old-time and very formal lodge. My father became sick in 1949 with a brain tumor and Albert used to come visit him often. My father died in 1950 and in his last days he would ask where Albert was. I could not tell him that Albert had died of a heart attack.

Lawrence Litwin

Albert was a big man in size and heart, gentle, quiet, and unassuming. He was in the coal business, worked very closely with Harry in the Temple and was most charitable, at times taking money out of his own pocket to pay the rabbi. And Albert gave coal to the poor during the Depression, which he could ill afford. He was active in Masonry and was on the Selective Service Board during World War II.

Roselle Endlich



George Gordon
1936-37

George Gordon was born in Vashchuck, Russia, on September 14, 1886, the son of Malach and Sarah Gordon. He attended school there, taking preliminary training as a rabbi. At age seventeen he accompanied his mother to America. He was ambitious to complete his religious studies, but his father, who had preceded him to this country, was unable to finance them. He came to Topeka in 1902 when he learned of an opening for a Hebrew teacher. Soon, however, like so many other Topeka settlers, he went into business. For many years, he had a pawnshop on the corner of Fourth and Kansas with his brother Hyman. The two men also became interested in the movie house business, a lucrative venture in those days when motion pictures were becoming so popular. They opened the Best Theater, the first movie theater in Topeka, and in 1913, the much larger Orpheum Theater and Office Building. At first, the two men operated the Best Theater themselves with movies and vaudeville as their attractions; later they leased the buildings. George rapidly became a highly successful realtor; as president of the Topeka Real Estate Board and a member of the Chamber of Commerce, he was considered a great booster of Topeka business. In 1915, the brothers established a women's dress factory in Kansas City, the Gordon Brothers' Manufacturing Company, which at the time was one of the midwest's largest of its kind. In 1922 he married Bertha Denebeim from Kansas City and they had one son, Marvin, who was later instrumental in the sale of the old Temple. Bertha was an effective leader in the Council of Jewish Women, as well as the Temple Sisterhood.

George served as vice-president under Harry Endlich before he became president of the Temple in 1936. These were Depression years and the usual financial and rabbinical problems were intensified. George also served as president of B'nai B'rith in 1936. It was his honor to read the **Book of Jonah** each year on Yom Kippur afternoon. He died in 1965.

It was my sophomore year at Missouri University in Columbia. Following exams in June, I was thumbing my way to Topeka to visit my parents' new home. Hitching a ride on the highways was popular in those days for students. In fact, signs existed encouraging travelers to give the students "a lift."

There were no superhighways or turnpikes and Highway 24 was probably the one I came in on. A big city boy had come to the country, or so it appeared on my arrival.

Transportation in the 1930's was via the trolley buses, and the end of the western line was between Washburn and MacVicar. There was no Perry dam or lake, no Lake Shawnee.

Topeka, in particular, and Kansas, in general, I swear, were the hottest places God created in the world, or so I thought then. Since there was no air conditioning in most homes and in very few stores, our family searched for a cool spot on summer evenings. Gage Park was the place we ended up, and one could find the Silvers there almost every night until one or two o'clock in the morning. It was then known as Harry Snyder's Park, as he was also out there every night as Park Commissioner, endlessly trying to find ways to improve the park for close to 20 years. We would lie on blankets or park benches and sleep until the wee hours of the morning.

One of the great attractions of the park, aside from the band concerts, was "Monkey Island" with a moat around it and a very high wall of stone and concrete so the animals couldn't escape. There were miniature slides, swings, and poles upon which the monkeys could play and perform their antics. They would perform all evening, as long as you would throw peanuts to them. There were a few large animals within a fenced area that was the forerunner of the current zoo. There was also a lovely lake upon which lovers could canoe in the moonlight, for free.

Joseph Silver



Harry Nightingale
1938-39

Harry Nightingale, born in Topeka in 1886, was the son of Charles and Emma Nachtigal. His mother's family, the Steinbergs, one of the earliest families in Topeka, owned a dance hall on East Sixth Street, where Harry's grandfather, Charles Steinberg, played the piano in a band with Lee and Harry Samuels. When Harry was about three, the Nachtigal family moved from their home at Second and Jackson Streets to Kansas City, Missouri. Harry lived there until 1909 when, at the age of twenty-three, he returned to Topeka to manage Berkson Brothers Cloak and Suit Company. After seventeen years as manager, he opened his own store, Nightingale's, at 605 Kansas Avenue. In 1930, he moved his store to 713 Kansas Avenue. In 1943, after thirty-four years in business, he sold his store and retired. He and his wife Betty, who was born in western Kansas, had a daughter, Harryette, who was a member of Temple Beth Sholom's Confirmation class in 1929.

In 1938, during the Depression, Harry Nightingale was elected president of Temple Beth Sholom. He served through 1939, demonstrating his commitment to active participation in the life of the Jewish community. Active, too, in B'nai B'rith and the Chamber of Commerce, Harry Nightingale had a reputation throughout Topeka for his personal integrity, his sense of humor—he was known to have an inexhaustible supply of jokes—and his sense of responsibility for his community. He was well-known around Topeka for his tireless letter-writing to editors, legislators, government administrators, and labor leaders. He once sent a letter to every Representative and Senator in Washington and to several labor leaders, describing a plan to settle strikes by court methods with a presiding judge. He died in 1958.



David B. Swartzman
1939-41

David Swartzman was a midwesterner, born in Kansas City in 1898. In the crash of 1929, the firm of National Bellas Hess closed its Kansas City office where Dave was manager. Dave then had an opportunity to form a partnership with Charles Greenberg and open a store at 813 Kansas Avenue. He moved his family to Topeka in 1930 and opened the Union Clothing Store which sold women's and men's clothing. Dave became a prominent businessman and belonged to the Masonic Lodge, Arab Shrine, the Shawnee Country Club, the Knife and Fork Club, and the Y.M.C.A. He was also active in B'nai B'rith. He and his wife, Besse, had one son, Howard.

During the years 1939-41, Dave served as president. He took his responsibility seriously and was an active administrator. The Temple played an important role in the life of the Jewish community. When New Year's Eve came on Friday night during this period, Dave announced from the pulpit, "We expect everyone in Temple as usual." So they came, all in party clothes, and after services went to their various celebrations.

Since his term came soon after the Depression, maintaining the financial stability of the Temple was a difficult and time-consuming task. To obtain additional and necessary funds, the synagogue had dinners and book reviews and conducted auctions and raffles. Each made a little money, but more importantly they were social events which everyone anticipated and attended. They were also important in maintaining the strength and unity of the congregation during a difficult time.

Dave maintained a close relationship with Rabbi Chomsky and the Board members in managing and conducting Temple programs and affairs. He died in 1975.



An adult 'kiddie' party where some of our distinguished past presidents relaxed. David Swartzman stands top left; Maurice Freidberg, third from left; Abe Scrinopskie, far right.

Abe's family name was Pozezynsky, and was shortened to Pozez. The family could trace its ancestry in Brest Litovsk for fifteen generations through Chevrah Kedisha records. It was a very religious family, active in the synagogue and Chevrah Kedisha. The eldest brother, Noah, a banker, served as the Vice-Mayor (Jewish Mayor) of Brest Litovsk. He visited Topeka in 1925 for a six-month period with intentions of immigrating to the U.S., but decided to return to Brest Litovsk. The second eldest brother, Zalman, was the father of Louis Pozez, who came to Topeka in December, 1938. Two sisters, Luba and Bella, immigrated to Topeka in 1938 with Louis and Irene Pozez. Luba married Joe Levin, her childhood sweetheart, who followed her to Topeka in 1940, via Argentina. Joe died in Topeka in 1978. Bella married David Rabinowitz, a survivor of the German concentration camps, and both passed away during the early 1970's. They lived in Omaha, Nebraska. A niece, Irene Pozez, who immigrated to Topeka in 1938, moved to Alabama in 1939, where she married a young student, Kasriel Youngentob from Brooklyn, New York, who died in the late 1960's. These are the parents of Harold Youngentob, the great-nephew of Abe Pozez, who is now a practicing attorney living in Topeka.

Shaol Pozez



Abe Pozez
1942-44

Abe was born in 1894 in Brest Litovsk, Poland, the third eldest of seven children. He came to Topeka in 1915 through the help of relatives in St. Joseph, Missouri. At first, he established a waste paper processing plant in North Topeka with the help of Arthur Capper, a publisher and later a U.S. Senator. He then opened the Western Tire Company in the west 200 block of Quincy which eventually moved to the 600 block of Kansas. Later, the company expanded and opened a branch store. In 1946, he established a new company, the General Merchandise Company, along with his son Shaol and nephew Louis Pozez, who had emigrated from Russia with other Pozez family members. (Abe had been able to secure the help of Senator Capper in obtaining visas for much of his family endangered by the Nazis.) He was active in many non-sectarian affairs including fund drives for St. Francis Hospital and the Prison Release Program. He belonged to a number of organizations, including the Topeka Chamber of Commerce, Masonic Lodge No. 51, and Scottish Rite Bodies. He married Gertrude Ungerman of St. Joseph, Missouri, in 1924, and had four children, Shaol, Beverly, Marcia, and Jerry. Gertrude was quite active in the Council for Jewish Women, the Temple Sisterhood, Hadassah, and many other organizations.

During his association with Temple Beth Sholom, there was not an activity in the congregation in which he did not participate. Both Gertrude and Abe were ardent Zionists and important forces in various local and national Zionist organizations. He worked zealously for funds for Israel. He was president of the United Jewish Appeal, the Topeka Jewish Federation, the State Association of B'nai B'rith, the Topeka Lodge, and the Topeka A.Z.A. (Aleph Zadik Aleph).

Abe and Gertrude moved to Dallas in 1965, a great loss to the Topeka Jewish community, and were honored with a dinner and synagogue life membership. Abe died in Dallas in 1972.

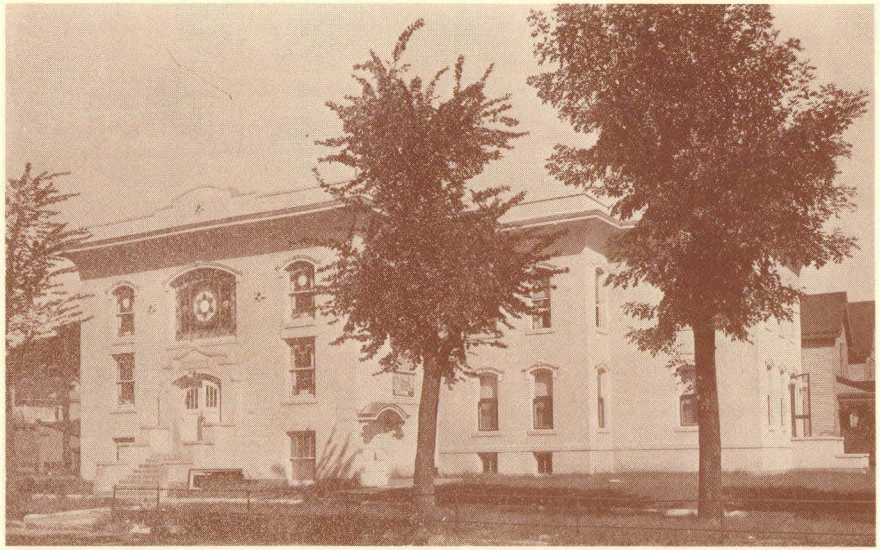


Simon Galitzki
1944-45

Simon Galitzki was born in 1887 and was brought to Topeka at an early age, making him part of one of the town's earliest Jewish families. His father became interested in real estate development and soon owned a great deal of property in North Topeka. The elder Galitzki also opened a department store in North Topeka, and when he retired, his son Simon continued to operate the business. He married Sarah Greenberg and and she became his working partner in the business, as well as mother of their three children, Norman, Bernard and Virginia.

Simon had been involved with Temple Beth Sholom from its earliest days and was one of the signers of the original mortgage. He was president of B'nai B'rith in 1938 and then of the Temple from 1944-45. These were the war years, and like presidents before him, Simon tried to help the young servicemen and women stationed in Topeka, often a last stop before they were shipped overseas. Services were held every Friday evening at the chapel of Forbes Air Force Base and were often attended by Jewish medical personnel from Winter General Army Hospital. During his presidency, a modern kitchen was finally added to the Temple, a change enormously appreciated by the women who had had to work in the earlier primitive, earthen-floor conditions.

After Simon died in 1949, Sarah continued to serve the Jewish community tirelessly.



Exterior views of the Temple at Fifth and Harrison, after the addition of the sanctuary (above).





Abe Scrinopskie
1941-42, 1946-47, 1948-49, 1950

Abe was born in Sake, Russia in 1895, the son of Eli and Mollie, and the nephew of Samuel, one of the earliest Jewish settlers in Topeka. He arrived in Topeka to join his father in 1902, and eventually started The Hub Clothing Store, at Fifth and Kansas. After this he opened the Cozy Loan Office at Seventh and Kansas, a building which later housed his Topeka Diamond Shop. He was a veteran of World War I, president of both the Topeka Lodge of B'nai B'rith and the Kansas State B'nai B'rith, a member of Masonic Lodge, the Arab Shrine, and Scottish Rite. He married Mollye Fogel, from St. Joseph, Missouri, and the couple had three daughters, Elaine, Joy, and Saundra.

Abe served a total of five years as president of Temple Beth Sholom and during these years he suggested many family activities for the congregation: monthly dinners on Friday evenings before services; a Seder for the members of the Jewish community prepared by the Sisterhood, a tradition which has continued until this day; and special dinners where the men in the congregation, who came to be known as the "singing waiters," served in aprons and chef's hats. He showed concern for the service personnel stationed at Forbes Air Force Base during World War II by inviting them to take part in the community celebration of Jewish holidays. He tried to expand the Temple's reach into the Jewish community in Topeka by urging that the younger members of the group, particularly Sidney Kross, Roy Shapiro, and Raymond Briman, serve with him and the older members of the Temple. He also encouraged any member who could not financially support the Temple to do so with their time instead and thus remain a member in good standing. He had also been active, during all of his years of association with Temple Beth Sholom, in working towards the elimination of the mortgage, and in 1945 when this finally came about, he was chairman of the committee to celebrate the burning of the mortgage.

Abe passed away in December of 1950 during his term of office, and his death was the occasion for many moving tributes. As his funeral procession went by, the doors of the Temple at Fifth and Harrison were opened to honor his memory. One year after his death, a bronze Chanukah menorah was presented in his memory to the Temple by the Board of Trustees and was dedicated on the Sabbath, during Chanukah.

Abe was very active in helping immigrants get their U.S. citizenship and I helped. Once while I was aiding someone, I found my husband, Abe, didn't have his citizenship. As it turned out, when his father Eli obtained his citizenship, he hadn't added his children's names. So, Abe had to go through the courts.

Mollye Scrinopskie

Abe was the youngest son of Eli Scrinopskie. As a boy, he sold newspapers and earned nickels and dimes with his shoe-shine kit. He spoke Yiddish, as did all the immigrants of Topeka.

Grayce Scrinopskie Steiner

I moved to Topeka in 1920 as a young bride. Before Abe and I were married, we rented a house on Fillmore, but when we returned from our honeymoon the house had been sold. So we had to stay with Mother and Dad Scrinopskie until we bought a new home on the corner of Huntoon and College.

The house was on the last block of the city and west of us were farms, cows, and chickens.

Abe and I were quite unique; we were the only Jewish couple who lived away from the center of the city. Our neighbors were all quite curious about us and introduced us as the "Jewish couple on the corner."

I recall being invited to a bazaar at the Presbyterian Church and again I was introduced as "my little Jewish friend." It took a long time before we were accepted as "Mollye and Abe."

As time passed, these neighbors became our dear friends, and many birthdays and picnics were shared together. And as Elaine and Joy and Sonnie grew, these dear friends became so much a part of our family, the girls called them aunts and uncles.

Abe and I lived on Huntoon and College for thirty years, until Abe died. Abe had many happy times and I have many happy memories, and some sad ones too!

A few of our original neighbors live on the block yet today, and we still visit. But Topeka has grown far west of Huntoon and College and the chickens and cows are long gone.

Mollye Scrinopskie

A metal sculpture was given for the front of the new Temple at 4200 Munson Avenue, to honor the memory of Abe Scrinopskie by his wife Mollye and his children and grandchildren. The artist, Jim Bass, created the piece to represent the words of Isaiah, "They shall beat their swords into plowshares, and their spears into pruning hooks, and none shall make them afraid and there shall be war no more," an appropriate tribute to this peaceful man's character.

Elaine Zlotky



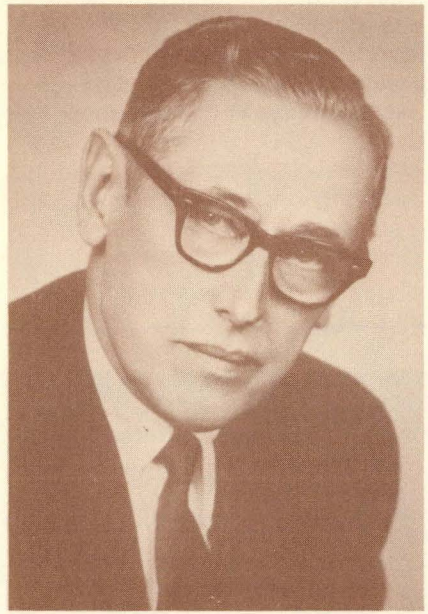
Interior of the Temple at Fifth and Harrison. One of the stained glass windows from this room has been restored for the new sanctuary, dedicated in May, 1979.



Sidney Steiner
1950-52

Sidney was born in St. Louis in 1893. As a young man he worked for Baer, Steinberg and Cohn, a millinery concern; in that capacity he travelled to Topeka and offered his wares at The Grayce Shop. Here he met his future wife, Grayce Scrinopskie, daughter of Eli, one of the earliest settlers in Topeka. After their marriage, Sidney joined with Grayce in the management of their business, The Grayce Shop, which later expanded to include a second store.

Through his ties with the Scrinopskie family, Sidney began to take more and more of an interest in both the Topeka Jewish community and Jewish history as a whole. He became an eager participant in Jewish activities. He served as president of B'nai B'rith and helped settle displaced persons after World War II. In 1950, he was vice-president of Temple Beth Sholom under Abe Scrinopskie. When Abe died, Sidney accepted the presidency and began working tirelessly to organize social activities that would attract the entire congregation. Even though he became seriously ill during his last year of office, he continued his work. After his death in 1953, the Temple Board gave the twelve-volume **Universal Jewish Encyclopedia** in his memory.



Maurice D. Freidberg
1953-55

Maurice was born in Topeka, February 7, 1902, the son of Sam and May Freidberg. He was a graduate of Washburn Law School,and was the first person to receive the Doctor of Jurisprudence degree from Washburn. In 1931, he married Irene, and they had two sons, Stanton and Stephen. His legal accomplishments were impressive and varied. Over the years, his greatest interest was in the promotion of legal aid for the underprivileged. Through his chairmanship, he was influential in making the Committees on Legal Aid and Lawyer Referral of the Kansas and Topeka Bar Associations a permanent part of the Kansas legal system. He served on the Boards of the Shawnee County Health Planning Council and St. Francis Hospital. He was County Auditor, Assistant County Attorney, and Bill Drafter in the Revisor of Statutes Office in most legislative sessions starting in 1926.

It was during Maurice's presidency that steps were taken to strengthen Temple community life and expand its significance. Menninger staff members were invited to participate and many of them became actively interested in the religious school as teachers and administrators and also in adult education. An organist, Bea Rankin, and two singers were hired for the enrichment of the Sabbath services, and a choir was brought in for High Holy Day services. Sabbath teas (*Oneg Shabbat*) were instituted. The servicemen and women at Forbes Air Force Base continued to be welcomed to all the services, dinners, and social functions. It was also during this time that a step was taken to revise the by-laws to allow independent votes by husbands and wives at the annual congregational meetings.

At this time there began to be concern for the inadequacies of the Temple at Fifth and Harrison. The Fire Department warned that the old structure was not completely safe for the seventy Sunday school pupils and so discussion began concerning the expanding of this structure or else the building of a new one. The congregation sold the parsonage at 1607 Wayne for $9,250. This money was used to begin a savings account for a building fund. With the addition of $1850 from the Temple treasury, this fund gave the community its start towards a new synagogue.

Maurice and Rabbi Benjamin Marcus were able to successfully avert a split in the congregation. A new psychiatric resident at the Menninger Foundation, Emanuel Honig, a Conservative rabbi, was going to lead a small splinter group of Conservative Jews. Through some diplomacy and patience, a compromise was reached and the Jewish community remained unified.

Maurice died in 1965, after serving his congregation through some trying and some hopeful years.



Dr. and Mrs. Manuel Pusitz

Manuel Pusitz was born and reared in Canada and completed his medical training at Iowa University and Iowa City Hospitals. The Kansas Crippled Children's Commission had been encouraging doctors to settle in Kansas, and Dr. Pusitz, hearing of this, set off in 1930 to Wichita to talk with a recent graduate of Iowa City Hospitals. As fate would have it, he stopped in Topeka for lunch and happened to sit near Dr. A. D. Gray at the Chocolate Shop. By the time he finished lunch, he was ready to settle in Topeka.

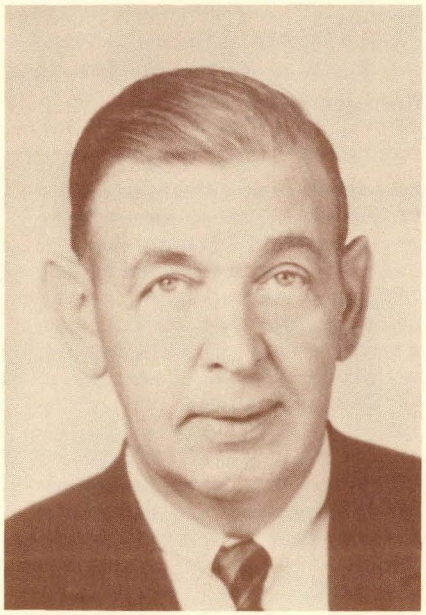
Pusitz needed the help of Senator Arthur Capper and the Capper Foundation in order to practice here since he did not have his American citizenship. His skills were so badly needed in Topeka that Senator Capper himself bought the equipment for the physical and occupational therapy department that Dr. Pusitz established in his office. The Kansas Medical Society even framed an amendment to its constitution to facilitate his legal problems. Since then, he has received a multitude of honors in recognition of his pioneering work in his field. These included the presentation of a bronze plaque to commemorate his outstanding contributions to the development of orthopedic surgery in Shawnee County, and an honorary membership in the Kansas Bar Association.

Dr. Pusitz was an avid reader and even wrote a number of books of his own, most notably a history of Masonry. Wanting to share their interest in reading with the congregation, Dr. and Mrs. Pusitz consulted with Rabbi Sapinsley about establishing a library in the Temple in memory of their parents, Abraham and Nellie Pusitz, and Leon and Minnie Anderson. The rabbi was enthusiastic, and arrangements were made to install shelves in a small room of the Temple at Fifth and Harrison. Dr. Pusitz began to send in boxes of his own books, complete with comments on the fly leaves. Before long, their numbers outgrew the small space and Ruthann Pozez suggested that she could keep some in her home. Dr. Pusitz began to appear there every Sunday with three or four boxes and it wasn't unusual to see him having Sunday morning breakfast with Ruthann and Louis Pozez. Ruthann then began cataloging the books.

When the new Temple was built, a special library was planned, and Freda Fink took over the organization of the library. She sent away for ideas and studied the files in the Topeka Public Library. As the books kept coming in—sometimes as many as ten boxes at a time—Freda asked for more space and a door was cut through to a second room which was duly fitted with shelves. This expansion was financed by Sam Cohen.

Dr. Pusitz wanted a complete library with books on every known subject, focusing on world religions. For a synagogue of this size it is an unusual and exceptionally fine library.

Dr. and Mrs. Pusitz also established the Pusitz Memorial Library Fund by the contribution of a bond to the Temple. Each year the interest of the bond is used to invite an outstanding speaker or speakers to the congregation.



Dr. A.A. Fink
1955-59

A.A. (Gus) Fink was born in Canada in 1913. His father died before he was born and his mother remarried Isadore Fink, a barber, in 1915. Gus' early years were a constant struggle and it is difficult to imagine how he was able to achieve his later prominence. He had his first job—working in a steel factory—at the age of eleven; after that he became a punch press operator at thirteen, a worker in a lock factory, and finally a grease monkey in a service station for nine years. He attended medical school on a scholarship in Toronto, graduating in 1937. He had three part-time jobs as he interned at Mount Sinai Hospital in Toronto, hoping to specialize. In Canada, however, the doors for advanced medical training were closed to Jews. He moved to Cincinnati for his internship and residency in pathology and then a research fellowship in neuropathology.

In 1940, Gus married Freda, and the couple went to Toledo where Gus was a pathologist and began the community's blood and plasma banks. After a stint in the Army, they finally found their way to Kansas when Gus became chief hospital pathologist and senior instructor in pathology at the University of Kansas Medical School. Through an old army friend from Topeka, Dr. Fink was offered a position at the Lattimore Laboratory in 1946. He continued there and also began the Lattimore-Fink School of Medical Technology. He directed the latter until 1976. Through this time he also served eight years on the State Laboratory Advisory Commission, seven years on the State Board of Health, three years on the State Vocational Rehabilitation Planning Commission, and twelve years on the Shawnee Guidance Board. He established the Shawnee County Blood and Plasma Bank in 1948 and was its director until 1976. He and Freda have four daughters, Elaine, Joyce, Marcia, and Nancy. The eldest, Elaine, became first president of the Temple Youth Group and the first regional officer of the National Federation of Temple Youth.

After the Finks moved to Topeka, Gus was urged by Harry Endlich to join the Temple. During the presidency of Sidney Steiner, Gus was elected to the Temple Board and in 1955, he became president. He worked closely with Rabbi Marcus and, being especially interested in the youth of the community, helped plan many parties around the holidays, and interfaith programs for the public schools.

This was a period when there seemed to be a revival of spirit in Temple activities—social occasions were numerous—and it was an opportune time to suggest that a new synagogue be considered. Harold Goodman was made chairman of the Building and Fund-Raising Committee and Harry Endlich, honorary chairman. The committee set its goal at $175,000 and began its initial drive among congregation members. In 1951, the budget was $7,000; by 1953, it was $16,500. Eventually, the Site Commitee found seven acres on Munson Avenue which were approved and purchased by the congregation for $20,000.

In the meantime, the congregation flourished to the point that it outgrew its old home. High Holy Day services had to be held at the Kansas State Teachers' Building. The Yom Kippur Break-the-Fast was discontinued in favor of a Rosh Hashanah Tea.

During Dr. Fink's presidency, a number of efforts were made to commemorate members of the congregation. Each of the past presidents was honored by a Friday night program and service devoted entirely to his administration, although those who had passed away were honored on a single evening. A past presidents' plaque was placed in the Temple foyer and a dedicating committee of Maurice Freidberg, David Swartzman, and Harry Endlich was appointed. During his administration, names of the departed were recorded together with prayers and poetry in a Memorial Book for the first time. This project was carried on by Sarah Galitzki for many years, and later by Mollye Scrinopskie.

A few other important decisions were made. Bar and Bat Mitzvah were accepted as a permanent practice of the congregation, as was the Confirmation of pupils after tenth grade in the religious school. Quarterly congregational meetings and written committee reports were also introduced.

At present, Gus and Freda continue to dedicate themselves to their new synagogue, Temple Emanu-El in Fort Lauderdale, Florida, where he serves as chairman of High Holy Day services. He also serves on the Cincinnati Board of Overseers of the Hebrew Union College-Jewish Institute of Religion.

In 1955, Rabbi Marcus approached Joe Levin to ask him if he would have the honor of blowing the shofar *at High Holy Day Services. Joe had played the trumpet as a young man and, through the years, became proficient on the* shofar *as well. He continued in this role until 1973.*

Luba Levin



Dr. Harry Levinson
1959-61

Harry Levinson was born in 1922 in Port Jervis, New York. He came to Kansas after World War II to attend Emporia State College, attracted there by his interest in journalism and in William Allen White, famous editor of **The Emporia Gazette.** Ultimately, however, he became interested in psychology and did his graduate work at the University of Kansas. He became Public Relations Director at Topeka State Hospital and then, Director of Industrial Psychiatry at the Menninger Foundation. Harry was also active in pressing for civil rights. He helped to organize Topeka's Human Relations Commission and served on its board. He and his former wife Roberta, have four children, Marc, Brian, Kathy, and Anne, all of whom were confirmed here.

His affiliation with Temple Beth Sholom stemmed as much from his interest in community life as his religious and cultural concern, and he brought these interests to bear on many of the activities of his presidency. While he was president, there was an active interfaith movement in which the Temple and many of the churches participated to deal with practical community problems arising from religious and racial intolerance in Topeka. Also of particular concern were the problems of the separation of church and state. The Committee on Social Action sought to exert some influence on local officials to understand the problems of Jewish children in public school during Easter and Christmas observances.

He was president of the Temple at another particularly difficult period in its history. The feelings between town and psychiatric community were ambivalent. Now that a new synagogue was being considered, budgetary problems were especially pressing. While many members felt an urgent need to build a new synagogue, others were unwilling to do so without prior financial commitments from the congregation. Dr. Levinson appointed a new Building Committee headed by Shaol Pozez, and after much consideration and many suggestions for raising the necessary money, they decided to construct in two stages: first, the Sunday school and social hall, and second, the sanctuary. They also decided to have the present structure appraised. A fund-raising drive kick-off date was set for May 1, 1960.

Dr. Levinson now lives in Cambridge, Massachusetts, where he continues to be active in civil rights and social action as chairman of the State Advisory Commission to the United States Commission on Civil Rights. He is president of the Levinson Institute in Cambridge and a visiting professor at Harvard Medical School. A few of his books are **Psychological Man; Executive Stress; Exceptional Executive; Men, Management and Mental Health.**

Financing was the major problem in the congregation's decision to build a new synagogue. Harold Goodman was appointed building chairman by President A. A. Fink. The first building drive raised $75,000 in five-year pledges, but this was only half of the $150,000 goal required to build a new synagogue. Consequently, the Board of Directors, unwilling to assume a major debt without congregational pledges, decided to postpone the decision to build. Although the building itself was dangerous for the religious school students and others, and although the rabbi and president strongly urged the construction of a new building, financing stood in the way. Even a professional fund-raising consultant was brought in; he reported that everything that could be done had been done and offered no solution. Two years later, the Board of Directors attempted to resolve the problem by suggesting a ten-year instead of a five-year pledge. They appointed Shaol Pozez the new building chairman and asked the congregation to double their pledges. The plan worked.

(information provided by Harold Goodman)

SOME FINANCIAL FACTS ABOUT THE CONSTRUCTION OF THE TEMPLE AT 4200 MUNSON AVENUE

Architects: Hughes, Knight & Remmele	*$ 8,830.44*
General Contractor: Keller Construction Company	*112,903.00*
Plumbing Contractor: Standard Plumbing Company	*9,100.00*
Electrical Contractors: O.K. Johnson Electrical Company	*10,804.00*
Heating & Air Conditioning: Martin Heating and Air Conditioning Company	*14,367.00*
Total:	*$156,004.44*

Sisterhood paid for the kitchen separately; total cost: $5,350.88. Above did not include gift shop, furnishings, interior of library. Site chosen was one of the three presented by Site Selection Committee in 1958, consisting of approximately 5 1/2 acres, and costing the congregation $20,000. The committee was chaired by Maurice Freidberg, and included Lewis Cohen and Lee Samuels. A $90,000 mortgage was assumed by the congregation at 5.75% interest (actually a note dated July 12, 1963), commencing March 10, 1964, with final payment due February 10, 1974, or 120 equal installments of $988 each month. Through the assumption of additional payments by the members over and above their dues, and through gifts and bequests, the mortgage or note was paid off before the ten-year period ended.

Lawrence T. Litwin



Dr. Joseph Gendel
1961-64

Joseph Gendel, born in 1912 in Dallas, Texas, received his B.A. degree from the University of Texas and his M.D. degree from Baylor University College of Medicine. He moved to Topeka in 1952 from New Orleans, where he had been in private practice. He was drawn to Kansas because of Topeka's need for an orthopedic surgeon and, from the time of his move to the present, he has served in that capacity at the Topeka Medical Center. He has also served as president of the Kansas Orthopedic Association. Joe's former wife, Evalyn, is also a physician and specialized in public health with the State. They have five children, Mike, Peter, Patrice, Steven, and Jonathon.

Joe took over the presidency at one of Temple Beth Sholom's most exciting times; the long dreamed-of synagogue was being planned. Joe and Shaol Pozez, the new Building Committee chairman, decided on a kick-off dinner at the Holiday Inn South. Knight, Hughes, and Remmele were retained as architects. Plans were developed and submitted for bids. At a joint meeting of the Temple Board and Building Committee, a minimum bid was submitted of $150,000. Although the figure was far in excess of the maximum amount anticipated, determination was strong, and the members overwhelmingly approved the plans with many agreeing to double their pledges. The decision was made to begin construction immediately for phase one, the Sunday school and social hall, since it was impossible at this time to finance phase two, the sanctuary. A note for $90,000 was borrowed from the First National Bank for ten years, and pledges to the building were extended three to five years.

The old Temple which had served the congregation for so long had to be sold. But some of the old was brought to the new when color transparencies of the stained glass windows were preserved in a glass case in the Munson Avenue building. Members were disappointed that the sale price of the synagogue at Fifth and Harrison—$25,000—was only half the anticipated amount. Some additional money came from the sale of pews and other equipment not to be used in the new building, but in general, the congregation found itself much shorter of funds for its building project than it had hoped. As so often in their history, members were forced to rely on their own resources and press for more funds.

On December 15, 1963, an enthusiastic, if cold, congregation gathered in near-zero weather to dedicate the cornerstone of the new Temple. Over two hundred people attended, no doubt thinking of how the eighty-three Sunday school pupils would no longer have to attend a decrepit, even dangerous, school in split sessions. As early as February, 1964, the elated religious school teachers and parents of the older pupils moved to their new quarters.

Even with all the excitement surrounding the new building, old kinds of business went on. The Adult Education Committee presented a series of programs entitled "The Socio-Ethical Ideals and Emotional Values of Judaism." Bea Rankin, the organist for over twenty years, resigned and a special Friday night service and tea were held and a fund was established to supply music and hymn books in her honor. A number of Menninger staff people became involved in Temple affairs at this time. A Social Action Committee was formed under the leadership of Leonard Horwitz to eliminate religious practices in the public schools. Also, telegrams were sent to Senators urging closure of debate on civil rights. June Horwitz represented the Temple at a Citizens' Advisory Council to the Kansas Civil Rights Commission. Thomas Dolgoff represented the Temple at the Topeka chapter of the American Field Service which sponsored international exchanges of young students.

