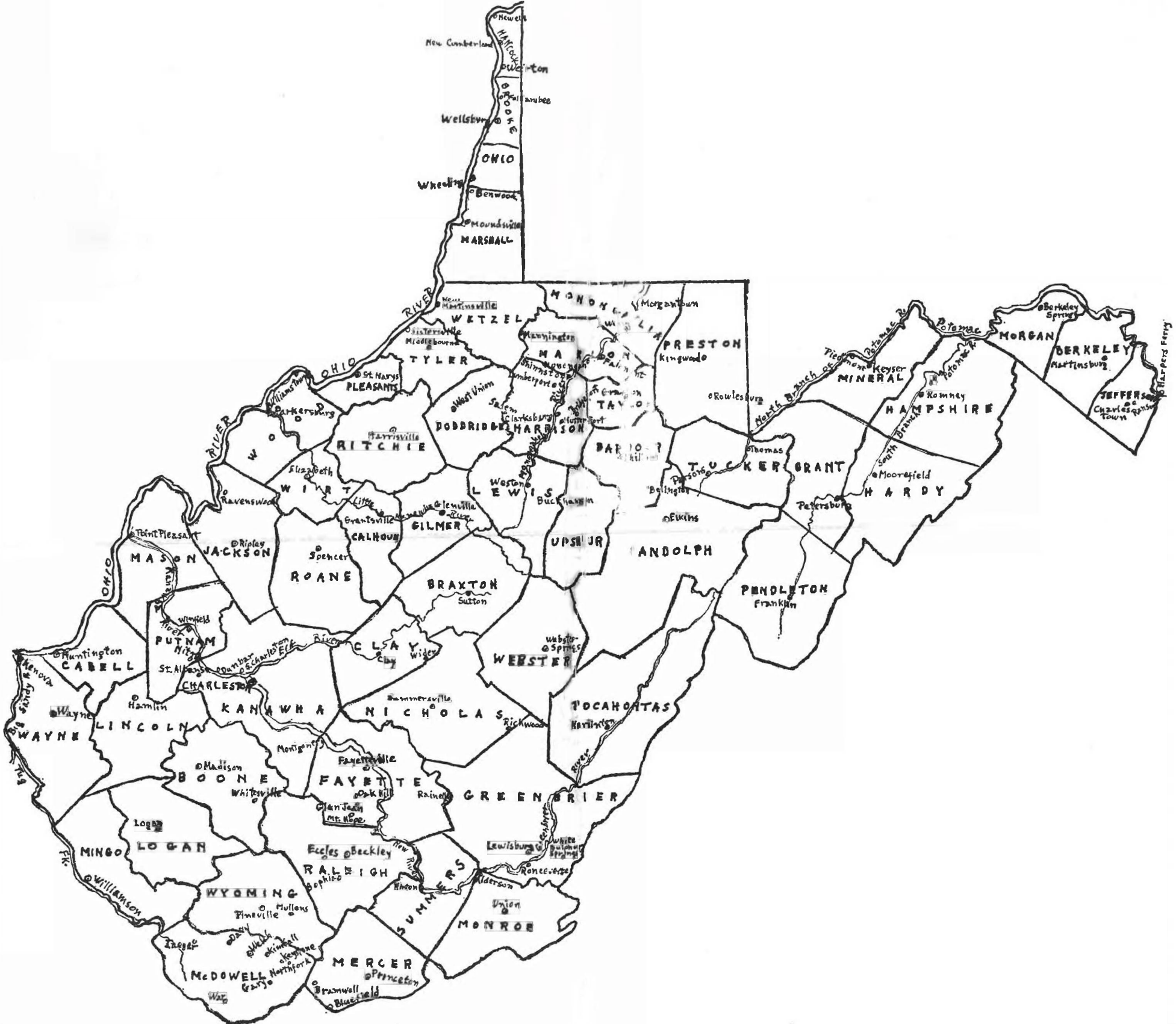
WEST VIRGINIA JEWRY:
ORIGINS AND HISTORY
1850–1958

ABRAHAM I. SHINEDLING



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Berkeley Springs
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Martinsburg
JEFFERSON
Charles Town
Harpers Ferry

WEST VIRGINIA JEWRY:

ORIGINS AND HISTORY

1850 – 1958

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By

ABRAHAM I. SHINEDLING

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CHARLESTON

GENERAL

Charleston is an industrial city of West Virginia, the capital of the State, and the county seat of Kanawha County. It is located in west central West Virginia, in the Allegheny Mountains, at the confluence of the Kanawha and the Elk Rivers. It is the second largest (next to Huntington) city in the State, and the second largest business center in West Virginia, having a general population, in 1950 (according to the United States Census), of 73,501. Previous population figures resulted in a general population for Charleston of:

67,914 in 1940
60,408 in 1930
39,608 in 1920

In 1956, its general population was estimated at 75,000. According to the best local estimates, Charleston, in 1955, together with its suburbs, had a total general population of 180,000 persons.

Charleston is noted as a great industrial center. It is the wholesale distributing center and point for the entire Kanawha River Valley, for a region which produces coal, oil, and gas, hardwood, timber, and salt. It and its outskirts form a center of a large number of industries for the manufacture of chemicals, ordnance, glass and glass products, foundry products, boilers, paints, veneers, furniture, plastics, paper products, rubber products, steel products, kitchenware, clay products, agricultural tools and instruments, and others. A large number of "company towns" in the area utilize the very large resources of the region in coal, natural gas, oil, salt, brine, clay, iron, sand, and timber. A great deal of lumber milling is done in and near Charleston.

Charleston was settled and grew up around the site of Fort Lee shortly after the end of the Revolutionary War, in the year 1786. (Others give the year 1788 as the date of the establishment of Fort Lee.) It was incorporated as a town in 1794. (Other historical sources give the year 1792 as the date of the chartering

of Charleston by the Virginia Legislature.) Although the town was incorporated and chartered under the name of Charles Town, the name Charles Town was later changed to "Charleston." (There is a Charles Town in northeastern West Virginia, in Jefferson County.) Charleston was incorporated as a city in 1870. From 1870 to 1875 it was the capital of West Virginia; the capital was removed to Charleston from Wheeling in the former year. Thereafter, from 1875 to 1885, Wheeling served for the second time as the State capital, but again, in 1885, Charleston became the State capital, and it has been the permanent capital of West Virginia ever since the latter date. The permanent move of the State capital to Charleston was the result of an election held in the year 1877. The new Capitol was completed in 1932.

The *AJYB* for 1917–1918 (5678 A.M.; page 231) contains the following noteworthy data on Charleston:

The statue of Stonewall [Thomas Jonathan] Jackson, famous Confederate Civil War general, who was born at Clarksburg, W. Va. [then Virginia], on January 21, 1824, and which statue was the work of the eminent Jewish sculptor Moses Jacob Ezekiel (1844–1917), is in the State House in Charleston.

Daniel Boone (1734–1820), one of the most notable American backwoodsmen and pioneers, and explorer, lived in Charleston for some years, perhaps in the early 1790's (before he finally left the region to settle in what is now Nicholas County, Ky.), remaining there until 1799. Daniel Boone, who did exploring for a number of Jews, as well as surveying, also lived for a short time in what is now Point Pleasant, W. Va., presumably before he came to Charleston. The Daniel Boone Hotel, the newest, largest, and most modern hotel in Charleston, was named after him.

Charleston is an important railroad center, on the main line of the Chesapeake & Ohio Railroad between Norfolk and Cincinnati. It is the trading center for many adjacent "company towns" which manufacture chemicals, glass, and metal products. Its "area" population and trading-center attractiveness are so great that the city supports a professional baseball team in the Class Triple A American Association baseball league, and has done so since 1950, although, with its actual city population

of only 73,501 (1950 United States Census), Charleston is the smallest city in the entire league, as compared with such other cities as (until 1959) Toledo, Louisville, Minneapolis, St. Paul, Denver, Omaha, and Indianapolis, and (from 1959 on also) Fort Worth, Dallas, and Houston, Texas, which now also have teams in the American Association.[1]

Morris Harvey College, founded in 1888, a former Methodist Conference college, but now independent, is located in Charleston. It was removed to Charleston from Barboursville, W. Va., in 1935. Mason College is also located in Charleston.

South Charleston

South Charleston, an integral part of the city and metropolitan area of Charleston, had a general population of 16,686, according to the unofficial population figures for 1955. It is in actuality a separate town in Kanawha County, in west central West Virginia, also on the Kanawha River, four miles west of Charleston proper, although it is generally considered to be a part of the metropolitan area of Charleston, if not of Charleston itself.

South Charleston was settled about the year 1900. It is the site of a United States Naval ordnance plant, and it is noted as an important center for the manufacture of chemicals. In 1935, South Charleston had a general population of 5,904; in 1950, the United States Census gave it the greatly increased general population of 10,377.

Whatever Jewish residents live in South Charleston, and work

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[1] On January 18, 1961, the Associated Press reported that the high-level American Association baseball league would have to operate in 1961 with only six clubs. President James Burris made this announcement, declaring that "the Charleston, W. Va., Senators would not field a club in the Triple-A baseball loop [the American Association] this season after nine years of operation."

However, in May, 1961, Charleston secured a team in the International League, and resumed high-level organized baseball operations after a lapse of less than one year. At that time the San Juan, Puerto Rico, baseball team was transferred to Charleston as the result of the economic hardship prevailing in Puerto Rico. The International League is the other Triple A baseball league in the United States.

Then, after one season in the International League (1961), Charleston left that league and joined the Class A Eastern League, in April, 1962. The Eastern League, in 1962, was a six-club league which included, besides Charleston, the five cities of Elmira and Binghamton, N. Y.; York and Williamsport, Pa.; and Springfield, Mass.

and have their places of business or trade in Charleston proper, belong, of course, to the Charleston Jewish community and, for the most part, to one or the other of the two congregations of Charleston, the one Reform and the other Conservative, which are mentioned below at great length.

General and Jewish Population Figures (1873 to 1959)

The following figures and statistics, compiled from the volumes of the *AJYB*, from local records, from geographies and atlases, and from congregational records, sometimes conflicting, throw some light upon the general and Jewish population of Charleston, and of the Jewish community of the city, all the way back from the year 1873, the beginnings of the organized Jewish congregation and community of Charleston, up to 1959:

1873

In August, 1873, the Jewish community of Charleston had 10 Jewish families and [in addition] 15 young [single] men.

1877

In 1877, Charleston had 92 Jewish residents.

1905

In 1905, Charleston had 142 Jewish inhabitants.

1907

In 1907, Charleston had 190 Jewish inhabitants.

1912

In 1912, Charleston was reported to have had 1,000 Jews, a figure (see below) which was undoubtedly much too high.

1915–1916

In the *AJYB* for 1915–1916 [5676 A.M.], page 346, in a list of cities of the United States having 1,000 or more Jews, Charleston was listed as having 3,000 Jews. This was, presumably, much too optimistic and too high a figure. Better estimates would

have reduced the number of Jews in Charleston in 1912 through 1915 to about 1,000, or to slightly under 1,000 Jews.

1916–1917

1,000 Jews (estimated)

1917–1918

1,000 Jews (estimated), out of a total general population for Charleston of 22,996. (Other figures, undoubtedly too high, and unauthenticated, give Charleston an estimated population of 1,900 Jews in that same year.)

1919–1920

Charleston had an estimated Jewish population of 1,000, in 1919–1920. It had the same estimated (and presumably inaccurate, or inexact) 1,000 Jewish population at the end of the year 1920, out of a total general population of 39,608 (1920 United States Census).

1925

In 1925, the official estimate of the Jewish population of Charleston was still 1,000, out of a total population for the city of 49,019 (estimated). (The figure of 1,900 for 1917–1918, therefore, was just a myth, and the figure of 1,000 from 1917 through 1925 was probably also an unconfirmed and inaccurate estimate.)

1927

1,200 Jews, out of a total general population of 51,236. In that year, Charleston was listed in the *AJYB* as having two congregations, the same two which it still has today (1959). (The Jewish population of the city in these years by no means increased comparably with the increase of the general population.)

1928–1929

1,200 Jews, out of a total general population of 51,236, or 2.34% of the total general population (*AJYB*, 1928–1929 [5689 A.M.], page 109).

1930–1931

1,250 Jews in 1930, out of a total general city population of 60,411.

1936

According to the 1942 *West Virginia Blue Book*, the Jewish population of Kanawha County, which includes the entire city of Charleston, was 1,500 (Census of 1936).

1936 Census of Religious Bodies

Charleston (by county: Kanawha), 1,500 Jews

1937–1940

In 1937 to 1940, Charleston had a Jewish population of 1,500, out of a total general population (according to the later 1940 United States Census) of 67,914. There were 1,500 Jews in Charleston at the beginning of this three-year period, and at its close (and improbably) the figure remained exactly the same: 1,500. At this time, also, the year books recorded two Jewish congregations in the city.

East Bank, a small portion of the city, was recorded as having 10 Jews or less in 1937.

A variant set of figures for 1937 (based on pure estimate, and certainly much too high) gave Charleston a total of 2,540 Jews, out of a city-wide, general population of 67,914 (United States Census of 1940).

1943

The *Universal Jewish Encyclopedia*, which, inexplicably, failed to carry an article on Charleston, W. Va., in its third volume, published in 1941, although its policy was to include an article for every city in the United States having 1,000 or more Jewish population, lists Charleston, in its tenth volume (published in 1943), in its article on "West Virginia." This article gives Charleston a Jewish population of over 1,500 in 1943, out of a

total general city population of 67,914 (United States Census of 1940).

1945

The estimated Jewish population of Charleston and of the rest of Kanawha County, of which Charleston is the county seat, was more than 1,500 in 1945. (The exact figures are unascertainable.) No further figures were adduced or estimates made for the elapsed five-year period.

1948

2,000 was the estimated Jewish population of Charleston in 1948, out of a total city population of 67,447. The figure of 2,000 Jews seems much too high compared with the lower figure of 1,200 estimated for 1948–1949 given elsewhere in a different list. Again, in 1948, certain sources estimated the Jewish population at 2,000 or higher. However, still other sources were of the opinion that there were only about 1,200 Jews in the city in 1948–1949. It is obvious that all these "figures" were based merely on estimates and on the theoretical "counting" by congregational membership and families, and therefore are not totally reliable. We do not, actually, know the Jewish population of Charleston in 1948, or throughout the decade from 1941 to 1950, except through untrustworthy "estimates."

1950

The 1950 estimate was again 2,000 Jews, out of a total general population of 73,501 (United States Census of 1950).

1954–1955

2,200 Jews (estimated).

1957

The *AJYB* (Volume 58, for the year 1957) gives Charleston an estimated Jewish population of 2,000 (1956–1957), which figure would appear to be considerably too low.

1959

Estimated Jewish population, 1,625 (*AJYB*, 1960, Volume 61, page 8).

Early Cincinnati Israelite News Items on Charleston, W. Va.

Five early items culled from the *Israelite* (later the *American Israelite*, of Cincinnati) carry the record of interesting "news" about the Charleston Jewish community. According to the first item (*Israelite*, July 26, 1872, page 9), the Reverend Simon Gerstman, of Portsmouth, Ohio, conducted the first religious services which were ever held in that city. This was in July, 1872. The exact occasion is not known or stated.

The second item (*Israelite*, March 14 and 28, 1873) reports the forming of a Hebrew Educational Council at Charleston on March 2, 1873.

The third item (*Israelite*, April 11, 1873) recounts the holding of the first religious service held by the new Hebrew Educational Council, or Society, as conducted by a Mr. Schwed, the teacher of the Society [the Hebrew Educational Council, or the Hebrew Educational Society, as it is variously called], on April 4, 1873.

The fourth item (*Israelite*, August 8, 1873), referred to previously, states that in that month there were ten Jewish families and fifteen young Jewish men [unmarried] in the city.

The fifth item, dated February 25, 1876, tells of the dedication, on that date, of the synagogue in Charleston, W. Va.

Chronological List of Items Dealing with the Jewish Institutions and Organizations of Charleston (1896–1960) (Religious, Educational, and Philanthropic)

1896

The Hebrew Educational Society, of Charleston, is mentioned as having adopted the *Union Prayer Book* in 1896 officially (*CCAR*, VI [1896–5656 A.M.], page 51). This was just one year

after the first publication of the *Union Prayer Book*, Volumes I and II.

1899–1900

(*AJYB*, Volume 1, 1899–1900 [5660 A.M.], page 269)

[K. K.] [Kahal Kadosh, or Congregation] Bene Israel, on the south side of Virginia Street, between Broad and Brooks [Streets].
Services: Saturday, 9.00 A. M.
Religious School: Sunday, 9.30 A. M.

1900–1901

The *AJYB* for 1900–1901 [5661 A.M.], page 484, presents the following data about the Charleston Jewish community, concerning the Hebrew Educational Society and its affiliated societies:

Charleston

[Congregation] Hebrew Educational Society [Bene Jeshurun] [Bene Jeshurun is an error for B'nai Israel Congregation], Virginia St. Founded March, 1873. Rabbi, Martin Meyer (officiates once a month). President, Charles Loeb; Vice-President, Ben Baer; Treasurer, Philip Frankenberger; Secretary, Herbert Frankenberger, 266 Kanawha [Street]. Trustees: I. [Isadore] Schwabe, L. S. Strauss, Gus Stern. Members and Seatholders, 44. Income of the last fiscal year, $1,200. The Congregation meets on the second Sunday of the month. Services: Friday, 7.30 P. M. Religious School: Saturday and Sunday mornings; pupils, 26; classes, 4; teachers, 4. Spring Hill Cemetery. Auxiliary Society: Ladies' Hebrew Benevolent Society.

[Martin A. Meyer was obviously the student rabbi of the congregation, from the Hebrew Union College, in Cincinnati, who, then a senior student at the H. U. C., visited the community once every month for religious services, sermons, and Religious School work during the religious year 1900 to 1901.

Martin A. Meyer was ordained by the H. U. C. in June, 1901. He later became the rabbi of Congregation Emanu-El, in San Francisco, and died in that city in 1923.]

1902

In the "Report of the Committee on 'The Non-Affiliated with Congregations,' " made at the 13th annual convention of the C. C. A. R., held at New Orleans on May 5 to 10, 1902 (*CCAR*, XII [1902], page 79), it is stated that "the Congregation K. K. B. I. [Bene Israel], of Charleston, W. Va., are of the opinion that:

" 'A good way to induce the non-affiliated to become members of Jewish Congregations is that the Rabbis should not officiate at funerals, marriages or any other ceremonies in which his services are required, unless they are members of a congregation. We have also found that barring persons from our Social Club, providing [provided that] they are not members of our Congregation, is a good way to in a manner bring them to terms . . . . We can speak from our experience on this point and have found it quite successful here.' "

1903–1904

In the course of the year 1903–1904, a Reading Course Work Circle of the Jewish Chautauqua Society was introduced into the Charleston Jewish community.

(*AJYB*, 1903–1904 [5664 A.M.], pages 103–104)

Leon Volmer is mentioned as the rabbi in Charleston.

In an article entitled, "Biographical Sketches of Rabbis and Cantors Officiating in the United States," in the pages cited above, it is stated:

LEON VOLMER. Rabbi of the Hebrew Education Society Bene Jeshurun [again an error for Bene (or B'nai) Israel], Charleston, W. Va. Born June 28, 1879, at Little Rock, Ark. Son of Louis Volmer and Henrietta Bott. Educated at the public schools of Little Rock; high school, Cincinnati, Ohio; University of

Cincinnati (B.A.); and Hebrew Union College (B.H.L. and Rabbi). Address: Charleston, W. Va.

(*AJYB*, 1903–1904 [5664 A.M.], page 94)

Marcus Salzman was rabbi in Charleston. In the *AJYB*, as above, in the article entitled, "Biographical Sketches of Rabbis and Cantors Officiating in the United States," the following paragraph mentions Marcus Salzman and his previous service as a rabbi in Charleston:

MARCUS SALZMAN. Rabbi of Congregation B'nai B'rith, Wilkes Barre, Pa. Born December 11, 1871, at Baltimore, Md. Son of Tobias Salzman and Fredericka Rosenheim. Educated at the public schools of Baltimore; University of Cincinnati (B.A.); and the Hebrew Union College (Rabbi). Was rabbi at Charleston, W. Va. Address: 62 North Main [Street], Wilkes Barre, Pa.

[Marcus Salzman was, for years, a member of the C. C. A. R., and he died at Wilkes-Barre, Pa., in 1948.]

1904–1905

The *AJYB* for 1904–1905 [5665 A.M.], page 217, in an addition to the list of "Biographical Sketches of Rabbis and Cantors Officiating in the United States," of the previous Year Book, presents the following with regard to Rabbi Nachman Heller:

NACHMAN HELLER. Rabbi (since 1903) of Congregation Ahabath Israel, Philadelphia, Pa. Born Heshvan 15, 1862, at Bialystok, Poland. Son of Israel Heller and Taube Feiga Thal. Talmudic education received from his father, from Rabbi Samuel Mohilever, the Malbim, Rodkinson, and M. Friedmann, of Vienna. Studied at the Gymnasium in Königsberg, and pursued courses in philosophy, physiology, pedagogy, economics, etc., at the University of Vienna; Baylor University, [Waco,] Texas (1902–1903); and the University of Chicago (1903). Rabbinical authorization [*Semichah*] conferred, in 1880, by Rabbi M. L. Malbim, in Königsberg; in 1883, by Rabbi Alexander Lapidus, in Rossiena; in 1884, by Rabbi Samuel Mohilever, in

Bialystok. Married Esther Gorfinkel (granddaughter of the Bigde-Yesha). Taught Hebrew school Shaarai Zedek, New York, 1900; principal of the Hebrew School Shaare-Zedek, Winnepeg, Manitoba, 1901; and rabbi of Congregation Agudath Jacob, Waco, Texas, 1902–1903. Works: "Rabbi Nachman bar-Jacob" (Hebrew poem; 1883); *Doresh L'Zion* (on Zionism; 1900); translation of the Aramaic parts of the Biblical books of Daniel and Ezra into Hebrew (in press, 1905). Address: 2076 Letterly, Philadelphia, Pa.

The above item inadvertently omitted mention of the fact that Nachman Heller served as rabbi, for several years, of the Orthodox congregation, B'nai Jacob Synagogue, in Charleston, W. Va. Also, in 1904, later that same year, Rabbi Nachman Heller resigned as the rabbi of Congregation Ahabath Israel, of Philadelphia.

(*AJYB*, 1904–1905 [5665 A.M.], page 94, in an article entitled, "Biographical Sketches of Jews Prominent in the Professions, etc., in the United States")

Samuel Frankenberger. Second Lieutenant, Artillery Corps, United States Army. Born April 23, 1879 [Charleston,] West Virginia. Appointed a cadet in the Military Academy [West Point, N. Y.], 1898. Second Lieutenant Artillery Corps, 1902. Address: War Department, Washington, D. C.

1906–1907

A contribution was made, in 1906–1907, by the Charleston community, or by individual Jews of the city, to the Fund Collected for the Relief of the Sufferers by the Russian Outrages of October to November, 1905.

1907–1908

The *AJYB* for 1907–1908 (5668 A.M.), pages 424–425, in a list entitled "Directory of Jewish Local Organizations in the United States," gives the estimated Jewish population for Charleston in 1907–1908 as 190 persons. The presentation con-

tains the following further data about the Charleston Jewish Community:

CONGREGATIONS: HEBREW EDUCATIONAL SOCIETY, Virginia Street, organized in March, 1873. Rabbi, Leon Volmer. President, Charles Loeb. Treasurer, Philip Frankenberger. Secretary, Herbert Frankenberger. 66 members. Income, $2,700 per annum. Services held on Sabbath and holidays, evening and morning, in Hebrew and English.

School: classes, 6; teachers, 5; pupils, 25; sessions weekly, 2.
Auxiliary Society: Ladies' Aid Society.

ORTHODOX CONGREGATION [name not given]: D. Gluck [President?]

SOCIAL CLUBS: Germania Club
Phoenix Club

CEMETERY: Spring Hill Cemetery

In 1907–1908, the Hebrew Educational Society (later, the B'nai Israel Congregation, or the Virginia Street Temple), a Reform congregation, was affiliated with the National Conference of Jewish Charities in the United States, as a constituent society. On October 5, 1873, the Charleston Hebrew Educational Society had become affiliated as a member of the Union of American Hebrew Congregations, whose headquarters were then located in Cincinnati; it was one of the three Jewish congregations so affiliated in that year (1907–1908).

In 1907–1908, there was, in Charleston, a branch of the Educational League for the Higher Education of Orphans. The Educational League had its headquarters in Cleveland — The Jewish Orphan Asylum — and it was organized in 1896.

1908–1909

(*AJYB*, 1908–1909 [5669 A.M.], page 38)

In Charleston there was formed a lodge of the Progressive Order of the West. It was the sole lodge of this Order in the entire State of West Virginia, and so remained during the course of its several years of existence. The national group had been

organized on February 13, 1896. The existence of the Charleston Lodge is chronicled through the year 1912.

In 1909, there existed, in Charleston, a Zionist Literary Society, of which Dr. E. B. Friedenwald was president. It was organized apparently in the course of the year 1908–1909.

(*AJYB*, 1909–1910 [5670 A.M.], page 150)

In 1909, there was a Zionist Society in Charleston, affiliated with the Federation of American Zionists. Its continued existence in Charleston is chronicled through the year 1912. It was the only branch or society of the Federation of American Zionists in existence in the entire State. This Federation of American Zionists had been organized in 1897, the year of the First Zionist Conference in Basle, Switzerland.

1910

In 1910, Charleston Jewry still had several members in the Educational League for the Higher Education of Orphans, and the existence of the Charleston branch is chronicled for the last time in that year. It thus helped support the Jewish Orphan Asylum, of Cleveland.

1910–1913

From 1910 through 1913, Charleston had a branch of the Industrial Removal Office, which the Jewish community of Charleston supported as an agency of the national organization, which was founded in New York City in 1900.

1911–1912

In the *AJYB* for the year 5672 A.M. (1911–1912), page 264, the first mention is found of a new local Jewish organization in Charleston, i. e., B'nai Jacob Congregation. (This was, obviously, and is, the Orthodox congregation not given by name under the year 1907–1908, but organized more than twenty years previously.) The following data may be found there:

B'NAI JACOB CONGREGATION, at State and Court Streets, in Charleston. It was organized in September, 1889. Its rabbi in

1911–1912 was Nachmann [Nachman] Heller, of 208 Whittaker Street. The congregation was then Orthodox. Its cantor in the year 1911–1912 was Samuel Friedman. Jacob Gluck [cf. the *D.* Gluck mentioned in the year 1907–1908; *D.* was, in all likelihood, an error for *J.* (Jacob)] was its president. Its secretary was Harry Silverman, of 213 Clendenin Street. The congregation had 75 members.

Its School [Hebrew School] had 5 classes, 5 teachers, 100 pupils, and had daily sessions (five days a week).

A new local Jewish club is also recorded for the first time in the year 1911–1912, called the Ozrei Zion Club ("Helpers of Zion"), with Esther Cohen, of 417 State Street, as its secretary. The date of its founding is not given, nor any other details about it. It appears to have been in existence as early as 1901–1902.

According to the *AJYB* for 1911–1912 [5672 A.M.], page 278, Jake (Jacob) Fisher, of West Virginia [presumably of Charleston?], was elected a State Senator, on November 8, 1910.

Throughout the years 1911 to 1914, the Charleston Reform congregation, then known as the Hebrew Educational Society, was listed in the volumes of the *AJYB* as a constituent member of, and affiliated with, the U. A. H. C.

1913–1914

(*AJYB*, 1913–1914 [5674 A.M.])

From 1912 to 1915, there is chronicled the existence in Charleston of a section of the National Council of Jewish Women, the only one in the entire State. The N. C. J. W. was founded in September, 1893, and has its headquarters in New York City. Apparently, the last reference to the Charleston section of the N. C. J. W. in the *AJYB* volumes is to be found in the 1915–1916 year book [5676 A.M.], page 290; the Charleston section was still in existence, and active, in 1959, and still was the only section of the N. C. J. W. in the State.

1915

The Hebrew Educational Society, of Charleston, is mentioned in *CCAR*, XXV (1915), page 58, as one of the congregations of

the United States which had introduced the revised *Union Prayer Book* published by the C. C. A. R.

1916–1917

In 1916–1917 mention is made in the *AJYB* (1916–1917 [5677 A.M.]), page 234, of a Charleston B'nai B'rith Lodge, affiliated with D. G. L., No. 3.

In the *AJYB* for 5677 A.M. (1916–1917), page 270, a new local Jewish organization in Charleston is mentioned. This was an educational organization, called the Young Men's Hebrew Association of Charleston, and it was organized, in 1915–1916, for cultural and Jewish educational purposes. Edward Hess was its secretary in 1916–1917, and its headquarters were in the Davidson Building.

In 1915–1916, the Charleston Sisterhood, the Sisterhood of the Virginia Street Temple, was recorded (*AJYB*, 1916–1917 [5677 A.M.], page 249) as affiliated with the National Federation of Temple Sisterhoods.

1917–1918

(*AJYB*, 1917–1918 [5678 A.M.], pages 368, 392)

For the year 1916–1917, two of the four West Virginia rabbis whose names are mentioned in a "List of Rabbis and Instructors in Jewish Colleges in the United States" for that year were from Charleston:

Israel Bettan, of Congregation B'nai Israel
David Stern, of 416 State Street, of Congregation Bnai Jacob.

1919–1922

(*AJYB*, 1919–1922)

Estimated Jewish population of Charleston, 1,000
Local organizations in existence in 1919–1922:

B'NAI ISRAEL EDUCATIONAL SOCIETY (on Virginia Street), organized in 1874. [The year 1874 is an error, or a misprint,

for 1873.] Israel Bettan, rabbi. Ben Baer, president. Gus Stern, secretary. 116 members. $4,000 annual income. Religious services, twice a week, in English. [The change from the wording "Hebrew and English" services for the same congregation in 1907–1908 is to be noted.] Religious school, 6 classes, 6 teachers, 67 pupils, 2 weekly sessions.

AUXILIARY SOCIETY: The Temple Sisterhood
CONGREGATION B'NAI JACOB, on State and Court Streets
Organized in September, 1889
EDUCATIONAL: Young Men's Hebrew Association, in the Davidson Building; Simon Fuhrman, secretary
Young Women's Hebrew Association; Mrs. M. Boiarsky, president, 4 Gluck Apartments
CEMETERY: Spring Hill Cemetery
CHARITABLE: Charleston-Kanawha [County] Jewish Federated Charities [called also the Jewish Federated Charities of Charleston and Kanawha County], organized in 1920; Mrs. M. I. Mendeloff, secretary in 1920–1921.

1922

On April 25, 1922, Rabbi Israel Bettan was appointed professor of Homiletics and Midrash at the Hebrew Union College, in Cincinnati.

1922–1923

In the *AJYB* for 1922–1923 [5683 A.M.], page 141, in a list entitled, "Jews of Prominence in the United States," there is mentioned:

Bertram Frankenberger, major, United States Army, born in Charleston, W. Va.; residence, Camp Knox, Ky.

In the same list, on page 141, there is mentioned:

Samuel Frankenberger, major, United States Army; born in Charleston, W. Va., in 1879; residence, Washington, D. C.

In 1922–1923, the Hebrew Educational Society [B'nai Israel Congregation] gave a contribution of $10.00 to the C. C. A. R. Relief Fund (*CCAR*, XXXIII [1923], page 36).

1924–1925

(*AJYB*, 1924–1925 [5685 A.M.], page 544)

The Hebrew Ladies' Aid Society, organized, apparently, in the course of the year 1924–1925, had Mrs. Louis Aaron as its president in that year, and Mrs. L. K. London as its secretary. This was a new charitable organization of the Charleston Jewish community, recorded as above for the first time in the *American Jewish Year Book* for 1924–1925.

1925

In 1925, according to *CCAR* (XXXV [1925], page 211), Congregation Beth Elohim, of Charleston, W. Va., made a contribution of $40.00 to the C. C. A. R. Relief Fund. Apparently, this is an error or misprint for Congregation Beth Elohim, of Charleston, S. C., which actually made that donation in 1925. There has never been a Beth Elohim Congregation in Charleston, W. Va.; the Reform Congregation there has always been B'nai Israel Congregation.

1926 AND THE FOLLOWING YEARS

Contributors from B'nai Israel Congregation, of Charleston, to the C. C. A. R. Relief Fund in 1926 and in the following years:

Mrs. Eli Abromson
Ammi H. Adler
H. J. Bloomberg
S. A. Blustein
P. Briggs
Max Frankenberger
Simon H. Galperin
M. B. Goldman
Harry Gordon
H. Halperin
Joseph L. Hess
Samuel Hess
Harry Kaufman
A. [Alvin] J. Lindenberg
Isaac Loewenstein
Joe Loewenstein
B. M. May
Charles M. May
Isidore May
L. May
Goldie Mendelsohn
Charles Midelburg
H. Polan
Isaac Rosenberg
Joseph Schwab
Albert Schwabe

Mrs. Lena C. [Benjamin] Shore
A. [Alvin] P. Silverstein
Gus Stern
H. S. Stern
Philip Wells
Sadie M. Worth

1928–1929

The Charleston Jewish community [Congregation B'nai Israel] contributed $123.50 in 1928, and $72.50 in 1929, to the C. C. A. R. Relief Fund (*CCAR*, XXXVIII [1928], 607; XXXIX [1929], 519).

1936

The Bettan Center

The Bettan Center was organized in late 1936 as an adjunct of the Virginia Street Temple (B'nai Israel Congregation). The organization is composed of the younger Jewish residents of Charleston and the vicinity, and is intended to perform social and cultural activities. Within a few months of its forming, it had 65 members, a constitution, and bylaws. The naming of the new organization after Dr. Israel Bettan, formerly (1912–1922) rabbi of the Virginia Street Temple, was done by the unanimous vote of the members, and was due to the desire to adopt some name of Jewish importance.

The members of the Bettan Center meet twice a month at the Virginia Street Temple Annex. One of the two monthly meetings was to take the form of a business meeting, followed by an informal social gathering, or open house. The second monthly meeting was to consist of a program in one of the four following fields: education, social, dramatics, or music. Four committees for these subjects were organized, as well as the Communications, Membership, and Hospitality Committees.

The first officers of the Bettan Center, elected for the year 1936–1937, were:

PRESIDENT: Bernard Sclove
VICE PRESIDENT: Mrs. Joe Bekenstein
SECRETARY: Ernestine Susman
TREASURER: Charles Grossman

COMMITTEE CHAIRMEN (appointed by the officers):

Social Committee: Edward Bloomberg and Mrs. Lester Mann, Co-Chairmen
Educational Committee: Charles Cohen
Dramatics Committee: Frances Shor
Music Committee: Joe Bekenstein
Hospitality Committee: Florence Frank
Membership Committee: Mayme Lopin
Communications Committee: Marion Smith

1937–1938

In 1937–1938, Charleston Jewry had a Community Representative on the American Jewish Committee, of New York. [His name is not given in the *AJYB.*]

1939–1940

Federated Jewish Charities Fund (including Montgomery, W. Va.)

Organized for the support of national welfare programs and for overseas welfare programs. Frank Baer and Harry Silverstein were its co-chairmen in 1939–1940.

1940

In 1940, the Virginia Street Temple [Congregation B'nai Israel] donated the sum of $15.00 to the C. C. A. R. Relief Fund (*CCAR*, L [1940], 403).

1941–1942

Federated Jewish Charities (including Montgomery, W. Va.)

Organized in 1937. Purposes and program: the administration of local social services; the support of affiliated local organizations; the support of national welfare programs; and the support of overseas welfare programs.

President, Alvin J. Lindenberg; secretary, Mrs. A. M. Rosenblatt.

1942

In 1942, Congregation B'nai Israel gave a contribution of $80.00 to the C. C. A. R. Relief Fund (*CCAR*, LII [1942], 375).

1946–1955

Federated Jewish Charities of Charleston, Incorporated (including Dunbar and Montgomery, W. Va.)

Organized in 1937. President in 1946–1947: Samuel D. Lopinsky; secretary, Mrs. A. L. [M.] Rosenblatt.

1947–1948: President, Alvin J. Lindenberg; executive secretary, Harry Cohen.

1948–1949: President, Samuel D. Lopinsky; executive secretary, Harry Cohen.

1949–1950: President, Samuel D. Lopinsky; executive secretary, Harry Cohen. Headquarters, 923 Virginia Street, East.

1950–1952: President, George H. Greenwald; secretary, Ivor Boiarsky. Headquarters, 923 Virginia Street, East.

1952–1954: President, Isadore J. Berman; executive secretary, Charles Cohen. Headquarters, 804 Quarrier Street.

1954–1956: President, Lawrence C. Kaufman, Jr.; executive secretary, Charles Cohen. Headquarters, 804 Quarrier Street.

1956–1958: President, Lester J. Mann; executive secretary, Charles Cohen. Headquarters in 1956: 804 Quarrier Street, Rooms 407–408.

1950

As of August 8, 1950, six displaced Jewish persons were settled in Charleston under the 1948 Displaced Persons (D. P.) Act.

1955

In 1955, Congregation B'nai Israel made a contribution of $10.00 to the C. C. A. R. Relief and Subvention Fund.

1957

Other institutions and organizations of Charleston Jewry, existing and active in the community in 1958–1959, besides the two congregations (the Temple and the Synagogue), the Federated Jewish Charities of Charleston, Incorporated, and the Cemetery Association, included the following:

The Young Men's Hebrew Association (Y. M. H. A.)
The Young Women's Hebrew Association (Y. W. H. A.)
The Charleston Lodge of the B'nai B'rith, No. 788
A Section of the National Council of Jewish Women
A Zionist Organization of America (Z. O. A.) group
A Chapter of the Hadassah Organization of America
A chapter or branch of the American Council for Judaism (A. C. J.)

1958–1959

In early 1958, the *U. A. H. C. Handbook* listed the Charleston B'nai Israel Congregation [the Virginia Street Temple] as affiliated with the Ohio Valley Region of the Union of American Hebrew Congregations, with Sydney M. Kleeman as its president, Samuel Volkman as its rabbi, and its membership as 239, a decline of 21 from the membership list of 260 recorded for the congregation in the December, 1955, *U. A. H. C. Year Book.*

In 1958–1959, Rabbi Samuel Volkman was serving as the director of the Ohio Valley Council of the U. A. H. C., a region which includes Indiana (except Hammond), Kentucky, Ohio, Nashville, Tenn., and West Virginia.

1960 (1959–1960)

Federated Jewish Charities of Charleston, Inc. (including Dunbar and Montgomery) (1937); 804 Quarrier Street, Rooms 407–8; President, Ivor E. Boiarsky; Executive Secretary, Charles Cohen.

On at least one occasion, Dr. Abraham Cronbach, then professor (now emeritus) of Jewish Social Studies at the Hebrew Union College, of Cincinnati, came to Charleston to deliver addresses and lectures.

Presentation of Lee Silverstein on Charleston Jewry

Lee Silverstein, a prominent Jewish resident of Charleston, and noted historian of the Charleston Jewish community, who provided me with invaluable source and research data and material which he [Lee Silverstein] had collected over the years, for this section on Charleston and its Jewry, stated as follows with reference to several of the above-mentioned institutions and organizations, i. e., the Young Men's Hebrew Association; the American Council for Judaism; and the Hadassah and Junior Hadassah Chapters (in a letter to me dated at Charleston, W. Va., November 4, 1956):

Young Men's Hebrew Association (Y. M. H. A.)

(Data based on an interview with Nat. Deutsch.)

The local Y. M. H. A. was organized about 1913 with Harry Silverstein, Sam [Samuel] Silverstein, Nat. [Nathaniel] Deutsch, J. W. Soloff, Mose (later Judge) Boiarsky, R. I. Schumann, Hyman Levin, Howard Baer, and Fred Gallenberg as members. The group had meeting rooms in the Davidson Building. Its members had a basketball team and won the city championship for about ten years. Rabbi [Israel] Bettan encouraged the group. Other members were Frank Baer, Walter Frankenberger, Charles Cohen, Ed.[ward] Hess, Grover Kaufman, Lawrence Kaufman, Marcus Smith, Leon May, and Hubert May. Jewish boys from both congregations participated.

The group became inactive about the year 1917 because of the [First World] War. Rabbi [Louis] Binstock tried to reactivate them [the members of the Y. M. H. A.] during his tenure in Charleston [1925–1926], but was unsuccessful. This was because things were somewhat disordered during the post-War readjustment period. After the War the group was little more than a basketball team. (I myself have seen books at the Temple library marked 'Y. M. H. A. Library.') Rabbi Stephen [S.] Wise (see the *Letters of Stephen Wise*) in a letter from Charleston, in 1919, mentions giving a talk at the Y. M. H. A.

Jews have always been most welcome at the Y. M. C. A. The A. Z. A. (B'nai B'rith boys) used to have and may still have a basketball team. (This group was organized about 1935.) Also B'nai Jacob Synagogue, in its new building (1948), has a gymnasium and several teams use it. Most college-age boys leave the community to attend school, then they have a year or two in [military] service or in graduate school after that. For these reasons I see no particular need for a Y. M. H. A. in the community now.

American Council for Judaism.

A local chapter of the American Council for Judaism (A. C. J.) was organized in February, 1946, with about 20 members. In 1947 there were about 65 members. I . . . think the local membership has declined [since then]. So far as I know, they do not meet, but simply send dues to the national organization. George Greenwald stated that the purpose of organizing the local group was to convey the idea to the [non-Jewish] people of Charleston that not all Jews supported Zionism. This group (the American Council for Judaism) discouraged the Reform rabbi ([Louis J.] Cashdan at the time) from discussing Zionism from the pulpit. The group arranged for Lessing [J.] Rosenwald to speak here in 1946 and 1947.

In contrast with Richmond [Va.], where American Council for Judaism sentiment has resulted in less giving to the U. J. A. [United Jewish Appeal] drive[s], the big A. C. J. families here have continued to support the U. J. A., though perhaps less enthusiastically than their means permit. The people who belonged to the American Council for Judaism were the old-line Reform families who were active in the leadership of the [Virginia Street] Temple. This is the extreme assimilationist viewpoint — these families observe Christmas, but not necessarily the Jewish home holidays. They like to minimize the use of Hebrew and of ritualism in the Temple. They are active in civic and community affairs, but not usually in Jewish movements other than the Temple and the U. J. A. drives, and the Southmoor Country Club. This group opposed the change [back] from Sunday morning to Friday night services which was voted by the Temple in 1952. I think that this viewpoint is gradually losing out, i. e., its [the A. C. J.'s] adherents are outnumbered, though the individuals who believe this way do not themselves change. Whereas they [the American Council for Judaism] were gaining adherents in the 1930's, they are stationary or losing [ground] today, the loss being by deaths and by removals from the community.

In contrast to American Council for Judaism feeling, there is a large Zionist Organization of America chapter, an active Hadassah, and an active Junior Hadassah in Charleston.

The Hadassah and the Junior Hadassah Chapters.

The Charleston chapter of Hadassah was started in Charleston in 1926 or 1927 by a group of about 20 ladies from the B'nai Jacob Synagogue, and has continued to be predominantly an Orthodox group, although in other cities the membership is more evenly balanced. (Mrs. [Louis J.; Eve] Cashdan was an officer in Hadassah when she was in Charleston [1945–1952], but she was unusual.) Mrs. Ben Shore was the first president or one of the first presidents of the

Charleston chapter of Hadassah. Mrs. Nathan Poliakoff, who served as president for four years in the early period, is responsible for building up the organization through emphasis on the national [Hadassah] program. By 1933 there were about 60 members, and by 1941 about 150, and by 1947 about 240. In 1956–1957, the Charleston chapter of Hadassah had [still more] members. Hadassah has been rather successful in raising funds in Charleston.

A Junior Hadassah chapter was started about 1932, for working girls and other girls aged about 17 to 30, with about 20 members. Its present (1957) membership is about 40.

Charleston Lodge, No. 788, of the B'nai B'rith

In 1957–1958, Harry N. Barton, of Charleston, served as a General Committeeman of the West Virginia Council of the B'nai B'rith (District Grand Lodge, No. 3).

William A. Walder and Harry N. Barton each served a term as president of the West Virginia Council of the B'nai B'rith.

Outline of Significant Dates in the Charleston Jewish Community History

(as prepared by Lee Silverstein)

Among the primary sources for the history of the Jewish community of Charleston, in addition to the history of the B'nai Israel Congregation (Reform) prepared by Leo Loeb (*see below*), and the history of B'nai Jacob Congregation (Orthodox), in the dedication journal for the new building of that congregation (*see* further below), published about 1948 [1950], there are: the real estate records of Kanawha County; a newspaper account of the dedication of B'nai Israel Temple in 1894; and a few family letters, and other records. There is also some information in Laidley's *History of Charleston*, in the biography section and in the obituaries of various individuals. Also, there is miscellaneous information mainly about business history, such as the existence and location of Jewish-owned stores and saloons at early dates. Many of the descendants of the early Jewish families of Charleston now live in Cincinnati, Baltimore, and other cities.

A brief outline of the significant dates in local Jewish communal history would include the following dates and events:

1854 or 1855: Meyer Hirsch May, the first permanent Jewish settler in Charleston, took up his residence here. He came from Bavaria by way of Baltimore and Blacksburg, Va. Other Jewish persons came in during the late 1850's and after the Civil War.

1871: The first Jewish services were held, at the High Holy Days.

1873: B'nai Israel [often spelled without the apostrophe] Congregation was formed by twelve men, including Meyer Hirsch May, S. M. Loewenstein, Moses Frankenberger, Philip Frankenberger, David Hess, and others, mostly [Jewish immigrants] from Bavaria, Germany. A Reform-type [religious] service was introduced immediately into the Congregation.

1875: The first Temple [of Bnai Israel Congregation] was built on State Street (now Lee Street).

1894: The new Temple was dedicated. The old Temple [of 1875] was sold to Bnai Jacob Congregation.

1893: Bnai Jacob Congregation [Orthodox] was founded. [According to the records of Bnai Jacob Congregation, it was founded four years previously, in September, 1889.]

1914: Bnai Jacob Congregation [also often spelled with the apostrophe in the word B'nai] purchased a church and converted it into a synagogue [its second house of worship], at the corner of State and Court Streets.

1950: Bnai Jacob Congregation dedicated its new synagogue, on April 16, 1950, located at the corner of Virginia and Elizabeth Streets, in sight of the State Capitol.

Members of the Jewish Publication Society of America from Charleston

(1900–1901 to 1958–1959)

The records of the Jewish Publication Society of America, of Philadelphia, with regard to its subscribers in the various States and cities, as published in its *American Jewish Year Book* from

1900 through the year 1943, furnish valuable information as to the names of some of the earlier (post-1900) Jewish inhabitants and residents of Charleston [as well as of other cities and towns of West Virginia], and of the earlier rabbis, for which reason, for the sake of the record, I have deemed it worthwhile to include these names in this history.

The following is a complete list of members, from Charleston, of the J. P. S. A., by individual years or by periods of five years, all the way back to the second volume of the *AJYB*, that for the year 1900–1901:

1900–1901

Benjamin Baer
Philip Frankenberger
Louis Loewenstein
Lewis S. [or L.] Strauss
(4 members)

1901–1902

Benjamin Baer
Philip Frankenberger
Lewis S. Strauss
(3 members)

1902–1903

Philip Frankenberger
(1 member)

1903–1906

Philip Frankenberger
(1 member)

1907–1908

Philip Frankenberger
(1 member)

1909–1910

Harry Beckenstein [Bekenstein]
Max Frankenberger
Jonas Freundlich
Hyman Galprin
Ben Shore
Alvin P. Silverstein
The Zionist Literary Society, president, Dr. E. B. Friedenwald (7 members)

1910–1911

Max Frankenberger
Jonas Freundlich
Hyman Galprin
Alvin P. Silverstein
The Zionist Literary Society, president, Dr. E. B. Friedenwald (5 members)

1911–1912

Rabbi Nachmann [Nachman] Heller, the new rabbi of the Orthodox Congregation B'nai Jacob, became a member in this year (5672 A.M.). Otherwise the list of subscribers remained the same as in 1910–1911.

(6 members)

1912–1913

Hyman Galprin
Rabbi Nachmann Heller
Alvin P. Silverstein
(3 members)

1913–1914 (5674 A.M.)

The same as for the preceding year (3 members)

1914–1915 (5675 A.M.)

The same as for the preceding year (3 members)

1915–1916 (5676 A.M.)

Rabbi Israel Bettan [the new rabbi of B'nai Israel Congregation]
D. M. Blumberg
I. Blustein
L. Blustein
Max Frankenberger
Hyman Galprin
H. Goldstein
Charles Loeb
Joseph Schwab
A. [Albert] Schwabe
Alvin P. Silverstein
M. Slotnick
(12 members)

1916–1917 (5677 A.M.)

There were 10 members in 1916–1917, with L. Blustein and Joseph Schwab dropping their membership.

1917–1918 (5678 A.M.)

Benjamin Baer
Samuel Berman
Rabbi Israel Bettan
D. M. Blumberg
I. Blustein
Dr. J. W. Boiarsky
Judge M. [Mose] Boiarsky
Mrs. P. Briggs
Charles Cohen
Max Cohen
J. Dolinsky
Hyman Galperin [spelled as Galprin above]
Simon H. Galperin
H. Goldstein
J. I. Hark
R. Lebow
Hyman Levin
Charles Loeb
Leo Loeb
Isaac Loewenstein
Philip M. May
Samuel Mendelsohn
A. I. Polan
H. Polan
Mendel Pushkin
I. Rosenberg
Joseph Schwab [Schwabe]
Alvin P. Silverstein
L. J. Sclove [incorrectly given as Slone in this volume, but corrected to Sclove in subsequent volumes of the *AJYB*)
L. M. Weinberg
(30 members)

1918–1919 (5679 A.M.)

A total of 33 members, including the following 8 new members:

Simon Cohen
Herbert Frankenberger
Henry Kleeman
Henry Lopinsky
Dr. P. F. Schaffer
B. H. Skor
Philip Wells
Y. M. H. A. (in the Davidson Building)

1919–1920

There were 27 members, with 6 dropping their membership from the previous year.

No lists of members were published in the *AJYB* in 1920–1921 and 1921–1922.

1922–1923

Benjamin Baer
M. Bedwinek
Mrs. P. Briggs
Simon Cohen
Herbert Frankenberger
Hyman Galperin
Simon H. Galperin
Mrs. M. R. [B. ?] Goldman
M. N. Horowitz
Rabbi M. H. Kaaplander [the new rabbi, in that year, of B'nai Jacob Congregation]
Leo Loeb
I. [Isaac] Lowenstein [Loewenstein]
Philip M. May
Dr. I. [Morris I.] Mendeloff
J. N. Palley
H. Polan
Mendel Pushkin
L. J. Sclove
I. J. Shor
Alvin P. Silverstein
J. Webb
The Young Men's Hebrew Association

1923–1924

New Members in 1923–1924:

G. [Garris] I. Barkus
H. J. Bloomberg
M. W. Grossman
L. Jaffe
A. Rosen
Rabbi David Rosenbaum [then the new rabbi of the Virginia Street Temple]
P. Siegel

1924–1929

H. Gordon

[H. Gordon was the only new member acquired by the J. P. S. A. in Charleston in this entire five-year period. To the contrary, so many previous members dropped their membership subscriptions in the period of five years from 1924 to 1929, in a period of great general prosperity (there were also some losses through deaths of members and removals from the city), that in the latter year (1929) the only six surviving members of the Society from Charleston were:

Mrs. M. B. Goldman
H. Gordon
Leo Loeb
H. Polan
L. J. Sclove
J. Webb.]

1930–1936

Members in this period were:

Mrs. M. B. Goldman
Simon H. Galperin
H. Gordon
Leo Loeb
H. Polan
L. J. Sclove
J. Webb
(7 members)

1936–1941

7 new members were acquired by the J. P. S. A. in Charleston in the five-year period from 1936 to 1941, as follows:

B'nai Jacob Synagogue
Martin L. Braunstein
The Leah Buff Frankel Library

Rabbi Samuel Cooper	Samuel D. Lopinsky
[Then the new rabbi of B'nai Jacob Congregation.]	L. J. Sclove
	A. S. Toovy

However, in 1936–1937, the membership had dropped so sharply that in that year there were only two members left to the Society in Charleston, as follows:

Simon H. Galperin H. Polan

1941–1942

In 1941–1942, the last year in which the list of members of the J. P. S. A. were printed in the *AJYB*, the Society had 5 members in Charleston:

Martin L. Braunstein	The Leah Buff Frankel Library, of
Simon H. Galperin	B'nai Israel Synagogue
M. B. Goldman	H. Polan

1957–1958

In 1957, according to statistics obtained directly from the J. P. S. A., the Society had only 4 members in Charleston, two of them institutions:[1]

The Federated Jewish Charities of Charleston (joined in 1945)
H. Polan (rejoined in 1945)
The Virginia Street Temple Sisterhood (joined in 1953)
Rabbi Samuel Volkman
[the new rabbi, from 1952 on, of the Virginia Street Temple] (joined in 1953)

1958–1959

H. Polan
The Virginia Street Temple Sisterhood
Rabbi Samuel Volkman

[1] It would appear obvious that the Charleston Jews, like the Jews of most of the other Jewish communities of West Virginia, did not sufficiently and strongly enough support the praiseworthy literary efforts of the Jewish Publication Society of America.

History of B'nai Israel Congregation [The Virginia Street Temple]

According to Isaac Leeser's *The Occident* (of Philadelphia), an anonymous person who called himself simply A Friend, from Charleston, donated $5 in the early part of 1860 for the relief of the Jewish refugees who had been driven out by war from Morocco to Gibraltar in the previous year (Volume XVIII, page 1 of the advertising pages of the issue of April 5, 1860). This was exactly thirteen years before the first religious institution of any type, B'nai [also Bnai] Israel Congregation, was organized in Charleston. It seems to be a fact that many Jews were living in Charleston even before the outbreak of the Civil War in April, 1861. These Jewish men and women, or families, did not organize themselves in any way until 1873.

The Hebrew Educational Council (or Society) was organized on March 2, 1873. This was the original name of the Reform Congregation. Later it came to be called the B'nai Israel Hebrew Educational Society, and was known as a Reform Jewish group or institution. Some time after that, it dropped the Hebrew Educational Society termination, and came to be known simply as B'nai Israel Congregation, or Temple B'nai Israel. Still later, from the year 1893 on, due to the location of its new, second, synagogue at 1113 Virginia Street, about half a mile away from the State Capitol, it came to be known, familiarly, as the Virginia Street Temple.

Strangely enough, the first religious service of the new organization, or congregation, was not held until a little over a month after its forming, i. e., on April 4, 1873. It was conducted by a man named Schwed, whose first name is not to be found in the congregational records, and has been entirely forgotten, and who was the [religious] teacher of the Hebrew Educational Society, or Council [evidently the religious school maintained by the Society]. There had been a religious service held in Charleston on a previous occasion, before the congregation was organized and a place of worship had been secured; this had been in July, 1872, but the occasion for its being held is no

longer known. The officiant at this service in July, 1872, was the Reverend Simon Gerstman, of Portsmouth, Ohio. [It is quite possible that the Reverend Simon Gerstman came to Charleston, on his own initiative, and at his own expense, according to the custom prevailing in those days and even later, to "see what he could do about organizing a congregation in Charleston" and also, perhaps, to get himself elected as its religious leader.]

B'nai Israel Congregation joined the Union of American Hebrew Congregations on October 5, 1873. It was the first West Virginia Jewish congregation to affiliate itself with the congregational union of Reform Judaism, which had been founded in that same year by the great American advocate of Reform Judaism, Rabbi Isaac Mayer Wise, then rabbi of the Plum Street Synagogue [Bnai Jeshurun Congregation], in Cincinnati.

The first synagogue of B'nai Israel Congregation, and the first in Charleston, was dedicated on February 18, 1876. (Other sources give the date of its dedication as February 25, 1876.) The dedication (and the acquisition of the house of worship) thus took place some three years after the congregation was organized. The congregation was also incorporated in 1873.

In 1885 there was also a Ladies' Hebrew Benevolent Society in Charleston.

Officers (1884–1885)

[The earlier officers of the congregation, from 1873 to 1884, are, apparently, now unknown.]

The officers of the Hebrew Educational Society serving from April 1, 1884, to March 31, 1885, were:

President: Jacob Jelenko
Vice President: M. Kaufman
Warden of the Burial Ground: Charles Loeb[1]
Treasurer: Philip Frankenberger
Secretary: Jonas Freundlich

[1] Often referred to, in those days, in many congregations, as the Gabbai Beth Hayim. Such officer was a regular officer of the congregation.

TRUSTEES:

Philip Frankenberger
G. Jelenko
M. H. May
Sol. [Solomon] May
Dr. D. [Daniel] Mayer

RABBI AND TEACHER: Reverend D. Burgheim
ASSISTANT TEACHERS IN THE RELIGIOUS SCHOOL:

A. Jacoby (also for the school year 1885–1886)
Miss Melanie Jelenko

READER OF THE CONGREGATION [Baal Kore]: A. Jacoby
SCHOOL BOARD:

Jonas Freundlich
Jacob Jelenko
M. Kaufman

Jacob Jelenko served as the president of the congregation for two years, both in 1884–1885 (from April to March) and from 1885–1886 (from April 1, 1885, to March 31, 1886). Jonas Freundlich served as the secretary of the Society at this time.

Unfortunately, the original records of the Society, from 1873 to 1885, were destroyed by fire on February 27, 1885, with the result that the data surviving for this 12-year period are extremely meagre at this time.

MEMBERSHIP (OCTOBER, 1886)

On October 1, 1886, the membership of the Hebrew Educational Society of Charleston was composed of the following 33 persons and their families:

C. Adirer
B. Baer
Sam Baer
Charles Fechenbach
F. V. Fechenbach
Max Frankenberger
Philip Frankenberger
Jonas Freundlich (secretary)
B. Gallenberg
Mrs. C. George
Charles Guerbsam
D. Hess
Sam Hess
C. Jacobson

Alfred Jelenko
David Jelenko
F. Jelenko
G. Jelenko
Jacob Jelenko (president)
William Jelenko
M. Kaufman (served as vice president for a time)
L. W. Levy
Charles Loeb
Jonas Loeb
S. M. Lowenstein
M. H. May
Sol.[omon] May
Dr. D. [Daniel] Mayer
E. Moses
I. Newman
Mrs. J. Peyser
J. Schwabe
Henry Smith

Officers of the Hebrew Educational Society from April 1, 1887, to March 31, 1889

President: Dr. D. [Daniel] Mayer
Vice President: M. H. May
Warden (of the burial ground): Charles Loeb
Treasurer: Philip Frankenberger
Secretary: Jonas Freundlich
Trustees:

B. Baer
S. Baer (for 1888–1889)
M. Kaufman
Sol.[omon] May
J. Schwabe (for 1888–1891)

School Board:

J. Schwabe (1887–1888)
F. V. Fechenbach
Max Frankenberger
G. Jelenko

Somewhere in the congregational records there is a notation to the effect that "the Virginia Street Temple was founded in the year 1893." Its location is given as 1113 East Virginia Street.

Membership of the Hebrew Educational Society in March, 1893

In 1893, Jacob Jelenko was again the president of the Congregation, and Charles Loeb was secretary pro tempore. There were 55 members in March, 1893, as follows:

B. Aarons
B. Baer
D. Baer
Mrs. F. Baer
I. Baer
S. Baer
Philip Davis
C. J. Dryer
Mrs. F. V. Fechenbach
Philip L. Frankenberger
Jonas Freundlich
J. Friedman
B. Gallenberg
Mrs. C. George
M. Goldbarth
M. W. Grossman
D. Hess
J. L. Hess
L. L. Hess
Sam Hess
Seymour Hess
L. R. Hirsch
F. Jelenko
G. Jelenko
Jacob Jelenko
William Jelenko
L. Jordan
M. Jordan
L. L. Kaufman
M. Kaufman
H. Kleeman
L. W. Levy
Charles Loeb
L. Loewenstein
M. Loewenstein
S. M. Loewenstein
J. Lopinsky
H. W. May
M. H. May
Philip May
Sol [Solomon] May
Dr. D. [Daniel] Mayer
S. E. Meyers
A. Midelburg
S. Moses
Mrs. J. Peyser
S. D. Peyser
Theodore Peyser
Albert Schwabe
I. [Isadore] Schwabe
M. Schwabe
H. Smith
H. C. Strauss
J. Strauss
H. Wertheimer

1899–1900

The *AJYB* for the year 1899–1900 [5660 A.M.] has the following brief notice about the Congregation:

Charleston: K. K. Bene Israel, located on the south side of Virginia St., between Broad and Brooks Sts. Services on Saturday at 9.00 A. M. Religious School, Sunday, 9.30 A. M.

1900–1901

A much more complete report about the Congregation and its activities is carried in the *AJYB* for 5661 A.M. (1900–1901), on page 484, in a "Directory of Local Organizations," as follows:

Charleston: [Congregation] Hebrew Educational Society Bene Jeshurun [the word Jeshurun is an error for Israel: B'nai Israel

Congregation], Virginia St., founded in March, 1873. Martin Meyer,[1] rabbi, officiates once a month.

President (of the Congregation): Charles Loeb
Vice President: Ben [Benjamin] Baer
Treasurer: Philip Frankenberger
Secretary: Herbert Frankenberger
Trustees: I. [Isadore] Schwabe
L. S. [Lewis S.] Strauss
Gus Stern

Members and Seatholders: 44

Income of the last fiscal year: $1,200

The Congregation meets on the 2nd Sunday of the month for its monthly meeting.

Services: Friday, at 7.30 P. M.

Religious School: Saturday and Sunday mornings, 26 pupils, in 4 classes, with 4 teachers.

Spring Hill Cemetery

Auxiliary Society: The Ladies' Hebrew Benevolent Society

1928

In 1928, Leo Loeb was president of the Virginia Street Temple.

1938–1939

The officers of the Virginia Street Temple for the year 1938–1939, elected in March, 1938, were:

President: Max Frankenberger
Vice President: Alvin Lindenberg, Sr.

[1] As above mentioned, Martin A. Meyer, who was ordained by the H. U. C. in 1901, was then undoubtedly a senior student at the College, and came from Cincinnati to Charleston by train once a month (a distance of some 230 miles, rather tedious and long traveling in those days) to officiate at religious services and to teach in the Religious School of the Congregation. Later he became rabbi of Emanu-El Congregation, in San Francisco, and died in that city in 1923 as the result of an accident or an error in connection with his hobby and his fine collection of butterflies, in which he was interested, and to which he devoted a great deal of his spare time. With an income of only $1,200 a year (see below), the congregation could not well afford a permanent rabbi at this early stage in its history.

SECRETARY: Joe L. Silverstein
TREASURER: Louis Baer
WARDEN: Lawrence Kaufman

BOARD OF TRUSTEES (for the 3-year period extending from 1937 to 1940):

Frank Baer — Sol [Solomon] Bloom
Harry Kaufman

BOARD OF TRUSTEES (for the 3-year period extending from 1938 to 1941):

Philip May — Albert Schwabe
Isaac Rosenberg

In 1938, the Board of Cemetery Managers of the Virginia Street Temple consisted of the following:

Hyman Levin (for a 3-year period, 1937–1940)
Fred A. Bloomberg (for a 3-year period, 1938–1941)
Ben Swarts (for a 3-year period, 1938–1941)

In 1938, Samuel D. Lopinsky retired as chairman of the Cemetery Committee of the Virginia Street Temple. Later, Samuel D. Lopinsky affiliated himself with the Conservative-Orthodox Synagogue, B'nai Jacob Congregation, and was serving as its president at the time of the dedication of the new synagogue of that congregation, at the corner of Virginia and Elizabeth Streets, in April, 1950.

Members of the Virginia Street Congregation, in 1938–1939, whose names occur in the minutes of that year, include the following:

Frank Baer
Mrs. Joe Bekenstein
Max Frankenberger
Simon Fuhrman (deceased)
Sam Hess (deceased)
Harry Kaufman
Lawrence Kaufman
Stanley Loewenstein
Joe Mendel
Dr. M. I. [Morris I.] Mendeloff
Albert Schwabe
Ben Schwartz [Swarts] (chairman of the Membership Committee)
Joe L. Silverstein

In 1938, the annual budget of the congregation amounted to $8,535.

For the year extending from June, 1938, to June, 1939, the following were the members of the Standing Committees of the Congregation:

EXECUTIVE COMMITTEE

Alvin J. Lindenberg, *Chairman*
Joe Loewenstein
Albert Schwabe
Philip May
Harry Kaufman

FINANCE COMMITTEE

Frank Baer, *Chairman*
Lawrence Kaufman
Philip May
Joe Loewenstein
Isaac Rosenberg

BUILDING COMMITTEE

Sol [Solomon] Bloom, *Chairman*
A. M. Rosenblatt
Alex Meyers

MEMBERSHIP COMMITTEE

Sol Bloom, *Chairman*
Isaac Rosenberg
Julius Hess
Philip Pfeifer
Sydney Kleeman

SUNDAY SCHOOL COMMITTEE

Sam Silverstein, *Chairman*
Fred A. Bloomberg
Hyman Levine

MUSIC COMMITTEE

Simon Galperin
Mrs. I. [Isaac] Rosenberg
Harry Bekenstein

BOARD OF CEMETERY MANAGERS

Fred A. Bloomberg
Hyman Levin
Ben Swarts

New Members in 1938

New members of the Virginia Street Temple in the latter part of 1938 were listed in the congregational records as follows:

E. F. Applestein
Dr. Jack Basman
Howard Chernoff
Benny Cohen
Dr. Donald Feerer
Walter Frankenberger
David Freed
[formerly of Beckley, W. Va.]
Allen Greenspun
George Greenwald
Joseph Horowitz
Morton Lewis
Ernest Luddeke
Maurice Mendel
Bernard Sclove
Henry Sloman
William Sloman

Dates of the Deaths of Members from 1932 to 1938 (Virginia Street Temple)

Samuel H. Meyers, died February 5, 1932, age 56 years
David Baer, died January 23, 1933, age 68 years
Leon Volmer,[1] died September 11, 1933, age 55 years
Leo Schaffer, died February 18, 1934, age 73
Alex Cohn, died December 8, 1934
Edward Hess, died February 26, 1935
Stella Hess Swartz, died October 12, 1935
Lou Hess, died December 13, 1936
Louis Blustein, died March 3, 1936
Sadie M. Levit, died March 22, 1936
Annie Adler, died June 17, 1936
Evelyn Broh Polan, died August 16, 1936
Abe Loewenstein, died February 26, 1937
Henry Cohen, died November, 1936
Simon A. Moses, died March 28, 1937
Sol May, died August 20, 1937
Simon Fuhrman, died March 30, 1938
Samuel Hess, died April 12, 1938

[1] This was Rabbi Leon Volmer, who had previously served as the minister of the Congregation. His death, although it did not occur in Charleston, was recorded in the congregational minutes. See under Rabbis.

Change in Time of the Religious Services

In June, 1938, Rabbi Ariel L. Goldburg introduced the matter of changing the time for the weekly religious services from Friday night to Sunday morning. [No religious services were held on Saturday mornings.] [This was not a new thing, or by any means an innovation throughout the country. It had been done previously by Rabbi Emil G. Hirsch in Sinai Temple, Chicago, and by other Reform rabbis of the United States, but with little lasting success or satisfaction.] It was adopted by the Board of Directors at that time, at a special meeting of the Board of Directors of the Congregation, held on June 1, 1938. Recommended to the Congregation at a special meeting, the new system of Sunday morning religious services instead of on Friday night was adopted on June 14, 1938.

[Such Sunday morning services were held for about 14 years, until the year 1952. In 1952, by vote of the Congregation, under the leadership of Rabbi Samuel Volkman, who had arrived in Charleston in September, 1952, the Congregation abolished the Sunday morning religious services, and reverted to those of the Sabbath eve, Friday.]

1939–1940

(Excerpt from the Virginia Street Temple Minute Books)

In 1939, Alvin J. Lindenberg became president of the Congregation, and on December 17, 1939, he was elected a trustee of the Congregation. He was re-elected president of the Congregation on June 6, 1940.

The officers of the Congregation who served from 1939 to 1940 were:

President: Alvin J. Lindenberg
Vice President: Frank A. Baer
Treasurer: Louis Baer
Recording Secretary: Sam Silverstein
Warden: Lawrence Kaufman
Board of Trustees:

Joe Loewenstein Sol Bloom

BOARD OF CEMETERY MANAGERS:

Julius Hess Harry Silverstein

OFFICERS OF THE CONGREGATION, 1941–1942

On March 26, 1941, Joe Loewenstein was elected president of the Congregation. The other officers serving with him from 1941 to 1942 were:

VICE PRESIDENT: Sol Bloom
SECRETARY: Sam Silverstein
TREASURER: Louis Baer (re-elected)

OFFICERS IN 1942–1943

On April 10, 1942, Sol Bloom was elected president of the Virginia Street Temple. The other officers serving in that year were:

VICE PRESIDENT: Lawrence Kaufman
SECRETARY: Fred A. Bloomberg
TREASURER: Sydney M. Kleeman
WARDEN: Isaac Rosenberg
TRUSTEES IN 1942–1943:

Louis Baer Joe Loewenstein
M. B. Goldman Dr. M. [Morris] I. Mendeloff

MEMBERSHIP OF THE CONGREGATION (THE VIRGINIA STREET TEMPLE) IN 1941–1942

[163 Members]

J. Abe Aaron
Dr. Joseph Abrams
Jack Abramson
Ammi Adler
Mrs. Rena Adler
Harry Angel
Philip Angel
Emanuel Applestine
Frank A. Baer
Louis A. Baer
Ben F. Baker
F. A. Balacaier
Fred Barkus
Philip Barkus
Dr. Jack Basman
Dr. Henry Baum
[formerly of Princeton, W. Va.]

Harry Bekenstein
Joe Bekenstein
Isidore J. Berman
Marcus Berman
Sam Berman
Sol W. Bloom
Edward C. Bloomberg
Fred A. Bloomberg
Mrs. H. J. Bloomberg
Mrs. Louis (Caroline E.) Blustein
Lawrence Blustein
Mose Boiarsky
Mose E. Boiarsky
William Brecker
Jerome Breckstein [of Richwood, W. Va.]
Mrs. Mayme Bromberg
Lake Brown
Ben Caplan
Howard Chernoff
Aaron Cohen
Albert Cohen
Charles Cohen
Hyman C. Cohen
Marcus Cohn
Jack C. Davis
Nat Deutsch
Albert Drasnin
Mrs. L. Eisman
Fannie Engle
Mrs. Abraham Frank
Max Frankenberger
Walter Frankenberger
David Freed
Mrs. Pauline Friedman
Morris Funt
Hyman Galperin
Sam Galperin
Simon Galperin
Mrs. Abraham Gardner
Sol Goldberg
J. A. Goldman
M. B. Goldman
M. B. Goldman, Jr.
Sam L. Goldstein
Harry Gordon
Allen Greenspon [Greenspun]
George Greenwald
Charles Grossman
Leon Hark
Joe Harris
Julius Hess
Lena Hess
Morton Hess
Joseph Horowitz
Bernard Jacobson
Grover Kaufman
Mrs. Harry Kaufman
Miss Helen Kaufman
Lawrence Kaufman
Lawrence Kaufman, Jr.
Sidney Kaufman
Henry Kleeman
Sydney M. Kleeman
Henry Kohn
M. Kornstein
Joseph T. [I.] Kwass
William Labow
Louis Landau
Mrs. Hyman Levin
Mrs. M. Levin
H. M. Levinson
Dr. A. Levit
Meyer Levy

Alvin J. Lindenberg
Alvin J. Lindenberg, Jr.
Mrs. Julia Lindenberg
Leo Loeb
Leo Loeb, Jr.
Joe Loewenstein
Stanley Loewenstein
A. Lopin
Samuel D. Lopinsky
Lester J. Mann
Mrs. Mary Mantell
M. M. Margolis
Simon Margolis
Sidney Marks
Hubert May
Mrs. J. May
Leon V. May
Melvin H. May
Mrs. Sol May
Maurice Mendel
Dr. M. [Morris] F. [I.] Mendeloff
Mrs. Lillian Mendelsohn
Sam Mendelsohn
Aaron Meyers
C. A. Midelburg
Fred Midelburg
Edgar Moses
Mrs. Simon Moses
Arthur Ostrin
Philip Pfeifer
Harry Polan
Herman K. Polan
Arthur Price
Mose Pushkin
Sam V. Ramze
Isaac Rosenberg
A. M. Rosenblatt
Robert Rothschild
Mrs. Leo Schaffer
Sydney Schatz
Mark Schaul
Louis F. Scherr
R. F. Schumann
Joe Schwab
Mrs. Joe Schwab
Albert Schwabe
Jerome Schwabe
Bernard Sclove
Dr. A. A. Seletz
Dr. Joe Selman
Ben Shore (of Montgomery, W. Va.)
Philip Siegel
Mrs. Rose Siegel
Alvin P. Silverstein
Harry Silverstein
Joe Silverstein
Joe L. Silverstein
Sam Silverstein
Henry Sloman
Sam Sloman
William Sloman
Mrs. Henry Smith
Marcus Smith
Richard Solof
Max Spector
D. H. Steinberg
J. G. Stierer
Mrs. Settie Swarts
Mrs. Hammond Totz
William Walder
Aaron Weiner
Herman Wells
Philip Wells
Mrs. H. Wolpert

1943–1944

The budget of the Temple in 1943 was $13,150.33.

In April, 1943, the following were elected officers of the Virginia Street Temple, to serve until April, 1944:

PRESIDENT: Sol W. Bloom
VICE PRESIDENT: Lawrence Kaufman
TREASURER: Sydney M. Kleeman
WARDEN: Isaac Rosenberg
SECRETARY: Fred A. Bloomberg
BOARD OF DIRECTORS:

Louis Baer
Max Frankenberger
Simon H. Galperin
M. B. Goldman
Alvin J. Lindenberg
Joe Loewenstein
Dr. M. [Morris] I. Mendeloff
Albert Schwabe
Sam Silverstein

1944

In 1944, the Virginia Street Temple (Congregation) had 166 members. Louis L. [A.] Baer was elected its vice president in April, 1944, and Jerome Schwabe was elected warden of the congregation at the same time.

1945

In the early part of 1945, Rabbi Ariel L. Goldburg resigned from his spiritual leadership of the Virginia Street Temple, to become rabbi of Beth Ahabah Congregation, in Richmond, Va., which position he still held in 1959.

On April 7, 1945, Louis J. Cashdan (H. U. C., 1933) was elected rabbi of the congregation.

1952

Louis J. Cashdan served as rabbi of the congregation until August, 1952, when he left for Kansas City, Mo., to become associate rabbi (with Rabbi Samuel S. Mayerberg) of B'nai Jehuda Congregation. Rabbi Samuel Volkman, who had pre-

viously served as the spiritual leader of the Madison Avenue Temple, in Scranton, Pa., was elected rabbi of the Virginia Street Temple, to replace him, and he entered upon his duties with the congregation in September, 1952; he was still serving in this position in 1959.

The Israel Bettan Center

The Virginia Street Temple (B'nai Israel Congregation) erected a structure next to the synagogue proper, known as the Israel Bettan Center, in honor of Dr. Israel Bettan, who had served as rabbi of the congregation from 1912 to 1922. (Dr. Israel Bettan passed away at Cincinnati in 1957.)

1955

In December, 1955, the congregation reported 260 contributing members, an increase in membership of almost 100 since 1944, when there were 166 contributing members listed in the records of the congregation.

1956

In 1956, the congregation, after years of indecision and reluctance, decided to give up and to sell its Virginia Street Synagogue, which had been in its constant service since the year 1893, and it purchased a plot of land elsewhere in Charleston for a new Temple structure, which was still in the planning stage in 1958.

History of Congregation B'nai Israel (The Virginia Street Temple) Charleston, West Virginia

1873–1948

The following presentation is taken almost verbatim (with only a few omissions) from a pamphlet written by Leo Loeb in April, 1948, and published at that time by the congregation, on

the occasion of the 75th anniversary (the diamond jubilee) of the founding of the congregation in April, 1873. The cover-title page of this pamphlet reads as follows:

CONGREGATION B'NAI ISRAEL

[The] Virginia Street Temple
Charleston, West Virginia

1873–1948

A Little Chronicle of Origins and Events
April, 1948

Foreword by the Author, Leo Loeb

(*April, 1948*)

Why and How This Booklet Came to Be[1]

On Friday evening, April sixth, in the Passover week of 1923, Congregation B'nai Israel, Charleston, West Virginia, founded in 1873 as the Hebrew Educational Society, and better known as [the] Virginia Street Temple, initiated a celebration of the first fifty years of its existence, with a special religious service in the Temple.

To deliver the commemoration sermon on that occasion, there happily came back that onetime fiery young iconoclast and Byronic romanticist, still young, still romantic, but already then attained to be the mellowed liberal, the consummate scholar, and the distinguished professor of homiletics at the Hebrew Union College, that he is today, Dr. Israel Bettan.[2]

The Friday evening service was followed with another religious service on Saturday morning, April seventh, at which addresses were made by Dr. Bettan and Rabbi David Rosenbaum.

The celebration was concluded with a festive congregational dinner on Monday night, April ninth, at the Hotel Ruffner.

[1] All footnotes and all additions in brackets were made by Abraham I. Shinedling.

[2] Dr. Israel Bettan died at Cincinnati, on August 5, 1957, at the age of 68.

Ben Baer, one of the then few survivors of the sixteen founders, presided. He was a member, too, along with Albert Schwabe, S. A. Moses, Max Frankenberger, and Joe Loewenstein, and also chairman, of the committee on arrangements for the jubilee. The address of the evening was made by the distinguished rabbi, Dr. Samuel H. Goldenson.[1] Preceding the address, a history of the Congregation prepared by a son of one of the founders [this son was Leo Loeb himself] was read to those gathered about the banquet tables.

So when plans were first being considered to commemorate the seventy-fifth anniversary of the Congregation [in April, 1948] with a somewhat similar celebration, it was decided to have the little history brought up to date. The burden . . . of that task was assigned to the same chronicler [Leo Loeb], . . . and each of the [aids whom he chose] graciously contributed his share of help as called upon, as did several others later called upon for special contributions . . . . Melvin May kindly volunteered [to give] of his fine photographic technique to produce the pictures from which the several illustrations were made.[2]

As for the content of the booklet, . . . it consists of three major parts: first, a reproduction from the original manuscript of the narrative of the first fifty years, 1873–1923; second, a similar narrative covering the succeeding twenty-five years, 1923–1948; third, rosters of the officers, committees, and members of the Congregation, the staff of the Religious School, and the officers of the Temple Sisterhood and Temple Brotherhood [for the year 1948].

It was originally contemplated to condense the narrative of the first fifty years into a bare chronological recital of events, but [it was] later concluded that this would divest it of the flavor and color of the olden days and personalities, and so it is reproduced in full . . . .

April, 1948 — The Author [Leo Loeb]

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[1] Dr. Samuel H. Goldenson was at that time the rabbi of Congregation Rodef Shalom, in Pittsburgh, Pa., and later, from 1929 on, until he became rabbi emeritus, he served as rabbi of Temple Emanu-El, in New York City.

[2] Many of these pictures are reproduced in this volume.

Acknowledgements are made to the following who kindly contributed to the preparation of the 1923–1948 narrative: to Reva Seletz, Frances Smith, Polly Ann May, and Barbara Polan, for reviewing congregational records and preparing information as to congregational activities; to Reba Cohen [Mrs. Charles Cohen] for information as to the Religious School [of which she is the superintendent and one of the teachers], the Temple Sisterhood, and related activities; to Lester J. Mann for information as to the Temple Brotherhood; to Maurice Mendel for information as to Troop 9, Boy Scouts of America; and to Rabbi Louis J. Cashdan for helpful suggestions and constructive criticism in preparation.

THE AUTHOR [LEO LOEB]

1873

NARRATIVE OF THE HISTORY OF CONGREGATION B'NAI ISRAEL (VIRGINIA STREET TEMPLE) CHARLESTON, WEST VIRGINIA

Prepared by Leo Loeb and Read at a Congregational Dinner Given at the Hotel Ruffner, Charleston, West Virginia, April 9, 1923, in Commemoration of the Founding of the Congregation Some Time in the Year 1873.

1923

The committee on arrangements for this Jubilee Celebration has assigned to me the role on this program of telling you the story of how we have come to be assembled tonight. If you, my audience, could derive from the telling just a tiny part of the pleasure that I have found in digging out the facts, I am sure that you would not begrudge me the time I must delay your hearing of the gifted speaker of the evening. That I cannot hope for, so I shall merely plead for your patient indulgence while I tell my story . . . .

. . . upon the whole, I think you will find the narrative true to the facts; accurate enough, at least, to reproduce in outline something of the community life of those early days. After all, even history and biography are not exact sciences; they, too, partake very much of the prejudices and the predilections of the times and the men and women they portray.

The record of the proceedings of the Society — for as such it has always been known — from the time of its organization, in 1873, to March 12, 1885, is not now in existence. From the first entry in the oldest preserved record, it appears that on the night of the 27th of February, 1885, the books, seal, etc., in charge of the Secretary, were destroyed by fire.

It was therefore necessary, for a narrative of that earliest period, to fall back upon traditions and the recollections of the few survivors [those who were members of the congregation at some time during the period from 1873 to 1885, and were still alive in 1923]. An article that appeared in a Charleston newspaper, "The Star-Tribune," November 12, 1895, now [April, 1948] in the possession of Mrs. Sol May, to which are affixed the initials "Mrs. G. J.," presumably Mrs. Gustave Jelenko, has also been a source of valuable information.

In the group of men who first met together in Charleston to hold a Jewish religious service, there were only eight. That was about 1871. But in 1873, when the Hebrew Educational Society was formally organized, there were sixteen, of whom eleven were heads of families, and five [were] unmarried. The first meetings and services were held in an upstairs room in a building on Capitol Street which stood on the site now occupied by the building in which until recently the Ruby Brothers grocery store was located, and a little later in an upstairs room in a building across the way which stood on the site of the storeroom now occupied by P. A. Donovan.

In the meantime, they were building the little Temple which formerly stood on State Street, next to where the State Street Synagogue [the old B'nai Jacob Congregation synagogue] now stands. The first services were held there in 1875. At that time the Society had eighteen members.

According to the recollections of Jonas Freundlich, who was

the secretary as early as 1875, the first president of the Society was Dr. Daniel Mayer, the first vice-president S. M. Loewenstein, the first secretary Albert Peyser, and the first treasurer M. H. May. At that time there was no warden. That office [warden of the cemetery][1] came some years later with the acquirement of a burial ground in the present Spring Hill Cemetery. The first School Board consisted of Jonas Freundlich and Jacob Jelenko. The first minister was the Rev. Mr. Schwede.[2] There was a choir, too, composed of Philip Frankenberger, its leader, Mrs. Jacob Jelenko, Mrs. M. Kaufman, and B. Gallenberg. Miss Alice Jeffries was the organist. It may be inferred that Jacob Jelenko became president [of the congregation] very shortly afterwards.

. . . . the appearance of that first house of worship — a little wooden structure resembling nothing more than a Noah's Ark, with long wooden benches arranged on either side [both sides] of the long center aisle, and the little organ in the rear at the right . . . . The little structure was formally dedicated . . . . The heart of young Sol May must have been a-tremble when he beheld little Annie Kaufman tripping up the aisle with the key to be presented to the president of the Society. The first marriage ceremony performed there made Hattie Loewenthal the bride of Charles Loeb.[3]

To appreciate fully what an ambitious undertaking this was, of that group of pioneers, and what men of vision they were, we must cast a backward glimpse at that early environment. Charleston then had a population of just a little over 3,000 [1873]. It was [had] hardly yet attained to the proportions of a town; [it] was, in fact, comparatively a mere village, nestling unobtrusively against the banks of the two quiet rivers [the Kanawha and the Elk Rivers]. The business district lay wholly

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[1] The author, Leo Loeb, means, in all probability, "warden of the cemetery," a term which is often found mentioned in the Jewish periodical literature of the 19th century in its Hebrew form of *Gabay Beth Haim*, or *Gabah Beth Chayim*, or some such variation of these three Hebrew words.

[2] His first name is now totally lost. The name of this first minister is spelled also as Mr. Schwed.

[3] Charles Loeb was the father of Leo Loeb.

within the square bounded by Summers and Alderson Streets, Virginia Street and the Kanawha River. Above what is now Broad Street the cattle were peacefully grazing on the meadow lands. The first public school had been opened in 1870. So primitive, comparatively, were the shopping facilities that it was not until 1877 that William Jelenko and Charles Loeb opened the first shoe store. But there was in Charleston an aristocratic and cultured community of non-Jews, among whom were such leading families as the Smiths, the Noyes[es], the Brooks[es], and the Quarriers. It seems quite certain that those early Jewish settlers were received kindly and hospitably, and that they immediately assumed a place of large and respected importance in the community.[1]

Few, if any, of the sixteen pioneers had yet attained material success. Money was not plentiful.[2] Some of them made their contributions to the building fund in merchandise.

A genuine, friendly intimacy pervaded the life of that early Jewish community. Business and family life, religious and social life, were interchangeably bound together. Membership in the Congregation was a prerequisite to membership in the old Germania Club,[3] a social organization formed by substantially the same group that founded the Society and about the same time. It is interesting to note in the proceedings [minutes] of a somewhat later period that by organized methods of the Society [i. e., according to the rules, articles, and bylaws of the Congregation] certain of its members were required [in rotation, or alternately] to close their stores early enough on Friday evening to attend the services. Individual volition was made to yield to

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[1] The able historian Leo Loeb could have mentioned — or he overlooked mentioning — the fact that in 1873, the little village of Charleston was the capital of the State of West Virginia, having seen the State capital transferred to itself from Wheeling in 1870. In 1875 Charleston lost the State capital and capitol to Wheeling, for ten years, but in 1885 the State capital was restored to Charleston for good.

[2] The so-called economic depression, or the "Panic of 1873," was prevalent.

[3] May we draw the inference, from the name "Germania Club" given to this organization, that its adherents and founders, and thus the membership of the congregation, too, were in large measure German Jews, or German Polish Jews = Ashkenazim?

the larger common needs of the community. Jacob Jelenko, the strong man of the community, must have so decreed.

At some time during the first twelve years in the life of the Society [1873–1885], the Rev. Mr. Schwede had been superseded by the Rev. Mr. Strauss,[1] and the latter had also departed; Dr. Daniel Mayer had ceased to be president; Albert Peyser was already sleeping on the hill [was buried in Spring Hill Cemetery]; and when the first meeting of the Congregation, or rather of its Executive Board, of which any record is in existence, was held on March 12, 1885, Jacob Jelenko was president of the Society, M. Kaufman was vice-president, and Jonas Freundlich was secretary, and the Rev. D. Burgheim[2] was the minister. There was a gross balance in the treasury of $69.86, of which $13.33 belonged to the school fund and $47.30 to the building fund, leaving a net balance in the treasury for general purposes of $9.23. There were 37 members paying an aggregate of $134.15 monthly. There were as many as 40 pupils in the school of the Society — for those were no days of race suicide — which was conducted under the leadership of the Rev. Mr. Burgheim, assisted by Miss Melanie Jelenko, the daughter of Jacob Jelenko. The members at that time were:

Jacob Jelenko
Philip Frankenberger
M. Kaufman
Charles Loeb
Isadore Schwabe
S. M. Loewenstein
Henry Smith
Mrs. C. George
Dr. Daniel Mayer
[Inadvertently misspelled by the author, or by the printer, in the text, as Meyer]
Ben Baer
F. V. Fechenbach
Isadore Newman
Fred Jelenko
Sam Baer
David Hess
Sam Hess
Adolph Aderer
Joe May

[1] The first names or initials of both these earliest ministers, or Chazanim-teachers, of the congregation, are totally unknown and irrecoverable today. *See* below. Mr. Strauss may have been Isaac Strouse, or Strauss. Mr. Schwede may have been Isaac Schwab.

[2] His first initial, D., may possibly have stood for David.

Gustave Jelenko
S. [Samuel] Strauss
M. H. May
William Jelenko
Sol May
C. [Charles] Jacobson
F. Moses
Mrs. J. Peyser
Jonas Freundlich
B. Gallenberg
Mrs. Sol Meyer
Jonas Loeb
Carl Aderer
L. Burgheim
Seymour Hess
Alfred Jelenko
Dave Jelenko
Albert Schwabe
L. W. Levy

The fixed expense per month was $115.00, distributed as follows: minister, $100.00; secretary, $2.00; janitor, $5.00; choir, $8.00.

At the annual meeting held [on] March 15, 1885, Jacob Jelenko was re-elected president, M. Kaufman vice-president, M. H. May treasurer, Jonas Freundlich secretary, and Charles Loeb warden [of the cemetery = *Gabbai Beth Hayim*]. At this meeting, which must have been a stormy one, the services of the Rev. Mr. [D.] Burgheim were dispensed with, and the Executive Board was authorized to negotiate for a "competent Teacher (no Rabbi) who is capable of instructing the children in German, Hebrew, and Religion, and also read the services at the Temple." The manner in which the business of that meeting was transacted, as the record thereof is preserved in the beautiful, methodical handwriting of Jonas Freundlich, reflects the capable and businesslike manner in which the affairs of the Society were conducted; as does also an entry in the minutes of the same meeting, showing that at that time the Society, in addition to owning the lot on which its church [synagogue] building stood, owned another lot on State Street, adjoining, and a lot on Bradford Street. The Society also owned promissory notes aggregating $1,350.00, representing loans made to its members. Each year, for many years thereafter, these and other loans were methodically scrutinized and re-made. The Society was not only a religious society; it was a mutual co-operative organization interesting itself in the daily lives of its members.

In September, 1885, after considering more than a dozen

applications, the Society elected Mr. A. Jacoby, of Montreal, Canada, as reader and teacher, and re-elected him to that position each year thereafter until June, 1891, when he failed of re-election, and it was decided to advertise for a teacher and reader who could preach in German and English for a salary of $1,200.00 per annum and probably an increase in salary in the future. The Rev. S. Schamberg,[1] of Easton, Pennsylvania, seemed to impress the Society that he possessed both the educational qualifications and economical [*sic*] equipment specified, and in August, 1891, he was elected lecturer, teacher, and reader, and served for about two years.

The record of the Society, covering the period commencing [on] March 5, 1893, and ending [in] March, 1899, has been lost. This much, however, is quite fresh in the recollections of many of those here tonight: that whatever may have been the prejudice up to that time on the part of the Society to the services of a Rabbi, at some time during the interval between March, 1893, and March, 1899, that fine idealist, the Rev. Marcus Salzman,[2] had been chosen to fill the pulpit, had preached, taught, labored, and fraternized, with zeal inspiring to both old and young, and had passed on to his present charge at Wilkes-Barre, Pennsylvania.

There was an interval of several years during which the pulpit of the Society was vacant, until June 28, 1901, when the Rev. Leon Volmer[3] was elected rabbi. He remained until the summer of 1911, his resignation being accepted on August 2, 1911, to enable him to assume his present work in New Orleans. He was succeeded, on May 21, 1912, by that brilliant, versatile, and dynamic leader, Israel Bettan. On April 11, 1922, Dr. Bettan resigned, effective September 1, 1922, to enable him to

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[1] The last name of the Reverend S. Schamberg is sometimes spelled as Schaumberg in the congregational records. It is quite possible that Schaumberg was the correct spelling of this name.

[2] Rabbi Marcus Salzman died at Wilkes-Barre, Pa., in 1948.

[3] Strangely enough, Leon Volmer appears never to have been a member of the C. C. A. R., so that data about him are hard to find. He died, presumably in the year 1934, in Canton, Ohio, where he had gone to live, but was not officiating as a congregational rabbi.

enter [join] the Faculty of the Hebrew Union College, and was succeeded by Rabbi David Rosenbaum,[1] the present incumbent.

At the annual meeting of the Society in March, 1887, Jacob Jelenko declined re-election, and Dr. Daniel Mayer was elected to succeed him as president. At the annual meeting in March, 1889, Dr. Mayer declined re-election, and Jacob Jelenko was again elected president. From the fact that his name appears as president for 1894–1895 in a copy of the constitution and by-laws of the Society printed in 1894, and from the fact that in the article already referred to which appeared in The Star-Tribune, November 12, 1895, the statement is made that he had gone to Europe and had been succeeded by Charles Loeb, it must be concluded that this term of office lasted until some time in the latter part of 1894 or the early part of 1895. For the next twenty years, or until April 4, 1915, Charles Loeb was continuously president of the Society. Declining at that time [1915] to accept re-election, he was succeeded by Ben Baer, who served until September 8, 1918. The presidents since that time and their tenures [terms] of office have been: Herbert Frankenberger, 1918–1920; Joe Loewenstein, 1920–1921; Albert Schwabe, 1921–1922; Leo Loeb, 1922 to the present time [April, 1923]. In every instance, it appears, the retiring president had declined re-election.[2]

The secretaries of the Society, and their tenures [terms] of office, so far as the records in existence show, have been: Jonas Freundlich, 1885–1889; B. Gallenberg, 1889–1892; M. Goldbarth, 1892–1899; Herbert Frankenberger, 1899–1909; B. Gallenberg, 1909–1915; Herman Engle, 1915–1916; B. Engle, 1916–1917; Gus Stern, 1917 to the present time [April, 1923].

As early at least as the year 1887 the Society commenced to plan for a new house of worship; for on February 6, 1887, a committee was appointed to obtain plans and specifications and offer suggestions regarding the erection of a new building. On June 17, 1892, the purchase of the lot on Virginia Street on which the present Temple stands was finally authorized, and

[1] David Rosenbaum died at Chicago in 1935.

[2] Except in the case of Herbert Frankenberger, who served for two years?

the Executive Board was directed to apply for a loan of $10,000.00, and to have plans and specifications prepared for a new building. How the fifty-eight members then composing the Society toiled and strived [strove?] and sacrificed to finance the purchase of the lot and the erection of that building, is a story of the large vision and zealous perseverance of staunch men, second only in inspiration to the story of the founding of the Society and the erection of its first home in 1873. The fruition of this work came on April 17, 1894, when the present Temple on Virginia Street was dedicated, with an elaborate program of religious service, at which Dr. Isaac M. Wise delivered the dedicatory sermon. Rabbi Marcus Salzman delivered an oration; Rabbi Charles Levi,[1] of Cincinnati, Ohio, delivered a congratulatory address; and Past President Daniel Mayer performed the ceremony of lighting the perpetual light. Jacob Jelenko was then president; and tradition has it that he was president when the first little house of worship on State Street was dedicated twenty years before. Moses Frankenberger was chairman of the building committee. Little Carrie May, following in the footsteps of her mother, carried the key of the new building to the altar . . . .

Read in the retrospect of sentiment which must imbue anyone whose life has been lived in this community, the records of the meetings of the Society become more than mere minutes of routine proceedings. They take on the romantic color of a chronicle in which the struggles, the prides and prejudices, the successes and failures, the joys and the sorrows, the lives and the deaths, of the men and women, and even the little children, of those days again become realities.

Their relative standings in the possession of worldly things are reflected in the amounts of their respective contributions to the Society. In 1885 Jacob Jelenko, Philip Frankenberger, Gustave Jelenko, and Samuel Strauss must have been the men of largest financial standing in the community, for they were the largest contributors, each paying $8.33 a month. Albert

[1] Rabbi Charles S. Levi, later for many years rabbi of B'ne Jeshurun Congregation, in Milwaukee, was a teacher, or instructor, at the Hebrew Union College, in Cincinnati, in April, 1894; he died at Cincinnati in 1939.

Schwabe was then in the dollar a month class. Sol May was already one of the mainstays. Ben Baer, who for so many years has enjoyed the distinction of being the largest contributor to the Society, was then contributing three dollars a month. And an analysis of the figures shows that, as money counted in those days, those men of 1885 were contributing far more liberally in respect to their means than we are at this time.

The Society was already a member of the Union of American Hebrew Congregations,[1] and participating in its activities; for in July, 1885, it sent Charles Loeb as its delegate to a conference at St. Louis.[2]

As reflecting the attitude of common religious tolerance that then must have existed in the community, in 1887 the officers of the Episcopal Church requested the use of the Temple for Sunday services and Sunday School. The request was most generously granted.

As reflecting another aspect of the viewpoint of those days, in that same year a resolution was adopted requesting the Rev. Mr. Jacoby to wear thenceforth during the services at the Temple a silk cap [Yarmulka] and the traditional [prayer] shawl [Tallith], with the provision that he be allowed the privilege of having the cap made to order at the expense of the Society. Those who still remember the large square head of that eccentric but kindly man will appreciate the wisdom of those worthy congregants in granting the Rev. Mr. Jacoby the privilege of having the cap made to order.

And those who recall the genial Mr. Schamberg will no doubt wonder with me whether, if he is yet in the land of the living, he is still moving through life with that same serene unconcern over the gravity of things theologic and pedagogic.

Seemingly the darkest days in the history of the Society were during the few years just preceding the ministry of Rabbi Leon Volmer. By deaths, removals, and economic reverses, the mem-

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[1] Actually, the Congregation joined the U. A. H. C. in the *first year* of its own existence, and in the *first year* of the existence of the U. A. H. C., i. e., on October 5, 1873, barely half a year after the organization of the Society.

[2] This was the ninth annual or biennial convention of the U. A. H. C.

bership had, on May 20, 1899, dwindled to forty-five; the total monthly dues had fallen to less than $120.00 a month; the delinquencies [in the payment of dues] were numerous; and there appeared to prevail a general condition of apathy.[1] The most touching manifestation of the life and death struggle through which the Society was then passing is in a report made by the School Board at the annual meeting in March, 1899. "The Sunday School," it says, "under the supervision of [the] Misses Bella Loeb and Betty Freundlich and Mr. Gilbert Loeb is steadily progressing, notwithstanding the many interruptions on account of sickness, etc. The total number of pupils attending is 19." Yet such was the uplift within a few years that, at the annual meeting on March 16, 1902, Charles Loeb, the president, a conservative man, felt justified in congratulating the Congregation on the great progress that had been made in the Sabbath School since Rabbi Leon Volmer had taken charge. And with his usual true perception of the fundamentals, he added: "As the Sabbath School and its teachings is [are] the fountainhead of Judaism in America, we should feel a deep interest and pride in its continued success."

This sketch would scarcely be rounded out if it omitted to take a hasty view of the personalities of those sixteen hewers of wood and drawers of water. As among all groups of men, they varied in temperament and capacity. The most picturesque, and the most versatile, among them was Daniel Mayer. He was a man of many parts — by early training a lawyer, by profession a physician, and in that latter sphere the symbolic stork of nearly all those early Jewish homes. He was eloquent, and a rare story teller; his dying patients, it may be fancied, lingered to hear the end of the tales he loved to tell in his sickrooms. He died in Charleston, after an eventful life, on May 20, 1910. Most genial and lovable of men was Albert Peyser. His very early death, on the day of the Jewish New Year in the latter seventies [1870's], tinged for many for a generation after the observance of that day in Charleston with a sort of hallowed sorrow. David Hess, Charles Jacobson, and Gustave Jelenko

[1] The hard times and the economic depression of those years were, presumably, an aftermath of the Panic of 1893.

were loyal soldiers in the ranks, as were also S. M. Loewenstein and M. Kaufman after their early services as vice-presidents. The early material success of M. H. May quite of course suggested his selection as the first custodian of the Society's funds. Samuel Strauss was also early a successful man, whose counsel in the affairs of the Society was never despised. Moses Frankenberger was a studious, contemplative man, who unostentatiously served the Society in responsible capacities. A most gentle but capable and forceful man was Philip Frankenberger. From the very earliest days until his death in 1908, he was one of the moving spirits; until 1902, he continued as [the] leader of the choir. For many years, also, he was the treasurer, and his sound financial judgment must have steered the Society through many rocky waters.

The dominant personality, however, in the first three decades of the life of the Society was Jacob Jelenko. At heart the most gentle of men, and modest, in method he was an autocrat. He scrupled not to arise, awesome, in the very midst of the Congregation and point his accusing finger at an irreverent whisperer in the pews. He feared not, at the very time when the members were straining themselves to their utmost to provide funds for the projected new house of worship, in 1890, to arise in the annual meeting of the Society and remind them that it was more than money that was required. "What you want and what we need," he admonished them, "is a foundation of principles, more so than the foundation of stone." When, in January, 1903, the Society received the sad tidings of his death in Vienna, whither, departing in sorrow from the beloved land of his adoption, he had taken his invalid wife, it passed this rare tribute to his memory:

> SEPARATED by thousands of miles, we nevertheless feel as if [we were] standing at the bier of our beloved former President.
>
> No more will we see his benign face; no more will we be led by the Father of this Congregation; yet the magic touch of his hand we feel; his voice in behalf of [the] advancement and progress of our Congregation and Judaism everywhere is ringing in our hearing yet.
>
> Under his splendid leadership, faithfully followed by our members, he built his monument, our beautiful house of worship, to which our descendants will point with pride.

By his indefatigable will, by his unswerving duty, by his great liberality, this work, which ordinarily would occupy many years, he succeeded in accomplishing in one.

Let us drop a tear in memory of our late President,

JACOB JELENKO

and thank God for this beautiful and exemplary life which He has given us through him.

Last to go of those pioneer leaders was Charles Loeb. Warden [of the cemetery] from 1885, possibly earlier, to 1895; president from 1895 to 1915; again drafted into service as vice-president in 1917, and serving in that capacity when he died on November 17, 1917, it may truthfully be said that throughout his life he dedicated his services to the Society. No man but one of fine tact, unwavering judgment, and impelling force could so long have maintained his position of dominance.

There are with us here tonight [April, 1923] all of the survivors of the sixteen founders — Jonas Freundlich, the faithful chronicler and beautiful scribe; Sol May and Ben Baer, officers still, interested and active, of the Society which they helped, as youths, to create, fifty years ago.

Then there were the group of staunch women who stood side by side with the men of those very early days, bearing with them their trials and tribulations, sharing with them their joys and their triumphs, whom no social diversion, no household duty, no family obligation, ever kept them away from the Friday night and Saturday morning services. In 1876 they formed the Ladies' Hebrew Benevolent Society, the predecessor of the present Temple Sisterhood. Three are still alive. One of them is that very noble woman, a heroine of many vicissitudes, resting upon the oars of her faith, Mrs. Gustave Jelenko, now of Baltimore, Maryland. Two of them, Mrs. Charles Loeb and Mrs. Moses Frankenberger, thanks to a gracious Providence, sit with us here tonight, on either side [on both sides] of Jonas Freundlich. Mrs. Ben Baer and Mrs. Sol May, I surmise, would not exchange their comparative youths [youth] even for seats of honor among the elder priestesses. Only quite recently, comparatively, have passed from our midst those two sisters of mercy, Mrs. M. Kaufman and Mrs. David Hess . . . .

1923

NARRATIVE OF THE HISTORY OF CONGREGATION B'NAI ISRAEL (VIRGINIA STREET TEMPLE) CHARLESTON, WEST VIRGINIA

Prepared by Leo Loeb

April, 1948

1948

The following narrative [from 1923 to 1948] of the history of Congregation B'nai Israel (Hebrew Educational Society) covers something of its personalities, background, and outstanding activities and ventures during the twenty-five years elapsed since the celebration of its jubilee anniversary in April of 1923. Inevitably, in those last twenty-five years deaths and removals [from the city] have erased many names from its membership list, while during the same time many new names have added luster to the old rolls. The unfortunate loss or misplacement of the records of the minutes of the meetings of the Congregation and the Board of Trustees covering a period of fifteen years prior to April, 1938, has made it difficult to assemble the facts, so that it has been necessary in the preparation of this paper to resort to scattered records, papers, and memento[e]s, the Temple Sisterhood records, and in some instances to memory alone.

Unfortunately, too, the narrative of the history of the Congregation prepared for the jubilee occasion did not contain a list of the membership at that time, nor even the total of membership, so that comparison cannot be made of the membership twenty-five years ago with the membership of today.

The total membership on March 12, 1885, as set out in the narrative of the history of the first fifty years, was 37. Of that number, one, Albert Schwabe, is still a member. So far as is known, all of the others have passed on. As set out in a pamphlet, still preserved, of the Constitution and By-Laws of the Con-

gregation as revised and adopted [on] March 19, 1894, the membership at that time totaled 57. Of that number there remain three, Albert Schwabe, Phil May, and Henry Kleeman. Likewise, so far as is known, all of the others have passed on.

The membership as of April 1, 1948, as reported at the recent annual meeting of the Congregation, was 230, not including wives of members, as now provided for in its constitution.

The founders of the Congregation, as enumerated in the program of the jubilee celebration and in the narrative of the history of those first fifty years, were: Dr. Daniel Mayer, M. H. May, Albert Peyser, David Hess, Samuel Strauss, M. Kaufman, Charles Loeb, Philip Frankenberger, Jonas Freundlich, Sol May, Ben Baer, Jacob Jelenko, S. M. Loewenstein, Gustave Jelenko, Moses Frankenberger, and Charles Jacobson. After the lapse of seventy-five years many lineal descendants of the sixteen founders are among the present membership of the Congregation. These are: Phil May, Melvin May, Sylvia Berman, Hubert May, Polly Ann May, descendants of M. H. May; Sadie Smith, Minnie Hess, Beatrice Kleeman, Sidney [Sydney M.] Kleeman, Emily Ann Marks, Maurice Mendel, Julius Hess, Norma Loewenstein, Bettie Jane Lindenberg, Nancy Slagel [Slagle], Marcus Smith, Marion Cohen, Frances Smith, Bernard Smith, descendants of David Hess; Helen Kaufman, Hubert May, Polly Ann May, descendants of M. Kaufman; Leo Loeb, Bella Bekenstein, Edwin Loeb, descendants of Charles Loeb; Max Frankenberger, Hortense Eisman, Rena Adler, Walter Frankenberger, Jean Bekenstein, Philip Frankenberger, Ammi Adler, Jane Greenwald, Marjorie Kwass, Walter Frankenberger, Jr., descendants of Philip Frankenberger; Hubert May, Polly Ann May, descendants of Sol May; Frank A. Baer, Stanley Loewenstein, descendants of Ben Baer; Joe Loewenstein, Stanley Loewenstein, Louis Baer, Morton Hess, descendants of S. M. Loewenstein; Rika Barkus, Frederick Barkus, Philip Barkus, descendants of Moses Frankenberger.

Affiliation with the Congregation has extended into the fifth lineal generation of one of the founders, Charles Loeb. In June of 1947, Thomas Marion Loeb, [the] four-months-old son of

Mr. and Mrs. Robert H. Loeb, then members, and grandson of Mr. and Mrs. Leo Loeb, was named in a private ceremony conducted by Rabbi [Louis J.] Cashdan, in the sanctuary of the Temple. The deceased ancestors were Jonas Loeb, his great-great-grandfather, who came to Charleston some years after the congregation was founded, and Charles Loeb, his great-grandfather. Affiliation has also extended, even though not in the original family name, into the fifth lineal generation of another of the founders, David Hess, through Seymour Hess, his son, Norma Loewenstein, his granddaughter, and Bettie Jane Lindenberg and Nancy Slagle, his great-granddaughters; the children of the fifth generation being Peggy and Jerry Lindenberg and Kay Rothschild.

The long membership of Albert Schwabe, extending back over sixty years, was highlighted by the celebration, on October 26, 1947, of the golden wedding anniversary of Mrs. Schwabe and himself, with a festive public reception to their hosts of friends.

These aspects of personalities have been touched upon first because it is the individuals who are at the fountainhead of congregational life. Without them neither structure nor equipment prevails.

In the same structure which the predecessors erected and in which they worshipped more than fifty years ago, those of the present still worship. The graceful vaulted ceiling of the little sanctuary, if supernaturally endowed with [the] capacity of hearing and utterance, could recall many moving sermons, many confirmations of boys and girls into the congregational life, many beseeching prayers, many heartfelt expressions of individual and community gratitude. The most notable among the latter, at least in recent years, were the service conducted on VE [Victory in Europe] Day near the close of World War II by Rabbi Ariel L. Goldberg [Goldburg] and the VJ [Victory over Japan] Day Service conducted at the conclusion of hostilities by Rabbi Louis J. Cashdan, his first service conducted in Charleston. The saddest of them all was the service conducted on December 2, 1945, memor[i]alizing those members and sons

of members of the Congregation who lost their lives in World War II: Harry Silverstein, Charles J. Bekenstein, James S. Ramze, Jack M. Baker, and Jack Herman.

Within the past twenty-five years the little sanctuary has been improved in many respects. A new pipe organ, new pews, and new lighting, all as memorials to Sylvia Loewenstein, who worshiped there from childhood until her death in early womanhood, have added immeasurably to comfort, beauty, resonance, and solemnity. The two-story annex to the Temple structure, with schoolrooms and offices on the first floor and a large assembly hall and kitchen on the second floor, erected by the Congregation in 1925–1926 with funds generously donated by many members on the impetus of a very large donation by Ben Baer, has greatly enlarged the facilities for carrying on its educational, cultural, and social activities. Akin to these are the beautiful reception room recently furnished and the kitchen as recently equipped through the efforts of the Temple Sisterhood. Many other useful and ornamental contributions far too numerous to mention have been provided through [the] private generosity of individual members not only as memorials to departed ones, but also as tributes to many living. Special mention should also be made of the facilities provided for the activities of the Boy Scout troop recruited around the Temple. Another physical addition of large importance is the dwelling house at 892 Poplar Road, Edgewood, purchased as a parsonage in 1945.

Appropriate here is mention of those two loyal servitors, William Burke and Raleigh Burke, faithful caretakers of the Temple building and annex over a long period of years. Upon the death of William Burke while serving as caretaker, he was succeeded by Raleigh Burke, his son, who died in March of 1946. No doubt at the time of the death of William Burke the current issue, not now available, of the Temple Bulletin recorded his passing with a proper tribute. The Bulletin recorded the passing of Raleigh Burke with a beautiful tribute well deserved. Had they been actually affiliated with the Congregation, they could not have been more intensely interested in it and its purposes.

Mention of the Temple Bulletin calls for the observation that it has served a most useful purpose in keeping the members of the Congregation in touch with its activities and those of its rabbis, as well in interdenominational and civic as in congregational affairs. After [the] suspension of publication during a period of several years, it was reinstated shortly after the beginning of the incumbency of Rabbi Cashdan [1945], and is now a welcome bi-weekly visitor in the homes of the members.

During these last elapsed twenty-five years the Congregation has had ministerial leadership from devoted and distinguished men of the rabbinate. At the time of the observance of the jubilee in April of 1923 David Rosenbaum was rabbi of the Congregation. He was succeeded in the summer of 1923 by Morris H. Youngerman, who died while serving the Congregation, on October 21, 1924. The November 24, 1924, issue of the Sisterhood "Messenger of West Virginia" was devoted exclusively as a memorial number in tribute to his life and service. From the death of Rabbi Youngerman until the following spring the pulpit remained vacant, and during that interval lay services were conducted and the work of the religious school was carried on by devoted men and women of the Congregation. Louis Binstock came to the Congregation as rabbi in the spring of 1925, and remained until the summer of 1926, when he went to New Orleans, thence to Chicago. Maurice N. Eisendrath succeeded him in the fall of 1926, and remained until the summer of 1928, when he went to Toronto, thence to the high distinction of the leadership of the Union of American Hebrew Congregations that has made his pen and voice familiar throughout the length and breadth of the land. He was followed in the fall of 1928 by Ariel L. Goldberg [Goldburg], who remained until the summer of 1945, when he went to Richmond, Virginia, and was succeeded by Rabbi Louis J. Cashdan.

Those who served as presidents of the Congregation since April of 1923 have been: Leo Loeb, Isaac Loewenstein, Harry Kaufman, Max Frankenberger, Alvin J. Lindenberg, Sr., Joe Loewenstein, Sol W. Bloom, Louis Baer, M. [Morris] I. Mendeloff. Those who served as secretary during the same period have been: Gus Stern, Charles Cohen, Joe L. Silverstein, Sam

Silverstein, Sidney [Sydney] M. Kleeman, Fred A. Bloomberg, [and] Mike Margolis.

A radical change in ritual was made when, at a special meeting of the Congregation held on June 14, 1938, the present Sunday morning service was adopted to supersede the former traditional Friday night service.[1] Another innovation has been the service conducted for several years during the week of the winter college vacation by college students. The first of these services received national recognition with [the] publication of much of the service, including addresses delivered by the college students who officiated, in "Liberal Judaism," the [then] publication of the Union of American Hebrew Congregations. The desire for a weekly hour of worship has kept the Temple open during the past three summers. During the summer months of 1945 family pairs of mother and daughter, father and son, husband and wife, alternately took charge of Sunday morning services, including ritual, prayers, and sermonette. In the following summer Friday evening services were sponsored by the Brotherhood. Members of that organization, assisted by various young folks home from college, read the services and offered discussions on timely topics. During the past summer of 1947 these summer worship periods were co-sponsored by the Sisterhood and Brotherhood, with members from both organizations, again assisted by [the] youth, participating in the services.

In administrative fundamentals, an important step was taken when, on May 15, 1945, at a largely attended special meeting of the Congregation, a new constitution was adopted, liberalizing the old in some respects, among which are amendments giving to married women complete individual membership in rights of their husbands and definitely providing for representation of the Temple Sisterhood on the Board of Trustees. In order to minimize as far as possible any tendency to static control, it was also provided that no elective member of the Board of Trustees shall immediately succeed himself.

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[1] As above stated, the Congregation voted, in 1952, to eliminate the Sunday morning service and to revert to the traditional late Friday evening religious service.

The Temple Sisterhood, organized in April, 1914,[1] at the instance of Rabbi Israel Bettan, and grown from fifty members in 1914 to 211 in 1948, has ever since been recognized as the strong, dependable right arm of the Congregation and the rabbi. Its capable committees have served well the demands of war as well as peace. The distant cries for European reliefs [relief] have always been met by it with a fine spirit of cooperation. The purchase of a clubmobile, veterans' hospital aid, and Red Cross assistance have been among its many humanitarian contributions. Its ever increasing list of tasks well done testify [testifies] to the ability and determination of the women who have from time to time constituted its membership and given it leadership. Only recently, at a notable meeting of the Sisterhood, the long list of devoted and capable women who have in the course of [the] years served as its presidents were [was] signally honored.

The Temple Brotherhood, founded in 1945, at the initiative of Rabbi Cashdan, is the Men's Club within the ranks of the congregation created to give the layman the means of carrying into reality the ideals for which the Temple stands. Its first president, in 1946, was the present worthy secretary of the congregation [M. M. Margolis]. Lester J. Mann, who was its president in 1947, has recently been honored with appointment to membership on the National Board of Temple Brotherhoods. To answer the oft repeated question of the uninformed, "What Does the Brotherhood Do?", it is necessary only to mention some of the various projects not elsewhere herein noticed which the Brotherhood has undertaken and carried out: participation in raising funds for [a] movie sound camera projector for the Religious School; sponsorhood [sponsorship] of [the] Bible Class; furnishing steel shelving and fluorescent lighting fixtures for the Temple library; supplying metal tables for the annex auditorium; providing prizes for competitive contests and scholarships in the Religious School; sponsoring Troop 9 [of the] Boy Scouts of America; participation in various charity drives.

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[1] This was only one year after the N. F. T. S. was organized, in 1913, by Mrs. Carrie (Abram) Simon, of Washington, D. C.

A worthy ward of the Congregation is Troop 9 of the Boy Scouts of America, organized in 1919 with Fred A. Bloomberg as its first scoutmaster, and M. B. Goldman, Alvin J. Lindenberg, Sr., and Leo Loeb as its first troop committee. First formally chartered by the national scout organization on January 30, 1920, it has just received its twenty-eighth consecutive annual charter. The records of the troop preserve the names of many young men, among them several who are now members of this congregation, who have through the years devoted their services as scoutmasters to the troop. The present scoutmaster is Maurice Mendel. Eighteen boys of this troop have attained to the very honorable rank of Eagle scouts. More than two hundred fifty of them, grown from boyhood to young manhood, served in the [United States] armed forces during World War II. Many of these received awards for achievement, and two of them, Charles J. Bekenstein and Sam Kanner,[1] lost their lives in the service. Two scouters, men who have been actively interested and engaged in boy scout work over a long period of years, M. B. Goldman and Maurice Mendel, have received from the national scout organization the very high and rare Silver Beaver award. Originally recruited from Jewish boys only, the troop has now definitely opened its doors to all denominations; boys of other religious faiths now answer to its roll calls. The present [1948] troop committee consists of M. B. Goldman, Isadore Berman, Louis Jaffe, Milton Caplan, Dr. H. K. Polan, and M. H. F. Kinsey, the latter of whom was for many years chief scout executive for a large area in southern West Virginia.

Within today's Sunday school classrooms are the congregational leaders and interested workers of tomorrow. Little wonder, therefore, that the Virginia Street Temple Religious School has placed emphasis on a capable, interested staff of teachers, attractive schoolrooms, and the best possible equipment. Enrollment through the years has varied, with eighty-five[2] in seven

[1] Sam Kanner's father is a member of the Conservative Congregation B'nai Jacob, in Charleston.

[2] The figure of 85 as the enrollment in the Religious School appears to be excessively low for a congregation of 230 members or families in April, 1948.

grades attending at present [1948]. Ages range from three years in the school group to an average of fourteen years in the confirmation class. Expressive of their sympathy with suffering humanity, they [the children of the Religious School] have contributed food for European relief and books and toys for children in displaced persons' camps, as well as for children's institutions within the State. Monthly Sunday luncheon get-togethers for the younger groups have afforded them wholesome and congenial recreation within the Temple in recent years. The parent-teachers association has been instrumental in obtaining a movie projector and screen and sound equipment for the Religious School, facilitating the application of new techniques in religious education.

Activities of Temple, church, college, and civic bodies have been closely intertwined during the years. Several times each season the Temple pulpit has been occupied by ministers of other faiths and by laymen of distinction. Frequent exchange visits between classes of the Religious School and those of Protestant churches have taken place, as well as many conducted student tours through the Temple sanctuary and other parts of the building. Morris Harvey College[1] has included several of the rabbis of the Congregation in [on] its faculty, and in 1943 conferred the honorary degree of Doctor of Divinity upon Rabbi Ariel L. Goldberg [Goldburg] for his outstanding services in the community. Rabbi Cashdan's Bible class has attracted a large attendance from many churches throughout the city. The facilities of the Temple and annex have been used and enjoyed by many civic, religious, and interdenominational organizations. The Sisterhood has held several stimulating interfaith programs with the Charleston and South Charleston Councils of Church Women. The Brotherhood has also encouraged exchange of thought with leaders of other religious denominations by [the] inclusion of ministers of Protestant and Catholic obligations[2] in

[1] In February, 1954, Morris Harvey College was visited by Rabbi Joseph H. Freedman, then the rabbi of the Eoff Street Temple, in Wheeling, W. Va., in the interests and under the auspices of the J. C. S., with which the Charleston Temple Brotherhood is affiliated.

[2] *Sic*! Presumably, denominations or congregations.

their monthly programs. The Temple has been indeed in recent years a house of prayer and activity for all people.

It was intended to include herein a roll — an honor roll — of the members and sons and daughters of the members of this congregation who served in the armed and auxiliary forces in World War II, but no list of their names could be found that was thought to be complete, and it was not deemed fitting to include any list that might lack even a single name. Those of them who made the supreme sacrifice have already been mentioned. Their names are enshrined in the hearts of their dear ones and those others who knew them, and are recorded in the Temple sanctuary on the Menorah that was presented on the occasion of the memorial service held on December 2, 1945. As was said so feelingly in the timeless Gettysburg address [of Abraham Lincoln], ". . . that from these hono[u]red dead we take increased devotion to that cause for which they gave the last full measure of devotion." Those many who survived gave to that cause an inestimable part of their young lives and they, too, deserve to be long and well remembered. The suggestion is deferentially ventured by this chronicler that an early and unfailing project of one or both of the Temple auxiliaries, the Sisterhood and Brotherhood, may be to faithfully and unerringly gather all their names and see to it that they are recorded in a medium that may not be lost or misplaced and that is no less imperishable than bronze.[1]

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[1] I have included as complete a list as possible, inclusive of both of the Jewish congregations of Charleston, of Charleston Jewish men who saw service in the Second World War, as may be seen further on in this section on Charleston. In my opinion, Leo Loeb, as the good and eminent historian and chronicler of the Charleston Jewish community that he is, should, for the sake of the historical record, have included as complete a list of those who served in the United States armed forces and the auxiliary forces from his congregation in the Second World War as he could possibly have compiled, with the notation that it was possible that some names had been omitted. A supplementary list could then have been compiled, for inclusion in the next congregational pamphlet or historical presentation.

Afterword

By Leo Loeb

Thus has been concluded another homely little chronicle of what has been done within the last twenty-five years to keep in flow the stream of American Reform Judaism in this community. Since a little band of devoted men set the stream in motion three times twenty-five years ago, Charleston has grown from village to city, and along therewith this Congregation has grown in numbers from sixteen to 230, not including the wives of members as provided for in its new constitution. More important than the mere numerical increase has been the growth, through the strivings of succeeding generations, from strength to strength in purpose and accomplishment. The unpretentious but sturdy little sanctuary [the Virginia Street Temple, or synagogue, at 1113 Virginia Street] built more than three score years ago has, as the years have passed, become more and more a house of assembly, a house of study, and a house of prayer; the symbolic keystone of the religious aspirations of this little unit of community life, its tower of faith, its reservoir of spiritual sustenance. What, it may well now be asked, of the future? What the highlights of the chronicle that will be written a quarter century hence? Out of retrospect may well be found perspective. The generations that are now young, even those that are not yet young nor [or] yet quite old, may assuredly be counted upon to keep the stream flowing. The generations that are yet to come will find, as their predecessors have found, that faith is abiding, truth eternal, and that these verities are of the very essence of the ancient but ever renascent, never static, religion that is Judaism.

"All our past acclaims our future."

Message from Rabbi Louis J. Cashdan

[April, 1948]

The celebration of the seventy-fifth anniversary of our congregation binds the past to the present and links our hopes with the future. Our Temple has been a living source of the divine

inspiration, the cumulative wisdom, and the ennobling ideas which have coursed through Jewish life for so many centuries. We gratefully pay tribute to the pioneering laymen and the rabbis who have advanced the spiritual growth and development of liberal Judaism.

May this signal event in our history reinforce us in our faith and inspire us to make our own contribution to the religious life of our time. Despite the tension and the confusion of our day, may we carry forward the progressive spirit of Judaism and endow our congregation with a renewed sense of dedication to God and service to our fellowmen.

Directory [of the Virginia Street Temple]
[1948–1949]

Officers of the Congregation
(1948–1949)

President: Dr. Morris I. Mendeloff
Vice President: Sidney [Sydney] M. Kleeman
Secretary: M. M. Margolis
Treasurer: Fred A. Bloomberg

Board of Trustees

Lawrence Kaufman
Isaac Rosenberg
Lester J. Mann
Harry Bekenstein
George Greenwald
Stanley Loewenstein
Frank A. Baer
Julius Hess
Sam Mendelsohn
Charles Cohen, Warden [of the Cemetery]
Mrs. Charles [Reba B.] Cohen, President of the Temple Sisterhood

Ex-officio

Louis Baer, Past President
Rabbi Louis J. Cashdan
Honorary, Irving Adler,
President of [the] Temple Brotherhood

Officers for 1947–1948

President: Dr. M. [Morris] I. Mendeloff
Vice President: Jerome Schwabe
Secretary: M. M. Margolis
Treasurer: Fred A. Bloomberg
Warden [of the Cemetery]: Charles Cohen

Board of Trustees for 1947–1948

Term Expires in 1948
Morton Hess
Mark Schaul
Alvin [J.] Lindenberg, Jr.

Term Expires in 1949
Lawrence Kaufman, Sr.
Lester J. Mann
Isaac Rosenberg

Term Expires in 1950
Stanley Loewenstein
Harry Bekenstein
George Greenwald

Committees for 1947–1948

Finance Committee
Isaac Rosenberg, *Chairman*
Mark Schaul
Fred A. Bloomberg
Sidney [Sydney] M. Kleeman

Ritual Committee
Rabbi [Louis J.] Cashdan, *Chairman*
Howard Chernoff
Robert Baer

Choir Committee
Harry Bekenstein, *Chairman*
Marcus Cohn
Fred [A.] Bloomberg

Membership Committee
Jay [Jerome] Schwabe, *Chairman*
Stanley Loewenstein
Lester [J.] Mann
Nat Deutsch
Mrs. Julius Hess

Religious Committee
Rabbi [Louis J.] Cashdan, *Chairman*
Sam Galperin
Mrs. Hyman Cohen

Resolutions Committee
Charles Cohen, *Chairman*
M. B. Goldman

Seating Committee
Alan Greenspon, *Chairman*
George Greenwald

Cemetery Committee
Charles Cohen, *Warden*
Sam Mendelsohn
Mrs. Leo Loeb

Building Committee
Morton Hess, *Chairman*
Sol W. Bloom

The Religious School

1947–1948

Director: Rabbi Louis J. Cashdan
Superintendent: Mrs. Charles [Reba B.] Cohen
Secretary: Miss Settie Swartz

[Teachers:]

Kindergarten: Mrs. Charles [Reba B.] Cohen
First Grade: Miss Jean Cohen
Second Grade: Miss Frances Smith
Third Grade: Mrs. Leon Hark
Fourth Grade: Miss Reva Seletz
Fifth Grade: Miss Henrietta Potter
Sixth Grade: Samuel Galperin
Confirmation Class: Rabbi Louis J. Cashdan

Officers of the Temple Sisterhood

1947–1948

President: Mrs. Charles [Reba B.] Cohen
First Vice President: Mrs. A. [Anne] A. Seletz
Second Vice President: Mrs. Morton Hess
Treasurer: Mrs. George Goshorn
Financial Secretary: Mrs. Henry Kohn
Recording Secretary: Mrs. Louis Cohen
Corresponding Secretary: Mrs. A. Levit
Auditor: Mrs. Ben Baker

Officers of the Temple Brotherhood

1947–1948

President: Irving Adler
Vice President: Charles Rotgin
Secretary: Henry Sloman
Treasurer: Isidore J. Berman

Board Members [of the Temple Brotherhood]

1947–1948

Jerome Schwabe
Jay Margolis
Carl Lehman
Robert Baer
Julius Hess
Marcus Smith

Ex-Officio:

Rabbi Louis J. Cashdan
[Dr.] Morris I. Mendeloff
Lester J. Mann

Membership of the Congregation [The Virginia Street Temple][1]

April, 1948

A

Dr. and Mrs. Joseph Abrams
Mr. and Mrs. Sidney Abrams
Mrs. Ammi Adler
Mr. and Mrs. Ammi H. Adler
Mr. and Mrs. Irving Adler
Maurice Angel
Mr. and Mrs. Philip Angel
Mr. and Mrs. Emanuel Applestine

B

Mr. and Mrs. Frank A. Baer
Mr. and Mrs. Louis Baer
Mr. and Mrs. Robert S. Baer
Mr. and Mrs. David Badner
Mr. and Mrs. Ben F. Baker
Mr. and Mrs. I. A. Balacaier
Mr. and Mrs. Bernard Bank
Mr. and Mrs. Fred Barkus
Mrs. G. [Garris] I. Barkus

[1] It is, indeed, to be regretted, from the point of view of completeness, of posterity, and of American Jewish history, fifty, or a hundred, or even 200 years from now, that the genial, generous, and capable historian of the Virginia Street Temple in Charleston, Leo Loeb, did not see fit to give the first or given, and even the original maiden names, of all the wives of members, who are, in the following list, covered merely by the generic words: "and Mrs."

Mr. and Mrs. Philip Barkus
Mr. and Mrs. Dan Barrack
Mr. and Mrs. Sam Barrack
Mr. and Mrs. Harry [N.] Barton
Dr. and Mrs. Jack Basman
Mr. and Mrs. Merril Bedwinek
Mr. and Mrs. Harry Bekenstein
Mr. and Mrs. Joe Bekenstein
Mr. and Mrs. J. W. Bekenstein
Sam Bekenstein
Mr. and Mrs. Norman Belford
Mr. and Mrs. Isadore Berman
Marcus Berman
Mr. and Mrs. Sam Berman
Mr. and Mrs. Sam E. Berman
Mr. and Mrs. George Bernstein
Mr. and Mrs. Samuel Bernstein
Mr. and Mrs. Sol W. Bloom
Mr. and Mrs. Fred A. Bloomberg
Mr. H. J. Bloomberg
Dr. and Mrs. Julius Boiarsky
Mrs. Mose Boiarsky
Mr. and Mrs. Mose E. Boiarsky
William Brecker
Mr. and Mrs. Walter J. Builtman

C

Mr. and Mrs. Ben Caplan
Mr. and Mrs. David Caplan
Mr. and Mrs. Milton W. Caplan
Rabbi Louis J. and Eva Cashdan
Mr. and Mrs. Howard Chernoff
Aaron Cohen
Mr. and Mrs. Benjamin F. Cohen
Mr. and Mrs. Ben P. Cohen
Mr. and Mrs. Charles (Reba B.) Cohen
Mrs. Hyman C. Cohen
Mr. and Mrs. Louis W. [Bertie R.] Cohen
Mr. and Mrs. Marvyn Cohen
Mr. and Mrs. Philip Cohen
Mr. and Mrs. Saul Cohen
Mr. and Mrs. Marcus B. Cohn

D

Mr. and Mrs. Robert Dellen
Mr. and Mrs. Nat Deutsch
Miss Severna Deutsch
Mr. and Mrs. Albert Drasnin
Mr. and Mrs. Bernard Drasnin
Mr. and Mrs. Joseph W. Drasnin

E

Mrs. Leon Eisman
Mr. and Mrs. Leo Evnitz

F

Mr. and Mrs. Sam Finhill
Mr. and Mrs. Hyman Fisher

Mrs. A. Frank
Mr. and Mrs. Max Frankenberger
Philip Frankenberger
Mr. and Mrs. Walter Frankenberger
Mr. and Mrs. David B. Franz
Mr. and Mrs. G. A. Franz
Mr. and Mrs. David [Reba] Freed
Mrs. Morris Funt

G

Mr. and Mrs. Hyman Galperin
Mr. and Mrs. Samuel Galperin
Mr. and Mrs. Simon Galperin
Mrs. A. Gardner
Mr. and Mrs. Leo B. Gardner
Mr. and Mrs. Sidney Gattlieb
Miss Molly Gervich
Mr. and Mrs. Richard Glaser
Mr. and Mrs. Jerome Goldberg
Mr. and Mrs. Max N. Goldfarb
Irving Goldman
M. B. Goldman
Mr. and Mrs. M. B. Goldman, Jr.
Mr. and Mrs. S. L. Goldstein
Harry Gordon
Mr. and Mrs. Leonard H. Gordon
Mr. and Mrs. Ralph Gordon
Mr. and Mrs. George Goshorn
Alan Greenspon
Mr. and Mrs. George Greenwald

H

Mr. and Mrs. Hershel Hark
Mr. and Mrs. Leon H. Hark
Mr. and Mrs. Morris Hartz
Mr. and Mrs. Richard Herman
Mr. and Mrs. Julius Hess
Mr. and Mrs. Morton Hess
Mrs. Lena Hess
Mr. and Mrs. Woodrow Hiller
Mrs. Edna Hofmayer
Mr. and Mrs. Joseph Horowitz

J

Mr. and Mrs. Bernard Jacobson

K

Mr. and Mrs. Manny Kahn
Miss Helen Kaufman
Mrs. Isadore Kaufman
Mr. and Mrs. Lawrence C. Kaufman
Mr. and Mrs. Lawrence C. Kaufman, Jr.
Mr. and Mrs. Sidney J. Kaufman
Jacob E. Kay
Mr. and Mrs. Lazar Kay
Mr. and Mrs. Henry Kleeman
Mr. and Mrs. Sydney M. Kleeman
Mr. and Mrs. David Klein

Mr. and Mrs. Henry Kohn
Mr. and Mrs. Arnold Kopelman
Mr. and Mrs. Jack Koppelman
Mr. and Mrs. Joseph I. Kwass
Mr. and Mrs. Meyer Kwass

L

Mr. and Mrs. Saul Lasky
Mr. and Mrs. Carl Lehman
Mrs. Minnie Levin
Mr. and Mrs. Bernard Levinson
Mrs. H. M. Levinson
Dr. and Mrs. A. Levit
Mr. and Mrs. Emil Levy
Mr. and Mrs. I. H. Lewis
Mr. and Mrs. Morton A. Lewis
Mr. and Mrs. Alvin J. Lindenberg
Mr. and Mrs. Alvin J. Lindenberg, Jr.
Mrs. Julia Lindenberg
Edwin J. Loeb
Mr. and Mrs. Leo Loeb
Mr. and Mrs. Joe Loewenstein
Mr. and Mrs. Stanley Loewenstein
Mr. and Mrs. Samuel D. Lopinsky

M

Mr. and Mrs. Raymond Magnuson
Mr. and Mrs. Lester J. Mann
Mr. and Mrs. Bertram Margolis
Mr. and Mrs. Jay L. Margolis
Mr. and Mrs. M. M. Margolis
Mr. and Mrs. Morris Margolis
Mrs. Simon Margolis
Mr. and Mrs. Gordon Markham
L. S. Markowitz
Mr. and Mrs. S. J. Marks
Mr. and Mrs. Edwin Masinter
Hubert May
Mrs. I. May
Mrs. Leon May
Mr. and Mrs. Melvin H. May
Mr. and Mrs. Philip May
Irwin Medwin
Dr. and Mrs. Morris I. Mendeloff
Mr. and Mrs. Sam Mendelsohn
Mr. and Mrs. Aaron [Dora] Meyer
[of Montgomery, W. Va.]
Mr. and Mrs. Charles Allen Meyer
Mr. and Mrs. C. A. Midelburg
Mr. and Mrs. Ferd Midelburg
Mr. and Mrs. Edgar Moses
Mrs. Simon Moses

N

Mr. and Mrs. William Neurman

O

Mr. and Mrs. Sam Oberlan

P

Mr. and Mrs. Charles Peck
Mrs. Philip Pfeifer
Mr. and Mrs. Harry Polan
Dr. and Mrs. H. K. Polan
Mr. and Mrs. Louis Preisman
Mr. and Mrs. Jack Pressman
Mr. and Mrs. Arthur Price
Mr. and Mrs. Mose Pushkin

R

Mr. and Mrs. Samuel V. Ramze
Mr. and Mrs. Marvin Rose
Mr. and Mrs. Sam Rosen
Hans Rosenbaum [formerly of Beckley, W. Va.]
Mr. and Mrs. Isaac Rosenberg
Mr. and Mrs. A. M. Rosenblatt
Lester Rosenfeld
Mr. and Mrs. Irving M. Ross
Mr. and Mrs. Charles (Helaine) Rotgin
Mr. and Mrs. Louis F. Roth
Mr. and Mrs. Samuel Rudin

S

Mrs. Leo Schaffer
Mr. and Mrs. Mark Schaul
Mr. and Mrs. Louis I. Scherr
Mr. and Mrs. Melvin Scherr
Miss Celia Schiff
Mr. and Mrs. Alex Schoenbaum
R. I. Schumann
Mrs. Helen Schwab
Mr. and Mrs. Joe Schwab, Jr.
Mr. and Mrs. Albert Schwabe
Mr. and Mrs. Jerome Schwabe
L. I. Sclove
Mr. and Mrs. Lester Segerman
Mr. and Mrs. Ralph Selig
Dr. and Mrs. J. H. Selman
Dr. Joseph Seltzer
Mr. and Mrs. Mose Sheffer
Mr. and Mrs. Ben [Lena] Shore [of Montgomery, W. Va.]
Philip Siegel
Mrs. Rose B. Siegel
Mrs. A. P. Silverstein
Mrs. Harry Silverstein
Mr. and Mrs. Joe Silverstein
Mr. and Mrs. Joe L. Silverstein
Mrs. Sam Silverstein
Mr. and Mrs. Stanley Silverstein
Mr. and Mrs. Charles Slagle
I. W. Sloan
Mr. and Mrs. Henry Sloman
Mr. and Mrs. Sam Sloman
Mr. and Mrs. William Sloman
Bernard Smith
Mrs. Henry Smith
Mr. and Mrs. Marcus Smith
Mrs. Sarah Solof
Mr. and Mrs. Berton Sonis
Dr. H. A. Spector
Mr. and Mrs. D. H. Steinberg
Mrs. Jack Stierer

T

Mr. and Mrs. A. S. Toovy
Mr. and Mrs. S. J. Toovy
Mr. and Mrs. Hammond Totz

W

Mr. and Mrs. William A. Walder
Mrs. Norma Webster
Mr. and Mrs. Herman Wells
Mr. and Mrs. Philip Wells
Mr. and Mrs. Eugene Wolf
Mr. and Mrs. Frank Wotiz

Z

Mr. and Mrs. Irving Zamsky

The Building and Finance Committee and Its Sub-Committees

(1954–1957)

As above stated, about the year 1956 the Congregation purchased a large plot of land in a different section of Charleston, with the intention of building a new Temple. This work and its plans were still proceeding in the years 1956 and 1957. A special Building and Finance Committee had previously been appointed (perhaps in 1954), and proceeded to go to work at once on the new project. The following names and data were culled from a special pamphlet (undated) entitled: ". . . And There Arose a New Generation" [a quotation taken from *Judges* 2:10], published by the Virginia Street Temple, most likely in 1954, and dealing with the new Building and Finance Committee, and with the project of the new Temple building. Samuel Volkman was then the rabbi of the congregation (1954), Rabbi Louis J. Cashdan having left the city in August, 1952, to go to his new congregation in Kansas City, Mo., and having been replaced by Rabbi Volkman in the following month [September, 1952]. Sydney M. Kleeman was chairman of the Virginia Street Temple Building Campaign, Frank A. Baer was president of the Virginia Street Temple, and Charles Cohen was chairman of the Building and Finance Committee.

The text of the pamphlet, with several omissions, reads as follows:

Four Score Years Ago

In the year 1871, eight men held Charleston's first Jewish religious service. Two years later, the Hebrew Educational Society was formally organized with a membership of sixteen.

As man designates time, these four score years roughly represent three generations. Of the three generations in the life of B'nai Israel Congregation, the first, a small group indeed — small in numbers and pitifully small by today's standards in wealth — laid the foundation of today's Congregation; the second generation were the erectors of today's Temple; today's generation is now assigned the great responsibility of building another Temple adequate for the generations yet to be.

Every generation lives, it would seem, in three dimensions of time: each lives with that which has come down from past generations; each lives with everything that the present provides; and each generation sets in motion, or keeps in motion, forces which influence the coming generation.

B'nai Israel Congregation is undertaking a tremendous adventure in faith. The year has come in its history, and in the time of the third generation, when it must decide on what is undoubtedly the largest single forward step in its history — the erection of a new Temple.

". . . and there arose a new generation . . . ."

This proposed new Temple is to meet the immediate need for today's entire Congregation; but it is far more than that. This new Temple will be a monument of gratitude from the present generation to all past generations, particularly to the faith and devotion of the sixteen who met in Charleston 81 years ago.[1] It was one of the Prophets who said: "Thou shalt raise up the foundations of many generations . . . ."

By Rabbi Samuel Volkman

The history of the Jewish people in the United States emphasizes the fact that we are fundamentally a religious community. American Jews are for the most part Jews who worship in

[1] Hence the dating of the pamphlet by me: 1873+81 = 1954.

synagogues, send their children to Jewish religious schools, and strive to exemplify in their private and public life the ideals and teachings of the prophets of Israel.

We fervently thank God who guided our forefathers to these shores. We have lived here in America peaceably; we have labored creatively; and we have been able, happily, to win the respect and good-will of our neighbors. This is a cause for rejoicing as we celebrate the three hundredth anniversary of the settlement of Jews in this country [1954]. In Charleston, too, we have made splendid progress. When our present Temple structure was dedicated in 1894, there were only 58 members in the congregation. Today there are more than 260. Once only a handful, today there are more than 140 [children] in our Religious School. The prospect for the future is one of continuing growth and expansion. Like our co-religionists in many other American cities, we in Charleston have felt the need to provide for the requirements of a growing congregation by building a new sanctuary, religious school, and other related facilities.

In the long run, every building venture of this kind is an expression of faith in the future. In building a new Temple in Charleston, we announce our faith in America and reaffirm our devotion to the principles and the institutions of historic Judaism. When the rabbis of the Talmud came on the beautiful words of the prophet Isaiah in chapter 54, "All thy children shall be taught of the Lord, and great shall be the peace of thy children," they commented: 'Read not *banaiyich, thy children*, but *bonaiyich, thy builders*.' " The spirit of Judaism is creative, and all kinds of building, whether inward and spiritual or outward and material, must be regarded as authentic aspects of the same desire to move into a closer relationship with God. May God bless our effort and uplift us as we strive to fulfill his will!

"The Memory of the Just Is Blessed . . ."
In Memory of . . .

The memory of a name, the memory of a beautiful character, of accomplishments — how can these best be perpetuated? Is the life of a person meant for the span of its [his] generation

only? Will new generations arise to whom a name brings no spark in memory or recognition?

Grateful people do project the lives of those near and dear to them — they project them unto generations as they arise, in forms of usefulness and service. There are many ways in which the words "In Grateful Memory of . . ." convey meaning through the years.

To the members of B'nai Israel Congregation perhaps no more appropriate memorial opportunities have appeared than those which a new Temple provides.

Memorializing Opportunities

There will be many opportunities to memorialize your dear ones. Every member of our congregation will have the privilege to participate in memorializing parts of our proposed new Temple. The sanctuary, the assembly room and stage, [the] Sunday school rooms, [the] library, and many other areas will give every one of us a place to put our contribution to work. Memorial gifts will be appropriately designated. They will reflect the ideals and the faith of our religion and our Temple family for the past generation, for our generation, and "the new generation arising."

Our Program for the Temple

Our [new] Temple has not been designed as yet. We know we have a wonderful lot on which to build and that it is ideally located.

At this time we are thinking of the requirements of the building in generalities only. We must do this until such time as we will know our financial possibilities. When this is determined, we will have many meetings with various groups of the congregation to determine our needs and crystal[l]ize our thoughts. We do not intend to waste money on things that are not necessary or that are not functional. Our Temple shall have religious meaning, dignity, and social significance.

We may think of our Temple as being dedicated to three purposes: Worship, Education, and Social Life.

For those who are interested in the facilities to be provided, we can say that in general an outline as follows will be our goal:

1. WORSHIP:
   (a) A Temple of beautiful appointments and of adequate size for all services.
   (b) A Sanctuary of generous proportions richly furnished with a new Ark, Eternal Light, [Ten Commandments] Tablets, Menorah, Podium, Chairs, etc.
   (c) Rabbi's Study.
   (d) Choir Room and Library.

2. EDUCATION:
   (a) A Kindergarten with proper equipment.
   (b) A Library.
   (c) Class Rooms to fit a modernized educational program.

3. SOCIAL LIFE:
   (a) A large Assembly Hall — multi-use.
   (b) Coat Rooms, Chair and Table Storage.
   (c) Toilets and Rest Rooms.
   (d) [A] Modern Kitchen with adequate storage [space].
   (e) An outdoor court made private by walls and landscaping.

4. ADMINISTRATION:
   (a) General Office.
   (b) Offices for [the] Secretary, etc.
   (c) Rabbi's Office.
   (d) Records Room.

VIRGINIA STREET TEMPLE BUILDING
AND FINANCE COMMITTEE

[1954–1957]

CHAIRMAN: Sydney M. Kleeman
SECRETARY: Charles Cohen

LEGAL COMMITTEE
Philip Angel, *Chairman*
Ivor Boiarsky, *Vice Chairman*

FINANCE COMMITTEE
Stanley Loewenstein, *Chairman*
Isadore Berman, *Vice Chairman*

FUND-RAISING COMMITTEE
Sydney M. Kleeman, *Chairman*
Richard Glaser, *Vice Chairman*
Charles Cohen, *Secretary*

SPECIAL GIFTS COMMITTEE
Bernard H. Jacobson, *Chairman*
M. B. Goldman, *Vice Chairman*

GENERAL FUND DRIVE COMMITTEE
Lawrence Kaufman, Jr., *Chairman*
Ben Baer, *Vice Chairman*
Sam Galperin, *Vice Chairman*

AUDITS AND ACCOUNTS COMMITTEE
Richard Herman, *Chairman*
Irving Adler, *Vice Chairman*

BUILDING COMMITTEE
Morton Hess, *Chairman*
Marcus Berman, *Vice Chairman*

MEMORIALS COMMITTEE
Charles Loeb, *Chairman*
Sol Bloom, *Vice Chairman*

SUNDAY SCHOOL DRIVE COMMITTEE
Mrs. Morton Hess, *Chairman*
Mrs. Charles [Reba B.] Cohen, *Vice Chairman*

PUBLICITY AND PROMOTION COMMITTEE
Berton Sonis, *Chairman*
Henry Sloman, *Vice Chairman*

GROUNDS AND BEAUTIFICATION COMMITTEE

Mrs. Sam Berman, *Chairman*
Mrs. Philip Pfeifer, *Vice Chairman*

SISTERHOOD COMMITTEE

Mrs. Charles [Helaine] Rotgin, *Chairman*
Mrs. Louis [W.] [Bertie R.] Cohen, *Vice Chairman*

FOREIGN GIFTS COMMITTEE

Charles Midelburg, *Chairman*
Stanley Silverstein, *Vice Chairman*

SPECIAL EVENTS COMMITTEE

Mel Burka, *Chairman*

BROTHERHOOD COMMITTEE

Paul Kaufman, *Chairman*
David Badner, *Vice Chairman*

YOUTH GROUP COMMITTEE

Paul Boiarsky, *Chairman*
Stanley Cohen, *Vice Chairman*

OFFICERS OF THE VIRGINIA STREET TEMPLE

[1954–1955]

PRESIDENT: Frank A. Baer
VICE PRESIDENT: Sydney M. Kleeman
TREASURER: Fred A. Bloomberg
SECRETARY: Lester J. Mann
WARDEN [of the Cemetery]: Charles Cohen

BOARD OF DIRECTORS

Samuel Galperin
M. B. Goldman
Morton Hess
Bernard H. Jacobson
Lawrence Kaufman, Jr.
Alvin J. Lindenberg, Jr.
Stanley Loewenstein
Samuel V. Ramze
Mrs. Helaine [Charles] Rotgin
Jerome Schwabe
Stanley Silverstein
Berton Sonis
Rabbi Samuel Volkman

Memorial Card

At four-thirty Sunday afternoon, November
Seventeenth [1957], in the Sanctuary of the
Virginia Street Temple, Congregation
B'nai Israel will hold a
Memorial Service for
ISRAEL BETTAN
Late Professor of Homiletics and Midrash at the
Hebrew Union College - Jewish Institute of Religion,
President of the Central Conference of American Rabbis,
and
Rabbi of B'nai Israel Congregation, 1912–1922

History of the Virginia Street Temple

The B'nai Israel Congregation [Charleston, West Virginia]

by Rabbi Samuel Volkman

[*June 20, 1957*]

The following is a statement of the history of B'nai Israel Congregation, Charleston, West Virginia [The Virginia Street Temple]. It is written as a supplement to the careful presentation of Leo Loeb [given above] . . . . The genealogies given in my paper are those of the earliest families whose representatives are still living in Charleston . . . . I am hoping, in due course, to develop a complete genealogical picture of the congregation.

The early years of the congregation coincide with the history of the Jewish community [of Charleston], for the reason that the congregation was the community. When the Russian and Polish Jews came in sufficient numbers, they built their own congregation [the then Orthodox, later Conservative, B'nai Jacob Synagogue], and as the Jewish population grew, secular, political,

and philanthropic societies came into being. I [am seeking] to gather more materials on the history of these societies.

[Extract from a letter, dated at Charleston, W. Va., June 20, 1957, written by Rabbi Samuel Volkman to Abraham I. Shinedling.]

History of the Virginia Street Temple

The B'nai Israel Congregation [Charleston, West Virginia]

By Rabbi Samuel Volkman

The origin of Charleston goes back to early post-Revolutionary times, when a small group of pioneers settled on the banks of the Kanawha River, and made the present site of the city their home. Earlier, the area had been explored by Daniel Boone, and there is reason to believe that on one occasion George Washington spent a few days in this locality while conducting a surveying operation. The name of the family which stands out among the rest is that of George Clendenin, after whose father, Charles [Clendenin], the city was subsequently named. Growth was very slow, even after vast salt deposits were found, and salt mining became a lucrative industry. More considerable growth of the community came with the increasing use of coal as domestic and industrial fuel. Although many hundreds of millions of tons of coal have already been extracted from the hills of West Virginia, there is still a well-nigh inexhaustible supply, and coal-mining bids fair to remain a continuingly important aspect of the area economy. The combination of coal and salt attracted the chemical industry, which is today the greatest source of employment in the Kanawha valley, and the most important bastion of its economy.

Jews came to Charleston in the middle fifties of the last [the 19th] century. Not all who came remained. Meyer [Mayer] Hirsch May and his family did. Mayer and Sophie [née Strauss] May had the following children: Sol, Theresa, Ida, Henry,

Sam, Joe, Betty, Phil, Leah, Nettie, and Isadore. Of the family still [1957] residing in Charleston, [there] are Hubert, son of Sol and Annie May; Mrs. Isadore Berman, née Sylvia Cohen and daughter of Nettie [May] and Henry Cohen; Mrs. Isadore May; and Mrs. Melvin May (whose husband was the son of Phil [May] and Miriam Behrends) and her daughters, Ellen and Sally Ruth [May].

Shortly before the Civil War, Moses Frankenberger came to Charleston and opened a store here. In the spring of 1861, his brother Philip (having worked a short interval after coming to this country from Germany, in Columbia, Penna.) came down to Charleston from Pittsburgh, using the river transportation then available, and joined his brother as helper and partner in the managing of the store. In a document prepared in 1894, Philip [Frankenberger] recalls how he and his brother had been seized as pro-Union men by Confederate soldiers under the command of General Harry Wise, kept under guard a few days, and then conducted with a number of others to a prison camp in Salem, Virginia. Hearing that they were about to be transferred to Libby's prison in Richmond, which even in the early days of the [Civil] War had already acquired a notorious reputation, they made an effort to escape. Nine of the prisoners, the Frankenbergers included, broke away in the dark of the night. The attempt, however, proved unsuccessful. Three of the men were soon recaptured, and the rest wandered about circuitously, unfamiliar as they were with the environs, eating unripe corn, only to be gathered up by the authorities and recommitted to the prison camp. A kindly attorney in Salem interceded in their behalf, and they were given safety passes enabling them to reach [the] Union lines. With some eight or nine others, the Frankenbergers returned to Charleston, which earlier in the year [1861] had been wrested from [the] Confederate forces and remained throughout the War in the possession of the Union Army.[1]

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[1] *See* page 747 for brief biographical notes on other members of the noteworthy Frankenberger family of Charleston. *See also* pages 140–141 and pages 754–755 for data on members of the Frankenberger family in the military service of the United States.

Moses Frankenberger married Fanny Ellinger and had the following children: Amelia Zugsmith; Rika Barkus; Samuel; Hugo; Leo; Bertram. Still [1957] living in Charleston are Rika (Mrs. Garris I. Barkus); her son, Frederick, and his wife, Edith, and their sons, Gary and Neil. Living in Sarasota, Florida, are Philip and Evelyn Barkus and family, Susan, Steven, and Bertram.

Philip Frankenberger married Jennie Moss ([of] Wheeling, [W.] Va.), and had the following children: Herbert, Max, Hortense, Rena, and Walter. Of this family, there reside, in Charleston, Max, who married Lillian Schlesinger; their daughter, Jane, married to George Greenwald; their daughter, Susan, and son, John Michael. A second daughter of Max and Lillian [Frankenberger] is Marjorie, who is married to Meyer Kwass.

The son of Herbert Frankenberger and Henrietta Frankenberger Kaufman is Philip, married to Anita Baker. Their children are Phyllis and Ann. A daughter of Herbert Frankenberger and Henrietta Frankenberger Kaufman is Betsy, married to Marvin Manuel. They live in Los Angeles.

Hortense [Frankenberger] married Leon Eisman. Their daughter is Jean. She is married to Joe [Joseph] Bekenstein. Their son, William, is married to Naomi Rose. [Naomi Rose is the daughter of Rabbi Morris M. Rose, formerly (until 1956) rabbi of Tree of Life Congregation, in Morgantown, W. Va.] The son of Hortense [Frankenberger] and Leon Eisman, Leon Eisman, Jr., is a commander in the United States Navy. He and his wife, Lillian Mendeloff, live in Washington, D. C. Their children are Leon Philip and Jan Meryl.

Rena [Frankenberger] married Ammi Adler. A daughter, Jeanette, lives in San Francisco. A son, Ammi, is married to Lorene Thorn, and their sons are Peter and Gregory.

Walter [Frankenberger] married Harriet Ettinger. Their son, Walter, and his family live in New Haven, Conn.

In 1862, among a detachment of Union soldiery encamped on the top of what is now known as Fort Hill (originally known as Fort White), overlooking the estuary of the Elk River as it sluggishly flows into the Kanawha, there was a soldier of [the] Jewish faith named Solomon Loewenstein. While here, he must

undoubtedly have made the acquaintance of other Jews in the community, and presumably was encouraged to think of Charleston as his future home. After the War, he returned to Charleston and set up a harness-making shop, which in the course of time grew into a prosperous hardware jobbing concern.

Solomon Loewenstein married Henrietta Fecheimer. They had the following children: Louis; Moses; Mayme; Isaac; Joe; Abe; Bella. Joe [Loewenstein] married Sylvia Baer. Their son, Stanley [Loewenstein], married Jean Foster. The children of Stanley and Jean [Loewenstein] are: Carol; Joe; and Daniel. The daughter of Joe and Sylvia [Loewenstein] — Ruth — married Rollin Osterweis. The Osterweises and their daughters, Sally Jo, Nancy, Ruth, and Rolyn, live in New Haven, Conn. Stanley Loewenstein is currently [1957] vice-president of the congregation.

Morton [Hess] is the son of Amelia and Sam Hess. Morton [Hess] married Helen Hofmayer. Their children are Richard and Robert.

The prosperity of the early Jewish settlers [in Charleston] must have been an inducement to other Jews to come here and make this community their home. The year of the founding of the Union of American Hebrew Congregations — 1873 — also marked the formation of a Reform Jewish congregation [in Charleston], B'nai Israel. When the Hebrew Union College was founded in 1875, considerable interest was manifested in Charleston. According to David Philipson (*Hebrew Union College Jubilee Volume,* 1925 [page 14]), a Mr. J. D. Walker, of Charleston, W. Va., offered ten acres of city property for the erection of a [Jewish theological] seminary in Charleston, and Dr. Daniel [erroneously given in the printed article as Dr. David] Mayer, then president of the congregation, donated [offered to donate?] one hundred acres of timber and mineral land in Boone County, W. Va. [for the same purpose]. The offers, which were accepted with thanks, were referred to the Executive Committee of the Union of American Hebrew Congregations, but no [further] action was taken [in reference thereto]. It was a foregone conclusion that the seminary would be built in Cincinnati, since the guiding genius of the [Reform Jewish] movement to build a

seminary was none other than Isaac Mayer Wise, [the] rabbi of the large [Bnai Jeshurun, known also as the Plum Street Temple later on] congregation in Cincinnati.

The early history of the congregation has been eloquently described in an essay written by Mr. Leo Loeb for the 50th anniversary, and published with an appendix describing events up to the year 1948, on the occasion of the 75th anniversary [of The Virginia Street Temple, Congregation B'nai Israel]. Mr. Leo Loeb is the son of Charles and Hattie Lowenthal Loeb. Charles [Loeb] was president of the congregation from 1895 to 1915, holding that office a greater number of years than any other president in its history. In 1922, Leo Loeb became president, and served through to 1929. It was while Leo Loeb was president that Maurice N. Eisendrath was rabbi here. Through the years the Loeb family have maintained a very close friendship with Maurice [N. Eisendrath] and his wife Rose [Rosa Brown Eisendrath], and remember with pride their association with the rabbi who is today the distinguished president of the Union of American Hebrew Congregations.

Charles and Hattie Loeb had the following children: Leo; Bella; Gilbert; Mary; and Albert. Of the Loeb family still residing [1957] in Charleston, [there] are Bella, married to Harry Bekenstein; Leo [Loeb] and his wife, née Dora Bekenstein; their son, Charles, married to Elizabeth Schwarz, and their children, Marion Elizabeth and Charles, Jr. By a previous marriage Charles has a son, John. Other sons of Leo and Dora Loeb are Leo; Robert; and Edwin, who is deceased. The sons of Harry and Bella [Loeb] Bekenstein are Harry, Jr.; Arthur; and Charles, who died in World War II.

Among other families whose forbears came to Charleston in the early years of the Jewish community are the Baers. The grandmother of the present generation settled here in the 1880's. Her [married] name was Babetta Baer. Her children were: Ben [Baer]; David [Baer]; Isaac [Baer]; Sam [Baer]; Pauline; and Minnie. Of the family still residing in Charleston [there] is Frank [Baer], the son of Ben [Baer]. Frank Baer married Helen Kayser [of Selma, Ala.]. Their children are Julie and Ben K.;

Frank II; and Dorothy. Ben [K.] Baer is married to Eleanor Hirsch, of Memphis; their children are Julie and Ben K. Baer, III. Frank II [Baer] is married to Marion Holz; their children are Barrie and Barbara. Dorothy is married to Robert Garner, and their daughter is Betsy.

In the early 1880's the late Henry Kleeman arrived here from Germany and joined his uncles, the Frankenbergers [Moses and Philip Frankenberger]. He married Beatrice Hess. Their son, Sydney [M.] Kleeman, manager of the Frankenberger Store, served as president of the congregation from 1949 to 1952 and from 1956 to 1957. He is currently [1957] serving in that office. Sydney [given in the official congregational records also as Sidney M. Kleeman, but Sydney M. Kleeman himself always uses the spelling Sydney] Kleeman married Beatrice Loeb, of Philadelphia. Their sons are Sydney, Jr., and Kenneth. A sister of Sydney Kleeman, Doris, is married to Harold Leopold. They have a daughter, Kay, and live in Youngstown, Ohio. Beatrice [Hess] Kleeman, wife of Henry Kleeman, is the daughter of David Hess and Amelia, née Lowenthal. Besides Beatrice, the other children [of David and Amelia Lowenthal Hess] were: Seymour; Sadie; Lewis; Joseph; Minnie; Leah; Harry; and Stella.

Sadie Hess married Henry Smith. Their son Marcus [Smith] married Blanche Engel. The children of Marcus and Blanche Engel Smith are: Marian; Bernard; and Frances. Marian Smith is married to Marvyn Cohen. Their son is Gary. Bernard Smith is married to Josephine Polan. Their children are: Mark; Jeffery; Gabriel; and Steve. Frances Smith is married to Rex Hitchcock; their children are Jill and Debbie. This family lives in Chicago.

Stella Hess married Ben Swarts. Their daughter Emily Ann is married to Sidney Marks. Their children are Sandra and Bobby. There is also a son David, who lives out west.

Seymour Hess married Lena Schohl. Their children are Norma; Julius; Edward; and Alma. Julius [Hess] married Beatrice Price. Norma [Hess] married Grover Kaufman. [Their] daughter Betty is married to Alvin Lindenberg, Jr. Their chil-

dren are Margaret and Jerome. A second daughter, Nancy, is married to Charles Slagle and has a daughter, Kay Rothschild, by a former marriage. After [the] death of her husband, Grover Kaufman, Norma married Joe Loewenstein, whose wife, Sylvia Baer, died in 1927.

The Schwabe brothers, Isadore and Albert Schwabe, arrived at Charleston in the early years of the [history of the] congregation. They are closely related to the May family.

Isadore Schwabe married Theresa May, and had the following children: Julius, Harry, Clarence, Irwin, and Mae. On the death of Theresa May Schwabe, Isadore Schwabe married a sister of hers, Betty May, and had a daughter, Gladys.

Albert Schwabe married Clara Warner. Their son Jay married Alece Siegel. They have a son, Albert Schwabe II. Albert and Clara Warner Schwabe's daughter Berenice (Mrs. Philip Pfeifer) is deceased. Her son, William, lives in New York City.

To return to the history of the congregation: unfortunately, only a few literary documents survive. There is the already mentioned statement prepared by Philip Frankenberger; [there are] some scattered references in the newspapers; [there are some] advertisements of mercantile establishments; [there are] hardly any letters or recorded reminiscences. The minutes of the congregation date back to the 1880's, but, as may be expected, the story [which] these contain is terse, and limited almost entirely to financial and administrative matters. Despite the paucity of historical materials, it is amply evident that the early [Jewish] settlers in Charleston were strongly imbued with a sense of their Jewish religious identity, and wanted ardently to form a Jewish congregational life which would grow and prosper.

As Leo Loeb tells the story, the maintenance of the congregation in the early years required serious financial sacrifices. Members were few, and money was not always plentiful. Still, it was possible to bring to the community a succession of religious functionaries: the Rev. Mr. Schwede; the Rev. Mr. Strauss;[1]

[1] It is a real pity that the first names of these two early congregational "ministers" or "reverends" are apparently totally lost for all time; however, *see below*.

the Rev. D. Burgheim [was his first name David? or perhaps Daniel?]; Mr. A. Jacoby [was his first name Aaron? Or Abraham? Or perhaps Adolph? Or Alter?]; and the Rev. S. [Samuel? Solomon? Siegmund?] Schamberg.[1]

The first graduate of the Hebrew Union College to serve the congregation was Rabbi Marcus Salzman, who was followed by the Reverend Leon Volmer on June 19, 1901; Rabbi Volmer remained in Charleston until the summer of 1911.

In 1894, the present Temple was erected. Rabbi Isaac Mayer Wise was invited to be the guest of honor at the dedicatory exercises. The newspaper gave ample coverage of the event, and we may assume that it made an unforgettable impression on the community. Almost sixty years later, in 1953, a Christian lady [of Charleston] who visited the Temple asked the present rabbi, Samuel Volkman, to explain the meaning of the lamp which hangs above the ark. She said that she recalled having been present when the Temple had been dedicated, and having seen the then president of the congregation, Dr. Daniel Mayer, lower the lamp, and in the presence of the assembly kindle a light, as he pronounced a prayer and benediction.

The rabbis who succeeded Rabbi Volmer were: Rabbi Israel Bettan, who came in 1912, and [who], except for a brief interval when he was a chaplain in the United States Armed Forces during World War I, continued his ministry here until 1922. In that year he joined the faculty of the Hebrew Union College in Cincinnati [as Professor of Homiletics and Midrash], where he has been ever since.[2] He is at present (1955–1957) the president of the Central Conference of American Rabbis. Rabbi David Rosenbaum succeeded Rabbi Bettan, and remained until 1923. Then came Rabbi Morris Youngerman, who died a little more than a year after his arrival here. Rabbi Louis Binstock came [next], and was here from the spring of 1925 until the summer

[1] Schaumberg?

The conjectures or probabilities expressed in the brackets above are those of the author of this history, and not those of Rabbi Samuel Volkman.

[2] As above noted, Dr. Israel Bettan passed away in Cincinnati on August 5, 1957, at the age of 68.

of 1926. Then came Rabbi Maurice N. Eisendrath, who served until the summer of 1928 [1929], to go [and then went] to Holy Blossom Congregation, in Toronto, Canada, and eventually to become the head [president] of the Union of American Hebrew Congregations. Rabbi Eisendrath was succeeded [in 1929] by Rabbi Ariel [L.] Goldburg, now rabbi of Beth Ahabah Congregation, Richmond, Va., who remained until 1945, and was succeeded by Rabbi Louis J. Cashdan, who was rabbi here until 1952, when he left to become associated with Rabbi Samuel Mayerberg of Temple B'nai Jehudah in Kansas City, Mo.[1]

While congregational bulletins were intermittently published during the years of these successive ministries, unfortunately, no file of these was preserved. With the arrival of Samuel Volkman (graduate of the Hebrew Union College, 1934), bulletins, issued on regular occasions, have been preserved in a file, beginning with the fall of 1952 and continuing through the spring of 1957.

Previous to his coming to Charleston [in the month of September, 1952], Rabbi Samuel Volkman had served the Madison Avenue Temple in Scranton, Penna. During World War II, he was a chaplain in the United States Navy, and prior to that assignment he was rabbi of Temple B'nai Jehoshua in Chicago. On his arrival in 1952, the president of the [Charleston] congregation was Mr. Jerome Schwabe, and the superintendent of the Religious School was Mrs. Charles [Reba B.] Cohen. For some time, the congregation had been seriously divided over the question whether divine services were to be continued on Sunday morning, or were to be held on Friday night. Years before, the services had been held on Friday night, but in June, 1938, the congregation decided to hold services on Sunday morning. In the spring of 1952, the congregation reversed the 1938 decision, and services were now and henceforth to be conducted on Friday night.

During the many years of the Sunday morning service, a volunteer choir, composed of members of the congregation,

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[1] In September, 1959, Rabbi Louis J. Cashdan left Kansas City, Mo., to become rabbi of Temple Emanu-El, in Toronto.

provided the music. In 1954, the congregation procured a professional choir, led by Mrs. George C. Schmidt as organist and director. Under this arrangement, the services both on Friday night and on the holidays have been enriched by the music of such renowned synagogal composers as Abraham [W.] Binder, Darius Milhaud, Ernest Bloch, Jacob Weinberg, E. [Eric] Werner, Katchko, [Max] Helfman, [Isadore] Freed, Hugo Adler, and others.

The membership of the congregation now [1957] stands at 238. The number of pupils in the Religious School is 114 in 11 classes, ranging from the pre-kindergarten group of 3- and 4-year olds to the 9th or Confirmation Grade. In 1956–1957, these classes were taught by: "Miss" Reba Cohen [Mrs. Charles Cohen], pre-kindergarten; Mrs. Sam Galperin, kindergarten; Mrs. Helen Gordon, first; Mrs. I. E. Buff, second; Mrs. Emanuel Roman, third; Miss Frieda Barton, fourth; Mrs. Fred Barkus, fifth; Mr. Sam Galperin, sixth; Mrs. Leon Hark, seventh; Mr. Louis Tishler [Tischler], eighth; Mr. Paul Kaufman, ninth. The Rabbi also conducts a weekly class for the Confirmation Class. Other members of the faculty are [1957]: Miss Settie Swarts, secretary; Mrs. Edgar Moses, Music Director; Miss Beth Brown and Miss Karen Markham, pre-kindergarten helpers. In addition to teaching the eighth grade, Mr. Louis Tischler is supervisor of Hebrew instruction.

It is the policy of the Religious School to provide incentives in the form of prizes and awards. At the last session of the Religious School, May 26, 1957, the following were announced: The Mark Schaul Award (plaque) to Ellen May; the Loewenstein Award (gold and diamond medallion) to Rodgie Cohen, honorable mention to Ellen Lopinsky; the Sisterhood Award to Carol Jo Polan, honorable mention to Betty Polan; the Hebrew Award to Jill Silverstein; the Brotherhood Award to Ina Rae Hark; the M. B. Goldman Award to Harriet Lehman; the White Bible Award of "Miss" Reba [Cohen] to Grade 5.

On the same occasion, recognition was extended to Miss Settie Swarts for 23 years of service; to Mrs. Leon Hark for 21 years; to Mr. Sam Galperin for 16 years; to Mr. Paul Kaufman for

13 years; and to Mrs. Charles Cohen [Reba B. Cohen, the "Miss" Reba of the above] for 30 years.

A recently discovered memorandum in the congregational records provides the following information with regard to the Sabbath [Religious] School of the Virginia Street Congregation in the year 1938:

There were 63 pupils in the Sabbath School, and 11 teachers, 9 of these teachers in the regular Sabbath School classes, and the other 2 teachers of the post-confirmation classes. These 11 teachers were as follows, in 1938, in their regular order from the kindergarten through the post-confirmation classes:

Mrs. Charles [Reba B.] Cohen
Mrs. Jerome Schwabe
Edwin Loeb
Edward Dolinsky
John Menko
Mrs. Leon May
Ernestine Sussman
Mrs. Joe Bekenstein
Mrs. Joseph Schwabe (Confirmation Class)
Edward Bloomberg (post-Confirmation Class)
Stanley Loewenstein (post-Confirmation Class)

A most dramatic event took place on the evening of January 19, 1954, when the congregation, at a special meeting, after many months of prior deliberation, decided to inaugurate a Building Fund Drive for the building of a new Temple. The president, Mr. Frank A. Baer, appointed Mr. Sydney M. Kleeman as chairman of the Committee, and Mr. Kleeman proceeded forthwith to draw plans for a campaign under his direction to raise a sum of $350,000 within a period of five years. The campaign came to a successful conclusion in the fall of the year, and the sum raised in cash and pledges fell short of the quota by only a scant few hundred dollars.

A short while before the beginning of the campaign, a group of members independently acquired for the congregation, at the cost of $40,000, a piece of land, just west of Chesapeake Avenue

on Kanawha Boulevard, 152.67 feet, and in addition another 50 feet of land, just west of the Carver property, which intervenes between the two pieces of land thus described. Further discussion and study brought the congregation to the view that more land was necessary. At a meeting on February 5, 1957, it was decided to procure 98 feet of land at the corner of Kanawha Boulevard and Chesapeake Avenue, with the house to be dismantled when the time came to build, at a cost of $43,500, and also another piece of property, namely, the Carver property, its house also to be dismantled when the time came to build, the latter property to be acquired for a sum not in excess of $30,000. Negotiations at the present moment are in the final stages of consummation. Thus we shall have all the land described above, a total of 350.67 feet on Kanawha Boulevard, and reaching back to a mean depth of 200 feet, for a sum total of $113,500.

It is anticipated that on the expiration of the five years of the Building Fund Campaign in 1959, or before that date, a new drive will be begun for additional money to ensure the building of a sanctuary, a religious school, and suitable recreational facilities, including a gymnasium.

On the accession of Sydney M. Kleeman to the presidency of the congregation [April 24, 1957], Mr. Frank A. Baer, former president, became chairman of the Building Fund Committee. Mr. Glenn Hancock, a prominent Charleston architect, has already drawn preliminary plans.

At the annual meeting of the congregation, on Wednesday, April 24, 1957, the following slate was elected:

PRESIDENT: Sydney M. Kleeman
VICE PRESIDENT: Stanley Loewenstein
SECRETARY: Bernard Jacobson
TREASURER: Fred A. Bloomberg
WARDEN [of the Cemetery]: Charles Cohen

BOARD MEMBERS:

Irving Adler
Frank A. Baer
Mrs. Lake [Ruth] Brown
Philip Frankenberger

Richard Glaser
Richard Herman
Paul Kaufman
Carl Lehman
Lester [J.] Mann
Louis Preisman
Stanley Silverstein
Louis J. Tischler
TRUSTEES:
Frank A. Baer
Max Frankenberger
Alvin J. Lindenberg, Sr.

At the annual meeting of the congregation a year before, on May 3, 1956, a handsome bronze plaque was dedicated. This plaque bears the names of all the previous presidents of the congregation, with the years of their office. The names appear in the following order:

Daniel Mayer	1875–1884, 1886–1888
Jacob Jelenko	1884–1886, 1888–1895
Charles Loeb	1895–1915
Ben Baer	1915–1918
Herbert Frankenberger	1918–1920
Joe Loewenstein	1920–1921, 1941–1942
Albert Schwabe	1921–1922
Leo Loeb	1922–1929
Isaac Loewenstein	1929–1931
Max Frankenberger	1931–1933, 1938–1939
Harry Kaufman	1933–1938
Alvin J. Lindenberg	1939–1941
Sol W. Bloom	1942–1945
Louis Baer	1945–1947
M. [Morris] I. Mendeloff	1947–1949
Sydney M. Kleeman	1949–1952
Jerome W. Schwabe	1952–1954
Frank A. Baer	1954–1956

[The work of erecting the new synagogue of Bene Israel Congregation on its new plot, begun previously, was still continuing in 1959–1960.]

1959–1960

The new Temple of the Charleston Reform congregation, erected in 1958 to 1960 on Kanawha Boulevard and Chesapeake Avenue, was dedicated on September 16 to 18, 1960. In 1960, the old Virginia Street Temple, at 1113 Virginia Street East, was given up, and sold, and the new Temple came into use. The cost of the new Temple was about $721,000, which included the cost of the land, approximately $113,000. In 1959, B'nai Israel Congregation entered upon an intensive campaign to raise the sum of $244,000 which was then still needed, after the sale of the Virginia Street Temple, to cover the cost of the new Temple, of which Glenn Hancock and Donald Moses, of Charleston, were the architects.

Officers and Trustees of B'nai Israel Congregation in 1959–1960

In 1959–1960, the following served as the officers and Trustees of the congregation:

President: Stanley Loewenstein
Vice President: Charles Cohen
Secretary: Ivor F. Boiarsky
Treasurer: Fred A. Bloomberg
Warden: Carl Lehman

Board of Trustees

Frank A. Baer
Bernard H. Jacobson
Stanley Silverstein
Mrs. Mark Schaul
Richard Herman
Louis Preisman
Rabbi Samuel Volkman
Charles Loeb
Isadore Berman
Mose Boiarsky
Robert Baer
Mrs. Lake Brown
Sydney M. Kleeman

1960

From the Dedication Brochure of Temple Israel[1]
Kanawha Boulevard at Chesapeake [Avenue]
Charleston, West Virginia
September, 1960

The History of the Congregation

Although Jewish religious services had been held in Charleston as early as 1871, it was 1873, the year of the founding of the Union of American Hebrew Congregations, that marked the formal beginning of this congregation.[2] Sixteen men (eleven heads of families and five bachelors) founded the Hebrew Educational Society, with Dr. Daniel Mayer as president; S. M. Loewenstein, vice-president; Albert Peyser, secretary; and Meyer Hirsch May, treasurer. The first services were held over Capitol Street storerooms. In 1875, a small Temple was completed on what was known as State Street, now Lee Street. The congregation had grown to eighteen members. The Rev. Mr. Schwede was the first minister, and there was a professional organist; the choir was volunteer, with Philip Frankenberger as leader.

Records prior to 1885 were destroyed by fire, so there is no way of knowing the growth of the congregation during the first twelve years. According to the earliest extant minutes of the Executive Board, there were thirty-seven members, and forty pupils in the Sunday School, by 1885. During that twelve-year period, the Rev. Mr. Schwede was succeeded as religious functionary of the Society by the Rev. Mr. Strauss and the Rev.

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[1] In the Dedication Brochure, the congregation is almost always referred to as Temple Israel, instead of by its previous official and historic name of B'nai Israel Congregation. Apparently, the name Temple Israel was adopted at the time of the erection of the new synagogue building, and the older name of B'nai Israel Congregation, or B'nai Israel Temple, was dropped, or ceased to be used, at that time, in 1959–1960 (April 27, 1960).

Through the courtesy of Rabbi Samuel Volkman, who still continued as the rabbi of Temple Israel, in Charleston, in 1960–1961.

[2] B'nai Israel Congregation, later generally and affectionately referred to as the Virginia Street Temple.

D. Burgheim. Mr. A. Jacoby was engaged by the Board in 1885 as "Reader and Teacher"; in 1891, when [the] Rev. [S.] Schaumberg [Schamberg] was engaged, he was employed as "Teacher, Reader and Lecturer," indicating a striving for spiritual as well as educational leadership.

The Society had felt the need for larger quarters as early as 1887 and had begun to plan for a new house of worship. The lot on which the Virginia Street Temple stands was purchased in 1892, the membership at that time being fifty-eight. The Sanctuary was built within two years and dedication services were held on April 17, 1894. Dr. Isaac Mayer Wise, founder of the Union of American Hebrew Congregations, delivered the Dedicatory Sermon. The rabbi at that time was Marcus Salzman, the first graduate of the Hebrew Union College to serve the congregation. He had come to Charleston in 1893 and remained six years.

The last years of the past century must have been a time of Depression for Congregation B'nai Israel. In 1899, there were only forty-five members, religious school enrollment had shrunk to nineteen, total dues had fallen to less than $120 a month, and delinquencies [in the payment of dues] were numerous. However, the new century brought brighter days, for soon after 1901, when Rabbi Leon Volmer came to the congregation, the minutes of the Board record the president [as] reporting improved conditions, particularly in the Sunday School. Rabbi Volmer, who remained in Charleston until 1911, was succeeded by Rabbi Israel Bettan. Except for a brief interval when he was [a] chaplain in the United States Armed Forces during the First World War, Rabbi Bettan continued his ministry here until 1922, when he left to join the faculty of [the] Hebrew Union College.

Rabbi Bettan's tenure brought important changes. There was intellectual stimulation through study groups; there was a great growth in membership. In 1914, the women's arm of the congregation, which had been founded in 1876 as the Ladies Hebrew Benevolent Society, affiliated with the National Federation of Temple Sisterhoods. Its fifty members took the name "Virginia Street Temple Sisterhood," and elected Mrs. Ben

Baer the first president. The congregation, during this period, assumed the responsibility for Boy Scout Troop No. 9, which continues to the present time. Started for Jewish boys only, it has been non-sectarian for many years.

Rabbi David Rosenbaum succeeded Rabbi Bettan. During his term (1922–1923), the congregation celebrated its Fiftieth Anniversary, with the commemoration sermon [being] delivered by Dr. Israel Bettan. Rabbi Morris Youngerman[1] occupied the pulpit in 1923, but in 1924 death ended his brief tenure. From his death until the following spring, the pulpit was vacant and the congregation depended on lay leadership for its religious services. Then Rabbi Louis Binstock became religious leader, and it was at this time that the two-story annex to the Temple was built. The congregation was privileged to be served from 1926 until 1928 by Rabbi Maurice N. Eisendrath, who is now the dynamic leader of all Reformed [Reform] Jewry, as president of the Union of American Hebrew Congregations.

Rabbi Ariel Goldburg became spiritual leader in 1928, and served until the end of the Second World War [1945]. During his occupancy of the pulpit, weekly religious services were changed from Friday evening to Sunday morning. He established special college vacation services and summer services. There was an historic change in the Constitution which gave married women complete individual membership and provided a place on the Temple Board for the Sisterhood president.

In the fall of 1945, Rabbi Louis J. Cashdan assumed the pulpit of the congregation, which now had more than two hundred members. Much happened in the following years. In 1945, the congregation bought a home to be used for the rabbi's residence. In the same year, the Brotherhood was founded, with M. M. Margolis as first president. Interfaith activities increased, culminating in the first Interfaith Luncheon, co-sponsored by the Sisterhood and the Charleston Council of Church Women.

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[1] Here the text of the Dedication Brochure reads "Rabbi Louis Youngerman," but this is an error in printing for "Rabbi Morris H. Youngerman." Rabbi Louis M. Youngerman, a much younger brother of Morris H. Youngerman, died on August 23, 1960, presumably in Allentown, Pa., where he had served as rabbi of Keneseth Israel Congregation for a number of years.

A third arm of the congregation, the Temple Youth Group, was formed in 1951 with thirty-three members and with Robert Preisman as president. The congregation, meanwhile, had celebrated its 75th Anniversary with appropriate services and ceremonies. In the spring of 1952, the congregation voted to hold religious services on Friday evenings, reversing the 1938 Sunday-services decision.

Rabbi Samuel Volkman arrived in the fall of 1952, and the years under his leadership have been marked by a variety of activities. His interest in music has resulted in a much improved choir, and religious services have been enriched with new liturgical music never previously performed in Charleston. There have been three Institutes on Judaism for public school teachers. The sessions of the religious school have been increased to 2½ hours.

This was the past. From a membership of 16 to a membership of 235 — from a small storeroom to a splendid new temple. Eighty-seven years of development, made important not by the moves to larger, more modern quarters, but by the congregation's adherence to the principles of Judaism and search for spiritual growth . . . .

In preparing the above sketch, we have used material from the social histories of the congregation, lovingly written by the late Leo Loeb for the 50th and 75th anniversaries; Rabbi Samuel Volkman's history of Charleston Reform Jewry; and conversations with various members. *Leora May, Jean Loewenstein.*

Rabbis and Their Tenures

Rev. Mr. Schwede Rev. Mr. Strauss Rev. D. Burgheim	Sometime between 1873 and 1885
Mr. A. Jacoby	1885–1891
Rev. S. Schamberg [Schaumberg]	1891–1893
Rabbi Marcus Saltzman [Salzman]	1893–1899
Rabbi Leon Volmer	1901–1911
Rabbi Israel Bettan	1911–1922

Rabbi David Rosenbaum	1922–1923
Rabbi Morris H. Youngerman	1923–1924
Rabbi Louis Binstock	1925–1926
Rabbi Maurice N. Eisendrath	1926–1928
Rabbi Ariel L. Goldburg	1928–1945
Rabbi Louis J. Cashdan	1945–1952
Rabbi Samuel Volkman	1952–

Presidents of the Congregation and Their Tenures

Dr. Daniel Mayer	1875–1884, 1886–1888
Jacob Jelenko	1884–1886, 1888–1895
Charles Loeb	1895–1915
Ben Baer	1915–1918
Herbert Frankenberger	1918–1920
Joe Loewenstein	1920–1921, 1941–1942
Albert Schwabe	1921–1922
Leo Loeb	1922–1929
Isaac Loewenstein	1929–1931
Max Frankenberger	1931–1933, 1938–1939
Harry Kaufman	1933–1938
Alvin J. Lindenberg	1939–1941
Sol W. Bloom	1942–1945
Louis Baer	1945–1947
Dr. M. I. Mendeloff	1947–1949
Sydney M. Kleeman	1949–1952, 1956–1958
Jerome W. Schwabe	1952–1954
Frank A. Baer	1954–1956
Stanley Loewenstein	1958–1961

Temple Israel . . . . How It Came To Be

The factual history of Temple Israel can be compressed into a few momentous dates. Each significant date listed here required hours of detailed and tedious work on the part of many congregants.

The timetable was this:

- May 17, 1953: Special meeting of the congregation to approve the acquisition of property on Kanawha Boulevard.
- August, 1953: Purchase of three parcels of land.
- January 19, 1954: Special meeting of the congregation to discuss building a new Temple.

First Campaign

- February 5, 1957: Special meeting of the congregation regarding acquisition of additional property, adjacent to the present sites.
- July, 1957: Additional property acquired.
- December 3, 1958: Basic floor plan approved.
- December 4, 1958: Contract signed with the architects to proceed with preparation of plans.

Second Campaign

- April 19, 1959: The Congregation voted to proceed with building a new Temple.
- April 20, 1959: Contract let to [the] Kenhill Construction Company.
- April 21, 1959: Groundbreaking Ceremony.
- September 20, 1959: Cornerstone Ceremony.
- April 27, 1960: Selection of [the] name "Temple Israel."
- September 16–18, 1960: Dedication of Temple Israel.

. . . . The following persons assumed the responsibility of leadership during the creation of this, the third home of Congregation B'nai Israel:

Frank A. Baer, Chairman of the Building Committee
Sydney M. Kleeman, Chairman of the Campaign Committee

Irving Adler
Philip Angel
Frank Baer, II
Robert Baer
Mrs. Dan Barrack
Marcus Berman
Mrs. Samuel Berman
Sol W. Bloom
Fred A. Bloomberg
Ivor F. Boiarsky

Paul Boiarsky
Mrs. Lake Brown
Mel Burka
Charles Cohen
Mrs. Charles Cohen
Mrs. Louis W. Cohen
Stanley Deutsch
Mrs. Philip Frankenberger
Robert W. Garner
Mrs. Sidney Gattlieb
Richard S. Glaser
Richard E. Herman
Morton F. Hess
Mrs. Morton F. Hess
Bernard H. Jacobson
Lawrence C. Kaufman, Jr.
Mrs. Lawrence C. Kaufman, Jr.
Paul J. Kaufman
Carl H. Lehman
Mrs. Carl H. Lehman
Charles W. Loeb
Stanley Loewenstein
Jay Margolis
Charles W. Midelburg
Louis Preisman
Mrs. Isaac Rosenberg
Mrs. Charles Rotgin
Robert Ruda (deceased)
Mrs. Mark H. Schaul
Mark H. Schaul, Jr.
Mrs. Jerome W. Schwabe
Philip Silverstein
Robert Silverstein
Samuel Silverstein
Stanley Silverstein
Mrs. Stanley Silverstein
William L. Sloman
Berton Sonis (deceased)
Mrs. Berton Sonis
Albert Thalheimer
Rabbi Samuel Volkman
Herman G. Wells
Philip Wells

The Officers and Trustees of the congregation who served during the planning and construction of the building were:

Irving Adler
Frank A. Baer# (President from 1954–1956)
Robert Baer
Isadore J. Berman#
Fred A. Bloomberg#
Ivor F. Boiarsky#
Mose E. Boiarsky#
Mrs. Lake Brown
Charles Cohen#
Mrs. Louis W. Cohen
Philip Frankenberger
Samuel Galperin
Richard S. Glaser
M. B. Goldman*
Richard E. Herman
Morton F. Hess#
Mrs. Morton F. Hess
Bernard H. Jacobson#

Currently serving.
* Deceased.

Lawrence C. Kaufman, Jr.#
Paul J. Kaufman
Sydney M. Kleeman#
(President from 1956–1958)
Carl H. Lehman#
Alvin J. Lindenberg, Jr.
Charles W. Loeb#
Stanley Loewenstein#
(President from 1958–1961)
Lester J. Mann
Dr. M. I. Mendeloff, Sr.#
Charles W. Midelburg
Louis Preisman
Samuel V. Ramze
Charles Rotgin#
Mrs. Charles Rotgin
Mrs. Mark H. Schaul#
Jerome W. Schwabe#
(President from 1953–1954)
Stanley Silverstein
Mrs. Stanley Silverstein#
Berton Sonis*
Albert Thalheimer#
Louis Tischler
Rabbi Samuel Volkman#

Temple Israel Dedication
Schedule of Events

Friday, September 16, 1960 7:30 P.M.

Religious Services.....Virginia Street Temple Sanctuary
Rabbi Samuel Volkman

Procession: Removal of the Torah Scrolls to Temple Israel

Concluding Services.....Temple Israel Sanctuary

Reception.....Temple Israel Social Hall

Saturday, September 17, 1960 11:00 A.M.

Dedicatory Service for the Religious School.....Temple Israel Sanctuary
Rabbi Samuel Volkman
Mrs. Charles Cohen
Superintendent of the Religious School

Currently serving
* Deceased

Saturday, September 17, 1960 7:00 P.M.

Dedication Banquet . . . . . Temple Israel Social Hall

Master of Ceremonies . . . . . Stanley Silverstein
Chairman of the Dedication Committee

Invocation . . . . . Rabbi William A. Rosenthall
Woodsdale Temple, Wheeling, W. Va.

Dinner

Greetings . . . . . Honorable Cecil H. Underwood
Governor of the state of West Virginia

Honorable John A. Shanklin
Mayor of the city of Charleston

Rabbi Samuel Volkman, D.D.

Reverend B. Milton Hargrove
Simpson Methodist Church
President, Charleston Ministerial Association

Rabbi Louis Binstock, D.D., D.H.L.
Temple Sholom, Chicago, Illinois

Mrs. Israel Bettan

Rabbi Ariel L. Goldburg, D.D., D.H.L.
Temple Beth Ahabah, Richmond, Virginia

Rabbi Louis Cashdan, D.D.
Temple Emanu-El, Toronto, Canada

Rabbi Samuel Cooper, D.D.
B'Nai Jacob Synagogue, Charleston, W. Va.

Remarks.....Stanley Loewenstein
President, Temple Israel

Dedicatory Address.....Rabbi Maurice N. Eisendrath, D.D., D.H.L.
President of the Union of American Hebrew Congregations

Benediction.....Rabbi Samuel Volkman, D.D.
Temple Israel, Charleston, W. Va.

Sunday, September 18, 1960 3:00 to 5:00 P.M.

Open House.....Temple Israel

Sunday, September 18, 1960 7:30 P.M.

Youth Group Services.....Temple Israel Sanctuary
Rabbi Samuel Volkman

Mr. and Mrs. Meyer Kwass
Youth Group Advisors

Richard Thalheimer
Youth Group President

Temple Israel

Samuel Volkman, *Rabbi*

Officers 1960–1961

President Stanley Loewenstein *Secretary* Ivor F. Boiarsky
Vice-President Charles Cohen *Treasurer* Fred A. Bloomberg
Warden.....Carl [H.] Lehman

Temple Israel Sisterhood[1]

Officers 1960–1961

President.....Mrs. Stanley Silverstein
First Vice-President.....Mrs. Carl [H.] Lehman
Second Vice-President.....Mrs. M. I. Mendeloff, Jr.

[1] With the erection of the new Temple Israel, the former name of the Charleston Sisterhood was changed from the Virginia Street Temple Sisterhood to Temple Israel Sisterhood.

Recording Secretary.....Mrs. Alvin J. Lindenberg, Jr.
Corresponding Secretary.....Mrs. William Sloman
Financial Secretary.....Mrs. Albert Thalheimer
Treasurer.....Mrs. Philip Frankenberger
Auditor.....Mrs. Julius Hess

Temple Israel Brotherhood

Officers 1960–1961

President.....Charles Rotgin
Vice-President.....Dr. Gordon F. Phillips
Secretary.....Robert Ruda (deceased)
Treasurer.....Philip Effron

Temple Israel Youth Group

Officers 1960–1961

President.....Richard Thalheimer
Vice-President.....Penny Glaser
Recording Secretary.....Nancy Volkman
Corresponding Secretary.....Cathy Lewis
Treasurer.....Henry Badner

Dedication Committee

Stanley Silverstein, *Chairman*
Mrs. Melvin H. May, *Co-Chairman*

Consultants: Stanley Loewenstein, Mrs. Stanley Silverstein, Mrs. Mark H. Schaul, Rabbi Samuel Volkman

Banquet.....Mrs. Dan Barrack, Mrs. Sidney Gattlieb
Banquet Program.....Stanley Silverstein
Dedication Brochure.....Mrs. Stanley Loewenstein, Mrs. Melvin H. May
Floral and Decorations.....Mrs. Alvin J. Lindenberg, Jr.
Friday Night Reception.....Mrs. Mose E. Boiarsky, Mrs. Albert Thalheimer

Hospitality and Transportation . . . Mr. and Mrs. Charles Rotgin
Invitations and Publications . . . . . Mr. and Mrs. Richard S. Glaser
Mailing . . . . . Mr. and Mrs. Carl [H.] Lehman
Open House . . . . . Mrs. Louis W. Cohen
Procession . . . . . Richard S. Glaser
Parking . . . . . Mark H. Schaul, Jr.
Physical Arrangements . . . . . Mr. and Mrs. Robert W. Garner
Publicity . . . . . Mrs. Berton Sonis
Ritual and Services . . . . . Rabbi Samuel Volkman
Ushers . . . . . Richard E. Herman

Architects

Glenn C. Hancock Donald L. Moses

Sculptor

Milton Horn

Contractors

Kenhill Construction Company

The Charleston Temple Sisterhood

Deeply involved in every phase of the life of the congregation are its women, organized as a Sisterhood, and affiliated with the National Federation of Temple Sisterhoods since 1914. Before that date they were organized as the Ladies' Hebrew Benevolent Society, an organization which goes back to the initial years of the history of the congregation. On becoming an affiliate of the N. F. T. S., the local Sisterhood accepted national responsibilities in addition to those of a purely local character. It was one of the first Sisterhoods to fulfil its House of Living Judaism commitment. For many years it has received national recognition for its splendid record in connection with the sale of Uniongrams: Honor Roll for 1946–1949; Distinguished Service Roll for 1949–1956. The Charleston Sisterhood is very active in the affairs of the West Virginia Federation of Temple Sisterhoods. The present vice-president (June, 1957) of the West Virginia

State Federation is a former president of the Charleston Sisterhood, Mrs. Charles [Helaine] Rotgin, who was also recently elected to the National Board of the N. F. T. S. [In October, 1957, at Parkersburg, Mrs. Charles Rotgin was elected president of the W. V. F. T. S. for the two-year period extending from October, 1957, to October, 1959.]

In addition to fulfilling its responsibilities to the N. F. T. S., and to the local community, the Temple Sisterhood serves the congregation [B'nai Israel] in a variety of useful ways. It provides luncheons for monthly Religious School Teachers' Institutes; parties on Chanukah and Purim for the children; monthly dinners for the Brotherhood; and monthly dinners for the Youth Group. It sponsors a Community Seder. It provides adult advisers for the Youth Group, and subsidizes camperships to Union and Regional Youth Group Institutes.

Having raised, chiefly through the sale of tulip bulbs, the sum of $10,000 toward a kitchen in the new Temple, the Sisterhood of Charleston is on its way to completing the raising of an additional $10,000 toward the Ark for the new Temple.

Among the more important of the Sisterhood projects were two institutes on Judaism for teachers of the public schools. One of these took place on November 13, 1954, when the guest lecturer was Dr. Sylvan Schwartzman, Professor of Education at the Hebrew Union College. The second institute took place on February 11, 1956; the guest lecturer was Dr. Samuel Sandmel, Professor of Bible and Hellenistic Literature at the Hebrew Union College. The purpose of these institutes was to bring about a better understanding, among public school teachers, of the meaning of Judaism, and to make them aware of the extent to which we prepare our children in the Religious School for a creative Jewish life. The holding of these institutes also implies a realization on our part that only by maintaining friendly contact with our teachers in the public school[s], as well as with others who are in a strategic position to mold public opinion, can we prevent the precious values of Democracy from being undermined by the corrosions of bigotry and prejudice.

The Charleston Temple Sisterhood sponsors an annual study group under the leadership of the Rabbi. In the past year,

1956–1957, there were two seminars: one on the Psalms, and the second on the Prophets.[1]

In association with the Charleston Council of Church Women, the Sisterhood maintains a continuing program of interfaith study. The women jointly visit various religious institutions in the city, and participate in discussions on the history of the respective denominations, their ritual, theology, and organizational structure. During the past year [1956–1957], the Church and Temple women, in addition, planned a series of cultural, spiritual, and recreational programs for the local blind. The motto which inspires this activity is the text of Micah: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

At the Sisterhood meeting of May 9, 1957, Mrs. Louis Cohen completed a two-year term of office as president, and she was succeeded by Mrs. Lake [Ruth] Brown. Her fellow officers [for the year extending from May, 1957, to May, 1958] are:

1ST VICE PRESIDENT: Mrs. Stanley Silverstein
2ND VICE PRESIDENT: Mrs. Carl Lehman
RECORDING SECRETARY: Mrs. Berle Radow
CORRESPONDING SECRETARY: Mrs. Harry N. Barton
FINANCIAL SECRETARY: Mrs. Richard Herman

[1] In amplification of Rabbi Samuel Volkman's preceding presentation on the Charleston Temple Sisterhood: the Charleston Sisterhood also, three times in the early 1950's, acted as hostesses to the Institute for Religious School Teachers of West Virginia, held in the city (as also, in alternate years, in other West Virginia cities) under the auspices of the W. V. F. T. S. at the Temple. The 7th Religious School Teachers' Institute was thus held in Charleston in 1957. Albert Vorspan, of New York, was the main speaker, addressing the delegates (rabbis and teachers of the State) on the subject of "Teaching Social Justice."

According to the official records of the N. F. T. S. in New York City, the Charleston Temple Sisterhood became affiliated with the N. F. T. S. on March 19, 1915 (and not in the year 1914), with 87 members. The president of the Charleston Sisterhood at that time was Mrs. Garris I. Barkus, and the secretary was Mrs. Isaac Rosenberg. In 1957–1958, Mrs. Lake (Ruth) Brown was serving as president of the Virginia Street Temple Sisterhood.

The records show that in 1938, the Sabbath School Committee of the Charleston Sisterhood was composed of the following members:

Mrs. Frank Baer
Mrs. Simon Galperin
Mrs. Hyman Levin
Mrs. Isaac Rosenberg, *Chairman*
Mrs. Marcus Smith.

TREASURER: Mrs. Louis Preisman
AUDITOR: Mrs. Marcus Cohn
PAST PRESIDENT: Mrs. Louis [Bertie R.] Cohen.

The membership of the Charleston Temple Sisterhood, in 1957, was 230. In 1958–1959, the Sisterhood membership was 221.

THE CHARLESTON SISTERHOOD IN THE STATE FEDERATION OF TEMPLE SISTERHOODS (AND IN THE N. F. T. S.)

1922–1924

In 1922, Mrs. Garris I. Barkus, of Charleston, served as a member of the Executive Board of the N. F. T. S. In 1924, Mrs. Garris I. Barkus was still serving as a member of the Executive Board of the N. F. T. S.

1937–1938

In 1937 to 1938, Mrs. Max Frankenberger, of Charleston, was treasurer of the West Virginia Federation of Temple Sisterhoods. In the same year, Mrs. Samuel D. Lopinsky served as Field Secretary of the State Sisterhood.

1955–1957

From 1955 to 1957, Mrs. Charles [Helaine] Rotgin served as chairman of Department No. 1, Religion and Education, of the W. V. F. T. S. During the same period, Mrs. David Badner served as chairman of the Youth Committee, and Mrs. Samuel [Sally] Volkman served as chairman of the Program Committee, of the State Federation.

Also, from 1955 to 1957, Mrs. Saul Cohen served as chairman of the Braille Committee, and Mrs. Charles [Reba B.] Cohen as chairman of the By-Laws Committee, of the State Federation. During that same two-year period, Mrs. Charles Rotgin served on the National Board of the N. F. T. S., in the Department of the Advancement of Judaism, as the representative from West Virginia.

The Officers and Board of Directors of the Chevra Kaddisha of B'nai Jacob Congregation, of Charleston, W. Va. (1950)
Seated (left to right): Abe Miller, vice-president; Mrs. Sam Fixler, Mrs. Nathan Galinsky, president of the women's branch; Mrs. Philip Nearman, Jacob Wells, president. Standing, left to right: Morris Steiger, Jacob Rubin, Simon Cohen, I. M. Cohen, treasurer; David Ogrin, Nathan Galinsky. Absent when picture was taken: Harry Kanner, secretary; Joe Hearst.

(see page 699–705)

PLATE XXI

PLATE XXII

DEDICATION COMMITTEE

for the new (1950) Synagogue of Congregation B'nai Jacob, Charleston, W. Va.

Front row, left to right: Rabbi Samuel Cooper, Mrs. Samuel Cooper, Mrs. Zundel Hark, Mrs. Louis Lovett, Ben Preiser, chairman; Mrs. Joseph Miller, Mrs. Irving Abrams, Fred Marks. Standing, left to right: Dr. Max Koenigsberg, Louis Lovett, Charles Kerstein, Maurice Samuels, Morton Cohn, Simon Meyer.

(see page 716)

1957–1959

In 1957–1959, Mrs. Samuel [Sally] Volkman served as chairman of the Caravan Committee of the State Sisterhood. Mrs. Charles [Reba B.] Cohen served as chairman of the Committee and Department Analyses Committee of the State Sisterhood; Mrs. Louis W. [Bertie R.] Cohen as chairman of the Constitutional Revisions Committee of the State Sisterhood; and Mrs. Morton [Helen] Hess as chairman of the Combined Campaign Committee of the State Sisterhood for the U. A. H. C. — H. U. C. - J. I. R. In 1958, also, Mrs. Charles [Helaine] Rotgin served as a member of the Executive Board of the N. F. T. S.

From 1957 to 1959, after a term as 1st Vice President (1955–1957), Mrs. Charles Rotgin was State President of the State Sisterhood; and she served also on the National Board of the N. F. T. S.

(During her residence in Charleston (1945–1952), Mrs. Eve (Eva) Cashdan, wife of Rabbi Louis J. Cashdan, served for a time as chairman of the Inter-Faith Committee of the W. V. F. T. S.)

The Charleston Temple Brotherhood

Since it was founded in 1947, the [Temple] Brotherhood has grown steadily, and today [1957] it has a membership of 88. Its present president is Louis Tischler [1957–1958]. His fellow officers are as follows [1957–1958]:

Vice President: Aaron Cohen
Secretary: Si [Simon] Galperin
Treasurer: Newton Margolis

The [Temple] Brotherhood meets once a month, except during the summer. The meeting is preceded by a dinner, and is followed by a program of a cultural nature. The purpose of the Brotherhood is chiefly that of strengthening the social bonds of the membership and to awaken in them a full realization of the spiritual opportunities of congregational life. Like the Sister-

hood, the Brotherhood provides adult advisors for the Temple Youth Group. It also sponsors Boy Scout Troop #9, which has had an illustrious history since its founding in the year 1919.

Through its individual membership, the Brotherhood makes an important financial contribution to the Jewish Chautauqua Society, which is an important adjunct of the National Federation of Temple Brotherhoods, with which the local Brotherhood is affiliated. Rabbi Samuel Volkman, Rabbi Louis J. Cashdan, and Rabbi Ariel L. Goldburg, as rabbis of the Charleston Virginia Street Temple, frequently visited university and college campuses, and delivered lectures and presentations on Judaism, under the auspices of the J. C. S., in various parts of Virginia, West Virginia, and Kentucky, in the years from 1940 to the present.

Previous Presidents of the Virginia Street Temple Brotherhood

Mike [Michael] Margolis
Isadore Berman
Lester [J.] Mann
Irving Adler
Charles Rotgin
Carl Lehman
Philip Frankenberger
David Badner
Ivor Boiarsky
Bert [Berton] Sonis
Paul Kaufman
Charles Midelburg

The Temple Youth Group

The Temple Youth Group, consisting of 33 teen-agers between the ages of 13 and 16, was formed in 1951, and is affiliated with the N. F. T. Y. and with the Ohio Valley Federation of Temple Youth. Each summer, one or more of its representatives attend institutes at Oconomowoc, Wis., or at Camp Livingston, near Cincinnati. During the year, several or more members (or representatives) attend [annual] Temple Youth Conclaves held in neighboring communities of West Virginia, as well as in Charleston itself, alternately. These conclaves are an important means of strengthening a sense of Jewish identity, and stimulate a greater desire to make a personal commitment to the cause of Judaism.

In the middle 1950's, a Conclave of the entire Tri-State area [West Virginia, Kentucky, and Ohio] was held at Charleston, at the Virginia Street Temple, under the auspices of the local Temple Youth Group and of the Charleston Temple Sisterhood.

The president of the Temple Youth Group of Charleston in 1956–1957 was Gail Badner; in this year, Mrs. Mary [Berton] Sonis served as its adult advisor, and it had a membership of 24. The adult Youth Group advisors at the present time [1957] are Mrs. David Badner and Paul Glazer. In 1958, Eleanor Schwartz, Associate Director of the N. F. T. Y., of New York, visited the city, and addressed the Charleston Temple Youth Group.

The following served as presidents of the Temple Youth Group since the founding of the organization in 1951:

Robert Preisman	Marcia Koenigsberg
Lynn Barrack	Richard Hark
Richard Hess	Gail Badner

The rabbi of the congregation is kept busy coordinating the activities of the Sisterhood, the Brotherhood, and the Temple Youth Group, suggesting new projects for the enlivening of the congregation, and bringing his message to his people through the pulpit, the study group, the Religious School, the congregational bulletin, and friendly and informal discussions. The present spiritual leader of the Virginia Street Temple [1959; Rabbi Samuel Volkman] is active in civic affairs. He is on the Boards of the Charleston Family Service, the Kanawha Welfare Council, the West Virginia State Board of the Creative Arts Festival, and the Kanawha County United Nations Association. He serves on all Jewish communal boards. He lectures frequently for the Jewish Chautauqua Society at colleges and universities, both in West Virginia and in some of the neighboring states, and often appears as a speaker at Parent-Teachers Associations meetings, church groups, and civic clubs. He belongs to Rotary, and is currently chairman of its Religious Committee.

In addition, Rabbi Samuel Volkman is the Regional Director of the Ohio Valley Council of the Union of American Hebrew Congregations. As such, he is the liaison between the U. A. H. C.

and the individual congregations [Reform] in the Council area, which includes Indiana and Ohio as well as West Virginia.

Both rabbi and laity are proud of what the congregation has been in the past. If energy, imagination, and dedication are the qualities needed, there is more than ample abundance of these to ensure that the congregation will move forward to even greater accomplishments than those of the past, and will bring new lustre to the story of the Jews in America, as it unceasingly strives to promote the glory of God and the welfare of men.

The Rabbis of the Virginia Street Temple
A Chronological List of the Rabbis Who Served the Congregation

So far as the early and later congregational records show, the following is an alphabetical list of the rabbis or "Reverends" who served the Virginia Street Congregation from the earliest times. The dates of service of the first three rabbis listed are not known with any certainty. Also, it is a safe inference that the first four or five "rabbis" listed in the following chronological list were not ordained, especially all those except one who served before the year 1900, and that they had the [unearned] title of "the Reverend" or "the Reverend Mr." An alphabetical list of the rabbis of the Virginia Street Temple, as well as brief biographies of them, so far as they are known, are presented after the chronological list.

Chronological List of the Rabbis

Rev. Mr. Schwede [or Schwed. His first name is unknown.][1]
Rev. Mr. Strauss [His first name is unknown.] [Isaac Strouse? also Strause or Straus.][2]

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[1] It is quite possible that no Reverend Schwede, or Schwed, ever existed, and that the spelling Schwede or Schwed for the name of this early minister of the Charleston congregation is an error for Schwab (I. or Isaac Schwab). *See below*, in the biographical sketches of the Charleston rabbis, and under Wheeling.

[2] It is possible that this Rev. Mr. Strauss was Isaac Strouse, who served also for several years as rabbi of the Wheeling Congregation Leshem Shomayim. *See below* under the biographies of the Charleston rabbis, and under Wheeling.

D. Burgheim [His full first name is unknown. It was, perhaps, David, or Daniel.]
A. Jacoby (1885–1891) [His full first name is unknown.]
S. Schamberg (1891–1893) [His full first name is unknown.][1]
Marcus Salzman (He served some time between 1893 and 1899, for a number of years.) (up to 1896)
Martin A. Meyer (student rabbi from the Hebrew Union College, who served from 1900 to 1901)
Leon Volmer (1901–1911)
Israel Bettan (1912–1922)
David Rosenbaum (1922–1923)
Morris Youngerman (1923–1924)
Louis Binstock (1925–1926)
Maurice N. Eisendrath (1926–1929)
Ariel L. Goldburg (1929–1945)
Louis J. Cashdan (1945–1952)
Samuel Volkman (1952 — ; still serving in 1959).

Biographies of the Rabbis of the Charleston Virginia Street Temple

Israel Bettan. Dr. Israel Bettan came to Charleston, W. Va., as the rabbi of the Virginia Street Temple in September, 1912; this was his first rabbinical position (and, as it proved, his only one) after his ordination by the Hebrew Union College, of Cincinnati, in June, 1912. He remained in this position until June, 1922. Israel Bettan was born in Kovno, Lithuania, on January 16, 1889, the son of Moses and Anna Itta Fishman Bettan. He received his youthful (Jewish) education in the Yeshivoth of Eastern Europe. He was brought to the United States by his parents in 1907. He received the A.B. degree from the University of Cincinnati in 1910, two years before his ordination. In 1915, he was awarded the earned D.D. degree by the Hebrew Union College.

From 1918 to 1919, Israel Bettan served as a chaplain

[1] It is possible that the correct spelling of his last name was Schaumberg.

with the American Expeditionary Forces in France. Otherwise his rabbinical services in Charleston were continuous until 1922. On April 25, 1922, he was appointed Professor of Homiletics and Midrash at the Hebrew Union College, and he left Charleston to assume this new post at the end of the religious year 1921–1922 (June-July, 1922). He held this position at his "Alma Mater" in Cincinnati until his retirement in June, 1956, when he became professor emeritus. In May, 1957, the Hebrew Union College conferred upon him the honorary degree of Doctor of Hebrew Letters.

In Charleston, from 1915 to 1917, Dr. Israel Bettan served as the chairman of the City Survey Commission; from 1916 to 1918 he was president of the Federated Charities of Charleston. In 1917 he served as a member of the Charleston School Code Commission, and in 1921 and 1922 he served as a member of the Child Welfare Commission of West Virginia. He was the author of *The Five Scrolls* (of the Bible) (1950), as well as of a work on the subject of preaching.

Israel Bettan died at Cincinnati on August 5, 1957, at the age of 68. In June, 1956, he had been elected president of the Central Conference of American Rabbis, and served for the year 1956 to 1957 in that post; in June, 1957, just a few weeks before his death, he had been re-elected president of the C. C. A. R. at the annual convention held in Miami Beach, Fla. His biography is included in *Who's Who in World Jewry* (1955).

The name of Rabbi Israel Bettan is mentioned many times in the *CCAR*, especially in the later years of his rabbinate and professorship at the Hebrew Union College, when he rose to high rank, even to the presidency, in the Conference, and served on many important committees. Of interest historically, especially, are the two earliest entries in the *CCAR* with reference to Israel Bettan. Volume XXIII (1913), page 41, records the "election of Israel Bettan, of Charleston, W. Va., as a member of the Central Conference of American Rabbis." The first annual dues of

$5.00 paid by Rabbi Israel Bettan as a member of the C. C. A. R. are recorded in *CCAR*, Volume XXIII (1913), page 48, under the date of February 19, 1913.

A Memorial Address in memory of Dr. Israel Bettan was delivered by President Nelson Glueck, of the H. U. C. - J. I. R., of Cincinnati, at the 69th annual convention of the C. C. A. R., held at Chicago on June 24 to 29, 1958 (*CCAR*, LXVIII [1958], pages 230–231).

Louis J. Cashdan. Rabbi Louis J. Cashdan served as rabbi of the Virginia Street Temple from 1945 to 1952, when he left to become associate rabbi of Congregation B'nai Jehudah, in Kansas City, Mo. That position he occupied until September, 1959, when he resigned as co-rabbi of Congregation B'nai Jehudah, of Kansas City, Mo., and was elected rabbi of Temple Emanu-El, in Toronto, Canada. He was ordained by the Hebrew Union College in June, 1933.

Excerpts from a letter from Rabbi Louis J. Cashdan, dated February 26, 1957, and written from Kansas City, Mo., contain an interesting and factual account of his biography:

"I was born in Russia in the year 1905. I am a graduate of the University of Michigan, of the year 1927. I was ordained at the Hebrew Union College in 1933. I did graduate work at the Universities of Wisconsin and Chicago. I came to Charleston from the Temple in Des Moines, Iowa [B'nai Jeshurun Congregation]. I served in Charleston from 1945 to 1952. My first religious service there was a special V-Day Service. My title here [in Kansas City, Mo.] is Co-Rabbi [with Rabbi Samuel S. Mayerberg].

"The following will indicate my major activities in Charleston: President of the Kanawha Welfare Council. I organized and served as the first president of the Welfare Assembly of West Virginia. I served as an instructor at Morris Harvey College, in Charleston. I was state president of the Save the Children Federation of West Virginia. Appointed by the Governor to the Advisory Board of the Department of Public Welfare, I served on that Board from

1948 to 1952. I was the first rabbi in Charleston to be made a member of the Ministerial Association. I was on the Advisory Board of the State Nurses' Association of West Virginia; I was the West Virginia representative to the Mid-Century White House Conference for Children and Youth at Washington, D. C., in 1950; I was elected to the Executive Board of the Central Conference of American Rabbis, serving from 1948 to 1953; a member of the Commission on Justice and Peace of the C. C. A. R. from 1949 to the present. I was a member of the boards of the Charleston Community Chest, of the Charleston Symphony, of the Charleston Open Forum, of the B'nai B'rith (Charleston Lodge No. 788), and of the Jewish [Welfare] Federation. I held the first Pastors' Institute in Charleston. In 1952 [I was instrumental in having] the Sunday morning [religious] service changed [back] to Friday night.

"The presidents of the congregation during my tenure were Louis Baer (1945–1947), Dr. Morris [I.] Mendeloff (1947–1949), and Sidney [Sydney M.] Kleeman (1949–1952). The presidents of the Sisterhood during my seven years in Charleston were: Mrs. Hyman C. Cohen, Mrs. Julius Hess, Mrs. Charles [Reba B.] Cohen, Mrs. Morton Hess, and Mrs. Abe [Anne] Seletz."

From 1945 to 1948, Rabbi Louis J. Cashdan served as the representative from West Virginia on the C. C. A. R. Standing Committee on Church and State (*CCAR*, LV [1945], 9; LVI [1946], 10; LVII [1947], 10).

Eve Cashdan [Eva], the wife of Rabbi Louis J. Cashdan, was well-known throughout West Virginia and in Charleston during the seven years of his rabbinate in Charleston, but this was because of her own work and service. Rabbi Cashdan wrote about her as follows:

"She served as State president of the League of Women Voters from 1947 to 1950. She was chairman of the Inter-Faith Committee of the West Virginia Federation of Temple Sisterhoods. She served as chairman of the Women's Division of the United Jewish Appeal. She was vice president of the Women's Division of the Charleston Symphony, and

was elected to the National Board of the N. F. T. S., on which she is now [1957] national chairman of Inter-Faith."

MAURICE N. EISENDRATH. Maurice N. Eisendrath served as the rabbi of the Virginia Street Temple, in Charleston, from 1926 to 1929. It was his first pulpit after his ordination by the Hebrew Union College, in Cincinnati, in June, 1926. Rabbi Maurice N. Eisendrath was born at Chicago on July 10, 1902. He received his B.A. degree from the University of Cincinnati in 1925, and in the following year he was ordained by the H. U. C. In 1929 he left Charleston to become the rabbi of the Holy Blossom Temple in Toronto, Canada, serving until 1943. In the latter year he was elected, although a rabbi, president of the lay congregational organization of American Reform Judaism, the Union of American Hebrew Congregations, and in 1952 he received life tenure as the president of the U. A. H. C.

During his tenure of office in Charleston (1926–1929), Leo Loeb was president of the Virginia Street Temple congregation, and Harry Kaufman was its vice president. Maurice N. Eisendrath was prominent both in congregational work and in civic work, and in the affairs of the general community. His biography is included in *Who's Who in World Jewry* (1955).

ARIEL L. GOLDBURG. Rabbi Ariel L. Goldburg served as the rabbi of the Virginia Street Temple, in Charleston, from 1929 to 1945, this being the first pulpit which he had occupied after his ordination by the H. U. C. in the former year. He was born in St. Louis on October 24, 1903, and received his A.B. degree from the University of Cincinnati in 1928. In 1929 he was ordained by the H. U. C. In 1945 he left Charleston for Richmond, Va., to become the rabbi of Congregation Beth Ahabah; this position he still occupied in 1959.

In Charleston, Rabbi Ariel L. Goldburg was a founder of the Charleston Community Chest, and one of the organizers of the Federated Jewish Charities of Charleston and Montgomery, W. Va. He was also the chairman of the

Advisory Board of the Department of Public Assistance in West Virginia. His biography is listed in *Who's Who in World Jewry* (1955). He holds a lectureship at Mary Washington College, in Fredericksburg, Va.

For several years, until 1939, Rabbi Ariel L. Goldburg served as the representative from West Virginia on the C. C. A. R. Standing Committee on Church and State; in 1939, he was replaced on this Committee by Rabbi George B. Lieberman, of Wheeling.

A. JACOBY. A. Jacobi [Jacoby?], formerly (1885 to 1891) rabbi of B'nai Israel Congregation, of Charleston, is listed as a member of the C. C. A. R. in 1894–1895; at that time he was residing in Washington, D. C. (*CCAR*, 1894–1895 [5655 A.M.], page 148). The name of Rabbi A. Jacobi is listed also in subsequent volumes of the *Yearbook*, but he evidently retired from the active congregational rabbinate and ceased being a member of the Conference before his death, which is not listed in the *CCAR*. His first name remains unknown; he is known in the *CCAR* volumes only as *A.* Jacobi or Jacoby, as well as in the records of the Charleston congregation.

MARTIN A. MEYER. Rabbi Martin A. Meyer, as a senior student at the Hebrew Union College, in Cincinnati, served from 1900 to 1901 as the part-time student rabbi of the Virginia Street Temple [Bene Israel Congregation], before his ordination in June, 1901. He visited Charleston once a month for religious services and for student and adult instruction during that year, being the only student from the H. U. C. ever to serve the Charleston congregation as a student rabbi. Later he became noted as the rabbi of Temple Emanu-El, in San Francisco, until his death in the latter city in 1923 as the result of an unfortunate accident which he incurred while pursuing his avocation of entomology.

For many years, Rabbi Martin A. Meyer served as an instructor in Jewish subjects at the University of California, at Berkeley, Calif.

A Memorial Address in his memory, written by Rabbi Hyman G. Enelow, was delivered before the 1923 conven-

tion of the C. C. A. R. (*CCAR*, XXXIII [1923], 158–160), the year in which he passed away at San Francisco.

DAVID ROSENBAUM. David Rosenbaum served as the rabbi of the Virginia Street Temple from 1922 to 1923, and participated in its fiftieth jubilee celebration in the latter year. He was ordained by the H. U. C. in June, 1909, and from then on he was a member of the C. C. A. R. David Rosenbaum died in Chicago on January 2, 1935, at the age of 53, having served in Chicago first as a chaplain after leaving Charleston in 1923 (1923–1924), and then as the rabbi of Temple Judea (1924–1935) until his death.

The name of Rabbi David Rosenbaum appears in some of the early volumes of the *CCAR*. On May 12, 1911, he is listed as having paid his annual dues of $5.00 to the C. C. A. R., as recorded in *CCAR*, XXI (1911), page 35. At that time he was serving as the rabbi of Congregation Beth Israel, in Austin, Tex., and had received the Ph.B. [Bachelor of Philosophy] degree.

Rabbi David Rosenbaum attended many of the annual conventions of the C. C. A. R., and served for a number of years on several of its Standing Committees, including that on International Peace, that on Summer Services, and that on Religious Education.

The name of David Rosenbaum appears for the first time as rabbi of Congregation B'nai Israel, of Charleston, in 1922 (*CCAR*, XXXII [1922], 298, 309). That was the year in which he left the congregation in Austin, Tex., to come to Charleston, after more than ten years of service in Austin. He remained in Charleston, unfortunately, for only one year (1922–1923). The *CCAR* for 1923 and 1924 (Volumes XXXIII, page 503; and XXXIV, page 387) records David Rosenbaum as serving as the chaplain [Jewish institutional and hospital?] in Chicago [for the Chicago Federation of Synagogues], his address being listed as 634 East 50th Place, Chicago. From 1925 until his death in 1935, the *CCAR* (XXXV [1925], page 394 and the following volumes) records his service as rabbi of Temple Judea, of Chicago, for about eleven years.

Rabbi David Rosenbaum died at Chicago in 1935. A Memorial Address in his memory was delivered by Rabbi Jacob Singer, of Chicago, at the 46th annual convention of the C. C. A. R., held at Chicago on June 25 to 30, 1935 (*CCAR*, XLV [1935], pages 186–188), from which the following excerpts have been taken:

"David Rosenbaum was born in Bialystok, Poland, in 1882. He was brought to the United States in 1896, and was ordained by the Hebrew Union College, in Cincinnati, in 1909. From 1909 to 1911 he was rabbi in Amsterdam, N. Y. From 1912 to 1922 he was rabbi in Austin, Texas. During his [more than ten-year] residence in Austin, Texas, he was a member of the Faculty of the University of Texas, holding the rank of Instructor in Semitics. From 1922 to 1924 [1923 to 1925?] he served as chaplain for the Chicago Federation of Synagogues; and from 1925 until his death in 1935, he was rabbi of Temple Judea, in Chicago." [The obituary or Memorial Address inadvertently omits his one-year service as rabbi of Congregation B'nai Israel, in Charleston, W. Va.]

MARCUS SALZMAN. Marcus Salzman, who served as the rabbi of B'nai Israel Congregation, in Charleston, from *ca.* 1893 to 1899, is recorded in the *CCAR*, Volume XII (1902), page 251, and in many subsequent volumes of the *Yearbook*, as follows:

"Marcus Salzman, B.A., Rabbi, Congregation B'nai B'rith, 62 North Main Street, Wilkes Barre, Pa."

Both in his Charleston days, and in his later, very successful, years as rabbi of Congregation B'nai B'rith, of Wilkes-Barre, Pa., Marcus Salzman was an active member of the C. C. A. R., attended many of its annual conventions, and served on its committees. In the *CCAR* for 1893–1894 [5654 A.M.], page 30, it is stated that the name of Marcus Salzman was for the first time proposed for membership in the Conference, before the Executive Board, and that he was elected a member. At that time he was mentioned as being rabbi in Charleston, W. Va. This election took place at an Executive Board meeting held on August 21, 1893,

preceding the actual convention held on August 22–24, 1893. In the following year (1894), Marcus Salzman attended his first C. C. A. R. convention, the 5th annual one, held at Atlantic City, N. J., on July 11 to 15, 1894 (*CCAR*, 1894–1895 [5655 A.M.], page 77). He is listed for the first time as a member of the Conference in a List of Members in the same 1894–1895 *Yearbook*, page 150.

At the 18th annual C. C. A. R. convention, held at Frankfort, Mich., on July 2 to 8, 1907, Marcus Salzman delivered the Conference Sermon, his subject being, "Progressive Israel" (*CCAR*, XVII [1907], 15, 231–237). Rabbi Marcus Salzman died at Wilkes-Barre, Pa., in 1948.

Rabbi Marcus Salzman died at Wilkes-Barre, Pa., on May 16, 1948. A Memorial Address in his memory was delivered by Rabbi Newton J. Friedman at the 59th annual convention of the C. C. A. R., held at Kansas City, Mo., in June, 1948 (*CCAR*, LVIII [1948], pages 229–230), from which the following additional biographical facts have been excerpted:

"Rabbi Marcus Salzman had served Congregation B'nai B'rith, in Wilkes-Barre, for more than half a century (from 1896 to 1948). He had come to Wilkes-Barre from Charleston, W. Va., his first pulpit, which he had served from 1893 to 1896, after being ordained by the Hebrew Union College in June, 1893. He was born in Baltimore, Md. [*ca.* 1870], and had studied Hebrew under the eminent Rabbi Benjamin Szold, of Baltimore, before coming to the Hebrew Union College to study for the Reform rabbinate." [Benjamin Szold was the father of the noted Henrietta Szold, founder of Hadassah.]

Reverend Schwed (Schwede). It is possible that the Reverend Mr. Schwed, or Schwede, who early served the Charleston congregation as rabbi or teacher, or both, represents an error in the records for I., or Isaac, Schwab, who was, for many years, a member of the C. C. A. R., served on various committees, attended a large number of its conventions, served as rabbi of Congregation Adath Joseph, in St. Joseph, Mo., for more than 25 years, and also in New Orleans for

several years, and died at St. Joseph in 1907. For a further discussion of this "hypothesis" with reference to the Reverend Mr. Schwed or Schwede, *see under* the rabbis of Congregation Leshem Shomayim, of Wheeling, where the same Reverend Mr. Schwed or Schwede, or Mr. Schwed, served also for a while as the rabbi of that congregation.

REVEREND MR. STRAUSS. It is very possible that the Reverend Mr. Strauss who served as rabbi in Charleston for an indeterminate period before the year 1885 was the Reverend (or Rabbi) Isaac Strouse (also spelled as Strauss or Strause or Straus), who had served Congregation Leshem Shomayim, of Wheeling, from 1859 to 1862. *See under* the biographies of the rabbis of Congregation Leshem Shomayim, of Wheeling.

SAMUEL VOLKMAN. Samuel Volkman has served as rabbi of the Virginia Street Temple, in Charleston, since September, 1952. He was born in Hungary on August 12, 1908, and was brought to the United States as a child two years later. He received the A.B. degree from the University of Cincinnati in 1931, and was ordained by the H. U. C. in June, 1934. Later he was called to the pulpit of Congregation B'nai Jehoshua, in Chicago, and while serving there as rabbi he was inducted into the United States Navy, in August, 1944, as a chaplain, in the Second World War, with the rank of Lieutenant, Junior Grade. After the end of the War he was called to Scranton, Pa., to become rabbi of the Madison Avenue Temple, whence he was called to Charleston in September, 1952. In March, 1959, he was awarded the degree of Doctor of Divinity *honoris causa* by the H. U. C. - J. I. R. Further details as to his biography and activities in Charleston may be found in his supplementary article in this volume, above, in this section on Charleston, after the presentation by Leo Loeb.

LEON VOLMER. Leon Volmer served as the rabbi of the Hebrew Educational Society B'nai Israel, as it was termed in those earlier days, from 1901 to 1911; the Charleston congregation was his first and perhaps only rabbinical position (as a congregational rabbi). He was born at Little Rock, Ark.,

on June 28, 1879, the son of Louis and Henrietta Bott Volmer. He was graduated with the B.A. degree from the University of Cincinnati, presumably in the year 1900, and in 1901 he was ordained by the H. U. C., in Cincinnati.

Leon Volmer's name is listed in the *AJYB*, Volume 5 (1903–1904; 5664 A.M.), in a list entitled "Biographical Sketches of Rabbis and Cantors Officiating in the United States." He was for a number of years a member of the C. C. A. R. His name is listed in Volume XVIII (1908), of the *CCAR*, page 358, as rabbi of Congregation B'nai Yeshurun [an error for: B'nai or Bene Israel], Charleston, his address being 1329 Quarrier Street; and in Volume XX (1910), page 380, in the same city and congregation, but with his address being given as 1598 Lee Street, in Charleston. After leaving Charleston, in 1911, he went to New Orleans, where he served for a number of years as the superintendent of the Jewish Orphans' Home, on St. Charles Avenue, remaining in this position apparently through the year 1919, for he is no longer listed as holding that position or as a member of the C. C. A. R. in subsequent issues of the *CCAR*, beginning with Volume XXX (1920). It is apparent that he dropped his membership in the C. C. A. R. and ceased to be in the active rabbinate in 1920. He then, some time later, moved to Canton, Ohio, merely residing there, but not serving as an officiating or a congregational rabbi. In the *H. U. C. Catalogue* for 1933–1934 he is listed among the living alumni of the College, and he appears to have passed away at Canton, Ohio, in the year 1934, for in the 1934–1935 *H. U. C. Catalogue*, the very next issue, he is listed among the College's deceased alumni.

Leon Volmer appears for years as an active member of the C. C. A. R., and as an active participant, for many years, in its conventions and discussions, and as a member of some of its Temporary and Standing Committees. In *CCAR*, XV (1905), page 278, he is listed as "rabbi in Charleston, W. Va.," although the name of his congregation there (B'nai Israel, or the Virginia Street Temple) is not mentioned. For some years the *CCAR* erroneously carried

the name of Leon Volmer's Charleston congregation as B'nai *Yeshurun* instead of B'nai *Israel*, and apparently this error was repeated annually without anybody's taking the trouble (not even Rabbi Volmer himself) of correcting it.

Leon Volmer's name and home address appear in a number of the *CCAR Yearbooks* as "Rabbi of Congregation B'nai Yeshurun (the same avoidable error for B'nai Israel], 1329 Quarrier Street, Charleston, W. Va.," for example in Volume XVIII (1908), page 358. In 1910, he served as a member of the Conference Committee on Memorial Resolutions (*CCAR*, XX [1910], page 118). Page 24 of this same *Yearbook* records his attendance at the 21st annual convention of the Conference, held at Charlevoix, Mich., on June 28 to July 4, 1910.

On November 5, 1910, Leon Volmer paid $5.00 in annual dues (then the fixed sum for such dues) to the C. C. A. R., as recorded in *CCAR*, XXI (1911), page 32. On page 345 of this same volume he was recorded as the rabbi of Congregation B'nai Yeshurun (the same still perpetuated error for B'nai Israel), of Charleston, W. Va., with his home address given as 1598 Lee Street. In 1912–1913, he is listed in the *CCAR*, Volume XXIII, page 406, as the superintendent of the Hebrew Orphan Asylum, 5342 St. Charles Avenue, New Orleans. In Volume XXII of the *CCAR*, for the first time (1912, page 360), Leon Volmer is recorded as having left his position as rabbi of the Charleston Congregation B'nai Israel, and as having been appointed superintendent of the Hebrew Orphan Asylum, in New Orleans. Apparently, he never thereafter returned to the active congregational rabbinate. He continued as a member of the C. C. A. R. for several years after moving to New Orleans and renouncing the active congregational rabbinate. Thus, for examples, on November 6, 1912, he paid $10 in dues (presumably for two years) to the C. C. A. R., and on April 8, 1913, he paid $5.00 for another year's dues, as recorded in *CCAR*, XXIII (1913), pages 46 and 49. The last mention of Leon Volmer as a member of the Conference is in *CCAR*, XXIX (1919), pages 418 and 421.

where he is still listed as superintendent of the New Orleans Jewish Orphans' Home.

MORRIS YOUNGERMAN. Morris Youngerman served as rabbi of the Virginia Street Temple from 1923 to 1924; he died in Charleston during his service there in 1924. Born in Cincinnati in or about the year 1898, the son of David Youngerman; the elder brother of the present-day Rabbi Louis M. Youngerman, of Keneseth Israel Congregation, of Allentown, Pa.; and a cousin of the late and noted brothers, Rabbis Isaac and Solomon Landman, Morris Youngerman was graduated from the University of Cincinnati in 1920, and in the following year he was ordained by the Hebrew Union College. From September, 1921, until he came to Charleston in September, 1923, he had served as rabbi of Shaarai Shomayim Congregation, of Lancaster, Pa.

In April, 1925, shortly after his early death, a contribution was made in his memory by the West Virginia Federation of Temple Sisterhoods to the new Charleston Community Center.

A Memorial Address in memory of Rabbi Morris Youngerman was presented before the C. C. A. R. by his classmate, Rabbi Hyman A. Iola, formerly rabbi of the Wheeling Congregation Leshem Shomayim, at the 36th annual convention held at Cincinnati on October 20–22, 1925 (*CCAR*, XXXV [1925], 239–240).

B'NAI JACOB CONGREGATION, OF CHARLESTON, WEST VIRGINIA, AND ITS AFFILIATE ORGANIZATIONS

According to an early record of the Charleston Jewish community, the Orthodox Jewry [Jews] of Charleston organized themselves into a congregation in September, 1889, under the name of B'nai Jacob [Sons, or Children, of Jacob] Congregation.[1] Two of its early rabbis were Nachman [Nachmann] Heller [from about 1912 on] and David Stern; M. H. Kaaplander is

[1] In the B'nai Jacob Congregation *Dedication Journal*, cited below at great length, the date of this organization is given as 1894; however, the date when the first Orthodox Jewish services in Charleston were held is given as 1890.

listed in some of the records as having served the congregation as its rabbi in the year 1922–1923. Samuel Cooper came to the congregation as its rabbi in 1932, and was still serving in this position in 1959. In that same year (1959), after years of serving the congregation, Benjamin Samuels was still the Mohel and religious teacher of B'nai Jacob Congregation, and Paul Reiss was its cantor and its choir leader and trainer. Since its founding in 1889 [1894?], the congregation has adopted a more Conservative (and less Orthodox) tendency (beginning about the late 1940's).

B'nai Jacob Congregation dedicated its new Synagogue and Center, on Virginia Street, at the corner of Elizabeth Street, in sight of the State Capitol, on April 16, 1950. The congregation also maintains a Hebrah Kaddisha (primarily as a Jewish burial society), as a separate institution.

The Orthodox [and Conservative] Jewry of Charleston have for years maintained two Kosher butchers and two Kosher delicatessen stores.

In 1950, on the occasion of the dedication of its new Synagogue and Center, a ceremony which was attended by several other members of West Virginia Jewry from various cities, including Rabbi Abraham I. Shinedling, Isadore Cohen, and Nathan Platnick, of Bluefield, who participated in the program, B'nai Jacob Congregation published a sixtieth anniversary *Dedication Journal, B'nai Jacob Congregation, 1890–1950*, from which I have excerpted the details of the congregational history and the histories of its other affiliated organizations which are presented in the following pages, and with which Rabbi Samuel Cooper was generous enough to supply me, as well as with a number of other details and noteworthy data about his congregation. In that year (1950), Samuel D. Lopinsky was president of the Synagogue; Samuel Cooper was its rabbi; Mrs. Louis E. Lovett was president of the Ladies' Auxiliary; Mrs. Joseph (Madeline) Preiser was chairman, and Mrs. Ben Preiser co-chairman, of the *Dedication Journal*; Simon Meyer was the congregational historian; Glenn C. Hancock was the architect of the new Synagogue and Center; Jacob Wells was the president of the Chevra Kaddisha; Samuel D. Lopinsky was serving also

as the chairman of the Building Committee; Ben Preiser was the chairman of the Dedication Committee; George Sklar was the president of the Jewish Community Center; and Jack Katzeff was the superintendent of the Sunday School.

With reference to the originally Orthodox (from 1889 to the late 1940's) and the present Conservative tendencies and character of B'nai Jacob Congregation, Rabbi Samuel Cooper wrote as follows under the heading of "Rabbi Cooper's Greeting" in the *Dedication Journal* in 1950:

"This synagogue has held fast to the venerable, historic faith of our fathers. It has striven to preserve the laws, the practices, the traditions of Judaism at the same time that it has sought to clothe these in the garb of our own time and milieu. Several generations of Jews have found inspiration and guidance for religious living and observance within the walls of the B'nai Jacob Synagogue. Here young and old were taught from the pulpit and in the classroom what Jewishness stands for, what it expects of them, and the countless blessings which it [Judaism] can confer upon those who lend themselves to its hallowing influence."

History of the B'nai Jacob Congregation

By Simon Meyer

Introduction

The history of the B'nai Jacob Congregation is, as a religious group, a short one. However brief it is, the records about it are few, so that the writer of this narrative [Simon Meyer] has had to reconstruct the past from the recollections of many older members. The congregation today is the dominant Jewish group [in Charleston] by reason of its membership and activities, but at its inception there existed a relatively mature Reform [Jewish] group to which occasional reference will be made. The author [Simon Meyer] acknowledges with thanks the considerable research by Philip Nearman, that proved of much aid. He supplied lists of all Jewish families from city directories of 1891 and 1916

These have been amplified by many conversations with living members of old families. Much help and information about early Charleston Jewry were gotten from Leo Loeb's "Little Chronicle of Origins and Events, 'Congregation B'nai Israel,' " which was published in April, 1948, on the seventy-fifth anniversary of that congregation . . . . [I sincerely thank] Mrs. David Gutter for her labors over [at] the typewriter in getting this down on paper . . . .

Early Settlement

Charleston, prior to 1870, was a town of 3,000 [population], with a business district on one block bounded by Summers, Kanawha, Alderson, and Virginia streets. The residential district was Summers, Bibby, Clendenin, and Laidley streets. Capitol Street was not important, and farms lay on all sides. The railroad [the Chesapeake & Ohio Railroad] had not reached the town, and important traffic was by river [the Kanawha River]. No Indians were around. In 1854, Philip Frankenberger arrived. But there were, in 1871, eight German Jewish men who first met for religious services. Two years later, the Hebrew Educational Society [Reform] was organized, with eleven family heads and five unmarried men. They held services in an upstairs room on Capitol Street. In 1875, they had completed a little frame Temple adjacent to the State Street Methodist Church. In 1894 the Society completed the present Temple [Reform] on Virginia Street . . . .

During these early years [1854–1884] there were no East European Jews in Charleston.[1] The first such to appear on the scene were Abraham and Fishel Boiarsky and Julius Nearman in 1884. They may be considered as the fathers of the Orthodox [Jewish] community. Julius Nearman married Libby Simon. They had eight children, of whom Philip [Nearman], born in 1885, was the first Charleston Orthodox [Jewish] child. The Nearmans lived at 24 Clendenin St., and later moved to Bibby

[1] Presumably all Orthodox, in contrast with the above-mentioned German Jews, who founded the Reform Hebrew Educational Society, later the Virginia Street Temple, or B'nai Israel Congregation.

St. The Nearmans conducted a boarding house and, it goes without saying, a kosher one, which became the rendezvous for single men who made Charleston their headquarters. Mr. [Julius] Nearman started out as a peddler, and later became a grocer. The first wedding occurred here in 1886, when Ben Melman, also [a] peddler and then [a] grocer, married Miss Rose Miller of Louisville, Ky. Apparently, this "shidach" [match, or marriage] was arranged by "Shochet" Bleeden.[1]

By the year 1890, Minyans [quorums of ten Jewish men for religious services] were reported to have met in the home of Julius Nearman, on Bibby St. Increase in numbers followed, so that services for the [High] Holidays were held [in that year, 1890] in a rented hall on Kanawha and Summers Streets. A [Sefer] Torah was obtained from Cincinnati, and a cantor [was] brought in to lead the services. This may have been [Mr.] Bleeden or a Mr. Altrecht or [a] Mr. Mudrick. Services were held in this manner for about four or five years.

During the year 1894, the frame Temple on State St. was vacated [by the Reform congregation, B'nai Israel, or the Hebrew Educational Society], and it became possible for the Orthodox to rent it. A congregation was organized, with the following seventeen charter members:

Wolfe Bekenstein	Abraham Frankel	Jacob Polen
Abraham Boiarsky	Jacob Gluck	Louis Ruffner
Fishel Boiarsky	Solomon Hark	A. [Alvin] P. Silverstein
Israel Cohen	Ben Melman	Max Slotnick
Sol [Solomon] Cohen	Julius Nearman	
Louis Frank	Isaac Padlibsky	
	Isaac Pimpstein	

In the following year [1895], the Temple was purchased for one hundred dollars ($100.00) and was moved around the corner to Court Street, where it still [1950] stands as part of an enlarged frame house adjacent to the Interstate Radiator Company. In

[1] The first name of this man, who seemingly acted as the Shochet for the handful of Orthodox Jews living in Charleston in that year, 1886, providing them with their kosher and ritually fit meat and poultry, has been lost.

this building the religious life of B'nai Jacob Congregation was conducted for fourteen years, until 1908. There, strict separation of men and women at services, by means of a dividing curtain, was practiced. Many of the women of those days wore the traditional "shaitel" [head wig]. The first marriage celebrated in this Shul [synagogue] was that of Jacob Wells to Miss Jennie Padlibsky on January 1, 1900. The congregation employed Samuel Friedman to serve as Shochet-teacher-cantor. Rev. Friedman was with the congregation for thirty-five years [1895–1930].

One of the early founders of the congregation was Isaac Padlibsky, who came to Charleston in 1882 with his wife, Chaye Tobe, from Suwalki Gubernia [Lithuania]. They had three daughters, Goldie, Jennie, and Leah; and one son, the late Wolfe Padlibsky; all of whom married and lived in Charleston. With matchless devotion, Isaac Padlibsky nurtured the congregation through its formative years and on through the decades to the time of his passing in 1928. Mr. [Isaac] Padlibsky gave generously of his means. It is reported that his was the first Sefer Torah presented to the congregation, as well as the scrolls of the Prophets. The Oron Kodesh [Ark] of the Lee and Court streets synagogue was likewise his gift. He left a legacy to the community in the Hachnosus Orchim, the Hebrew Sheltering Home, that still stands on Clendenin Street and continues to serve to this day. His spiritual legacy is the continued loyalty of his children, grandchildren, and great-grandchildren, who today number about fifty, to the B'nai Jacob Synagogue [which] he helped to establish. In the tradition of their grandfather, the children of Mr. and Mrs. I. M. Cohen have presented the Bima [pulpit] that so beautifully graces the central aisle of the new synagogue, in honor of their parents.

By 1908, the B'nai Jacob Congregation had grown to 60 or more members. It had outgrown its "Shulchel" [little synagogue], and when the State Street Methodist Church was vacated, the congregation purchased it intact, with furnishings, for $14,500.00. The $4,000.00 down payment was obtained from the sale of the frame Shul for $800.00 and from the sale of seats,

at an average of $100.00 per seat, which brought about $3,000. The balance was evidenced [secured] by notes given to their prior owners. The pews, which were included in the purchase, were of solid walnut, and at one time it was contemplated that they might be refinished for the present new Shul.

The members of the Congregation at that time, in addition to the charter members listed above, included:

Louis Aaron
Ben Baer
Sam Bass
Louis Berman
Sam Berman
David Blumberg
Rubin Blumberg
Sam Bluestein
Jacob Boiarsky
Max Boiarsky
Isaac Borstein
Alex Carp
Hyman Cohen
I. M. Cohen
Joseph Cohen
Michael Cohen
Simon Cohen
Meyer Dolinsky
Abe Frank
Julius Frank
Nathan Galinsky
Hyman Galperin
Sam Goldstein
I. J. Hark
Mr. Klein*
Mr. Lowenstein*
Aaron Meyer†
Max Neurman
Louis Neurman
A. I. Polan
Harry Polan
Jacob Pushkin
Mose Pushkin
Wolfe Ramze
Jacob Rosenthal
Ben Shore‡
Kalman Shore‡
Yale Simon
Jacob Wells
Philip Wells

This list is no doubt incomplete, but it is presented here for the record.

The growth of the Congregation to the point where it could undertake the purchase of its enlarged quarters no doubt must have been stimulated by Rabbi Nacham [Nachman] Heller, who came to the congregation in 1904 as its first ordained rabbi, and who served until 1912. His stay [in Charleston, and with B'nai Jacob Congregation] was marked by [his] efforts to spread Hebrew education to the girls and by the institution of the

* His first name is now unknown.

† Aaron Meyer now lives in Montgomery, W. Va.

‡ Both deceased. Ben Shore and Kalman Shore were brothers. Kalman Shore died at Charleston in or about 1953. Ben Shore died some time after 1950. He was the husband of Mrs. Lena Shore; they lived for many years in Montgomery, W. Va.

Sunday School. Rabbi Heller was an author of some parts, and one volume has come to the writer's attention, called *The Coming of Shiloh*. He was a very congenial person, and was remembered by his pupils as a roly-poly fellow who always had a bag of candy with which to reward the good and to win over the mischievous. The first Confirmation of girls was held by him in 1912. Rumor has it that this was more than some [of the members of the congregation] would stand for; we know that he departed [from Charleston] that same year. He left his imprint on the community.

The name of "Rebbe" Philip Cohen, father of Mike [Michael] and J. M. Cohen, brings recollections to many of the time he came around to their homes to "learn" with the boys. He was active [as a *Melammed*, or teacher] from 1906 to 1914.

The two decades up to the Thirties [the 1930's] saw little change. The Shul was functioning in much the same manner as he Orthodox synagogues all over the country. There was at steady increase in membership over the years, including the period of the First World War that brought many newcomers to Charleston to work in the plants at Nitro and at the Naval Ordnance. These years saw "Rebbe" Wolensky [1914–1918], Kalman Shore [1919–1953?], I. J. Rubin [1923?–1925?], Rev. Silverman [1925–1934], and Rabbis Leon Spitz [1919–1921], M. Kaaplander [1921–1925], Sol Weinreb [1926–1927], and Jack Freedman [Friedman] [1928–1930] in the service of the Congregation. The Shul finances were none too healthy during these decades. In 1932, there was an unpaid balance on the building in the amount of $8,000.00; this indicated that only two or three thousand dollars had been paid on the debt in twenty-four years' time [1908–1932].

1932 TO 1950

The period of the last eighteen years [1932–1950] was characterized by a considerable change and [by] an increase in the tempo and scope of the synagogue's activities. Prior to 1930, the

active leadership was in the hands of the founders of the Congregation. After 1930, during the Great Depression, a new generation of leaders was entrusted with the control of the synagogue's destinies. The presidents [of the congregation] in these years [1932–1950] were:

Nat Deutsch	Ben Preiser
Morris Steiger	Louis Cohen
Jack Stierer	Dave [David] Ogrin
Sam [Samuel D.] Lopinsky	Simon Meyer

These men were relative newcomers [to Charleston], or the children of pioneers who brought a great measure of devotion and ability to their tasks.

In 1932, Rabbi Samuel Cooper came [to the Congregation]. He came as a recent [1932] graduate of the Rabbi Isaac Elchanan Theological Seminary of New York [Yeshiva College; later, Yeshiva University] to occupy the pulpit for the High Holidays, with never a thought of remaining . . . . [He had just finished] an arduous ten-year stay at the Yeshiva in New York. Several days after the Holidays he was intercepted in Baltimore by a delegation of the Congregation, sent to urge him to accept the post with the synagogue. Weeks later, Rabbi Cooper . . . replied favorably to the Congregation's invitation. He instituted a consistent program of school activities, a steady improvement in the dignity and decorum of the [religious] services, congregation[al] singing, children's services, late Friday evening services, adult study groups, a circulating library of Jewish works, the employment of a cantor-teacher as apart from one [a person] to serve as "Shochet."

During Rabbi Cooper's tenure [he was still serving the Congregation in 1959], a major effort of the younger generation of Shul leaders led to the repayment of the debt. Prior to 1931, budgets of $4,500.00 were reported. After that date the budget was increased to about $9,000.00 [annually], of which $4,200.00 went for salaries, with the excess going to pay off the debt. This expansion of expenses during the days of the depression

betokened a measure of courage. With the debt out of the way, the leaders turned to improving and expanding the physical facilities of the building to meet the needs of a growing Congregation. In 1934–1936, the downstairs of the Shul, that had consisted of a group of stalls, serving as classrooms, was remodeled to provide a large social hall. A new brick addition was built on the Court Street side for the whole length of the building, and which provided three classrooms, [an] office, [a] library, and a Bes Hamidrash [study hall]. There was a good bit of opposition to the expenditure of the $4,000.00 needed for these improvements, that was finally overcome. The use of the added facilities for thirteen years [1936–1949] and the wider range of activities [which] they made possible more than proved the wisdom of that undertaking.

The rehabilitation of the old Shul was only a stopgap. The main objective — a new building — was never lost sight of. For it was evident as early as 1920 that the Congregation's area of residence was being shifted from the region near the synagogue on State Street to the east end of Charleston. But the building of a new synagogue had to await a more propitious time and an enlarged membership able to assume so huge an undertaking. The membership did grow from 225 members in 1931 to 408 members at the close of September, 1949. At the opportune time the building fund was successfully launched with an appeal by Rabbi Cooper on Yom Kippur of 1943. In general, it may be said that the tenure of Rabbi Cooper has been characterized by preparation for and construction of the synagogue at Virginia and Elizabeth streets.

This period included the years of [the] Second World War. Preliminary programs for [the] construction of the new synagogue were, of necessity, sidetracked. In the absence of large military establishments in this area of West Virginia, it was not in the realm of the Congregation to do for the armed forces what other congregations were able to do. The roster of Jewish men and women [in the Armed Services of the United States] from Charleston numbered three hundred. We note with sorrow the loss of Sam Kanner, Jack Herman, Harry Silverstein, James S. Ramze, and Jack Baker in the service of our country.

This period of 1932 to 1950 also witnessed the rise and fall of [Adolf] Hitler [in Germany]. Our pulpit, in retrospect, pointed a vigorous finger at the coming events, and recorded with foreboding and sorrow the terrible events of those years of humanity's shame. Not in our synagogue were the words "Zion," "Jerusalem," "Jew," held muted, and our members lent their strength to Zionism. This pulpit served also to point to the days of ultimate triumph, and led the Congregation in celebration of the rebirth of Israel. The institution of "Oneg Shabbat Tea and Talk" furnished many occasions for informal discussion of the Jewish issues of the day.

The employment of a specially trained cantor-teacher was initiated during these years. Cantor Irving Ashery was the first such person. He served in 1940 and 1941. He was followed by men with similar abilities in the persons of Cantors Bezalel Newberger, David Wolfe, Isaac Warman, and Paul Reiss. [Paul Reiss was still serving the Congregation as cantor-teacher in 1959.] [The] Reverend Benjamin Samuels, with the Congregation since 1941 [and still the incumbent in 1959] as "Shochet-teacher-Mohel," was the successor to [the] Reverend A. B. Freedman.

Several notable celebrations were held in this period. One such was the golden wedding anniversary of [the late] Kalman Shore and Mrs. Shore. Members of the congregation presented Mr. and Mrs. Kalman Shore with a handsome purse in appreciation of their long service to the community. Mr. Shore [born about 1875] left his home in Illoky, Province of Kovno [Lithuania], and went to England with his family for eight years. At the turn of the century [from 1901 on] he lived for a while in South Africa. Then, following his brother [Ben Shore], he came to this area in 1906. After a turn in business endeavors, he concluded that it [business] was not for him, and in 1919 he entered the service of the Congregation as a Hebrew teacher. And, of course, he "davaned" [conducted the religious services] and was secretary of the Shul, and had the onerous job of collecting [the] dues. Now [1950] past 75, . . . [he may] look back at the generation which he has taught, and among whom are many of our leaders . . . .

The fifteenth anniversary of Rabbi Cooper's service to the Congregation was celebrated in a testimonial gathering of his Congregation and his friends, held in the synagogue proper on December 14, 1947. Eulogies [Praises] on his contributions to the community were delivered by Christians and Jews, associated in his many activities. A group of friends banded together to present him and Mrs. Cooper with a Chrysler automobile . . . .

On the occasion of [the] Reverend Benjamin Samuels' twenty-fifth wedding anniversary, a celebration was held in the synagogue. His many friends presented him with a Ford car . . . .

In the winter of 1946–1947 Rabbi Cooper was elected a delegate to the World Zionist Congress in Basle, Switzerland. The Charleston Zionists, led off by Dr. Mordecai Albrecht, made the trip a gift to Rabbi Cooper . . . . After the Congress, he flew to Palestine for a three-weeks' stay . . . . [He visited] the late Dov Gruner, [a] member of the Irgun, in the Jerusalem jail, prior to the latter's execution by the British. Rabbi Cooper's efforts to save Gruner's life through the intercession of the American consul in Jerusalem, along with many similar efforts by others, were unavailing. The series of lectures delivered [by Rabbi Cooper] in the synagogue following his journey were highlights of an important year . . . . the parade of Bar Mitzvahs were [was] each one a community celebration . . . . The girls had group "Bas Mitzvahs" every year or two, but they did not . . . achieve the individual enthusiasms of the Bar Mitzvahs. Our synagogue was graced by very few weddings. It seemed as though the hotel had greater allure, a trend, we believe, [which] it would be well to reverse.

The last seventeen years reached their fitting climax with the erection of our new synagogue and center building. The synagogue followed after the members who moved further east. Let us hope that the new synagogue will now lead the B'nai Jacob Congregation to a full and wholesome Jewish life, for its generation and [for] those to succeed. The B'nai Jacob Congregation took fifty-five years to build its Shul. Now let us turn to building the finest Jewish Community in America! . . .

ADDENDA

Klai Kodesh[1] Serving B'nai Jacob Congregation

1885: Shochet Bleeden [His first name is now lost.]
1893: Shochet Altricht [Altrecht] [His first name is now lost.]
189–? [1893–1894?]: Shochet Mudrick [His first name is now lost.]
1895–1930: Reverend Samuel Friedman
1904–1912: Rabbi Nachman Heller
1906–1914: Rebbe [teacher; *Melammed*] Philip Cohen
1914–1918: Rebbe [teacher; *Melammed*] Wolensky [His first name is now lost.]
1919 to about 1953: Kalman Shore [teacher and secretary]
1923?: I. J. Rubin [His exact name, capacity, and functions are now unknown.]
1919–1921: Rabbi Leon Spitz
1921–1925: Rabbi M. Kaaplander
1925–1934: Reverend N. Silverman
1926–1927: Rabbi Sol [Solomon?] Weinreb
1928–1930: Rabbi Jack Friedman
1932–1959 [and still the incumbent]: Rabbi Samuel Cooper
1936–1941: Reverend A. B. Freedman
1940–1941: Cantor Irving Ashery
1941–1959 [and still the incumbent]: the Reverend Benjamin Samuels [Mohel and teacher]
1941–1945: Cantor B. Newberger
1945–1947: Cantor David Wolfe
1948: Cantor Isaac Warman
1949–1959 [and still the incumbent]: Cantor Paul Reiss

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[1]*Klai* (or *Kele*) *Kodesh* is a Hebrew phrase meaning, literally, "holy vessels." It is a common Hebrew term used today as a designation for the servants, the spiritual functionaries, of the congregation: rabbis, cantors, Mohalim, teachers, and Shochetim.

SYNAGOGUE BUDGETS

Year	*Budget*	*Number of Klai Kodesh* [synagogue servants, or spiritual functionaries]	*Salaries*	*Members in the Congregation*
1894		1		
1908		2		
1930	$ 4,500	3		200
1931		3		225
1937–1938	$ 8,500	4	$ 4,200	
1938–1939	$ 8,800	4		230
1939–1940	$ 9,900	4		
1940–1941	$11,200	4		267
1941–1942	$11,500	4	$ 9,100	297
1942–1943	$12,000	4	$ 9,900	
1943–1944	$15,000	4	$11,000	
1944–1945	$15,000	4	$12,200	
1945–1946	$17,200	4	$13,500	
1946–1947	$20,900	4	$17,600	351
1947–1948	$22,100	4	$17,700	375
1948–1949	$23,300	4	$17,300	408
1950	$40,000[1]	4	$20,000	415

Population Statistics

The increase in the Jewish population of Charleston has been estimated on the basis of the available data on the memberships of the B'nai Israel [the Virginia Street Temple] and the B'nai Jacob Congregations, on the assumption that practically every Jew [in the city or community] is affiliated.[2] Allowance has been made for the duplications in memberships [i. e., Jewish families in Charleston who belong to both congregations] and the varying size of families.

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[1] The great increase in the budget in 1950 was undoubtedly due to the erection, financing, and dedication of the new Synagogue and Center, completed and consecrated in April, 1950.

[2] This is an assumption which is generally belied by the facts; in every community, small or great, of Jews in the United States, there is always a certain percentage or proportion of "the unaffiliated," those who will not, or can not, or *feel* that they can not, become affiliated with any congregation or synagogue. In the larger communities and cities, also, there are numbers of Jews who do not wish to be known as Jews, or who try to conceal their Jewishness, or to "pass" as "*non*-Jews."

Year	*Temple* (B'nai Israel Congregation)	*Shul* (B'nai Jacob Congregation)	*Total*	*Duplications Estimated*	*Net Total*
1875	18	0	18	—	18
1885	37	10	47	5	42
1895	57	30	87	12	63
1920	140	150	290	30	230
1930	170	200	370	40	290
1940	205	280	485	40	405
1950	230	408	638	50	538

Year	*Average Family*	*Jewish Population*	*Charleston Population*	*Jewish Percentage*
1875	8	144	3,000	4.8%
1885	8	336	9,000	4.9%[1]
1895	7	441	9,000 [?]	4.9%
1920	5	1,150	40,000	2.9%
1930	5	1,450	60,000	2.4%
1940	4	1,620	70,000	2.3%
1950	4	2,152	80,000	2.6%

It is surprising to note the percentagewise drop in the Jewish population in spite of a very healthy increase in the population of the city. The Temple membership has been increased largely by [the] acquisition of new members recruited from the Orthodox community. [Presumably from the younger generation.] On the other hand, the Shul has had a great growth, not from the community as much as from the influx of immigrants who came to the city from 1890 to 1914. Natural increase of families in addition to some subsequent, but diminished, immigration, plus newcomers to the city, have combined to make the growth of the Shul a vigorous one.

Sources of the Jewish Population of Charleston

The Jews of Charleston are of German and East European origin. The German Jews, in the main, came to Charleston from other American communities, although many came directly as immigrants.

[1] Incorrect percentage; it should be 3.7%; probably an inadvertent dittography from the figure of 4.9% for 1895.

Most of the East European Jews came to the United States during the flood tide of immigration between the years 1890 and 1914, when two million Jews left the oppressive Russian scene. The members of the B'nai Jacob Congregation, or their immediate parents, were such immigrants, coming more or less directly to Charleston within a few years of their American entry. They came largely from Latvia and Lithuania, parts of Russia before the First World War. The area was on the coast of the Baltic Sea, with Riga, Libau, Koenigsberg, and Danzig as the chief ports.

It might prove of interest to list the "shtedlach" [little towns, or villages] [and the countries] from which our members or their immediate ancestors came:[1]

Agustow (Suwalki Gubierna, or Province)[2]
Augsburg (Germany)
Baltimore (Maryland)
Bellaire (Ohio)
Berdichev (Grodno Province)
Birz (Kovno Province)
Brusa (Turkey)
Cincinnati (Ohio)
Frouerberg
Illoky (Kovno Gubierna, or Province)
Hungary
Kedan (Kovno Province)
Kiev (Russia)
Latvia
Lemberg (Galicia; Austrian Poland)
Liskova (Suwalki Province)
Minsk (Russia)
Mishkolse (Hungary)
New York (City)
Nikoliev (Russia)
Persulsky
Podwolcisk (Russia)
Ponodel (Kovno Gubierna)
Popelan (Kovno Gubierna)
Riga (Latvia)
Roumania
Shervilisok (Kovno Gubierna)
Slonim (Kovno Gubierna)
Sovol (Kovno Gubierna)
Texas
Valkevisk (Suwalki Gubierna)
Vashilishok (Grodno Gubierna)
Vilna (Grodno Gubierna)
Visha (Suwalki Gubierna)

[1] Unless it is otherwise specified, the "shtedlach" are in either Russia or Poland (Russian Poland).

[2] Suwalki Gubierna (or Province) and Kovno Gubierna (or Province) are both in Lithuania.

PLATE XXIII

The Choir of Congregation B'nai Jacob of Charleston, West Virginia

(1950)

Seated, left to right: Sam Fixler, Cantor Paul Reiss, Lester Segerman. Standing, left to right: Jacob Isacoff, Caron Lopinsky, Armond Levy, Milton Sommers, Jerome Preiser.

(see page 718)

REVEREND BENJAMIN SAMUELS

Hebrew Teacher and Mohel of B'nai Jacob Congregation, Charleston, W. Va.

(see page 712)

CANTOR PAUL REISS

Chazan and Choir Director of Congregation B'nai Jacob, Charleston, W. Va.

(see page 713)

Vistinech (Suwalki Gubierna) Yahnive (Kovno Gubierna)
Volinsky (Kovno Gubierna) Yaska (Russia)
Warsaw (Poland)

There were Jewish immigrants into Charleston, otherwise, from the length and breadth of Jewish Russia (including Poland).

The Officers and Board of Trustees of B'nai Jacob Synagogue

(1950)

President: Samuel D. Lopinsky
Vice President: Charles Kerstein
Secretary: George Sklar
Financial Secretary: Zundel Hark
Treasurer: Sidney Cohen
Board of Trustees

David Abrams
Harry [L.] Cohen
Joseph Hearst
Dr. Max Koenigsberg
Mrs. Louis [E.] Lovett
Louis [E.] Lovett
Simon Meyer
David Ogrin
Ben Preiser
Mrs. Philip Preiser
Mose Pushkin
Max Roth
Joe Rubin
Sam Sloman
Morris Steiger
Jacob Wells
Philip Wells

Membership of B'nai Jacob Congregation[1] (of Charleston, West Virginia)

[1950]

(415 Members)

A

Albert Aaron
*Herbert Aaron
*Louis Aaron
Paul Aaron
Albert Abel
[of Mount Hope, W. Va.]
*David Abrams

[1] The wives of those members whose names are marked with an asterisk * were members of the Ladies' Auxiliary of B'nai Jacob Synagogue in 1950.

*Irving Abrams
*Dr. Joseph Abrams
*Sidney C. Abrams
*Marvin Ack
Dr. Mordecai Albrecht
*Gerald Apple
Manuel Applestein
[of Montgomery, W. Va.]
Ben Ardman
Sophia Ardman

B

Harry Bank
[of Nitro, W. Va.]
Dan Barrack
Sam Barrack
*Solomon Barrack
Harry [N.] Barton
David Bass
*Sam Bass
Mrs. Ida Bedwinek
*Merril Bedwinek
*Harry Bergen
*Ben Berke
*Louis Berman
*Melvin Berman
Mrs. Nathan (Dorothy B.) Berman
[of Beckley, W. Va.]
Isadore Berman
Marcus Berman
Sam Berman
Sam E. Berman
William Binderman
[of Beckley, W. Va.]
*Hyman Binstock
[of St. Albans, W. Va.]
Rachel Block
Mrs. H. J. Bloomberg
(of the Ideal Furniture Co.)
A. Blum
Ruben Blumberg
*I. Blumenthal
Mrs. Abe Boiarsky
(of Cincinnati)
*Abe Boiarsky
Ivor Boiarsky
*Dr. Julius Boiarsky
Max Boiarsky
Dave Borstein
*Dave E. Borstein
Mrs. I. Borstein
*Israel M. Borstein
*Leon Borstein
*Nat Brandt
Manuel Braum
*Arthur C. Braun
William Brecker
Abe Brown
William Z. Brown
*Charles Brownstein
*Jacob Brownstein
*Edward T. Buff
*Dr. I. E. Buff
Sam Buff

C

*Alex Carp
*Hyman Carp
Mendel Carp
*Reuben Carp
Dr. Harry Cobliner
Albert Cohen

Benjamin F. Cohen
*Bennie Polen Cohen
Charles Cohen
H. C. Cohen
*Harry L. Cohen
Henry Cohen
*I. M. Cohen
*J. A. Cohen
Mrs. Joe Cohen
*Joe M. Cohen
*Louis Cohen
Marvin Cohen
*Marvyn Cohen
Mrs. Max Cohen
*Michael Cohen
Philip Cohen
Philip Charles Cohen
*Saul Cohen
*Sidney Cohen
*Simon Cohen
*Hyman Cohn
*Morton S. Cohn
*Louis Colker
*Rabbi Samuel Cooper

D

*Isadore Davidson
Jack Davis
*Nat Deutsch
*Alex Diznoff
Milton Diznoff
Edward Dolinsky
(of Pittsburgh)
H. Drasnin
Joe Drasnin
(of Montgomery, W. Va.)
*Dr. I. Drogin

E

*Dr. Leonard Eckman
*Jack Eisen
Roy Epner
(of Steiger's Fur Shop)

F

*Oscar Fair
(of Rainelle, W. Va.)
Mrs. Sam (Ida) Feffer
Mitchell Fegelman
*William Feinstein
*Jacob E. Feldman
Meyer Ferimer
Sam Ferimer
Mrs. Fannie Fine
*Harold Fine
Leonard Fine
*Hyman Fisher
*Sam Fixler
G. Forman
Mrs. Abe Frank
Louis Frank
C. S. Frankel
William Frankel
*Morris A. Freedman
Mose Friedman
*William Friedman
(of Dunbar, W. Va.)

G

*Abe Galinsky
*Abraham (Abe) Galinsky
*Harry Galinsky
*Nathan Galinsky
Hyman Galperin
Mrs. Frances B. Gardner

Leo B. Gardner
Albert Geisinger
Philip Geisinger
(of South Charleston, W. Va.)
*Louis Glaser
*Morris Glazer
Jack Goldberg
Louis I. Goldberg
(of Dunbar, W. Va.)
*Ben Goldfarb
Jack Goldfarb
Nathan Goldfarb
*Fred Goldman
*Dave H. Goldstein
*Harry Goldstein
Harry Goldstein
*Dr. Philip Goldstein
*Sam Goldstein
*Joe S. Goodman
Mose Goodman
*Nathan W. Goodman
Abe Gordon
*Alvin Gordon
*D. Leonard Gordon
*Joe S. Gordon
William Gordon
*I. B. Gorsetman
*Bernard Grablow
George G. Greene
Alan Greenspon
*Samuel C. Grimes
Mrs. M. W. Grossman
*Dave Gutter

H

*Lewis S. Hallam
*Al. [Albert?] Handelsman
Herschel R. Hark
I. J. Hark
*I. L. Hark
Lewis Hark
*Zundel Hark
*Maurice Hartz
*Joseph Hearst
*Albert Herman
*Richard E. Herman
Arthur Horowitz[1]
*Joseph Horowitz
*Mark Horowitz
*Seymour Hyman

I

*Leo Isaac
*David Isacoff
*Jacob Isacoff
*Herman Israel
*Sam Israel

J

*Bernard Jacobson
*Louis Jaffe
*Meyer (Pearl) Jason

K

*David E. Kahn
*Manny Kahn
(of Dunbar, W. Va.)

[1] He later lived in Beckley, W. Va., for two or three years, and then returned to Charleston.

Jacob Kandel
(of Montgomery, W. Va.)
Raymond J. Kandall
(of Montgomery, W. Va.)
*Harry Kanner
J. Kanner[1]
Mrs. Lottie Kanner
*Mrs. Ben Kantor
Seymour Kartagener
(of St. Albans, W. Va.)
*Jack Katzeff
*Joseph Katzeff
Harry Kaufman
*Charles Kerstein
*H. Kessler
*Dr. Max Koenigsberg
*Max Koff
Arnold Kopelman
*Jack H. Koppleman
(Koppelman)
*Marcus Kornstein
Milton Koslow
*Michael Kosmin
William Kotlikoff
Sol [Solomon] Krasne
Mrs. Bessie Kravitz
*Mose Kravitz

L

*L. K. Landau
*Frank Lashinsky
*Harry Lashinsky
*Isador Lashinsky
Mrs. Louis Lashinsky
Manuel J. Laskin
Mrs. Harry Lazaroff
(of Montgomery, W. Va.)
Harry Lazaroff
(of Montgomery, W. Va.)
Lew [Lewis] Lester
*Harold Levenson
Joseph Levenson
*Meyer Levin
Dr. Solon J. Levine
*Armond Levy
Lester Levy
Morton Levy
*Max Lewis
*Sanford Lewis
Ben Lieberman
Alex Line
*C. K. Line
*Samuel D. Lopinsky
*Ben Lovett
Chester Lovett
J. Lovett
*Louis E. Lovett
*Abe Lovitz[2]

M

*Phillip W. Marcus
*S. Philip Marcus
Bertram Margolis
Isadore Margolis
(of Montgomery, W. Va.)
M. M. Margolis

[1] J. Kanner, in 1958–1959, owned and operated one of the two Kosher delicatessen stores in Charleston; Abe Max owned and operated the other one.

[2] Of Miami, Fla., and formerly of Beckley, W. Va.; Abe S. Lovitz died in 1958.

Sam [Samuel] Margolis
(of Montgomery, W. Va.)
*Ben Marks
*Fred R. Marks
*Harold Marks
Sidney Marks
*Edwin Masinter
*Nat Maslow
*Abe Max[1]
Irving Medwin
Aaron Meyer
(of Montgomery, W. Va.)
*Charles Allen Meyer
Mike [Michael] Meyer
*Simon Meyer
*Hyman Michaelson
*Abe Miller
*Joe [Joseph] Miller
Morris Miller
*Saul Miller
Samuel Millstein
Kenneth I. Morgan
(of South Charleston,
W. Va.)

N

*Philip Nearman
*Sidney Nearman
*I. L. Neurman
*William Neurman
*Dr. Benjamin Newman
*Teddy [Theodore] Newman
Sidney Nussbaum
(of Dunbar, W. Va.)

O

*David Ogrin
*Melvin Ogrin
Alvin Ostrin
*Nathan Ostrin
*Ruben Ostrin

P

Morris Packer
*Mose Paden
*Alfred Peck
Nat Plotle
A. I. Polan
Harry Polan
Herman K. Polan
*Samuel Potter
*Alex Preiser
*Ben Preiser
*Joseph Preiser
*Marvin H. Preiser
*Dr. Philip Preiser
*Herman (S. H.) Pressman
Miss Dorothy Pushkin
Herman Pushkin
(of Huntington, W. Va.)
*Mose Pushkin
Miss Sylvia Pushkin
Dr. Willard Pushkin

R

*Cantor Paul Reiss
Mrs. Anne Rosen
Mrs. Leah H. Rosen
*Jacob Rosenthal

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[1] Abe Max, in 1958–1959, owned and operated one of the two Kosher delicatessen stores in Charleston, on Washington Street, the only ones in the city and Jewish community; the other one was owned and conducted by J. Kanner.

*Joseph Rosenthal
*Hy [Hyman] Roth
*Max Roth
*Budd Ruben
*Abe Rubenstein
Mrs. Ann Rubin
Daniel Rubin
Mrs. I. J. Rubin
(of Washington, D. C.)
Jacob Rubin[1]
*Joe Rubin
*Lewis Rubin
Richard I. Rubin
Samuel Rubin
Stanley Rubin
Maurice Rubinstein
*Samuel Rudin

S

*Malvin B. Salomon
*the Reverend Benjamin Samuels
Miss Marcia Samuels
Maurice Samuels
*Edward L. Sanders
Edward Saymen
(of Beckley, W. Va.)
*Irving Schein
*Melvin G. Scherr
*Bernard Schlacht
*Harry Schlacht
*Charles Schneider
Alex Schoenbaum
*Emil B. Schoenbaum
Howard Schoenbaum
*Maurice Schoenfeld
R. I. Schumann
*Joseph Schwartz
*Mendel Schwartz
Mitchell Schwartz
L. I. Sclove
*Irving Segel
*Lester Segerman
Dr. J. H. Selman
Dr. Leo Seltzer
Harry Shapero
*Sol [Solomon] Shapiro
Dr. Earl Sheff
Mrs. Israel Sheff
*Leon Sheff
*David Sheffer
*Mrs. Mose Sheffer
Mrs. I. J. Shor
Samuel Shor
(of Dunbar, W. Va.)
Ben Shore
[of Montgomery, W. Va.; deceased]
Kalman Shore [deceased]
Miss Lillian Shore
Miss Rose Shore
*Leo Sigman
Abe Silverman
Joe Silverstein
Mrs. Bessie Simon
Israel Simon
Ike [Isaac] Simon
Jacob Simon
*Harry Simkin
*George Sklar
*Sam Sloan
(of Dunbar, W. Va.)

[1] Also of Beckley, W. Va.; his actual residence was in Beckley.

Henry Sloman
*Joseph Sloman
*Samuel Sloman
William Sloman
*Ben (Mrs. M.) Slotnik
Mrs. C. Slutsky
*Joseph Slutsky
Mose Slutsky
*William Smargon
Miss Bessie Smith
Miss Esther Smith
*Isadore Smith
*Marcus Smith
*Ben Sniderman
*Harry Sokoloff
*Jack Sorgman
Dr. H. A. Spector
*K. Spector
Raymond Spector
Jacob Steiger
*Morris Steiger
*Leon Stein
M. Stein
D. H. Steinberg
Mrs. Jack Stierer
*Morton Stierer
Mrs. Tilly Stierer
*Everett Stone
Max Sugarman
M. S. Swillinger
*Melvin Swillinger

T

*Harry Tiller
*A. S. Toovy
Sam J. Toovy
Al Trope
J. Trumpeter
(of Clarksburg, W. Va.)

V

*Ralph Vigadi

W

Mrs. Minnie Walder
*Jacob Wallace
Sam Wallace
*L. E. Walter
Bernard Waterstone
*Abe Weiner
*Hyman Weiner
*Irvin Weiner
*Jack Weiner
(of South Charleston, W. Va.)
*Harry Weisberg
*Alexander Weiss
*Harry Wells
Herman Wells
*Jacob Wells
James Wells
*Leon Wells
*Philip Wells
*Sherman Westrich
Paul Widem
Dave Wilan
Joe Wilan
Sam Wilan
*Harry Winston
Gerson Wolpert
Mrs. H. Wolpert
*Joseph Wolpert
Melvin Wolpert

Z

*Sam Zacks
*Maurice Zagon
Irving Zamsky

Highlights of the Ladies' Auxiliary of the B'nai Jacob Synagogue, Charleston, West Virginia and List of Members

[283 members in 1950]

by Mrs. Zundel Hark

. . . . Through the years, the [Ladies'] Auxiliary [of B'nai Jacob Congregation] has been singularly blessed with officers, committee chairmen, and members who served the organization, the synagogue, and the community with matchless zeal and consecration. But we rather believe that much of the strength of the Ladies' Auxiliary lies in [the] . . . self-effacement of the individual, whatever her personal contribution, to the greater credit and glory of the entire organization . . . .

Somewhere at the turn of the century [about the year 1900], a small handful of inexperienced but, withal, courageous women, wives, no doubt, of the some fifteen pioneering men who formed the Orthodox Jewish congregation, . . . first met, . . . devoid of tried and tested leaders, to establish the nucleus of a women's branch of the synagogue. They knew that there must be some service [which] they could perform, some responsibilities [which] they could assume, and many common Jewish and spiritual interests that ought to bind them to each other . . . .

It is reported that the organization had two beginnings. It may have been that the first attempt was a bit beyond the limited few burdened with large families and with small means. Or perhaps some early disagreements and organizational problems, [which] they were known to have had in their heroic attempts to sail unchartered [uncharted] seas, brought a temporary halt to their efforts . . . . The charter members of both "beginnings" of the "Ladies' Aid," [as] our organization was originally called, . . . [had the] daring to pioneer into an unknown organizational future; . . . [they had] foresight in recognizing the need for a "Ladies' Aid" that could and did give much strength and support to the synagogue; [they evinced] perseverance in starting anew, undiscouraged by earlier fail-

ure; . . . [their] organization . . . has become a powerful, influential and outstanding one in the city . . .; [they bequeathed] to us a dream of a new synagogue that they first beheld and that we have been blessed to see fulfilled. The new B'nai Jacob Synagogue that sheds her light and glory upon us, shines for them, too.

In the early days, the members would meet in each other's homes, all closely situated within the confines of several streets in the Clendenin, Bibby and Court [streets] area. Meetings were held monthly, and dues were twenty-five cents per month. Refreshments were always coffee and cake, with an occasional serving of ice cream for a special treat. The cost of serving was shared by three women for each meeting, and never exceeded seventy-five cents per hostess. The membership had grown to thirty-five. Election of officers was a very democratic affair, two always running for each office, with the friendly idea, "May the best woman win." Fund raising was largely confined to raffles and rummage sales, with the proceeds going to charity. As the organization grew, more ambitious undertakings were planned. Masquerade balls were held at Purim time, prominent events on the social calendar. Boat rides on the Kanawha River were summer's annual enjoyable means of raising money in the "yesterdays."

Much of this sameness of pattern prevailed into the 1920's, except that [the] Auxiliary meetings were now held in the B'nai Jacob Synagogue on State and Court Streets, now Lee and Court, and were highlighted by sincerity of purpose and endeavor rather than by spectacular achievement. The Auxiliary put its hands to every synagogue undertaking, contributed generously to the fund for the erection of the cemetery wall and fence, for decorating and remodelling the synagogue interior. But the Auxiliary also cast its gaze to the distant future and started a new synagogue fund at that time, that not only grew steadily, though slowly, through the years, but which also served as a guiding light to the men of the congregation. The Ladies' Auxiliary added fame to her [its] fortune by her [its] quiet, yet potent, influence, along with her [its] substantial financial assistance, that ultimately made the new synagogue possible.

The original one thousand dollars which . . . [the Ladies' Auxiliary] raised so many years ago will now be used for a fitting and lasting tribute to the vision and faith of women who dared to dream of "castles in the air" that we were privileged to make real.

In the [19]30's, the [Ladies'] Auxiliary's membership had grown past the hundred mark. New and more numerous activities were launched that not only increased the Auxiliary's fund raising projects, but also helped to forge a closer tie between the home and the synagogue. The women assumed the full burden for [of] the maintenance of the synagogue schools, and provided the youngsters with their holiday festivities. 1938 saw the birth of the first "Year Book," a successful and enlightening publication sponsored by the Auxiliary.

Not to be overlooked among the highlights of the [Ladies'] Auxiliary's efforts is the part [which] it played in the community generally, since it supported every worth while civic demand financially, by representation and in hours of service rendered by its members. World War II found the Ladies' Auxiliary working shoulder to shoulder with her [its] community neighbor[s] in all aspects of the home front. [The] Ladies' Auxiliary holds a certificate of merit awarded by the National Jewish Welfare Board for U. S. O. [United Service Organization] service during the War. Among her [its] other souvenirs are silver pins, letters, and many other mementos as "receipts" for loyal service to many causes, non-Jewish as well as Jewish.

The new synagogue effort provided the most glowing Auxiliary chapter. It was the dominant theme of the Auxiliary in the [19]40's. When the congregation launched its Building Fund drive in 1943, the Ladies' Auxiliary pledged the handsome sum of $10,000. Larger and more lucrative fund-raising affairs were scheduled and successfully carried out. By 1945, with this pledge fully paid, the Auxiliary enthusiastically undertook to raise the huge sum that would be necessary to provide the new Oron Kodesh (Ark). The sponsored dinners in the WCHS auditorium were splendid occasions that will long be remembered, and, technically difficult though they were to arrange, the women feel amply rewarded as they behold the superbly beautiful and

inspiring Oron Kodesh [which] these dinners enabled them to present to the synagogue. Next of the Auxiliary's vast undertakings was the equipping of the new kitchen, the hope for which had sustained the women through the trying days of their work in the woefully inadequate old kitchen. The modern, inviting kitchen, equipped with every facility of convenience, is now a joyful fact. Never content to rest on past laurels, the Auxiliary is now turning its efforts and means to furnishing the library, that promises to be a thing of beauty, to providing drapes, sound equipment, and other furnishings needed to make of our synagogue a livable, lovable, and enjoyable home . . . .

Officers of the Ladies' Auxiliary (1950)

In 1950, the Ladies' Auxiliary [of B'nai Jacob Congregation] had a total of 283 members, including one in St. Albans, and several each in Dunbar and Montgomery, W. Va. Its officers in the year 1950 were as follows:

President: Mrs. Louis Lovett
1st Vice President: Mrs. Joe Miller
2nd Vice President: Mrs. Leon Wells
Recording Secretary: Mrs. Zundel Hark
Financial Secretary: Mrs. Ben Lovett
Corresponding Secretary: Mrs. Harry Galinsky
Auditor: Mrs. Fred Marks

Board of Trustees

Mrs. Irving Abrams
Mrs. Irving Blumenthal
Mrs. Joe Boiarsky
Mrs. Hyman Cohn
Mrs. Samuel Cooper
Mrs. Sam Fixler
Mrs. Fred Goldman
Mrs. D. Leonard Gordon
Mrs. Joseph Hearst
Mrs. Louis Jaffe
Mrs. Jack Koppelman
Mrs. Michael Kosmin
Mrs. L. K. Landau
Mrs. Armond Levy
Mrs. Simon Meyer
Mrs. Philip Nearman

Mrs. Ben Preiser
Mrs. Philip Preiser
Mrs. Paul Reiss
Mrs. Benjamin Samuels

Membership of the Ladies' Auxiliary (1950)

In 1950, the 283 members of the Ladies' Auxiliary of B'nai Jacob Congregation, of Charleston, in addition to those members whose names have already been indicated by an asterisk (*) in the preceding list of congregational members, included the following:

Mrs. M. Abromovitz
Mrs. Charles Ardman
Mrs. M. Bedwinek
Mrs. George Bernstein
Mrs. Lester Bernstein
Mrs. H. J. Bloomberg
Mrs. Joe Boiarsky
Mrs. I. Borstein
Mrs. Julius Braun
Mrs. Stanley Brill
Mrs. H. Brownstein
Mrs. Ben Caplan
Helen Cohen
Mrs. Lafe Cohen
Ida Fefer
Miss Ida Ferimer
Fannie Fine
Mary E. Frank
Frances Gardner
Mrs. Sidney Gattlieb
Mrs. S. Goldberg
Rose Horowitz
Lottie Kanner
Mrs. Ben Kantor
Mrs. David Klein
Mrs. Harold Klemow
Bessie Kravetz
Mrs. Louis Lashinsky
Esther Leiperman
Mrs. Frank H. Levy
Mrs. J. I. Matz
Mrs. Jacob Max
Mrs. M. Poliakoff
Mrs. Harry Rosen
Mrs. N. G. Rosenfeld
Rose Schneider
Mrs. Joseph P. Seltzer
Mrs. Israel Sheff
Mrs. I. J. Shor
Miss Rose Shore
Bessie Simon
Mrs. Harry Sklar
Mrs. M. Slotnick
Mrs. J. W. Solof
Ethel Strauss
Mrs. A. H. Walder
Zelda Weiner

A Description of the New Building of B'nai Jacob Synagogue (of Charleston, West Virginia)

By Glenn C. Hancock, Architect

LOCATION

The new B'nai Jacob Synagogue and Jewish Center is situated at the corner of Virginia and Elizabeth Streets [on Virginia Street], which is close to the geographic center of Charleston, the capital of West Virginia. Many members of the congregation live within a short walk of this edifice, in which the activities of the Jewish community [of Congregation B'nai Jacob] will take place for years to come. The site also enjoys close proximity to the beautiful Kanawha Boulevard and Kanawha River.

RESEARCH

In all ventures of this sort, it takes many hands and heads to plan and construct a worthwhile project. B'nai Jacob Synagogue did not prove to be an exception. There were numerous conferences, meetings, discussions, and inspections of other synagogues necessary during the process of bringing this building into being. The architect, along with members of the building committee, visited over twenty synagogues in seven cities in order to better appreciate the problems and solutions of both old and new synagogues. Then, too, B'nai Jacob [Congregation] was represented by the Rabbi [Samuel Cooper], the architect, and [the] committeemen at a national conference of synagogue architects and synagogue building committeemen held in New York City in 1947. From this preliminary research it soon became evident that most congregations face the same problems in general and that certain points should be given particular attention. The facts gathered proved invaluable in the later planning of the synagogue.

EARLY CONCLUSIONS OF THE PLANNERS

After a thorough digest of the information obtained through contacts made with other synagogues and synagogue planners, the building committee and the architect assembled several axiomatic principles for synagogue planning. These were correlated to the known needs of the B'nai Jacob Synagogue, bearing in mind its congregation's size, usual activities, size of the site, location of the site, and approximately the maximum amount of money to be spent. The result of fusing these advocated facilities with B'nai Jacob's particular problems brought forth these conclusions as being worthy of prime consideration in entering into a program for a new Shul:

1. Provide adequate seating space for large crowds on High Holidays if possible without bearing the huge expense of building and maintaining a big auditorium that would be only partially used between holidays. A small group, on [at] regular Sabbath services, seated in a large auditorium, is poor psychology from the standpoint of the congregation, the Rabbi, the Cantor, or any part of the ritual. Therefore, in any except the largest and richest congregations, it seems most reasonable to erect a Chapel for Sabbath use which can be connected up with a large multi-use space for Rosh Hashono and Yom Kippur services.