Perhaps the busiest people through this time were the members of the Building Committee. They included Herbert Cumonow and Sam Cohen in charge of furnishings and equipment; Harold Goodman, landscaping; Louis Pozez, special gifts; Norma Satten, art and decoration; Harry Endlich, dedication; Bessie Reibstein, Sisterhood kitchen; Harry Bolnick, treasurer for the building fund; and Shirley Kopelman and Leslie Scrinopskie, accounting.



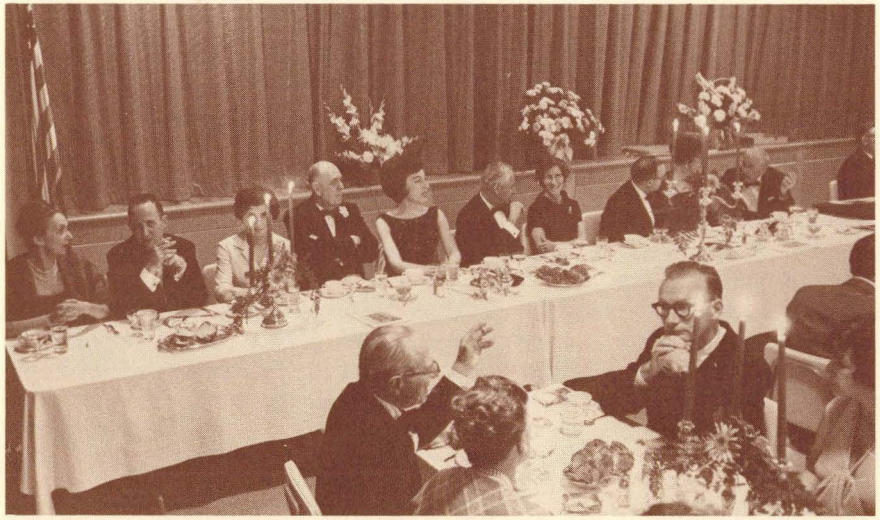
Dedication ceremonies, 1963: Placing the cornerstone. ***Bottom left to right:*** **Harry Endlich, Shaol Pozez, Dr. Joseph Gendel**
Top left to right: **Melanie Pozez, Roselle Endlich, Sarah Satten, Debbie Satten, Danny Shevrin, Abe Pozez, Rabbi Sapinsley, Mike Wallerstein, Norman Pozez, Paul Holzman, Ferna Jean Kipling, Mitch Pozez, Dr. Joseph Satten, Steve Katz.**



Exterior of the Temple at 4200 Munson.



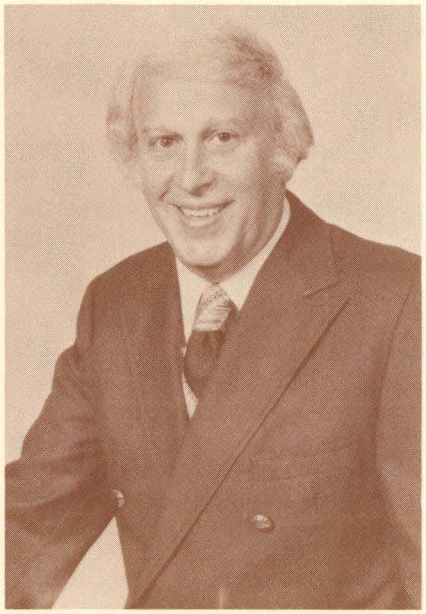
An interior view of the all-purpose room (phase I) at Temple Beth Sholom, 4200 Munson.



The head table at the dedication banquet, April, 1964. *From left to right:* Roselle Endlich, Joel Reibstein, Bobby Levinson, Dr. Will Menninger, Beverlee Goodman, Shaol Pozez, Mrs. Harold Statler, Rabbi Sapinsley, Freda Fink, The Honorable Emil N. Baar.



From left to right: Dr. Harry Levinson, Dorothy Sapinsley, Dr. Joseph Gendel, Katherine Menninger, Harry Endlich, Evelyn Pozez, Dr. A.A. Fink, Bessie Reibstein, Harold Goodman, Reverend Harold Statler, Evalyn Gendel.



Herbert Cumonow
1964-66

Herbert was born in Kansas City, Missouri, in 1928, and grew up in Leavenworth, Kansas. He went to college at the University of Missouri where he majored in business, and moved to Topeka in 1950. There he went into business with his father-in-law, Abe Scrinopskie, owner of the Topeka Diamond Shop. He has also been a partner in Wild Willies Discount Stores with his two brothers-in-law, William Rudnick and Richard Zlotky. He is now a diamond broker in Topeka.

His activities in the greater community have been numerous; he has been president of the Seven Steps Program, of the Topeka Lyric Opera Board under the auspices of Washburn University, of the Topeka Lodge and Kansas State B'nai B'rith. He has been on the Board of the Community Nursery School, the Topeka Mental Health Board, the Salvation Army, Multiple Sclerosis Society, Rehabilitation of Ex-Convicts, and a member of Scottish Rite, Masonic Lodge, and Arab Shrine. He is married to Joy, daughter of Abe and Mollye Scrinopskie, and the couple has two children, Adria and Elliott.

Herb's succession to the presidency was a natural culmination of many years on the Temple Board. Since 1957, he had served as Board secretary under Gus Fink and Board member until he became president in June, 1964.

These years were some of the most exciting and rewarding the Jewish community had ever known. The new Temple had just been completed and the enthusiasm of the members was high. The membership was larger than usual—around one hundred and thirty families—and at one point, the entire membership served on one committee or another. Also at this time, the congregation seemed to show more confidence in its relationship with the Christian community and offered the hospitality of its new building as well as an interest in the problems of the larger community. An open house was planned under the chairmanship of Harold Goodman. All of the churches as well as city officials were invited to the new synagogue in order to meet the Jewish community as well as to see the new building. The response of over one thousand people was very encouraging. An interfaith committee was formed under the chairmanship of Elaine Zlotky. She arranged tours of the Temple for many groups and gave lectures to church groups and schools about the Temple and Judaism. This program is still going on today and is led by Norma Jean Leff. Other interesting interfaith projects were begun; eighty Jesuit priests visited the Temple for Sabbath services and were later invited back for an Institute on Judaism presented by Rabbi Sapinsley. A model Passover Seder for the Jesuit priests at St. Mary's College in St. Mary's, Kansas, was arranged and presented by Ruthann and Louis Pozez, Abe and Gertrude Pozez. and Herb.

Other new committees were formed as well. The Committee on Social Action, under the leadership of Leonard Horwitz, Howard Shevrin, Lawrence Litwin, and Lawrence Sack, became very active. This group moved in many directions, urging funding for the Fair Housing Bill, expansion of the Public Accomodations Bill, and approval of the Geneva Genocide Convention. They also concentrated on the problems of penal reform as well as church-state relations and civil rights.

The Social Committee during these two years was very active. The co-chairs of this committee were Marvin Kipling, Harriette Scrinopskie, and Richard Zlotky. They scheduled a post-Yom Kippur dance and a New Year's Eve party. A congregational dinner was also held to honor Abe and Gertrude Pozez for all of their generous contributions.

Herb and Joy shared their home with the community; they held a Rosh Hashanah tea, a New Year's Eve open house, and entertained the Youth Group with supper at Chanukah.

Other notable events of Herb's tenure were the setting aside of a new Jewish section at a second cemetery, Mt. Hope Cemetery at Fifteenth and Fairlawn. This area was consecrated and a monument will be provided when one hundred spaces are committed. Also, a district Board meeting was held for the Midwest Council of the Union of American Hebrew Congregations on April 24 and 25, 1966.

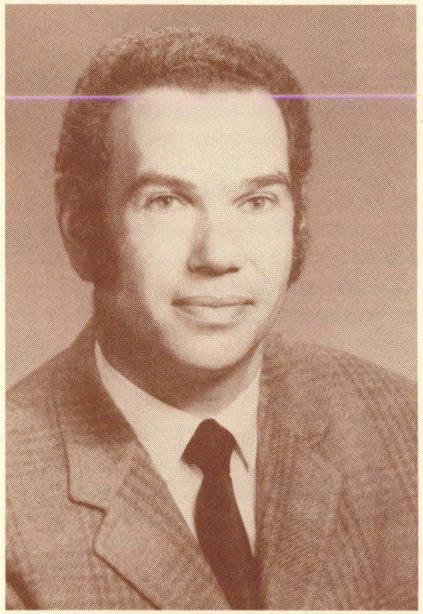
Presidency by Committee
1966-67

Following the presidency of Herbert Cumonow, an executive committee was formed to serve the functions of the presidency for one year. The committee included Shaol Pozez, president of Volume Shoe Corporation; William Rudnick, businessman and realtor; and Edward Robinson, Professor of Law at Washburn University.

Despite this unusual situation, activities continued as the Jewish community reached into the larger community and shared its new building with others. The St. Francis Ladies' Auxiliary held a conference and dinner meeting in the Temple social hall. A conference was held with the Menninger Foundation on "An Inquiry into the Function of Doubt in Judaism." This was a rabbinic-psychiatric conference and was a pilot project to serve as a model for other programs.

The usual problems continued too. The committee spent much of its year working out a termination of the contract with Rabbi Sapinsley, and this was completed in May, 1967. For a period of several months, the treasurer, Richard Zlotky, reported that the congregation was experiencing no financial problems. But by the fall of 1966, extraordinary expenses brought the Temple back to its usual need for money.

Dr. Edwin Z. Levy
1967-70



Edwin Levy was born in Glencoe, Illinois, in 1929. He was one of two Temple presidents drawn to Topeka by a position at the Menninger Foundation. He began there in 1956 but was quickly forced to leave for duty with the Air Force in 1957. It was 1959 before he and his wife, Nell, also from the Chicago area, returned to Topeka. Ed worked first at the Veterans Administration Hospital, but in 1960 moved to the Children's Division of the Menninger Foundation. He has also been a psychiatrist, a teacher in the Menninger School of Psychiatry, and Director of Therapy in the Children's Division at the Menninger Foundation. He was one of two psychiatrists who helped select the Mercury astronauts. He has also done research on the residential treatment of children and has received a research career development award from the National Institute of Mental Health. He is presently in private practice in Topeka. He and his wife, Nell, a teacher of special education, have three children, Rick, Melissa,and David. The Levys served as youth advisors for five years, beginning in 1964.

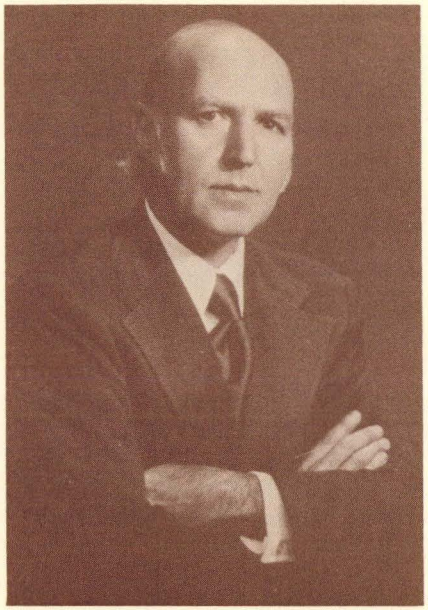
Ed came to the presidency at another difficult time for Temple Beth Sholom. The congregation had been in some turmoil after the termination of Rabbi Sapinsley's contract and Ed was someone outside the conflict who could help make a new start. Rabbi Stephen Forstein's arrival at the Temple brought a sense of excitement for the congregation as programming reached a new high level. Enthusiasm for committee work continued. The budget for 1968 was $32,000, and in 1969, $36,000.



Temple Beth Sholom Confirmation class, 1967: *Left to right:* Joyce Shapiro, Andrea Pozez, Gail Briman, Rabbi Forstein, Mark Zeligman, Carrie Berlin, Adria Cumonow.

In 1967, the congregation purchased a Czechoslovakian Torah scroll on the 1,000 year anniversary of Jewish settlement in Czechoslovakia. This particular scroll was one of many confiscated by the Nazis for Hitler's proposed museum in which he had planned to exhibit "relics of a vanished culture." Westminster Synagogue in London had begun to repair a number of these scrolls and to distribute them at a nominal fee. At the suggestion of Rabbi Forstein, Dr. and Mrs. Alfred Glixman, members of the Temple, bought the scroll when traveling in England. Rabbi Forstein used the scroll as the basis of his Confirmation class study; at the Confirmation service, it was dedicated comemoration of the Czech Jews murdered by Hitler.

A. Cyrus Cohen was born on January 16, 1912, in Topeka, where he spent all of his life. He attended the Topeka public schools and was associated with his brothers in Kaw Valley Produce Company, which his father, David, founded, as well as several other businesses. He was hospitalized repeatedly in Topeka from 1960 until his death on May 23, 1969. He was survived by his four brothers, Joseph, Lewis, Sam, and Ralph, and by his sister, Sylvia Eveloff of Kansas City, Missouri. Shortly after Cyrus Cohen's death, the congregation was informed of a most generous bequest in his will, the sum of $25,000 to be used to apply against the mortgage, with the provision that the congregation raise an additional $5,000 within six months after his death. The congregation raised the necessary amount, and the bequest was received. This $30,000 retired the mortgage on the Temple Beth Sholom synagogue at 4200 Munson. It was through the generosity of A. Cyrus Cohen that the mortgage of the Temple was retired only seven years after the dedication of the building.



Lawrence T. Litwin
1970-72

Lawrence Litwin was born in Chanute, Kansas, in 1927, and lived there until his family moved to Topeka in 1947. He served in the Army during World War II and then worked with his father in establishing and expanding Litwin's Family Store of which he is now president. He is married to Carolyn Glazier, who has been active in the Sisterhood and congregation, and the couple has three children, Julie, Sheldon, and Daveen. He has been president of South Topeka Kiwanis Club and an advisor to the Kansas Civil Rights Commission. He is vice-president of Interfaith of Topeka and on the Boards of St. Francis Hospital and Doorstep. He is a member of Siloam Masonic Lodge.

Lawrence first became active in B'nai B'rith and Temple affairs when he came out of the Army and college in 1949-50. For the next twenty-two years, he was involved continually in Topeka's Jewish life. He held all offices, at various times, in B'nai B'rith Lodge No.698, including that of president and district Board representative. For most of those years he also sat on the Board of the Temple as assistant secretary, secretary, assistant treasurer, vice-president, or president, and on almost every committee of the Board; he chaired the Social Action Committee many times; he was membership chairman for twelve years. He is involved in United Jewish Appeal, Topekans for Soviet Jewry, and the Israel Bond organization.

During Lawrence's presidency, the congregation was in some turmoil over its relationship with Rabbi Forstein and much time was spent negotiating his future at Temple Beth Sholom. An *ad hoc* committee consisting of the Sisterhood president, the Youth Group president, the chairman of the Religious Services Committee, and others representing a cross-section of the Temple membership was formed to search for a new rabbi.

Lawrence's second pressing problem, but unique to his administration, was the problem of vandalism. From 1970-72 there was a series of almost monthly break-ins and much destruction at the Temple. In addition to breaking the doors or the glass panels in the doors, vandals were taking the sound equipment, tape recorders, amplifiers, speakers, even part of the organ. The greatest shock came one Friday night during a service when the doors of the Ark were opened and all the sterling silver crowns, breastplates, pointers and the *Kiddush* cup were gone. No one had had an inkling they were missing or that the synagogue had been broken into until that moment, and it was a great shock. No one knew what to do. The items were gifts from various families in memory or in honor of children or events and were irreplaceable for sentimental reasons. There was insurance to cover the cost, but this did not, and could not, begin to fill the void.

After some weeks of unsuccessful tracing efforts by the police, Lawrence suggested to the insurance company that it offer a reward in a newspaper ad; anyone having information leading to the arrest of the thief and recovery of the missing items would receive $250. He suggested this as a last resort, figuring it was hopeless; surely by this time the items had been smashed and melted and no one would see them again. But almost immediately, the ad brought a response and the thieves were arrested and convicted, and the Temple got back all the missing items except the *Kiddush* cup, ironically, a gift of Lawrence's family to the Temple. The other items were somewhat battered but in fair shape.

Lawrence was interested in finding ways to make the entire congregation membership equally involved in running Temple business affairs. He urged the Board to elect women who would serve on the Board in their own right, and tried to find women who would serve as president. He also encouraged that the Youth Group president join in Board meetings and have a vote. Some of these ideas came into being, although in a modified form, in the year after Lawrence's tenure. He also presented a "fair share" plan which would allow a sliding dues scale for each family according to its income.

During his term, the congregation welcomed to Topeka seventeen Israeli Air Force personnel stationed at Forbes Air Force Base. Also, when Lawrence suggested that some of the older members of the Jewish community be interviewed for their early memories of Topeka and Temple Beth Sholom, he planted the seeds for this book.

I felt a close connection with our old Temple building at Fifth and Harrison where we had worshiped for so many years. It had been torn down after we moved into our new building. We preserved very little of it. But I obtained a piece of one of our stained glass windows from an antique dealer, and had Roberta "Bobbie" Clark, a local artist, make up lovely Star of David pins from it (the glass was set into a metal Star of David). At our annual meeting in May, 1971, I gave one of these Star of David pins to each wife or widow of a president as a link to our past.

Lawrence Litwin

President of the Month 1972-73

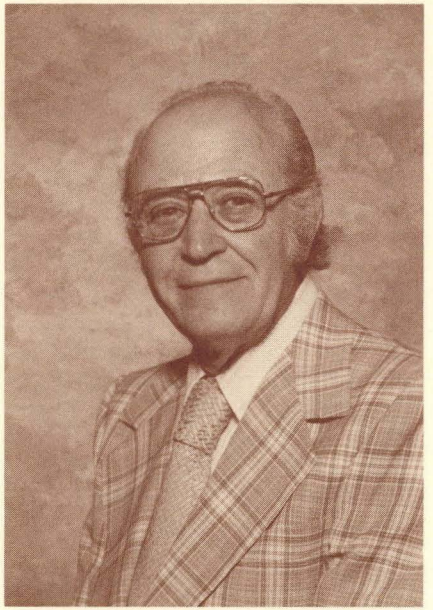
The spring of 1972 found Temple Beth Sholom with no president. Everyone approached seemed unwilling to take on a job whose responsibilities were so time-consuming and emotionally draining. So, at a Board meeting on May 30, 1972, it was decided to try a "president of the month." This led to some rather interesting leadership.

Lawrence Litwin continued in office during June and July of that year. In August he was followed by Irving Sheffel, vice-president of the Menninger Foundation, and in September, by Josef Zatzkis, Professor of Sociology at Washburn. October brought the Temple's first woman president, Rebecca Shapiro, who had been active in Sisterhood and one of the first women on the Temple Board. She was followed by Lawrence Levenson, Sr., a businessman, and Jack Epstein, a food chemist. In 1973, businessmen Richard Zlotky, William Rudnick, and Jack Zeligman succeeded in the presidency. In April, Temple Beth Sholom must have made history as the Youth Group president, Steven Briman, became president of the Temple. To end this unique year, businessman Dennis Weinberg, the Youth Group advisor, took over leadership of the congregation. This may have been an eccentric way of doing things, but it worked.

An outstanding contribution for this year was the selection of a new rabbi. Josef Zatzkis chaired a selection committee which included Herbert and Joy Cumonow, Gus Fink, Rick Levy, Lawrence Litwin, Shaol Pozez, William and Saundra Rudnick, Mollye Scrinopskie, and Barbara Schulman. The committee traveled as a group to Cincinnati where they interviewed rabbis available for positions in the fall of 1973. It was through this mission that Rabbi Myron Kinberg was hired.

In March of 1970, Temple officers were notified that a Rose Schulman of Garden City, Finney County, Kansas, had died and that her will left twenty-five percent of all of her property to Temple Beth Sholom. She was born in 1893 and requested that she be buried in Valley View Cemetery, Garden City, Kansas. None of the officers or Board members knew Rose Schulman, nor had she ever been a member of our congregation, as far as we knew. I do believe that Rabbi Forstein had met her at least once, and that is the only contact between her and our congregation that I could find. Our Board was very curious about this and the amount that we might receive from her estate. Some of her estate was in cash, some in stocks, and it was well over a year later that we had any idea what this amounted to. We did receive some cash and some stocks and we sold the stocks for the best price we could during my presidency. The total we finally received from cash and sale of stock was about $25,000—from a woman we never knew!

Lawrence Litwin



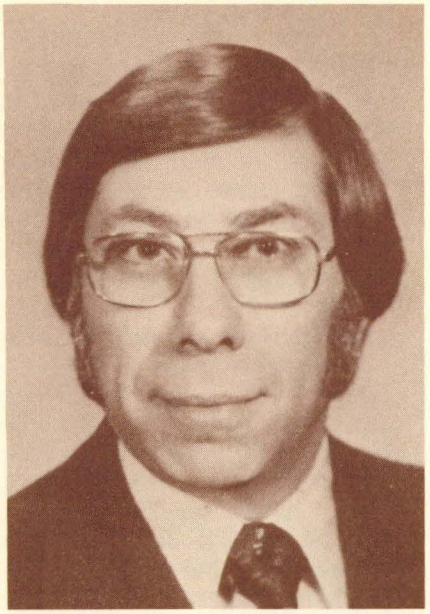
Jack Zeligman 1973-75

Jack was born in Topeka in 1907, son of Hyman Zeligman, one of the earliest of the Jewish settlers. In 1936, he opened up the May Company, named after his mother, at 626 Kansas Avenue. During the war years he was employed by the Air Force in a civilian capacity and closed his business in 1944. Afterwards, he moved with his family to Kansas City and joined his brother, Michael, in opening a company which sold wholesale surplus government property. The brothers also opened retail stores in Topeka; Burlington, Kansas; and Kansas City, Kansas. In 1958, he moved back to Topeka and closed his two other stores.

In 1974, after his brother retired, he opened his present business, a store specializing in law enforcement uniforms and shoes. Jack has been actively involved in civic and cultural programs. He has served as president of the Civic Symphony Society, and as a board member of the Topeka Public Library, Friends of the Library, and the Arts Council of Topeka. He is married to Bernice Glickman, a violinist with the Topeka Symphony, and the couple has three children, Linda, Betty Sue, and Mark.

At the beginning of Jack's tenure as president, a new rabbi had been hired. The selection of this rabbi helped bring total responsiveness from the various Temple chairmen and their committees. An art auction, chaired by Herbert Cumonow, met with success. In conjunction with this auction, Harry Berger developed an ad book which brought the total contributions from the event to $7,300. A memorial plaque was donated by the Shaol Pozez family in memory of Abe and Gertrude Pozez.

A new lecture series was inaugurated with the help of members of the congregation associated with Washburn University and The Menninger Foundation. During the year, Bessie and Joel Reibstein and Elaine and Richard Zlotky shared a United Jewish Appeal mission to Israel with Kansas Governor Robert Docking and his wife. After their return from Israel, Governor Docking spoke about his trip to the congregation in the Temple social hall. At the end of Jack's two years as president, he was honored in a special service.



Harry Berger
1975-76

Born in 1925 in St. Louis, Harry Berger began his career in the shoe business, which led eventually to his appointment as vice-president of American Self-Service Shoe Stores and to his appointment to that company's Board of Directors. In 1972, he became vice-president of Volume Shoe Corporation and moved with his family to Topeka. He has worked on the Topeka United Way Campaign and chaired the Volume Shoe United Way Drive. He has been regional vice-president of Two/Ten Associates, Inc., a footwear industry philanthropy. He is chairman of the 1979 Israel Bond campaign. He and his wife, Evelyn, have four sons, Norman, Corey, Eddie, and Marc.

Harry and his family joined the Temple upon moving to Topeka and immediately found themselves involved in one of the periodic searches for a new rabbi. This process was repeated again just before he assumed the presidency, this time resulting in the selection of Rabbi Fred Reiner. This had the most dramatic impact on his term; the congregation had chosen a leader with an unusual ability for organization and planning. Indeed, things were going well; although the Temple began the year with a deficit, Harry's term ended with a healthy balance of over $5,000.

One of his first acts as president was to appoint a committee which identified the various locations of special funds and centralized all assets and funds of the congregation. Robert Schwartz was appointed chairman of the Special Fund-Raising Committee and provided the leadership and innovation that resulted in the most financially successful event the Temple had ever undertaken, the third Art Auction, which was not only a financial success, but an outstanding community event.

An intensive strategy was developed for the recruitment of new members. Under the leadership of Alice Taylor, various functions were held that culminated in a beautiful Shabbat service honoring and introducing the many new members to the congregants. Sharon Green chaired the Religious School Committee and, with the cooperation of her committee members and the expertise of Rabbi Reiner, developed an outstanding curriculum and staff for the fifty students.

One of the most exciting events that occurred during this time was the Western Regional Conclavette weekend hosted by the Youth Group. It was thrilling and exciting to see the wonderful young people of this area get together and participate in programs about Judaism. The community warmly embraced the visitors and provided the needed housing and transportation to make their stay comfortable and memorable. This event was an outstanding success and Barbara Strauss, Youth Group president, and her fine committee did an excellent job.

During this tenure, a record eight Bar and Bat Mitzvah services took place. The *ad hoc* Prayer Book Committee reported favorably on **Gates of Prayer, The New Union Prayer Book.** The Board then adopted the books for the congregation and authorized the purchase of one hundred fifty copies in memory of Professor Edward Robinson.

The Temple History Committee had its origin during Harry's term of office and its current chairperson, Joy Cumonow, was appointed. It began with a $50 grant and the challenge to research and bring together all documents and records relating to the Temple, as well as all Topeka Jewry. Its successful accomplishments are demonstrated by this book.

The year also saw the implementation of an informative and interesting series made possible through the Pusitz Memorial Library Lecture Fund. It brought to our community outstanding speakers presenting provocative and diversified subjects. The Adult Education series was also outstanding, primarily utilizing the multifaceted talents of members of our own community.

The congregation, at last, had achieved fiscal stability and enjoyed successful programming.

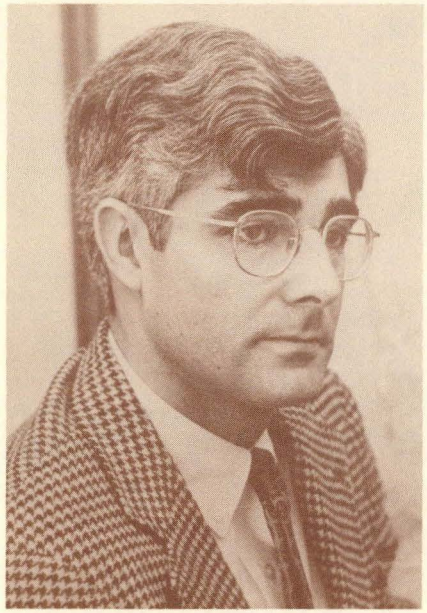
In the three and a half months before we totally relocated to Topeka as a family, I had many marvelous experiences meeting the various members of the Jewish community, mainly at the central gathering place, Temple Beth Sholom.

Coming from an Orthodox background, I had anticipated a certain amount of difficulty in the change, but I found the religious attitude to be most comfortable and there was a genuine philosophy of "something for everyone."

When Evie and the boys finally joined me in January of 1973 (we only brought two with us; one son was already out of college and one son still in college), we found it easy to move into the religious and communal environment of the Temple.

Because of the typically warm and friendly atmosphere, we found ourselves quickly caught up in the many activities. Our youngest son, Marc, was enrolled in the Sunday school program, Evie joined Sisterhood, and we took our place in the congregational membership.

Harry Berger



Dr. Robert D. Stein
1976-78

Robert D. Stein was born in Chicago, Illinois, in 1937. After attending public schools in the Chicago area, he went to Brown University in Providence, Rhode Island. He graduated from Brown in 1959 and married Carroll Trainor, a graduate of Pembroke College, Brown University, in 1960. Robert Stein received his M.A. and Ph.D. in English from Northwestern University, Evanston, Illinois, and served as an instructor in English at Northwestern and at the University of Chicago. In 1967, he was appointed Assistant Professor of English and Humanities at the University of Chicago and added to his responsibilities in 1971, when he became the assistant dean of undergraduate students. From 1967-70 he was the chairperson of the University's common core humanities program and resided for four years with his family in one of the University's residence halls.

In 1973, Robert Stein assumed the position of Chairperson and Professor, Department of English and Theater, Washburn University of Topeka. He is active in the Midlands Association of Departments of English, the Association of Departments of English, and the American Business Communication Association. While at Washburn, he has continued to teach courses in literature, but his main concerns are business writing and business communication. He has done several workshops in effective report-writing for business, industry, and government in Topeka. He and his wife have three children, Adam, Fanny, and Leah.

Robert Stein's Temple presidency is noteworthy for several major events. The Fiftieth Anniversary of the Temple occurred in 1977. In celebration of that Jubilee, the Temple sponsored a number of events and activities: a special Shabbat service and luncheon, visiting rabbis, a visiting cantor during Jewish Music Month, special printings and greeting cards. The year culminated with a weekend that included a scholar-in-residence, Dr. Robert Katz, special activities for the children, a dinner dance, and a musicale.

Robert Stein's term also included all the preliminary preparation for the long-awaited "phase two," an addition including the Abe and Gertrude Ungerman Pozez Memorial Sanctuary, and library and office space. Among the special committees that developed these plans were the Building Enhancement Committee and the New Building Committee.

The development of the new was well balanced by the recovery of the old, for the Temple History Committee contributed substantially to the Temple's recovery of its own past through its publications, its displays, and its concerns. The Temple Board exhibited concern for younger members of the Jewish community; a singles group was organized and, with the Board, established special membership provisions for those on limited incomes or those in Topeka for only a short while; the Board took an active interest in the Temple play group and responded to the need for a Temple pre-school. The Board participated in the dedication of a new memorial plaque, changed the system for purchasing spaces on the plaque, and focused on the building exterior and grounds. During these years, the Board developed active finance and budget committees. Through meetings with the Union of American Hebrew Congregations, members negotiated a realistic financial basis for the Temple's obligation to its national organization. The Board also introduced a voluntary dues self-evaluation for each member. The Board had several retreats and workshops that helped define board members' understanding of their purpose and their role. Most importantly, the Board during these years was deeply committed to the rabbi and his staff, and accomplished its business with the goal of working with the rabbi to create an environment that would best allow his ideas and conceptions to bear fruit.

50th Anniversary of Temple Beth Sholom

The Jubilee will be held during the weekend of November 10, 11, and 12. The scholar-in-residence for this weekend is Dr. Robert L. Katz, the Joseph and Helen Regenstein Professor of Religion, Ethics, and Human Relations at Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio. He will speak Friday night, November 10, during services, and also Saturday morning, November 11, during services. He will present a third program with adults and religious school students on Sunday morning, November 12. To this morning session three and four-year-olds are welcome.

The Saturday morning presentation will be followed by small group discussions and a buffet luncheon. A dinner-dance is planned for Saturday evening, November 11 at which an original Jubilee musicale, "Shalom, Shalom on the Range" will be performed. We hope to see you at these events.

From the Temple Bulletin, Ways of Peace
November 10, 1978

Rabbi's Message

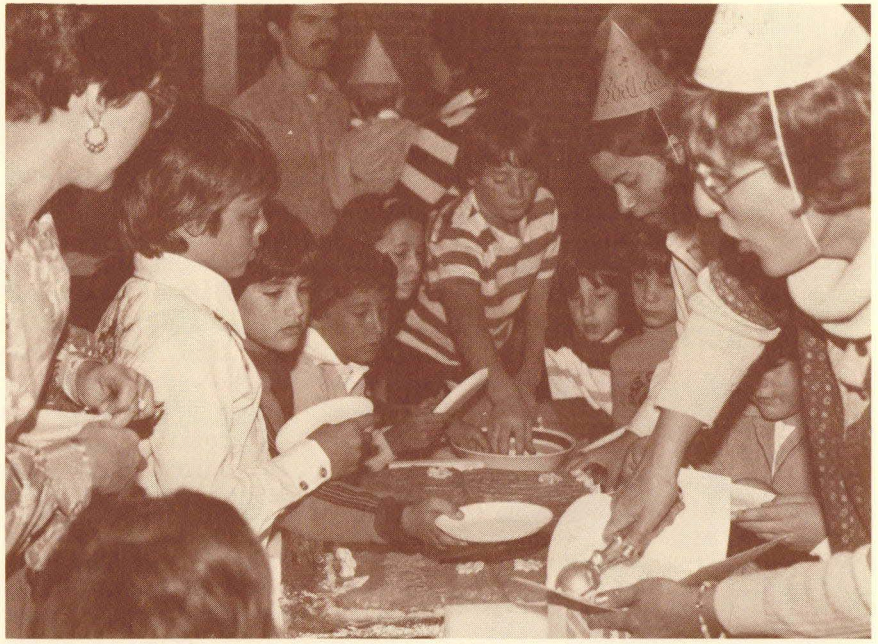
Your Fiftieth Anniversary Committee has been working extremely hard planning an outstanding weekend which will be a first in programming for our congregation. Members have developed these plans over the past year, and worked intensively since the summer. The weekend will be a combination of worship, study, and celebration, and includes a scholar-in-residence who will share with us a series of presentations to deepen our experiencing of this landmark in our Jewish community. We are fortunate to have a nationally known professor who has studied the synagogue, the Jewish community, and the future of American Jewish life. He is a rabbi and a teacher of rabbis, and I know that you will enjoy meeting Dr. Robert L. Katz.

The Fiftieth Anniversary Committee decided that our celebration should be for us, the congregation, rather than the general community. It will be a Jewish celebration, for it is our anniversary. And it will be festive. The committee has planned a lovely dinner-dance and commissioned some of our members to write and produce an outstanding musicale for an exciting evening. The weekend will involve the children; a Sunday morning session for all religious school students and our entire adult congregation participating in parallel programs will culminate around noon.

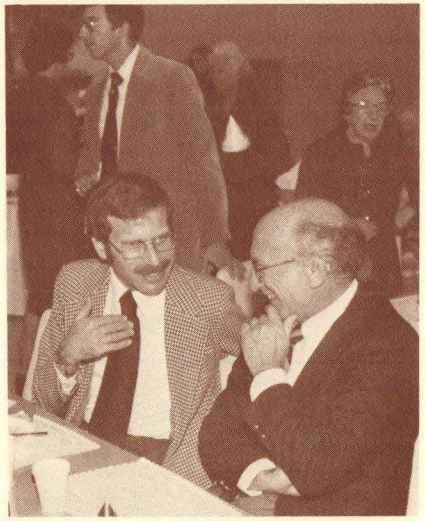
We have been working for months in planning the services, discussion groups, luncheon, dinner and programs. We have put this effort into this weekend because it crowns the year-long anniversary of our congregation. During this year we have presented a wide range of guest speakers, special programs and films. We have created commemorative note cards and prints of our original synagogue building. We have involved many members in writing a history of our Jewish community. And now we will come together once more for celebration and rededication. May we all celebrate it together and go from strength to strength, from house to house, from generation to generation.