2. Provisions should be made for housing the activities of Jewish life in the community. These functions, participated in by both young and old, are far more important to the vitality of the synagogue than the effect obtained by expenditures for profuse byzantine ornament, domes, or copied west Asiatic architecture. Hence, a synagogue should be primarily functional.

3. Beauty in the synagogue should not be neglected. It can be accomplished by use of good materials, modern decoration, proportion, and Hebrew symbolism. A total and complete break with the forms to be found in old synagogues is not desirable, though some architects of today advocate radical departures from previously executed synagogues.

4. All parts of the synagogue should have good daylight. Gone are the days of basement classrooms, dingy toilets, etc. The Shul can have good light without impairing its beauty.

5. Multi-use of space can render a synagogue far more useful to all of the congregation than simply constructing an auditorium for one purpose.

6. Provide for the administration and care of the building.

PROGRAM FORMULATED FOR THE BUILDING

After making a thorough study of data obtained by the above research work and analyzing the needs of B'nai Jacob [Congregation] in particular, the planners set up the following program as a focus for their endeavor:

1. A Chapel seating two hundred and fifty.
2. A Social Hall or multi-use space to be used for (a) enlarging the seating accommodations on High Holidays, (b) auditorium, (c) musicals and lectures, (d) dinners and banquets, (e) dances, (f) basketball games.
3. Large kitchen.
4. Library.
5. Rabbi's office and secretary's office.
6. Seven classrooms for daily Hebrew and Sunday Schools.
7. Kindergarten.
8. Cloak rooms, storage rooms, toilets, etc.
9. Bes Midrash [a small chapel, or study chamber] seating approximately forty.
10. Recreation rooms for informal gatherings, games, etc.
11. Locker and shower rooms for use in connection with the gymnasium.
12. Quarters for the building custodian.

The building is now completed, and a tour through it will reveal that all of the requirements listed above have been accomplished.

ARCHITECTURAL DESIGN

A departure was made from the usual synagogue design. This was brought about by recognizing the faults and inadequacies of the stereotyped design of many present-day synagogues and by an honest effort to regard the building as a place not only for worship but to satisfy the needs of contemporary Jewish life in the community. This would include many auxiliary and social activities. The importance of a recreation and social unit in the synagogue for both young and old must be recognized.

B'nai Jacob [Synagogue] would be considered a conservative design by the extreme modernists, and, again, would be thought of as modern by the old order of designers. Actually, it strives to meet the requirements of modern Jewish life in as beautiful a way as possible, with the monetary consideration having its justifiable influence. Architecturally speaking, B'nai Jacob Synagogue is purely American in character, with a suggestion of classical influence. The limestone circular entrance on Virginia Street serves to accent that façade and give a distinctive dignity to the building. The smaller but equally attractive entrance to the Chapel on Elizabeth Street is appropriately adorned with Hebrew symbols. The building itself suggests its practical use as well as its ecclesiastical importance.

CONSTRUCTION OF [THE] BUILDING

The construction of B'nai Jacob Synagogue is entirely of incombustible materials. The walls are of brick masonry with limestone trim. The floors are built of steel joists and concrete slabs. The roof deck is gypsum. Windows throughout the building are aluminum which will never require painting. Glass in the windows of the Chapel is amber cathedral glass. The glass in the social hall — gymnasium is clear-tempered glass so that no window guards will be necessary. The lobby floor and main stairs are terrazzo. Classroom floors are asphalt tile. All toilets

have ceramic tile floors and wainscoting. The library has wood shelving on three sides and a marble fireplace. The kitchen is completely equipped with metal cabinets, modern gas ranges and ovens, electric refrigerator and automatic dishwasher. A dumbwaiter provides for serving lunches, etc., from the kitchen to the recreation rooms in the basement. The kitchen, however, is situated adjacent to the social hall on the first floor, where dinners and banquets will be held.

The entire building is steam heated with convector-type radiators. The Chapel has two unit ventilators which introduce fresh air warmed to a suitable temperature. The social hall has mechanical ventilation for both winter and summer service. The social hall is equipped for the installation of sound movies. The Chapel has microphone outlets at the pulpit and at the two locations for the Bema. A large storage room in provided for storing the movable pews that are used only when the Chapel is enlarged for Rosh Hashanah and Yom Kippur.

The Virginia Street entrance to the synagogue is the main entrance. It is to be used for High Holiday services and all other functions of the building except the regular Sabbath services. It is a circular façade with three doorways which lead into a spacious lobby. Over the doorways are the symbolic lions of Judah and tablets carved in stone. The name "B'nai Jacob Synagogue" is also carved on a frieze of stone. Flanking the doorways are two light fixtures of bronze. The design of these fixtures was inspired by the symbolic seven-branch candelabra.

The Elizabeth Street entrance is also limestone. It is to be used for Sabbath services. It leads into a small lobby from which one may enter the Chapel or the social hall. A room for keeping the prayer books, Talesim [prayer shawls], and Yarmulkes [prayer caps], as well as for checking purposes, is also located off this lobby. Over the entrance door is an inscription, "How Goodly Are Thy Tents, O Jacob, Thy Tabernacles, O Israel." On the façade of this entrance is a circular bas relief ornament symbolizing the tents of the tribes of Israel with the above inscription in Hebrew letters. This ornament was designed by Raymond Katz, noted Jewish artist of New York City.

THE CHAPEL

The Chapel is a small Shul in itself and is to be regarded as such. For Sabbath services it is to be used as if it were a separate building. It has its own separate and imposing entrance on Elizabeth Street. Two hundred and sixty can be seated. The pews are the combination type, that is, the backs and ends of the pews are typical church pew design, but the seats are [of the] individual spring-cushion upholstered type. The pews are oak, the upholstering is high-grade automobile industry mohair with fine striping of the color used in the carpeting and the walls. Scroll ornaments decorate the wood pew ends at the aisles.

HIGH HOLIDAY SEATING ARRANGEMENT

The new seating arrangement for High Holidays (which makes use of the social hall space) is in fact new only to B'nai Jacob [Synagogue]. Actually, it is old and traditional in usage. It was inspired in this case by a visit of the architect and building committee members to the Spanish-Portuguese Synagogue [Shearith Israel Synagogue, at Central Park West and 70th Street] in New York City. When attending Rosh Hashanah, Yom Kippur, or any other largely attended services, one enters the Virginia Street entrance, then passes through a beautiful and spacious lobby that leads to the main doors of the auditorium proper. Here one beholds an unusually wide-carpeted aisle running the full length of the auditorium, at the far end of which is situated the beautiful new Oron Kodesh. The aisle is set off with solid wooden, low rails. The pews on either side [both sides] of the aisle are aligned with these rails, so that one-half of the congregation faces the other half from opposite sides of the aisle. A raised Bema is placed in the aisle nearer the end opposite the Ark. It, of course, faces the Oron Kodesh. On the Bema is the reading desk. The reading of the Sefer Torah [Scroll of the Law] takes place here. Also the Cantor conducts the service from this Bema.

This arrangement of the seating and the Bema not only adds great beauty to the synagogue and ritual, but also enables all members to be closer to the focal point from which most of the service is conducted. When arranged in this manner, the Shul seats over seven hundred people.

THE ARK

The Oron Kodesh is placed at the end of the Chapel and is partially recessed in the wall. The unique shape of the wall is suggestive of a partly opened Scroll or Torah. The Ark itself is a magnificent thing of beauty. The doors of the Ark are somewhat wider than are usually found, and this provides for the cradling of several more scrolls than most Arks. In fact, eight large Sefer Torahs and eight smaller ones of the Prophets are attractively placed in white, velvet-lined receptors. The doors themselves are faced with leather with a design worked on in metal studs. The body of the Ark itself is carved wood with applied dutch metal and pure gold leaf highlighting the ornaments. At the sides of each door are circular, hand-carved ornaments depicting the symbols of the Jewish Holy Days.

The four symbols on the right side represent:

Sabbath, weekly worship day. It has the cup of sanctification (*Kiddush*), the two candles for the Sabbath light and the loaf of bread above. The pomegranates at the sides of the candles represent the hope for abundance in the fruit of the week's toil.

Rosh Hashana[h] is the Day of Judgment, hence the scale of justice. It is also the day of the blowing of the Shofar or ram's horn, hence the two Shofars. Jewish folklore has it that Rosh Hashana[h] is the anniversary of the creation of the world; the six stars represent, therefore, the six days of creation.

Yom Kippur, or [the] Day of Atonement. The Holy of Holies in the Temple of Jerusalem contained the Ark of the Testimony. Into the Holy of Holies the high priest alone was permitted to enter, and then only on the Day of Atonement, and there alone on that one occasion he, only, was permitted to speak the ineffable name of God when he petitioned for God's forgiveness

of the sins of Israel. This roundel has the Ark in the Holy of Holies, and in the incense of sacrificial offering one sees the four letters JHVH, the unpronounceable name of God. The thirteen stars represent the thirteen attributes of God, as taught by Jewish theology.

Hanukkah symbolizes the Feast of the Maccabees, and is represented by the nine-branched Hanukkah Menorah.

The four symbols on the left side represent:

Pesach, or the Passover festival. In the heart of the Mogen David [Shield of David, or six-pointed Jewish star] is a replica of a silver Seder plate found in the museum of the Jewish Theological Seminary of America, in the center of which is a palm tree. In the corners of the Mogen David are the four cups of wine ceremonially used at the Seder service. On two sides of the Mogen David are matzoth [cakes of unleavened bread]. In the corners of the Mogen David one may see, in the upper corner, grapes for the wine; in the lower corner, parsley; in the upper right hand corner the shank bone of a lamb; in the upper left hand corner the root of horseradish, or bitter herb; in the lower right hand corner, an almond, and in the left hand corner, an apple, both suggestive of the contents of charoseth.

Shabuoth, the traditional anniversary of the giving of the Decalogue. It represents the top of Mt. Sinai, clouds surrounding it, the lightning flashing, [and] the flames emerging from it and the Ten Commandments above.

Sukkoth represents the tents in which the children of Israel dwelt when they marched through the wilderness upon their exodus from Egypt. There are also two lulavs, or palm branches, the willow, the myrtle, and the ethrog, all of which are used in accordance with scriptural prescription in the ritual of Sukkoth.

Purim, the Feast of Esther [Feast of Lots]. One sees the open scroll of the Book of Esther with the Hebrew inscription from that Book, "Who knows but that it is for a time such as this that thou didst come unto royal estate." Below that is the Sha'lach Monoth box in which gifts to the poor are deposited.

Superimposed over the Ark doors are the traditional Lions of Judah with the Luchos [tablets] or Ten Commandments

between, all of which is executed in gold leaf. In the outside wall and immediately behind the Lions and Tablets is a large cut-stone Mogen David window glazed with cathedral glass, and in front of the Ark, suspended from the ceiling, is a beautifully designed and executed Ner Tomid [Perpetual Lamp] which was wrought in Italy. During services the Sefer Torahs are accented by concealed lighting which brings out the beauty of the new mantles in which they have been adorned.

The Ark was the contribution of the Ladies' Auxiliary. It represents a Herculean effort on their part in accumulating the funds to equip the Synagogue with these lovely pieces of work.

THE TRANSITION WALL

The chief feature of a plan such as is employed in B'nai Jacob [Synagogue] is the multi-use of the space designated as "Social Hall." This space, which is adjacent to the Chapel, is to be used for many different activities. But its most primary importance is to provide for the additional space required in the Shul for Rosh Hashana[h] and Yom Kippur. This is made practical by a folding wall between the Chapel and the Social Hall. This wall is twenty-two feet high and fifty-seven feet long. It folds into a pocket in the side wall, which increases the seating capacity of the Shul from two hundred and sixty to approximately seven hundred. The wall operates by electricity.

THE SOCIAL HALL

As stated above, this space has many possibilities of usage. It is fifty by seventy-two feet, with a ceiling twenty-two feet high. There is a stage at one end and a balcony at the side. This room has a seating capacity for lectures, plays, movies, etc., of over five hundred people. More than four hundred people can dine in this room. It will also make an average, school-size basketball court.

The Social Hall is centrally located in the plan, so that its space can be used in connection with the activities of the academic unit as well as enlarging the Chapel.

THE ADMINISTRATION AND ACADEMIC UNIT

This part of the building consists of the Rabbi's study, secretary's office, kindergarten, seven classrooms, young people's assembly room, library, and game rooms. Of course, there are locker and shower rooms for use in connection with the basketball teams.

With the erection of B'nai Jacob Synagogue, school and center building, the members of the congregation have made a lasting contribution both to the city of Charleston and to their own religious, cultural, and social living. The imposing edifice that now stands at the corner of Virginia and Elizabeth Streets is a worth-while addition to the spiritual treasure of the community.[1]

THE CHEVRA KADDISHA

By Jacob Rubin

The Chevra Kaddisha [burial society; literally, "holy society"] of the B'nai Jacob Synagogue is practically as old as the Orthodox Jewish settlement of Charleston. Over half a century ago it came into existence to fill a religious need of the community for the performance of Jewish rites for the deceased. Though [it was] not officially recognized until later, it is known that the handful of Orthodox pioneers performed these rituals as early as 1893, probably upon the death of a Mrs. Zlottie Slotnick. The formulation of the first rules and regulations of the [Chevra Kaddisha] Society began in 1904, when I. J. Hark, Meyer Dolinsky, and Julius Nearman were entrusted with that responsibility.

The official organization of the Chevra Kaddisha took place on January 15, 1905, at the home of Reverend Samuel Fried-

[1] The above presentation has been given as excerpted by me, at great length, from the B'nai Jacob Congregation *Dedication Journal* of 1950, as an excellent and interesting example of the process of designing, planning, erecting, and equipping a modern, Conservative Jewish house of worship in the United States in the middle of the 20th century.

man, at which time [the] election of officers was held. Membership dues were set at three dollars per year, and to facilitate payment were collected at the rate of twenty-five cents per month. The membership at the time of organization consisted of nineteen men and eleven women. Meetings, in the form of dinners, rotated from home to home, with [the] costs borne by the hosts. Six such meetings were held annually, one at each of the five "chazaks," [the] completion of the reading of a book of the Torah, and the sixth on "tes-vov" Kislev [the 15th day of the ninth Hebrew month of Kislev]. In 1930, when the membership had grown beyond home dining-room capacity, the meetings were moved to the Shul.

A major interest of the Chevra Kaddisha was the B'nai Jacob Cemetery on South Hills. It, no doubt, played a prominent role in the congregation's purchase of the cemetery some fifty years ago, acquiring at the same time an adjacent lot for [the] use of its own members. The Chevra Kaddisha subsequently deeded a section of its lot to the congregation. Through the years, major improvements in the cemetery lay-out, [and the] pouring of [concrete] walks, [as well as the] planting of shrubbery, were partially financed and largely supervised by the Chevra Kaddisha. In recent years, synagogue leaders have assumed a more proportionate share of the responsibility for the cemetery's maintenance and improvement.

Though, from its inception, the Chevra Kaddisha was a joint organization of men and women, it was not until 1926 that women officers were also elected. The increasing role of women in the organization's activities is evidenced by the disproportionate growth of the women's ranks as compared to those of the men. As of this date [1950] there are 44 men and 33 women in the organization.

It was to be expected that the Chevra Kaddisha's interests would extend to other phases of Jewish activity beyond those of death and burial, that, fortunately, were not too frequent in the community. Particularly, under the leadership of Jacob Wells, the mainstay of the organization and its "Gabbai" [chairman] uninterruptedly since 1928, has the Chevra Kaddisha's assistance to the synagogue and community been amply evident. The

proceeds from the two Memorial Tablets presented to the congregation, in 1933, at a cost of $500, helped to launch the synagogue's building fund. Its contribution to the building campaign of 1943 was an additional $1,000. The Chevra Kaddisha is once more presenting two new Memorial Tablets costing $1,000. There were other occasions when this organization gave its financial support to the synagogue.

Though [it is] centered around the synagogue, the aid of the Chevra Kaddisha reached out beyond these confines. In 1949, it initiated and sponsored the Charleston Hebrew Free Loan Society, to which it contributed the sum of $1,000. Institutions and causes such as the Old Folks' Home in Cincinnati, the Denver Hospital, the Hebrew Immigrant Aid Society, the Charleston Community Chest, the Charleston Federated Charities, and numerous Palestinian agencies have received frequent support of the organization.[1]

OFFICERS AND BOARD OF DIRECTORS OF THE [B'NAI JACOB SYNAGOGUE] CHEVRA KADDISHA IN 1950

PRESIDENT: Jacob Wells
VICE PRESIDENT: Abe Miller
TREASURER: I. M. Cohen
SECRETARY: Harry Kanner
PRESIDENT OF THE WOMEN'S BRANCH: Mrs. Nathan Galinsky

BOARD OF DIRECTORS

Simon Cohen
Mrs. Sam Fixler
Joseph Hearst
Nathan Galinsky
Harry Kanner
Mrs. Philip Nearman
David Ogrin
Jacob Rubin
Morris Steiger

Immodestly, the Chevra Kaddisha points with pride to over fifty years of valuable and essential service to the Jewish com-

[1] In 1955, Jacob Wells was still serving as the president of the Chevra Kaddisha, and Jacob Rubin, who had served eleven annual terms as secretary from 1918 to 1949, was again serving as its secretary.

munity of Charleston. Through the changing years it has held fast and firm to the traditions of our faith. As a group, its membership probably includes a larger proportion among the [religiously] observant than any other. The Chevra Kaddisha hopes that it will continue to serve the welfare of our synagogue, of Jewish life here and elsewhere, and live up to the honored title, "Sacred Society," which it has borne with pride for half a century.

We feel that this history would be incomplete without the lists of officers and members of the organization who established, nurtured, and guided the destinies of the Chevra Kaddisha, which we herewith record:

Officers of the Chevra Kaddisha
1905 to 1950

MEN

Presidents

Meyer Dolinsky: 1905, 1906, 1911
Isaac Borstein: 1907 to 1910
I. J. Hark: 1913
Isaac Padlibsky: 1916
Samuel Friedman: 1910, 1914, 1915
Jacob Wells: 1917, 1919, 1925, 1928 to 1950
D. M. Blumberg: 1918
Jacob Polen: 1920, 1924
Herman Schachet: 1926, 1928

Vice Presidents

Julius Nearman: 1905 to 1907, 1914, 1915, 1921
I. Beckenstein: 1907
Jacob Wells: 1908, 1913
Mose Pushkin: 1909
Samuel Friedman: 1911, 1922
Meyer Dolinsky: 1912, 1919
Ben Melman: 1916, 1920
D. M. Blumberg: 1917, 1918
William Feinstein: 1924
Jacob Polen: 1924, 1925
Abe Miller: 1926, 1933 to 1940, 1949, 1950
Morris Steiger: 1927 to 1933
N. [Nat] Deutsch: 1941 to 1949

Treasurers

Isaac Padlibsky: 1905, 1906, 1909
Mose Pushkin: 1907, 1917, 1928
D. M. Blumberg: 1908, 1910, 1911
I. J. Hark: 1912
Isaac Borstein: 1913
Jacob Wells: 1914, 1915, 1916
H. J. Bloomberg: 1919, 1920, 1922, 1923
Simon Cohen: 1921
Meyer Dolinsky: 1924, 1925
Joseph Leventhal: 1926, 1927
Abe Miller: 1929, 1930, 1931, 1932
I. M. Cohen: 1933 to 1950

Secretaries

Samuel Friedman: 1905, 1906, 1907
Philip Cohen: 1908 to 1917
Jacob Rubin: 1918, 1919, 1929, 1930, 1932, 1935, 1936, 1941, 1942, 1948, 1949
Mose Pushkin: 1920, 1944
Kalman Shore: 1921 to 1927, 1937, 1938, 1939, 1943
H. I. Abrams: 1927
Herman Schachet: 1931
Ben Kantor: 1933, 1934
H. Pushkin: 1940, 1941
Abe Miller: 1945, 1946
Dr. J. Abrams: 1947
Harry Kanner: 1950

WOMEN

Presidents

Mrs. Sol [.] Cohen: 1926
Mrs. H. Ferimer: 1927 to 1939
Mrs. H. Adelstone: 1940
Mrs. L. B. Mervis: 1941 to 1944
Mrs. Nathan Galinsky: 1945 to 1950

Vice Presidents

Mrs. H. Ferimer: 1926
Mrs. M. Berman: 1927
Mrs. M. Grossman: 1928
Mrs. T. Gore: 1929, 1930
Mrs. Sol. Cohen: 1931
Mrs. L. B. Mervis: 1932 to 1940
Mrs. H. Adelstone: 1941 to 1949
Mrs. Philip Nearman: 1950

Past and Present Members of the Chevra Kaddisha[1]

MEN

Irving Abrams (1947)
Dr. Joseph Abrams (1920)
H. I. Abrams (1919)
Myer Berman*# (1905)
I. Beckenstein*# (1905)
Morris Bedwinek# (1932)
A. J. Bloomberg# (1933)
D. M. Blumberg*# (1905)
I. Borstein*# (1905)
Abe Brown (1917)
William Brown (1928)
I. M. Cohen (1923)
Shragge Cohen*# (1905)
Simon Cohen (1916)
N. [Nat] Deutsch (1934)
A. H. Diznoff (1945)
Meyer Dolinsky*# (1905)
H. Diamond# (1924)
H. Davidson*# (1905)
Roy Epner (1923)
William Feinstein (1917)
Sam Fixler (1946)
Abe Frankel*# (1905)
Samuel Friedman*# (1905)
Nathan Galinsky (1935)
B. Goldfarb (1945)
Abe Gordon (1935)
I. J. Hark* (1905)
Hershel Hark (1927)
Joseph Hearst (1934)
Harry Kanner (1927)
Zelig Kanner# (1919)
Ben Kantor# (1919)
Chaim Kahn*# (1905)
M. Levin (1938)
Joseph Leventhal# (1924)
Max Lewis (1920)
Sanford Lewis (1921)
Abe Miller (1924)
J. Miller (1946)
Kalman Melman# (1914)
Ben Melman*# (1905)
Julius Nearman*# (1905)
I. L. Neurman (1914)
William Neurman (1918)
Max Neurman# (1919)
David Ogrin (1937)
Leslie Ogrin (1944)
N. Ostrin (1934)
R. Ostrin (1934)
Isaac Padlibsky*# (1905)
Sol Padlibsky (1914)
H. Pushkin (1925)
Mose Pushkin* (1905)
Dr. W. Pushkin (1926)
J. Pushkin*# (1905)
Jacob Polen*# (1905)
I. J. Ruben# (1917)

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[1] The symbol * after a name indicates a charter member.
The symbol # after a name indicates that the member is deceased.
The date given in parentheses indicates the year when the member joined the Chevra Kaddisha.

Jacob Rubin (1914)
Herman Schachet# (1923)
J. Schwartz (1934)
Kalman Shore (1919)
Yale Simon*# (1905)
Morris Steiger (1923)
Sherwin Steiger (1928)
Jack Stierer# (1935)
Morton Stierer (1936)
Harry Wells (1949)
Israel Wells# (1928)
Jacob Wells* (1905)
James Wells (1914)

WOMEN

Mrs. Mollie Abrams (1947)
Mrs. H. Adelstone# (1935)
Mrs. M. Bedwinek (1932)
Mrs. M. Berman*# (1905)
Mrs. H. J. Bloomberg (1933)
Mrs. Micle Bloomberg*# (1905)
Mrs. Chonie Boiarsky# (1934)
Mrs. Esther Boiarsky (1915)
Mrs. I. Borstein* (1905)
Mrs. William Brown (1945)
Mrs. A. Carp (1937)
Mrs. Esther Cohen*# (1905)
Mrs. Goldie Cohen*# (1905)
Mrs. I. M. Cohen (1921)
Mrs. Hena Davidson# (1921)
Mrs. I. Davidson (1946)
Mrs. Keila Dolinsky*# (1905)
Mrs. William Feinstein (1921)
Mrs. Anna Ferimer (1926)
Mrs. Sam Fixler (1946)
Mrs. M. Friedman (1905)
Mrs. Nathan Galinsky (1935)
Mrs. Itta Goodman# (1918)
Mrs. J. Goodman (1938)
Mrs. Esther Gordon# (1935)
Mrs. Zivia Gore# (1943)
Mrs. M. Grossman (1920)
Mrs. Joseph Hearst (1934)
Mrs. J. Horowitz (1935)
Mrs. L. Kanner (1926)
Mrs. M. Levin (1938)
Mrs. Mary Levy (1945)
Mrs. Ben Melman*# (1905)
Mrs. Chana Mervis# (1930)
Mrs. C. R. Miller# (1935)
Mrs. J. Miller (1946)
Mrs. Philip Nearman (1938)
Mrs. D. Nearman# (1923)
Mrs. Julius Nearman*# (1905)
Mrs. I. L. Neurman (1918)
Mrs. David Ogrin (1947)
Mrs. L. Ostrin (1914)
Mrs. Chaye Padlibsky*# (1905)
Mrs. S. Polen*# (1905)
Mrs. H. Ramze*# (1905)
Mrs. A. Rosen (1926)
Mrs. D. Ruben (1934)
Mrs. H. Schlacht (1938)
Mrs. J. Schwartz (1947)
Mrs. I. Sheff (1935)
Mrs. M. Sheffer (1941)
Mrs. Jacob Wells (1914)
Mrs. N. Wolpert (1934)

Building the Synagogue

By Samuel D. Lopinsky

Chairman of the Building Committee

The Building Committee (in 1950)

Chairman: Samuel D. Lopinsky (President)
Vice-Chairman: Mose Pushkin (Vice-President)
Co-Treasurers: Samuel Sloman
Philip Wells

Louis Aaron	Sol Frankel	Mrs. Fred Marks
David Abrams	Alvin Gordon	Aaron Meyer
Sam Bass	Ben Goldfarb	Simon Meyer
Louis Berman	Lewis Hark	David Ogrin
Abe Boiarsky	Zundel Hark	Ben Preiser
Jack Brownstein	Joseph Hearst	Joseph Preiser
Edward T. Buff	Joseph Horowitz	A. I. Polan
Harry Cohen	Louis Jaffe	Harry Polan
I. M. Cohen	Jack Katzeff	Max Roth
Michael Cohen	Harry Lashinsky	K. Spector
Saul Cohen	Louis Lovett	Morris Steiger
Simon Cohen	Mrs. Louis Lovett	Sam Toovy
Nat Deutsch	Fred Marks	Jacob Wells

It is always difficult to ascertain the actual beginnings of the great events of history. There are dates, to be sure, which mark the accepted commencements. But there are other beginnings, less tangible or precise, perhaps, that precede and play a vital part in the shaping of the events which follow. A record of the past must take these into account.

It is so with the story of the building of the new B'nai Jacob Synagogue. Our new building had its official beginning with the ground-breaking on April 4, 1948. But this was only the climax to a long period of preparation and planning that antedated this event. As early as the 1920's, the first stirrings for a new building began. Several factors prompted these urgings — one,

the growth of the membership of the synagogue due to the arrival of many newcomers [in Charleston] during the period of the First World War, and, second, the noticeable shift of the Jewish residence [and residents] from the synagogue area to the eastern boundaries of the city. It is reported that some concrete steps were actually taken at that time to acquire new quarters. Under Rabbi Leon Spitz a building fund drive was launched that met with only fair success. Apparently, the time was not yet ripe for so major an undertaking. The women of the synagogue initiated their new synagogue efforts about this time, and the sum of $1,000 [which] they accumulated remained intact to this day, when it is being used towards the furnishing of our new building.

Though little further progress was made at that time, the goal was kept in the forefront of the congregation's thinking. Years sped on. The late 1920's and the early 1930's brought financial difficulty to our country and misery to our people overseas. Our own urgent building needs had to be deferred to the greater needs of our suffering brethren for sustenance and survival. But yet those trying years were not without gain for the congregation. Under the leadership of Rabbi Samuel Cooper, who came to the congregation in 1932, and the administrations of Morris Steiger and the late Jack Stierer, the debt on the old synagogue was paid, expansion of the facilities of the synagogue took place, and the first funds for the new synagogue were realized from the proceeds of the Memorial Tablets which were presented to the congregation by the Chevra Kaddisha in 1933.

On Yom Kippur of 5697, the 26th of September, 1936, the first major step towards the realization of the new synagogue was taken when the congregation responded to the appeal of Rabbi Cooper and pledged approximately $20,000 for the purchase of a building site. The house and lot situated at 110 Bradford Street were acquired for the sum of $17,500, and the rental income was placed in the building fund. When this site was later found to be inadequate, it was sold, and in 1942, under the chairmanship of Michael Cohen, the present site, the Plus Levi lot at the corner of Virginia and Elizabeth Streets, was purchased for the very reasonable sum of $15,000.

Under my term of office as president in 1943, a building fund drive was launched on Yom Kippur, 5703, October 9, 1943, to which the congregation generously pledged the sum of $165,000, of which $10,000 was a contribution of the Ladies' Auxiliary of our synagogue. The pledges were payable over a three-year period. The congregation proceeded with the election of officers and members of the Building Committee, who were entrusted with the responsibility of planning and erecting the new building. The members of the Committee showed great devotion to their tasks, meeting as frequently as the developing situations demanded.

Early in 1946, Mr. Maurice Courland, an architect specializing in synagogue design, was called from New York to discuss our plans. He was authorized to submit his first sketches. The sketches came, were discussed, and studied, but war-time building restrictions prevented any further action at that time. As building costs began their sharp rise, it became apparent that the sketches [which] we had been considering were far too pretentious for our financial abilities.

We decided to start anew. Mr. Glenn Hancock, a local architect, was asked to prepare preliminary studies on the basis of our needs and within our means that were outlined to him, and which he discusses more thoroughly in his article [in a preceding portion of this section on Charleston]. Mr. Hancock's preliminary sketches were favorably received by the Building Committee, which then authorized his employment as our architect. Shortly thereafter, in June of 1947, Rabbi Cooper, Mr. Hancock, Simon Meyer, and Michael Cohen were delegated to attend a synagogue architecture convention that was held in New York. This trip proved most beneficial in the development of our own plans. Of particular value was the visit which the committee made to the Spanish-Portuguese Synagogue of New York, with its unique side-seating arrangement, large central aisle and center "bima" or platform, after which our own synagogue was subsequently modelled.

At a synagogue meeting held in July, 1947, Mr. Hancock presented his completed plans. The plans were gone over

thoroughly, and after much discussion the congregation voted their acceptance. Early in 1948 the plans and specifications were ready for submission to several contractors for competitive bids. The final low bid, a firm price of $260,006, was submitted by the A. G. Higginbotham & Co. [firm]. On March 29, 1948, the contract was awarded. Present at the signing of the contract on that day were: Samuel D. Lopinsky, chairman of the Building Committee, who signed for the congregation; Simon Meyer; Weir Higginbotham, who signed for the contracting firm; David Abrams, I. L. Hark, Glenn Hancock, the architect; Rabbi Samuel Cooper, C. R. Morgan, and Hershel Hark.

On April 4, 1948, the congregation celebrated its ground-breaking event. The huge audience that rimmed the open lot witnessed the impressive ceremony participated in by the rabbi, the officers of the congregation, the members who were affiliated with the congregation in 1908, when the synagogue on Lee and Court Streets was purchased, and pupils of the Hebrew and Sunday schools. Rabbi Cooper dug up the first spadeful of earth at these ground-breaking ceremonies; a picture of this event was taken. That evening, a thanksgiving service followed by a reception in celebration of the event was held at the synagogue.

Our first delay in the progress of the construction resulted from a six-weeks' strike on the part of the building crafts. With that over, difficulty was encountered with the foundation when it was discovered that the soil composition, a spongy clay, necessitated the driving of concrete piling, which added $11,000 to the building costs. With these delays overcome, the building began to take shape.

To realize the additional sums which were necessary for the building fund, a second campaign was launched at the Rosh Hashono services on October 4, 1948. The congregation pledged the sum of $92,000, to be paid by the High Holidays of 1950. The building fund now had available approximately $250,000 in cash and in new and old pledges. Further capital, when needed, was assured by a loan of $100,000, arranged through the Kanawha Valley Bank. The bank waived the usual requirement of personal endorsement for such institution[al]

loans. The strength and reputation of the congregation stood it in good stead. The bank was given a mortgage against the synagogue's old and new properties.

The laying of the cornerstone on October 10, 1948, between Rosh Hashono and Yom Kippur of that year, was an unforgettable moment. Greetings were sent by the President of the United States, Harry S. Truman. Among the distinguished guests who participated and graced the occasion were: Governor Clarence W. Meadows; Mayor Carl Andrews; Reverend Joseph Hoffman; Rabbi Louis J. Cashdan, of the Virginia Street Temple; and Judge James B. Riley. As Rabbi Samuel Cooper stood to the right of the hoisted up cornerstone, conducting the religious service, a picture was taken, showing the following persons: Charles Kerstein, Rabbi Cooper, Irving Abrams, Jacob Kanner, Sam Sloman, I. M. Cohen, A. I. Polan, Governor Meadows, Cantor Warman, Morris Steiger, and Jacob Wells. Members of the congregation read and then deposited records and documents of the congregation in a metal box which was then sealed up in the cornerstone.

Completion of the synagogue building in mid-1949 was envisaged, when we were confronted with the second strike of the crafts, which lasted for approximately ten weeks, from the 1st of April, 1949, to mid-June of that year. Our building came to a standstill during this period, but not our Furnishing Committee. With the counsel of Mr. Hancock, the Furnishing Committee, consisting of Samuel D. Lopinsky, ex-officio; Ben Preiser, chairman; Rabbi Cooper, Mrs. Ben Preiser, Mrs. Louis Lovett, Mrs. Zundel Hark, Mrs. Louis Jaffe, Morris Steiger, Philip Wells, Simon Meyer, and Max Roth, proceeded with the selection of the Oron Kodesh, pews, chandeliers, lighting fixtures, carpeting, and curtains which had to be on hand for the High Holidays of 1949. The Ave Maria studio of Baltimore was given the contract to furnish the pews, solid backs and individual upholstered seats; the Rambusch Company of New York, the Oron Kodesh, the chandeliers, and the central *bima*; the lighting fixtures were obtained from Louis Colker, of the Capitol Light Company, of Charleston; the carpeting from Irving Blumenthal, of the United Rug and Linoleum [Com-

pany] of this city. It should be mentioned that the latter two gentlemen, members of our congregation, furnished their respective items at cost. The Furnishing Committee spent about $35,000.

A special and heartwarming chapter in the story of our building effort was written by the Ladies' Auxiliary of our synagogue. In addition to the enthusiasm and zeal which the members of the organization supplied in bringing the building of the synagogue closer to realization, their financial contributions make up a sizeable sum. The Ladies' Auxiliary supplied the funds for the beautiful Oron Kodesh, which cost about $7,000; [and] for the kitchen and the banquet hall equipment, which amounted to about $10,000. They are grateful to Messrs. I. Smith and Harry Shapiro, of the Capital Restaurant and Supply Company, for supplying their items at cost, as they are to Irving Abrams of the Dunbar Metal Company, for similarly providing the kitchen cabinets and the stainless steel tops. The Auxiliary has also furnished the library, and appreciates the courtesy of Messrs. Fred Bloomberg and Philip Barkus for providing the furniture at cost. The women are now undertaking to supply the synagogue with classroom and recreation room furniture, a public address system, as well as drapes throughout, all of which involve further substantial financial commitments. The Ladies' Auxiliary has thus far contributed close to $35,000 to the building of the synagogue and to its furnishings. Its members have earned the admiration and gratitude of the congregation.

By the time construction was resumed in mid-June, 1949, after the lengthy strike, the congregation was already homeless. On June 15, 1949, the old building, which had been sold to the Eagles Club [the Fraternal Order of Eagles?] of Charleston for $53,000, was turned over to the new owners. Our Sefer Torahs were entrusted to several members, our library was stored in a little building graciously made available to us by Mrs. Harold Ritz, our furniture was removed to the basement of our partially completed building, newly-arriving equipment crowded a warehouse generously offered us by Joe Rubin. Now a tense race against time began. The possibility that our building would not be ready even for the approaching High Holidays was not

pleasant to contemplate. And if the building would be ready, would our pews arrive in time, would our Oron Kodesh beat the deadline, would we have time to paint, would the carpeting be down? As days were drawing ever closer, the work was geared to an ever increasing tempo. Shifts worked around the clock. The pews did arrive, the Oron Kodesh was installed, the walls were half-painted, some carpeting was laid. Not all was completed. But High Holiday services were held in our new House of God. The air was charged with a mood of awe and reverence as the congregation gathered, in such numbers as to crowd our tremendously enlarged auditorium, to usher in the New Year of 5710 [1949–1950] and to thank the Almighty for the privilege of worshipping in so beautiful a sanctuary. The hearty and enthusiastic acclaim of its new home voiced by the congregation amply justified the expenditure of approximately $350,000.

. . . . The erection of our new synagogue is a demonstration of what a congregation's will and devotion can achieve. Members of the Building Committee, the Furnishings Committee, and others shouldered perhaps a greater measure of responsibility in this vast undertaking, for which they merit our sincere appreciation. But each and every member who had any share in seeing our sacred task through to success can feel a justifiable sense of pride in our united achievement. The synagogue was built by the host of devoted B'nai Jacob members. May their reward be the greater service to God and man, the increasing love for our faith and people, the strengthening of the Jewish loyalties of our youth [which] the new B'nai Jacob Synagogue will, we pray, bring to pass!

OUR SCHOOLS

Kalman Shore, teacher of the Hebrew School for more than thirty years.

The Reverend Benjamin Samuels, teacher and Mohel of the congregation.

Cantor Paul Reiss, teacher of music, and cantor of the congregation.

Jack Katzeff, superintendent of the Sunday School for the past twenty years (1930–1950)

To train our children to walk in the ways of God, to observe the tenets of our faith, to recite their Hebrew prayers, to know their people's millen[n]ial history, to appreciate their Jewish heritage and to desire to perpetuate it, have been the aims of B'nai Jacob Congregation's daily Hebrew and Sunday School.

In keeping with the rabbinic dictum, *Talmud torah keneged kullam*, that the study of the Torah outweighs all other aspects of Jewish living, the B'nai Jacob Synagogue, early in its existence, tried to provide the facilities and the personnel to teach its children the Word of God. When the congregation was very small and the number of children available for instruction were [was] few, there was no organized school for Hebrew and religious training. In those early days, the teacher, or "rebbe," who served the congregation also as "Shochet" in many instances, would make the rounds and teach the pupils in their respective homes. Inadequate as that method of education might have been, it nevertheless was a serious effort to keep the youngsters from growing up totally bereft of Jewish knowledge, and was evidence of the realization on the part of the Jewish community that Jewish education was at the very core of its future existence. To help bear the financial burden of the congregation, parents in those days were taxed with a tuition fee at so much per month for each child. It is reported that the usual charge was three dollars per month for each child. When one considers the general economic level of the members forty and fifty years ago, and the fact that they had more children per family for which [whom] tuition had to be paid, it is readily apparent that they were ready to make real sacrifices for the perpetuation of their Jewishness.

With the growth of the community, the Hebrew School was established as an integral part of the synagogue; classes were organized to meet in the synagogue, and additional teachers

were made available as the number of "Klai Kodesh"[1] in the employ of the congregation was increased. Kalman Shore[2] entered the service of the congregation as a teacher in 1919. For more than thirty years now [1950], he has guided the youngsters in their Hebrew training. Practically all the boys, over this long period, have been prepared for their Bar Mitzvah[s] by Kalman Shore.

The first Sunday School of the synagogue was organized by Rabbi Nachman Heller in 1912. But for many years it had an uncertain existence, depending largely upon whether or not the congregation had a rabbi in its employ. Since the early 1930's the Sunday School has been a permanent and well-organized institution. During all these years it has benefited by the devotion and guidance of Jack Katzeff, its superintendent. The classes have been well-graded, the curriculum carefully planned, and entrusted to the capable hands of volunteer teachers, eager and willing to serve in their appointed tasks. The Religious Committees and their chairmen, appointed by the Ladies' Auxiliary which has the Sunday School under its charge, have made each holiday a joyous occasion, eagerly awaited by the youngsters. Today the Sunday School has over one hundred and twenty-five pupils, the largest in the history of the congregation.[3]

The daily Hebrew School, despite the universal handicaps inherent in a school which can reach its pupils only after a lengthy public school day and its unpopular demands upon the youngsters' play time, nevertheless achieved a fair measure of success. In the early 1940's a taxi system was introduced to bring the pupils to and from school to minimize travel-time from the area of residence to the synagogue. In 1944, the Hebrew School was moved to the little hut which was situated on the lot of the proposed new synagogue at Virginia and Elizabeth

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[1] Literally, "holy vessels," a technical and common term for the rabbinical, educational, and cantorial functionaries of the synagogue.

[2] He died about the year 1953 in Charleston.

[3] A comparatively small number, in comparison with the congregation's membership of over 400 families?

Streets, and which was enlarged to accommodate the growing registration.

It was a happy day, in November of 1949, when the Hebrew School moved into its cheerful and spacious classrooms in our new building. In addition to Kalman Shore, the present [1950] teachers are the Reverend Benjamin Samuels, who came to the congregation in 1941, and Cantor Paul Reiss, who has been with us since mid-1949. The Hebrew School is now efficiently and methodically operated, and is supervised by Rabbi Samuel Cooper. The courses of study in Hebrew reading, writing, translation, and conversation; in prayer[s]; and in Bible translation are well-graded and ably taught by the staff. One of the fine achievements of the Hebrew School is the Junior Congregation, which meets every Saturday morning, when the pupils have the entire service in their own charge.

The registration of the Hebrew School is at an all time high [1950], with 50 pupils attending regularly, and with a larger proportion of girls than the school has enjoyed heretofore.[1] It is hoped that qualitatively, too, the School is achieving a new high.

THE TEACHING STAFF OF THE B'NAI JACOB CONGREGATION SUNDAY SCHOOL (IN 1950)

Mrs. I. Buff
Miss Ray Ann Colchensky
Rabbi Samuel Cooper
Mrs. Leonard Eckmann
Dr. Philip Goldstein
Mrs. Nathan Goodman
Jack Katzeff
(Superintendent)
Miss Betty Landau
Mrs. S. Philip Marcus
Cantor Paul Reiss
George Sklar
Mrs. Milton Sommers
Miss Marcia Weiner
Mrs. Sam Zacks

[1] Again, it would appear that the number of Hebrew School pupils, fifty, is quite small in comparison with the total family membership of the congregation.

THE DEDICATION SERVICE

SUNDAY, APRIL 16, 1950

THE DEDICATION COMMITTEE

Ben Preiser, CHAIRMAN
Mrs. Irving Abrams
Morton Cohn
Rabbi Samuel Cooper
Mrs. Samuel Cooper
Mrs. Zundel Hark
Charles Kerstein
Dr. Max Koenigsberg
Louis Lovett
Mrs. Louis Lovett
Fred Marks
Mrs. Joseph Miller
Simon Meyer
Maurice Samuels

SERVICE OF DEDICATION

Invocation

"Mah Tovu" . . . . . Cantor Paul Reiss and the Choir

CANDLE PROCESSION

"Adoshem Ori Veyishi" . . . . . Cantor Reiss
("The Lord Is My Light and My Salvation")
Opening of the Doors . . . . . Mrs. Philip Nearman,
Mrs. Philip Preiser

CANDLE BEARERS

Mrs. Irving Abrams
Mrs. Samuel Cooper
Mrs. Sam Fixler
Mrs. Nathan Galinsky
Mrs. Fred Goldman
Mrs. Zundel Hark
Mrs. D. Isacoff
Mrs. Louis Jaffe
Mrs. L. K. Landau
Mrs. Samuel D. Lopinsky
Mrs. Joseph Miller
Mrs. Joseph Preiser
Mrs. Paul Reiss
Mrs. Benjamin Samuels
Mrs. Edith Sheff
Mrs. Leon Wells
Miss Deena Grablow

Responsive Reading.....Rabbi Samuel Cooper and the Congregation
"Mizmor Shir Chanukas Habayis".....Cantor Reiss
Dedication of the Central Bima.....Mrs. I. M. Cohen
"Pitchu Li Shaarei Tzedek".....Cantor Reiss and the Choir
("Open to Me the Gates of Righteousness")
Sounding of the Shofar.....Reverend Benjamin Samuels
Opening of the Synagogue Doors..Louis Lovett, Isadore Smith

TORAH PROCESSION

NOS'EI HATORAH (Torah Bearers)

Louis Aaron	Simon Cohen	Philip Nearman
Larry Berman	I. J. Hark	Rubin Ostrin
Sam Berman	Joseph Horowitz	A. I. Polan
Max Boiarsky	Jack Katzeff	Max Roth
Ruben Blumberg	Aaron Meyer	Philip Wells
I. M. Cohen	Abraham Miller	

"Vayehi Binsoa Hooron".....Cantor and Congregation
"Ki Mitsiyon Tey-tzey Torah".....Congregation
"Shema Yisrael Adonoi Elohenu
Adonoi Echod".....Cantor and Congregation
M'KABLIM (Torah Receivers)

David Abrams	Ben Goldfarb	David Ogrin
Louis Berman	Joseph Hearst	Harry Schlacht
Harry L. Cohen	Charles Kerstein	Joseph Schwartz
Hyman Cohn	Meyer Levin	Robert Sigman
Louis Colker	Fred Marks	Harry Wells
Isadore Davidson	I. L. Neurman	

Cutting of the ribbon in front of the
Oron Kodesh.....Michael Cohen
Opening of the Oron Kodesh.....Kalman Shore
"Uvnucho Yomar" and "Etz Chayim".....Congregation
Placing of the Sefer Torahs in the
Oron Kodesh.....Irving Abrams, Zundel Hark

Dedication Greetings

Introductory ..... Ben Preiser
Presentation of the Key ..... Simon Meyer
Acceptance of the Key ..... Samuel D. Lopinsky
Greetings from the Ladies' Auxiliary .... Mrs. Louis E. Lovett
Greetings from the Chevra Kaddisha .... Jacob Wells
Greetings from the Jewish Community Center ..... George Sklar
Acknowledgment of the Memorials ..... Morris Steiger
Memorial Prayer — "El Molay Rachamim" ..... Cantor Reiss
Dedication Sermon ..... Rabbi Samuel Cooper

Lighting of the Eternal Lights and the Menorahs

"Kumi Ori" ..... Cantor Paul Reiss
Responsive Reading (*Isaiah* 60:1 ff.) .... Rabbi Cooper and the Congregation
Lighting of the Ner Tomid (the "Eternal Light") in the Synagogue ..... Mrs. Jack Stierer
Lighting of the Ner Tomid (the "Eternal Light") in the Bes Midrash ..... Mrs. Ben Preiser
Prayer over the Eternal Lights ..... Rabbi Samuel Cooper
Lighting of the Menorahs in the Synagogue ..... Mrs. Rae Dorothy Boiarsky, Ivor Boiarsky
Lighting of the Menorah in the Bes Midrash ..... Mrs. Gittel Borstein
Shehecheyanu Blessing ..... Rabbi and Congregation
"Halleluhu" ..... Cantor Reiss and the Choir
Benediction ..... Rabbi Samuel Cooper

SONG IN THE SYNAGOGUE

The Choir

Cantor Paul Reiss, *Director*
Sam Fixler
Jacob Isacoff
Armond Levy
Caron Lopinsky
Jerome Preiser
Lester Segerman
Milton Sommers

It is written that "there are Gates in Heaven that open only to song." At Jewish religious services it has long been recognized that there are gates to the human heart as well that open more readily to song. Indeed, the whole traditional service is a chant, whose origins can be traced to the music of the ancient Temple [at Jerusalem] and whose nuances vary with the Holy Days of the Jewish calendar as well as with the different prayers of the service that have their special melodies. We speak casually of the "reading" of the Torah and the chapters of the Prophets [the Haftarah], when, to be more accurate, we should say the "singing." The leader of the synagogue service is the "Cantor," so titled because of the chanting which he does throughout.

For many years the voice of song heard in the B'nai Jacob Synagogue was that of the Cantor only — the audience [congregation] merely read its prayers. On and off, choirs were introduced for the High Holidays, depending upon the musical ability of the particular Cantor to train them and available volunteers. The B'nai Jacob Synagogue moved forward musically in recent years when choirs participated at every High Holiday service and at Friday evening services. We are justly proud of the pleasing choir, small as it is, that Cantor Paul Reiss has brought to the fore. It is to be hoped that additional members of the congregation will volunteer their abilities so that an augmented choir can render even more beautifully the prayers now so worthily chanted.

An even more significant musical advance in the B'nai Jacob Synagogue began about a decade ago [1940] when the congregation itself became musically vocal. Congregational singing converted "listeners" to active participants. By now the congregation's repertoire is quite extensive. Sabbath and Festival melodies pour forth spontaneously from the multitudes and intersperse the services from beginning to end. The High Holidays in the B'nai Jacob Synagogue are both spiritually and musically the climax of the year when the services become a symphony of song alternately rendered by Cantor, choir, and congregation. Verily, in the B'nai Jacob Synagogue, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High."

GROUND BREAKING PROGRAM

OF THE

NEW B'NAI JACOB SYNAGOGUE

VIRGINIA AND ELIZABETH STREETS

CHARLESTON, WEST VIRGINIA

SUNDAY, APRIL 4, 1948

3.00 P. M.

Invocation	Rabbi Samuel Cooper
National Anthem	The Congregation
Address of Welcome	Simon Meyer
"Ten Years of Effort, 1938–1948"	Samuel D. Lopinsky
Psalm	Cantor Julian Gabler
Responsive Reading	Rabbi Cooper and the Congregation
Scriptural Reading	*I Chronicles* 29:10–18

GROUND BREAKING PARTICIPANTS

Samuel Cooper, *Rabbi*
Samuel D. Lopinsky, *Building Committee* [*Chairman*]
Simon Meyer, *President of the Congregation*
Mrs. Joseph Miller, *President of the Ladies' Auxiliary*
Jacob Wells, *Gabbai* [*President*, or *Chairman*] *of the Chevra Kaddisha*
Sam Sloman, *Treasurer of the Building Fund*
David Abrams, *Secretary of the Building Fund*
Jack Katzeff, *Superintendent of the Sunday School*
Joel David Cooper, [*Representative of the*] *Hebrew School*
Elinor Colker, [*Representative of the*] *Sunday School*

MEMBERS OF THE CONGREGATION IN THE YEAR 1908

Louis Aaron	Sam Berman	Alex Carp
Sam Bass	Rubin Blumberg	I. M. Cohen
Louis Berman	Max Boiarsky	Joseph Cohen

Michael Cohen	Louis Neurman	Ben Shore
Simon Cohen	Aaron Meyer	Kalman Shore
Nathan Galinsky	A. I. Polan	Jacob Wells
Hyman Galperin	Harry Polan	Philip Wells
Sam Goldstein	Mose Pushkin	
I. J. Hark	Jacob Rosenthal	

Presentation of the Ladies' Auxiliary Past Presidents

Hatikvah . . . . . The Congregation

Benediction . . . . . Rabbi Cooper

CORNERSTONE DEDICATION CEREMONIES

SUNDAY, OCTOBER 10, 1948

PROGRAM

"America" . . . . . Cantor I. Warman

Invocation . . . . . Rabbi Louis J. Cashdan, of the Virginia Street Temple

Psalm

Opening Remarks . . . . . Morton Cohn, *Chairman*

"This Great Day" . . . . . Rabbi Samuel Cooper

GREETINGS

From Harry S. Truman, President of the United States — Read by Mrs. Zundel Hark and Mrs. Philip Nearman

Honorable Clarence W. Meadows . . Governor of West Virginia

Honorable R. Carl Andrews . . . . . Mayor of the City of Charleston

The Reverend Joseph C. Hoffman . . Of Christ Methodist Church

Judge James B. Riley . . . . . President of the Supreme Court of Appeals of West Virginia

"WE RECORD"

B'nai Jacob Congregation	Simon Meyer, *President* A. I. Polan
Building Fund	Samuel D. Lopinsky, *Chairman* Morton Stierer
Ladies' Auxiliary	Mrs. Louis Lovett, *President* Joseph Abrams, *Vice President* of the Congregation
Chevrah Kaddisha Society	Jacob Wells, *President* Mrs. I. Borstein
Roll of Honor	Al Herman Jacob Kanner
Commemorative Stamps	Mrs. Ben Preiser Joseph Horowitz
State of Israel	Budd Ruben Sam Sloman, Treasurer of the Building Fund
Hebrew and Sunday School	Michael Sigman Beverley Preiser
Soil from the Holy Land	Dr. M. Albrecht

LAYING OF THE CORNERSTONE

Sealing the Box	Irving Abrams
Unveiling of the Cornerstone	Philip Wells
Depositing of the Box in the Cornerstone	Morris Steiger
Spreading of the Mortar	Michael Cohen, I. M. Cohen, Aaron Meyer, and Max Roth
Raising of the Cornerstone	Zundel Hark
Laying of the Cornerstone	Samuel D. Lopinsky
Hatikvah	Cantor I. Warman
Benediction	Rabbi Samuel Cooper

Honors and Memorials Presented to B'nai Jacob Congregation

The Eternal Light in the Synagogue
By Betty and Morton Stierer
Eleanor and Lester Segerman
in memory of
Jack Stierer

The Central Bima
in honor of
Mr. and Mrs. I. M. Cohen
by their children

The Pulpit Menorahs
by Mrs. Rae Dorothy Boiarsky and Ivor Boiarsky
in memory of
Judge Mose Boiarsky

The Kindergarten Room
by Mr. and Mrs. David E. Borstein
in memory of their son
Edward Isaac Borstein

The Eternal Light in the Bes Midrash
in memory of
Benjamin and Chana Mervis
by their children

The Paroches-Curtain
by Isidore Davidson
in memory of his parents
Harry and Hannah Davidson
and of his brother
Hillel Davidson

The Paroches-Curtain
by Goldie Mollie Epner
in memory of her husband
Gershon Epner
and [of] her daughter
Rachel [Epner]

Two Synagogue Windows
by Alvin and D. Leonard Gordon
in memory of their mother
ESTHER SYLVIA GORDON

The Menorah in the Bes Midrash
by
MRS. GITTEL BORSTEIN

The Outdoor Bulletin Board
by Samuel D. Lopinsky and Joseph Hearst
in memory of their parents
HENRY AND CARRIE LOPINSKY

The Reader's Desk
in memory of
VICTOR AND HANNAH PREISER
by their children

The Pulpit Chair
by Leonard and Frances Shore
and by Rose and Lillian Shore
in memory of their mother
MINNIE SHORE

The Pulpit Lectern
by Mollie N. Abrams
in memory of her parents
JULIUS AND LIBBIE NEARMAN

The Entrance Lights — Elizabeth Street
by Mrs. Fannie Kantor and her children
in memory of
BEN KANTOR

The entrance lights — Virginia Street
by Jacob Kanner
in memory of his son
LIEUTENANT SAM KANNER

The Torah Cover
by Mrs. Oscar Fair
in memory of her mother,
ESTHER FINKELSTEIN

Other Recent Gifts

The Piano, by Mr. and Mrs. David Gutter, in honor of their daughter, Dorothy

The Talesim [prayer shawls], by Mr. and Mrs. Louis W. Cohen, in memory of her father, Henry Rodgin [of Bluefield]

The Record Player, by Messrs. Zundel Hark and Sidney Abrams

The Electric Clocks, by David Gutter, in memory of his parents, Benjamin and Rebecca Gutter

The Silver Tea Set, by Mr. and Mrs. Louis E. Lovett

The Floral Vase, by Mrs. Zundel Hark, in memory of her grandmother, Bessie Joffee

The Yarmulkes [prayer caps], by Hyman Cohn and Philip Geisinger

The Prayer Books: By the Wednesday Night Group, in memory of Mose Sheffer
By Jack Brownstein, in memory of his parents
By Harry Shapero, in memory of his parents, Nathan and Bessie Shapero
By Sam Wallace, in memory of his parents
By Mrs. G. Zacks, of Washington, D. C.

The Choir Gowns, by Mr. and Mrs. Joseph Preiser

The Electric Mixer, by Melvin and William Miller and Larry Berman, in memory of their grandmother, Jenny Miller

The Electric Clock, by Mr. and Mrs. David Abrams, in memory of his mother, Mathilda Abrams

The Shabbos Cloth, by Allan Bernstein, in memory of his grandmother, Annie K. Ferimer

The Library Desk, by Fred Bloomberg and Philip Barkus

The Silver Kiddush Decanter and Tray, by the B'nai Jacob Dramatic Club

The Classroom Paintings, by Edward Dolinsky, in memory of Stanley Julian Brill

The Zionist Book Shelf, by the Charleston Zionist District, in memory of Stanley Julian Brill

The Jewish Community Center of Charleston, West Virginia

Early in 1946, upon the initiative of Rabbi Samuel Cooper, a group of men and women was called together to explore the need for an organization to serve the social and cultural requirements, particularly, of the younger Jewish members of the community. These preliminary meetings evoked the enthusiasm and the unanimous favorable sentiments of those in attendance. The discussants agreed that a "Jewish Community Center" would fill a real void in the community. The following members of the "Organizing Committee" then issued a call to the community to meet and to consider the establishment of a permanent organization:

Stanley Brill
Reuben Carp
Miss Bonnie Cohn (now Mrs. Armond Levy)
Rabbi Samuel Cooper
Edward Dolinsky
Jacob Isacoff
Larry Kent
Charles L. Kerstein
Armond Levy
Irving Medwin
Simon Meyer
Dr. William Pushkin
Milton Sommer
Mrs. Milton Sommer

In response to the call, 141 people attended the first meeting, held at the B'nai Jacob Synagogue on Lee and Court Streets on February 3, 1946. That night the Jewish Community Center [of Charleston] was launched upon a career that has since amply justified the hopes of its founders. Under the guidance of its first president, Charles L. Kerstein, and his administration, the Jewish Community Center lost little time in getting its activities under way. It sponsored a host of social and cultural programs to serve the varying interests of the rapidly growing organization. Aspiring authors came forth with the Jewish Community Center's Bulletin, music lovers formed a record club, athletes teamed up for basketball, softball, and bowling, thespians trotted out on the boards for light and more serious drama,

students met for courses in Jewish history and Hebrew. Lovely dances were held on Decoration Day, Labor Day, and Thanksgiving Day. The Jewish festivals of Chanukah and Purim were appropriately celebrated, and the lighter mood of the members found enjoyable outlet at the annual Cabaret. Outstanding among the first-year activities of the Jewish Community Center was the "Forum on Jewish Affairs" that brought five distinguished lecturers and musicians to Charleston for evenings of entertainment and stimulation that will be long remembered.

Under the successive administrations of Morton Cohn (1947–48), Dr. Philip Goldstein (1948–49), and George Sklar (1949–50), the Jewish Community Center maintained its strength of membership and initiated additional activities that have stamped the organization as one of the most virile in the community [in Charleston]. The recent successful "Festival of Jewish Music," a new venture for the Jewish Community Center, is indicative of the organization's desire to continue to broaden its area of Jewish endeavor.

The first four years of the Jewish Community Center were not without their difficult moments. Much heat was generated about the question of the "home" for the organization's activities. The provocative issue was finally disposed of at a capacity meeting held on November 9, 1947, when the preponderant majority of the 175 members present approved the following resolution: " . . . and we express both our hope and desire that we may continue to carry on all our meetings and special activities, that its facilities will permit, within the walls of the B'nai Jacob Synagogue . . . . " Calm was restored, and the organization then proceeded along its peaceful course.

The erection of the new B'nai Jacob Synagogue with its excellent facilities gave added impetus to the Jewish Community Center, but also brought the uncomfortable feeling to some of the members that, although the Jewish Community Center was permitted the full enjoyment of the new building, it was, nevertheless, regarded as a "stepchild" in some synagogue circles. In view of the fact that the vast majority of Jewish Community Center members belonged to the B'nai Jacob Congregation, it

was felt that the interests of the Jewish Community Center would best be served if it became an affiliate of the Synagogue. Thereafter, the Jewish Community Center could enjoy the facilities "as of right and not on suffrance." At a meeting held on March 12, 1950, the overwhelming majority of the members present approved an amendment to the by-laws calling for the affiliation of the Jewish Community Center with the B'nai Jacob Synagogue. It was emphasized that the change in the by-laws in no wise meant a departure from the basic policy of the Jewish Community Center that membership in the organization was to be open to the entire Jewish community, irrespective of religious affiliation. At a meeting of the B'nai Jacob Congregation held on March 19, 1950, the Jewish Community Center was, by unanimous vote, welcomed into the official B'nai Jacob family. An amendment to the congregation's by-laws granting the Jewish Community Center representation on the synagogue board, along with other synagogue affiliates now enjoying that privilege, was introduced at the above meeting . . . .

Jewish Community Center Officers and Board Members (1950)

PRESIDENT: George Sklar
VICE PRESIDENT: Melvin Wolpert
SECRETARY: Esther Nearman
TREASURER: Chester Lovett

BOARD MEMBERS

Paul Aaron
Hyman Binstock
Mrs. Nat Brandt
Ray Ann Colchensky
Rabbi Samuel Cooper
Agatha Gardner
Dr. Philip Goldstein
Mrs. Philip Goldstein
Frances Grimes
Harold Marks
Mrs. Leo Isaac
Bernard Jacobson
Seymour Kartagener
Philip W. Marcus
Mrs. George Sklar
Raymond Spector

The "Younger Folks" of B'nai Jacob Congregation in 1950

The following 214 names of the "younger folks" of B'nai Jacob Congregation, of Charleston, presumably older pupils of the Religious School and of the Hebrew School, and members of the Jewish Community Center, were culled from pages 56 to 60 of the *Dedication Journal* of 1950, where these "young people" had signed their names: spread helter-skelter over the above five pages of the *Dedication Journal*, in unruly fashion. At this time of my rewriting, or, more correctly, of my final retyping of this manuscript which is to be sent to the printer, in November, 1959, more than nine years later, many of these Charleston "younger folks" were either away from their homes in universities; or already married with families of their own (for example, Stephanie Sloman, daughter of Sam Sloman, whose name is listed here, was married, on September 6, 1959, to Robert B. Harvit, of Beckley); or were no longer residents of Charleston, but lived in other cities; or had been subjected to other vicissitudes of our ever uncertain human existence. Some of them, of course, were members of the Virginia Street Temple.

A

Carl Robert Abrams
Carol Ardman
Charles Bennett Ardman
Rochelle Aaron
Lynn Abrams
Ross Allen Abrams
Harvey Ardman
Gail Ardman
Ross Ardman
Melvin Apple
Howard Abrams
Philip Abrams
Judy Lynn Adelstein
Lou Ardman
Murray Collman Abrams

B

Donald Borstein
Penny Lynn Bedwenick
Gary Ronald Borstein
Allen Robert Bernstein
Chip [nickname?] Borstein
Barbara Ilene Braun
Larry Berman
Elaine Bass
David Bergen
Jerry Boiarsky
Ira Allan Borstein
Kenneth Robert Boiarsky
Barry Marshall Boiarsky
Nancy Sue Brownstein
Jerome Bass

Bobby Braun
Morton Boiarsky
Linda Ann Borstein
David Alan Brownstein
Roy U. Bergen
Peter Gordon Brill
Howard Boiarsky
Judy Buff
Dolly Buff

C

Gail Andrea Cohen
Patty Cohen
Richard Michael Cohn
Joel Cooper
Nathan Raphail Cooper
Milton Carp
Robert Mark Colker
David Canter
Zell Canter
Bruce Canter
Paul Cohen
Jeffrey Cohen
Freddie H. Cohen
Ricky Cohn
Hope Carol Cohen
Janet Cohen
Allan Jay Colker
Marcia Dee Cohen
Amiel Cooper
Barbara Caplan
Barbara Ann Cohen
Penny Gaye Cohen
Elinor Colker
Henry Rodgin Cohen
Allan Richard Cohen
Bruce Andrew Cohen
Laura Allan Caplan
Terry Ellen Cohn
Beta Ann Cohen
Allan Carp
Jo Anne Carp
Steven Cohn

D

Marcia Deznoff
Jacqueline Danbury
S. Barry Deznoff
Lee Ronald Deznoff

E

Shep Eisen
Stuart Eckman
Marjorie Eckman

F

Ileen Sue Freedman
Samuel Martin Friedman
Sharon Diane Friedman
Barbara Kay Fine
Roselyn Lee Friedman

G

Marsha Lea Gordon
Carl Gottlieb
Ellyn Mae Galinsky
Marshall Allan Goodman
Freddie Gorsetman
Bruce Robert Gordon
Raymond Philip Gordon
Eric Stuart Gordon
Sonya Grablow
Anne Lucinda Gardner
Robert Alan Gordon
Cynthia Goodman
Deena Grablow

Norman Merl Galinsky
Phyliss Goldstein
Kenneth Goldstein
Betsy Kay Galinsky
Pamela Ann Gardner
Ellen Sue Galinsky
Norman Galinsky

H

Susan Hark
Peggy Anne Hyman
Benjamin Lee Hark
Barbara Lee Horn
Michael Allan Hyman
Hillary Joan Herman
Thomas Hark
Daniel Hark
Floralee Hark
David Joseph Hark

K

Charles Klein
Malcolm Kerstein
Marcia Koenigsberg
Harvey Lee Kerstein
Freddie James Kessler
Erwin Kahn

L

David Stephen Lopinsky
Helene Fay Levenson
Garry Lashinsky
Lenora Libby Line
Roslyn Dee Legum
Deborah Levenson
Philip Lashinsky
Sarah Ellen Levy
Caron Lopinsky
Michael Shawn Levy
Robert Jay Lovett
Sherwin Lovett
Dennis Ashley Laskin

M

Shirley Ann Michaelson
Stephen Max
Stephen Tole Mazer
Melvin Miller
Billy Miller
Linda Sue Marcus
Randy Lee Marcus
Sandra Lee Marks
Randy Mazer
Bruce S. Marks
Michael Ray Masinter
Elliott Steven Milstein
Merrilee H. Milstein

N

Donald Neurman
Jane Ellen Neurman
Howard Leslie Nearman

P

Beverly Preiser
Bobby Peck
Stephen Peck
Sue Ann Preiser
Arlene Gail Paden
Dorothy June Preiser
Jerry Preiser
Phyllis Marcia Preiser
Victor Allen Preiser
Patty Lee Preiser
Elaine Pressman
Randy Preiser

R

Cheryl Rosenthal
Cynthia Harriet Reiss
Rebecca Jane Rubin
Stephen Jay Rubin

S

Edward Martin Shapiro
Carolyn Segel
Jackie Sue Segerman
Barbara Sloman
Beverley Sloman
Kay Sloman
Stephanie Sloman
Carol Scherer
Ilene Fay Sheff
Sondra Ellen Sniderman
Robert Sigman
Dolly Sokoloff
Jan Sloman
Harry Curtis Smargan
Bruce Sloman
Arnold Segel
Olive Sommer
Michael Sigman
Toby Gail Stone
Steven Sloman
Linda Sue Stone
George Samuels
Ann Marie Segerman
Sharon Hope Sniderman
Joel Henry Selman
Arnie Segel
Joan Selman

T

Albert Toovy

W

Frankie Wells
Stephen Henry Wolpert
Rita Weiner
Clara Mae Wells
Claire Jean Wells
Harriet Weiner
Gary Weiner
Sonny Weiner
Eddie Weisberg
Betty Sue Westrich
Betty Ruth Walter
Dinah Winston
Stephanie Winston
Gail Weisberg
Ronnie Ivan Wells
Terry Winston

Z

Leonard Zacks
Benjamin Zacks

Advertisements in the B'nai Jacob Congregation Dedication Journal (1950)

The B'nai Jacob Congregation *Dedication Journal* of 1950 lists the names of the following Jewish and non-Jewish individuals' and firms' advertisements, of Charleston and elsewhere.

These names are herewith presented in the thought that in future years some of them, at least, may be of historic interest and value. The advertisements represent a solid block of pages, numbered from 61 to 136, including also the inside back cover, at the back of the *Dedication Journal*, following the above-presented texts. They are not alphabetized, but are given in the order in which they occur, page by page, in the 1950 *Dedication Journal*.

Woodrum Home Outfitting Company (of Charleston)
Kearse Theatre (of Charleston)
The Curtain Shop (of Charleston)
Bohnert's Flowers (of Charleston)
Hyman Cohn, District Manager of the Reliance Life Insurance Company
C. R. Morgan Co. (of Charleston)
Greystone (food)
Harold's Hairdressing (of Charleston)
Blubaugh Bakery (of Charleston)
Daniel Boone Hotel (of Charleston)
Bon-Ton Laundry (of Charleston)
H. R. Judy & Son, Locksmiths (of Charleston)
L. M. McCown & Son Co. (of Charleston)
Kahn's (Manny Kahn) (of Charleston)
Imperial Cleaners (of Charleston)
Oberlan's (of Charleston)
I. Oscherwitz & Son (kosher meat products) (of Cincinnati)
Save Supply Company (of Charleston)
Matthew M. Neely (United States Senator from West Virginia) [now deceased]
Glenn C. Hancock (the architect of the new B'nai Jacob Synagogue) (of Charleston)
The Charleston Gazette
Charleston Towel & Linen Supply Co. (of Charleston)
Coffey's Homewares (of Charleston)
Telford's (of Charleston)
Rosenblatt & Kerstein, Inc. (electrical and air conditioning engineers and contractors) (of Charleston, Huntington, and Parkersburg)

B. Preiser Co., Inc. (technical supplies and chemicals) (of Charleston)
Thomas Field & Co. (of Charleston)
Nu-Way Cleaners (of Charleston)
McMillion Motors (of Charleston)
Kaufman's (of Charleston)
Merrill Photo Supply Co. (of Charleston)
Embee's [Margolis Brothers] (of Charleston)
Bonham's Dairy (of Charleston)
Crown Overall Co. (of Cincinnati)
Quarrier Diner (of Charleston)
Carey Signs (of Charleston)
Dunbar Lumber Co. (of Charleston)
Fife Street Shoe Shop (of Charleston)
MacFadden Ignition Company (of Charleston)
Capital Restaurant and Beverage Equipment Co. (of Charleston)
Davidson-Preiser Company (family outfitters) (of Charleston)
Kanawha Auto Loan Co. (of Charleston)
American Oil Company
Chesapeake and Potomac Telephone Companies
John Lee, Inc. (of Charleston)
B & B Loan Office (of Charleston)
Builders Material Company (of Charleston)
C. Warden Pippen, general agents for the Massachusetts Mutual Life Insurance Company
Catalano Grocery (of Charleston)
Miller Drug Co. (of Dunbar, W. Va.)
Pierson & Fielding Hardware Co. (of Charleston)
Charleston Laundry (of Charleston)
Ekleberry Heating Co. (of Charleston)
Interstate Radiator Company (of Charleston)
The Kroger Company (grocery stores) (of Charleston)
Nick Howard Grocery (of Charleston)
Tillers Market (of Charleston)
Wright-Bachman Lumber Co. (of Charleston)
Zain Brothers Wholesale Candy Co. (of Charleston)

Radford Paint Co. (of Charleston)
Britton's Country Produce Exchange (of Charleston)
Levin Brothers Department Store, Inc. (of Charleston)
Elite Laundry (of Charleston)
Young Floral Co. (of Charleston)
Canton Chinese-American Restaurant (of Charleston)
The Esso Company [Standard Oil]
Lynn Goshorn, Inc., Sporting Goods Co. (of Charleston)
Telling's Ice Cream Co. (of Charleston)
Superior Laundry Company (of Charleston)
Harris Brothers Roofing and Sheet Metal Works (of Charleston)
Jack's, Inc. (of Charleston)
Roy West Exterminators (of Charleston)
Franklin Cafe (of Charleston)
Southern West Virginia Auto Club
Ohio-Apex Company, Inc. (of Nitro, W. Va.)
Sunbeam Bread Company
Charleston Tent and Awning Co. (of Charleston)
Property Development Co. (Simon Meyer) [home builders] (of Charleston)
Edlis, Inc. Toiletries and Gifts (Milton Sommer, manager) (of Charleston)
Mendelsohn's Quality Shop (of Charleston)
Spur Bottling Company (of Richwood, W. Va.)
New China American and Chinese Restaurant (of Charleston)
Colonial Candy & Gift Shop (Pauline Smart and Edward J. Crichton) (of Charleston)
National Furniture Company (of Charleston)
Guthrie-Morris-Campbell [Merchandise] Company (of Charleston)
Purity Baking Company
King's Restaurants (of Charleston)
Blossom Dairy Company [Sam Sloman] (of Charleston and vicinity)
Lovett's Department Store (of Charleston)
Peerless Auto Supply Co. (of Charleston)

Rambusch Designers, Decorators, and Craftsmen (of Charleston)
The Sugar Bowl (Mike J. Contineen) (of Charleston)
Sanitary Diaper Service (of Charleston)
Barlow Funeral Home (of Charleston)
Charleston Tile and Marble Works (of Charleston)
Grapette Bottling Co. (of Charleston)
The Capitol Theatre (of Charleston)
Lincoln Jewelers (of Charleston)
Valley Bell Diary Co.
Town Tops Taxi Co. (of Charleston)
Checker White Cab Co. (of Charleston)
Service Wholesale Co. (P. W. Marcus and Ben Sniderman) (of Charleston)
Central Pipe and Supply Co. (S. V. Ramze, manager) (of Charleston)
McAdams Monument Company (of Charleston)
Zundel Hark, special representative for the Valley Insurance Co. (of Charleston) (Hattie Hark Turner, representative; and J. Ed. McWhorter, general manager)
West Virginia Water Service Co. (of Charleston)
West Virginia Steel Corporation (of Charleston)
Crichton Engineering Co. (of Charleston)
Watts, Ritter & Co. (of Huntington, W. Va.)
Galperin Music Company
Kanawha Equipment, Inc. (machinery) (of Charleston)
Schrader Studios (dancing) (of Charleston)
Meyers Bros. Plumbing Co. (of Charleston)
Harry Gottlieb, Inc. (Harry Gottlieb, Inc., Baltimore, dairy and cream products)
Frankel Drug Co. (of Charleston)
Charleston Cut Flower Company (of Charleston)
Junior Bootery (of Charleston)
Charleston Star Corporation (clothing) (David E. Kahn) (of Charleston)
H. L. Cotton, Optician (of Charleston)
Drs. Dixon and Dixon, Dentists (of Charleston)
Boiarsky Memorial Hospital (of Charleston)

Anatol Franz, D. D. S.
Club Charlban (of Charleston) (Gene Kopp, manager)
Charleston General Hospital
United Rug & Linoleum Co. (of Charleston)
Winter Floral Co. (of Charleston)
Station WCHS (of Charleston)
Orkin Exterminators (of Charleston)
Tic Toc Confectionery (of Charleston)
Rose City Diner (of Charleston)
Lake's (of Charleston)
Kanner's Delicatessen (Maurice M. Hartz) (of Charleston)
Keatley's Steam Baths (of Charleston)
Bell Lines, Inc. (motor freight)
Mathews Storage Warehouses (of Charleston) (Art.[hur] Lane, manager)
Cohen Drug Co. (Louis W. Cohen) (of Charleston) [with drug stores also in Bluefield, Beckley, and other cities of West Virginia]
T. E. Perry and Sons, Inc. (of Charleston)
Arcade Fruit Market (Corey Brothers) (of Charleston)
Commander's Orchestra (Charles L. Hanna and Paul C. Hanna, managers) (of Charleston)
Gardner's Quality Cleaning (of Charleston)
Station WTIP (of Charleston)
Suzanne's Beauty Shop (of Charleston)
Smith's Transfer Corporation (of Staunton, Va.)
Merchants' Dispatch Co.
M. & W. Distributors (sporting goods, toys, fishing tackle, bicycle parts, etc.) (of Charleston)
Polan's (of Charleston)
Station WGKV (of Charleston)
White Way Service, Inc. (used cars and trucks) (N. B. White) (of Charleston)
John Pauley's (of Charleston)
Ace Signs (of Charleston)
Packer Furniture Co. (of Charleston)
Elizabeth Dance Studios (of Charleston)
Charleston Maytag Company

Vogue Dry Cleaners (of South Charleston)
Sears, Roebuck & Co. (of Charleston)
Charleston Motors (of Charleston)
Joe's Surplus (of Charleston)
Frame Refrigeration Co. (of Charleston)
Coca-Cola Bottling Works (of Charleston)
Diamond Ice & Coal Co. (of Charleston)
Summersville Lumber Co. (Paul C. Davis, general manager) (of Summersville and Charleston, W. Va.)
Playland, Charleston Amusement Center (Signey Abrams and Zundel Hark)
W. F. Shawver Sons, Roofers (of Charleston)
Tag Galyean Automobile and Truck Co. (of Charleston)
Leonard A. Cashman Plastering Co. (of Huntington)
Betty's Inc. (of Charleston)
Charleston Lumber Co. (of Charleston)
Moore's (The S. Spencer Moore Co.) (of Charleston)
Sears Monument Company (of Charleston)
The Charleston Daily Mail
West Virginia Brick Company (of Charleston)
Charleston Transit Company
G. Russell French Co., Building Materials (of Charleston)
Elk Furniture Company (of Charleston and Montgomery, W. Va.)
Baby Shop (Fisher's Apparel) (of Charleston)
Reliance Construction Company (of Charleston)
Arrow Rug Co. (of Charleston)
United Fuel Gas Company
W. L. Smith & Co., Wholesale Dry Goods (of Charleston)
Appalachian Electric Power Company
Gordon Drug Company (of Charleston)
Church Furniture Division, Ave Maria Studios, Inc. (of Baltimore)
Parkins Motors, Inc. (of Charleston)
Park Tire Co., Inc. (of Charleston)
Sheff's Delicatessen (of Charleston)
Hildegard's (of Charleston)
Sclove Co., Inc., Jewelers (of Charleston)

Spence Paint and Chemical Co. (of Charleston)
Butter-Krust Bread (Conlon Bakery) (of Charleston and West Virginia)
Dallas Tickle Office Supply (of Charleston)
Lee Cut-Rate Drug Co. (of Charleston)
Lumbermen's Mutual Insurance Agency, Inc. (of Charleston) (William Warner, Jr.)
Max's Market and Delicatessen (Abe Max) (of Charleston)
Goldfarb Electric Supply Co. (of Charleston)
Seven-Up Bottling Company (of Charleston)
Humpty Dumpty (of Charleston)
Ostrin Electric Company (of Charleston)
Fayette Bottling & Ice Co. (of Montgomery, W. Va.)
Ann Lewis Shop (of Charleston)
Philip's Fruit Market (of Charleston)
Farmers Hardware Co. (of Charleston)
College Drug Store (E. F. Applestine, proprietor) (of Montgomery, W. Va.)
General Glass Co., Inc. (of Charleston)
Fizz Beverage Service, Inc. (of Charleston)
Pugh Furniture Co. (of Charleston)
Perkins & Watson Esso Station (of Charleston)
Sherwin-Williams [Paint] Co.
Commercial Insurance Service, Inc. (of Charleston) (Frank A. Baer, Imogene L. Agnew, Harry Bekenstein, Thomas C. Colihan, and Herman L. Wilkerson)
Arthur Murray School of Dancing (of Charleston)
Capitol Tailors (of Charleston)
Rail & River Metal Co. (of Dunbar, W. Va.)
McMillan School of Nursing (of Charleston)
B. Manischewitz Co. [Matzoth] (of Cincinnati)
Phillips Furniture Co. (Mr. and Mrs. Phil Geisinger) (of Charleston)
Palmer Shoe Company (of Charleston)
Pritchard Motors (of Charleston)
Old Dutchess Bakery (of Charleston)
Riddle's Esso Station (of Charleston)

O. S. Sayre and Associates (for the Lincoln National Life Insurance Company)
Park Pontiac, Inc. (of Charleston)
Withrow Music Co. (of Charleston)
Expert Letter Service (of Charleston)
Ruffner Payne Agency, Inc. (general insurance) (of Charleston)
Hugh Stewart Motors, Inc. (of Charleston)
Capitol Light Co. (of Charleston)
Potter's Sea Food (of Charleston)
Conditioned Air, Inc. (of Charleston)
Strecker Brothers Co. (of Marietta, Ohio)
Homestead Restaurant (of Charleston)
Pfaff & Smith, Ready Mixed Concrete (of Charleston)
Bailey-Farrell Co. (plumbing supplies) (of Charleston)
Charleston National Bank (of Charleston)
Holsum Baking Company
A. J. Higginbotham Company, General Contracting (of Charleston)[1]

The Charleston Virginia Street Temple Sisterhood in the Work and Activities of the West Virginia Federation of Temple Sisterhoods

1915

The activities of the Charleston Sisterhood, in the State Federation and nationally, began in 1915, for on March 19, 1915, with a total of 87 members, the Charleston Sisterhood (Virginia Street Temple) affiliated with the N. F. T. S. At that time, Mrs. Garris I. Barkus was president, and Mrs. Isaac Rosenberg was secretary, of the local Sisterhood.

From 1923 through 1957, four State Sisterhood Conventions were held in Charleston: those of the years 1923, 1928, 1938, and 1951.

[1] The above list of advertisements will give some idea as to the occupations, trades, businesses, and professions of at least some of the members of B'nai Jacob Congregation and of other Jews of Charleston.

The Convention of 1923

Charleston was the site of the first meeting of the West Virginia [State] Federation of Temple Sisterhoods, on April 17–19, 1923, at which time the State Federation was organized. Mrs. Garris I. Barkus, of Charleston, was elected 1st vice president, and Mrs. Max Frankenberger, also of Charleston, was elected treasurer.

The Convention of 1928

The 6th State Convention of the W. V. F. T. S. was held in Charleston on April 30 to May 2, 1928. Mrs. Ben Shore, of Montgomery and Charleston, served as general convention chairman. Mrs. Charles (Reba B.) Cohen, of Charleston, was elected State president for the year 1928–1929.

The Convention of 1938

The 16th annual State Convention of the W. V. F. T. S. was held at Charleston on October 23–24, 1938. Its sessions were presided over by the president, Mrs. Paul Broida, of Parkersburg. It was at this convention that, for the first time in the history of the State Federation, a Sunday School Teachers' Institute (Forum) was ordered to be held, at Charleston, for all State religious school teachers and rabbis, and for all student rabbis [rabbinical students] from the Hebrew Union College serving congregations in the State. The main speaker at this 1938 State Convention held in Charleston was Rabbi Samuel H. Markowitz, then of Fort Wayne, Ind., who addressed the Convention on the subject, "Restoring Religion to Jewish Life."

The Convention of 1951

The 1951 State Convention of the West Virginia Sisterhoods was held at Charleston on September 23–24, 1951, with Mrs. Ralph (Gazella) Masinter, of Huntington, the president, presiding over the sessions. At this convention, Mrs. David Badner, of Charleston, was elected to a two-year term (1951–1953) as recording secretary.

Notable Dates

1926

At the 4th State Convention, held in Wheeling, Mrs. Max Frankenberger, of Charleston, was elected State President for 1926–1927. She was re-elected president for the year 1927–1928.

1928

In 1928, at the 6th annual State Convention of the W. V. F. T. S., held at Charleston on April 30 to May 2, 1928, Mrs. Charles (Reba B.) Cohen, of Charleston, was elected president, for the year 1928–1929.

1929

In 1929, at the 7th annual State Convention, held in Clarksburg, Mrs. Charles (Reba B.) Cohen, of Charleston, was re-elected president for the year 1929–1930.

1930

In 1930, at the 8th annual State Convention of the Sisterhood, held in Fairmont on April 28–30, 1930, Mrs. Charles (Reba B.) Cohen, of Charleston, was re-elected to her third consecutive term as president, for the year 1930–1931.

1937

In 1937, at the State Federation Convention held in Wheeling, on October 17–18, 1937, Mrs. Charles (Reba B.) Cohen, of Charleston, was appointed State Federation Parliamentarian, a position which she still held in 1959. So manifold and so intensive were her work and services on behalf of the State Federation during the following two decades that in the late 1940's she came to be known by the appreciative and affectionate title of "Madame Sisterhood," outstanding among all the hundreds of members of the local Sisterhoods throughout the State, a designation applied to her by both the rabbis and her fellow Sisterhood members in the State.

1948

In 1948, at the 26th annual State Federation Convention, held at Wheeling on November 28, 1948, Mrs. Anne A. Seletz, of Charleston, was elected State President for the year 1948–1949.

1950

On November 19, 1950, at the 28th annual State Convention, held in Bluefield, the permanent Archives of the State Federation was established at Charleston, in the Virginia Street Temple [B'nai Israel Congregation]. A Charleston Sisterhood member and resident was to be appointed to the post of Keeper of the Archives.

1955–1957

Mrs. Charles (Helaine) Rotgin, of Charleston, was elected 1st vice president of the State Federation at the Morgantown Convention, held on October 16–17, 1955, for the two-year term 1955–1957. In 1957, at the biennial State Sisterhood Convention, held at Parkersburg, on October 20–21, 1957, she was elected State President, for the two-year term extending from 1957 to 1959, and Mrs. Jay L. Margolis, also of Charleston, was elected corresponding secretary for the same two-year term 1957–1959.

1958

The Southern Regional meeting of the State Federation was held in Charleston on October 14, 1958, with an address being given by Eleanor Schwartz, Associate Director of the N. F. T. Y.

Notable Personages in the Charleston Temple Sisterhood

Mrs. David Badner, always a prominent Sisterhood worker in Charleston at the local level, was, in 1951, at the Charleston State Convention (September 23–24, 1951), elected to

serve as recording secretary of the State Federation, for the two years from 1951 to 1953.

MRS. LOUIS J. (EVA S.) CASHDAN, wife of Rabbi Louis J. Cashdan, served as a member of the National Board of the N. F. T. S. from November, 1950, to 1956 (from 1952 to 1956 while she was living in Kansas City, Mo., to which city she and Rabbi Cashdan had moved from Charleston). She also served as National Chairman of the Committee on Interfaith Activities from 1953 to 1957, and as a member of the National Department of Human Relations of the N. F. T. S. (1953–1957). In addition, she served as vice chairman of the National Committee on Interfaith Activities from 1950 to 1953, and as Chairman on Interfaith Activities of District No. 7 (the Western Federation of Temple Sisterhoods).

MRS. CHARLES (REBA B.) COHEN, of Charleston, affectionately known in West Virginia as "Madame Sisterhood," was elected president of the W. V. F. T. S. for the year 1928 to 1929 at the 6th annual State Convention, held at Charleston (April 30 to May 2, 1928). She was re-elected to two subsequent one-year terms as State President (1929–1931). She had served several terms as local Sisterhood chairman. She was appointed State Parliamentarian of the Sisterhoods at the 15th annual State Convention, held at Wheeling on October 17–18, 1937. This was the first time that the State Federation had had a State Parliamentarian. She was still serving in this position in 1959, being successively re-elected (not appointed) to this post in 1951, 1953, 1955, and 1957, at State conventions.

Mrs. Charles Cohen served also as a National Board Member of the N. F. T. S. from 1941 to 1947, and in 1945 to 1946 she was the chairman of the N. F. T. S. Committee on Youth. In 1947, she compiled the *Convention Manual* of the W. V. F. T. S., which, subsequently printed and distributed throughout the State, contained instructions for officers and on the duties of officers. She was active and a member of the committee on the revision of the State Sisterhood Constitution in the years from 1953 to 1955.

MRS. MAX FRANKENBERGER, of Charleston, was elected 1st vice president of the W. V. F. T. S. for 1924–1925. In 1926, at the 4th annual State Convention, held at Parkersburg (April 18–20, 1926), she was elected State President for 1926–1927, and she was re-elected for the term 1927 to 1928 at the 5th annual Convention, held at Wheeling on March 28–29, 1927. She served as a member of the National Board of the N. F. T. S. from 1927 to 1933, and she served also on the National Committee on Uniongrams.

MRS. HELAINE (CHARLES) ROTGIN. Mrs. Helaine (Charles) Rotgin, of Charleston was elected 1st vice president of the State Sisterhood at the Morgantown Convention of October 16–17, 1955, and she served for the two-year term 1955 to 1957. At the biennial Convention held at Parkersburg on October 20–21, 1957, she was elected State President for the two-year term 1957 to 1959. She was for years active in the Charleston Sisterhood.

MRS. ANNE A. SELETZ. Mrs. Anne A. Seletz, of Charleston, was elected president of the W. V. F. T. S. for the year 1948 to 1949, at the 26th annual State Convention, held at Wheeling on November 28, 1948.

CHARLESTON IN THE WEST VIRGINIA COUNCIL OF THE B'NAI B'RITH

HARRY N. BARTON. Harry N. Barton, a Charleston attorney, served as president of the West Virginia Council of the B'nai B'rith from 1951 to 1953. In 1957, he was elected to serve as a General Committeeman (1957–1958). He attended several District Grand Lodge conventions, and was active in the work of the B'nai B'rith in District Grand Lodge No. 3.

DAVID KAHN. David Kahn, of Charleston, served as vice president of the State Council for several years, until 1955, when he moved away from the State.

WILLIAM A. WALDER. William A. Walder, of Charleston, served as president of the West Virginia Council of the B'nai B'rith from 1943 to 1945.

Brief Biographical Notes on Some of the Jews of Charleston

Rabbi Israel Bettan. In 1916, while serving as rabbi of the Virginia Street Temple, Rabbi Israel Bettan served as a member of the Charleston City Survey Commission. In 1917 he served as a member of the Charleston School Code Commission; and in 1921 as a member of the Charleston Child Welfare Commission.

Rabbi Louis J. Cashdan. Rabbi Louis J. Cashdan, while serving in Charleston as rabbi of the Virginia Street Temple, served as an instructor in philosophy at Morris Harvey College. He was active as State President of the Save the Children Federation; as a member of the Advisory Board of the Department of Public Welfare of the State (1948–1952); as a member of the Advisory Board of the State Nurses' Association of West Virginia; and was the West Virginia Representative to the Mid-Century White House Conference for Children and Youth, held at Washington, D. C., in 1950.

Mrs. Eve [Eva] S. (Louis J.) Cashdan. Mrs. Louis J. Cashdan served as State president of the League of Women Voters from 1947 to 1948, and as vice president of the Women's Division of the Charleston Symphony.

Joseph Cohen. Joseph Cohen (not the same person as the Joseph *M.* Cohen, of Charleston, who was the father of Mrs. Beatrice C. [William] Binderman, of Beckley) was born in Kovno, Lithuania (Russia), in 1875, and came to the United States in 1891. He lived and was in business in Charleston for fifteen years (until 1906), and then moved to Huntington (1907), where he was active in congregational and B'nai B'rith work for a number of years.

Mrs. Reba Blustein (Charles) Cohen. Mrs. Charles Cohen, in addition to her outstanding work, over a period of more than three decades, in the local, State, and National Temple Sisterhood, as mentioned above, was a leading figure, for years, in the Charleston section of the National Council of Jewish Women. She served as president of the Charleston

Sisterhood, and three terms as president of the State Sisterhood. She is also the superintendent of the Virginia Street Temple Religious School, and one of its teachers.

LAWRENCE FRANKEL. In the weekly magazine *Parade* for November 9, 1958 (pages 28–29), a featured article by Sid Ross, entitled, "They All Love Mr. Frankel," told about Larry (Lawrence) Frankel, of Charleston, who, at the age of 53, aided asthmatic children, and older persons of all ages, suffering from asthmatic conditions, in Charleston, as well as children of the city suffering from physical handicaps, to recover their bodily strength and also to gain hope for cures. "Frankel, for 25 years, much of it without pay, has been teaching Charleston how to keep fit. He has taught exercises to kindergartners and grandparents alike. He has given judo lessons to the West Virginia state police . . . . [Frankel serves as] the physical fitness director of the local YMCA."

Lawrence Frankel, a Charleston businessman, is aided by his younger brother, an orthopedics specialist of Charleston. He is credited with a large part in aiding the above-mentioned afflicted to lead more normal lives. A group of 35 prominent Charlestonians set up the Medical Gymnastics Center in recent years, to assist Frankel in his curative work.

HERBERT FRANKENBERGER. Herbert Frankenberger was elected president of the Chamber of Commerce, in Charleston, in January, 1917.

MAX FRANKENBERGER. Max Frankenberger, a noted local merchant, was a director of the Charleston Educational Center, and was well-known for his local and general philanthropy. He was a son of the founder of the Frankenberger Department Store, in Charleston.

MAX GOLDBARTH. Max Goldbarth (who died at Charleston on November 3, 1911) served as a member of the City Council of Charleston (*AJYB*, 1912–1913 [5673 A.M.], page 125).

RABBI ARIEL L. GOLDBURG. Rabbi Ariel L. Goldburg, during his many years of service as rabbi of the Virginia Street Temple (1929–1945), served for some time as chairman of

the State Advisory Board of the Department of Public Assistance. He was also a founder of the Charleston Community Chest, and one of the organizers of the Federated Charities of Charleston.

RABBI NACHMAN HELLER. Rabbi Nachman Heller, former rabbi of B'nai Jacob Congregation, and author, died at New York City, on August 15, 1932, at the age of 58.

SYDNEY M. KLEEMAN. Sydney M. Kleeman, an officer and committee member for many years, and president, of the Virginia Street Temple, served as a member of the U. A. H. C. Board of Trustees (formerly known as the Executive Board). He is an executive of the Frankenberger Department Store.

LEO LOEB. Leo Loeb, the scholarly historian of B'nai Israel Congregation (the Virginia Street Temple), served on the City Council of Charleston in 1910, and also as its temporary president. He was also the secretary of the Charleston Bar Association, and held office for many years in his congregation.

SAMUEL D. LOPINSKY. Samuel D. Lopinsky (born in Sewell, W. Va., on November 30, 1905), a Charleston attorney, the son of Henry J. Lopinsky, and a cousin of Samuel I. Abrams, of Beckley, received the LL.B. degree from the West Virginia University Law School in 1928. His father, Henry J. Lopinsky, was one of the pioneer Jews of that portion of the State. In 1935, Samuel D. Lopinsky became a partner in the Charleston law firm of Salisbury, Hackney, and Lopinsky. He served for several years as president of B'nai Jacob Congregation, as a member of its Board of Directors, and as chairman of its Building Committee for the new synagogue completed and dedicated in April, 1950.

DANIEL MAYER. Daniel Mayer, a Charleston physician (died at Charleston, on May 20, 1910), served for a time as the second commissioner of immigration from West Virginia, after the end of the Civil War, and in 1889 he was elected a member of the lower house (the House of Representatives) in the State Legislature. He also served as United States consul general at Buenos Aires, Argentina.

For additional biographical data on Dr. Daniel Mayer, *see* the subsection Charleston Jews in Military Service.

The *AJYB* reports on Dr. Daniel Mayer in the following two items:

AJYB, 1905–1906 [5666 A.M.], page 190: On December 6, 1904, Daniel Mayer, of [Charleston,] West Virginia, consul at Buenos Aires, Argentine Republic, was appointed consul-general of the United States at Buenos Aires.

AJYB, 1910–1911 [5671 A.M.], page 111: D. [Daniel] Mayer, physician, and ex-consul general of the United States at Buenos Aires, Argentina, died at Charleston on May 20, 1910.

PHILIP PREISER. Philip Preiser (born in New York City, on July 28, 1902), another Charleston physician, received his B.A. degree from West Virginia University in 1925, his B.S. degree in 1927, and in 1930 his M.D. degree from Rush Medical College, in Chicago. In 1943, he was appointed to the post of attending physician at the Kanawha Valley Hospital, and in 1946 at the Charleston General Hospital. In 1953, he became consultant in internal medicine at the Boiarsky Memorial Hospital. In 1936 to 1938, and again in 1943, he served as president of Charleston Lodge, No. 788, of the B'nai B'rith.

JOSEPH SHIELDS. Joseph Shields (died at Charleston, at the age of 82, on April 7, 1916) was collector of internal revenue for West Virginia for the United States government in the early days of the Charleston Jewish community history, and in the course of the Civil War, as well as in the early post-Civil War period. His service was in part performed at Cincinnati. His death is recorded in *AJYB*, 1916–1917 (5677 A.M.), page 110.

HARRY WEISS. Harry Weiss served as a member of the State Senate from 1913 to 1919.

BIOGRAPHICAL NOTES

In addition to the biographical data on Charlestonian Jews given in the preceding pages, the following brief notices of

Charleston Jewish residents should be of interest, and possibly of some future historical value. Many of those whose names are mentioned below lived in Beckley for a time, and then moved, or returned, to Charleston. Throughout the entire brief history of the Beckley Jewish community, from the early 1900's on, there has always been a strong "pull" or tendency towards Charleston and Huntington on the part of Beckley Jewish residents.

SIDNEY DANBURY. Sidney Danbury (originally, Dannenberg), who lived in Beckley from 1934 to 1944 or 1945, moved to Charleston in the latter year, and opened up the Roxy Clothing Store there. He died at Charleston in 1948. Members of his family were still living in Charleston in 1958.

LOUIS FINE. Louis Fine (died at Charleston, in 1950), who lived in Beckley from an undetermined date (before 1910?) to 1914, moved from Beckley to Charleston in the latter year, and was engaged there in the shoe finding business. His sons conducted this business in Charleston after his death.

SAMUEL FISHER. Samuel Fisher lived in Charleston for a number of years before his death at Beckley in 1928, and was engaged in business in Charleston.

DAVID FREED. David Freed, a brother of Joseph Freed, of Beckley and (later) of Parkersburg, lived in Beckley from 1934 to 1937, working as the manager of Embee's (the Margolis Brothers) Store, on Main Street. He moved to Charleston permanently in 1937, working as the manager of the Embee Store in the latter city.

ARTHUR HOROWITZ. Arthur Horowitz, a nephew of David Kahn, and active in B'nai B'rith, came to Beckley from Charleston in 1952, and from that year to 1954 he managed the Star Clothing Store there, which was a branch of the larger Charleston store by the same name. In 1954, he returned to Charleston, together with his widowed mother, who was a sister of David Kahn, of Charleston.

CHARLES H. LEVINE. Charles H. Levine, originator and owner of the Raleigh Junk Company, of Beckley (Mabscott), moved to Charleston in June, 1957, from Beckley, where

he had lived since 1939. In Reed, W. Va., near Charleston, he opened up a branch of the Raleigh Junk Company, dealing also in a wide variety of metals.

ROBERT H. LEVINE. Robert H. Levine, the son of Charles H. Levine, who was active for years in B'nai B'rith on a local, state, and district level, had moved to Charleston, from Beckley, about a year before his father, to manage the newly opened Reed, W. Va., branch of the Raleigh Junk Company; later he was joined, in the management of this business, by his father, and by the latter's sister, Miss Esther Levine (1957).

BENJAMIN LEWIS. Benjamin Lewis, later engaged in the furniture and jewelry business in Oak Hill and Mount Hope, lived in Charleston for about two years after coming from his birthplace, Brooklyn, N. Y., to Charleston (1938–1940).

EUGENE LOPINSKY. Eugene Lopinsky, a brother of Henry J. Lopinsky, and an uncle of Samuel D. Lopinsky, of Charleston, as well as a cousin of Samuel I. Abrams, of Beckley, moved to Charleston, from Welch, W. Va., and engaged in business there. He died at Charleston in 1948. He was also a brother of Joseph M. Lopinsky, who was noted as an early merchant in and near the Beckley area for many years.

HENRY J. LOPINSKY. Henry J. Lopinsky, who lived in Charleston for a number of years, was the father of Samuel D. Lopinsky, and a brother of Eugene and Joseph M. Lopinsky. He came to Charleston from Sewell and Thurmond, W. Va., where he had lived and worked or owned a general store for a number of years.

JOSEPH MENDEL. Joseph Mendel came to Beckley from Charleston, where he had lived for some time, about 1925 or 1926. Later he left Beckley and resettled in Charleston, where he died in 1945.

ISADORE REICHENTHAL (RICH). Isadore Reichenthal, known in business as Isadore Rich, lived in Charleston for a number of years until 1938, and then settled in Beckley. He was a dry goods salesman there until April, 1955, when he moved to Norfolk, Va., re-entering the merchandising business

there. He was the brother-in-law of the late Beckley jewelry merchant David Arnstein.

JACOB RUBIN. Jacob Rubin settled in Charleston in 1912, coming from New York City. He lived in Charleston until 1932, when he took up his partial (and more general) residence in Beckley, working as a clothing salesman. In 1912, he became a member of the Conservative B'nai Jacob Congregation, of Charleston, and in 1914 he joined the Chevra Kaddisha of Charleston (which later affiliated with B'nai Jacob Congregation) as a member. In the period from 1914 through 1950 he served sixteen terms as secretary of the Charleston Chevra Kaddisha, and wrote its history for the *Dedication Journal* of the Conservative congregation (April, 1950).

SAMUEL RUDIN. Samuel Rudin, previously from Charleston, moved to Beckley in 1932. He had lived in Charleston from 1923 to 1932, coming from New York City. He lived in Beckley (1932–1935) and Mount Hope (1935–1947), and in the latter year he resettled permanently in Charleston. Samuel Rudin is a well-known public accountant in West Virginia.

HARRY SEIDMAN. Harry Seidman lived in Charleston for some years before he moved permanently, in 1930, to Beckley, where he opened up a credit clothing store. He had previously served for some years in Charleston and Beckley as a clothing store salesman.

LEE SILVERSTEIN AND HIS FAMILY. The following interesting data are excerpted from a letter written to me on July 15, 1956, by Lee Silverstein, a Charleston Jewish historian, dealing with the Silverstein family:

"My grandfather, Alexander Philip Silverstein, was born in Tilsit, Lithuania, in 1865, and came to this country about the year 1880. I do not know what he did at first, but in the late 1880's he was living in Cincinnati and making his living as an itinerant peddler. His travels brought him to West Virginia. The coal mines were just being developed. He moved to Charleston about 1890. Then, while visiting relatives in New York, he met my grandmother, Lena

Rosen, who had recently come from Lithuania with all her family. They first lived in Charleston, and the two elder sons were born there. [My] Grandfather was a devout man, and he helped found B'nai Jacob Congregation in 1893.

"The [Silverstein] family moved to Montgomery, W. Va., about 1897, and there Grandpa had a store, selling clothing, etc. My father, Joe Lee [Joseph L., or Joe L.] Silverstein, was born there on June 18, 1898. The business was not successful, possibly because of the depression of the 1890's [the Panic of 1893 and its aftereffects], and the family returned to Charleston in 1901. In 1907, Grandfather [Alexander Philip Silverstein] joined the Reform Congregation [B'nai Israel Congregation, the Virginia Street Temple], and thenceforth the children were reared as Reform Jews, although he was president of B'nai Jacob Congregation in 1915."

Charleston Jews in Military Service

Benjamin Ardman. Benjamin Ardman, of Charleston, served in the United States Army in World War II, with the rank of 1st lieutenant. He was awarded the Air Medal and the Purple Heart.

Jack M. Baker. Jack M. Baker, of Charleston, served in the United States Army in the Second World War, with the rank of captain. He died in the course of the War, in non-combat. He was a member of both B'nai Jacob Congregation and the Virginia Street Temple.

Charles J. Bekenstein. Charles J. Bekenstein, of Charleston, served in the United States Army in the Second World War, with the rank of technical corporal. He died in the course of the War, in non-combat. He was a member of B'nai Israel Congregation.

Israel Bettan. Rabbi Israel Bettan served for a period as a chaplain in the United States Armed Forces during the First World War.

Alan M. Cohen, Jr. Alan M. Cohen, Jr., of Charleston, served in the United States Marine Corps in the Second World

War, with the rank of sergeant. He was awarded the Purple Heart.

JACK EISENSCHIME. Jack Eisenschime, of Charleston, served in the United States Army in the Second World War, with the rank of corporal. He was killed in the course of the War, in non-combat service.

LAWRENCE W. FERGUSON. Lawrence W. Ferguson, of Charleston, served in the United States Army in the Second World War, with the rank of flight officer. He was awarded the Purple Heart. He was killed in the course of the War, in action against the enemy.

BERTRAM FRANKENBERGER. Bertram Frankenberger (born in Charleston) was appointed a 2nd lieutenant in the United States Army in December, 1912. In 1922–1923, as a major, he was serving in the United States Army at Camp Knox, Ky. (A notation as to his military service is to be found in *AJYB*, 1913–1914 [5674 A.M.], page 257, where Charleston, W. Va., is, strangely and quaintly, referred to as: "Charleston-on-Kanawha.")

Bertram Frankenberger is listed as a "major in the United States Army, born at Charleston, W. Va.," in a list of "Jews of Prominence in the United States," compiled by I. George Dobsevage (*AJYB*, Volume 24 [1922–1923; 5683 A.M.], page 141).

SAMUEL FRANKENBERGER. Samuel Frankenberger (born in Charleston, on April 23, 1879) became a 2nd lieutenant in the United States Artillery Corps in 1902. In 1922–1923, as a major in the United States Army, he was serving and residing in Washington, D. C. He began his military career in the United States Army in 1898, when he was appointed a cadet at the United States Military Academy in West Point, N. Y. (An item on Samuel Frankenberger's military career is to be found in *AJYB*, 1904–1905 [5665 A.M.], page 94.)

Samuel Frankenberger is listed as a "major in the United States Army; born at Charleston, W. Va., in 1879," in a list of "Jews of Prominence in the United States," compiled

by I. George Dobsevage (*AJYB*, Volume 24 [1922–1923; 5683 A.M.], page 141).

JACOB HOWARD FRANZ. Jacob Howard Franz, of Charleston, served in the United States Army in the Second World War, with the rank of 1st lieutenant. He was awarded the Silver Star; the Distinguished Flying Cross, 1 Oak Leaf Cluster; the Air Medal, 3 Oak Leaf Clusters; and a Commendation, 1 Oak Leaf Cluster. Two of the citations which he received were for meritorious service in the Southwest Pacific Theatre of War, in 1944–1945.

DAN GLASSMAN. Dan Glassman, of Charleston, served in the United States Army in the Second World War, with the rank of captain. He received the Presidential Unit Citation.

MILTON G. HANDELSMAN. Milton G. Handelsman, of Charleston, served in the United States Army in the Second World War, with the rank of sergeant. He was awarded the Air Medal and the Purple Heart.

JACK HERMAN. Jack Herman, of Charleston, served in the United States Army in the Second World War, with the rank of private 1st class. He was killed in non-combat service during the course of the War. He was a member of B'nai Jacob Congregation as well as of the Virginia Street Temple.

HARRY JACOBSON. Harry Jacobson, of Charleston, served in the United States Army in the Second World War, with the rank of sergeant. He was awarded the Purple Heart. He was killed in action against the enemy.

SAM KANNER. Sam Kanner, of Charleston, served in the United States Army in the Second World War, with the rank of 1st lieutenant. He was awarded the Purple Heart. He was killed in action against the enemy in the North African theatre of the War. He was a member of B'nai Jacob Congregation.

HUBERT MAY. Hubert May, of Charleston, was appointed a lieutenant in the United States Army, in the infantry, in 1917–1918, in the course of the First World War.

DANIEL MAYER. Dr. Daniel Mayer, of the Fifth West Virginia

Infantry, who served as a soldier in the Union Army in the Civil War, received a medal and a citation of merit and commendation from J. H. Duval, adjutant general of the State, under date of May 30, 1866, addressed to him from the office of the Adjutant General of the State of West Virginia, at Wheeling. The text of this short letter of commendation reads as follows:

"Doctor Daniel Mayer, Charleston, West Va.

"Sir: I am directed by his Excellency, the Governor, to present to you the enclosed medal, in accordance with a joint resolution of the Legislature of the State of West Virginia, adopted February 1, 1866, as a slight testimonial of the high appreciation by the State of your devotion, patriotism and services in suppressing the late rebellion.

"Very respectfully, your obedient servant,
"J. H. Duval, Adjutant General."

MORRIS ISIDORE MENDELOFF. Dr. Morris I. Mendeloff, of Charleston, was appointed a lieutenant in the Medical Reserve Corps of the United States Army, on August 9, 1916 (*AJYB*, 1917–1918 [5678 A.M.], page 260).

CHARLES W. MIDELBURG. Charles W. Midelburg, of Charleston, served in the United States Army in the Second World War, with the rank of lieutenant. He received the Presidential Unit Citation.

NATHAN E. MILLER. Nathan E. Miller, of Charleston, served in the United States Army in the Second World War, with the rank of private. He was awarded the Purple Heart.

JAMES S. RAMZE. James S. Ramze, of Charleston, was killed in action in the Second World War, while serving as a member of the United States Armed Forces. He was a member of both B'nai Jacob Synagogue and the Virginia Street Temple.

PHILIP E. SCHAFFER. Philip E. Schaffer, of Charleston, was appointed a lieutenant in the Medical Corps of the United States Army, in 1917–1918, in the course of the First World War.

WILLIAM SCHAFFER. William Schaffer, of Charleston, was appointed a lieutenant in the Engineers' Corps of the United States Army in 1917–1918, in the course of the First World War.

IRVIN SCHWABE. Irvin Schwabe, of Charleston, was appointed a lieutenant in the United States Infantry, in 1917–1918, in the course of the First World War.

HARRY SILVERSTEIN. Lieutenant Colonel Harry Silverstein, of Charleston, died in service, on February 7, 1945, in the United States Army, in the course of the Second World War. At the time of his death, he was president of the Community Music Association of Charleston. He was a member of B'nai Jacob Congregation as well as of the Virginia Street Temple.

PHILIP SILVERSTEIN. Philip Silverstein, of Charleston, served in the United States Army in the Second World War, with the rank of private. He was awarded the Purple Heart.

SAMUEL VOLKMAN. Rabbi Samuel Volkman (born in Hungary, on August 12, 1908, and brought to the United States in 1910), who from September, 1952, on, served as rabbi of the Virginia Street Temple, in Charleston, served as a lieutenant junior grade (chaplain) in the United States Navy, from August, 1944, on, in the Second World War.

Charles Town

Charles Town is a city, the county seat of Jefferson County, in the Eastern Panhandle of West Virginia, southwest of Harpers Ferry, and in the northeastern portion of the State. It is located 14 miles south of Martinsburg. In 1950, it had a general population of 3,035 (United States Census). Previously, it had reported a population of 2,926.

Charles Town first began to be settled in the year 1750. It was laid out in the year 1786 by Charles Washington, the brother of George Washington. It was incorporated as a city in 1873. Charles Town is the trading center for the contiguous industrial town of Ranson, and for a farming and horsebreeding area.

In 1859, the famous abolitionist John Brown was tried for treason at the Jefferson County Courthouse in Charles Town, after his well-known but unsuccessful raid on the Federal arsenal at Harpers Ferry, and was hanged there.

The father of Hyman Viener, of Richmond, who in 1956 was living in Washington, D. C., moved to Charles Town in 1908.

According to the *AJYB*, Charles Town had a Jewish population in: 1919–1922, of 26 Jews
1927, of 32 Jews
1937, of 20 Jews

The *AJYB* for 1919–1920 [5680 A.M.], page 578, in an erroneous and brief account, mentions "B'nai Jacob Congregation, in Charlestown, located at State and Court [Streets], and organized in September, 1889," with Charlestown having, at that time, a Jewish population of 26. However, the congregation should have been listed under *Charleston*, the much larger city in Kanawha County, and not under Charlestown or Charles Town, although the figure of 26 for the Jewish population of Charles Town at that time is correct. Charles Town never had a Jewish congregation.

The records of the J. P. S. A., of Philadelphia, show the following Jewish subscribers in Charles Town:

William Kahn and M. Palmbaum & Brother (in 1900–1901, 1902–1903, 1904–1905, 1909–1910, and 1915–1916)
Mark N. Horowitz (1917–1918)
M. Palmbaum & Brother (1922–1923)[1]

Chester

Chester is a residential city in Hancock County, in the northern tip of the Northern Panhandle of West Virginia, on the Ohio River, in an industrial region, north of Weirton. It was laid out as a town in 1896. It is known for its potteries.

The population of Chester is 3,805. The United States Census of 1950 gave the city a general population of 3,758. In 1927, Chester was reported to have had 16 Jews living there, and in 1937 a total of 25 Jews.

[1] Dr. M. Mendeloff, listed as a J. P. S. A. member from *Charles Town*, should have been listed under *Charleston*, for he is presumably identical with Dr. Morris I. Mendeloff, mentioned above.

Clarksburg

General

Clarksburg is an industrial city, the county seat of Harrison County, in northern West Virginia. The city, at an elevation of 1,100 feet above sea level, is located on the West Fork of the Monongahela River, at the mouth of Elk Creek. It was settled in 1764 (other official dates given by historians for its settlement are 1765 and 1772), and was chartered in 1785. In 1849 it was incorporated as a town by the General Assembly of Virginia, and in 1897 as a city. Located south southeast of Wheeling, and constituting one of the principal business sections of West Virginia, it is a railroad center, on the main line of the Baltimore & Ohio Railroad principally. In 1921, Clarksburg adopted a new charter, which established a manager and city council form of city government.

The Clarksburg vicinity has coal mines, oil and gas fields, and limestone and clay deposits. The city manufactures glass and glass products, toy marbles, mortuary equipment, tin plate, carbon products, food products, zinc boxes, chemicals, building blocks, preserved foods, women's clothing, chinaware, and lumber products, including crates. It is the trading center for an area of coal mines, grazing lands, and oil and gas fields. Its location is partly in a fine agricultural and grazing region.

In 1950, according to the United States Census for that year, Clarksburg had a total general population of 32,014; previously, its population had been reported as 30,579 (United States Census of 1940). In 1910, it had a population of 9,201. In 1920, it had a general population of 27,869, after the consolidation (incorporation), in 1917, of several towns, such as Adamston, Broad Oaks, North View, and Stealey Heights, with the old, smaller, city of Clarksburg. In 1930, it had a general population of 28,866. Its general population, in 1956, was estimated at 32,500.

The famous Confederate general, "Stonewall" (Thomas Jonathan) Jackson, was born in Clarksburg, which was an important Union supply base during the Civil War. It was the

birthplace also of John W. Davis (1873–1955), noted lawyer and Democratic Presidential candidate of 1924, and of Nathan Goff. The city was named after George Rogers Clark, the famous American military frontier leader, surveyor, and explorer (1752–1818).

The Jewish Population of Clarksburg

In 1957 (according to the *AJYB*, Volume 58, for the year 1957), Clarksburg had an estimated Jewish population of 280 persons. In 1959, its estimated Jewish population was 225 (*AJYB*, 1960, Volume 61, page 8).

Facts and figures on the Jewish population of Clarksburg for the previous years have been culled as follows from all the available records, including those in the several volumes of the *AJYB*:

Year	*Jewish Population*
1917 (1916–1917)	245
1919–1922	245
1927	235 (2 congregations)
1936	300
	(1936 Census of Religious Bodies, Clarksburg, By County: Harrison)
1937	300 (estimated)[1]
1943	60 families
	(out of a total general Clarksburg population of 30,579, according to the United States Census of 1940)
1948	269 (estimated)
1950	270 (estimated)
1954	225

[1] 300 would appear to be too high an estimate for the Jewish population of Clarksburg at any stage in its history thus far; a more conservative estimate would be 200 from 1917 to 1927, and about 225 to 250 from 1927 to 1937.

In 1937, the same two congregations were in existence in Clarksburg.

1955	280 to 300[1]
1956 (1956–1957)	280[2]

Jewish Organizations and Congregations in Clarksburg

1913

In 1913, there was a B'nai B'rith Lodge in existence in Clarksburg, as recorded in the *AJYB*, 1913–1914 (5674 A.M.), page 370.

1914–1915

In 1914, in the *AJYB* for 1914–1915 (5675 A.M.), page 309, the Reform Clarksburg Congregation Emanuel (Temple Emanuel) was listed as an affiliate of the U. A. H. C. However, this congregation did not long survive, and later its members merged with those of Congregation Tree of Life.

1915–1916

In 1915–1916, mention is made in the *AJYB* for 1915–1916 (5676 A.M.), page 299, of a Clarksburg Lodge of the B'nai B'rith, affiliated with D. G. L., No. 3.

According to the same volume of the *AJYB* (1915–1916 [5676 A.M.], page 339), there was a Jewish educational organization in existence in Clarksburg in that year. This was the B'nai B'rith Sabbath School, which was organized in 1914–1915, with Samuel Edlavitch as its secretary.

1919–1920

According to the *AJYB* for 1919–1920 (5680 A.M.), page 579, Clarksburg, with a Jewish population of 245 persons, had a congregation by the name of Temple Emanu El (Reform), of which William V. Kish was then the president, and Louis Hiller the secretary. Tree of Life (Etz Hayim) Congregation, of Clarks-

[1] Perhaps both figures represent too high an estimate.

[2] Also, perhaps, slightly too high an estimate.

burg, which later absorbed Emanu El (Emanuel) Congregation, was not yet listed in the *AJYB.*

Congregation Tree of Life (Etz Hayim) was founded in Clarksburg in 1918, as a Conservative congregation. In 1940 it purchased a church building on the main business street of the city, and remodeled it as a synagogue. It had, in 1959, a Hebrew School which had been in existence for many years at that time, and which taught the pupils Hebrew several times a week in addition to Sunday.

In 1939, Emanuel Congregation was absorbed into the Tree of Life Congregation.

In that same year (1939), the Sisterhood of the Tree of Life Congregation and that of Emanuel Congregation joined together to form a single Sisterhood. Very few details are now known as to the history of the Emanuel Congregation Sisterhood. At the time of the merger of the two groups, in 1939, Mrs. Fred Burka was serving as the president of the Emanuel Sisterhood. She continued to serve as the president of the United Sisterhood of Clarksburg until May, 1940, when her term of office expired.

Rabbis of Tree of Life (Etz Hayim) Congregation

The rabbis of Tree of Life Congregation include:

B. Trub (1919–1923?)
Rabbi Nelson (1939–1940) (His first name is no longer known.)
Elliott J. Einhorn (1942–1948?)
Israel Goodman (1948–1952)
Solomon Poupko (1953–1955)
Milton Kanter (1955 — ; he was still the incumbent in late 1957)

In 1957, Tree of Life Congregation was still a Conservative congregation, and was affiliated with the United Synagogue of America, with its headquarters in New York.

B. Trub. The Reverend B. Trub was rabbi of Tree of Life Congregation, of Clarksburg, which was then regarded as practically an Orthodox congregation (despite the fact that it was founded in 1918 as a Conservative synagogue, as above

mentioned), apparently from 1919 to 1923, according to the records of the congregation. He was an Orthodox rabbi.

RABBI NELSON. A rabbi named Nelson (his first name is now unknown) was listed as the minister of Tree of Life Congregation, of Clarksburg, in 1939–1940.

ELLIOTT J. EINHORN. Rabbi Elliott J. Einhorn served as the rabbi of Tree of Life Congregation for a number of years, apparently beginning in the year 1942, and left the city in 1948.

ISRAEL GOODMAN. Rabbi Israel Goodman succeeded Elliott J. Einhorn as rabbi of Tree of Life Congregation, serving from 1948 to 1952, and apparently being highly successful in his conduct of the daily Hebrew School of the congregation.

SOLOMON POUPKO. Rabbi Solomon Poupko became rabbi of the congregation in 1953, after an interval of one year. He served in this position, as an Orthodox rabbi in a Conservative congregation, from 1953 to 1955.

MILTON KANTER. Rabbi Milton Kanter came to Clarksburg, to be the rabbi of Congregation Tree of Life, in September, 1955, and he was still serving in this position in late 1957. He, too, like his immediate predecessor, is an Orthodox rabbi serving a Conservative congregation.

1918

In September, 1918, Max Kaufman, then a senior student at the Hebrew Union College, in Cincinnati (in 1959, he was rabbi of the Reform congregation Temple Israel, of Paducah, Ky.), officiated for Emanuel Congregation, of Clarksburg, for the High Holy Days.

1919

In September, 1919, Abraham I. Shinedling, later rabbi of Reform congregations in Bluefield and Beckley, in West Virginia, but at that time a senior student at the Hebrew Union College, in Cincinnati, conducted High Holy Day services for the Reform congregation, Emanu-El (spelled, apparently, also as Emanuel and Emanu El), being only the second High Holy Day student rabbi whom the Clarksburg Reform congregation had had. The

services which he conducted were held in a rented salon or ballroom of a hotel in Clarksburg, since Emanu-El Congregation did not then, and apparently never did, have a synagogue building of its own. (Emanu-El Congregation passed out of existence in 1939, being absorbed into Tree of Life Congregation.)

1921–1922

AJYB, 1921–1922 (5682 A.M.), page 265:

New local organization [in West Virginia]:

Hebrew Congregation, of Clarksburg, at the corner of 6th and West Main Streets.[1]

President: Max Friedlander; secretary: S. [Samuel] L. Edlavitch.

1927–1955

In the *AJYB* for the two years 1927 and 1937, it is stated that Clarksburg had two congregations, with a total of 235 and 300 Jews, respectively. This other congregation was Temple Emanu-El (or Emanuel; also Emanu El), a Reform congregation, of which, as above, mention is made, together with other relevant data about the Jews of Clarksburg and the community there, in earlier (1921–1922) volumes of the *AJYB*, as follows:

CLARKSBURG. Jewish population, 245.

Temple Emanu-El (Reform), president, William V. Kish; secretary, Louis Hiller.[2]

There was also the Hebrew Congregation [undoubtedly Tree of Life Congregation, Conservative-Orthodox], located at the corner of Sixth and West Main Streets, with Max Friedlander as its president, and S. [Samuel] L. Edlavitch as its secretary.

In 1939, the short-lived Reform congregation, Emanuel, passed out of existence completely, as the Clarksburg Jewish congregation and community veered more and more towards

[1] This was, apparently, Tree of Life, or Etz Hayim Congregation, founded in 1918.

[2] Louis Hiller later was to become most prominent in the work of the B'nai B'rith Lodge in Clarksburg and in B'nai B'rith work in West Virginia, and after his death the Clarksburg Lodge was renamed in his memory.

Conservative Judaism, its members being absorbed into, or merged with, the more Conservative and even partially Orthodox Congregation Tree of Life. The process of espousal of a more Conservative form of Judaism continued during the next decade and a half, for the Clarksburg Temple Sisterhood, which had affiliated with the National Federation of Temple Sisterhoods (Reform) as early as March 1, 1916, with forty members, withdrew from its affiliation with the N. F. T. S. in September, 1955, and with the West Virginia Federation of Temple Sisterhoods, and became affiliated with the National Women's League of the United Synagogue of America, the Conservative organization of Ladies' Auxiliaries, in line with the more Conservative policy of the congregation, adopted some years previously.

The Clarksburg Sisterhood, Locally and in the State Federation of Temple Sisterhoods

The Clarksburg Sisterhood, of Tree of Life Congregation, affiliated with the N. F. T. S. on March 1, 1916. It had forty members at that time. Its president in 1916 was Mrs. S. Nusbaum, and its secretary was Mrs. S. L. Cherry. [Apparently, Emanuel Congregation had its own Temple Sisterhood in the course of its twenty years of existence.] It was also, for thirty-two years (1923–1955), affiliated with the W. V. F. T. S., District No. 7. However, on September 19, 1955, the Clarksburg Sisterhood, despite its partial Reform Jewish membership, decided to resign from the N. F. T. S. and from District No. 7, the W. V. F. T. S., and joined the Conservative Ladies' Auxiliary group, mentioned above, the National Women's League of the United Synagogue of America, because its affiliated congregation in Clarksburg, the Tree of Life Congregation, had joined a Conservative congregational group, the United Synagogue of America.

As was reported locally at the time: ". . . . The congregation Tree of Life decided to emphasize its Conservative nature, rather than its Reform practice, and it became out-and-out Conservative. As a result, the Clarksburg Temple Sisterhood

followed suit, and affiliated itself with the Conservative Jewish Sisterhood or ladies' auxiliary organization. However, in 1957, a number of the Clarksburg Jewish families were still Reform in sentiment."

In 1939, at the time of the merger of Emanuel Congregation and the Tree of Life Congregation, the Sisterhoods of the two congregations also merged, to form a single, united Sisterhood organization.

Two State Sisterhood conventions were held in Clarksburg, that for the year 1929, the 7th annual State Convention; and that for the year 1940, the 18th annual State Convention.

There follows a brief account of the important years in the annals of the State Federation of Temple Sisterhoods with reference to Clarksburg:

1923

Mrs. S. Nusbaum, of Clarksburg, was elected to the office of recording secretary of the W. V. F. T. S., at the time when it was organized, on April 17–19, 1923. She served until April, 1924.

1924–1925

Mrs. I. Aaron, of Clarksburg, served as recording secretary of the State Sisterhood Federation from 1924 to 1925.

1929

The 7th annual State Convention of the W. V. F. T. S. was held in Clarksburg, on May 5–7, 1929.

1939–1940

Mrs. F. [Fred] Burka, of Clarksburg, served as the Sisterhood President in 1939 to 1940.

A partial list of the Tree of Life Sisterhood members in 1939–1940, according to the official records, follows:

Mrs. J. Berman
Mrs. H. A. Caplan
Mrs. William (Martha) Caplan
Mrs. J. Cohen
Mrs. D. Franz
Mrs. Leonard Gotlieb
Mrs. S. Markowitz
Mrs. S. Nusbaum
Mrs. Maurice Rosen
Mrs. F. Silvert
Mrs. Robert Weiner

1940–1941

The 18th annual State Sisterhood Convention was held at Clarksburg on October 20–21, 1940, with the president, Mrs. Paul Broida, of Parkersburg, in the chair. Mrs. Elma Ehrlich Levinger, of Columbus, Ohio, wife of Rabbi Lee J. Levinger, and in her own name a noted author of works and textbooks on Jewish history and other subjects for Jewish religious schools, gave the main address at this convention, her subject being, "No Man Is an Island."

At this 18th State Convention, Mrs. William (Martha) Caplan, of Clarksburg, was elected President of the State Federation, for the year 1940 to 1941. She was re-elected for the year 1941–1942 at the 19th State Federation Convention, held in Logan on October 19–20, 1941.

1948

In May, 1948, Rabbi Abraham I. Shinedling, then of Bluefield, came to Clarksburg for the purpose of installing the then newly re-elected officers of the Clarksburg Sisterhood, of which at that time Mrs. Irene (Elmer) Moksay was the president. Mrs. Irene Moksay served two terms as the Clarksburg Sisterhood president, from 1947 to 1949.

1953

Mrs. Harry V. Tannenbaum was elected treasurer of the State Sisterhood Federation at the Beckley-Welch Convention of October 11–12, 1953, to serve for the two-year period 1953–1955.

1955

On September 19, 1955, the Clarksburg Sisterhood, thitherto quite active in the W. V. F. T. S., withdrew its membership in that group and in the N. F. T. S., and joined the Conservative National Women's League of the United Synagogue of America.

Clarksburg in the Local and State B'nai B'rith

Louis Hiller, a merchant in Clarksburg, was prominent in the Jewish and general community of Clarksburg for a number of years. After his death, the Clarksburg B'nai B'rith Lodge changed its name to the Louis Hiller Lodge, No. 727, in his memory.

1949–1951

Walter H. Adler, formerly of Clarksburg, who later moved to Phoenix, Ariz., and entered business there (the Koolvent Aluminum Awning Company, of Arizona), served as president of the West Virginia Council of the B'nai B'rith from 1949 to 1951.

1954–1955

Bernard Gottlieb, for many years extremely active in the work of the B'nai B'rith on a State and local level, served as president of the State Council from 1954 to 1955.

1956–1957

Aaron Cohen, also extremely active, locally and on the State level, in the work of the B'nai B'rith Order, served as president of the Clarksburg B'nai B'rith Lodge from 1956 to 1957, and he also served during that year as publicity chairman of the State Council of the B'nai B'rith, issuing six bulletins in that year. (In 1959, Aaron Cohen was no longer residing in Clarksburg.)

1957–1958

In May, 1957, Aaron Cohen was elected secretary and treasurer of the State Council of the B'nai B'rith, to serve for the year 1957–1958. In May, 1957, Harry J. Berman, of Clarksburg, was elected 2nd vice president of the State Council, to serve until May, 1958. Bernard Gottlieb, also of Clarksburg, a past president of the State Council, was elected one of the two General Committeemen of the State Council (1957–1958).

History of the Clarksburg Chapter of Hadassah[1]

With the coming of the State of Israel [1948], the Jewish women of Clarksburg felt the desire to aid the "new State of Israel." While political agreements were being made on the national level, the women of the Clarksburg Jewish community decided to form a Hadassah chapter, being fortunate to have as their zealous spiritual leader at that time Rabbi Israel Goodman, who aided them in the work of organization. Indeed, he was made an honorary charter member by the grateful Jewish women of Clarksburg for his leadership and services. The initial movement to organize was made in the winter of the year 1947. The National Charter was presented from the National Hadassah Organization in New York on January 22, 1948.

The First Officers of the Clarksburg Hadassah

The initial group of officers serving (1947 to 1949) was as follows:

President: Mrs. Murray Lerner
1st Vice President: Mrs. Louis Lees
2nd Vice President: Mrs. Jerome Krongold
Recording Secretary: Mrs. Robert Weiner
Corresponding Secretary: Mrs. Jack Friedlander
Treasurer: Mrs. Sam Winerman

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[1] The following presentation is taken from material furnished by Mrs. Aaron Cohen, formerly a Clarksburg resident, but in 1959 no longer living in that city.

Charter Members of the Clarksburg Chapter of Hadassah

(1947–1948)

(46 charter members)

Mrs. Clara Aaron
Mrs. Julian Barton
Mrs. Harry Joel Berman
Mrs. Jacob Berman
Mrs. S. Joseph Birshtein
Mrs. Fred Burka
Mrs. Fred Caplan
Mrs. H. A. Caplan
Mrs. Sam Caplan
Mrs. J. H. Cohen
Mrs. Milton J. Cohen
Mrs. Anna Davis
Mrs. Herman Freedman
Mrs. Jack Friedlander
Mrs. Leonard [Lenard] Gotlieb
Mrs. Bernard Gottlieb
Mrs. Samuel Gurson
Mrs. Edward Joseph
Mrs. Murray L. Klapper
Mrs. Raymond Kramer
Mrs. Jerome Krongold
Mrs. Louis Lees
Mrs. Willard Lefkowitz
Mrs. Murray Lerner
Mrs. Abraham Levine
Mrs. Joseph [Joe] Levine
Mrs. Marc Levine
Mrs. M. Lopen
Mrs. H. Lurie
Mrs. J. Mall
Mrs. S. Markowitz
Mrs. E. Miller
Mrs. Morris Miller
Mrs. E. [Elmer] [Irene] Moksay
Mrs. Benjamin Morris
Mrs. Louis Rose
Mrs. George Rosen
Mrs. Herman Rosenfeld
Mrs. Maxwell Samuel
Mrs. Fannie Silvert
Mrs. Max Smith
Mrs. Max Stern
Mrs. Harry Tannenbaum
Mrs. Robert Weiner
Mrs. Sam Winerman
Mrs. Isadore Zasloff

Rabbi Israel Goodman, Honorary Charter Member

Officers of the Clarksburg Chapter of Hadassah

(1949–1958)

In addition to the initial officers, listed above, of the Clarksburg Chapter of Hadassah, those for the beginning years 1947

to 1949, the following Jewish women of Clarksburg served in the following positions as officers of the Chapter from 1949 to 1958:

1949–1950

PRESIDENT: Mrs. Murray Lerner
1ST VICE PRESIDENT: Mrs. Jerome Krongold
2ND VICE PRESIDENT: Mrs. Abraham Levine
RECORDING SECRETARY: Mrs. Robert Weiner
CORRESPONDING SECRETARY: Mrs. Jack Friedlander
TREASURER: Mrs. Sam Winerman

1950–1951

PRESIDENT: Mrs. Abraham Levine
1ST VICE PRESIDENT: Mrs. Louis Lees
2ND VICE PRESIDENT: Mrs. Aaron Shapiro
RECORDING SECRETARY: Mrs. Sanders Levine
CORRESPONDING SECRETARY: Mrs. Maxwell Samuel
TREASURER: Mrs. Edward Joseph

1951–1952

PRESIDENT: Mrs. Aaron Shapiro
1ST VICE PRESIDENT: Mrs. S. Joseph Birshtein
Mrs. Sanders Levine
2ND VICE PRESIDENT: Mrs. Sarah Markowitz
RECORDING SECRETARY: Mrs. Maxwell Samuel
CORRESPONDING SECRETARY: Mrs. Maxwell Samuel
TREASURER: Mrs. Edward Joseph

1952–1953

PRESIDENT: Mrs. Aaron Cohen
1ST VICE PRESIDENT: Mrs. Robert Weiner
2ND VICE PRESIDENT: Mrs. Louis Lees
RECORDING SECRETARY: Mrs. Ira Rose
CORRESPONDING SECRETARY: Mrs. Harold Kagan
TREASURER: Mrs. Edward Joseph [re-elected]

1953–1954

PRESIDENT: Mrs. Aaron Cohen [re-elected]
1ST VICE PRESIDENT: Mrs. Robert Weiner [re-elected]
2ND VICE PRESIDENT: Mrs. Abraham Levine
RECORDING SECRETARY: Mrs. Ira Rose
CORRESPONDING SECRETARY: Mrs. Sam Winerman
TREASURER: Mrs. Morris Miller

1954–1955

PRESIDENT: Mrs. Aaron Cohen (again re-elected)
1ST VICE PRESIDENT: Mrs. Robert Weiner [again re-elected]
2ND VICE PRESIDENT: Mrs. Abraham Levine
RECORDING SECRETARY: Mrs. Murray Lerner
CORRESPONDING SECRETARY: Mrs. Sam Winerman
TREASURER: Mrs. Morris Miller

1955–1956

PRESIDENT: Mrs. Abraham Levine
1ST VICE PRESIDENT: Mrs. Robert Weiner
2ND VICE PRESIDENT: Mrs. Edward Joseph
RECORDING SECRETARY: Mrs. Joseph Fried
CORRESPONDING SECRETARY: Mrs. Belle Hammersmith
TREASURER: Mrs. Meyer Siegal

1956–1957

PRESIDENT: Mrs. Jack Schwartz
1ST VICE PRESIDENT: Mrs. Robert Weiner
2ND VICE PRESIDENT: Mrs. Aaron Cohen
RECORDING SECRETARY: Mrs. Joseph Fried
CORRESPONDING SECRETARY: Mrs. Belle Hammersmith
TREASURER: Mrs. Meyer Siegal

1957–1958

PRESIDENT: Mrs. Jack Schwartz (re-elected)
1ST VICE PRESIDENT: Mrs. Charles Tabakin

2ND VICE PRESIDENT: Mrs. Joseph Fried
RECORDING SECRETARY: Mrs. Jack Friedlander
CORRESPONDING SECRETARY: Mrs. Edward Joseph
TREASURER: Mrs. Sarah Gurson

SUBSCRIBERS TO THE JEWISH PUBLICATION SOCIETY OF AMERICA IN CLARKSBURG

The following Jews of Clarksburg are listed as members of, or as subscribers to, the J. P. S. A., of Philadelphia, in the several volumes of the *AJYB*:

1900–1901

D. Davidson
I. Nusbaum
(not a member in 1901–1902)
M. A. Nusbaum

1917–1918

Ben Brown

1919–1920

(all new members)
Jacob Cohen
Sylvia Feinberg
M. Friedlander
Louis Hiller
Joseph Kaplan
S. Newman
William Nusbaum
Louis Oliker
George Rosen
M. Rosenshine
Jacob Slaven
N. Silver
Louis Spiro
Reverend B. Trub[1]
Minnie S. Winer

1922–1923

H. A. Caplan
Jacob Cohen
S. [Samuel] L. Edlavitch
D. B. Franz
M. Friedlander[2]
L. Goodfriend

[1] Rabbi of the Orthodox Congregation Tree of Life.

[2] He dropped his membership later, but resumed it in 1926.

M. I. Guttman
Louis Hiller[1]
J. Jacobs
J. Jay
Joseph Kaplan
M. M. Lampe
Ben Lefkowitz
J. Marks
M. Nachman[2]
S. Newman
William Nusbaum
Louis Oliker
S. Percoff
Max Rose
Jacob Slaven
Louis Spiro
Reverend B. Trub

The Clarksburg Jewish Community

Mrs. Martha (William) Caplan, of Clarksburg, former President of the West Virginia Federation of Temple Sisterhoods, in a letter to me, dated at Clarksburg, May 10, 1956, sent data, notes, clippings, and the *Dedication Program* of the new synagogue of the Tree of Life Community Center (October 16, 1955), from which the following presentation of the men, women, and organizations of Clarksburg Jewry, from the very beginnings up to the year 1955, are excerpted:

I am enclosing a Dedication Program issued in October, 1955, which will give you some of the information [which is needed with reference to the Clarksburg Jewish community]. I shall also try to . . . furnish some data on the more prominent members of our community and their achievements.

Unique in public service in Clarksburg is my own family, the Caplan family.

Howard Caplan [the brother of William Caplan] is the former United States Attorney for the Northern District of West Virginia. He served also as city attorney, and at one time for the Home Owners Loan Corporation, as chief counsel, in the state of West Virginia. He is a member . . . of the Board of the Harrison County Chapter of the Red Cross, and on the Board of the Crippled Children's Center.

[1] He dropped his membership later, but in 1936 to 1941 he was listed as a new member.

[2] Perhaps Max Nachman, later of Glenville, W. Va.

H. A. CAPLAN. Howard Caplan's father is mentioned in the Dedication Program as H. A. CAPLAN, and he was, for many years, president of the local congregation. H. A. Caplan (my father-in-law) came to Clarksburg in 1914. He served on the Harrison County Council of the Boy Scouts.

WILLIAM CAPLAN. My husband, William Caplan, is past president of the West Virginia Retail Jewelers Association, is a member of the Executive Board of the Baltimore and Ohio Watch Inspectors, a former member of the Harrison County Council of the Boy Scouts, and former secretary of the [Clarksburg] Zionist [Organization].

FRED H. CAPLAN. Fred H. Caplan is now (1956) serving as the assistant attorney general of the State of West Virginia, and was formerly a member of the House of Delegates of West Virginia for several terms. He is a past president of the Exchange Club of Clarksburg.

MRS. WILLIAM (MARTHA) CAPLAN. As for myself, my record of public services is many. Aside from my having served as local president of the Sisterhood, as State President of the Sisterhood [for two years], and in many lesser offices and chairmanships, I am now serving as secretary of the Clarksburg Community Concert Association, and I have just completed two years of service as secretary of the Woman's Club of Clarksburg. I am now (1956) serving as chairman of the International Scholarship Committee for the Woman's Club, and I have arranged for a student from Sweden to come to Clarksburg, to live in a private home, and to attend a local high school. Our club is sponsoring this student in the belief that through the enthusiastic teen-age level [only] world peace can be achieved. The summer of 1957 will find a Clarksburg high school student living in Sweden and learning of their [the Swedes'] ways and respecting their differences. I have served on the Board of the Woman's Club in various capacities for six years. (The Woman's Club in Clarksburg has a membership of over 600 women.) I am a former member of the Harrison County Council of Girl Scouts. I recently served as a member of the Educational Committee for the Community Council.

HAROLD M. CAPLAN. Harold M. Caplan, the son of William

and Martha Caplan, is now [1956] serving in the Armed Forces of the United States. His rank is Private 1st Class. He enlisted in the Army in June, 1953.

SUSAN CAPLAN. Susan Caplan, the daughter of William and Martha Caplan, in 1956 completed a one-year term as secretary of the Ohio Valley Temple Youth Group.

BERNARD GOTTLIEB. Bernard Gottlieb is prominent in both the civic affairs of Clarksburg and those of the Jewish community. He served as president of the West Virginia Council of the B'nai B'rith, and as president of the Clarksburg Community Council, which includes representatives from all the local service groups. Bernard Gottlieb [his name is sometimes spelled as Gotlieb, but Gottlieb is the preferred and more usual form] is now [1956] a member of the State Board for the Police, which is a gubernatorial appointment. He is prominent in the work of the Junior Chamber of Commerce.

HARRY BERMAN. Harry Berman, also prominent in the work of the Junior Chamber of Commerce, is active in both the Jewish community and on the Harrison County Council of the Boy Scouts. He is the son of Jacob Berman, who also served on the Harrison County Council of the Boy Scouts.

GEORGE ROSEN. Of interest are the family and the history of George Rosen, who celebrated the fiftieth anniversary of his marriage, at a special service at Tree of Life Synagogue, in 1954. Mr. and Mrs. George Rosen [her first and maiden names are not mentioned in the presentation] were married in Poland in the year 1904. Here [in Poland] George Rosen had graduated from the Mirer Theological Seminary. In 1905 they emigrated to the United States, and as a young married couple they lived in Morgantown and Fairmont for a few years before they settled permanently in Clarksburg in 1910. Here George Rosen became a naturalized citizen.

In 1912, he opened his first store, known as Rosen's Quality Shop, which was located on the site of the present Arcade Building. He is the founder and senior member of the firm of George Rosen and Sons, operators of the Smart, Fashion, and Style Shops in Central West Virginia. George Rosen is noted for his philanthropic activities in local, national, and inter-

national causes. He is an active member of the Tree of Life Congregation and of the Louis Hiller Lodge of the B'nai B'rith, of Clarksburg.

Mr. and Mrs. George Rosen have five children, three daughters and two sons, all of them born in West Virginia, all of them married, and all of them college graduates. Their names [were or] are Bess Rosen, Sara Rosen, Rose Rosen, Albert Rosen, and Hyman Rosen. All of them reside in Clarksburg, with the exception of Rose, who lives in Columbus, Ohio.

Bess Rosen is married to S. Joseph Birshtein, formerly of Norfolk, Va., who settled in Clarksburg, and is associated with George Rosen and Sons.

Sara Rosen is married to Lenard Gotlieb, formerly of Welch, W. Va. Lenard Gotlieb is the owner of the Fountain and Gray Cut Rate (drug) stores in Central West Virginia.

Rose Rosen is married to Dr. Cecil Shustick, an orthodontist of Columbus, Ohio.

Albert Rosen is married to the former Miriam Cassell, of New York.

Hyman Rosen is married to the former Joyce Jubelirer, formerly of Pittsburgh. Both Albert and Hyman Rosen are associated with their father in the firm of George Rosen and Sons.

Mr. and Mrs. George Rosen have six grandchildren: Phyllis and Larry [Lawrence] Gotlieb, children of Leonard [Lenard] and Sara Rosen Gotlieb; Carolyn and Alice Jean Shustick, children of Cecil and Rose Rosen Shustick; Barbara Kathryl Birshtein, daughter of S. Joseph and Bess Rosen Birshtein; and Steven Rosen, the son of Albert and Miriam Cassell Rosen.

Additional Data on Clarksburg Jews, Not Covered by Mrs. William Caplan's Letter and Presentation

Jacob and Morris Bernstein. Jacob and Morris Bernstein were the brothers of Max Bernstein. Originally they were of Monongah, W. Va., but later they moved to Clarksburg. Jacob Bernstein moved to Clarksburg in 1930, after being in the tailoring business in Sutton, W. Va., for several years. Jacob and Morris Bernstein were the brothers also of Leonard Bern-

stein, a Wellsburg, W. Va., physician. Jacob Bernstein, after residing and working in Clarksburg for a number of years, later moved to Baltimore, where he passed away some years later. Morris Bernstein remained in Clarksburg for a number of years after moving there from Monongah, but then he, too, moved to Baltimore, where in 1958 he still operated a liquor store.

MAX BERNSTEIN. Max Bernstein was the brother of Jacob, Leonard, and Morris Bernstein, and the family originally lived in Monongah and Sutton, W. Va., for some time. Max Bernstein, after being in the bottling business for himself in Sutton for a number of years, from about 1918 to 1930, moved to Clarksburg in the latter year, together with his brother, Jacob Bernstein.

MAX BURKA. Max Burka, of Clarksburg, served in the United States Army, in the Second World War, with the rank of private. He was awarded the Purple Heart. He was killed in action against the enemy.

HERBERT GOTTLIEB. Herbert Gottlieb, a brother of Bernard Gottlieb, of Clarksburg, moved to Clarksburg, from Parkersburg, about the middle of the 1950's. His wife is the former Betty Lee Schuchat, a daughter of Lewis Schuchat, a retired Lewisburg, W. Va., merchant.

ABRAHAM [ABE] KLEIN. Abraham, or, more popularly, Abe Klein, a maternal uncle of Mrs. Sara S. Schuchat, of Marlinton, W. Va., lived in Clarksburg for a number of years, being in the department store business with the Nusbaum Company. From Clarksburg he moved to Fairmont.

MRS. MELLOTT, a daughter of the Greenberger family of Follansbee, W. Va., was residing in Clarksburg in 1958.

LOUIS OLIKER. Louis Oliker, one of the four children of Levy Oliker, of Monongah, W. Va., moved, after his marriage, to Clarksburg, where both he and his wife later passed away.

Also residents of Clarksburg are the two other children of Louis Oliker and grandchildren of Levy Oliker, of Monongah, who was an old settler there (1899): Aaron Oliker and Phyllis Oliker, now married.

J. TRUMPETER, of Clarksburg, was, in 1950, also a member of B'nai Jacob Congregation (Conservative), of Charleston.

DEDICATION PROGRAM

TREE OF LIFE [CONGREGATION] COMMUNITY CENTER

OCTOBER 16, 1955 CLARKSBURG, WEST VIRGINIA

THE JEWISH COMMUNITY CENTER ADDITION

ARCHITECT, HARRY RAY NAY, A. I. A., OF WHEELING, W. Va.

OUR COMMUNITY — OUR HERITAGE — OUR GUARDIANS

For more than half a century, a Jewish community has existed in our city of Clarksburg. True to our ancient heritage, the original pioneers of Clarksburg, without a synagogue in the early 1900's, would meet in private homes or rent a hall for High Holy Day services, so that ten or more men could gather together to pray.

In 1917, this small congregation purchased property at the corner of Main and Sixth Streets, and the Tree of Life Congregation came into being. Among the members still active today [1955] are George Rosen, who served as treasurer at that time; Ben Trub [the Reverend B. Trub?]; and Jacob Berman. The president of the congregation at that time was the late Max Friedlander, father of Jack Friedlander and of Mrs. Fred Burka. Some other members were the late Joseph H. Cohen, husband of Mrs. Dina Cohen and father of Aaron Cohen, of Mrs. Julian Barton, and of Mrs. Herman Freedman; the late Ben Lefkowitz, father of Willard Lefkowitz, of Selby Lefkowitz, and of Mrs. Glen Wilmoth; the late Meyer Rosenshine, father of Mrs. Jacob Berman and of Mrs. J. H. Cohen; and the late Simon Winer, father of Aaron Winer and of Mrs. Max Samuel.

In 1938, the Tree of Life Congregation sold its original building, merged with the Temple Emanuel Congregation [Reform], and through this new, unified community, a stronger, healthier Tree of Life Congregation, Conservative in nature, was born. With funds realized from the sale of the old synagogue, and the pooling of all community resources, the present synagogue was purchased. The original trustees and signers of the constitution

and bylaws of the new congregation were: H. A. Caplan; Jacob Berman; George Rosen; Max Stern; and the late M. L. Klapper, husband of Mrs. Goldie Klapper and father of Mrs. Huntley Schoen, of Joseph Klapper, and of Harold Klapper; S. M. Markowitz, husband of Mrs. Sara Markowitz and father of Dr. Robert Marks and of Jack Markowitz; I. Aaron, husband of Mrs. Clara Aaron and father of Robert Aaron; Louis Hiller, husband of Mrs. Minnie Hiller and father of Mrs. Virginia Levey; and Simon Winer.

H. A. Caplan was elected president of the Congregation at this time [1938], and he served the Congregation with honor and distinction in this capacity until 1951. Upon his retirement from the presidency, which position was assumed in 1951 by Jacob Berman, H. A. Caplan was honored by the Congregation for his meritorious service by being named [an] Honorary Life President. Jacob Berman served in the capacity of president, providing the same type of vision and leadership as his predecessor, until 1954, when Robert Weiner, our present [1955] president, assumed that position. It was in 1954, too, that George Rosen, a leader in our Congregation and community for almost fifty years, was honored on the [occasion of the] golden wedding anniversary of Mr. and Mrs. George Rosen, by being named [an] Honorary Life President.

Our Congregation is affiliated with the United Synagogue of America, a national organization embracing Conservative congregations throughout the United States.

It is through the dedicated and consecrated leadership of the past, and the visionary leadership of the present, that we are today permitted to view the latest and most triumphant achievement of the Tree of Life Congregation, the Tree of Life Community Center . . . .

A History of the Tree of Life Sisterhood

By Mrs. Aaron Cohen, Historian

The Tree of Life [Sisterhood] proudly joins in the celebration of the dedication of the Clarksburg Jewish Community Center . . . . For many years, the Sisterhood worked to earn money

for, first, a building fund, and, when the possibility of a Community Center grew into a reality, the all-out effort was made for the Community Center Building Fund. Our organization has made the outstanding contribution of $7,000 to aid in fulfilling the obligation entailed in constructing and furnishing the Community Center.

. . . . Let us briefly look into the history of this women's organization which is dedicated to the synagogue and the Sunday School.

The Tree of Life Sisterhood, as it is now, was brought into being by the uniting of the Sisterhood of the Tree of Life Synagogue and the Temple Emanuel Sisterhood. This occurred in 1939, when the two houses of worship [congregations], Tree of Life Synagogue (Orthodox), and the Temple Emanuel (Reform), united to become the Conservative Tree of Life Congregation.

The president of the Tree of Life Ladies' Auxiliary [in 1939] was Mrs. Jerome Krongold. The president of the Temple Emanuel Sisterhood [in 1939] was Mrs. Fred Burka, who continued to serve as president of the combined organizations until her term of office expired in May, 1940.

The next president was Mrs. Simie Nusbaum (1940–1941). During Mrs. Nusbaum's term of office, Clarksburg was hostess to the only State Convention of the West Virginia Federation of Temple Sisterhoods to be held in this city. This event took place on October 20–22, 1940, at which time Mrs. William [Martha] Caplan was elected president of the West Virginia Federation of Temple Sisterhoods. Mrs. Caplan, chairman of this convention, had as her State Secretary another local woman, Mrs. A. J. Rosenshine . . . .[1]

Following Mrs. Simie Nusbaum as president was the third executive officer, Mrs. Marc Levine[2] (1941–1942). The fourth

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[1] According to the official records and minutes of the State Sisterhood, there were *two* State Sisterhood Conventions held in Clarksburg: that of the year 1929 (May 5–7, 1929), previously; and the second one, that of the year 1940, above mentioned, held on October 20–21, 1940.

[2] Mrs. Marc Levine's husband was the brother of Charles H. Levine, formerly of Beckley, and now of Charleston, W. Va.

president was Mrs. Edward Levey (1942–1943). At this time the Earning Fund came into being.

Mrs. Edward Joseph was the fifth president (1943–1945). During her term, the Sisterhood began having one meeting a year in Weston, W. Va., for the benefit of the members from that city.

The highlight of the term of the sixth president, Mrs. S. Joseph Birshtein (1945–1947), was a paid up dinner for the Earning Fund. We still continue our Earning Fund Dinner.

The seventh president was Mrs. Elmer [Irene] Moksay. [She served a two-year term, from 1947 to 1949.] Mrs. Moksay's term of office is remembered as the Sisterhood sponsored the ever popular radio program, "The Eternal Light." In November, 1948, with the organization of Hadassah, the Sisterhood and Hadassah began holding successful joint rummage sales.

Mrs. Louis Sloan (1949–1951) was the eighth president. At this time, the Sisterhood sponsored a very successful Nursery School.

The ninth president was Mrs. Murray Lerner (1951–1953). Mrs. Lerner's term included the Northern West Virginia Regional Conference, with Mrs. Aaron Cohen as chairman.

During the term of the tenth president [1953–1955], Mrs. Harry Berman, Clarksburg received another honor from the State Federation — Mrs. H. [Harry] V. Tannenbaum was elected State Treasurer.

The present [1956], and eleventh, president, Mrs. Abraham Chapnick, will have the singular honor of presiding in the Community Center and leading the Sisterhood in its efforts to further the organization, to strengthen the Sunday School, and to maintain the good will of the community.

Officers of the Clarksburg Sisterhood
(October, 1955)

President: Mrs. Abraham Chapnick
1st Vice President: Mrs. Louis Sloan
Co-Chairman: Mrs. S. M. Markowitz
2nd Vice President: Mrs. Louis Lees

RECORDING SECRETARY: Mrs. Bernard Gottlieb
CORRESPONDING SECRETARY: Mrs. H. Rosen
TREASURER: Mrs. Jacob Berman

CLARKSBURG B'NAI B'RITH LODGE, NO. 727
[LOUIS HILLER LODGE]

BY ABRAHAM CHAPNICK, PRESIDENT

In the Jewish year of 5673, or January, 1913, the B'nai B'rith Lodge of Clarksburg was organized by a group of 21 men. It was then called the Clarksburg Lodge No. 727, District Grand Lodge No. 3. The first meeting was held in a small room above Caplan's Jewelry Store on Pike Street. The man who organized the B'nai B'rith lodge in Clarksburg was Edward Hemple, of Pittsburgh. He organized also many other lodges in West Virginia and Pennsylvania.

Of the 21 first members, only two are now [1955] living in Clarksburg, and they are Aaron Winer and Jacob Berman. The following are some of the members who attended the first meeting:

J. M. Cohen	J. Jacobs	W. Margolus
W. Evnitz	Joseph Jay	S. Nusbaum
F. Feinberg	J. Joshensky	S. Newman
M. [Max] Friedlander	C. A. Lewis	L. Oliker
	B. W. Margolin	Aaron Winer

B'nai B'rith of Clarksburg became a charter member [of the State Council of the B'nai B'rith and of D. G. L., No. 3] in that year (1913). Its first president was Joseph Jay, and its first secretary was Aaron Winer.

As the years went by, it seemed that the local lodge would collapse, were it not for the indomitable spirit of our late Brother Louis Hiller, for whom our lodge is now named. For several years, Louis Hiller called the meetings, but at meeting time Brother Hiller was at the Lodge Hall even if he was alone, and wrote up the minutes for the meeting.[1]

[1] Evidently, Louis Hiller served as the secretary of the Lodge for a number of years.

After many more years of meeting in this small room, Jack Marks and five other members pooled some money together, and on Sunday, March 21, 1937, they dedicated their new club rooms on Main Street, above the location of the present Charm Shop, where the B'nai B'rith lodge has held meetings until this present date. These men later on received full payment for their help and faith in B'nai B'rith, which means brotherly love and harmony.

The B'nai B'rith rooms were a Community Center for all the Jewish organizations of Clarksburg, and all social affairs, until today [1955], when we now have a newly built Community Center which will house all our organizations, and will be a place for our children to better acquaint themselves with Judaism.

The following men served as the presidents of the Clarksburg Lodge of the B'nai B'rith from its very beginnings up to the present time (1913 to 1955; the exact years of their terms of office are not given, and are, in all likelihood, no longer known):

Joseph Jay
Aaron Winer
J. Jacobs
H. A. Caplan
Edward Levey
Max Samuel
William Caplan
Jack Friedlander
Leonard [Lenard] Gotlieb
Walter Adler
S. Joseph Birshtein
A. J. Rosenshine
S. Rosenthal
J. [Jerome] Krongold
Louis Rose
Bernard Gottlieb
Harry Berman
Albert Rosen
Abraham Chapnick (1955)

OFFICERS OF THE CLARKSBURG B'NAI B'RITH LODGE, NO. 727 IN OCTOBER, 1955

PRESIDENT: Abraham Chapnick
1ST VICE PRESIDENT: Aaron Cohen
2ND VICE PRESIDENT: Donald Berman
[CORRESPONDING] SECRETARY: G. Berman
FINANCIAL SECRETARY: J. Samuel
TREASURER: S. Rosenthal
CHAPLAIN: Max [Maxwell] Samuel

WARDEN: S. Samuel
GUARDIAN: I. Moshein
TRUSTEES: J. [Jacob] Berman
H. A. Caplan
R. [Robert] Weiner

Clarksburg was the host lodge, entertaining the West Virginia State Council meeting, which met here in May, 1955. We can also boast of having two of our members become State Council Presidents: Walter Adler and Bernard Gottlieb. Their secretaries, also from Clarksburg, were Edward Levey and Donald Berman. In the past few years, the B'nai B'rith Lodge of Clarksburg was given high honors from the officers of the State Council and of the District Grand Lodge, No. 3, for being one of the best working B'nai B'rith Lodges in West Virginia. In 1953, our Lodge was awarded the Louis Hiller Trophy for being the second best lodge in the State. It also received an award for its fine work on a project for muscular dystrophy.

We have worked hard on many projects, not only for the benefit of the Lodge itself, but for the public and local community. One of our outstanding projects has been the Americanism Program, which works to aid aliens in their examinations to secure naturalization papers; this project is still in progress today [1955]. We also work with the Veterans Administration Hospital, helping to entertain the patients. Another project is concerned with the Boy Scouts, preparing them for camp life by having physicians examine them before they go to camp. Each year we sponsor a boy or a girl for camp at Jackson's Mill [W. Va.].

We have awarded Gold Certificates to our twenty-five-year members in appreciation of their work and membership in the Louis Hiller Lodge. They are: George Rosen, J. [Jacob] Berman, Robert Weiner, Max Samuel, Edward Levey, H. A. Caplan, and William Caplan . . . .

This is the story of the Clarksburg B'nai B'rith lodge. Now that we have a new Community Center, we shall dedicate ourselves to continue with our work to help our Center and our community.

Trustees and Officers of the Tree of Life Synagogue and Community Center (in October, 1955)

President: Robert Weiner
Vice President and Treasurer: Jack Markowitz
Secretary: Sam Winerman
Board of Trustees

Robert Aaron
Harry Berman
Jacob Berman
H. A. Caplan
Melvin Cohen
Jack Friedlander
Lenard Gotlieb
Joseph Levine
George Rosen

Executive Board of the Community Center

Chairman: Jack [Erwin J.] Markowitz
Vice Chairman: Donald Berman
Secretary and Treasurer: Mrs. S. Joseph Birshtein

The Board Members
Bernard Gottlieb
Max Samuel
Mrs. Louis Sloan
Mrs. Robert Weiner

Liaison Ritual Committee
Donald Berman
Albert Rosen

Building Committee
Chairman: Max [Maxwell] Samuel
Melvin Cohen
George Rosen

Dedication Activities
Dedication Booklet
Mrs. S. Joseph Birshtein
Bernard Gottlieb

Dedication Program
Max Samuel

Publicity
Donald Berman

Hospitality
Mrs. Abraham Chapnick
Mrs. Murray Lerner
Mrs. Sam Winerman

Dedication Dance
Abraham Chapnick

A Tribute to Jack Markowitz

"One man stands out among us . . . one person whose vision, courage, tenacity, ability and hard work have brought forth a vital, living organization called the Tree of Life Community Center. Erwin J. (Jack) Markowitz, vice president of the synagogue, treasurer of the synagogue, and chairman of the Community Center, has been for many years a leader in the Clarksburg community. Although young in years, he has a large number of achievements to his credit. Named the first and current chairman of the Tree of Life Community Center, Jack Markowitz immediately formed his committees whose job it was to make of the Tree of Life Community Center a living, breathing, and growing idea . . . . We thank him for a task well done . . . . "

Estimated Budget of the Tree of Life Congregation [Synagogue] [and of the Tree of Life Community Center] For the Fiscal Year October 1, 1955, to October 1, 1956

Income

Dues Collection, Donations, and Holy Day Tickets	$ 8,500.00
Rents to [from] Organizations and Individuals	1,000.00
Fund-Raising Activities	1,500.00
Total Income	11,000.00

Expenses

Rabbi's Salary	7,000.00
Janitor's Salary	1,200.00
Building Maintenance (Painting, Repairs, and Improvements)	300.00
Building Supplies	150.00
Light and Power	300.00
Gas	500.00
Water	50.00

Telephone	75.00
Insurance	350.00
Office Expense (Stationery, Supplies, Printing, and Postage)	500.00
Religious Supplies and Books (for the Hebrew School and the Synagogue)	300.00
Dues to the United Synagogue of America	75.00
Miscellaneous Expense	200.00
Total of the Expenses	$11,000.00

Financial Report

Receipts

Personal contributions direct to the building fund	$ 1,145.48
Contribution from the Tree of Life Sisterhood	2,000.00
Contribution from the Louis Hiller Lodge, B'nai B'rith	3,000.00
Proceeds from a United States Government Bond	386.00
Interest from the Savings Account	458.04
Clarksburg Jewish Welfare Fund	36,349.05
Bank Loans	21,000.00
Total Receipts	$64,938.57

Disbursements

Architect's Fee	$ 1,616.00
Payments on the Building	28,878.06
Interest Paid	69.18
Furniture and Equipment	1,736.67
Total Disbursements	$62,299.91
Balance (Cash on Hand)	$ 2,638.66

Assets

Cash on Hand	$ 2,638.66
Building	67,272.48
Furniture and Equipment	1,849.91
Total Assets	$71,761.05

LIABILITIES

Bank Loans	
Owing on the Building	$21,000.00
Owing on the Furniture	6,778.42
Owing on the Fixtures	113.24
Interest Payable	214.66
Total Liabilities	$28,106.32
NET WORTH	$43,654.73
	$71,761.05

DEDICATION PROGRAM [OF THE TREE OF LIFE COMMUNITY CENTER] [CLARKSBURG, WEST VIRGINIA]

SUNDAY, OCTOBER 16, 1955, AT 2.00 P.M.

1. Processional
2. "America"
3. Invocation.....Rabbi Milton Kanter
   of Tree of Life Congregation
4. Master of Ceremonies.....Maxwell Samuel
   Chairman of the Dedication Program
5. Welcome.....S. Joseph Birshtein
   Chairman of the Dedication Committee
6. Presentation of the Community Center Keys to the Tree of Life Congregation.....By the Building Committee
7. Acceptance.....Robert Weiner
   President of Tree of Life Congregation
8. Responses
   By the Presidents of the Community Center, the Sisterhood, the B'nai B'rith, the Hadassah, the Clarksburg Jewish Welfare [Fund], the Youth Group, and the Zionist Organization of America
9. Greetings.....Glen Peterson
   City Manager of Clarksburg

10. Introduction of Distinguished Guests
11. Musical Interlude.....“What Is Torah?”
Conducted by Albert London; Piano Accompaniment by Mrs. Albert London
12. Dedication Address.....Rabbi Samuel Cooper
of B'nai Jacob Synagogue, Charleston, W. Va.
13. Benediction.....Rabbi Milton Kanter
14. Formal Opening of the Tree of Life Community Center
15. “Hatikvah”

Past Presidents of Tree of Life Congregation

The following are among the living past presidents of Tree of Life Congregation:

J. [Jacob] A. Berman	George Rosen
H. A. Caplan	Robert Weiner (president in 1955)

Advertising Contracts for the Dedication Program Booklet

The following statistics of firm advertisements for the Dedication Program booklet may be of interest to future generations of laymen and historians, these stores having “cooperated so beautifully in contacting firms for advertisements in our Dedication Booklet,” in the words of the authors of this booklet. “Through them we received the following contributions”:

Barton's	$ 5.00
Broida's	165.00
Calan's Jewelers	92.00
Crosby Jewelers	80.00
Fountain Cut-Rate	560.00
Friedlander's	25.00
The Josephs Company	25.00
Jack [Erwin J.] Markowitz	340.00
Rogers Jewelry Company	100.00

George Rosen & Sons	705.00
Sidney's Inc.	200.00
Workingman's Store	425.00
The Congregation (members as individuals)	132.50
Anonymous (individuals)	250.00
Jerry's Auto Supply	115.00
Total	$3,219.50

Advertisements in the Dedication Program Booklet

The following stores, firms, and business houses, and firms which were in business in Clarksburg and in other parts of the United States in October, 1955, are represented by advertisements in the 44 pages of the *Dedication Program* booklet. These names will possibly, also, be of interest to the future historian, likewise as an indication of those firms which were members of the Jewish community of Clarksburg, and which were doing business in that city in that year, and of out-of-town firms, both Jewish and non-Jewish, which were doing business with Jewish-owned Clarksburg business concerns and stores in October, 1955.

Rayette, Inc. (professional beauty supplies and equipment) (of St. Paul, Minn.)
Reliance Manufacturing Company (of New York City)
Hamilton-Carhartt Overall Company, Inc. (of Detroit)
S. & G. Jewelry Company (of Buffalo, N. Y.)
A. Cohen & Sons Silverware (of New York City)
Herbert Stern (of New York City)
Saul Langsner (of Pittsburgh)
Stanley Feldman (of Cleveland Heights, Ohio)
Good Value Frocks (of New York City)
Ann-Rita Frocks (of New York City)
Ralph Jacobs (of Pittsburgh)
Anchor Rubber Products, Inc. (of Cleveland)
Mojud Co., Incorporated (of Long Island City, N. Y.)

S. A. Salzman (of Cleveland Heights, Ohio)
Ray Gaber Co. (of Pittsburgh)
Thompson Cap Company, Inc. (of New Haven, Conn.)
B. W. Hanlon (of Barnesville, Ohio)
Richman Chemical Products Co., Inc. (of Chicago)
Radio Station WMMN (of Clarksburg)
Morris and Teddy Struhl Memorial Foundation (of New York City)
Union Underwear Company, Inc. (of New York City)
Trau and Loevner, Inc. (neckwear) (of Pittsburgh)
Chippewa Shoe Co. (of Chippewa Falls, Wis.)
Radio Station WBLK (of Clarksburg)
Samuel Weinhaus Company (of Pittsburgh)
Monarch Watch Co., Inc. (of New York City)
Willard Tablet Co. (of Chicago)
Ar. Winarick, Inc. (of New Brunswick, N. J.)
Vera, Inc. (scarves) (of New York City)
Vogue Bridals (of New York City)
Lobel Company (of New York City)
Nolen Glove Co., Inc. (of New York City)
Blue Bird Knitwear Co., Inc. (of New York City)
Quiltex Co. (of New York City)
Nat Cantor Formals (of New York City)
Kramer Brothers (hose) (of New York City)
American Greetings Corporation (of Cleveland)
H. D. Lee Co. (of South Bend, Ind.)
Louis S. Coombe (of Pittsburgh)
E. J. Lucas, Jr. (of Greensboro, N. C.)
Arnold Berman (of Cincinnati)
Murray Olewitz, Inc. (of New York City)
Eugene Joseph
David Finn & Son (of Pittsburgh)
Excelled Sheepskin & Leather Coat Co.
Abe Goldberg & Co. (of New York City)
Miller Underwear Co. (of New York City)
Perlberg & Tannenbaum (of New York City)
S. Steg Knitwear (of New York City)
Harold Hahn (of New York City)

Paul Beerman (of Pittsburgh)
Good Value Frocks (of New York City)
Susquehanna Waist Co. (of Upland, Pa.)
Miller & Baker (of Baltimore)
H. H. Brown Shoe Co., Inc. (of Worcester, Mass.)
Adam Hat Manufacturers, Inc. (of New York City)
Robert E. Comins, Inc. (of Pittsburgh)
Altheimer & Baer, Inc. (of Chicago)
Jann & Company (wholesale distributors) (of New York City)
Flex-Let Corporation (watch bands and men's jewelry) (of New York City)
Willmark Service System, Inc. (of New York City)
Fuel City Metal Works, Inc. (of Clarksburg)
Maiden Form Brassiere Co. (of New York City)
All State Garment Corporation (of New York City)
Duncan Mactavish (of Martinsburg, W. Va.)
Crystal Associates Charities, Inc. (of New York City)
Shulick-Taylor Co. (of Wheeling, W. Va.)
American Pharmaceutical Co. (of New York City)
Henry Haslebacher & Sons Co. (contractors for the new Tree of Life Community Center) (of Clarksburg)
Oberman Manufacturing Company (of Jefferson City, Mo.)
Woolrich Woolen Mills (of Woolrich, Pa.)
Workingman's Store (shoes) (of Clarksburg)
Lady Esther Lingerie Corporation (of New York City)
Herman Robinove
Huntleigh Clothes, Inc.
Walter Sommerfield (of Pittsburgh)
Robert Goverman
Hartland Planing Mill Co. (of Clarksburg)
Stardust Life-Insured Fashion Wear, Morris Seiff, president (of New York City and Poughkeepsie, N. Y.)
G. C. Murphy Co. (of Clarksburg and other cities)
Gilead Sleepwear and Lingerie (of the United Mills Corporation) (of New York City and Mount Gilead, N. C.)
Style-Rite Girl Coats, Inc. (through Sidney Sommer) (of New York City)
Hampshire Fashions, Inc. (of New York City)

Berkliff Undergarment Corporation (of New York City)
Lloyd Livstone and the Livstone Family
Emanuel and Sam Herbstman
Bruce Infants Products Corporation (of Freeport, N. Y.)
Jack Anstendig & Son (resident buyers) (of New York City)
August Niflson Co., Inc. (of New York City)
Morris Paper Company (of Pittsburgh and Johnstown, Pa.)
Schawe-Gerwin Company (Gerwnette girls' shoes)
Philippine Embroidery Corporation (infants' handmade wear)
Dr. Posner's Shoes for Children
Globe Rubber Products Corporation (of Philadelphia)
Jacroy Company (paints and allied products) (of Bedford, Ohio)
S. A. Shenk & Company (automotive supplies) (of Columbus, Ohio)
Dr. Scholl's foot pads and foot powder
Ralph Alpern (of Pittsburgh)
Lasser Garment Co., Inc. (of New York City)
Meyers Make Gloves, Inc. (of New York City)
Lovable Brassiere Co.
Workman-Cohen, Inc.
Kane-Weill
Henry Gans
Branell
Max Granowitz Associates (of Pittsburgh)
Melodee Lane Lingerie, Inc. (of Brooklyn, N. Y.)
To George Rosen & Sons, of Clarksburg, from Ed Spector and J. M. Rice, of New York City
Stanhill Fashions, Inc. (of New York City)
Koken Companies, Inc. (of St. Louis)
McCrory's Stores (of Clarksburg and other cities)
Morton Edell (of Newark, N. J.)
Contoure Cosmetics (through A. Breslauer Co., of New York)

The following message was addressed "To Our Advertisers and Patrons" by the authors of the *Dedication Program* booklet:

"Thank you for your generosity! May we express our gratitude for your generous support in the publication of this book. Your kindness has been a direct contribution to the building of our

Community Center. We hope that you find satisfaction in the fact that you have played a part in furthering the development of spiritual, intellectual, and social values in our community . . . . "

About Rabbi Milton Kanter

Rabbi Milton Kanter became the spiritual leader of Tree of Life Congregation (Synagogue), of Clarksburg, in September, 1955. He was born in Chicago, and was reared and educated there. Rabbi Kanter received his A.B. degree from Roosevelt University, specializing in psychology. The research which he did culminated in a monograph dealing with personality and character theories. His degree of Bachelor of Hebrew Literature was received from the Hebrew Theological College, of Chicago, where he specialized in Jewish philosophy. At the University of Chicago he specialized in educational psychology, and earned his M.A. degree. His master's thesis dealt with an original scientific study of the problems involved in learning the Hebrew language, and with methods of facilitating the learning of Hebrew. Milton Kanter specialized in Jewish history and sermonics at the Hebrew Theological College, in Chicago, and there received his degree of Rabbi [ordination].

A "Teachers' Manual" was written by Rabbi Kanter, and it was published by the Associated Talmud Torahs of Chicago (the Board of Jewish Education, of Chicago). This manual is used extensively in the Chicago Hebrew schools. The manual, which is used to advance the Hebrew and Sunday Schools of the Tree of Life Congregation here in Clarksburg, contains a graded and balanced curriculum for Sunday and Hebrew Schools, outlines of religious services suitable for the needs of children, and basic educational and psychological precepts for the purpose of guiding the teacher in his [or her] work.

Milton Kanter served as a member of the board of editors of the *Journal*, a scholarly publication of the Hebrew Theological College, of Chicago. He contributed to this *Journal* a number of articles dealing with the learning of Hebrew.

As for his previous experience in the rabbinate, he served for

three years as supply rabbi for Passover seasons at Hot Springs, Ark., and occupied various part-time pulpits in Chicago. He served as educational director of the largest Sunday School in the city of Chicago, with an enrollment of over 500 students. The Hebrew Theological College, of Chicago, selected Rabbi Kanter to take part in its Torah Tour, whereby selected speakers are sent all over the United States to present traditional [Orthodox] Judaism to various congregations. He also served as a Biblical reader in Chicago for five years. He bids fair to supply the Clarksburg Jewish community with a progressive and dynamic leadership which will advance the Tree of Life Synagogue to a new spiritual height. Rabbi and Mrs. Milton Kanter have a young son, named Keith Kanter.

Membership of the Tree of Life Synagogue and Community Center of Clarksburg, West Virginia, in October, 1955

(86 members)

A

Robert Aaron
Mrs. I. Aaron

B

Julian Barton
Harry Benkiel
Donald Berman
Harry Berman
Jacob Berman
Jere [Jerry] Berman
S. Joseph Birshtein
Henry Blumberg
Jacob Brown
Fred Burka

C

Sam Calan
H. A. Caplan
Howard Caplan
William Caplan
Abraham Chapnick
Aaron Cohen
Mrs. Dinah Cohen
Melvin Cohen
Milton Cohen

D

Mrs. Con[rad?] Dalton

E

Meyer Enelow

F

Herman Freedman
Joseph Fried
Jack Friedlander

G

Dr. Joseph Gilman
Alex Goldberg[1]

[1] Presumably, of Elkins, W. Va.

Lenard Gotlieb
Bernard Gottlieb
Nate Gurson
Mrs. Sara Gurson

J

Jake Jacobs
Edward Joseph

K

Alex Karp
Joseph Klapper
Mrs. M. L. Klapper
Dr. E. Klein
Ray Kramer

L

Louis Lees
Willard Lefkowitz
Murray Lerner
Abraham Levine
Joseph Levine
Henry LeVine
A. L. London
Martin Lopen

M

Julius Mall
Mrs. Sarah Mandell
Jack [Erwin J.] Markowitz
Mrs. Sara Markowitz
Dr. Robert Marks
Nathan Mendelson
I. Miller
Marvin Miller
Morris Miller
Elmer Moksay
Isadore Moshein
Dr. S. C. Moss

P

Kenneth Palestrant

R

Albert Rosen
George Rosen
Hyman Rosen
S. A. Rosenberg
Sidney Rosenthal
Miss Selma Ruck

S

Max Samuel
Stanley Samuel
Joseph Samuels
Max Schindler[1]
Huntley Schoen
Jack Schwartz
Meyer Siegel [Siegal]
Louis Sloan
Ralph Smith

T

Harry [V.] Tannenbaum
Ivan Tannenbaum
Ben Trub
Jonas Trumpeter

W

Robert Weiner
Harry Weisberg
Glen Wilmoth
Aaron Winer
Sam Winerman

Z

I. Zasloff
Joseph Zasloff

Committees of the Tree of Life Congregation and Community Center (October, 1955)

Membership and Finance Committee

Hyman Rosen, Chairman
Robert Aaron
Jerry [Jere] Berman
Abraham Chapnick
Melvin Cohen
Ray Kramer

[1] Presumably, formerly of Buckhannon, W. Va.

Isadore Moshein
Louis Sloan
Stanley Samuel

HOUSE COMMITTEE
Isadore Moshein, CHAIRMAN
Mrs. S. Joseph Birshtein, CO-CHAIRMAN
Aaron Cohen
Abraham Levine
Willard Lefkowitz
Mrs. Morris Miller
Max Samuel
Mrs. Meyer Siegal

YOUTH ACTIVITIES AND RECREATION COMMITTEE
Mrs. Louis Sloan, CHAIRMAN
Mrs. Murray Lerner
Joseph Samuels

YOUTH EDUCATION COMMITTEE
Bernard Gottlieb, CHAIRMAN
Harry Berman
Mrs. Harry Berman
Robert Weiner

CULTURAL AND CIVIC ACTIVITIES COMMITTEE
Donald Berman, CHAIRMAN
Mrs. William (Martha) Caplan
Mrs. Louis Lees

SOCIAL AND FUND RAISING COMMITTEE
Mrs. Robert Weiner. CHAIRMAN
Mrs. Abraham Chapnick
Mrs. Aaron Cohen
Mrs. Melvin Cohen
Mrs. Edward Joseph
Joseph Klapper
Mrs. Sara Markowitz
Mrs. Sidney Rosenthal

FURNISHINGS COMMITTEE
Harry Berman, CHAIRMAN
Mrs. Harry Berman
Mrs. Jacob Berman
Mrs. Melvin Cohen
Mrs. Bernard Gottlieb
Mrs. Edward Joseph
Mrs. Martin Lopen
Mrs. Isadore Moshein
Albert Rosen
Sidney Rosenthal

NOTES ON THE CLARKSBURG CHAPTER OF HADASSAH

BY MRS. ABRAHAM LEVINE

OFFICERS IN OCTOBER, 1955

PRESIDENT: Mrs. Abraham Levine
1ST VICE PRESIDENT: Mrs. Robert Weiner
2ND VICE PRESIDENT: Mrs. Edward Joseph

RECORDING SECRETARY: Mrs. Jack Friedlander
CORRESPONDING SECRETARY: Mrs. Robert Marks
TREASURER: Mrs. Meyer Siegal

In October, 1955, . . . the Clarksburg Chapter of Hadassah entered upon its eighth year of service. Our thoughts go back to that grand soul, the founder of Hadassah, Henrietta Szold . . . . She has inspired us to be the cup of strength to many of our women . . . . Over eight years ago, Rabbi Israel Goodman, then our rabbi in Clarksburg, conceived the idea of organizing a Hadassah chapter, by having two women active in Hadassah work come here to speak to us. Eleven Jewish women of Clarksburg were present at this seminar. The first meeting of the Clarksburg Chapter of Hadassah found over forty charter members, and thus Hadassah was organized here about a year before the State of Israel came into existence. Mrs. Murray Lerner was our first president, and she served for two and a half years. Mrs. Abraham Levine was the second president, and she served for one year. Mrs. Aaron Shapiro served as president for two years, and Mrs. Aaron Cohen for three years. Mrs. Abraham Levine is again acting as president today (1955).

Today, Clarksburg has forty-five Hadassah members, and the local chapter has done an excellent job on its quotas. A living memorial of our chapter is our tablecloth, the designing of which was done by Sam Winerman, and the embroidery by Mrs. Sam Winerman . . . .

Clendenin

Clendenin is an oil town in west central West Virginia, on the Elk River, northeast of Charleston. It is located in the Blue Creek oil fields. It was incorporated as a town in 1904. In 1940 the population of the town was 1,200. In 1950, according to the United States Census, Clendenin had a total general population of 1,475.

In 1937, Clendenin was reported to have 10 Jews or fewer. Apparently, in 1958, there were no Jewish residents at all in the town.

Court House District, Taylor County

See under Grafton, W. Va.

In 1937, according to the *AJYB*, there were 41 Jews in the Court House District [Taylor County], including, of course, the city of Grafton. Harry Friedman was an attorney there in 1957. W. Merle Bailey, as Clerk of the Circuit Court of Taylor County, expressed the opinion that outside of Grafton, in 1937, as well as in 1957, there were no Jews in the Court House District, or in Taylor County, an opinion in which Harry Friedman concurred.

Davis

Davis is a coal town in northern West Virginia, in Tucker County, about three miles from Thomas, W. Va. It was incorporated in 1889. It is 3,101 feet high, the highest community in all of West Virginia. In 1950, according to the United States Census, it had a general population of 1,271.

In 1957, according to Ruby Rubenstein, of Thomas, W. Va., who is the main source for most of the history of the towns of this region, there were no Jews living in Davis. Simon Fox, a merchant, lived in Davis from 1886 to 1921, operating a clothing store in the town. He had seven children. In 1921 he removed to Akron, Ohio, where all his children married, and they went from Akron, thereafter, to various parts of the United States. All the seven children of Simon Fox were born in Davis. The names of five of them are known, as follows:

Goldie Fox	Samuel Fox
Helene Fox	Susan Fox
Philip Fox	

The Simon Fox family would appear to have been the only Jewish family of record ever to have lived in Davis.

Davy

Davy is a town located in McDowell County, West Virginia, in the southwestern part of the state. In 1937 it had a population of about 1,000, and in 1950, according to the United States Census, it had a general population of 1,650. It is situated a few miles northwest of Welch. Davy is in a coal-mining region, like Welch and the rest of McDowell County.

Apparently, there were no Jewish families or individuals residing in Davy in 1957, and there is no record, except that noted below, that Jewish families or individuals ever lived in Davy.

The three following paragraphs were excerpted from a small volume compiled, and published in 1959 by, Mrs. Samuel (Jimmy) Solins and Mrs. Paul W. Jones, of Welch, entitled: *McDowell County History: A Pictorial History of McDowell County, West Virginia*: (This volume is a source of a great deal of data and information on a number of the towns of McDowell County, including the city of Welch itself, the largest community in that entire county.)

The first permanent settlement in the Davy region was made in 1868 by Morgan Hall, in what is now known as Marytown. For a number of years Davy was known as Hallsville. The name Davy is believed to be derived, not from "Davy" Crockett, but from a settler whose family name was Davy.

At first lumber (the Ritter interests), and, later, coal, was the main business of the town. The lumber industry was very important in the 1890's. After 1900, the mining of coal became the chief industry of the town, and the timber operations declined. With the coming of the railroad [the Norfolk & Western Railway] and of the sawmill, and, later, of the coal-mining

industry, a number of families settled in Davy, including one, the Cohns, that was possibly Jewish.

Myer [Meyer] and Israel Sneider, who were almost certainly Jews, came from Baltimore to Davy, and in 1907, the two men, who were brothers, opened a store in Davy; this store was reported, in 1959, to be still operated by the widow of Meyer Sneider, Mrs. Lillian Sneider. Israel Sneider and his family moved from Welch to Baltimore many years ago. Mrs. Lillian [Meyer] Sneider was, in 1959, a contributor to the Welch Congregation Emanuel, and a dues-paying member of the Emanuel Sisterhood in Welch.

DUNBAR

Dunbar is an industrial city in west central West Virginia, in Kanawha County, on the Kanawha River, seven miles northwest of Charleston. It was incorporated in 1921. It manufactures glass, enamel ware, and farm implements. In 1940, Dunbar had a general population of 5,266; in 1950, according to the United States Census of that year, it showed a general population of 8,032.

Dunbar, being situated so close to Charleston, and having very few Jewish families at any time in the course of its history, has never had a Jewish congregation or a Jewish community of its own. Several of the Jewish families of Dunbar are affiliated with B'nai Jacob Congregation, of Charleston. The Jews of Dunbar were included in the Charleston Federated Jewish Charities from 1937 on, when it was organized. This affiliation was still reported as being maintained in 1946–1947, and it continues until the present day (1958). The *AJYB* for 1937 showed a total of 16 individual Jews resident in Dunbar; the number of Jews residing in Dunbar has increased a great deal since then, although the exact total in 1958 is not known.

In 1950, the following Jewish families of Dunbar were affiliated with B'nai Jacob Congregation, Charleston (Conservative):

William Friedman	Mr. and Mrs. Sidney Nussbaum
Louis I. Goldberg	Sam Shor
Manny [Manuel] Kahn	Sam Sloan

Mr. and Mrs. Sam Sloan, of Dunbar, advertised their greetings in the *Dedication Journal* of B'nai Jacob Congregation, in Charleston, in April, 1950.

In that same year (1950), the following Jewish women of Dunbar were listed as members of the Ladies' Auxiliary of B'nai Jacob Congregation, of Charleston (Conservative):

Mrs. Hymon Binstock
Mrs. William Friedman
Mrs. M. [Manny, or Manuel] Kahn
Mrs. Sam Sloan

Myer E. Kahn, of Dunbar, saw service in the United States Army in the Second World War, with the rank of lieutenant. He was awarded the Purple Heart.

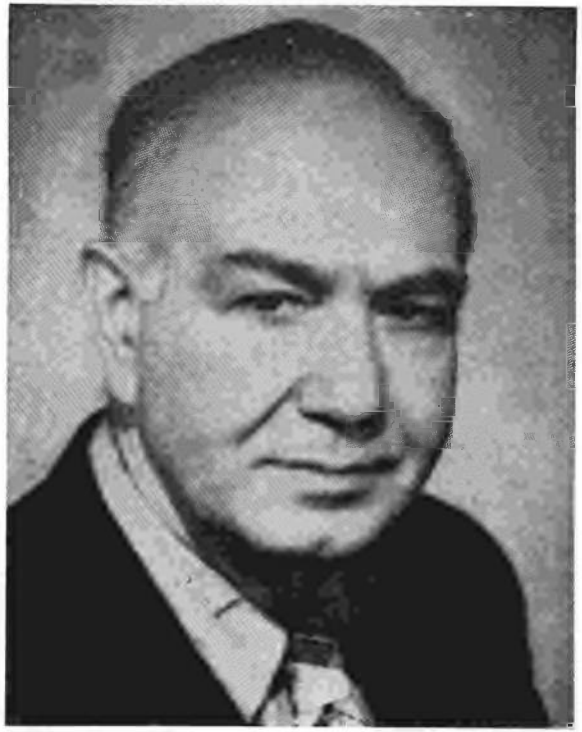
East Bank

East Bank (or Eastbank), now virtually a suburb and a part of Charleston, reported in the *AJYB* in 1937 as a separate town, was stated to have 10 or fewer Jews in 1937. In 1940, it was reported to have a general population of 476 persons.

East Rainelle

East Rainelle is a town in Greenbrier County, in southwestern West Virginia, 23 miles north northeast of Hinton, and also northeast of Beckley. Located in a mining and timber region of West Virginia, and noted as a trading town, it was incorporated in 1921. In 1950, according to the United States Census of that year, it had a general population of 1,695. In 1940, it was reported to have a general population of 1,272 persons.

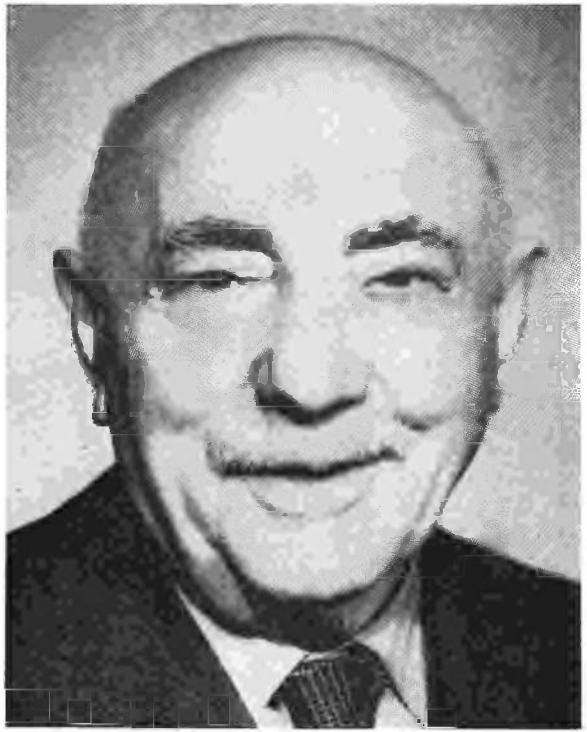
In both East Rainelle and the contiguous Rainelle, according to the records and to research done by Charles Lynch, the recorder of the town in 1957, there was only one Jewish family resident in the course of their history. This was Oscar ["Ezzie"] Fair, of East Rainelle, who operated a store there. In April, 1950, Mr. and Mrs. Oscar Fair advertised their greetings in the *Dedication Journal* of the new synagogue of B'nai Jacob Congregation, of Charleston.



JACK KATZEFF

Superintendent of the Sunday School of B'nai Jacob Congregation, Charleston, W. Va.

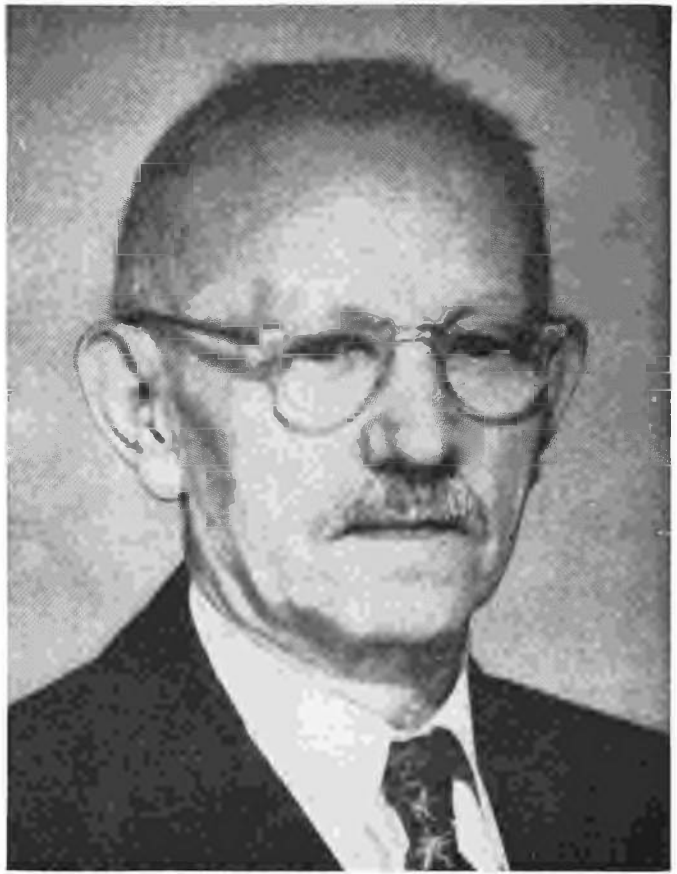
(see page 713)



KALMAN SHORE

Late teacher of Hebrew in the Hebrew School of B'nai Jacob Congregation, Charleston, W. Va. for more than 30 years

(see page 712)



JACOB WELLS

President of the Chevra Kaddisha of B'nai Jacob Congregation of Charleston, West Virginia (1950)

(see pages 701 and 722)

MRS. LOUIS E. LOVETT

President of the Ladies' Auxiliary of B'nai Jacob Congregation of Charleston, West Virginia, in 1950

(see pages 688, 716 and 722)

ELKINS

Elkins is a city in northeast central West Virginia, in Randolph County, of which it is the county seat. It is situated on the Tygart River, 37 miles southeast of Clarksburg; and it is located in a timber (lumbering) and coal-mining region, quite mountainous by nature. It was founded in the year 1889, and was incorporated as a town in 1890, and as a city in 1905. Elkins has several woodworking plants, as well as a tannery. It is the site of two noteworthy institutions. One of these is the state home for children, and the other is Davis and Elkins College, a coeducational Presbyterian college, founded in 1904 [1903] by Senator Henry G. Davis and Senator Stephen B. Elkins, after whom, of course, the College was named. The city itself was named after Senator Stephen B. Elkins. These two United States Senators were the founders of the town in 1889. Two railroads, neither of them the main line, serve Elkins: the Baltimore & Ohio Railroad and the Western Maryland Railroad.

In 1940, Elkins had a total general population of 8,133, and in 1950, according to the United States Census of that year, its general population had increased to 9,121.

The Jewish population of Elkins is very small. In 1916–1917 it had 12 Jewish residents, and in 1927 there were living in the city a total of 25 individual Jewish persons. In 1937 the number had declined to ten Jewish individuals, or fewer, but it then slowly increased, so that, by the early 1950's, there were about a dozen Jewish families living in the city, most of the heads of which were merchants.

ALEX [ALEXANDER] GOLDBERG, the source of much of the above and of the following material on the city of Elkins and of its Jewish residents, was formerly in the clothing and department store business in Elkins, together with his younger brother, George Goldberg, and a brother-in-law. In 1958, Alex Goldberg was still resident in Elkins, but he had sold out his interests in the above store, and was engaged in the real estate business. Alex Goldberg stated, in May, 1956, that at that time there were only nine Jewish families resident in Elkins. Some of these nine

Jewish families (including Alex Goldberg himself) were members of the Tree of Life Congregation, of Clarksburg. He reported that there was a Klein family, also, resident in Elkins for a number of years, the family of Abraham (Abe) Klein.

Mrs. Sara Schwartz Schuchat, formerly a West Virginia resident for many years, but now (1959) a resident of Baltimore, provided the following data on the family of her maternal uncle Abraham Klein and on that of her brother, Aaron Schwartz:

AARON SCHWARTZ, a brother of Mrs. Sara Schwartz Schuchat, of Baltimore and later of Marlinton, W. Va., attended Davis and Elkins College for several years, and played on the Davis and Elkins College football team. He lived with his maternal uncle, Abraham Klein, who had a store in Elkins.

ABE, or ABRAHAM, KLEIN, went to Elkins from Grafton, W. Va., when he was quite young, and opened up a store there. He was a resident of Elkins in the 1910's. Previously, Abraham Klein had lived in Weston, W. Va. He married in Elkins, and had three children, all of them presumably born in Elkins. These were: Anita Klein, Dorothy Klein, and Millard Klein. Anita Klein was married and living in Baltimore in 1958; Dorothy Klein, also married, was living in Washington, D. C., in 1958; Millard Klein later left Weston, W. Va., settled in Washington, D. C., and married there.

The members of the Klein family (the parents and uncles of Abraham Klein) were early settlers in West Virginia, according to correspondence with Mrs. Sara Schwartz Schuchat, of Baltimore (formerly of Marlinton, W. Va.). After Abe Klein left Elkins, he went to Clarksburg, where he was in the department store business with the Nusbaum Company. He was the maternal uncle of Mrs. Sara Schwartz Schuchat.

WILLIAM BAER (born in Thomas, W. Va.), the son of Louis Baer, of Thomas, W. Va., was living in Elkins in 1957, and operating a store in that city.

Several Jewish residents of Elkins are mentioned in the various volumes of the *AJYB*, beginning with the year 5673 A.M. (1912–1913), and continuing intermittently until 1936, as members of the J. P. S. A. These were:

1912–1913 (5673 A.M.)
Dr. William M. Golden
A. [Abraham] Klein

1915–1916 (5676 A.M.)
Dr. William W. [M.?] Golden

1922–1923
G. [George] Goldberg
S. Goldberg[1]
Dr. William W. [M.?] Golden

1927–1928
Mrs. George Goldberg

1930–1935
Mrs. George Goldberg
Dr. William W. [M.?] Golden

1936
Mrs. George Goldberg

Davis and Elkins College

Dr. David K. Allen, president of Davis and Elkins College, furnished the following information, in May, 1956, with regard to Jewish faculty members and students at the College:

Davis and Elkins College has not at any time employed any Jewish teachers on its faculty. Our records indicate enrollment of Jewish students at Davis and Elkins College as follows:

1945: 24	1949: 17	1953: 31
1946: 12	1950: 17	1954: 28
1947: 17	1951: 26	1955: 31
1948: 17	1952: 26	

Jewish Chautauqua Society Rabbis at Davis and Elkins College

From 1937 on, the Jewish Chautauqua Society sent rabbis as assembly speakers and classroom visitors to Davis and Elkins College, as follows:

1937: Rabbi Baruch Braunstein (then of Wheeling)
1945: Rabbi George B. Lieberman (formerly of Wheeling)
1946: Rabbi Abraham Shaw (of Baltimore)

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[1] Presumably another brother of Alex Goldberg.

1947: Rabbi Abraham Granowitz [Abram M. Granison, now rabbi of Temple Israel, Tallahassee, Fla.]
1948: Rabbi Louis J. Cashdan (then of Charleston)
1949: Rabbi Albert T. Bilgray (of Tucson, Ariz.)
1950: Rabbi Herbert J. Wilner (later of Bluefield)
1951: Rabbi Abraham I. Shinedling (then of Beckley)
1952: Rabbi Samuel Cooper (of Charleston)
1954 (March): Rabbi Abraham I. Shinedling (then of Beckley)
1955 (March): Rabbi Samuel Volkman (of Charleston)
1959 (April 8–9): Rabbi Theodore S. Levy (then of Huntington)

Fairmont

Introductory

The name Fairmont was originally spelled as Fairmount, and it may be found spelled as such in some of the early American Jewish records, especially those in the *AJYB.* It is possible that the spelling Fairmount has always been a misspelling. The original name of the city was Middletown, but the name was changed to Fairmont in 1843.

My "Big Four" as sources for the general and Jewish history of the Fairmont community were:

Lawrence M. Brile, a Fairmont aluminum manufacturer, who, until February, 1958, when he removed from Fairmont and settled in Brooklyn, N. Y., was a most active resident of Fairmont, an "old-timer," and a participant in all its Jewish and general affairs;

Rabbi Louis A. Josephson, formerly rabbi of the Fairmont Congregation;

Harry N. Pollock, a Fairmont businessman and Jewish and civic leader;

Rabbi Joseph S. Zuckerbram, formerly rabbi in Fairmont, who furnished me with a wealth of data and detailed information about the history of the Jewish community of Fairmont and of many of its families, which, together with the material which I had myself uncovered in the course of my own research, resulted in the presentation of the following rather complete picture of Fairmont and its Jewish community.

General

Fairmont is a manufacturing city, one of the chief business centers of the State, located in northern West Virginia, in Marion County, of which it is the county seat. It is located on the Monongahela River, 18 miles north northeast of Clarksburg, and 75 miles southwest of Pittsburgh; this is where the West Fork and the Tygart River form the Monongahela River.

Fairmont is the center of a coal-mining area, known throughout the country as a "rich bituminous coal region." Fairmont has chemical and aluminum plants, and is noted for its manufacture of food products, glass and glass products, and electrical products, and for its production of machine parts and mining machinery.

The site of what is now Fairmont was settled in the year 1793 (a later date assigned by historians for its settlement is the year 1819), and the city became the county seat of Marion County in 1842. It was laid out as a town in 1819, and one year later, by act of the General Assembly of Virginia, of which State Fairmont was then a part, it was established as an incorporated place. In 1899, Fairmont was incorporated as a city. It is the seat of a state hospital, and of Fairmont State College, which is a coeducational institution founded in 1867 as a state teachers' college.

In 1920, Fairmont had a general population of 17,851. In 1930, its general population had increased to 23,159. In 1940, according to the United States Census of that year, the city had a total general population of 23,105. Ten years later, according to the United States Census of 1950, its total general population had increased to 29,346. In 1956, its estimated general population was about 30,000.

Beginnings of the Jewish Community of Fairmont

In 1943, there were about 140 Jewish residents in Fairmont. In 1957, the next to the latest year for which estimates and figures are available, there were about 200 Jews residing in the city. In 1959, according to the *AJYB* (Volume 61 [1960], page 8), the estimated Jewish population of Fairmont was 175.

Congregation Beth Israel was organized in Fairmont about the year 1916, as a Conservative congregation. Historical records indicate that the Fairmont Jewish congregation was started by Levy Oliker, who settled in Monongah about the year 1899. Levy Oliker himself conducted the religious services in Fairmont on each High Holy Day for a number of years. Isobelle Oliker, the granddaughter of Levy Oliker, and a daughter of the latter's son, Louis Oliker, settled in Fairmont after her marriage to

Dudy [J. D.] Apple. This Conservative synagogue (congregation) later went out of existence, for reasons which are not now known.

About the year 1940, Congregation Beth-El came into existence, and was supported by both the Conservative and the Reform Jewish families in the city. In 1957, Fairmont Jewry was a homogeneous and cooperative group of both Conservative and Reform Jews, united into one congregation with a new Community Center. Chiefly Reform numerically, the congregation and its members had a number of Conservative families in its ranks, and practised a number of Conservative Jewish customs and ceremonies.

Outstanding among the Fairmont rabbis of the past was Dr. Max Wiener, a noted German Jewish scholar who had contributed a large number of articles on Jewish religion and ceremonies to both the *Jüdisches Lexikon* of Germany (1927–1928) and the *Universal Jewish Encyclopedia* (New York, 1939–1943). Rabbi Wiener's complete biography is presented in the portion of this section dealing with the rabbis of Fairmont. He came to the United States as a refugee from Germany in 1939, and served as rabbi of the Fairmont congregation for two years (1941–1943), after which he moved to New York, where he lived and worked until his death in 1950.

List of the Rabbis of the Fairmont Congregation

The following rabbis, or student rabbis, served the Fairmont Jewish community in the years from 1936 to 1959:

Avery J. Grossfield (1936–1938)
Bertram Klausner (1938–1939)
Selig Miller (1939–1941)
Max Wiener (1941–1943)
Harry Lasker (1943?–1946?)
Louis A. Josephson (1946–1948)
Harold A. Friedman (1950–1953)
Joseph S. Zuckerbram (1953–1956)
Moses Morgenstern (1956–1957)

Edwin Friedman (1957–1958; he was a biweekly student from the Hebrew Union College)
Robert L. Samuels (1958–1959; he was a student rabbi from the Hebrew Union College, in Cincinnati)
Charles Kroloff (1959–1960; also a biweekly student from the Hebrew Union College)

The Jewish Population of Fairmont

According to statistics collected from the various volumes of the *American Jewish Year Book* and from other sources, the Jewish population of Fairmont has been estimated, or counted, as follows in the forty-two years from 1917 to 1959:

1916–1917: 95 Jews
1919–1920: 95 Jews
1927: 140 Jews (1 congregation)
1936–1937: 235 Jews and 2 congregations[1]
1936: Census of Religious Bodies, 1936, Fairmont [by county: Marion County], 235 Jews
1943: 140 Jews
1948: 160 Jews
1950: 160 Jews
1954–1955: 200 Jews
1956–1957: 200 Jews
(Estimate, in Volume 58 [1957] of the *AJYB*)
1959: 175 Jews (Estimated, *AJYB*, Volume 61 [1960], page 8)

Early *AJYB* and other Data on the History of Fairmont Jewry

The following data, excerpted from the several volumes of the *AJYB* from 1913–1914 on, and from other sources, provide some information on the early history of Fairmont Jewry:

[1] This estimate is quite a bit too high, as compared with the figures for 1948 and 1950, which are presumably accurate.

1912–1913

(*AJYB*, 1913–1914 [5674 A.M.], page 413)

New local Jewish organization in Fairmont: the Sabbath School of the B'nai B'rith, organized in 1912–1913, for educational purposes.

1913

In 1913, there was a lodge of the B'nai B'rith in Fairmont, as recorded in the *AJYB* for 1913–1914 (5674 A.M.), page 370. This lodge was mentioned again in 1914–1915 as being in existence in Fairmont.

1915–1916

In 1915–1916, mention is made in the *AJYB* for 1916–1917 [5677 A.M.], page 234, that the Fairmont B'nai B'rith Lodge was affiliated with District Grand Lodge, No. 3.

1919–1920

In the *AJYB* for the year 5680 A.M. (1919–1920), the following data about the Fairmont Jewish community and congregation are presented:

Fairmount [it should be Fairmont], West Virginia
Jewish population, 95
CONGREGATION BETH ISRAEL, Main Street, organized in 1916
President: A. [Abraham] Harrison
Secretary: Simon D. Goodman
14 members
Services are held on the festivals only, in Hebrew
The [Sunday] School is conducted under the auspices of the Fairmount [Fairmont] Lodge, No. 726, of the B'nai B'rith. There are 4 classes, 4 teachers, 32 pupils, and 1 weekly session.
Educational: The B'nai B'rith Religious School, held in the Knights of Pythias Hall, on Main Street, organized in 1913.
Anna Oliker, secretary.
Simon D. Goodman, superintendent.
32 members.

1920

Isaac Marcus, an older brother of Dr. Jacob Rader Marcus (Adolph S. Ochs Professor of American Jewish History at the Hebrew Union College, in Cincinnati), conducted Reform religious services in Fairmont for one year, about the year 1920. He also conducted a Sunday School in Fairmont for one year.

1938

Temple Beth El, in 1938, contributed $5.00 to the C. C. A. R. Relief and Subvention Fund (Committee on Solicitation of Funds) (*CCAR*, XLVIII [1938], 325).

The Fairmont Jewish Congregation and Community

(as seen through the eyes of some of its leading personages and rabbis)

The *AJYB* reported, in 1927, that there was one Jewish congregation in Fairmont. Some years before that (in 5674 A.M., or 1913–1914), the *AJYB* stated that there had been formed in Fairmont a new local organization, in 1913 or 1914; this was the Sabbath School of the B'nai B'rith, mentioned above. The above are, apparently, the sole printed references to the Fairmont Jewish congregation and community.

In 1957, the Fairmont congregation was known by the two names of Congregation Beth-El and the Fairmont Jewish Community Center. This Center was located at Gaston Avenue and Fourth Street (405 Fourth Street). Up to 1957, the Fairmont Congregation (or Fairmont Jewish Community Center) had not yet, although preponderantly Reform, affiliated itself with the U. A. H. C.

Rabbi Louis A. Josephson, who served the Fairmont congregation as minister and leader for the two-year period extending from 1946 to 1948, gleaned the following valuable and otherwise irrecoverable data on the Fairmont congregation and community from his personal files, and forwarded this informa-

tion to me in a letter dated at Tallahassee, Fla., February 15, 1957:

"When I first visited the town [Fairmont; in the summer of 1946] to negotiate [with the officers of the congregation for the position of rabbi], Congregation Beth Israel was the name of the existing organization. The congregation had bought a big, old [private] home, which it planned to remodel into a place of worship. Between that visit and my arrival [in September, 1946] to take over the pulpit, the congregation had dissolved and turned over its property to the newly organized Fairmont Jewish Community Center, which included much more in its program than the usual functions of a synagog. They [its members] had in mind a country club, among other things. Meanwhile, the building program went forward, so that by the time of the [State] Sisterhood Convention at which you [Abraham I. Shinedling] were present [which was held in Fairmont in October, 1947], the building had been finished and dedicated. For the record, . . . the completion and dedication of the new [the remodeled] building took place at some time in the late summer or early fall of 1947.

"As you can see from the accompanying list of the Jews [of Fairmont], there were few young people, and no really active youth group, although . . . we did have something of a small [Temple Youth] Group for a short time. The Sisterhood and B'nai B'rith were very active . . . . "[1]

September, 1946, to August 31, 1948
Data on Fairmont, West Virginia

(From the Files of Rabbi Louis A. Josephson.)

Attorney J. D. Apple was secretary of the [Fairmont] Jewish Welfare Fund.

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[1] It is most probable that the reading Congregation Beth Israel represents a slip of the memory or of the pen on the part of Rabbi Louis A. Josephson. Temple (or Congregation) Beth-El has always been the correct name of this Fairmont congregation, and in later years it has been called also by the name of the Fairmont Jewish Community Center. Beth Israel was the name of the earlier (Conservative) congregation of Fairmont which, organized about the year 1916, went out of existence some time after the year 1937.

Lawrence M. Brile [who, in February, 1958, moved to Brooklyn, N. Y.] was president of the Jewish Welfare Fund of Fairmont.

Rabbi Louis A. Josephson was the executive director of the Jewish Welfare Fund.

Arthur Seff was the president of the Fairmont Jewish Community Center; and Dr. David Bresslar [Bressler][1] was one of its officers, or board members, as was Harry N. Pollock.

Isadore Davis was the secretary or the treasurer of the [Fairmont Jewish] Community Center.

Rabbi Louis A. Josephson was the superintendent of the Religious School, whose faculty included the following teachers:

Sally Rutkin
Isadore Sivin
Barbara Silverman

Mrs. Pearl (Mrs. Philip) Marr was the president of the Temple Sisterhood [in 1946–1948].

List of the Jews Living in Fairmont in 1946–1948

J. D. [Dudy] Apple (wife, Isabel) [Isobelle]
Ernest Berle (wife and two children; his wife was a non-Jewess)
John J. Bilotta (wife, Rose)
Dr. David Bresslar [Bressler] (wife, Iris; daughter, Martha)
Lawrence M. Brile (wife, Fanny; daughter, Betty Lou; an older daughter lived in New York)
Mr. and Mrs. Jacob Broidy (son, Leonard)
Joe [Joseph] Cantor
Dr. Irvin L. Caplan, optometrist (his wife was a non-Jewess)
Mr. and Mrs. Henry Cohen (son, Robert)

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[1] In 1958–1959, Mrs. David (Iris) Bressler served as the chairman of the Rabbi Procurement Committee, which secured Robert Samuels from the H. U. C., in Cincinnati, as the biweekly student rabbi, when the congregation decided, for a time at least, that it would not engage a permanent, full-time, resident rabbi following the departure of Rabbi Moses Morgenstern from the city in August, 1957, after only one year of service. In August, 1959, the same Rabbi Procurement Committee secured the student Charles Kroloff from the H. U. C. as the congregation's part-time, student, biweekly rabbi for the year 1959–1960.

Max Cohen (wife, Pearl; two children)
Mr. and Mrs. William Congress (son, Larry [Lawrence]; daughters, Frances and Suzanne)
Mr. and Mrs. David Daniels
Isadore Davis (wife, Tina; daughter, Bernice Marilyn; son, Merle Burton Davis)
Hyman Dorin
Max [M.] Fields
Mr. and Mrs. Abe H. Fink (daughters, Idelle and Pearl Edith)
Marvin Fink (wife, Frances)
Mr. and Mrs. Reuben Fink (son, Ivan)
Mr. and Mrs. Julius Goffan
Israel Golden (wife, Bess; son, Harry)
Julius Golden (wife, Bess; son, Jack)
A. Goldfuss
Simon D. Goodman (deceased)
[noted as a prominent B'nai B'rith worker]
Mr. and Mrs. Louis Gordon (one child)
(Louis Gordon was a watchmaker; he left Fairmont after residing in the city for only a short time.)
Gerald Green (daughter, Lois Ellen; another daughter, Iris Green, married Dr. David Bresslar [Bressler])
Daniel Gross (wife, Rachel)
Mr. and Mrs. Charles Grossman
Mr. and Mrs. Louis Hammersmith (son, Joseph)
Emil Hirsch (wife, Bughy; daughters, Roslyn and Barbara; son, Harold)
Alex Hirsch (wife, Etta)
Rabbi and Mrs. Louis A. Josephson
Mr. and Mrs. Harry Kaufman
(She was the second wife of Harry Kaufman, and a non-Jewess) (son, Robert; daughter, Carol)
Mrs. Harry Kaufman
(She was the first wife of Harry Kaufman [a Jewess]; sons, Michael and Arthur)
Mr. and Mrs. Lester Kaufman (son, Gary; daughter, Barbara)
Mr. and Mrs. Milton Kaufman (two children)
Morris H. Kessler

Herman Kronenberg (wife, Sarah; son, Howard)
Abe Levine
Joseph J. Levine (two sons)
Max Levine
(secretary of the Fairmont B'nai B'rith Lodge)
Mrs. Mont Levine (Mrs. Edith Levine)
(daughters, Esther and Leah; son, Paul)
Bernard Linton (wife, Dorothy; son, Michael)
Carl Lipson (wife, Phyllis)
P. P. Lipson
Philip Marr (wife, Pearl; daughter, Suzanne; son, Howard)
Harry Pickus (wife, Rose Sarah)
[Perhaps a cousin of James and Nathan Pickus, of Beckley, W. Va., and of the late Louis Pickus, of Beckley and of Richmond, Va.]
Harry [N.] Pollack [Pollock] (wife, Selma; daughter, Barbara; son, Norman)
Harry Raphaelson (wife, Anne; daughter, Roberta)
Abe Reitman [deceased] (wife, Charlotte; sons, Edward and Howard; daughter, Rita)
Izzie [Isidore] Reitman (wife, Frieda; sons, Morton and Robert)
David Reitman
Alex [Alexander] Ronay (wife, Sarah)
Louis Rose (wife, Helen; daughter, Marcia; son, Howard)
Reuben Rosenshine (wife, Elsie; daughter, Miriam)
Norman Rutkin (wife, Sally; sons, Stewart and David)
Solo Sabitai (wife, Mildred; daughters, Shirley, Frances, and Marie Louise; son, Alex)
Mr. and Mrs. Archie Salz (son, Robert)
Mr. and Mrs. J. L. Sapper (three children)
Mrs. Esther Schoolnic (two sons and two daughters)
Arthur Seff (wife, Celia; son, Ricky)
Morris Silverman (wife, Lena; daughters, Barbara and Shirley)
Isadore Sivin [deceased] (wife, Adele; sons, Nathan, Bernard, and Charles)
Harry Wanetick (wife, Rosella)
Mrs. Harry Weiner (Mrs. Rose Weiner) (daughter, Marcia)

Mr. and Mrs. Morris Weintrob (son, Lawrence)
Total Jewish population of Fairmont, in 1946–1948: 190
[Total individual membership or families: 65 families or members.]

Data on the Fairmont Jewish Community Center

by Rabbi Joseph S. Zuckerbram

(1953–1956)

The following presentation and data on the Fairmont Jewish Community Center were furnished by Joseph S. Zuckerbram, who served as the rabbi of the community and Center for the three-year period extending from September 1, 1953, to August 31, 1956:

Previous rabbis

Max Wiener
Louis A. Josephson
Harold A. Friedman (1950–1953)

Hebrew School

With Rabbi Joseph S. Zuckerbram in charge of the Hebrew Classes, the enrollment of pupils was as follows:

1953–1954: 9 pupils
1954–1955: 9 pupils
1955–1956: 8 pupils

Bar Mitzvahs

Ricky Seff (1953)
David Rutkin (1953)
Gary Kaufman (1954)
Edward Reitman (1955)
Stuart Rutkin (1955)
Michael Linton (1955)
Richard Kaufman (1956)

Sunday School

Rabbi Joseph S. Zuckerbram was principal of the Sunday School from 1953 to 1956. During those three years the annual enrollment of the Sunday School was 30 pupils, and the teaching staff, in addition to him, was composed of the following:

1953–1954

Mrs. Marcia Abrams
Mrs. Dorothy Levine
Max Levine

1954–1955

Mrs. Marcia Abrams
Mrs. M. [Morris; Lena] Silverman
Mrs. Joseph S. Zuckerbram

1955–1956

Mrs. Marcia Abrams
Mrs. M. [Morris; Lena] Silverman

Several high school students assisted as teachers in the Sunday School from 1955 to 1956, as follows:

Michael Bear
Howard Kronenberg
Marcia Rose
Ricky Seff

Organizations

During Rabbi Joseph S. Zuckerbram's three-year rabbinate in Fairmont (1953–1956), the following organizations were active:

B'nai B'rith (very active)
Hadassah
Sisterhood [of the congregation]
the Zionist Organization group.

Brief History of the Period Leading up to the Establishment of the Fairmont Jewish Community Center

by Lawrence M. Brile

(March 25, 1951)

(Revised by Max M. Fields up to the Period including August 1, 1956, and by Lawrence M. Brile up to the Period including September, 1956)[1]

At the outset, I [Lawrence M. Brile] am going to try to give a brief history of the Jewish Community of Fairmont over the last thirty or thirty-five years, culminating in the establishment of the Fairmont Jewish Community Center. This is the history as I have found it, on the basis of research, personal recollections, and the memories of other persons of the Fairmont Jewish community.

For some time prior to thirty years ago, when this history begins (1925), Fairmont Jewry was in a more or less disorganized state. There were no regular religious services, there was no rabbi serving the community, and such religious activities as there were consisted of spasmodically organized Minyans[2] and, if any, a quickly arranged High Holy Day service, with an outside rabbi or cantor engaged for the occasion.

The late Simon D. Goodman was very active in those early days, and was recognized as the religious authority of Fairmont Jewry. He was the prime mover in all the religious activities. He actively participated in all the religious services, including the services for the High Holy Days, conducted such Sunday

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[1] The original text of the following valuable presentation of the history of the Fairmont Jewish Community Center, by the two Fairmont Jewish historians Lawrence M. Brile and Max M. Fields, has been deposited in the files of the American Jewish Archives, in Cincinnati, as the gift of its two authors.

[2] Quorums of ten men for religious services, especially for Kaddish Yahrzeit or for Kaddish Yasom, the anniversary Kaddish or the mourner's Kaddish, religious services.

School as there was, prepared Jewish boys for Bar Mitzvah, and was foremost in all religious activities.

Then, about twenty-five years ago (1930), a movement of organization among the Reform Jews of Fairmont began to make itself felt. These Reform Jewish members of the Fairmont community began to bring to Fairmont, for the High Holy Day services, Reform rabbis, usually a student rabbi [a rabbinical student] from the Hebrew Union College, in Cincinnati. Prominent in this group of Reform Jews were:

Lawrence M. Brile	Bert Leopold
William Caplan	Philip Lipson
Ben Finger	Louis Lyons
Louis Goldstine	David Osgood

and the wives of these eight men. About the year 1926, this group had already begun to hold regular Friday evening services, conducted usually by a member of the congregation. Quite often, these services were led by Lawrence M. Brile. In the meantime, a decided activity began to be seen among the older, Orthodox group in Fairmont; the leader of this latter group appeared to be Harry N. Pollock. Harry N. Pollock, together with I. [Isadore] S. Davis, Abe Reitman, Julius Golden, Israel Golden, J. D. Apple, Morris Silverman, William Congress, Jacob Broidy, Marvin Fink, and Isadore Reitman, the brother of Abe Reitman, began to show a decided interest in Orthodox religious activities. High Holy Day services continued to be held up to the year 1936; sometimes both groups would each bring in a rabbi to officiate for them at their separate High Holy Day services, and sometimes the Reform group would conduct their High Holy Day services without benefit of a rabbi or student rabbi.

The Reform group, under the leaders mentioned above and augmented by several additional persons, decided to form a recognized Temple, and solicited the support of all members of the community, including that of the Orthodox group. The Reform group voted to bring in to Fairmont a permanent rabbi. As a result, Temple Beth-El was formed, and Harry N. Pollock, of the Orthodox group, and Lawrence M. Brile, of the Reform

group, were authorized to interview rabbis. Finally, the community's first rabbi was employed: Rabbi Avery J. Grossfield, a graduate of the Hebrew Union College (1936). Unity appeared at last to have been established. All religious services and the Sunday School were organized along proper lines, and the religious activities of the Jewish community were at last on an official basis.

There was no Temple building at first. The first hall wherein religious activities were held, the Sunday School conducted, and social and fraternal gatherings took place, was in a room in the Skinner Building. Later, the congregation moved its headquarters to a large room above the Reitman Brothers' grocery store on Cleveland Avenue.

In the years which followed, the congregation engaged several successive rabbis. Among them were Rabbis Bertram Klausner, Max Wiener, Selig Miller, and Harry Lasker.

At this time it began to be felt that the congregation had outgrown the use of a rented hall for its worship services, and the members started to think in terms of a permanent home, a permanent center, combining a house of worship, Sunday School rooms, a lodge room, and social, meeting, and banquet rooms. In this period other members of the community began to show a helpful interest, and became actively engaged in support of a new Center. Among these were:

Dr. David Bressler	Joseph Levine
Lawrence M. Brile	Max Levine
David Daniels	Harry N. Pollock
Isadore S. Davis	Harry Raphaelson
Emil Hirsch	Louis Rose
Morris Kessler	Reuben Rosenshine
Herman Kronenberg	Arthur Seff
Abraham Levine	Harry Wanetick

A meeting of the members of the Fairmont Jewish Community (well organized by that time) was called for March 3, 1946, in the hall on Cleveland Avenue for the express purpose of discussing ways and means of organizing a new Fairmont Jewish Community Center. This meeting was presided over by Jacob

Broidy. Lawrence M. Brile was elected the temporary chairman, and J. D. Apple was chosen as secretary. A decision was made to adopt a constitution and bylaws, and to create a permanent organization. A copy of a constitution prepared by J. D. Apple was presented, and, after being thoroughly discussed, [it] was adopted.

The following officers were elected, on March 3, 1946, to head the new Fairmont Jewish Community Center:

PRESIDENT: Arthur Seff
VICE PRESIDENT: Harry Wanetick
SECRETARY: Morris Kessler
TREASURER: Isadore S. Davis

DIRECTORS

J. D. Apple
Lawrence M. Brile
Joseph Levine
Mrs. David [Iris] Bressler
Mrs. Julius Golden

TRUSTEES

Jacob Broidy
Harry N. Pollock
Emil Hirsch
Abe Reitman

Arrangements were made for a special meeting [of the Board of Directors] to complete the organization, and to secure pledges and subscriptions for the Center Building Fund.

At this meeting of the Board of Directors, held on March 12, 1946, it was decided to purchase the Barr property, located at Fourth Street and Gaston Avenue, and to remodel the building completely to suit the needs of the community members. Money was subscribed and, due to the foresight of Harry N. Pollock (then treasurer) and of Lawrence M. Brile (then president), and of a few other dedicated men on the Board of the Federated Charities of Fairmont [the Fairmont Jewish Federated Charities], which had been successfully in operation for more than fifteen years, a good deal of money had been set aside by the directors of the Federated Charities of Fairmont for the purpose of helping with the building and establishment of a Jewish Community

Center Building, which these men knew would eventually have to be built in the city of Fairmont.

No history of the Center would be complete without giving due credit to the Fairmont Jewish Federated Charities and its unselfish financial assistance to charities throughout the world, especially the annual United Jewish Appeal campaigns, and, in later years, to local needs. Over the greater part of this period of fifteen years, Harry N. Pollock was the drive and the energy behind the Federated Charities, and he acted as the treasurer and conducted the annual drives, on behalf of the U. J. A. For most of these years he served also as its [permanent] treasurer. As above mentioned, the building of the Center was assisted greatly by the Fairmont Jewish Federated Charities. The difficult task of supervising the building of the Center was given over to Abe Reitman, who performed an efficient job. The plans were drawn up by Norman Rutkin, who ably assisted in the engineering and building problems. J. D. Apple contributed excellent service on all legal work connected with the Center building.

The new rabbi for the new Center was employed after due deliberation. As above stated, Louis A. Josephson was elected the new (the first) rabbi of the congregation and community, and once again Fairmont Jewry appeared to be on an even keel. The Sunday School problems were solved through the able assistance and fine service of Isadore Sivin,[1] who gave much of his time and efforts to the children of the Jewish community.

Although some names are mentioned a little later as those of the men who contributed greatly through special services to the Center and its activities, credit should not be restricted to any persons or group of men, since it was the fine spirit of cooperation of the entire community whose members contributed unselfishly of their time, of their means, and of their efforts towards this project. All the Jewish organizations in Fairmont cooperated to the fullest extent in this effort. The B'nai B'rith Lodge, the Fairmont Sisterhood, the Federated Jewish Charities, and the

[1] Later, Isadore Sivin, who was an assistant manager in the large grocery store of his two brothers-in-law, Abe and Isadore Reitman, moved away from Fairmont to New York, about the year 1953, and still later he died in the latter city (1956).

Zionist Organization, and the local Hadassah chapter, contributed money and labor for the erection and fitting out of the Community Center. Thus the ladies of the Sisterhood, after the actual building of the Center was completed, furnished complete sets of kitchen ware and utensils. The B'nai B'rith Lodge presented a water cooler to the Center. Harry N. Pollock donated a memorial tablet.

After the end of Arthur Seff's term as the first president of the Center (1947), Harry N. Pollock was elected to that office. After Louis A. Josephson had served as rabbi for two years (1946–1948), Rabbi Harold A. Friedman was engaged as rabbi, in 1950, after an interval of two years, and served for three years, until 1953, when he left to serve another community. Then Rabbi Joseph S. Zuckerbram became the spiritual leader of the congregation, and served from September 1, 1953, to September 1, 1956, when he retired from the active rabbinate, due to advanced age, and moved to Florida, to devote himself to literary pursuits, being known as a Hebraist and as a writer on Jewish religious and philosophical subjects in both Hebrew and English. On September 1, 1956, Moses Morgenstern became rabbi of the Fairmont Jewish Community Center.[1]

Addenda by Harry N. Pollock
(1956)

"The Jewish population of Fairmont has grown steadily through the years, until now it numbers exactly fifty-six families. We have a modern Community Center, which serves as our place of worship, our religious school, the meeting place for our Jewish organizations, and the hub of our social activities. We have a new rabbi now [Moses Morgenstern], and, I feel, the interest in the Jewish way of life is at an all-time high.[2]

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[1] Moses Morgenstern served the congregation for only one year, until the end of August, 1957.

[2] As mentioned above, Rabbi Moses Morgenstern remained in Fairmont for only a single year, from September, 1956, to the end of August, 1957. In the summer of 1957, the Fairmont Jewish Community Center decided (perhaps for financial reasons) to engage a student rabbi from the Hebrew Union College-Jewish Institute

"Our community in Fairmont has always been extremely active in the Zionist movement which culminated in the establishment and preservation of the Jewish State of Israel. I am proud to say that the Jewish people of Fairmont have an enviable record established for the United Jewish Appeal. We have had annual fund-raising campaigns for the past twenty years [1936–1956], which have been very successful in raising a great deal of money for this worthy cause."

The Fairmont Sisterhood and the State Federation of Temple Sisterhoods

1920

The Fairmont Temple Sisterhood affiliated with the National Federation of Temple Sisterhoods on May 14, 1920, with 21 members. The president at that time was Mrs. Joseph Cantor, and the secretary was Miss Edith Klaw. In May, 1957, Mrs. Marcia Abrams [Mrs. Marvin Abrams] was elected president of the Temple Beth El Sisterhood, of Fairmont, for the year 1957 to 1958.

1923

Mrs. Philip O. Lipson, of Fairmont, was elected 2nd vice president of the State Federation of Temple Sisterhoods at the time of its organization in Charleston on April 17–19, 1923. She served for the two years from 1923 to 1925.

State Sisterhood Conventions in Fairmont

Three annual conventions of the W. V. F. T. S. were held in Fairmont: in 1924, in 1930, and in 1947. The first was the Second State Convention, held in Fairmont on April 8–9, 1924.

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of Religion, in Cincinnati, because the congregation did not feel that it was able to afford the services of a full-time rabbi. At that time, Edwin H. Friedman, of the H. U. C., was engaged for one year as the student rabbi of the congregation on a biweekly basis; he was the first student rabbi whom the Fairmont congregation had ever had. He was followed, in 1958–1959, by Student Rabbi Robert L. Samuels, and in 1959–1960 by Charles A. Kroloff, both of them advanced students at the H. U. C. - J. I. R., in Cincinnati.

The second was the Eighth Convention, of the year 1930, held on April 28–30, 1930. The third was the 25th [Silver Jubilee] annual Convention of the State Sisterhood, held at the new Community Center in Fairmont on October 26–27, 1947, with the then president, Mrs. Nathan (Anna A.) Effron, of Bluefield, in the chair. The main address at this third convention was presented by Rabbi Arthur J. Lelyveld, then the national director of the Hillel Foundations. Dr. Emanuel Gamoran, then the educational director of the U. A. H. C., conducted a Religious Teachers' Institute on the afternoon of the convention.

1936–1937

In 1936–1937, Mrs. Joseph B. Hearst was correspondent from Fairmont for the *Sisterhood News of West Virginia.*

Mrs. Joseph B. Hearst and Miss Leah Lipson were active in the Fairmont Sunday School in 1936–1937.

1953

At the Beckley-Welch Convention, held at Beckley on October 11–12, 1953, Mrs. Harry (Sara Gail) Golden, of Fairmont, was elected auditor of the State Sisterhood, for the two-year term 1953 to 1955. She was again elected to the position of state-Sisterhood auditor for the two-year period 1957 to 1959, at the State biennial convention held at Parkersburg on October 20–21, 1957.

The Northern Regional meeting of the State Sisterhood was held in Fairmont on October 4, 1956, with Mrs. Elmer Moyer, of Dayton, Ohio, as the N. F. T. S. representative.

1955–1957

From 1955 to 1957, Mrs. Harry (Sara Gail) Golden served as chairman of the Newsletter Committee of the State Federation.

President of the Fairmont Temple Sisterhood from 1955 to 1956 was Mrs. Joseph Levine. The Sisterhood compiled a year-

book. Many of its members served at the Red Cross canteen. The NIFTY (National Federation of Temple Youth) Conclave was held at Fairmont in November, 1955. Contributions were made by the Fairmont Sisterhood to the local Jewish Community Center and to local and national charities.

The Fairmont Sisterhood president from 1956 to 1957 was Mrs. Jack Golden. Improvements were made in the Center by the Sisterhood. A year book annual was published. The Fairmont Sisterhood was hostess Sisterhood at the regional meeting of the W. V. F. T. S. in October, 1956.

1957–1958

The Fairmont Sisterhood officers for the year 1957 to 1958 were:

PRESIDENT: Mrs. Marvin Abrams
VICE PRESIDENT: Mrs. William Congress
RECORDING SECRETARY: Mrs. Carl Susskind
CORRESPONDING SECRETARY: Mrs. Harold Rose
TREASURER: Mrs. Rudolph Romberg
AUDITOR: Mrs. Arthur Seff

DIRECTORS

Mrs. A. Galloff
Mrs. Jack Golden
Mrs. Emanuel Levine

1957–1959

In 1957–1959, Mrs. Joseph (Debbie) Levine served as chairman of the Honor Roll Committee of the State Sisterhood.

During this same two-year period Mrs. Harry (Sara Gail) Golden served also as chairman of the Department of Human Relations of the State Federation, and Mrs. David (Iris) Bressler served as chairman of the State Sisterhood Committee on Peace and World Relations.

Notes on Noted Men of the Fairmont Jewish Community

Lawrence M. Brile. Lawrence Miller Brile, noted Fairmont industrialist, was born in Spokane, Wash., on February 12, 1893. From 1925 to 1956 he served as president of the Fairmont Aluminum Company, of Fairmont. In 1947 he served as president of the Board of Governors of the B'nai B'rith Home for Children, of Erie, Pa. He served as treasurer of the Board of Governors of the Jewish Student Foundation of West Virginia University, at Morgantown, from 1944 on, and in the subsequent years he was active in the work of the Hillel Foundation at that University, and served as State chairman of the Hillel Foundation Committee.

From 1937 to 1939, Lawrence M. Brile served two one-year terms as president of the West Virginia Council of the B'nai B'rith, and in 1940 he served as president of District Grand Lodge, No. 3, of the B'nai B'rith. As the leader of the Reform group of the Fairmont Jewish Community for many years, he played an active role in the forming of the early Reform Congregation in the city and, later, in the forming of the Fairmont Jewish Community Center and the erection of its building, and he wrote the account of the genesis of the Fairmont Jewish Community Center and congregation which has been presented above. In 1957, he was still an honorary president of the State Council of the B'nai B'rith.

In May, 1956, the Fairmont Aluminum Company was sold to the Cerro de Pasco Corporation of New York. However, this by no means meant (at that time) the retirement from business or from its management of Lawrence M. Brile, who, on August 15, 1956, wrote me as follows from Fairmont in this connection:

> . . . . I have not retired from business. While it is true that the Fairmont Aluminum Company was sold last May [1956] to the Cerro de Pasco Corporation of New York, the operations of the company continue with the same management and officers. Fairmont Aluminum Company was a corporation owned by its

stockholders, and the stockholders sold the business to Cerro on an exchange of stock.

. . . the Fairmont Aluminum Company began operations late in 1926, having purchased plant and equipment that had been built and equipped to roll brass, but which never had operated. The Fairmont Aluminum Company became the first large independent roller of aluminum sheet to compete with the Aluminum Company of America. From scratch, it became quite a factor in the aluminum sheet business, and supplies some of the largest users of aluminum sheets in the country. From a very meager beginning, it reached a production of over two million pounds of aluminum sheet per month, and during and after World War II it made considerable progress. The business was sold in May, 1956, to the Cerro de Pasco Corporation, of 200 Park Avenue, New York City, and [this transaction] put the Cerro de Pasco Corporation in the aluminum business for the first time. Cerro de Pasco is a very large and prominent producer of copper, lead, zinc, silver, and other metals, whose principal operations are in Peru.

In late February, 1958, however, Lawrence M. Brile was retired from his position with the Fairmont Aluminum Company, left Fairmont, and settled in Brooklyn, N. Y., where he planned to enter some business (at the age of 65) in New York City.

SIMON D. GOODMAN. Simon D. Goodman was, for 25 years, a noted public figure as well as Jewish notable in Fairmont, being prominent in the B'nai B'rith and in the religious work of the Jewish community. He served for some 25 years as the treasurer of the local tuberculosis group. From 1937 to 1938 he was the treasurer of the West Virginia Council of the B'nai B'rith. After his death, the name of Fairmont Lodge, No. 726, of the B'nai B'rith, was changed to the Simon D. Goodman Lodge, No. 726, of the B'nai B'rith, in his memory. For several years Simon D. Goodman served as superintendent of the Religious School of the congregation-community, and he acted as religious leader for a number of years before Fairmont secured its first rabbi in 1936.

ABRAHAM [ABE] HARRISON. Abraham [Abe] Harrison, a brother-in-law of Paul Golden, of Marlinton, W. Va., who had

married the sister of Paul Golden's wife, by the name of Mary (whose maiden name was Mary Milner), after living in Marlinton and operating a store there for a number of years from 1903 on,[1] then moved to Fairmont, where he made a fortune in a huge store "dedicated to the workingman." Later, Abe Harrison leased this store to a firm by the name of Golden Brothers, of Fairmont, and he then retired from business and settled in Atlantic City, N. J., where he died in 1954 at the age of 79.

EMIL HIRSCH. In the 1940's, Mr. and Mrs. Emil Hirsch were active in the communal life of Fairmont. Emil Hirsch was well-known as a merchant of the city.

ABRAHAM [ABE] KLEIN. Abraham [or Abe, as he was more generally known] Klein, a maternal uncle of Mrs. Sarah S. Schuchat, of Marlinton, W. Va., lived in Fairmont for several years, operating a store there.

JACOB MILLER. Jacob Miller, father of Joseph R. Miller, of Beckley, lived in Fairmont before 1934, when he moved to Beckley. He was a merchant and also, for a time, in the scrap metal business.

NATHAN PICKUS. Nathan Pickus, one of the three Pickus brothers (merchants) of Beckley (Louis, Nathan, and James Pickus), lived in Fairmont from 1908 to 1911, engaged in the retail clothing business. This was before he settled in Beckley in late 1911, where he entered the department store and ladies' clothing business.

HARRY N. POLLOCK. Harry N. Pollock, noted furniture store owner and merchant in Fairmont, and a leader of the Jewish community, was born in Shklov, Russia, on March 13, 1896. He came to the United States in 1912. For the rest of his brief "biography," I am indeed fortunate to be able to cite Harry N. Pollock's own words, as contained in a letter written to me, and dated at Fairmont on August 17, 1956:

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[1] Adolph E. Cooper, of Marlinton, stated that Abe Harrison was a merchant in Marlinton around 1905.

I have been in Fairmont since 1921, locating here after serving as a sergeant in the United States Army during the First World War. In that same year (1921) I became the owner and manager of the Standard Furniture Company, in Fairmont. I am now entering my thirty-fifth year of doing business as the 'Standard Furniture Company,' and I have seen my store rise from a small shop to one of West Virginia's most famous furniture stores.

Ever since my arrival in Fairmont, I have been very active in Jewish affairs. I was active in the work of the State Council of the B'nai B'rith, and in the Chamber of Commerce. . . . I served in B'nai B'rith for forty years. I have held every elective and appointive office in our local lodge (the Simon D. Goodman, Number 726, B'nai B'rith Lodge), including that of president for several terms. I am a life member of District Grand Lodge No. 3, [of the B'nai B'rith,] and I have served on the District General Committee.

I served as chairman of the United Jewish Appeal in Fairmont from 1936 to 1948, and during my tenure as chairman, our community raised over $100,000 for this cause. I aided in the formation of our Fairmont Jewish Community Center, and am a past president of our Jewish community.

Harry N. Pollock, a leader of the Orthodox group of Fairmont, and Lawrence M. Brile, the leader of the Reform Jewish group of that city, were the closest of friends, and ardent coworkers in the B'nai B'rith and in the maintenance and formation of the Hillel Foundation at West Virginia University, in Morgantown.

ABE REITMAN. Abraham [Abe] Reitman was a prominent merchant in Fairmont for many years, being active in the retail grocery business, together with his brother, Isadore Reitman, who moved to Fairmont from Grafton about 1930. He was also greatly interested in all Jewish activities as well as civic activities, and played a large role in the forming of the congregation and in the erection of the Fairmont Jewish Community Center. Abe Reitman died at Fairmont early in the year 1956.

ISADORE SIVIN. Isadore Sivin, the brother-in-law of Abe and Isadore Reitman, was noted in Fairmont for many years as a Hebrew scholar, and as a teacher in the Fairmont Religious School. For a number of years he worked as an

assistant manager in the large retail grocery store of the Reitman Brothers, and early in the 1950's moved to New York, where he passed away only a short time later (1956).

Jewish Subscribers from Fairmont to the Jewish Publication Society of America

(as found in the volumes of the *AJYB* from 1900–1901 to 1942; as well as in the J. P. S. A. records in 1956 to 1959)

1900–1901

Louis Mansbach
Harry Nusbaum (not a member in 1901–1902)

1917–1918

Simon D. Goodman

1919–1920

(New Members)
Anna Goldberg
F. Klau [Klaw?]
A. Meyers
H. Schoolnic

1922–1923

E. Deitz
I. Funt
J. Goffan
Simon D. Goodman
R. Hoffman
P. [Philip] O. Lipson
A. Meyers
D. B. Oliker
D. M. Osgood
I. Zosloff

1924–1929

(New Members)
D. Block
D. M. Osgood

1930–1935

Simon D. Goodman

1936–1941

(New Members)
Lawrence M. Brile
Rabbi Harry Lasker
Rabbi Selig Miller
Mrs. F. Nelson
Z. K. Nelson

1941–1942

In 1941–1942, the last year in which the *AJYB* carried the names of members of the J. P. S. A., the Fairmont Jewish community had only two members:

Lawrence M. Brile
Rabbi Harry Lasker

Members in 1956

(from the records of the J. P. S. A.)

Morris Kessler (joined in 1948)
Earl P. Stevens (joined in 1956)

1958–1959

Earl P. Stevens

Fairmont Jews in War Service

(an incomplete record)

Harold Emanuel Hirsch. Harold Emanuel Hirsch, of Fairmont, served in the United States Navy in World War II as a Petty Officer, 3rd Class. He was awarded the Silver Star and the Purple Heart.

Harry N. Pollock. Harry N. Pollock, before settling in Fairmont in 1921, served as a sergeant in the United States Army in the First World War (1917–1918).

Biographical Notes on the Rabbis of the Fairmont Jewish Congregation

(Arranged alphabetically)

Edwin H. Friedman. In 1957–1958, Edwin H. Friedman, of New York City, then a student at the Hebrew Union College (H. U. C. - J. I. R.), in Cincinnati, served as the part-time student rabbi of the Fairmont Jewish Community Center.

Harold A. Friedman. Harold A. Friedman served as the rabbi of the Fairmont Jewish Community Center from 1950 to 1953. He then left for North Carolina, where he became a sort of rabbinical circuit rider, serving in rotation several

Jewish congregations in different parts of the state too small to maintain their own separate rabbis.

AVERY J. GROSSFIELD. Avery J. Grossfield, who was born in New York City, and was ordained by the Hebrew Union College, in Cincinnati, in 1931, was rabbi of the Fairmont congregation from 1936 to 1937; he was the first rabbi whom the community had ever had. He received the D. H. L. degree from the Hebrew Union College. During the year in which Avery J. Grossfield served as the rabbi of the Fairmont congregation (1936–1937), he was called upon to organize a Reform congregation, although the community had a fairly large Orthodox group in its midst. Also, during that year, he was called to nearby Morgantown, to assist in the work of the Hillel Foundation at West Virginia University.

Rabbi Grossfield reported, in several letters to me written in the course of our sporadic correspondence, that in 1936 to 1937 the Fairmont congregation was chiefly Orthodox. The congregation that year met in a store on the main street of the city [Cleveland Avenue; above a store?] for religious services. In those days the Reform element consisted of just a few families, including chiefly the Brile family [Lawrence M. Brile], and the Heart [Hearst?], the Leopold, and the Lipson [Philip O. Lipson] families. Services on Erev Shabbath during that year consisted of a brief Orthodox early Maariv (evening) service, followed by a later, Reform, service. For several years after 1937, the Fairmont congregation had student rabbis or rabbis from the Hebrew Union College, in Cincinnati, or from the Jewish Institute of Religion, in New York City, i. e., all Reform rabbis or rabbinical students.

LOUIS A. JOSEPHSON. Rabbi Louis A. Josephson served the Fairmont Jewish Community Center from September, 1946, to December 31, 1948. He was born at Philadelphia on August 20, 1910. Graduated from the University of Cincinnati in 1934 with the A.B. degree, he was ordained by the Hebrew Union College in 1937, and served several congregations before coming to Fairmont in 1946. After leaving Fairmont, he was rabbi of Moses Montefiore Congregation, in Bloom-

MRS. JOSEPH PREISER

of B'nai Jacob Congregation
of Charleston, West Virginia

(see page 725)

BEN PREISER

Chairman of the Dedication Committee for the new (1950) Synagogue of Congregation B'nai Jacob, Charleston, W. Va.

(see page 716)

HARRY BARBAKOW
(of Princeton, W. Va.)
(see pages 1187 and 1233-1234)

LAWRENCE M. BRILE
(of Fairmont, W. Va.)
(see pages 809, 821, and 830)

MRS. ZUNDEL HARK
Recording Secretary of the Ladies' Auxiliary Board of Trustees of B'nai Jacob Synagogue of Charleston, West Virginia, in 1950 and a member of the Dedication Committee of the Synagogue in that year
(see pages 685, 688, and 716)

ington, Ill., from January 1, 1949, to August 31, 1954, and then went to Tallahassee, Fla., serving as rabbi of Temple Israel there until September, 1957. In September, 1958, he became rabbi of the Houston Congregation for Reform Judaism, in Houston, Tex.

In Fairmont, Rabbi Louis A. Josephson served as a member of the Committee on the Support of the Churches, of the Kiwanis Club; and as Neighborhood Commissioner of the Boy Scouts of America. He was a moderator on the Sunday evening forums known as "Fairmont Speaks." He also had a weekly radio station program on Saturday mornings, the so-called Synagog of the Air, on Station WVVW.

During Louis A. Josephson's two-year rabbinate in Fairmont, there were no Jewish students, he reported, at Fairmont State Teachers College, and therefore no Hillel organization, but several times he spoke before the student body at convocations, and visited classes for lecture and discussion purposes. He also represented the Jewish Chautauqua Society as speaker at Salem College (Seventh-Day Baptist), in Salem, W. Va.; at Glenville State Teachers College, in Glenville, W. Va.; and at West Virginia State College, at Institute, W. Va. He also served, again under the auspices of the J. C. S., at the Jumonville Methodist Training Center (summer camp) of the Pittsburgh Conference of the Methodist Church.

BERTRAM KLAUSNER. Rabbi Bertram Klausner served as the rabbi of the Fairmont congregation from 1938 to 1939, being the second permanent [?] rabbi whom the congregation had ever had. During that same year, he served also as the Director of the Hillel Foundation at West Virginia University, in nearby Morgantown. He was born in Newark, N. J., on November 18, 1908. He received the A.B degree from New York University in 1930, and was ordained by the Hebrew Union College, in Cincinnati, in 1936. From 1939 to 1942, after leaving Fairmont, he served as the Director of the Hillel Foundation at the University of Alabama, in Tuscaloosa, Ala., and as rabbi of Temple

Emanuel in that city, and then, after several years in the United States Army as a chaplain in the Second World War, he was, from 1947 to 1953, rabbi of Temple Beth Israel, in Austin, Tex. In 1959, he was serving as rabbi of B'nai El Temple, in St. Louis.

On February 8, 1957, from St. Louis, where he had served as rabbi from September, 1953, Rabbi Bertram Klausner wrote me a charming, reminiscent, and retrospective letter, from which the following data of interest with regard both to him and to the Fairmont congregation have been excerpted:

> I held the position as rabbi of the Fairmont Congregation [later the Fairmont Jewish Community Center] from 1938 to 1939, at which time I was also the director of the Hillel Foundation at West Virginia University in Morgantown. The Hillel Foundation was supported by the State B'nai B'rith organization in those post-depression years. It was reactivated by the State Council, effective upon my coming to West Virginia. After one year of service in Fairmont-Morgantown, Dr. Abram L. Sachar [then National Hillel Director, and later president of Brandeis University, in Waltham, Mass.] invited me to the Hillel Foundation at the University of Alabama.
>
> Lawrence M. Brile was president of the congregation in Fairmont during my tenure. Harry [N.] Pollock, I believe, was the vice president. One of the Golden brothers was the treasurer. I do not know who my immediate successor was as rabbi in Fairmont,[1] but I know that Rabbi Louis A. Josephson held the post after me.[2] The congregation did not have a rabbi before me.[3] The congregation was a combination of Orthodox and Reform members. During the [High] Holy Days the Orthodox group held Orthodox services in a hall, and the Reform group members held services at the hotel.
>
> Until 1942, I continued as director of the Hillel Foundation at the University of Alabama. Then I became a chaplain in the [Second World] War, being separated with the rank of lieutenant

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[1] It was Selig Miller, who served from 1939 to 1941.

[2] Rabbi Louis A. Josephson came to Fairmont seven years after the departure of Rabbi Klausner, and several rabbis, including Max Wiener, served during the intervening period before the arrival of Rabbi Josephson in September, 1946.

[3] In this, Rabbi Klausner's memory played him slightly false, since Avery J. Grossfield had served from 1936 to 1937 as the first full-time rabbi of the Fairmont congregation, and then, after the lapse of one year, Rabbi Klausner came to the city.

colonel [1942–1945]. Before coming to St. Louis I held the pulpit of Beth Israel Congregation, at Austin, Texas, for six years. I am now in my fourth year at B'nai El Congregation in St. Louis, the first of which I served as associate rabbi, the second and third of which I served as co-rabbi, and the last of which I am serving as full rabbi.

CHARLES A. KROLOFF. Charles A. Kroloff, of Hyattsville, Md., a student at the H. U. C. - J. I. R., in Cincinnati, served as the part-time, student rabbi of the Fairmont Congregation in 1959–1960.

MOSES MORGENSTERN. Rabbi Moses Morgenstern served as the rabbi of the Fairmont Jewish Community Center from September 1, 1956, to September 1, 1957. He was ordained at Torah Vodaath Seminary in Brooklyn, N. Y., and received the A.B. degree from Brooklyn College, and the M.A. degree from Trinity College. He had previously served as the spiritual leader of the Rahway Jewish Congregation in Rahway, N. J.[1]

ROBERT L. SAMUELS. Robert L. Samuels, of Houston, Tex., a student at the H. U. C. - J. I. R., in Cincinnati, served as the biweekly, part-time student rabbi of the Fairmont Congregation in 1958–1959.

In May, 1962, Rabbi Robert L. Samuels (ordained by the H. U. C. - J. I. R., in Cincinnati, in 1960) was appointed a member of the faculty of the Leo Baeck School in Haifa, Israel, to serve also as the representative of the U. A. H. C. in northern Israel.

MAX WIENER. Rabbi Max Wiener (born at Oppeln, Germany, on April 22, 1882; died in New York City, on June 30, 1950) served as rabbi of the Fairmont Jewish Community Center from 1941 to 1943. He studied at the University of Breslau and at the University of Berlin; at the Jüdisch-Theologisches Seminar in Breslau; and at the Lehranstalt

[1] Unfortunately, practically all the rabbis of the Fairmont Congregation served for only one or two years, and a couple of them served for only as long as a three-year period. It was, obviously, a difficult task for any rabbi to serve a congregation composed of both Orthodox and Reform members, and to serve such a congregation successfully, and with satisfaction to both of these "branches" or "wings" of Judaism and of Jewry.

für die Wissenschaft des Judenthums, in Berlin. He received the Ph.D. degree in 1906, and was ordained in 1908, in Germany.

From 1909 to 1939, Max Wiener served as rabbi of Jewish congregations in Germany, principally in Stettin (1912–1926) and in Berlin (1926–1939). In the First World War he served as a German Army chaplain in France. From 1934 to 1939 he was also a teacher at the Berlin Lehranstalt.

In 1939, as the result of the Nazis' rise to power under Adolf Hitler, Max Wiener left Germany, and immigrated to the United States, serving as a professor at the Hebrew Union College, in Cincinnati, from 1939 to 1941, and then moving to Fairmont, as rabbi of the congregation. He was noted as a scholar in the field of Jewish religion, and contributed a large number of articles, as a co-editor, to the *Jüdisches Lexikon* (1926–1928) and to the *Encyclopaedia Judaica*, both published in Germany; and to the *Universal Jewish Encyclopedia* (1939–1943), published in New York City. The five-volume *Jüdisches Lexikon*, published in Germany, formed the original basis of the ten-volume *UJE*, for which, from 1939 to 1943, Max Wiener revised or wrote a large number of articles in the fields of Jewish religion and liturgy.

In September, 1943, after exactly two years of rabbinical service with the Fairmont Congregation, Max Wiener left Fairmont and settled in New York, where he resided until his death in 1950. During that seven-year period he wrote numerous articles, and served as the associate editor of the magazine *The Reconstructionist*, and as part-time assistant rabbi at Congregation Habonim, the largest German Jewish Liberal congregation in New York City. His major interest during his residence in New York City was the history of the early Reform Movement, his major work being "Jüdische Religion im Zeitalter der Emanzipation," which may be published later in an English translation. In 1957, an anthology of Abraham Geiger's writings, which Max Wiener had prepared in German and for which he had written an extensive biographical introduction, was

being translated into English for publication by the J. P. S. A.[1]

JOSEPH S. ZUCKERBRAM. (*See* his presentation, above.) Rabbi Joseph S. Zuckerbram, noted as a Hebrew scholar and author of talent, served as the rabbi of the Fairmont Jewish Community Center from 1953 to 1956. In September, 1956, due to advanced age, he retired from the active rabbinate, and moved to Florida.

FAIRMONT STATE COLLEGE

Fairmont State College was founded in 1865, and became a Normal School under State control in 1867. In 1924, it granted its first Bachelor Degrees in Education on the basis of the completion of a four-year college course. In 1931, the State Legislature changed the name of Fairmont State Normal School to Fairmont State Teachers College. This title was again changed by the State Legislature, in 1943, to Fairmont State College, and authorization was given to offer B.A. and B.S. degrees.

Fairmont State College, in 1956, had a total enrollment of about 1,200 students, of whom about 1,000 were then full-time students. The number of Jewish students has always been low, never exceeding in any one year two or three. In 1956, there was only one Jewish student at the College. Most of the Jewish students who attended the College were local residents, and their number was very small because of the relatively small Jewish population of Fairmont. There is no record extant of the number of Jewish students who attended the College over the years. As a consequence of the low enrollment of Jewish students, there are, and were, no Jewish religious activities on the campus. There are no Jewish teachers at the College.

[1] The *JPS Bookmark* for December, 1960 (Vol. 7, No. 4, page 1), stated that its list of books planned for publication in 1961 "includes the biography and many revealing excerpts from the writings of Abraham Geiger, the intellectual founder of Reform, prepared by the late Max Wiener, . . . At this writing, the exact title of the book has not yet been fixed."

(Max Wiener's *Abraham Geiger and Liberal Judaism — The Challenge of the Nineteenth Century* was published by the J. P. S. A., at Philadelphia, in September, 1962.)

A large part of the above data on the life and work of Max Wiener was furnished to me by his son, Rabbi Theodore Wiener, my younger colleague and a member of the staff of the Hebrew Union College Library, in Cincinnati.

Several rabbis visited and spoke at Fairmont State College or at the Fairmont State Teachers College in past years, under the auspices of the J. C. S., including Rabbi Louis A. Josephson, then of Fairmont (1946–1948), and Rabbi Louis J. Cashdan, then of Charleston (1948).

Farmington

Farmington is a town (township) in Marion County, W. Va., northwest of Fairmont. In 1950, its population was about 1,000; in 1937, its population was reported to be 819.

A stray notation in the *AJYB* for the year 1922–1923 lists as the sole subscriber to the J. P. S. A. from Farmington, for that year, the name of Jacob R. Marcus. This was the noted American Jewish historian of later years, who from 1936 to the present has served as Professor of Jewish History and as Adolph S. Ochs Professor of American Jewish History at the H. U. C. - J. I. R., in Cincinnati. In September, 1922, Rabbi Jacob R. Marcus (ordained by the Hebrew Union College in June, 1920), after serving as instructor in Bible and rabbinics at the H. U. C. from 1920 to 1922, had left for Germany, where he pursued studies leading to his Ph.D. degree at the University of Berlin, in 1925. From 1915 to 1927 his family (that of his father and mother, Aaron and Jennie Rader Marcus) lived in Farmington.

Since the Aaron Marcus family, as far as personal and family recollections as well as research are able to ascertain, was the only Jewish family ever to live in Farmington, the data contained in letters written to me (on June 24 and July 8, 1956) by Isaac Marcus, an elder brother of Jacob R. Marcus, from Pittsburgh, where the former was living at the time, and still lives at the present time (1959), should prove an interesting and valuable source of information:

> Aaron Marcus and his family lived in Wheeling from 1909 to 1915, and in Farmington, W. Va., from 1915 to 1927. The population of Farmington is now about 800, and I doubt if there has been much change in the number of inhabitants in Farmington since then. My father, Aaron Marcus, was a merchant, selling men's and women's wearing apparel.
>
> Our father, Aaron Marcus, was born on March 5, 1865, in the province of Kovno, near the town of Vidz (Widzy), in Lithuania. He

died at Pittsburgh, Pa., on April 2, 1932. He came to the United States in 1889. Although Jews were not permitted to own land, under the Czarist regime in Russia, his parents operated a large farm. My mother, Jennie Rader Marcus, was born in December, 1870 ('on the second Lichtel of Chanukah'), in the village of Vidz (Widzy), a few miles from my father's home in the Province of Kovno. Her father was the village physician for over fifty years in Vidz. She emigrated to the United States in the early 1890's. She is still living (July, 1956), in excellent health, and with all her faculties [in Pittsburgh], being now in her 86th year. [In December, 1959, Mrs. Aaron, or Jennie Rader Marcus, was still living in Pittsburgh, just beginning her 90th year of life.] Aaron Marcus and Jennie Rader Marcus were married in Pittsburgh in 1892.

With the exception of my brother, Jacob Rader Marcus, of course, as you know,[1] the rest of the Marcus family, in Farmington, were in the business. That is to say, myself, Isaac Marcus; my brother, Frank Marcus; and my sister, Ethel Marcus. Jacob, of course, was attending the University of Cincinnati and going to the Hebrew Union College there (1911–1920), first as a student and then, after his ordination in June, 1920, as an instructor and later as Professor of Jewish History. My brother, Frank Marcus, and my sister, Ethel Marcus, are twins; they were born in Connellsville, Pa., about sixty miles from Pittsburgh, on January 20, 1899. Jacob was born in New Haven, Pa., on March 5, 1896. I [Isaac Marcus] was born on January 20, 1894. I am not certain of the year in which I conducted Reform services in Fairmont, but it must have been about the year 1920. I also conducted a small Sunday School in Fairmont, for one year.

We were the only Jews in the little village of Farmington, and we got along very well with the non-Jews. Most of our business was done with coal miners living in the nearby coal camps. They consisted of immigrants from Russia, Hungary, Italy, and the Balkans. Frank is the owner of this business, Frank's Men's Wear, and could be considered a successful businessman. I am associated with Frank in the business here [in Pittsburgh]. My sister, Ethel, is unmarried, and living with my mother in Pittsburgh.

A peculiar coincidence. Frank, Ethel, and myself were born on January 20th. My father, Aaron Marcus, and Jacob were born on March 5th. Quite a coincidence!

For at least one year, while we lived in Farmington, I attended Sunday School classes of the Methodist Episcopal Church, and also played in their orchestra. The nearest town of any size was Fairmont, where there was an Orthodox [Jewish] congregation. One year, there

[1] Jacob R. Marcus and I were, from 1911 to 1920, college mates and classmates at the H. U. C., in Cincinnati, and we were ordained in the same class by the College on June 10, 1920. — A. I. S.

were Reform [Jewish] services, and I, as stated above, conducted them (1920?).

Although Isaac Marcus does not state the fact in his biographical letters cited above, he was, apparently, the first secretary of the Ohev (Oheb) Sholom Congregation, an Orthodox congregation founded in Wheeling in 1913–1914. He was elected to this position in September, 1913, and served for two years, until 1915, when the entire Aaron Marcus family moved away from Wheeling to Farmington, where they lived from 1915 to 1927. The fact of the secretaryship held by Isaac Marcus in the Ohev Sholom Congregation in Wheeling (in 1913 to 1915) is recorded in the *AJYB* for 1913–1914, Volume 15 [5674 A.M.], page 413. At that time, Isaac Marcus' address was listed as 1021 Main Street, in Wheeling.

Jacob Rader Marcus. Dr. Jacob Rader Marcus, the second oldest son of Aaron and Jennie Rader Marcus, was born in New Haven, Pa., on March 5, 1896. The village of New Haven, Pa., is now incorporated into the city of Connellsville, Pa. He received his A.B. degree from the University of Cincinnati in June, 1917, and was ordained by the Hebrew Union College in June, 1920. He studied in Germany from 1922 to 1925, after serving as instructor in Bible and history at the H. U. C. from 1920 to 1922, and he received the Ph.D. degree from the University of Berlin in 1925. From 1926 to 1929, he served as the assistant professor of Jewish History at the Hebrew Union College, as the associate professor from 1929 to 1934, and as professor of Jewish [and American Jewish] history since 1934 (as Adolph S. Ochs Professor of Jewish History since 1946 and, more recently, as Adolph S. Ochs Professor of American Jewish History).

Dr. Jacob Rader (his middle name of Rader he received from his mother's maiden name) Marcus served as a 2nd lieutenant in the 145th Infantry, United States Army, from 1917 to 1919, in the First World War. In 1957, for the second time, he was president of the American Jewish Historical Society, and he served for one year as president of the Central Conference of American Rabbis (1949–1950), of whose Committee on Contemporaneous History he is chairman. He is also a member of the Executive and Publication Committee (and, in 1958–1959,

a vice president) of the Jewish Publication Society of America, and the author of more than ten volumes on American and general Jewish history. His biography is included in the general *Who's Who*, in *Who's Who in World Jewry* (1955), and in the *Universal Jewish Encyclopedia* (Volume 7, page 348), to which he contributed a number of articles in his fields. The volume *Essays in American Jewish History*, published by the American Jewish Archives and the Hebrew Union College, at Cincinnati, in 1958, "to commemorate the Tenth Anniversary of the Founding of the American Jewish Archives [in 1948] under the direction of Jacob Rader Marcus," contains (on pages 1–22) a very comprehensive and fine biography of Dr. Marcus, written by Stanley F. Chyet, one of his students at the H. U. C., as well as a fine portrait of Dr. Marcus (frontispiece), taken in 1958.

Fayetteville and Fayette County

(*See also*: Mount Hope, Oak Hill, Scarbro, and Thurmond, for further details on and of the lives and history of the Jews of Fayette County, West Virginia.)

Fayetteville is a trading town in southern (south central) West Virginia, located in Fayette County, southeast of Charleston, and 21 miles northwest of Beckley. It is the county seat of Fayette County. Settled in 1818, it is an important smaller trading town, located in a farming and livestock area. In 1930 to 1940 its general population was 1,347; in 1950, according to the United States Census of that year, it had a total general population of 1,952.

There were no Jews living in or near Fayetteville (except in Oak Hill and Mount Hope) in the year 1959. There is no record of any Jews' ever having lived in Fayetteville.

J. H. Allen, the city [town] manager of Fayetteville in 1956–1957, who searched the records of the town and county in vain for evidence of the residence of Jews in Fayetteville, stated at that time (January, 1957) that Fayetteville had reverted to the city-council, city-manager form of government in recent years. In 1956 and 1957, many persons from lower elevations in Fayette County, along the New River and the Kanawha River, were purchasing homes in the town. The steady growth of the town of Fayetteville is attested to by the fact that in 1956 a total of $300,000 was invested in new building in the town. Fayetteville has a Memorial Community Building which is used for exhibitions, plays, recitals, and all public meetings, and is much sought out and utilized by the entire region, including also Beckley, Oak Hill, and Mount Hope. The famous Barter Players of Abingdon, Va., frequently present one-night plays in the Memorial Auditorium.

List of Jewish Residents in Fayette County (1895–1955)

(The year of their arrival in Fayette County is given in parentheses.)

Albert Abel, of Mount Hope (1920)
Harry Abel, of Mount Hope (1897) (deceased, in December, 1954)
Samuel Abel (1914)
(The three Abels were brothers.)
Samuel I. Abrams, of Oak Hill and, later, of Beckley (1912) (deceased in April, 1952)
Jacob Bloom, of Mount Hope and Oak Hill (1922)
Hugo Bornheim, of Oak Hill (*ca.* 1938) (wife, Meta A.)
Joseph M. Cohen, of Thurmond (1910)
Lawrence Davis, of Mount Hope and Montgomery (1923 or 1924) (deceased)
Robert Dubin, of Oak Hill (1943)
Israel Fink, of Oak Hill and Beckley (1931)
Hyman Fisher, of Scarbro and Rainelle (1912) (deceased)
Max Fisher, of Thurmond and Sophia (before 1910) (deceased)
Sam Fisher, of Mount Hope and Beckley
(The three Fishers were brothers.)
Louis Hillman, of Mount Hope and Scarbro (1912)
Ben Hurvitz, of Mount Hope, Red Star, Sewell, and Beckley (before 1897) (deceased)
Thomas Jaffee, of Scarbro and Oak Hill (1912 or 1913) (deceased)
Benjamin Lewis, of Mount Hope (1940) (wife, Harriet L.; children, Paul D. and Gordon)
Eugene Lopinsky, of Thurmond, Sewell, and Welch (before 1910) (deceased)
Henry Lopinsky, of Thurmond and Sewell (before 1910)
Joseph M. Lopinsky, of Thurmond and Welch (before 1900) (deceased)

Morris Lopinsky, of Scarbro and Welch (1910) (deceased)
(The four Lopinskys were related, Eugene and Joseph M. Lopinsky being brothers, and cousins of Henry and Morris Lopinsky. All four of the Lopinskys were first cousins of Samuel I. Abrams.)
Abe S. Lovitz, of Oak Hill (*ca.* 1925) (deceased)
Alfred Lovitz, Sr., of Mount Hope (*ca.* 1930) (wife, Minnie)
(Abe S. and Alfred Lovitz, Sr., were brothers.)
Alfred Lovitz, Jr., of Mount Hope and Beckley
Morris Schwartz, of Oak Hill (1925 or 1926)
Thomas Sopher, of Mount Hope and Beckley (1923) (deceased)
Aaron Totz, of Mount Hope and Welch (1918)
Harry Wasserkrug, of Oak Hill and Beckley (after 1922)
Samuel Weber, of Scarbro and Oak Hill (1916)
Morris H. Wender, Sr., of Thurmond, Red Star, Scarbro, Oak Hill, and Beckley (1907) (deceased)
Morris S. Wender, Jr., of Oak Hill (born in Scarbro, W. Va., in April, 1917) (wife, Dolores; children, Matthew and Nickie)

Follansbee

Follansbee is a town in Brooke County, in northern West Virginia, on the Ohio River, 19 miles north of Wheeling, and 3 miles from Wellsburg, in the Northern Panhandle of the State, south of Weirton. A steel-manufacturing town, it was incorporated in 1906, and produces also tar and chemicals.

In 1950, according to the United States Census of that year, it had a general population of 4,435.

So far as can be ascertained, there was only one Jewish family resident in 1957 in Follansbee, i. e., Abraham and Sally R. Pinsky. Abraham Pinsky is a lawyer who had his law offices in nearby Wellsburg. A number of Jewish residents in Follansbee in previous years are listed below, in excerpts taken from the letters of Abraham Pinsky and Dr. Morris Grossman.

The Abraham Pinsky Letters

Abraham Pinsky, in three letters written to me from Wellsburg, W. Va., and dated March 20 and 28, 1958, and April 15, 1958, presented the following biographical account of himself and his family:

Abraham Pinsky. I was born in Bellaire, Ohio, on August 1, 1901. My father and mother are still living in Bellaire, Ohio. My father's name is Harry Pinsky, and my mother's name is Rina Lubitz Pinsky.

I was graduated from Bellaire High School in 1918, and attended the Universities of Ohio State, Cincinnati, Michigan, and West Virginia. I received an LL.B. degree from West Virginia University in 1925. I served for about four and a half years [in the United States Army] in World War II, and I now reside at 1218 Main Street, Follansbee, West Virginia. I am a member of the firm of Pinsky & Mahan, attorneys at law, in Wellsburg, West Virginia. My wife's name is Sally R. Pinsky, and my son, H. [Harry] Rhett Pinsky, is now a junior in college.

"Mr. Abraham Pinsky,
Pinsky & Mahan Law Offices,
Wellsburg, West Virginia."

Memoir of Abraham Pinsky

(of Follansbee, West Virginia. March 28, 1958)

Abraham Pinsky, of the law firm of Pinsky and Mahan, of Wellsburg, West Virginia.

Military Service. Military service of Abraham Pinsky. I enlisted in the United States Army in September, 1942. I was graduated from the first enlisted men's class, Judge Advocate General's Department, in the history of the corps (i. e., of the Department, that is, in the first enlisted men's class in which enlisted men were commissioned; theretofore, members of the Judge Advocate General's Department were lawyers directly commissioned from private life), in August, 1943, and I was commissioned 2nd lieutenant; England, France, Belgium, Germany, 1943–1946 — 6 campaigns. I was 1st executive officer staff judge advocate, IX Tactical Air Command; later staff judge advocate, IX Air Force Service Command. All E. T. O. [European Theatre of Operations] 3 and one-half years. Separated from the service in February, 1947, as a lieutenant colonel.

My wife: Sally R. Smith, of Cleveland Heights, Ohio.

My son: Harry Rhett Pinsky — a Junior at Princeton University.

My parents: Both my father (Harry Pinsky) and my mother (still living) were born in Lithuania (in Grodno, my mother; in Oestrin, my father). They immigrated to the United States in 1894–1895 (1894 or 1895). My mother's maiden name was Rina Lubitz.

Myself: I settled in Follansbee in 1931, directly after my marriage. I lived in Wellsburg from 1925 to 1931.

I believe that we are the only Jewish family in Follansbee, now. Contact Dr. Morris Grossman, of Steubenville, Ohio, and the B. [Benjamin] Mervis Furniture Co., at 761 Main St., Follansbee, W. Va., for other prior families.

(Signed)
"Abraham Pinsky."

Memoir of Dr. Morris Grossman

(of Steubenville, Ohio)

(address, 304–5–6 First National Bank Building,
Steubenville, Ohio)

on Follansbee, West Virginia

"Steubenville, Ohio.
"April 7 and 14, 1958

Grossman Family. The Grossman family (the family of Morris Grossman, M.D., of Steubenville in 1958) moved to Follansbee, West

Virginia, in 1909. We lived there until 1927, at the time of my mother's death. My mother's maiden name was Fanny Grossman. My father's name was Abraham Grossman. Besides myself, there was one sister, Mamie Grossman. My father, Abraham Grossman, died at Steubenville in 1954, at the age of 87. He was born in Lodz, Poland, in 1867. We (the Grossman family) lived in Steubenville from 1901 until 1909. Then, in that year, we moved from Steubenville to Follansbee, West Virginia.

I (Dr. Morris Grossman) was born in Binghamton, New York, in 1894. I went to West Virginia University, and graduated in 1912 with the A.B. degree, with one year of medicine. I then went to Western Reserve University, in Cleveland, and I graduated in 1920. I originally practised medicine in Follansbee and Steubenville for two years, from 1922 to 1924, then I moved to Steubenville after I married the former Pearl Goldfein, of Steubenville. My father operated a general store in Follansbee at the time.

My father originally came from Poland. He was born at Lodz, Poland, in the year 1867. He came to the United States (New York) at the age of 14 [1881]. My mother (maiden name, Fanny Grossman) came to this country at the age of 9. She was born in Budapest, Romania [Hungary]. My mother lived in Ottawa, Canada, with her sister. After my mother and father were married, before moving to Follansbee, they traveled extensively through New York [State]. I was born in Binghamton, New York, in 1894, and my sister, Mamie Grossman, was born in Susquehanna, New York. We moved to Steubenville, Ohio, in 1901. My father operated a dry cleaning — men's store here. We then moved to Follansbee, West Virginia, and stayed there until 1927. After my mother's death, in the year 1927, [at Follansbee, W. Va.,] my father came to Steubenville.

My sister, the former Mamie Grossman, was married, and had one son, Stanley. She is now deceased. Her son lives in Philadelphia.

My mother (the former Fanny Grossman) originated the Ladies' Aid Society and was first president from 1902 to 1903 in Steubenville. She was an interpreter, and was called upon to serve throughout the West Virginia Panhandle.

Concerning other [Jewish] families of Follansbee, West Virginia, I know only of the following:

NICKERMAN FAMILY: Herman Nickerman operated a ladies' dry goods store. They [Mr. and Mrs. Herman Nickerman] lived in Follansbee a year or two before we did. They had one daughter, Florence, who is now married, and lives in California. Her name is now Jacobs. They have one son who also lives in California.

MERVIS FAMILY: Benny [Benjamin] Mervis had a grocery store. He had an uncle named Nach, who was related to either Mr. or Mrs.

[Benjamin] Mervis. Other information [about the Mervis family] you will be able to receive when you write to the Mervis [B. Mervis] Furniture Company, in Follansbee.[1]

GREENBERGER FAMILY: I do not know the first name of the [head of the] Greenberger family. They had three daughters and one son. They kept a men's store in Follansbee. Mr. Greenberger is dead. His wife is still [1958] living. She is almost 90 years old and now lives in Steubenville. Their son, Henry Greenberger, is a practicing lawyer in Steubenville. One daughter, Mrs. Mellott, lives in Clarksburg, W. Va. Another daughter, Mrs. Pearl Rosenshine, lives in Weirton, W. Va., and her husband is a lawyer. The other daughter, Esther, has a ladies' store in Weirton, but lives at home in Steubenville. The Greenberger family lived in Follansbee from 1910 through 1920.

WEISBERGER FAMILY: There is one other [Jewish] family who have established themselves in Follansbee: the Weisbergers. They have established a clothing store in Follansbee. I believe that the Weisbergers now live in Hooverson Heights, in Follansbee. I do not know the first name of the [head of the] Weisberger family in Follansbee.

(Signed)
"MORRIS GROSSMAN, M.D."[2]

"of Steubenville, Ohio."
"April 7 and 14, 1958."

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[1] The Benjamin Mervis family, of Follansbee, were in all likelihood related to the Mervis family of Weirton, W. Va., two of whose members are the sisters Libby Mervis [Mrs. Yankee] Barbakow, now of Princeton, W. Va.; and Shirley Mervis [Moses] Nelson, now of Bluefield, W. Va.

[2] Unfortunately, the Mervis, Greenberger, and Weisberger families, above mentioned, never replied to the letters which I wrote to them in 1958, seeking additional data on their history and that of the Jews of Follansbee, generally.

Franklin

Franklin is a town, the county seat of Pendleton County, in eastern West Virginia. It had a general population of 613 in 1957.

In 1927, it was listed as having 10 or fewer Jews. No Jews were living in Franklin in 1957.

Gary [Gary-Ream]

Gary is a town in McDowell County, in the southwestern part of West Virginia, northwest of Bluefield, and near Welch. It is the center of a coal-mining region, and is known as a coal town. In 1940, Gary had a general population of 1,900; by 1950, according to the United States Census of that year, the town [towns] of Gary (Gary-Ream) had a total general population of 2,858. Gary-Ream in unincorporated.

In 1916–1917, six Jews were recorded as living in Gary. So far as can now be ascertained, there were no Jews at all living in Gary in 1958.

Gassaway

Gassaway is a town in central West Virginia, in Braxton County, on the Elk River, located slightly west of Sutton and north of Summersville, and a considerable distance northeast of Charleston. It was founded in 1904. Gassaway has railroad shops. In 1950, according to the United States Census, it had a total general population of 1,306.

There is no evidence that Jews ever resided in Gassaway, and there were no Jews living there in 1958.

Glendale (Glen Dale)

Glendale (or Glen Dale) is a residential town, in Marshall County, located on the Ohio River, in the industrial Northern Panhandle of West Virginia, near Moundsville. It was incor-

porated in 1924. It has a factory for the manufacture of toys, and is the site of the Reynolds Memorial Hospital. The United States Census of 1950 gave Glendale a total general population of 1,467.

In 1957 there were, apparently, no Jews living in Glendale, nor is there any record that could be found, showing Jews residing in Glendale in previous years.

Glen Jean

Glen Jean is a town located in Fayette County, a few miles north of Mount Hope, and north of Beckley also. In 1937 it had a general population of about 1,000.

Joseph M. Cohen, the father of Mrs. Beatrice (William) Binderman, of Beckley, lived in Glen Jean for about two years, in the 1920's, coming from Charleston, but then moved back to Charleston. He was in the tailoring business. Otherwise, there is no record that Jews ever lived in Glen Jean either before or after his time.

GLENVILLE

Glenville is a town, the county seat of Gilmer County, in central West Virginia, northeast of Charleston. In the 1930's and 1940's, it had a total general population of 588, but the United States Census of 1950 gave the town of Glenville the greatly increased general population of 1,789. It is the site of Glenville State College, founded in 1872.

Glenville in past years had several Jewish residents and merchants, but by the end of 1957 there were no Jews left residing in the town.

Max Nachman operated a clothing and dry goods store in Glenville in the late 1940's and early 1950's, partly with the aid of his son, Isadore Nachman, who saw service as a lieutenant for several years in the United States Army in the Second World War, and then returned to Glenville. Max Nachman had previously lived first in Sutton, W. Va., and later in Weston, W. Va., where also he had operated dry goods stores. About the year 1954, at which time his family was the last remaining Jewish family in Glenville, Max Nachman and his son Isadore Nachman, and his wife, Cecilia Bass Nachman, left Glenville and the State, and settled in Daytona Beach, Fla. Isadore Nachman settled in Sarasota, Fla., where he was employed by the National Shirt Company.

Mrs. Cecilia Bass Nachman had two brothers, Hyman and Charles Bass, both of whom lived in Glenville for a number of years, and operated a clothing store there.

Miss Bessie B. Bell, a teacher of history at Glenville State College, in Glenville, who provided me with a great deal of the information about Glenville and its Jewish residents contained in this volume, and whom I got to know well on the occasions of several visits paid by me to Glenville State College under the auspices of the Jewish Chautauqua Society, presented, in a letter dated July 31, 1956, at Glenville, the following "picture" of the Bass brothers and of "Glenville Jewry":

> Mr. and Mrs. Max Nachman moved away from Glenville to Daytona Beach, Fla. [1954]. Her maiden name was Cecilia Bass. Her two

brothers had a store here. They were Hyman and Charles Bass, and they came here from Baltimore. Hyman Bass died here years ago, and Charles Bass lives in Daytona Beach also. [He died there in January, 1957.] Their store here, in later years, carried men's clothing. There was greater variety of stock in the old days around 1910. Max Nachman came to Glenville after his marriage. I do not know of any other Jews who ever lived in Glenville besides Hyman and Charles Bass, and the Max Nachman family. There are no Jews living in Glenville at the present time [July, 1956]. "In 1957," Miss Bessie B. Bell wrote me, again, "Isadore Nachman was working for the National Shirt Company, in Sarasota, Fla."

The following excerpts from the obituary of Charles Bass, who died at Daytona Beach, Fla., in January, 1957, are taken from a newspaper item which appeared at that time:

Charles Bass, 68 years of age, a retired clothier, formerly of Glenville, W. Va., died in a Daytona Beach, Fla., hospital after an illness. He had lived in Daytona Beach for two years, coming from St. Petersburg, Fla., where he had lived for many years after his retirement from the mercantile clothing business at Glenville.

Born in Russia [in 1889], Charles Bass came to the United States with his parents at the age of six [in 1895], and the family settled in Baltimore, Md., in 1908. Later he moved to Glenville, where he operated and owned a clothing store known as The Hub. [His brother, Hyman Bass, presumably, came to Glenville to live after Charles Bass, and joined him in the Hub Clothing Store.] In Glenville, Charles Bass served one term as mayor and three terms on the city council. During World War I he served in France as an infantryman in the 42nd (Rainbow) Division. He was a member of the American Legion Post No. 42 at Glenville, . . . of the Gilmer County Lodge, No. 118, A. F. &. A. M. [Masonic Order], of Glenville, and of the Knights of Pythias at Tanner, W. Va.

Glenville State College

Glenville State College began its existence as the "Glenville Branch of the State Normal School of West Virginia." It was established by Act of the State Legislature on February 19, 1872, and had as the governing body the State Board of Regents, which at that time consisted of the four elective state officials and the three members of the United States House of Representatives [from West Virginia]. Until 1909, there was a local Executive Committee of three members, whose duties

were to exercise "proper care over the property and to audit the accounts." The Act of establishment required that facilities for the school be supplied by local citizens. Milton Norris and Nelson M. Bennett were leaders in acquiring the original tract of three acres with a two-story frame dwelling. Both Milton Norris and Nelson M. Bennett remained members of the Executive Committee for twenty-one years, while Stephen L. Ruddell was the treasurer until 1886. This property was donated to the state and ready to use in the fall of 1873.

Meanwhile the first session opened on January 14, 1873, in the old Gilmer County Court House, with T. Marcellus Marshall, a graduate of Marshall College, as acting principal. Three months later, Louis Bennett of Weston became principal. Two years later, following the resignation of Louis Bennett, T. Marcellus Marshall was elected principal by the Board of Regents. He served for five years.

Glenville State College has a typically American, small-town environment, an excellently located campus, and a high scholastic standard coupled with a relatively low cost of living. During the first twenty-five years of its existence, annual tuition ranged from $20 to $32. In this early period, Peabody Fund Scholarships were available for students who could not afford to pay tuition. The student receiving such aid agreed to teach for a minimum of one year following graduation.

Although the primary purpose in establishing Glenville Normal [State College] was to train teachers, preparation for college was also authorized. At different times this curriculum was designated as "Classical," "Scientific," or "Academic." As high schools became more numerous, secondary offerings were gradually reduced. During the 1920's, graduates were listed as completing the Short Normal Course, the Standard Normal Course, or the Junior College Course. After the granting of the Bachelor of Arts degree was authorized in 1930, those completing the shorter course were no longer listed as seniors. Degrees were first granted to a class of nine in 1931; eight of these nine graduates were men. Including the 1950 graduating class, 1,336 degrees have been conferred by the College.

The stages of development through which Glenville State College has passed follow:

1. Glenville Branch of the West Virginia State Normal School (1873–1898).
2. Glenville State Normal School (1898–1930).
3. Glenville State Teachers College (1930–1943).
4. Glenville State College (1943 to the present).

Glenville is geographically located in the center of the State. It has a number of large and important neighboring cities: Clarksburg, 50 miles to the north; Charleston, 90 miles to the south; Parkersburg, 60 miles to the west; and Elkins, 70 miles to the east. In addition to its agriculture, Glenville is situated in an oil and gas region. A small glass factory is located at the edge of the town, and several compression plants are operated nearby to transmit natural gas found here.

Most important of the plant and buildings of Glenville State College are: The Old Building, the Administration Hall, the Gymnasium, the Health and Physical Education Building, Kanawha Hall, Verona Mapel Hall, the Robert F. Kidd Library, Louis Bennett Hall, the Training School, the College Farm, the Rohrbough Stadium, and the Science Hall.

In 1957 the president of Glenville State College was Harry B. Heflin, who generously and painstakingly furnished me with a great part of the information found in this section on Glenville and the College.

The only Jewish instructor who ever taught at Glenville State College was Marvin Newman, who taught there in the field of mathematics from 1949 to 1953. He came from Charleston, where his father was formerly a kosher butcher. In 1953, Marvin Newman left Glenville State College to become assistant professor of mathematics at Drexel Institute of Technology, in Philadelphia.[1]

The following seven Jewish students of record attended Glenville State College:

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[1] Marvin Newman was the brother of Mrs. Herbert E. (Mary Frances Newman) Cohen, formerly of Beckley.

Sidney I. Adelsberg, of Pittsburgh (graduated in 1952)
Stanley Adelsberg, of The Bronx, N. Y. (attended from 1953 to 1956)
Helen Goldberg (later, Mrs. Lee Meer), of University City, Mo. (attended in 1942)
Solomon Z. Levin, of Pittsburgh (graduated in 1943)
Robert Markley (Markowitz), of Pittsburgh (graduated in 1928)
Isadore Nachman, of Glenville (graduated in 1936)
Alan Reich, of The Bronx, N. Y. (attended from 1953 to 1956)

Several rabbis, in the years from 1942 on, visited Glenville State College, under the auspices of the Jewish Chautauqua Society, and delivered lectures on aspects of Judaism and engaged in classroom meetings and lectures. Among them were the following:

1942: Rabbi Alexander Goode (deceased)
1943: Rabbi Henry Tavel
1944: Rabbi Aaron Lefkowitz (formerly of Cumberland, Md.)
1945: Rabbi Samuel Cooper (of Charleston)
1947: Rabbi Louis J. Cashdan (then of Charleston)
1948: Rabbi Abraham I. Shinedling (then of Bluefield)
1949: Rabbi Louis A. Josephson (then of Fairmont)
1950: Rabbi Leo Lichtenberg (then of Athens, Ohio)
1951: Rabbi Eugene Hibshman (then of Huntington)
1952 (April): Rabbi Abraham I. Shinedling (then of Beckley)
1953: Rabbi Samuel Volkman (of Charleston)
1954: Rabbi Theodore S. Levy (then of Huntington)
1955: Rabbi Samuel Volkman (of Charleston)
1956: Rabbi Joseph Levine (of Greensburg, Pa.)
1957 (March 20): Rabbi Samuel Volkman (of Charleston)

Grafton

Grafton is a railroad city located in northern West Virginia, in Taylor County, on the Tygart River, 12 miles south southeast of Fairmont, and 85 miles south of Pittsburgh. Grafton is the site of a federal flood control project at Tygart's dam. It is the county seat of Taylor County. Located in a coal-mining and lumber area, at 1,000 feet above sea level, it was settled in 1852, incorporated in 1856, and in 1899 it received its charter as a city. Grafton is known for its glass products; the Baltimore & Ohio Railroad, which has a large railroad shop in Grafton, serves the city. The city has also sawmills and pottery works. It is the seat of a national cemetery.

In 1950, according to the United States Census for that year, Grafton had a general population of 7,365. It had previously been recorded as having a general population of 7,431 (United States Census of 1940).