Rabbi Fred N. Reiner
Temple Bulletin, November 10, 1978

The Fiftieth Anniversary Committee consisted of: Harry and Roselle Endlich, honorary chairpersons; Robert D. Stein, chairperson, 1977-78; Fred L. Yaffe, chairperson, 1978-79; Robin Forstein; Edwin Z. Levy; Carolyn Litwin; Rabbi Fred N. Reiner; and Bernice and Jack Zeligman.
Preparations for the weekend were arranged by:
Invitations: Robert D. Stein, Carolyn Litwin, and Roselle Endlich;
Publicity: Jay Grinsberg and Jean Block Bessmer;
Oneg Shabbat: Roselle Yaffe;
Study sessions: Robert D. Stein;
Kiddush and luncheon: Carolyn Litwin;
Dinner dance: Bernice and Jack Zeligman;
Original musicale: Edwin Z. Levy, Fred L. Yaffe, and Fred Shectman;
Sunday morning program: Fred L. Yaffe, Karen Schectman;
Printing: Norma Jean Leff.



Mary Greenberg, Roselle Yaffe, and Karen Shectman *(left to right)* help the children to cake and ice cream at the Fiftieth Anniversary celebration at Temple Beth Sholom.



Rabbis Fred N. Reiner *(left)* and Robert L. Katz converse at the Fiftieth Anniversary luncheon.



The graphic symbol developed for Fiftieth Anniversary printed materials.



Harry Gordon
1978-

Harry was born in 1924 in Kansas City, Missouri, and was graduated from Kansas City University with a B.A. in economics. He moved to Topeka and established Cardinal Business Services, Incorporated, a janitorial supply company. Aside from his activites at the Temple, his outside involvements have been centered primarily around the Boy Scouts. He himself was an Eagle Scout as a young man, and he is now on the Jayhawk Boy Scout Council of America in Topeka. He is a member of the Chamber of Commerce, Rotary, and is president of the Topeka B'nai B'rith Lodge. He and his wife, Libby, have three children, Arnold, Diane, and Chuck.

Harry became president of Temple Beth Sholom at a time when the congregation had one major objective on its mind, the completion of phase two construction of the synagogue at 4200 Munson Avenue. Harry has been chairman of the New Building Committee and has found an enthusiastic response from the community when soliciting support for this important endeavor.

The construction of the new sanctuary and offices could be seen as marking the end of an era. Once a small community of newcomers struggling in surroundings which were sometimes makeshift, sometimes primitive, sometimes crowded, sometimes dangerous, the congregation with a budget of $65,000 finds itself a cohesive group of successful and established people in handsome new surroundings built to suit them. One might think, "If only Simon Barnum could see us now!"

Harry's administration has had an eye toward the future. While the congregation's size has remained stable at approximately one hundred and thirty families, the congregation has grown considerably younger. There are fewer business people and more professionals, perhaps fewer people who intend to make Topeka their permanent home. While the religious school enrollment has remained forty-five for the past several years, half of those children are in the primary grades. The two problems Harry sees facing the congregation are future financial security and wider involvement of the membership. To study these problems, Harry's Board has appointed a Long Range Planning Committee, chaired by Louis Pozez, which will investigate all aspects of Temple activity and develop future plans to meet the needs of the congregation. One of the ways to meet the financial needs is through the establishment of an endowment fund, the interest for which would be used to finance Temple programs and supplement the budget. With all the building needs of the congregation met, and the congregation involved as it has never been before, Harry and the current Board are attempting to insure a good future for the congregation.

On the Pozez Sanctuary Contribution

In 1956, Abe Pozez, his son Shaol, his nephew Louis, and others, founded Volume Distributors, which later became Volume Shoe Corporation, the parent company of Payless Shoe Stores. Abe retired in 1962 and in 1965 moved to Dallas with his wife, Gertrude. In the meantime, Louis Pozez became Chairman of the Board of Volume Shoe, and Shaol became President.

After Abe and Gertrude moved to Dallas, the families of Shaol and Louis remained active members of the Topeka Jewish community. Louis has chaired the Religious Services Committee and is chairman of the Long-Range Planning Committee. Shaol chaired the Building Enhancement Committee, formed in 1976, to review the needs of the synagogue building. This committee recommended completion of phase two of the original building plan of 1964 and developed a plan for a building addition, including a sanctuary seating about eighty, which expanded into the all-purpose room for larger services.

Seeing that this addition would meet all the current space requirements of the congregation, the families of Shaol and Louis Pozez announced a singularly generous contribution: the total construction cost of the addition and a fund for its future maintenance. The new sanctuary, dedicated in the spring of 1979, bears the name of The Abe and Gertrude Ungerman Pozez Memorial Sanctuary in memory of Abe (1894-1973) and Gertrude (1901-1977).

There have been many members of the congregation whose outstanding service, often unseen, helped to perpetuate and strengthen Temple Beth Sholom. Many of them distinguished themselves in the community as well, and we can see the wide range of their accomplishments: Harry Bolnick served as financial secretary of the Temple, 1959-70, and served as building fund treasurer for the 1964 synagogue. As assistant division engineer of the Bureau of Public Roads, Federal Highway Administration, he also distinguished himself professionally. Raymond Briman acted as attorney for the Temple Board of Directors on many occasions. He was a leader in the Mental Health Association for the state and city and ran for Kansas Attorney-General on the Democratic ticket. Sam Cohen served on the Temple Board of Directors as well as on the Washburn Board of Regents, which he chaired. Arthur Glassman served on the Temple Board for many years, as vice-president under Harry Berger, and advised the Board of Directors on legal matters. He also served as president of the local unit of the American Cancer Society. Harold Goodman served on the Temple Board of Directors for over twenty years, especially helping with budget preparation. An accountant in private practice, he has served as president of Jaycees and on the boards of several banks and insurance companies. Edward Robinson chaired the Religious Services Committee, was a Board member and active supoorter of the congregation. He distinguished himself in his legal profession before coming to Topeka, and served as Professor of Law at Washburn University. The moot court room at the Washburn University Law School is dedicated to his memory, as are a Temple fund and the set of prayerbooks, **Gates of Prayer,** *which we currently use. Myer Scrinopskie was among the original signers of the charter for Temple Beth Sholom at Fifth and Harrison in 1920. He continued on the Temple Board through most of his life and always spoke out for fiscal prudence. Leslie Scrinopskie, Myer's son, served on the Temple Board and supervised the financial arrangements for the 1964 building. He drew the checks, dispersed all monies for the building, and made progress reports to the Board. In 1977, he served as Potentate of the Arab Shrine. Roy Shapiro served on the Temple Board and the Budget Committee. He served as Kansas State Comptroller from 1955 until his death in 1967. Dr. Fred Yaffe has served as secretary and Board member of the congregation and as treasurer of the Topeka Jewish Federation. Chairman of the Psychology Department at Washburn University, he has also served actively on the Fiftieth Anniversary Committee and arranged film series programs for the congregation.*

Several women have served in important offices and as elected members of the Temple Board of Directors. Rebecca Shapiro was the first woman elected to the Temple Board serving two terms, 1969-75, and also serving as treasurer of the congregation. Shirley Kopelman, Krana Dworkin, and Nancy Kelley have served as financial secretaries for the congregation, with Nancy also as an elected Board member. Mary Schwartz has served as treasurer of the congregation and has been extremely active in fund-raising projects for the congregation. Board members have included: Alice Taylor, who also served as membership chairperson; Sharon Green, who served as religious school chairperson; Carolyn Litwin, who has represented the congregation in the community and chaired many important projects within the congregation; Barbara Schulman, religious school chairperson; and Mollye Scrinopskie, Memorial Book chairperson. The presidents of the Sisterhood have served on the Temple Board, providing significant input and communication between the Temple and Sisterhood Boards of Directors.

Congregation of Temple Beth Sholom, Rosh Hashanah, 5739, October 1, 1978.

East Section (leftside):

Row 1: Right to left: Jeanne Frieman, Karl Frieman, Jerome Frieman, Susan Gellar, Richard Gellar
Row 2: Lillian R. Levine, Wynne M. Levine, Bruce Levine, Sherry Levy-Reiner, Fred N. Reiner, Robert C. Burnett, Cappy Burnett
Row 3: Roselle Endlich, Harry Endlich, Besse Swartzman, Maudie Hallert, Arthur Hallert, Lillian Lewin, Josef Zatzkis, Janet Weiner
Row 4: Joseph S. Cohen, Mary Cohen, Libby Gordon, Diane Organ, Alan E. Organ, Harry Gordon, Daveen Litwin, Lawrence T. Litwin, Etta Glazier
Row 5: Tom Dolgoff, June Horwitz, Leonard Horwitz, Reva Silver, Joe Silver, Barbara Schulman, Stacey Schulman, Todd Schulman, Robert Schulman
Row 6: Jeffrey J. Phillips, Robin D. Kern, Donald J. Collins, Jay Frank, Delores Perlman, Kathleen Epperson, Robin Forstein, Micah Forstein, Ilana Albarenes, Michael Solan, Nancy Kelley
Row 7: Barbara Schwartz, Paul Schwartz, Brian Joseph, Patricia Joseph, Yvonne Joseph, Simon Joseph, Jeremy Joseph
Row 8: Larry Kreitman, Idaleone Pressman, Patty Pressman, Rene Pressman, Larry Pressman, David Greenberg, Mark Greenberg, Amy Greenberg, Mary Greenberg, Maurice Greenberg
Row 9: Betty Kahn, Joel Reibstein, Bessie Reibstein, Helene Mittleman, Dr. Fred Mittleman, Dr. Irving Mittleman, Selma Brandwein, Arthur Brandwein, Vera Graber, Deborah Lewis, Dr. Saul Singer, Lia Rosen
Row 10: Geri Goldstein, Lawrence Goldstein, Robert M. Scrinopskie, Myles Scrinopskie, Ginny Scrinopskie, Jean McGhehey, Bob Schwartz, Mary Schwartz, Michael Schwartz, Bonny Cohen, Sam Cohen
Row 11: Aaron Zoble, Dr. Edward Zoble, Janet Zoble, Jean Block Bessmer, Merrill Levine, Elaine Book, Dr. Martin Book, Cathy Gallagher, H. Green, Patti Berger, Jerry Berger, Eddie Berger
Row 12: Natalie Green, Sharon Green, Debbie Green, Minnette Sanditen, Rebecca Shapiro, Heiman Shapiro, Evie Berger, Harry Berger, Corye Berger, Marc Berger
Row 13: Larry Korrub, Sharon Hughes, Neil R. Scher, Terri Fief, Cathy Reeder, Andrea Sherman Froug, Suzanne Briman, Debbie Briman, Bernie Briman
Row 14: Dr. Nathaniel Uhr, Jewel Uhr
At door: Ronald Vine

West Section (right side):

Row 1: Left to right: Mrs. Judith A. Megibow, Mark S. Megibow, Dr. Alan D. Megibow, Joseph B. Megibow, Joel David Hartinger
Row 2: Jack Zeligman, Bernice Zeligman, Marc Wormser, Jeff Wormser, Eric Wormser, Joyce Wormser
Row 3: Leslie Scrinopskie, Harriette Scrinopskie, Ronald Scrinopskie, Valerie Bielsker, Gordon Gaines, John Rotz
Row 4: Cyrus B. Cohen, Lillian E. Cohen, Adeline C. Briman, Carroll Stein, Robert Stein, Roselle Yaffe, Fred Yaffe
Row 5: Bill Rudnick, Sonnie Rudnick, Mimi Rudnick, Ida Rudnick, Fannie Mandelbaum, Arthur Mandelbaum.
Row 6: Emanuel Verbin, Minnie Verbin, Mollye Scrinopskie, Elaine Zlotky, Richard Zlotky, Alan Zlotky, David Bittner
Row 7: Joy Cumonow, Herbert Cumonow, Adria Cumonow, Elliott Cumonow, Joan Briman, Dale Briman
Row 8: Carl C. Malley, Minnie Malley, Norma Jean Leff, Bernie L. Leff
Row 9: Dr. Edwin Levy, Nell T. Levy, Fannie E. Wisman, Steven H. Brodsky, Natalie S. Brodsky, Diane M. Brodsky, David R. Brodsky, Wanda Brodsky
Row 10: Harold Goodman, Beverlee Goodman, Beth Sheffel, Irving Sheffel, Joseph S. Sherman, Liberty Zongker, Jay P. Ginsberg
Row 11: Stephen B. Pozez, Norman R. Pozez, Harold Youngentob, Lori Youngentob, Lori Follick, Stephen Follick
Row 12: Jack Gleichenhaus
Row 13: Janet Snower, David Snower, Doris Snower, Sig Snower, Stuart Kantor
Row 14: Arthur Glassman



Chapter Three
Rabbis

From its beginning, Temple Beth Sholom has not had an easy time with its rabbis. There were often periods when no permanent leader could be engaged and the congregation was forced to rely on rabbis from neighboring communities. Sometimes the members had to search as far away as Chicago to find a rabbi to conduct High Holy Day services. During World War II, the rabbi served in the Army and was absent from Topeka for most of his tenure. Furthermore, the congregation has not had the benefit of one long-remaining rabbi. For the most part, there were tenures of four or five years. Many of the problems stemmed from the fact that Topeka was considered a beginner's pulpit. Often a rabbi would expect to move on to a larger, more prestigious, and better-funded congregation, and usually the congregation expected it too.

Although Temple Beth Sholom may have been considered, because of its size, a first pulpit for a new rabbi, its problems are those of any congregation: a mobile membership; periods of financial difficulty; conflict between Orthodox and Reform, old-timers and newcomers, traditional and modern.

In the last five or six years, however, things have changed; the congregation has gained confidence in its ability to attract spiritual leaders. Members have begun to realize what they have to offer, a close-knit and concerned community.

Irving M. Levey, Ph.D. 1928-32

Rabbi Levey came to Topeka as newly founded Temple Beth Sholom's first spiritual leader. He had served in an Orthodox pulpit in Chicago as a very young man but then returned to the Hebrew Union College to be ordained as a Reform rabbi. Topeka was his first stop from there, and he stayed for four years.

He then moved on to a variety of different positions, including the pulpit at Temple Israel, Brockton, Massachusetts; and teaching positions at the Hebrew Union College in Cincinnati; Princeton Theological Seminary; the Academy for Jewish Religion in New York City; Leo Baeck College in London, and the University of Manchester. He was director of the library at the Hebrew Union College in Cincinnati, and now lives in the Boston area where he teaches Judaic studies as a visiting professor at Boston College.

While going through a file, I ran across my contract with Beth Sholom for the one year of my tenure as rabbi. It was dated October 22, 1929, and was signed by three trustees: Harry Endlich, David August, and Harry Nightingale. It stipulated that I was to receive $4,000 a year, payable monthly in advance. I remember many months when the Temple treasury was empty, and dear, devoted Harry Endlich would have to run around collecting the unpaid dues from the members....

We were introduced to the Jewish community at a B'nai B'rith affair. I remember that soda pop and boxed cookies were served and people danced to the tunes of scratchy Gramophone records. I recall vividly how the congregants kept talking in Yiddish about us—especially about my wife Sara —to their neighbors....

I remember our good relationship with the Unitarian church: our joint Sunday night forums, and my personal friendship with Reverend Gray. I remember the Drs. Menninger very clearly. I recollect at least one of our joint forums at which the younger of the Menningers was lecturing. During the question period someone asked him in cold seriousness who in this world he considered sane. He replied, after two or three moments' pause, that he considered only himself and his uncle to be sane. Many years later, when I was on the faculty of Hebrew Union College, he was invited to deliver a series of lectures on mental health. By then, both the Menningers and their clinic had achieved world fame. To this day I am fascinated by the fact that Dr. Menninger always took his chaplain, Klink, with him on his lecture tours. The synagogue enjoyed excellent relations with all

the other churches, even as I did with all the members of the ministerial association.

I have very fond recollections of Albert Silk and his wife, in whose home we observed our Passover Seder that year. Albert Silk left an indelible impression on me; his winsome smile, his silky personality. He dealt in a black substance called "coal," but everything he touched became white as snow merely on contact with him....

I remember the Jacobsons, related to Mrs. Silk— he, the kindliest, most patient person it has ever been my privilege to meet....

And the Augusts, in whose "super-market" of odds and ends one could even buy, at bargain prices, new and not-so-new coffins. Dave, married to Harry Endlich's very attractive sister, Lottie, made daily visits to the barber-shop and massage parlor (not the present Times Square variety), and ate half a head of fresh green lettuce for lunch every day! He was truly attractive, with his full shock of curly grey hair. Dave had a super salesman named Baum, whose power of salesmanship was so inordinately strong he could persuade you that the only way to keep cool in the 115° heat was by buying one of August's not-too-worn mink coats and mink muffs! And then there was Mrs. Baum, who could skin you alive at bridge while she was in a deep sleep! And there was Mr. Nightingale, who initiated the now-universal practice of keeping the downtown stores open for business on Friday nights....

But I also possess most vivid memories of the stately white swans in the park pond not far from the Statehouse to which I wheeled my little Shulamith, then about a year old. I recall how almost daily Alfred Landon used to stop us on our way home to chat with her and admire her beauty.

Irving M. Levey

Efraim Rosenzweig, D.D. 1933-36

Rabbi Rosenzweig was ordained at the Hebrew Union College in 1928 and spent the next two years at the University of Chicago. He served a congregation in Decatur, Illinois, but unfortunately, the Depression forced that congregation to give up its rabbi. Rosenzweig and his wife, Marian, managed to keep themselves going until they came to Topeka in 1933.

Rosenzweig, like so many others, found Topeka an exciting community particularly because of the presence of the Menninger Clinic and also because of the close-knit group he found here. Especially during the Depression, however, the salary was minimal.

Rabbi Rosenzweig and his family left Topeka for Scranton, Pennsylvania, where he served his congregation until 1944. He continued there doing community relations work and then moved to North Carolina where he directed the state's Hillel Foundations. He then founded the Judea Reform Congregation in Durham. He still lives there and has just published a book entitled **We Jews: An Invitation to a Dialogue.**

Marian and I loved Topeka; there were so many families for which we felt a genuine heart-warming fondness. We still remember, after all these years, the Scrinopskies, the Endlichs, Augusts, Ulamperls, and others. But in addition to the Jewish community, we made close friends with others who were either non-Jews or non-members. To this day, we are in touch with Justin and Alberta Hillyer ("Jut" was associated with the Santa Fe Railroad).

There were also struggles as well, mostly financial. I accepted Topeka because I had to get back into the rabbinate, so to speak. The salary was so minimal that during the first year we had to take about $1500 out of our own meager reserves in order to make ends meet. I really do not know what my accomplishments—if any—were. Perhaps simply that we helped the congregation maintain its Jewish identity. But your accomplishment was that you helped me, a young rabbi, deepen my understanding of what being a rabbi was all about.

Efraim M. Rosenzweig

Eugene J. Sack, D.D. 1936-37

Rabbi Sack served Temple Beth Sholom the shortest time, a mere six months. He came here after completing his training at the Hebrew Union College in 1936 and left in June of 1937 for a congregation in Philadelphia. After serving as a chaplain in the Army during World War II, he and his family settled in Brooklyn where he served Congregation Beth Elohim and where he is now Rabbi Emeritus.

I shall never forget our arrival in Topeka. The congregation was upset that its previous rabbi had taken another pulpit, so, when Sylvia and I arrived, there was no one to greet us and we simply went to our hotel room to await developments. I was called by the president and asked to write something for the newspaper. After that, all was quiet again. So my wife and I got a list of forty members and beginning alphabetically, rang doorbells and called on each individual family at home. By the time we got to the D's, the congregation caught on and began inviting us to their homes.

The second thing I recall was that I had the good fortune of attending a class given by Dr. Karl Menninger at Washburn College and had the exciting experience of listening to his lectures and discussing human nature with him. The year was 1936-37.

We also remember how inexpensive life was in those days. I believe that my salary was $2,100 a year and I am convinced that had we stayed the full year we would have come out ahead. There was an establishment in Topeka in those days which was a combination of a drug store, a luncheonette and general store. If memory serves me right, our whole bill there a month, including quite a few meals, was $28. Rent was $28 or $30 a month. In the few months we were there we lived at two different addresses and in the second residence, for $38 we had a cow and a robin in our front yard and all of Kansas as our backyard. We were young and it was spring and we spent a beautiful May sitting on the porch. I think now we probably should have stayed in Topeka and not traumatized the congregation again after only six months by moving to Philadelphia, Pennsylvania, where I became an assistant in a very large and old congregation. Given the same terms, including youth, we should have been glad to stay in Topeka forever....

Every physician remembers his first patient, every teacher his first class. Sylvia and I remember Topeka with great fondness and wonder why we ever left.

Eugene J. Sack

Samuel W. Chomsky, D.D. 1937-41

Rabbi Chomsky was born in Russia in 1909 and graduated from the Hebrew Union College in 1934. He continued his studies at the Hebrew University in Jerusalem before he came to Topeka, his first pulpit. Although the Depression was easing, financial matters were still the most pressing problem at Temple Beth Sholom.

Rabbi Chomsky found the community stimulating. Weekly, he gave talks to various outside groups. He developed close ties with members of the congregation and continues to keep in touch with a number of people, including the Endlichs.

After Topeka, Rabbi Chomsky went to Havana, Cuba, and then into the Army as a chaplain. He spent his last year of duty as Jewish Chaplain on the staff of General MacArthur. He stayed in the active reserve until 1969. He served on the National Jewish Welfare Board for ten years, beginning in 1945, and later became Veterans Administration Chaplain until 1972 when he retired. He now lives in Los Angeles.

Over the years I have never really lost contact with Topeka. Ida and I have seen and heard from many of its people here in Los Angeles.

I served in Topeka from 1937 to 1941. Topeka at that time was a beginner's pulpit. At the end of the Great Depression it was hard to advance to a better pulpit. By "better" I mean primarily a larger congregation and better salary.

The usual struggles in Topeka then, as in many congregations, were related to financial matters, to small town social cliques, and to some personality clashes. Those Depression years did not lend themselves to growth and dreams. In the congregation were some very fine individuals and families....

I found the general community stimulating. I gave several talks weekly to outside groups. And, of course, in my day there were Washburn College, the Menninger Foundation, and William White in Emporia.

Samuel N. Chomsky

Benjamin Bernfeld, Ph.D. 1941-46

Rabbi Bernfeld was a native New Yorker, born in 1917. He trained at Yeshiva College and the Hebrew Union College, from which he was ordained in 1941. Topeka was his first pulpit, too. While here, he served as vice-president of the Council of Social Agencies.

Although Rabbi Bernfeld served Temple Beth Sholom for five years, much of that time he was absent from Kansas while he served in the Army. Shortly after he returned from the Army, he left his position with the congregation. He now lives in Cincinnati.

Joseph Utschen, D.D. 1946-54

Rabbi Utschen, born in Poland, was one of Temple Beth Sholom's longest-serving rabbis; unlike other rabbis of the congregation, he had served two pulpits—Athens, Georgia, and Petersburg, Virginia—before arriving here. Before these pulpits, he had received his rabbinical degree at the Hebrew Union College in 1926, an M.A. in History from the University of Minnesota, and another M.A. in Education from Columbia.

Rabbi Utschen was very involved in civic and interfaith affairs. He exchanged pulpits with his Christian colleagues and was much in demand for lectures on Judaism in high schools and colleges. During his tenure in Topeka, he worked single-handedly, for the congregation could afford neither secretarial nor janitorial assistance.

From Topeka, he moved on to Gastonia, North Carolina, and Gadsden, Alabama. He won the Freedoms Foundation's Award and Medal for his sermon on brotherhood in 1952, and it was entered into the Congressional Record because of its importance as an American document. He was also known for his enthusiasm for Jewish music and his interest in religio-psychiatric studies. He died in Alabama in 1963.

Benjamin Marcus 1954-57

Rabbi Marcus attended Reed College and then studied German at the University of Utah and University of Cincinnati. He served in the Army and began his rabbinical training at the Hebrew Union College-Jewish Institute of Religion in 1952. He served as rabbi for two years in Houston before coming to Topeka.

While he was here, Rabbi Marcus developed a strong interest in pastoral counseling and psychology and helped develop ties between the Menninger Foundation and the congregation. A more extensive religious school program was developed and Hebrew education was modernized. He also actively encouraged programs in adult education.

He left Topeka for a pulpit in Philadelphia and then shortly afterward, Irondequoit, New York. He became director of the B'nai B'rith Hillel Foundation and chaplain to Jewish students at Case-Western Reserve University. From there, he went to the University of Rhode Island. He was also a staff member of the Interfaith Pastoral Counseling Center in New Bedford, Massachusetts, in 1976-77.

Elbert L. Sapinsley, D.D. 1958-68

Rabbi Sapinsley was born in New York City, but grew up in Kentucky. He earned his B.S. degree in psychology from the University of Louisville. He was ordained as a rabbi at the Hebrew Union College-Jewish Institute of Religion in 1954. Before coming to Topeka, he served two years in the Army and then held a pulpit in Jamestown, New York.

Rabbi Sapinsley was very involved in education, both that of adults and children. For adults, he organized and participated in the seminar "The Socio-Ethical Ideals and Emotional Values of Judaism," which was published by the U.A.H.C. in 1959. He was much involved with the Menninger School of Psychiatry and became the first Jewish chaplain to be on the Menninger Hospital staff. His interfaith activities were numerous; he was the first rabbi to be elected to any office in the Topeka Ministerial Association and he spoke widely to area high schools, colleges, universities, and church groups. He served as visiting professor at the University of Kansas, School of Religion and was part-time Jewish chaplain at the Topeka Veterans Administration Hospital. He joined with Dr. Will Menninger, Senator Carlson, and other notable Kansans to form the first State Freedom from Hunger Committee to deal with famine in Asia through the United Nations. The group was able to present a petition of some 10,000 names to President Kennedy.

In the late 1960's, the congregation recognized its needs were changing, and struggling with a difficult decision, concluded its relationship with Rabbi Sapinsley.

Rabbi Sapinsley went on to study history at Kansas State University and then to teach and direct the Hillel Foundation at Northern Illinois University. In 1973, he returned to congregational work in Atlanta and in 1975, he began work at Congregation Ahavath Sholom in Bluefield, West Virginia, where he now serves.

My feelings about the community were many, as many as the people I met. When Dorothy and I went there for my interview I was impressed with Sarah Galitzki and her dedicated service to the Temple; with the Litwins; with the young men and women who were so anxious to build a new temple; with the Zeligmans' continuous good will and supportive attitude. I also was impressed with other members of the Temple and potential Temple members in the psychiatric community. I felt they had much to offer the congregation and would appreciate my rabbinical expertise; I also felt they could contribute to Judaism and help the Temple in terms of insight and creativity. I was impressed with Abe Pozez, such an enthusiastic Zionist and traditionally immersed Jew....

There were both "highs" and "lows" for me in Topeka. For instance, on Sundays I was often exhilarated by the work of our religious school, with its very capable teachers and responsive students. I excitedly looked forward from one session to the next.

In all honesty I must say that my predecessor had told me the congregation was very demanding. But once I had committed myself, he spoke of good things and good possibilities, too. I was, from the beginning, more concerned with the people than the building of a new temple. My first emphasis, therefore, was the people and Jewish education. I tried to respond especially to the older members' needs. The older people had three great concerns: they felt rejected because new leadership was taking their places; they resented increased costs of religious school, including payment of teachers; and they worried about talk of a new building because they had paid for the old one.

As for their leadership being set aside, I worked with each president and Board to make the older members feel more a part of everything. We had a series of services honoring past presidents, and we made every past president a member of the Board with a role in the decision-making.

As for the increasing costs of religious school, I defended them for the sake of what we were trying to do for our children and for Judaism. I patiently listened and talked with older members in their stores and homes, and gradually, over the years, their opposition to religious school improvements lessened.

As for the building, it soon became apparent to me that we badly needed a new building. That was one of my most difficult struggles. The second story of the building was so dangerous that the Fire Marshall forbade us from holding classes there. At one congregational meeting we invited the older members present to look at the classrooms for themselves. When a huge stone fell only a few feet behind one of the Gilmore boys as he left the building after Hebrew class, I gave a very strong sermon and wrote in the bulletin that building a new temple was literally "a matter of life or death."

Finally, about 1963 the congregation committed itself to the new building. I proposed building in two stages, beginning with the social hall and auditorium, classrooms, and office spaces, and we commenced. I obtained Judge Baar, immediate past chairman of the U.A.H.C., and Dr. Jacob R. Marcus, Director of the American Jewish Archives, as our speakers at the dedication weekend.

Elbert L. Sapinsley

Stephen Forstein 1968-73

Rabbi Forstein was born and raised in the Bronx and was graduated from the Hebrew Union College in 1965. His first pulpit was in Richmond, California. In 1967, he moved to a congregation in Hartsdale, New York.

After his five years in Topeka, Rabbi Forstein moved to Sioux City, Iowa, where he served as executive director of that city's Planned Parenthood Chapter. His former wife, Robin, and his children, Leora and Micah, remain in Topeka and are active members of the congregation.

At his first pulpit in Richmond, California, Rabbi Stephen Forstein came into close proximity with the crucible of the youth movement, the Haight-Ashbury district of San Francisco. He became a part of this scene, as a champion and counselor for disaffected and alienated young people. There he observed much from the counter culture: hopes, dreams, agonies, loves, fears, music, a deep belief in the validity of many causes, and a conviction that these causes were the same as the fundamental aims and hopes of Judaism, such as seeking peace and speaking out prophetically.

In 1967, Robin and Steve moved to Hartsdale, New York, where Steve was rabbi for a congregation trying to establish itself. The work was difficult, and the upwardly mobile mores did not fit the Forsteins' ideas of what was valid and important in Judaism.

So when he came to Topeka to be with us, he felt they were refugees from the disasters he saw beginning on both coasts; specifically, that our civilization was coming apart. He felt he knew the needs of the young and saw himself as a spokesman for the "Counterculture," to the "Culture," which was us. He longed to be a bridging force. When he came to our island in this sea of wheat, he was deeply absorbed in and troubled by his experiences since becoming a rabbi. He loved the quiet, and the peace, and the family values he found in our congregation; but he was impatient with the innocence and conservatism which were our fortress, our bulwarks, our means for maintaining stability.

I recall when Nell and I met him, I gasped inwardly at his long sideburns, sure that these badges of radicalism would cause problems. When I returned from my vacation I wore a beard, perhaps to reduce the shock value his facial hair might have—just a short decade ago. Soon the High Holy Days were upon us, and Steve's flair for the meaningful juxtaposition of extremes was demonstrated by his including a rock song as part of the Rosh Hashanah service.

Steve was with us for five years, years which began with hope, joy, fun, and accomplishment, but gradually gave way to mounting distress for him and the congregation. His impact upon us was profound, jarring, and difficult to assimilate. For him, being a rabbi was not being in charge of a congregation, not being a symbolically devout Jew, not being its spiritual leader, but being a teacher, one who opened eyes, ears, feelings, hearts. How he is remembered varies so much: he had a special sense for the youth, for the college students who came home a few times a year, for the passerby, for anyone in crisis or feeling the pain of loss. He had less of a sense for those who seemed able to take care of themselves.

As I look back, knowing our strengths and weaknesses as a congregation, knowing his as a person, considering the tumult in the larger social context, all that I know is that each of us, in our own way, tried to make it work, and/or decided it could not, and/or withdrew or stayed out of the picture. We were all, in a way, ships on an ocean at a stormy time of changing tides, swept and pulled this way and that by waves of reaction and the undertow of counterreaction.

The result for Steve was that many things came apart. When he left, he left behind his family; and put aside for a while most of his functioning as a rabbi. He went to a new place to pursue in a new way his search to become a better Jew and a better person—a search which had led him into the rabbinate in the beginning.

As a result he left behind a shaken congregation, one which for years had not thought well of itself, one which needed peace and which since has sought to reduce its divisiveness; left behind a congregation, I think, with more capacity to accept a rabbi for what he or she is, and to be what it is, whatever that is.

Edwin Z. Levy, M.D.

Myron Kinberg 1973-75

Born in St. Louis, Missouri, in 1945, Rabbi Kinberg attended Wesleyan University in Connecticut, where he received his B.A. In 1973, he graduated from the Hebrew Union College-Jewish Institute of Religion, and then came directly to Topeka.

Rabbi Kinberg's service at Temple Beth Sholom offered needed respite from the turmoil and controversy of the previous years. He was a rabbi who focused inward to his temple and congregation. Rabbi Kinberg's personal warmth and rapport with the members of the congregation set in motion a badly-needed healing process. He was religiously observant, and it may have seemed strange to some Topekans to see him walking down the streets of the city wearing his *yarmulke*. This was a time when the members of the Jewish community took stock of their religion on very basic levels of ritual and belief, and the whole congregation was more at peace with itself than it had been for many years.

Upon leaving Topeka, Rabbi Kinberg, Alice, and their two children emigrated to Israel. After two years they returned to the United States, and he accepted a position as rabbi of Temple Beth Israel in Eugene, Oregon, where he serves today.

I found Topeka a very stable community. It has dedicated people who accepted leadership responsibility. When Alice and I first came the community was a bit self-conscious and suspicious of its own self-worth. But I soon realized that the community was very much united and eager to share ideas, talents, and energies. It was a wonderful two years for Alice and me. I acquired dear friends and much appreciation and respect for all of the people who make up Temple Beth Sholom. They gave me much more than I feel I gave them.

Topeka is an isolated Jewish community. It may sometimes feel cut off from the general Jewish world. Topeka itself is not terribly aware of the sensitivities of its Jewish population. However, neither of these areas seemed to have kept the Jewish community from being involved in the general community nor from being actively involved in greater Jewish communal affairs. I feel that my greatest accomplishment was helping the Topeka Jewish community take part in its Jewishness and make positive Jewish commitments to build an even stronger Jewish community based on their awareness of their self-worth as individuals and as a community.

Myron Kinberg

Fred N. Reiner 1975-

Rabbi Reiner was born in Chicago in 1947 and was an undergraduate at the University of California, Berkeley, in the years following the Free Speech Movement there. As an undergraduate he was active in the educational reform movement and was recognized for his contributions in student leadership. He was ordained from the Hebrew Union College-Jewish Institute of Religion, Cincinnati, in 1973, spending one of the five years of his rabbinic education in Israel. Following his ordination, he was invited to serve as the Director of Admissions and Student Services at H.U.C.-J.I.R. His position included working as the National Director of Admissions for the four College-Institute campuses and serving as a dean of students for the Cincinnati campus. After two years in this position, he came to Topeka, his first full-time pulpit.