In 1957, its most prominent Jewish personage was Harry Friedman, an attorney, who provided me with a great deal of the material found in this section on Grafton, and who was still practising as an attorney in Grafton and in Taylor County in 1957; he had begun the practice of law in Grafton in 1906.

Stanley E. Friedman, of Grafton, served in the United States Army as a private first class in the Second World War. He was awarded the Purple Heart.

Grafton Jewish Subscribers to the J. P. S. A.

The following Jewish residents of Grafton are recorded as having been members of the Jewish Publication Society of America in past years:

1900–1903

Faibel Friedman
Isaac C. Klein[1]

[1] Isaac Charles Klein was a maternal uncle of Mrs. Sara Schwartz Schuchat, of Marlinton, W. Va.

1904–1905

In this year, there were two members of the Grafton Jewish community who were members of the J. P. S. A., presumably the same Faibel Friedman and Isaac C. Klein.

1909–1910 [5670 A.M.]

Faibel Friedman

1912–1913 [5673 A.M.]

H. A. Caplan
Isaac C. Klein

1915–1916

Faibel Friedman

1927–1928

William Rosenshine
(joined as a new member in 1927)

Early Recorded Data on the Jews of Grafton

Three scant items dealing with Grafton are to be found in the volumes of the *American Jewish Year Book*:

1906–1907

A contribution was made, in 1906–1907, by the Jewish community of Grafton, or by individual Jews of the city, to the Fund Collected for the Relief of the Sufferers by the Russian Outrages of October to November, 1905.

1927

In 1927, an item in the *AJYB* gave the Jewish population of Grafton as 26.

1937

Another item in the *AJYB*, in 1937, gave the number of Jews living in Grafton as 38.

Persons of the Jewish Faith Who Lived in Grafton, and Including Those Now [1956] Residing in Grafton

Compiled by Harry Friedman (of Grafton, W. Va.)

In a list of past and present Jewish residents and families of Grafton generously and painstakingly compiled at my request, in July, 1956, and in an accompanying letter, dated July 21, 1956, Harry Friedman, prominent attorney of Grafton, and one of the three remaining Jewish families living in Grafton, W. Va., at that time, declared as follows:

"The enclosed list is of Jews, past and present, who were or are residents of Grafton. Only three Jewish families reside here now [1956]. No synagogue ever existed here. Our family came here in the year 1884, and I have lived here since."

The complete text of Harry Friedman's historically valuable list reads as follows:

Louis Adelson. Louis Adelson and his family of several children. He operated a retail clothing store in Grafton. The Louis Adelson family went to Cleveland, Ohio, about 1900.

Julian R. Barton. Julian R. Barton and family, still resident in Grafton [in 1956]. Julian R. Barton now operates a men's and ladies' clothing store.

Louis Bernstein. Louis Bernstein and his wife had a general store. They went to Cape Charles, Va., about the year 1905.

Mendel Burka. Mendel Burka and his family sold general merchandise, by wagon. They left Grafton about 1905.

Joseph Cohen. Joseph Cohen and his family. Joseph Cohen operated a men's and women's clothing store. He left Grafton about 1930.

George Favish. George Favish and his family, consisting of his wife, Mayme Favish, and his daughter, Sylvia. He operated a hardware store. George Favish died in Grafton about the year 1945.[1]

[1] George Favish's widow, Mrs. Mayme Mendelson Favish, who had two brothers named Mendelson living in Wheeling, and another brother, Nathan Mendelson,

HERMAN FREEDMAN. Herman Freedman and family. Herman Freedman operated the "Sports Shop." He left Grafton in 1956.

FAIBEL FRIEDMAN. Faibel Friedman and his wife, Fannie Friedman. Faibel Friedman operated a men's clothing store in Grafton. He died at Richmond, Va., in 1937. Faibel Friedman came to settle in Grafton in the year 1884.

Faibel and Fannie Friedman had six children: Simon J.; Alma; Max; Joseph; Harry; and Jacob H.; as follows:

SIMON J. FRIEDMAN, operated a clothing store in Grafton. He died in 1944.

ALMA FRIEDMAN, left Grafton in 1908. She died in 1944.

MAX FRIEDMAN, operated a jewelry store; he died in 1946.

JOSEPH FRIEDMAN. Joseph Friedman went to Baltimore in 1908. He died in 1949.

HARRY FRIEDMAN. Harry Friedman was still living in Grafton in 1957, the sole remaining member of the Friedman family. He came to Grafton with his parents in 1884. He has been an attorney in Grafton since 1906.

JACOB H. FRIEDMAN. Jacob H. Friedman is a retired clothing salesman. He left Grafton in 1910, and in 1956 he was living in Richmond, Va.

BEN FRANTZ. Ben Frantz and family. Ben Frantz operated a ladies' dress shop in Grafton. He left Grafton about 1940.

EMIL HIRSCH. Emil Hirsch and family. Emil Hirsch operated a grocery store. He left Grafton about 1930, and now (1956) resides in Fairmont.

LEON KAHN. Leon Kahn operated a men's clothing store. He died in Grafton in 1882.

JULIUS KARLINS. Julius Karlins and family. Julius Karlins operated a jewelry store in Grafton, and is now deceased. His widow resided in Clarksburg in 1956.

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living in Grafton in 1956, moved to Beckley in 1945, together with her daughter, Sylvia, and there Mayme M. Favish worked as a saleswoman in women's clothing stores, and Sylvia Favish taught in the junior high school at Eccles, W. Va., while both resided in Beckley from 1945 to 1954. In July, 1954, both mother and daughter moved to Florida.

EPHRIAM (EPHRAIM) KLEIN. Ephriam (Ephraim) Klein and family. Ephriam Klein operated a men's clothing store in Grafton. He died there about 1910.

[For more data on Ephriam (or Ephraim) Klein, *see* below.]

ISAAC C. [CHARLES] KLEIN. Isaac C. Klein and family. Isaac C. Klein operated a men's clothing store. He died in 1940.

NATHAN MENDELSON. Nathan Mendelson and family. [He was the brother of Mrs. George (Mayme) Favish, formerly of Grafton, and later of Beckley.] Nathan Mendelson is the last of the three Jewish families still [1956] resident in Grafton. He operates junk yards in the city [scrap iron and other metals].

AARON NUSBAUM. Aaron Nusbaum and family. Aaron Nusbaum operated a men's clothing store. He died about the year 1935.

ISADORE RITEMAN [REITMAN]. Isadore Riteman [Reitman] operated a fruit store in Grafton. About 1930, he moved to Fairmont, where, together with his brother, Abe Riteman [Reitman] (died in 1956), he operated a grocery store [on Cleveland Avenue] for many years.

WILLIAM ROSENSHINE. William Rosenshine and family. William Rosenshine operated a general clothing store. He left Grafton about 1935.

ISADORE SIVIN. Isadore Sivin, a brother-in-law of the Reitman [Riteman] brothers, was associated with Isadore Reitman in his fruit business in Grafton. He moved to Fairmont later, and there he also was associated with the Riteman [Reitman] brothers in their large grocery store. Isadore Sivin died [at New York] in 1956 [after leaving Fairmont].

NATHAN TASCHMAN. Nathan Taschman and family. Nathan Taschman was a junk [scrap iron and other metals] dealer. He left Grafton about 1900.

GEORGE YAMPOLSKY. George Yampolsky and family. George Yampolsky operated junk (scrap iron and other metals) yards. He left Grafton about the year 1930.

In addition to the data provided above on the Grafton Jewish families of past and present by Harry Friedman, there are the following assembled addenda:

The parents of Mrs. Sara Schwartz Schuchat, of Marlinton, W. Va., whose names were JACOB and MINNA KLEIN SCHWARTZ, lived in Grafton for a number of years, when she was a young girl. Later the Schwartz family moved to Baltimore from Grafton.

Another short-time Jewish resident in Grafton was ABRAHAM (ABE) KLEIN, another maternal uncle of Mrs. Sara Schwartz Schuchat, of Marlinton, and the brother of Isaac C. Klein. From Grafton, Abe Klein moved to Elkins, W. Va. He was in the retail mercantile business in Grafton. Abe Klein, Isaac C. Klein, and Ephriam (Ephraim) Klein were brothers.

EPHRAIM (or EPHRIAM) KLEIN, the oldest brother of the mother of Mrs. Sara Schwartz (Simon) Schuchat, of Marlinton, W. Va. (Mrs. Schuchat's mother's maiden name was Minna Klein), lived in Grafton for sixty or more years, and owned a department store in Grafton. He was the older brother of Abraham (Abe) Klein and Isaac C. Klein. Ephraim Klein married a girl from Grafton, and died in that city at an advanced age.

Ephraim Klein had two daughters and a son, all three of them born in Grafton. His elder daughter, Ray Klein, later settled in New York, where she became a resident buyer. His second daughter, Flora Klein, married a man named Freedman, of Youngstown, Ohio, where their family now lives. His son, Harry Klein, lives in Minneapolis, Minn. (1957).

GRANTSVILLE

Grantsville is a town in Calhoun County, in central West Virginia. It is the county seat of Calhoun County. Located on the Little Kanawha River, southwest of Parkersburg, it is in a dairy and livestock area. It was laid out as a town in 1866.

The United States Census for 1950 gave Grantsville a general population of 959. So far as can be ascertained, no Jews ever resided in Grantsville, and there were none living there in 1957.

Harpers Ferry

Harpers Ferry is a town in Jefferson County, in the Eastern Panhandle of West Virginia, in the northeastern part of the State, located 55 miles northwest of Washington, D. C., at the junction of West Virginia, Virginia, and Maryland, and at the confluence of the Shenandoah River with the Potomac River. It is a scenic, residential, and resort town, located on the main line of the Baltimore & Ohio Railroad. Harpers Ferry was settled about the year 1747, by Robert Harper. It was incorporated as a town in 1763, on the site of a ferry which was established in 1747 by Robert Harper, after whom and his ferry, of course, the town was named. Harpers Ferry is also the site of Storer College, which was founded in 1867. The town is famous, historically, as the site of the abolitionist John Brown's unsuccessful raid on the United States Arsenal at Harpers Ferry (established in 1796) on October 16, 1859, an incident of the pre-Civil War period. This led to John Brown's capture, trial, and execution by the United States Government. During the Civil War, the town of Harpers Ferry and the surrounding strategic terrain were the sites of constant and repeated maneuvers and fighting.

In 1940, Harpers Ferry had a total general population of 665. The United States Census of 1950 gave it a general population of 822. No Jewish residents were in Harpers Ferry in 1957, although, as stated below, there were several Jewish families living in Harpers Ferry in past years, the two most notable ones being those of Abram Kaplon and Moses Fine.

In 1900–1901, Abram Kaplon, of Harpers Ferry, became a subscriber to the Jewish Publication Society of America, continuing his membership for a number of years, and being the only Harpers Ferry Jew ever to be one of its members.

Storer College was visited by several rabbis, in the period from 1946 to 1955, under the auspices of the Jewish Chautauqua Society, as follows:

1946: Rabbi Allan Tarshish (of Charleston, S. C.)
1947: Rabbi Meir Lasker (of Philadelphia)

1948: Rabbi Nathan Kaber (of Altoona, Pa.)
1949: Rabbi H. Goren Perelmuter (of Johnstown, Pa.)
1950: Rabbi M. Nathaniel Bension (then of Wheeling, W. Va.)
1951: Rabbi Aaron Seidman (of Washington, D. C.)
1952 and 1954: Rabbi David Schwartz (then of Hagerstown, Md.)
1955: Rabbi Emmet A. Frank (of Alexandria, Va.)

Abram Kaplon, of Harpers Ferry, West Virginia

In reply to my request for information about Jewish residents, both past and present, of Harpers Ferry, W. Va., sent off in 1956, Mrs. Bessie Kaplon, the widow of Abram Kaplon, who was the most notable Jewish resident whom Harpers Ferry ever had, sent to me the following charming and historically valuable letter, dated August 16, 1956, and written from Washington, D. C. (where she was then living, after leaving Harpers Ferry for the national capital some few years before June 9, 1955, the date of the death of her husband at Washington, D. C.). I am reproducing this document herewith verbatim, as of great interest and value from the historical point of view; as a fine example of a human life and its lifework; and as presenting often noteworthy data about Harpers Ferry and about Jewish life there.

"1812 Allison St., N. W.,
"Washington 11, D. C.
"August 16, 1956.

I am answering your letter of July 23, 1956, addressed to the Chamber of Commerce, Harpers Ferry, West Virginia, and forwarded to me by the chairman of that organization.

I am the wife of Abram Kaplon now deceased — at Washington, D. C., on June 9, 1955 — and a resident of Harpers Ferry for fifty-five years.

Abram Kaplon came to the United States from Lithuania when a very young man, in the year 1889. He first went to Hagerstown, Maryland, because he had some friends there, and started immediately as a peddler, as was customary in those days. Being a very enterprising young man, it was not long before Mr. Kaplon had a fine horse and a wagon, laden with the needs of the farmers and their wives and

families. He traveled over most of Loudoun County, Virginia, beloved, welcomed, and highly respected by all his customers.[1]

As early as 1900, he had saved enough out of his earnings to construct a fine and beautiful store building in Harpers Ferry. It was one of the most up-to-date buildings of its kind at that time: a department store, carrying everything from groceries to household furnishings on its three floors. Mr. Kaplon continued in the mercantile business in Harpers Ferry until 1936, at which time he sold his stock and rented his building to Polan Katz & Company, a manufacturer of umbrellas from Baltimore.[2]

During the course of his life in Harpers Ferry, Abram Kaplon lived simply but fruitfully, not only building up his financial resources, but gaining many lifetime friends, whose love and respect for his honesty never diminished through the years. He had constructed for his wife [Mrs. Bessie Kaplon] and his three daughters a beautiful home with all modern conveniences and comforts, fulfilling their every wish and educational needs. He brought his entire family to the United States from Europe, establishing his father in business in Keyser, West Virginia, and a sister in Romney, West Virginia. The rest of his sisters lived with him in Harpers Ferry until they established homes of their own.

After leaving the mercantile business [in 1936], Abram Kaplon owned and operated three farms in nearby Maryland and Virginia, and a productive saw mill. In later years, this business became too active for him. Little by little, he sold his farms and his saw mill, and came to live with his family in Washington, D. C.[3]

In the little community of Harpers Ferry, Mr. Kaplon was a leader. For more than 25 years, he was a councilman in the town. He was appointed a commissioner for the construction of the roads and pavements in Harpers Ferry many years ago, and because of his wise and intelligent leadership in this construction, the highways have never deteriorated nor have [had] need of reconstruction.

Mr. Kaplon was a charter member of the Oddfellows [Odd Fellows] Lodge in Harpers Ferry. He was an active member for 55 years, and in 1950 was made an honorary member.

There were a few other Jewish people in Harpers Ferry. Most of them were there, however, for business purposes, and left within a very short time. There was a man whose name was Moses Fine. He

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[1] Apparently, Abram Kaplon established his residence at Harpers Ferry in or about the year 1895.

[2] Abram Kaplon continued to live in Harpers Ferry until some few years before his death on June 9, 1955.

[3] This was, perhaps, about the year 1950.

originally came from Baltimore, but in later years he peddled and lived in Harpers Ferry. Late one winter night, while he was walking on the highway, carrying his bundle [of peddler's goods] on his back, a fleeing automobile struck him, and he was fatally injured.

I have given you a few facts about Abram Kaplon's life. He lived a beautiful life; it is too bad that he spent so many years in such a small community, and [that] not more of his life [was] given to people of his own [his fellow Jews].

(Signed)

"MRS. BESSIE KAPLON."

The Bennett family was a third notable Jewish family of Harpers Ferry. Moses Isaac Bennett and his wife, Bess Geraldine Bennett, were the parents of Max R. Bennett, of Harpers Ferry and Romney, W. Va., and the grandparents of Murray A. Bennett, of Midland, Tex. (1959). Moses I. Bennett came to Harpers Ferry from Europe, as an immigrant, and settled in West Virginia. He lived in several other places of West Virginia for a short time, and then came to Harpers Ferry. He then sent for his wife and his two children, Annie Bennett, who was the older; and Fannie Bennett, who was the younger; these three came to Harpers Ferry from Europe. His two sons, Max R. Bennett and then Abraham Bennett, were born in Harpers Ferry. After a few years of residence in Harpers Ferry, the Bennett family moved to Romney, W. Va. (which see). Moses I. Bennett was a peddler at first, selling dry goods, kitchenware, and pots and pans from town to town, for a number of years.

Murray A. Bennett, of Midland, Tex., who in 1959 was employed as a petroleum geologist in the Texas oil fields around Midland, was the son of Max R. Bennett, and thus a grandson of Moses Isaac Bennett and of Bess Geraldine Bennett, of Harpers Ferry and Romney, W. Va. Jacob Shear, of Romney, was a first cousin of Max R. Bennett, so far as is known. The Bennett family first moved away from Harpers Ferry to Romney, and then, after several years, made the further and final move to Pittsburgh, Pa., where several of its members were still residing in 1959.

In a second letter to me, written from Midland, Tex., on December 15, 1959, Murray A. Bennett amplified his previous

account of the Bennett family, especially of his mother and father, Mr. and Mrs. Max R. Bennett, as follows:

The information in our previous letter was furnished by my Aunt Edna Bennett, who never married, through my sister, Mrs. Beverly B. [Bennett] (Samuel I.) Caplan. I have had no other sisters or brothers. . . . My father, Max R. Bennett, was born on June 11, 1893, in Harpers Ferry. He went to Pittsburgh at the age of 16, to try to enroll at Carnegie Institute of Technology. . . . [Having finally been] admitted, he worked nights and Saturdays to pay his way through, and graduated as a chemical engineer. He met my mother, Ethel S. Allen, in Baltimore, Md., and they were married, on February 22, 1917, at the home of her sister, Mrs. Annie Rippe, in Danville, Va. Soon after [in late 1918], they moved permanently [from Harpers Ferry] to Pittsburgh. For a number of years my father worked as a chemist for the American Steel & Wire Company. . . . [Later] he became an agent for the Metropolitan Life Insurance Co. and worked himself up to general agent at the time of his death on July 9, 1939, at the age of 46. My mother passed away on August 25, 1950. She was born on November 19, 1898, in Durham, N. C.

My sister, Beverly [Bennett], has been living in Pittsburgh, since December 22, 1918. She attended Averett College in Danville, Va. (and graduated). She has one son, 16, and she and her husband, Samuel I. Caplan, own and operate a wholesale merchandise store in a suburb of Pittsburgh. I was born on June 16, 1928, in Pittsburgh. [Beverly Bennett Caplan was, presumably, born in Harpers Ferry, W. Va., in 1918.]

Annie [Bennett] Rosenbloom had two daughters, and Max R. Bennett, one son and one daughter.

Harrisville

Harrisville is a residential town, the county seat of Ritchie County, in northwestern West Virginia, east of Parkersburg. It was platted as a town in 1822. It is located in an oil and stock-raising area. The 1950 United States Census gave Harrisville a general population of 1,387.

So far as can be ascertained, there were no Jews living in Harrisville in 1958, and apparently no Jews ever resided there.

Hinton

Hinton is a city, the county seat of Summers County, in southern West Virginia, about twenty miles east southeast of Beckley, and about 65 miles southeast of Charleston. It was laid out as a town in 1831 by a lawyer by the name of John Hinton, for whom it was later named. In 1880 it was incorporated as a town, and later it was chartered as a city; it has a mayor-council form of government. Hinton is located on the main line of the Chesapeake & Ohio Railway; it has very large railroad shops and yards, and it is a division point (terminal) on the railway. Although the railroad is the city's largest economic asset, Hinton has also lumber mills, and it is a shipping center for various commodities produced in the contiguous region.

In 1940, Hinton had a general population of 5,815. In 1950, according to the United States Census of that year, its population had declined slightly to 5,780.

Hinton is located at the confluence of the New River with the Greenbrier River, at an elevation of 1,382 feet above sea level.

There were no Jewish families or persons living in Hinton in 1959. Some years ago, there was a Jewish family resident in Hinton, the head of which was a shoemaker, but his name was no longer remembered by any of the older inhabitants of Hinton. However, this Jewish shoemaker later moved away from Hinton. Having spoken on several occasions before service clubs in Hinton and having visited several of the non-Jewish ministers of the city, as the first rabbi ever to visit in Hinton, in the years from 1950 to 1956, I was apprised by some of the local "old-

timers" of the fact that no Jews besides the above alluded to shoemaker had ever settled in the city, and these selfsame "oldtimers" expressed great surprise at this fact, assuring me that at all times Jews would have been welcome as residents and workers and fellow citizens of the town (and later the city) of Hinton. Apparently, Jews of the area preferred to settle in the nearby much larger cities of Bluefield, Beckley, and Charleston, with their Jewish communities, rather than in the practically "judenrein" Hinton.

Dr. Bernard E. Silverman (died at Beckley, on July 13, 1959) (D.S.C., 1926, from the Illinois College of Chiropody, in Chicago), of Beckley, the only chiropodist in Raleigh County and other contiguous counties, had an office in Hinton, to which he came one day a month, for a number of years, from 1939 until the very year of his death, for the treatment of patients, after he had moved from Chicago to Beckley to settle there in the former year and to open an office for the practice of chiropody. Also, for some years, in the 1940's and 1950's, Max Turk, of Bluefield, operated in Hinton a branch of his American Loan Company, of Bluefield.

Horton

Horton is a small locality situated in Randolph County, in northeastern West Virginia, southeast of Elkins. In 1940, it had a general population of 528. There were no Jews living in Horton in 1959. However, there is a record that in the years 1900 and 1901, and possibly for several years after that, High Holy Day services were conducted by Jews living in Horton, who at that time evidently numbered enough for a Minyan (a quorum of ten Jewish men for religious services and ceremonies). These High Holy Day services were held by Jews in Horton in the two years 1900 and 1901, according to reports found in the *AJYB.*

Huntington

General

Huntington is a city in Cabell and Wayne Counties, in western West Virginia, located on the Ohio River, at an altitude of 564 feet above sea level, about 50 miles northwest of Charleston, near the point where the three states of Kentucky, West Virginia, and Ohio meet. The largest city in West Virginia, Huntington is the county seat of Cabell County. In 1940, the United States Census gave Huntington a general population of 78,836; the 1950 United States Census gave the city a general population of 86,353. In 1956, the estimate for the general population of Huntington was 94,000. In 1920, the city had a population of 50,177, and in 1930 its general population was 75,572. The metropolitan area of Ashland, Ky., and Huntington, W. Va., had, in 1955, a total general population of 250,000.

Huntington was first settled, and founded, in 1871 as the western terminus of the Chesapeake & Ohio Railway, which was then extended still further northwestward to Cincinnati. Huntington was incorporated as a town in 1877, and later on was chartered as a city. It is a ranking commercial and river port, one of the chief (the second in rank) business centers of West Virginia, being both a river port and a railroad center. It is the site of huge Chesapeake & Ohio railroad shops. Huntington is reputed as a farming region, and as a commercial and manufacturing area for natural gas, oil, and coal. It is a noted market for tobacco and agricultural products, especially apples. As an important railroad center, the city also has a Baltimore & Ohio Railroad branch freight line. The city and its area have coal mines and natural gas wells, and manufacture optical goods, textile mill products, nickel and nickel alloys, ordnance, steel rails, electrical appliances, railroad equipment, stoves, furniture, glassware, clay products, other steel and iron products, shoes, dyes, chemical products, machine shop products, and monel metal.

Huntington is also the site of Marshall College, a coeducational college which was founded as an academy in 1837, and

received its name from Chief Justice of the United States Supreme Court John Marshall; and it has an industrial school for girls, a Negro children's home, and a hospital for the insane.

Huntington was named after the noted railroad builder Collis P. Huntington (1821–1900), who for many years, until 1890, was president of the Chesapeake & Ohio Railroad and instrumental in its development and commercial and industrial expansion.

Some Notes on the Early General and Jewish History of Huntington

At the close of the Civil War, Collis P. Huntington, after whom, as mentioned above, the city of Huntington was named, and who had built a railroad from Richmond, Va., west across the Allegheny Mountains, sought a terminus for his railroad on the Ohio River. After Collis P. Huntington had authorized his agents to buy up all the available bottom land between the Guyandotte River (just below whose mouth the city is located) and Twelve Point, he decided to build a city at this point. To this city, in 1871, which is located on a plateau along the Ohio River, Huntington gave his own family name, undoubtedly with himself in mind, as well as the perpetuation of his and his family's name.

On May 2, 1872, about a year after the city had been founded, the first local Jew, Samuel Gideon, settled there. Samuel Gideon later became president of the first Board of Education of the Huntington Independent School District, and was a member of the city council for several years. It was not until fifteen years after Samuel Gideon's arrival in the city, i. e., in 1887, that M. Broh came to Huntington from Cincinnati to settle, establishing a clothing business.[1]

In 1886, as the result of the efforts of Samuel Gideon, the first Jewish congregation, a Reform one, was founded in Huntington, under the name of Ohab Sholem Temple [Lovers of

[1] The full first name of M. Broh is unknown with certainty. It was possibly Moses. Descendants of the M. Broh family are still living in Huntington, in 1959.

Peace Congregation]. Later, the official spelling of the name of this congregation was changed to Ohev Sholom Congregation. Samuel Gideon became its first president; he held this office for more than thirty years. In 1898, the first Ohab Sholem Temple was erected. Before this, there had been an organized movement to secure a Jewish cemetery. At the same time, in connection with the Temple, there were organized the Ladies' Hebrew Benevolent Society, the Ladies' Sewing Circle, and the Religious School. This first Ohab Sholem Temple was erected at a cost of $12,000 in the year 1898, and it had a seating capacity of 200 persons. Years later, the second, present (1959) synagogue of Ohev Sholom Congregation was erected at the corner of Tenth Avenue and Tenth Street.

As the city grew rapidly, a large number of additional Jewish families migrated to it, including many Orthodox Jews, who, in 1908, dissatisfied with the religious services and the general religious setup of the Reform Congregation Ohab Sholem, decided to form their own congregation, Congregation B'nai Israel. J. [Joseph] Cohen was elected its first president. In 1914, the women of B'nai Israel Congregation formed the Daughters of Israel Association. Rabbi Samuel Mandel (erroneously entered in the congregational records as M*e*ndel) was the first rabbi of this new congregation, which also had a Religious School.

The death of Rabbi Samuel Mandel is recorded in the *AJYB* for 1919–1920 (5680 A.M.), on page 206. The spelling Mand*ell* used there is also incorrect; the proper form of the name should have been recorded as Mand*el*. The entry reads as follows:

SAMUEL MANDELL, rabbi [of the Orthodox congregation] in Huntington, West Va., died at the age of 38 on February 17, 1919.[1]

On June 4, 1916, the Jews of Huntington organized Hunt-

[1] His name should properly be spelled as Mandel, not as Mandell, Mendell, or Mendel. Samuel Mandel was the father of Mrs. Ida Mandel (William) Klein, and the Kleins were formerly residents of Huntington, and then moved to Beckley. Their two children, Shirley R. and Robert S. Klein, are among the grandchildren of Rabbi Samuel Mandel.

ington Lodge, No. 795, of the B'nai B'rith. Its membership, like that of all B'nai B'rith Lodges throughout the United States in cities with more than one Jewish congregation, was drawn from both the Reform and the Orthodox congregations.

However, despite the date of June 4, 1916, given above for the organization of the Huntington B'nai B'rith Lodge, as early as in the year 1913 the Huntington Jewish community already had a lodge of the B'nai B'rith, as recorded in the *AJYB* for 1913–1914 [5674 A.M.], page 370. It is possible that this lodge was an earlier one which did not survive, and was either reorganized or reconstituted in June, 1916.

According to the *AJYB* for 1919–1920 [5680 A.M.], page 182, there was held, on January 29, 1920, the "diamond jubilee celebration" of the Huntington B'nai B'rith Lodge [No. 795]. However, this datum is undoubtedly erroneous, no matter what its source may have been, for the Huntington B'nai B'rith Lodge was not founded until quite late, in or about the year 1916.

Emanuel Biren and Samuel Gideon had both been active and instrumental in heading the movement looking towards the establishment of a Jewish cemetery which finally, after several years of endeavor, led to the founding of Ohab Sholem Congregation and Temple, in 1886. The first Sefer Torah used by the new congregation was borrowed from a Cincinnati congregation; a short time later, the congregation was able to purchase its own Sefer Torah. From 1886, when the congregation was founded, until 1898, Emanuel Biren officiated as the reader (*Baal Kore*) of the congregation; it was in this latter year that the first synagogue building of the congregation was completed. The first officers of the Temple (serving from 1886 on) were as follows:

PRESIDENT: Samuel Gideon
VICE PRESIDENT: Emanuel Biren
SECRETARY: Lee Kahn
(who later moved to Cincinnati)
TREASURER: Leon Aturberger [Aturburger]

TRUSTEES

M. Broh	L. Kohlner	J. Siegler

From 1898 until 1910 the congregation had several rabbis, whose names are not recorded in the congregational records. Emanuel Biren resigned as vice president of the Temple shortly after it was founded, to become a member of the Board of Trustees; L. Eisman was elected vice president in his stead. L. Eisman [I. L. Eiseman] later officiated as the "rabbi" of an early (and no longer extant) mixed congregation composed of Orthodox and Reform Jews, for about seven years. Thereafter, up to the year 1919, students from the Hebrew Union College, in Cincinnati, 180 miles to the northwest, served Congregation Ohev (or Oheb) Sholom on a biweekly basis. These rabbinical students included a man named Rosenbloom, whose first name is now forgotten, and who never finished his rabbinical course; Jacob B. Pollak (now deceased; he served perhaps from 1911 to 1912); Isadore Isaacson (now deceased; he served from 1913 to 1914); S. [Samuel] Felix Mendelsohn (now deceased; he served from 1916 to 1917); Samuel S. Mayerberg (who was in Kansas City, Mo., in 1959; he served as student rabbi of the Huntington congregation in 1915 to 1916, in all probability); and Abraham Feinstein (rabbi in Chattanooga, Tenn., in 1959; he served as the student rabbi of the congregation from 1917 to 1919).

In 1916 the volunteer choir of Oheb Sholom Congregation included: a Miss Shoenfeldt [the correct spelling should be Schoenfeld], organist; a Miss Mayerson; and Harry Siegler.

In 1916, the Ohev Sholom Congregation Sabbath School was headed by Emanuel Biren as superintendent. It had a teaching staff of five persons, including:

Mrs. Kahn	Miss Schoenfeldt [Schoenfeld]
Miss Lubin	Miss Weil
Miss Mayerson	

whose first names are, unfortunately, missing from the congregational records and, therefore, presumably, lost for all time. Miss Schoenfeld was, in all probability, a relative of I. (Isaac) N. Schoenfeld, who was a resident of Huntington and a member of Ohev Sholom Congregation in 1959. Miss Mayerson was, in 1916, the only Jewish teacher in the Huntington public schools.

At that time, the morning classes in the Religious School were taught in English, and the afternoon classes were taught in Hebrew.[1]

Congregation B'nai Israel

As has been mentioned briefly above, in 1908 a group of traditional-minded Huntington Jews, dissatisfied with the principles and the form of worship of the Reform Temple, decided to withdraw from membership therein and to form another congregation, organized along strictly Orthodox lines. Thus Congregation B'nai Israel was founded, by a number of men, including J. [Joseph] Cohen, M. Feder [Fetter?], Sam Gore, and H. Rose. Joseph Cohen was elected its first president. In 1913, S. [Samuel] Mendel [Mandel] became the first rabbi of the congregation. In 1959, after many years of service, numbering over a score, Jacob M. Danziger was still serving as the rabbi of B'nai Israel Congregation, which was, in that year, much more Conservative in its forms and observance than when it was founded in 1908 as a strictly Orthodox congregation. Rabbi Samuel Mandel instituted a daily Hebrew School (Cheder), which was still in existence in 1959, although its sessions were not held every day, and which, by agreement with Ohev Sholom Congregation, provided all the Hebrew instruction given to children in the entire Jewish community of Huntington. Rabbi Samuel Mandel was also the superintendent of the B'nai Israel Congregation Sabbath School.

In 1916, the officers of Congregation B'nai Israel included the following:

President: Max Glick
Vice President: Harry Brownstein
Treasurer: David Cohen

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[1] The above notes, taken from the official congregational records, which, unaccountably, extend only as far as the year 1916, were made available to me through the generous aid of Rabbi Theodore S. Levy, who came to the congregation on September 1, 1952, and served as its rabbi for seven years, until mid-1959, when he left to become rabbi of Temple Israel, of Waterbury, Conn.

There was no synagogue building or cemetery as yet owned by B'nai Israel Congregation in 1916.

DAUGHTERS OF ISRAEL. The Daughters of Israel was an organization formed in 1914 in connection with Congregation B'nai Israel by the women of the congregation. In 1916 its officers were:

PRESIDENT: Mrs. J. [Joseph] Cohen
SECRETARY: Mrs. Davidson
TREASURER: Mrs. David Cohen[1]

HUNTINGTON LODGE, NO. 795, OF THE B'NAI B'RITH

The Huntington B'nai B'rith Lodge, No. 795, affiliated with D. G. L., No. 3, was organized on June 4, 1916 [1913?]. Its officers for the year 1916 [1916–1917], the first to serve, included the following:

PRESIDENT: David Fox
(an "immigrant" to Huntington from Cincinnati, where he was born in 1888)
VICE PRESIDENT: Alex[ander] Wolf
TREASURER: Joseph Cohen
SECRETARY: J. M. Hermanson
MONITOR: S. Abrahams
ASSISTANT MONITOR: Julius Goodman
WARDEN: Ben Romer
GUARDIAN: Harry Solomon
TRUSTEES
Samuel Gideon
H. A. Glick
H. B. Ungerleider

THE JEWISH POPULATION OF HUNTINGTON (1873 to 1959)

The following data (and estimates) on and of the Jewish population of Huntington, in the years from 1873 to 1959, have

[1] All these dates and names of these officers go back to the year 1916, for on October 7, 1916, the *Reform Advocate*, of Chicago, published an article on Huntington Jewry.

been taken from reports in the several volumes of the *AJYB*, from local records, and from other sources:

1873

According to *The Israelite* (of Cincinnati) of August 8, 1873, there were in Huntington in that year only two Jewish families and four Jewish young men [single men].

1905

71

1907–1908

100 (estimated)

1912

150

1916–1917

310

1917–1918

310

1919–1920

310

1927

1,125

(In this year, 1927, there were two Jewish congregations, with an alleged total of 1,125 Jews, in Huntington; at that time the city had a total general population of 65,100. For the years 1927 through 1937, the alleged total of 1,100 to 1,200 Jews of Huntington would appear to have been considerably too high, by anywhere from 400 to 600 persons.)

1928–1929

1,125

(1,125 Jews, out of a total general population, in Huntington, of 65,100, or the Jews formed 1.73% of the total general population [*AJYB*, 1928–1929 — 5689 A.M. — page 111]. The figure of 1,125 Jews is considerably too high, and it would appear that the Jewish population of Huntington had never exceeded 700 to 850 or 900 persons in its entire history.)

1930

1,200 (out of a total general city population of 75,575)

(This figure of 1,200 Jews, found in the *AJYB* for 1930–1931 [5691 A.M.], as above mentioned, as well as that of 1,125 Jews in Huntington for the year 1927, would appear to have been quite a bit too high. About 700 to 750 might be a much more accurate estimate for the Jewish population of Huntington in the period from 1926–1927 to 1930–1935. Later revised figures presented in the *AJYB* show that the figure of 1,125 was admittedly much too high for Huntington in that decade, and was nothing more than a bad and inaccurate "guess".)

1930–1932

1,200 (general city population, 75,575)

1936

1936 Census of Religious Bodies
Huntington (by county: Cabell), 810 Jews

810 Jews (estimated) two Jewish congregations

1937

810 (estimated) two Jewish congregations

1945

600 (out of a total general city population of 78,836, according to the United States Census for 1940.)
(The figure of 600 Jews in Huntington may be a bit low for 1945. A better estimate for 1945 might be 700 Jews.)

1948

700 (estimated)

(From 1940 on, there are no accurate or actual figures for the Jewish population of Huntington; there are only estimates.)

1950

700 (estimated)

1954

700 (estimated)

1955

750 (estimated)

1956

750 (estimated) [*AJYB*, Volume 58 (1957). This estimate, as well as that for the year 1957, given below, may be quite a bit too low. I should estimate the Jewish population of Huntington, in 1957 to 1959, as very close to 900 persons, if not a few more.]

1957

700 (estimated) (but no doubt quite too low an estimate. See the above note under the year 1956)

1959

925 (estimated Jewish population [*AJYB*, 1960, Volume 61, page 8])

Early Records of Jewish Organizations in Huntington

1895

The Huntington Congregation Ohev Sholem is mentioned in the *CCAR* for 1895 (Volume V [5655 A.M.], page 23) and in that for 1896 (Volume VI [5656 A.M.], page 52) as one of the congregations of the United States which had already officially adopted the *Union Prayer Book*, even though the first volume of that Reform prayer book had appeared scarcely two months previously (in 1895).

1899–1900

(From the *AJYB*, 1899–1900 [5660 A.M.])

Congregation Ohav Sholam

The only local Jewish organization of Huntington which is listed in the first volume of the *American Jewish Year Book*, that for 1899–1900 [5660 A.M.], in a "Directory of Local [Jewish] Organizations," page 269, is:
Congregation Ohav Sholam
[Congregation] [Ohev Sholom]

1900–1901

(From the *AJYB*, 1900–1901 [5661 A.M.])

Ohef Sholem Congregation [Ohev Sholom Congregation]
Founded on September 5, 1887 [1886–1887]
Sam[uel] Gideon and I. L. Eiseman officiate.

Officers of the Congregation for 1900–1901:
President: Samuel Gideon
Vice President: I. L. Eiseman
Treasurer: M. Broh
Secretary: Alexander Wolf
Trustees: E. [Emanuel] Biren
L. Kelner
S. Oppenheim [erroneously given as Oppenheimer]

17 members and seatholders.
$500 income of the last fiscal year.
The congregation meets on the first Sunday in July for its annual meeting.
Services are held on Friday evening and on all Jewish holidays.
City Cemetery

AUXILIARY SOCIETY: The Ladies' Hebrew Benevolent Society

THE LADIES' HEBREW BENEVOLENT SOCIETY
Founded about 1888

OFFICERS IN 1900–1901
PRESIDENT: Mrs. S. [Samuel] Gideon
VICE PRESIDENT: Mrs. S. Oppenheim
TREASURER: Mrs. L. [Lee] Kahn
SECRETARY: Mrs. Philip Herz, 1220 3rd Ave.

12 members in 1900–1901.
$72.80 income of the last fiscal year.
The organization meets on the second Friday of the month.
It gives charity, and aids the Temple, as an auxiliary of the Temple [Congregation].

1907–1908

(From the *AJYB*, 1907–1908 [5668 A.M.])

("Directory of Local Jewish Organizations in the United States")
The Jewish population of Huntington in 1907–1908 was 100 (estimated).

CONGREGATION OHEF [OHEB] SHOLOM, at 10th Street and Fifth Avenue.
Organized on September 5, 1887
PRESIDENT: Samuel Gideon
TREASURER: G. Behrend
SECRETARY: Philip Glerz [Herz; a queer typographical error]

24 members Annual income, $600
Services, Friday eve and holidays, in English

THE SCHOOL

2 classes 2 teachers 20 pupils
1 weekly session

AUXILIARY SOCIETY: The Ladies' Hebrew Benevolent Society

CHARITY:

The Ladies' Hebrew Benevolent Society, organized in 1888

PRESIDENT: Mrs. S.[amuel] Gideon
TREASURER: Mrs. L. [Lee] Kahn
SECRETARY: Mrs. Philip Herz (of 1220 3rd Ave.)

12 members annual income, $72.80

CEMETERY:

A plot in the City Cemetery, reserved for Jewish burials, and owned by Congregation Ohef [Oheb] Sholom.

In the year 1907–1908 [5668 A.M.], Oheb Shalom Congregation, of Huntington, was listed in the *AJYB* as affiliated with the U. A. H. C., being one of the three Jewish congregations in West Virginia so affiliated in that year.

1910–1913

In the year 1910, apparently, there was formed in Huntington an agency [branch] of the Industrial Removal Office, which national group was organized in New York City in 1900. This Huntington agency of the Industrial Removal Office continued to be listed in the volumes of the *AJYB* from 1911 to 1913.

1911–1914

In 1911, 1912, 1913, and 1914, the Huntington Congregation Oheb Shalom was listed in the *AJYB*, annually, as an affiliate of the U. A. H. C.

1911

On October 11, 1911, J. Broh, of Huntington, contributed $5.00 to the C. C. A. R. Relief Fund (*CCAR*, XXII [1912], pages 56 and 87).

1912

In 1912, J. Broh, of Huntington, again contributed $5.00, on an annual basis, to the C. C. A. R. Relief Fund (*CCAR*, XXIII [1913], page 87).

1913

According to *CCAR*, XXIV (1914), page 45, the *Union Prayer Book* of the C. C. A. R. was introduced into the Huntington congregation [Ohev Sholom] on June 1, 1913.

1914

From 1914 on, for several years, J. [Julius?] Broh was an annual contributor to the C. C. A. R. Relief Fund.

1914–1916

(*AJYB*, 1914–1915 [5675 A.M.])

In 1914, the Ladies' Hebrew Benevolent Society, of Huntington, was still listed as affiliated with the National Federation of Temple Sisterhoods. It was not yet designated by the name of Oheb Sholom Congregation Temple Sisterhood.

In 1915–1916, too, the Huntington Sisterhood, the Ladies' Hebrew Benevolent Society, was recorded as affiliated with the N. F. T. S. (*AJYB*, 1916–1917 [5677 A.M.], page 249). [Such references in the *AJYB* are quite infrequent, hence they are generally cited here.]

1916–1917

In 1916–1917, mention is made in the *AJYB* (for 1916–1917 [5677 A.M.], page 234) of a Huntington lodge of the B'nai B'rith, affiliated with D. G. L., No. 3. The home (building) of

Huntington Lodge, No. 795, of the I. O. B. B. [B'nai B'rith], was dedicated on January 9, 1917.

For the year 1916–1917, a [student] rabbi [rabbinical student] is listed for the Huntington Congregation Oheb Sholom. This was S. [Samuel] Felix Mendelsohn, then a senior student at the Hebrew Union College, who was ordained in June, 1917 (mentioned in the *AJYB* of that year [5678 A.M.], in a "List of Rabbis and Instructors in Jewish Colleges in the United States," pp. 367–395). [Rabbi S. Felix Mendelsohn died at Chicago in 1953.]

1919–1920

(From the *AJYB*, 1919–1920 [5680 A.M.])

Jewish population of Huntington: 310

CONGREGATION BENE [B'NAI] ISRAEL, at 1224 Fourth Avenue, organized in 1910
Joseph Cohen, president
Services in Hebrew
SCHOOL: 2 teachers, 20 pupils, 1 session weekly

CONGREGATION OHEB SHOLOM, located at 5th Avenue and the corner of 10th Street
Organized in 1889 [1887]
Samuel Gideon, president; Julius Friedman, secretary
60 members income, $3,000 per annum
Services, Friday evening, in Hebrew and English
SCHOOL: 4 classes, 4 teachers, 31 pupils
2 weekly sessions

AUXILIARY SOCIETIES:
The Temple Sewing Society
The Community Centre
The Temple Juniors

CHARITABLE:
The Temple Benevolent Society, organized in 1917
Mrs. L. H. Weil, president
Mrs. Eph[raim?] Broh, secretary
65 members in 1919–1920

CEMETERY: 3 plots in the City Cemetery, administered by Oheb Sholom Congregation.

1923

The death of Samuel Gideon is recorded as follows in the *AJYB*, Volume 26, for 1924–1925 [5685 A.M.], page 155:

GIDEON, SAM [Samuel], civic and communal worker, [died at] Huntington, W. Va., aged 87, June 13, 1923.

1926–1927

(*AJYB*, 1926–1927 [5687 A.M.], page 321)

Mrs. L. A. Pollock, of Huntington, was a member of the Executive Board of the N. F. T. S. in 1926–1927.

1933–1939

In 1933–1934, David Gideon, of Huntington, was elected to the American Jewish Committee, of New York, as the community representative from Huntington, to fill a vacancy in the Community Representative Class. He served in this post until 1939, when his term expired.

1936–1937

The supervisor of the Sunday School in Huntington in 1936–1937 was Miss Sylvia Levy. In that year the congregation (Ohev Sholom) had no rabbi; Rabbi George B. Lieberman came from Wheeling twice a month for the Friday night services and sermons in the Huntington Reform congregation.

1938

Dr. Abraham Cronbach, of the Hebrew Union College, Cincinnati, officiated during the High Holy Days of 1938 at Ohev Sholom Congregation, in Huntington.

1941–1942

The Federated Jewish Charities was organized in 1939. Its location in 1941–1942 was at 418½ 10th Street. D. [Dez] C.

Schonthal served for several years as its president, including the year 1941 to 1942; Aaron C. Cohen served for several years as its secretary, including that year.

1942

In 1942, the Jewish Welfare Federation of Huntington made a contribution of $25 to the C. C. A. R. Relief Fund (Committee on Solicitation of Funds) (*CCAR*, LII [1942], 375).

1942–1943

In 1942–1943 Dez C. Schonthal served as a corporate member of the American Jewish Committee, of New York, from Huntington.

1943

In 1943, the Federated Jewish Charities made a contribution of $25.00 to the C. C. A. R. Committee on Solicitation of Funds (*CCAR*, LIII [1943], 274).

1944–1945

In 1944 and 1945, the Federated Jewish Charities donated $50.00 to the C. C. A. R. Relief Fund (*CCAR*, LIV [1944], 272; LV [1945], 225).

1946–1947

In 1946–1947, the Federated Jewish Charities, of Huntington, gave a financial contribution to the American Jewish Historical Society, of New York, in order to aid it in the prosecution of its research and publication work in the field of American Jewish history.

1947

In 1947, the Federated Jewish Charities contributed $100.00 to the C. C. A. R. Relief Fund (*CCAR*, LVII [1947], 475).

1951–1952

In 1951 and 1952, Congregation Ohev Sholom made contributions of $25.00 to the C. C. A. R. Relief and Subvention Fund (*CCAR*, LXI [1951], 420; LXII [1952], 562).

1954

In 1954, Congregation Ohev Sholom contributed $25.00 to the C. C. A. R. Relief and Subvention Fund (*CCAR*, LXIV [1954], 249).

1955–1956

In 1955, Congregation Ohev Sholom Religious School made a contribution of $50.00 to the C. C. A. R. Relief and Subvention Fund. It contributed the sum of $25.00 to this Fund in 1956, also.

1957–1958

Ohev Sholom Religious School was, in 1957–1958, a member of the American Jewish Historical Society.

In early 1958 (April, 1958), the *U. A. H. C. Handbook* listed the Huntington Congregation Ohev Sholom as affiliated with the Ohio Valley Region of the U. A. H. C., with S. Samson, Jr., as its president, and with Theodore S. Levy as its rabbi, and with a membership of 109, a decline of 41 from its membership of 150 listed in the December, 1955, *U. A. H. C. Year Book*. By July, 1959, Theodore S. Levy had left the congregation and city, and had gone to Temple Israel, in Waterbury, Conn., as rabbi, and the congregation was reported, in September, 1959, to have no permanent, full-time rabbi. In early 1960, Frank N. Sundheim became rabbi of Ohev Sholom Congregation.

1958–1959

In 1958–1959, the Congregation Ohev Sholom Religious School gave a contribution of $35.00 to the C. C. A. R. Relief and Subvention Fund (*CCAR*, LXIX [1959], 302).

Historical Notes on Oheb Sholom Congregation (1886–1887 to 1956) [1]

About the year 1886 (1887), the first Jewish congregation in Huntington, Oheb Sholem Temple, was founded, in part through the efforts and the instrumentality of Sam [Samuel] Gideon. Sam Gideon served as its first president. Later, the Ladies' Hebrew Benevolent Society and the Ladies' Sewing Circle were organized, and still later, a Sabbath School was established, in connection with the Temple.

The official date of the organization of Oheb (Ohab) Sholem Congregation is generally given as September 5, 1887, but it is apparent that the first moves in that direction were made in the year 1886. According to the congregational records, in 1886 the Huntington Jews, then under the leadership of Samuel Gideon and Emanuel Biren, and then numbering far fewer than one hundred, began planning the organizing of a Jewish cemetery. They sought suitable land for this purpose, and finally secured several plots of ground in the City Cemetery. In connection with this cemetery project, it was decided, shortly thereafter, to establish or form a congregation. As a result, the Oheb (Ohab) Sholem Temple (Peace-Loving) was formed, on September 5, 1887. In later years the official spelling of the name of the congregation was changed to Ohev Sholom Congregation. A Sefer Torah was first borrowed from Cincinnati, whence so many of its [Huntington's] early Jewish settlers had come to the city; later, a Sefer Torah was purchased for the permanent use of the new congregation. For the first twelve years of its existence (1886–1898) the congregation had no synagogue building; during these twelve years, until the first Temple Oheb Sholem was erected, on Fifth Avenue, at the corner of Tenth Street, Emanuel Biren officiated at the religious

[1] The longer account, which follows, of the history of Oheb (Ohev) Sholom Congregation, of Huntington, taken from sources different from those of the account above presented, may contain some repetitions and discrepancies of and in material, but it is presented herewith as a whole, as a historical document found in the various records of the congregation as gathered by previous persons of the congregation.

services of the congregation; there is no indication in the records and sources as to where these early services were held. Perhaps they were held in the private homes of members, or perhaps in a rented hall or room in a building in the then much smaller downtown business section of the city.

The first officers of Ohab (Oheb) Sholem Congregation (Temple) (in 1887–1888) were:

PRESIDENT: Samuel Gideon
VICE PRESIDENT: Emanuel Biren
SECRETARY: Lee Kahn
(who later left Huntington and moved to Cincinnati)
TREASURER: Leon Aturburger [Aturberger]
TRUSTEES (the three original Trustees of the congregation):

M. Broh L. Kohlner [Kolner] J. Siegler

Later, J. Siegler and L. Kohlner (their full first names have not been preserved) left Huntington, and resettled elsewhere. (The exact places of their resettlement are unknown.)

During the first year of the existence of the congregation, L. Eisman was elected vice president in place of Emanuel Biren, who became a trustee. L. Eisman [Eiseman], although a layman, officiated as the "rabbi" of the congregation until his death, i. e., for some six or seven years [after 1898]. The congregation in those early years was composed of both Orthodox and Reform Jews, but in general its tendencies and sympathies (those of the majority of the members) were towards and with Reform. After the death of L. Eisman [in 1904 or 1905?], Emanuel Biren again officiated, as reader and "rabbi," for two or three more years [until 1907 or 1908?]. Thereafter, the congregation engaged students from the Hebrew Union College, in Cincinnati, on a biweekly basis [but only from September to the early part of June each year], to conduct the religious services and to provide rabbinical services (including the preaching of sermons every other Friday night). These early "student rabbis," or, more properly, rabbinical students, included:[1]

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[1] The previous list cited is more complete. The names of the "student rabbis" of

Jacob B. Pollak (ordained by the Hebrew Union College, in 1912; died at New York City, in 1934); he served from 1911 to 1912.

Isadore Isaacson (ordained by the H. U. C., in 1914; deceased in 1936); he served from 1913 to 1914.

Samuel S. Mayerberg (ordained by the H. U. C., in 1917); he served from 1915 to 1917.

Samuel S. Mayerberg, who at that time (1915 to 1917) was a junior and a senior student at the H. U. C., served the congregation for two years.[1]

In those earlier years, perhaps from 1910 on (or even as early as the year 1907 or 1908, when the first student rabbi came to the congregation from the H. U. C., in Cincinnati, and regular "preaching services" began to be held every other Friday night), a volunteer choir, and also a paid choir, served the congregation. This volunteer choir, in 1916, the earliest year of congregational record dealing with the choir, was composed of the following three persons:

Miss Schoenfeldt [Schoenfeld], organist (first name unknown)
Miss Mayerson, singer (first name unknown)
Harry Siegler, singer

By 1916, the Ohev Sholom Temple choir was a paid choir. In that year the cemetery of the congregation was free from debt, and the cost of the first Temple building (a total of $12,000) had practically all been paid off. It had a seating capacity of more than 200 persons.

The Sabbath School of Oheb Shalom Congregation appears to have been established in or about 1916, under the direction of the Board of Directors of the congregation. Its first superintendent was Emanuel Biren, who in those early years still continued to play an important role in the religious and educa-

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the congregation, from the Hebrew Union College, who served from 1907 or 1908 to 1911 are not known.

[1] The names of two other noted "student rabbis" of the congregation in the period from 1910 to 1920, those of Samuel Felix Mendelsohn and Abraham Feinstein, were, peculiarly, omitted from the sources and records from which this presentation was compiled.

tional work of the congregation. The first teaching staff of which there is record, that of the year 1916, consisted of the following five teachers:

Mrs. Lee Kahn
Miss Lubin
Miss Mayerson (the choir singer of above)
Miss Schoenfeldt [Schoenfeld] (the organist of above)
Miss Weil[1]

In that same year (1916), Miss Mayerson served as a teacher in the public schools of Huntington; she was the only Jewish teacher in the city school system at that time. Morning classes in the Sabbath School were conducted in English, and afternoon classes in Hebrew, both sessions being held on Sundays. Tuition was free.[2]

Oheb Shalom Congregation affiliated itself with the Union of American Hebrew Congregations on May 31, 1935.[3] In December, 1955, Ohev Sholom Congregation, by that time overwhelmingly if not exclusively Reform, reported 150 contributing members (families, as well as some individual members), and for 1956–1957 it reported a total of 166 members. Its second (present) synagogue is located at the corner of Tenth Avenue and Tenth Street, and some years ago a large new structure housing its social hall and recreational rooms was erected, as an adjunct of its second and present synagogue building.

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[1] The first names of four of these five teachers are unknown, and do not appear in the records of the congregation, and even the given name of Mrs. Lee Kahn is unknown, she being referred to always, in the records, by the first name of her husband.

[2] The meaning is clearly that instruction in the Hebrew language was given on Sunday afternoons, and not that the classroom sessions on Sunday afternoons were conducted entirely in Hebrew.

[3] This was a rather late date to join, for an old-time, long-established, and rather large — the third largest in the entire State — Reform congregation; it is quite possible that the minority of Orthodox members were not in favor of the congregation's affiliation with the Reform congregational union known as the Union of American Hebrew Congregations, and that not until the year 1935 was it felt that the congregation could safely "join the Union" without arousing too much ill will and disfavor on the part of the Orthodox membership.

Past Presidents of Congregation Ohev Sholom

1889–1922: Samuel Gideon [1887–1922]
1924–1927: Dez C. Schonthal
1928: Sol J. Hyman
1929: Julius Broh
1930–1931: Dr. Isadore H. Hirschman
1932: Samuel Samson
1933–1934: Abraham B. Hyman
1935: I. B. Romer
1936–1937: Samuel Samson
1938: A. H. Frankel
1939: Samuel Samson
1940–1941: Dr. Oscar B. Biern
1942: Stanley S. Gold
1943: Aaron C. Cohen
1944: Harry Glick
1945–1946: David Fox
1947: Lawrence Glick
1948–1949: Leon Fishman
1950–1951: E. Henry Broh
1952–1954: Lawrence Glick
1955: Leo Ziffer
1956–1957: Samuel [Sam] Samson, Jr.
1957–1958: Samuel [Sam] Samson, Jr.
1958–1959: Dr. Charles G. Polan

Rabbis and Rabbinical Students of Ohev Sholom Congregation [1]

Lawrence A. Block (ordained rabbi)
Ralph H. Blumenthal (ordained rabbi)
Abraham Feinstein (student and ordained rabbi)
Eugene E. Hibshman (ordained rabbi)

[1] Given in alphabetical order. The dates of service and brief biographies of some of these rabbinical students and rabbis who served the congregation will be presented further on in this section on Huntington.

Isadore Isaacson (student rabbi)
Theodore S. Levy (ordained rabbi, who served the congregation from 1952 to July, 1959, and then removed to Waterbury, Conn., to become rabbi of Temple Israel there)
Samuel S. Mayerberg (student rabbi)
S. [Samuel] Felix Mendelsohn (student rabbi)
Jacob B. Pollak (student rabbi)
Rosenbloom (student rabbi, whose first name is no longer known)
Abba Hillel Silver (student rabbi, who served perhaps for one year, from 1912 to 1913, or perhaps for two nonconsecutive years, from 1912 to 1913, and from 1914 to 1915)
Samuel D. Soskin (ordained rabbi)
Frank N. Sundheim (ordained rabbi) (from early 1960)

Officers of Ohev Sholom Congregation in 1956–1957

President: Samuel [Sam] Samson, Jr.
Vice President: Charles G. Polan
Secretary: Robert Levy
Treasurer: Jerome Hayflich
Sisterhood President: Mrs. Leonard Lerner

In the year 1958 to 1959, Dr. Charles G. Polan, who had served during preceding years as vice president of the congregation, and was a local psychiatrist, served as president of Ohev Sholom Congregation.

Membership of Ohev Sholom Congregation in 1956–1957[1]

(166 members in 1956–1957)

A	Mrs. Sam	Abe Angel
Harry Abrahams	Abrahams	Harry Angel
John Abrahams	Heine E. Abrams	

[1] There were several dual memberships of Jewish families belonging to both Ohev Sholom Congregation and the Conservative B'nai Israel Congregation of Rabbi Jacob M. Danziger, in 1956–1959, as in previous years, and as was the case also in

B

J. M. Bachrach
Louis Bachrach
Julia Baer
David Baker
Nathan Baker
Harry Bearman
Max Biederman
Dr. O. [Oscar] B. Biern
Mrs. Sol Birke
William D. Birke
Bernard Bluemberg
Adolph Broh
Charles Broh
Eph [Ephraim?] Broh
Harry L. Broh
E. Henry Broh
Irvin P. Brown
Harry Brownstein

C

Aaron C. Cohen
Isador M. Cohen
Louis Cohen
Marshall Cohen
Nelson Cohen
Dr. Phillip Cohen

D

Jack Dobb

E

Dr. Gerald J. Eder

F

Dr. H. Fallon
Alfred Feinberg
Eugene Feldman
Simon Fetter
Edward Fisher
Mrs. Morris Fisher
Sylvane Fisher
David Fox
David Fox, Jr.
Mrs. A. H. Frankel
Harold L. Frankel
Lloyd Frankel
M. D. Friedman

G

Dr. Leon Galperin
Dr. Lawrence Gang
Miss Blanche Gideon
Mrs. Nathan Ginsberg
Harry Glick
Jack L. Glick
Lawrence Glick
Max Glick
Robert Glick
S. [Stanley] S. Gold
Pearl Goldberg
Jack Goldstein
Malcolm Goldstein
Dr. Norman Goldstein (of Gallipolis, Ohio)
Mrs. Esther Goodman
Mrs. Joseph Goudeket
Elliot S. Grayson
Harry Greenstein
David Gross
Roger Gross

H

Jerome Hayflich
Mrs. J. C. Helburn
Raymond Hepner
Harold L. Herbert
Dr. Isadore I. Hirschman
Mrs. Hildegarde Holz
Mrs. Abe B. Hyman
Isadore Hyman
Edwin Hyman
Jack Hyman
Sol Hyman

J

Al Jacobs
David Jacobs

Charleston, W. Va. There were also several out-of-town members of Ohev Sholom Congregation in 1956–1957, including: 2 from Gallipolis, Ohio; 1 from Beverly Hills, Calif.; 1 from Ironton, Ohio; 1 from Logan, W. Va.; 1 from Royal Oak, Mich.; 1 from Welch, W. Va. Most of these out-of-town members were, presumably, former members of the congregation and residents of the city of Huntington who had moved away from the city.

Mrs. Selma Jacobson

K

Charles Kabat
Dr. Harold Kagan
Robert Kahn
Paul Kirsh
Dr. Michael Klein
Louis Kraft
Dr. Joseph Krimsky
Morris Kuntz
M. Kurzman

L

B. G. Landau
B. G. Landau, Jr.
Mrs. Goldie K. Lauber
Roger H. Leepman
Isaac Lerner
Leonard Lerner
I. Levine
Mrs. J. Levine
Milton Levine
Sheldon Levine
Charles Levy
Dr. Fritz Levy
Leon Levy
Louis Levy
Max Levy
Robert Levy
Rabbi Theodore S. Levy
Walter H. Lewis
Walter Lewis, Jr.
Professor Julius Lieberman (of Marshall College)
Samuel S. Lipman
Jack London
Mrs. A. S. Loevenhart
Sam Lowits

M

Harry Maggid (of Gallipolis, Ohio)
Mrs. Ralph (Gazella) Masinter
Louis Mazo
Simon Mazo
Peter Meier
Joseph Mendelson
Meyer Mittenthal
Budd L. Moser
Mrs. Arlen Murphy (of Royal Oak, Mich.)

P

Dr. Albert Polan
Dr. Charles G. Polan
Dr. Charles M. Polan
Edwin G. Polan
Mrs. Lake Polan
Lake Polan, Jr.
Dr. L. M. Polan
Mrs. L. A. Pollock

R

J. Jerome Reich
Mrs. Pauline Reich
Max Romer (of Ironton, Ohio)
Maurice Rosen
Nathan Rosenblatt

S

Meyer A. Saltz
Samuel Samson
Samuel [Sam] Samson, Jr.
Gilbert Sayble
Albert Schlossberg
Louis Schlossberg
Dr. Sidney Schnitt
Isaac [Ike] Schoenfeld
D. [Dez] C. Schonthal
Morton Snitzer
Harold Schradski
Gabby J. Siegel
Julian Silberstein
Charles H. Silverman
Edward Silverman
J. E. Simon
Samuel Solins (of Welch, W. Va.)
Barrett Skoll
Mrs. R. Slutsky
Mrs. Bertha Solof
Mrs. Ethel Sutton

T	*W*	*Z*
Joseph Tarbis	Ferd Weinberger	Leo Ziffer
Ben Tobin	Arthur Weisberg	
Miss Irene Tobin	Dr. S. Werthammer	
Miss Marie Tobin (of Logan, W. Va.)	Alex Wolf (of Beverly Hills, Calif.)	
Sidney Tumpson	Victor D. Wormser	

FAITH IN HUNTINGTON

Ohev Sholom Congregation Evolved from a Social Club Formed in 1880

By Dorothy Buzek [1]

Ohev Sholom Congregation grew out of a social club organized here [in Huntington, W. Va.] 78 years ago by Samuel Gideon, one of the city's most prominent early residents. Mr. Gideon, who took up his residence here in 1872, served as president of the first board of education of the Huntington independent school district, as a member of [the] city council for several terms, and in various other civil capacities.

In 1880 Mr. Gideon formed the Almonia [Allemania?] Social Club. Seven years later Ohev Sholom Congregation was organized by members of that club, and the first Jewish religious school in Huntington was established. In 1889 Ohev Sholom Congregation, as a distinct and separate organization from the Almonia [Allemania?] Club, obtained a charter as a religious body, and began a campaign to raise funds for the purchase of ground on which to erect a temple. In 1891 a lot was purchased at the northeast corner of Fifth Avenue and Tenth Street for $1,200. Construction began late that same year, and in 1892

[1] From *The Huntington Advertiser*, Saturday, January 11, 1958, an article containing a number of otherwise unknown facts about Ohev Sholom Congregation and its history.

the first permanent home of Ohev Sholom Congregation was completed. It was dedicated by Rabbi Isaac M. Wise, pioneer of Reform Judaism in the United States.[1]

Samuel Gideon was the first president of the congregation, serving from 1889 until 1922, when he was succeeded by Dez C. Schonthal, who held the post until 1927.

By 1916 an influx of newcomers to Huntington made it apparent that Ohev Sholom Congregation was outgrowing its first home. On November 1, 1919, the purchase of the lot on which the present temple stands [at Tenth Street and Tenth Avenue, on the south side] was negotiated, and plans [were] formulated for the erection of a new temple. A drive for funds was begun under the direction of Mr. Schonthal.

On January 15, 1924, the old temple on Fifth Avenue was sold for $62,300, and construction of the present building was started the following year. It was completed and dedicated on June 11, 1926, by Rabbi David Philipson,[2] assisted by Rabbi Abraham Feinstein, then rabbi of Ohev Sholom Temple. Also assisting were Rabbis Abba Hillel Silver[3] and Samuel S. Mayerberg,[4] who had served the congregation [as part-time student rabbis] while they were students at the Hebrew Union College.

Ohev Sholom Temple was declared free of debt and was rededicated on September 17, 1943, in impressive ceremonies.

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[1] Isaac Mayer Wise was then the rabbi of Bnai Jeshurun Congregation, of Cincinnati, familiarly known as the Plum Street Temple.

If, as I suspect, the word Almonia mentioned twice above is a peculiar corruption or mispronunciation of an original word "Allemania," then this "Almonia-Allemania" Club was, in all probability, a social club organized by Jews of German (Allemania = Germany in Latin and in some of the Romance languages, or in their byforms) origin, or by German Jews, living in Huntington.

[2] His name was misspelled as Phillipson in the newspaper article. At that time David Philipson was rabbi of the Rockdale Avenue Temple, as it was popularly called, or Bene Israel Congregation, of Cincinnati; the newspaper account, also, erroneously, gave Dr. David Philipson as the president of the Hebrew Union College at Cincinnati.

[3] The rabbi of The Temple, or Tifereth Israel Synagogue, in Cleveland.

[4] Then rabbi of B'nai Yeshurun Congregation, in Dayton, Ohio; his name was misspelled as Mayerburg in the newspaper article.

Rabbi Lawrence A. Block was rabbi of the congregation at this time, and Aaron C. Cohen was president.

Mr. Cohen was the twelfth man to hold the office of president. His predecessors, in addition to Mr. [Samuel] Gideon and Mr. [Dez C.] Schonthal, were:

Sol J. Hyman (who served in 1928)
Julius Broh (1929)
Dr. I. [Isadore] I. Hirshman [Hirschman] (1930–1931)
Samuel Samson (1932, again in 1936–1937, and for the third time in 1939)
A. E. Hyman (1933–1934)
I. B. Romer (1935)
A. H. Frankel (1938)
Dr. Oscar B. Biern (1940–1941)
Stanley S. Gold (1942)

Those who have served [as president of the congregation] since 1943 include:

Harry Glick (1944)
David Fox (1945–1946)
Larry [Lawrence] Glick (1947)
Leon Fishman (1948–1949)
E. Henry Broh (1950–1951)
Larry [Lawrence] Glick (1952–1954)
Leo Ziffer (1955)
and the current [1957–1958] president:
Samuel [Sam] Samson, Jr.

Samuel Samson, Jr., is the first member of the congregation to follow his father in the presidency.

The present [January, 1958] membership of the temple is approximately 160 families. There are more than 100 children enrolled in the Religious School, which includes 13 grades, beginning with children two and one-half years old and continuing through high school. There is a full complement of classes from [the] nursery through the confirmation class, the latter being taught by Rabbi Theodore S. Levy. Raymond

Hepner is superintendent of the [Religious] School, which is held every Sunday from 10 A.M. to 12 noon. It offers a full program, including history, Bible, Hebrew studies, Hebrew literature, and a weekly service conducted by the confirmation class. The curriculum is prepared by the Union of American Hebrew Congregations.

In temple worship, the Union Prayer Book and the Union Hymnal published by the Central Conference of American Rabbis are used. A service is held each Friday at 7.45 P.M., and the public is always welcome to attend.

Music is an integral part of the service, and some of the city's finest professional musicians provide the music at the temple. Mrs. Mary Shep Mann is organist and choir director. At regular services a quartet of prominent Huntington singers is heard. The quartet is augmented by additional singers on special occasions.

In recent years the temple plant has been enhanced by the addition of an attractive community center where Temple Sisterhood luncheons (and meetings) and congregational dinners [as well as all Sisterhood conventions and Temple Youth conventions] are held. A few years ago the Sisterhood raised [the] funds which made possible the installation of a modern kitchen. The Temple plant also includes fifteen classrooms and the rabbi's study.

Rabbi Theodore S. Levy has been rabbi of Temple Ohev Sholom since September 1, 1952, when he came here to succeed Rabbi Eugene [E.] Hibshman. A native of Pittsburgh, Pa., Rabbi Levy received his Bachelor of Arts degree from the University of Pittsburgh and his Master's [of Arts] degree from Temple University [in Philadelphia]. He was ordained at [the] Hebrew Union College in June, 1951, and was appointed assistant rabbi to Dr. Bertram W. Korn of Congregation Keneseth Israel in Philadelphia. He served there [1951–1952] until his election to his present post.[1]

Rabbi Levy is prominently identified with civic and service

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[1] As mentioned above, Rabbi Theodore S. Levy left Huntington in July, 1959, to become rabbi of Temple Israel, in Waterbury, Conn.

activities here. He is a past president of the Community Welfare Council, a trustee of the executive board of the Cabell-Huntington Hospital, a member of the board of the Tri-State Chapter of the National Multiple Sclerosis Society, [and] a member of the Huntington Rotary Club, and is the Huntington Ministerial Association's adviser to the mayor, Harold L. Frankel. Mr. Frankel is a member of Ohev Sholom Congregation.

Last year [1957] Rabbi Levy received the Community Welfare Council's annual award for outstanding leadership in the community. He has frequently been a guest lecturer at Marshall College here, and has also spoken regularly at other colleges under the auspices of the Jewish Chautauqua Society. He serves as Jewish chaplain at both the Veterans Administration Hospital here and at the Gallipolis State Institute at Gallipolis, Ohio . . . .

Auxiliary groups of Ohev Sholom Temple include the Temple Sisterhood, headed this year by Mrs. Leo Ziffer, whose husband is chairman of the board of the congregation. The Sisterhood, originally organized in 1887 as the Hebrew [Ladies'?] Benevolent Society, has contributed much to the temple. Each year it conducts a sale of tulip bulbs to raise funds for its many worthy projects. A brochure published at the time of the rededication of the temple [September 17, 1943] contained a tribute to the women which said in part:

"Without the women of the Sisterhood there would have been no new temple. It was their determination, sacrifice, and perseverance which inspired the men folk and was largely responsible for making it possible."

The women bought and paid for the beautiful three manual Skinner pipe organ which enriches the temple services. They saw to it that the Religious School was kept going in the days when there were no rabbis in Huntington.

One of the most active young people's groups in Huntington is the Brandeis Memorial [Louis D. Brandeis] Youth Group of Ohev Sholom Temple. Stanley Sclove is president. Mrs. Jack Steinberg and Lawrence Glick are advisors, and Rabbi Theodore S. Levy is resource consultant. Approximately 35 young people

belong to the group, which meets every other Sunday. The purposes of the organization are religious, cultural, social, and educational. Recently the group sponsored a street sale of peanuts for the benefit of the Friends of the Library, an organization devoted to promoting the welfare of the Huntington Public Library.

Future plans of Ohev Sholom Temple include expansion of the Religious School facilities to include a small chapel and a youth group meeting room. Mr. [Samuel] Samson [, Jr.] said that the matter is under investigation, but no definite plans have been made yet.

Throughout the years it has been in existence, the congregation has maintained especially friendly relations with other religious groups of the city. In 1935, when fire destroyed Johnson Memorial Methodist Church, Ohev Sholom Congregation was quick to offer the use of its facilities to the Methodist congregation. Until the church was rebuilt, Johnson Memorial [Church] services were held at the temple.

The congregation has also contributed generously to the Union of American Hebrew Congregations and its related rabbinical institution [the H. U. C. - J. I. R., in Cincinnati], which trains Reform rabbis for service throughout the world.

Ohev Sholom [Congregation] follows the Reform Jewish ritual prescribed by the Central Conference of American Rabbis and the Union of American Hebrew Congregations. The Temple Congregation affiliated with the Union of American Hebrew Congregations on May 31, 1935. The Reform movement teaches that Judaism is dynamic and non-static; that change in the forms of Jewish practice or in the interpretation of the concepts of Judaism maintains its vitality and influence.

1960

Rabbi Frank N. Sundheim, who as of July 1, 1960, became the minister of Ohev Sholom Congregation, of Huntington, presented the following late data on that congregation, in a letter written to me from Huntington, on August 2, 1960:

This present year [1960] the officers of Ohev Sholom Congregation are:

PRESIDENT: Robert M. Levy
VICE PRESIDENT: Harry Broh
SECRETARY: David M. Baker
TREASURER: Jerome Hayflich

The officers who served from 1959 to 1960 were the same, with the exception of Dr. Gerald Eder as the vice president.

The officers of Congregation Ohev Sholom Sisterhood in 1960 are:

PRESIDENT: Mrs. Jerome Hayflich
1ST VICE PRESIDENT: Mrs. Simon Mazo
2ND VICE PRESIDENT: Mrs. Robert M. Levy
TREASURER: Mrs. David M. Baker
RECORDING SECRETARY: Mrs. Raymond (Ethel) Hepner
CORRESPONDING SECRETARY: Mrs. Max Stein

President of the Sisterhood in 1959–1960 was Mrs. Harry Broh.

The Religious School of the congregation, in 1960, was under the supervision of Raymond Hepner, as it had been for the past few years. The entire educational program was under reorganization in that year, with a Board of Education in charge. The first year of such reorganization was 1959, at which time Mrs. David M. Baker was president of the Board of Education. In 1960, the chairman was E. Henry Broh.

Rabbi Theodore S. Levy left the congregation in the summer of 1959, "rabbinically." The High Holy Day services of the year 1959 were conducted by Dr. Sylvan D. Schwartzman, of the Hebrew Union College. During the remainder of the religious year 1959–1960, from October, 1959, to June, 1960, the congregation was served by two student rabbis from the H. U. C. - J. I. R., both of them third-year students at Cincinnati: David Zielonka, the son of Rabbi David L. Zielonka, of Tampa, Fla.; and Arnold Fink, the son of Rabbi Joseph L. Fink, of Buffalo, N. Y.

Board of Trustees (1960–1961)

Charles G. Polan, CHAIRMAN
E. Henry Broh
Lloyd Frankel
Lawrence Glick
Stanley Gold
Mrs. Jerome Hayflich
Raymond Hepner
Walter H. Lewis, Jr.
Mrs. I. N. Schoenfeld

OHEV SHOLOM TEMPLE RELIGIOUS SCHOOL
TEACHERS IN 1959–1960

Grade	*Teacher*	*Number of Pupils*	*Substitute Teacher*
Pre-Kindergarten	Miss Carol Mendelson		
Kindergarten	Miss Anita Herbert	8	Mrs. Lawrence Gang
	Miss Aileen Fallon		
First	Mrs. Milton Levine	7	Mrs. Roger Gross
Second	Mrs. Ruby Slutsky	8	Mrs. Simon Mazo
Third	Mrs. Louis Levy	8	Mrs. William Birke
Fourth	Walter H. Lewis, Jr.	8	Mrs. Bernard Smith
Fifth	Brian Bobes	8	Mrs. Philip Cohen
Sixth	Mrs. Charles Levy	8	Mrs. Marshall Cohen
Seventh	Steven Jacobson	9	Mrs. Henry Broh
Eighth	Marvin Bobes	8	Dr. Charles G. Polan
Pre-Confirmation	Chuck Broh	9	Mrs. Charles Broh
Confirmation	Rabbi Frank N. Sundheim	6	

Mrs. Jack Gottlieb, Substitute Teachers' Committee Chairman

TEACHERS IN 1960–1961

Grade	*Teacher*
Pre-Kindergarten	No Class in 1960–1961
Kindergarten	Miss Susan Broh
	Miss Roberta Schnitt
First	Miss Renny Mazo
	Miss Stephanie Jacobs
Second	Mrs. Bernard Blumberg
Third	Mrs. Louis Levy
Fourth	Mrs. Morris Kuntz
Fifth	Martin Levy
Sixth	Mrs. Charles Levy
Seventh	Mrs. Lake Polan
Eighth	Richard Tow
Pre-Confirmation	Mrs. Frank N. Sundheim
Confirmation	Rabbi Frank N. Sundheim

The Rabbis and Student Rabbis of Ohev Sholom Congregation

The student rabbis (rabbinical students) and permanent rabbis of Ohev Sholom Congregation, of Huntington, included seven student rabbis in the years from the early 1910's up to the year 1919; and six [now seven] permanent rabbis (1919–1959) [1960].

Student rabbis from the Hebrew Union College, in Cincinnati, who served the congregation on a biweekly basis in the 1910's up to the year 1919, included:

— Rosenbloom (first name not known; perhaps his years of service were 1909 to 1911)

Jacob B. Pollak (1911–1912)

Abba Hillel Silver (perhaps from 1912–1913 and also from 1914–1915)

(The exact year or years of Abba Hillel Silver's student rabbinate in Huntington is or are no longer known; perhaps it was in 1914–1915, which was his senior year at the H. U. C., by which he was ordained in June, 1915; and if he served for another year, this was perhaps immediately following Jacob B. Pollak.)

Isadore Isaacson (1913–1914)

(died at Hollywood, Calif., in 1936)

Samuel S. Mayerberg (1915–1916)

S. Felix Mendelsohn (1916–1917)

(Rabbi S. [Samuel] Felix Mendelsohn, student rabbi of the Huntington Congregation from 1916 to 1917, served for many years as the rabbi of Temple Beth Israel, in Chicago, where he died in 1953.)

Abraham Feinstein (1917–1919)

In 1919, after his ordination by the Hebrew Union College in June of that year, Abraham Feinstein became the first permanent rabbi of Ohev Sholom Congregation. He served in this position from 1919 to 1932, when he went to Chattanooga, Tenn., to become rabbi of Congregation Mizpah, which position he still occupied in 1959–1960.

Including Abraham Feinstein, the six [now seven] permanent rabbis of Congregation Ohev Sholom were:

Abraham Feinstein (1919–1932)
Samuel D. Soskin (1933–1934) [or 1933 to 1935?][1]
Ralph H. Blumenthal (1939–1941)
Lawrence A. Block (1941–1948)
Eugene E. Hibshman (1948–1952)
Theodore S. Levy (1952–1959)
Frank N. Sundheim (from early 1960)

Biographical Data on the Seven Permanent Rabbis of Ohev Sholom Congregation (1919 to 1960)[2]

Lawrence A. Block. Rabbi Lawrence A. Block served Ohev Sholom Congregation from 1941 to 1948. He came to the congregation, in early September, 1941, from Athens, Ga. He was born in Syracuse, N. Y., on November 27, 1909. He graduated from the University of Cincinnati in 1931, with the A.B. degree, and was ordained by the H. U. C., in Cincinnati, in 1934, with the degree of Rabbi. After leaving Huntington in late August, 1948, he was called (in June, 1949) as rabbi of Beth Sholom Temple, in Santa Monica, Calif., which position he still occupied in 1960. In late 1956 he was elected president of the Southern California Liberal Rabbis Association, and in 1956–1957 he was a teacher of Hebrew and of Jewish history at the Los Angeles College of Jewish Studies, under the auspices of the H. U. C. In June, 1959, Rabbi Lawrence A. Block was awarded the honorary degree of Doctor of Divinity by the H. U. C. - J. I. R. School in Los Angeles.

In a letter which he wrote to me from Santa Monica, Calif., on January 28, 1957, Rabbi Lawrence A. Block completed some of the details of his biography, and presented the following

[1] Following the departure from Huntington of Rabbi Samuel D. Soskin, in August, 1934 (1935?), there was, apparently, and strangely, a gap of four or five years during which Congregation Ohev Sholom had no rabbi, perhaps as a result of the Great Depression which was still prevalent at that time.

[2] Printed in alphabetical order.

picture of his activities while he was rabbi of the Huntington Reform congregation:

> I took graduate work at the University of Georgia [in Athens, Ga.] for two years, 1939–1940, and I am now [1957] working for a D.H.L. [Doctor of Hebrew Letters] [degree] at the Hebrew Union College-Jewish Institute of Religion, California branch, in Los Angeles.
>
> I came to Huntington from Athens, Georgia, in September of 1941, organized a Hillel Counsellorship at Marshall College, and became chaplain to the Air Cadets at Marshall [College], as well as chaplain at Ashford Hospital, White Sulphur Springs, W. Va. I was the first rabbi to be a member of the Huntington Ministerial Association, and I served as the treasurer of the Association. I was Jewish co-chairman for the National Conference of Christians and Jews, . . . organizer of the first Temple Youth Group [in Huntington], co-founder of the Tri-State Youth Conclaves, and a member of the Hillel Commission of West Virginia University. I served as a board member of the [Huntington] Public Library, of the Family Service, and of the Girl Scouts. In 1945 I received an appointment to the state advisory board of the Department of Public Assistance by the governor of West Virginia, and served as vice-chairman; I served also as chairman of arbitration boards.
>
> In interfaith work in Huntington, I was founder of a weekly radio forum, and spoke regularly in churches, and at local churches, and before Parent Teacher groups. I taught at Bethany College (in Bethany, W. Va.) and at West Virginia Wesleyan College, in Buckhannon, W. Va., under the auspices of the Jewish Chautauqua Society. I helped organize the first Temple Library in memory of I. Ben Romer. I served as co-chairman of the United Jewish Welfare Fund known as the Federated Jewish Charities [in Huntington].
>
> Presidents of Ohev Sholom Congregation of Huntington during my term of service from 1941 to 1948 and during my residence there were:
>
> Dr. Oscar Biern
> Aaron Cohen
> David Fox
> Lawrence I. Glick
> Samuel Samson, Sr.
> Stanley Gold
> Leon Fishman

RALPH H. BLUMENTHAL. Chaplain (Lieutenant Colonel) Ralph H. Blumenthal served as the rabbi of Ohev Sholom Congregation, in Huntington, from 1939 to 1941. He was born

in Pittsburgh, Pa., and was ordained by the H. U. C. in 1934. Previously, he had received the B.A. degree from the University of Cincinnati in 1931. He received the M.A. degree from the University of Tennessee in 1937. On June 6, 1959, at Cincinnati, the H. U. C. - J. I. R. awarded him the honorary degree of Doctor of Divinity.

Further details of Chaplain Ralph H. Blumenthal's biography and career may be gathered from his letter to me, written under date of February 10, 1957, from The Chaplain School at Fort Slocum, New York:

> I came to Huntington as rabbi of Ohev Sholom Congregation in [September,] 1939 from Beth El Congregation, Knoxville, Tennessee, my former congregation. I remained in Huntington until June, 1941, when I was called to extended active duty. Previously, I had been given a commission as First Lieutenant in the Officer Reserve Corps, Chaplain Branch, in 1936. . . . I have served continuously as a chaplain since June, 1941, being stationed in such places as Office Chief of Chaplains, Fort Knox, Kentucky; Camp Davis, North Carolina; China; Burma; the India Theater; and the European Theater. Since 1954 I have been assigned to The Chaplain School at Fort Slocum, New York, served as Director, Professional Subjects Branch, for several years, and currently [serve as] Chief of Operations Branch. Presently, in the grade of Lieutenant Colonel. Graduate of the Command and General Staff College, 1954.

In early September, 1957, Chaplain Ralph H. Blumenthal was transferred for duty to Europe, and in early 1958 he was appointed Deputy Chaplain of the Western Area Command, in Germany (in Kaiserslautern, Germany).

ABRAHAM FEINSTEIN. Rabbi Abraham Feinstein (born in Russia, on September 27, 1893) served as the rabbi of Ohev Sholom Congregation, in Huntington, from 1919 to 1932, after having served as the student rabbi of the congregation from 1917 to 1919, during his junior and senior years at the H. U. C., in Cincinnati. This was his first rabbinical position, and he was the first graduate (ordained) and permanent rabbi whom the congregation had ever had. He served the Huntington congregation until early September, 1932, when he left to go to Chattanooga, Tenn., to

become the rabbi of Mizpah Congregation (the Julius and Bertha Ochs Memorial Temple), which position he still occupied in 1959–1960, at the same time serving as a teacher of Jewish history at the University of Chattanooga. In June, 1955, the H. U. C. - J. I. R., in Cincinnati, awarded him the honorary degree of Doctor of Divinity.

In a letter dated at Chattanooga, Tenn., on July 30, 1957, Rabbi Abraham Feinstein presented the following brief picture of his service and career in Huntington:

> I served as the rabbi of Ohev Sholom Congregation, in Huntington, West Virginia, from September, 1919, to September, 1932, and I was [then] called to Mizpah Congregation in Chattanooga.
>
> The following served as president of the Huntington Congregation during my stay there:
>
> Samuel Gideon
> Dez C. Schonthal
> Samuel Samson
> Harry [Larry] [Lawrence I.] Glick
> Dr. Isadore Hirs[c]hman
> Abe Hyman
> Sol Hyman
>
> I may be omitting some names.
>
> During my sojourn in Huntington, I organized B'nai Israel Congregation, in Williamson, West Virginia. I conducted services for that Congregation on Sunday evenings from 1923 to the time I left for Chattanooga [1932]. Today that Congregation is served by students of the [Hebrew Union] College on a bi-weekly basis.
>
> As to my own curriculum vitae: I was graduated from the College of the City of New York with an A.B. degree in 1914. I attended the Jewish Theological Seminary [of America; Conservative], of New York, from 1914 to 1915, and took graduate courses at Columbia University at the same time. I entered the Hebrew Union College in 1915, and was graduated [ordained] in 1919. I received the M.A. degree from the University of Cincinnati in 1917. . . . The Hebrew Union College conferred the D.D. degree, honoris causa, on me in June, 1955.

For several years, in the late 1920's, Rabbi Abraham Feinstein served as representative from West Virginia on the C. C. A. R. Standing Committee on Church and State (*CCAR*, XXXIX [1929], page 8, and the following volumes).

EUGENE E. HIBSHMAN. Rabbi Eugene E. [Emanuel] Hibshman, who served Ohev Sholom Congregation, of Huntington, from 1948 to 1952, was born in Cleveland, Ohio, on October 6, 1904, the son of William and Elizabeth Kohn Hibshman. He was graduated from the University of Cincinnati with the B.A. degree in 1925, and was ordained by the Hebrew Union College in 1928. In 1959, he was serving as the rabbi of Mount Zion Temple, in Sioux Falls, South Dakota, a position which he has held since September, 1953.

In a charming and factful letter, written on March 3, 1957, at Sioux Falls, S. Dak., Rabbi Eugene E. Hibshman gave the following brief précis of his biography and of his career in Huntington during that four-year period from 1948 to 1952, as well as data on the congregation there, forgetting, with characteristic modesty, to mention his unstinting work on behalf of the West Virginia Federation of Temple Sisterhoods during his four years in Huntington, and that of his wife, Julia Hibshman, who served as the secretary of the State Sisterhood Federation and on some of its important committees for several years.

I [Eugene Emanuel Hibshman] was born at Cleveland, Ohio, on October 6, 1904. . . . Ordained in 1928 at the Hebrew Union College, I saw service in West Virginia as follows:

HUNTINGTON — 1948–1952

Presidents of Ohev Sholom Congregation during that period were:

Leon Fishman
E. Henry Broh

Sisterhood presidents:

Mrs. Stanley Weinstein
Mrs. Ike [Isaac] Schoenfeld
Mrs. Victor Wormser

President of the West Virginia Federation of Temple Sisterhoods, Mrs. Ralph [Gazella] Masinter [of Huntington], with Mrs. Eugene [Julia] Hibshman as secretary. Huntington was the hostess city for the State Sisterhood Convention of 1950 [1949].

Religious School enrollment — 75
Religious School teachers:

Victor Wormser	Miss Marcia Saltz
E. Henry Broh	Miss Maxine Fineberg
Charles Broh	Miss Kayleen Tobin
Mrs. Ike Schoenfeld	Miss Phyllis Tobin
Mrs. Leon Galperin	Mrs. Eugene [Julia] Hibshman
Mrs. E. Henry Broh	Mrs. Lake Polan

The Temple Youth Group was organized in the summer of 1952.

I fulfilled the following assignments for the Jewish Chautauqua Society while I was in West Virginia:

Bluefield State College, Bluefield; Concord College, Athens, W. Va.; West Virginia Wesleyan [College], Buckhannon; Glenville State College, Glenville; West Virginia State College, Institute, W. Va.; West Liberty State College, West Liberty, W. Va.; West Virginia Institute of Technology, Montgomery, W. Va.; Lincoln Memorial University, Harrogate, Tenn.; Rio Grande College, Rio Grande, Ohio; Hollins College, Hollins, Va. POINT PLEASANT. As far as I can recall, the [two] Yunker families were the only Jews in Point Pleasant, West Virginia. Mr. and Mrs. Max Yunker, whose daughter, Jeannie, came to Ohev Sholom Sunday School in Huntington, lived in Point Pleasant before they moved to Parkersburg permanently. Mr. and Mrs. Walter Yunker was the other Jewish family of Point Pleasant. [Walter Yunker died later, during his early residence in Parkersburg.] The widowed mother of Max and Walter Yunker, Mrs. Yunker, made her home with Max Yunker. We attended a Seder in Walter Yunker's home, conducted in German, because the senior Mrs. Yunker [who passed away before, or shortly after, the two Yunker brothers moved to Parkersburg in the early 1950's] [they were natives of Germany] spoke little if any English.

After leaving Huntington, I served as rabbi of Temple Israel, in Hamilton, Ohio, from 1952 to 1953, and then, in [September,] 1953, I went to Sioux Falls, S. Dak., to become rabbi of Mount Zion Temple.

THEODORE S. LEVY. Rabbi Theodore S. Levy came to Huntington, as rabbi of Ohev Sholom Congregation, in September, 1952, succeeding Eugene E. Hibshman, and he served in that position until July, 1959. He was born in Pittsburgh, Pa., on April 16, 1926, and was ordained by the Hebrew Union College in June, 1951. In late 1956, he was elected

president of the Huntington Community Welfare Council, being the first rabbi in the history of the city to head that Council. He served in this post until 1957, and in that year was awarded that organization's certificate of outstanding leadership.

From August, 1951, to September 1, 1952, when he was elected rabbi of Ohev Sholom Congregation in Huntington, Theodore S. Levy had served as assistant rabbi to Dr. Bertram W. Korn, of Congregation Keneseth Israel, in Philadelphia. He received the B.A. degree from the University of Pittsburgh in 1946, and his M.A. degree from Temple University, in Philadelphia, in 1952.

It is of historical interest that Theodore S. Levy assisted Dr. Jacob R. Marcus, Director of the American Jewish Archives (of the H. U. C.), on the West India Archival Expedition during the summer of 1952, just before he came to Huntington. The purpose of this expedition was to study and understand, through various documents and other scientific data, the life of the Jews in the Caribbean region, thus enhancing the history of early Jewish settlements in North America, and affording additional source material for the tercentenary of Jewish settlement in North America in 1954.

In March, 1953, Theodore S. Levy was appointed a Federal government chaplain by the National Jewish Welfare Board, serving the Veterans Administration Hospital in Huntington. In addition, he served as chaplain at the Gallipolis State Institute, in Gallipolis, Ohio. In Huntington, his varied communal activities included: the presidency of the Community Welfare Council (1956–1957); board membership on the Tri-State Area Chapter of the National Multiple Sclerosis Society; and the Huntington Ministerial Association's Adviser to the Mayor; as well as membership (a trustee) in and of the Executive Board of the Cabell-Huntington Hospital. In 1958 to 1959, he served as chairman of the Huntington Ministerial Association's legislative and civic betterment committee. In 1955, he was appointed an honorary Kentucky Colonel. He served often as guest

lecturer at Marshall College, in Huntington, and delivered many lectures at other colleges and universities under the auspices of the J. C. S.

In July, 1959, Rabbi Theodore S. Levy resigned from his position with Ohev Sholom Congregation, of Huntington, and went to Waterbury, Conn., where he became rabbi of Temple Israel.

SAMUEL D. SOSKIN. Samuel D. Soskin served as rabbi of Ohev Sholom Congregation, in Huntington, from 1933 to 1934 [1933 to 1935?]. In 1959, he was serving as the rabbi of Temple Beth Emeth, in Brooklyn, N. Y. In June, 1956, he was elected president of the H. U. C. - J. I. R. Alumni Association. He was ordained by the H. U. C. in June, 1932.

At the 12th annual State Convention of the W. V. F. T. S., held in Huntington on October 21–22, 1934, Samuel D. Soskin was the main speaker, addressing the convention on the subject, "You and I on the Job of Religion."

Rabbi Samuel D. Soskin served as a chaplain in the United States Navy [United States Naval Reserve] in the Second World War. His name is included in a List of Chaplains members of the C. C. A. R. published in *CCAR*, Volume LVI (1946), in the pages immediately preceding page 1 of this volume.

FRANK N. SUNDHEIM. In early 1960, Rabbi Frank N. Sundheim (ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1958) came to Huntington, to begin his service as the rabbi of Ohev Sholom Congregation, after the completion of his two-year chaplaincy in the United States Army, at Fort Sill, Okla., with the rank of 1st lieutenant. A native of Philadelphia, he received the A.B. degree from the University of Pennsylvania, in Philadelphia. From 1956 to 1957, he served as the part-time student rabbi of Congregation Beth El, in Beckley, W. Va.

FRANK N. SUNDHEIM. On July 1, 1960, Frank N. Sundheim, formerly of Philadelphia, assumed the pulpit of Ohev Sholom Congregation, in Huntington. He was born in Philadelphia on

March 19, 1932, the son of Stanley R. Sundheim, and attended public school, high school, and university there. He was graduated from the University of Pennsylvania in 1953 with the B.A. degree, *cum honore*, majoring in English and in American literature. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1958, receiving the Master of Hebrew Literature degree at the same time, and having written his ordination thesis under Professor Sylvan D. Schwartzman in the field of adult Jewish education. From 1956 to 1957, he served as the part-time, student rabbi of the Beckley Congregation Beth El, and after his ordination in 1958, he served in the United States Army at Fort Sill, Okla., as a chaplain, until July 1, 1960. Another of his biweekly student rabbinical positions was in Marion, Ohio.

Frank N. Sundheim's wife was the former Adrianne Bauer, of Philadelphia, whose family had moved from Mount Vernon, New York, where she was born, to Philadelphia, when she was still young. Adrianne Bauer Sundheim is a cousin of Mrs. Helaine (Charles) Rotgin, of Charleston, W. Va., whose maiden name was Kaufmann. Their two children are Jonathan, who in 1960 was six years of age, and Rebecca, age four. Frank N. Sundheim's father, Stanley R. Sundheim, is a close friend of Dr. Maurice Jacobs, of Philadelphia, noted Jewish publisher, and the printer of this volume. During the years of the Second World War, these two close associates practically by themselves kept the Phi Epsilon Pi Fraternity in Philadelphia together. Frank N. Sundheim's maternal grandfather, Harry Nusbaum, served as president of Rodeph Sholom Congregation, in Philadelphia, from 1935 to 1941; and his mother-in-law, Mrs. Stanley Bauer, is the present (1960) president of that congregation's Sisterhood.

It was from this selfsame noted Philadelphia Reform congregation that Frank N. Sundheim received his confirmation, from its Religious School, as did also his wife. He had served as the president of its Temple Youth Group (known as the Juniors) before he left Philadelphia to begin his studies for the Reform rabbinate at the H. U. C. - J. I. R., in Cincinnati. At the College, Frank N. Sundheim served as the organist and as associate choirmaster for three years. Both Frank N. and

Adrianne Bauer Sundheim served as representatives of MAFTY to the National Board of the N. F. T. Y.

Bnai Israel Congregation, in Huntington

B'nai Israel Congregation, of Huntington, was founded about the year 1908 [1910?] by a number of Orthodox Jews of the city who did not like, and who did not wish to conform to, the religious principles and the method of worship of the Reform Congregation Ohev Sholom, of which they had thitherto been members, and who therefore withdrew from Ohev Sholom Congregation, and founded B'nai Israel Congregation, in order to maintain Orthodox Judaism and its religious standards of practice in Huntington. In 1958–1959, B'nai Israel Congregation was a member of the Union of Orthodox Jewish Congregations of America.

The charter members and original founders of the new congregation included the following:

Joseph Cohen	Samuel Gore
Maurice Fetter[1]	Harry Rose
Harry Glick	Albert Schlossberg

Joseph Cohen was elected the first president of the new Orthodox congregation. He served for a number of years, and in 1920 he was still serving as president, according to the congregational records. In 1913, Samuel Mandel[2] became rabbi of the congregation, apparently being the first rabbi whom the new congregation had. He died in Huntington on February 17, 1919, at the age of 38, seemingly after having served as the rabbi of the congregation for six years (*AJYB*, 1919–1920, page 206). At that time, a daily Cheder (daytime Hebrew school) was organized, in addition to the Sabbath School. Rabbi Samuel Mandel was the first to conduct this new Hebrew School (1914–1919), as well as the Sabbath School. In 1959, the Hebrew School was still the only such school in the city.

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[1] His name is incorrectly spelled in some of the congregational records as M. Feder.

[2] His name incorrectly spelled in the congregational and other records as Mendel, Mendell, or Mandell.

According to the congregational records, in 1916 the officers of B'nai Israel Congregation were:

PRESIDENT: Max Glick
VICE PRESIDENT: Harry Brownstein
TREASURER: David Cohen

In 1959, Congregation B'nai Israel, with its new synagogue at the corner of Ninth Avenue and Ninth Street, was described as "an Orthodox congregation leaning towards Conservatism," under the long-time leadership of Rabbi Jacob M. Danziger, who has served the congregation continuously since 1934. In 1957–1958, Jack Cuttler was president of Congregation B'nai Israel; by that time he had served for a considerable number of years in that post, having been re-elected several times.

According to Herman Fetter, a member of the congregation in 1957, and a notable member of the Jewish community of Huntington, who is also a son of one of the original founders (Maurice Fetter) of the congregation, and prominent also in the 1950's in B'nai B'rith work in Huntington on the local and State levels, only two of the original founders of B'nai Israel Congregation in 1908 or 1910 were still living in 1957; these were Harry Glick and Albert Schlossberg, the latter a brother of Abraham N. Schlossberg, of Bluefield.

In the course of the years a number of former members and even founders of B'nai Israel Congregation left, and joined Ohev Sholom Congregation, but the numbers of the members of B'nai Israel Congregation were nevertheless augmented in every decade by newcomers settling in the city. By arrangement with Ohev Sholom Congregation, and on the basis of an early agreement, which is still maintained, B'nai Israel Congregation has the only Hebrew School in the city; some children of Ohev Sholom Congregation attend Hebrew School class sessions at "the Shul" two or three afternoons a week.

In 1914, the society Daughters of Israel (*Benoth Yisrael*) was formed by the women of the new Congregation B'nai Israel. Its purposes were educational, religious, and philanthropic. In 1916 its first officers of record were:

PRESIDENT: Mrs. Joseph Cohen
SECRETARY: Mrs. Davidson
TREASURER: Mrs. David Cohen

The first [synagogue] building of Congregation B'nai Israel was located at 1224 Fourth Avenue. For a number of years from 1910 to the year 1920, the congregation worshipped in rented rooms in downtown Huntington.

The following served as rabbis of Congregation B'nai Israel from 1913 to the present:

SAMUEL MANDEL (1913–1919). Samuel Mandel was, apparently, the first rabbi of the new congregation. The exact dates of his service are not given definitely in the congregational records, but it is believed that he was rabbi of B'nai Israel Congregation from September, 1913, until February 17, 1919, when he died in office in Huntington at the age of 38. He was the father of Mrs. Ida M. (William) Klein, now of Beckley; William and Ida M. Klein lived in Huntington for a number of years before settling in Beckley. As has already been mentioned above, Rabbi Samuel Mandel's name is incorrectly spelled as Mendell, or Mendel, or Mandell, in various congregational and other sources, also in the *AJYB*, Volume 21 (1919–1920), page 206, where his death is recorded.

S. J. BECKERMAN. Rabbi S. J. Beckerman (his full first name is, apparently, now unknown) served as rabbi of Congregation B'nai Israel from 1919 to 1923. These are the most likely dates for his rabbinate, even though the exact years of his service are not definitely known.

MEYER [JOEL] GOLDMAN (1923–1926). He was ordained in 1924 by Yeshiva College, of New York.

HYMAN SHARFMAN (1928–1932).

JACOB M. DANZIGER (1934–). Rabbi Jacob M. Danziger came to Congregation B'nai Israel in 1934, after a lapse of two years in which the congregation had no rabbi (there was a previous lapse of two years in the rabbinate from 1926 to 1928), and was still serving in that position in 1959.

The Constitution and Bylaws of Congregation B'nai Israel

The following Constitution of B'nai Israel Congregation, cited in full below, is of interest as an example of the constitution and bylaws of an Orthodox Jewish (or Orthodox-Conservative Jewish) congregation (of which type of congregation there are only four in West Virginia: two in Wheeling, one in Charleston, and B'nai Israel Congregation in Huntington) of the modern period. It contains a number of provisions, articles, and sections which are additional to, and different from, those contained in the constitutions and bylaws of the Reform congregations of the State.

CONSTITUTION AND BY-LAWS
OF THE
B'NAI ISRAEL CONGREGATION
HUNTINGTON, W. VA.

ADOPTED NOVEMBER 1, 1930
REVISED APRIL 14, 1946

[and including a brief history of the Congregation]

History of the Huntington Orthodox Congregation B'nai Israel

Although, as early as 1883, a small group of Jews made an attempt to organize an Orthodox Congregation, it did not take definite shape until 1910, when, through the efforts of the following gentlemen, an Orthodox Congregation was established:

Joseph Cohen	Samuel Glick
Harry Glick	Henry Angel
Harry Rose	Max Pulverman
Albert Schlossberg	Emanuel Biern
Samuel Gore	Jake [Jacob] Hermanson
Harry Mazo	Maurice Fetter[1]

[1] Father of Herman Fetter.

Mickel's Hall, on Third Avenue, was used as the first place of worship by this sturdy band of worshipers. Later the congregation occupied the Odd Fellows' Hall on Third Avenue, and still later, occupied rooms over the Fountain Drug Co., and the Union Bank and Trust Co. However, not feeling content [since the members did not feel content] with merely renting a room in which to worship, a movement was begun in 1920 to establish a permanent House of Worship.

Under the leadership of Brother Joseph Cohen, who was president at that time, and with the assistance of Harry Mazo and Henry Angel, a lot was purchased at the corner of 5th Street and 5th Avenue, and was later sold at a handsome profit. From the proceeds of this sale, a site was purchased on Fifth Avenue and Seventh Street. The building committee, appointed to build a Synagogue, decided to sell this site and purchase the lot on the corner of Ninth Avenue and Ninth Street. It is at this location and upon this site that our present Synagogue was built. This House of Worship is the product of the efforts and dreams of our brothers, and is a monument to those who have so zealously labored and gave their time and money in order to make it a reality.

We now [1946] have a permanent Rabbi and Shochet. Hebrew School is being taught every day, and Sunday School every Sunday. Services are held daily in the evenings, [and on] Saturday and Sunday mornings.

Our Synagogue [located at the corner of Ninth Avenue and Ninth Street] is one of the outstanding buildings in the city and [is] considered one of the most beautiful Synagogues in the State, and each Jew points with pride because it is the embodiment and fulfillment of the hope that lives in the heart of every Jew.

The Congregation has its own, well cared for, Cemetery.

ORDER OF BUSINESS AT MEETINGS

1. — Roll Call of Officers and Noting Absentees.
2. — Reading of the Minutes of the Previous Meeting.
3. — Receipts and Disbursements.

4. — Sick Committee Report.
5. — Proposals for Membership.
6. — Report of [the] Investigating Committee.
7. — Balloting on Candidates for Membership.
8. — Committee Reports.
9. — Reports from Officers.
10. — Reading of Communications and Bills.
11. — Unfinished Business.
12. — New Business.
13. — Good and Welfare.
14. — Adjournment.

Article I

NAME AND OBJECT

Section 1. — The name of this Kehilah or Congregation shall be the B'nai Israel Congregation.

Section 2. — This Name shall not be changed as long as Ten Members in good standing object to it[s] being changed.

Section 3. — The Congregation shall have a permanent Synagogue for conducting services every day in the manner in which such services are conducted by the Orthodox Jews; it shall also hold classes in Talmud and other studies in Judaism every day forever and ever.

Section 4. — The Congregation shall own its own Cemetery and all things necessary for the purpose of conducting funeral services and for the purpose of burying those of its members who die in accordance with the Orthodox Jewish rites. The Congregation shall also have a Chevra Kaddischa or burial society.

Article II

OFFICERS

Section 1. — The officers of the Congregation shall consist of a President, Vice-President, Secretary, Treasurer, and seven Trustees.

Section 2. — The officers and trustees shall constitute a board for the purpose of transacting all business of the Congregation.

Section 3. — The officers shall be elected for a term of one year during the holidays known as Succoth or feast of the [the Feast of] Tabernacles.

Section 4. — The President, Vice-President, Secretary, and Treasurer shall be elected every year as specified in Section 3, Article IV, and, including the trustees, shall come under the same supervision.

Article III

MEETING[S]

Section 1. — Meetings shall be held the first Sunday of every month.

Section 2. — Special Meetings may be called either by the President or by written request to the President signed by ten members in good standing.

Section 3. — A Quorum shall consist of any one of the elected officers and ten members in good standing.

Article IV

NOMINATIONS AND ELECTIONS

Section 1. — Nominations and Elections of officers shall be held at the same meeting.

Section 2. — All members shall be notified of the holding of an election.

Section 3. — All officers shall be elected by the vote of the majority of those present, and the presiding officer at an election shall appoint two members as tellers.

Section 4. — If two candidates are tied for any office, balloting shall continue until one of them gets a majority.

Section 5. — No one shall be nominated or elected for any office unless he is present at the meeting in which such election is held.

Section 6. — No one shall be eligible for either [the] Presi-

dency or [the] Vice-Presidency or any other office unless he is a resident of the City of Huntington, W. Va.

Section 7. — The President shall publicly proclaim the election of his successor.

Section 8. — No one shall be eligible to hold office unless he has paid in full all his indebtedness to the Congregation, such as dues and assessments.

Section 9. — No member of the Congregation shall be eligible for any office of the said Congregation unless he is in good standing, and has been a member of the Congregation [for] at least twelve months prior to the said election.

Article V

DUTIES OF THE PRESIDENT

Section 1. — The President shall be present on every Sabbath day and Holy Day at the Synagogue services, [and shall] stay by the Ark, holding the Scrolls of the Law, for the purpose of properly calling the congregants to hear the reading of the Law. He shall, however, have the right, in the case of his inability to be present, to appoint someone in his stead.

Section 2. — The President, or, in the absence of the President, the next highest officer present at any service, shall have the right to designate the one who shall act as cantor or reader for the conducting of the services.

Section 3. — The President shall attend every meeting and keep order therein.

Section 4. — The President shall appoint all committees, [and] shall hold in his possession all valuables belonging to the Congregation, such as the seal, valuable papers, bank books, etc.

Section 5. — The President shall see that all indebtedness owing to the congregation shall be collected, and [he shall] see that all obligations of the Congregation are met.

Section 6. — The President shall have the right to expend a sum not exceeding $15.00 without asking the consent of the Congregation.

Section 7. — The President shall instruct all officers in their

duties, and shall, if necessary, audit all books or see that they are audited.

Section 8. — The President shall decide all points of procedure at the meetings, and in case any member is dissatisfied with his decision in any matter, such member shall have the right to appeal to the Vice-President, who shall put such questions to the assembly [the congregants present at the meeting] for its decision by [a] 2/3 vote of those present.

Section 9. — When a traveling cantor or a traveling magid [preacher] or evangelist[1] wishes to either conduct services or hold a meeting at the Synagogue, the President shall have the right to permit or prohibit the use of the Synagogue for such purpose.

Section 10. — The retiring President shall turn over to his successor all things in his possession which belong to the Congregation; a failure to do so shall cause the retiring President to be suspended as a member of the Congregation.

Article VI

DUTIES OF THE VICE-PRESIDENT

Section 1. — The Vice-President shall assist the President in keeping order, and shall also be chairman of the finance committee.

Section 2. — The Vice-President, in the absence or disability of the President, shall perform all the duties of the President.

Article VII

DUTIES OF THE SECRETARY

Section 1. — The Secretary shall be present at every meeting, shall keep an accurate set of books for the Congregation, and shall keep and call the roll of officers at every meeting.

Section 2. — The Secretary shall make out bills for all indebtedness due the Congregation from its members.

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[1] [*Sic!* A *Jewish* evangelist?]

Section 3. — The Secretary shall notify members of the meetings, and of the amount of dues they owe.

Section 4. — The Secretary shall give an account of all money, etc., whenever requested by the President of [or?] the finance committee [the chairman of the finance committee?].

Section 5. — The retiring Secretary shall turn over to his successor all books, accounts, etc., properly balanced and in good order. Failure to do so shall cause [his] suspension from membership in the Congregation.

Article VIII

DUTIES OF THE TREASURER

Section 1. — The Treasurer shall furnish a bond of $1,000.00, signed by two members owning their own real estate. The sureties shall [must] be satisfactory to the officers.

Section 2. — The Treasurer shall be present at every meeting and give a receipt for all moneys received by him.

Section 3. — The Treasurer shall pay bills or orders signed by the President and Secretary.

Section 4. — The Treasurer shall balance his book [books] with the Secretary every first of the month.

Section 5. — The retiring Treasurer shall turn over to his successor all moneys, books, papers, etc., belonging to the Congregation. Failure to do so on his part shall cause him to be suspended as a member of the Congregation.

Article IX

DUTIES OF THE TRUSTEES

Section 1. — The Trustees shall see that all meetings and all services shall be conducted in an orderly and proper manner.

Section 2. — The Trustees shall have the right to call members to order.

Section 3. — The Trustees shall see to it that all things necessary for the use of the Congregation shall be provided, and on order of the Congregation [they] shall have the right to buy or sell.

Article X

DUTIES OF THE CHEVRA KADDISCHA OR BURIAL SOCIETY

Section 1. — No one shall be buried in the cemetery belonging to the Congregation B'nai Israel unless his or her body is first prepared by the Chevra Kaddischa in accordance with the Orthodox Jewish law.

Section 2. — The Chevra Kaddischa shall not prepare any body for burial without first consulting [with] and receiving permission from the President to do so.

Section 3. — The President, Vice-President, Secretary, and Treasurer of the Congregation, with the same officers of the Chevra Kaddischa, shall constitute a cemetery committee, and they shall establish a fund to be known as the Schule fund.

Section 4. — All moneys derived from donations, pledges, and other sources for the use of the cemetery shall be turned over to the Congregation. All moneys turned over to the cemetery fund shall be used for the purpose of maintenance and improvement at the direction of the Congregation.

Section 5. — All expenditures for the cemetery must be approved by the Congregation.

Section 6. — Upon application for burial of a non-member in the cemetery of the Congregation, the Congregation officers shall hold a meeting, at which meeting they shall determine the place at which such non-member shall be buried, and the amount which shall be paid for the plot and other expenditures incident to such burial, and their decision shall be final.

Section 7. — Upon the application for burial of a member, the officers shall meet and designate the place at which such member shall be buried, and their decision shall be by majority vote and final.

Section 8. — Members owning family lots in the Congregation cemetery, parts unused, [such lots] are not transferable to anyone other than members of his [their] immediate family, and are not transferable to any other person unless so authorized by the Congregation.

Section 9. — Any member owning plots or lots in the cemetery, [who] has [a] part unused, and desires to dispose of same, the Congregation shall have the first refusal,[1] and said property cannot be transferred to any non-member of the Congregation, unless it is so authorized by the Congregation; should the said Congregation see fit to take this property over, then the said Congregation shall refund to the owner or its [his] heirs the amount formerly paid by the original purchaser.

Article XI

RABBI OR CHAZON OR SCHOCHET

Section 1. — The Rabbi or any employee of the Congregation shall obey all orders of the President, which are for the benefit of the Congregation.

Section 2. — No Rabbi or employee shall be eligible for membership of [in] the Congregation, nor have the right to vote at any meeting of the Congregation, but they shall be entitled to all of the benefits and privileges of the Congregation which all members are entitled to.

Section 3. — All Rabbis shall be elected by the Congregation at the first regular meeting, and all contracts with the Rabbi or any employee shall be in writing, outlining all duties.

Section 4. — The pay of any Rabbi who fails of re-election shall continue for the three-month period after the election is held, providing [provided], however, that he give the same service as if he had been re-elected. All applications for re-election on the part of any Rabbi shall be in the hands of the President at least 30 days before the holding of the election.

Section 5. — Kosher meats shall be under the direction of the Congregation, and the Congregation shall direct the Rabbi to be present at the distribution of the meats at all times.

Section 6. — It shall be the duty of the Rabbi to be present at the time when members come for their meats, and the Congregation shall furnish the Rabbi, and the butcher, a list of their

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[1] The right of purchasing, or of refusing to purchase.

[its] members in good standing and entitled to that service, of meats and having their fowls killed, and members becoming delinquent of [in the] payment of their dues, their service shall be discontinued, until ordered reinstated by the President of the Congregation.

Section 7. — There shall be a grievance committee to consist of 3 members of the Congregation appointed by the President, to arbitrate with members having complaints or other controversies with the butcher, or other matters pertaining to the Congregation, such as [being] delinquent in their dues or serving non-members of the Congregation.

Section 8. — Pertaining to the distribution of meats, the Congregation should have [a] special designated place where meats are handled and where the dealer should at all times be under the direction of the Congregation or the grievance committee.

Article XII

MEMBERSHIP

Section 1. — All applicants for membership in this Congregation shall be Jews of good moral character and over 18 years of age.

Section 2. — All applications for membership shall be referred to an investigating committee. This committee shall report its findings at the following meeting.

Article XIII

DUTIES OF MEMBERS

Section 1. — All members shall pay dues monthly, and shall pay all donations in full, but shall have the right to pay for the individual ceremonial functions mentioned in Article XVI, Section 1.

Section 2. — There shall be a dues-assessment committee consisting of the President, Vice-President, Secretary, Treasurer, and the members of the Board of Trustees.

Section 3. — The dues-assessment committee shall meet [on]

the first Sunday after the annual election of officers, and shall at that time determine the amount to be expended for the maintenance and upkeep of the Congregation, and its functionaries, and shall then form a budget for the coming year, and following the making up of such budget shall determine the amount each member is to pay as his monthly dues so that the expenses shall be met.

Section 4. — Immediately after the committee has determined the amount each member is to pay monthly, the Secretary shall notify each member by mail of any change [in the amount which] he is [to be] assessed.

Section 5. — Should any member be dissatisfied with the amount with which he is assessed, and wish the same revised, then he shall appeal to the said dues-assessment committee for a hearing not later than FOUR SUNDAYS after receiving notice of such assessment, and at such hearing the committee shall vote upon the amount, and it shall be necessary for two-thirds of the Committee to revise the amount.

Section 6. — Any member 3 months or more [in] arrears in dues shall not be considered in good standing.

Article XIV

BENEFITS FOR MEMBERS

Section 1. — Every member in good standing shall have the right to the use of the Synagogue, the Wedding Canopy, and other paraphernalia pertaining to the conduct of a wedding ceremony.

Section 2. — Every member in good standing for a period of 15 years who shall, after that time, be unable to pay his membership dues shall report same to the President, which he [who] will investigate his or her inability to pay further, and [if] found worthy of [the] same, he will then order his membership reinstated — and all courtesies of the Congregation.

Section 3. — Every member in good standing shall be entitled to purchase lots in the cemetery for the sum of $75.00 each.

Section 4. — Upon the death of any member, all members shall be notified of such death and shall be requested to attend the funeral, and the Secretary shall put the date of his death upon [in] the minute books of the Congregation.

Section 5. — The Congregation shall see to it that a sufficient number of men [a Minyan, or at least ten men] shall be present at the house of those who mourn the death of a father or mother, and who rest during the week of mourning [Shivah], for the purpose of conducting the daily morning and evening services.

Section 6. — Should a member die who leaves no male children, then the Congregation shall appoint a man for the purpose of saying the prayers [prayer] for the dead, or Kaddisch.

Section 7. — At every holiday in which prayers for the deceased are repeated with the names of the deceased mentioned,[1] then the names of every deceased member shall be mentioned.

Article XV

PUNISHMENT OF OFFICERS AND MEMBERS

Section 1. — Any officer failing to be present at three successive meetings without a good excuse shall be suspended from office.

Section 2. — No member shall have the right to leave the meeting hall at any time of a meeting without the permission of the President.

Article XVI

SYNAGOGUE CEREMONIAL[S]

Section 1. — All calling to hear the reading of the Law, and other similar individual ceremonial functions on the High Holidays, shall be sold to the highest bidder.

Section 2. — Any non-member who wishes to have a marriage performed in the Synagogue shall pay a sum set by the officers of the Congregation, and shall also have the ceremony performed by the Rabbi of the Congregation.

[1] Yizkor, or Hazkarath Neshamoth.

Article XVII

ORDER OF MEETING

Section 1. — Roberts' [Robert's] Rules of Order shall be used at all meetings except where they conflict with other articles or sections of this constitution.

Article XVIII

COMPLAINTS AND GRIEVANCES

Section 1. — All members of the Congregation having complaints or grievances of [or] charges to prefer against other members, Rabbi, or any employee shall bring them before a meeting of the grievance committee.

Section 2. — Any member not satisfied with the decision of the grievance committee, may appeal the decision to the Congregation at the next regular meeting.

Article XIX

CONGREGATION PRIVILEGES

Section 1. — The Congregation shall have the right to sell its Synagogue only upon [the] vote of three-fourths of its members present at a meeting called specially for that purpose.

Amendment A

Any member who has been a member in good standing for 5 years shall be entitled to purchase 2 cemetery lots at $75.00 each. The price of any additional lots that a member desires to purchase shall be determined at a meeting of the officers and trustees.

Amendment B

All proposals for expenditures of money in excess of $50.00 from the treasury of the Congregation must be submitted to a committee, composed of the President, Vice-President, Secre-

tary, and Treasurer of the Congregation. After their approval or disapproval, it shall then be submitted to the Congregation with their recommendation at the next regular meeting, or a meeting called for such a purpose. This amendment is not to be in conflict with any Article or Amendment pertaining to salaries.

Amendment C

All requests for increases or decreases in salary, gifts, or bonuses for any employee of the Congregation must be presented in writing to the President of the Congregation. A meeting of the officers and trustees of the Congregation shall be called by the President within 10 days after the receipt of such request, and their recommendation shall be submitted to the membership of the Congregation at a meeting called for such purpose, with all members duly notified.

Presidents of B'nai Israel Congregation [1]

Joseph Cohen (1910)
Max Glick (1919)
Jack I. Elderman (1920)
Joseph Cohen (1922)
Joseph Fetter (1924)
Abraham H. Frankel (1926)
Sol Masinter (1930)
Joseph Cohen (1944)
Simon Fetter (1945 and 1946)
Jack Cuttler (1947–; the present incumbent)

Officers of B'nai Israel Congregation in 1957–1958

President: Jack Cuttler
1st Vice President: Simon Fetter
2nd Vice President: Charles Riter
Secretary: Herbert Colker
Treasurer: Louis Cohen

[1] The list of presidents has many gaps, and is not complete.

The Hebrew School of B'nai Israel Congregation at the Present time

(1957–1958)

(13 students)

Teacher

Rabbi Jacob M. Danziger

Assistant Teacher

Rabbi Isaac Katz

Students

Mark Lawrence Brodoff
Matthew Colker
Larry Colker
Allan Hill Frankel
Simon Glaser
Ira Harvy Herman
Lawrence Allen Levy
Theodore Mendelson
Barry Stephen Newberger
Edwin Gaffin Newberger
Steven Charles Radow
Jerry Rivlin
Jerome Michael Schnitt

Past Teachers of the Hebrew School

Simon Fetter
Mrs. Samuel Glaser
Isaac Katz
Rabbi Hyman Sharfman [Scharfman]

The Sunday School of B'nai Israel Congregation in 1957–1958[1]

Teachers

Mrs. Herbert Colker
Mrs. Jacob M. Danziger
Mrs. Lew [Lewis] Diamond
Mrs. Jacob Herman
Miss Pauline Kaplan
Mrs. Ruben Newberger
Mrs. Harold Radow

[1] There were 47 pupils in the Sunday School in 1957–1958.

PUPILS

Catherine Angel
David Angel
Maxine Angel
Dennis Avner
Franklin Boos
Mark L. Brodoff
David Colker
Deborah Ann Colker
Lawrence Colker
Lee Colker
Matthew Colker
Steven Colker
Jewell Diamond
Phyllis Diamond
Stephen Feinberg
Robert Freeman
Simon Glaser
Janice Goldenberg
Alter Herbert
Ira Herman
Nancy Herman
Billy Jaskow
Susan Jaskow
Allan Kaplan
Lawrence Allen Levy
Mitchell Levy
Barry Newberger
Eddie Newberger
Judith Radow
Stephen Radow
Susie Riter
Jerry Rivlin
Randy Rivlin
Sheryll Rivlin
Vicki Rudin
Arlene Schein
Stephanie Schein
Beatrice Soloman
Debbie Soloman
Edward Soloman
Louis Soloman
Cathy Steirn
Harriet Steirn
Marsha Steirn
Roselyn Steirn
Beth Ann Strauss
Richard Weinberger

PAST PRESIDENTS OF THE DAUGHTERS OF ISRAEL (*Benoth Yisrael*) SOCIETY

Mrs. Sol.[omon] Ribakoff
Mrs. Andrew Katz
Mrs. Jack Cuttler
Mrs. Jack Glick
Mrs. Irving Klein
Mrs. Louis Kraft
Mrs. Lou Zanville
Mrs. Jacob Silverman
Mrs. Sadie Goldstein

MEMBERSHIP OF B'NAI ISRAEL CONGREGATION (1957–1958)[1]

A

Harry Abrahams
Abraham Angel
Maurice L. Angel
Max Avner

B

Jules M. Bachrach
Samuel Barr
Nathan Blumberg
Isadore Boos
Mrs. Rose Boos

[1] 117 members. Some of the membership duplicates that of Ohev Sholom Congregation: so-called dual memberships.

Herman Brodoff
Harry Brownstein

C

Jerome Cantor
Aaron Cohen
Bernard Cohen
Charles Cohen
David Cohen
Isador Cohen
Mrs. Joseph Cohen
Louis Cohen
Phillip Cohen
Robert Cohen
Herbert Colker
Joseph Colker
Rubin Comet
Sidney Comet
Howard Corbin
Nathan Corbin
Jack Cuttler

D

Louis Diamond
Joseph Diener
Mrs. Estelle [Jack] Dobb

E

Fred Edison
Morris Edison
Jack I. Elderman

F

Alfred Feinberg
Herman Feinberg
Eugene Feldman
Herman (Stella) Fetter
Simon Fetter
Joe Fish
Edward Fisher
Harold L. Frankel
Abraham Freedman
David Freeman
Norman Friedman

G

Louis Gaffin
Samuel Glaser
Jack Glick
Lewis Glick
Max Glick
Robert Glick
Abraham Goldenberg
Mrs. Samuel Gore
David Gross
Israel T. Gross
Roger Gross

H

Harold Herbert
Israel M. Herbert
Jack Herman

J

Albert Jacobs
Isadore Jaffe
Joseph Jaskow
Leon Jaskow

K

Dr. Harold Kagan
Barney Kaplan
Theodore Kaplan
Andrew Katz
Paul Kirsh
Louis Kraft
Max Kurzman

L

Irwin W. Leby
Isaac Lerner
Mrs. Leah Lerner
Leonard Lerner
H. Ben Levy
Max Levy
Mrs. Anna Lieberman
Jack London

M

Sol Malof
Mrs. Ralph [Gazella] Masinter
Peter Meier
Joseph Mendelson
Abraham Moel
Harry Moel

N

Reuben Neuberger

R

Harold Radow
Sol Ribakoff
Charles Riter
David Riter
Jules Rivlin
Maurice Rosen

Mrs. Hy.[man] C. Rubin
Harold (Zeena B.) Rudin

S

Meyer Saltz
Samuel Samson
David Sayble
Gilbert Sayble
Gale Schindleman
Dr. Sidney Schnitt
Gaby Seigle
Max Smolin
Morton Snitzer
Mrs. Charles Solomon
Norman Solomon
Abraham Steirn
Coleman Steirn
Robert Steirn
Walter Steirn
Harold Straus
Samuel Sweig

T

Sidney Tumpson

U

Julius Udoff

W

Dr. Jacob Weinberger
Arthur Weisberg
Fred Weisberg
Nathan Wolfe

Faith in Huntington [B'nai Israel Congregation]

A Jewish Orthodox Congregation Attempted in 1883, But Did Not Become a Reality in Huntington until 1910

By Dorothy Buzek[1]

The beginning of B'nai Israel Synagogue goes back almost three quarters of a century. It was in 1883 that a small group of Jews first attempted to start an Orthodox congregation, but not until 1910 did it take definite shape. In that year the congregation was established through the efforts of twelve men, namely:

Henry Angel
Emmanuel Biern
Joseph Cohen
Maurice Fetter
Harry Glick
Samuel Glick
Samuel Gore
Jake Hermanson
Harry Mazo
Max Pulverman
Harry Rose
Albert Schlossberg

[1] From *The Huntington Advertiser*, Saturday, May 11, 1957.

Services were first held in Mickel's Hall on Third Avenue; later, in the Odd Fellows Hall on that avenue; and, still later, in rooms over the Fountain Drug Company and the Union Bank and Trust Company.

In 1920 a movement to establish a permanent synagogue was started under the leadership of Joseph Cohen, then president of the congregation. Two different sites — one at Fifth Street and Fifth Avenue and the other at Fifth Avenue and Seventh Street — were bought and sold before the present site on the corner of Ninth Avenue and Ninth Street was selected. The building was erected in 1924. The mortgage was burned on December 3, 1939.

Services are held daily at the synagogue at 7.30 P.M.; at 9.15 A.M. on Saturday, the Jewish Sabbath; and on Sundays at 9.00 A.M. On Jewish holidays there are additional services, and on Yom Kippur, "The Day of Atonement," there are four [services]. . . .

B'nai Israel lists its membership as 125 families, with an average estimate of four members per family. People of the Jewish faith place great emphasis on the family as the basic unit of society, and stress cooperation between the home and the synagogue in the proper training of the children. B'nai Israel has its own active PTA [Parent-Teachers Association] modeled along the lines of the Parent-Teacher Association[s] in the public schools. The PTA meets monthly.

Hebrew school classes for boys are conducted at the synagogue four days a week by Rabbi Jacob M. Danziger. In these classes, held after regular school hours, emphasis is placed on the learning of the Hebrew language.

Sunday school classes are held on Sunday mornings for both boys and girls from kindergarten age up. Rabbi Danziger is supervisor of the school, which is largely devoted to teaching of Bible stories. Jewish boys become Bar Mitzvah . . . at the age of 13. Girls become Bas Mitzvah at the age of 14 [13?]. . . .

Hebrew school classes, luncheons, banquets, and other social activities of the congregation are held in the vestry room in the basement of the synagogue. Within the past five years a modern

kitchen has been installed so that meals may be prepared in the synagogue.

The newest organization of the congregation is the Mr. and Mrs. Club, which makes use of the talents of its members for programs. . . . The Club has proved most popular. . . . The idea for the Club was brought to Huntington by Mr. and Mrs. Jules Rivlin when they moved here two years ago from Wheeling.

The women's organization of the synagogue is the Daughters of Israel. The Daughters of Israel meet once a month for luncheon, and are divided into circles which plan various activities, both social and charitable. The women devote much attention to the Sunday School and to the purchase of materials for use in the school.

Officers of B'nai Israel Congregation consist of a president, vice-president, secretary, treasurer, and seven trustees. These men constitute a board for the purpose of transacting all business of the congregation.

The synagogue has no choir. The rabbi chants the services.

Rabbi [Jacob M.] Danziger has been rabbi of the congregation for 23 years, coming here on April 19, 1934, from Lexington, Ky., where he had served a synagogue for three years. A native of St. Louis, Mo., he spent his childhood days in Houston, Tex., and attended the Hebrew Theological College in Chicago. Rabbi Danziger is a member of the Huntington Ministerial Association, and has been a leader in programs aimed at promoting brotherhood and better understanding between people of different creeds and colors.

B'nai Israel Congregation recently purchased the lot and house thereon next door to the synagogue on Ninth Avenue for use as a Sunday School annex.

. . . . B'nai Israel congregation has six scrolls [of the Law; *Sifre Torah*], each covered by a breastplate symbolic of the breastplate worn by the high priests of old on the Day of Atonement. . . .

In the practice of their religion, [Orthodox] Jews study both the Bible and the Talmud. The Talmud are [consists of] the law books [post-Biblical] of the [Orthodox] Jewish people.

The Talis, a fringed prayer shawl, is worn by men and boys of the congregation at morning services and on the eve of the Day of Atonement. Men also wear skull caps when in the synagogue. Before any service may be held, it is necessary that a quorum of ten men [Minyan] be present. Boys past the age of 13 [Bar Mitzvah] are counted as men.

In earlier days the men of the congregation all sat together on one side of the sanctuary when services were held, and women sat in a group on the other side. This practice was discontinued a number of years ago, and families now sit together.

It is a Jewish custom to pray for the dead. In B'nai Israel Synagogue [there] is a memorial tablet on which are listed the names of deceased members of the congregation. In front of each name is an electric light bulb. For 11 months after a dear one [a parent] has died, a member of the family [sons only] comes to the synagogue every day to pray [to recite the Kaddish prayer]. Then there is a lapse of one month, at the end of which time the electric lamp beside the name is lit, and remains burning for 24 hours. During this period a [male] member of that family [all the male members of that family] recites the Kaddish or mourner's prayer [the Yahrzeit Kaddish, marking the anniversary of the death of a mother or father].

. . . . The congregation has its own, well-cared for cemetery on Spring Hill. The constitution and bylaws of the congregation specify that the congregation shall own its own cemetery and all things necessary for the purpose of conducting funeral services and burying those of its members who die in accordance with the Orthodox Jewish rites.

Kashruth in Huntington

Rabbi Isaac Katz is [1959] the Shochet (ritual slaughterer of fowl and animals) and assistant cantor of B'nai Israel Congregation, and also the [assistant] Hebrew teacher, which latter function he shares with Rabbi Jacob M. Danziger. Isaac Katz came to the congregation some thirteen years ago (in 1944 or

1945), his previous position having been at nearby Ashland, Ky., where he performed the same duties.

Victor's Delicatessen, in the downtown business section of Huntington, owned and operated by Herman Brodoff, handles the kosher meat in Huntington, although, according to Herman Fetter and Rabbi Danziger, there are not too many Jewish families in Huntington, even members of B'nai Israel Congregation, who observe the Jewish dietary laws (*Kashruth*).

The Federated Jewish Charities of Huntington

There are two conflicting dates, one year apart, found in the records of the Huntington Jewish Community, for the organizing of the federated Jewish charities, or the United Jewish Fund. According to one record, the Jewry of Huntington organized the United Jewish Fund in the year 1938. According to the second record, the Federated Jewish Charities, of Huntington, was organized one year later, in 1939. For a time, seemingly, this organization was known by both names.

The following data on the Federated Jewish Charities, of Huntington, were excerpted from reports in the *AJYB*:

1939–1940

United Jewish Fund, organized in 1938. Purposes: the support of national welfare programs and the support of the overseas welfare program. Samuel Samson served as executive chairman in 1939–1940.

1941–1942

Federated Jewish Charities, organized in 1939. Purposes: the administration of local [Jewish] social services; the support of the affiliated local [Jewish] organizations; the support of the national welfare programs; and the support of the overseas welfare programs.

In 1941–1942, D. [Dez] C. Schonthal was president, and Aaron C. Cohen secretary, of the Federated Jewish Charities, of Huntington.

1943–1944

In 1943–1944, Aaron C. Cohen was president of the Federated Jewish Charities, of Huntington, and Samuel Biern served as its treasurer.

1946–1947

Federated Jewish Charities, of Huntington, organized in 1939. In 1946–1947, M. D. Friedman was its president, and Harold L. Frankel was its secretary.

1947–1948

E. Henry Broh was elected secretary in 1947, and served until 1948.

1950–1957

In 1950, Maurice Rosen was president of the Federated Jewish Charities, of Huntington, and E. Henry Broh was again its secretary.

From 1950 to 1957, M. D. Friedman again served as president of the Federated Jewish Charities, of Huntington, and E. Henry Broh served as its secretary-treasurer.

1955–1956

For the year 1955–1956, the complete list of the officers and Board of Trustees of the Federated Jewish Charities, of Huntington, Incorporated, was as follows:

PRESIDENT: M. D. Friedman
1ST VICE PRESIDENT: Samuel Samson, Jr.
2ND VICE PRESIDENT: Jack Cuttler
SECRETARY-TREASURER: E. Henry Broh

BOARD MEMBERS

Isadore Cohen	Rodger Gross
Mrs. Herbert Colker	Jerome Hayflick [Hayflich]
Dr. Harry Fallon	Budd L. Moser
Lawrence Glick	Maurice Rosen
Robert Glick	Mrs. Samuel Samson, Jr.

1959–1960

In 1959–1960, Jack Cuttler served as president, and E. Henry Broh as secretary-treasurer, of the Federated Jewish Charities, of Huntington.

Huntington in the Local and State Sisterhood

The Sisterhood of Ohev Sholom Congregation

The Huntington Sisterhood (the Sisterhood of Ohev Sholom Congregation) affiliated with the N. F. T. S. on October 13, 1913, with 38 members. The president at that time was Mrs. L. A. Pollack [Pollock], and its secretary was Mrs. W. Loeb.

1936–1937

Mrs. Hannah Greenberg was, in 1936–1937, correspondent in Huntington for *The Sisterhood News of West Virginia*. Mrs. Samuel Wormser was recording secretary in that same year, and the president of the Sisterhood was Mrs. Walter Oppenheimer.

Members of the Huntington Sisterhood whose names are recorded for that year include:[1]

Mrs. Eph Broh	Mrs. B. J. Landau
Mrs. Burke	Mrs. I. Ben Romer
Miss Blanche Gideon	Mrs. Abe Rubin
Mrs. Max Glick	Mrs. Hyman Rubin

1956–1957

In 1956–1957, Mrs. Leonard A. (Marjorie) Lerner served as the president of the local Sisterhood. The budget for that year was $4,489. Important fund-raising projects were the sale of flower bulbs and the sale of the annual calendar. Contributions were made by the local Sisterhood to the newly created YES (*Y*outh, *E*ducation, *S*isterhood) Fund of the N. F. T. S. The local Sisterhood purchased ten new banquet tables for the Temple Center.

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[1] The records for those early years are incomplete.

1957–1958

In 1957–1958, Mrs. Leo (Julia) Ziffer served as the president of the Ohev Sholom Temple Sisterhood of Huntington. The complete roster of officers and committee chairmen for that year was as follows:

PRESIDENT: Mrs. Leo (Julia) Ziffer
1ST VICE PRESIDENT: Mrs. Raymond (Ethel) Hepner
2ND VICE PRESIDENT: Mrs. Jerome Hayflich
RECORDING SECRETARY: Mrs. Robert Levy
TREASURER: Mrs. Harry Broh

COMMITTEE CHAIRMEN

WAYS AND MEANS COMMITTEE CHAIRMAN: Mrs. Raymond Hepner
BRAILLE COMMITTEE CHAIRMAN: Mrs. David Baker
PEACE AND WORLD RELATIONS COMMITTEE CHAIRMAN: Mrs. Herman (Stella) Fetter
PROGRAM COMMITTEE CO-CHAIRMEN: Mrs. Ike [Isaac N.] Schoenfeld and Mrs. Lawrence (Shirley) Gang
YOUTH ACTIVITIES COMMITTEE CHAIRMAN: Mrs. Jack Steinberg
UNIONGRAMS COMMITTEE CHAIRMAN: Miss Ruth Davis
CANDLE LIGHTING COMMITTEE CHAIRMAN: Joan Lerner
PUBLICITY COMMITTEE CHAIRMAN: Mrs. Arthur Weisberg
MEMORIAL COMMITTEE CHAIRMAN: Mrs. Lawrence Glick
CRADLE ROLL COMMITTEE CHAIRMAN: Mrs. I. Cohen
FLORAL COMMITTEE CHAIRMAN: Mrs. Samuel Samson, Jr.

The Huntington Sisterhood assists and sponsors the Temple Ohev Sholom Youth Group, of which, in 1956–1957, Mrs. Charles (Shirley) Broh was the advisor. On May 5, 1957, the Huntington Temple Youth Group served as hosts to the OVTY (Ohio Valley Temple Youth Group), with which, as well as with the Tri-State Region (West Virginia, Kentucky, and Ohio) and the N. F. T. Y., it is affiliated. Several Temple Youth Conclaves had previously been held (in the 1940's and

1950's) at Ohev Sholom Temple, under the auspices of the Temple Sisterhood and of the Ohev Sholom Temple Youth Group. In 1958, Eleanor Schwartz, Associate Director of the N. F. T. Y., addressed the Temple Youth Group of Huntington.

The 1958–1959 Sisterhood membership was 137.

Religious School Institutes

The annual State Religious School Institute was held in Huntington on September 7, 1958, under the chairmanship of Mrs. Kermit (Helen) Rosenberg, of Wheeling, the Religious School Chairman. Mrs. Elaine Skoll and Rabbi Theodore S. Levy were in charge of the local arrangements. Two or three previous Religious School Institutes were held in Temple Ohev Sholom, in Huntington, in the late 1940's and early 1950's, under Sisterhood auspices.

State Sisterhood Conventions in Huntington

Five State Sisterhood conventions (of the West Virginia Federation of Temple Sisterhoods) have been held in Huntington since the creation of the State Federation in the early 1920's [1923]. These were held in the following years:

1925, 1934, 1943, 1944, 1949.

The State Sisterhood Convention of 1925
(Excerpts from the Minutes)

The 3rd State Convention of the W. V. F. T. S. was held at Huntington on April 26 to 28, 1925. Mrs. L. A. Pollack, of Huntington, then president of the State Group, was in the chair.

The 1934 State Sisterhood Convention

The 12th State Convention was held at Huntington on October 21 and 22, 1934. At this convention Mrs. Eph Broh, of Huntington, was elected to the presidency, and served from 1934 to 1935.

The 1943 State Sisterhood Convention

The 21st annual State Convention of the W. V. F. T. S. was held at Huntington on November 22 and 23, 1943, with Mrs. Ben Shore, of Montgomery, the State president, in the chair. The principal matter discussed and acted upon was the II World War work of the State and local Sisterhoods.

The 1944 State Sisterhood Convention

Again, in 1944, the annual State Sisterhood Convention was held in Huntington. This was the 22nd annual convention, and its date was October 16, 1944. Mrs. Ben Shore, of Montgomery, again presided. Work in the War services was again discussed and planned, also the War Savings Bond and the Red Cross drives, and aid to the Red Cross. An Institute for Religious School Teachers was held on October 14 and 15, 1944, preceding the Convention, at the synagogue of Ohev Sholom Congregation, under the auspices of the State Sisterhood; Dr. Jacob R. Marcus, then Adolph S. Ochs Professor of Jewish History (now Adolph S. Ochs Professor of American Jewish History) at the Hebrew Union College, in Cincinnati, presented a series of lectures on "Great Movements and Personalities in Jewish History." The newly elected officers for the year 1944–1945 were installed by Rabbi Ariel L. Goldburg, then rabbi of the Virginia Street Temple, in Charleston.

The 1949 State Sisterhood Convention

The 27th annual State Sisterhood Convention was held at Huntington on October 23, 1949, with Mrs. Anne A. Seletz, of Charleston, in the presidential chair. The N. F. T. S. speaker was Mrs. Harvey Steadman, of Lansing, Mich. The new officers for 1949–1950, elected at the convention, were installed by Rabbi Eugene E. Hibshman, then rabbi of Ohev Sholom Congregation, of Huntington. The banquet speaker was again Dr. Jacob R. Marcus, of the Hebrew Union College, on the subject, "Old People in a New World."

Mrs. Ralph (Gazella) Masinter, of Huntington, was elected president of the W. V. F. T. S. at the 27th annual convention, in Huntington, on October 23, 1949, for the year 1949–1950. In 1950, she was re-elected for the year 1950–1951 at the 28th annual State Convention, held at Bluefield on November 19, 1950.

Other Notable Huntington Jewish Women in the State Sisterhood

1923–1925

Mrs. L. A. Pollack. Mrs. L. A. Pollack [Pollock], of Huntington, was elected the first field secretary of the W. V. F. T. S., for the year 1923–1924. She was elected president of the State Federation for 1924–1925 at the 2nd annual convention, held in Fairmont, on April 8–9, 1924.

Mrs. Max Hirschman. Mrs. Max Hirschman, of Huntington, was elected corresponding secretary for the same term (1924–1925).

1925–1926

Mrs. L. A. Pollack. Mrs. L. A. Pollack was re-elected to the presidency for the year 1925–1926, at the 3rd annual State Convention, held at Huntington on April 26–27, 1925.

1933–1935

Mrs. Eph Broh. Mrs. Eph Broh, of Huntington, was elected president of the W. V. F. T. S. for the year 1933–1934 at the 11th annual State Convention, held at Welch, W. Va., on October 22–23, 1933. Mrs. Eph Broh was re-elected for the year 1934–1935 at the 12th annual State Convention, held in Huntington on October 21–22, 1934.