Rabbi Reiner's four years in Topeka have been marked by some significant events and accomplishments. In the religious realm, new prayerbooks for the Sabbath and High Holy Day services were adopted, and several new innovative services were introduced. The religious school curriculum was revised each year and the administration of the school streamlined so that the school functions at a highly professional level. Adult education was strengthened significantly with the introduction of lecturers from Topeka and outside the community, and adult mini-courses taught by members of the congregation. In these latter courses, in addition to adult Hebrew, ten to thirty adults are studying in the synagogue building every Sunday morning during the academic year.

The Temple History Committee was appointed during Rabbi Reiner's tenure in the pulpit, and he has encouraged the collection of materials and the development of archives and displays and finally the publication of this book. This project has involved over fifty members of the congregation, either giving oral histories and reminiscences or writing some part of this book. In 1978, the congregation celebrated its Fiftieth Anniversary as a Reform congregation with a series of special lectures and events culminating with a weekend of celebration with Dr. Robert L. Katz of Hebrew Union College-Jewish Institute of Religion serving as scholar-in-residence.

The synagogue building itself became the center of much of Rabbi Reiner's attention. After receiving many comments about proposed future expansion plans, the Temple Board appointed a Building Enhancement Committee. This committee investigated thoroughly the needs of the congregation for new space and the various ways in which these needs might be met. The congregation was thrilled to learn that the families of Louis and Shaol Pozez would make a gift to the congregation of a building addition which would include a sanctuary upstairs and new office, library, and adult education space downstairs, thereby meeting all the present and anticipated building needs. Rabbi Reiner served on the Building Enhancement Committee and later on the building committees which developed architectural plans, supervised the construction, and worked on the fund-raising for the project. The synagogue addition, for which ground was broken in June, 1978, was completed and dedicated in the late spring, 1979.

Rabbi Reiner has been active in the general Topeka community. Most notably he has served on the Interfaith Task Force, which restructured the previous Topeka Council of Churches to include the non-Christian religious communities for the first time. He lectured widely in area high schools and colleges, and served on a range of committees in area hospitals, The Menninger Foundation, and through local government. In the areas of social action he organized testimony to defeat bills which would have required a minute of silent prayer or meditation in the public schools in Kansas; testified against bills limiting sex education in the schools, for continued state funding of abortions, and against death penalty legislation. The congregation has hosted delegations of Israeli high school students for three years and provided speakers, including members of the Knesset, and programs on Israel for the congregation and general community. Rabbi Reiner and Temple members also worked to establish good working relationships with our Congressional delegation in Washington and with the leadership of the Kansas Legislature on issues related to Israel.

My impression of the Topeka community is that it is a remarkably talented group of Jews who over the years have learned to live well together and overcome its sense of Jewish isolation. I have been impressed from the moment Sherry and I arrived in Topeka how very warm and friendly the entire congregation is, how eager to make me feel at home and help me in my work. The congregation is a caring and sophisticated congregation. Because of the presence of The Menninger Foundation and other such institutions, the University, and the State government, there is a high degree of professional sophistication. There have been, over the years, many individuals with considerable knowledge and interest in aspects of Judaism who have been willing to share these talents or gifts with the congregation.

I can honestly say that in the four years I have been here there has not been a single significant conflict within the congregation that has not been immediately settled. I think that the congregation has matured in the past fifty years so that members are comfortable in living with one another and pulling together as a congregation. At times we see some conflicts lying just beneath the surface, and the deep divisions in the congregation over funds or over the rabbi or over religious practice are remembered by many of the congregants who have been here over the years. But they do not erupt anymore, and the congregation has adapted itself to changes and to events which have ravaged and split congregations elsewhere.

I find the congregation content and pleased with the level of service which they are receiving as members. Perhaps, if anything, they are a bit too content. Having a building provided, having many programs to choose from, having an atmosphere that lacks significant conflict, it is easy for a congregation to be complacent. There is no real struggle to work against or for, probably not even a mortgage. I think that for the first time in fifty years, the congregation is without a sense of crisis or urgency. This situation demands a new response, a new way to stimulate participation by the congregation. I believe that the greatest challenge which the congregation faces now, on its Fiftieth Anniversary and with its building needs met, is the involvment of effective lay leadership committed to the future of the congregation. The future of the congregation must be served not only with funds and with space, but also with programs; and it must be strong enough to respond to the events in the Jewish communal life of Topeka for the future. In my opinion the future of the Topeka congregation has never looked brighter. I hope that it can turn from struggle to satisfaction without complacency.

Fred N. Reiner

Chapter Four
Early Women's Organizations

Hebrew Ladies' Benevolent Society of Topeka, 1885-1961

By the time a mere dozen or so Jewish families had moved to Topeka in the last quarter of the Nineteenth century, a number of secular Jewish organizations had been founded. Among the most important of these was the Hebrew Ladies' Benevolent Society, organized in 1885. The chapter met the first Wednesday of each month in a hall at 111 East Seventh Street. This was the same hall used by the men's organization, Chevrah Kedisha Bicor Cholim, since 1872. The first officers of the Society were Mrs. S. Bernheimer, president; Mrs. Abe Steinberg, vice-president; Mrs. Ed Rector, secretary; and Mrs. C. Pragheimer, treasurer. Dues were 25 cents per month. A 1900 membership report states that the total membership consisted of eleven, with Mrs. Ada Leon president at that time.

With the influx of immigrants from Eastern Europe that began in 1904, the Benevolent Society greatly increased its numbers. The following ladies were registered as members from 1904 to 1907:

Mrs. Harry Nightingale
Mrs. S. Barnum
Mrs. Harry Cohen
Mrs. David Cohen
Mrs. E. Blocker
Mrs. Fannie Wolfson
Mrs. Albert Silk
Mrs. Eli Ulamperl
Mrs. Herbert Langsdorf
Mrs. S.M. Snattinger
Mrs. J.H. Solockel
Miss Emma D. Greenweel
Mrs. S. Cashman
Mrs. S. Greenbaum
Mrs. S. Bernheimer
Mrs. Fannie Breenbaum
Mrs. S.C. Heyman
Mrs. Rose Shapiro
Mrs. A.F. Engel
Mrs. Abe Jacobson
Mrs. D.J. August
Mrs. David Kass
Mrs. B. Skieh
Mrs. Anna Kross
Mrs. Annie Kaufmann
Mrs. Estelle Barnum
Mrs. L.A. Fischer
Mrs. S. Ettlinger
Mrs. Anna House
Mrs. J. Leon
Mrs. Rosena Auerbach
Mrs. J. Snattinger
Mrs. J. Newman

In its earliest years, the major function of the Hebrew Ladies' Benevolent Society was to provide shrouds for the dead, and in this, they were the counterpart of the men's Cemetery Association. Each year, several meetings were devoted to the making of these shrouds. Jews believe that only the most devout should honor the dead by preparing funerals, and so, five or six of the most religious ladies were allowed to wash and dress the bodies.

Later, however, the Society began to increase its duties and change the focus of its activities. For one thing, the members began to supervise the Sunday school which had come into existence several years before their own organization. Perhaps most important was their aid to Jewish transients and immigrants. It is difficult to imagine how some of these people would have gotten by without the Hebrew Ladies' Benevolent Society. As early as 1904, we have hotel and restaurant receipts and records of funds that were paid to help transient Jews traveling through Topeka. Rose Ulamperl traveled from one merchant to the next asking for donations to the transient fund. The Transient Fund activities continue today and are financed by the Topeka Jewish Federation. From 1904-6, the Society's records show that it was contacted by the Industrial Removal Office of New York City to help resettle immigrants newly arrived in this country. The following men and their families were sent to Topeka and accepted by the Society:

Russia: Mr. Hurowich, January 9, 1906; tailor
Russia: Mr. Bievruch, January 12, 1905; no trade
Austria: Mr. Moses Ratger, January 19, 1905; carpenter (has no tools) and is cousin to C. Lichtenstern
Roumania: Mr. Groner, December 2, 1904; has worked in haberdashery store
Russia: Mr. Zeligman, November 11, 1904; shoemaker
Russia: Leib Shapiro, November 5, 1904; blacksmith and iron worker
Russia: Ely Strovine, January 1905; shoemaker
Roumania: Isador Groner, December 1904; upholsterer.

Aside from helping immigrants find employment and housing, the Society raised money for both local and national charities, for both Jewish and non-Jewish needs. In 1905, the Society sent $514 to the National Committee for the Relief of Sufferers by Russian Massacres. In 1921, a baby's layette was donated to the Topeka Public Health Nursing Association. In 1922, a contribution was made to the Central Committee for Jews suffering through World War I. In 1925, the following contributions were recorded: $100 to the Denver Sheltering Home for Jewish Children, the proceeds of a rummage sale;

$5 to the Topeka Public Association; $119 to the Jewish Consumptive Relief Society, the amount realized from a benefit moving-picture show; $24 to the Sisters Aid Jewish Orphans' Home in Kansas City, Missouri. In 1927, it donated $10 to the Union of American Hebrew Congregations in Cincinnati, Ohio. For the most part, the Society raised money through various sales and benefits, but in 1924, it did receive a legacy of $800 from the will of Moses Snattinger.

In 1929, two women whose names we see over and over in the history of Topeka's Jewish community, Rose Ulamperl and Sarah Galitzki, became president and secretary, respectively, of the Society. Their charitable work continued with the soon-to-be-founded Council of Jewish Women.

Records show that the Hebrew Ladies' Benevolent Society was still giving donations to transient Jews until 1931, but then the Society seems to have stopped its activities. Clearly, as fewer and fewer immigrants arrived in the United States, as the preparations for burial began to take place increasingly in mortuaries, and as the Council of Jewish Women became more active, the Hebrew Ladies' Benevolent Society found many of its functions taken on by others. Yet, it was only in 1961 that the organization officially disbanded. Its final cash reserves were given to the Sisterhood by Sarah Galitzki and this money was used to help build the new kitchen in the synagogue at 4200 Munson Avenue.

Rose Ulamperl was a one-woman Federation of Jewish charities for the Jewish community. When she walked into the small business houses along Kansas Avenue, or the side streets, hands went into pockets or cash drawers as she was asked for what she needed help today—and how much!

Any young Jewish family man, willing to work, found 'an angel of money' making it possible to supply the tools by which he could provide food and shelter for his wife and children. Rose headed the Hebrew Ladies' Benevolent Society for many years. This organization provided sustenance to those of meager means, and made shrouds, when requested, for traditional burials. She was the second president for the fledgling Council of Jewish Women (1923-29). She gave selflessly to the Topeka Jewish community, and was an inspiration to the new generations that followed.



Rose Ulamperl

Leah Ulamperl Shaw

National Council of Jewish Women 1921-43

The Hebrew Ladies' Benevolent Society had been a local organization that met the needs of an immigrant society. Its concerns were to provide charity and to perpetuate tradition. But as fewer immigrants arrived in Topeka and as the role of women began to change in this modern country, a new organization seemed necessary.

For one thing, the Jews in Topeka were no longer isolated settlers. They were affiliating themselves with national organizations. For another, they were gradually becoming more involved in the wider community. Although the Council kept up some of the concerns of the Hebrew Ladies' Benevolent Society, including the administration of the Sunday school and the aiding of the few immigrants that still arrived in Topeka, the members also began to expand their involvement. There was an increasing interest in learning about the general community around them, its politics and civic affairs. Where the Hebrew Ladies' Benevolent Society had been an organization trying to meet the needs of immigrant Jews, the Council of Jewish Women was an organization trying to meet the needs of American Jews. Nevertheless, the Council was always hampered by lack of funds and lack of prestige in the community.



Frances Bloch Langsdorf First President of Council of Jewish Women

The Council of Jewish Women was organized in 1921. Frances Langsdorf served as its first president until 1923. Frances Bloch Langsdorf had been born in St. Louis in 1883 and had come to Topeka when she married Herbert Langsdorf, a successful Topeka businessman. Frances made a report to the National Convention of the Council of Jewish Women in 1923 which summarizes the early activities of the Council:

"The Topeka Council, numbering at present writing 53 members, is now entering its third year of existence. The work of the first two years was largely experimental. We have tried to find ourselves and have succeeded in so far that we have discovered our limitations, and now can concentrate our efforts on these fields in which we can do most good.

"Our Religious School Committee maintains a religious school, of which the chairman is the head. The Committee on Public Health, including the sub-committees on the blind and deaf, visited various institutions with a view to ascertaining whether there were Jewish inmates and offered personal

services. Clothing, bed, shoes, and hot water-bag covers were sent to the Tuberculosis Sanitarium.

"Our Committee on Civic and Communal Affairs cooperated with various civic organizations, including the Red Cross, WCTU, Victory Highway Association, YWCA and the League of Women Voters.

"Education—all of our open meetings have been of an educational nature, the principal feature of each being an address by some prominent Topekan. Our study club has met faithfully every two weeks, to discuss a variety of subjects.

"Our Committee on Americanization has enlisted the aid of the Superintendent of Instruction and succeeded in establishing a night school which is attended by both men and women, who eagerly embrace the opportunity to become conversant with the language of their adopted country. The committee also conducts a small class in the home for the benefit of those mothers whose duties prevent their attendance at the night school.

"Peace and Arbitration—Our effort, last July, to help in the 'Law, not War' demonstrations, met with failure. Coming directly after a Ku Klux Klan parade, which caused much newspaper and other discussion, the working of the slogan was unfortunate, and our committee, on trying to place the posters, met with the query, 'Has this anything to do with the Klan?' and many refusals to place the posters. Our effort to enlist other organizations, in which we were seconded by the League of Women Voters, also met with failure, as, in midsummer, many presidents and officers were away, and it was impossible to get the various boards together. We succeeded only in having an editorial on the subject published in the daily paper. We feel assured that those in the community who have a knowledge of our work understand and appreciate our efforts."

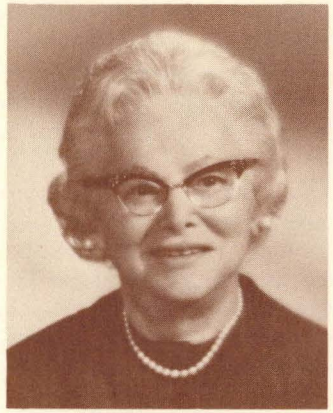
Rose Ulamperl succeeded Frances Bloch Langsdorf as president. Born in 1876 to Rachel and Solomon Nathanson in Scranton, Kansas, she moved to Topeka with her family when she was a very young child. In 1895, at eighteen, she met and married Eli Ulamperl, another early settler in Topeka. She continued as president of the Council for six years.

Our name of itself was unique, and we were the only family in America that bore it. A postcard mailed from Volkavischk, Poland (later Lithuania), addressed to "Ulamperl, America," was once received in Washington, D.C., and then forwarded to my father in Topeka.

Frances Ulamperl

Sarah Galitzki, president of the Council, 1929-33, had come to Topeka in 1910 as the young bride of Simon Galitzki. Simon and Sarah lived in the back of the department store owned by Simon's parents in North Topeka.

Bertha Gordon's years as president of the Council from 1933-37 were a constant struggle to make ends meet during the Depression. The women continued to hold a fund-raising event each month, sometimes a card party or a dinner party, and they felt lucky if they were able to raise $30. A split in the congregation between the Conservative and Reform members added to their financial difficulties. Still, Bertha had dedicated co-workers including Rae Baum, Stella Barnum, Sarah Galitzki, and Roselle Endlich. Bertha had come to Topeka in 1920, the bride of George Gordon, the second president of Temple Beth Sholom. She later served as president of the Sisterhood for several terms.



Sarah Galitzki

Aunt Sarah Galitzki's devotion and piety showed in so many of her activities. She was one of a small group of women including Leah Shapiro, Rebecca Lieberman, and Ethel Einstein who had the honor of preparing the dead for burial. She later began making the memorial books that are distributed at Yom Kippur services, another way to honor the dead. She continued with this work even when she became very ill.

She always kept up her involvement in Jewish tradition by serving in organizations. She had been on the Board of Directors of one of the original Orthodox congregations in Topeka. She had served as secretary of the Hebrew Ladies' Benevolent Society, and it is through her excellent records that we are able to learn so much of the early history of the Jews in Topeka. Her enthusiastic contributions to the Topeka Chapter of Hadassah did much to help that organization. She had also served as administrative secretary of the congregation, when it was in financial difficulty and had no rabbi.

She was always interested in education, particularly in the Sunday school. She was one of the earliest teachers at the Temple at Fifth and Harrison, along with Lillian Cohen, Grayce Scrinopskie, and Mollye Scrinopskie.

When there was no rabbi, she also helped to supervise the religious school with me so that there was no interruption in the education of the children. She was also active in public education. She helped start the first kindergarten in the Topeka Public Schools and she worked with Stella Barnum and Rose Ulamperl to start the night school system. In addition to all this, Sarah was a business partner with her husband in Galitzki's Department Store. The couple lived in the back of the store, and there Sarah gave birth to two children, Norman and Bernard. Some years later she had a daughter, Virginia.

She was honored by the Temple as Woman of the Year in 1955.

Fannie Wisman

Stella Barnum, who replaced Bertha Gordon as Council president, 1937-39, came to Topeka from a pioneer family. Her father, one of the two earliest Jewish settlers in Topeka, had opened a clothing store in Topeka in October, 1869, and was a founder in Chevra Kedisha Bicor Cholim. Stella also had been a member of the Hebrew Ladies' Benevolent Society. During this time, and with the Council's help, Mrs. Bertha Silk, the wife of Albert Silk, arranged to present plays for the congregation on many of the Jewish holidays. She also had a choir, the only years we can recall that we had a Jewish choir to sing and chant at our service.

From 1939-41, Mollye Scrinopskie was president. She had come to Topeka from St. Joseph, Missouri, in 1920 as the bride of Abe Scrinopskie. She was in office at the beginning of World War II when the Council members put most of their efforts into aiding the servicemen. The women took their turn at helping with the U.S.O. dances. They also visited Winter General Veterans Hospital to help in any way they could with the patients. Fannie Wisman was the Jewish U.S.O. representative for Topeka, taking care of the arrangements for Friday evening services at Forbes Air Base all during the war years. Mollye was also assisted by Stella Barnum, Roselle Endlich, Rae Baum and Sarah Galitzki.

The last president, 1942-43, was Besse Swartzman, who had come to Topeka in 1930 as the bride of David Swartzman, a president of Temple Beth Sholom. Besse served the last few years of the war, when all the members of the Council were busy with community service, including work at the Topeka State Hospital. The first fund-raising event was the Purim auction. Merchants in the congregation donated merchandise and the Council's fund-raising events were successful. As always, the Council held dinners on the Jewish holidays with Bertha Gordon as chairwoman.

Our Topeka Jewish community has been blessed by many wonderful women. Such a treasure was Leah Shapiro Hurwitz. Leah and Leo Shapiro came to Topeka about the same time my parents did. A warm and precious friendship followed all through their lives. Leah and Leo Shapiro had a farm in Highland Park and all of their close friends gathered at their house on Sundays to enjoy Leah's wonderful cooking and their warm friendship. It was a place for a little 'city girl' to wonder at the chickens, cows, and the horses.

When the great Depression came in the thirties they had to give up their farm and move to town. Leah, always resourceful, baked bread every week and many Jewish folks were delighted to buy it from her. Their children moved to New York, so finally they, too, left Topeka for New York, where after several years Leo died.

Max Hurwitz, a wonderful and endearing man, also lost his wife and was left alone. He asked Leah to return to Topeka and they were married. They were both very dear friends of my parents and spent many precious hours visiting with my father during the many years of his long illness. In the Jewish tradition she was truly a woman of valor.

Fannie Wisman

During Besse's tenure as president, she and her husband attended the National Sisterhood Conference in New York. As a result of this trip, she encouraged the Council to change its affiliation to National Federation of Temple Sisterhoods, the women's organization for Reform Jewry. The change took place in 1943.

The Jewish women of Topeka had come some distance from the days of making shrouds and washing and burying the dead. Concerned about the political and social well-being of the Jews, they were now helping them to make a good start, not only by funding lodging and food as the Hebrew Ladies' Benevolent Society had done, but also by helping Jews to be accepted into this no longer foreign country. They made sure the immigrants learned English, and they fought prejudice. Yet, they never forgot their Jewish sense of charity and their commitment to Jewish religious life.

As a small child I only knew Yiddish because my parents did not speak English in their home. When it was time to enter the first grade at Sumner School, I felt awkward and frightened and the teachers didn't have patience with the little Jewish girl who didn't understand and acted stupid. I became depressed and began to dislike school; my grades were poor, and I dreaded each new day. My father, realizing the torture his daughter was experiencing, enrolled in the night school which was organized by the Council of Jewish Women. He learned English, in order to teach me to speak at home. From almost flunking my first two or three years of schooling, I became an A student by the fourth grade—and continued to love school, and achieve high marks!

Fannie Wisman

Chapter Five

Temple Beth Sholom Sisterhood

The various women's organizations of Temple Beth Sholom have adapted to the changes in the Jewish community and in society. Just as the Hebrew Ladies' Benevolent Society served the newly-arrived immigrants, and the Council of Jewish Women served the Jew who was becoming American, so Sisterhood has served the Jewish community in a society which is fast-paced and secular, and it did so by turning first toward the Temple. As the Jews of Topeka became increasingly successful in their various professions, Sisterhood reminded them of the importance of the synagogue and its life.

While affiliated with a national organization, Sisterhood has been primarily an arm of the Temple. It has helped raise funds and assisted with the many necessary details to keep the synagogue functioning. Sisterhood repaired floors, built rooms, redesigned restrooms, purchased trees and shrubs, bought and hung curtains, moved and remodeled kitchens, built tables, and paid janitors. It advanced the Jewish educational concerns of the Hebrew Ladies' Benevolent Society and Council of Jewish Women and ran the Sunday school. It also helped the Jews of Topeka to celebrate their holidays. Although from the beginning it organized interfaith programs, only in the late 1960's and 70's, with the expanding role of women, has the Sisterhood really begun to reach outward to the community. Until that time, the members were bonded together solely by their common concerns for Judaism.



Bernice Zeligman
First President of Sisterhood

Temple Beth Sholom's Sisterhood was organized May 11, 1943, with Bernice Zeligman as its first president. The other officers were: vice-president, Gertrude Pozez; secretary, Roselle Endlich; and treasurer, Pamela Kross. There were fifty-five members. Almost immediately, the women began their task of raising funds for the Temple and for Sunday school and planned important changes for the building.

The kitchen was an area that even today brings back mixed memories to the early members. The eight-foot hovel of the Temple at Fifth and Harrison was originally part of the furnace room. It had a very small oven and stove and an old sink with only three cupboards. The worst part was the floor, which was unleveled dirt. But the women continued their work of fund-raising, seemingly oblivious to their poor surroundings. Fortunately, in December, 1944, extensive plans were made and a modern kitchen—usable but a far cry from what was hoped for—was built in an area of the social hall. At the same time, new restrooms were built in the area of the old kitchen.

Begun under the auspices of the Council of Jewish Women, a Purim auction became an annual affair for raising money. The women collected items from the Jewish merchants, planned and served dinner, and organized an auction. They raised about $150 at these events. One fond memory is of Gertrude Pozez and Rae Baum cooking up a tremendous amount of stew in an old, blue enamel roaster and serving everyone from it.

Whenever I have the pleasure of working in our modern Temple kitchen, I have to remember that it was not always so.

I remember when I was a little girl we had a fine new Temple with beautiful stained glass windows. That is, the sanctuary was new, but it was built onto an already existing house that faced Fifth and Harrison. We began with a "make-do" kitchen in the old washroom next to the furnace room.

How well I remember as a child, on Sunday mornings, being pushed back upstairs as we crept down to see what that tantalizing fragrance of cooking was coming from!

And who did we always see in the kitchen, Bertha Gordon, Sarah Galitzki, Rae Baum, Mollye Scrinopskie, Roselle Endlich, and Gertrude Pozez. These I remember; I am sure there were others. They did not have all the conveniences of today. What they did have was the love of the congregation as they helped give our festivals at the Temple a truly Jewish flavor.

As a little girl, these ladies touched my life as well as the lives of all who participated in Temple activities. They gave us a feeling of family in our congregation, and what a joy that some of them are with us still.

Fannie Wisman

Bertha Gordon assumed the leadership from May, 1944-47. Since World War II was drawing to a close, some activities were based on the war effort as well as the rehabilitation of the post-Holocaust European Jewish communities. Roselle Endlich became a member of the Red Cross Board as a representative of Sisterhood and solicited the membership to join the Red Cross. In November, 1944, ten cases of clothing containing four hundred garments were sent to liberated countries under the direction of Bernice Zeligman and Sarah Galitzki. In April, 1946, the S.O.S. (Sisterhood Over Seas) Committee, led by Mollye Scrinopskie, made sure that supplies of clothing were sent overseas for several years. Other related activities included running bond booths for the Sixth War Loan Drive, donating food for the Fourth of July picnic held at the Y.M.C.A. for the servicemen, and holding a Chanukah party for wives of servicemen in the surrounding area.

One of Bertha Gordon's most cherished memories is the dinner that was planned with the president of the Temple, Harry Endlich, and Abe Scrinopskie, in order to celebrate the burning of the mortgage of the building at Fifth and Harrison. This event, held February, 1945, marked the growth and solidification of the Temple and its partner, the Sisterhood.

From 1949-51, Idaleone Pressman was president. She was installed at the first mother-daughter banquet. During this era, refugees from Europe began to arrive in the United States and several of them settled in Topeka. A committee called the Topeka Resettlement Committee was formed. Like its predecessor, the Hebrew Ladies' Benevolent Society, the Sisterhood gave aid to the Jewish immigrants in supplying a home, clothing, and jobs.

Bertha Gordon and Donna Scrinopskie purchased an Israeli flag and an American flag and presented them to the Temple. All of the holidays were celebrated and marked by dinners in the Temple. Fund-raising affairs were constantly held, and there were carnivals, raffles, auctions, card parties, and a cabaret. In January, 1949, a wedding was held which symbolized the marriage of the Sisterhood to the Temple. This symbolic event was produced and presented by Lillian Utschen, whose husband, Joseph, was rabbi of the congregation.

In 1951-52, Bertha Gordon again assumed the Sisterhood presidency. It was during this time that some noteworthy work was begun for the larger Topeka community, although Sisterhood's focus still remained the synagogue and its events. During the flood of 1951, members assisted workers by providing lunches for many days. Another project provided gifts for patients at the Topeka State Hospital and cakes and cookies for the patients at the Veterans Administration Hospital. Mollye Scrinopskie headed a committee to visit the veterans, and the committee assisted and helped the patients for several years.

Harriette Scrinopskie became president in May, 1951. These years were difficult and challenging, because the membership was small and workers were scarce. Each of the Jewish holidays was marked by a well-attended dinner in the Temple prepared by the members. There were six rummage sales, all held in an old building on East Fourth Street, without water or heat. The group was satisfied to make about $100 profit on each of these sales. There were also card parties and covered dish suppers.

Ferna Jean Kipling served as president for two different terms, 1953-54 and 1957-59. During this time she helped to open a door to the Topeka Association for Retarded Children. She worked in that organization for many years as a Sisterhood volunteer and later as a teacher on their professional staff. During her terms, one of the first interfaith programs was held involving laypeople of all faiths. Rabbi Joseph Utschen first lectured on Jewish symbols and holidays and later continued this presentation on Radio KTOP.

From 1954-55, Freda Fink became president for the first of several terms. A dedicated worker for Sisterhood and for the Temple as a whole, she was later nominated and elected to the National Federation of Temple Sisterhoods Board for four years. Because a special concern of Sisterhood at this time was the education of young people, Sisterhood planned many parties for the religious school students at holiday times.

During Dorothy Bolnick's presidency, 1955-56, Rabbi Benjamin Marcus helped plan another interfaith forum, this time concerning the understanding of Judaism in the public schools. Roselle Endlich chaired this event. Personal invitations were delivered to principals of all schools, including parochial schools, as well as to the social science teachers of each school. This event marked the first time that priests allowed Catholic nuns to enter the Jewish synagogue in Topeka. A lecture was given by Rabbi Marcus on Jewish holidays, Jewish symbols, and Jewish liturgical music. Lunch was followed by an intensive question and answer period.

Principals, teachers, and Sisterhood members were so enthusiastic and responsive to this educational forum that it was repeated. The following year, ministers and selected teachers were invited for the same type of program. At the last of these programs, which were held during Brotherhood Week in February, the heat was turned up extremely high causing the steam pipes to rattle and to clang so noisily that they disturbed both the speakers and the audience. Some of the guests commented that they were "praying" we would be able to afford a new Temple soon, for they had trouble concentrating. While this situation was embarassing for the Sisterhood, it provides insight into the condition of the building at that time. The congregation was determined, and the women kept going, even though the ovens overheated, the pipes clanged, and pieces from the roof fell to the ground.

The Sisterhood sponsored the first Cabaret Club '43 in 1956. (The year 1943 was the year Sisterhood was organized.) The Cabaret Club was a major annual fund-raising event in the Jewish community. It was held on the Roof Garden of the Kansan Hotel, with Dean Adamson and his band performing. The affairs raised a large amount of money through the six years they were presented. The original Cabaret Club raised $800. The work for the theatrical production involved script writing, lengthy rehearsals, costume design, set design, food planning, ticket sales, and lots of worry. The play always referred to events within the Temple, and it became quite a social event in the city of Topeka. In following years, Cabaret Club '43 was held on the roof of the Hotel

Jayhawk until March, 1963, when the move was made to the new Temple building. The Cabaret Club '43 always played to a sell-out audience, and the final Club Cabaret in 1963 was standing room only.

For 1956-57, the office of Sisterhood president was not filled by a single person but rather was filled by four vice-presidents: Bonny Cohen, Evelyn Pozez, Hope Roman, and Joy Cumonow. A very important step was taken by the Sisterhood Board at this time, when the Board decided to sponsor a Temple youth group. The first president for the group was Elaine Fink, and the youth group advisors were Larry and Marcia Kornbleet. The women also sponsored a congregational Passover Seder.

In these years, the Jewish community was growing rapidly. Because of the growth, the Sisterhood and Temple together rented the Kansas National Education Association Building across from Topeka High School for the High Holy Day services. The hall was arranged to resemble the Temple, and the ark and eternal light were carried over and installed. The annual Rosh Hashanah Tea was also held there. After several years, the Temple decided to return to the old building and to hold services in divided groups to accommodate everyone.

Following Ferna Jean Kipling's second term, Harriette Scrinopskie took over for a repeat term from 1959-61. Several innovative projects were begun. One of the most rewarding projects was suggested by the National Federation of Temple Sisterhoods. This project, called Service to the Blind, encouraged Sisterhood members to work with the State School for the Blind on a program of taping books and school work for students. Several tape recorders had been donated to the Sisterhood by Shirley and Melvin Kopelman, and by Freda and Gus Fink for this project. Dorothy Bolnick became so interested in the project that she learned to write braille and type braille for the blind.

During Harriette's term of office, the sale of Passover supplies was started as a service to the Jewish people of Topeka. This service, which continues today, also raises funds for the group. The Temple gift shop was reorganized, restocked, and made into a profitable enterprise. The gift shop is still financially successful.

The interfaith program for 1959 was unusual. Grace Episcopal Cathedral offered its social hall to the Sisterhood to use for a fashion show. Their women's group wanted the women to use the hall to fund-raise as well as to celebrate interfaith activities. Grayce Steiner arranged for clothing to be modeled from The Grayce Shop, and models were selected from both the Church and the Sisterhood for the showing. Mollye Scrinopskie and Joy Cumonow were chairwomen.

In 1961, Adeline Briman and Joy Cumonow planned another interfaith program which told about each holiday and its symbols. Tables, set in great detail for each holiday, were placed around the room and a designated woman explained each holiday on the program. Traditional holiday foods were served to the guests, who were various church groups from Topeka.

The early 1960's were very active years for both the Temple and the Sisterhood. The Menninger Foundation, with its expanding training program in psychiatry, was attracting a large number of Jewish families to Topeka. Forbes Air Force Base brought an additional number of families. These were years of rapid growth for the Sisterhood. There were sixty-six members in 1961, seventy-four members in 1962, and seventy-six members in 1963. Sisterhood's budget grew from around $2,000 to $2,600 in this period.

The president, through the exciting years from 1961-63, was Evelyn Pozez. Board meetings were still held in the homes of members, but all general meetings were held in the social hall of the Temple. The conversation at these meetings centered around the congregation's plans for a new synagogue, and, as always, Sisterhood began to concern itself with fund-raising. A savings account was opened and as much money as possible was deposited for the kitchen in the new building. The savings account grew to more than $6,500, including a donation from the Hebrew Ladies' Benevolent Society.

The organizational structure of the Sisterhood was changed into working "circles," each circle assuming responsibility for the ways and means of the larger group and for running the luncheons and an *Oneg Shabbat* for Friday night Sabbath services for one month out of every six. This structure was extremely successful and helped to promote a more efficient method of raising large sums of money to meet the increasing financial needs of the new Temple building. At a special service, Bea Rankin was honored for her several decades of service as Temple organist. During this term, the practice of naming a Woman of the Year for her outstanding contributions to Sisterhood, to be honored at a Temple service, was inaugurated. (A list of the Women of the Year is included in Appendix VI.)



Rae Baum

Rae Baum was the first Sisterhood Woman of the Year and lifetime member, and she surely deserved that honor. She was always thinking of others. She made baby quilts for every new child. For all the new Jewish brides, she made tea towels, and for all these things, she kept records.

During World War II, she went to Forbes Field and the V.A. to visit Jewish soldiers and she always entertained soldiers at her home. In fact, her home was virtually an open house. She never cooked for merely two or three people, but always for company. She and Sam held the Break-the-Fast in their home. Same made and donated wine for all the Temple dinners and Rae was the coffee maker.

Idaleone Pressman

Sisterhood members did not stay isolated from the increasing liberalism of these years, for they began to ask about themselves and their community. For example, several members participated on the Panel of American Women, a group of panelists made up of many religions and races who spoke out against prejudice. Through relating their own personal stories, the panel produced an educational program which focused on a variety of religious and ethnic problems. This panel spoke in many churches, schools, and small communities in the surrounding area. The Sisterhood and other individuals were speaking up and reaching out to their neighbors. The first women involved were Elaine Zlotky, Freda Fink, Ruthann Pozez, Nicky Stein, and Beth Sheffel. This group lasted eight years and contributed much to the community's enlightenment and respect for other people's differences.

At this time, larger affairs were planned to meet the needs of an ever-growing congregation. Larger teas were held at Rosh Hashanah. The first Break-the-Fast was instituted following Yom Kippur. On December 15, 1963, the Sisterhood participated in the dedication of the new cornerstone of the new synagogue. Bessie Reibstein noted this event in her annual president's report for 1963-64:

> *"Uppermost in all of our minds is the fact that we are at last in our new Temple. This is a dream come true. We have been so busy in our new Temple, however, that our old Temple is already beginning to feel long ago. It served us well for forty years."*

Bessie Reibstein very capably handled the tremendous job of moving. Mollye Scrinopskie and Gertrude Pozez organized, supplied, and decorated the new kitchen. The savings account more than adequately furnished the kitchen with new appliances, new tables for the social hall, and a myriad of other things for the new building.

The new synagogue became the center of fund-raising and social activities. The Cabaret dance, which was presented in the social hall of the new building in 1963, was more successful than ever. A skit told about the move from the old Temple to the new Temple, and the cast included members of the Sisterhood and men of the Temple. Tickets were sold to the whole Topeka community. However, this was the final Cabaret event.

The Sisterhood arranged a dedication dinner in the new building in May, 1964. The outstanding guests included: Dr. and Mrs. Karl Menninger, The Menninger Foundation; Judge Emil N. Baar, Past Chairman of the Board of Governors, Union of American Hebrew Congregations; Rabbi and Mrs. Myron Meyer; and Mr. and Mrs. Basil Kaufmann of St. Joseph, Missouri. Sisterhood worked very hard to plan an elegant dinner to befit the occasion. A catering service was hired to cook the dinner. It was to be formal, with candlelight, wine, and many waiters. For once, all of the women were to be "ladies" and all of the men to be "gentlemen," served by others. But this plan did not work, for at the very last moment, the waiters did not show up, and once again many women and men were hurriedly enlisted to serve and wait on tables. In spite of confusion and disappointment, the evening went well and is fondly recalled as a "night to remember."

Ruthann Pozez was president from 1965-67, and Sisterhood became an even more cohesive and enthusiastic unit due to her leadership and the spirit brought by a new Temple. The first Blintze Brunch was held October, 1965, under the co-chairmanship of Joy Cumonow and Mollye Scrinopskie. Over a long period of time, this event has proved to be outstanding for raising funds as well as for involving the whole Topeka community. For ten years these two chairwomen worked continuously with their committee, at first as one group, and then with a group headed by Freda Fink, and assisted by June Shapiro and Bessie Reibstein. The Blintze Brunch has continued as an annual event under the subsequent leadership of Mary Schwartz, Ida Rudnick, Ruth Epstein, Toby Solan, Idaleone Pressman, Libby Gordon, Lana Gordon, Helene Mittleman, and Patti Berger. The first year realized a profit of $600. As the years went by, more events were added to the original idea, including a bake sale and a delicatessen sale. Profits from 1977 were $3,500.

During this period several members became involved in work at the Topeka State Hospital. Beverlee Goodman volunteered her skills and time as a baker, and for the past thirteen years she has continued to bake twelve dozen cookies a month. Mary Cohen, Audrey Barsch, Gertrude Litwin, and Beverlee Goodman have been recognized many times by the Volunteer Recognition Program at the Topeka State Hospital for the many hours they gave there in the name of Sisterhood. Mary Cohen now works there in the library.

Also during Ruthann Pozez's term of office, a large group of student priests from St. Mary's Catholic Seminary visited our Temple and enjoyed a Purim celebration the Sisterhood had arranged for the community, priests, and members. The following month during Passover, Ruthann and Louis Pozez, Gertrude and Abe Pozez, Herbert Cumonow, and Rabbi Elbert Sapinsley presented a Passover service and dinner at the St. Mary's Seminary in St. Mary's, Kansas.

During 1967-68, membership exceeded ninety members and attendance was consistently high at all of the meetings. Norma Jean Leff served as president, and it was a relaxed year, with Sisterhood doing things it did best. Fund-raising was based on the Blintze Brunch, Next to New Sale, Passover supplies, and the gift shop. Social activities included a new members' tea at the president's home and a tea for Robin Forstein, the new rabbi's wife.

During the presidency of Barbara Schulman, 1968-70, the Sisterhood tried to provide an organization where Jewish women could work and learn together for Reform Judaism and the community. The increase in community activities and intellectual pursuits continued and set a new dimension for the group. Noteworthy were activities like the Church Women United Tea, where, with four hundred guests in attendance, an informative program on Judaism was presented focusing on Jewish women of the Bible, and Father Cahoon and Father Krische, in turn, presented a program to enlighten Jewish women on Christianity.

Under the chairmanship of Selma Kreitman and Barbara Lependorf, the Sisterhood began one of its most stimulating and continuously popular activities, the Jewish Book Club. Discussion meetings were held in homes, led by members or guest speakers. Some of the more outstanding guest leaders have been: Isaac Bashevis Singer, who discussed his book, **In My Father's Court;** Dr. Howard Shevrin, who discussed poetry; and Drs. Cotter Hirshberg, Robert Switzer, and Hans Falck, all from the Menninger Foundation staff.

In 1970, Freda Fink again assumed the Sisterhood presidency for a year. The circle fund-raising projects were financially and socially successful. Min Verbin, Herbert Cumonow, Gus Fink, and Charles Kelly, a member of the Christian community, headed the first bake sale and delicatessen in conjunction with the Blintze Brunch, and the whole Topeka community looked forward to and enjoyed sharing the day at the Temple. Their interest in Jewish foods and in the Jewish way of life has sparked a warmth between Christian and Jew never seen before in Topeka. The gift shop, under the leadership of Harriette Scrinopskie and Roselle Endlich, was very successful financially and provided ritual and art objects and gifts for Jewish and Christian homes.

Other activities included the establishment of scholarships for two young people to attend a Union of American Hebrew Congregations camp, and an art auction including Israeli art. The whole Topeka community was invited to the auction, and it was a great success, with almost all the pieces sold. The chairwomen for the event were Geri Goldstein and Patricia Pressman.

From 1971-72, Rooney Ash served as president. During her time in office, there was continued growth with membership reaching ninety-seven women. During these years, like women everywhere, Sisterhood members were gaining self-assurance and a sense of security. They began to reach out, with the result that members were put on Temple boards and committees as representatives of the Sisterhood.

As a community service project, the Sisterhood decided to work with children at the Kansas Neurological Institute. Chairwoman Carolyn Litwin, planned a full year of activities for the children. They celebrated Halloween with a party in the social hall. Children and Temple adults came in costume. With the assistance of the youth group, pumpkins were carved and treats served. A Valentine's Day party was also held at the Institute, with decorations and treats. There was also an Easter egg hunt on the Kansas Neurological Institute grounds and a movie party for a select number of children. The following year, the Sisterhood helped sponsor the Special Olympics.

From 1972-73, three women served as president: Freda Fink, Bessie Reibstein, and Gladys Zatzkis. This was a difficult time, for interest seemed to lag. One outstanding activity was the community project, Doorstep. Sisterhood became a member of Doorstep and Carolyn Litwin became a coordinator. This project fills emergency needs for food for the needy people of Topeka.

Alice Taylor was president from 1973-75. The Yom Kippur War in Israel had an impact on Sisterhood. Rabbi Myron and Alice Kinberg helped to focus concern on the problems in Israel for the whole Jewish community. A Hunger Fund with *tzedakah* boxes was started in honor of Alice Kinberg. The money saved was sent to the Union of American Hebrew Congregation Social Action Fund for World Hunger. A forum which explored alternatives for women was arranged and presented. National Federation of Temple Sisterhood district officers and various speakers took part in this all-day event. Two outstanding member speakers were Sylvia Ginsparg and Gladys Zatzkis. Following lunch, there were group discussions.

An outstanding project at this time was the organization of a play group which made use of the Temple facilities, a group which continues today. Its main purpose was to provide important social contact for younger women through the Sisterhood and to introduce young children into a Jewish setting.

Recent years in Sisterhood have brought many new and active people into the group. One of them was Judith Megibow, Sisterhood president 1975-77. During Judy's term, there were one hundred one Sisterhood members, a record high. Sisterhood participated in a community project for Friendly Neighbors led by Marilyn Breman and Fran Brown. A Symposium on Hunger and Nutrition was held on World Food Day, April 8, 1976, organized by Carolyn Litwin and Toby Solan. After a keynote address by the Kansas director of C.R.O.P., there was a discussion which included panelists from government, the farm bureau, food co-ops, and Fleming Foods. The afternoon program focused on nutrition. Also during Judy's tenure, a reception was sponsored following a Fine Arts Concert at Washburn University for the Soviet Jewish cellist, Mischa Maisky.

A model Jewish wedding was held for the non-Jewish community, April 17, 1977. The affair consisted of the wedding, a question and answer period, and a lavish reception. This whole event was organized by Fannie Wisman, Ruth Epstein, and Barbara Hoffstetter. The wedding showed in a detailed way many Jewish symbols that most Christians are curious about. This program was presented for two evenings, with the congregation in attendance on the first evening and their church guests in attendance on the second evening.

Virginia Scrinopskie is now president of Temple Beth Sholom Sisterhood. Her two years in office have been an interesting combination of the "old" mixed with the "new." The fund-raising events have made use of the Blintze Brunch, Passover supplies, and Next to New Sale, all sound ideas from the past. The new programs have stemmed from the problems of today and the future. Sisterhood has continued to change with the times. Sherry Levy-Reiner, wife of Rabbi Fred Reiner, and her committee arranged seven programs throughout the year in honor of the Fiftieth Anniversary of Temple Beth Sholom, the Temple's Jubilee. The series, entitled "Exploring Human Concerns: The Potential for Change," reflected increased Sisterhood concern for society. The topics were: How Does Your Doctor Treat You?; Battered Spouses; Problem of Teenage Pregnancy; Preventing Child Abuse; Female

Alcoholic; Displaced Homemakers; and Dealing with Loss. The programs included a member from the Sisterhood and several professional people from the community who formed a panel to discuss these problems. The programs were open to the public, and were held in the synagogue's social hall. These stimulating and thought-provoking programs created community involvement on several of the social problems. The idea of both Christian and Jew addressing the same problem and setting common goals had been a first and gave all a feeling of interfaith cooperation.

After the November, 1977, National Sisterhood Convention in San Francisco, Fannie Wisman and Virginia Scrinopskie decided a favorite recipe book would be an excellent fund-raiser. In June of 1978, members of the Temple joined the Sisterhood in selling ads and six weeks later, a cookbook went to the printers in Kansas City. It was a best seller at the annual October Blintze Brunch and the White Lakes Card Table Carnival. The planning committee also consisted of Libby Gordon, Harry Gordon, Norma Jean Leff, Evelyn Pozez, Harriette Scrinopskie, and Mary Schwartz.

Since its inception in 1943, Sisterhood has grown in dimension and depth. There has been a consistent dedication to the Temple and to Judaism. But now, not only are the Temple's problems the problems of Sisterhood, but the overall community problems are being shared by the Jewish women of Temple Beth Sholom. This growth reflects the increased security of the congregation and its women. The Jewish women of Topeka have become comfortable enough with their Temple's status and their own status to begin to expand their involvement with the world around them.

Chapter Six

B'nai B'rith Lodge No. 698

The national office of B'nai B'rith in New York issued a charter to the Topeka chapter, Lodge No. 698, in 1911. David August was the first president. The twenty-seven registered members held their meetings in a rented hall on the second floor at 111 East Seventh Street which was already the home of the Hebrew Ladies' Benevolent Society, the Cemetery Association, and occasional Sabbath and holiday services.

We have little information about the years before 1948 except for the list of presidents, since the meticulous handwritten records kept by Benjamin Barnum for over thirty years have disappeared. However, we can begin to guess some of the early activities. There was the traditional Past Presidents' Dinner held throughout the years and a picnic for members and their families. B'nai B'rith was organized as a fraternal and philanthropic organization. Its founders saw as its purpose the joining of Jews of all backgrounds and economic status. The members of the Topeka lodge found in B'nai B'rith important social contact with other Jewish men as well as a way to serve the needy, both Jewish and non-Jewish. They enjoyed the meetings and the card-playing and felt a sense of satisfaction in the service and support they provided others.



David August
First President of Topeka
B'nai B'rith Lodge No.698

David J. August, who was a young 94 when he passed away, was a real pioneer in our community. He was the nattiest of dressers even in his 90's, always wearing a bright vest (usually red or plaid) with a coat and tie. He walked every day for miles. He had been a pioneer store owner and employer of many of the men who came as refugees to Topeka. The stories about him are legion. But he did have, as a bachelor in his younger days, a Stutz Bearcat open car with an organ on the back which he played while he drove around town.

Lawrence Litwin

Perhaps the two most important services of B'nai B'rith are the Anti-Defamation League and Hillel. The Anti-Defamation League was organized nationally in 1913 to combat anti-Semitism, and it serves this purpose diligently and successfully to this day. Through this organization, Topeka B'nai B'rith members were able to work for the dignity and acceptance of Jews locally and throughout the country. Today, the Topeka B'nai B'rith chapter still distributes calendars to the school system so that the teachers and administrators might be aware of all minority and religious holidays.

Hillel, the campus organization for Jewish students, demonstrates the group's concern for young people. Although Washburn University had no



B'nai B'rith Masked Ball, 1914, in a rented hall at 418 Kansas Avenue.
Top row left to right: **Morris Lieberman, Ike Benjamin, unknown, Morris Briman, Morris Galitzki, I.S. Galitzki, Irene Galitzki, Faye Freidberg, Mrs. Abe Jacobson, Abe Jacobson, Louis Gleichenhaus.**
Middle Row: **Eli Shapiro, Sally Gartner, Grace Scrinopskie Dolan, Harry Shapiro, Joe Heiten, Myer Scrinopskie, Sam Gleichenhaus, Mary Galitzki, Sadie Gartner Gleichenhaus.**
Bottom Row: **Florence Gartner Behrens, Abe Ulamperl, Abe Scrinopskie, unknown, Lee Freidberg, Frances Ulamperl, unknown, unknown, Leah Ulamperl, Abe Gartner, unknown, Betty Gartner, unknown.**

EVENING PROGRAM

Banquet 6:00 p. m., Hotel Kansan Roof Garden

MENU

Grapefruit Cocktail
Chicken Broth
Candied Yams — String Beans
Half Broiled Chicken
Head Lettuce, Thousand Island Dressing
Hard Rolls
Pickles. — Celery — Olives
Parfait
Coffee

ENTERTAINMENT
"Gwen" Preston and Co-eds

ACCOMPANIST
Idaleone Baum

PROGRAM

BEN BARNUM, Toastmaster

AMERICA ..... Ben Briths and Ladies

GRACE ..... Rabbi I. J. Sarasonn
Temple B'nai Jeshurun, Leavenworth

AZA SONGS ..... Topeka AZA's
"Bernie" Briman, Leader

INTRODUCTION OF INTERNATIONAL PRESIDENT ..... Joseph Cohen
First Vice President, D.G.L., Number Two

"B'NAI B'RITH" ADDRESS ..... Hon. ALFRED M. COHEN
International President, Constitution Grand Lodge

INTRODUCTION OF INCOMING STATE PRESIDENT

DECORATIONS
Council of Jewish Women

FLOWERS
Courtesy of Lords

DANCE 9:00 p. m., ROOF GARDEN
MUSIC BY
"Hal" Presher
AND HIS
CLUB ROYALE ORCHESTRA
UNTIL MIDNIGHT

B'nai B'rith convention program, 1925.

Hillel chapter, the Topeka chapter of B'nai B'rith supported those at the University of Kansas and Kansas State University. Fund-raising affairs for Hillel took place in 1950 and in 1956. During the latter year, at the time of Shaol Pozez's presidency, the Topeka B'nai B'rith tried to strengthen Hillel in Lawrence by supporting its efforts to build a Jewish center. Members were also alerted to the increasing Arab influence on college campuses, and efforts were made to counteract it. In the early 1960's, the Lodge was also concerned that courses in religion be taught at the University of Kansas, and such a position was retained for Rabbi Sapinsley.

B'nai B'rith's philanthropic efforts were numerous for Jews in Topeka and around the world. Like the Sisterhood and the Council of Jewish Women, the members were concerned about veterans; in 1950, they gave a Purim party at the Veterans Administration Hospital and distributed gifts to the soldiers. B'nai B'rith members also participated in the War Dads organization and the American Legion. As European refugees began to arrive in Topeka, the Lodge tried to help them resettle through a Displaced Persons' Committee under the co-chairmanship of Abe Pozez and George Gordon. In 1952, the members held a special joint meeting with the Topeka chapter of Hadassah to discuss the creation of the new State of Israel. Through the years, Abe Pozez served as Israel's spokesperson to the Topeka B'nai B'rith and encouraged funds for the struggling state.

B'nai B'rith also tried to support the wider community. In July of 1951, after a devastating flood in Topeka, one which destroyed two stores owned by members of the congregation, Einstein's and Posey's Department Store, President Leslie Scrinopskie called a special meeting of the members and

I have lived in Topeka all of my life and have just celebrated my fiftieth wedding anniversary. I must admit that the best and most memorable years have been since 1926 with our activities in the B'nai B'rith and the Jewish community.

In 1931, a new couple moved to Topeka—Besse and Dave Swartzman. It so happened that Mollye and Abe Scrinopskie, Blanche and "yours truly" called on them to welcome them to the community. While visiting on their front porch, we decided to found a bridge club. The name decided upon was the "Comus Club": Comus was the god of frivolity. The original members consisted of Besse and Dave Swartzman, Mollye and Abe Scrinopskie, Roy and Ann Brouse, Blanche and myself. Our specialty, two tables of bridge every other week, was highlighted by our club's annual New Year's Eve Party at one of the hotels with a dinner-dance followed by a show later.

Many in the Jewish community were invited to those affairs. We always kept the same number of members. As soon as one couple left the city, another couple was selected. With the departures of the Brouses, Grayce and Sid Steiner became members.

Lee Samuels

appointed a committee to assist the Red Cross. The committee, under the chairmanship of Maurice Freidberg, consisted of the following: Rabbi Utschen, Sidney Steiner, Meyer Scrinopskie, Joseph Silver, Barrett Silk, Lester Weil, Abe Pozez, Leo Pressman, and Lee Samuels. The chapter donated $500 to purchase mattresses to be distributed by the Red Cross. In 1958, President Lawrence Litwin presented a station wagon to Mrs. Adrian Miller for the county Retarded Children's Home on behalf of the Lodge. Members often sent representatives to speak out on city issues as evidenced by Raymond Briman's participation at a city-wide civil rights dinner in Topeka in 1952. They also used the organization as a way of educating the Jews of Topeka by having important speakers on various issues. Mayor George Schnellbacher addressed the Past Presidents' Dinner; Governor Fred Hall addressed the annual dinner in 1955; in 1958, Alf Landon spoke about foreign affairs.

B'nai B'rith also encouraged others in their service for the community. In 1958, Dr. Harry Levenson presented a Distinguished Service Award to David Neiswanger for his service to the Topeka community charities. At a special dinner in their honor in 1953, Drs. Karl and William Menninger were given this same award for their outstanding humanitarian service to the community and the nation and their notable contribution to the general advancement of mental health and human relations. The Lodge also honored Mrs. Georgia Neese Gray, the first woman Treasurer of the United States.

Many of the presidents of the Topeka Lodge also served as president of the state B'nai B'rith: Ben Barnum, Herman Benjamin, Raymond Briman, Herbert Cumonow, Maurice Freidberg, Abe Pozez, Lee Samuels, Abe Scrinopskie, Leslie Scrinopskie, and Joseph Silver. This led to a close association between the state and local organizations and so, on many different occasions, the state convention was held in Topeka. At the 1955 state convention, B'nai B'rith was able to earn $2,400 through the sale of the convention yearbook under the chairmanship of Abe Pozez and Joe Silver. The 42nd Kansas convention was held here in 1965 when Herbert Cumonow was state president and Dr. Tron Von Chuong, the former Ambassador of Vietnam to the United States, was the principal speaker. The Topeka Lodge also sent delegates to the B'nai B'rith National Convention in Dayton, Ohio, in 1953. Joe Silver was the Topeka delegate with Abe Pozez and Ben Barnum.

Many men vital to the Topeka community have served as presidents of Lodge No. 698. A number of them have also served as president of Temple



Car presented by B'nai B'rith to Shawnee County Association for retarded children.
Left to right: **Lawrence Litwin (president), Herbert Cumonow (first vice-president), Mrs. Adrian Miller (president, Retarded Children Association).**



B'nai B'rith Humanitarian Award being given to Dr. Will Menninger, and Dr. Karl Menninger at the Jayhawk Roof Garden.
Left to right: **Joe Silver (president of Topeka Lodge), Sidney Kusworm, Will Menninger, Karl Menninger, I. Garek (national vice-president, B'nai B'rith).**

Beth Sholom, including Abe Scrinopskie, George Gordon, Harry Nightingale, Simon Galitzki, Abe Pozez, Sidney Steiner, Herbert Cumonow, Lawrence Litwin, and Harry Gordon. A number of men started their connection to B'nai B'rith as young members of Aleph Zadik Aleph (A.Z.A.) Chapter No. 106 including Raymond Briman, Sidney Kross, Harry Lieberman, Leo Pressman, Harry Shapiro, Heiman Shapiro, and Roy Shapiro. A number of other presidents who deserve special mention are Ben Barnum, the secretary of the lodge for many years and often known as "Mr. Ben B'rith." In tribute to his many years of service to the organization, he was presented with a watch at the Fortieth Anniversary Dinner of the Topeka B'nai B'rith in 1951 at the Jayhawk Hotel. Sid Kross, a chapter president, as well as Morris Lieberman, served as treasurer for many years. Throughout the more active years of the 40's and 50's, Joe Silver was a distinguished leader. He was president at the time of the Fiftieth Anniversary of the Topeka Lodge celebration at the Holiday Inn South. The group was addressed by Father Harry J. Sutcliffe, famous for his humanitarian work and Director of the Episcopal Guild for the Blind in Chicago. Joe Silver served on many committees and as delegate to a number of conventions. He also formed the chapter's bowling team, and to this day the team bowls with the city league as an independent group.

In 1961, during the presidency of Tom Lewinsohn, there was concern about the weakening of the small B'nai B'rith lodges in Kansas, and there was a noticeable lagging of interest, if not membership, in the next few years. After 1965, the Topeka Lodge became inactive and Gordon Berey took a caretaker position. Members continued to pay dues, but there were no events. When Gordon Berey moved away from Topeka, his position was taken on by Harry Gordon.

The decline of the Topeka B'nai B'rith Lodge may have had a number of different causes. In part, it reflected a decline in B'nai B'rith nationally. Moreover, the Jewish community now had a new temple building where more social activities were taking place. Outside of the Temple, social life was becoming more secularized as the Jews of Topeka were becoming more a part of the wider community. Furthermore, many men were finding opportunities for philanthropic work through their businesses or community organizations. B'nai B'rith has been one of the longest lasting of the Jewish organizations in Topeka.

Chapter Seven
Youth Organizations

"WELCOME B'NAI B'RITH"

A. Z. A.

TOPEKA CHAPTER NO. 106

Instituted 1929

ALEPH ZADIK ALEPH

(JUNIOR B'NAI B'RITH)

OFFICERS

1932

HARRY LIEBERMAN (Aleph Godol)	PRESIDENT
ABE KOFFMAN (Aleph S'Gan)	VICE PRESIDENT
SAUL KASS (Aleph Mazkir)	SECRETARY
GEORGE EINSTEIN (Aleph Gisbor)	TREASURER
JOE KOFFMAN (Shotare Godol)	SGT.-AT-ARMS
BERNARD BRIMAN (Shotare Kotone)	ASST.-SGT.-AT-ARMS
DAVID LIEBERMAN (Aleph Sopher)	REPORTER
AARON SHAPIRO (Kohen Godol)	MONITOR

ACTIVE MEMBERS

Bernard Galitzki	Aaron Shapiro	Norman Galitzki
Harry Lieberman	Joe Koffman	Bernard Briman
David Lieberman	Saul Kass	George Einstein
Bruce Greenberg	Roy Shapiro	Abe Koffman
Sidney Kross	Hermar Cohen	

ALUMNI

*HEIMAN SHAPIRO	*JOSEPH GARTNER	*LEO PRESSMAN
*HARRY SHAPIRO	*RAYMOND BRIMAN	*LEWIS COHEN

*Past Aleph Godols

ADVISORY BOARD

1932

Herman S. Benjamin, *Chairman*
A. H. Scrinopski. Leo Pressman. Abe Pozez.
A. L. Gartner. Raymond Briman

TWENTY-THREE

A.Z.A. Convention Program, 1932.

Topeka A.Z.A. Chapter No. 106 and Temple Beth Sholom Youth Group

In a small midwestern city where Jews are a minority and where opportunities for meeting others outside of the immediate community are so limited, a youth group is almost a necessity. Although sometimes a paucity of young people, sometimes the war, and sometimes a waning of enthusiasm have gotten in the way, the Jews of Topeka have tried to provide something Jewishly social for their young people for the past fifty years. For this history of that endeavor, we are indebted to the memories of many former members and advisors.

The first known formal organized program for youth in Topeka was begun in 1929 with the formation of the Topeka Chapter No. 106 of Aleph Zadik Aleph (A.Z.A.), the junior arm of the B'nai B'rith. Under the inspired sponsorship of Herman S. (Benny) Benjamin and presidency of Heiman Shapiro, a program of monthly meetings for young men between the ages of fourteen and twenty-one was begun. The members got together for the kinds of things young people get together for and would even travel to Kansas City with some regularity for debates, basketball, and girls. They held ice cream socials to raise money to send delegates to the national conventions. A substantial number of young people participated in the 1932 Topeka State B'nai B'rith Convention. The group continued active until about 1936, when membership declined and A.Z.A. suspended operations.

In 1939 Louis Pozez helped stimulate the reorganization of the A.Z.A.; new members included Vernon Lieberman, Jack Gleichenhaus, Marvin Silver, Harold Goodman, Leslie Scrinopskie and others. Harry Endlich, David Lieberman, George Gordon, and Raymond Briman provided adult leadership. Although the group had been very active, World War II brought this effort to its end.

During the war, Topeka teenagers experienced some anti-Semitism. While there is disagreement as to how potent anti-Semitism had been then and in other eras, it was hardly felt once World War II came to an end.

Except for a brief interlude in 1953, there were no formally organized Jewish youth activities in Topeka until 1957. Still, there was obviously a need, and there were makeshift attempts at gathering young people before that time. In the late forties, Molly Metlaff's Sunday school class—Saundra Scrinopskie, Stan Freidberg, Marcia Kornbleet, Eleanor Gartner, Max Kreitman, and

Isadore Tkatch—formed an active social group. They traveled to Kansas City at least once to take advantage of Kansas City's opportunities.

In 1950, the Missouri Valley Federation of Temple Youth (Mo.V.F.T.Y.) was formed as the regional arm of the National Federation of Temple Youth (N.F.T.Y.). Both of these organizations were formed to promote independent but affiliated youth groups within the structure of the Reform congregations across the country. The plan was that each youth group was to be run by the members through their elected officers. Adult advisors and rabbis were to serve as consultants. This structure insured that the members knew that the youth group was really theirs. Naomi Utschen, daughter of Topeka's rabbi at that time, attended a winter conclave of Mo.V.F.T.Y. in St. Louis in December of 1951 and returned inspired with the wish to form a youth group here. She corresponded about this with Carolyn Glazier (Litwin), then of St. Louis and president of Mo.V.F.T.Y. We don't know if some beginnings were made that year or not. When Carolyn moved here in 1953, the rabbi hoped she would serve as youth advisor. Although she could not do this, she did serve in an unofficial capacity for a year or so for a small group including Herschel Tkatch, Arthur Glassman, Lawrence Pressman, Stan Freidberg, and one or two others.

Finally, in 1957, a permanent youth group was organized when Larry and Marcia Kombleet chartered T.T.Y.G., Topeka Temple Youth Group. The drive for this came from Rabbi Benjamin Marcus, who had come here from Houston. Sisterhood support was enthusiastic, spiritually and financially, from the beginning, and all agreed that the wife of the Youth Group advisor team should serve on the Sisterhood Board. This strong but small youth group included Elaine Fink, Eddie Silver, Marvin Lieberman, Mike Bolnick, Jerry Pozez, Robert Dolgoff, Barbara Barsh, and Jan Shapiro. The group met mostly in the Kombleet's home and sent delegates to meetings in Kansas City, Omaha, St. Joseph, Oklahoma City, and elsewhere, as Topeka youth socialized and shared experiences with other midwestern teenagers. A retreat was held in Topeka with the Kansas City group.

In 1959, Don and Sora Lee Newman began a three year tenure as youth advisors. Meetings were held in homes, and the small but active group included, among others, Helen Zeligman, Barbara Pressman, Larry Reibstein, Robert Dolgoff, Marjorie Horwitz. In 1962, Harold and Beverlee Goodman served as advisors during a period when Allan Gilmore was president. Milton and Barbara Glatt became new advisors in 1963-64; Milton, like Don Newman and Ed Levy, came to Topeka as a resident at the Menninger School of Psychiatry. They strengthened the group substantially under the young presidency of a ninth grader, Mike Gendel. During that year, a retreat with Kansas City was again held in Topeka.

From 1964 through spring of 1969, we served as advisors, taking over a well-oiled organization from the Glatts. We oversaw the able presidencies of Mike Gendel, Steve Katz, Carl Holzman, Mark Shapiro, and finally, Peter Gendel. Mike Gendel and Debbie Satten attained regional officership. During this period, we had a real opportunity to watch the kids operate as they organized and ran spaghetti dinners for the congregation, conducted candy sales, did volunteer work, hosted conclavettes, put on plays **(Messiah Impossible),** wrote constitutions, and generally staggered the imagination. Speakers, picnics, and horsing around abounded. It was during this time that the congregation made one of the Sunday school classrooms available as "home" or "pad" for T.T.Y.G. This classroom was avidly furnished through donations and fund-raising.

We remember the young people and those years with great warmth and fondness. The kids were so capable, ambitious, responsible, and full of fun. If spirit waned, it always came back. We got the chance to know: Mike Gendel, Natalie Holzman, Steve Katz, Chuck Gordon, Carl Holzman, Steve Pozez, Dave Reibstein, Larry Rosen, Neal Satten, Larry Silver, Jack Wisman, Debbie Satten, Nancy Scrinopskie, Lia Shapiro, Mark Shapiro, Alan Wisman; Darrell Katz, Danny Katz, Ilene Mandelbaurm, Sara Satten, Danny Shevrin, Rosann

I was the offspring of a proud Jewish family who encouraged me to date only Jewish girls; as a conscientious son, I tried to oblige whenever possible. A date with Idaleone Baum meant we spent an evening at the Grand Theater. I went for walks and rides with Tula Greenberg, daughter of Charles Greenberg, then a partner in the Union Clothing Co. I went for rides, sat on the porch swing, and played cribbage with Florence Ulamperl at the Ulamperl mansion near Sixth and Western.

Joseph Silver



Youth Group Western Fall Conclavette, 1967.

Wisman; Pete Gendel, Ann Hardin, Robert Horwitz, Carrie Berlin, Gail Briman, Adria Cumonow, Paul Holzman, Andrea Pozez, Eric Rosen, and Joyce Shapiro. (Hope no one's name slipped our memory.)

The congregation eagerly supported the T.T.Y.G.'s activities, making homes available for out-of-towners at conclavettes and retreats—the favorite undertaking. Our group sponsored three conclavettes called **Eureka Topeka, I, II, and III.** These were huge undertakings, some with more than one hundred kids, and with faculty mostly from the congregation. Some families even had after hour parties concealing the fun from the prowling parental "Bush Patrol," a Mo.V.F.T.Y. invention and requirement of the time to enforce curfew. This was a delightful conspiracy for many, but a bit of concern to some.

From 1969 through the spring of 1973, Dennis and Diane Weinberg, assisted at times by Donnis and Ben McEntyre, with Carrie Berlin, Steve Briman, and Rick Levy (who filled in when Steve left) as presidents, continued the Youth Group traditional activities and added some contemporary ones. This was the time of national youth activism and Topeka's young people were no exception to the trend. Carrie Berlin was the first Youth Group president to participate in Temple Board functions. Rick Levy, as youth representative, traveled with the Rabbinical Selection Committee to Cincinnati and participated in the process which brought Rabbi Kinberg here. T.T.Y.G. attracted large numbers of young people at this time with active membership, sometimes well into the twenties.

A humorous incident occurred in the strict, Orthodox home of my parents. I was the youngest of four sisters and two brothers, and growing up under strict Orthodox restrictions was not easy.

When I was in high school, there were so few Jewish families in Topeka with young people my age that naturally many of my friends were Christians.

Although Christian female friends were acceptable to my parents, Christian male friends were taboo. If I dated them it had to be kept very secret.

When I was a senior in high school I was fond of a certain handsome young man who was also a senior but unfortunately not Jewish. For this reason I knew I could never have him call for me at home.

I would meet him on street corners and he would pick me up in his Ford coupe. When the time came to return home he would let me out close to home.

One particular evening we, no doubt, were a little late and my parents were beginning to worry. They were probably concerned because I had told them I would be with some girl friends. As my boyfriend and I were sitting in his Ford near my home, I could see my father come down the steps of our front porch in his long-legged underwear and he called my name.

Needless to say it was a moment of great embarrassment for me; he had discovered us outside.

Nevertheless, I grew up loving and greatly respecting my parents for their constant concern. Now as I look back I know they knew best.

Grayce Scrinopskie Steiner

In 1973-74, when Jerry and Carol Pozez were advisors, with Jody Nathan as president, the group had begun to diminish in numbers and, to a certain extent, in level of activities. From 1974 until 1978, Arnold and Lana Gordon were our very active advisors with Jennifer Berlin, Barbara Strauss, Julie Leff, and Gordon Leff as presidents. There have been "*Schul*-ins" (overnight camping in the Temple), salami and bagel sales, charitable work, participation in services, baby-sitting at Temple events, travel to conclavettes, conclaves, and inter-city meetings. In 1975, the fall conclavette was held here again, a major effort with the strong support of Rabbi Reiner and the Gordons. Currently, the group remains quite small, reflecting the reduced numbers of children within the congregation, and Janet and David Snower are the new advisors.

Thus, in retrospect, Youth Group activities may be divided into three waves, 1929, 1939, and 1957 onward. The first wave was large and long; the second wave was smaller and shortlived, but vigorous; the third wave, in 1957, signaled the establishment of the program that has endured over twenty years.