1955–1957

Mrs. Ralph (Gazella) Masinter. Mrs. Ralph Masinter, who had served as State president of District No. 7 of the N. F. T. S. (=W. V. F. T. S.), was, in 1955, elected to a

four-year term (for 1955–1959) as a member of the National Executive Board of the N. F. T. S. From 1955 to 1957, she served on the National Executive Board in the Department of Human Relations, as the representative from West Virginia.

MRS. DAVID BAKER. Mrs. David Baker, of Huntington, served from 1955 to 1957 as chairman of the Committee on World Union for Progressive Judaism of the State Sisterhood Federation.

1957–1959

MRS. CHARLES (SHIRLEY) BROH. Mrs. Charles (Shirley) Broh, of Huntington, served, in 1957 to 1959, as chairman of the Youth Committee of the State Federation.

MRS. LAWRENCE (SHIRLEY) GANG. Mrs. Lawrence (Shirley) Gang, of Huntington, served, in 1957 to 1959, as chairman of the Program Committee of the State Sisterhood Federation.

MRS. LEONARD A. (MARJORIE) LERNER. Mrs. Leonard A. (Marjorie) Lerner, of Huntington, was elected recording secretary of the State Sisterhood Federation at the biennial State Convention held in Parkersburg on October 20–21, 1957. Her election was for the two-year term 1957 to 1959. For the same two-year term, Mrs. Lerner served also as chairman of the Department of the Advancement of Judaism of the State Sisterhood.

MRS. RALPH (GAZELLA) MASINTER. Mrs. Ralph Masinter continued, in 1957–1959, to serve as a member of the National Executive Board of the N. F. T. S.

MRS. BARRETT (ELAINE) SKOLL. Mrs. Barrett (Elaine) Skoll, of Huntington, served, in 1958 to 1959, as chairman of the Family Education Committee of the W. V. F. T. S.

HUNTINGTON LODGE, NO. 795, OF THE B'NAI B'RITH

Huntington Lodge, No. 795, of the B'nai B'rith, was organized on June 4, 1916, at which time its charter was granted by D. G. L., No. 3, whose headquarters are in Philadelphia. Its

first officers, elected in 1916 for the year 1916 to 1917, were as follows:

PRESIDENT: David Fox
VICE PRESIDENT: Alex Wolfe
SECRETARY: Jacob M. Hermanson
TREASURER: Joseph Cohen
MONITOR: Sam Abrahams
ASSISTANT MONITOR: Julius A. Goodman
WARDEN: I. Ben Romer
GUARDIAN: Harry Solomon
TRUSTEES

Samuel Gideon
Harry A. Glick
H. B. Ungerleider

(According to data received from Jerome Cantor, secretary of the Lodge in 1956–1957, "B'nai B'rith Lodge No. 795 was chartered on May 26, 1916.")

CHARTER MEMBERS OF THE HUNTINGTON B'NAI B'RITH LODGE

The 22 charter members of Huntington Lodge, No. 795, of the B'nai B'rith, in May-June, 1916, were as follows:

Hyme [Hyman] Abrams
Harry Abrahams
Samuel Abrahams
David Cohen
M. Cohen
Ben E. Cole
Isadore Davidson
Benjamin Dushman
David Fox
Leo Fox
Harry A. Glick
Julius A. Goodman
Jacob M. Hermanson
Morris Josselson
Walter H. Lewis
Max Pulverman
I. Ben Romer
Albert Schlossberg
Charles Solomon
H. [Harry] Solomon
H. B. Ungerleider
Alex Wolfe

The dedication of the building of Huntington Lodge, No. 795, located at 1056 Sixth Avenue, took place on January 9, 1917 (*AJYB*, 1917–1918 [5678 A.M., page 249]).

Officers of B'nai B'rith Lodge, No. 795, for 1955–1956

Chaplain: Dr. Sidney Schnitt
President: Dr. Harry Fallon
1st Vice President: Roger Gross
2nd Vice President: Jerome Hayflich
Treasurer: Max Glick
Secretary: Jerome Cantor
Associate Secretary: Dr. Gerald J. Eder
Financial Secretary: Robert Levy
Warden-Guardian: Dr. Harold Kagan
Trustees

Jack Cuttler
Herman Fetter
Simon Fetter
Jack Glick
Robert Glick
David Gross
Maurice Rosen

Editor of *The Ben Brith* monthly bulletin of the Lodge: Isaac Lerner.

Officers of the Lodge in 1956–1957

Chaplain (Immediate Past President): Dr. Harry Fallon
President: Roger Gross
1st Vice President: Jerome Hayflich
2nd Vice President: Robert Levy
Secretary: Jerome Cantor
Associate Secretary: Dr. Gerald J. Eder
Treasurer: Max Glick
Financial Secretary: Dr. Harold Kagan
Warden-Guardian: Jack Herman
Trustees

Jack Cuttler
Herman Fetter
Simon Fetter
Robert Glick
Theodore Kaplan
Isadore Cohen
Dr. Sidney Schnitt

Past Presidents of Huntington Lodge, No. 795, of the B'nai B'rith

(Max Glick by order of the District Grand Lodge)

1916	David Fox
1917	Sam [Samuel] Abrahams
1918	Albert Schlossberg[1]
1919	Harry [A.] Glick
1920	E. A. Reich
1921	Samuel Samson
1922	Dez [C.] Schonthal
1923	Sol J. Hyman
1924	Maurice Angel
1925	I. T. Gross
1926	Stanley Gold
1927	Abe C. Rubin
1928	Dr. I. [Isadore] I. Hirschman
1929	Sol Masinter
1930	Eph Broh
1931	I. Ben Romer
1932	Abe Frankel
1933	Simon Fetter
1934	Samuel Samson
1935	Samuel Samson
1936	Samuel Samson
1937	David Jacobs
1938	Lawrence Glick
1939	Isadore Cohen
1940	Sol Ribakoff
1941	Leonard Lerner
1942	David Jacobs
1943	Harold Herbert
1944	Harold L. Frankel
1945	Dr. Leon Galperin
1946	Budd L. Moser[2]
1947	Albert Jacobs
1948	Herman Fetter[3]
1949	Jerome Cantor[4]
1950	Isaac Lerner
1951	I. Arnold Waxman
1952	Joseph Mendelson
1953	Jack Cuttler
1954	Dr. Sidney Schnitt
1955	Dr. Harry Fallon
1956	Roger Gross

Jerome Cantor, the efficient and courteous secretary, for years, of the Huntington B'nai B'rith Lodge, who for two years served as the secretary of the West Virginia Council of the B'nai B'rith, and who was, for the year 1957–1958, elected 3rd

[1] Albert Schlossberg served also a term as president of the State Council, in 1947 to 1949.

[2] Budd L. Moser served also as president of the State Council, and as president of D. G. L., No. 3.

[3] Herman Fetter served a term, also, as president of the State Council, in 1955 to 1956.

[4] Jerome Cantor served a term, also, as secretary of the State Council; in 1957–1958 he served as 3rd vice president of the State Council.

vice president of the State Council, generously provided me with the following data on, and the list of members of, the Huntington Lodge (excerpted from two letters of his, dated December 19, 1956, and January 14, 1957):

. . . . It is interesting to note that MAX GLICK, our treasurer, became a member of the Lodge on June 18, 1916 [two weeks after the organizing and chartering of the Lodge], and in 1918 he became the treasurer of the Lodge, and is still the holder of that office. The District Grand Lodge [No. 3] conferred upon him the Honor of Past President, with all the privileges of a Past President in the District.

Also SAM ABRAHAMS, who was the Lodge's second president, became the secretary of the Lodge at the same time, and he held that office in the Lodge until he passed away, on August 10, 1949.

. . . . DAVID FOX was the first president of the Lodge, JACOB HERMANSON the first secretary, and HARRY A. GLICK, the brother of Max Glick, was the first treasurer of the Lodge. . . .

JEROME CANTOR became the secretary of the Lodge in 1951, and in 1957 he still held that office. Thus, since the day the Lodge was chartered [in 1916], this Lodge has had only four secretaries, and two treasurers.

The Lodge now [1957] has 196 members, which constitutes a little better than 85% of the male Jewish inhabitants [over 21 years of age, of course, the minimum age for admission of Jewish men to membership in the B'nai B'rith] of Huntington. The other 15% have been communicated with or visited at least five times each in the past few years, without their being persuaded to affiliate themselves with the Lodge. The Lodge owns its own home at 1056 Sixth Avenue. There is no Ladies' Auxiliary of the B'nai B'rith Lodge in Huntington.

The Lodge has sponsored an A. Z. A. [Aleph Zadek Aleph, or younger, or youth, B'nai B'rith group, for boys below the age of 21] Chapter for the past twenty years, and for several years it was the "Father" of a B'nai B'rith Girls Chapter, but in the past three years there have not been enough Jewish girls between the ages of 13 and 19 to carry on the work of a B'nai B'rith Girls' Chapter. The Lodge also sponsors a Boy Scout

Troop, Troop No. 30, and today, under the leadership of Donald Kraft, scoutmaster, the troop is the only mixed [white and colored] troop in the Tri-State region. Both the white boys and the colored boys in the troop get along very well, and we feel real proud of the fact that this troop is showing the others that it integrated without any propaganda for such a troop or any adverse publicity. In 1956–1957, Roger Gross, Robert Levy, Jerome Hayflich, and Allen Ziffer assisted Donald Kraft in the work of the Boy Scout Troop.

The Lodge publishes a monthly bulletin, called *The Ben Brith*, which, in 1957, was in its eleventh volume. Isaac Lerner, of 1119 West 4th Street, in Huntington, was its editor in 1956–1957. The purpose of the publication of *The Ben Brith* by the Lodge was given in the masthead as being "in the interest of the Lodge and the Jewish Community to promote a cooperative spirit."

Also of interest is the fact that once a year the complete list of the members of the Lodge and of the officers and trustees is published, at Chanukah time, in the form of "Chanukah greetings to the members from your officers, trustees, and the members of the Huntington Lodge, No. 795, of the B'nai B'rith," whereby Chanukah "greetings" or donations of money [the modest sum of $1,000 for such purpose is "traditional" in the Lodge] are solicited and the money thus derived is used to make up food baskets, and through the Social Service organizations in Huntington the Lodge distributes food baskets to the poor at Christmas.

Members of Huntington Lodge, No. 795, of the B'nai B'rith in January, 1957[1]

A	H. E. Abrams	*B*
Harry Abrahams	Abe Angel	J. M. Bachrach
John Abrahams	Harry Angel	Louis Bachrach

[1] As is the case with all B'nai B'rith Lodges in cities with more than one Jewish congregation, the membership of B'nai B'rith Lodge, No. 795, of Huntington, also is drawn from both congregations of the city, i. e., Ohev Sholom Congregation (Reform) and B'nai Israel Congregation (Orthodox).

David M. Baker
Nathan Baker
Sam Barr
Harry Bearman
Max Biederman
Dr. Oscar Biern
William Birke
Bernard Blumberg
Nathan Blumberg
Al Booksiger
Isadore Boos
Herman Brodof [Brodoff]
Adolph Broh
Charles Broh
E. Henry Broh
Eph Broh
Harry L. Broh
Irvin Brown

C

Jerome Cantor
Robert Cantor
Aaron Cohen
Bernard Cohen
David Cohen
Isador Cohen
James Cohen
Louis Cohen
Marshall Cohen
Nelson Cohen
Dr. Phillip Cohen
Robert T. Cohen
Herbert Colker
Joseph Colker
Jack Cuttler

D

Rabbi Jacob M. Danziger
Louis Diamond
Joseph Diener
Jack Dobb

E

Dr. Gerald Eder
Morris Edison
J. [Jack] I. Elderman

F

Dr. Harry J. Fallon
Al Feinberg
Herman Feinberg
Eugene Feldman
Herman Fetter
Simon Fetter
Edward Fisher
Sylvain Fishman
David Fox
David Fox, Jr.
Harold L. Frankel
Lloyd Frankel
David Freeman
Abe Friedman
M. D. Friedman
Norman Friedman
William Friedman

G

Dr. Lawrence Gang
Samuel Glaser
Harry [A.] Glick
Jack Glick
Lawrence Glick
Lewis Glick
Max Glick
Robert Glick
Stanley Gold
Abe Goldenberg
Jack Goldstein
Edward Grayson
Harry Greenstein
David Gross
I. T. Gross
Roger Gross

H

Jerome Hayflich
Raymond Hepner
Harold Herbert
I. M. Herbert
Jacob Herman
Dr. I. [Isadore] I. Hirschman
Edwin Hyman
Sol J. Hyman

J

Albert Jacobs
David Jacobs
Eddie [Edward] Jacobson
Isadore Jaffe
Joseph Jaskow
Leon Jaskow

K

Charles Kabat
Dr. Harold Kagan
Robert Kahn

Barney Kaplan
Samuel Kaplan
Theodore Kaplan
Andrew Katz
Rabbi Isaac Katz
Paul Kirsch
Dr. Michael Klein
Donald Kraft
Louis Kraft
Dr. Joseph Krimsky
Morris Kuntz
Max Kurzman

L

B. G. Landau
Roger Leepman
Isaac Lerner
Leonard Lerner
Charles Levy
H. Ben Levy
Irwin Levy
Leon Levy
Louis Levy
Marvin Levy
Robert Levy
Rabbi Theodore S. Levy
Walter Lewis
Walter Lewis, Jr.
Dr. Julius Lieberman
Jerome Lipman
Sam Lipman
Jack London

M

Sol Malof
Bernard Margolis
Louis Mazo
Simon Mazo
Peter Meier
Joseph Mendelson
Meyer Mittenthal
Abe Moel
Harry Moel
Budd L. Moser
Sol Masinter

N

Reuben Newberger

P

Dr. Albert Polan
Dr. Charles G. Polan
Dr. Charles M. Polan
Edwin Polan
Lake Polan, Jr.
Dr. L. M. Polan

R

Harold Radow
E. A. Reich
Jerome J. Reich
Noel Rheims
Sol Ribakoff
Charles Riter
David Riter
Morry Riter
Jules Rivlin
Max Romer
Maurice Rosen
N. L. Rosenblatt
Harold Rudin

S

Meyer Saltz
Samuel Samson, Jr.
Samuel Samson, Sr.
Albert Sayble
David Sayble
Gilbert Sayble
Abe Schackett
G. Schendelman
Albert Schlossberg
Louis Schlossberg
Dr. Sidney Schnitt
I. [Isaac] N. Schoenfeld
Dez C. Schonthal
Harold Schradski
Gabby Siegal
Charles Silverman
Edward Silverman
J. Silberstein
Barrett Skoll
Max Smolin
Morton Snitzer
Abe Solof
Norman Solomon
Jack Steinberg
Abe Steirn
Coleman Steirn
Robert Steirn
Walter Steirn
Harold Straus
Larry [Lawrence] Strumpf
Samuel Sweig

T

Joseph Tarbis
Sidney Tumpson

U

Julius Udoff

W

Albert Weisberg
Fred Weisberg
Dr. S. Werthammer
Alex Wolfe
Victor Wormser

Z

Leo Ziffer

In 1956–1957, the following former members of the Huntington B'nai B'rith Lodge, No. 795, were still living in the city:

Max La Bris
Ben Lichtman
Marvin Shenfeld
Allen Ziffer

The Marshall College Hillel Counselorship

The National B'nai B'rith Hillel Foundations maintained a B'nai B'rith Hillel Counselorship at Marshall College, in Huntington, from 1940 to 1950. The Jewish student enrollment at Marshall College averaged about eight students per annum during this ten-year period, was never more than fifteen, and finally dropped to about four or five in 1950. As a result, the Hillel Counselorship was discontinued in 1950. During this entire decade, the Counselorship was under the aegis of the three respective and successive rabbis of Ohev Sholom Congregation, the Reform congregation in Huntington, i. e., Ralph H. Blumenthal, Lawrence A. Block, and Eugene E. Hibshman.

Huntington B'nai B'rith Men in the State B'nai B'rith Council

Albert Schlossberg. Albert Schlossberg, a brother of Abraham N. Schlossberg, of Bluefield, served as president of the West Virginia State Council of the B'nai B'rith from 1947 to 1949. In 1959, he was an honorary president of the State Council.

Herman Fetter. Herman Fetter served as president of the State Council from 1955 to 1956. (In 1948 to 1949 he had served as president of the Huntington B'nai B'rith Lodge.)

JEROME CANTOR. Jerome Cantor was elected 3rd vice president of the West Virginia B'nai B'rith Council in May, 1957, to serve for the term 1957–1958. He had previously served as secretary of the State Council.

DR. ISIDORE I. HIRSCHMAN. Dr. Isidore I. Hirschman was, in 1958–1959, an honorary president of the West Virginia B'nai B'rith Council. (In 1928 to 1929, he had served as president of the Huntington Lodge.)

BUDD L. MOSER. Budd L. Moser, the most distinguished B'nai B'rith member, worker, and officer in the State, served as president of District Grand Lodge, No. 3, of the B'nai B'rith, for one term, and had served also a term as State Council president. In 1958–1959 he was still most active in the councils of District Grand Lodge, No. 3, and had traveled the length and breadth of the four states of the district, speaking and addressing meetings and conventions of the B'nai B'rith in many of the cities in which Lodges of the Order are located.

MAX GLICK. Max Glick, in 1957, was vested with the title of a Past President of the Huntington Lodge, with all the privileges of a Past President of a local Lodge in the State Council and in D. G. L., No. 3.

HUNTINGTON JEWISH SUBSCRIBERS TO THE JEWISH PUBLICATION SOCIETY OF AMERICA (1900–1901 TO 1958–1959)

1900–1901

In practically the very first year of the existence of the J. P. S. A., of Philadelphia (1900–1901), there were two Jewish subscribers from Huntington:

Samuel Gideon Lester Keiner

These two men apparently retained such membership for only that year, as they were not listed as members in 1901–1902. In later years, Samuel Gideon again became a member of the Society.

1914–1915 [5675 A.M.]

In the *AJYB* for 1914–1915 [5675 A.M.] a number of Huntington Jews (14 in all) appear in the records of the J. P. S. A. for the first time as members or subscribers:

Harry De Basky
H. Behrend
H. Brownstein[1]
M. Cohen
J. Friedman
Leon Gideon
H. [Harry] A. Glick
S. G. Glick
Isralsky & Kohn
H. Mazo[2]
M. Pulverman
H. Rose
I. H. Rosenheim
A. [Albert] Schlossberg

1915–1917

In 1915–1916 the same men were members of the J. P. S. A., with the exception of the firm of Isralsky & Kohn; and L. Polan became a member for the year 1916–1917 [5677 A.M.].

1917–1918

There were 8 members from Huntington in 1917–1918:

Joseph Cohen
I. Davidson
M. [Maurice] Fetter
David Fox
Samuel Gore
Mrs. A. Kahn
Reverend Samuel Mandel
D. [Dez] C. Schonthal

1918–1919

New members for the year 1918–1919 included:

Samuel Biern
M. K. Hirschman
Rabbi S. Felix Mendelssohn [Mendelsohn][3]
M. B. Nierenberg
M. Pulverman

[1] Incorrectly spelled as Bronnstein or Brounstein in the *AJYB*.

[2] Erroneously cited as Maxo in the *AJYB*.

[3] Student rabbi of Ohev Sholom Congregation from the H. U. C., in Cincinnati.

1922–1923

(17 members)

Samuel Biern
H. Brownstein
D. Cohen
Joseph Cohen
Rabbi Abraham Feinstein
David Fox
Samuel Gideon
S. H. Glick
Samuel Gore
L. H. Hartz
M. K. Hirschman
Mrs. I. S. Hyman
R. S. Radinsky
I. B. [Ben] Romer
S. [Samuel] Samson
D. [Dez] C. Schonthal
I. Sweig

1922–1929

New members:

Rabbi S. J. Beckerman
D. Cohen
N. E. Dalner
L. H. Hartz
O. Solomon
S. Sweig

1930–1935

Members in the period 1930–1935:

Samuel Biern
Joseph Cohen
Rabbi Abraham Feinstein
Samuel Gore
S. [Samuel] Samson

1936–1941

With Samuel Samson retaining his membership continuously in this period, new members were:

Mrs. I. Blumenthal
Rabbi Ralph H. Blumenthal
Rabbi Jacob M. Danziger

1941–1942

In 1941–1942, the last year in which the *AJYB* carried the names of members of the J. P. S. A., Huntington had only two members:

Rabbi Ralph H. Blumenthal
Samuel Samson

1957–1958

In 1957–1958 there were 3 Huntington members:

J. M. Bachrach (joined in 1957)
Samuel Samson (resumed his membership in 1956)
Samuel Samson, Jr. (joined in 1956)

1958–1959

The same three members as in 1957–1958 were still members of the J. P. S. A. in 1958–1959.

In addition, in 1958 the Ohev Sholom Religious School was a member of the American Jewish Historical Society, of New York (through Rabbi Theodore S. Levy).

Notable Personages of the Huntington Jewish Community of Past and Present

M. Broh. M. Broh (his full first name is never given in the records, and is, seemingly, now unknown; it may have been Moses [*Mosheh*]; and his last name is sometimes, erroneously, spelled as Broth) came from Cincinnati to Huntington in 1887, and entered the clothing business there. He was born in Cincinnati in 1864. Later he moved with his parents to Mount Sterling, Ky., where still later he entered the clothing business with his parents. When M. Broh finally settled in Huntington, in 1887, he founded the Broh Clothing Company, and became noted as a Huntington businessman for the rest of his life.

In 1888, only one year after his removal to Huntington, M. Broh married Ida Gideon, the daughter of Samuel Gideon. Later he became interested in real estate, was appointed manager of the Kenova-Huntington Land Company, and was prominent in the building up of Kenova, W. Va., just a few miles west of Huntington. M. Broh served five terms as president of the Huntington Chamber of Commerce. He was an early member of Ohev Sholom Congregation, and served as its treasurer in 1900 to 1901.

JEROME CANTOR. In May, 1957, Jerome Cantor was elected 3rd vice president of the West Virginia Council of B'nai B'rith, for the term 1957–1958, after he had served a term as the State Council secretary. Prominent in local and State B'nai B'rith work, he was still serving, in 1958, as the secretary of Huntington Lodge, No. 795, having been elected to this post for the first time in 1951.

JOSEPH COHEN. Joseph Cohen (born in Kovno, Lithuania [Russia], in 1875) came to the United States in 1891, and for 15 years, until 1906, he lived, and was in business, in Charleston, W. Va. In 1907 he finally settled in Huntington, entering business that same year. In 1908, B'nai Israel Congregation was formed, in part through his agency, and he served as its first president. In 1916, he was the first treasurer of the Huntington B'nai B'rith Lodge, founded that same year.

HARRY J. FALLON. Dr. Harry J. Fallon (born in Paterson, N. J., in 1915) was graduated from Cornell University with the degree of Doctor of Veterinary Medicine, and for two years after his graduation he was associated with a large veterinary hospital in Akron, Ohio. He settled in Huntington in 1940. His wife is the former Edith Pockrose, of Monticello, N. Y.

Dr. Harry J. Fallon entered the United States Armed Forces, during the Second World War, in 1942, and served in the Veterinary Corps, Army Air Forces, for four years; when he left the service, in 1946, he had attained the rank of major. He served as president of the West Virginia Veterinary Medical Association, and is active as a member of the Kyova (Kentucky, Ohio, West Virginia) Veterinary Medical Association. He was also treasurer of the Citizens Committee for Human Relations, of Huntington, and active as a member of the Huntington Humane Society. He is a member of Ohev Sholom Congregation. In 1955 to 1956 he was president of the Huntington Lodge of the B'nai B'rith.

HERMAN FETTER. Herman Fetter, the son of Maurice Fetter, and the brother of Simon Fetter, was born in Bridgeport,

Conn., in 1908. His father was one of the charter members of B'nai Israel Congregation, of Huntington. (The name of Maurice Fetter is often misspelled or miscited as M. Feder in some of the early records of the congregation and of the Huntington Jewish community.) Herman Fetter attended the Huntington public and high schools, and was graduated (*magna cum laude*) from Marshall College in 1927. He also attended the New York University Graduate School of Business Administration, and is vice president of the Fetter Furniture Company, in Huntington.

Herman Fetter served as president of Huntington Lodge, No. 795, of the B'nai B'rith, in 1948–1949, and as president of the B'nai B'rith Council of West Virginia for the 1955 to 1956 term. He served in all the offices of the local Lodge, and he served also as the secretary of the "Shul" (B'nai Israel Congregation) for several years, during and after the Second World War. He was also A. Z. A. advisor for the Mountaineer Chapter No. 198 [junior B'nai B'rith group]. He was editor of the B'nai Israel Congregational Bulletin from 1941 to 1955, and he taught economics at Marshall College, on a part-time basis, in 1948 and 1949.

MAURICE FETTER. Maurice Fetter, father of Herman Fetter, was born in Poland in 1881, and died in Huntington in 1943. He was one of the founders and charter members of B'nai Israel Congregation. He came to the United States at the age of eighteen, and at first lived in New York City, and then in Bridgeport, Conn. He settled permanently in Huntington in 1911. Maurice Fetter was connected with the retail furniture business during the entire period of his residence in Huntington, from 1911 until his death in 1943. His wife (now deceased) was the former Sadie Pigale. Maurice and Sadie Pigale Fetter had six children (five sons and one daughter), all of whom were given a college education by their parents. In 1958, four of the sons and the daughter were still living.

DAVID FOX. David Fox (born in Cincinnati, on September 27, 1888), one of the earlier Jewish residents of Huntington, moved to the city from Cincinnati with his parents, at an

early age. He there engaged in business. Later he was connected with the Branchland Oil Well Supply Company.

DAVID FOX, JR. In 1956 to 1957, David Fox, Jr., served as a member of the City Council, after serving for previous terms in this office.

HAROLD L. FRANKEL. Harold L. Frankel, in 1957–1958, served as mayor of Huntington. In November, 1956, he had been elected a member of the City Council.

DAVID FREED. David Freed, who lived in Beckley from 1934 to 1937, had originally come to Beckley from Huntington, where he had lived and worked for some time before 1934. In Beckley, he was a charter member of Beth El Congregation and of Beckley Lodge, No. 1360, of the B'nai B'rith. In 1937, he moved to Charleston, where in 1959 he was still manager of the Embee's Store [Margolis Brothers]. He is the brother of Joseph Freed, of Beckley and (later) of Parkersburg.

DAVID GIDEON. David Gideon, the eldest son of Samuel Gideon, was born in Huntington in 1874. For a number of years he was a partner in the clothing and furnishing store of his father, but later he entered the real estate business, and engaged in building also. David Gideon was the secretary-treasurer of the Huntington Herald-Dispatch Company, and publisher of the *Huntington Herald-Dispatch.* He was a co-founder of the Prisoners' Relief Society, and in 1916 he served as its president.

SAM [SAMUEL] GIDEON and DORA EPPINGER GIDEON. Sam [Samuel] Gideon was born in Horb, Germany, in 1837, and came to the United States in 1858. On May 2, 1872, he moved to Huntington from Manchester, Ohio, where he had resided and worked previously. It was only one year after the founding of the city that Sam Gideon moved to Huntington. He was eminent locally as a civic and communal worker. Sam Gideon died at Huntington on June 13, 1923, at the age of almost 87.

Sam Gideon served as president of the first Board of Education of the Huntington School District, and also, later, he served several terms as a member of the City

Council. For twenty years he was president of the Huntington Benevolent Society. He served as a captain in the first volunteer fire department organized in Huntington. He was president of the Cabell County Court for six years. For a number of years, as noted above, he was a partner in a clothing and furnishing store operated jointly with his eldest son, David Gideon.

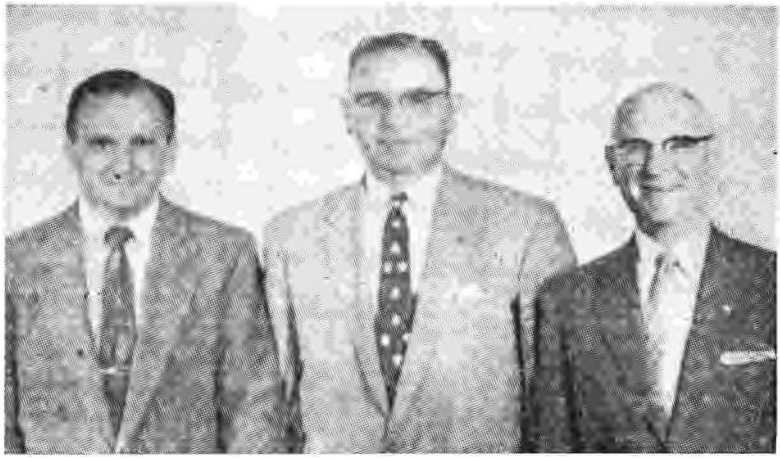
It is of historic interest that Sam Gideon was married to Dora Eppinger in Cincinnati, by Rabbi Isaac Mayer Wise, on August 16, 1865. This was shortly after Sam Gideon's honorable discharge from the Union Army, in which he had served in the Civil War as a lieutenant in Company G of the 27th Illinois Infantry. Their first home was in Manchester, Ohio, from 1865 to 1872.

DORA EPPINGER GIDEON. Dora Eppinger Gideon, the wife of Sam Gideon, was born in Baiersdorf, Germany, on March 14, 1846; she died in Huntington, on February 20, 1923. She was the mother of David Gideon, publisher and secretary-treasurer of the *Huntington Herald-Dispatch*; and of William H. Gideon, president of the Farmers and Merchants Bank, of Baltimore.

Dora Eppinger [Gideon] came to the United States in 1865, and at once she became a resident of Cincinnati. In that same year, on August 16, 1865, she was married to Sam Gideon, with the noted Reform Jewish leader, Rabbi Isaac Mayer Wise, officiating. They lived in Manchester, Ohio, for seven years, until May 2, 1872, when they settled in Huntington for life. A religious and charitable woman, she was one of the original sponsors of the *Herald-Dispatch* Milk and Ice Fund, which aided underprivileged infants and children of Huntington.

WILLIAM KLEIN. William Klein, noted West Virginia contract bridge life master and insurance general district agent, lived in Huntington for some years before he finally settled in Beckley, in April, 1934. His wife, Ida Mandel Klein, also noted as a bridge player throughout the State, was the daughter of the Reverend Samuel Mandel, the first rabbi of B'nai Israel Congregation, of Huntington. Much more

PLATE XXX



THE BUILDING COMMITTEE OF THE TREE OF LIFE COMMUNITY CENTER
of Clarksburg, West Virginia
(1955)

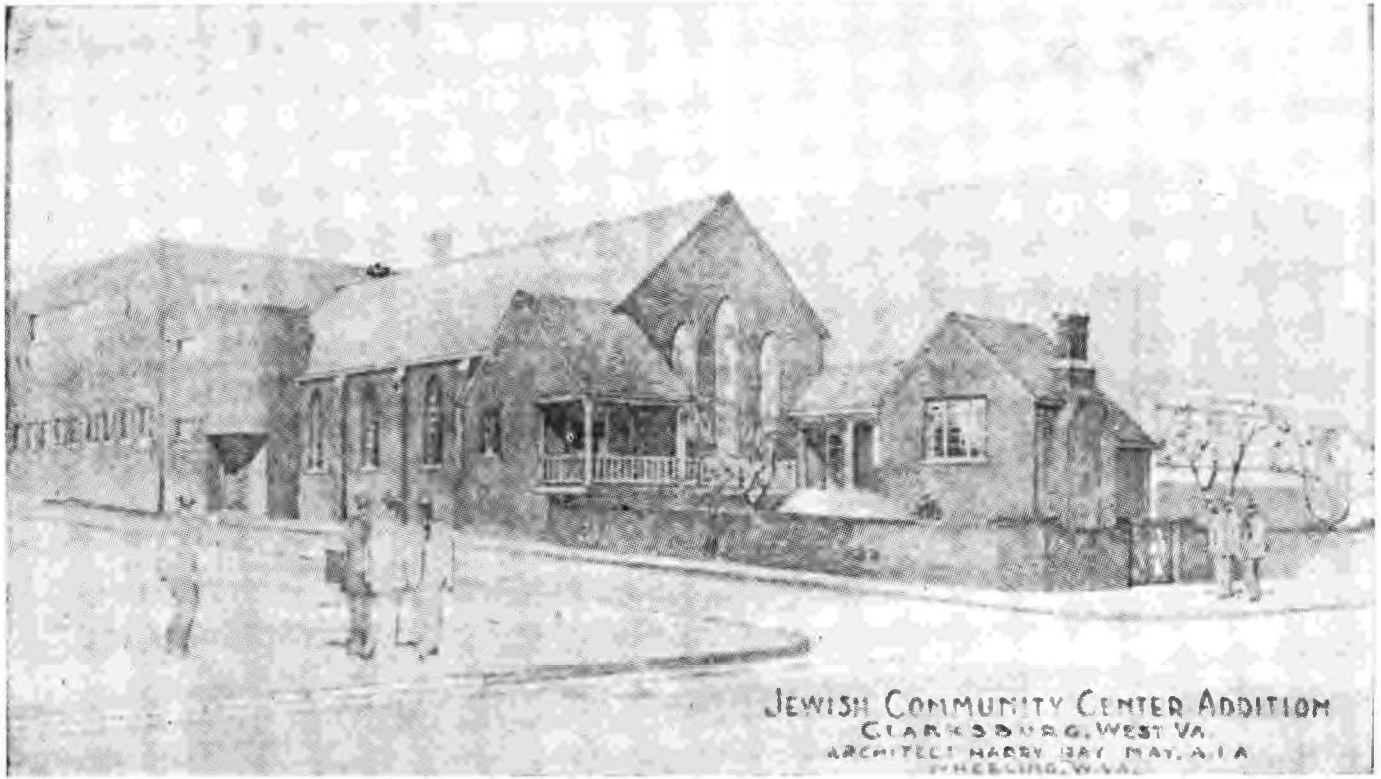
From left to right: Melvin Cohen, Maxwell Samuel, and George Rosen

(see page 787)

THREE PAST PRESIDENTS AND THE PRESIDENT OF TREE OF LIFE SYNAGOGUE.
of Clarksburg, W. Va.
(October, 1955)

From left to right: George Rosen, past president; H. A. Caplan, past president; Robert Weiner, president; and J. A. Berman, past president

(see pages 780–781 and 787)



THE JEWISH COMMUNITY CENTER
of Clarksburg, West Virginia (Congregation Tree of Life), Dedicated on October 16, 1955
(see page 780)

complete biographies of William and Ida Mandel Klein are to be found in the *History of the Beckley Jewish Community* (1955), pages 33–34.

FRITZ LEVY. Dr. Fritz Levy, a physician, was born in Berlin, Germany, on November 18, 1887. He received the Ph.D. degree from the University of Berlin in 1915, and the M.D. degree in 1916. He came to the United States for permanent residence in 1935. In 1946 he settled in Huntington, where he became the pathologist and chief of the laboratory service in the Huntington Veterans Administration Hospital. Before that, from 1936 to 1946, he had served as the pathologist at Davis Memorial Hospital, in Elkins, W. Va.

JULIUS LIEBERMAN. For the biography of Dr. Julius Lieberman, Professor of German and head of the Department of German at Marshall College, in Huntington, *see* under Marshall College, further below in this section.

BUDD L. MOSER. Budd L. Moser, president and owner of the Quality Bedding Company, of Huntington, is noted throughout the State and district (D. G. L., No. 3) as a tireless and enthusiastic B'nai B'rith worker, organizer, speaker, and official. In 1946 he served as president of the local Lodge, and from there, in the following decade, he went on to serve terms as State Council president and as president of D. G. L., No. 3, of the B'nai B'rith. His wife is noted locally and statewide as a singer.

ISIDORE B. ROMER (I. BEN ROMER). I. Ben Romer, a noted merchant of Huntington, served as president of the local B'nai B'rith Lodge in 1931, and was prominent in the direction of several organizations of the local Jewish and general community.

HAROLD RUDIN. Harold Rudin, who had previously lived in Parkersburg and Beckley, where he had been active in B'nai B'rith work, came to Huntington to settle in early 1956. From 1949 to 1956 he had lived in Beckley, engaged in the auto parts and supplies business, and where he had served a two-year term as president of the Beckley local lodge (1951–1953).

MRS. ESTHER COHEN WEINBERGER. Mrs. Esther Cohen Wein-

berger took an active part in the Chamber of Commerce of Huntington, as well as in other general organizations and Jewish societies of Huntington.

Marshall College

Marshall College is an institution of higher education supported by the State of West Virginia. It was founded as Marshall Academy in 1837 by a group of Cabell County citizens; the name "Marshall" for the College was chosen by John Laidley in honor of his close friend, the chief justice of the United States Supreme Court, John Marshall, who had died in 1835.

A subscription school operated by a man named Isaac Peck at Mount Hebron, two miles down the Ohio River from the town of Guyandotte, W. Va., became the nucleus of the new institution. One year later, Marshall Academy was incorporated by the Virginia Assembly (1837), and John Laidley became president of the Board of Trustees. A two-story brick building was erected to replace the original log structure of the subscription school, and 1½ acres of land were purchased. In 1850, the Academy was taken over by the Conference of the Methodist Episcopal Church South. In 1858, the original act of incorporation was amended to raise the institution to college level. At this time its name was changed to Marshall College, a faculty of five was elected, and a full college program was offered.

It is of great interest that shortly after the beginning of the Civil War in 1861, the institution was sold for debt, due to financial difficulties which were worsened by the sectional (the North versus the South) differences of the period. Until 1867, or at least until the close of the Civil War, in April, 1865, the college premises were used as a private school, and also as a hospital for Union soldiers. In 1867, four years after the new State of West Virginia had been created from Virginia (June 20, 1863), its legislature passed an act creating a normal school " . . . to be called West Virginia State Normal School to be established at Marshall College in the County of Cabell." In 1920 the West Virginia State Board of Education approved the granting by Marshall College of the bachelor's degree in education.

Other colleges and branches of Marshall College were established, and degrees authorized, as follows in later years: the College of Arts and Sciences (1923); the Bachelor of Science degree was authorized in 1938; the degree of Bachelor of Engineering Science was authorized in 1940; the degree of Bachelor of Science in Chemistry was authorized in 1951; the degree of Bachelor of Business Administration was authorized in 1954; and the Graduate School was created and authorized in 1948.

Marshall College is co-educational, and consists of three divisions: the Teachers College, the Graduate School, and the College of Arts and Sciences. In 1956–1957 the president of Marshall College was Dr. Stewart H. Smith, who generously provided me, as did also Dr. Julius Lieberman, head of the Department of German, with most of the data found in this portion of the section on Huntington dealing with Marshall College. The College campus consists of some 25 acres and 20 buildings, located near the center of Huntington. The main buildings are: Old Main, Northcott Hall, the Science Building, the Physical Education Building, the Huntington Memorial Field House, the Music Hall, the James E. Morrow Library, the College Hall, Laidley Hall, Hodges Hall, the Freshman Dormitory, Everett Hall, and the Fairfield Stadium.

Lawrence A. Block, rabbi of Ohev Sholom Congregation in Huntington from 1941 to 1948, helped organize a Hillel Counselorship at Marshall College shortly after his arrival in Huntington. He served until 1948 as the Hillel student counselor, and also became chaplain to the Air Cadets stationed at Marshall College during the period of the Second World War. This B'nai B'rith Hillel Counselorship was maintained at Marshall College from 1941 through the academic year 1950, during which period of time the number of Jewish students at Marshall College averaged eight per annum. At no time did the Jewish student enrollment there exceed fifteen. (Dr. Julius Lieberman reported that in the five-year period from 1946 to 1950, inclusive, there was a total Jewish enrollment of fifty students at Marshall College. Dr. Lieberman stated, also, that in the year 1956 to 1957 there were only two Jewish students at Marshall College, and as a result the Jewish fraternity Tau Epsilon Phi became

inactive, and the Hillel organization, also, for the second time, became inactive.) In the five-year period from 1946 to 1950, also, there were some Jewish faculty members. When the Jewish student enrollment dropped to about four, in 1950, the Hillel Counselorship was discontinued in that year. After Rabbi Lawrence A. Block, Rabbi Eugene E. Hibshman, also of Ohev Sholom Congregation, served as Hillel counsellor from 1948 to 1950. In 1957, few Jewish students were enrolled at Marshall College. During his years of incumbency in Huntington as rabbi of Ohev Sholom Congregation (1952–1959), Rabbi Theodore S. Levy visited Marshall College occasionally.

The following rabbis, in the period from 1940 to 1959, visited Marshall College and delivered addresses there, under the auspices of the Jewish Chautauqua Society:

1940: Rabbi Samuel M. Gup (deceased; then of Columbus, Ohio)
1949: Rabbi Abraham Feinstein (of Chattanooga, Tenn.)
1950: Rabbi Samuel Wohl (of Cincinnati)
1951: Rabbi Stanley R. Brav (of Cincinnati)
1952: Rabbi Herbert S. Waller (of Louisville, Ky.)
1953: Rabbi Louis J. Cashdan (then of Kansas City, and formerly of Charleston, W. Va.)
1954 and 1955: Rabbi Theodore S. Levy (then of Huntington)
1956: Rabbi Abraham Feinstein (of Chattanooga)
1958 (February 18): Rabbi Norman Diamond (of Springfield, Ohio)
1959 (March 1–4): Rabbi Joseph R. Rosenbloom (of Lexington, Ky.)

Dr. Julius Lieberman reported that Rabbi Abraham Feinstein, of Chattanooga, spoke at the College several times during Religious Emphasis Week, and that Dr. Abram L. Sachar, president of Brandeis University, spoke at the College several years ago as a forum speaker.

There are, or have been, five Jewish members of the faculty of Marshall College: Philip Caplan, Nathan Diamant, Julius Lieberman, Mortin J. Plotnick, and Jules Rivlin.

Brief biographies of, or biographical data on, these five men follow:

PHILIP CAPLAN. Philip Caplan served as Assistant Professor of Business Administration at Marshall College from 1947 to 1953.

NATHAN DIAMANT. Nathan Diamant served as Instructor of Business Administration from 1948 to 1951.

JULIUS LIEBERMAN. In 1959, Dr. Julius Lieberman was still serving as head of the Department of German at Marshall College. He was born at Pittsburgh, Pa., on June 12, 1908. His father was born in Frankfort-on-the-Main, Germany, but later emigrated to the United States. Julius Lieberman came to Marshall College in the spring of 1946, and he has been there ever since, as head of the Department of German. In 1943, he received the Ph.D. degree from the University of Cincinnati. From 1944 to 1946, he served as the translator of technical documents at Wright Field, near Dayton, Ohio. He was one of the editorial consultants for the second edition of the *Britannica World Language Dictionary*, published in 1955, and was vice president of the West Virginia Modern Language Association (1949–1950) and its president (1952–1953). He is also a member of the West Virginia Education Association, of the Modern Language Association of America, and of the Central States Modern Language Association. His name is included in *Who's Who in American Education* and in the *Directory of American Scholars*, and in 1959 it was scheduled for inclusion in the 6th edition of *Who's Who in the East*. Julius Lieberman is a life member of the B'nai B'rith Tau Epsilon Phi Fraternity.

It is of interest that Dr. Julius Lieberman, in his younger years, was an ardent student of the Talmud. Formerly an active member of Ohev Sholom Congregation and of B'nai Israel Congregation, in Huntington, he has, in his home, ever since his residence in the city, observed the Jewish dietary laws most strictly, attends religious services in the latter congregation, and prays each morning ("Dav-

vens") in the Orthodox manner. His wife is Dena G. Lieberman.

MORTIN J. PLOTNICK. Dr. Mortin J. Plotnick served as Associate Professor of Economics at Marshall College from 1946 to 1947. He resigned on June 13, 1947, to accept a professorship at Blackburn College, in Carlinville, Ill.

JULES RIVLIN. Jules Rivlin came to Marshall College in 1955, as instructor in athletics and as basketball and athletic coach, and he was still serving in these posts in 1959. A member of the Orthodox Jewish congregation in Huntington (B'nai Israel Congregation), he takes an active part in its religious and congregational affairs. His wife, Esther Rivlin, and he came to Huntington from Wheeling in 1955. They are active in the affairs of the Huntington B'nai B'rith Lodge.

HUNTINGTON JEWS IN MILITARY SERVICE

O. [OSCAR] B. BIERN. Dr. Oscar B. Biern, of Huntington, was appointed a lieutenant in the Medical Corps of the United States Army in 1918, in the First World War. He served from 1917 to 1918. His name is misspelled as O. B. Bien in some of the early records of the community.

RALPH H. BLUMENTHAL. Rabbi Ralph H. Blumenthal, formerly rabbi of Ohev Sholom Congregation, served as a chaplain in the United States Army. In 1957 he was stationed at the Chaplain School, in Fort Slocum, New Rochelle, N. Y.; later he saw service in Germany with the United States Armed Forces. (*See* his biography under the subsection on the rabbis of Ohev Sholom Congregation.)

HARRY J. FALLON. Dr. Harry J. Fallon, of Huntington, served for four years in the Veterinary Corps, United States Army Air Forces, in the Second World War, from 1942 to 1946. When he left the service, in 1946, he had attained the rank of major.

DAVID FOX, JR. David Fox, Jr., of Huntington, served in the United States Army in the Second World War, with the

rank of 1st lieutenant. He was awarded the Purple Heart, and the Air Medal, 2 Oak Leaf Clusters.

NORMAN SIDNEY GHOLSEN. Norman Sidney Gholsen (his name is cited in the official records also as Sidney N. Gholsen), of Huntington, served in the United States Army in the Second World War, with the rank of 1st lieutenant. He died a non-combat death at Fort Meade, Md., in 1943. (Some of the printed records incorrectly carry his name as Sidney N. Goldstein.)

SAMUEL GIDEON. Samuel Gideon served in the Civil War, until 1865, as a lieutenant in Company G of the 27th Illinois Infantry. This was before he settled in Huntington (1872).

HAROLD KATZ. Harold Katz, of Huntington, served in the United States Army in the Second World War, and was killed in action against the enemy. He was awarded the Purple Heart.

BENSON LUBIN. Benson Lubin, of Huntington, was appointed a 2nd lieutenant in the United States Army in 1917–1918, in the course of the First World War.

SIGMUND MILFORD. Sigmund Milford, of Huntington, served as a major in the United States Army in the Second World War. He was awarded the Commendation.

MORRY RITER. Morry [Morris] Riter, of Huntington, served in the United States Army in the Second World War, as a private 1st class. He was awarded the Purple Heart.

RAYMOND D. SCHOENBAUM. Raymond D. Schoenbaum, of Huntington, served in the United States Army in the Second World War, with the rank of staff sergeant. He was awarded the Purple Heart and the Presidential Unit Citation. He was killed in action against the enemy.

JAMES THEODORE SOLOF, of Huntington, served in the United States Army in the Second World War, with the rank of lieutenant. He was awarded the Purple Heart. He was killed in action against the enemy.

Hurricane

Hurricane is a trading village in western West Virginia, east of Huntington. It is located in a farming and tobacco area. Hurricane was incorporated in 1888. In 1950, according to the United States Census, it had a general population of 1,463.

Of interest is a letter written to me by Luther K. Rumbaugh, the mayor of Hurricane, on March 29, 1957, in reply to a letter from me with reference to Hurricane and its possible Jewish residents:

> To my knowledge, there is not, and never has been, a Jewish family living in or doing business in Hurricane or vicinity.
>
> The date of incorporation [1888] I am not sure of, but the date which you give should be about right, from what I have heard. Our original records have been lost for years.
>
> We are located in Putnam County and 25 miles east of Huntington on United States Highway 60. We are incorporated as "The Town of Hurricane."
>
> There is no industry here, and we are purely a residential and farming community. Most of the town residents work in the plants at South Charleston, Institute, Nitro, and Huntington.

Institute

Institute is a village in Kanawha County, West Virginia, eight miles west of Charleston. In 1957, it had a general population of 622, aside from the students and faculty of the College located there. Institute is known primarily as the site of West Virginia State College.

West Virginia State College was founded and established as an institute for the instruction of Negro youth by an act of the West Virginia State Legislature in 1891, pursuant to the Federal Land Grant Acts (the Morrill Acts) of July 2, 1862, and August 30, 1890. It was opened on May 3, 1892. By subsequent acts of the West Virginia Legislature, the institution was authorized, in 1915, to offer collegiate instruction. In 1929 it was officially designated as West Virginia State College, to provide the necessary instruction in higher education for Negro youths. The College is co-educational. Originally, as above stated, a

Negro college, it is now (since 1954) fully integrated; on June 9, 1954, the West Virginia Board of Education eliminated race as a criterion for admittance to West Virginia State College. The charter of the College authorizes it to offer undergraduate and graduate instruction. It has always had a number (even before 1954) of White instructors and professors, and some of these have been Jewish.

Heads of the institution throughout the years since 1892 have included:

J. Edwin Campbell, principal (1892–1894)
John H. Hill, principal (1894–1898)
J. McHenry Jones, president (1898–1909)
Byrd Prillerman, president and acting president (1909–1919)
John W. Davis, president (1919–1953)[1]
William J. L. Wallace, acting president and president (from 1952 on; he was still serving as president in 1958–1959, and is the source of much of the information contained in this section on Institute and its College.)

The College buildings at West Virginia State College include: Atkinson Hall, Fleming Hall, West Hall, East Hall, the A. B. White Building, Gore Hall, Glasscock Hall, Dawson Hall, the Elementary Training School, the Home Management House, the Administration Building, Hill Hall, Prillerman Hall, the Auto-Mechanics Building, the Playhouse, the Vocational Building, the agriculture and poultry buildings, the Library Building, and the Science Building.

Apparently, no Jewish students ever attended West Virginia State College, and the College files have no record of any. However, there have been several Jewish teachers or professors at the College, including Dr. Frederick Lehner, Richard Homburger, and Robert O. Weiss.

Brief biographical data about these three follow:

FREDERICK LEHNER. Dr. Frederick Lehner, professor emeritus of German at West Virginia State College, was born in Vienna, Austria, on October 15, 1893, and came to the

[1] Not the former Vice Presidential candidate.

United States in 1938, undoubtedly as a refugee from Austrian Nazism. From September, 1939, until the year of his retirement, in 1956, he served as teacher of French and German at West Virginia State College. His name is included in *Who Is Who in Education* and *Who Is Who in The East*, and he contributed the article, "The Influence of the Bible on European Literature," to the third volume of the four-volume series entitled, *The Jews, Their History, Culture, and Religion* (edited by Louis Finkelstein, 1949).

RICHARD HOMBURGER. Dr. Richard Homburger, originally from Karlsruhe, Germany, served as teacher of business administration at West Virginia State College from 1946 to 1956. In the latter year, he left the College to accept a similar position at the University of Wichita, in Wichita, Kans.

ROBERT O. WEISS. In September, 1956, Dr. Robert O. Weiss came to West Virginia State College, as Associate Professor of German, to replace Dr. Frederick Lehner, who, although retired and emeritus, was still living on the campus, and giving a course or two in history. Robert O. Weiss served at West Virginia State College until the end of the first semester of the year 1958–1959 (January 24, 1959), when he left to become a member of the faculty of the University of Kentucky, in Lexington, Ky.

In a letter written to me on August 16, 1956, from Institute, W. Va., President William J. L. Wallace provided the following additional information with reference to his College:

"I regret very much that I can not give you any information about Jewish students. We have not taken a religious census. We believe that such a census would be helpful . . . . Up to this year there have been two Jewish professors on the staff of West Virginia State College: Dr. Frederick Lehner, teacher of German here since September, 1939, a refugee scholar from Vienna, Austria; and Dr. Richard Homburger, of Karlsruhe, Germany, teacher of business administration here from 1946 to 1956.

"Rabbis who have come to the campus from the Jewish Chautauqua Society in recent years are: Samuel Volkman, Theodore [S.] Levy, Samuel Cooper [of Charleston], and

Abraham I. Shinedling, Attached herewith is a short historical reference (Historical Statement) concerning West Virginia State College:

"West Virginia State College was established as an Institute for the instruction of Negro youth by an act of the West Virginia Legislature in 1891 following the Federal Land-Grant Acts (the Morrill Acts) of July 2, 1862, and August 30, 1890. In 1915 the institution was authorized to offer collegiate instruction. In 1929 it was officially designated as West Virginia State College to provide necessary instruction in higher education for Negro youth. On June 9, 1954, the West Virginia Board of Education eliminated race as a criterion for admittance to West Virginia State College.[1] The charter of the college authorizes it to offer undergraduate and graduate instruction.

Resident Teaching

"In developing the responsibilities of the College to youth, a number of varied curricula have been established. These include military science, liberal arts, and sciences, teaching programs, agriculture, business administration, home economics, music, mechanic[al] arts, and technical science. In addition, intensive vocational courses in certain trades have been taught, in order to meet the needs of the citizens of West Virginia. At this time these courses are open to all qualified applicants.

Extension and Field Service

"In addition to resident teaching, the College has been offering academic extension, adult education, and the important cooperative extension programs in various communities of the State.

Research

"West Virginia State College operates an experimental research program at Lakin, West Virginia. This program is

[1] Up to that time only Negroes were admitted to the College as students.

coordinated with the instructional program in agriculture at West Virginia State College. The work of the station is centered around enriching the soil of the 55 tillable acres to the end that research in crops can be conducted for the improvement of gardening and farming in the State. This is one of the responsibilities of land-grant education."

Jewish Chautauqua Society Visits at West Virginia State College

The following rabbis visited West Virginia State College in the years from 1943 to 1959, under the auspices of the Jewish Chautauqua Society, appearing before the educational assemblies, visiting classrooms, and participating in forum discussions and discussions among student groups:[1]

1943: Rabbi Lawrence A. Block (then of Huntington)
1944: Rabbi Abraham Feinstein (of Chattanooga, Tenn.)
1945: Rabbi Samuel Wohl (of Cincinnati)
1947: Rabbi Louis J. Cashdan (then of Charleston)
1948: Rabbi Albert Lewis (then of Charlottesville, Va.)
1950: Rabbi Louis A. Josephson (then of Fairmont)
1951: Rabbi Eugene E. Hibshman (then of Huntington)
1952: Rabbi Abraham I. Shinedling (then of Beckley)
1953: Rabbi Samuel Volkman (of Charleston)
1954: Rabbi Samuel Volkman (of Charleston)
1955: (March 29–30) Rabbi Theodore S. Levy (then of Huntington)
1956 (March 19–21): Rabbi Abraham I. Shinedling (then of Beckley) (for Religious Emphasis Week)
1957 (March 12–14): Rabbi Samuel Volkman (of Charleston) (for Religious Emphasis Week)
1958 (March 24–26): Rabbi Samuel Volkman (of Charleston) (for Religious Emphasis Week)
1959 (March 16–18): Rabbi Leo Stillpass (of Johnstown, Pa.)

[1] In this connection, Dean Harrison H. Ferrell stated: "With the exception of the dates as noted, all the other appearances have been on Friday of Brotherhood Week in the year mentioned."

KENOVA

Kenova is a city in Wayne County, in southwestern West Virginia, at the mouth of the Big Sandy River, eight miles west of Huntington. A railroad center, located especially on the main line of the Norfolk & Western Railroad, Kenova produces and ships petroleum products, cement, and chemicals, and manufactures electric insulators. The city is an important transit point.

Kenova was incorporated in 1894. The name Kenova was formed from the first letter or letters of the three State names *Ken*tucky, *O*hio, and West *V*irgini*a*, to all of which States the city is contiguous. In 1950, according to the United States Census of that year, Kenova had a general population of 4,320. In 1940, its general population totalled 3,680. In 1957, its mayor was Edward Mohr.

A thorough search in all the city records, made by Mrs. Katherine Martin, the city clerk and treasurer in 1957–1958, failed to produce any evidence or record of any Jewish residents in Kenova in past years. Apparently, because of the smallness of Kenova and the proximity of Huntington, Jews coming into the region preferred to settle in Huntington. In 1957, according to personal investigations made by Mrs. Martin as well as by Rabbi Theodore S. Levy, then rabbi of Ohev Sholom Congregation, in Huntington, there were no Jews living in the city.

In the past, M. Broh, of Huntington, noted clothing merchant and real estate operator, was prominent in the building up of Kenova, as the manager of the Kenova-Huntington Land Company.

KERMIT

Kermit is a town in Mingo County, West Virginia, on the Kentucky border, northwest of Williamson. In 1937, it had a general population of 749. There were no Jews living in the town in 1957. The *AJYB* contains a lone reference to the effect that in 1937 there were ten or fewer Jews living in Kermit.

KEYSER

Keyser, a city in Mineral County, in northeastern West Virginia, is the county seat of Mineral County. It is situated 125 miles northwest of Washington, D. C., and 58 miles west of Martinsburg. Keyser was first settled in 1873, and was incorporated [chartered] as a city in 1913. When it was incorporated in 1873 (others, 1874), it was for the reason that the Baltimore & Ohio Railroad had decided to locate its repair shops there.

In 1940, the total general population of Keyser was 6,177; and in 1950, the United States Census gave the city a total general population of 6,347. It is located at the junction of the North Branch of the Potomac River and New Creek. New Creek is the name also of a village which grew up in the vicinity in the early part of the 19th century, and both it and a little village known as Paddytown were incorporated later into the city of Keyser. Keyser is an important terminal on the main line (from New York to St. Louis; later, from Baltimore to St. Louis) of the Baltimore & Ohio Railroad, and the city is served also by the Western Maryland Railroad.

The city of Keyser is favorably placed to meet the demands of industry. Supplies of lumber, soft coal, limestone, natural gas, and electric power are available in the immediate neighborhood. It is located only 12 miles from Savage River Dam. The Baltimore & Ohio Railroad terminal at Keyser is used for weighing and shipping soft coal, and it maintains repair shops for railroad and freight cars. There are clothing and textile mills in the city, as well as a sporting goods factory. The city also has a cement products company and factory. It is located in a stock-raising and fruit-growing area. The city produces also tractors, lighting fixtures, and various other electrical supplies. Despite its modest population of less than 7,000 persons and its trading-area population of about 25,000, it is noted as an important industrial center. Potomac Valley Hospital is located in Keyser, and the city is also the seat of a junior college, Potomac State College, which is affiliated with West Virginia University.

According to the *AJYB* for 1927 and 1937, there were only about 20 Jews living in the city in those years. In 1946–1947,

the Jewish community of Keyser was [became] a part of the Jewish Welfare Fund of Western Maryland. The same year books, as well as previous ones, contain a small list of the Jewish subscribers from Keyser to the J. P. S. A., of Philadelphia, for several years, as follows:

1922–1923

J. Leonard Baer E. Kaplon

1926–1927

Miss E. Kaplon

1930–1935

Mrs. E. Kaplon

J. Leonard Baer. J. Leonard Baer (born at Baltimore, in 1888), an attorney, lived in Keyser, and practised law there, for over ten years (1912–1923). He came to Keyser in 1912, after graduating from the University of Maryland Law School. In 1923, he moved from Keyser to Wheeling, where he lived and practised law until 1940. He moved to Beckley, in 1940, from Wheeling, and practised law in Beckley from 1940 until his death there on December 7, 1948.

Abrom Kaplon, of Harpers Ferry, brought his father [who would appear to have been the E. Kaplon mentioned above as a J. P. S. A. subscriber] over to the United States from Lithuania, his native country, and established him in business as a merchant in Keyser. The elder Kaplon lived in Keyser for several years, together with other members of the Kaplon family.

Jewish Residents in Keyser and Their Occupations

Jacob Shear, a longtime resident of Keyser, and owner of Shear's [a Ladies' Store, on Main Street], who made a study of the Jewish residents of Keyser and their history in the city, presented the following account of

The Jewish Population in the City of Keyser (January, 1957)

Mr. and Mrs. Jacob Shear, of 305 Main Street
Mr. and Mrs. Robert Shapiro, of Fort Avenue
Mrs. Marion Hartman (the daughter of Robert Shapiro) (Mrs. Marion Hartman is married to a non-Jew)
Mrs. Anna Caplon (a widow)
Dr. Samuel Koplovitz (a single man)

Thus, living in Keyser in January, 1957, there were two families and three single Jews, totalling 7 individuals in all.

Occupations

Jacob Shear and his wife have lived in Keyser since 1926. They have a married daughter living in Baltimore. The Shears operated the following three business establishments in Keyser in 1957:

Shear's Ladies' Shop (established in 1926)
Jay Shoe Store (established in 1951)[1]
Kaplon's Men's Shop (acquired in 1956)

The Kaplon's Men's Shop was acquired from the Kaplon Family a few years ago, at the death of Moses Kaplon, at which time most of the members of the Kaplon family moved to Florida.

Mrs. E. Kaplon was formerly married to a Mr. Baer, and she is now (1957–1958) living in Washington, D. C.

Robert Shapiro and his wife own and operate the Shapiros' Ladies' Shop, and they have been living in Keyser since 1925. They have a daughter, the former Marion Shapiro, who is married to a Mr. Hartman, a non-Jew, and who is living in Keyser.

Mrs. Anna Caplon, a widow, is the sister of Jacob Shear.

Dr. Samuel Koplovitz, an optometrist, has been living and practising his profession in Keyser for the past fifteen years (1942–1957).

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[1] It is a safe inference that the name "Jay" represents the initial letter of the first name of Jacob Shear.

Former Jewish Residents of Keyser (going back 20 to 30 Years Ago)

Twenty to twenty-five years ago (1932 to 1937), as reported by Jacob Shear, there were the following 16 Jewish individuals living in Keyser, consisting of five families and one single person:

Mr. and Mrs. Moses Kaplon, who had two children (Kaplon's Men's Shop)
Mr. and Mrs. Henry Growdan (Henry Growdan was employed by Kaplon's Men's Shop)
Mr. and Mrs. Jacob Shear, and their daughter
Mr. (and Mrs.) Robert Shapiro, and their two daughters (one of them named Marion Shapiro)
Dr. Samuel Koplovitz (a single man)
Mr. and Mrs. Frank Caplon

Thirty years ago [in 1927], the Kaplon family consisted of three more girls, but they married and moved away from the city.

The Kaplon's Men's Shop, probably one of the oldest mercantile establishments in Keyser, was founded by Hyman Kaplon, the father of Moses Kaplon, and the head of the family, about sixty years ago [*ca.* 1897]. Jacob Shear is a grandson of the late Hyman Kaplon. The store was operated by Hyman Kaplon's children, under the management of Moses Kaplon, but after the latter's death a few years ago, [Moses Kaplon was the maternal uncle of Jacob Shear,] all the members of the Kaplon family moved away from Keyser to Florida, and Jacob Shear purchased the business.

All the Jews of Keyser are Orthodox, and belong to the Beth Jacob Synagogue, in Cumberland, Md., which is about 20 miles away. The Jews of Keyser are also still part [members of and contributors to] the Jewish Welfare Fund of Western Maryland, which includes also, besides Keyser, the Jews of Romney, W. Va., and which was founded in 1939. From 1946–1947 on, as reported in the volumes of the *AJYB*, the Jews of Keyser were included in the above-mentioned Jewish Welfare Fund of Western Maryland, which has its headquarters in Cumberland, Md.

Jacob Shear is a past president of the Keyser Businessmen's Association, president of the Keyser Recreation Board, and actively interested in the civic affairs of the city. He is a member of the Keyser Chamber of Commerce, a Rotarian, a Mason, and a Shriner, and of all the Jewish organizations in Cumberland, Md.

Potomac State College, of West Virginia University

Keyser is the site of the Potomac State College of West Virginia University, an accredited state-supported junior college. A coeducational institution with an enrollment of 470 students in 1957, it offers a wide variety of pre-professional courses, as well as terminal education curricula, and grants the degree of Associate of Arts.

The following rabbis visited the Potomac State College under the auspices of the J. C. S. in the years from 1951 to 1959:

1951: Rabbi Herbert J. Wilner (then of Bluefield)
1957 (February 24–27): Rabbi David L. Schwartz (of Hagerstown, Md.)
1958 (February 23–26): Rabbi Leo Stillpass (of Johnstown, Pa.)
1959 (February 23–25): Rabbi Max Selinger (of Cumberland, Md.)

KEYSTONE

Keystone is a city in McDowell County, in the southern part of West Virginia, about 12 miles east of Welch, and about 23 miles northwest of Bluefield. The city of Keystone is about one mile west of North Fork, with which it is contiguous, and with the history of whose Jewish community its own Jewish community history is bound up.

Keystone was settled as a town in the early 1890's. In 1940, its total general population was 2,942; by 1950, according to the United States Census of that year, its population had declined to 2,594. In July, 1956, Louis Zaltzman, of Bluefield, a lifelong resident of the Keystone-North Fork-Bluefield area, and for many years resident in Keystone, estimated the general population of Keystone at between 2,500 and 3,000 persons. Keystone is in a coal mining region centered about Welch, which city is considerably larger than either Keystone or North Fork.

Early references to the city or town of Keystone may be found in the early volumes of the *AJYB*. In 1900–1901 High Holy Day services, undoubtedly Orthodox, were held by the Jews of Keystone (*AJYB*, 1900–1901 [5661 A.M.], page 484). In 1907–1908, according to the *AJYB* for that year [5668 A.M.], a Directory of Jewish Local Organizations in the United States contains the following data under Keystone:

> In 1907–1908 [5668 A.M.] Keystone had a lodge in the Order of Brith Abraham, known as Elkhorn Lodge No. 304; Harry Budnick was its secretary.

In 1927, Keystone had a congregation, organized in 1904, as well as a synagogue built in that year, Bnai Israel Congregation (Synagogue). In 1937, Bnai Israel Congregation was still in existence, and the number of Jewish individuals in Keystone had increased to 75.

In 1922–1923, three of the Keystone Jews were members of the Jewish Publication Society of America:

Charles Budnick
H. [Harry] Budnick
J. Spector

During the seven years (1936 to May, 1943) in which Julius Kravetz served as the rabbi of the Bluefield-Princeton Congregation Ahavath Sholom, he served also the Keystone-North Fork-Kimball community as part-time religious leader, visiting Keystone on alternate Sundays and conducting religious services in the synagogue there (Bnai Israel Congregation, spelled sometimes as B'nai Israel Congregation). Rabbi Kravetz served in these years as the part-time rabbi of the congregation until May, 1943, when he left Bluefield to join the United States Army as a chaplain in the Second World War. He did not return to the Bluefield-Keystone-North Fork area as rabbi after the end of the War in August, 1945.

In the following year, 1943 to 1944, Rabbi Alton M. Winters, then the student rabbi (from the H. U. C., in Cincinnati) of Congregation Emanuel, in Welch, also would visit Keystone on Sunday evenings alternately, and would conduct services and preach sermons for the combined Jewish residents of North Fork and Keystone in the Keystone synagogue, Bnai Israel, which was at all times strictly Orthodox, and whose services until the very end of its existence were conducted along strictly traditional, Orthodox lines. The sermons, however, were, of course, delivered in English.

Both Rabbi Alton M. Winters and Louis Zaltzman (*see* below) reported that in the years after 1945, when the Jewish population had experienced a constant decline so that by 1952 only two Jewish families were left in Keystone, no religious services were held, and there were no visits by the part-time or full-time rabbis of the Bluefield congregation to Keystone or to Bnai Israel Congregation for religious services. Instead, the Jews remaining in Keystone (like those of North Fork and Kimball) went either to Welch (Congregation Emanuel) or to Bluefield (Ahavath Sholom Congregation) for religious services on the High Holy Days or on the Sabbath. The synagogue of Bnai Israel Congregation, which had been defunct since 1945, was sold in 1952 for about $6,500, and the proceeds were turned over to the Bluefield congregation to be used for Jewish philanthropic purposes, chiefly in connection with the annual United Jewish Appeal.

In June, 1959, the following three Jewish families and individuals, living in Keystone, were members of Congregation Emanuel, in nearby Welch:

Charles Budnick
Mrs. Harry Budnick
Julian and Gertrude Budnick

MRS. JULIAN (GERTRUDE) BUDNICK, of Keystone, has for years been active in the work of the local Congregation Emanuel Sisterhood of Welch, and in the State Federation of Temple Sisterhoods. From 1953 to 1954, and again from 1956 to 1957, she served as president of the Emanuel Temple Sisterhood. At the State Sisterhood Convention held in Beckley on October 11–12, 1953, she was elected 2nd vice president of the W. V. F.-T. S., serving for the two-year term from 1953 to 1955; and in 1957 to 1959 she served, still as a member of the Welch Temple Emanuel Sisterhood, as the State Sisterhood chairman of the Committee on Service to the Blind.

AARON TOTZ lived in Keystone for a number of years, operating a general store, and perhaps being the most prominent Jewish merchant of the two contiguous little cities (Keystone and North Fork). This was before 1918, when he moved to Mount Hope, W. Va., and purchased the general store previously operated in Mount Hope by the firm of Hurwitz & Lopinsky (Ben Hurwitz and Joseph M. Lopinsky). In the early 1930's, Aaron Totz moved to Welch, where he engaged in the mercantile business; still later he moved to Baltimore, where he was still residing in 1957–1958.

PRESENTATION ON KEYSTONE, W. VA., BY LOUIS ZALTZMAN

In May and June, 1956, Louis Zaltzman, who was then living in Bluefield, but who was a long-time resident of Keystone-North Fork, and whose parents had come to Keystone in 1896 after living in Bluefield for a few years, presented the following historic and interesting statement as to the history of the Keystone Jewish community. (Further notes by Louis Zaltzman may be found in the section on North Fork, W. Va.)

"My parents [Moses Zaltzman and his wife] migrated to the Coalfield[s] of West Virginia, from New York, many years ago, first settling in Bluefield, [and] later going to Keystone in 1896. The community there was small and rough, no electric lights or water supply, dirt and unpaved streets and roads, and very little law. It was a frontier town with 14 saloons and about 15 Jewish families. It was a shopping center for the coalfield in and around that area.

"Most of the Jewish families conducted businesses there, the men coming there as pack peddlers, shortly after their arrival from Europe, and who later opened up stores and became the leading merchants of the communities. It was not easy, as some of the peddlers were murdered, and their money and packs stolen. There was no synagogue, and for the High Holy Days a hall was hired and the leading Jewish man would conduct the services, namely, one Kopel Hyman, who was formerly a Shochet and rabbi, however, in business with his sons, Sol, Julius, Mose, and Ben Hyman.[1] There was no regular rabbi. The Hymans came to Keystone from Baltimore, probably in the year 1892.

"Later, as the Jewish families increased to about 30, a synagogue was built, in 1904, B'nai Israel Congregation, and a full-time rabbi was employed. He was also a Shochet. However, there were rabbis employed during the years before 1904, but they would not stay very long. When the first synagogue was built in 1904, a full-time rabbi by the name of D. Davidov was employed, who was there until 1920, but, having raised up his family, he moved away to Baltimore, and was succeeded by Rabbi Moses Borrow, who was in Keystone from 1920 to about 1940; he, too, having raised up his family [in Keystone], also moved away to Baltimore.

"The men of the Jewish community at that time, who assisted in conducting services, were:

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[1] Sol, or Solomon, Hyman, later lived in Bluefield for many years, engaged in small-scale coal-mining business, before moving to Columbus, Ohio, in the early 1950's, where he died a few years later.

William [Wolfe] Bank	Mose Ofsa
David Goldstein	I. L. Shore [S. Sher]
Martin Goldstein	Harry Totz
Max Hermanson	Moses Zaltzman[1]

"Kopel Hyman and his son, Sol [Solomon] Hyman, were the first leaders, or presidents, of the Shul [synagogue; Congregation B'nai Israel]. As time went by, the settlers began to pass away, and very few or no new Jewish families moved in, consequently the Jewish community dwindled away, and in 1952 the Shul [synagogue building] was sold to a Keystone church group, there being only about two Jewish families left in Keystone. The Shul was always strictly Orthodox. The congregation B'nai Israel was officially dissolved. I understand that the Shul was sold for $6,500, and all the proceeds were sent to Jerusalem, to be used in the building of a Shul there. However, the Torahs (several Scrolls [of the Law]) were also sent to Palestine."

Presentation by Mrs. Samuel Solins and Mrs. Paul W. Jones

In 1959, Mrs. Samuel Solins and Mrs. Paul W. Jones, of Welch, published their volume, *McDowell County History: A Pictorial History of McDowell County, West Virginia*, from which the following presentation, in the form of excerpts, is made (pages 34 and 83):

"Keystone in 1959 had about 2,000 population, with the inclusion of the surrounding districts. Keystone is primarily a coal town. It was originally called Cassville, but the name was changed to Keystone because so many of its founders hailed from Pennsylvania, the 'Keystone State.' Keystone was incorporated in the year 1909, and one of its first mayors was Dr. G. T. Epling. In 1959, the mayor of Keystone was E. L.

[1] The Zaltzman family of Keystone, and later of Bluefield, included Mr. and Mrs. Moses Zaltzman, and their three children: Louis Zaltzman, Abe Zaltzman, and Bessie Zaltzman. Louis and Abe Zaltzman were still living in Bluefield in 1959. Their parents died [in Keystone] many years previously. Their sister, Bessie Zaltzman, died in Bluefield in the late 1940's.

Cruise. D. E. French was one of the founders of the Keystone bank, in 1905.

"The installation of the Eastern Gas and Fuel Associates, which serves the Keystone mine, was considered to be the largest plant of its type (a coal-cleaning plant) in the Pocahontas soft coal field.

"Max Budnick served as a member of the Keystone City Council in recent years.

"B'nai Israel Synagogue was built at Keystone in 1903, and was the first Jewish house of worship to be erected in McDowell County, only a short time after the opening of the coal mines. A rabbi whose last name was Abraham, and whose first name is no longer remembered, was the first to officiate in the synagogue. His successor was Rabbi Abraham [D.? David?] Davidov, who later moved to Baltimore. The apparently third and last rabbi of B'nai Israel Congregation was Moses Barore, or Baror (the spelling of his family name is uncertain),[1] who, having resigned from his position because of illness, was reported to be still resident in Keystone in 1959.[2]

"For many years, while it was still in existence, the B'nai Israel Congregation Auxiliary, or Sisterhood, served as the auxiliary to the synagogue; it included a number of members, also, from nearby North Fork.

"At its greatest strength, in the 1930's and early 1940's, the Keystone congregation (presumably including some members from North Fork) had about 20 families as members.

"The 11 charter members of B'nai Israel Congregation, of Keystone, in the early 1900's, were:

Wolfe Bank	[Moses Zaltzman?]
Harry Budnick	M. [Mose, or Moses] Ofsa
David Goldstein	I. S. Sher [Shore]
Martin Goldstein	Jacob Sher [Shore]
Max Hermanson	Harry Totz
Kepple [Kopel] Hyman	Moses Totz."

[1] Louis Zaltzman gives it as Borrow.

[2] Louis Zaltzman, however, reported that Rabbi Moses Borrow had long since left Keystone for Baltimore.

KIMBALL

Kimball is a city in McDowell County, in southern West Virginia, five miles east of Welch, and, like Welch, located in the famous Coalfields of West Virginia. The first mayor of Kimball was Walter Clark. The town was chartered and incorporated in 1911. The present (1959) mayor of Kimball is J. Max Dawson. In 1940, its general population was 1,580. By 1950, according to the United States Census, its population had declined to 1,359, due probably to the slump in the production and sale of coal in the area. In 1959 the population of Kimball was reported to be about the same figure, i.e., *ca.* 1,350.

In 1957, there were only two Jewish families still living in Kimball, both of them named Kaufman, and both of them members of the Welch Congregation Emanuel. These were Abe Kaufman and Sol [Solomon] Kaufman, brothers. A third Kaufman brother passed away at Kimball in the early 1950's. Occasionally, for the High Holy Days, the Kaufman brothers attended religious services in Ahavath Sholom Congregation, in Bluefield, in the 1940's and the early 1950's.

In 1958–1959, Abe Kaufman was reported to be the only surviving Kaufman brother still living in Kimball, and he was a member of the Welch Congregation Emanuel. Apparently, in that year he was the only Jewish resident [family] left in Kimball.

The Jewish Population of Kimball in Past Years

According to reports found in the several earlier volumes of the *AJYB*, the Jews of Kimball, in 1916–1917, numbered 45 persons; in 1927, they numbered 42 persons, and had a congregation and a synagogue; and in 1937, their number had declined to 18 persons. In June, 1955, the only two Jewish families left residing in Kimball were those of Abe [Abraham] and Sol [Solomon] Kaufman, brothers. Long before this time, the congregation in Kimball had been disbanded, and the synagogue was no longer in use.

In the years from 1936 to 1943, while he was serving Ahavath Sholom Congregation, of Bluefield-Princeton, Rabbi Julius Kravetz, according to a letter which he wrote in 1956, also "served the Jewish communities of Welch, W. Va., and Northfork-Keystone-Kimball. I would visit Welch on alternate Sundays, and Keystone [and Kimball] on alternate Sundays, and conducted services there."

Since, by 1937, the number of Jewish persons residing in Kimball had declined to 18 persons from its high mark of 45 persons, it would appear that during these seven years (1936–1943) the Kimball Jews would proceed to the synagogue B'nai Israel in Keystone for the holding of these biweekly alternate-Sunday religious services, although the Kimball synagogue may have been in occasional use after 1937. No rabbis after 1944 held religious services either in Keystone or in Kimball.

Beth Jacob Congregation, of Kimball

According to a record found in the *AJYB* for 1915–1916 [5676 A.M.], Beth Jacob Congregation was organized at Kimball in that year. This would appear to be in error, and the fact would appear to be that the Kimball congregation was organized, not in the year 1915–1916, but a year or two before that, for, according to an early record, "the synagogue of Beth Jacob Congregation, in Kimball, was dedicated on August 23, 1914," at which time "Beth Jacob Congregation was a new congregation, organized in the [religious] year 1914 to 1915." In 1915 to 1916, the Reverend N. Teich was minister of the Kimball congregation, serving, apparently, as the first rabbi or minister of the congregation. There is no record of the names of rabbis of Beth Jacob Congregation following N. Teich, nor of how long he served in that office. After the year 1919–1920, the name of Beth Jacob Congregation appears only twice more in the records of West Virginia: once in the *AJYB* for 1919–1920 [5680 A.M.], page 579; and for the second time in the *AJYB* in 1922–1924, as a congregational subscriber to the J. P. S. A

Kimball Members of the J. P. S. A.

In the years from 1915–1916 through 1935, there is record of the following Jewish subscribers from Kimball to the Jewish Publication Society of America:

1915–1916 [5676 A.M.]

Abe Forman
D. M. Klein
I. Sweig
the Reverend N. Teich

1918–1920

Abe Forman
I. Sweig

1922–1924

Beth Jacob Congregation
Abe Forman

1924–1925

Abe Forman

1930–1935

Abe Forman

Beginning with the year 1936, the name of Abe Forman disappeared from the records of the J. P. S. A. as a member-subscriber, presumably due to his death in that year or in 1937. Abe Forman was the father-in-law of Hyman Effron, of Bluefield, the latter having married Abe Forman's daughter, Sylvia Forman. After Abe Forman's death, his widow moved to Bluefield.

KINGWOOD

Kingwood is a city in Preston County, in northern West Virginia, 19 miles southeast of Morgantown. It is the county seat of Preston County. It was founded as a town, in 1811, later becoming a city. Kingwood is a mining, lumbering, and agricultural town, and a tourist resort. In 1950, according to the United States Census, it had a general population of 2,186. Ten years previously (1940), it had a total general population of 1,709.

Several Jewish families and individuals lived in Kingwood in previous years, but by 1957 the only Jew residing in the city was Dr. Leo Kotchek, a veterinarian. John A. Crogan, mayor of the City of Kingwood, in a letter written to me from Kingwood on March 29, 1957, presented the following brief and interesting account of past and present Jewish residents in the City of Kingwood:

> To my knowledge, we have only one man of the Jewish faith living in Kingwood, a Dr. Leo Kotchek, a veterinarian. Leo Kotchek, age forty, came here, I believe, during World War II from the Baltimore vicinity. He married a local girl of the Protestant faith, and I do not believe that any of the family attend a church.
>
> We had a Joe Margolis in the clothing business about twenty years ago, but he moved, I believe, to the Charleston, W. Va., area. About the same time there was a Joe Kaplin in the same type of business; he came and left about the same time as Margolis, but Kaplin has been dead for several years.
>
> We have a large clothing store called the Half-Price Store, owned by some Jewish people in Oakland, Md. They send in managers of the Jewish faith once in a while, but they come and go before we can get to know them.

LEWISBURG

Lewisburg is a town located in Greenbrier County, in southeastern West Virginia, a few miles west of White Sulphur Springs. It is the county seat of Greenbrier County. In 1940, the general population of Lewisburg was 1,466. In 1950, according to the United States Census, its general population had increased to 2,192.

According to information supplied by W. S. Coleman, Jr., secretary-treasurer of the Lewisburg Chamber of Commerce, in July, 1956, the only Jewish resident in Lewisburg in the past 25 years was Louis Shuchat [Schuchat], a merchant. [Also his wife.] Louis Schuchat retired from business, at an advanced age, in the summer of 1955, but still resided in Lewisburg in 1959. He is the brother of Simon Schuchat, of Marlinton, W. Va., and the father-in-law of Rabbi Ely E. Pilchik, of B'nai Jeshurun Congregation, in Newark, N. J., who, in November, 1941, married Louis Schuchat's daughter, Ruth Schuchat. Another daughter of Mr. and Mrs. Louis Schuchat, Betty Lee Schuchat, married Herbert Gottlieb, now of Clarksburg. Mrs. Louis Schuchat was originally from Bluefield, and she is the sister of Mrs. Abe N. (Sarah A.) Schlossberg; her maiden name was Aaron, and she was the daughter of I. Aaron, one of the early Jewish pioneers in Bluefield and a charter member of the Bluefield Congregation Ahavath Sholom.

LOGAN

General

Logan is a city in Logan County, in southwestern West Virginia, located in the coal fields, about 20 miles northeast of Williamson. It is the county seat of Logan County. In 1940, it had a total general population of 5,166. In 1950, according to the United States Census of that year, its general population had declined slightly to 5,079. The city of Logan is situated in a coal mining, farming, and lumbering region.

By 1960, according to the United States Census, the general population of Logan County had decreased to 61,570, from its 1950 Census total of 77,391.

The Congregation and Jewish Population of Logan

B'nai El Congregation, of Logan, joined the U. A. H. C. on October 26, 1926, and has since been constantly a member of this Reform Jewish congregational organization, belonging to the Ohio Valley Region of the U. A. H. C. In December, 1955, according to the *U. A. H. C. Yearbook*, B'nai El Congregation reported 25 contributing members (families). According to the *U. A. H. C. Handbook*, however, issued in April, 1958, B'nai El Congregation at that time had a total of only 17 members, and Rudolph R. Eiland was its president. The Logan congregation has never had a permanent, full-time rabbi, having been served, since and before 1943, by rabbinical students from the H. U. C., in Cincinnati, on a part-time, biweekly basis.

According to a number of brief items found in the *AJYB* volumes, as well as in other sources, the Logan Jewish community had the following population in the years from 1927 to 1958:

1927: 1 congregation, with 116 Jews[1]
1936: Census of Religious Bodies: Logan (by County: Logan County), 83 Jews
1937: Triadelphia District; Becco, Logan County), 10 Jews or less

[1] Presumably too high a figure.

1937: (Logan District [Holden], Logan County) (the district around Logan City), 10 Jews or less
1937: (Logan city proper), 83 Jews and 1 congregation
1947–1948: about 25 Jewish families
1954–1955: 25 Jewish families
[1957–1958]: 17 Jewish families

The same volumes of the *AJYB* list the following Logan Jews as members of, and subscribers to, the J. P. S. A.:

1926–1927
Jack Rosen

1927–1928
R. [Rudolph] R. Eiland

1930–1935
R. [Rudolph] R. Eiland
Jack Rosen

1955
Mrs. J. T. Fish

1958–1959
Mrs. J. T. Fish

Brief Notes on the Logan Community 1936–1937

Mrs. Mark Melman was president of the Logan Temple Sisterhood in 1936–1937. Other Logan Sisterhood members whose names are recorded in that year were:

Mrs. Paul Glick
Sylvia Rosen Miller

Mrs. Sylvia Rosen Miller was the Logan correspondent in that year for *The Sisterhood News of West Virginia.*

Pupils in the Religious School of B'nai El Congregation, in Logan, in 1936–1937, included:

Frederick Eiland
Raymond Kohn

and the following Kindergarten Class pupils:

Junior Glick [son of Paul Glick?] [Paul Glick, Jr.?]
Esther Lee Johnson
Joan Levinson
Marcia Gae Melman

1939–1940

Mrs. Bernard L. Miller was the sole teacher in the Logan congregational Sunday School in 1939–1940. There was, apparently, in that year, no H. U. C. student serving the congregation as part-time rabbi.

In that same year, Margaret Eiland was a member of the Kindergarten Class of the Religious School.

1946–1947

In 1946–1947, the Jewish community of Logan gave a financial contribution to the American Jewish Historical Society, of New York, for the furtherance of its work.

1958

In early 1958, the *UAHC Handbook* (April, 1958) listed the Logan Congregation B'nai El as affiliated with the Ohio Valley Region of the U. A. H. C., with a membership of 17 [families], and with R. [Rudolph] R. Eiland as its president. The membership of 17 represented a decline of eight families in the Logan Jewish community population from the 25 of 1955, and reflected unfavorable economic conditions in the city and in the adjacent coal fields.

The Student Rabbis of Logan

Student rabbis, or rabbinical students, came to Logan's B'nai El Congregation from the H. U. C., in Cincinnati, on a biweekly basis, as follows, in the years from 1943 to 1959:[1]

1943–1944: Martin I. Hinchin
1944–1947: Sidney Akselrad
1947–1948: C. Melvyn Helfgott
1948–1949: Earl A. Grollman
1949–1950: Malcolm I. Cohen

[1] There were rabbinical students from the H. U. C. serving the Logan congregation in many of the years before 1943, but all these records have been lost.

ABRAHAM CHAPNICK
of Clarksburg, West Virginia

(see pages 784–785)

ERWIN J. (JACK) MARKOWITZ
of Clarksburg, West Virginia

An Officer of the Tree of Life Synagogue and of the Community Center of Clarksburg

(see pages 787–788)

ROBERT WEINER

President of the Tree of Life Synagogue of Clarksburg, West Virginia (1955–1956)

(see pages 787 and 791)

MRS. ABRAHAM CHAPNICK

Former President of the Tree of Life Sisterhood, of Clarksburg, West Virginia

(see page 783)

MRS. ABRAHAM LEVINE

of Clarksburg, West Virginia

(see pages 771–773 and 799)

RABBI MILTON KANTER

of the Tree of Life Congregation of Clarksburg, West Virginia

(see page 796)

1950: Alexander M. Schindler (for the High Holy Days only)
1950–1952: Wolfgang Hamburger
1952–1953: Stanley Kaplan
1953–1954: Frederick C. Schwartz
1954–1955: Isaac Jerusalmi
1955–1956: Nathaniel H. Zimskind
1956–1957: Walter Blumenthal
1957–1958: Joseph H. Levine
1958–1959: Joel I. Wittstein
1959–1960: Lewis E. Bogage

(Rudolph E. Eiland was still serving as president of the Logan B'nai El Congregation in the year 1958–1959.)

Biographical Notes on the Logan Student Rabbis and Congregational and Communal Notes by Them

(1943–1959)

The following brief biographies, and word pictures of the Logan congregation and community, were presented to me in letters written by some of the above-mentioned rabbinical students of the congregation, with regard to their experiences in and with B'nai El Congregation; or were assembled by me from various sources: (presented in chronological order)

Martin I. Hinchin. Martin I. Hinchin (born at Philadelphia, on January 30, 1919) served as the student rabbi of the Logan Congregation B'nai El from 1943 to 1944. Rudolph R. Eiland was president of the congregation at that time. In 1940, Martin I. Hinchin received the B.A. degree from Yeshiva College, in New York City, and was ordained by the H. U. C., in Cincinnati, in 1946. From 1948 to June, 1958, he was rabbi of the Albany Hebrew Congregation (Temple B'nai Israel), in Albany, Ga., and before that, from 1946 to 1948, he had served as rabbi of Temple Emanuel, of Dothan, Ala., and, at the same time, as director of the Southeastern Region of the U. A. H. C. In June,

1958, he began his ministry as rabbi of Congregation Gemiluth Chassodim, in Alexandria, La.

In the days when Martin I. Hinchin went to Logan (1943–1944), he reports, one of the Jewish men of the city and congregation, by the name of Stern [Harry Stern?], ran a hotel in Logan; the rest of the Jewish men were in the general merchandising business [storekeepers and merchants]. They had a tailor there by the name of Sam Cohen. One member of the Logan congregation was in the motion picture business, by the name of William Thalheimer. There were hardly more than twenty children in the B'nai El Congregation Sunday School. The congregation [and Sunday School] met over a bank [for religious services and classes], and Martin I. Hinchin had a radio program over WLOG Station when he was there during that year. There was also a German refugee doctor, an expert orthopedic man, in Logan, who was employed by one of the [coal] mines.

SIDNEY AKSELRAD. Sidney Akselrad, of Pittsburgh, served as the student rabbi of the Logan congregation for three years (1944–1947). He came there for the first time in September, 1944, and served until June, 1947, in which year (June, 1947) he was ordained by the H. U. C. Since January, 1952, Sidney Akselrad has served as rabbi of Beth El Congregation, in Berkeley, Calif.

In 1945, together with Jerome W. Grollman, who was then student rabbi in Parkersburg, Sidney Akselrad helped to organize and initiate the Tri-State Temple Youth Conclave (the first such group in that entire area), which was still in existence in 1958–1959, and which included the whole of West Virginia and some of the smaller towns of Ohio and Kentucky. On October 27, 1946, Sidney Akselrad participated in the 24th annual State Convention of the W. V. F. T. S., held at Logan.

C. MELVYN HELFGOTT. C. Melvyn Helfgott (born in Poland, but at that time a resident of Carnegie, Pa.) served as the student rabbi of the Logan congregation from 1947 to 1948. He was ordained by the H. U. C. in 1949. Later he became rabbi of Temple Beth El, in Charlotte, N. C., which position he held until September, 1959, when he left

Charlotte to become rabbi of Temple Beth-El, of Northern Westchester, N. Y.[1]

EARL A. GROLLMAN. Earl A. Grollman was student rabbi of B'nai El Congregation, in Logan, from 1948 to 1949. Born in Baltimore (on July 4, 1925), he was ordained by the H. U. C., in Cincinnati, in 1950. In November, 1951, he became rabbi of Temple Beth El, in Belmont, Mass., known also as the Beth El Temple Center, and still held this position in 1959–1960. Earl A. Grollman is the younger brother of Rabbi Jerome W. Grollman, who formerly served as the student rabbi in Bluefield, Parkersburg, and Williamson; the brothers are the nephews of Mrs. Anna G. (Henry) Rodgin, of Bluefield.

The new building of the Logan congregation was dedicated during the student rabbinate of Earl A. Grollman, after 25 years of accumulated efforts. The new building of the congregation is located on East Stratton Street, and the president of the congregation then was Rudolph R. Eiland. Mrs. Si [Sy] Bloom was president of the B'nai El Temple Sisterhood, and Mrs. Sam [Samuel] Miller was chairman of the Religious School, in which there were about a dozen students. Earl A. Grollman's first rabbinical position, after his ordination in 1950, was that of assistant rabbi in Temple Israel, in Boston. In November, 1951, he assumed his present position as rabbi of the Beth El Temple Center, in Belmont, Mass.

MALCOLM I. COHEN. Malcolm I. Cohen, of New Haven, Conn., served as the student rabbi of the Logan Congregation B'nai El from 1949 to 1950. Born in New Haven, Conn., on June 3, 1927, he received his A.B. degree from the University of Cincinnati in 1948, after attending Yale University (1944–1945) and the University of Cincinnati (1945–1948). He majored in religion and history. After a seven-year course at the H. U. C. (1945–1952), he was ordained in June, 1952, by the H. U. C. - J. I. R., in Cincinnati. It is of interest that in 1952 he was awarded

[1] In 1961, Rabbi C. Melvyn Helfgott was elected rabbi of Temple Sholom, in Springfield, Ohio.

the Kaufmann Kohler Prize in the Department of Philosophy on the subject, "Achad Ha-Am's Conception of Jewish Ethics." From 1952 to 1954, he served as an Air Force Chaplain at Sheppard Air Force Base and Perrin Air Force Base, in Wichita Falls, Tex. (1952–1953), and Sherman, Tex. (1953–1954), and then he served (1954–1955?) as the only American Jewish chaplain in Great Britain and Norway. From 1955 to 1957, he was rabbi of Temple Beth-El, of Colorado Springs, Colo., and of Temple Emanuel, in Pueblo, Colo. From September, 1957, to September, 1958, he was rabbi of Temple Sholom, in Phoenix, Ariz.; in the latter month he became rabbi of Congregation Beth Sholom, in Longview, Tex.

In late 1961, Rabbi Malcolm I. Cohen went to Chicago, to become rabbi of Temple B'nai Yehuda.

During his year of service as student rabbi in Logan, the president of the congregation was again R. [Rudolph] R. Eiland. There was a religious school in operation, and a very small Temple youth group. The big event of the year in Logan was a regional conclave of the National Federation of Temple Youth (N. F. T. Y.), at Williamson, W. Va., in which Benno Wallach, student rabbi in Ashland, Ky.; Bernard Martin, another H. U. C. student rabbi; and Malcolm I. Cohen participated.

ALEXANDER M. SCHINDLER. Alexander M. Schindler, then a student at the H. U. C., in Cincinnati, conducted the High Holy Day services at B'nai El Congregation, in Logan, in the fall of 1950. His biography is to be found in the section on Williamson, W. Va.

WOLFGANG HAMBURGER. Wolfgang Hamburger served as student rabbi in Logan from 1950 to 1952. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in 1952. Born at Stettin, Germany, on March 12, 1919, he arrived in the United States on April 1, 1947. In 1949, he received the A.M. degree from the University of Cincinnati, and the M.H.L. degree from the H. U. C. - J. I. R. in 1952. In 1959–1960, he was serving as rabbi of the South Street Temple (Congregation B'nai Jeshurun), in Lincoln, Neb., to which position he was called in September, 1954.

Congregation B'nai El, in Logan, according to Rabbi Wolfgang Hamburger's reminiscences, affiliated itself with the U. A. H. C. on October 26, 1926. In September, 1950, when he arrived at Logan to take over the student rabbinate there, the Temple was rather new; it had just been dedicated in the year before his arrival in the city (1949). In the spring of 1952, the congregation had 30 members, and after his departure, during the student rabbinate of Stanley Kaplan and that of Frederick C. Schwartz (1952–1954), some of them moved away from Logan, as a result of the unfavorable conditions in the coal market. As a result, in 1955, hardly more than 25 Jewish families remained in Logan. During his second year in Logan (1951–1952), a number of the Logan Jewish families were thinking of moving away from the city.

Rudolph R. Eiland was again president of the congregation at that time. He had been president of the Logan congregation for a very long time, possibly for as many as twenty years. The treasurer at that time was Harvey Weiner. Trudy [Mrs. Jack] Moss was extremely active in the work of the N. F. T. Y., especially on the regional level, since there was no local Temple youth group. There were 16 children in the Religious School. There was no Men's Club in Logan.

STANLEY KAPLAN. Stanley Kaplan served as the student rabbi of B'nai El Congregation, in Logan, from 1952 to 1953. In 1956–1957, he served as rabbi of Temple Emanuel, in Duluth, Minn., having been called to that post in October, 1956. From 1954 to 1956, he was rabbi of Temple Sinai, Portsmouth, Va. Stanley Kaplan (born at Cincinnati, on September 21, 1926) was ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1954. He received his A.B. degree from the University of Cincinnati, with honors in the field of philosophy, and also his B.H.L. and M.H.L. degrees from the H. U. C. He received the Lazarus Award for the highest scholastic standing, and in 1953 he was graduated from the Cincinnati Jewish Teachers' College. In September, 1957, he was elected rabbi of B'nai Israel Congregation, in Muskegon, Mich.

Rudolph R. Eiland once again served as president of the Logan congregation during Stanley Kaplan's student rabbinate. The Religious School was small, and there was no Temple Youth Group. He prepared one Logan boy for Bar Mitzvah, and aided three twelve-year-old Jewish Boy Scouts of the Logan community to achieve their Ner Tamid awards. Mrs. Joseph T. Fish and Mr. and Mrs. Harold Kohn, he reported, were active in both the Sisterhood and the congregation.

FREDERICK C. SCHWARTZ. Frederick (Fred) C. Schwartz, of Chicago, served as the student rabbi of the Logan Congregation B'nai El from 1953 to 1954. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1955, and then joined the United States Air Force as a chaplain, serving until 1957. In 1958–1959, he served as Director of the B'nai B'rith Hillel Foundation at the University of Florida, in Gainesville, Fla. In early 1959, he was appointed assistant rabbi of Temple Rodeph Sholom, in Pittsburgh.

ISAAC JERUSALMI. Isaac Jerusalmi, a native of Turkey and a Turkish citizen, served as the student rabbi of the Logan congregation from 1954 to 1955. For a number of years he studied at the H. U. C., in Cincinnati, coming to the United States for this purpose from his native Turkey. Following his ordination by the College, in June, 1956, he returned to Turkey, where he served for two years (1956–1958) as an infantryman in the Turkish Army, having entered the Turkish Army as what is the equivalent in Turkey of a "buck private" or as a plain "G. I." After his military service was over, in August, 1958, he had originally planned to remain in Istanbul (Constantinople), where he was stationed, and attempt to establish a Reform Jewish congregation there; or to go to France, for the same purpose. However, in late 1958, he was awarded the Leo W. Simon Fellowship for advanced study at The Sorbonne, in Paris; this appointment would probably have the effect of postponing for two or three years his plan to enter the active Reform rabbinate in France or in Turkey.

A letter which Rabbi Isaac Jerusalmi wrote me, from Istanbul, on April 23, 1957, is of extreme interest, since it presents a good picture of the Logan Jewish community not theretofore obtained from the preceding student rabbis, and a valuable list of the members of the Logan congregation, 23 in number (including one member from Man, W. Va.); and since it details his own hopes and ambitions in Turkey after his return to his native land in June, 1956. This letter I reproduce herewith in full:

I served as student rabbi of Congregation B'nai El, in Logan, W. Va., during the academic year 1954 to 1955. Mr. R. [Rudolph] R. Eiland was at that time president of the congregation. I do not remember the name of the Sisterhood president, but I do know that Mrs. Jack [Trudy] Moss and Mrs. Sam Weiner were very active in Sisterhood work. H. [Harold] Kohn was the treasurer.

Here is the full B'nai El Congregation membership list [1954–1955]:

Sam Cohen
R. [Rudolph] R. Eiland
Edward Eiland
W. W. Eiland
Joe [Joseph T.] Fish [Charlotte]
Mrs. H. H. Gruner
Philip Glick, Sr.
Phil [Philip] Glick, Jr.
I. Kantor
Ernest King (of Man, W. Va.)
Harold Kohn
Raymond Kohn
Sig.[mund] Kohn
Dr. I. M. Kruger
Donald Levinson
Abe Melman
Bernard L. Miller [Sylvia]
Jack Moss [Trudy]
Man Samson
Ben Sherman
Harry Stern
Harvey Weiner
Mrs. Isidor Weiner
Sam Weiner

Our Sunday School consisted of 12 children. We had no Youth Group, no confirmation class, and no Bar Mitzvah boys. We had four teachers in the Religious School:

Rudolph R. Eiland
Mrs. Joseph T. Fish
Mrs. Bernard L. Miller
Gordon Sherman

And now a few data about myself. I was born in Kuzguncuk (Istanbul) [Turkey] in 1928. My family came over to Istanbul at the time of the Spanish Inquisition [Sephardic Jews], and has been living here since. I studied at the Collège Saint-Benoît, a French Lycée in Istanbul, and subsequently went to the University of Istanbul. I was a student at [in] the Classical Philology Department, where I studied Greek and Latin for four years, obtaining the 'Licence ès Lettres, with honors.

Through the World Union for Progressive Judaism I was granted a National Federation of Temple Sisterhoods scholarship in order to come to Cincinnati and prepare for the rabbinate. I entered the Hebrew Union College - Jewish Institute of Religion in April, 1952, as a "special student," under the five and one-half year program, but managed to graduate in June, 1956, i. e., in four years.

Upon ordination, I returned to Turkey to fulfill my military obligations. Since we have no chaplaincy setup in our army, I was made to serve as a reserve officer, and I hope to be discharged in May, 1958. For the time being, I do not plan to form any congregation here [in Istanbul]. I do not think that our Jews are intellectually ready. I would rather go to some other country in Europe, say France, where I will have a better chance of being understood.

(In 1959, there was a report that Isaac Jerusalmi was serving on a part-time basis as assistant rabbi of a rather liberal congregation in Paris.)

NATHANIEL H. ZIMSKIND. Nathaniel H. Zimskind, of Trenton, N. J., served as the student rabbi of the Logan congregation from 1955 to 1956. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in May, 1957. In the fall of that year he was elected assistant rabbi of Har Sinai Congregation, in his "home town" of Trenton. After two years of service, he became rabbi of Children of Israel Congregation, in Athens, Ga., in September, 1959.

WALTER BLUMENTHAL. Walter Blumenthal served as the student rabbi of B'nai El Congregation, in Logan, from 1956 to 1957. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in May, 1957, and was elected, at that time, as the assistant rabbi of the Progressive Jewish Congregation (Temple Israel) in his native city of Johannesburg, in the Union of South Africa.

During his term of service in Logan, the president of the Congregation was again Rudolph R. Eiland, who was one of the founders of Congregation B'nai El, Walter Blumenthal reported, and who had come to Logan to settle, about the year 1914 or 1915. In 1957, he was past his 76th year of life.

JOSEPH H. LEVINE. Joseph H. Levine, of Cincinnati, a student

at the H. U. C. - J. I. R., in Cincinnati, served as the student rabbi of the Logan Congregation in 1957–1958. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in late May, 1960. Joseph H. Levine is the son-in-law of Professor Sheldon H. Blank, of the H. U. C. - J. I. R. Upon his ordination, he was elected assistant rabbi of the Central Synagogue of Nassau, in Rockville Centre, Long Island, N. Y., for the year 1960–1961.

Joel I. Wittstein. In 1958 to 1959, Joel I. Wittstein, formerly very active in the Ohio Valley Temple Youth Group, served as the student rabbi of the Logan congregation. A native of Cincinnati, he was a student at the College in that year.

Lewis E. Bogage. Lewis E. Bogage, of Worcester, Mass., served as student rabbi of B'nai El Congregation, in Logan, as biweekly officiant, in 1959–1960. He was a student at the H. U. C. - J. I. R., in Cincinnati, at that time.

The Logan Sisterhood (the Sisterhood of B'nai El Congregation)

The Logan Sisterhood affiliated with the N. F. T. S. on December 11, 1922, with fourteen members. The president at that time was Mrs. Philip Weinberg, and its secretary was Mrs. Louis Michaelson. In 1956–1957, Mrs. Bernard L. (Sylvia) Miller was president of the Logan Sisterhood. She was re-elected for the year 1957–1958.

For the term 1957–1958, the officers of the Logan Sisterhood were:

President: Mrs. Bernard L. (Sylvia) Miller (re-elected)
Vice President: Mrs. Donald Levinson
Secretary: Mrs. Sam Weiner
Treasurer: Mrs. Edward Eiland

For the year 1924 to 1925, Mrs. Benjamin Tobin, of Logan, was elected auditor of the W. V. F. T. S.

The 19th annual State Convention of the Sisterhood was held at Logan on October 19–20, 1941, with the State president,

Mrs. William (Martha) Caplan, of Clarksburg, in the chair. Mrs. Louis A. Rosett, of New Rochelle, N. Y., the national 1st vice president of the N. F. T. S. at that time, was the main speaker, addressing the convention on the subject of the history, work, and ideals of the N. F. T. S., and conducting a Leaders' Training Institute. The other main speaker was Dr. Abram L. Sachar, then the National Director of the Hillel Foundations, and later elected president of Brandeis University, of Waltham, Mass.

For the term 1953 to 1955, Mrs. Si [Sy] Bloom, of Logan, was elected recording secretary of the State Sisterhood at the Beckley-Welch Convention of the W. V. F. T. S., held on October 11–12, 1953.

For the two-year term 1955 to 1957, Mrs. Sam Weiner, of Logan, was elected recording secretary of the State Sisterhood at the Morgantown Convention, held on October 16–17, 1955. For the same two-year period (1955–1957), Mrs. Sam Weiner served also as the chairman of Department No. 3, the Advancement of Judaism, of the State Federation.

For the term 1957 to 1959, Mrs. Joseph T. (Charlotte) Fish, of Logan, served as chairman of the Committee on World Union for Progressive Judaism, of the State Sisterhood. In 1958 to 1959, the Logan Sisterhood completed its quota of $10 per member contributed to the House of Living Judaism, in New York, the national headquarters of the U. A. H. C. and of the N. F. T. S.

The 32nd State Sisterhood Convention is scheduled to be held at Williamson, W. Va., in 1961, at which convention the Logan Sisterhood volunteered to serve as co-hostess with the Williamson Sisterhood.

The Logan B'nai B'rith Lodge, No. 1236

The Logan B'nai B'rith Lodge, No. 1236, is affiliated with the State Council of the B'nai B'rith, and with D. G. L., No. 3, with its headquarters in Philadelphia.

Notes on Jews of Logan, Past and Present

Louis Fine. Louis Fine, who lived in Beckley in the early 1910's, and left that city in 1914, had lived in Logan and conducted a business there before he came to Beckley. Later he settled in Charleston.

Charles and I. J. [Jerry] Greenfield. Charles Greenfield and his son, I. J. [Jerry] Greenfield, lived in Logan for some time, before they moved to Beckley prior to the year 1935. Still later, they removed to Cincinnati.

Harry Lewin. Harry Lewin, a men's clothing merchant of Beckley, lived in Logan for several years before removing to Beckley in September, 1938. In Logan he worked as a salesman for the Silver Brand Clothing Store.

Irving Miller. Irving Miller, a brother of Joseph R. Miller, of Beckley, lived in Logan for some years, employed as a customer jewelry salesman, before removing to Beckley in 1953. He also operated a jewelry store in Logan for some time.

Lewis W. Rose. Lewis W. Rose, of Logan, served a a private in the United States Army in the Second World War. He was awarded the Purple Heart. He was killed in action against the enemy.

Dr. Bernard E. Silverman. Dr. Bernard E. Silverman, the Beckley chiropodist, who died at Beckley in July, 1959, made monthly professional visits to Logan from 1939 to 1943, operating an office there during that period.

Miss Marie Tobin. In 1956–1957, Miss Marie Tobin, of the Logan General Hospital, was a member of Ohev Sholom Congregation, of Huntington.

LUMBERPORT

Lumberport is a trading town in northern West Virginia, located on a branch of the Monongahela River, and a few miles north of Clarksburg, in Harrison County. It was incorporated in 1901. It is situated in a mining, oil, lumber, and agricultural region.

According to the United States Census of 1950, Lumberport had a general population of 1,198. In 1940, its population had been 1,289.

So far as can now be ascertained, there were no Jews living in Lumberport in 1959, and there were none in previous years.

MADISON

Madison is a town in southwestern West Virginia, in Boone County, southwest of Charleston, and located on the Little Coal River. It is the county seat of Boone County, and was incorporated in 1906.

In 1950, the United States Census gave Madison a general population of 2,025. In 1940, its general population had been 1,156.

No Jews were residing in Madison in 1959, and, as far as can be learned, no Jews ever resided in the town.

MAN

Man is a coal-mining town, known previously also as Man Town, located in Logan County, in southwestern West Virginia, southeast of the city of Logan. In 1950, according to the United States Census, it had a general population of 1,632. In 1940, its population was 835.

The *AJYB* for 1937 reported that the Jewish population of the town of Man [Man Town] was ten or less. In 1957, Ernest King, of Man, was a member of the Logan Congregation B'nai El; at that time he was, apparently, the only Jewish person [or family] living in Man.

MANNINGTON

Mannington is a town in northern West Virginia, in Marion County, located 12 miles northwest of Fairmont, and near Farmington. It has oil and gas wells, and produces and ships cement blocks, tools, glassware, and pottery. In 1937, Mannington had a general population of 3,261; in 1940, its general population was reported to be 3,145; and in 1950, the United States Census gave Mannington a total general population of 3,241.

So far as can be learned at the present time, there were no Jewish families living in Mannington in 1958–1959. Only two Jewish families ever lived in Mannington in the past: the Caplan and the Joffee families. David Caplan and his brother-in-law, Max Joffee, were partners in the scrap metal business in Mannington some thirty years ago (*ca.* 1925–1930). Later, Max Joffee settled in Dallas, Tex., where he became very successful in business, and where one of his sons became a lawyer.

MARLINTON

Marlinton is a town in east central West Virginia, located in Pocahontas County. It is the county seat of Pocahontas County, and is known as a hunting resort. Marlinton, situated southeast of Webster Springs and east of Richwood, had, in 1937, a general population of 1,586. In 1940, it was reported to have a total general population of 1,644; and in 1950, the United States Census gave the town a general population of 1,654.

The *AJYB* for 1927 reported that there were 11 Jews living in Marlinton in 1927, and in 1937 there were ten Jews or less residing in the town.

Several years after 1922, Harry Barbakow, now (1959) living in Princeton, W. Va., and his brother-in-law, Herman Kelmenson, moved from Thomas, W. Va., to Marlinton, where they opened up a dry goods and clothing store in partnership. Later, Harry Barbakow sold out his share in the store to Herman Kelmenson, who remained in Marlinton; while Harry Barbakow settled in Princeton, W. Va., entering the dry goods and clothing business. In 1959, he was still resident in Princeton, engaged in the same business, together with his son, Yankee [Jacob] Barbakow.

In addition to the above information, excerpted in part from letters written to me by Harry Barbakow (from 1956 to 1959), who was a very staunch member of my old Bluefield-Princeton Congregation Ahavath Sholom (1947–1950), I was most fortunate in receiving four additional letters dealing with the earlier and present Jewish residents of Marlinton, from which most of the following data have been excerpted. These letters were from:

Summers H. Sharp, an attorney (a non-Jew) in Marlinton; the letter is dated July 26, 1956.

Donald [Don] C. Taylor, minister of the Emmanuel Methodist Church, of Huntington, and a former resident in, and native of, Marlinton, who was reared and lived for a number of years in Marlinton. The Reverend Don C. Taylor and I met several times in Buckhannon, W. Va., as well as in

Huntington, on the occasion of J. C. S. assignments to me and at Religious Emphasis Week programs and summer camp programs of the Methodist Church of West Virginia in which I participated (1950–1956). His letter is dated July 18, 1956.

MRS. PAUL R. OVERHOLT, of Buckeye, W. Va., formerly of Marlinton, and the daughter of Paul Golden. Her letter is dated August 8, 1956.

ADOLPH E. (EDWARD) COOPER, a Marlinton attorney. His letter is dated August 3, 1956.

The last three mentioned letters contain so many valuable data about Jews of Marlinton, and provide such fine human-interest stories, that they are herewith cited virtually in toto.

[From the Reverend Donald C. Taylor]

"Huntington, West Virginia.
"July 18, 1956.

. . . . Regarding the Jewish families of Marlinton, . . . there is now only one family residing there that is strictly Jewish. That is the Cooper family. The head of the family, Adolph E. Cooper, is an attorney in Marlinton. He is quite active in the Republican Party on a county basis. I believe that he is the city attorney. He was raised, I believe, at Cass, West Virginia. Mrs. Cooper is a very devout person. . . . I believe that her family is in Baltimore, and that she has some connection with a synagogue there. The Coopers have two children: Doris Ella Cooper, who is now in college; and Daniel Cooper, who is a senior at Marlinton High School.

Mrs. Paul Overholt lives in [near] Marlinton. [She is the daughter of the late Paul Golden.] She was raised as a Jewess. At the present time she attends the Episcopalian Church. I am not sure that she has been confirmed as a member. Her husband is a member of the Methodist Church in Marlinton. [The maiden name of Mrs. Paul Overholt was Mary Frances Golden; she was nicknamed and is commonly called "Fannie."] One daughter in the family [of Paul and "Fannie" Overholt] is a Unitarian. . . .

Several years ago there were three other Jewish families in Marlinton. I knew them slightly. The Kleins (originally residents of Baltimore) were merchants there [in Marlinton] in 1932. A family named Schuchat owned a store there, and sold out to the Kleins. [The Schuchat family of Marlinton was related to the family of Louis Schuchat, of Lewisburg, and to that, also, of Mrs. Sara Schwartz Schuchat.] I believe that the

Schuchats left Marlinton during the summer of 1931. I am not sure where they went. The only name of any of the Kleins that I remember is that of Anita Klein. She graduated from high school with me [in Marlinton] in 1932. I am not sure when the Kleins left Marlinton. I am inclined to believe that they returned to Baltimore.

The third family which I remember was named Kelmenson. The name of the head of the family was written H. [Herman] Kelmenson. I knew a son [of Herman Kelmenson] quite well, from being in high school with him. He was named Harry Kelmenson. I understand that Harry Kelmenson is now a prominent surgeon in Baltimore, Maryland. There was one daughter in the Kelmenson family; she was older than Harry, but I do not remember her name. . . . I do not remember when the Kelmensons moved away from Marlinton. I believe that it was in the middle 1930's — about 1935 or 1936.

[From Mrs. Paul R. (Mary Frances Golden] Overholt, of Buckeye, W. Va., under date of August 8, 1956]

" 'Balla Machree'
"R. F. D. 1,
"Buckeye, W. Va.

. . . . My mother, Minna Milner, came from Lithuania, near Propst. Her father was a miller. The village in which she lived was on a river much like the Greenbrier. She was very pious, but failed to instruct me in the Jewish precepts. This was the case in [with] many of the earlier Jewish settlers who had to work so hard that they neglected this step, although [the proverb or saying] "Born a Jew, always a Jew" seems to be bred in the bone. The early merchants here had to board their clerks [provide them with room and meals], so that made extra work.

Besides running a general merchandise store, my father [Paul Golden] and H. [Herman] Kelmenson bought wool and ginseng.

I hope that you may be able to garner a few facts of interest from my [the following] ramblings. I had hoped to rewrite the enclosed rambling account and have it typed. However, after six weeks of guests, the work in my garden makes this impossible.

" 'Fannie' Overholt (Mary Frances Golden Overholt)."

Judge [Summers H.] Sharp asked me to answer your letter, as he felt that I knew more about my father [Paul Golden]. Papa was a very colorful figure. He was about 5½ feet tall, with merry blue eyes and

light brown hair. He always had a small gift for the children when they came to his store; so many of them always tell me about him. He loved to eat, and always planned to spend the night when he was traveling where they had a good cook. He always stopped at Judge Sharp's home [before he settled in Marlinton], and they were always good friends.

His home [native country and village] was near the Phriphet [Pripet] Marshes in what is now Poland but [was] under Russian rule at that time. His father, who was a bookkeeper for a well-to-do relative in a nearby city (Riga?), was killed at the beginning of a pogrom when he rushed back to [into] the store to get the books, although his relative had begged him not to. He [my father, Paul Golden] borrowed the money from some relative to come to America, and then sent money back for the various members of his family to come [to the United States].

He was always interested in education and the welfare of this community [Marlinton, W. Va.]. At his death, in 1944, we sent his library of many of the classics to a synagogue in Baltimore.

Paul Golden [my father] was born in Russia, near the Phriphet [Pripet] Marshes, and came to America between 1885 and 1888. He began in business as a peddler in West Virginia. He bought his merchandise from the Baltimore Bargain House, and after coming to Pocahontas County [in West Virginia] [he] had it shipped to Millton Springs, Va., where it was brought over the mountains to the store which he [later] had in Edray [West Virginia]. Previously to this he had carried his merchandise in a huge sack on his back. He must have been very strong, as the country people marveled at what he could get in this sack. Mrs. Elmer Poague [Pogue] said that they could always depend on what he said about his merchandise. If he said it was good, it was fine, and if he said it was just "fair," it was that. He had a gray horse and wagon when he became more prosperous. After he came to Edray, a village a few miles from Marlinton, he let a cousin, "Red" Golden, do the peddling. (The horse and buggy were lost in an accident.) This cousin, an E. Golden, was a smaller man with red hair and a long, red beard. The Elmer Pogues, in whose yard his little store stood, and with whom he boarded, tell of the terrible quarrel he had with "Red." It seems that one Passover the matzoh did not come from Baltimore, so he had their cook [the Elmer Pogues' cook] make it of flour, salt, and water. The cousin, a very religious man and in poor health, ate it, but decided it wasn't right a few days later, and was most indignant.

He [Paul Golden] moved to Marlinton about 1894 or 1895. Then he married my mother in Baltimore. This store was near the old, wooden, covered bridge built over the Greenbrier River during the Civil War.

About 1899 he moved across the bridge to a large building, where he stayed in business until 1919. My mother's nephews, Simon Klein (deceased) and Maurice Klein (now owner of a big general merchandise store similar to my father's in Forest Hill, Md.), worked for him at various times [in Marlinton]. His sister, Ida Golden Fuman, her husband, and two children ran a prosperous store for him in Falling Springs, now Renick, in Greenbrier County [West Virginia], for several years. Her husband, John [Fuman], was very anxious to go to a larger place, so [he] moved to Indiana and then to Chicago and Baltimore, but [he] never had any more money than in West Virginia.

Papa helped my mother's sister Mary [Mary Milner], and her husband, Abe Harrison, establish a store in Marlinton about 1903. Abe [Harrison] was an excellent businessman, and sold his store to Louis Klein. He [Abe Harrison] went to Fairmont, W. Va., where he made his fortune in a huge store dedicated to the workingman. This store was leased to some men by the name of Golden Brothers [presumably not related to Paul Golden] when he retired to Atlantic City [N. J.]. He [Abe Harrison] operated a store in Cumberland, Md., for a few years, hoping to get his three sons established there, but his health was poor there, so he went back to Atlantic City. He died there at the age of 79 in 1954. I wrote to his oldest son, Bernard [Harrison], of 4601 Ventnor Ave. [Atlantic City, N. J.], for information, but have not received it.

My father always was fascinated by the lumber business, so when he sold his store out, he indulged in this and lost much of his hard-earned cash. However, the land on which he cut the most lumber was valuable farmland, and helped him to recuperate his fortune a little. At the age of 75 he started on the road again, in a Ford [automobile] this time, as a jobber for work clothes and gloves. He traveled all over southern West Virginia and enjoyed this work very much. It gave him an outlet for his urge to wander as in his younger days, and gave him a chance to earn.

He gave me seven years in a boarding school and college. My mother left money for my elder daughter to graduate from Columbia [University], and the younger from Cornell, so his love for learning was not lost.

He and my mother are buried in the Southern Cemetery in Baltimore, Md.

He announced his intentions to become naturalized in Baltimore in 1890, and became a citizen in Pocahontas County [West Virginia] in 1897.

" 'Fannie' Overholt (Mary Frances Golden Overholt)."

[Letter from A. E. (Adolph Edward) Cooper, of Marlinton, dated August 3, 1956]

"A. E. [Adolph Edward] Cooper,
"Attorney at Law,
"Marlinton, W. Va.
"August 3, 1956.

This is in reply to your letter requesting information about myself, family, and other former Jewish families who lived here in the [Pocahontas] county, and especially at Marlinton.

My father was Jacob Cooper. My mother was Maggie Gordon Cooper. They came to Cass, West Virginia, in this county, around 1905. Dad was a merchant, operating the Cooper's Department Store at Cass. We were the only Jewish family in Cass. My father was a most respected citizen. He was a member of the Town Council at Cass. He was a member of the Masonic Order at Cass, [the Lodge in Cass] being Riverside Lodge No. 124. When Dad came to Cass there were three children, namely, Veeda, Leon, and Theodore [Cooper]. Then I was born on June 7th, 1906. Lewis [Cooper, my brother] was born on July 20th, 1907. All [the] children graduated at [from] Marlinton High School. Marlinton is 25 miles from Cass by rail. The children had to board away from home while going to school. Dad moved his store from Cass to Durbin, West Virginia, in 1930, and continued in business for a couple of years and left this county in 1932, returning to Washington, D. C. He came from Washington to West Virginia in 1905. Dad died in 1943 in Washington, D. C., on July 4th, and is buried in Adas Israel Cemetery. He was aged 69. Mother died August 25th, 1947, and is also buried in the same cemetery. Her maiden name was Gordon, and her father was a rabbi, as I recall, in Russia. Both my parents originally came from Russia, and [my] father became a naturalized citizen prior to his coming to West Virginia. My mother was a very well-read person, and [was] well liked by all who came in contact with her.

My sister, VEEDA [COOPER], died in 1928, and is buried in the same cemetery in Washington. She was a talented pianist, and was most popular. She was the oldest of the children [of Jacob and Maggie Gordon Cooper].

LEON [COOPER] is the oldest boy, and is living in Washington, D. C. He is connected with the Metropolitan Life Insurance Company, He is married, and has one child, named Barbara. He was a member of the Masonic Lodge at Cass.

THEODORE COOPER is a doctor, having his office in Baltimore, Md. He graduated [from] West Virginia University [in Morgantown] and

Yale Medical School. He was a member of the Masonic Lodge at Cass. Theodore Cooper is married, and has two children: Vicki, a daughter, and Edward. Vicki is married, and lives in Baltimore. Theodore built a beautiful home at Pikesville, Md. He is next to Leon in age. Theodore Cooper is also a Phi Beta Kappa from West Virginia University.

I [ADOLPH EDWARD COOPER] am the next boy, born on June 7, 1906 [at Cass, W. Va.]. I graduated [from] West Virginia Law School in 1929, with the LL.B. degree. [I] graduated on June 8th [1929], and started practice on July 8th [1929], in Marlinton, W. Va. [I am a] member of Phi Sigma Delta fraternity, a national one. . . . I have been City Attorney in Marlinton since 1941, and perhaps a year or two before that. While at West Virginia University I was a member of the varsity wrestling team in the 118-pound class, for the five years there, and a member of the West Virginia Club for athletes, called the Varsity Club, I believe. I am a member of the Masonic Order at Cass. I am a member of the Marlinton Rotary Club, and Past President on two separate occasions. I became a member one month after the Club was organized in 1937. I was a president of the Pocahontas County Board of Trade for one year. . . . I am a Republican, and ran for the office of Prosecuting Attorney of Pocahontas County, West Virginia, for three times. This was in 1932, 1936, and 1940. [It was] a bad time for a Republican to run. I am at present Chairman of the Republican Executive Committee of Pocahontas County, having been elected a member at the primary, and chosen Chairman by the Committee. I was elected a Member from Edray District of this county.

I am married, and the father of two children. I was married on December 24, 1933, in New York. My wife was formerly Diana Kronick. She was born in New York, but her folks were living at Uniontown, Pa., when I was attending school at Morgantown at the University of West Virginia. We met at the fraternity on the campus at West Virginia University.

DORIS ELLA COOPER is my elder [child]. She is a graduate of Marlinton High School in 1954. She is now [1956] a junior at the University of Maryland. She is a member of Alpha Epsilon Phi Sorority at the University of Maryland. She made the Dean's List this past school year. She was born [in Marlinton] on October 1, 1936.

DANIEL PAUL COOPER is my son. He was born on April 23, 1940. He is a sophomore in Marlinton High School, and a member of the baseball and football teams. He is the only Jewish student in the [Marlinton] High School at this time.

We [the Adolph E. Cooper family] are the only Jewish family living in Pocahontas County at this time [1956].

Now some information as to other Jewish families:

PAUL GOLDEN. Paul Golden came to Marlinton in 1892.[1] He was a merchant, and died here in 1944 at the age of 86. His wife was Minnie Milner Golden, who died in 1948, at the age of 80 years.

ABE HARRISON. Abe Harrison was in business in Marlinton, about the year 1905. He went from Marlinton to Fairmont, W. Va., some time around 1905, and opened up the "Workingman's Store." Later, he leased this store of his to a firm known as Golden Brothers, in Fairmont, while he himself moved to Atlantic City, N. J. Abe Harrison was the brother-in-law of Paul Golden. He sold his business in Marlinton to Louis Klein, of Baltimore. Mr. [Abe] Harrison died in Atlantic City in 1954, at the age of 79, and at the time he was in the real estate business.

SCHULMAN BROTHERS. The Schulman Brothers were here in business during the period from 1910 to 1920. One of the brothers was Max Schulman. One of them is still living. They went from Marlinton to Poughkeepsie, N. Y.

ISAAC ROSEN. Isaac Rosen was here in business in the early 1920's. His wife was a relative of the Schulmans.

H. [ERMAN] KELMENSON. H.[erman] Kelmenson and his family were in Marlinton for years. He was married, and had two children. Edith Kelmenson, his daughter, was married, and died in Baltimore. A son, Harry Kelmenson, is a doctor, located in Baltimore; he is married, and has a family of his own. Mr. and Mrs. H.[erman] Kelmenson are living in Baltimore, Md. Mr. [Herman] Kelmenson operated a store in Marlinton for many years.

SIMON SHUCHAT [SCHUCHAT].[2] Simon Shuchat and his family lived here at Marlinton for years. He operated a fine store here. His wife was Sarah [Mrs. Sara Schwartz Schuchat; *see below*.] She lives in Baltimore. . . . They have some children living in Baltimore.

[*See below*, for the letter of Mrs. Sara Schwartz Schuchat on Marlinton and the Simon Schuchat family.]

LOUIS SHUCHAT [SCHUCHAT]. Louis Schuchat was also in Marlinton, but he is now, and has been for many years, located at Lewisburg, W. Va. . . . [Louis Schuchat operated a store in Lewisburg for many years, until his retirement from business in the 1950's. He was the brother of Simon Schuchat.]

LOUIS KLEIN. Louis Klein was succeeded [in business] by the Shuchats [Schuchats], and then they in turn by Abe Klein. Abe Klein was in business here for a few years. A fire destroyed the property. He had a daughter named Anita Klein, and a son, Millard Klein. They are now in Baltimore, I believe.

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[1] In 1894 or 1895, according to Paul Golden's daughter, Mrs. Paul R. Overholt; *see above*, page 1013.

[2] The correct spelling of this name is Schuchat.

AL SCHEIR. Al Scheir and his wife, Sylvia, were in business in Marlinton from 1930 to 1932, inclusive. They now live in Baltimore, Md. Sylvia Scheir is now Mrs. Sam Ross, of Baltimore. Both have remarried since leaving Marlinton, after a divorce proceeding.

MRS. FANNIE OVERHOLT. Mrs. Fannie [Mary Frances Golden Overholt; "Fannie" is a familiar name for Frances, no doubt] Overholt, the wife of Paul R. Overholt, lives near Marlinton, in this County [in Buckeye, W. Va.]. She is a daughter of Mr. and Mrs. Paul Golden. She is married to a Methodist, and they have two children. . . .

We are constructing a golf course in this County, near Marlinton, and have formed a corporation for that purpose. The corporation is called the Pocahontas County Country Club, and I am president. This is only another point of interest, in view of the fact that we are the only Jews here [the Adolph E. Cooper family].

LEWIS COOPER. I overlooked my youngest brother, Lewis Cooper. He was born [in Cass, W. Va.] on July 20, 1907. A graduate of West Virginia University, he served in the United States Navy. Now married, he is living in Washington, D. C., and has three sons. He was with Hecht's Department Store [in Washington, D. C.] for a few years, and is now with the Sun Radio Stores. He was in every State in this country, and has toured Europe.

JACOB COOPER. My father, Jacob Cooper, was a great man. He believed in education. Three of us boys were at West Virginia University at one time. Our mother and father gave us the best of everything at considerable sacrifice. We were the only Jewish family at Cass.

My full name is Adolph Edward Cooper.

"A. E. COOPER."

MEMOIR OF MRS. SARA SCHWARTZ SCHUCHAT[1] ON MARLINTON, WEST VIRGINIA AND ON HER LATE HUSBAND SIMON SCHUCHAT, OF MARLINTON, WEST VIRGINIA[2]

MEMOIR OF MRS. SARA (SIMON) SCHUCHAT MARLINTON, WEST VIRGINIA

I am sorry not to have sent you the below background before now, but it is the kind of thing one wants to set down all at once, and a sufficient stretch of time has been lacking.

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[1] (of 3413 Glen Avenue, Baltimore 15, Maryland).

[2] Written by Mrs. Sara Schwartz Schuchat on February 12, 1958, and on January 22, 1959, in the form of two letters to Abraham I. Shinedling. The bracketed insertions are by the latter.

SIMON SCHUCHAT was born in Kovna [Kovno], Lithuania, about 1878, and came to Baltimore with his parents and four sisters and brothers in 1884. Two more children were born in Baltimore. He owned a cigar factory in Baltimore until after we were married, on February 28, 1915, at Baltimore. In 1916 we moved to Marlinton, at which time Simon Schuchat bought Klein's Department Store in Marlinton from my uncle, Louis Klein. We moved back to Baltimore, from Marlinton, in 1930. On his side of the family, only my husband, and his brother Louis Schuchat, had any connection with West Virginia. [Louis Schuchat, later of Lewisburg, W. Va., is the father-in-law of Rabbi Ely E. Pilchik, of Newark, N. J., Rabbi Pilchik having married Louis Schuchat's daughter Ruth.] Louis Schuchat married Mary Aaron, of Bluefield [Mary Aaron would be an aunt of Mrs. Sarah Aaron Schlossberg (Mrs. Abraham N. Schlossberg), of Bluefield], and Mrs. [Louis] Schuchat should be able to supply you with a wealth of information about Lewisburg and Bluefield. Their address is just Lewisburg, W. Va., but they spend the winter at Coral Gables, Florida.

I was born SARA SCHWARTZ, one of seven children, in Boydton, Virginia. Although my parents, JACOB SCHWARTZ and MINNA KLEIN SCHWARTZ, came to Baltimore and returned there before we children were all grown, they lived in the interval in several towns on the Eastern Shore of Maryland, also in Boydton, Va., where my sister Bessie and I were both born, and also briefly in North Carolina. They owned stores in these places. My parents spent their later years in Baltimore, and died there. For a short period of time, Jacob and Minna Klein Schwartz lived also in Grafton, W. Va. We lived in Grafton, [West Virginia,] for a time when I was very young.

We moved to Baltimore, where I started school. My brother AARON [SCHWARTZ] attended D & E [Davis and Elkins College, in Elkins, W. Va.], and played football there (against Navy!). At the time he lived with my Uncle ABE KLEIN (my mother's brother), who had a store in Elkins. Uncle Abe Klein, a brother of LOUIS KLEIN, had moved to Elkins from Grafton, West Virginia. EPHRAIM KLEIN, my mother's oldest brother, was in Grafton, West Virginia, for sixty years or more, and had a department store. He married and died there. His daughter, Ray Klein, is a resident buyer in New York City; his daughter, Flora Klein Freedman, lives in Youngstown, Ohio; and his son, Harry Klein, is in Minneapolis.

My Uncle IKE (I. CHARLES KLEIN) lived for a long time in Weston, W. Va., where he had a department store. His son died quite young. Three of his daughters live in New York and one in Princeton, New Jersey.

My mother, MINNA KLEIN, was born in Travich [Tavrick], near Tilsit [Russia], about the year 1856 or 1857, and my father, JACOB

SCHWARTZ, was born in Neistadt, Lithuania, which was then a part of Russia, also about 1856 or 1857. Both towns were in Kovno Gubierna. They came to the United States in 1888 [1878?], after their marriage in Neistadt. At the time of their arrival they were on their honeymoon, and when they came to Baltimore on their honeymoon, they were about twenty-two years old. My Aunt CELIA KLEIN married ALEX [ALEXANDER] LAZARUS of Belington, W. Va., and they had two girls and five boys: Louis, Morris, Isaac, Jack, Ephraim, Goldie, and Lena Lazarus. LOUIS LAZARUS lives in Wheeling, MORRIS LAZARUS lived there until his death a few years ago [at Wheeling]. JACK LAZARUS is a dentist in Baltimore, and EPHRAIM LAZARUS, who taught high school in Belington for many years, now lives in Baltimore, as do the two girls, the former GOLDIE and LENA LAZARUS, all of them now married. Ephraim Lazarus, after leaving Belington, became an office manager in Baltimore; he is still working in that position in Baltimore.

LOUIS KLEIN (to get back to my mother's brothers) lived in Weston and then came to Marlinton, and bought A. [Abraham] Harrison's store, which became Klein's Department Store. I lived with his family from the time I was sixteen until I was twenty. They were there [Louis Klein and his wife] eight years in all before my husband bought the store, at which time they moved to Washington. My Uncle ABE KLEIN was at first a salesman for the United Rubber Company before he settled in Elkins, W. Va. He went to Elkins when he was quite young, opened a store there and married and had three children. Later he was in the department store business in Clarksburg, W. Va., with the Nusbaum Company. His last store was in Fairmont, W. Va. Abe Klein's three children were Anita, Dorothy, and Millard Klein. Anita Klein is married in Baltimore, Dorothy Klein is in Washington, as are Millard Klein and his wife and two children. The Kleins, as you can see, were early settlers in West Virginia.

Schuchat's Department Store (my husband, Simon Schuchat, changed the name when he bought the store) sold ready-to-wear [clothing] for the whole family. Our customers came from the area about fifty miles around Marlinton. The roads were not as good as they are now, and a whole family, lumbermen or farmers, would come to Marlinton for a day of shopping. We did a lot of advertising, including a monthly magazine, and while we were in Marlinton we doubled the size of the store. We lived in an eight-room apartment over it.

After World War I Mr. [Simon] Schuchat contributed and raised funds for the Jews in Europe throughout the whole of Pocahontas County [West Virginia]. Although there were only five Jewish families in the County (and we called them four and a half because one man did not want to have any part of anything like that [of Judaism and Jewish affiliation, and of being known as a Jew, and of contributing

money for Jewish causes], we raised a great deal of money (it's all in the book *This Thing Called Giving*, I believe the name is), because we had all of our Christian friends contributing and raising money. We had a real fund drive, with meetings at our house. Mr. Schuchat was one of the Directors of The Bank of Marlinton. When we came there, the town had electricity only at night, and Mr. Schuchat was instrumental in floating a bond [issue] to buy a second dynamo for daylight current. He was very active in the Kiwanis Club. And he was a very active Democrat — when there were very few Democrats of any kind in that area. His political interests did not affect his close friendship with such good Republicans as Judge Summer [Summers H.] Sharp or his brother George Sharp (mentioned below).

When the Presbyterian and Methodist Sunday schools studied the Old Testament, Mr. Schuchat was always asked to speak to the children. He also spoke at morning chapel at the high schools. He used to have long conversations in Hebrew [?] with the Reverend George J. Cleveland, then the minister of the Episcopal Church, later canon at the Washington [D. C.] Cathedral, and now in Richmond, Virginia. We always attended the Thanksgiving [Day] service at one of the churches [in Marlinton] and went to them on other occasions.

I was one of the charter members of the Women's Club of Marlinton, whose membership was strictly limited to 24 and was by invitation only. (I was the only Jewish member — and usually the only Jewish delegate at State Women's Clubs' Conventions.)

Before we moved to Marlinton, Mr. [Simon] Schuchat learned [in Baltimore] to be a shochet, so that we could have kosher fowl in West Virginia. We had a kosher home, and at Pesach ate only meat because we could not get pesachdich [fit for Passover use] dairy products. We always had seders, and the other Jewish families of Marlinton were invited. On the high holy days, even though there were not enough Jews for a Minyan, we held services at our home.

[I would have imagined, or surmised, on the basis of etymology and "logic," that the implication is rather clear that the family name of her husband, Simon *Schuchat*, is derived from the Hebrew word *shochet*, which means a ritual slaughterer of poultry and animals, and that the spelling *Schuchat* represents a variant of that name or title. It is very likely that, just as Simon Schuchat learned, in Baltimore, to be a Shochet, some one of his ancestors, or several of them, possibly his father and his grandfather in the "Old Country," had learned to be, and had been, Shochetim in Lithuania, many years before Simon Schuchat's and his parents' emigration to the United States, and that it was from this occupation that the family name of Schuchat, with a slight dialectical accent, and with a slight variant spelling of the name, was adopted, perhaps as far back as two or three generations, even before Simon Schuchat's grandfather's time.

[However, my surmise, or conjecture, as to the "origin" of the name Schuchat was incorrect, according to the following statement in this respect made by Mrs. Sara S. Schuchat, in reply to my query, in her second long and detailed letter, that of January 22, 1959:]

As far as I know, the Schuchat family in Lithuania consisted of five cantors (brothers). [These five brothers were the grandfather and the four granduncles of Simon Schuchat.] We have heard that one of these cantors went to Italy, where some of his descendants live in Rome. My husband's father [David Schuchat] (the son of one of the five brothers), who made his living here [in the United States] as a cabinetmaker, came to Baltimore. My husband learned to be a Shochet only so that we might have [kosher] meat in Marlinton. He studied [Shechitah] (if this is the term) briefly in Baltimore after our marriage (1915–1916), but before we went to West Virginia (in 1916), and only enough so that he could perform ritual slaughtering for his own family. He did, however, kill chickens for the other [Jewish] families [in Marlinton] for holydays.

My husband, SIMON SCHUCHAT, went to Cheder [the five-day-a-week Hebrew day school] in Baltimore. His parents were observant Jews, and the combination gave him his religious background. His father, David Schuchat, was a founder of Beth Tefilah Congregation [in Baltimore]. As far as I know, the name has always been spelled Schuchat in English, with the two *c*'s. As I wrote above, the name far [long] preceded my husband's becoming a Shochet.

Our daughter BETSY [SCHUCHAT] was born on June 3, 1918, and our first son, THEODOR [SCHUCHAT], on June 15, 1923. Both of them were born in Baltimore, and Theodor was the first male Schuchat in a long, long time.

[Our son] MICHAEL [SCHUCHAT] was born on December 15, 1924, in Marlinton. The Mohel was brought from Baltimore, and all of our Gentil[e] as well as Jewish friends were invited to what I believe was the first Brith [circumcision ceremony] ever held in Marlinton.

[Our son] DAVID GEORGE [SCHUCHAT] was born at Marlinton on June 16, 1930, and the Mohel was brought from Charleston by Secretary of State [of West Virginia] George W. Sharp, who came down with him and insisted that David also be named George because he had brought the Mohel!

We lived in Marlinton for fourteen years (until 1930), and then we sold the store and returned to Baltimore. We had always planned to go back [to Baltimore] when the boys were ready for Hebrew School. While we lived in Marlinton we would buy Hebrew books from the Block [Bloch] Publishing Company [of New York] when we went on buying trips to New York, and when we returned to Baltimore Betsy was able to enter Sunday School in her correct grade. The boys went to Beth Tefiloh [Tefilah] Hebrew School in Baltimore, and we joined

that congregation. Mr. Schuchat's father [David Schuchat] had been one of the early members, and Mr. [Simon] Schuchat was active as a member of the Board of Beth Tefiloh Congregation until his death at Baltimore in October, 1945. As long as our children attended Hebrew School, I was an active member of the Board of it.

BETSY [SCHUCHAT] went to West Virginia University and graduated in 1939. While there she was president of the Sigma Delta Tau sorority. She received a master's degree in social work at Tulane University, in New Orleans, and in 1946 she married Jerry Schoenholtz, a business agent for the ILGWU [International Ladies' Garment Workers' Union]. They live in New York, and she is currently Directress of Social Services of the French Hospital.

[THEODOR] SCHUCHAT, the eldest son of Simon and Sara S. Schuchat, attended West Virginia University until he went into the Army Signal Corps in 1942. He graduated from the New School for Social Research in New York after the [Second World] War, and was an information specialist with the Department of Health, Education and Welfare until he became the executive director of the Social Legislation Information Service, in Washington, D. C. On December 27, 1958, Theodor Schuchat was married to Bertha Moscov, of Washington, D. C.

MICHAEL [SCHUCHAT] began college at Carnegie Tech [the Carnegie Institute of Technology], in Pittsburgh, and then joined the Naval ROTC. He graduated from Yale University in the class of [19]45W, and then served as an ensign on a destroyer in the Pacific. After graduating from Georgetown Law School, he clerked for Judge Charles Fahey, of the United States Court of Appeals in Washington. He was recalled during the Korean War and served in the Caribbean and in North Africa. He is a member of the law firm of Geiger, Harmel and Schuchat. He married Mollie Geiger, of the District of Columbia, in 1953, and has three children, Simon, Frank, and Betty Schuchat. [Michael Schuchat's older son, Simon Schuchat, would thus appear to have been named after his grandfather, the original Simon Schuchat who was the husband of Mrs. Sara Schwartz Schuchat.]

DAVID [DAVID GEORGE SCHUCHAT] attended West Virginia University, George Washington University, and Johns Hopkins University. He served in the Quartermaster Corps of the Army in Munich. He owns a tea company in Baltimore, and is engaged in real estate in Washington and Baltimore. He lives with me at 3413 Glen Avenue (please note the new address), Baltimore 15, Md.

We all have close ties to Marlinton. We go back as often as we can, and I still subscribe to the *Pocahontas Times* (a weekly), founded by the Price Family. The newspaper still publishes news of marriages and births in my family. Marlinton was a very liberal place to live for a Jew, and people were accepted for what they were. . . .