There is no question that youth grouping can be the funniest, the silliest, and at times, the most aggravating thing imaginable. Disagreements abound. One family's idea about proper Judaism or behavior is not another's. But none of these has anything to do with the Youth Group's fundamental importance as a personal resource for the young people involved. The establishment of a Jewish sense-of-self in a town like Topeka is a particularly difficult process. While some people say that there has been and is much anti-Semitism here, others claim it hardly manifests itself. Direct expressions are certainly not common, but being one of a minority has its difficult moments. To be Jewish

Few of the older members of the Topeka Jewish Community remember any overt expressions of prejudice. Idaleone Pressman recalls, however, an English class at Washburn in the 30's in which another student wrote a theme entitled "Why I Hate the Jews." She was quite uncomfortable, especially since she was the only Jew in the class.

Lillian Cohen remembers a time around 1920 when the Ku Klux Klan paraded the streets in their white robes asking people of they were 100% American (i.e. not Jewish, Catholic, or black)

An example of the pursuit of meaningful, positive, Jewish identity which the Youth Group provided for its members came from our 1967 fall conclavette, not long after the Six Day War. The theme was "Growing up Jewish in Mid-America." In a discussion group, one young man said, "You know the war has really changed things for me. Now everybody expects me to be a tough hero. I had gotten very used to being a shy, retiring intellectual. I am not sure I am up to being a hero."

Edwin Z. Levy

at Christmas time in our public schools can be lonely, and the youngster may be faced with tough decisions (to sing carols or not) or even challenging questions from his classmates. These decisions and questions can be painful and youth grouping is a powerful supplement to family and Temple in providing young people with a base from which to respond. Meeting young Jewish people from other cities on their own turf and at home is of tremendous importance in helping youngsters recognize a wider sense of community.

During the teen years, it is common for people to want to move away from family influence. For some there is no wish to affiliate with the Youth Group. For many others, youth grouping provides a framework for companionship, self-expression, learning about others, leadership, cooperation, and understanding. All this can be done a comfortable distance from family and still be based on Jewish values, and every new year the experience can have for its members the charm and power of fresh discovery.

Edwin Z. and Nell Levy

Chapter Eight

Zionist Organizations

United Jewish Appeal

The early Topeka Jews were necessarily involved in providing for themselves and their families. The arduous job of settling in a strange town, even a strange country, must have been their first preoccupation, although they always found energy to keep the most important Jewish rituals and activities going. Still the Jewish tradition of charity for Jews worldwide had to wait.

Although the Jews of Topeka had before aided various local and sometimes regional charities, they were not involved in any international aid until 1914. At that time, David J. August and Harry Endlich began activity for the American Joint Distribution Committee, with Albert Silk serving as secretary. The American Joint Distribution Committee was established for the relief of Jews suffering abroad. It eventually became part of the United Jewish Appeal.

In the 1930's, the Topeka Jewish Federation was formed to consolidate and organize Jewish charities in Topeka, but the Depression curtailed most solicitations. It was not until after World War II began that Abe Pozez and Harry Endlich formed the U.J.A. in Topeka. In the early days of U.J.A., Sam Cohen and Meyer Tkatch (and always Harry Endlich and the Pozez families) conducted the campaigns and business of the organization.

The main concerns in the 1940's were similar to those of the Hebrew Ladies' Benevolent Society and included immigrants, transients, and Forbes Air Base personnel. Several immigrant families were sponsored. Women from the community found and furnished housing for the newcomers. Those women who knew a bit of Yiddish were most useful, and Harry Endlich recalls that Gertrude Pozez, Vera Tkatch, Mary Cohen, Harriet Silk, Evelyn Pozez, Ruthann Pozez, and Clara Bikalis all helped the immigrants find their way in a strange country. Both Clara Bikalis, a social worker, and Raymond Briman, an attorney, advised the committee on new arrivals and served as liaison persons. There were success stories as well as unpleasant experiences. One night the committee settled a young couple with a baby. Furniture was rented with the apartment, but a special request was made for a sewing machine, which Toba Silver lent. The next day when the ladies went to see how things were in the daylight, they beheld a "disappearing act;" the apartment had been cleaned out overnight. The success stories included people who were brought into the United States by our community effort and then moved on to other cities establishing permanent residences—a tailor, a painter, a baker, warehouse men and laborers.

The indigent—or *schnorer's*—fund was a portion of the funds set aside for Jewish people stranded in Topeka. Myer Scrinopskie represented the Jewish community in this matter for many years. Then, in the late 1940's, Sam Wisman took care of transients who found their way to his store, Einstein's, from the police station, bus depot, or other referrals. When he died, his wife, Fannie, continued to administer these funds.

Through the Jewish Welfare Board, supplies were sent to Topeka for air base personnel. According to Sam Cohen, the supplies were furnished at major holiday times and distributed to the air base families. Sam Cohen took charge of delivering whatever was sent here (such as wine and matzah) to the Air Base and to the service families who lived in the community.

Louis Pozez remembers his first U.J.A. drive after he returned from the service in 1946. In the fall of 1947, when Israel was pushing for recognition, his uncle Abe Pozez and Harry Endlich were door-to-door solicitors for financial help. At that time the Jewish community was mostly one of small businesses on Kansas Avenue. They canvassed all the Jewish merchants up and down the blocks of Kansas Avenue. Some of the doctors affiliated with The Menninger Foundation, Veterans Administration Hospital, State Hospital, and personnel attached to Forbes Air Base were also solicited and gave to U.J.A. Funds were solicited aggressively, using both the door-to-door solicitations and the announcements of pledges in meetings at the Temple. The majority of the money collected was sent to the United Jewish Appeal. About ten per cent was retained for local and national organizations' support, such as the transient fund, B'nai B'rith, and rabbinic seminaries.

Louis recalls that probably eight to ten refugee families were sponsored and brought to Topeka from 1948 to 1950. Most of them stayed in Topeka from ten days to three or four months. Only one, the Solomon Meszel family, has remained in Topeka. One sponsored family remained for one and one half years and were joined here by the two sisters of the couple and their families before they all left. Abe and Gertrude Pozez saw to their needs during the time the three families lived in Topeka.

At first in Topeka, as in many other small predominantly Reform communities in America, the Jewish community had a very limited interest in Zionism. But when Israel struggled to statehood, the Jews in Topeka began to show interest and to give more generously. In times of crisis in Israel, U.J.A. has had very successful campaigns—with almost every person contributing

during 1948, 1956, 1967, and 1973—but at other times the U.J.A. campaigns have attracted less than fifty per cent of the community as contributors. Still, the Topeka Jewish Federation, and the U.J.A. campaigns it sponsored, were an important influence in the Jewish life of Topeka. Apart from raising considerable sums for Jews throughout the world, these local organizations were an important link between Topeka Jewry and the entire community of Israel.

Zionist Organization of America

The Zionist Organization of America had no chapter in Topeka. However, Abe Pozez, working alone, solicited memberships and enrolled lifetime members, as well as gained financial support. (Mention is made of a Zionist District of Topeka, chaired by I. Gilberg, in the Synagogue Cornerstone document. See Appendix II.)

Through his efforts in Z.O.A., Kansas governors took note of Israel Independence Day each year and signed a proclamation before a group of Jewish community members. Pictures of these celebrations were taken for a number of years.



Israel Independence Day, 1970.
***Left to right:* Louis Pozez, Billy Pozez, Gertrude Pozez, Rabbi Forstein, unknown, Sarah Galitzki, unknown, Governor Robert Docking, Joe Levin, Luba Levin, Dennis Weinberg (in back), Abe Pozez, Shaol Pozez, unknown, unknown, Rabbi Arnold.**

The Topeka Chapter of Hadassah



Ruthann Pozez
First President of Hadassah

Elaine Scrinopskie organized the Topeka Hadassah Chapter in 1947. She would have assumed the first presidency of the chapter, but moved away from Topeka after her marriage to Richard Zlotky. Ruthann Pozez, who was slated to be vice-president, thus became the first chapter president. Other women who later served as president were Gertrude Pozez, Verta Tkatch, Evelyn Pozez, Bessie Reibstein, Marcia Kornbleet, and Fannie Wisman. Meetings were held in members' homes once a month. Rabbi Utschen's wife, Lillian, served as program chairwoman. Programs of Jewish educational and cultural value were presented and the meetings were always well attended.

Ruthann Pozez and Lillian Utschen attended the regional Hadassah convention in Des Moines, Iowa in 1948. They returned to inspire the members to continue their work in support of the new State of Israel. Vera Tkatch, Mary Cohen, and Fannie Wisman attended the national Hadassah convention in Chicago in 1959 as members and delegates. Eleanor Roosevelt, the principal speaker at the convention, was an ardent supporter of Hadassah and the State of Israel. This was a never-to-be-forgotten event for those who attended.

The principal fund-raising event each year was the donor dinner. These were gala events, always well attended and successful fund-raisers.

When Evelyn Pozez was president in 1955, the chapter published **The Hadassah Cookbook**. Six thousand dollars was raised for the State of Israel with this project. Marcia Kornbleet and Fannie Wisman co-chaired the committee consisting of: Harriet Sham, Pearl Gordon, Gertrude Pozez, Ruthann Pozez, Evelyn Pozez, Adrianne Pressman, Bessie Reibstein, and Lena Rottersman. Harry Roth, a local artist, drew the cookbook cover and its many illustrations.

In 1957, the Topeka chaper hosted the only Hadassah Regional Convention to be held in Topeka. Ruthann Pozez and Fannie Wisman arranged the convention at the Roof Garden of the Hotel Kansan. Gertrude and Abe Pozez were honored at this convention for their outstanding contributions through the years to the State of Israel and the Zionist cause. Another highlight was a tea for the delegates at the governor's mansion, hosted by Governor and Mrs. George Docking.

In 1958, Fannie Wisman was president. The major fund-raiser, a dinner-dance called the "Matzo Ball," was very well attended. Those on the com-



Hadassah Convention at the Kansan Hotel, 1957.

mittee with Fannie were Bessie Reibstein, Bernice Zeligman, Marcia Kornbleet, and Joy Cumonow.

There was always a small but vocal group who opposed the Topeka chapter of Hadassah. At first they were not in favor of establishing the State of Israel and opposed the chapter's fund-raising to that end. Many Hadassah opponents also expressed concern that the Temple was in dire need of funds, which were instead sent out of the community to Israel. The concern of the Hadassah Board members was that there was not enough leadership in Topeka for both Hadassah and the Temple Sisterhood. The Topeka Chapter of Hadassah was dissolved in 1961.

Chapter Nine

The Jewish Psychiatric Community: The Other Jewish World

The creation of the Menninger School of Psychiatry in 1946 introduced into Topeka a colony of diverse people from all over the United States and, indeed, the world. For Jews as well as Christians, the ramifications of this invasion were both stimulating and disturbing; it was certain that things would never be the same. From the beginning, the relationships of the psychiatric world to the town were analogous to the usual "town and gown" relationships in a university town; two groups existed side by side with minimal integration. For one thing, the psychiatric residents were involved in a full and demanding learning experience which absorbed so much of their thoughts and energies that they were often accused of even neglecting their own families. (Dr. Karl Menninger wisely urged the formation of Winter Wives, a group of wives of the staffs at Winter General Hospital and the various psychiatric hospitals in Topeka to help meet part of this problem.) For another thing, most residents sought to finish their training as soon as possible and to return to their home states or to jobs elsewhere. Despite Dr. Karl's often repeated admonition that residents should make the most of their lives wherever they were by becoming involved with the world around them, few felt any incentive to make the extra effort to join the "natives" whom they planned to leave so shortly anyway.

As the years went on, those in the psychiatric community who stayed to live in Topeka found a need to become more rooted in the activities of the town, and they often turned to the Temple for this purpose. Still, there seemed to be a split between those who had been raised in Topeka and those who had migrated here for the purpose of psychiatric training. There was a considerable difference in background and life style—hence, outlook—between the big city (mostly eastern) Jewish newcomers and the midwestern Jewish Topekans. Most of the former had grown up in large Jewish communities where one could take one's Jewish identity for granted; Temple membership was not the only way to know one's heritage. Many were men and women who had rebelled from strict observance of Jewish rituals. Unlike the largely self-employed midwestern Jew, the parents of a number of the Jewish trainees from New York had been employed in skilled trades involving large firms, factories, or comparable situations where workers had few real options for self-employment. These Jews often tended to become deeply involved in such causes as the trade union movement or American socialism.

For many of these American immigrants, and here they differed from the early pioneers from Europe, living in Topeka may have been their first experience as a Jewish family away from a large city Jewish milieu and way of life. Consequently, they found it more important to declare themselves as Jews. The first tentative step in this direction was the creation of a women's Jewish study group. This group, formed during the 1950's, was designed to study and discuss various aspects of Judaism and Jewish culture. The town women and Menninger wives would meet in each other's homes where sociability was combined with serious consideration of a prepared paper on some aspect of Judaism. For a small number of the more persistent and settled members, the group was reasonably successful and continued to exist for about ten years. From the point of view of the psychiatric wives, the Jewish study group enabled them to maintain some Jewish affiliation without committing themselves to an active role in the Jewish community itself. For the townswomen, it provided broader social contacts and the exchange of ideas and experiences with Jewish women from other parts of the country or world. Rarely, however, did this bridge between the two communities involve the husbands of the members of the group. Furthermore, as the years went on, the group became more and more a congregation of psychiatric wives only, and these women rarely joined Sisterhood.

The chief link between The Menninger Foundation staff and Topeka Jews really started when graduates of the Foundation stayed in Topeka to raise families and found themselves confronted with a dilemma: how to teach their children about Judaism. At this point, many of the Jewish staff began to join the Temple. Their children continued in the Sunday school through Bar and Bat Mitzvah to Confirmation; and even after this point, the parents remained members of the Temple. A number of staff members began to teach in the Sunday school as well. Howard and Aliza Shevrin and Otto and Paulina Kernberg were active in education at the synagogue. As the children of the Menninger staff grew up, they in turn sometimes began to teach at the Sunday school; Marjorie and Lynn Horwitz, Marianne Graumann, and Ilene Mandelbaum come to mind. Because all parents of Sunday school children were required to help at various times, the Menninger staff members were drawn into Jewish life more and more.

The basic differences in background still remained a problem. Irving Sheffel, a long-time active member of both the Temple and the psychiatric community, recalled a bitter crisis which arose sometime in the late 1950's, when a Jewish Menninger staff member applied for Sunday school admission for his children. He was perfectly willing to pay the proper dues, but adamantly refused to adhere to the rule requiring Temple membership, for membership was against

his principles. The Temple Board members were first bewildered and then antagonized by his threatening them with the blame for denying his children the knowledge of their heritage by adhering to these rules. Irv recalled his attempts far into the night to reconcile these differences. Finally, the Board members grudgingly agreed to this exception to the rule of Temple membership on the basis of the plea to allow the "innocents" their opportunity to learn about their heritage. A few other former New Yorkers who also would have preferred a Sunday school arrangment that did not require Temple membership did, however, join the Temple and, as time went on, found themselves taking part in many Temple activities, both social and cultural.

For all the disparaties between the people involved, there have been some Menninger Jews who have had a great impact on the Jewish community. When Maurice Freidberg became president of the Temple, the Jews on the Menninger staff were actively encouraged to join the synagogue and some did so. After this, more and more psychiatrists became involved. Several served on the Board, with two Menninger staff members, Dr. Harry Levinson and Dr. Edwin Levy, becoming Board presidents. Dr. Levy and his wife Nell were also successful leaders of the Youth Group for several years. One psychiatric resident, Dr. Emanuel Honig, was also a Conservative rabbi and was part of a schism between Reform and Conservative within the Topeka Jewish community. Dr. Joseph Noshpitz was an Orthodox religious teacher who studied Hebrew and religious texts with the Meyer Tkatch family.

Because the Menninger Foundation attracted doctors from many countries, their presence lent an international flavor to Temple life at times. A number of Israelis came to Topeka. Dov Aleksandrowicz was a resident, and his wife, Mollye, an Israeli *sabra,* became a teacher at the Sunday school. At the completion of his residency, the couple went back to Israel, only to return again to Topeka where this time Dov became a senior psychiatrist and Mollye obtained her doctorate in psychology. Concerned with the continuing crisis in Israel, they kept our congregation up-to-date on political matters. They spoke to our Temple book discussion group about life on the *kibbutz* and their activities during the Six Day War. During the Yom Kippur War, they were in constant communication with their families and the congregation suffered with them the loss of close relatives and friends. Finally, they returned to Israel again.

The Canadian Jewish doctors who arrived in Topeka usually joined the Temple and became active there. Most of them came from Orthodox backgrounds and felt more Jewish than Canadian in their identification. Norman and Hannah Hirt were members of the Temple and the Jewish study group. Harry Hardin and his family were also active. Dr. Hardin taught at the Temple Sunday school and was very alert to the problems of the Jewish adolescent. His daughter, Ann, attended Sunday school and was confirmed. Sam Izenberg was a Hebrew scholar whose talent as a teacher was often called upon to prepare a number of boys for their Bar Mitzvah services. He also blew the *shofar* at High Holy Days. The Adilmans belonged to the Temple during their stay in Topeka and they were active in parents' groups and in social and dramatic endeavors. Not all Canadians returned home, however. Martin Sodomsky, for instance, remained active at the Temple as he had been during his residency. He has chaired a number of Temple committees on Israeli-United States relations. His marriage to Marilyn Breman was recently celebrated at the synagogue.

South America has been represented by Drs. Bernardo and Gladys Hirschman from Argentina, Drs. Otto and Paulina Kernberg, and Dr. Esther Burstein and her husband Mario from Chile. The Hirschmans came from a strict religious background and kept kosher. They both were actively involved in the Temple. Dr. Otto Kernberg chaired the Religious School Committee and made many changes in the Sunday school curriculum. His wife, Dr. Paulina Kernberg, taught in the Sunday school.

Other countries have been represented as well. From England came Doreen and Derek Miller. They joined in various activities at Temple Beth Sholom. The Millers went back to England for a few years but returned to the United States and now live in Chicago.

Several psychiatric members of the congregation were Holocaust survivors. As the years went by, these individuals made notable places for themselves in both the psychiatric and general community. Dr. Karl Targownik was the first director of a diagnostic and appraisal center for persons accused of serious crimes. He eventually received several awards, including the Outstanding Citizen of Kansas Award, in 1976, for his pioneering work. Heinz and Lou Graumann became increasingly known and respected for their lively interest in Temple and community matters. Heinz, a noted playwright and author, was honored on his seventy-fifth birthday, when the mayor of Topeka declared Heinz Graumann Week. In her seventies, Lou recently opened a new dressmaking business while continuing to edit the Temple bulletin and to further her amateur acting career.

A number of other individuals associated with the psychiatric community have had an impact on the life of Topeka, if not always the Temple. Colonel Arthur Marshall had come to Topeka for psychiatric training and with Dr. Karl Menninger instituted the Veterans Administration residency program in 1946. Col. Marshall was a charismatic figure who considerably influenced those around him. He and his wife, both New Yorkers, raised the political temperature of the city with their work in creating the American Veterans Committee, which for a short but memorable time, challenged the old guard military organizations with its more liberal ideas. Dr. Victor Bikales brought color to Topeka with his musical spoof of psychiatry, The Freudian Follies. He and his family also developed close ties with the Temple.

Although many Jews on the Menninger staff have come and gone, a number remain in Topeka and provide a connection with the larger Jewish community, a connection which seems to have matured and grown more mutual. Irv Sheffel, for instance, has been an active member of the Temple for many years, serving on the Board and also as chairman of many Temple committees. He has served as director and member of the boards of many civic and cultural organizations and is vice-president of the Menninger Foundation.

His wife, Beth, a trained social worker, was president of the League of Women Voters and is now serving on the Governors Commission on Alcoholism. Leonard Horwitz, an active Temple member, has served on the Topeka School Board. Thomas Dolgoff, an administrator at the Foundation, has been a long-time member of Temple Beth Sholom. His wife, Estelle, has served as a Board member of Sisterhood, and their son Robert, now a psychiatrist, was one of the first boys from the psychiatric community to have his Bar Mitzvah at the old Temple. Their daughter, Diane, was confirmed there. Arthur Mandelbaum, a consultant to many agencies in Topeka, has been active along with his wife, Fannie, a discussion leader in Sisterhood Book Club. Their daughter, Ilene, was confirmed here. Dr. Nathaniel Uhr has pursued a constructive role through the years as a bridge between the Temple and the psychiatric-medical community.

In recent years the early tensions between the psychiatric community and Temple Beth Sholom have eased considerably. At the same time, many of the training programs have become considerably smaller, reducing the size of the staff in general and the Jewish staff in particular. But many members of the psychiatric community and their families have made significant contributions to the synagogue and the Jewish community. Dr. Fred Mittleman, a staff psychiatrist, has taught Hebrew in religious school to children and to adults, and his wife, Helene, has assumed an active role in the Sisterhood and Jewish community. Alvin Green, a social worker on the Foundation staff, has worked with the Youth Group, and his wife, Sharon, has served as chairperson of the Religious School Committee and as a Board member. Dr. Richard Gellar, a psychiatrist at the Veterans Administration Hospital, has served on the Religious School Committee and helped with Jewish education in the synagogue. Dr. Hans Falck, a social worker and professor in The Menninger School of Psychiatry, has served as an adult education lecturer and teacher on several occasions. Dr. Brian Joseph, a psychiatrist in private practice, has taught Sunday school and participated in adult education courses. Dr. Sylvia Ginsparg, staff psychologist in the Children's Division, participated in Temple and Sisterhood programs and served as a lecturer; Dr. Robert Schulman, former staff psychologist and Director of the Department of Law and Psychiatry, presented a lecture on Jewish Supreme Court justices; his wife, Barbara, is a former Sisterhood president and currently serves as Religious School Committee chairperson and as a member of the Temple Board of Directors; Fran Brown, Julie Sugarman, and Judy Fleischer, all wives of trainees in the post-doctoral clinical psychology training program, taught in the Temple Religious School. Drs. Gerald Tarnoff and Scott Lawrence, while in the residency program, have taught Sunday school for several years. Janet Zoble, whose husband, Edward, serves as an administrator of the Adult Menninger Hospital, designed note cards for the Fiftieth Anniversary of the congregation, contributed art work for the history display in the Topeka Public Library, and supervised the production of this book. Kay Hymowitz, whose husband, Paul, is in the post-doctoral psychology training program, has served as the editor of this book. As the activities of the congregation have diversified, many of the newer trainees and staff members have been attracted to participate in the life of the Jewish community and to make significant contributions to it. Today there is little tension between the "two worlds" and the non-psychiatric Jewish community has received and welcomed warmly the psychiatric community and their significant contributions.

Many people who came to the Menninger Foundation as residents in the psychiatric training program or the post-doctoral training programs for psychologists joined in the activities of the Temple and the community. This sampler is not all-inclusive, but suggests the range and variation of their contributions.

1931-55: Nathan Ackerman was founder of the Ackerman Family Therapy Clinic in New York; Lewis Robbins is writing a book about Dr. Karl Menninger; Frederick Hacker is an authority on adolescent behavior; Margaret Brenman is a psychotherapist at Austin Riggs Center in Stockbridge, Massachusetts; her husband is playwright Will Gibson; Martin Mayman has co-authored a book with Dr. Karl Menninger; Gerald Ehrenreich is a psychotherapist in Kansas City; Philip Holzman is a professor of psychology at Harvard University and was active in the Topeka Fine Arts Society; Herbert Schlesinger is a professor of psychiatry at the University of Colorado Medical Center and was one of the founders of Topeka Fine Arts Society; Victor Bikales initiated "Freudian Follies," now an annual musical review; his wife, Clara, is a well-known sculptress; Carl Epstein and his wife, Rosalie, were active in the Fine Arts Society. Jacob Gier and his wife, Jeanne, were active in The Topeka Civic Theater and were charter members of the Topeka Civic Symphony; Irving Kartus and his wife, Ruth, were organizers of the Community Nursery School; Arthur Marshall is memorialized through an alumni award given annually to an exceptional psychiatrist at the Foundation; William Rottersman was one of the organizers of the Shawnee County Mental Health Association; his wife, Lena, was an active member of Sisterhood; Jerome Katz, now Director of the Psychoanalytic Institute, played Tevye in **Fiddler on the Roof** *at Topeka Civic Theater; his wife, Alma is a social worker at Menninger's; Sigmund Gundle is a psychoanalyst in Kansas City; Benjamin Lewis returned to Topeka to work at the Veterans Administration Hospital but now lives in California; Ernest Hirsch lived in Topeka until his death in November, 1977, and is the author of many books, including* **Starting Over,** *an account of his struggle with multiple sclerosis; Richard Siegal, a fine musician, is buried in Topeka; Robert Wallerstein, once president of the United Jewish Appeal in Topeka, is a psychoanalyst; his wife, Judy, taught Hebrew at the Temple and is an authority on children and divorce; William Tarnower is a psychoanalyst at Menninger's; Aaron Arnow, a Holocaust survivor, is a psychoanalyst in Syracuse, New York; his wife, Tessa, worked for an adoption agency in Topeka; Lewis Cholden worked actively with the blind; Melvin Muroff practices in Scarsdale, New York; his wife, Blanche, taught ballet; Emanuel Honig is a rabbi; Harold Plotsky is a psychiatrist in Washington, D.C.; Karl Targownik, a survivor of several concentration camps, lives in Topeka and is Medical Director of the Kansas Diagnostic Center; Irwin Rosen, Director of the Adult Outpatient Department of the Menninger Foundation, has been president of the Topeka Civic Theater and spoken about American musical theater at the Temple; his wife, Betty, was president of the Topeka League of Women Voters; Norman Hirt is a psychiatrist in Vancouver, B.C.; Alan Kraft is on the Menninger Board of Trustees; Derek Miller writes on adolescents; Harvey Schloesser a Holacaust survivor, is in private psychiatric practice in Topeka and he ran for the Topeka*

School Board; Dorothy Danna is a psychiatrist in Tulsa, Oklahoma; Roy Mendelsohn is a child psychiatrist in St. Louis; Joseph Stein is a neurologist at Menninger's; he and his wife, Nicky, taught an adult class on Jewish medical ethics at the Temple; Ann Appelbaum, a Menninger staff member, taught and lectured at theTemple; Howard Shevrin was on the Temple Board and was very active in Sunday school and contributed to the Sisterhood Book Club; his wife, Aliza, a translator for Isaac Bashevis Singer, worked with the Temple Youth Group, taught dramatics, and played in the Topeka Civic Symphony; Charles Joel is a psychiatrist at the V.A. Hospital in Atlanta, Georgia; Sam Schiff is a psychiatrist in Aspen, Colorado; Seymour Halleck writes on adolescence and crime; Larry Stross is a psychiatrist in Denver, Colorado.

1956-65: Edwin Levy was president of the Temple, and with his wife, Nell, was advisor to the Temple Youth Group; Robert Stein is a psychiatrist in Manhattan, Kansas; Stephen Appelbaum, a jazz musician, poet, and photographer, practices in Kansas City and is completing a book on the variety of mental health therapies; Marshall Greene is a psychiatrist in San Mateo, California; his wife, Dorothy, taught in the Sunday school; William Binstock, the son of Rabbi Louis Binstock, is a psychiatrist in Cambridge, Massachusetts; Paulina and Otto Kernberg, from Chile, taught Sunday school; David Rosenstein and his family lived in Israel for one year after his residency; Dov Aleksandrowicz is an Israeli citizen; his wife, Mollye, taught in Sunday school; Bernardo Hirschman came from Argentina; Donald Newman and his wife, Sara Lee, were Youth Group advisors; Jacques Levy directs Broadway plays; Phyllis Kempner, his former wife, is senior staff psychologist at Mt. Zion Psychiatric Clinic in San Francisco; Robert Schulman is in private practice in Topeka; his wife, Barbara, was president of Sisterhood; Milton Glatt and his wife, Barbara, were advisors to the Youth Group; Martin Sodomsky was active on a number of Temple committees and now practices in Tuscon, Arizona; he was married in the Temple in 1978 to Marilyn Breman who helped organize Temple pre-school; Sol Goldstein is a psychiatrist in Toronto; Fred Peisner practices in Orlando, Florida; Lawrence Sack is in Washington, D.C.; his wife, Sally, ran for the Kansas State Legislature; Esther Burstein, from Chile, practices in La Jolla, California; Stanley Lependorf is now at Princeton; his wife, Barbara, was discussion leader of the Sisterhood Book Club; Alan Megibow went to Germany after his residency and returned to Topeka in private practice; his wife, Judy, was president of Sisterhood and taught religious school.

1966-present: Simon Kreindler practices in Toronto, Canada; Fred Shectman served on the Temple board; his wife, Karen, is active in the Sisterhood and pre-school; Allan Foodman was a Temple Board member and Religious School Committee chairperson; Sanford Pomerantz practices in Topeka; Samuel Paltin is a psychiatrist in Honolulu, Hawaii; David Berland is on the staff of The Menninger Foundation; Harriet Lerner and Stephen Lerner are both on the staff of Menninger's; Ira Stamm is on the staff of Menninger's; Larry Brown is now in Portsmouth, Virginia; his wife, Fran, taught Hebrew and was vice-president of Sisterhood; Stefan Zora, from Czechoslavakia, is a resident at the Foundation; Stephen Katz is a former member of the Topeka Youth Group and the son of Dr. Jerome and Alma Katz; Howard Osofsky is on the staff of the Menninger Foundation; Joy Osofsky is a graduate of the Clinical Psychology Training Program.

Rabbi Stephen Arnold of Wichita, Kansas, and later of St. Joseph, Missouri, and Poughkeepsie, N.Y., was the only rabbi to receive advanced training in the full-time Religion and Psychiatry Training Program.

Fannie Mandelbaum

Chapter Ten

Sunday School Reminiscences

Everything must have a beginning, and so it was with the Sunday school, first organized to serve a few Jewish pioneers and continuing to serve later as the Sunday school of Temple Beth Sholom.

In the early 1920's, there were many Jewish children in our community growing up with no religious education. The Council of Jewish Women took as its chief objective the sponsorship of a Sunday school. Mrs. Herbert Langsdorf, the first president of the Council, organized the school. Although we had no rabbi, we did have religious instructional material to guide us. I remember using a publication called the **The Jewish Teacher.** If my memory serves me correctly, Frances Langsdorf; my sister, Dorothy Cohen Vehon; Gertrude Pozez's brother, Meyer Ungerman; and I made up the early faculty. We had no faculty meetings; each did what he or she thought was right. Sunday school sessions were from 10:00 a.m. until noon. The first hour consisted of classroom instruction, and the last hour was devoted to an assembly session, consisting of responsive readings, Jewish songs, and instruction about Jewish holidays. The holidays were celebrated with a play or program depicting the ancient events that were being commemorated. Some of these were held at night in the community center and were enjoyed by the community as well as students.

The Sunday school had a pioneer beginning. The classrooms were the original part of the house at Fifth and Harrison to which the Temple and community center had been added. They consisted of two rooms on the first floor and two rooms on the second. The downstairs rooms were used by the Orthodox men for Sabbath and holiday services, leaving Sunday morning for the Sunday school classes if no holiday fell on Sunday. They were unfurnished except for chairs and a portable blackboard. Some Sundays the furnace was not in working order, but we braved the cold, wearing our coats and hats.

Along about 1924-25, the older group of children was approaching the age of thirteen. The Council decided that there should be a Confirmation class. Being the only professional teacher of the group, I was asked to take the class, which I did under the instruction of Rabbi Gary August of St. Joseph, Missouri, rabbi of the Reform temple there. He came to Topeka about once a month to supervise and check on our progress. The first Confirmation class in Topeka was confirmed in June, 1926. That same summer Rabbi August took a pulpit in Gary, Indiana. Rabbi Meyerberg of the Reform Temple in Kansas City, Missouri, instructed and supervised me for the next class, which was confirmed in 1928. This last year was my swan song for teaching Confirmation classes, for at that time the Temple was reorganized and we had a permanent rabbi.

However, I continued to teach other classes at the Sunday school, and many community members joined me. Although no one was paid, and the children attended without tuition, the teachers received a small token of appreciation.

Lillian E. Cohen



The first Confirmation class in front of the synagogue at Fifth and Harrison.
Left to right bottom row: **Florence Ulamperl, May Kass, Adeline Cohen, Sophia Shapiro, Belle Einstein, Rosabelle Gartner, Idaleone Baum.**
Top row: **Rabbi Gary August, Sidney Kross, Raymond Briman, Bernard Galitzki, Robert Einstein, Roy Shapiro, Lillian Cohen, teacher.**

In 1964 when Rabbi Sapinsley told me a third-grade teacher was needed in Sunday school and asked if I would "fill in," I did not realize I would fill in for three years.

I must admit I had mixed feelings about teaching that particular grade, for my nephew, Alan Zlotky, was one of my students and I was not quite sure how I would handle the situation. It was difficult for him to call me "Mrs. Rudnick," and everyone laughed when he would sometimes slip and blurt out, "Aunt Sonnie."

I remember preparing most of the week for the two-hour Sunday school session. I wanted the kids to know I was well-organized and had plenty of material to keep them busy. I thought that if I was prepared each week, the students would sense this and, therefore, I could keep better control of the class, although at the third-grade level that is not much of a problem. I found myself becoming interested in the history that I had already forgotten, learning a great deal about our forefathers. I often times wondered if I was getting more out of my teaching than my students were.

That first year I had nine students. Eight-year-olds still very much love Sunday school, and each Sunday my pleasure was to watch them walk in all shined up with their cute smiling faces.

Since there were no special teachers for arts and crafts, all teachers were expected to add arts and crafts to their own programs. I was not very good with arts and crafts, but the children's imaginations took hold, and we came up with some fun projects together. Even in my second year of teaching, we had enough confidence in ourselves to produce a Chanukah play for all parents and students in the community. It was quite an undertaking, but well worth the effort.

I think the children enjoyed the time I would read to them best of all. That was usually done the last fifteen minutes of the morning. It was a quiet time and a nice finish to a busy Sunday. We would choose a book from the children's library, and I would read a couple of chapters each week. When we would finish the book, the children would briefly act out the story.

As I look around me now and see some of my former little third-grade students who are now in college, I think that for a very brief moment in their lives we had a special time together.

Saundra Rudnick

I was born and raised in Topeka. There were three boys in our family. My folks, like most of the early Jewish families of Topeka at that time, were Orthodox, and they all tried their best to give the boys in the congregation some inkling of what it meant to be Jewish.

This brings back memories of the limited formal training in reading Hebrew that we had. My first recollection of where we had a heder *(religious school) was in the 500 block of Kansas Avenue on the second floor of the old Crystal Theater; from there the* heder *moved to the second floor in a building on East Sixth Street between Quincy and Kansas Avenues. Our teachers were* shochets *and they never stayed very long; so we had a different teacher pretty often. We boys weren't really enthusiastic about attending* heder, *but our parents—God bless them—forced us to go.*

One day our entire heder *class of seven or eight boys cut class. Instead, we all took advantage of the free memberships that the Young Men's Christian Association were giving to young boys at that time. We all went to the "Y" and told them that our Hebrew teacher had told us to join the Y.M.C.A. It was in the newspaper the next day that the Jewish rabbi had told his pupils to join the Christian association. We caught the devil from the teacher and our folks for skipping heder, and worse, for lying.*

Heiman Shapiro



Sunday school pantry, 1953.
Left to right: Dorothy Bolnick, Bessie Reibstein, Bonny Cohen, Callan Cohen, Jan Shapiro, Mike Bolnick, Robert Dolgoff.