P.S. I have a poem composed on October 20, 1930, by the late Dr. James Madison Price to us, on our leaving Marlinton. I shall send you a copy. I think it is very good. . . .

"Mrs. Sara [Schwartz] Schuchat (Mrs. Simon Schuchat),
"3413 Glen Avenue,
Baltimore 15, Md."

"FRIENDS AND FLOWERS"

In Wyllie Manor's merry mansion halls,
Glad meetings (with the partings of regret),
Soft music, and softer footstep falls
In measures of grand, stately minuet.

Friends losing the old days and ways,
We can not know or show a reason why,
Hoping for them to stay with us always,
And never, the forever, last good bye.

The year our flowers lost the summer showers,
We could not keep them so they would not fade,
Too soon the roses were a sombre shade
Yet memories of their fragrance still are ours.

Some flowers' leaves are of the evergreen,
The leaf that keeps the verdure ever new
In summer, and our autumn hours, too,
As waving over water ways they lean.

October 20, 1930 J.[ames] M.[adison] Price

Banquet of farewell in honor of Mr. and Mrs. Simon Schuchat.

MARMET

Marmet is a town in Kanawha County, in west central West Virginia, located on the Kanawha River, eight miles south southeast of Charleston. It was incorporated in 1921. In 1950 it had a general population of 2,515 (1950 United States Census).

No Jews were living in Marmet in 1958–1959, and, apparently, no Jewish families or persons ever resided in the town. This was, without doubt, because of its proximity to Charleston, where Jewish persons preferred to settle and to work.

MARTINSBURG

GENERAL

Martinsburg is an industrial city in the Eastern Panhandle of West Virginia, in the northeastern part of the state. It is situated at an altitude of 435 feet above sea level, 17 miles south southwest of Hagerstown, Md., and 70 miles northwest of Washington, D. C. Martinsburg is the county seat of Berkeley County.

Martinsburg was first settled in 1774 to 1776, and was chartered as a village [or as a town, as some historians believe] in 1778, then later as a town, and still later, in 1859, as a city. In 1940, it was reported (United States Census) to have a population of 15,063. In 1955, its population was given as 15,600. The United States Census of 1950 gave Martinsburg a general population of 15,621.

Martinsburg is noted for its manufacture of textiles (especially woollens), hosiery, furniture, cement, wood products, and bricks. Large deposits of shale, limestone, and clay are to be found in its immediate vicinity, and are utilized. It is, in addition to being an industrial city, also a commercial and livestock center, and also a center for agriculture. It is located in an apple- and peach-growing center, and it produces and ships these fruits and also byproducts of the livestock industry. Martinsburg's location is at the entrance to the Shenandoah Valley. The city is served by both the Pennsylvania Railroad and the Baltimore & Ohio Railroad; the latter maintains a large repair shop in Martinsburg.

During the Civil War, Martinsburg was occupied, successively, by Federal and Confederate armies. It derives its name from Colonel Thomas Bryan Martin, and was laid out, originally, as a village, by General Adam Stephen.

Bunker Hill Village, ten miles to the southwest of Martinsburg, is the site of the oldest recorded settlement in all West Virginia. Bunker Hill Village was settled about the year 1729.

The Jewish Population and Early Records of Martinsburg Jewry

1906–1907

In 1906–1907, a contribution was made, by the Jewish community of Martinsburg, or by individual Jews of the city, to the Fund Collected for the Relief of the Sufferers by the Russian Outrages of October to November, 1905.

1920–1921

New local organization in Martinsburg in 1920–1921: Beth Jacob Congregation, located on East Pennsylvania Avenue.

1927–1928

In the *AJYB* for 1927–1928, Martinsburg is reported to have had a Jewish population of 304 persons in 1927. It is obvious that this presumable Jewish population of 304 persons was estimated at much too high a figure. A better estimate for the year 1927 would be about 60 to 100 persons, or some 15 to 18 Jewish families in Martinsburg in that year. At this time there was one Jewish congregation in the city, Beth Jacob Congregation, although its name is not mentioned in the *AJYB* for 1927–1928.

1936–1937

The 1936 Census of Religious Bodies: Martinsburg (by county: Berkeley), 120 Jews.

In 1937 its population was again reported to be 120 persons, and the city was reported at that time to have the same one Jewish congregation. This figure of 120 persons is also too high, in all likelihood, by some 20 persons.

1948

In 1948, the Jewish community of Martinsburg had about 15 families, which represented a decline in the Jewish population.

1954–1955

In 1954–1955, Martinsburg still had a Jewish population of 15 families, or approximately 60 to 75 persons.

(The above data have been culled from early sources and records, quite skimpy in scope and volume, with reference to the Martinsburg Jewish community.)

1958

In April, 1958, the *U. A. H. C. Handbook* listed the Martinsburg Congregation Beth Jacob as affiliated with the Ohio Valley Region of the Union, with Gene Diamond as congregational president, and with its membership still 15 families. In that year (1958–1959), David Kline, of Clarksdale, Miss., a student at the H. U. C. - J. I. R., in Cincinnati, who was the son of Rabbi Alexander S. Kline, of Clarksdale, officiated in Beth Jacob Congregation for the High Holy Days, and served also as the student rabbi of the congregation, paying monthly visits to Martinsburg.

1959–1960

In 1959–1960, Joseph P. Weinberg, of Chicago, a student at the H. U. C. - J. I. R., in Cincinnati, served the Martinsburg congregation as student rabbi.

Beth Jacob Congregation and the Jewish Community

Beth Jacob Congregation and its synagogue are located at 126 West Martin Street. The congregation joined the U. A. H. C. on April 18, 1953, at which time it still had 15 members (families). The secretary of Beth Jacob Congregation in 1956 was Harry C. Fine, for the year 1955–1956. Harry C. Fine had served as its secretary also in 1953 to 1955. William Berkman served as secretary for 1956–1957. In December, 1956, the congregation again reported a total contributing membership of 15 families, as recorded in the *UAHC Year Book*. In 1956–1957, Sol [Solomon] Cohen served as the congregational president, its

membership still remaining at 15, with no new Jewish families coming into the city.

Beth Jacob Congregation has never had a permanent or full-time resident rabbi in the close to four decades of its existence. So far as can now be ascertained, before the year 1950 it did not even have a student rabbi on a part-time basis from the Hebrew Union College, in Cincinnati. In the early 1950's such rabbinical students were engaged on a biweekly basis to serve the congregation, making the long trip from Cincinnati. In 1957–1958, Philip E. Schechter, of New York, a student at the H. U. C. - J. I. R., in Cincinnati, served as its student rabbi. Previously, members of the congregation, some of whom were rather Orthodox in their views and observances, acted as readers. The student rabbis for the two years 1958 to 1960, serving on a once-a-month basis, David Kline and Joseph P. Weinberg, have been mentioned above.

In May, 1962, Rabbi Philip E. Schechter (ordained by the H. U. C. - J. I. R., in Cincinnati, in 1960) was elected assistant rabbi of Temple Oheb Shalom, of Baltimore, Md., after serving for two years (1960–1962) as a chaplain in the United States Air Force (at Walker Air Force Base, in Roswell, N. Mex.).

The Martinsburg Jewish community has neither a chapter of the Hadassah nor a B'nai B'rith Lodge. Several Martinsburg Jewish men joined the B'nai B'rith Lodge in Winchester, Va., through the Jewish congregation there, and are members in Winchester. The sole Jewish organization in Martinsburg, aside from Beth Jacob Congregation, is the Ladies' Auxiliary of Beth Jacob Synagogue. In October, 1957, Mrs. Sol [Solomon] Marcus, of the Martinsburg Beth Jacob Ladies' Auxiliary [Sisterhood], was invited by the W. V. F. T. S. to affiliate with the latter group; the matter was under discussion in the succeeding period.

Martinsburg Jewish Subscribers to the J. P. S. A.

Almost since the beginning of the existence of the Jewish Publication Society of America, of Philadelphia, in 1899, there have been members of it and subscribers to its published volumes from Martinsburg.

1900–1902

Thus, in the years 1900 to 1902, Mrs. George Katz was a member of the Society.

Subscribers to the J. P. S. A. from Martinsburg in subsequent years included the following persons:

1917–1918

(4 members)

M. [Morris] Cohen
J. Fine
George Katz
M. B. Nierenberg

1919–1920

Beth Jacob Congregation
(then located on East
Pennsylvania Avenue)

1922–1923

George Katz

1924–1929

E. Garner (a new member)

1930–1935

(5 members)

Ted [Theodore] Birnbach
E. Garner
George Katz
Mrs. George Katz
L. [Louis] Lipsie

1935–1936

(3 members)

Ted [Theodore] Birnbach
E. Garner
L. [Louis] Lipsie

1936–1941

Allen B. Katz (a new member)

1941–1942

In 1941–1942, the last year in which the *AJYB* carried the names of members of the J. P. S. A., Allen B. Katz's name was again listed as the one Jewish member from Martinsburg.

In the period from 1950 on, there were, apparently, no Jewish members of the J. P. S. A. from Martinsburg.

Presentation of William Berkman

William Berkman, who in 1956 to 1957 served as the secretary of Beth Jacob Congregation, declared, in a letter written on December 28, 1956, from Martinsburg, that very few members of the congregation are natives of the Martinsburg city or community. Only two or three of the Jews of Martinsburg were born in the city, one of whom is Harry C. Fine. Furthermore, he stated, "even the two or three Jews of Martinsburg who were born in the city have been away from it from time to time, and as a result, their memories are not too certain." Unfortunately, William Berkman stated, "the Martinsburg Jewish community has no records or archives, and this, I feel, is probably the fault of many communities, particularly those without a full-time spiritual leader."

In 1957, William Berkman himself was transferred to Albany, N. Y., where he was serving, in 1959–1960, as chief of social services in the Veterans Administration Hospital.

Valuable data on the Jewish personages of the Martinsburg congregation and community were supplied to me, in the form of memories, recollections, and letters, by several of the older and longer-settled Jewish residents of Martinsburg, including Sol [Solomon] Cohen, Dr. Jacob Bronitsky, Mrs. Harry C. Fine, and Louis Cohen. Especially interesting and practically complete are the recollections and data of Dr. Jacob Bronitsky, who in 1959–1960 was still serving as a physician (a specialist in orthopedics) in the Veterans Administration Hospital in Albuquerque, N. Mex., whither he had been transferred in 1956, but who for seven years (1949–1956), before coming to Albuquerque,

had served in the Martinsburg Veterans Administration Hospital in the same capacity, and who had been an active member of the Martinsburg Jewish community and of Beth Jacob Congregation.

Recollections of Sol [Solomon] Cohen

Morris Cohen. Morris Cohen was the father of Sol [Solomon] Cohen and of Louis Cohen, of the Martinsburg Jewish congregation. Morris Cohen was a charter member of Beth Jacob Congregation. Originally from Yekaterinoslav, Russia, he lived for a time, in the 1890's and thereafter, in Charleston, S. C., where he was a peddler, in that city and in adjacent parts of the South, as well as in Florence, S. C., before he came to Martinsburg to settle, in 1912. In Martinsburg he opened the M. Cohen Ladies' Shop. His two sons, Sol [Solomon] Cohen and Louis Cohen, were both in business in Martinsburg in 1958–1959: Louis Cohen operating the ladies' shop known as the M. Cohen Store (a ladies' dress store); and Sol Cohen operating the Berkeley Upholstery Company. In 1957–1958, Sol Cohen served as president of Beth Jacob Congregation.

Louis Cohen. Louis Cohen, a Martinsburg merchant, one of the two sons of Morris Cohen, was born at Florence, S. C., on April 25, 1895. The owner of the M. Cohen and Son [Ladies' Shop] Store, he has lived in Martinsburg since 1912. He has been the vice president, also, of the Berkeley Upholstering [Upholstery] Company, since 1937. Since 1944, Louis Cohen has been president of the Win-Mar Orchard Company. [The name Win-Mar is, apparently, a combination of the first syllable of the names of the two cities Winchester, Va., and Martinsburg, W. Va.] From 1951 to 1952, Louis Cohen was president of the Chamber of Commerce in Martinsburg.

Louis Cohen is an active and noted Jewish and civic communal figure in Martinsburg. He served as president of Beth Jacob Synagogue [Congregation] from 1946 to 1950. From 1942 to 1950, he was president of the Retail

Business Men's Association. In 1945, he was appointed a member of the Board of Trustees of the City Hospital. He was vice president of the local Zionist Organization of America branch from 1946 to 1950, and in 1928, and again in 1954, he served as president of the local B'nai B'rith Lodge.

Dr. Jacob Bronitsky's Recollections

In 1956, the year in which Dr. Jacob Bronitsky left Martinsburg for Albuquerque, N. Mex., Martinsburg had a general population of some 15,000, including fifteen Jewish families, comprising about sixty persons. There was a Jewish man there named Hecht (family name), the oldest man in the Jewish community, who died there in 1955. [He did not recall the first name of Mr. Hecht.] Mr. Hecht was the last of the original group (the charter members) which founded the congregation 50 to 55 years ago [*ca.* the early 1900's].

Other charter members, or old members, of the congregation were Morris Cohen, the father of Sol [Solomon] and Louis Cohen, who was a charter member of Beth Jacob Congregation; George Katz, a charter member; and the father of Perry Snyder as well as the father of Julius Garner. [The latter, in all likelihood, was E. Garner.]

Beth Jacob Congregation was organized as an Orthodox synagogue, or congregation, some 50 to 55 years ago (in the early 1900's). By 1958, it had become largely Reform in sentiment and practice, as evidenced by its joining the U. A. H. C. in April, 1953, and by the fact that since *ca.* 1950 it has secured its part-time student rabbis from the Reform rabbinical seminary, the H. U. C. - J. I. R., in Cincinnati.

Beth Jacob Congregation has a Ladies' Auxiliary, some of whose past presidents were:

Mrs. Sol Fine	Mrs. Sarah Levine
Mrs. Julius Garner	Mrs. Jeanie (Sol) Marcus

The Ladies' Auxiliary supports and maintains the Sunday School, which was begun in 1952, one year before Beth Jacob

Congregation, shifting considerably from its original Orthodoxy, joined the Union of American Hebrew Congregations (Reform), and also, presumably, a couple of years after the congregation began its practice of engaging rabbinical students from the Hebrew Union College - Jewish Institute of Religion, in Cincinnati, as part-time student rabbis.

The past and present teachers of the Sunday School include:

Louise [Mrs. William] Berkman
William Berkman
Mrs. Jacob [Hedy, or Hedwig] Bronitsky
Mrs. Jeanie (Sol) Marcus

In 1956, there were four classes and a new kindergarten class in the Sunday School, and about twenty pupils in all. Dr. Jacob and Hedwig Alexander Bronitsky's three children were, in 1955–1956, the year before he left to come to Albuquerque, pupils in the Martinsburg congregation's Religious School, i. e.: Anne Bronitsky (then about 14 years of age), Gordon Bronitsky (then about 8 years old), and Ronald Bronitsky (then about 5 to 6 years of age).

Dr. Jacob Bronitsky was born in Brooklyn, N. Y., and studied medicine at the University of Vienna. He served during the Second World War as a physician with the United States Army, serving, among other places, in a camp in Louisiana; and after the War entered the Veterans Administration Hospital service as an orthopedic physician. Mrs. Hedwig [Hedy] Bronitsky (née Hedwig Alexander) was born in Vienna, Austria. They lived in Martinsburg from 1949 to 1956. She is a student of Hebrew and of her native language, German.

In 1935, Dr. Jacob Bronitsky was graduated from the Medical School of the University of Vienna, with the M.D. degree. In actuality, he came to the Martinsburg V. A. Hospital in February, 1946, and then, after serving as orthopedic physician and surgeon there for two years (1946–1948), he went to Milton, W. Va., where, from July 1, 1948, to June 30, 1949, he did further study and research in children's orthopedics at the Milton Hospital. During this one-year period, Dr. Jacob and Mrs. Hedwig A. Bronitsky resided in Culloden, W. Va., a small

place near Milton. They then returned to Martinsburg and to its V. A. Hospital in July, 1949, remaining there until 1956. During a nine-month period before 1948, while in Martinsburg, he took additional training in children's orthopedics in the Louisville, Ky., V. A. Hospital.

In the Albuquerque V. A. Hospital, Dr. Jacob Bronitsky has served, from 1956 to the present [1961], as orthopedic physician and surgeon. He is an active member of both Temple Albert, the Reform congregation in Albuquerque, and of the Temple Albert Men's Club, having served as an officer of the latter organization for several years; and Mrs. Hedwig A. Bronitsky is a teacher of Hebrew in the Temple Albert Hebrew School. Both are active in the religious and cultural life of their congregation in Albuquerque. In May, 1962, Dr. Jacob Bronitsky was elected president of the Temple Albert Men's Club, in Albuquerque, for a one-year term.

Dr. Jacob Bronitsky presented the following twelve "thumbnail" sketches of members of the Martinsburg Jewish congregation and community, as he knew them in the period from 1949 to 1956:

(He specifically recalled the following members of the community.)

GEORGE KATZ. George Katz, a charter member of the Martinsburg congregation, came to the city, and to the United States, from Riga, Latvia. His son, Allen B. Katz, operates a general department store in the city.

PERRY SNYDER. Perry Snyder, the son of one of the charter members and original founders of Beth Jacob Congregation (whose first name Dr. Bronitsky was unable to recall), conducts a men's clothing store, known as the Hub Store, in Martinsburg.

ABE ROSENBERG. Abe [Abraham] Rosenberg came to Martinsburg from Brooklyn, N. Y. He operates a shoe store.

HARRY FINE. Harry Fine is a Martinsburg dealer in scrap metal, and junk dealer. [*See* the Memoir of Mrs. Harry C. Fine, below.]

MRS. ANNE CHUTNICK. Mrs. Anne Chutnick operates a stove store.

LOUIS LIPSIE. Louis Lipsie conducts a men's clothing store. His wife is Sarah Lipsie.

MURRAY LEVINE. Murray Levine operates a ladies' clothing credit store. [His wife is, presumably, Mrs. Sarah Levine, mentioned above as a former president of the Ladies' Auxiliary of Beth Jacob Congregation.]

JULIUS GARNER. Julius Garner conducts a ladies' dress store in Martinsburg. His wife was for a term president of the Ladies' Auxiliary of Beth Jacob Congregation. The father of Julius Garner [presumably E. Garner] was a charter member of the congregation, and a long-time resident of Martinsburg.

MR. AND MRS. DIAMOND (Mrs. Bernice Diamond).

DR. MARK JACOBS. Dr. Mark Jacobs operates a medical laboratory in Martinsburg. He settled in Martinsburg rather recently. Dr. Mark Jacobs serves as the *Baal Tokea* (Shofar blower) at the religious services on the High Holy Days.

MR. AND MRS. SOL [SOLOMON] MARCUS. Mrs. Sol [Solomon] Marcus (Mrs. Jeanie Marcus) serves as a teacher in the Sunday School of the congregation, and also served a term as president of the Ladies' Auxiliary.

LOUIS KOSNER. Louis Kosner was formerly manager of the Apollo Theatre, but now [1956] works with the Berkeley Upholstery Company.

CONGREGATION BETH JACOB

(A Note by Dr. Jacob Bronitsky)

Originally, Congregation Beth Jacob, of Martinsburg, was an Orthodox congregation, and had a full-time Orthodox rabbi as well as a Shochet in earlier times.[1] In September, 1956, it was fully Reform, and engaged a Hebrew Union College student from Cincinnati to conduct its High Holy Day services. In the

[1] It is very likely that this meant a full-time Chazan and Shochet, and not rabbi, for, above, the official records of the congregation indicated that the congregation had never had a full-time, resident rabbi.

last several years (since the early 1950's), a Hebrew Union College student attends the congregation monthly (previously, twice a month) to preach, conduct services, and teach in the Sunday School, coming from Cincinnati.

The Martinsburg Veterans Administration Hospital (A Note by Dr. Jacob Bronitsky)

The Jewish personnel at the Veterans Administration Hospital in Martinsburg, of the past and present, includes the following three doctors and one social worker:

Dr. Leo Bernstein.

William Berkman. William Berkman was chief of social services at the V. A. Hospital in Martinsburg for a period, until 1957. In that year he left Martinsburg for Albany, N. Y., where he occupied a similar position, as chief of social services, in the Veterans Administration Hospital.

Dr. Jacob Bronitsky. Dr. Jacob Bronitsky, who came to Martinsburg as a Veterans Administration Hospital physician in February, 1949, and remained in this post until 1956, serving as a specialist in orthopedics and surgery, was a member of the staff of the hospital, leaving the city in the latter year to move to Albuquerque, N. Mex., where he was assigned to a similar position in the Albuquerque Veterans Administration Hospital. His wife, Mrs. Hedwig [Hedy] Bronitsky, who contributed some of the above-presented data on the Martinsburg Jewish community and its people, was active as a teacher in the Beth Jacob Congregation Sunday School, in Martinsburg, for several years, and as a member of the Ladies' Auxiliary.

Dr. Krugman. In 1956 [his first name was forgotten] Dr. Krugman was a psychologist on the staff of the Martinsburg Veterans Administration Hospital.

Memoir of Mrs. Harry C. Fine [Mrs. Bertha Shilman Fine]

Harry C. Fine, a wholesale dealer in beer in Martinsburg, was born in Martinsburg on March 18, 1897, one of the few

members of the present Martinsburg Jewish community and congregation to be a native of the city. He served as the secretary of Beth Jacob Congregation from 1953 to 1955, and again in 1955 to 1956. Harry C. Fine was brought up in Martinsburg, together with his three brothers. After graduating from high school in Martinsburg, he went into the jewelry business with an uncle in Sunbury, Pa. When World War I broke out in 1917, he was called to arms, and served overseas as supply sergeant with Battery E, 313th Field Artillery [of the United States Army]. He was in the Battle of St. Mihiel and in that of the Meuse-Argonne.

Honorably discharged from service in the United States Army from Camp Lee, Virginia, on June 6, 1919, Harry C. Fine, after the War, went into the cap manufacturing business with an uncle in Baltimore, but ten years or more later, during the stock market crash of the early 1930's, and even before that, the firm went bankrupt, and had to go out of business. In Baltimore, in 1933, he met and married Bertha Shilman, and in the following year (1934), Bertha Shilman Fine and Harry C. Fine moved to Washington, D. C., where they both secured working positions. After living in Washington, D. C., for two or three years, until about the year 1937, they moved back [Harry C. Fine moved back] to Martinsburg, where he and his wife settled for good, Harry C. Fine entering the wholesale beer business in Martinsburg. He served as commander of the post of the Veterans of Foreign Wars in Martinsburg for two consecutive terms and, a most ardent worker in that organization, helped it to build a new headquarters building in the city, both materially and with his labors. He is well-known as a member of several Martinsburg fraternal and civic organizations.

Mrs. Harry C. Fine (Bertha Shilman Fine) served in past years as the president of the Ladies' Auxiliary of Beth Jacob Congregation.

Sigmund Louis Fine, the only child of the Fines, was born in Martinsburg in 1944.

MATEWAN

Matewan is a town in Mingo County, in southwestern West Virginia, located southeast of Williamson. It is, like Williamson, a coal-mining region. In 1940, Matewan had a general population of 932 persons. In 1957–1958, its presumable general population was about 950.

In 1927, Matewan was reported to have ten or less Jews. In 1958–1959, so far as could be ascertained, there were no Jews living in Matewan.

From 1916 to 1935, Ben Aaron, later a resident of Dallas, Tex., lived in Matewan. In 1957–1958, he was the owner, in Dallas, of Aaron Brothers Wholesale Ready to Wear Company, dealers in women's and children's dresses, coats, suits, and sportswear. In a letter to me, dated January 25, 1957, and written at Dallas, Ben Aaron wrote as follows with reference to Matewan and its former Jewish residents:

> . . . . I am now living in Dallas, but I lived in Matewan, West Virginia, from 1916 to 1935.
>
> From 1905 to 1920 there were two families living in Matewan who were Jewish: my uncles, Joseph Schaeffer, his wife, and two children; and Sam Schaeffer, his wife and two children. They moved to Cincinnati in 1920, and I lived there [in Matewan] from 1916 to 1935. I was the only Jewish person in Matewan until I left there in 1935. There are now no Jewish people living in Matewan.
>
> Matewan is a coal town, depending on the surrounding coal mines for its trade, a town of 950 people, located on the Tug River. It is supplied by the Norfolk & Western Railroad. [Matewan is] nine miles from Williamson, the county seat of Mingo County, and is 100 miles from Bluefield, W. Va., and 30 miles from Logan, W. Va.

MATOAKA

Matoaka is a town in southern West Virginia, in Mercer County, north of Bluefield. It is located in a coal mining region, as is nearby Bluefield. In 1940, its general population was 929. In 1950, according to the United States Census of that year, it had a general population of 1,003.

There were no Jews living in Matoaka in 1957, nor had there ever been any Jews living in the town, as far as could be ascertained at that time, with the exception of Samuel I. Abrams, later of Oak Hill and Beckley, who for several years in the 1920's, before moving to Beckley in 1932, lived in Matoaka, and operated a furniture and clothing store there.

MAYBEURY [MAYBEURY-SWITCHBACK]

Maybeury is a town located in southern West Virginia, in McDowell County, thirteen miles southeast of Welch. It is located in a coal mining region, which is also its chief industry. In 1950, the United States Census gave to Maybeury-Switchback (unincorporated) a combined general population of 1,646.

In 1957, there were no Jews living in Maybeury, nor had any Jews ever resided there, so far as could be ascertained at the time.

MILTON

Milton is a town in Cabell County, in western West Virginia, located eighteen miles east of Huntington. It is famous for its glass and pottery manufactures. It is also the site of the noted Milton Hospital for victims of poliomyelitis (polio). In 1940, its general population was 1,641. In 1950, the United States Census gave it a general population of 1,552.

According to data received from the mayor of the town, Robert Lee Holley, in January, 1957, there were no Jewish residents in Milton in 1956–1957, and no Jewish families or individuals had ever resided in the town.

From July 1, 1948, to June 30, 1949, Dr. Jacob Bronitsky, then orthopedic physician and surgeon in the Martinsburg, W. Va., V. A. Hospital, served in the Milton Hospital, engaged in further study and practice in children's orthopedics, and residing in nearby Culloden, W. Va. In July, 1949, he returned to Martinsburg and to service in the V. A. Hospital there.

MINDEN

Minden is a coal mining town in Fayette County, in southern West Virginia, located about one mile from the city of Oak Hill. In 1950, according to the United States Census, Minden-Rock Lick (unincorporated) had a combined general population of 2,307.

According to W. R. Bennett, city manager of Oak Hill, W. Va., no Jews ever lived in Minden in the past, and there were no Jews residing in Minden in 1957.

MONONGAH

Monongah is a town in Marion County, located in north central West Virginia, four miles southwest of the city of Fairmont. In 1940, its general population was 1,790. A few years before that (1937), it had a population of 1,909. The United States Census of 1950 gave the town a general population of 1,622. It is in a coal mining region, and is the site of a notable coal mining disaster which occurred in 1907.

In 1937, it was reported that ten or fewer Jews were living in Monongah. In 1957, the only Jewish person living in Monongah was Mrs. John H. Rogers (née Virginia Pickus). In previous years, according to data furnished by Nathan Pickus, of Beckley, who relied on his memory, some eight to ten Jewish families lived in Monongah, whom he recalled as follows:

the Baer family
Ben and Fannye Kaminsky (Kamons)
the Lyons brothers (now [1957] living in Charleston, W. Va.)
Levy (in Hebrew, Lazar) Oliker
Louis and Rose Oliker
Jacob Pickus (father of Mrs. John H. Rogers, and uncle of Louis, Nathan, and James Pickus, all of whom later lived in Beckley, W. Va.)
Louis Pickus (nephew of Jacob Pickus, and the older brother of Nathan Pickus) (Louis Pickus lived in Monongah from 1908 to 1911, after which he settled in Beckley; several years before his death in November, 1958, he moved to Richmond, Va.)
Nathan Pickus (from 1906 to 1908, after which he settled in Fairmont (1908–1910), and finally removed to Beckley, W. Va., early in 1911; he was still living in Beckley in 1959–1960)

These data, presented by Nathan Pickus, were later amplified by Mrs. John H. Rogers (Mrs. Virginia Pickus Rogers), of Monongah, in three letters, cited below.

Louis Pickus. Louis Pickus, according to additional data furnished by Nathan Pickus, of Beckley, in 1957, was the older brother of James and Nathan Pickus, later of Beckley, and a nephew of Jacob Pickus. Louis Pickus lived in Monongah, and was in business in the town, from about 1908 to 1911, in the retail clothing business. In the latter part of the year 1911, he and his younger brother, Nathan Pickus, settled in Beckley. In 1949, Louis Pickus, having retired from his department store and clothing business, in Beckley, moved to Richmond, Va., where he died in November, 1958.

Nathan Pickus. Nathan Pickus lived in Monongah from 1906 to 1908, being engaged there in the retail clothing business. In 1908, he settled in Fairmont, but in the latter part of 1911, together with his elder brother Louis Pickus, he removed permanently to Beckley. In Fairmont, during his three years' residence there, as in Monongah, he was engaged in the retail clothing business. In 1959–1960, he still operated the Budget Shop in Beckley, a ladies' ready-to-wear store.

In three letters addressed to me, and written at Monongah, W. Va., on December 5, 1956; on May 21, 1958; and on June 6, 1958, Mrs. Virginia Pickus Rogers (Mrs. John H. Rogers), the daughter of Jacob Pickus and the first cousin of Louis, Nathan, and James Pickus, and the only Jewish resident remaining in Monongah, presented the following three memoranda, one very brief and the other two much longer, on the Jews of Monongah:

My father, Jacob Pickus, was Mr. Nathan Pickus' uncle. There were several other [Jewish] families who have lived here and have died or left this part of the country.

(Letter of May 21, 1958:)

Monongah, W. Va.

I shall send the letter received from you to my Aunt Fanny Oliker Kamons in Florida, who said that she would try to help me secure more detailed information about Monongah, West Virginia, and its Jewish residents of the past.

My father, Jacob Pickus, came to America, and settled in Monongah, in 1903, followed by my mother, Rebecca Rellis Pickus, and their children, Anna, age 4, and Harry, age 3, in 1904, from Minsk, Russia. They were married in 1899 in Minsk. The Oliker family (Levy and Toby Oliker) had settled in Monongah previously (before 1903–1904). They had four children: Anna, Fannye, Louis, and Harry Oliker. My father worked on the railroad. Then he operated the Monongah Iron and Metal Company from 1906 until his death [November 11, 1938].

Two other children were born to Jacob and Rebecca Rellis Pickus in Monongah: Rose, born in May, 1905; and Virginia [later, Mrs. John H. Rogers], born in 1906. Rose Pickus lives in Monongah with her husband, John J. Bilotta (a non-Jew); and Virginia Pickus married John H. Rogers (a non-Jew) in April, 1935. A son was born, James Robert Rogers, in November, 1943. Anna Pickus married Abram Javitch in the year 1924; they live in Cleveland. Their children, both born in Monongah, were Samuel Louis Javitch and Helen Javitch. Samuel Louis Javitch now resides in Chicago. Helen Javitch and her husband now live in Cleveland.

My father [Jacob Pickus] died on November 11, 1938. My mother [Rebecca Rellis Pickus] died in Monongah on November 3, 1934. My brother Harry Pickus died in October, 1955. Harry Pickus' wife, the former Louise Corbun, of Parkersburg, died on February 28, 1951. Harry Pickus took over the business after my father's death; after the death of Harry Pickus, the business was discontinued.

VIRGINIA ROGERS
(Mrs. John H. Rogers)

The Fines also lived in Monongah, as well as the members of the Bernstein family, which included Max, Jacob, Morris, and Le[o]nard Bernstein. The Dicklers came to Monongah when I was about 17 years of age [1923]. Reubin [Reuben] Javitch lived in Monongah before our Pickus family came there; the Javitches moved to Monongah about 65 years ago [*ca.* 1893], and they were thus living in Monongah shortly before the Olikers who settled in the city in 1899.

(Letter from Mrs. John H. [Virginia Pickus] Rogers, dated Monongah, W. Va., June 6, 1958)

[*Supplementary*]

Rose Bilotta [married to John J. Bilotta] was my sister. You may add 'non-Jews' to both my husband's [John H. Rogers] and my brother-in-law's [John J. Bilotta] names; after all, they are not Jews.

My mother's maiden name was Rebecca Rellis. She died in Monongah, West Va.

We know the Pickus boys [James, Nathan, and Louis Pickus, brothers, the first two now resident in Beckley, W. Va., and the last-named for many years a resident of Richmond, now deceased] very well. They are my first cousins. We have visited with them, and they with us.

My son, James Robert Rogers, is 15 years old, and attends Monongah High School. He will be a Junior next year.

My father, Jacob Pickus, died on November 11, 1938.

Harry Pickus' wife was Louise Corbun, of Parkersburg, W. Va.

My father's business after Harry's death was discontinued. Harry Pickus died in October, 1955.

My father [Jacob Pickus] started the business [the Monongah Iron and Metal Company] in 1906. When he first came to Monongah, he was without much funds, and he worked for the Baltimore and Ohio Railroad on the patty gang, until he saved up enough to start the business. After all, he had Mother, Anna, and Harry to provide for.

Other Jewish Families of Monongah:

LEVY [LAZAR] and TOBY OLIKER came to Monongah about the year 1899. They had four children: Anna, Louis, Harry, and Fannye [Oliker].

ANNA OLIKER married Max Bear. They had two children: Emanuel and Fay Bear. Mr. and Mrs. [Max] Bear are both dead.

LOUIS OLIKER married [a woman named] Rose?, and then moved to Clarksburg. Both are now dead.

Louis and Rose Oliker had three children: Isobelle, Aaron, and Phyllis Oliker.

ISOBELLE OLIKER married Dudy Apple; they live in Fairmont.

AARON OLIKER and his family live in Clarksburg.

PHYLLIS OLIKER and her husband live in Clarksburg.

HARRY OLIKER and his wife Cellia [Celia] live in Washington, D. C.

FANNYE OLIKER married Ben Kaminsky (Kamons). Ben Kaminsky died two years ago [1956] in Coral Gables, Florida.

DAVID LEVY. David Levy and his wife Molly lived here [in Monongah] about the same time. Both are [now] dead.

DAVID RELLIS. David Rellis, my mother's brother, lived here. He brought his family from Minsk. His wife, Briny, died the day of the false alarm [of the Armistice] in 1918 in the First World War, leaving the following children: William, Abraham, Benny [Benjamin], and the baby, Helen Rellis. Benjamin Rellis and Helen

Rellis were born in Monongah. William Rellis and Abraham (Al) Rellis were born in Minsk, Russia.

Levy Oliker started the Jewish congregation in Fairmont, and conducted services each High Holiday.

REUBIN [REUBEN] JAVITCH lived here in Monongah about 1901. He had a wife and five children: Anna, Abrem [Abram], David, Hilda, and Harry Javitch.

ANNA JAVITCH married Meyer Jaffee. Meyer Jaffee is dead, and Anna Javitch Jaffee lives in Cleveland, Ohio.

ABREM [ABRAM] JAVITCH married my [Mrs. John H. Roger's] sister Anna [Pickus], and lives in Cleveland, Ohio.

DAVID JAVITCH lives in Harrisburg, Pa.

HILDA JAVITCH married, and lives in Cleveland.

HARRY JAVITCH lives in California.

FINE FAMILY. There was a Fine family here in Monongah many years ago.

LYONS FAMILY. There was also a Lyons family here in Monongah years ago.

BERNSTEIN FAMILY. There were four [Bernstein] brothers: Jake [Jacob], Max, Morris, and Leonard Bernstein, in Monongah. They had a [soda] pop factory here many years before my time. The Bernsteins were cousins of my father's.

JAKE [JACOB] BERNSTEIN moved to Clarksburg, then to Baltimore, and died there.

MORRIS BERNSTEIN lived in Clarksburg, then moved to Baltimore, and has a liquor store there.

LEONARD BERNSTEIN became a doctor, lived in Wellsburg, W. Va., and died about 20 years ago.

MAX BERNSTEIN moved to Sutton, W. Va., then died. His family moved to Cleveland.

Levy Oliker had a department store in Monongah. After his death the Bears took it over. Afterwards the Kaminskys (Kamons) took it over, and after that the Brotmans and the Dicklers came from Baltimore to Monongah and took over the store for a while, and then they sold out, and moved away from Monongah.

"VIRGINIA ROGERS
"(Mrs. John H. Rogers)
"(of Monongah, West Virginia)."

MONTGOMERY

GENERAL

Montgomery is a city located in southwest central West Virginia, in Fayette and Kanawha Counties, on the Kanawha River, 22 miles east southeast of Charleston, and on the main line of the Chesapeake & Ohio Railroad from Norfolk to Cincinnati. It is a coal mining city, and the coal industry is its principal occupation and industry, as well as West Virginia Institute of Technology, a coeducational state college founded in 1895. The city of Montgomery was incorporated in 1890. In 1940, Montgomery had a general population of 3,231. The 1950 United States Census gave it a total general population of 3,484.

The Jewish Population of Montgomery

In 1927, according to a report in the *AJYB*, Montgomery had a Jewish population of 47 persons. In 1937, there were 56 Jews living in the city, comprising about 10 Jewish families, which were included in the Charleston Federated Jewish Charities, organized in 1937. In 1946–1947, the Jewish families of Montgomery were still (and thereafter, also) included in, and members of, and contributors to, the Federated Jewish Charities, of Charleston.

In 1956, there were only about seven or eight Jewish families, as well as several Jewish individuals, remaining in Montgomery (the losses were caused by deaths, and by removal to Charleston); these were listed by David E. Borstein as follows:

E. [Emmanuel] F. Applestine (drug store)
David E. Borstein (Elk Furniture Company)
Joe [Joseph] Drasnin (clothing store)
Harry Gordon (retired)
Jacob Kandel (clothing store)
Mike [Michael] Kandel (city recorder)

Harry Lazeroff (clothing store)
Isidore Margolis (clothing store, the National Shop)
Abe [Abraham] Margolis (clothing store, the National Shop) [1]
Mrs. Sarah Margolis
Aaron Meyer (retired) (and his wife, Dora Meyer)
Mrs. Ben Shore (Lena Shore)

Jewish Members of the J. P. S. A. in Montgomery

1918–1919

Aaron Meyer (new member)

1922–1923

Aaron Meyer (previously enrolled)
New Members:
Harry Gordon
Jacob Kandel (until about 1929)
Mrs. M. A. [Mrs. Sarah?] Margolis
A. P. Meyer

1930–1935

New Members:
Mrs. M. A. Margolis
Aaron Meyer

Memoirs on the Jews of Montgomery

by Mrs. Ben (Lena) Shore; by Mrs. Aaron (Dora) Meyer; and by Isidore Margolis

Three of the present or former Jewish residents of Montgomery — Mrs. Ben (Lena) Shore; Mrs. Aaron (Dora) Meyer; and Isidore Margolis — contributed memoirs containing valuable data on the Jewish residents of Montgomery, W. Va., all dated in May, 1956. At that time, Mrs. Aaron Meyer and Isidore Margolis were still residents of Montgomery, but Mrs. Ben (Lena) Shore had moved to nearby Charleston.

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[1] The two Margolises, Isidore and Abe Margolis, are brothers, and also the brothers of the other Margolis brothers who own and operate the Embee (= *M*argolis *B*rothers) Stores in Beckley, Charleston, and Parkersburg.

Memoir of Mrs. Ben (Lena) Shore

"Charleston, W. Va.,
"May 15, 1956.

" . . . . Of course, Montgomery is not what it used to be. Only six Jewish families are living there now. They have no Jewish life, only when they come to Charleston, which is not often." [1]

Memoir of Mrs. Dora (Aaron) Meyer

"Montgomery, W. Va.,
"May 23, 1956.

"We (Aaron and Dora Meyer) moved here in 1908, and found four Jewish families here. A couple of years later, our Jewish population increased, until at one time there were fourteen Jewish families living here in Montgomery.

"We tried having Sunday School (led by the different mothers) for a year or so, but as the children became older, we took them to Charleston to Sunday School. Our boys were given Hebrew, and most of them were Bar Mitzvahed. During Rabbi [Louis J.] Cashdan's rabbinate in Charleston, he came up here on Friday night for one year. [2] At that time (during part of his rabbinate) religious services were being held on Sunday in Charleston.

"Most of the Jewish families here are affiliated with either the Virginia Street Temple or the B'nai Jacob Synagogue in Charleston, and some with both.

"The names of the [nine Jewish] families still living here are:

Mr. and Mrs. E. [Emmanuel] F. Applestine
Ben [Benjamin] Blumberg

[1] The small Montgomery Jewish community never owned or occupied a building of its own or a rented synagogue for religious services or organizational meetings. All such were conducted or held in nearby Charleston, to whose congregations and other Jewish organizations and societies most of the Montgomery Jewish families or individual persons belonged.

[2] Rabbi Louis J. Cashdan served as rabbi of the Virginia Street Temple, in Charleston, from 1945 to 1952.

Mr. and Mrs. Jake [Jacob] Kandel
Mike [Michael] Kandel
Mrs. Harry Lazaroff [Lazeroff] and family
Abe Margolis
Isidore Margolis
Mrs. Simon Margolis
Mr. and Mrs. Aaron (Dora) Meyer

"While Mrs. Ben (Lena) Shore lived here, she was quite active in civic work. She reorganized the Junior Women's Club in Montgomery, was president of the Senior Women's Club, was chairman of the production department of the Red Cross during the last [Second] World War, and later was chairman of the garden department [of the Senior Women's Club].

"Mrs. [Emmanuel F.] Applestine was on the Women's Club board several times, and I also had charge of the garden department for one year.

"Our Jewish men have been well represented on the City Council. In fact, our Jewish group are very well thought of as a whole."

Memoir of Isidore Margolis

"Montgomery, W. Va.,
"May 23, 1956.

" . . . the Jewish community of Montgomery had always been regarded as a part of the Charleston community. At the present time, we have only seven Jewish families residing in Montgomery. We have several Jewish families that still maintain their business here, but reside in Charleston. These Jewish residents and non-residents are members of either the B'nai Jacob Synagogue of Charleston or of the Virginia Street Temple. These families are also affiliated with the Charleston B'nai B'rith, Hadassah, Sisterhood, and the other Jewish organizations of Charleston.

"As far as I know, the Jewish residents of Montgomery are now, and have always been, engaged in the retail mercantile business, with one exception. This exception is the Fayette

Bottling and Ice Company, which manufactured ice cream, bottled soft drinks, and manufactured ice. Their only product now is the manufacture of ice cream. This business was conducted by Mr. Aaron Meyer, Mr. Harry Gordon, and Mr. Ben Shore (deceased). The business is now conducted by the widow of Ben Shore [Mrs. Lena Shore], Mr. Gordon and Mr. Meyer having retired.

"The only civic activity of our community was the election to membership in the Montgomery City Council of Harry Gordon and Isidore Margolis."

Notes on Present and Former Jewish Residents of Montgomery

Herbert Cohen. For several years, Herbert Cohen, who later (until 1952) lived in Beckley, and then moved to Florida, worked and lived in Montgomery. In Montgomery, he worked for Benjamin E. Lewis, who later settled in Beckley, but who at that time operated a store [a men's clothing store] in Montgomery.

Lawrence (Larry) Davis. Lawrence (Larry) Davis (born in New York City, in 1899), a brother-in-law of Benjamin E. Lewis, lived for a number of years in Montgomery, operating an army and navy [clothing] store. He lived for a time also in Beckley. He moved to Montgomery in the late 1920's from Mount Hope, W. Va., in which city, also, he lived for a short time. Lawrence Davis died at Montgomery in December, 1937.

Harry Gordon. Harry Gordon, who, before his retirement, was a partner in the Fayette Bottling and Ice Company, was elected a member of the City Council of Montgomery (in the 1950's).

Mike [Michael] Kandel. Mike [Michael] Kandel was serving, in 1956 to 1957, as the city recorder of Montgomery.

Isidore Margolis and Abe Margolis. Isidore Margolis, who, together with his brother, Abe [Abraham] Margolis, operated the clothing store known as the National Shop,

located at 406 Third Avenue, in Montgomery, was elected a member of the City Council of Montgomery in the 1950's. Abe and Isidore Margolis are the brothers of the Margolis Brothers, noted merchants of West Virginia, who operate the Embee [= *M*argolis *B*rothers] Stores in Beckley, Charleston, and Parkersburg, W. Va. The National Store of Montgomery is a part of the Embee clothing store chain. (The three stores not in Montgomery are ladies' ready-to-wear stores.)

MORRIS MARKOWITZ. Morris Markowitz came to Montgomery to live in 1941, from Beckley. He lived in Montgomery for several years, working as the manager of the Embee store there (the National Store). Later, Morris Markowitz left Montgomery and settled in Ashland, Ky.

AARON MEYER. Aaron Meyer, still [1959] a resident of Montgomery, had retired as a partner, co-conductor, and operator of the Fayette Bottling and Ice Company, of Montgomery.

His wife, DORA MEYER, was active in the Women's Club of Montgomery, especially in its Garden Department.

KALMAN and BEN SHORE. In 1908, the brothers Kalman and Ben Shore were listed in the records of B'nai Jacob Congregation, of Charleston, as members. They were both extremely active in the religious and communal affairs of the smaller Montgomery community and of the larger Charleston community, especially of Congregation B'nai Jacob, for more than four decades.

KALMAN SHORE. Kalman Shore, in the period from 1908 to 1932, while living in Montgomery, was in the constant, part-time service of B'nai Jacob Congregation, of Charleston, as a Hebrew teacher, and he served the congregation also in other capacities. Born in Illoky, in the Province (Gubierna) of Kovno, Lithuania, in 1875 (Kalman Shore was 75 years old in 1950), he lived in England for some eight years, and then lived in South Africa for a time; finally, in 1906, together with his younger brother, Ben [Benjamin] Shore, who had come to the United States earlier, Kalman

Shore settled in Charleston-Montgomery, W. Va. After trying business, and meeting with indifferent success, he entered the service of B'nai Jacob Congregation, in Charleston, in 1919, permanently and on a full-time basis as a Hebrew teacher, as the "Davener" (*Baal Kore*, reader, or conductor of the religious services) of the congregation, and as the secretary and dues-collector of "the Shul." Kalman Shore died in Charleston in the early 1950's, having served as Hebrew teacher until the very end of his life. He was honored especially in April, 1950, when the congregation dedicated its new synagogue.

BEN [BENJAMIN] SHORE. Ben Shore was a partner in the Fayette Bottling and Ice Company, of Montgomery, together with Harry Gordon and Aaron Meyer, until his death at Montgomery. After his death, his widow, Mrs. Lena Shore, although then living in Charleston, as she still does at the present time (1959), continued to operate the business for the manufacture of ice cream.

MRS. BEN (LENA) SHORE. Mrs. Ben (Lena) Shore, of Montgomery and Charleston, was elected president of the W. V. F. T. S., for the year 1942–1943, at the 20th annual State Convention, held at Beckley, on October 11–12, 1942. She was re-elected to the presidency of the State Federation for 1943–1944 at the 21st annual State Convention, held at Huntington, on November 22–23, 1943.

ALEXANDER PHILIP SILVERSTEIN. Alexander Philip Silverstein, grandfather of the Charleston attorney and local Jewish historian Lee Silverstein, lived in Montgomery from 1897 to 1901. Alexander Philip Silverstein and his wife, Lena Rosen Silverstein, moved to Montgomery from Charleston in 1897, and he opened up a clothing store in Montgomery. One of his sons, Joe [Joseph] Lee Silverstein, the father of Lee Silverstein, was born at Montgomery on June 18, 1898. The clothing business having proved unsuccessful, perhaps as the result of the depression of the 1890's [the financial Panic of 1893], Alexander Philip Silverstein moved back to Charleston in 1901, with his family.

Montgomery Members of B'nai Jacob Congregation, of Charleston

In 1950, the membership of the Conservative Congregation B'nai Jacob, of Charleston, included the following nine Jewish individuals or families from Montgomery:

Joe [Joseph W.] Drasnin
Raymond J. Kandall [Kandel]
Jacob Kandel
Harry Lazaroff
Mrs. Harry Lazaroff
Isidore Margolis
Sam [Samuel] Margolis
Aaron Meyer
Ben Shore (died at Montgomery, in the early 1950's)

Mrs. Aaron (Dora) Meyer, of Montgomery, also, was listed as a member of the Ladies' Auxiliary of B'nai Jacob Congregation, of Charleston, in 1950.

Montgomery Jewish "Advertisers" in the *Dedication Journal* of B'nai Jacob Congregation, of Charleston, in 1950

The following six Jewish persons or business firms of Montgomery had "advertisements" in the *Dedication Journal* of B'nai Jacob Congregation's new synagogue in April, 1950:

E. [Emmanuel] F. Applestine, proprietor of the College Drug Store
B. [Ben] Blumberg
J. [Joseph] W. Drasnin
Mr. and Mrs. J. [Jacob] Kandel
F. [Harry?] Lazaroff
Mr. and Mrs. Aaron [Dora] Meyer

The West Virginia Institute of Technology

The West Virginia Institute of Technology, located at Montgomery, and a great source of pride and interest for the city, was opened in January, 1896, with C. E. Bennett as its principal.

At that time, by the regular 1895 session of the West Virginia State Legislature, the Institute was authorized by a law providing for the establishment of a Preparatory Branch of West Virginia University to be located in Montgomery, in Fayette County, W. Va. When it opened its doors for the first admission of students, in January, 1896, it was known locally as the Montgomery Preparatory School; in 1917, its name was changed to the West Virginia Trade School. Under President C. H. Martin (1920–1933), the program of studies of the school was changed to that of a junior college, and in May, 1921, the name of the institution was changed to the New River State School.

In 1928, the West Virginia State Board of Education authorized the New River State School to grant the degree of Bachelor of Arts. The West Virginia Legislature, in 1931, changed its name to the New River State College, recognizing its collegiate status. In 1933, the State Board of Education changed the emphasis of its work from elementary and secondary teacher training to the preparation of both young men and young women for the industrial and business life of West Virginia. As a result of this increased emphasis on scientific training, the College was approved for the Bachelor of Science degree, and in 1941 its name was officially changed — and the new name was approved — to the West Virginia Institute of Technology.

From an initial contribution of two acres of land, and one building, in 1895–1896, the College (Institute) had increased, in 1955, to a campus of 100 acres and seven buildings. Some of the buildings were situated on a huge and deep hill forming a considerable portion of the campus. (For this reason, former students and graduates of the School, in retrospect, jocosely and affectionately, at times, described the campus of the West Virginia Institute of Technology as "consisting of about 100 acres, five of them horizontal, and 95 of them vertical," this *bon mot*, of course, representing a considerable and yet humorous-nostalgic exaggeration.) The first building erected on the campus, still in existence and in use, is called Old Main [the old main building]. Other buildings at present [1958] in use are:

Conley Hall
the Home Economics Building
the Arts and Crafts Building
the Chemistry Building
the Physical Education Building
the Faculty Apartments
the Veterans Housing Project
and the Dormitory

Principals of the College

(later the West Virginia Institute of Technology)

C. E. Bennett (1896–1898)
Josiah Keeley (1898–1908)
George W. Conley (1908–1909)
L. W. Burns (1909–1912)
A. S. Thorn (1912–1920)
C. H. Martin (1920–1921)

Presidents of the College (Institute)

C. H. Martin (1921–1933)
Edward S. Maclin (1933–1945)
M. J. Horsch (1945–1953)
William B. Axtell (president from 1953 on)

Professor Roscoe H. Vining, a retired professor at West Virginia Institute of Technology, noted as a lecturer on literary and historical subjects throughout the entire State, furnished me, personally or through correspondence, many of the data contained in this presentation on Montgomery and on the Institute, and secured much of it from local Jewish residents, with most of whom he is well acquainted.

Rabbis Who Visited the Institute under J. C. S. Auspices

From 1947 to 1959, inclusive, the following six rabbis visited the West Virginia Institute of Technology, in Montgomery, under the auspices of the Jewish Chautauqua Society, for assembly lectures and classroom visits:

1947: Rabbi Lawrence A. Block (then of Huntington)
1948: Rabbi Louis J. Cashdan (then of Charleston)

1951: Rabbi Sidney Ballon (of West Hempstead, L. I., New York)
1952: Rabbi Joseph Rauch (of Louisville, Ky.; deceased)
1953: Rabbi Abraham I. Shinedling (then of Beckley)
1959 (March 17–18): Rabbi Samuel Volkman (of Charleston)

Jewish Students and Activities at the Institute

The following data about the West Virginia Institute of Technology, and its present and past Jewish students and activities, were supplied by Dean Palmer L. Hall and by Dr. Roscoe H. Vining, Professor Emeritus at the Institute, in letters dated, respectively, July 9, 1956, and June 7, 1956:

During the past school year (1955–1956) we had three Jewish students enrolled, all from the New York area. For the coming year (1956–1957) one freshman student [first-year student] from New Jersey has been accepted, and, so far as we know, the three students from New York will be returning.

As to former years, our records are not kept so as readily to reveal the number of students of any religious denomination. However, those who have been at West Virginia Tech for several years doubt that there have ever been more than two or three Jewish students enrolled here at the same time for the past several years.

The records show that Robert Cantor of the Jewish faith — also from the New York area — was employed as Assistant Professor of Fine and Industrial Arts in 1946, and apparently he was here in this position for three years.[1]

I do not know of any Jewish activities which have been conducted on the college campus, except visits by five [as of 1959, six] rabbis in the years from 1947 through 1953 [1959] under the aegis of the Jewish Chautauqua Society. Last year, however (1955–1956), the three Jewish students were given special leave to celebrate a Jewish holiday [perhaps Passover] at home. The Student Convocation Committee may again revive the now defunct Convocation program and invite rabbis to participate under the auspices of the Jewish Chautauqua Society.

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[1] Apparently, also, Robert Cantor was the only Jewish teacher or professor who ever served in the Institute.

MOOREFIELD

Moorefield is a town in Hardy County, in northeastern West Virginia, in the Eastern Panhandle of the State. It is the county seat of Hardy County. Situated south of Keyser, at the junction of the Moorefield River and the South Branch of the Potomac River, Moorefield has a tanning factory, and is located in a hunting and fishing region. The town was settled in 1777.

In 1950, according to the United States Census, Moorefield had a general population of 1,405.

So far as is known, no Jews were living in Moorefield in 1957–1958, and there never had been any Jewish residents in the town in the past.

MORGANTOWN

GENERAL

Morgantown is a city in Monongalia County, in northern West Virginia, located on the Monongahela River, 15 miles northeast of Fairmont, and about 100 miles south of Pittsburgh. The altitude of the city is between 825 and 1,250 feet above sea level, for the city is quite hilly. It was settled in 1767 or 1768. In 1785, it was chartered (incorporated by the [West] Virginia Legislature) as a town, and in 1905 as a city. Its founders were David and Zackwill Morgan, after whom it was named. Other historical sources give the first name of one of the founders of the city, "Colonel Morgan," as Zackwell, and state that the city was founded in 1766. Morgantown is the county seat of Monongalia County.

Morgantown is a large industrial, retail trade, and shipping city. It is known for its coal mining [in the area] and shipping, glassmaking, pottery, production of oil, gas fields, glass-sand pits, and limestone quarries; and it manufactures coke, glass, brass products, concrete blocks, plumbing products, textile mill products, and chemicals, as well as natural gas products, woodworking, and lumber products. The city is served by a branch line of the Baltimore & Ohio Railroad and by the Monongahela Railroad. It is also, and particularly, noted as the site of West Virginia University, a co-educational institution founded in 1867.

In 1940, according to the United States Census, the city of Morgantown had a total general population of 16,655. The 1950 United States Census gave the city a general population of 25,525. In 1955, its general population was believed to be 25,500; and in 1956, its estimated population was declared to be 27,500. The steady growth in population of Morgantown may be seen also from the fact that in 1920 its population was 12,127, and in 1930 it was 16,186.

The Jewish Population of Morgantown

The following figures on the Jewish population of Morgantown were derived from reports in several of the volumes of the *AJYB*, from records of the Morgantown Congregation Tree of Life and the Jewish community of the city, and from other sources:

1898

4 Jewish families living in Morgantown in 1898.

1916–1917

120 Jews

1919–1920

120 persons in the Jewish population

In 1919–1920 the Morgantown Congregation was in existence.

1927

250 Jews and two congregations.[1]

1936

Census of Religious Bodies, 1936

Morgantown (by county: Monongalia): 132 Jews

1937

132 Jews (and one congregation)

1939

The four Jewish families residing in Morgantown in 1898 had increased, by the year 1939, to a total of 45 families. The

[1] The figure of 250 Jews in Morgantown in 1927 would appear to be considerably too high. A more accurate figure for the Jewish population of the Morgantown community in 1927 would be about 125 persons.

main reasons for the increase in the Jewish population, like that of the general population, were the erection of a defense factory in the city, and the presence of West Virginia University. In addition, some Jewish families moved from the rural areas of the region around Morgantown to the city proper.

1943

In 1940, the United States Census gave Morgantown a general population of 16,655. Three years later, in 1943, the Jewish population of the Morgantown congregation and community was estimated to consist of 75 families, including some 225 persons.[1]

1948–1950

211 Jews (estimated) [and apparently too high]

1954

211 Jews (estimated)[2]

1955

150 Jews

1955–1958

In 1955 to 1958, there was a small movement of Jews away from Morgantown to California, to Phoenix, Ariz., and to Florida.

1956–1957

150 (estimated Jewish population)

1957–1958

In 1957–1958, there were about 45 to 50 Jewish families in Morgantown. This period of two years witnessed some losses through emigration to other cities in several parts of the country.

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[1] This estimate would appear to be too high, by *ca.* 20 or more families, and by *ca.* 50 persons or more. *See* also under date of 1954.

[2] In all likelihood, too high a figure for the Jewish population, which was, perhaps, about 150 persons, or slightly higher.

1959

130 (estimated Jewish population) (*AJYB*, 1960, Volume 61, page 8)

A Few Items on Morgantown in Early Jewish Records

(Sporadic Data on the Jews of Morgantown, 1906–1927)

1906–1907

In 1906–1907, a contribution was made by the Jewish community of Morgantown, or by individual Jews of the city, to the Fund Collected for the Relief of the Sufferers by the Russian Outrages of October to November, 1905.

1915–1916

In 1915–1916, mention is made (in the *AJYB* for 1915–1916 [5677 A.M.], page 234) of a B'nai B'rith lodge in Morgantown, affiliated with D. G. L., No. 3.

1922–1923

In a list entitled "Jews of Prominence in the United States," published in the *AJYB* for 1922–1923 [5683 A.M.], page 115, there is mentioned:

Aaron Arkin, pathologist, college professor; born in Russia, in 1888; residence in 1922–1923, Morgantown, West Virginia (at West Virginia University).

1927

At West Virginia University, in 1927, there were four Jewish student societies, including two fraternities and two cultural circles, besides the two Morgantown congregations existing in 1927. [The details of this other congregation, and its longevity, are unknown. It is mentioned, apparently, only as being in existence in the year 1927. Thereafter it was, in all likelihood, merged with what is now the Tree of Life Congregation, as the only Morgantown Jewish congregation.]

The Jewish Congregation of Morgantown

In 1919–1920, at a time when the Jewish population of Morgantown was estimated to be some 120 persons, there was in existence in the city the so-called Morgantown Congregation, as it was referred it, but later called The Tree of Life Congregation. It held its religious services at Phillips Hall, on Pleasant Street. The congregation had no rabbi. Services were conducted in Hebrew. [Apparently, at that time, the congregation was Orthodox, or practically so.] The congregation had a school [a Sunday School] which met for one session weekly; the school had three teachers and 16 pupils (*AJYB*, 1919–1920 [5680 A.M.], page 579).

The Tree of Life Congregation was incorporated in 1922. For several years thereafter, in the latter part of the 1920's, and perhaps not beginning until 1926–1927, there was a second congregation [partly Reform?] in Morgantown, about which no details are now known or remembered, but this second and perhaps smaller congregation had, apparently, gone out of existence by the year 1937 or before, and its members affiliated with The Tree of Life Congregation. Thereafter, and until the present (1959–1960), The Tree of Life Congregation remained the only Jewish congregation in Morgantown. For some years after 1930, it was a Conservative congregation, perhaps ever since its putative merger with the second Jewish congregation of Morgantown. In the 1940's, it became practically a Reform congregation, with a few Conservative and Orthodox members, adopting the *Union Prayer Book* as its ritual, but, until early 1957, still unwilling to affiliate with the Reform congregational union, the Union of American Hebrew Congregations. This final step in the process of conversion from Orthodoxy to Reform Judaism was taken on March 10, 1957, when The Tree of Life Congregation joined the U. A. H. C.

Thus, in early 1958, the *U. A. H. C. Handbook* listed the Morgantown Tree of Life Congregation as affiliated with the Ohio Valley Region of the U. A. H. C., with Edward S. Fields as its president, and Robert Kaufman as its rabbi, and with a membership of 36 [families]. However, Edward S. Fields left

Morgantown in June, 1957, and settled in Phoenix, Ariz., and Rabbi Robert Kaufman gave up his position and left the city in September, 1958.

Before 1939, The Tree of Life Congregation had never had a permanent or resident rabbi, undoubtedly because of the fewness of its Jewish families (and despite the greatly exaggerated and indubitably incorrect figure of 250 persons for the Jewish population of the city in 1927). When the number of its Jewish families reached 45, in 1939, Alfred Jospe, formerly of Berlin, Germany, became its first permanent rabbi (1940). The congregation had not as yet erected its own house of worship, but met for religious worship in various places, especially in halls. At the same time, Rabbi Alfred Jospe was appointed also the part-time director of the Hillel Student Foundation at West Virginia University. This Hillel Student Foundation was established in 1927, and was reorganized and re-established in 1935.

The various (about a dozen) local lodges of the B'nai B'rith throughout the State, including that of Morgantown, contributed in those years, and still continue to contribute, annual sums to both the maintenance fund and the building fund (the mortgage reduction fund) of the Hillel Foundation Center and House, located at 1420 University Avenue, in Morgantown, and remodeled from a building purchased some years ago. District Grand Lodge, No. 3, of the B'nai B'rith, consisting of the lodges in the four states of West Virginia, Pennsylvania, Delaware, and New Jersey, also contributes annually, and has for a number of years, to the maintenance of the Hillel Foundation in Morgantown.

Before the purchase and remodeling of this separate Hillel Foundation building, situated only a short distance off the campus of West Virginia University, the activities of the Hillel Foundation were carried on in the headquarters of The Tree of Life Congregation. Not always, but generally, since 1939, the rabbi of The Tree of Life Congregation was the rabbi and part-time director of the Hillel Foundation. In 1959–1960, Rabbi Bernard A. Silverblatt (ordained by the H. U. C. - J. I. R., in New York, in 1954) was serving as the Hillel Director at West Virginia University.

In September, 1961, Rabbi Herbert J. Wilner was elected rabbi of The Tree of Life Congregation. At the same time, he was appointed the Director of the Hillel Foundation in Morgantown.

(Many more details on the origins and history of the Hillel Foundation in Morgantown are presented below in this same section on Morgantown.)

In 1957–1958, two Jewish residents of Morgantown were operating stores in nearby Osage, W. Va. These were:

MAX LEVINE, conductor of a ladies' and men's clothing store in Osage;

MRS. SARAH LEE, who for the past thirty years has operated a grocery store in Osage.

MORGANTOWN MEMBERS OF THE J. P. S. A. (1900–1959)

In the years from 1900 to the present, the following Jewish residents or organizations of Morgantown have been subscribers to the J. P. S. A., of Philadelphia:

1900–1901

Milton Hirschman

1902–1903

Milton Hirschman (and until 1909–1910)

1919–1920

Ben Green (a new member)

1922–1923

Israel Cohen
I. A. De Lynn
Ben Green
C. E. Kirsch
Charles Lyon
Sam Possner [Posener?]
M. S. Slaven
J. P. Wolf
(all new members except Ben Green)

1924–1929

(new members)

J. Auerbach
G. E. Gibson
E. Schiff
R. H. Schwebel
L. F. Tanner

1930–1935

(members)

J. Auerbach
B'nai B'rith Hillel Foundation (at 348 High Street)
Samson Finn
R. H. Schwebel
H. [Harold] D. Slaven
M. S. Slaven
S. [Samuel] W. Stein
L .F. Tanner

1935–1936

(members)

J. Auerbach
Samson Finn
R. H. Schwebel
Harold D. Slaven
S. [Samuel] W. Stein
L. F. Tanner

1941–1942

In 1941–1942, the last year in which the *AJYB* carried the names of the members of the J. P. S. A., the Morgantown community had only two members:

The Hillel Foundation of West Virginia University
Rabbi Alfred Jospe

1957–1959

In 1957–1959, the Hillel Foundation of West Virginia University, having renewed its membership from year to year, was still an active member of the J. P. S. A.

The Tree of Life Sisterhood (Locally and in the State Federation)

The Morgantown Temple Sisterhood (The Tree of Life Sisterhood) affiliated with the N. F. T. S. on November 12, 1922, with twenty members. At that time its president was Mrs. Samson (Lillian) Finn, and its secretary was Mrs. Daisy Weil.

The Sisterhood of Tree of Life Congregation has generally taken charge of the Religious School, and for the past decade or more its superintendent has been Mrs. Samson (Lillian) Finn, who still served in that position in 1957–1958. Hebrew classes are taught at the School also on Sunday mornings. In 1957–1958, there were forty children in the Religious School. In 1957, the Sisterhood created the Parent Teachers Association Project Fund. Also, in that year, the Sisterhood began to set aside some of its funds for the purchase of an organ for the congregation, which it had never had before that (but only a piano used for the Friday evening and for the Saturday morning religious

services, as well as for the regular Sunday morning Assembly Service in the Religious School).

For the year 1956–1957, Mrs. Edward S. (Belle) Fields, active for many years in the work of Tree of Life Sisterhood, as well as a past president (1951–1953) of the West Virginia Federation of Temple Sisterhoods, presented the following brief picture of the Sisterhood and congregation in Morgantown (in a letter dated at Morgantown, January 23, 1957, and written shortly after Rabbi Morris M. Rose had left Morgantown to return to New York after serving as rabbi of the congregation and as Hillel Director from 1953 to 1956):

"We do not have a Hillel Director. Toby Knell is one of the students, and she is in charge of the Hillel affairs at this time. As soon as we get a rabbi, he will be her supervisor in the work of the Hillel Foundation.

"The Sisterhood officers for 1956–1957 are as follows:

PRESIDENT: Mrs. Stanley Manilla
1ST VICE PRESIDENT: Mrs. Sidney Shenker
2ND VICE PRESIDENT: Mrs. Donald Goldstein
TREASURER: Mrs. Samson Finn
CORRESPONDING SECRETARY: Mrs. Steven Tanner
RECORDING SECRETARY: Mrs. Leonard Brodsky
AUDITOR: Mrs. Abe Swartz

"Officers of Tree of Life Congregation for 1956–1957:

PRESIDENT: Edward S. Fields
VICE PRESIDENT: Donald Goldstein
SECRETARY: Sidney Shenker
TREASURER: Steven Tanner

"Officers of Tree of Life Sisterhood for 1957–1958:

PRESIDENT: Mrs. Stanley Manilla
1ST VICE PRESIDENT: Mrs. Donald Goldstein
2ND VICE PRESIDENT: Mrs. Sidney Shenker
TREASURER: Mrs. Steven Tanner
CORRESPONDING SECRETARY: Mrs. Harry Gruner

Recording Secretary: Mrs. Samson Finn
Auditor and Program Chairman: Mrs. Richard Rosenbaum"

(Edward S. and Belle Fields moved away from Morgantown in June, 1957, and settled in Phoenix, Ariz.)

The State Sisterhood and Local Sisterhood: Notable Dates

Two State Sisterhood conventions were held in Morgantown, i. e., those of 1939 and 1955.

1939

The 17th annual State Convention of the W. V. F. T. S. was held at Morgantown on October 15–16, 1939, with Mrs. Paul Broida, of Parkersburg, in the chair. Rabbi Ariel L. Goldburg, then rabbi of the Virginia Street Temple in Charleston, but later rabbi in Richmond, Va., participated in the program. The main speaker was Mrs. Albert J. May, 2nd vice president of the N. F. T. S., who spoke on the theme, "Some Jewish Problems of Our Day."

1944–1946

Mrs. Godfrey R. Millstone, of Morgantown, was elected president of the W. V. F. T. S., for the year 1944–1945, at the 22nd annual State Convention, held at Huntington, on October 16, 1944. She was re-elected president for the year 1945–1946 at the 23rd annual State Convention, held in Parkersburg, on October 28–29, 1945.

1951–1953

Mrs. Edward S. (Belle) Fields was elected president of the State Federation for the term 1951–1952 at the Charleston convention held on September 23–24, 1951; she was re-elected in 1952 to serve for the year 1952–1953. Mrs. Meyer Handmaker was elected corresponding secretary of the State Federation, and was re-elected, to serve for the two-year term 1951 to 1953.

1955–1957

The 1955 convention of the State Sisterhood was held in Morgantown on October 16–17, 1955, with the president, Mrs. Irving (May) Albert, of Williamson, presiding.

The Convention sermon was delivered by Rabbi Abraham I. Shinedling, then of Congregation Beth El, in Beckley; he spoke on the subject, "Judaism as a Way of Life," at the Tree of Life Congregation, on Sunday evening, October 16, 1955. On Monday evening, October 17, 1955, Rabbi Joseph H. Freedman, then rabbi of the Wheeling Congregation Leshem Shomayim, was the speaker, delivering the main address. Mrs. Albert Farber, of Elkins Park, Md., for the N. F. T. S., presented the principal address at the Monday afternoon luncheon and session, and installed the officers elected for the term 1955 to 1957.

From 1955 to 1957, Mrs. Edward S. (Belle) Fields served as a National Executive Board member of the N. F. T. S., in the Department of Membership and Administration, as the representative from West Virginia (District No. 7); she was a member of the Executive Board of the N. F. T. S., in all, for four years, from 1953 to 1957.[1]

From 1955 to 1957, Mrs. Abe (Molly) Swartz served as chairman of the Peace and World Relations Committee, and Mrs. Henry Gruner served as chairman of the Uniongrams Committee, of the State Federation.

1957–1959

For the year 1957–1958, Mrs. Stanley (Marilyn) Manilla served as president of The Tree of Life Sisterhood. For the two-year term 1957–1959, Mrs. Robert A. (Hilda) Kaufman, wife of the new (from July 1, 1957, to September, 1958) rabbi of The Tree of Life Congregation and Hillel Foundation director in Morgantown, was elected to serve as chairman of the Interfaith Committee of the State Sisterhood; and Mrs. Abe (Molly) Swartz served as the chairman of the *YES* Committee (*Y*outh,

[1] In June, 1957, Belle Fields and her husband, Edward S. Fields, moved from Morgantown to Phoenix, Ariz.

*E*ducation, and *S*isterhood Committee) of the State Sisterhood. Mrs. Robert A. Kaufman, however, served only for the year 1957–1958, since her husband, Rabbi Robert A. Kaufman, left Morgantown early in September, 1958, to go to Rochester, Minn.

1958–1959

In 1958–1959, the Tree of Life Sisterhood membership was 31.

The Northern Regional meeting of the State Federation was held at Morgantown on October 12, 1958; at this conference, Eleanor Schwartz, Associate Director of the N. F. T. Y., spoke.

Rabbis of the Morgantown Congregation Tree of Life, and of the Hillel Foundation at West Virginia University

In 1957–1959, Rabbi Alfred Jospe was Director of the Department of Program and Resources of the National B'nai B'rith Hillel Foundations. Rabbi Alfred Jospe, who served from 1940 to 1944 in Morgantown as Hillel Director at West Virginia University, is the source of many of the data contained in this part of the section on Morgantown.

From 1928 to 1939 the following rabbis served the Hillel Foundation in Morgantown on a part-time basis:

Samuel Halevi Baron (1928–1931) (then of Uniontown, Pa.)
Henry E. Kagan (1931–1933) (then of Uniontown, Pa.)
Avery J. Grossfield (1936–1937) (then of Fairmont)
Bertram Klausner (1938–1939) (then of Fairmont)

These four rabbis served the Hillel Foundation at Morgantown from other cities, in the period from 1928 to 1939, visiting the Morgantown Hillel Foundation at regular intervals, but they were not resident in Morgantown, and they did not serve as rabbis or as part-time rabbis of Tree of Life Congregation. Not until 1939 did the Morgantown congregation secure the services of a rabbi for itself.

From 1939 on, the following rabbis were both part-time resident rabbis at the West Virginia University Hillel Foundation,

in Morgantown, and at the same time full-time rabbis of Tree of Life Congregation, residing in the city:

Meyer Miller (1939–1940)
Alfred Jospe (1940–1944)
David Herson (1944–1945)
Justin Hofmann (1945–1948)
Norman Samson (1948–1950)
Edwin Schoffmann (1950–1952) [1950–1951?]
Morrison D. Bial (1952–1953) [1951–1952?]
Morris M. Rose (1953–1956) [1952–1956?]
Robert A. Kaufman (July 1, 1957, to September 1, 1958)
Bernard A. Silverblatt (1959–1960)
Herbert J. Wilner (1961–)

In 1959–1960, Rabbi Bernard A. Silverblatt (ordained in 1954, at New York, by the H. U. C. - J. I. R.) served as Hillel Director at West Virginia University.

(Brief biographical sketches of some of these rabbis will be found later on in this section.)

The Hillel Foundation in Morgantown

Rabbi Avery J. Grossfield and Harold D. Slaven, the latter a resident of Morgantown, provided the following data, in great measure, on the history of the Hillel Foundation in Morgantown, at West Virginia University:

(*See also* the history of the Hillel Foundation at West Virginia University, in Morgantown, in the chapter dealing with the State of West Virginia.)

Presentation by Rabbi Avery J. Grossfield (1936–1939)

"Due to the economic recession in 1936, the number of Jewish students at West Virginia University suffered a severe decline, with the result that there were not enough Jewish students, men or women, to warrant the continued maintenance of the Hillel Foundation which had been carried on since the year 1928. Therefore, in that year (1936), the Hillel Founda-

tions of the B'nai B'rith suspended operations in Morgantown. However, in order to assist the remaining Jewish students at Morgantown, in a time when there was no resident rabbi as yet in the city, Rabbi Avery J. Grossfield, then (1936–1937) rabbi of the congregation in Fairmont, interested the West Virginia Federation of Temple Sisterhoods and the West Virginia Council of the B'nai B'rith to organize and jointly to maintain the Jewish Student Foundation of West Virginia University, as an organization totally separate from and independent of the Hillel Foundations.

"The Jewish Student Foundation was governed by an Administrative Committee consisting of: the president of the State Council of the B'nai B'rith, as president, representing the B'nai B'rith; George B. Lieberman, rabbi in Wheeling at the time, representing the rabbis of West Virginia, as vice president; Mrs. Samson (Lillian) Finn, of Morgantown, representing the State Federation of Temple Sisterhoods, as treasurer; and the president of the Jewish student group at West Virginia University, representing the students themselves, as secretary; and with Rabbi Avery J. Grossfield, of Fairmont, as executive director. There were many programs arranged for in that period of years (1936–1939), chief among them a several-day session with Rabbi Abraham Cronbach, Professor of Social Studies at the Hebrew Union College, in Cincinnati, as the guest speaker."

(On another occasion, also, Dr. Abraham Cronbach came to Morgantown to speak.)

Presentation by Harold D. Slaven (for the period 1928 to 1956)

(In a letter to me, dated June 2, 1956, at Morgantown, W. Va.)

"In 1927, the Jews of Morgantown witnessed a great influx of Jewish students attending West Virginia University, and, there being but two Jewish fraternities on the campus with which about 50 to 60 boys could affiliate, there remained about 90 boys and about 20 girls without any religious or social standing. Thus we established here the original Jewish Community Center where the students congregated for religious,

cultural, and social meetings. We then appealed to Dr. [Abram L.] Sachar, who was [then] head of the Hillel Commission, to establish a Hillel Foundation at West Virginia University. Consequently, Dr. Sachar visited Morgantown and, after many interviews with the [Jewish] townspeople, University faculty, and students, he agreed to recommend the establishment of the Hillel [Foundation] here. Thus, Rabbi Morris Sostrin was sent here to take over the administration and operation of our Community Center as the Hillel.

"In 1928, Rabbi Samuel Halevy [Halevi] Baron, who served the Uniontown, Pa., Temple, became the first director, spending two to three days of the week in Morgantown. He was succeeded in 1931 by Rabbi Henry E. Kagan, who also served the Uniontown Temple. During this period the depression was upon us, and the Jewish students decreased [in number] to almost a handful. Accordingly, Rabbi Kagan, [who served until 1933,] recommended that the Hillel Foundation at West Virginia University be removed to another university whose Jewish student body would justify a Hillel [Foundation]. From 1934 to 1939 or 1940 [1939] we had no Hillel here. At that time, by reason of an increased number of [Jewish] students attending the University, through the efforts of our rabbi, who was Alfred Jospe at that time, the Hillel Foundation was reactivated and re-established, and Rabbi Jospe was named the Director. In 1942 [1944], Rabbi Jospe was succeeded by Rabbi David Herson. Then, in 1948, Hillel sent here as Director a Rabbi Sampson [Norman Samson], who was a full-time Director and also served as part-time rabbi for the local congregation [The Tree of Life Congregation]. He was succeeded by Rabbi Shoffman [Edwin Schoffmann] in 1950, and in 1952 it was Rabbi Beall [Morrison D. Bial] who was appointed as Director. [Rabbi Bial served for just one year, from 1952 to 1953.] Then, in 1952 [September, 1953], Rabbi Morris M. Rose [who came to Morgantown from New York] took over, and has served until the present time."

Rabbi Morris M. Rose served the Hillel Foundation in Morgantown, as well as The Tree of Life Congregation, until

July or August, 1956, when he left the city to return to New York.

It is of interest that Harold D. Slaven, the author of the above account treating the period of Hillel Foundation history at Morgantown from 1928 to 1956, who is a native of Morgantown, declared: "I may be off on dates; however, I doubt it very much, because I lived through and experienced most [almost] every moment of the above presentation, because I entered the University in 1926 and was active during my undergraduate days and also afterwards for many years."

1956 TO 1959

In the interval of almost one year between the departure of Rabbi Morris M. Rose from Morgantown (early in July or August, 1956) and the arrival of Rabbi Robert A. Kaufman on July 1, 1957, the Hillel Foundation at Morgantown was taken in charge by Max Levine, by several members of The Tree of Life Sisterhood, and by several Jewish graduate students at the University. One of these Jewish students, Miss Toby Knell, served in particular in this work in the year extending from September, 1956, to June, 1957.

Rabbi Robert A. Kaufman came to Morgantown on July 1, 1957, to be the Director of the Hillel Foundation and also the rabbi of The Tree of Life Congregation, replacing Rabbi Morris M. Rose. Rabbi Kaufman was formerly post Jewish chaplain and assistant post chaplain at Fort Bragg, North Carolina. He was ordained by the New York School of the H. U. C. - J. I. R. in June, 1955. Unfortunately, he remained in Morgantown in both positions for only a little over one year, and in early September, 1958, he left for Rochester, Minn. In 1959–1960, Rabbi Bernard A. Silverblatt (ordained by the H. U. C. - J. I. R., in New York, in June, 1954) was serving as the Hillel Director at Morgantown at West Virginia University; presumably, in the year from September, 1958, to September, 1959, both the Tree of Life Congregation and the Hillel Foundation at the University were without the services of a full-time, resident rabbi. He came to Morgantown from Pittsburgh, where

he had been serving, during the previous year, as the assistant [associate?] rabbi of Congregation Emanuel.

Rabbi Lawrence A. Block, who served from 1941 to 1948 as rabbi of Ohev Sholom Congregation, in Huntington, served for several years as a member of the Hillel Commission of West Virginia University, at Morgantown.

During his four years of service as rabbi of the Eoff Street Temple, in Wheeling (1927–1931), Rabbi Charles E. Shulman, now in Riverdale, N. Y., spoke several times at West Virginia University, under the auspices of the Jewish Chautauqua Society. Rabbi George B. Lieberman, also rabbi of the Wheeling Congregation (1936–1943), interested himself greatly in the work of the Hillel Foundation at Morgantown, and in the Jewish students there.

Rabbi Herbert J. Wilner, formerly of Bluefield, was, in September, 1961, appointed Hillel Director at West Virginia University.

Notable Personages of the Morgantown Jewish Community

(Rabbis, and Laymen and Laywomen)

Aaron Arkin. Aaron Arkin, a pathologist (born in Russia, in 1888), was serving in 1922–1923 as a professor at West Virginia University.

Samuel H. Baron. Samuel Halevi Baron, then rabbi of Temple Israel, in Uniontown, Pa., served as rabbi of the Hillel Foundation in Morgantown from 1928 to 1931, the first such Director of the Hillel Foundation at West Virginia University. Later, after leaving Morgantown and Uniontown, he served as rabbi of B'nai Jeshurun Congregation, in Lincoln, Neb., until 1951, and then, from 1951 to 1956, as national regional director of the American Council for Judaism, in New York. In September, 1956, he left this work, and became rabbi of the Congregation for Reform Judaism, in White Plains, N. Y. Samuel H. Baron is the author of textbooks for religious schools in the field of history and education, under the aegis of the American Council for Judaism.

JULIUS COHEN. Julius Cohen was associate professor of political science at West Virginia University in the period before 1941. Later, during a part of the Second World War period (from 1942 on), he served as the principal attorney of the War Manpower Commission at Washington, D. C.

C. C. FENTON. Dr. C. C. Fenton served as a professor in the School of Medicine at West Virginia University.

EDWARD S. FIELDS and BELLE FIELDS. Edward S. Fields and his wife, Mrs. Belle Fields, longtime residents and communal workers of Morgantown, transferred their residence to Phoenix, Ariz., in June, 1957, where Edward S. Fields entered the construction business, in connection with the Patti Company. In Morgantown, for many years, he had been in the scrap iron and metal business.

MRS. BELLE FIELDS had been extremely active in Sisterhood work on the local, State, and national levels, as already mentioned above, having served a two-year term as State Sisterhood President from 1951 to 1953.

Their son, Fred Fields, a recent graduate from West Virginia University, remained in Morgantown as manager of the scrap iron and metal business, of which Edward S. Fields still retained the ownership.

SAMSON FINN. Samson Finn came to Morgantown from New Castle, Pa., in 1915, and began his mercantile career in Morgantown as a small merchant, operating a ladies' clothing store. In the course of his more than forty years' residence in Morgantown since that year, until 1957, he acquired a reputation as a notable merchant, and became the owner of considerable real estate, playing a role in the development of the city.

Samson Finn served as president of The Tree of Life Congregation for six or seven years. He is noted as an active Jewish and communal worker in the Morgantown region, and as a generous donor to many charitable causes. He worked for, and contributed to, the United Jewish Appeal, the B'nai B'rith, the Zionist Organization, and the Israel bond drives.

MRS. SAMSON FINN. Mrs. Lillian [Lily] Finn, the wife of Samson Finn, still served, in 1957–1958, as a teacher and as the

superintendent of The Tree of Life Congregation Religious School, positions which she had held for many years. She was active in Sisterhood work on both the local and the State levels. In 1956–1957, she served as treasurer of The Tree of Life Sisterhood, and for the year 1957–1958, she served as its recording secretary.

ALFRED JOSPE. Rabbi Alfred Jospe served as the rabbi of The Tree of Life Congregation, of Morgantown, and as the Director of the Hillel Foundation at West Virginia University, from 1940 to 1944. Born in Berlin, Germany, on March 31, 1909, he was ordained as a rabbi at the Jewish Theological Seminary, in Breslau, Germany, in 1935; in 1932, he received the Ph.D. degree from the University of Breslau. From 1934 to 1939 he served several congregations in Germany as rabbi, and then emigrated to the United States (1939). Since 1949, he has served as National Director of Program and Resources of the B'nai B'rith Hillel Foundations in New York, later transferred to Washington, D. C.

HENRY E. KAGAN. Rabbi Henry E. Kagan, while serving as rabbi of the congregation in Uniontown, Pa., served also for several days a week as Hillel director at West Virginia University, in the two years from 1931 to 1933. Born in Sharpsburg, Pa., on November 28, 1907, he was ordained by the Hebrew Union College, in Cincinnati, in June, 1929, and for many years he has served as rabbi of Temple Sinai, in Mount Vernon, N. Y. A student of psychology and psychiatry, he is noted as a marriage and general counsellor and as an author of works on psychological and better-understanding subjects.

ROBERT A. KAUFMAN. Rabbi Robert A. Kaufman came to Morgantown on July 1, 1957, to serve both as the Hillel Foundation director at West Virginia University, and as the rabbi of The Tree of Life Congregation, succeeding Rabbi Morris M. Rose in both positions after an interval of about a year. A native of Punxsatawney, Pa., Robert A. Kaufman had served previously as post Jewish chaplain and as assistant post chaplain at Fort Bragg, N. C. He was graduated, in June, 1955, from the New York School of the

H. U. C. - J. I. R., with the added degree of M.H.L. He received the B.A. degree from Pennsylvania State University, and the M.A. degree from the University of Pittsburgh (1948).

In September, 1958, Rabbi Robert A. Kaufman suddenly decided to leave Morgantown, after only a little more than one year of service there, to become rabbi of the B'nai B'rith Center, in Rochester, Minn., at the same time serving as Jewish chaplain for Jewish patients and visitors at the Mayo Clinic. In September, 1959, he left this position to become rabbi of the Synagogue of Israel (Conservative), of Wheeling.

CHARLES H. LEVINE. Charles H. Levine lived in Morgantown for several years, being engaged in the scrap iron and metal business, before he removed to Beckley in 1939 (*see under* Beckley). In mid-1957, he transferred his residence to Charleston. He had come to Morgantown about 1935 or 1936 from New Castle, Pa.

CHARLES NORMAN. Charles Norman, an educator, was born in New York City, on January 16, 1916. He received the B.S. degree from the University of Miami, in Miami, Fla., in 1948; the M.S. degree in 1949; and the Ph.D. degree from the State University in Iowa in 1954. In 1953, he was appointed assistant professor of biology at West Virginia University. He served in the United States Navy from 1943 to 1945, and from 1949 to 1953 he served as an instructor in zoology at the Universities of Miami and Iowa.

MORRIS M. ROSE. Rabbi Morris M. Rose (born at Brzezany, Poland, on March 11, 1898) came to the United States, with his parents, in 1910, at the age of twelve. The Rose family settled in New York. In 1921, he received the A.B. degree from the College of the City of New York, and he was ordained by the J. I. R., in New York, in 1926. He received the D.J.S. degree in 1938. After serving as rabbi of Temple Emanuel, in Kingston, N. Y. (1926–1929), and of Temple Sinai, in Brooklyn, N. Y. (1929–1951), he came to Morgantown in September, 1952, and from then until August, 1956, he served as the rabbi of The Tree of Life

Congregation, in Morgantown, and as the director of the Hillel Foundation at West Virginia University, being assisted for part of this time, in the latter position, by his daughter, Naomi Rose. In September, 1956, he left Morgantown to return to the East, becoming rabbi of the Garden City Jewish Center, in Long Island, N. Y. In 1959 he was elected rabbi of Rodef Sholom Congregation, in Petersburg, Va. His biography is included in *Who's Who in World Jewry* (1955).

JACOB SAPOSNEKOW. Jacob Saposnekow was an associate professor of sociology at West Virginia University.

BERNARD A. SILVERBLATT. In September, 1959, Rabbi Bernard A. Silverblatt, of Pittsburgh, was appointed director of the Hillel Foundation at West Virginia University. Ordained by the H. U. C. - J. I. R., in New York, in 1954, he had previously served as the rabbi of Temple Beth Zion, in Bradford, Pa. He served until September, 1960.

HAROLD D. SLAVEN. Harold D. Slaven, co-owner of the Slaven Jewelers Store, in Morgantown, was graduated from West Virginia University, with the A.B. and LL.B. degrees, in 1932, having lived in the city for a number of years before that. He practised law in Morgantown until 1941, and then, early in 1942, having offered his services to the United States Army and Navy in the Second World War, but having been rejected from service for physical reasons, he accepted a position with the Office of Price Administration, in Charleston, W. Va., where he served until the end of the War, in 1945.

Harold D. Slaven served from 1937 to 1941 in the House of Delegates of West Virginia, as a representative from Monongalia County, being elected for the first time in 1937, and re-elected to his second term in 1939. His interest in, and his labors for, the Morgantown congregation and the Hillel Foundation at West Virginia University remained intense and unbroken from 1926 until the present [1957], as a student and as a Morgantown resident, public official, and businessman.

SAMUEL W. STEIN. Samuel W. Stein was noted for many years,

1945: Rabbi Aaron Lefkowitz (formerly of Cumberland, Md.)
1946: Rabbi Hugo Schiff (of Washington, D. C.)
1947: Rabbi Joseph Klein (then of Philadelphia)
1948: Rabbi Burton E. Levinson (then of Pittsburgh)
1949: Rabbi Eugene J. Lipman (later of New York)

Morgantown Jews in the Service of the United States Army and Navy

Eugene Cohen. Eugene Cohen, of Morgantown, served in the United States Navy, in the Second World War, as a lieutenant, junior grade. He was awarded the Commendation.

Lawrence De Lynn. Lawrence De Lynn, of Morgantown, served in the United States Army in the Second World War. He was awarded the Air Medal.

Henry N. Gruner. Henry N. Gruner, of Morgantown, served in the United States Navy, in the Second World War, with the rank of Seaman, 1st Class. He was awarded the Purple Heart and Commendation. He was killed in action against the enemy.

MOUNDSVILLE

Moundsville is a city in Marshall County, in northern West Virginia, in the Northern Panhandle, located on the Ohio River, 12 miles south of Wheeling. It is the county seat of Marshall County, and the site of the West Virginia State Penitentiary. It is located at the height of 690 feet above sea level. Moundsville was first laid out and settled in 1831, incorporated as a village in 1832, and incorporated (chartered) as a city in 1865. (According to other historians, in 1866.) In 1866, Elizabethtown, W. Va., which had been founded by Joseph Tomlinson, was consolidated with Moundsville. Elizabethtown had been founded in 1798, and was located a half-mile from the Ohio River.

Moundsville produces glass, zinc, and enamel products, and is a coal center as well as a manufacturing center. It is served, as regards freight service, by a branch of the Baltimore & Ohio Railroad.

In 1940, the general population of Moundsville was given as 14,168, by the United States Census of that year. The 1950 United States Census gave Moundsville a total general population of 14,772.

Moundsville received its name from a number of earthwork mounds erected by the mound builders of the past. One of the largest earthworks still extant as a product of the mound builders is located at the mouth of Grave Creek.

Moundsville is first mentioned in the volumes of the *AJYB* in 1909–1910 (5670 A.M.), on page 189, in the reports of the year books on local Jewish organizations and congregations in the United States. In that year (1909–1910), Etz Chayim (Tree of Life) Congregation was organized, as a new congregation, with its building on Wilson Street. J. Silverman was its first secretary, and S. B. Schein was its first rabbi.

The Moundsville Jewish community was reported to consist of 33 persons in 1927, but by 1937 its Jewish population had declined to 16 individuals. Presumably, by this time, its synagogue was no longer functioning, and its Jewish community

could no longer maintain a rabbi. In 1946–1947, the Jewish families left residing in Moundsville were included in the Jewish Community Council and the Federated Jewish Charities of Wheeling, which had been organized in 1933.

In 1912–1913, according to the *AJYB* for the Jewish calendar year 5673 A.M., M. Bachenheimer, of Moundsville, became a member of the J. P. S. A. In 1922–1923, Samuel J. Gordon was reported to be a member of the Society from Moundsville. Louis Goodman, who lived for a number of years in Cameron, W. Va., where he operated a clothing store, later settled in Moundsville.

MOUNT HOPE

GENERAL

Mount Hope is a city in Fayette County, in south central West Virginia, nine miles northwest of Beckley, and six miles south of Oak Hill. It is located on the old road to Charleston, and was on the main highway to Charleston between Bluefield and Charleston before the West Virginia Turnpike was completed and opened in 1954. In 1940, the general population of Mount Hope was stated to be 2,431 (United States Census of 1940); the United States Census of 1950 gave the general population of Mount Hope as 2,588. It was believed that by 1957 there had been a strong decline in the general population of the city, as well as in its economic life, at which time its population was declared to be slightly less than 2,000, with many removals from the city, as the result of the long-sustained decline in the coal industry (from 1954 on).

Both Mount Hope and its larger neighbor city, Oak Hill, also in Fayette County, were the sites of the older, the original, coal fields in this section of West Virginia. Beginning about the year 1910, the Beckley-region coal fields became the more important, far overshadowing those around Oak Hill, Mount Hope, and Scarbro. As a result, Beckley, from 1910 on, developed into a much larger and commercially more important city and center.

The Jewish Population of Mount Hope

As a further result, many of the original Jewish families of Mount Hope left the city, and resettled in Beckley, three of these former Mount Hope Jewish families still residing there in 1958–1959. These three families were:

M. Edward Harvit
Benjamin E. Lewis
Ira B. Sopher

Ira B. Sopher was the son of Thomas Sopher, one of the early or original Jewish families of Mount Hope. Until early 1959,

his older brother, Harold A. Sopher, who also had lived in Mount Hope until 1942, lived in Beckley; and then moved away to Baltimore. The entire Sopher family lived in Mount Hope until 1942, and then moved to Beckley.

Other Jewish families or individuals formerly resident in Mount Hope, but now living in other cities, or deceased, in the years from 1910 to 1959, included the following:

Harry Abel (deceased)
Mrs. Harry (Dora S.) Abel (now resident in Baltimore)
Samuel Abel
Jacob Bloom
Lawrence Davis
Robert Davis
Samuel Fisher
Louis Hillman
Ben Hurvitz
Benjamin E. Lewis (now living in Beckley and in Washington, D. C.)
Alfred Lovitz, Jr. (now living in Beckley)
Milton Rubenstein
Samuel Rudin (now living in Charleston)
Harold A. Sopher (now residing in Baltimore)
Ira B. Sopher (now living in Beckley)
Thomas Sopher (deceased)
Aaron Totz

In 1958–1959, only three Jewish families or individuals were still residing in Mount Hope:

Albert Abel (an individual)
Benjamin Lewis (Harriet L.)
Alfred Lovitz, Sr. (Minnie)

From the early beginnings of the Beckley Jewish community as a community, from the late 1910's and the early 1920's on, the few Jewish families and individuals of Mount Hope, like those of Oak Hill, too, belonged to, and formed an integral part of, the Beckley Jewish community, there being no Jewish community or communal organizations in Mount Hope at any

time; and they were affiliated with the Beckley Beth El Congregation, with the Beckley Sisterhood, with the Beckley Chapter of Hadassah, and with Beckley Lodge, No. 1360, of the B'nai B'rith. Their children attended the Religious School of Beckley Congregation Beth El, and one or two of the Jewish boys of Mount Hope were Bar Mitzvahed in the Beckley Temple in past years, or were members of the Beckley Temple Youth Group. Paul D. Lewis, the elder son of Ben (Benjamin) Lewis and Harriet L. Lewis, of Mount Hope, was Bar Mitzvahed in the Beckley Temple by Rabbi Abraham I. Shinedling, on November 13, 1953. He is the only Mount Hope Jewish boy, of whom there is record, whose Bar Mitzvah took place in the Beckley Temple. The following three Mount Hope Jews were charter members of Beth El Congregation, in Beckley, in 1935–1936: Albert Abel, Harry Abel, and Thomas Sopher.

The first Jewish settlers in the Beckley vicinity first came to Mount Hope (as well as to Oak Hill, Scarbro, and Thurmond), in Fayette County. From the personal and family records gathered by me in 1953 and 1954, especially from Mrs. Samuel I. Abrams, of Beckley, and from the late Harry Abel, of Mount Hope, with the aid of Manuel Pickus, it is evident that several Jewish families lived in Mount Hope before 1901. Many of the early Jewish settlers in Mount Hope and Oak Hill took up their residence and opened up their places of business in Fayette County, not only in Mount Hope and in Oak Hill, but also in Red Star, Scarbro, and Thurmond, all located within a radius of 15 to 20 miles from Beckley, in the late 1890's and in the early 1900's and 1910's. By 1927, only 18 Jews were left residing in Mount Hope, and the same number also in 1937. In 1959, only three Jewish families or individuals, comprising only seven persons in all, were left in Mount Hope:

Benjamin and Harriet Lerner Lewis, and their two young sons, Paul D. and Gordon G. Lewis.
Alfred Lovitz, Sr., and his wife, Minnie Lovitz.
Albert Abel, the younger brother of the late Harry Abel.

Abe S. Lovitz, a businessman and merchant of Beckley, who was formerly a resident of Mount Hope, and later moved to

Florida, passed away in Florida in 1958. He was the elder brother of Alfred Lovitz, Sr.

The last Jewish resident of Mount Hope to leave the city was Mrs. Dora Sopher Abel, widow of Harry Abel (who died at Mount Hope in late December, 1954) and sister of the late Thomas Sopher. In April, 1955, a few months after Harry Abel's death, Mrs. Dora S. Abel moved to Baltimore.

In 1959, Albert Abel, in Mount Hope, conducted an army and navy clothing store; Alfred Lovitz, Sr., operated a clothing and furniture store; and Benjamin Lewis conducted a jewelry and loan store. Alfred Lovitz, Jr., the son of Alfred Lovitz, Sr., formerly a resident of Mount Hope, settled in Beckley, after the end of the Second World War, and became a specialist in television and electronics. In 1958–1959, there was also in existence, in Mount Hope, a branch of the Modern Furniture Store, of Beckley, founded many years previously by Samuel I. Abrams; this business was being operated in 1958–1959 (since 1944, when Samuel I. Abrams retired from active business) by Samuel I. Abrams' son, A. David Abrams, and by his son-in-law, Isadore R. Wein, both of them from Beckley. The Mount Hope business was purchased from Harry Abel upon his retirement from business, in 1947. Samuel I. Abrams died at Newark, N. J., in April, 1952. By 1961, the Mount Hope branch of the Modern Furniture Store had been closed down.

Alfred Lovitz, Jr., and Benjamin Lewis served in the United States Army, from Mount Hope, in the Second World War.

Brief Biographical Notes on Past and Present Jewish Residents of Mount Hope [1]

Albert Abel. Albert Abel, a younger brother of Harry Abel and Samuel Abel, came to Mount Hope directly from Europe, his birthplace, about the year 1920. In 1929 or 1930 he opened up Albert's Army Store (men's clothing), on Main Street, and in 1958–1959 he was still engaged in

[1] Many of the data under Mount Hope, as well as under Oak Hill, Scarbro, and Thurmond, W. Va., were supplied to me in personal interviews and meetings, in October, 1954, by Harry Abel, in Mount Hope, just two months before his death

that business in Mount Hope. In 1935–1936, Albert Abel became one of the charter members of the Beckley Hebrew Association (Congregation Beth El), and he was, in 1959, also a member of the Beckley Lodge, No. 1360, of the B'nai B'rith.

DOROTHY ABEL. Dorothy Abel, a daughter of Samuel Abel, the third Jewish child to be born in the Fayette-Raleigh County area, was born at Mount Hope in 1913.

HARRY ABEL. Harry Abel, the older brother of Albert Abel and Samuel Abel, was born in Europe, on December 25, 1884; he died at Mount Hope, on December 29, 1954. He came to Fayette County in 1897. He worked as a clerk, or as the owner of stores, in other parts of West Virginia until 1906, when he settled permanently in Mount Hope. Before 1906, Harry Abel lived and worked for a short time in Sewell, W. Va., also working for Hurvitz and Lopinsky's (Ben Hurvitz and Joseph M. Lopinsky) general store there. Until 1910 (from 1906 to 1910), in Mount Hope, he worked as the manager of the Hurvitz & Lopinsky general and clothing store in Mount Hope, and again from 1910 to 1914. In 1914, he went into business for himself in Mount Hope, opening up a clothing and department store. He retired from business in 1947, selling out his business to the Modern Furniture Company, of Beckley (A. David Abrams and Isadore R. Wein). Harry Abel was interred in Baltimore.

In 1935–1936, Harry Abel became a charter member of the Beckley Hebrew Association (Congregation Beth El), and in 1939 he became a charter member also of Beckley Lodge, No. 1360, of the B'nai B'rith. For years he was active in the Masons and in the Lions Club of Mount Hope.

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in that city in late December, 1954; as well as (in 1954 to 1955) by Mrs. Esther B. [Samuel I.] Abrams, of Beckley; by Benjamin Lewis, of Mount Hope; by Max H. Wender and Ben H. Wender, of Beckley; and by Morris S. Wender, Jr., of Oak Hill. All the above were members of my Congregation Beth El, in Beckley, at that time. For more detailed, but still brief, biographical sketches of some of the Jewish residents of Mount Hope, past and present, *see the History of the Beckley Jewish Community* (1955), by Abraham I. Shinedling and Manuel Pickus, pages 9–18.

His wife, DORA SOPHER ABEL, who moved to Baltimore in April, 1955, shortly after Harry Abel's death, was a charter member of the Beckley Sisterhood, in 1925. She was the sister of Thomas Sopher.

SAMUEL ABEL. Samuel Abel, the younger brother of Harry Abel and the elder brother of Albert Abel, came to Mount Hope from Buckhannon, W. Va., about 1914. In Mount Hope, from 1914 to 1930, he operated a jewelry store, and in the latter year he settled in Baltimore.

JACOB BLOOM. Jacob Bloom, a brother-in-law of Harry Abel, came to Mount Hope in 1922, and opened up a ladies' ready-to-wear store. Later he moved to Oak Hill.

LAWRENCE DAVIS. Lawrence (Larry) Davis, a brother-in-law of Benjamin E. Lewis, of Beckley, lived in Mount Hope from 1923 or 1924 on. He was born in New York City in 1899. In Mount Hope, for several years, he operated an army and navy clothing store. Later he moved to Montgomery, W. Va., where he died in December, 1937.

ROBERT DAVIS. Robert (Bob) Davis, who lived in Beckley from 1930 to 1934, had previously resided in Mount Hope from 1925 to 1930, operating a clothing store. He had come to Mount Hope in 1925 from Norfolk, Va.

SAMUEL FISHER. Samuel (Sam) Fisher, a brother of Max and Hyman Fisher, lived in Mount Hope for several years before 1910. In 1910 he settled in Beckley permanently, residing there until his death at Beckley in 1928.

M. EDWARD HARVIT. M. Edward (Ed) Harvit lived in Mount Hope from 1931 to 1933, before he settled permanently in Beckley in the latter year. In 1958, he entered business, on a partnership basis, with Benjamin Lewis in Mount Hope.

LOUIS HILLMAN. Louis Hillman, who came to Mount Hope from Portsmouth, Va., in 1912, worked for Harry Abel for ten years in his department store, and then moved to Scarbro.

BEN HURVITZ. Ben Hurvitz (born in Taurogen, Lithuania, in 1867; died at Charleston, W. Va., on April 19, 1942) was the first Jewish settler who lived and conducted a store in

Fayette County, W. Va. He came to the United States about the year 1880, at the age of thirteen, and at first he lived in Virginia. In 1903 to 1904 he settled in Mount Hope, operating a general and clothing store. He was in a business partnership with Joseph M. Lopinsky, a first cousin of Samuel I. Abrams. From 1906 to 1914, Harry Abel, who later was noted as a merchant and public figure in Mount Hope for more than three decades (1914–1947), worked as a clerk-manager in the Hurvitz & Lopinsky store. About the year 1918, Ben Hurvitz sold his store to Aaron Totz, and moved to Charleston, where he passed away in 1942, at the age of 75.

BENJAMIN LEWIS. Benjamin (Ben) Lewis (born in Brooklyn, N. Y., on January 15, 1908) served in the Second World War from 1942 to 1945, in the United States Medical Corps. Before the incidence of the Second World War, he had lived in Oak Hill. In 1945 he left Oak Hill, and settled in Mount Hope, where he at first operated a general furniture and appliance store on Main Street (1945–1954). He then opened up the Mount Hope Loan Company, partly a jewelry business, on Main Street, and was still conducting this business in 1958–1959, at the same time having entered upon a part-time business arrangement with M. Edward Harvit, of Beckley, in Mount Hope. His wife, Harriet Lerner Lewis, a native of New York City, was active in Sisterhood work in Beckley.

Ben Lewis was active in the Beckley congregation and B'nai B'rith Lodge, and was a member of both. His elder son, Paul D. Lewis, who was Bar Mitzvahed in the Beckley Temple Beth El by Rabbi Abraham I. Shinedling on November 13, 1953, was the only Mount Hope Jewish boy, on record, ever to perform this ceremony in the area (Beckley) congregation. Paul D. Lewis and his younger brother, Gordon G. Lewis, were, for many years until 1958, when the former went off to a university, the only Jewish children living in Mount Hope and pupils in the Beckley Religious School.

Ben Lewis was, for years, active in civic and service club

work in Mount Hope. He was a noted worker in the Mount Hope Lions Club. For two years he headed the Fayette County infantile paralysis fund drive, and was active also in the Little League baseball organization in Mount Hope.

BENJAMIN E. LEWIS. Benjamin E. Lewis (no relation to Benjamin Lewis) lived in Mount Hope from 1919 to 1929, before he settled in Beckley in the latter year. In Mount Hope, during that decade, he worked for Harry Abel in the latter's clothing and general store.

ALFRED LOVITZ, SR. Alfred Lovitz, Sr., a brother of the late Abe S. Lovitz, of Oak Hill, settled in Mount Hope about 1930, after living for a short time in Oak Hill. In 1959, he was engaged in the furniture and ladies' ready-to-wear business on Main Street, in Mount Hope.

ALFRED LOVITZ, JR. Alfred Lovitz, Jr., later of Beckley, and the son of Alfred Lovitz, Sr., served in the United States Army in the Second World War. He lived and worked in Mount Hope for a number of years before the outbreak of the War, and then, after being honorably discharged from Army service in 1945, he settled in Beckley, where he was engaged, in 1959, in the field of electronics, and in television and radio repair and installation work, the only Jewish expert in these fields in the entire Beckley area.

MILTON RUBENSTEIN. Milton Rubenstein lived in Mount Hope for a while, before moving to Beckley in 1936. In both Mount Hope and Beckley he was engaged as a furniture salesman. He lived in Beckley from 1936 until the early 1940's, and then settled in Williamson, W. Va.

SAMUEL RUDIN. Samuel Rudin, a public accountant, lived in Mount Hope from 1935 to 1947, and then resettled in Charleston, where he had resided and worked until he moved first to Beckley and then to Mount Hope. He had come to Mount Hope from Beckley in 1935, having worked in Beckley as a public accountant from 1932 to 1935.

HAROLD A. SOPHER and IRA B. SOPHER. The brothers Harold A. Sopher and Ira B. Sopher, sons of the late Thomas Sopher, lived and worked in Mount Hope from 1926 to 1942, when they moved to Beckley with their parents, and opened up,

together with Thomas Sopher, the Best Furniture Company store. In early 1959, Harold A. Sopher turned over the furniture business to his younger brother, and moved to Baltimore from Beckley.

THOMAS SOPHER. Thomas Sopher (born in Baltimore, in May, 1891; died at Beckley, on April 8, 1949) lived for a number of years in Mount Hope, having come to Mount Hope from Baltimore in 1923. He was the brother-in-law of Harry Abel, having been the brother of Harry Abel's wife, Dora Sopher Abel. At first, in Mount Hope, Thomas Sopher worked as a clerk and salesman in Harry Abel's clothing and general (department) store, but he later entered business for himself in Mount Hope. In 1942, however, he moved from Mount Hope to Beckley, entering the furniture business, together with his two sons, Harold A. Sopher and Ira B. Sopher (the Best Furniture Company store).

Thomas Sopher was a charter member of the Beckley Hebrew Association (Congregation Beth El) in 1935–1936, and also a charter member of the Beckley Lodge, No. 1360, of the B'nai B'rith.

His wife, BERTHA BERMAN SOPHER, was president of the Beckley Sisterhood from 1936 to 1937, and remained active in the work of the Beckley Temple Sisterhood for years until she moved to Baltimore in 1951, two years after Thomas Sopher's death.

AARON TOTZ. Aaron Totz lived in Mount Hope for a number of years, coming from Keystone, W. Va. In Mount Hope he conducted a general store, which he had purchased in 1918 from the firm of Hurvitz & Lopinsky. Aaron Totz operated this store in Mount Hope until the early 1930's, when he moved to Welch, W. Va.

Aaron Totz's wife, MRS. DORA TOTZ, was the first president of the Beckley Sisterhood, serving from 1925 to 1926.

MULLENS

Mullens is a city in Wyoming County, in southern West Virginia, 18 miles south southwest of Beckley. In 1940, it had a general population of 3,026. The United States Census of 1950 gave Mullens a total general population of 3,470. It is in a coal mining region, and is a considerable commercial and trading center despite its modest size, for the contiguous region of Wyoming County.

In 1959, the only Jewish residents of Mullens — and for many years before that, except as noted below — were the brothers Paul Markowitz and Selig Markowitz, both of them merchants, and each operating his own business; and Mrs. Don [Donald] Hastings. Paul Markowitz was, in 1959, affiliated with Congregation Ahavath Sholom, of Bluefield. Selig Markowitz, since 1950, has been a member of Congregation Beth El, in Beckley. Shirley Markowitz, of Mullens, the daughter of Selig Markowitz, married Arthur Goldstein, the son of Irving Goldstein, of Beckley, in 1952, at the Beckley Temple, with Rabbi Abraham I. Shinedling, then religious leader of the Beckley congregation, as the officiant.

In the latter part of 1960, Selig Markowitz retired from business in Mullens, and moved to Beckley.

The following brief notes deal with past and present Jewish residents of Mullens:

Samuel I. Abrams. In the 1920's, before he moved to Beckley, Samuel I. Abrams lived for a while in Mullens, where he operated a clothing and furniture store.

Mrs. Don Hastings. Mrs. Don [Donald] Hastings, residing in Mullens, was, in June, 1955, a member of the Welch Congregation Emanuel.

Max Mensh. Max Mensh, of Sutton, W. Va., went to Mullens to reside and to work about the year 1919. In Sutton, before moving to Mullens, he had operated a dry goods store for many years, beginning in the early 1900's.

Bernard E. Silverman. The late Dr. Bernard E. Silverman,

Beckley (and the only area) chiropodist, made monthly professional visits to Mullens from 1939 to 1941.

MRS. GEORGE TAXEY. Mrs. George (Lillian Doischen) Taxey resided for a time in Mullens, operating the King Super Cut Rate [drug] store there. She moved from Welch to Mullens in January, 1950, about six months after the accidental death of her husband, George Taxey, and operated and managed the King Super Cut Rate store in Mullens, but in July, 1954, she closed out the Mullens store, and moved back to Welch. In 1958 Mrs. Lillian D. Taxey was still affiliated with the Welch Emanuel Sisterhood and was a member of Congregation Emanuel, in Welch, operating the King Drug Store there.

NEW CUMBERLAND

New Cumberland is a town in Hancock County, in the northern tip of the Northern Panhandle of West Virginia, on the Ohio River, 31 miles north northeast of Wheeling. It is the county seat of Hancock County. The town manufactures brick, pottery, and foundry products. In 1940, it had a general population of 2,098. In 1950, according to the United States Census, it had a general population of 2,119.

In 1937 it was reported that New Cumberland had a Jewish population of ten or less. There were, apparently, no Jewish families or persons at all resident in the town in 1957–1958.

NEWELL

Newell is a town in Hancock County, in the northern tip of the Northern Panhandle of West Virginia, about 38 miles north of Wheeling. The town manufactures chinaware and pottery. In 1950, the United States Census gave Newell a general population of 2,101.

According to the researches of Bernard Postal and Lionel Koppman (*A Jewish Tourist's Guide to the U. S.*, pages 642–643), the town of Newell was founded in the 1880's by Louis L. Aaron, of Pittsburgh, and by a group of his associates. They established

the Homer Laughlin China Company, a large pottery concern. Louis L. Aaron had settled in Pittsburgh in 1861.

Apparently, no Jews ever lived in the town of Newell, and there were no Jewish residents there in 1957–1958.

NEW MARTINSVILLE

New Martinsville is a town in northern West Virginia, in Wetzel County, on the Ohio River, some distance to the southwest of Moundsville. It is the county seat of Wetzel County. In 1940, it was reported to have a general population of 3,491 (United States Census); the United States Census of 1950 gave New Martinsville a general population of 4,084.

In 1927, it was reported that there were fifteen Jews living in New Martinsville, and in 1937 fifteen Jews were again reported to be residing in the town. In 1957–1958, so far as could be ascertained, there were no Jewish residents in the town.

NITRO

Nitro is a town in southwestern West Virginia, in Kanawha County and Putnam County, located on the Kanawha River, thirteen miles north northwest of Charleston. Incorporated in the year 1932, it was created a boom town during the First World War, growing up around a powder plant erected by the United States Government, but later the government explosives plant was abandoned. Several manufacturing plants in Nitro at present (1958) produce rayon, pencils, and chemicals, and the economic future of the town appears to be stable. The United States Census of 1950 gave Nitro a general population of 3,314. Ten years previously, in 1940, its general population had been about 2,800.

Harry Bank, of Nitro, was a member of B'nai Jacob Congregation (Conservative), of Charleston, in 1950. Apparently, no other Jewish families have ever lived in Nitro.

NORTH FORK

GENERAL

North Fork (sometimes, but incorrectly, spelled as one word, Northfork) is a town in southern West Virginia, in McDowell County, about 13 miles east of Welch, and about 21 miles northwest of Bluefield. North Fork is east of Keystone and of Welch. It is of interest that North Fork is just one mile east of Keystone, and the two towns are now joined together. Keystone was settled as a town in the early 1890's, and North Fork was settled several years later, in the later 1890's. Like Welch, North Fork is in a coal mining section of West Virginia. The population of North Fork in 1956 was believed to be about 1,000 (and that of Keystone between 2,500 and 3,000), according to an estimate made at that time by Louis Zaltzman, a life-long resident of the North Fork-Keystone-Bluefield area. In 1950, the town of North Fork was believed to have a general population of less than 1,000. No figure for the population of North Fork was available from the 1950 United States Census.

For general data on North Fork, *see also* under Keystone, W. Va.

The Jewish Population of North Fork

In 1927, the *AJYB* reported that there was one congregation in North Fork, with 74 Jews. The seat of the congregation was undoubtedly the town of Keystone, and the name of the congregation was B'nai Israel Congregation, or Synagogue, organized more than two decades previously. North Fork itself never possessed a Jewish congregation or synagogue building. In 1937, the Jewish population of North Fork had declined to 58. Some of the North Fork Jews moved to Bluefield, others transferred their residences to various parts of Florida, and still others went to Baltimore, Md., to settle. In June, 1955, apparently, the only three Jewish families or individuals residing in North Fork were:

M. I. Budnick
Herman Epstein
Sam Rosen

These three families, or individuals, were, in 1955 to 1958, still members of Congregation Emanuel, in Welch.

In 1933, the 11th annual convention of the W. V. F. T. S., held in Welch on October 22–23, 1933, was a joint enterprise of the Welch and North Fork Sisterhoods. In 1958 the North Fork Sisterhood had long since passed out of existence.

In 1936–1937 there was in existence (even before that, in the early 1930's) a separate Sisterhood in North Fork. Mrs. Cora Samuel was, in that year, correspondent of the North Fork Sisterhood to *The Sisterhood News of West Virginia.*

Mrs. Charles Budnick was a Sisterhood member in that year, as well as Mrs. Cora Samuel.

Rabbi Julius Kravetz, of Bluefield, served as part-time rabbi of the North Fork Jewish community from about 1936 to early 1943. Miss Lillian Kaslow was a teacher in the Religious School, and coach of the Chanukah plays at that time.

In 1939–1940, Mrs. Jack Rosen was a Sisterhood member of the Emanuel Congregation Sisterhood, of Welch, from North Fork. It is quite likely that it was in or about that year that the North Fork Sisterhood ceased to exist as a separate organization.

Past Jewish Residents of North Fork

Past Jewish residents or families of North Fork included the following thirteen families:

B. Brooks
Aaron Catzen, and his daughter, Ethel Catzen (both now deceased).[1]
Emanuel B. Cohen
S. H. Hermanson
the Kaufman family (several members)
Jack Rosen
C. Samuel
Harry Seligman
Julius Seligman

[1] Ethel Catzen had married Emanuel B. Cohen, of Bluefield, son of Isadore Cohen, on May 9, 1953. She passed away at North Fork in August, 1955.

Raymond Seligman, his wife Dina Seligman, and their son, Ellis Joe Seligman[1]
Sam [Samuel] Seligman
Harry Totz
Louis Zaltzman (of Keystone and North Fork)

Ministrations in North Fork by Bluefield and Welch Rabbis

Rabbi Julius Kravetz served the North Fork congregation, or Jewish community members, for a number of years, from about 1936 to 1943, coming to the town and to Keystone, from Bluefield, for rabbinical visits and for religious services occasionally. The North Fork congregation, or Jewish community, never had a full-time resident rabbi, or even a part-time student rabbi of its own. Rabbi Kravetz, for some seven years, served the Jewish communities of Welch, Kimball, Keystone, and North Fork (1936–1943). In early 1957, Rabbi Julius Kravetz described North Fork as being "now a ghost town as far as Jews are concerned."

Rabbi Alton M. Winters, student rabbi in Welch from 1943 to 1944, used to come to North Fork on alternate Sundays during that year, and would give religious instruction on Sunday afternoons to several children of the Jewish community in North Fork, at the home of one of the Kaufman families.[2] On Sunday night he would conduct services and preach in the Keystone synagogue (B'nai Israel Congregation) for the combined North Fork and Keystone Jewish families.

From 1947 to 1950, while rabbi of Congregation Ahavath Sholom, in Bluefield, Rabbi Abraham I. Shinedling often visited the North Fork families, especially those of Raymond and Dina Seligman and Sam Rosen; spoke several times before service clubs in North Fork; and gave Ellis Joe Seligman, the only child of Raymond and Dina Seligman, private instruction in Hebrew and preparation for his Bar Mitzvah, at the Temple in Bluefield.

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[1] Raymond Seligman died at Bluefield in September, 1950. His wife, Mrs. Dina Seligman, later left North Fork, and moved to Chicago.

[2] Possibly, one of the Seligman families, perhaps Raymond Seligman, also.

During that period, and even previously, Ellis Joe Seligman, the only Jewish child in North Fork, was a pupil in Ahavath Sholom Congregation Religious School, in Bluefield.

Presentation by Louis Zaltzman

Louis Zaltzman presented the following brief sketch of Jewish life in North Fork in previous years:

With regard to Jewish activities in North Fork. The North Fork community was affiliated with the Keystone community and Shule [synagogue]. The B'nai Israel Shule was always strictly Orthodox. As the coalfield developed, a number of Jewish families from Keystone moved to North Fork with their businesses, but attended Shule at Keystone. North Fork never had a Shule or any other Jewish organization.[1] From 1907 to 1950, North Fork had about 15 Jewish families. Aaron Catzen and Harry Totz, as well as Sam Rosen and Harry Seligman, were very active in the community affairs. For the past several years the older settlers have passed away, and others moved away, with the result that now (1956) there are only two or three Jewish families left. Raymond Seligman, noted clothing merchant and Hebrew scholar of North Fork, died at Bluefield in September, 1950. His widow, Dina Seligman, and son, Ellis Joe Seligman, remained in North Fork for a short time thereafter, but when she remarried, they moved to Chicago. In the 1950's, the Shule building in Keystone was sold for some $6,500 to a local organization [non-Jewish], and the entire proceeds were sent to Jerusalem for charitable purposes or for the building of a synagogue there, through the Bluefield-Princeton Jewish Welfare Federation. The Torah Scrolls (several scrolls) of B'nai Israel Congregation, of Keystone, were also sent to Jerusalem.

There were four Seligman brothers in North Fork, the other three being, of course, brothers of Raymond Seligman. The names of these four Seligman brothers were Harry, Julius, Sam [Samuel], and Raymond. Harry, the eldest, was very active in the Jewish community there (in North Fork and Keystone), and at times conducted the services in the Shule (B'nai Israel Congregation, in Keystone) on the holidays.[2] Harry Seligman is very learned in Hebrew, and is now retired, and lives in Miami Beach, Fla. Sam Seligman is now located

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[1] Except, perhaps, the previously mentioned North Fork Sisterhood, in existence in the 1930's.

[2] Sometimes some of the North Fork Jewish families, particularly the Kaufmans and the Seligmans, attended High Holy Day services in the Bluefield Temple Ahavath Sholom.

[1957] in Columbus, Ohio, and is in the drug business. Raymond Seligman died at Bluefield in September, 1950. He was also a good Hebrew scholar, read Hebrew fluently, and for years was a subscriber to the Hebrew periodical *Hadoar*, the only such subscriber in the entire town and area. Julius Seligman still conducts his business in North Fork, but he lives in Washington, D. C. I do not think that there are more than two or three Jewish families remaining and residing in North Fork at the present time [1957].

Presentation by Mrs. Samuel Solins and Mrs. Paul W. Jones

North Fork today, according to Mrs. Samuel Solins and Mrs. Paul W. Jones, of Welch, W. Va., in their volume, *McDowell County History: A Pictorial History of McDowell County, West Virginia* (1959), page 35, represents a consolidation of the original town of Clark and of North Fork (spelled sometimes also as Northfork). These two authoresses stated as follows with reference to the general history and condition of North Fork:

"For many years Clark was on the south side of the [Norfolk & Western] railroad tracks and Northfork on the north. Such proximity of two towns sometimes leads to bitter rivalry, but such was not the case with these two. They consolidated under the name of Northfork in 1948. Northfork was incorporated in 1901, almost a year after the railroad pushed through to the area. In 1959, Northfork, with a listed population of approximately 1,000, served several other communities, including Crumpler, Algoma, Ashland, and McDowell."

Subscribers to the J. P. S. A. from North Fork

1915–1916 (5676 A.M.)

B. Brooks
Aaron Catzen
Mrs. S. H. Hermanson
H. [Harry] Seligman

1919–1920

Harry Seligman

1922–1923

Aaron Catzen
Jack Rosen
Harry Seligman
(new members in 1922–1923)
B. Brooks
C. Samuel
Harry Totz

1924–1929	1930–1935
B. Brooks	Aaron Catzen
Aaron Catzen	H. [Harry] Seligman (also in 1935–1936)
C. Samuel	
Harry Seligman	
Harry Totz	

1941–1942

In 1941–1942, the last year in which the *AJYB* carried the names of members of the J. P. S. A., there was only one Jewish subscriber from North Fork:

Aaron Catzen

who remained a member until his death at North Fork in 1951.

Biographical Notes on North Fork Jews and Jewish Families[1]

Aaron Catzen.

(Biographical Memoir by Isadore Cohen, of Bluefield)

Aaron Catzen came to the southern West Virginia coalfields about 1900, and settled in the town of Clark [in McDowell County], about twenty miles from Bluefield. At the time he came, the town was a whistle stop on the railway [the Norfolk & Western Railroad], and it was his hope that the town would one day serve as a commercial center for the coal mine camps between Bluefield and Welch.

After several years in the mercantile business, Aaron Catzen entered the real estate business, and through his vision and industry the town of Clark developed into a busy center for the surrounding area. Aaron Catzen served

[1] The following data on the notable Jews and Jewish families of North Fork in past years were supplied by Louis Zaltzman, of Bluefield; Isadore Cohen, of Bluefield; and Rabbi Julius Kravetz, formerly religious leader of Ahavath Sholom Congregation, in Bluefield.

for many years as the mayor of the town of Clark. On the opposite side of the Tug River is situated the town of North Fork, which was developed earlier by several coal operators of that area, and for many years the towns operated independently of each other. In later years, Aaron Catzen acquired property on the North Fork side of the river and, still later, the two towns (North Fork and Clark) were consolidated into one town, under the name of North Fork.

Aaron Catzen was an organizer of the local power company, the ice manufacturing company, and the waterworks, in addition to his real estate interests. He took an active interest in all phases of community life, and was an active member of several local and national civic organizations. He established the Aaron Catzen Foundation, the yearly proceeds from the endowment to be used for gifts to recognized charitable causes.

Aaron Catzen was an active worker in Jewish activities, being a member of various Jewish organizations, and was a member of the Keystone, W. Va., synagogue (B'nai Israel Congregation). When it was closed, he became a member of the Emanuel Temple of Welch, W. Va.

Aaron Catzen was married to Rosa Schwartz of Baltimore, and to this union were born two daughters, Helen and Ethel Irene Catzen. Ethel Catzen was married to Emanuel B. Cohen, of Bluefield [the son of Isadore and Flora Greenspon Cohen]. Aaron Catzen died in 1951, Mrs. Aaron Catzen in 1941, and Ethel Catzen Cohen in 1955. Upon Aaron Catzen's death, Ethel Catzen Cohen assumed the management of her father's enterprises until her death in August, 1955.

Emanuel B. Cohen and Ethel Irene Catzen were married on May 9, 1953, and resided in North Fork, Emanuel B. Cohen having been associated with his wife in the management of the various businesses. Since Ethel Catzen Cohen's death, Emanuel B. Cohen has resided temporarily in Bluefield, but maintains the family residence in North Fork. In 1957, he was studying law at Georgetown University, in Washington, D. C.

THE SELIGMAN BROTHERS. There were four Seligman brothers living in North Fork:

Harry Seligman	Raymond Seligman
Julius Seligman	Sam [Samuel] Seligman

Raymond Seligman died at Bluefield in September, 1950.

The father of the four Seligman brothers of North Fork, according to a statement made by Rabbi Julius Kravetz, formerly of Bluefield, was a Hebrew *Maskil.* The elder Seligman was indeed a devotee of Haskalah, by which are meant modern Hebrew education and enlightenment (culture and literature). Especially Raymond Seligman, who passed away in Bluefield in mid-September, 1950, was a *Maskil,* a Hebrew scholar, who read and spoke Hebrew as fluently as he did English. All four Seligman brothers were well-versed in Hebrew and in the Orthodox ritual services, and they were all able to "Davven," or conduct religious services in the synagogue, on any occasion, or at private Minyans held in the home.

Rabbi Julius Kravetz wrote, in a letter dated at New York on February 27, 1957, with reference to the Seligmans of North Fork:

> The four Seligman brothers of North Fork were the sons of a Hebrew Maskil. Raymond Seligman was a fine person and a fine [Hebrew] scholar. It was a revelation to me to find Jewish laymen in an obscure coal town who could read and understand modern Hebrew.

HARRY SELIGMAN. Harry Seligman, the oldest of the four Seligman brothers, was active in the Jewish community of North Fork, and at times conducted the religious services in the synagogue at Keystone for the High Holy Days. He was a student of Hebrew, and of Jewish literature in general, as evidenced by his long-time membership in the J. P. S. A. In 1957, he had already retired from business [presumably, the clothing business], and was residing in Miami Beach, Fla.

RAYMOND SELIGMAN. Raymond Seligman, the second oldest of the four Seligman brothers, was a clothing merchant in

North Fork for many years. An active member of the North Fork-Keystone-Bluefield Jewish community, he came to North Fork directly from Russia, about the year 1930, to join his three brothers in business; they had all preceded him as settlers in North Fork. After his death in September, 1950, in a Bluefield hospital, the business — by that time he owned his own clothing and shoe store — was sold. For many years Raymond Seligman was, in addition, a member of Congregation Ahavath Sholom, in Bluefield, where they often attended religious services, and where he and his wife, Dina Seligman, often visited some of the members. His only child, a son, Ellis Joe Seligman, attended the Bluefield Religious School for many years, and received his religious, Bar Mitzvah, and Hebrew instruction there from the student rabbis of the Bluefield congregation from 1943 to 1947, and, from 1947 to 1950, also from Rabbi Abraham I. Shinedling.

The following I present as a human-interest story, an incident in the life of a congregation and of the relationships between some members of a congregation and their rabbi:

I remember that in June or July, 1950, before I left Bluefield to become rabbi of the nearby Beckley congregation, and after teaching Ellis Joe Seligman, previously, for more than two and a half years, for about one and three-quarter hours, privately, each Sunday afternoon, from 12.15 to 2.00 P.M., at the Albemarle Street Temple, in Bluefield, I was invited by Raymond Seligman to his high-on-a-small-hill home in North Fork, an old, frame, and old-fashioned type home, for a visit, and for a "dinner session" of conversation and Hebrew talk. There, Raymond Seligman presented me with, first of all, two pairs of shoes, and with some shirts and ties, "in appreciation of my efforts on behalf of his only son"; for I refused to accept any money payment in return for my tuition of his son; and also, an even more valuable gift, he presented me with several fine Hebrew volumes (Isadore Cohen did the same later, most useful Talmudic and rabbinic works, as a gift to me) and with a large number of issues of the *Hadoar*, of which he was a subscriber (perhaps the only one in all of Mercer and McDowell Counties, and, for all I know, in all of West Virginia). Indeed, almost every Sunday, right after 2.00 P.M., when Ellis Joe Seligman's lesson at the Albemarle Street Temple was finished, the young boy and I would walk up to my home at the top of the Dearborn

Avenue hill, four or five blocks away from the Temple, have a light lunch with us, and then, he would walk back down the hill and take the College Avenue bus downtown to the N. & W. Railroad station, to "make" the 4.30 P.M. train back to North Fork. I believe that Ellis Joe Seligman was Bar Mitzvahed about a year later (in 1951) in an Orthodox synagogue in Chicago, for he became thirteen years of age shortly after his father's premature death in September, 1950. Also, upon his death, his widow was very anxious to have me, as an old friend of the family, officiate at Raymond Seligman's funeral in Bluefield, but I found myself unable to do so, first because my congregational duties in Beckley prevented it at the time; and second, because I was unwilling to interfere with the religious prerogatives of the newly arrived rabbi of the Bluefield congregation, Harold L. Gelfman, whose sad duty it was, I felt, so to serve, even though, as a newcomer to Bluefield, he was a total stranger to the Seligman family.

SAM [SAMUEL] SELIGMAN. The third Seligman brother, Sam Seligman, who had been in business in North Fork for many years, was, in 1957, residing in Columbus, Ohio, engaged in the drug business there.

JULIUS SELIGMAN. The fourth Seligman brother, Julius Seligman, was the only one of the four brothers still in business (presumably a clothing store) in North Fork in 1957–1958, although by that time he had transferred his residence to Washington, D. C.

LOUIS ZALTZMAN. Louis Zaltzman, of Keystone and North Fork, worked for many years with the Norfolk & Western Railroad, in Bluefield, as head timekeeper and minor official. He was one of the two sons of Moses Zaltzman, a pioneer Jewish settler and merchant in the Keystone-North Fork area. Over the course of the years, his father and mother had acquired a business and property competence, and Louis Zaltzman and his younger brother, Abe [Abraham] Zaltzman (the latter had ceased his Jewish affiliations before 1945), of Bluefield, administered this estate after their parents' death. A younger sister of Louis Zaltzman, Bessie Zaltzman, had died in Keystone shortly before the year 1947.

Of himself and his activities, Louis Zaltzman wrote as follows in a letter dated July 12, 1956, at Bluefield, W. Va., to which

city he had transferred his residence after the death of his mother, Mrs. Moses Zaltzman, in the late 1940's:

As for myself, I did not take an outstanding or very active part in the community of North Fork, Keystone, and Bluefield, although I was always a member of Ahavath Sholom Congregation, of Bluefield, and of the Keystone congregation while it was in existence, as I was very busy with my position as head timekeeper and record keeper with the Norfolk & Western Railroad, and in those days it was not an eight-hour day, but maybe twelve or fifteen hours a day. As far as I know, I was the only Jewish man in the entire Bluefield-North Fork-Keystone-Welch region who had a career with a railroad in this state, having held a very responsible position in the Transportation Department of the Norfolk & Western Railroad for over forty years. I retired from this position in the early 1950's, by reason of ill health.

NUTTER FORT

Nutter Fort is an industrial town in northern West Virginia, in Harrison County, two miles southeast of Clarksburg. It was settled in 1770, and was incorporated in 1924. It manufactures pottery and glassware. In 1950, according to the United States Census, Nutter Fort had a general population of 2,285. In 1940, its general population had been 1,825.

So far as can be ascertained, no Jews ever lived in Nutter Fort, nor were there any Jewish residents in the town in 1957–1958. Obviously, the potential Jewish residents of the area preferred the much larger city of Clarksburg, only a "stone's throw" away from Nutter Fort.

OAK HILL[1]

GENERAL DATA

Oak Hill is a city in south central West Virginia, in Fayette County, 14 or 15 miles northwest of Beckley, and six miles northwest of Mount Hope, on the old road to Charleston (which was in great use before the West Virginia Turnpike was constructed and opened in 1954). It is in a coal mining region of West Virginia, like nearby Mount Hope and Beckley. Oak Hill is a great shopping center for the entire coal mining region around it, in addition to the much larger Beckley shopping and mercantile area, and it is a vigorous and growing "little city." It is also in a thriving farming and stock-raising region.

In 1940, Oak Hill had a general population of 3,213. By 1950, according to the United States Census of that year, its general population had increased to 4,518. Oak Hill was settled in 1820. On the old road to Charleston, which is still in use, Oak Hill is about 55 miles southeast of Charleston.

Oak Hill (as well as Mount Hope) was the site of the older, the original, coal fields in this section of south central West Virginia. Indeed, like Mount Hope, as well as like Scarbro and Thurmond (all located in Fayette County), so Oak Hill, too, was the scene of the first Jewish settlers in the Beckley-Fayette County region. There is evidence that several (the exact number is no longer known) Jewish families lived in Oak Hill even before 1901. Beginning with 1910, however, the Beckley coal fields became more important, and far overshadowed those around Mount Hope, Oak Hill, and Scarbro. As a result, many of the original Jewish families left Oak Hill — as they did also

[1] Many of the data about Oak Hill, both the general data and those dealing with the Jewish residents of the past, were provided by Mrs. Esther B. (Samuel I.) Abrams, of Beckley; by the late Harry Abel, of Mount Hope; and by the three Wender brothers: Ben H. Wender and Max H. Wender, of Bluefield; and Morris S. Wender, Jr., of Oak Hill.

For brief, but more ample, biographical sketches of Jewish residents of Oak Hill than those presented below, dealing with past and present members of the "Jewish community" of Oak Hill, see *History of the Beckley Jewish Community* (1955), by Abraham I. Shinedling and Manuel Pickus, pages 9–18.

Mount Hope, and as can be seen from the list of former Jewish residents of Oak Hill, presented below — and resettled in Beckley. In 1958, therefore, there were only two Jewish families left residing in Oak Hill: that of Morris S. and Dolores Wender, Jr., and that of Hugo and Meta Adams Bornheim.

Jewish Residents in Oak Hill

Beginning with the late 1910's and early 1920's, and thereafter, all or most of the Jewish families of Oak Hill were always members of the Beckley Jewish Congregation Beth El (from 1921 on, or before), or the Beckley Hebrew Association, as it was previously called; of the Beckley Sisterhood (from 1925 on); of the Beckley Chapter of Hadassah (from 1948 on); and of the Beckley Lodge, No. 1360, of the B'nai B'rith (from 1939 on); and they sent their children to the Beth El Religious School. The Jews of Oak Hill have never had their own separate religious or communal organization, or any religious building or meeting place, having always been too few in number at any one time to do so. No rabbi of the Beckley Jewish congregation, so far as can be ascertained or remembered, ever made any other than social visits to the congregational members in either Mount Hope or Oak Hill, and no separate religious services were ever held in either city. The religious and social life of the Jews of Mount Hope and Oak Hill has always centered in Beckley.

In 1958, as has been mentioned above, only two Jewish families were left residing in Oak Hill, although two business houses in Oak Hill, the People's Clothing Store and the Modern Furniture Store, the latter a branch of the Beckley store by the same name, were being operated on the main business street of the "little city" by Beckley Jewish residents in 1958, the former by Edward Saymen, and the latter by the brothers-in-law A. David Abrams and Isadore R. Wein.

The two Jewish families still resident in Oak Hill in 1958–1959 were:

Hugo Bornheim, and his wife, Meta Adams Bornheim. Hugo Bornheim operated two stores in Oak Hill in 1958–1959,

a clothing store and a furniture store, on Main Street, the main business street of the long and narrow city.

MORRIS S. (MOSE) WENDER, JR., and Dolores Wender, his wife. Morris S. Wender, Jr., in 1958–1959, operated a jewelry and housewares store. His young son, Matthew Wender, attended the Religious School in Beckley in 1958–1959, and his little daughter, Nickie, was of pre-Religious School age. The two Wender children were, in that year, the only Jewish children in Oak Hill.

The past Jewish residents of Oak Hill included:

Samuel I. Abrams
Jacob Bloom
Robert Dubin
Louis Epstein
Israel Fink
Ernest Jaffee
Morris Jaffee
Tom [Thomas] Jaffee
(all three were brothers)
Fred Lewin
Benjamin Lewis
Eugene Lopinsky
Morris Lopinsky
Abe S. Lovitz
Morris Schwartz
Bernard Wasserkrug
Harry Wasserkrug
Sam Weber
Max H. Wender
Morris H. Wender, Sr.

Israel Fink and Abe S. Lovitz were the only Jews then residing in Oak Hill who became charter members of the Beckley Hebrew Association (Beth El Congregation), in 1935–1936.

Louis Epstein, Bernard Wasserkrug, and Morris S. Wender, Jr., of Oak Hill, served in the United States Army in the Second World War, as mentioned in the biographical sketches presented below.

BRIEF BIOGRAPHICAL NOTES ON THE JEWS OF OAK HILL

SAMUEL I. ABRAMS. Samuel I. [Sam] Abrams, after leaving Scarbro about 1924, lived in Oak Hill for several years, operating a clothing and furniture store. He then moved to Beckley, in 1932.

Since 1944, A. David Abrams, the son of Samuel I. Abrams, and Isadore R. Wein, the son-in-law of Samuel I.

Abrams, have operated, on the main business street of the city of Oak Hill, a branch of the Modern Furniture Store, of Beckley, while living in the latter city. This business was founded by Samuel I. Abrams, presumably in 1924.

JACOB BLOOM. Jacob Bloom, a brother-in-law of Harry Abel, moved to Oak Hill from Mount Hope about 1925, and for some years, until 1941 or 1942, he lived in Oak Hill, operating a ladies' ready-to-wear store. Jacob Bloom then moved to Florida.

HUGO BORNHEIM. Hugo Bornheim and his wife, Meta Adams Bornheim, both of them born in Germany, came to Oak Hill about 1938. Here Hugo Bornheim opened the Oak Hill Furniture Store and the Clothing Credit Center. He was still a resident of, and in business in, Oak Hill in 1959. Hugo Bornheim is a cousin of Eric and Millie Grau Rosenbaum, of Beckley.

ROBERT DUBIN. Robert Dubin (born in Brooklyn, N. Y., in 1922), a nephew of Samuel I. Abrams, came to Oak Hill in 1943. Here he managed the Oak Hill branch store of Samuel I. Abrams' Modern Furniture Store until 1946, when he moved back to Brooklyn.

LOUIS EPSTEIN. Louis Epstein served in the United States Army in the Second World War. Until about 1954, he owned and operated a men's clothing store in Oak Hill, under the name of Eppy's. (Eppy was his familiar and affectionate nickname among the townspeople of Oak Hill.) He then moved to Florida.

ISRAEL FINK. Israel Fink (born in Brooklyn, N. Y., in 1895) came from Norfolk, Va., to Oak Hill, in 1931. He lived in Oak Hill, engaged in the retail mercantile business, until 1941, and later moved back to Norfolk, but in 1946 he returned to West Virginia, settling first in Bluefield and then in Beckley, engaged in the retail cut-rate (drug store) business. In January, 1954, he retired from business and settled in Newport News, Va.

Israel Fink and his wife, SOPHIE WINER FINK, were active in all the Beckley congregational and communal organizations, Israel Fink having been a founder and charter member (in 1935–1936) of the Beth El Congregation, and (in

1939) of the Beckley Lodge, No. 1360, of the B'nai B'rith, and for one year a vice president of the Lodge and also for several years a director of the congregation; and Mrs Sophie W. Fink having been active in all the work of the Beckley Sisterhood and of the Beckley Chapter of Hadassah.

TOM JAFFEE. Tom [Thomas] Jaffee lived in Oak Hill for several years, working for Morris Lopinsky in his store. After the death of Morris Lopinsky, in 1930, Tom Jaffee moved back to his home city of Baltimore from Oak Hill. He died at Baltimore in 1954.

MORRIS and ERNEST JAFFEE. Morris and Ernest Jaffee, the brothers of Tom Jaffee, after leaving Scarbro, settled in Oak Hill, where they lived for a number of years, working for Morris Lopinsky in his store. After Morris Lopinsky's death, in 1930, they both left Oak Hill and returned to Baltimore, where they were still engaged in business in 1956.