Being asked to reminisce, Ronnie Scrinopskie, Patrice Gendel, and I began to recall our Sunday school career. In 1962, all three of us were in the third grade class. The basement kitchen of the old Temple was our classroom; Carolyn Litwin, then pregnant with Daveen, was our teacher. Fourth grade was our last year in the old Temple. Barry Bornstein began teaching our class in an obscure room on one of the upper stories of the Temple. That portion of the Temple was soon condemned so our class moved to the *bimah*. Our classmates then included Neil Leff, Anita Sheffel, Susie Berlin, Randy Stross, Norman Pozez, and the three of us. Barry moved with us to the new Temple, at which time our class added Martin Kernberg and Larry Levenson, Jr.

The three of us racked our memories for names of teachers after Barry. We only thought of four, a sum of which represents about half of the teachers we had between fourth and ninth grade. Alan Megibow, Martin Sodomsky, Sam Izenberg, and Manny (Eisenstadt) Ardon will undoubtedly verify that our enthusiasm was not directed towards Jewish history. We were not the angels of the Sunday school; nor were we representative of the majority of classes. We were assigned passages out of the famed **Pathways Through the Bible** for at least four years running. All that we can remember is that we relied on Anita to take care of answering our teachers' questions. Not only were we not known for our studious attitude, but for several years we also had trouble keeping teachers for an entire year. All three of us agreed that during those years we were more interested in our lives outside of the Jewish community.

It was not until Lawrence Levenson, Sr., volunteered to teach our class in ninth grade, 1968, that our energies turned toward Sunday school. Larry Sr. took our class because he did not, or would not, believe that our class was as rowdy as other teachers had claimed. At that time, the class had lost Anita as a regular member and had gained Alan Dworkin. Larry Sr. came into the classroom, threw our beloved **Pathways** into the waste basket, and while our mouths were still gaping, asked us what we wanted to do. After Patrice exclaimed that no teacher had ever asked us that before, Larry Sr. suggested we go to Israel. No fifteen-year-old in his right mind would turn down an offer like that. And so it began. The 1968-69 ninth-grade class was going to Israel in June, 1970.

Larry had arranged it all. He talked with promotion people representing El Al Airlines who arranged for each student to spend three weeks in Israel for $800. Larry Sr. proposed that the class take responsibility for $200, the individual students take responsibility for $200, and the parents match our efforts with $400. During the two years leading up to the trip, we all worked at Harry's I.G.A. for Harry Bauersfield in the delicatessen. We each worked one weekday after school and our share of weekend days. In the end, I think our parents put in more than their share.

The major class project, an evening event called "A Night to Remember," was completed January 31, 1970. "A Night to Remember" included the musical parody **To Israel with Nachas,** written by the creative angels, Jerry Katz, and Irv Rosen, and dinner and dancing at the Ramada Inn. **To Israel with Nachas** was packed with songs like "Tel Aviv" to the tune of "Genevive." "There is nothing like El Al" to the tune of "Nothing like a Dame," "The Right Kibbutz" to the tune of "White Christmas," and, of course, "A Camel's Lot" to the tune of "Camelot." There were even commercials selling knishes and camels. Linda Marsh Clark was the musical director, Lisa Shevrin was director/coordinator, and Robert Horwitz provided film sequences. Tickets printed on El Al baggage claim checks were sold for $20 a couple. Our financial goal was reached, but by the time we actually left, only Larry Jr., Alan, and the three of us were going.

When Ronnie, Patrice, and I began to talk about the trip, the reminiscing took a different turn. It was a growing experience for all of us, even though we all remembered different things. When we visited places like the Wailing Wall, we were forced to think seriously about our Jewish identity and about our feelings for Israel. All three of us remembered sitting in a bunker in the Golan Heights overlooking Israeli grain fields below. Moshe, our guide, was explaining to us and to some Israeli troops how the hill was taken from the Arabs. As we heard planes and saw smoke from bombs in the distance, Moshe would tell us part of the story in English and then turn and repeat, in Hebrew, his story to the Army. We also had the learning experiences that come from living and traveling with a group. We learned such things as how to support a friend when our friend needs us, how to laugh with people, and how to stay together, even when we would have rather done something else.



Sunday school class, 1962.
***Left to right:* Neil Leff, Anita Sheffel, Patrice Gendel, Susie Berlin, Randy Stross, Melissa Levy, Norman Pozez.**

Where are we all now? Ronnie is marrying Valerie Bielsker in May, Neil is in Lawrence, Norman is at law school here in Topeka, Randy is on the west coast, Martin is at Harvard, Patrice is in Kansas City waiting to begin medical school, Larry married Beth Stidham and is about to move to Wisconsin, Susie is in Kansas City where she has changed her name to Pret Kirn, Alan's whereabouts are unknown, Anita's life came to a tragic end in 1975, and I married Paul Hungerford and have remained in Topeka.

Melissa Levy Hungerford

For several years, different members of the community had tried unsuccessfully to form a pre-school at the Temple. In the fall of 1976, the group of mothers who organized the playgroup decided to start a nursery school at the Temple. Their idea was to provide their young children with both some early Jewish education and a regular nursery school curriculum, a two-fold purpose that obviously could not be provided by other area nursery schools.

Those involved in the beginning plans were: Helene Mittleman and Marilyn Sodomsky, co-directors; Marjorie Murray, who helped with supplies and equipment; and Karen Shectman, who took charge of personnel guidelines. Along with Marilyn Sodomsky, Mary Greenberg set up some educational goals for the school. Jeanne Frieman drafted the constitution. Lana Gordon acted as treasurer, and Helene Mittleman was in charge of the Nursery School Fund. Marjorie Murray served as financial secretary. Diane Sarnes and Carroll Stein also helped on the Board throughout the year. Rabbi Reiner served as consultant.

The initial duty of Karen Shectman and Helene Mittleman was to hire a teacher. Valerie Bielsker was hired as the first teacher, and with nine students the school opened in the fall of 1977. Jennifer Breman, Varda Frieman, Jennifer Gordon, Joshua Mittleman, Sands Murray, Lauryn Sarnes, Jonathan Shectman, Steven Simon, and Fanny Stein made up the very first class.

In the beginning, mothers were closely involved and served on a rotating basis as helpers in the classroom. While this involvement was beneficial to children and parents in many ways, the parents decided that an assistant teacher would be more effective. With the help of the Topeka Jewish Federation, an assistant teacher, Gail Blackburn, was hired. About the same time a new student, Domini Winter, was added.

The children enjoyed various activities the first year—visits to WIBW, to the fire station, to Dairy Queen, to a turkey farm, and to the post office. One could find the classroom's activity center turned into a post office, grocery store, house, or restaurant. The rabbi also played an active role by visiting the classroom each Friday and telling a story. A family picnic and a luncheon for the children at Gail Blackburn's house ended the year's activities.

The second year of the pre-school began with six children, some returning for the second time—Varda Frieman, Jennifer Gordon, and Domini Winter. Amy Greenberg, David Shectman, and Benjamin Vincent also joined the class. Kemay Friedberg later joined the class.

Norma Jean Leff served as teacher, Jeanne Frieman as treasurer, Lana Gordon as director, Mary Greenberg as co-director, and Karen Shectman as supplies and equipment coordinator.

Some activities for the current year have included trips to a flower shop, to the fire station, to a tree nursery, and to the library. The rabbi continues to make weekly visits to tell stories to the children. Future plans include a bake sale to earn money to buy something special for the Temple addition from the nursery school children. The children plan to use some class time to bake some of their own items to be sold.

Lana Gordon



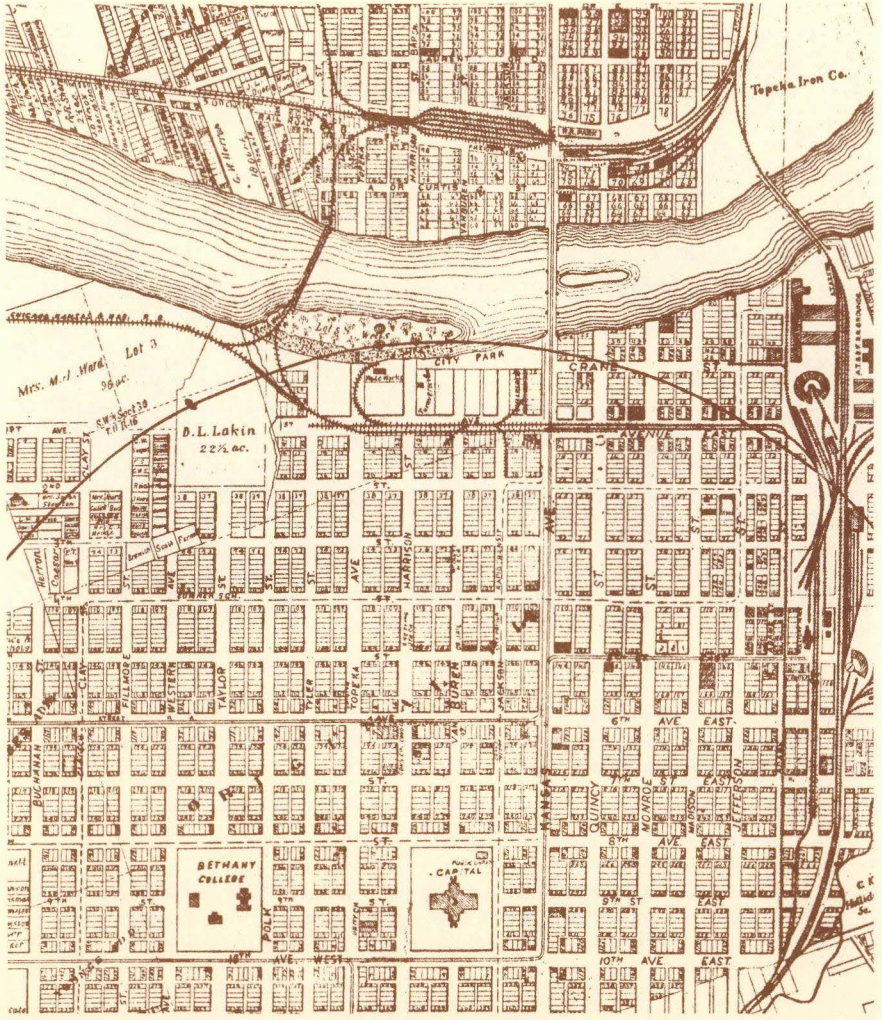
Temple Beth Sholom's first Nursery School class, 1977-78: Front row, left to right: Varda Frieman, Fanny Stein, Jennifer Breman, Sands Murray. Center row: Jennifer Gordon, Lauryn Sarnes, Jonathon Shectman. Back row: Rabbi Reiner, Joshua Mittleman.



Temple Beth Sholom Religious School students and faculty, 1978-79: *Row 1, left to right:* Varda Frieman, Linda Schwartz, Steven Simon, Jonathon Shectman, Elisa Gellar, Eric Wormser, Stanley Simon, Shawn Schwartz, Danelle Schwartz, Jerome Frieman, *Row 2:* Joshua Mittleman, Adam Stein, Mark Parmet, Michael Gellar, Tamara Yaffe, David Mittleman, Rene Pressman. *Row 3:* Rabbi Fred Reiner, Mark Megibow, Karl Frieman, Janet Glassman, Michael Schwartz, Susan Gellar, Jeremy Joseph, Joey Megibow, Adam Foodman, Ronald Scrinopskie. *Row 4:* Joseph Leff, Mimi Rudnick, Jeff Wormser, Dana Crow, Rod Kelley, David Crow, Andrew Morgenstern, Deborah Green, Jason Foodman. *Row 5:* Joseph Sherman, Janice Woolf, Robin Forstein, Scott Lawrence, Fred Mittleman, Joseph Gastman.

Chapter Eleven

Business Leaders: A Walk Down Kansas Avenue



Downtown Topeka as mapped out in 1898, courtesy Kansas Historical Society.

Kansas Avenue was always a colorful street. Both in North Topeka and downtown, the stores of many Jewish individuals dotted almost every block. These Jewish businessmen and women contributed greatly to the growth of Topeka, and Kansas Avenue would have seemed deserted without them. They were in all kinds of businesses: they were—and still are—tailors, furriers, pharmacists, butchers, and jewelers. They have sold shoes, dresses, hosiery, cutlery, tires, auto parts, men's clothing, women's clothing, sandwiches, vegetables, and coal. They have opened second-hand shops, pawn shops, book shops, and just-about-anything shops. They have built movie theaters and hotels.

The early merchants worked long hours, opening their stores at seven or eight in the morning and not closing until nine or ten at night. During the summer heat, many shopkeepers would sit outside on trunks, visiting with their neighbors or trying to entice customers into their shops; no matter what the hour, they would never shut their doors if they saw a potential customer.

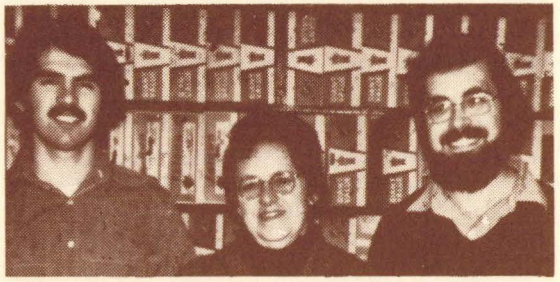
On Saturday nights, Kansas Avenue was alive. All the farmers from the neighboring communities would come to Topeka. Horses, wagons, and children ran up and down the streets; merchants sold their wares. As the automobile became the primary means of transportation, Saturday night was a time to park on the Avenue, shop, or sit in the car and watch the people. Much of the town would come to the Avenue to participate in this Saturday night ritual.

After World War II, downtown life began to change. Businesses established more regular hours and farmers had to come into town during the day. When shopping malls opened in outlying areas, the Jewish merchants opened businesses there as well.

Topeka was Kansas Avenue, the typical town in Kansas, "A One-Street Shopping Mart." Parking was horizontal and of course no parking meters existed. In fact, the greatest activity I can remember was on Saturday night, when all the farmers came in from surrounding areas. If you had to relieve yourself while shopping, there were comfort stations under the sidewalk at the southwest corner of Seventh and Kansas. There were concrete steps leading down to them for men on one side and for women on the other. Many a Saturday night you could find a drunk or two sleeping in the washroom.

Joseph Silver

On the north side of the Kansas River was Simon Galitzki's department store. Simon later owned the Kaw Theater and then built the first neighborhood theater, the Coed, on Lane Street in the College Hill district. Ike Benjamin had a men's clothing store in North Topeka. Nathan Einstein started in 1910, in the 800 block of North Topeka, with Economy Men's Clothing. During World War I he moved to East Fourth Street where he had a shoe shop for twenty years. He then moved to the 400 block and opened Einstein's.



Left to right: Alan, Fannie, and Jack Wisman, owners of the Einstein's Stores.

Fannie Einstein Wisman helped her father, and when he became ill took over the business, along with her husband, Sam, after their marriage. Fannie and her two sons, Jack and Alan, still run Einstein's at two locations today, 626 Kansas Avenue and 1820 West Tenth.

Abe Pozez and his brother-in-law William Levin had a waste paper plant in North Topeka and later opened the Western Tire Company, a tire and auto parts business. Abe's son, Shaol, and nephew, Louis, owned the General Merchandise Company and Posey's Department Store at 626 Kansas. Shaol and Louis today head Volume Shoe Corporation, on East Sixth Street, which operates hundreds of Payless Shoe Stores throughout the country.

Wild Willie's Discount Warehouse stood at the corner of Lyman and North Topeka Boulevard, as well as on South Topeka Boulevard. It was begun by brothers-in-law William Rudnick, Herbert Cumonow, and Richard Zlotky. Bill Rudnick is now in the real estate business, and Herbert Cumonow is a diamond broker. Dick and Elaine Zlotky began Richard's Distributors, a catalogue showroom at Third and Kansas Avenue.

On the south side of the river, David Cohen first started in business in the 200 block of Kansas Avenue selling clothing. When his sons, Cyrus, Joe, Ralph, Sam, and Lewis were old enough to help, he began Kaw Valley Produce. When David Cohen retired, his sons continued successfully with the expanding business. They have built shopping centers and hotels and other properties in Topeka and throughout Kansas. Today they own Ramada Inns and Gage Center. Around the corner, on Second Street, Morris Lieberman had a clothing store. Some years later he went into the insurance business.

There was a particular concentration of Jewish businessmen in the 400 block of Kansas Avenue. Jewish bakery goods and kosher meats were sold by Ben Kross and his wife, Anna, in their grocery on East Fourth Street. Around 1920, most of the Jewish families would stop there at least weekly. Next to the butcher shop was a theater "for colored only," for in those days blacks could not go to the exclusive and plush Grand Theater on Jackson. Joe Goodman had his tailor shop at 403 Kansas, and later moved his business to East Fourth Street where it remained until his retirement. Eli Ulamperl had his department store on Fourth Street until he became ill. His wife, Rose, opened a gift shop in the Orpheum Building on Eighth Street. Albert Silk's coal business was also on East Fourth Street.

George Gordon had a pawn shop on the corner of Fourth and Kansas until his retirement. George and his brother Heiman built two theaters, the Orpheum on West Eighth Street and the Best Theater on Fourth and Kansas. George Gordon and his son Marvin also had a leather factory and a real estate



Early photo of the Western Tire Company, 518 Kansas Avenue. Summer, 1923. Famous driver, Barney Oldfield, on tour demonstrating Firestone tires.
***In foreground left to right:* Abe Pozez and Will Levin. The Gartner Tailor Shop was located on the second floor.**

Kansas was supposed to be a Dry State, but you could get whiskey in the Express Office, and beer in drug stores.

On the Avenue with the Klingman Saloon. Carrie Nation came in one day with her hatchet and she and Myra Henry, her sidekick, started breaking glass, bottles, mirrors, and fixtures. They ruined the saloon within minutes and proudly left!

Cyrus Cohen



Abe L. Gartner

business. Sam Shapiro had a clothing store in this block; his son, Heiman, owned Shapiro's Drug Store, a popular gathering spot. Ben and Anna Cohen's Crystal Clothing Company stood at 420 Kansas Avenue. Later, their son Cyrus opened the Topeka Cutlery Shop, and still sells knives and keys in the same 400 block of Kansas. Isaac Gartner supported his family as a tailor in this block; later his son Abe had a pawn shop here. Next door to Abe was Lansky's men's clothing store, and down the block was Bloomkin's clothing store.

Eli Scrinopski and his two sons, Myer and Abe, owned The Hub Department Store in the 500 block of Kansas Avenue. Later, Myer opened Scrinopskie's Pawn Shop, still operated by his two sons, Leslie and Robert, today. Abe Scrinopskie later opened the Cozy Loan Office at 710 Kansas Avenue and, still later, The Topeka Diamond Shop.

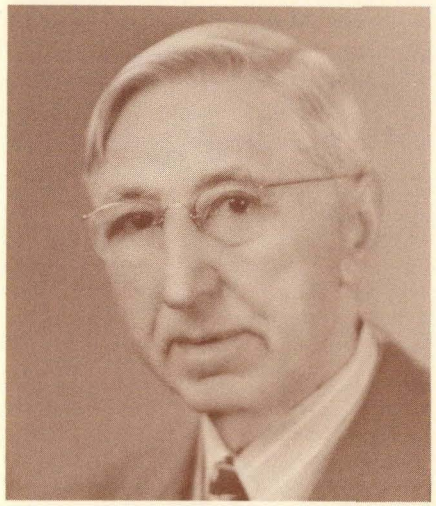
At Fifth and Kansas stood the Capitol Hotel, built by Abe Jacobson, and housing Max Kauffman's Tailor Shop. Charles Pressman had a men's clothing store on the same corner. Irving Pressman also had a men's clothing store, as did Morris Affron, whose business was continued by his son Abe. Morris Briman had a pawn shop which has grown into Briman's Jewelers operated by his sons Dale and Bernard at Eighth and Kansas, and in Lawrence. On the west side of the Avenue was Sam Freidberg's Jewelry Store and later Freidberg's Fashion Bar, approximately where Caldwell's Shoe Company stands today. On the east side were a jewelry store owned by Ike Blitz and clothing stores operated by Ben Diment, Ben Barnum, and a Mr. Kline.

At Sixth and Kansas was David J. August's large and colorful department store, where many young Jewish men had their first jobs. Mr. August hired them through the Hebrew Immigrant Aid Society, providing them with the needed job guarantee to remain in America. His store catered to the farmers, and Saturday nights were busy times at August's Emporium. It was known for carrying everythingrom pins to caskets, from uniforms to top hats. Customers rode up to a second floor on a cage-like elevator.

Next door to August's Emporium was Jack Zeligman's The May Company. The store was called "the people's store" and was operated by Jack and his father, Hyman, originally as a second-hand store. Later Jack and his brother opened another store, and today Jack owns Jay's Uniforms across the street. On the other side of August's Emporium was the Frank Furniture Store, and nearby was a clothing store owned by Lee Samuels, clothier.



Lee Samuels



Sam Baum

Benjamin Litwin had a popularly priced clothing store which has grown, under the leadership of of his son Lawrence, to three stores in Topeka. Lawrence is also associated with a chain of twenty Litwin's stores throughout Kansas. David and Sophie Kass had a clothing store near the Norva Hotel until David's death, when Sophie opened a second-hand store on East Fourth Street. Where the First National Bank Building now stands, Sam Baum and his son-in-law, Leo Pressman, had a men's clothing and shoe store.

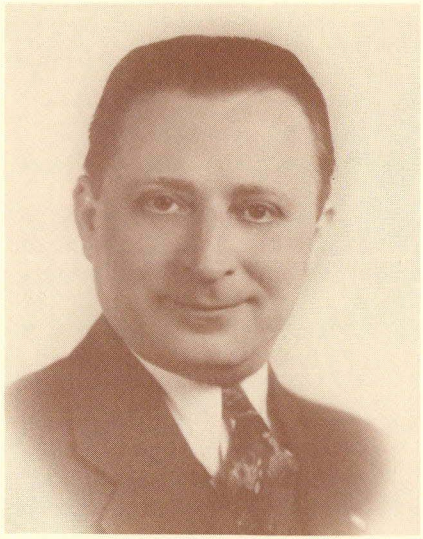
At Seventh and Kansas stood the Palace Clothing Company, operated by H.A. Auerbach and Mort Guettel, 709 Kansas. Later Marvin Kipling headed the company which included several stores outside of Topeka. The fur department in the Palace was operated by Ben Kreitman. In the same block the Gleichenhaus brothers, Lou and Sam, had a men's clothing and shoe store on the east side of the street. Off the northwest corner of Eighth and Kansas stood Harry Endlich's fashion store. Grayce Steiner and her sister, Gertie Benjamin, had the first hosiery store in that block in Topeka. Today, the Grayce Shop at 720 Kansas carries women's apparel. Near the Palace Clothing Company was Harry Nightingale's women's store. In the 1940's, Harold Gilmore bought and operated the store, and today his widow, Wilma Gilmore, has a book and gift shop there, Mr. G's.

The Avenue had many tailors; Ike Gilberg had a tailor shop at Seventh and Kansas and made clothes to order. J. J. Weiner and Morris Glassman also had tailor shops, as did Isaac Gartner.

In the 800 block of Kansas stood David Swartzman's The Union Clothing Store, which sold men's or women's clothes on credit. Swartzman, along with his brother-in-law and partner, Arthur Hallert, pioneered in the "clothing on the installment plan," which swept the country.



Louis Gleichenhaus



J. J. Weiner

Lewis Cohen operated the Senate Cafeteria on the east side of the street, which served a delicious hot buffet. Isador Silver began the Silver Fur Company in the Orpheum Building at 111 West Eighth, on the site of the current Merchant's Bank Building.

The Jewish businesses spread beyond downtown into the outlying areas. Joel Reibstein and his wife Bessie operate Northside Family Pharmacy at Lyman and North Topeka, next door to Litwin's North store, and another in Eastboro Shopping Center. Joe Tkatch came to Topeka in 1929 and established the junk and coal company which bore his name at 409 East Crane, along with his wife Chaia. Today, his son Meyer has the M. Katch Company, a scrap metal, new steel and wholesale auto parts business at Fifth and Branner, with his sons. Mel Kopelman operated Blender's Restaurant and Delicatessen at Sixth and Clay. Max Hurwitz had a grocery business, and Eli Shapiro had a cattle and dairy farm in Highland Park. Patty Berger owns a women's apparel store, Patricia Lee, in Gage Center. On West Tenth Street, Harry Gordon and his sons, Arnold and Chuck, own the Cardinal Janitorial Supplies and Service Company. The contributions of these merchants to the business life of Topeka has always been great, just as are their contributions to the Jewish community.



The interior of Harry Endlich's fashion store, 733 Kansas Avenue. Harry is seen seated far right.

In the early 1900's, dancing was the most popular form of social life, and Topekans and our Jewish people were fortunate to have several fine bands available for dancing.

Charley Steinberg operated a dance hall on East Sixth, what is now in the urban renewal area. In the summer time they played in a pavilion in Garfield Park. Tickets sold for 5 cents a dance.

Located over the present Gas Company office, Kellam Hall was noted for the spring floor made especially for dancing; you could feel the sway as we danced. The popular dances at that time were the waltz, hesitation-waltz, the tango, the two-step, and the one-step.

At special affairs it was fashionable for the girls to have a card to be filled in by the evening's partners. The girls who had the cards filled were supposedly the most popular. Those with poorly filled cards were looked upon as "wallflowers."

The highlight of the evening was when the band played "Turkey in the Straw." Nearly everyone joined in holding hands in a circle and doing steps similar to square dancing. At midnight, the familiar "Home Sweet Home" was played for the final dance, and then the walk home, as everyone lived within walking distance, or a ride on the street car or trolley.

Other dance pavilions were in Gage Park and Vinewood Park.

Dave Rose, who became an orchestra leader in Hollywood and was associated with the movie industry (his name was mentioned many times in the credits of spectacular musical motion pictures), was the son of Dave Rose, Sr., a Jewish Topekan who manufactured trunks at First and Jackson until the factory burned down.

Sadie Gleichenhaus

Appendices

Appendices

Appendix I

A. Document of Chevrah Kedisha and Bicor Cholim

No. 3642 $ 33.50

Ownership Certificate.

Topeka - Cemetery - Association.

Know all Men by these Presents:

That the Topeka Cemetery Association, a corporation duly organized under the laws of the State of Kansas, in the County of Shawnee, in said State, for and in consideration of the sum of Thirty Tws & 50/100 ---------- Dollars, to it in hand paid by J. G. Campbell, ---------- of the County of Shawnee, ---------- in the State of Kansas, ----------, have this day sold, and by these presents do grant, bargain, sell and convey unto the said J. G. Campbell, ---------- and to --his--heirs forever, for the purpose of sepulture, The South Half (S-½)---- of Lot No. --94--, in Section No. --75--, containing --65-- superficial feet, more or less, in the TOPEKA CEMETERY, situate in the County of Shawnee, in the State of Kansas, according to the survey and plat of said Cemetery, filed and recorded in the office of Register of Deeds for Shawnee County, and being a part of the Northeast Quarter of Section Five, in Township Twelve of Range Sixteen, East of the Sixth Principal Meridian in Kansas.

THIS CONVEYANCE is and shall be subject to the Rules and Regulations of said TOPEKA CEMETERY ASSOCIATION, and to such other Rules and Regulations or alterations to or amendments of existing Rules and Regulations as said Association may from time to time adopt or make for the government of said Cemetery.

And the said J. G. Campbell, ----------, and --his-- heirs forever, are and shall be entitled to, and enjoy all the privileges, immunities, benefits and exemptions that are now enjoyed, or that may hereafter be acquired, by owners of burial lots in said Cemetery, under the Rules and Regulations of said TOPEKA CEMETERY ASSOCIATION, or the laws of the State of Kansas.

In Witness Whereof, The said TOPEKA CEMETERY ASSOCIATION has, on this 12th, --- day of November, ----------, 1915., caused these presents to be sealed with its common seal, and signed by its President and attested by its Secretary.

D. D. Crane
President.

Attest: Anna S. Carrie.
Secretary.

21475 CRANE & CO., TOPEKA.

B. Chevra Kedisha and Bicor Cholim
Lists of Jewish Graves in Topeka Cemeteries

Today's Jewish Section at the Topeka Cemetery was established in the early 1870's as the Jewish Cemetery by the *Chevrah Kedisha* and *Bicor Cholim* Cemetery Association. The original land of the Jewish Cemetery is now completely surrounded on the north, west, and south by the Topeka Cemetery. California Avenue between Tenth Street and Interstate 70 forms its last boundary. *Chevrah Kedisha* means "sacred society" and refers to a local Jewish organization formed for burying the dead and supervising burial arrangements. *Bicor Cholim* means "visitation of the sick."

Besides the original cemetery, some Topeka Jews have been buried at Mount Hope Cemetery, at Seventeenth and Fairlawn, and Memorial Park Cemetery, Sixth and Gage. The following cemetery lists have been brought up to date as of October, 1977.

Topeka Cemetery

Name	Birth Date	Death Date	Lot
Abrahams, Alfred Elias (55 yrs.)		July 9, 1900	57
Abrahams, Kent Tyler baby	June 16, 1970 N.Y., N.Y.	June 17, 1970	122
Affron, Morris	Jan. 2, 1866 Poland	April 27, 1936	84
Carrie	Dec. 22, 1870 Sweden	1957	84
Abe (son)	1895	1972	
Auerbach, (infant)	Sept. 27, 1906	Sept. 27, 1906	33
Barnum, Benjamin (father	Nov. 1, 1873	June 14, 1956	163
Helen (wife)	1875	Aug. 27, 1963	163
Sylvan (son)	Sept. 3, 1906	July 31, 1963	163
Simon (father)	May 21, 1842	July 15, 1907	13
Emma (mother)	Sept. 10, 1849	June 15, 1934	13
David	1876	1878	13
Nathan	1878	1878	13
Minnie	1874	1899	13
Barnum, Samuel	1871	1924	14
Saline (Saline B. Cahn stone)	1881	1924	
Estelle	Oct. 24, 1882	March 9, 1948	14
Pauline (5 mos.)		July 29, 1916	14
Baum, Samuel H.	April 10, 1882 Lazda, Russia	Oct. 11, 1952	80
Rae F.	Sept. 24, 1884 Galena, Kans.	July 19, 1967	80
Benjamin, Gertrude	July 18, 1883 Lithuania	Aug. 6, 1956	83
Bergman, Antonia	June 25, 1882	June 4, 1954	78
Bernheimer, Bertha	1850	1916	41
S.	1838	1899	41
Blitz, Clara	1833	1919	36
Samuel	1834	1914	36
Blostein, Joseph H.	1892	Sept. 26, 1959	101
Blumkin, Mary	1871 Russia	Dec. 1, 1959	68
Boorstein, Arnold Lester	May 1, 1904 Lawrence, Mass.	June 21, 1947	66
World War I			
Kansas F3 U.S. Navy			
Briman, Morris	April 25, 1881 Russia	Oct. 11, 1969	76
Rose	July 11, 1886 Poland	June 25, 1956	76
Raymond	June 20, 1911	Feb. 12, 1965	

Buchalter, (infant)	Sept. 25, 1956	Sept. 25, 1956	67
Burgauer, Aaron J.	Sept. 29, 1851	Dec. 2, 1942	42
Tillie	April 23, 1860	Sept. 27, 1917	42
Jennie	Jan. 27, 1847	Dec. 15, 1894	50
Henrietta S.		Dec. 7, 1950	42
Cahn, Beatrice Gertrude	Nov. 30, 1903 St. Louis, Mo. K.C., Mo.	Jan. 31, 1969	14
Carmen, Harris Hyman, World War II, Sgt. 36 Acad. Sg. AAF	Nov. 15, 1916 Syracuse, N.Y.	Jan. 8, 1969	134
Check, Belle N.	Sept. 21, 1880	July 3, 1939	18
Victor	Nov. 17, 1876	Dec. 7, 1947	18
Cohen, Cyrus A.	Jan. 16, 1912	May 23, 1969	74
Cohen		Dec. 26, 1917	
Cohen, Ben	Feb. 28, 1880	July 4, 1948	8
Anna	Dec. 24, 1873 Cincinnati, Ohio	Nov. 20, 1962	52
Ben J.	1863	1917	52
David	1839	1883	8
David (father)	1868 Russia	June 27, 1961	74
Rebecca (mother)	1875	1929	74
Jacob (68 yrs.)		April 11, 1891	16
Mary (77 yrs.)		Jan. 20, 1900	16
Metta (4 yrs.)		Jan. 4, 1884	39
Rosalia	1846	1924	8
Rosalie (78 yrs.)	1846	1924	8
Saline B. (43 yrs.)	1881	Oct. 1924	14
Cohn, John (69 yrs.)		April 11, 1891	16
Cross, Samuel (43 yrs.)		July 26, 1930	63
Coldstanat, Ettie	June 21, 1857	July 15, 1883	
Demuth, Moses (40 yrs.)		Sept. 9, 1884	62
Deutsch, Albert (65 yrs.)	Removed to K.C., Mo.	April 21, 1916	
Diment, Cily (mother)	1849	1914	6
Dorothy	1882	1924	6
Lazarus	1845	1904	6
Samie (son of Augusta Diment)	Sept. 15, 1877	Nov. 3, 1883	6
Sammy (12 yrs.)		June 17, 1888	60
Samuel (60 yrs.)		Feb. 11, 1900	57
Husband of Augusta Sarah	Dec. 20, 1874	May 7, 1875	6
Dix, Donna Lee	April 3, 1954	April 3, 1954	67
Einstein, Abraham George	May 24, 1913	June 1, 1938	71
Ethel (mother)	1879 Poland	1958	71
Nathan (father)	July 14, 1885 Russia	Feb. 14, 1947	71
Belle Thornton	Dec. 28, 1911	Dec. 19, 1962	70
Charles	1910	1972	
Elkin, Mollie (70 yrs.)	1836, Russia	Aug. 5, 1916	56
Fox, Dorothy (42 yrs.)		Sept. 8, 1924	6
Frank, Carrie Metzger (mother) (46 yrs.)	1875	May 30, 1921	21
Irving M.	Feb. 12, 1903 St. Joseph, Mo.	June 15, 1934	21
Solomon S. (father)	1869	1931	21
Simon S.	Dec. 16, 1872 (Keokuk, Ia.)	June 6, 1930	
Frank	1893	1918	
Friedman, Louis	June 4, 1876	Jan. 15, 1910	57
Jake	April 4, 1873	Feb. 23, 1940	65
Harry H.	Sept. 22, 1881 (Evansville, Ind.)	May 4, 1949	65
Freidberg, Fay (21 yrs)	1894	1918	10
Lee (23 yrs.)	1908	June 21, 1931	10
Sam (father)	April 10, 1868	Oct. 26, 1934	10
May (mother)	1875	Sept. 1942	10
Zelig	1861	1917	9
Frendenberger, Jacob	Nov. 30, 1856 (Baden, Germany)	Jan. 30, 1932	64
Galitzki, Simon	1887	Jan. 14, 1949	96
Sarah	March 12, 1892	July 5, 1977	96
Stanley Aaron	May 26, 1916	Dec. 1, 1916	56
Levi	Sumner Co., Kan.	Jan. 5, 1917	
Gartner, Abe Louis	July 3, 1894 (Chicago, Ill.)	June 25, 1968	95
Alice	May 3, 1875 (Russia)	May 22, 1962	90
Henry	July 19, 1912 (Topeka, Ks.)	March 22, 1957	89
Isaac	July 1867 (Cairo, Egypt)	Nov. 1937	90
Joseph	1909	Dec. 22, 1957	89
Meyer	1901 (N.Y., N.Y.)	Feb. 20, 1951 (Shreveport, La.)	89
Sally	June 1, 1899 (N.Y., N.Y.)	March 18, 1966 (N.Y., N.Y.)	88
Gerson, Joe Fredrick (son of Harry L. Frances)	Oct. 29, 1892	Jan. 13, 1897	20
Gertsel, Emanuel	Feb. 3, 1877	May 2, 1877	15
Glassman, Morris (62 yr.)	1900 (Poland)	May 5, 1962	103
Glassman, Francine (wife of Arthur Glassman)	April 9, 1944	Sept. 2, 1974	
Gleichenhaus, Leiba (father	Dec. 15, 1861 (Munich, Russia)	June 20, 1954	68
Rachel (mother)	1865 (Eurimen, Russia)	Dec. 31, 1950	68
Tauba Pressman	Aug. 17, 1900 (Dubna, Poland)	Jan. 16, 1957	82
Louis	1891	1967	
Goldstandt, Maude R. (daughter of Alb Goldberg)	Nov. 2, 1881	Jan. 16, 1884	37
Celia		1890	37
Hulda	March 12, 1821	Sept. 12, 1895	37
Solomon	Jan. 13, 1813	Aug. 17, 1889	37
Gordon, George	Sept. 14, 1886 (Vashchuck, Russia)	Feb. 24, 1965	5
Malach (father)	1850	1907	5
Sarah (mother) (72 yrs.)	1854	Feb. 14, 1926	5
Samuel M. (10 mos.)	Jan. 22, 1915	Nov. 25, 1915	5
Greenbaum, Albert	Jan. 30, 1875	Aug. 16, 1890	40
Fannie	Feb. 25, 1833	Sept. 9, 1896	40
Isaac	July 28, 1854	Dec. 5, 1890	40
Morris	Dec. 29, 1827	March 16, 1896	40
Samuel	Feb. 6, 1868	Dec. 16, 1882	40
Goodman, Joseph	April 15, 1895	Dec. 29, 1975	
Haas, Louis	Dec. 22, 1879 (Berlin, Germany)	April 12, 1953	94
Hahn, Morris (husband)	Aug. 6, 1876	April 1, 1903	38
Moses	1844	1915	41
Phillip	May 26, 1841	March 25, 1883	38
Sarah (wife)	Dec. 14, 1839	June 14, 1896	38
Heyman, Ceasar	July 19, 1819	July 23, 1896	19
Henlein, Bertha	1870	1913	34
Gustaff	1824	1894	34
Mina	1836	1913	34
Hockett, Florence S.	June 18, 1890	Dec. 9, 1955	11
Julius (son of Moses & Henrietta)	1875	1945	
Ida N.	1876	1959	

Hoffman, Jane Friedman	Aug. 25, 1890 (Evansville, Ind.)	Aug. 6, 1946	65
Hurwitt, Stella P.	Nov. 12, 1894 (Europe)	Jan. 27, 1940	9
Hurwitz, Bessie (62 yrs.)	1866 (Russia)	Feb. 4, 1928	73
Lena Shapiro	Dec. 25, 1886	Jan. 19, 1957	67
Sarah	Dec. 10, 1886 (Russia)	March 21, 1952	81
Max J.	1881	1972	
Simon W.	Aug. 15, 1896 (Russia)	April 13, 1958	101
Sylvia P.	April 22, 1905 (K.C., Mo.)	Dec. 22, 1965	101
Wolf	1864 (Russia)	1939	73
Hurwitz, Samuel	Feb. 12, 1898	Dec. 3, 1966	
Fannie	Jan. 29, 1903	July 10, 1965	
Jacobson, Abe	Jan. 29, 1879	May 20, 1964	92
Bertha Mae (48 yrs.)	1883	July 26, 1931	92
Hannah	Jan. 9, 1862	Oct. 27, 1905	50
Joseph, A. C.		June 17, 1894	47
Frederick (32 yrs.)		Oct. 18, 1918	47
Kass, Albert (9 yrs.)	Feb. 9, 1919	March 9, 1928	63
Abraham	Oct. 17, 1922	Oct. 17, 1922	
David Jacob (54 yrs.)	Dec. 28, 1883 (Lithuania)	Oct. 17, 1937	72
Sophia R.	1894	June 12, 1948	72
Phillip (54 yrs.)		Dec. 13, 1926	63
Kline, Abe (73 yrs.)		March 14, 1933	64
Kopel, Sidney	May 2, 1913 (Chicago, Ill.)	Sept. 1, 1954	69
Kotlarsky, Jacob	1870 (Kiett, Russia)	Jan. 8, 1946	97
Ralph	1916	March 9, 1925	61
Edward John (died of old age)		Oct. 15, 1878	
Label, Sam (33 yrs.)	1888 (Austria)	June 23, 1921	56
Landecker	Nov. 18, 1870	Oct. 17, 1877	26
Fanny	Nov. 12, 1871	Oct. 30, 1877	26
Helen	May 26, 1874	Oct. 17, 1874	26
Mary	July 31, 1876	Nov. 1, 1877	26
Lecher, Della (3 yrs.)		Oct. 8, 1883	25
Levi, Hannah (92 yrs.)	1848	Dec. 25, 1936	29
Jacob	1836	1904	29
Levin, Joseph	Jan. 5, 1905	Nov. 11, 1977	
Levinson, John Kenneth	Dec. 29, 1952	Jan. 6, 1952	66
Lewis, Max	1859	April 4, 1923	55
Matlaff, Mary	Nov. 24, 1885 (Russia)	July 6, 1959	96
Infant	Topeka	Aug. 2, 1926	61
Jacob	Sept. 15, 1878 (Russia)	Nov. 13, 1946	96
Meszel, Solomon	Aug. 15, 1901 (Poland)	Aug. 16, 1963	99
Miller, Marvin; Ks. S 1C (special 1st class) U.S. Navy Reserve, World War II	Oct. 1, 1926 (Manhattan, Ks.)	Feb. 12, 1947	66
Samuel J.	April 11, 1900 (Bolunski, Russia)	Nov. 1, 1948	69
Leona Y.	1905	1974	
Nathan, Joseph (63 yrs.)	(Russia)	Dec. 6, 1936	75
Nathanson, Anna	Nov. 17, 1886	Aug. 5, 1919	18
Belle	1878	1880	17
Benjamin	Sept. 22, 1882	Jan. 11, 1956	18
Nathanson, Father	1848	1920	17
Frank	1893	1918	17
Herman	March 9, 1875	Dec. 30, 1941	17
Jacob W.	1891	1906	17
Levi S.	1884	July 4, 1932	18
Mother	1853	1912	17
Solomon S. (70 yrs.)	1835	Feb. 18, 1920	17
Newman, Max	1835	1918	
Rachel	1847	1920	
Nightingale, Betty A.	June 26, 1885 (Augusta, Ks.)	March 14, 1967	95
Harry R.	1886	Oct. 30, 1958	95
Ost, Dora	Aug. 28, 1847	Oct. 14, 1895	58
Platt, Father	1848	1911	9
Leah (mother)	1849	July 9, 1921	9
Sam	1890	1909	9
Pressman, Bessie (59 yrs.)	1864	Oct. 2, 1923	55
Charles	April 1, 1889 (Russia)	Oct. 10, 1968	55
Infant (son of Hymie)	July 8, 1924 (Topeka)	July 8, 1924	55
Irving	Nov. 18, 1867 (Dubno, Poland)	May 25, 1938	82
Minnie Ida	Feb. 28, 1896 (N.Y., N.Y.)	May 17, 1946	55
Perlman, Rosie	June 3, 1893	May 7, 1899	
Pragheimer, Moses (34 yrs.)	Feb. 10, 1850	Dec. 14, 1844	
Rabinowitz, Esser	1840 (Russia, Lithuania)	July 26, 1926	23
Etta B. (85 yrs.)	1841	1926	23
Raffelock, Joseph	Feb. 4, 1904	March 29, 1911	56
Reibstein, Stephen Lee	May 11, 1947 (Topeka)	April 3, 1952	66
Reser, Otis	Sept. 16, 1899 (Rossville, Ks.)	Feb. 18, 1962	36
Rosenthal, Cecilia	Nov. 13, 1871 (Pottsville, Pa.)	May 26, 1930	29
Edward		July 13, 1914	29
Salecki, Laura (60 yrs.)	1875	Oct. 1937	31
Samuels, Abe	1869	July 12, 1935	91
Etta	March 4, 1873 (Stockholm, Sweden)	1947	91
Schlesinger, Ida (59 yrs.) (wife of Carl)	May 11, 1856	Dec. 21, 1916	50
Scrinopskie, Sam (father)	July 18, 1854	March 18, 1932	51
Ida (mother)	April 8, 1861 (Lithuania)	Nov. 20,1936	51
Albert	Sept. 19, 1884	April 2, 1910	51
Eli (father	Sept. 20, 1851 (Russia)	Dec. 26, 1943	83
Mollie (mother)	Aug. 15, 1858 (Lithuania)	Jan. 26, 1946	83
Abraham H.	July 14, 1895 (Saki, Russia)	Dec. 21, 1950	85
Myer	Jan. 14, 1889	June 1, 1962	86
Donna	Feb. 22, 1892	Nov. 30, 1975	86
Shapiro, Aetel	1910	1910	57
Eli	Oct. 15, 1890 (Russia)	Dec. 15, 1964	108
Harry (45 yrs.)		July 10, 1931	53
Moses (77 yrs.)		June 11, 1929	53
Rose	1884 (Minsk, Russia)	May 9, 1969	53
Roy	April 15, 1912	May 29, 1967	122
Sam	July 4, 1885 (Russia)	Oct. 12, 1953	53
Vitta		July 19, 1920	53
Shklar, Hirsh (father	1841	1906	49
Sarah Lea (mother	1838	1908	49
Isaac (son)	1867	Sept. 28, 1927	49
Abraham (son)	1864	April 24, 1936	49
Rebecca (wife of Abraham)	1869	March 1, 1940	49
Silk, Albert J.	Feb. 2, 1892 (Russia)	Nov. 14, 1949	93
Bertha Mae	1883	1931	
Silk, Eugene Lee (son of Albert)	1927	Feb. 18, 1938	93
Abe (father of Albert)	1879	1964	
Grace	April 25, 1881	Aug. 21, 1958	102
Bertha	Dec. 1, 1895 in Book on Topeka Cemeteries Genealogical Society	April 1, 1969	93
Silverman, Harry	July 2, 1889	May 4, 1955	93
Irene (Eliz.) (79 yrs.)		June 9, 1960	93

Simon, Louis (52 yrs.)		Sept. 14, 1933	64
Small	1877	Dec. 4, 1936	34
Snattinger, Moses (82 yrs.)	June 28, 1841	Sept. 30, 1923	12
Benjamin (son of Lina & Moses	Jan. 31, 1873	Dec. 12, 1895	11
Henrietta (wife of M. Snattinger)	Oct. 27, 1867	Feb. 14, 1917	12
Lina (33 yrs.) wife of M. Snattinger)	1850	Sept. 4, 1883	11
Regie (10 mos. 5 days) (Daughter of Moses & Henrietta)		Aug. 17, 1888	11
Julius (son of Moses & Henrietta)	Jan. 11, 1875	Dec. 25, 1945	12
Ida N.	Jan. 28, 1876	May 21, 1959	12
Pearl (Listed in *Shawnee Co. Book on Cemeteries)*	1888	1888	11
Steinberg, Abraham (80 yrs.)		Dec. 19, 1929	54
Antonio	Aug. 19, 1859 (Bohemia)	Sept. 20, 1939	54
Infant		June 29, 1881	7
Steiner, Sidney S.	Feb. 27, 1893 (St. Louis, Mo.)	Aug. 19, 1953	78
Straus, Nella (daughter of S. & C. Straus)	April 21, 1891 (Emporia, Ks.)	Oct. 29, 1894	58
Thornton, Belle Einstein	Dec. 28, 1911	Dec. 19, 1962	70
Tuchman, Max	Aug. 16, 1829	July 6, 1891	48
Ulamperl, Eli (62 yrs.)	1869	April 10, 1932	153
Rose	1876 (Scranton, Ks.)	Jan. 4, 1959	153
Abe B. (Cpl. 1 Co. 164 Depot Brig.)	March 26, 1896	June 13, 1956	154
Wise, Jonas	May 24, 1835	July 31, 1874	27
Fannie (wife of Jonas)	Oct. 27, 1848	Dec. 21, 1918	27
Wisman, Samuel	Jan. 23, 1912 (K.C., Mo.)	Jan. 31, 1963	104
Wolf, Felix W.	May 25, 1865	July 15, 1894	58
Wolfson, Abe	April 15, 1874 (Russia)	June 25, 1959	102
Fannie	July 15, 1884	Jan. 13, 1973	102

Mount Hope Cemetery, Seventeenth and Fairlawn
Beth Tikvah

David J. August, May 9, 1870 - Aug. 26, 1964
Lottie E. August, Nov. 8, 1893 - Aug. 26, 1969
Rudolph Chess, M.D. 1905 - 1964
Isadore Dauer, May 3, 1877 - April 25, 1969
Sophie Pearl Dauer, Jan. 14, 1882 - Aug. 6, 1955
Carl M. Epstein, M.D., 1912 - 1962
Maurice D. Freidberg, Feb. 7, 1902 - Dec. 23, 1965
Ernest A. Hirsch, Ph.D., Nov. 1977
Frances B. Nudelman, Dec. 22, 1908 - Nov. 22, 1969
Lawrence H. Rosen, 1949 - 1972
Richard Siegal, 1928 - 1967
David B. Swartzman, Aug. 2, 1898 - May 19, 1975
Gladys B. Zatzkis, Mar. 9, 1915 - Oct. 21, 1975

Memorial Park Cemetery, Sixth and Gage

Anita Jeanne Sheffel, Mar. 8, 1954 - Dec. 29, 1975

Appendix II

The following is reproduced from the original document located in the Synagogue Cornerstone

Topeka, Kansas, U.S.A.
6th Day of Tishri, 5681
Sept. 19, 1920

Synopsis Of The Origin of the Beth Sholom Congregation.

To whom it may concern:

In the year of 1905, an Orthodox Congregation was organized under the name of B'nai Israel. With a membership of fifteen (15). The first president was E. Rabinowitz and Harry C. Shapiro as Secretary.

In the year of 1915 another Congregation was organized by separate members known as the Congregation B'nai Abraham.

During this year Mr. Sol Nathanson (deceased) was elected president of the B'nai Israel Congregation. In his term Mr. Nathanson put all his energy in the Congregation and advanced the membership to forty (40).

In the year of 1919 H. C. Shapiro was elected president of the B'nai Israel Congregation and I. Benjamin (deceased) secretary. By the efforts of Rev. S. H. Kaplan *(Shochet)* and I. Benjamin, the Congregation B'nai Israel and B'nai Abraham consolidated, under the name B'nai Israel and Abraham Congregation.

H. C. Shapiro was elected for the second term of presidency in the year of 1920, with the following officers: Eli Scrinopski, Vice Pres.; E. Rabinowitz, Treasurer; H. S. Benjamin, Rec. Sec.; C. Cohen, Fin. Sec. The Trustees are S. Scrinopskie, M. Shapiro, Abe Jacobson, Myer J. Scrinopskie, and N. Einstein.

To the advancement of the Congregation it changed its name to Congregation Beth-Sholom and Incorporated according to the Kansas State Laws, and formed a Modern Orthodox Congregation.

Turning back to the year of 1919, Bro. S. Scrinopskie instigator to the idea of a Synagogue in Topeka, suggested it at a meeting. It was carried by majority. Later plans were made to raise funds.

S. Scrinopskie and Rev. S. H. Kaplan of the Financial Committee, thru their energetic efforts raised $4,000 dollars among the Jewish Community of this city. The corner of 5th and Harrison was bought.

This amount being insufficient, I. Gilberg, member of the Synagogue, also chairman of the Zionist District of Topeka, brought plans to the Zionist District members to join with the Synagogue for the cause. A joint committee was organized. They are: I. Gilberg, Chairman; Myer J. Scrinopskie, Treas.; Grace Scrinopskie, Secretary, H. C. Shapiro, S. Scrinopskie, M. Briman, Rev. S. H. Kaplan, N. Einstein, S. Shapiro, Simon Galitzki, Mrs. Simon Galitzki, L. S. Galitzki.

Mr. H. A. Auerbach seeing the succeeding work of the Joint Committee, affiliated and was appointed chairman of the financial committee. Thus strengthening the plan, $7,000 was raised which made sufficient funds to start the erection of the Synagogue. A. Jacobson and S. Scrinopskie were appointed on the building committee. Plans were drawn and the building of the Synagogue began the 18th day of July 1920.

As which we here today roll this parchment and place it in the cornerstone of a religious structure. Which marks the second Synagogue built in Kansas. And future remembrance to the following names described. With the kindest thanks to Rabbi Simon Glazier of Kansas City, Mo. for services rendered while laying the cornerstone.

We SEAL with the word AMEN.

H. C. Shapiro, Pres.
H. S. Benjamin, R. Sec.

Appendix III

Presidents of Temple Beth Sholom

Harry Endlich 1928-36
George Gordon 1936-37
Harry Endlich 1937-38
Harry Nightingale 1938-39
David Swartzman 1939-41
Abe Scrinopskie 1941-42
Abe Pozez 1942-44
Simon Galitzki 1944-45
Harry Endlich 1945-46
Abe Scrinopskie 1946-50
Sidney Steiner 1950-52
Maurice D. Freidberg 1953-55
A. A. Fink, M.D. 1955-59
Harry Levinson, Ph.D. 1959-61
Joseph Gendel, M.D. 1961-64
Herbert Cumonow 1964-66
President by Committee:
Shaol Pozez
Edward Robinson, J.D.
William Rudnik. 1966-67
Edwin Z. Levy, M.D. 1967-70
Lawrence T. Litwin 1970-72
President of the Month 1972-73
Jack Zeligman 1973-75
Harry Berger 1975-76
Robert D. Stein, Ph.D. 1976-78
Harry Gordon 1978-

Appendix IV

Rabbis of Temple Beth Sholom

Irving M. Levey, Ph.D. 1928-32
Efraim Rosenzweig, D.D. 1933-36
Eugene J. Sack, D.D. 1936-37
Samuel W. Chomsky, D.D. 1937-41
Benjamin Bernfeld, Ph.D. 1941-46
Joseph Utschen, D.D. 1946-54
Benjamin Marcus 1954-57
Elbert L. Sapinsley, D.D. 1958-68
Stephen Forstein 1969-73
Myron Kinberg 1973-75
Fred N. Reiner 1976-

Appendix V

Presidents of Temple Beth Sholom Sisterhood

Bernice Zeligman 1943-45
Bertha Gordon 1945-47
Idaleone Pressman 1947-49
Bertha Gordon 1949-51
Harriette Scrinopskie 1951-53
Fema Jean Kipling 1953-54
Freda Fink 1954-55
Dorothy Bolnick 1955-56
Bonny Cohen, Joy Cumonow,
Evelyn Pozez & Hope Roman . . . 1956-57
Fema Jean Kipling 1957-59
Harriette Scrinopskie 1959-61
Evelyn Pozez 1961-63
Bessie Reibstein 1963-65
Ruthann Pozez 1965-67
Norma Jean Leff 1967-68
Barbara Schulman 1968-70
Freda Fink 1970-71
Rooney Ash 1971-72
Freda Fink, Bessie Reibstein,
& Gladys Zatzkis 1972-73
Alice Taylor 1973-75
Judith Megibow 1975-77
Virginia Scrinopskie 1977-

Appendix VI

Sisterhood Women of the Year

Rae Baum 1962
Honorary Life Member 1964
Bertha Gordon 1963
Gertrude Pozez 1964
Mollye Scrinopskie 1966
Roselle Endlich 1967
Fannie Wisman 1968
Dorothy Bolnick 1969
Bernice Zeligman 1974
Freda Fink 1975

Temple Woman of the Year

Sarah Galitzki 1955

Appendix VII

A. Presidents of Topeka Lodge No. 698 B'nai B'rith

*David J. August 1911-12
*Benjamin Barnum . . . . . 1913 & 1924
*Eli Ulamperl . . . . . 1914 & 1925
*M. Snattinger 1915
*Sam Barnum 1916-17
*Abe Jacobson 1918-19
*Sam Freidberg 1920
*Ike Barnum . . . . . 1921 & 1923
*Myer Scrinopskie 1922
*Maurice Freidberg 1926
*Abe Scrinopskie 1927-28
*Herman Benjamin 1929
*Abe Gartner 1930
*Lester Kornfeld 1931
*Abe Pozez 1932
*Leroy Brouse 1933
Lee Samuels 1934
Irvin Shifrin 1935
*George Gordon 1936
*Albert Silk 1937
*Simon Galitzki 1938
*Raymond Briman 1939
Charles Greenberg 1940
*Louis Gleichenhaus 1941
*Roy Shapiro 1942
Sidney Kross 1943
Harry Lieberman . . . . . 1944 & 60
*Julius Weiner 1945
*Sam Baum 1946
*Harry Nightingale 1947
Leo Pressman 1948
*Sidney Steiner 1949
Robert Scrinopskie 1950
Leslie Scrinopskie 1951
Joseph Silver 1952
Marvin Gordon 1953
Louis Pozez 1954
Robert Einstein 1955
Shaol Lee Pozez 1956
Lawrence Litwin 1957
Herbert Cumonow 1958-59
Tom Lewinsohn 1961-62
Gordon Berey 1963
Leslie Scrinopskie 1964-65
Gordon Berey 1965-74
Harry Gordon 1974

*deceased

B. Presidents of Kansas State B'nai B'rith

*Benjamin Barnum 1925
*Maurice Freidberg 1928
*Herman Benjamin 1932
*Abe Scrinopskie 1937
Lee Samuels 1942
*Abe Pozez 1948
*Raymond Briman 1954
Joseph Silver 1960
Herbert Cumonow 1964
Leslie Scrinopskie 1968

Appendix VIII

A. Topeka A.Z.A. (Aleph Zadik Aleph) Chapter No. 106. Aleph Godols and Advisors

Year	Aleph Godols (Presidents)	Advisors
1929	Heiman Shapiro	Herman S. (Benny) Benjamin (Served for most if not all of the initial period.)
1929*	Harry Shapiro	
*	Joseph Gartner	
*	Raymond Briman	
*	Leo Pressman	
*	Lewis Cohen	
1932	Harry Lieberman	
1933-36	(not known)	
1936-39	Inactive	
1939-	Louis Pozez	Harry Endlich and others
1940-41	(unknown)	

*Exact Dates Unknown

B. Topeka Temple Youth Group Presidents and Advisors

Year*	Presidents	Advisors
1957-58	Elaine Fink	Larry and Marcia Kornbleet
1958-59	Eddie Silver	Larry and Marcia Kornbleet
1959-60	Elaine Fink	Don and Sara Lee Newman
1960-61	Gail Levin	Don and Sara Lee Newman
1961-62	Larry Reibstein	Don and Sara Lee Newman
1962-63	Alan Gilmore	Harold and Beverlee Goodman
1963-64	Mike Gendel	Milt and Barbara Glatt
1964-65	Mike Gendel	Edwin and Nell Levy
1965-66	Steve Katz	Edwin and Nell Levy
1966-67	Carl Holzman	Edwin and Nell Levy
1967-68	Mark Shapiro	Edwin and Nell Levy
1968-69	Peter Gendel	Edwin and Nell Levy
1969-71	Carrie Berlin	Donnis and Ben McEntyre Dennis and Diane Weinberg
1971-72	Steve Briman	Dennis and Diane Weinberg
1972-73	Steve Briman Rick Levy	Dennis and Diane Weinberg
1973-74	Jody Nathan	Jerry and Carol Pozez
1974-75	Jennifer Berlin	Arnold and Lana Gordon
1975-76	Barbara Strauss	Arnold and Lana Gordon
1976-77	Julie Leff	Arnold and Lana Gordon
1977-78	Gordon Leff	Arnold and Lana Gordon
1978-79	Myles Scrinopskie	Arnold and Lana Gordon Janet and David Snower

* School Year

Appendix IX

Statistical Summary of Menninger School of Psychiatry Fellows

(Graduates of Topeka Menninger Foundation Training Programs)

1946-1976

M.S.P. Alumni	No. of Jewish Fellows		Total No. of Fellows Enrolled
Psychiatrists	233	(23%)	1,026
Medical Practitioners	2	(15%)	13
Psychologists	55	(46%)	119
Social Workers	8	(8%)	96
Ministers	1	(.4%)	222
Psychiatric Nurses	—	—	17
Mental Health Information Interns	1	(3%)	3
Interdisciplinary Studies	—	—	7

B. Statistical Summary of Menninger Residency Training Program Psychiatrists

Year	Total Number	Number of Jewish Residents	
1931-45	32	13	40%
1946	99	40	40%
1947	37	11	30%
1948	33	11	33%
1949	45	16	33%
1950	34	13	38%
1951	27	10	36%
1952	39	11	28%
1953	41	5	14%
1954	36	5	13%
1955	45	8	17%
1931-45	32	13	40%
1946-55	436	130	30%
1956	45	8	17%
1957	31	7	12%
1958	29	5	17%
1959	30	3	10%
1960	30	5	16%
1961	37	9	24%
1962	28	3	11%
1963	30	8	26%
1964	30	5	16%
1965	33	5	15%
1966	33	6	18%
1967	20	1	5%
1968	17	2	11%
1969	23	2	9%
1970	21	3	13%
1971	22	1	4%
1972	20	1	5%
1973	11	2	18%
1974	18	1	5%
1975	10	3	25%
1976	15	6	37%
Total	**533**	**86**	**14%**

C. Statistical Summary of Menninger Post-doctoral Training Programs Psychologists

Year	Total Number	Number of Jewish Residents	
1940-44	3	2	
1946	8	6	
1947	5	3	
1948	10	6	
1949	5	0	
1950	1	1	
1951	0	0	
1952	2	1	
1953	1	1	
1954	2	1	
1955	5	2	
1946-55	**38**	**21**	**55%**
1956	4	1	
1957	2	1	
1958	2	0	
1959	2	1	
1960	4	2	
1961	4	3	
1962	4	2	
1963	5	1	
1964	5	3	
1965	3	1	
1956-65	**35**	**15**	**43%**
1966	3	1	
1967	4	1	
1968	3	1	
1969	4	2	
1970	5	3	
1971	3	1	
1972	6	4	
1973	3	0	
1974	4	1	
1975	4	1	
1976	4	3	
1966-76	**47**	**18**	**38%**

Appendix X

Temple Beth Sholom Congregation 1979

Berger, Harry & Evelyn, Eddie/Marc
Berger, Jerold & Patti
Berlin, Mortimer & Helen
Bessmer, Jean Block
Bielsker, Ted & Charlene, Beth
Bolnick, Harry & Dorothy
Briman, Bernard & Suzanne
Briman, Dale & Joan
Briman, Adeline
Brodsky, Steven & Wanda, David/Natalie/Diane/Stacie
Burnett, Capes, Robert
Cohen, Lillian
Cohen, Cyrus B.
Cohen, Joseph & Mary
Cohen, Louis & Jean
Cohen, Sam & Bonny
Collins, Donald J.
Crow, Beth, Dana/David
Cumonow, Herbert & Joy
Deitz, Margaret
Dolgoff, Thomas & Estelle
Elber, Gail
Endlich, Harry & Roselle
Epperson, Kathleen G.
Epstein, Jack & Ruth
Fitts, Alice
Foodman, Lenore, Jason/Adam
Forstein, Robin, Leora/Micah
Freidberg, Irene
Frieman, Jerome & Jeanne, Karl/Varda
Gellar, Richard & Sandra, Michael/Susan/Elisa
Gendel, Joseph
Gilmore, Wilma
Ginsberg, Jay
Glassman, Arthur & Carolyn, Janet
Gleichenhaus, Jack
Gleichenhaus, Sadie
Gluckman, Bruce J.
Goldstein, Larry & Geraldine
Goodman, Harold & Beverlee
Goodman, Anna
Gordon, Arnold & Lana, Jennifer/Stacey
Gordon, Harry & Libby
Graumann, Heinz & Louise
Green, Alvin & Sharon, Natalie/Deborah
Greenberg, Mark & Mary David/Amy
Hallert, Arthur & Maud
Hirsch, Fanny
Horwitz, Leonard & June
Joseph, Brian & Pat, Jeremy/Yvonne/Simon
Kahn, Betty
Katz, Jerome & Alma
Katzin, Marcia
Kelley, Dean & Nancy, Rod
Kreitman, Ben & Yetta
Lawrence, Scott
Leff, Bernie & Norma Jean, Joseph
Lerner, Stephen & Harriet, Matthew/Benjamin
Levin, Luba
Levine, Bruce & Lillian, Wynne
Levit, David
Levy, Edwin Z. & Nell
Lewin, Lillian
Litwin, Lawrence & Carolyn, Daveen
Malley, Carl & Minnie
Mandelbaum, Arthur & Fannie
Megibow, Alan & Judith, Joseph/Mark
Mittleman, Fred & Helene, David/Joshua
Morgenstern, Stan & Barbara, Mindy/Andrew
Murray, Ragen & Marjorie, Sands/Laura
Organ, Alan & Diane, Jason
Osofsky, Howard & Joy, Hari/Justin
Parmet, Michael, Mark
Perlman, Delores
Pozez, Louis & Ruthann
Pozez, Shaol & Evelyn
Pressman, Larry & Patty, Rene
Pressman, Leo & Idaleone
Reibstein, Joel & Bessie
Rudnick, Ida
Rudnick, William & Saundra, Mimi
Samuels, Lee & Blanche
Sandhaus, Meyer & Esther
Sanditen, Minnette
Schulman, Robert & Barbara, Stacey/Todd
Schwartz, Paul & Barbara
Schwartz, Howard & Linda, Shawn/Danelle
Schwartz, Robert & Mary, Michael
Scrinopskie, Leslie & Harriette
Scrinopskie, Mollye
Scrinopskie, Robert & Virginia, Myles
Shapiro, Heiman & Rebecca
Shapiro, June
Shectman, Fred & Karen, Jonathan/David
Sheffel, Irving & Beth
Sherman, Joseph
Silver, Joseph & Reva
Simon, Stanley & Peggy, Stanley, Jr./Steven
Snower, David & Janet
Stein, Joseph & Lucy N.
Stein, Robert D. & Carroll, Adam/Fanny/Leah
Stocker, Claudell
Swartzman, Besse
Targownik, Karl
Tkatch, Vera
Uhr, Nathaniel & Jewel
Verbin, Emanuel & Min
Waxse, Joseph & Mary
Wisman, Alan & Molly, Mindy
Wisman, Fannie
Wormser, Marc & Joyce, Jeff/Eric
Yaffe, Fred & Roselle, Tamara/Larry
Youngentob, Harold & Lori, Kara
Zatzkis, Josef
Zeligman, Jack & Bernice
Zlotky, Richard & Elaine
Zoble, Edward & Janet, Aaron/Lara

Appendix XI

Temple Beth Sholom Officers and Board 1978-79

Officers
Harry Gordon, President
Norma Jean Leff, Recording Secretary
Mark Greenberg, Financial Secretary
Arnold Gordon, Treasurer

Board of Directors
Jerome Frieman
Arthur Glassman
Harry Gordon
Nancy Kelley
Carolyn Litwin
Robert Schwartz
Barbara Schulman
Mollye Scrinopskie
Myles Scrinopskie, ex officio
Virginia Scrinopskie, ex officio
Robert Stein, ex officio
Fred Yaffe

Temple Beth Sholom Committees and Chairpersons

Barbara Schulman, Religious School
Lawrence, Litwin, Social Action & Interfaith
Leslie Scrinopskie, New Building
Joe Sherman, Building and Grounds
Lana Gordon, Pre-school
Irving Sheffel and Karen Shectman, Adult Education
June Shapiro and Barbara Schwartz, Library
Jack Zeligman, Memorial Plaque
Virginia Scrinopskie, Sisterhood
Lawrence Litwin, New Building Fund-Raising
Joy Cumonow, History
Mollye Scrinopskie, Memorial Book & Visitation
Jerome Frieman, Religious Services
Betty Kahn, Topekans for Soviety Jewry
Janet & David Snower, Youth Group Advisors

Appendix XII

Temple Beth Sholom Sisterhood Officers and Board 1978-79

Officers
Virginia Scrinopskie, President
Ruth Epstein, Vice-President
Libby Gordon since January, 1979
Elaine Zlotky, Recording Secretary
Fannie Wisman, Corresponding Secretary
Roselle Yaffe, Treasurer
Joyce Wormser, Financial Secretary

Board
Carolyn Litwin, Community Service
Libby Gordon, Fund-Raising
Ruth Epstein, Lana Gordon, Libby Gordon and Idaleone Pressman, Blintze Brunch
Roselle Endlich and Libby Gordon, Gift Shop
Evelyn Pozez and Harriette Scrinopskie, Passover Supplies
Claudell Stocker, Thrift Sale
Marjorie Murray, Uniongrams
Ida Rudnick, Calling Committee
Mollye Scrinopskie, Luncheons
Helen Mittleman and Joyce Wormser, Membership
Mary Greenberg and Barbara Morgenstern, Jewish Festivals
Judith Megibow, Saundra Rudnick and Carroll Stein, Religious School



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