FRED LEWIN. Fred Lewin, a brother-in-law of Eric Rosenbaum, of Beckley (the two men married sisters), lived in Oak Hill from 1951, when he came to the city from New York, until 1954, being employed there as a clerk and salesman in the clothing stores of Hugo Bornheim and Edward Saymen, successively. He and his wife, Gertrude (Trudy) Grau Lewin, then moved to Beckley, in 1954, where he became a salesman. Fred Lewin was not related to Harry and Max Lewin, of Beckley.[1]

BENJAMIN LEWIS. Benjamin (Ben) Lewis, of Mount Hope, lived in Oak Hill from 1940 to 1942, having come to the city from Charleston, where he had lived and worked for several years after leaving Brooklyn, N. Y., where he was born on January 15, 1908. In Oak Hill, Ben Lewis worked for Abe S. Lovitz in his Home Outfitting Company, a furniture store. Ben Lewis is a brother of Mrs. Max H. (Frieda L.) Wender, of Beckley. (*See under* Mount Hope.)

MORRIS and EUGENE LOPINSKY. The cousins Morris and Eugene Lopinsky operated a department store in Oak Hill for a number of years, between 1910 and 1930. Eugene Lopinsky was the brother of Joseph M. Lopinsky, and Morris

[1] Fred Lewin died at Beckley on April 1, 1960.

Lopinsky was one of his first cousins. Morris Lopinsky died in Welch, W. Va., in 1930, and Eugene Lopinsky died in Charleston in 1948. Their store in Oak Hill was a department store. While they never actually lived in Oak Hill, their business interests were bound up with those of that city for all those years, and they were frequent business visitors in Oak Hill.

ABE S. LOVITZ. Abe S. Lovitz, the elder brother of Alfred Lovitz, Sr., of Mount Hope, settled in Oak Hill about the year 1925, and engaged in the furniture business (the Home Outfitting Company) until 1944, at which time he settled in Florida. He died in Florida in 1958. In 1935–1936 Abe S. Lovitz became a charter member of the Beckley Hebrew Association (Congregation Beth El).

The first wife of Abe S. Lovitz, MRS. MOLLIE LOVITZ, who died at Oak Hill in 1932, was a charter member of the Beckley Sisterhood (1925). His second wife, MRS. ROSE LOVITZ, served as president of the Beckley Sisterhood from 1938 to 1940.

EDWARD SAYMEN. Edward Saymen, although a resident of Beckley, operated the People's Clothing Store, in Oak Hill, beginning in July, 1950. He was still engaged in this business at Oak Hill in 1959, and taking some active part in the civic and business life of the city. From 1954 to 1959, Edward Saymen and Morris S. Wender, Jr., of Oak Hill, conducted, under the auspices of the Beckley B'nai B'rith Lodge, classes for aliens in Fayette County, preparing them for naturalization as American citizens.[1]

MORRIS SCHWARTZ. Morris Schwartz came to Oak Hill from New York or Baltimore in 1925 or 1926. He had resided in these two cities before coming to West Virginia. In Oak Hill, he entered the clothing business in partnership with Samuel I. Abrams, and lived there for several years. When this partnership was dissolved, he left Oak Hill and returned to his original city.

BERNARD WASSERKRUG. Bernard Wasserkrug, the only son of Harry and Celia Wasserkrug, of Oak Hill, served in the

[1] In 1961, Edward Saymen gave up his clothing store in Oak Hill, and left the Beckley region, settling in South Bend, Ind.

United States Army in the Second World War. He left Oak Hill to settle in Florida in 1952, together with his parents.

HARRY WASSERKRUG. Harry Wasserkrug came to Beckley from Baltimore in 1922, and after several years of residence in Beckley he settled in Oak Hill, where, until 1952, he operated an army and navy clothing store. In 1952 he retired from business, and he and his wife, Celia Wasserkrug, moved to Florida. Harry Wasserkrug was a brother of Samuel Wasserkrug, a former Beckley resident; and of the first Mrs. Louis J. Fink (Mrs. Annie Wasserkrug Fink), of Beckley. In 1939, Harry Wasserkrug became a charter member of Beckley Lodge, No. 1360, of the B'nai B'rith.

SAM [SAMUEL] WEBER. Sam [Samuel] Weber lived in Oak Hill for several years, after leaving Scarbro. In Oak Hill he worked for Morris and Eugene Lopinsky in their department store. Sam Weber returned to New York in 1934.

MAX H. WENDER. Max H. Wender, of Beckley, lived in Oak Hill, and was in business there, for some years, until 1937, and then removed to Beckley permanently. He was the son of Morris H. Wender, Sr., and is the brother of Morris S. Wender, Jr., of Oak Hill, and of Ben H. Wender, of Sophia, W. Va., and of Beckley.

MORRIS H. WENDER, SR. Morris H. Wender, Sr., settled in Oak Hill in 1914, coming from Scarbro. From 1916 to 1930 he conducted a retail clothing and department store in Oak Hill, and from 1931 to 1937 he was in the bakery business in Oak Hill. In late 1937, he settled in Beckley, where he died on December 17, 1938.

The wife of Morris H. Wender, Sr., MRS. DORA FISHER WENDER, was one of the seventeen charter members of the Beckley Sisterhood in 1925. She died at Beckley in September, 1944.

MORRIS S. WENDER, JR. Morris S. Wender, Jr., the youngest of the three sons of Morris H. Wender, Sr., and the younger brother of Max H. Wender and Ben H. Wender, of Beckley, was born at Scarbro, W. Va., on April 3, 1917. He served for more than four years (1942–1946) in the United States Air Force, as a 1st lieutenant, in the Second World War,

being awarded the Air Medal, 2 Oak Leaf Clusters, the Purple Heart, and the Presidential Unit Citation. He then returned to Oak Hill, in 1946, and opened up Wender's Credit Jewelers Store (later also, in this store, he began to deal in housewares), and was still engaged in that business in 1959. His wife, Dolores Wender, is an active member of the Beckley Sisterhood, as Morris S. Wender, Jr., is of the Beckley congregation. Their two children, their son, Matthew Wender, and their daughter, Nickie, are the only Jewish children in Oak Hill. In 1959–1960 they both attended Congregation Beth El Religious School in Beckley.

From 1954 to 1959, Morris S. Wender, Jr., in cooperation with Edward Saymen, of Beckley, and under the aegis of the Beckley B'nai B'rith Lodge, conducted in Oak Hill courses for the instruction of aliens in American civics and government, preparatory to their naturalization as citizens of the United States.

OSAGE

Osage is a town in north central West Virginia, near the cities of Morgantown and Fairmont. It is in Monongalia County, only three miles from Morgantown. In 1940, Osage had a general population of 513.

The *AJYB* for 1937 reported that in that year Cass District, or Osage, in Monongalia County, had a Jewish population of ten persons or fewer. At that time the town had a population of about 500 persons.

In 1930 to 1936, two Jewish residents of Osage, Max Levine and R. Levinson, were members of the J. P. S. A., the only such from Osage. They are the only Jewish families of whose residence in Osage there is record. Max Levine, apparently, moved to Morgantown sometime after the beginning of the 1940's. There were no Jews living in Osage in 1958, but two Jews of Morgantown still owned and operated stores in Osage in that year:

MAX LEVINE, who owned a men's and women's clothing store; and

MRS. SARAH LEE, who operated a grocery store. Mrs. Sarah Lee had, at that time, been conducting this grocery store in Osage for the past thirty years or more.

PADEN CITY

Paden City is a town in northwestern West Virginia, in Tyler and Wetzel Counties, located on the Ohio River, 24 miles south southwest of Moundsville, and northeast of Parkersburg. It was settled in 1790. Several factories for the manufacture of bottles are located in Paden City. In 1950, according to the United States Census, the town had a general population of 2,281.

In 1957–1958, so far as could be ascertained, there were no Jews living in Paden City, and apparently no Jewish individuals or families had ever resided in the town.

PARKERSBURG

GENERAL

Parkersburg is a city in Wood County, in northwestern West Virginia, located at the confluence of the Little Kanawha River and the Ohio River. It is the county seat of Wood County. Parkersburg is located south southwest of Wheeling, and sixty miles west of Clarksburg. Parkersburg was settled in the year 1785. (A previous date given by some historians for the settlement of Parkersburg is 1773; another source states that the city was founded in 1789.) Chartered as a village in 1820, it was incorporated as a city in 1863. The charter of Parkersburg was revised in 1893.

Parkersburg is a river steamer port, and is located at *ca.* 600 feet above sea level. It is a considerable industrial, railroad and shipping center. It is located on the main line of the Baltimore & Ohio Railroad between Baltimore and St. Louis (formerly between New York and St. Louis), and has large railroad repair shops. The city's region has clay and coal deposits, gas and petroleum wells, and mineral springs. One geographical and industrial source described Parkersburg as "an industrial, manufacturing and shipping center in an oil, natural gas, clay, timber, and soft coal region in which livestock also is produced, and agriculture is carried on." The city manufactures a wide variety of products, including oil-well and oil-field supplies, agricultural implements, ladies' clothing, rayon and other synthetic fibers, chemicals, glassware, paper products, tile and clay products, porcelain, iron and steel products (including many products made of metals), shovels, shoes, hardware of various kinds, lumber, roofing materials, and vitrolite.

In 1950, the United States Census gave Parkersburg a general population of 29,684. The Federal Census of 1940 gave the population of Parkersburg as 30,103 in that year.

South Parkersburg (unincorporated), an integral part of the Parkersburg region, had, in 1950, a general population of 10,808 (United States Census, 1950).

In 1920, the general population of Parkersburg was 20,050;

in 1930, it was 29,623; and in 1956 its population was estimated at the rather high figure of 41,000 (others, 40,500).

Near the city, in the Ohio River, is historic Blennerhassett Island.

The Jewish congregation in Parkersburg was founded in the year 1909.

The Jewish Population of Parkersburg

Estimates of, or figures on, the Jewish population of Parkersburg for the years from 1905 through 1959, as compiled from the volumes of the *AJYB*, and from other sources, are as follows:

1905

150 (undoubtedly too high)

1907–1908

50 [apparently too low]

1912

400 (*AJYB*, 1914–1915; 5675 A.M.)

(Very much too high; a much more conservative and actual figure for the Jewish population in Parkersburg in 1912 would be *ca.* 75 to 80 persons.)

1916–1917

In 1916–1917, the Jewish population of Parkersburg was stated, in the *AJYB*, to be 440 persons. This figure, however, like the above figure of 400 persons in 1912, and like some of the later figures cited below, is erroneous, being much too high and greatly exaggerated. To this very day (1958–1959), Parkersburg does not have even half that many Jews, more than forty years later. A more conservative estimate of the Jewish population of Parkersburg in 1916–1917 would be about 90 to 95 persons (or perhaps even as high as between 100 and 125 persons), since at that time the Jewish community of the city had a total of between 30 and 35 families.

1927

98 Jews, with 1 congregation

The *AJYB* for 1928–1929 [5689 A.M.], page 196, originally gave Parkersburg a Jewish population of 392 in 1927, but later corrected this grotesquely too high figure to 98 for the same year 1927, inasmuch as the figure of 392, which was "estimated" by persons now unknown, was totally distorted and hopelessly exaggerated. Hence the Jewish population for 1927 may safely be set down as about 100 persons.

1936

Census of Religious Bodies, 1936

Parkersburg is listed as having a Jewish population of 125 (by county: [Wood County] 125).

1937

125 Jews, with 1 congregation (estimated)

1948

100 Jews (a figure which is considerably too low. For 1948, the Jewish population of Parkersburg may be estimated at closer to 150, with 40 or more Jewish families)

1950

100 Jews (estimated)

(This estimate, too, is much too low. A more accurate figure for 1950 would give Parkersburg between 175 and 200 Jews, with some 45 to 50 Jewish families.)

1954

100 (estimated Jewish population)

(Much too low an estimate. In 1954, there were some 40 to 45 or 50 Jewish families in Parkersburg. A more reasonable estimate for the period 1954 to 1956 would be at least 150 Jews, and perhaps as high as between 180 and 200 Jewish persons.)

1956–1957

Estimate A:

100 Jews (estimated)

(This estimate, again, like the preceding "guesses" or "estimates" of 100 Jewish population, is much too low. A more accurate figure would give Parkersburg between 175 and 200 Jews, perhaps even as high as 210 persons, with some 45 to 50 or 55 Jewish families resident in the city.)

Estimate B:

200 Jews, with some 50 to 55 Jewish families.

The Jewish community of Parkersburg experienced an increase in population from 1950 on, with several families or individuals from Beckley and from other communities in West Virginia moving into the city. In the early 1950's, three Jewish families from Point Pleasant, W. Va., the Yunker families, moved to Parkersburg, and in all the years of the 1950's up to 1958–1959 the Parkersburg Jewish community received a slow but steady accretion in numbers. In 1958–1959, there were an estimated 55 to 60 Jewish families residing in the city.

1959

100 (estimated Jewish population, *AJYB*, 1960, Volume 61, page 8). (This estimate is much too low, and is definitely inaccurate. 225 Jews would be a much better estimate for 1959.)

The Jewish Organizations and Communal History of Parkersburg (from the 1850's to 1958)

The 1850's

The first Jewish families to settle in Parkersburg came to the city in the early 1850's. (*See* the *Centennial Service Pamphlet* of B'nai Israel Congregation, of Parkersburg, further on in this section.)

1869

In 1869, the Parkersburg Young Men's Hebrew Association was organized, "with its rooms to be placed at the disposal of the Jewish public for religious purposes, including regular worship, for the holding of Minyan services, or as a place of application for thoroughfaring coreligionists ['travelers' or 'itinerants'] in want, who shall receive temporary aid at the hands of the society, besides for the general purposes of a society aiming at the intellectual improvement of the members."

The first set of officers of the Parkersburg Y. M. H. A. were:

PRESIDENT: M. S. Thanhauser [Thanhouser]
VICE PRESIDENT: G. Welsch
TREASURER: M. Weiler
SECRETARY: J. Lamm

1875

In 1875, *The Sentinel* was established, and the *AJYB* for 1940–1942 carried the notation that this was still being issued as a daily in Parkersburg in those years as a Jewish paper. The probability is that this information is incorrect, that it was not a daily, but only a small-format weekly, and that it was not issued for very long. There is no record as to when *The Sentinel* ceased publication, or who its editor or editors was or were, or by which organization it was issued.

1897

In 1897 [1898] the congregation in Parkersburg adopted the *Union Prayer Book* published by the Central Conference of American Rabbis (*CCAR*, VII [1897–1898 — 5658 A.M.], page xxviii).

1899–1900

In 1899–1900 [5660 A.M.], there was a Zion Society in Parkersburg, affiliated with the Federation of American Zionists. Sam Edelstein and I. Lowenstein are listed as two of its officers in 1899–1900.

1900–1901

(*AJYB*, 1900–1901 [5661 A.M.], pages 484–485)

Auxiliary Jewish societies in existence in Parkersburg in the year 1900–1901, before the organization of B'nai Israel Congregation in or shortly after the year 1909, included:

THE LADIES TEMPLE SOCIETY

PRESIDENT: Mrs. M. S. Thanhouser [Thanhauser)
TREASURER: Mrs. M. [Moses] A. Kuder

THE LADIES' SEWING SOCIETY

THE HEBREW AID SOCIETY

PRESIDENT: M. S. Thanhouser [Thanhauser]

THE PROGRESS CLUB

The Progress Club, which was still in existence in Parkersburg in 1900–1901, was founded in 1888. In 1900–1901, the Progress Club had 38 members, and its income for the last fiscal year was $1,400. The Progress Club organization, holding its meetings on the last Friday of each month, had the following officers for the year 1900–1901:

PRESIDENT: S. P. Thanhouser [Thanhauser]
VICE PRESIDENT: D. F. Rosenheim
TREASURER: Joe [Joseph] Stern
SECRETARY: M. Newberger

TRUSTEES

Paul Prager — Ephraim Broh
Sam [Samuel] Nathan

[who apparently settled in Huntington, W. Va., later]

High Holy Day services were held in Parkersburg in the years 1900 and 1901, but details of these services are not extant.

1904

In a report given to the Central Conference of American Rabbis by Rabbi George Zepin, then its Director of the Bureau of Circuit Work (organizational and Jewish educational work

in small Jewish communities without permanent rabbis), for the year 1904, Parkersburg is listed as having 25 members [contributors] in that year, with 24 Sabbath School pupils, as having spent $10 for Sabbath School literature, and as having subscribed a total sum of $700 for religious purposes (*CCAR*, Volume XIV [1904], page 100).

1907–1908 [5668 A.M.]

(*AJYB*, 1907–1908 [5668 A.M.], page 424)

Directory of Jewish Local Organizations in the United States
Estimated Jewish population of Parkersburg: 50 persons

There was a congregation [its name is not given] in Parkersburg [there was no synagogue in existence as yet in the city], with Louis Mansbach as its president, in 1907–1908.

Charitable organization: The Ladies' Temple Society, with Mrs. M. S. Thanhouser [Thanhauser] as its president, and Mrs. M. [Moses] A. Kuder as its treasurer.

1910–1913

In 1910, there was formed, in Parkersburg, an agency of the Industrial Removal Office, which national group had been organized in 1900. It was, apparently, formed in Parkersburg in 1910, and not previously. In 1912–1913, the Parkersburg Jewish community still had its agency in the Industrial Removal Office; thereafter, seemingly, it is no longer mentioned in Jewish sources of the period and later.

1910–1911 [5671 A.M.]

(*AJYB*, 1910–1911 [5671 A.M.], page 276)

A new local congregation is recorded for Parkersburg in the *AJYB* for the year 5671 A.M. (1910–1911), i. e.:

B'nai Israel Congregation, of Parkersburg, with A. H. Setron

as its secretary, and with M. [Morris] Lesseraux as its rabbi. It was located at the corner of Market Street and Court Square.

There was in existence, at that time [1910–1911], also a Ladies' Auxiliary of the congregation, formed at the same time, with Hanna Newberger as its secretary.

Congregation B'nai Israel has continued in existence uninterruptedly until the present time (1958–1959). Its existence (just a bare fact, with no details) is recorded also in the *AJYB* for 1919–1920 (5680 A.M.), on page 579. It is most probable that the Ladies' Auxiliary of B'nai Israel Congregation, of 1910–1911, is now the Parkersburg B'nai Israel Temple Sisterhood.

1913–1914

(*AJYB*, 1913–1914 [5674 A.M.], page 274)

Lesseman Straus, a Civil War veteran, of Parkersburg, died on November 10, 1912, at the age of 85.

1916–1917

In 1916–1917, mention is made, in the *AJYB* for 1916–1917 [5677 A.M.], page 234, of a B'nai B'rith Lodge in Parkersburg, affiliated with D. G. L., No. 3.

1939

B'nai Israel Congregation joined the U. A. H. C. on April 3, 1939. Its membership at that time was, presumably, between 35 and 40 families.

1944–1945

J. S. Broida served as the president of B'nai Israel Congregation in the year 1944 to 1945.

1946–1947

In 1946–1947, B'nai Israel Congregation gave a financial contribution to the American Jewish Historical Society, of New York, for the fostering of its work.

1954–1955

In December, 1955, B'nai Israel Congregation had 45 contributing members (families and individuals).

For the same year, 1954–1955, the *AJYB* gave Parkersburg a population of 100 Jews, a figure which is obviously much too low. A more accurate figure for the Jewish population of Parkersburg in that year (and until 1956) would be about 200 persons, or perhaps somewhere between 175 or 180 to 200 individuals.

1957–1958

Again for the year 1956–1957, the *AJYB* gave the Parkersburg Jewish community a population of 100 persons, a figure which, like that for the year 1954–1955, is much too low. Inasmuch as the Parkersburg Jewish community in 1956–1957 had some 45 to 50 (according to one estimate) Jewish families, or some 50 to 55 Jewish families (according to another estimate), and from 55 to 60 Jewish families one to two years later (1958–1959), a more accurate figure for 1956–1957 would be some 175 or 180 to 200 or 210 (225 by 1959) Jewish individuals, with the exact figure no longer obtainable.

Henry Greenberg served as president of B'nai Israel Congregation in 1957–1958, and in 1958–1959 he was again its president, having been re-elected to this position.

The *UAHC Handbook*, in early 1958, listed the Parkersburg Temple [Congregation] B'nai Israel as affiliated with the Ohio Valley Region of the U. A. H. C., with Henry Greenberg as its president, with no permanent or full-time resident rabbi, and with its membership still at 45. (This figure of 45 Jewish members or families in 1958 is too low by at least 10 to 15 families or individual members, according to my researches and estimates.)

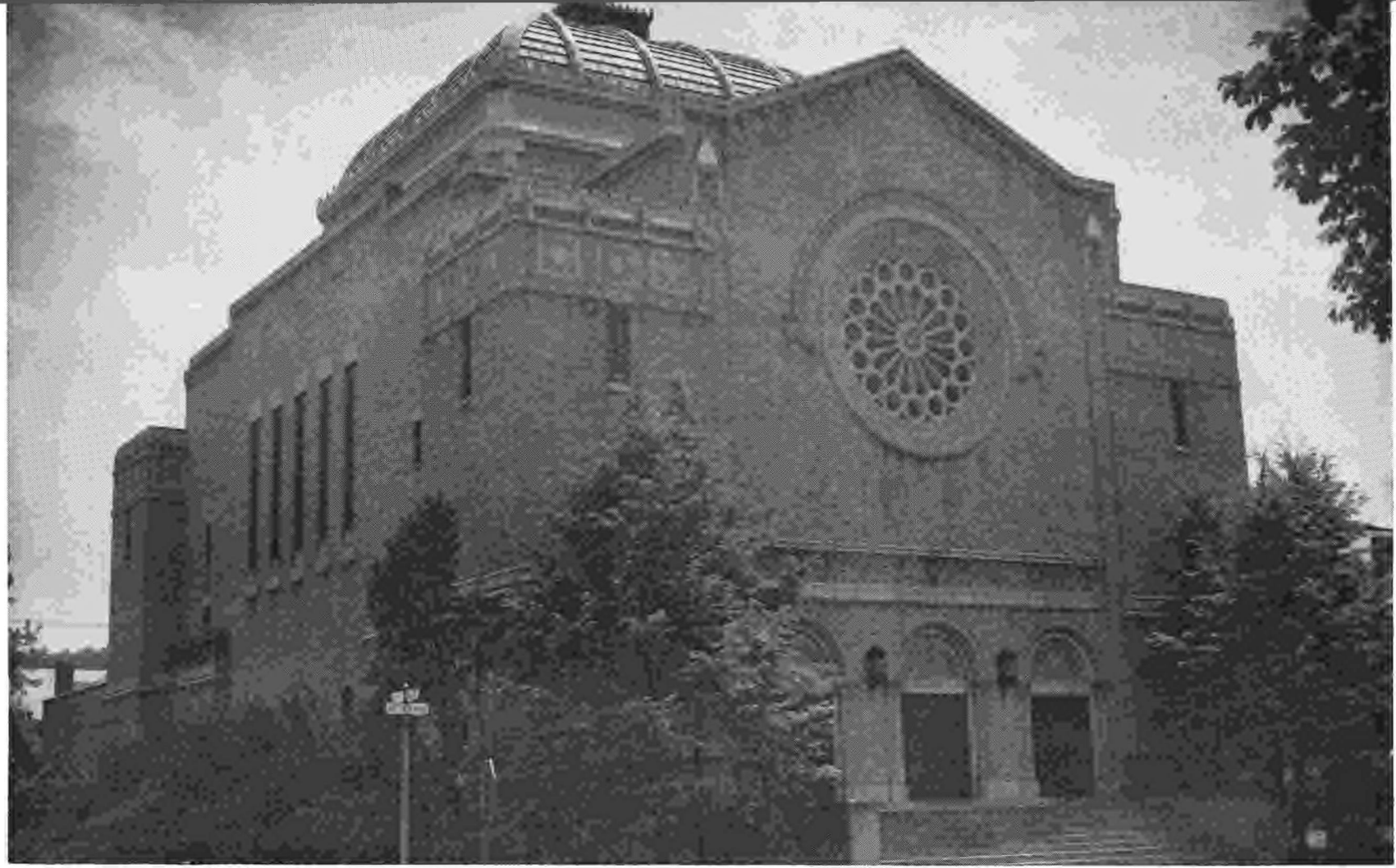

PLATE XXXIII

Congregation Ohev Sholom of Huntington, W. Va.

(see pages 891 and 899)

PROFESSOR JULIUS LIEBERMAN

(of Marshall College, Huntington, W. Va.)

(see pages 965 and 969)

RABBI THEODORE S. LEVY

Rabbi of Congregation Ohev Sholom, of Huntington, W. Va. (1952–1959)

(see pages 902–903 and 913–915)

Centennial Service, Friday, May 11, 1956
B'nai Israel Congregation, Parkersburg, West Virginia

(A historical presentation of B'nai Israel Congregation and the Jewish organizations and institutions of Parkersburg, compiled and written in 1956, among others, by Max Yunker and his son-in-law, Walter Wertheim, of Vienna, W. Va., and by the History Sub-Committee of the Centennial Committee, which included also Mrs. Paul Broida and David Kahn.)

Order of the Service

Prelude: "Psalm 124" . . . . . *Weinberg*
Sanctification of the Lights . . . . . Mrs. Max Beren
Kiddush . . . . . Rabbi [Sherwin T.] Wine [then the student rabbi of the congregation]
Hymn: "Hymn of Glory" . . . . . Traditional
Evening Prayer [Service] . . . . . *Union Prayer Book*, pages 10–25
Reading of Scripture . . . . . *Union Prayer Book*, pages 144–150
Sermon: "A Century of Parkersburg Jewry"
Solo: "Psalm 23" . . . . . *Malotte*
Marden Wilson, *Soloist*
Greetings . . . . . Allen Staub, President of B'nai Israel Congregation
Announcement of Gift . . . . . Arthur Ardman
Chairman of the Centennial Gift Committee
Anthem: "Praise to the Living God" . . . . . *Leoni*
Adoration . . . . . *Union Prayer Book*, pages 71–72

Memorial Prayer [Kaddish]. . . . . Rabbi Wine
Hymn: "O Worship the King". . . . . *Haydn*
Benediction. . . . . Rabbi Wine

(The Congregation is invited to visit the Centennial Exhibit in the Reception Room of the Temple.)

History

Time passes, and as the Ohio [River] has flooded our banks to wash away known landmarks, so time wipes away traces of old families. As a flood wall stays the course of the river, so we try to roll back time — to pierce the past. This is a story of plain people — good, substantial, hard-working, God-fearing, and their institutions, social and philanthropic. The flow of the past hundred years has left not too much to be seen at once. Yet much is here — to be lifted above the waters, to be dug from the oblivion of the past.

In the 1850's, Parkersburg was a quiet, frontier river village with muddy streets consisting of lower Market, lower Juliana and lower Ann Streets.[1] Businesses were small, mostly in wooden shacks, with the majority of the merchants living with their families either over their stores or in the rear of them. Houses were built close together on Juliana, Ann, and Market [Streets] up to about Eighth Street.

The Methodists were the first to build a church, in 1816, which stood near the corner of Fourth and Avery. As early as 1837, the Presbyterians built a brick church in a grove of crab apple and locust trees at Sixth and Juliana. In 1839 the Baptists erected a frame building at Sixth and Ann. St. Xavier's, the oldest church now standing, was built in 1847.

Farming, lumber, and trading were the principal occupations. When the Northwestern Turnpike was macadamized in 1848, and with the Staunton Pike completed in 1847, this became a transportation center connecting with Ohio River steamers. Many taverns opened to care for transients.

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[1] Parkersburg was then, like all the rest of West Virginia, a part of Virginia, until June 20, 1863.

From 1848 to 1858 nearly one million immigrants came to the United States from Germany, most of whom immigrated west. Some of these came to Parkersburg; a few of these were Jewish. Mostly this flood of migration was due to disillusionment after the failure of the Revolution of 1848 in Germany. Another factor was the limitation by German law that only the eldest Jewish son [of any particular family] could marry.

Our first Jewish families arrived in Parkersburg in the early 1850's. Samuel Newberger, a native of Schöningen, Bavaria, came to the United States when but fifteen years of age. When seventeen, in 1853, he arrived in Parkersburg by train to Wheeling and then by boat down the [Ohio] river. Our earliest record is really from Cincinnati, showing a subscription to the *American Israelite* from Wise Brothers of Parkersburg, Virginia, in 1854.[1] Little is known of this family. Mr. Frank Smith says that they [the Wise brothers] had a men's clothing store on Third Street. [The] two brothers, Samuel [Wise], a Republican, and Benjamin [Wise], supposedly a Democrat, engaged in many heated arguments. One had a beautiful daughter who died quite young.[2] Our first record in [the] Wood County Courthouse shows that Charles M. Rauch, a native of Senfeld, Baden, Germany, was naturalized as an American citizen in April, 1855. He and Rowena J. Rauch had the birth of a son, Samuel, recorded on June 5, 1855, who was the first Jewish child born in Wood County.

The discovery of oil at Burning Springs in 1859, and the completion of the railroad [the Baltimore & Ohio Railroad] from Grafton here in 1857, made great changes in quiet Parkersburg. Parkersburg prospered as the nearest point for supplies and equipment to the oilfield. Six thousand people crowded into Burning Springs in 1860; many stayed here.

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[1] This was the very year in which Isaac Mayer Wise founded *The Israelite* at Cincinnati, in the very year (April, 1854) in which he had come to that city from Albany, N. Y., to become rabbi of Bnai Jeshurun Congregation. Isaac Mayer Wise's Anglo-Jewish weekly was originally called *The Israelite*; its name was not changed to *The American Israelite* until 1874.

[2] The two Wise brothers of Parkersburg were not related to Isaac Mayer Wise, of Cincinnati.

In the years around the Civil War records are more numerous. Parkersburg saw no fighting, although feeling ran high.

Our records at this period show the economic status of the Jewish settlers. Property records mention the names of Prager, Heinsfurter, Rosenheim, and Epstein in the 1860's. These were solid, good citizens anxious to get a start in the New World.

A YMHA [Young Men's Hebrew Association] was organized in 1869, which is our first known record of any Jewish organization. In *The American Israelite* [*The Israelite*], on March 19, 1869, the editor and great [rabbi] Isaac M.[ayer] Wise wrote:

"Parkersburg, W. Va. We greet the Parkersburg Young Men's Hebrew Association just organized in this city with the universal support of the resident Israelites. Why are not such societies organized in every city throughout this country where a Jewish community exists? We hope to hear good tidings of our young Parkersburg Israelites."

Unfortunately, the oblivion of time does not tell us what happened to this ambitious project. No more records, and no memories to quote.

This YMHA had a threefold purpose. The rooms of the association were to be at the disposal of the Jewish public for religious purposes, including regular worship or the calling of [a] "Minyan" (a gathering of at least ten men for prayer); or as a place of application for thoroughfaring coreligionists [itinerant Jews, known often as "travelers"] in want, who shall secure temporary aid at the hands of the society; besides for the general purposes of a society aiming at the intellectual improvement of the members. These early settlers set a high goal for themselves. It is a pity that we do not know how or why [or when] it disappeared, but it is interesting to note that Parkersburg Jewry early started to care for their [its] own people, as the Jews of New Amsterdam promised Peter Stuyvesant that they would in 1654.

From the disintegration of the YMHA, which organization we know conducted religious services (but by whom?), until 1888, there are no known records. The *American Jewish Year Book* of 1900–1901 shows that the Progress Club was organized in 1888. Court records show that a Charter was granted on

July 20, 1891, and lists eight incorporators; a second charter was granted in 1896, both charters being for one thousand years! The first group were Paul Prager, Ben Rauch, M. [Moses] A. Kuder, M. Weiller, Maurice Prager, Henry Rauch, Ben C. Epstein, and Myer Newberger. The second charter listed George Newberger, Eph [Ephraim] Broh (now of Huntington), Morris Grossner, Samuel Nathan, and M. Weiller. This club existed for some twenty years, and was located on Juliana Street in the building recently vacated by the Evans Furniture Company. In 1900 there were 38 members, with S. [Sidney?] P. Thanhouser [Thanhauser] as President; D. F. Rosenheim, Vice-President; Joseph Stern, Treasurer; M. [Myer] Newberger as Secretary. Trustees were Paul Prager, Sam [Samuel] Nathan, and Eph [Ephraim] Broh. Religious services were held here, many conducted by Moses [A.] Kuder, with rabbis being brought, especially from Wheeling, for weddings and funerals.

To quote an old newspaper article, "The Progress Club had a fine ballroom, was founded for social and philanthropic purposes by the younger members of the Newberger, Prager, Epstein, Nathan and Rauch families, and enjoyed a prestige seldom equalled in a social way."

Later, a Hebrew Aid Society functioned many years to help the poor.

The earliest organized Sunday School of which we know was started in the 1880's by Rowena J. Rauch, who was the daughter of a Presbyterian minister but [who,] on marrying Charles [M.] Rauch, became a devout Jewess. She was ably aided by Mrs. Joseph Keller (mother of Mrs. Wade Tonkin and Camden Keller). The city loaned them [the organizers and teachers of the Sunday School] the use of the old Garfield School for classes. The holidays were observed with stories. At one time a memorable Purim play was performed. Lillie Rauch Coen and, later, Hannah Newberger followed as teachers. This Sunday School continued to operate with William Goldstein as superintendent, followed by David Kahn, who was loved and respected by the succeeding classes of Jewish youths, [David Kahn] even confirming his own son.

The Jewish women of the community, then as now, were the

powers behind "Kinder and Kirch[e]." In 1875, the Ladies' Temple Society was formed to further the religious education of the children and give assistance to the poor. There was also a Ladies' Sewing Society.

Parkersburg Jewry was most active in community affairs, in war and peace times. Samuel Newberger was a lieutenant in the Home Guards at the beginning of the Civil War before regular troops were organized. He went with this company below the Kanawha [River] to prevent "the Rebels" from taking Parkersburg. However, the Confederates crossed the Ohio [at] about Ravenswood and went up the Kanawha from there. In Simon Wolf's [book] *The American Jew as Patriot, Soldier, and Citizen*, C. [Charles] M. Rauch is listed in the 11th Infantry. In the Spanish-American War, Maurice Rauch and Joseph Keller, Jr., were in the 150th Infantry of the West Virginia National Guard, Company E. They enlisted for service, trained at Chickamauga, but did not reach the battlefields. Typhoid fever was their worst enemy in the southern camps.

Government and politics were most important to our early settlers; not having enjoyed equality in Germany, they cherished it in America. Samuel Newberger served on the City Council before the [Civil] war. Al [Albert] Zilenziger's cigar store and factory in the center of town on Third Street was the local forum for all interested in politics. He served on the City Council from 1883 to 1885, was defeated in running on the Democratic ticket for sheriff, and was elected city collector. Joseph Keller held a city office, Sidney Thanhouser was on Governor White's staff, and Meyer [Myer] Newberger was secretary to Senator Camden, later acting as secretary to the Board of Trade. In 1899, when Wood County celebrated a three-day centennial, Leon Epstein served as a Marshall [marshal] and on the Illuminating and Decorating Committee.[1]

Around the turn of the century [from 1901 on], life changed in Parkersburg. Originally a small colony of German Jews formed its [the Jewish community's] nucleus. Now Jews of Eastern

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[1] Apparently, Camden Keller, mentioned above, received his first name in honor of Senator Camden, of Parkersburg.

European origin, from Russia and Poland, [and] even a few from Austria and Hungary, came to this country in great numbers, fleeing from persecution and lack of opportunity. Many of the old families gradually moved to large cities, and our principal source of growth in Parkersburg, as throughout the United States, has been from the flood of migration during the 1890's [1880's] and 1900's.

On October 25, 1909, at a called meeting, the Jewish people of Parkersburg assembled in the United Woolen Mills Building [of W. A. Hersch] to form a Jewish Congregation. The first president was W. A. Hersch. Records from here [on] are intact. This became the B'nai Israel Congregation. A month later, the Hebrew Ladies' Auxiliary Association was organized, then, as now, to serve as the right arm of the congregation, with Mrs. Charles Epstein as [its] first president and [with] 28 charter members.

With the passing years, this Auxiliary has continued to flourish, widening its scope of interests. On February 1, 1920, the Auxiliary became affiliated with the National Federation of Temple Sisterhoods.[1] The women have always assumed the responsibility of the Sunday School, and have helped obtain rabbis[2] for the community, both for the High Holy Days and biweekly. With the advent of World War I and World War II, activities increased in every branch of Red Cross work, and in raising money for Jewish war sufferers. With their [its] widened national interests, the Sisterhood raised funds for the dormitory at the Hebrew Union College[3] and for the House of Living Judaism in New York.[4]

In 1922, the Parkersburg women helped to organize the West Virginia Federation of Temple Sisterhoods, and today [1956]

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[1] The official N. F. T. S. records have the date of this affiliation as March 22, 1920, with 25 members.

[2] Student rabbis, or rabbinical students, from the Hebrew Union College, in Cincinnati.

[3] Opened in Cincinnati in 1925.

[4] Opened for occupancy by the U. A. H. C., the N. F. T. S., and associated organizations of Reform Judaism, in the early 1950's.

Mrs. Sidney A. [Mrs. Milda G.] Ardman is State president. Locally, the women help in every community drive. At present, their members include the president of the Girl Scout Council, the vice-president of the Camden-Clark Hospital Auxiliary, officers in the Woman's Club and Civic Woman's Club, as well as [in] the League of Women Voters.

The B'nai B'rith Lodge [Parkersburg Lodge, No. 767] was organized on February 28, 1915 [1913?], with 35 members. The installation [of the first officers of the local B'nai B'rith Lodge] was on March 23, 1915, at the Knott's Dancing Academy. As the first president, Meyer [Myer] Newberger presided. Dr. Morris Lazaran [Morris S. Lazaron], then rabbi in Wheeling [Congregation Leshem Shomayim, or the Eoff Street Temple], installed the [officers of the] Lodge. The men had clubrooms in the old Wood County Bank for over 25 years.

During World War I, Joseph Stern and J. S. Broida were cited by the [United States] Treasury Department for their work on Liberty Bond drives. The men [the B'nai B'rith Lodge members] worked for the Jewish war sufferers, the Erie [Pa.] orphanage [of the B'nai B'rith], the Hillel Foundation at Morgantown, as well as [the] Wider Scope [the B'nai B'rith Wider Scope Committee] and the Anti-Defamation League [of the B'nai B'rith] on a national scale.

In late years, as in earlier days, Parkersburg Jewry has continued to serve as an integral part of civic life. David Kahn served for many years as secretary to the Board of Commerce. [The] Community Chest, Red Cross (in every phase), [the] Camden-Clark Hospital Board and Auxiliary, [the] Salvation Army, Boy Scouts, Girl Scouts, YMCA and YWCA have all had members of our Congregation on their boards.

World War II saw Parkersburg Jewry serving the army, navy, air force and merchant marine all over the world. One man was lost in action, several were wounded, and several were decorated for heroism. They served valiantly, and the community is proud of their record.

At the time of the organization of the B'nai Israel Temple[1]

[1] Congregation; there was no Temple in Parkersburg at this time.

in 1909, Rabbi Morris Lesseraux was engaged, serving the community for two years.[1] During this time, a motion was lost to build a Temple. Services were held in the United Woolen Mills Building from 1909 to 1912, when they [were] moved to rooms at Thirteenth and Market Streets. The congregation occupied these [rooms] until they [the members of the congregation] moved to the Wood County Bank Building in 1916. Their wanderings finally came to an end in 1949, with the completion of the B'nai Israel Temple at 1703 Twentieth Street. The building of this structure was a work of real dedication in which every member participated. For some years now,[2] we have had outstanding student rabbis from the Hebrew Union College as our spiritual leaders.[3]

The first century in the history of Parkersburg Jewry has been one of slow but steady progress. From the initiation of the YMHA in 1869 to the dedication of a modern Temple structure [in 1949], the records of this Jewish community have been distinguished by able and efficient leadership and by a singular attachment to the ancestral values of Judaism.

OFFICERS OF B'NAI ISRAEL CONGREGATION [IN MAY, 1956]

PRESIDENT: Allen Staub
VICE PRESIDENT: Henry Greenberg
TREASURER: David Reich
RECORDING SECRETARY: Arthur Ardman
CORRESPONDING SECRETARY: Mrs. Ben C. Kart
TRUSTEES

Paul Broida	Louis Cremer	Max Yunker

[1] It would appear that he was the only permanent, full-time rabbi whom the congregation ever had.

[2] From 1936 on, for a few years, and continuously from 1944 to the present.

[3] During the 1950's, the Parkersburg B'nai Israel Congregation had always been large enough to maintain its own permanent, full-time rabbi, but its directors and members, being intensely interested in the work of the United Jewish Appeal and kindred Jewish relief organizations, preferred to engage only biweekly or weekly student rabbis, or rabbinical students, from the Hebrew Union College, and to devote the difference thus saved in rabbinical salaries to the United Jewish Appeal and associated organizations.

MEMBERS OF THE BOARD OF GOVERNORS

Ray Blocker Manuel Cremer Herbert Gottleib

THE CENTENNIAL COMMITTEE

Chairman: Paul Broida

History

Mrs. Paul Broida Walter Wertheim
David Kahn

Publicity

Mrs. Ben C. Kart Mrs. Herbert Gottleib

Gift: Arthur Ardman
Exhibit: Mrs. Harry [Jean] Chaitin
Exhibit: Mrs. Gershon Spivack
Mrs. Edwin Yunker

Henry Greenberg served as president of B'nai Israel Congregation from 1957 to 1959.

THE PARKERSBURG SISTERHOOD

1920

The Parkersburg Sisterhood [B'nai Israel Temple Sisterhood] affiliated with the N. F. T. S. on March 22, 1920, with 25 members. The president at that time was Mrs. J. S. Broida, and its secretary was Mrs. E. Goldstein.

1936–1937

The Sisterhood president in 1936–1937 was Ella B. Hersch. Book reviews formed a regular feature of the Sisterhood meetings then. Betty Barack [Barrack] is listed as a member in 1936–1937. The Sisterhood correspondent for *The Sisterhood News of West Virginia* in 1936–1937 was Carrie G. Salinger.

1957–1958

Mrs. Edwin (Dorothy) Yunker served as president of the Parkersburg Sisterhood in 1957 to 1958.

The officers of B'nai Israel Congregation Sisterhood in 1957–1958 were:

HONORARY PRESIDENT: Mrs. J. S. Broida
PRESIDENT: Mrs. Edwin (Dorothy) Yunker
1ST VICE PRESIDENT: Mrs. David (Dore) Cremer
2ND VICE PRESIDENT: Mrs. David Reich
TREASURER: Mrs. Sol Kaplan
RECORDING SECRETARY: Mrs. Gershon Spivack
CORRESPONDING SECRETARY: Mrs. Lou Kratenstein
HONORARY TRUSTEE: Mrs. Max Beren
TRUSTEES

Mrs. Louis Engleman Mrs. Henry Greenberg

1958–1959

In 1958–1959, Mrs. David [Nathalie] Reich served as the president of B'nai Israel Sisterhood. The Sisterhood membership in that year was 75.

SISTERHOOD MEMBERSHIP LIST, OF CONGREGATION B'NAI ISRAEL, OF PARKERSBURG, FOR THE YEAR 1949–1950

(50 members in 1949–1950)

Of historic interest is the following list of the Parkersburg Sisterhood members, for the year 1949 to 1950, furnished by a former student rabbi of the congregation, Louis Joel Sigel, now [1956] of Malden, Mass. [later of Teaneck, N. J.]:

Mrs. Jack Adelson
Mrs. Sidney A. [Milda G.] Ardman
Mrs. Harry Beren
Mrs. Max [Esther] Beren
Mrs. Paul Broida
Mrs. J. S. Broida
Mrs. Ray Blacker [Blocker?]
Mrs. Harry (Jean) Chaitin
Mrs. David (Dore) Cremer
Mrs. Louis Cremer
Mrs. Manuel Cremer
Mrs. Martin Cremer
Mrs. Sam Cremer
Mrs. Esther Davis
Mrs. Essie Deutsch
Mrs. Louis Engleman
Mrs. Meyer Falk
Miss Dorothy Fineberg
Mrs. J. B. Goteman

Mrs. Manuel Gersman
Mrs. David Goldenberg
Mrs. Harold Goldenberg
Mrs. Morris Goldenberg
Mrs. Annie Goldstein
Mrs. Richard Goldstein
Mrs. Herbert Gottlieb (Gottleib)
Mrs. Henry Greenberg
Mrs. Harry Grossman
Mrs. Mabel Harris
Mrs. Henry Hersch
Mrs. Henry Hertz
Mrs. A. D. Kamons
Mrs. Ben C. [Ethel] Kart
Mrs. Leo Levey
Mrs. Harry Lieberman
Mrs. Jay Markowitz
Mrs. Herman Marshall
Mrs. Isadore Mendelson
Mrs. Austin Miller
Mrs. Bernard Oaklander
Mrs. David [Nathalie] Reich
Mrs. Sidney Robbins
Mrs. Victor Ronson
Mrs. Harold (Zeena Barrack) Rudin
Mrs. Jeff Shapiro
Mrs. Allen Staub
Mrs. Lee Stern
Mrs. J. S. Stark
Mrs. Joseph Sunshine
Mrs. Edwin (Dorothy) Yunker

The Parkersburg Sisterhood in the State Sisterhood Federation

The Parkersburg Sisterhood (of B'nai Israel Congregation) has always been a vital and active force in the creation and work of the West Virginia Federation of Temple Sisterhoods, ever since the latter organization was formed in 1922. Four State Sisterhood Conventions were held in Parkersburg:

1926 1945
1935 1957

1923

The first auditor of the W. V. F. T. S. was Mrs. Ben Nathan, of Parkersburg. She was elected to this office at the 1st State Convention, held at Charleston, on April 17–19, 1923.

1924–1925

Mrs. J. S. Broida, of Parkersburg, served as the treasurer of the State Federation from 1924 to 1925.

1926

The 4th annual State Sisterhood Convention was held at Parkersburg on April 18–20, 1926.

1935

The 13th annual State Convention of the W. V. F. T. S. was held at Parkersburg on October 27–28, 1935, presided over by the president, Mrs. Eph [Ephraim] Broh, of Huntington. Sidney G. Kusworm, of Dayton, Ohio, the national treasurer of the B'nai B'rith, gave the main address, speaking on "Religion of Life."

1937–1938

In 1937–1938, Mrs. Paul Broida, of Parkersburg, was 1st vice president of the State Sisterhood. In that same year, Mrs. Louis Engleman, of Parkersburg, served as the auditor of the W. V. F. T. S.

1938–1940

Mrs. Paul Broida, of Parkersburg, was elected president of the State Sisterhood, for the year 1938–1939, at the 16th Annual Convention, held at Charleston, on October 23–24, 1938. She was re-elected president, for the year 1939–1940, at the 17th Annual Convention, held at Morgantown, on October 15–16, 1939.

1945

The 23rd annual Convention of the W. V. F. T. S. was held at Parkersburg on October 28–29, 1945, with Mrs. Godfrey Millstone, of Morgantown, the president, in the chair. Dr. Emanuel Gamoran, Educational Director of the U. A. H. C., conducted the Religious Teachers' Institute. The main convention address was given by Mrs. Samuel Stone, 2nd vice president of the Ohio State Federation of Temple Sisterhoods, on the subject, "Loyalty in Peace Time." The new State Federation officers for 1945–1946 were installed by Charles B. Lesser, then

rabbi of the Wheeling Congregation (Leshem Shomayim Congregation).

1951–1953

Mrs. Henry Hersch, of Parkersburg, was elected 2nd vice president of the State Federation at the convention held at Charleston on September 23–24, 1951, to serve for the two-year term 1951 to 1953.

1953–1955

Mrs. Sidney A. (Milda Goldstein) Ardman, of Parkersburg, was elected 1st vice president of the State Federation, at the Beckley-Welch Convention of October 11–12, 1953, to serve for the two-year term 1953 to 1955.

1955–1957

At the Morgantown State Convention held on October 16–17, 1955, Mrs. Sidney A. [Milda G.] Ardman, of Parkersburg, was elected president of the W. V. F. T. S., to serve for the two-year period 1955 to 1957. Mrs. Ben C. [Ethel] Kart, also of Parkersburg, was elected corresponding secretary, for the same two-year term.

For the same two-year term, from 1955 to 1957, Mrs. Henry Greenberg, of Parkersburg, served as the chairman of the Emergency Service Committee; Mrs. Sidney Robbins as the chairman of the Cradle Roll Committee; Mrs. Henry Hersch as the chairman of the Honor Roll Committee; and Mrs. Paul Broida as the chairman of the Religious School Committee, all of the State Sisterhood Federation.

1957 [–1959]

The 30th Assembly (biennial convention) of the W. V. F. T. S. was held at Parkersburg on October 20–21, 1957. Mrs. Sidney A. [Milda G.] Ardman, of Parkersburg, the State president from 1955 to 1957, was in the chair. Sessions were held at the Chancellor Hotel. The theme of the 1957 Convention was "Sisterhood

Serves Living Judaism." Mrs. Martin (Belle) Cremer, of Parkersburg, was elected State treasurer for the two-year period 1957 to 1959. Mrs. Charles (Helaine) Rotgin, of Charleston, was elected State Federation president for that same period.

The religious service used at this convention was written by Harold L. Rubens, B'nai Israel Congregation's student rabbi from the H. U. C. - J. I. R., in Cincinnati, for the year 1957–1958. The main speakers at the 1957 Parkersburg State Convention were: Mrs. A. [Albert] M. Shulman, of South Bend, Ind., N. F. T. S. National Board representative; and Dr. Robert L. Katz, Professor of Human Relations at the H. U. C.

Parkersburg Sisterhood members who served on Convention Committees on October 20–21, 1957 included the following 43 ladies:

(This list is almost tantamount to a roster of the Parkersburg Sisterhood and congregational members in 1957–1958, with a number of omissions.)

Mrs. Sidney A. (Milda G.) Ardman (Chairman of the Convention)
Mrs. Ed [Edward] Axelrod
Mrs. Louis Axelrod
Mrs. Max [Esther] Beren
Mrs. Ray Blocker
Mrs. J. S. Broida
Mrs. Paul Broida
Mrs. Harry [Jean] Chaitin
Mrs. David [Dore] Cremer
Mrs. Louis Cremer
Mrs. Manuel Cremer
Mrs. Martin [Belle] Cremer
Mrs. Esther Davis
Mrs. Essie Deutsch
Mrs. Ben Elgart
Mrs. Louis Engleman
Mrs. Harry Esler
Mrs. Meyer Falk
Miss Dorothy Fineberg
Mrs. Nora B. Franks
Mrs. Manuel Gersman
Mrs. Annie Goldstein
Mrs. Marvin Goldstein
Mrs. David Goldenberg
Mrs. Harold Goldenberg
Mrs. Henry Greenberg
Mrs. Henry Hersch
Mrs. David Kahn, Jr.
Mrs. Abbon Kamons
Mrs. Sol Kaplan
Mrs. Ben C. [Ethel] Kart
Mrs. Leo Klein
Mrs. Milton (Renee) Komito
Mrs. Lou [Louis] Kratenstein
Mrs. Leo Levey
Mrs. Austin Miller
Mrs. David [Nathalie] Reich

Mrs. Sidney Robbins
Mrs. Murray Salsitz
Mrs. Martin Sherman
Mrs. Gershon Spivack
Mrs. Walter Wertheim
Mrs. Edwin Yunker
Mrs. Max Yunker

The cantata "What Is Torah?" was presented at the 30th Assembly of the W. V. F. T. S. by the Parkersburg Temple Youth Group [also elsewhere throughout the State at conventions and other religious functions], being participated in by the following members of the Parkersburg Temple Youth Group, under the direction of Mrs. Gershon Spivack and Mrs. Edwin Yunker:

Lou Ardman
Mark Cremer
Judy Falk
Jerry Goldenberg
Susan Kaplan
Fred Klein
Elliott Oaklander
Stuart Robbins
Karen Spivack
Linda Spivack

Another feature of the 30th Assembly, held at Parkersburg, was the three workshops (nicknamed "The '*YES*' Workshops"), i. e., those on *Y*outh, *E*ducation, and *S*isterhood, conducted, respectively, by Rabbi Theodore S. Levy, [then] of Huntington; by Mrs. Charles (Reba B.) Cohen, of Charleston; and by Mrs. Albert M. Shulman, the guest speaker from the N. F. T. S.

For the two-year term 1957–1959, besides Mrs. Martin (Belle) Cremer, who was elected State treasurer, one other Parkersburg Jewish woman served in office: Mrs. Milton (Renee) Komito, who served as chairman of the State Sisterhood Committee on Jewish Ceremonials and Art.

The Sunday School of B'nai Israel Congregation

In December, 1956, Leo Levey, who had served for eighteen years as superintendent of the Sunday School of B'nai Israel Congregation, retired from this office, and was succeeded by David Reich. David Reich came to Parkersburg at the time when ground was first broken for the Twentieth Street Temple of the congregation, more than eight years previously. In 1956–

1957 the Sunday School had seven classes and seven teachers, and also two substitute teachers and a teacher of Hebrew, with 43 pupils.

According to detailed information furnished by David Reich, for the year 1956–1957, the following Jewish residents of Parkersburg were serving as teachers in, or were pupils of, the B'nai Israel Congregation Sunday School in that year, under his superintendence, and the teaching staff included, also, as a biweekly teacher, the student rabbi of the congregation, Simeon J. Maslin:

The Teaching Staff

Superintendent: David Reich
Kindergarten: Sarajane Levey
First Grade: Allen Klein
Second Grade: Mrs. Renee Komito (Mrs. Milton Komito)
Third Grade: Mrs. Dorothy Yunker (Mrs. Edwin Yunker)
Fourth Grade: Mrs. Nathalie Reich (Mrs. David Reich)
Fifth Grade: Sidney Robbins
Sixth Grade: Gershon Spivack
Hebrew Teacher: Mrs. Shoshonah Lehman
Substitute Teachers:
Sophie Spivack
Mildred Staub

It is of interest, as David Reich pointed out in a letter dated at Parkersburg, on December 20, 1956, that "all our teachers are parents of the congregation, and we have also one lady who teaches Hebrew to the upper class pupils."

Roster of Pupils of the Sunday School in 1956–1957

Kindergarten Class: Teacher, Sarajane Levey

Bruce Komito
Ellen Lieberman
Raymie [Raymond?] Reich
Jordy [Jordan?] Spivack
Roger Stern
Francie [Frances?] Wertheim

First Grade: TEACHER, Allen Klein

Debbie [Deborah?] Kamons
Andrew Levey
Marcia Oaklander

Second Grade: TEACHER, Mrs. Renee (Mrs. Milton) Komito

William Blocker
Holly Goldenberg
Karen Kleiman
Robin Kratenstein
Sharon Max
Barbara Rips
Linda Rosenberg

Third Grade: TEACHER, Mrs. Dorothy (Mrs. Edwin) Yunker

Judy Blocker
David Kamons
Neil Kaplan
David Max
Bonnie Reich
Sally Rips
Robert Salsitz

Fourth Grade: TEACHER, Mrs. Nathalie (Mrs. David) Reich

Maureen Fetter
Steven Gottlieb
Marc Kleiman
Daniel Marshall
Barbara Miller
Susan Staub
Barbara Yunker
Michael Yunker

Fifth Grade: TEACHER, Sidney Robbins

Lou Ardman
Marilyn Gersman
Richard Goldenberg
Susan Kaplan
Fred Klein
Charles Rosenberg
Howard Salsitz

Sixth Grade: TEACHER, Gershon Spivack

Marc Cremer
Judy Falk
Jerry Goldenberg
Lynn Gottlieb
Debbie [Deborah?] Kleiman
Michael Levey
Elliott Oaklander
Stewart Robbins
Karen Spivack
Linda Spivack
Barry Staub

HEBREW TEACHER: Mrs. Shoshonah Lehman
SUBSTITUTE TEACHERS:
Mildred Staub Sophie Spivack
SUPERINTENDENT: David Reich

THE PARKERSBURG TEMPLE YOUTH GROUP

In 1956–1957, the Temple Youth Group had a membership of eleven; in 1957–1958, this membership had increased to sixteen. Mrs. Belle (Martin) Cremer was adult adviser to the Temple Youth Group in 1956–1957. In 1957, Mrs. Allen Staub was chairman of the Temple Youth Group.

In 1958, Eleanor Schwartz, Associate Director of the N. F. T. Y., addressed the Youth Group in Parkersburg.

RELIGIOUS SCHOOL INSTITUTES

Two Religious School Institutes were held in Parkersburg, in the 1950's, under the auspices of the W. V. F. T. S. The Third Religious School (Teachers') Institute was held in Parkersburg in May, 1953. Rabbi Sylvan D. Schwartzman, Professor of Jewish Education at the H. U. C. - J. I. R., in Cincinnati, conducted the seminar courses, and lectured on various aspects of Jewish education and the work of the Sunday School before rabbis, religious school teachers, and rabbinical students (student rabbis) from all parts of the State. The Parkersburg Sisterhood acted as hostesses at this Institute. The Sixth Religious School Institute was held in Parkersburg in 1956, with Rabbi Jerome G. Tolochko, of Kinston, N. C., addressing the teacher-delegates on the subject, "Audio-Visual Aids," and also serving as moderator. The Parkersburg Temple Sisterhood acted as hostesses.

THE TEMPLE B'NAI ISRAEL CHILDREN'S CHOIR

In 1957, B'nai Israel Congregation had a children's choir, consisting of the following eight children, pupils of the 3rd, 4th, and 5th grades of the Sunday School:

Judy Blocker	Barbara Miller
Maureen Fetter	Bonnie Reich
Marilyn Gersman	Howard Salsitz
David Kamons	Michael Yunker

Presumably, this Children's Choir sings at the Friday night services, at the Religious School assemblies on Sunday mornings, and on special occasions, for B'nai Israel Congregation, of Parkersburg, did not hold Saturday morning religious services in the 1950's.

The Parkersburg B'nai B'rith Lodge, No. 767

The Parkersburg Lodge of the B'nai B'rith, No. 767, was founded about the year 1913 [1915], and has been in existence in Parkersburg for more than forty-five years. David H. Kahn served a term as an early president of the Lodge, which is affiliated with the West Virginia Council of the B'nai B'rith, and with D. G. L., No. 3, with its headquarters in Philadelphia. David Reich, of Sid's Furniture Mart, in Parkersburg, who stated, in a letter of December 20, 1956, that he "had come to the city of Parkersburg to settle in the year when ground was first broken for the Temple, which is now [1956] about eight years old," presented the following list of "the oldtime members of the Parkersburg Jewish community as well as of the local B'nai B'rith Lodge," including:

Max Beren	David Goldenberg
Samuel Beren	Morris Goldenberg
Paul Broida	Henry [S.] Greenberg
Harry Chaitin	Ella Hersch
Manuel Cremer	David H. Kahn

Herbert Gottlieb served as president of the Parkersburg Lodge in 1956–1957. In 1957–1958, Gershon Spivack served as the lodge president, and Milton Komito was its secretary.

In 1937–1938, J. S. Broida, of Parkersburg, served as 2nd vice

president of the West Virginia Council of the B'nai B'rith. Leo Levey, who was the superintendent of the Sunday School of the Parkersburg congregation for eighteen years (1938–1956), served as president of the West Virginia State Council for one term, in 1956 to 1957, and before that he had served for several years in various offices, including vice president, of the State Council.

A State Council convention of the West Virginia B'nai B'rith was held at Parkersburg on November 22, 1936, with the Parkersburg Sisterhood as the hostesses, at the Chancellor Hotel. One of the main speakers was Robert Grobanage, the sixteenth president of the A. Z. A. Council of the B'nai B'rith. Another State Council convention was held at Parkersburg in May, 1956.

PARKERSBURG SUBSCRIBERS TO THE J. P. S. A. (1900–1959)

1900–1902

(8 members)

M. Berman
Charles Epstein
S. Kahn (not a member in 1901–1902)
M. [Moses] A. Kuder
Mrs. S. Rosenheim
Joseph Stern
M. S. Thanhauser [Thanhouser] (not a member in 1901–1902)
J. Weinberger (not a member in 1901–1902)

1902–1903

(5 members)

A. Berman
Charles Epstein
M. [Moses] A. Kuder
Mrs. S. Rosenheim
Joseph Stern

1904

(3 members)

Charles Epstein
Moses A. Kuder
Joseph Stern

There were three members of the J. P. S. A. from Parkersburg in 1904–1905. In that year, S. [Mrs. S.] Rosenheim and A. Berman dropped their membership.

1917–1918

(1 member)

W. A. Hersch

1918–1919

(3 members)

Morris Fischer (a new member in 1918–1919)
W. A. Hersch
Frank Polan (a new member in 1918–1919)

1919–1920

(new member)

D. [David] H. Kahn

1922–1923

(7 members)

H. M. Friedman
T. Goldinger
J. Goldstein
D. [David] H. Kahn
S. Lasky
H. Lerner
J. Stern

1957

(1 member)

Gershon Spivack

After 1923, there were, apparently, no more subscribers to the J. P. S. A. from Parkersburg until 1954, when Gershon Spivack became a member, retaining his membership until 1957.

1958–1959

(1 member)

Max Yunker

(Max Yunker, for three years in the 1950's, served as president and vice president of B'nai Israel Congregation. His service as president of the congregation was from 1954–1955 and from 1956–1957.)

The Student Rabbis and the Rabbi of the Parkersburg Congregation

From the preceding, it has been seen that in the two-year period from 1909 to 1911, the newly formed Parkersburg congregation, B'nai Israel, had a full-time, resident rabbi by the name of Morris Lesseraux. Apparently, not only was he the *first* full-time rabbi whom B'nai Israel Congregation had, but

also the *last* and the *only one*. The reasons why the congregation failed to secure any permanent rabbis after Morris Lesseraux left the city are no longer known, but it is believed that they were mainly financial. In the years from 1943 to the present (1959–1960), it is known, the Parkersburg Jewish community has, annually, been a large contributor to the United Jewish Appeal campaigns, obviously preferring to devote the larger portion of its annual collection of communal and congregational funds to European Jewish relief and to causes in Israel, and obviously preferring, also, to get along with just its annual biweekly student rabbi from the Hebrew Union College, in Cincinnati, at a much more moderate cost than the maintenance of a permanent, full-time, resident rabbi would entail. Hints to this effect were given to me several times by local congregational officers on the occasion of some of my visits to Parkersburg.

After the departure of Rabbi Morris Lesseraux from the city, in the late summer of 1911, as far as can be seen from the congregational records, and from the lack of mention of any other permanent rabbis in its files, only student rabbis (rabbinical students) from the H. U. C. served the congregation on a part-time, biweekly (once or twice, it was reported, on a weekly) basis. There were eighteen of these through the year 1959 and into 1960, as follows. Their names are arranged chronologically, with some gaps in the dates where either the names of the rabbinical students are no longer known, or where there were none. It is not known which rabbinical students, if any, or possibly rabbis, served the congregation from 1911 to 1936 and from 1937 to 1942.

1936–1937: David D. Shor
1942–1943: Irving A. Mandel
1943–1944: Lester W. Roubey
1944–1945: Jerome W. Grollman
1945–1946: Eugene B. Borowitz
1946–1948: Herbert M. Yarrish
1948–1949: Irwin M. Blank
1949–1950: Louis J. Sigel
1950–1951: Jerome B. Cohen

1951–1952: Richard S. Sternberger
1952–1953: Henry Cohen
1953–1954: Robert L. Lehman
1954–1955: Sanford M. Shapero
1955–1956: Sherwin T. Wine
1956–1957: Simeon J. Maslin
1957–1958: Harold L. Rubens
1958–1959: Alan G. Weitzman
1959–1960: Shimon Paskow

Biographical and Communal Notes by and on the Student Rabbis of B'nai Israel Congregation, of Parkersburg

Most of the former student rabbis of the Parkersburg congregation were kind and generous enough to present the following interesting and, in some cases, fascinating data, with some details, about their own lives, briefly, and about the congregational "picture" in Parkersburg during the year or years of their student rabbinates. Their terms of office and data are arranged below in chronological form.

1936–1937

David D. Shor. Rabbi David D. Shor, of Dallas, Tex., who in 1959–1960 was serving as the rabbi of Congregation Albert, in Albuquerque, N. Mex., was the student rabbi of the Parkersburg congregation from 1936 to 1937. He came to Parkersburg in September, 1936, to conduct the High Holy Day services for B'nai Israel Congregation. He was at that time a senior student at the H. U. C., in Cincinnati. He was then requested to serve as biweekly student rabbi (apparently the first one whom the congregation had had in a number of years) for the rest of that religious year, until his ordination in June, 1937, by the H. U. C. He was, in all likelihood, the first student or part-time (biweekly) rabbi of the congregation.

Rabbi David D. Shor was born at New Orleans, La., on April 2, 1913, but was reared and received his primary and secondary education in Dallas, Tex. His father, Joseph Shor,

was noted as a considerable Hebraist in Dallas. He came to Albuquerque as rabbi of Congregation Albert in September, 1948. He served as an assistant congregational rabbi in London, England, for a year or two before the outbreak of the Second World War; during the War, he served as a United States Army chaplain in this country and abroad, from 1942 until 1945.

Rabbi David D. Shor reported that at the time of his year of service in Parkersburg (1936–1937), as student rabbi, religious services were held in the Public Library, some 13 or 14 years before the new Temple building (the only one which the congregation has ever owned) was erected on 20th Street. On May 16, 1937, on Shabuoth, he confirmed a class of three girls, pupils of the Religious School, in the synagogue rooms in the Public Library. In all probability, this was the first confirmation ceremony which took place in Congregation B'nai Israel; at any rate, it is the first of which a printed record has been left.

Fortunately, Rabbi David D. Shor was able to "dredge up," from the depths and hidden recesses of his filing cabinets, a copy of the mimeographed program of the Confirmation Exercises of May 16, 1937, as well as a list of the members of the Parkersburg B'nai Israel Congregation in the year 1936 to 1937. These two items are reproduced here as a matter of important historical value and interest:

CONFIRMATION EXERCISES
TEMPLE B'NAI ISRAEL
PARKERSBURG, WEST VIRGINIA
MAY 16, 1937 6. SIVAN, 5697 [A.M.]

PROGRAM

Shavuos Service.....*Union Prayer Book*, pages 206–246[1]
Processional.....Confirmation Class
Welcome to the Confirmands
Opening Prayer.....Madelon Goldenberg

[1] This was the *Revised* edition of the *Union Prayer Book*, not the *Newly Revised* Edition which was issued by the C. C. A. R. in 1940 for the first time, and again in 1945 and then several times thereafter. The *Revised* edition was issued in 1924.

Torah Service . . . . . *Union Prayer Book*, page 248
Floral Offering . . . . . Lois Engleman [Engelman]
Returning the Torah . . . . . *Union Prayer Book*, page 270
Closing Prayer . . . . . Zeena Barrack
Presentation of Prayer Books . Harry Newberger
Awarding of Certificates . . . . . Mrs. Henry Hersch
Blessing of the Confirmands . . . [Student Rabbi David D. Shor]
Solo
Sermon . . . . . [David D. Shor]
Concluding Service . . . . . *Union Prayer Book*, pages 272–274

The Confirmands

Zeena Barrack[1] Lois Engelman
Madelon Goldenberg

Mrs. Henry Hersch . . . . . Teacher
David D. Shor . . . . . Student Rabbi

Membership List of B'nai Israel Congregation, 1936–1937[2]

Sidney [A.] Ardman
*Charles Barrack[3]
*Dan Barrack
Max Beren
J. S. Broida
Paul Broida
David Cremer
Manuel Cremer
Louis Engelman [Engleman]
David Goldenberg
*Max Goldenberg

[1] It is of interest that one of the three confirmands of the year 1937, Zeena Barrack, later married Harold Rudin, who was, successively, a resident of Parkersburg, Beckley, and, finally, Huntington.

[2] 30 members or families. Saul Lasky was president of the congregation in the year 1936–1937.

Those families marked with an asterisk were no longer living in Parkersburg in 1957–1958. Some had passed away, others had moved to other cities, and still other families and members came into the community in the two decades from 1937 to 1959, and into the congregation as members, to take their places and even to increase their numbers considerably.

[3] Father of Zeena Barrack Rudin.

*Louis Goldstein
*William Goldstein
Henry [S.] Greenberg
*Joseph Greenberg
*Harry Grossman
Henry Hersch
*Henry Hertz
David [H.] Kahn
*Louis Kirstein
*Saul Lasky
*Henry Levitt
*William Mintzer
*Robert Nadler
*Harry Newberger
*Frank Okrent
*Gus Salinger
Joseph Stern
Joseph Sunshine
*Jerry Union

1942–1943

IRVING A. MANDEL. In 1942 to 1943, Irving A. Mandel, of Chicago, then a student at the H. U. C., in Cincinnati, served as the student rabbi of B'nai Israel Congregation, in Parkersburg. He was born at Chicago, on December 26, 1919, and was ordained by the H. U. C. in June, 1947. In 1958–1959, he was serving as rabbi of Temple Beth Am, in Palo Alto, Calif.

1943–1944

LESTER W. ROUBEY. Lester W. Roubey (born at Baltimore, Md., on February 11, 1915) served as the student rabbi of the Parkersburg B'nai Israel Congregation for almost a year, from the fall of 1943 to June, 1944. He was ordained by the H. U. C. in June, 1947. He received the M.A. degree from Johns Hopkins University, in Baltimore, in 1936, and the Ph.D. degree in 1938. After leaving Parkersburg, he served as rabbi of Temple Shaarai Shomayim, in Lancaster, Pa., from 1947 to 1953. In September, 1954, he became rabbi of Congregation Oheb Sholom, in Reading, Pa., which position he still held in 1959–1960. His biography is included in *Who's Who in World Jewry* (1955).

1944–1945

JEROME W. GROLLMAN. Jerome W. Grollman (born at Baltimore, Md., on March 25, 1922) served as the student rabbi of

the Parkersburg congregation from 1944 to 1945. At that time, J. S. Broida was president of the congregation. Jerome W. Grollman attended the Baltimore Hebrew College, graduated from the University of Maryland in 1942, with the A.B. degree, and was ordained by the H. U. C. in 1948, receiving the degree of Master of Hebrew Letters as well as his rabbinical diploma in that year. He came to the United Hebrew Temple, in St. Louis, in July, 1948, first serving as assistant rabbi and then as associate rabbi (later, rabbi) to Rabbi Samuel Thurman. In 1956–1957, he served as president of the St. Louis Rabbinical Association. In St. Louis he serves as a member of the boards of directors of Jewish and general civic and religious organizations.

While serving from 1944 to 1945 as the student rabbi in Parkersburg, Jerome W. Grollman helped to organize and initiate the Tri-State Temple Youth Conclave, which was still in existence in 1959. Sidney Akselrad, then student rabbi of the Logan, W. Va., congregation, and at the time also an H. U. C. student, assisted in its organization. The Tri-State Temple Youth Conclave was the first Jewish youth conclave in the West Virginia area (which included some of the smaller towns as well as the two States of Ohio and Kentucky). In Parkersburg, in April, 1945, Jerome W. Grollman represented the Jewish community at a public memorial service held in memory of President Franklin D. Roosevelt, who had passed away in that month. He also participated, as the representative of the Parkersburg Jewish community, in the public ceremonies marking V. E. [Victory in Europe] Day, the end of the Second World War in Europe, in May, 1945.

1945–1946

EUGENE B. BOROWITZ. Eugene B. Borowitz (born in New York City, on February 20, 1924) served as the student rabbi of B'nai Israel Congregation, in Parkersburg, from 1945 to 1946 (not the entire religious year, however). He was

ordained by the Hebrew Union College, in Cincinnati, in 1948. After his ordination, he served the Community Synagogue, in Port Washington, N. Y., as rabbi, also as instructor in Bible and Judaism at the H. U. C. School of Education and Sacred Music, in New York City. On August 1, 1957, he was appointed to the position of associate director of religious education for the U. A. H. C., in New York.

In a letter written from Port Washington, N. Y., on February 15, 1957, Eugene B. Borowitz stated that he was in Parkersburg as student rabbi for only a short part of the period from 1945 to 1946, and not for the entire religious year, and was succeeded for the balance of the year by Lester W. Roubey. He recalls that the religious services on alternate Friday nights, during that period, were held above some stores. A humorous and human touch in his second letter to me, dated March 18, 1957, is worth citing:

". . . . The train which I took back to Cincinnati, on the Baltimore & Ohio Railroad, on Saturday night, was one car hitched onto the end of a freight train, and an absolute horror to ride. I remember, too, vaguely, that the people were very lovely, and that our services above some stores were very pleasant." [1]

1946–1948

HERBERT M. YARRISH. Herbert M. Yarrish (born at Boston, Mass., on March 20, 1920) served as the student rabbi of the Parkersburg congregation for about one and one half religious years, from 1946 to 1948. He received his A.B. degree from Harvard University in 1942, his M.H.L. degree from the H. U. C. in 1949, and was ordained in that same year. After serving as the rabbi of Temple Beth El, in

[1] Evidently, in Parkersburg as well as in other biweekly positions, the student rabbi did not always stay over until Sunday, to assist with the Religious School, but the entire management and conduct of the Religious School of the congregation were in the hands of the local teachers.

Flint, Mich., for some years, Herbert M. Yarrish, in September, 1956, became rabbi of Temple Emanuel, in Haddonfield, N. J. (a suburb of Camden).

In 1959–1960, Herbert M. Yarrish was rabbi of Temple Emanuel, in Merchantville, N. J., a small town situated 3 miles east of Camden (*CCAR*, Volume LXIX [1959], pages 334 and 344).

Of great human interest is the brief picture presented by Herbert M. Yarrish of the Parkersburg Jewish community and of Congregation B'nai Israel and of his activities as student rabbi there, in a letter written from Haddonfield, N. J., on February 15, 1957:

Officers of the congregation [1946–1948] were:

PRESIDENT: Joseph Sunshine
VICE PRESIDENT: Paul Broida
TREASURER: Sidney [A.] Ardman
SECRETARY: Henry Hersch

I cannot recall the Sisterhood or the B'nai B'rith officers.

On May 25, 1947, we held a very beautiful Confirmation service, confirming the following: Stephanie Ann Broida, Eileen Janet Cremer, Leonard Eugene Cremer, Barbara Rochelle Deutsch, and Marvin Lee Greenberg. Mrs. Henry [Ella] Hersch was the organist, [there was] a congregational choir, and Rabbi Emmet A. Frank (then a Hebrew Union College student) was the soloist.

We held services at that time in the second story of a downtown building above a movie theatre (or next door to it). When a good picture played, it was a choice of concluding the services in time for the last show, or losing some of the congregation.

Of the names which you mention, the only people whom I can clearly remember are Max Berin [Beren] and Leo Levey. I remember with great fondness Joe [Joseph] Sunshine, who was the president, and at whose store I would always stop on Friday afternoon walking from the train station to the Hotel Chancellor where I would stay for the weekend; the wonderful and large Cremer family;[1] and the Sid Ardmans [Sidney A. and Milda G. Ardman]. In general, it was a most hospitable and friendly congregation.

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[1] Five Cremer families, brothers, were still living and active in the congregation and Jewish community of Parkersburg in 1958.

1948–1949

IRWIN M. BLANK. Irwin M. Blank (born in New York City, on December 6, 1925) served as the student rabbi of the Parkersburg congregation from September, 1948, to June, 1949. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1950. He received the B.S. degree in 1946 from the College of the City of New York; the Master of Arts degree in education in 1949 from Columbia University Teachers' College, in New York; and the Master of Hebrew Letters degree in 1950 from the H. U. C. He served as assistant rabbi of Congregation Emanu-El, in New York, from 1950 to 1956, receiving a two-year leave of absence to serve in the United States Navy as a chaplain. In August, 1956, he was elected rabbi of Temple Sinai of Bergen County, in Englewood, N. J.; he still held this position in 1959.

In the year 1948 to 1949, Paul Broida served as president of B'nai Israel Congregation, and Leo Levey was chairman [superintendent] of the Religious School. The new Temple (on 20th Street; the first regular house of worship possessed by the Parkersburg Congregation) was under construction during that year, and was dedicated in the following September (September, 1949).

1949–1950

LOUIS J. SIGEL. Louis J. [Joel] Sigel (born in Derby, Conn., on October 28, 1923) served as the student rabbi of Congregation B'nai Israel, in Parkersburg, on a biweekly basis, from September, 1949, to June, 1950. He was ordained by the H. U. C. in 1951. In August, 1951, he was called to Temple Tifereth Israel, in Malden, Mass., as its rabbi, and served in that position until late 1959 or early 1960, when he was elected rabbi of Temple Emeth, in Teaneck, N. J. He attended Yale College in Yale University, in New Haven, Conn., from 1941 to 1945, and received the degree of Bachelor of Arts in February, 1945. He also attended the

School of Graduate Studies in Yale University, from 1945 to 1946, receiving the degree of Master of Science in June, 1946. From 1946 to 1951 he was a student at the H. U. C., in Cincinnati, receiving his ordination and the degree of Master of Hebrew Letters from the College in June, 1951. From 1950 to 1951, Louis J. Sigel served as the student rabbi of Congregation Agudas Achim, in Ashland, Ky. (near Huntington, W. Va.).

So charming, so replete with human interest, and so thoroughly characteristic is Louis J. Sigel's description of the Parkersburg Jewish community and of his work there as student rabbi in the brief period from September, 1949, to June, 1950, that his letter of February 17, 1957, is herewith reproduced almost in its entirety:

. . . . The following information . . . about my year's ministry in Parkersburg is based upon my limited memory and whatever clippings I was vain enough to keep in my files:

OFFICERS OF TEMPLE B'NAI ISRAEL, PARKERSBURG, 1949–1950:

PRESIDENT: David H. Kahn
VICE PRESIDENT: Martin Cremer
TREASURER: Allen Staub
TRUSTEES

Max Beren J. S. Broida Henry Greenberg

BOARD SECRETARY: Herbert Gottlieb
CORRESPONDING SECRETARY: Arthur Ardman

OFFICERS OF TEMPLE B'NAI ISRAEL SISTERHOOD, 1949–1950:

PRESIDENT: Mrs. Joseph Sunshine
VICE PRESIDENT: Mrs. Manuel Cremer
RECORDING SECRETARY: Mrs. Harry (Jean) Chaitin
CORRESPONDING SECRETARY: Mrs. Leo Levey
TREASURER: Mrs. Martin Cremer

Enclosed is a copy of the total Sisterhood membership which I found in my files and with which I can part.[1]

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[1] This list has been presented in the preceding.

Needless to say, I returned this list to my younger colleague Rabbi Louis J. Sigel after recording its contents for this volume. It belongs, indeed, in his valuable and useful files.

PLATE XXXV

Temple Leshem Shomayim, Wheeling, West Virginia

(see pages 1361 ff.)

M. SONNEBORN
President

EUGENE M. BAER
Vice President

A. H. SILVER
Rabbi

AUGUST DUGA
Secretary

HERBERT O. BAER
Treasurer

Officers of Congregation Leshem Shomayim, of Wheeling, West Virginia, in 1917

(see page 1398)

The school's superintendent that year was Mr. Bernard Oaklander, assisted by Leo Levey, the previous year's superintendent. The teachers were four Jewish students from nearby Marietta College [in Marietta, Ohio]:

Miss Alice Press	Norman Somerson
Miss Matilda Buchbinder	Irving Penn

The Youth Group met every once in a while. In January, 1950, its members participated in a Youth Sabbath Service, and included:

Eileen Cremer	Marvin Greenberg
Sheldon Cremer	Sanford Hertz
Arnold Falk	James Motzno
Tony Falk	Allen Sunshine
Allen Gersman	

Tony Falk and Allen Sunshine gave sermonettes that evening.

I loved Parkersburg. Looking over my collected material (with which I would rather not part), I am reminded of a fine bunch of people, about fifty families in all. The student-rabbi who preceded me was Irwin Blank, now [rabbi] in Englewood, New Jersey. During his year, a new Temple structure was erected. During my year, it was formally dedicated. This, to me, awfully exciting event was held in November, 1949. Barnett [R.] Brickner[1] was the guest speaker. The congregation printed an informative, historical booklet and program commemorating the event. . . .[2] Mr. B. Paul Broida was the chairman of the Temple Dedication Committee in that year. Indeed, planning for that dedication was a tremendous excitement. Other highlights during the year were occasional book reviews on Saturdays, the above-mentioned Temple Youth Service, a Purim program, and a model Seder for the children. The usual staples.

I remember fondly certain families. I became rather friendly with the Cremer family, especially Martin Cremer, and Manuel Cremer. To indicate the nature of the world, about two years ago [in 1955], on a routine visit to a Boston hospital near here, I met Manuel Cremer. His wife was very ill in that hospital. Eileen Cremer, their daughter, was with them. Pleasant hours and memories with them were clouded by the ever-present reality of Mrs. Cremer's desperate illness. I think she passed on soon after. The family never answered my letter asking for her welfare. She was then about forty-five.

A member of my congregation [in Malden, Mass.] is the niece of

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[1] Late rabbi of the Euclid Avenue Temple, Congregation Anshe Chesed, in Cleveland, Ohio.

[2] This program booklet has been cited almost in toto in excerpts above.

Mrs. Max (Esther) Beren in Parkersburg. She herself hails from Wheeling. Her name: Mrs. Eta Myra Sherman, née Ruttenberg.

I remember fondly the Herb Gottliebs. She [Mrs. Herbert Gottlieb] is a sister-in-law to Ely Pilchik (rabbi of B'nai Jeshurun Congregation, in Newark, N. J.)[1] I had lots of fun with the Leo Leveys; he is a thin, cynical, funny, ever-unhappy New Yorker who came to Parkersburg. I doubt if they still live there.[2]

These are some of the memories that come to me now. I am grateful to you for the opportunity you gave me to conjure up these sentimentalities. As a bi-weekly student-rabbi, one who is but a "guest in their house," a "stranger in the community." Yet, these were a bunch of warm people.

1950–1951

JEROME B. COHEN. Jerome B. Cohen (born on January 13, 1923, in Mt. Carmel, Pennsylvania) served as the student rabbi of B'nai Israel Congregation, in Parkersburg, from September, 1950, to June, 1951. In 1949 he preached in Congregation Emanuel, in Welch, W. Va., for the High Holy Days. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1952, and thereafter served as rabbi of Congregation Mishkan Israel, in Selma, Ala., for three years (1952–1955). Here he met and married his wife, the former Mathilde Kayser, of Selma, Ala., whom Abraham I. Shinedling, while himself serving as the rabbi of Congregation Mishkan Israel, in Selma, in 1944 to 1947, had married to her first husband (from whom she was later divorced) in the home of her parents, Edwin and Lillian Leva Kayser.

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[1] Mrs. Herbert Gottlieb is the sister of Mrs. Ely E. Pilchik, and the daughter of Louis Schuchat, of Lewisburg, W. Va.

[2] On this point, the ever complaisant, genial, scholarly, and friendly Rabbi Louis J. Sigel is in total error. Not only are the Leo Leveys, Leo Levey and his wife, Lilian Levey, still living in Parkersburg, in 1959–1960, but he continued to serve as the superintendent of the Religious School for a total of six years longer, eighteen years in all, retiring only in December, 1956, and was active in the work of the congregation and of the B'nai B'rith. In the middle 1950's, some years after Rabbi Louis J. Sigel had left Parkersburg, Leo Levey served for three years as vice president and president of the West Virginia State Council of the B'nai B'rith, in which he had a statewide reputation as a worker.

In September, 1955, Jerome B. Cohen left Selma, Ala., to become rabbi of Temple Beth El of Northern Valley, in Closter, N. J., remaining there until September 1, 1957, when he left to become the rabbi of Temple Emanuel, in Gastonia, N. C. He had served the Gastonia, N. C., congregation for less than a month when, unfortunately, this warm-hearted, gentle, intelligent, zealous and very human young rabbi met with a tragic death in an automobile accident near Gastonia between Rosh Hashanah and Yom Kippur in late September, 1957. It should therefore prove of poignant interest both to the reader and to the future historian (I was on quite intimate terms with Jerome B. [Jerry] Cohen, both of us having served as rabbi of Temple Mishkan Israel, in Selma, Ala., for three years, and corresponding regularly with one another over a period of years ever since his ordination) to present the entire text of a letter to me written at Closter, N. J., on February 15, 1957, in which he gives some biographical facts as well as a brief picture of the Parkersburg Jewish congregation and community in the year 1950–1951:

I very much appreciate your letter of February 10 [1957]. It is true that I served Parkersburg as bi-weekly student rabbi from 1950 to 1951, but as for Welch, I merely preached there during the High Holy Days of 1949.

You ask for some personal data. I was born on January 13, 1923, in Mt. Carmel, Penna. I attended Brooklyn College in the evening session from February, 1941, to June, 1945. Then I transferred to the University of Cincinnati and at the same time entered the Hebrew Union College. I graduated from the University of Cincinnati in June, 1949, with a B.A. [degree], and was ordained at the Hebrew Union College in June, 1952. The only degree I earned at the H. U. C. was the B.H.L. (Bachelor of Hebrew Literature degree].

My first position after leaving the Hebrew Union College was, as you surmise, your old congregation in Selma, Alabama, Congregation Mishkan Israel. I remained there from September, 1952, through August, 1955. In September, 1955, I came to Closter, New Jersey, where I am now.

As for details regarding the Parkersburg congregation, during

my year of service there, I cannot recall very much. I know the membership numbered around 55 families, the Religious School around 30 children, the Youth Group under 20 members. The attendance at Sabbath Services [Friday nights] was good for the Temple's size, averaging 30 to 35. The Sisterhood was a very active and effective organization. The Religious School ran smoothly and effectively. And the Youth Group, as I recall was a chapter of the AZA. . . .

1951–1952

RICHARD S. STERNBERGER. Richard S. Sternberger (born in Philadelphia, Pa., on August 10, 1926) served as the student rabbi of the congregation in Parkersburg from 1951 to 1952. He graduated in 1947 from the University of Pennsylvania with the degree of Bachelor of Arts. He was ordained by the Hebrew Union College, in Cincinnati, in June, 1952. From 1952 to 1954 he served as a chaplain in the United States Navy. In 1954 he became assistant rabbi of the Baltimore Hebrew Congregation, serving under Rabbi Morris Lieberman; he served this Baltimore congregation until early 1958, with the title of associate rabbi, and then he was elected rabbi of the Jewish Community Center, in White Plains, N. Y.

In a letter to me written at Baltimore on April 2, 1957, Rabbi Richard S. Sternberger presented a body of important data dealing with the history and records of B'nai Israel Congregation, of Parkersburg, from which the following valuable historical material has been excerpted:

I am enclosing herewith a program which will give you the names of the various officers of the Congregation when I was in Parkersburg, in 1951 to 1952. Mr. Leo Levey was head [superintendent] of the Religious School, but I can not remember the names of the teachers. I had a Confirmation Class of four members. I did not have much time to serve on any committees in the community; however, I did serve on the committee which planned the Brotherhood Week dinner, and I obtained Admiral Salisbury, who was Chief Chaplain of the Navy, as the principal speaker. I am enclosing a list of the names of the congregants, as I knew them from a Uniongram book presented to me.

B'NAI ISRAEL TEMPLE

[PARKERSBURG, WEST VIRGINIA]

DINNER

HONORING RABBI RICHARD STERNBERGER
AND
INSTALLATION OF B'NAI B'RITH OFFICERS
MAY 11, 1952
CHANCELLOR HOTEL
PARKERSBURG, W. VA.

The B'nai Israel Congregation herewith expresses its appreciation of the interest and effort of Rabbi Richard Sternberger in his work with our community. We extend our sincere good wishes for his success in his next endeavor as a United States Navy Chaplain.

PROGRAM

TOASTMASTER . . . . . Harold Goldenberg
President, B'nai B'rith Lodge
[Parkersburg Lodge, No. 767]
SONG — "America" . . . . . Mrs. Budd Moser [of Huntington]
INVOCATION . . . . . Richard Sternberger
Rabbi, B'nai Israel Congregation

BANQUET

INTRODUCTION OF GUESTS . . . . . Harold Goldenberg
INSTALLATION OF THE B'NAI
B'RITH OFFICERS . . . . . by Budd Moser [of Huntington]
Vice President, District No. 3, B'nai B'rith [District Grand] Lodge
REMARKS . . . . . Max Beren
President, B'nai Israel Congregation
REMARKS . . . . . Mrs. S. [Sidney A.] Ardman
President, B'nai Israel Sisterhood
PRESENTING . . . . . Rabbi Richard Sternberger
ADDRESS . . . . . Rabbi Jacob [R.] Marcus
Hebrew Union College, Cincinnati, Ohio

B'NAI ISRAEL CONGREGATION OFFICERS, 1951–1952

PRESIDENT: Max Beren
VICE PRESIDENT: Paul Broida
TREASURER: Harold Goldenberg
RECORDING SECRETARY: Herbert Gottlieb
CORRESPONDING SECRETARY: Mrs. Ben [C.] Kart

B'NAI B'RITH OFFICERS, 1951–1952

CHAPLAIN: Allen Staub
PRESIDENT: Harold Goldenberg
1ST VICE PRESIDENT: Arthur Ardman
2ND VICE PRESIDENT: Harry Lieberman
TREASURER: Louis Cremer
SECRETARY: Leo Levey
WARDEN: Ray Blocker

B'NAI ISRAEL SISTERHOOD OFFICERS, 1951–1952

PRESIDENT: Mrs. Sidney [A.; Milda G.] Ardman
VICE PRESIDENT: Mrs. Herbert Gottlieb
TREASURER: Mrs. Henry Greenberg
RECORDING SECRETARY: Mrs. Harold Goldenberg
CORRESPONDING SECRETARY: Mrs. Sidney Robbins

MEMBERS OF B'NAI ISRAEL CONGREGATION, PARKERSBURG, WEST VIRGINIA, MAY 11, 1952[1]

Sidney (Milda G.) Ardman
Louis (Sadye) Axchod [Axelrod]
Mr. and Mrs. Harry Beren
Max (Esther) Beren
Ray (Irene) Blocker
Mrs. J. S. Broida
Mr. and Mrs. Paul Broida
Harry (Jean) Chaitin
Mr. and Mrs. David Cremer [Leonard and Sheldon] (Dore)
Louis (Cynthia) Cremer
Manuel (Cherie) Cremer
Mrs. Sarah Cremer
Miss Esther Dans [Davis?]
Mr. and Mrs. Deutsch
Myer [Meyer] (Rita) Falk
Miss Dorothy Feinberg [Fineberg]
Mr. and Mrs. Harold Goldenberg [Jerry and Richard]
Mrs. Annie Goldstein
Richard (Evelyn) Goldstein
Herbert (Betty) Gottlieb
Henry (Edith) Greenberg
Mr. and Mrs. Morris Greenberg

[1] 39 families are listed. The name of the member's wife, when it is known, is given in parentheses; the names of children are given in brackets.

Miss Ella B. Hersch
Mr. and Mrs. David [H.] Kahn, Jr.
Miss Carol Kamons
Ben [C.] (Ethel) Kart
Louis (Mae) Kratenstein
Eric (Shoshonah) Lehman
Harry (Irene) Leiberman [Lieberman]
Leo (Lilian) Levey
Bernard (Harriet) Oaklander
Mr. and Mrs. David (Nathalie) Reich
Merle (Aline) Rips
Stuart (Myra) Robbins [Sidney?]
Murray (Ruth) Salsitz
Mr. and Mrs. Allen Staub
Lee (Etta) Stern
Edwin (Dorothy) Yunker
Mr. and Mrs. Max Yunker (Beatrice)

1952–1953

HENRY COHEN. Henry Cohen (born in Houston, Tex., on November 6, 1927) served as the student rabbi of the Parkersburg Congregation B'nai Israel for less than a year in the period from 1952 to 1953. Max Beren was president of the congregation during his student rabbinate, and Leo Levey was principal [superintendent] of the Religious School. Henry Cohen was ordained by the Jewish Institute of Religion, in New York (the New York School of the H. U. C. - J. I. R.), in June, 1953. He was a grandson of the famous Rabbi Henry Cohen, of Galveston, Tex., who served as rabbi of B'nai Israel Congregation, of Galveston, for more than half a century, from 1888 to 1952, and who passed away in the latter year at the age of 89, and who was known as "the man who would not leave Texas."

The younger Rabbi Henry Cohen, after his ordination, served as a chaplain in the Ninth Field Hospital, Brooke Army Medical Center, in Fort Sam Houston, Tex., and later, for about two years, he was assistant rabbi of Temple Beth El, in Great Neck, Long Island, N. Y., until July, 1958, when he was elected rabbi of Temple Sinai, in Champaign, Ill.

1953–1954

ROBERT L. LEHMAN. Robert L. Lehman (born in Heilbronn, Germany, on May 3, 1927) served as the student rabbi of

the Parkersburg congregation from 1953 to 1954. He was ordained by the H. U. C. - J. I. R., in Cincinnati, in June, 1954, and thereafter he became associate rabbi of Oheb Shalom Congregation, in Baltimore. In 1959–1960, he was serving as the rabbi of the Hebrew Tabernacle of Washington Heights, in New York City.

Rabbi Robert L. Lehman, who, it will be noted, is a German-born American Reform rabbi, presented the following valuable data and human-interest material in a letter dated at New York City, on February 21, 1957:

. . . I was student rabbi in Parkersburg from 1953 to 1954. The president of the congregation was Paul Broida. He was succeeded in 1954 by the former first vice president, Max Yunker. The person in charge of the [Religious] School was Leo Levey. The president of the Sisterhood was Mrs. Herman [Herbert] Gottlieb. Incidentally, it might interest you to know that Max Yunker is a former member of the Hebrew Tabernacle [in New York City], of which I am the rabbi now, and in which I grew up. (After leaving Germany for the United States, in 1938, Robert L. Lehman and his family lived in New York until he entered the H. U. C., in Cincinnati.)

I came to the Hebrew Tabernacle [as rabbi] in December of 1956, having spent two and one half years prior to that time with Rabbi [Abraham D.] Shaw in Baltimore (Oheb Shalom Congregation). I graduated from the Hebrew Union College in 1954. I was born in Germany in 1927 (at Heilbronn, on May 3, 1927), came to the United States (with my parents and family) in 1938, took my Bachelor [Bachelor of Arts] degree at Long Island University, and am now working for my Ph.D. degree. . . .

In Parkersburg we had no Youth Group program, but we did conduct a regular Saturday evening Adult Study Class, in which we discussed the usual topics.

1954–1955

Sanford M. Shapero. Sanford M. Shapero, of Dayton, Ohio, served as the student rabbi of B'nai Israel Congregation, in Parkersburg, from 1954 to 1955, in his senior year at the H. U. C. He was ordained by the H. U. C. in June, 1955, and then for two years, until August, 1957, he served as a chaplain in the United States Navy. In September, 1957,

he was elected rabbi of Temple B'nai Israel, in Elmira, N. Y., but left this position in September, 1959, to become rabbi of B'nai Israel Congregation in Bridgeport, Conn., being formally installed as the rabbi of the Bridgeport Congregation on March 18, 1960. On June 6, 1959, at Cincinnati, he was awarded the degree of Doctor of Hebrew Letters by the H. U. C. - J. I. R.

In 1954 to 1955, during his first term as president of B'nai Israel Congregation, Max Yunker initiated the instructive "custom" of inviting rabbis from the larger cities of the State to visit the congregation, on weekends when the student rabbi from the H. U. C. - J. I. R., in Cincinnati, was not in the city, for the purpose of preaching, of conducting services in the Parkersburg Temple, and of meeting with and addressing groups of the community at the Temple and in the homes of notable members of the community. Thus, in March, 1955, Rabbi Abraham I. Shinedling, then of Congregation Beth El, in Beckley, visited Parkersburg, preached in B'nai Israel Temple and conducted religious services, addressed the local B'nai B'rith Lodge and participated in a social gathering which it held at its meeting rooms in the Social Hall of the Temple, and delivered an address (followed by discussion) on a historical-religious subject before a large number of the members of the Parkersburg Temple at a religio-social gathering held on one of the nights of that weekend in the home of Max and Beatrice Yunker.

1955–1956

SHERWIN T. Wine. Sherwin T. Wine, of Detroit, Mich., served as the student rabbi of the Parkersburg congregation from 1955 to 1956, in his senior year at the H. U. C., in Cincinnati. He was ordained by the H. U. C. in June, 1956. From September, 1956, until early in 1957 he served as assistant rabbi of Temple Beth El, in Detroit, and then was granted a leave of absence for chaplaincy duty in the United States Army. In 1959–1960 he was again in service in Beth El Congregation, in Detroit. In 1960, having completed a

two-year tour of chaplaincy duty in the United States Armed Forces, Sherwin T. Wine was elected the rabbi of a newly organized Reform congregation in Windsor, Ontario (Canada).

1956–1957

SIMEON J. MASLIN. Simeon J. Maslin, of Winthrop, Mass., served as the biweekly student rabbi of the Parkersburg congregation in the year 1956 to 1957, as a senior student at the H. U. C., in Cincinnati. He was ordained by the College in June, 1957. In 1959–1960 he was serving as rabbi of the Monroe Temple of Liberal Judaism, in Monroe, La.

1957–1958

HAROLD L. RUBENS. Harold L. Rubens, of Los Angeles, Calif., an upper classman at the H. U. C. - J. I. R., in Cincinnati, served as the biweekly student rabbi of B'nai Israel Congregation, in Parkersburg, from 1957 to 1958. Henry S. Greenberg was president of the congregation during his student rabbinate in Parkersburg. In 1958–1959 Harold L. Rubens was serving as assistant rabbi of the Baltimore Hebrew Congregation, under Rabbi Morris Lieberman.

1958–1959

ALAN G. WEITZMAN. Alan G. Weitzman, of Cincinnati, a third-year student at the H. U. C. - J. I. R., in Cincinnati, served as the biweekly student rabbi of the Parkersburg congregation from 1958–1959. At that time, Henry S. Greenberg was again serving as president of the congregation.

1959–1960

SHIMON PASKOW. Shimon Paskow, of New York, who was ordained by the H. U. C. - J. I. R., in New York, in June, 1959, served as the graduate rabbi of the Parkersburg con-

gregation on a weekly (every week) weekend basis in 1959–1960, at which time he was doing graduate work and serving as a teaching fellow at the Cincinnati School.

Notes on Some of the Personages of the Parkersburg Community

Max Beren. Max Beren, former president of B'nai Israel Congregation for several years, has played an active role in the Jewish and general community of the city, and as a contributor to a wide variety of causes.

Mrs. Nora B. Franks. Mrs. Nora B. Franks, formerly of Beckley, was transferred to Parkersburg in early 1957, to become manager of the Social Security office in the latter city. In Parkersburg, as in Beckley, she became active in the work of the local Sisterhood, as well as in civic affairs. (For a fuller biography of Mrs. Nora Beldner Franks, *see under* Beckley, and *see* the *History of the Beckley Jewish Community*, by Abraham I. Shinedling and Manuel Pickus [1955]), page 51.)

Joseph Freed. Joseph Freed, a brother of David Freed, of Charleston, settled in Parkersburg in early 1955, to become manager of the new Embee's Store (Margolis Brothers), which was opened up in Parkersburg in that year. (For his biography, *see ibid.*, page 52.)

Herbert Gottleib. Herbert Gottleib (his name is spelled also as Gottlieb in the congregational records) lived in Parkersburg for a number of years before he settled in Clarksburg about the middle of the 1950's. He is a brother of Bernard Gottlieb, of Clarksburg. Herbert Gottleib's wife is the former Betty Lee Schuchat, a daughter of the retired merchant Louis Schuchat, of Lewisburg, W. Va.

David H. Kahn. David H. Kahn, a noted Parkersburg merchant, was born in Parkersburg on July 25, 1888. He received the B.S. degree from West Virginia University in 1911. The owner of the Credit Bureau in Parkersburg, he served a term as president of B'nai Israel Congregation. He served also as the president of the B'nai B'rith Lodge of

Parkersburg, and as president of the Community Chest. David H. Kahn also served for many years as the secretary to the local Chamber of Commerce.

SAMUEL NEWBERGER. Samuel Newberger served as a member of the Parkersburg City Council before the beginning of the Civil War.

HAROLD RUDIN. For several years before he moved to Beckley in 1949, Harold Rudin lived in Parkersburg, where he managed Charles Barrack's Wholesale Auto Supply Company store. In early 1956, he moved from Beckley to Huntington, where he again managed another branch store of the Barrack's Wholesale Auto Supply Company, after serving in a similar position in the Beckley branch of that business. In both Parkersburg and Beckley he was active in the work of the local B'nai B'rith Lodge. (A fuller biography of Harold Rudin may be found in the above-referred to *History of the Beckley Jewish Community*, page 62.)

It is of interest that Harold Rudin's wife, the former Zeena Barrack, of Parkersburg, a daughter of Charles Barrack, was confirmed by Student Rabbi David D. Shor in Parkersburg on May 16, 1937, as mentioned above in the subsection containing the biographies of the rabbis of the Parkersburg Jewish congregation.

LESSEMAN STRAUS. Lesseman Straus, a Civil War veteran, of Parkersburg, died in that city, at the age of 85, on November 10, 1912 (*AJYB*, 1913–1914 [5674 A.M.], page 274).

MAX and EDWIN YUNKER. Max Yunker, and his late brother, Walter Yunker, settled in Parkersburg in 1952, coming from Point Pleasant, W. Va., where they had lived for several years before that, and had been members of Oheb Sholom Congregation, in nearby Huntington, W. Va. The brothers were born in Germany, whence they emigrated to the United States in the 1930's, and before moving to Point Pleasant, W. Va., they had lived for a while in New York City. In 1959–1960, Max Yunker and his younger brother, Edwin Yunker (also born in Germany), who had settled in Parkersburg before him, were operating a large women's clothing and dress manufacturing plant, one of

the largest factories in Parkersburg, assisted by Max Yunker's son-in-law, Walter Wertheim, of nearby Vienna, W. Va., which is practically a suburb of Parkersburg. Max Yunker was president of B'nai Israel Congregation, of Parkersburg, for two years (1954–1955 and 1956–1957), and served for a number of years as a vice president or a director of the congregation, and was active for many years in the annual campaigns of the United Jewish Appeal, in Parkersburg, as well as in the B'nai B'rith, on both a local and a State level.

Edwin Yunker's wife, Dorothy Yunker, has been active for years in the Religious School and Sisterhood of the Parkersburg congregation.

In 1960, Mrs. Jeanette Yunker, the widow of Walter Yunker, and her young daughter, Barbara Yunker, were still resident in Parkersburg, the former an active member of the congregation and Temple Sisterhood; and the latter a pupil in a higher grade of the Religious School.

AL ZILENZIGER. Al (Albert) Zilenziger served as a member of the City Council of Parkersburg from 1883 to 1885, and also, having been elected City Collector, he served for a time in that post. It is possible that Al (Albert) Zilenziger was a younger brother of Samuel Zilenziger (Silenziger], of Philadelphia, an eminent musician of the 1850's and 1860's, whose name is recorded in the pages of Isaac Leeser's *The Occident*, of Philadelphia. Reference has been made above to "Al Zilenziger's cigar store and factory in the center of town on Third Street [which was] the local forum for all interested in politics." According to the *JE*, in its brief article on West Virginia in Volume 12, Albert Zilenziger served for some years on the Board of Directors of the Weston Asylum.

PARSONS

Parsons is a city in Tucker County, in northeastern West Virginia, sixteen miles north northeast of Elkins, and near the towns of Davis and Thomas, W. Va., which also are located in Tucker County. Parsons is the county seat of Tucker County. It was incorporated in 1793. Parsons is the site of the battle of Corrick's Ford in the first year of the Civil War (1861). It has tanneries and woollen mills.

In 1950, Parsons had a general population of 2,009 (United States Census). In 1940, its general population was 2,012.

Only three or four Jewish families are known to have resided in Parsons, and three of these families were still resident there in 1957–1958:

THE BENZ FAMILY, formerly of Thomas, W. Va.

DR. S. LILENFELD (Lilienfeld), who came to Parsons in 1947, and is engaged as a physician in general practice.

HASKEL SCHILANSKY, a son of Barney Schilansky, of Thomas, W. Va. Haskel Schilansky was born in Thomas, W. Va., in 1905. In Parsons, in 1957–1958, he operated a meat and grocery store. He is the brother-in-law of Ruby Rubenstein, former mayor of Thomas, who is the source of a great part of the material on Tucker County contained in this volume. (The name Haskel, in all probability, represents an Anglicization of the original name of Ezekiel, later shortened or corrupted to *Chatzkel*, from the Hebrew *Yechezkael*, given to him by his strongly Jewish and scholarly father, Barney Schilansky.)

ABRAHAM BENNETT, the next to the eldest son of Moses I. Bennett and Bess Geraldine Bennett, was first in the clothing business in Parsons, and then in the poultry business there. He was born in Harpers Ferry, W. Va. He died in Pittsburgh.

PENNSBORO

Pennsboro is a town in Ritchie County, in northwestern West Virginia, 43 miles west of Clarksburg, and 39 miles east of

Parkersburg. Its elevation is 852 feet above sea level. Pennsboro was settled in the early 1800's. It is governed by a mayor and by a town council of four members. Pennsboro is a main line and siding station on the main line of the Baltimore & Ohio Railroad from Baltimore to St. Louis. It is known for its gas and oil wells. Pennsboro is important, also, as a market and shipping center for farm products, oil, and gas. It has also a glass factory. Ritchie County is a center of the lumber industry. The town of Pennsboro has also a marble factory, and a plant for the manufacture of aluminum awnings.

In 1950, according to the United States Census, Pennsboro had a general population of 1,753. In 1940, its general population was 1,616.

J. Carl Rinehart, mayor of Pennsboro in 1956–1957, is authority for the statement that "no Jewish residents ever lived in Pennsboro. There have never been any Jews living in Pennsboro or in Ritchie County, to my knowledge, except for I. [Isadore] Tucker, of Ellenboro, in Ritchie County." I. Tucker was Isadore Tucker, brother of Sydney Tucker, of Bluefield, who moved from the latter city to Ellenboro about the year 1950. In Bluefield, Isadore Tucker had lived for about three or four years, operating a women's dress shop on Princeton Avenue.

PETERSBURG

Petersburg is a town in Grant County, in northeastern West Virginia, 32 miles south of Keyser. It is the county seat of Grant County. Petersburg is a farm trade center, and manufactures leather products. In 1950, according to the United States Census, it had a general population of 1,898. In 1940, its general population was 1,410, and several years later (1945?) it was reported to have a general population of 1,751.

No Jews were resident in Petersburg in 1957–1958, nor had any Jews ever lived in the town.

PHILIPPI

Philippi is a city in Barbour County, in northern West Virginia, 19 miles east southeast of Clarksburg. It is the county

seat of Barbour County, and the site of Alderson-Broaddus College (founded in 1871).

In 1950, the United States Census gave the city a general population of 2,531. In 1940, its general population was 1,955. A previous census, or estimate, perhaps in 1935, gave the city a general population of 1,767.

Philippi is noteworthy for its covered bridge, and as the site of an important engagement in the Civil War. On June 3, 1861, under General William S. Rosecrans, Union troops from Ohio defeated the Confederates at the famous covered bridge in Philippi; this bridge is still in existence (1957–1958), and the site of the battle is marked by a memorial tablet.

The Reverend Joseph B. Dryfield, formerly pastor of the Philippi Methodist Church, who in 1957 was transferred to the pastorate of the First Methodist Church, in Beckley, W. Va., is authority for the statement that there were no Jews living in Philippi in 1956–1957. He wrote: "There never were any Jewish families living in Philippi in previous years, either. In 1955–1956, there were two Jewish students at Alderson-Broaddus College, in Philippi."

In the period from 1946 to 1957, seven rabbis paid visits to Alderson-Broaddus College and addressed the student bodies there, under the auspices of the J. C. S. These were:

1946: Rabbi Louis J. Cashdan (then of Charleston)
1949: Rabbi Maurice Feuer (then of Goldsboro, N. C.)
1950: Rabbi Joseph H. Freedman (then of Wheeling)
1951: Rabbi A. Goodman (of Columbus, Ohio)
1952: Rabbi H. Goren Perelmuter (of Johnstown, Pa.)
1953 and 1955: Rabbi Morris M. Rose (then of Morgantown)
1957 (April 10): Rabbi Samuel Volkman (of Charleston)

PIEDMONT

Piedmont is a city in Mineral County, in northeastern West Virginia, located on the North Branch of the Potomac River, five miles northwest of Keyser. It is described as "a commercial city in the agricultural Eastern Panhandle of West Virginia, producing soft coal, clay, brick, timber, and lumber, and having paper and pulp mills." It is located on the main line of the Baltimore & Ohio Railroad between Baltimore and St. Louis. The city was chartered in 1856.

Piedmont reported a general population of 2,677 in 1940. The United States Census of 1950 gave the city a general population of 2,565.

Roy A. Mulledy, secretary of the Tri-Towns [Piedmont, W. Va., Westernport, Md., and Luke, Md.] Area Chamber of Commerce, of Piedmont, is authority for the statement that in 1957 no Jews were living in Piedmont. His letter is cited below. In 1927, according to the *AJYB*, there were ten or fewer Jews living in the city. The few J. P. S. A. subscribers from Piedmont are listed as follows in the several volumes of the *AJYB*:

1900–1901

George Mansbach

(He was a member for one year, having dropped his affiliation with the J. P. S. A. in 1901.)

1918–1919

(new members)

David Abramson
William Rosenbloom
M. Shapiro

1922–1923

A. Abramson [Anna Abramson?]
David Abramson

Of great interest for the brief story of Piedmont Jewry are the following four letters, received by me from Roy A. Mulledy, mentioned above, and from David Abramson himself, a long-time resident of Piedmont, who in 1957 was a resident of Baltimore. These letters are herewith cited practically in full, as stories of human interest, and as illustrative of the rise, growth, and decline of a small Jewish community.

[The Letter from Roy A. Mulledy, secretary of the Tri-Towns Area Chamber of Commerce, written at Piedmont, W. Va., on January 23, 1957]

In reply to your letter, there are no Jews now living in Piedmont, W. Va. Mr. David Abramson, the last family, sold his business, and moved to Baltimore, Md.

I am sending your letter to Miss Anna Abramson, 4004 Liberty Heights Avenue, Baltimore 7, Md. She is a daughter of Mr. [David] Abramson. They live at the above address. . . .

[The First Letter from D. (David) Abramson, written at Baltimore, on February 4, 1957]

Your letter [which] you sent to the Piedmont Chamber of Commerce, requesting information on Jewish residents of Piedmont past and present, was forwarded to me in Baltimore. There are no Jews living in Piedmont at present. I am unable to give you the information which this letter of yours asks. There was not much of Jewish life in Piedmont, as the number [of the Jews] was small.

[The Second Letter from D. (David) Abramson, written at Baltimore, on February 15, 1957]

This is in response to your postal card, requesting any information about the David Abramson family which I [David Abramson] might recall. I was born in Lithuania. I came to Piedmont in 1903, from Altoona, Pa. My wife died several years ago. I have two sons and two daughters. Every one received their A.B. [degree] from West Virginia University. My sons are the oldest. They received their M.A. and Ph.D. [degrees] through fellowships from Brown University, in Providence, R. I. My oldest [older] son is an official of the United States Treasury Department, in Washington, D. C., and my youngest [younger] son is chief economist with a Philadelphia, Pa., manufacturing company. My older daughter lives in Baltimore, and my other daughter, who was with me in Piedmont [Anna Abramson], received

her law degree from West Virginia University, and practiced law in Piedmont. I retired (from the clothing business) last July [1956], and we came here [to Baltimore] to live.

The most Jewish families that ever lived in Piedmont, to my recollection, are about seven or eight. They moved away gradually. I can not recollect how many years ago. There never was much [Jewish] activity in Piedmont, for there were not enough Jewish people.

[The Third Letter from David Abramson, written at Baltimore, on March 1, 1957]

In response to yours of the 22nd [of] February, I am pleased to give you the additional information to the best of my knowledge. I was born in 1874 in Yurberik [Lithuania], not far from where your father was born.[1] I came to the United States in 1896 and to Piedmont in 1903, and started a wearing apparel business. In Yurberik I was a teacher of Russian and Yiddish. I belonged to the *Chevrah Mefitze Haskalah*[2] to the young and older people.[3] My wife's maiden name was Bella Grauitan.

The names of my two sons are Victor and Adolph Abramson; they are the oldest of my four children; and the names of my two daughters are Eva and Anna. Both my sons are graduates with M.A. and Ph.D. [degrees] in economics, with fellowships which were awarded to them from Brown University, in Providence, R. I. My older daughter, Eva Abramson, taught school in Piedmont for a couple of years, and then took up social work. She is a graduate from the New York School for Jewish Social Work. During the [Second World] War she was a social worker with the Red Cross, and then went to Baltimore and worked for the Jewish Social Work [Service] Agency. My younger daughter, Anna Abramson, after she graduated from the West Virginia University Law School, took a course at Columbia University, New York. Then she got an appointment with the Office of Price Administration, at Cleveland, Ohio, as food rationing attorney. After the War she came home [to Piedmont] and opened a law office. In 1950, she was also elected a justice of the peace.

Last May [1956] I retired from business, and we came to Baltimore,

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[1] Moses Shinedling, father of Abraham I. Shinedling, was born in the little village of Shkud, near the city of Kovno, Lithuania, in early September, 1860.

[2] David Abramson wrote these three words in Hebrew-script letters; they mean Society for the Spread (literally, "of the diffusers") of (Jewish) Enlightenment.

[3] David Abramson perhaps meant that he taught Russian and Yiddish to the younger and older people of Yurberik, or that the *Chevrah Mefitze Haskalah* embraced both older and younger Jewish members from Yurberik.

where my older daughter lives. She was married to Dr. Samuel Weisman. He died about five years ago.

I saved . . . the following from our Piedmont paper; it is a correct copy:

November, 1948. Flies to Paris.

"Piedmont, W. Va. Dr. Victor Abramson, of the Treasury Department, and a representative from the State Department flew to Paris last Friday to consult with other financial experts on the currency aspects of the Berlin crisis. The experts from Washington and Berlin were summoned by Secretary of State [George C.] Marshall. Dr. Abramson is a son of Mr. and Mrs. D. [David] Abramson, Ashfield St., Piedmont."

Returns from Europe

"Dr. Victor Abramson, who has been attending the meetings in Paris on the Berlin currency crisis, left France on the *U. S. S. America* December 9th. The *America* left Southampton Friday and will arrive in New York Tuesday."

Annie Bennett, the eldest daughter of Moses Isaac Bennett and Bess Geraldine Bennett, of Harpers Ferry and Romney, W. Va., married William Rosenbloom (listed above as a J. P. S. A. subscriber in 1918–1919), and moved to Piedmont. In Piedmont, William Rosenbloom conducted a men's and women's clothing store known as the William Rosenbloom General Store. Moses I. Bennett and other members of his family soon followed William and Annie Bennett Rosenbloom to Piedmont, and took up their residence there, for in the interim Moses I. Bennett had retired from business in Romney. In 1918, after several years of residence in Piedmont, the Moses I. Bennett family and William and Annie Bennett Rosenbloom left Piedmont and moved to Pittsburgh.

PINEVILLE

Pineville is a town in Wyoming County, in southern West Virginia, a few miles from Mullens. It is the county seat of Wyoming County. In 1940 its general population was reported to be 769. In 1950, it had a general population of 1,082 (United States Census).

There were no Jews living in Pineville in 1958, nor, so far as can be ascertained, did any Jewish persons ever live in the town.

POINT PLEASANT

Point Pleasant is a city in Mason County, in western West Virginia, located on the Ohio River, 35 miles north northeast of Huntington, at the mouth of the Kanawha River. It was settled around Fort Blair, which was built in 1774. The date for the settlement of Point Pleasant is given by historians as the year 1785. It was incorporated as a town in 1794, and as a city in 1833. It has coal mines, especially shipyards, and iron works. Point Pleasant is the county seat of Mason County.

Point Pleasant was named by George Washington in 1770. It was the site of an American colonial army victory, known as the Battle of Point Pleasant, over the Shawnee Indians in 1774. In this battle, a large number of Indians led by Cornstalk were defeated by Andrew Lewis and his force of frontiersmen.

In 1940 Point Pleasant was reported to have a general population of 3,538. In 1950, the United States Census gave the city a general population of 4,596.

Both Rabbi Theodore S. Levy, then rabbi of Ohev Sholom Congregation, of Huntington, and John M. Sayre, managing director of the Point Pleasant Chamber of Commerce, reported, in May and June, 1957, respectively, that there were no Jewish families living in Point Pleasant at that time.

In the period from 1948 to 1952, two Jewish families lived in Point Pleasant, apparently the only Jewish families who had ever resided in the city. These were the families of Max Yunker and of his late brother, Walter Yunker. In 1952, both Yunker

families left Point Pleasant and moved to Parkersburg, W. Va., where, together with another (a younger) brother, Edwin Yunker, who had settled in Parkersburg several years previously, they opened up a manufactory of ladies' dresses and suits. Walter Yunker died at Parkersburg several years later; in 1958–1959, his widow and only daughter, Barbara Yunker, were still residing in Parkersburg. Max Yunker had come (together with his brother Walter Yunker) to Point Pleasant to settle in 1948, from New York City, where the two brothers had resided for several years after their arrival in the United States from their native Germany sometime in the 1930's. In 1959–1960, both Max and Edwin Yunker still lived in Parkersburg, and were still operating their ladies' clothing factory.

Rabbi Eugene E. Hibshman, who served as the rabbi of Ohev Sholom Congregation, in Huntington, for four years, up to September, 1952, presented the following brief, yet intimate, picture of the Yunker family of Point Pleasant during this period, and, later, of Parkersburg:

> There were only two Jewish families living in Point Pleasant in the period from 1948 to 1952. These two families later moved to Parkersburg. One was Mr. and Mrs. Max [Beatrice] Yunker. Their younger daughter, Jeannie, attended the Ohev Sholom Congregation Religious School in Huntington until the family settled in Parkersburg [1948–1952]. Max Yunker and his wife [Beatrice Yunker] brought little Jeannie the 35 miles to Huntington every Sunday morning for religious instruction at Ohev Sholom Sunday School.[1] Max Yunker's aged mother, a widow, also lived at Point Pleasant with him. The other Jewish family was that of Mr. and Mrs. Walter Yunker. These two Yunker brothers and their old mother were the only Jews who ever lived in Point Pleasant. Walter and Max Yunker were originally from Germany. Walter Yunker later died in Parkersburg, and his widow was still living in Parkersburg in 1957, where she was active as a member of the Parkersburg Temple Sisterhood.
>
> I recall that one Pesach Eve I attended a Seder in Walter Yunker's house in Point Pleasant, conducted by Max Yunker in German, because the senior Mrs. Yunker spoke little if any English.

[1] In 1959, Jeannie Yunker, then in her late teens, after having been an active member of the Parkersburg Religious School and Temple Youth Group for some seven years, married, and moved away from Parkersburg.

Max Yunker's older daughter married Walter Wertheim, and in 1958–1959 they were still living in Vienna, W. Va., practically a suburb of Parkersburg. Walter Wertheim, interested in the history of the Parkersburg Jewish community, was associated with his father-in-law and with his uncle, Edwin Yunker, in the conduct of the ladies' dress and suit factory.

Mrs. Jeanette (Walter) Yunker and her daughter, Barbara Yunker, were still residents of Parkersburg in 1961. The Walter Yunker family had lived in Point Pleasant for perhaps six years, prior to 1952, before settling in Parkersburg in that year. Before their move to Point Pleasant, Walter and Jeanette Yunker had lived in New York City for a number of years, as had Max and Beatrice Yunker.

PRINCETON

GENERAL

Princeton is a city in Mercer County, in southern West Virginia, eleven miles northeast of Bluefield, and located in the heart of the West Virginia mountains, some 2,000 feet above sea level. It is the county seat of Mercer County. Princeton is located in a farming area, and it is also a railroad center, having railroad repair shops of the coal- and freight-carrying Virginian Railroad (which in 1959 was merged with the Norfolk & Western Railroad). It is also the site of a number of textile and garment factories, especially of a large plant of the Maiden Form Company.

Princeton was settled in 1826. In 1862 it was incorporated as a city. It is a considerable shopping center, second only to nearby Bluefield, for that important coal mining and farming region of West Virginia. Its main business and shopping center, Mercer Street, is a long street extending almost the entire length of the city, and containing the places of business of many, if not most, of the Jewish residents of the city, including a jewelry store, two or three ladies' dress shops, three or four general merchandise and clothing stores, two or three drug stores, and a large furniture store owned by Abraham and Harold Tomchin, brothers, and operated by the latter, and founded by their late father, Joseph Tomchin, formerly of Princeton and later of Bluefield, W. Va.

In 1940, Princeton had a general population of 7,426. In 1950, according to the United States Census, the city had a general population of 8,279.

The motto of Princeton, as found on letterheads of businessmen of the city, is: "Princeton: The Friendly City — Coalfield Gateway."

PRINCETON JEWISH SUBSCRIBERS TO THE J. P. S. A.

1917–1918

Joseph Tomchin[1]

[1] Later he settled in Bluefield, W. Va.

1922–1923

Boris Borinsky
Joseph Tomchin

1930–1935

Boris Borinsky

The Jewish Community of Princeton

In 1957–1958, and for many years before that, the 15 to 20 Jewish families of Princeton were fully integrated with the various Bluefield organizations in one group, known as the Bluefield-Princeton Congregation Ahavath Sholom, the Bluefield-Princeton United Jewish Charities, the Bluefield-Princeton Temple Sisterhood, the Bluefield-Princeton B'nai B'rith Lodge, No. 967, the Bluefield-Princeton Chapter of Hadassah, and the Bluefield-Princeton Temple Youth Group. Previously, however, for many years, until the early 1930's, the Princeton Jewish families had maintained their own congregation (without a synagogue building, however), and their own community, cultural, and religious activities.

Noteworthy years in the history of the Princeton Jewish community were as follows:

1922–1923

(*AJYB*, 1922–1923 [5683 A.M.], page 285)

In 1922–1923, there existed in Princeton Congregation Chizuk Emuno [The Strengthening of the Faith], with Rabbi Alexander A. Steinbach, of Bluefield, West Virginia, as its rabbi. The officers of the congregation in that year were:

President: H. [Harry] Barbakow[1]
Secretary: Joseph Lisagor[1]
10 members

[1] Both Harry Barbakow and Joseph Lisagor were still residing in Princeton, engaged in the clothing business, in 1958–1959. Harry Barbakow's several letters to me, giving congregational and personal data on the Princeton congregation and its congregants, cited in full below, will be found to be of great interest.

Services are held only on the festivals [Rosh Hashanah and Yom Kippur], in Hebrew.[1]

School: 2 classes, 1 teacher, 16 pupils, 2 weekly sessions.[2]

1927

41 Jews, with 1 congregation

1937

40 Jews

1936–1943

From 1936 to 1943, during the years when he served as the rabbi of the Bluefield congregation (the Bluefield-Princeton Congregation Ahavath Sholom), Rabbi Julius Kravetz paid frequent visits to the members of the congregation residing in Princeton.

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[1] The Princeton congregation in that year, 1922–1923, and for a number of years after that, was an Orthodox congregation; in 1958–1959, it still continued to hold its special and separate Orthodox services in a private home on the High Holy Days only.

[2] This Congregation Chizuk Emuno in Princeton existed for an indeterminate number of years after 1922–1923, and then, perhaps in the early 1930's, before the arrival of Julius Kravetz in Bluefield, in 1936, to become rabbi of Ahavath Sholom Congregation there, the Princeton Jewish group, by that time numbering some 14 or 15 families, joined Congregation Ahavath Sholom, of Bluefield, W. Va. At the same time, however, for many years after joining the Bluefield congregation, the Princeton members conducted their own High Holy Day services each year in the home of one of the members — Boris Borinsky, Joseph Tomchin, Joseph Lisagor, and Harry Barbakow, for the most part — with no rabbi, but with the use of a Sefer Torah, and with individual members conducting the services, and with no preaching of sermons. This was done even through the year 1959, and one reason for this was the unwillingness of the half-dozen or more thoroughly Orthodox members of the Princeton Jewish community to travel by automobile to and from Bluefield on the High Holy Days. The Princeton Jewish group also observed (and still observes) the second day of Rosh Hashanah.

Harry Barbakow, in 1958–1959, was still the unofficial but accepted leader of the Orthodox "congregation" and of the latter group in Princeton, having served as such for many years. He served as the unofficial Shochet of the Princeton Jewish community, and conducted most of the High Holy Day and other religious services, and served as reader (*Baal Kore*) for many years from the early 1920's up through the year 1958–1959.

Like the later Bluefield congregational rabbis, including Abraham I. Shinedling (1947–1950), Harold L. Gelfman (1950–1952), and Herbert J. Wilner (1952–1957), Rabbi Julius Kravetz went to Princeton at least once a week, to give Hebrew instruction to the children, and conducted an adult education class, generally at the home of one of the Princetonian members, in rotation. He also addressed church and civic groups in Princeton.

From 1942 to 1943, his last year in Bluefield, Rabbi Kravetz spent one Friday evening (*Erev Shabbas*) a month in Princeton, preaching and conducting religious services for the Princeton congregation (who at that time were the Princeton members of Congregation Ahavath Sholom of Bluefield) in one of the private homes of the Princetonian Jewish families. Otherwise he served the Princeton Jewish community in all respects throughout his close to seven year residence and service in Bluefield. The Princetonians would usually drive to Bluefield on Friday nights for religious services at the Bluefield synagogue. No religious services were held in Princeton on Saturday mornings.

1939

The 15 to 20 Jewish families living in Princeton in 1939 were included in the Bluefield-Princeton United Jewish Charities, organized in that same year. In 1958–1959, they were still a part of that organization.

1947–1950

From September, 1947, to August, 1950, Rabbi Abraham I. Shinedling, then rabbi of Congregation Ahavath Sholom, of Bluefield-Princeton, visited Princeton every week, on Monday afternoons and evenings, giving Hebrew instruction to three children of the Princeton Jewish community, including two boys and one girl; and conducting a monthly (or more frequent) Bible study class (which was, at the same time, also a course in Jewish history and in comparative religion) for adults in the homes of various members, in rotation. After the one-hour monthly (or twice-monthly) lecture, home refreshments were

served by the individual hostess, and a discussion and question-and-answer period followed. In addition, he paid pastoral calls to members of the Bluefield-Princeton congregation residing in Princeton.

Princetonians in whose homes such Bible and adult study classes were held — they played an important part in the religio-social life of the Princetonians in those years and thereafter — included:

Mr. and Mrs. Oscar Baum (Eva A.)
Mr. and Mrs. Harry Barbakow (Lillie G.)
Mr. and Mrs. Yankee Barbakow (Libby M.)
Mr. and Mrs. Boris Borinsky
Mr. and Mrs. Henry Deitz
Mr. and Mrs. Samuel Laufer (Frances P.)
Mr. and Mrs. Frank Nelson (Beatrice E.)
Mr. and Mrs. Robert Effron (Charlotte)
Mr. and Mrs. Harold Tomchin (Sylvia F.)

These weekly sessions, or bimonthly sessions, were usually held on Monday nights, and the rabbi would receive "home hospitality" in the homes of the various Princeton congregants, most of whom participated fully in the program, especially in the home of Frank and Beatrice Effron Nelson. The children whom he taught privately each Monday afternoon included Yetta Faye Nelson, the daughter of Frank and Beatrice E. Nelson, whom he was preparing for her confirmation in June, 1949; Stanley Nelson, their son, who was studying for his Bar Mitzvah; and Edward Tomchin, the young son of Harold and Sylvia F. Tomchin. The two former pupils often attended the Saturday morning religious services conducted at the Bluefield Temple regularly in those years.

In the years following 1950, Rabbis Harold L. Gelfman (1950–1952) and Herbert J. Wilner (1952–1957) followed essentially the same procedure with reference to pastoral and Bible study class visits to the Princeton Jewish community, and as regards private Hebrew instruction once a week to children of the Princetonians, in their homes.

Early (Former) Members of the Princeton Community (1900–1950)

B. Barbakow
Abe Borinsky
Leon (Leo) Feingold
S. Goodstein
L. Meron

Princeton Members of Congregation Ahavath Sholom, of Bluefield, W. Va. (1950–1957)[1]

Harry Barbakow (Lillie G.)
(Lillie G. Barbakow died at Princeton, in early 1958)
Yankee Barbakow (Libby M.)
(son of Harry Barbakow)
Oscar Baum (Eva A.)
(Oscar Baum died at Radford, Va. in late May, 1956)
Boris Borinsky
Emanuel Borinsky
Calvin Deitz
Henry Deitz
(father of Calvin Deitz)
Robert Effron (Charlotte)
Samuel Laufer (Frances P.)
Joseph Lisagor
Frank Nelson (Beatrice E.)
(Mrs. Frank Nelson is the sister of Robert Effron, and of Nathan and Hyman Effron, of Bluefield)
Moses (Moe) Nelson (Shirley M.)
(brother of Frank Nelson)
Irving E. Selig
(in 1955–1956, Irving E. Selig, the son-in-law of Boris Borinsky, was 1st vice president of the Bluefield-Princeton Congregation)
Harold Tomchin (Sylvia F.)
(son of the late Joseph Tomchin, of Bluefield)
Harold Volkin

[1] The name of the member's wife is given in parentheses.

Ralph Weinberg (Ida E.)
(Ida E. Weinberg is the sister of Mrs. Frank Nelson and of Nathan, Robert, and Hyman Effron)
(Ralph Weinberg died about the year 1954, away from Princeton)
Eli Weinberg
(son of Ralph and Ida E. Weinberg)

Abe and Edith Tomchin, son of Joseph Tomchin, of Bluefield, lived in Princeton for several years before 1949, when they moved to Bluefield. In the mid-1950's, also, Moses and Shirley M. Nelson moved from Princeton to Bluefield.

For a list of the Princeton Jewish children in 1955–1957, *see under* Bluefield (Religious School).

List of Jewish Families in Princeton, W. Va., as of May 1, 1956, and Their Businesses or Trades[1]

Harry (Lillie G.) Barbakow (clothing store)
(Mrs. Lillie Greenberg Barbakow died at Princeton in the early part of 1958.)
Yankee (Libby Mervis) Barbakow (clothing store)
(Yankee Barbakow is the son of Harry Barbakow, and is a partner in the Barbakow Clothing Store.)
Oscar (Eva A.) Baum (department and clothing store)
(Oscar Baum passed away at Radford, Va., in late May, 1956.)
Mr. and Mrs. Boris Borinsky (clothing store)
Mr. and Mrs. Emanuel Borinsky (drug store)
(Emanuel Borinsky is the son of Boris Borinsky.)
Mr. and Mrs. Calvin Deitz (pharmacist)
Mr. and Mrs. Henry Deitz (grocery store)
(Henry Deitz is the father of Calvin Deitz, who is a registered pharmacist.)

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[1] 17 families or individual members.
This list was furnished by Harry Barbakow. All stores mentioned are located on Mercer Street, the main business street of Princeton, except the large grocery store of Henry Deitz.

Robert (Charlotte) Effron (ladies' dress shop)
Samuel (Frances P.) Laufer (manager of the Maiden Form Brassiere Company plant in Princeton, located on the Bluefield-Princeton road, at the south end of the city)
Mr. and Mrs. Joseph Lisagor (clothing store)
Maurice Lisagor (son of Joseph Lisagor)
Frank (Beatrice Effron) Nelson (ladies' dress and shoe store)
Mr. and Mrs. Irving E. Selig
(Irving Selig is the son-in-law of Boris Borinsky.)
Harold (Sylvia F.) Tomchin (Tomchin's Furniture Store; in partnership with his father, the late Joseph Tomchin, and his brother, Abe Tomchin, of Bluefield)
Harold Volkin (manager of a jewelry store owned by the Rose Jewelry Company, not a local firm)
Mr. and Mrs. Eli Weinberg
Mrs. Ida E. (Ralph) Weinberg
(The late Ralph Weinberg was a theatrical impresario. His son, Eli Weinberg, has continued this business.)

ATHENS, W. VA.

Mr. and Mrs. Harry Finkelman
Dr. Frank Stein

(Teachers at Concord College, in Athens, W. Va., a few miles from Princeton, but resident in Princeton.)

NOTES ON PRINCETONIAN JEWS

HARRY BARBAKOW. Harry Barbakow, noted in the area as a Hebrew scholar and *Baal Kore* (reader of religious services and of the Sefer Torah) of considerable ability, and as a sincere Orthodox observer with liberal views, lived in Thomas, W. Va., from 1905 to 1907, before he moved to Princeton in the latter year. In Thomas, he devoted his full time to the service of the small Jewish congregation, as reader and Hebrew teacher, holding weekly services in a private home, and teaching a Sunday School class also in the same private home. In Thomas, also, from 1905 to

1907, he served as the cantor and Shochet of the local congregation, on a professional basis.

In 1907 Harry Barbakow settled permanently in Princeton, establishing a mercantile clothing business known as Barbakow's Store, on Mercer Street, and later taking in as his partner his son, Yankee [Jacob] Barbakow. Father and son were still conducting this business, in 1959–1960, on Mercer Street, the main business section of the city.

Harry Barbakow, an expert in Hebrew and in rabbinical knowledge, and the best Jewish scholar of the Princeton community, conducted the Orthodox High Holy Day services and read from the Scroll of the Law in Princeton for many years, and still conducts the separate Orthodox religious services held by the Princetonian Jews in a private home on the two days of Rosh Hashanah and on Yom Kippur.

His second wife, Mrs. Lillie Greenberg Barbakow (born in Poland, in 1894), died at Princeton in early 1958. They were married on October 20, 1936.

MAURICE BARBAKOW. Maurice Barbakow, then of Princeton, and the elder son of Harry Barbakow, served in the United States Navy, as a lieutenant, senior grade, in the Second World War. He saw service in the South Pacific theatre of war.

YANKEE BARBAKOW. Yankee [Jacob] Barbakow, the younger son of Harry Barbakow, enlisted in the United States Army, in the Second World War, in January, 1942, as a private. He served in Manila and the Philippine Islands, and was honorably discharged in January, 1946, with the rank of captain. He then joined his father's clothing store business in Princeton, becoming a partner later, and was still engaged in this business with his father in 1959–1960.

Yankee Barbakow served as a vice president and director, for many years, of the Bluefield-Princeton Congregation, and he was for several years an officer of the Bluefield-Princeton United Jewish Charities.

His wife, the former Libby Mervis, of Weirton, W. Va., is the older sister of Mrs. Moses (Shirley Mervis) Nelson,

of Bluefield, and formerly of Princeton. The Mervis family of Weirton is related to that of Rabbi Leonard J. Mervis.

OSCAR BAUM. Oscar Baum, who died at Radford, Va., in late May, 1956, at the age of 69 (he was born in Latvia, on November 16, 1887, the son of Isaac and Fannie Baum), came to the United States in 1906, married Eva Aronoff in 1910, and, after residing for a time in New York City, he settled permanently in Princeton in 1921. From 1921 until his retirement from business in 1953 because of ill health, he operated Baum's Department Store at 203 Mercer St. His son, Henry Baum, who was for years a physician in Charleston, W. Va., had predeceased him.

Oscar Baum was always active in the work of the Princeton and the Bluefield-Princeton congregations. His daughter, Mrs. Helen B. (Sidney L.) Rosenthal, of Bluefield, a former resident of Princeton, was active for many years in the work of the local Bluefield-Princeton and the State Sisterhood.

CALVIN DEITZ. Calvin Deitz, the son of Henry Deitz, served in the United States Army for two years during the Korean War (1951–1953), in the Medical Corps, with the rank of sergeant. A graduate pharmacist, he had previously worked as a pharmacist, and as store manager, in Cohen's Drug Store, in Beckley, for some time. After completing his Army service in 1953, he settled in Princeton, as a graduate pharmacist.

SAMUEL LAUFER. Samuel Laufer, plant manager of the Princeton Plant of the Maiden Form Brassiere Company, was born in Newark, N. J., on May 14, 1915. He graduated from New York University in 1941, with the A.B. degree, and began working for the Maiden Form Company in the spring of 1931; in 1956, he completed 25 years of service with that company. Beginning his long term of service with the Maiden Form Company as an elevator operator, he worked his way up to the position of floor manager at the home plant of the company in Bayonne, N. J., and then, in 1943, when the company opened its first West Virginia plant at Princeton, Samuel Laufer was transferred to that

city, as its manager, and he has since remained in constant residence in Princeton. After two other branches of the Maiden Form Brassiere Company had been opened in Princeton, in the constant process of expansion under his managership, all three operations were finally combined in 1952 in Princeton in one huge plant, under his management, with 800 employees.

During his more than sixteen-year residence in Princeton, Samuel Laufer has been active in the Jewish communal and in the civic life of Princeton. He served for several years as a teacher in the Religious School of Ahavath Sholom Congregation, in Bluefield. He was president of the Community Chest in Princeton; treasurer and a member of the Board of Directors of the Princeton Kiwanis Club; a member of the Board of Directors of Ahavath Sholom Congregation; a member of the Advisory Board of the Business Department at Concord College, in nearby Athens, W. Va.; vice president of the Salvation Army Advisory Board; president of the Mercer County Tuberculosis Association; a State Director of the West Virginia Tuberculosis Association; and a member of the Governor's West Virginia Committee on the Employment of the Physically Handicapped, and of the Governor's Committee on the Industrial Development of West Virginia; in his Princeton plant he actively puts into practice the recommendations of the first-mentioned Committee. He is also a member of the Board of Directors of the Princeton Chamber of Commerce.

FRANK NELSON. Frank Nelson settled in Princeton, from his original home in Portsmouth, Va., about the year 1934; he has made his permanent home in Princeton for a quarter-century. He served as vice president of Ahavath Sholom Congregation, of Bluefield-Princeton, for several years, and for many years was a member of its Board of Directors, and took an active role, as officer and director for a number of years, in the work of the United Jewish Appeal and of the Bluefield-Princeton United Jewish Charities.

When Frank Nelson settled in Princeton, he at once

established Nelson's Dress Shop (a quality store), which was still in operation in 1959–1960. His sister-in-law, Mrs. Ida E. Weinberg, assists him in the management of this successful business; and for several years, in the late 1940's and early 1950's, his younger brother, Moses (Moe) Nelson, worked for him in the Mercer Street store before he moved to Bluefield.

Frank Nelson's wife, the former Beatrice Effron, of Bluefield, is the daughter of Abe Effron, of that city, and the sister of Robert Effron, of Princeton, and of Hyman and Nathan Effron, of Bluefield.

ABRAHAM TOMCHIN. Abraham (Abe) Tomchin, the younger son of the late Joseph Tomchin, of Bluefield, and a brother of Harold Tomchin, at first lived in Princeton for a number of years, but in 1949 he and his wife, Edith Tomchin, moved to Bluefield. He served in the United States Navy as a 1st lieutenant in the Second World War, and after his return to Princeton from War service, he joined the Tomchin Furniture Company of his father, with its main headquarters and largest store on Mercer Street, in Princeton, and with branch stores in several other cities of the area.

HAROLD TOMCHIN. Harold Tomchin, the elder son of the late Joseph Tomchin, of Bluefield, and the elder brother of Abraham Tomchin, served in the United States Navy in the Second World War. He married the former Sylvia Foreman. After the War, he returned to Princeton, where he joined the Tomchin Furniture Company, which had been founded by his father, later being appointed manager of the Princeton store. Harold Tomchin served for several years as a teacher in the Religious School of Congregation Ahavath Sholom, in Bluefield, and was active for years in the work of the Bluefield-Princeton United Jewish Charities and of the congregation.

HAROLD VOLKIN. Harold Volkin served for three and a half years in the United States Air Force as a sergeant, in the Second World War. He was in the South Pacific theatre of the War. Shortly after the end of the War, he was appointed manager of the Princeton branch of the Rose

Jewelry Company stores, on Mercer Street (not locally owned), and still occupied this position in 1959–1960.

Presentation by Harry Barbakow

Valuable and interesting data about the Princeton Jewish community are to be found in the following five letters written to me from Princeton by Harry Barbakow, under the dates of May 3, 9, and 12, 1956; and July 29 and September 5, 1957, from which a number of excerpts have been taken:

In regard to our Congregation Ahavath Sholom, I am enclosing the list of present officers for the year 1955–1956, showing the name of Irving E. Selig, of Princeton, serving as 1st vice president, and Robert Effron, of Princeton, as a member of the Board of Directors. All the other organizations, such as the Sisterhood, the Hadassah, the B'nai B'rith, and the Zionist Organization, as you know, are all "Bluefield-Princeton." Attached is a list of all the Jewish families in Princeton and also Athens, W. Va. [given above].

Our Rosh Hashanah and Yom Kippur services are held each year in Princeton (Orthodox services) at the homes of [Harry] Barbakow, [Boris] Borinsky, and [Henry] Deitz. I myself conduct most of the services with the help of Mr. Joe [Joseph] Lisagor.[1]

I was the first Jew to settle in Princeton, in 1907. I sent for Mr. and Mrs. B. [Boris] Borinsky from Russia, in 1910. (Mrs. Boris Borinsky is my sister.) About 1913, Mr. and Mrs. Joe Lisagor came to Princeton. Frank Nelson settled in Princeton around 1933 or 1934, I believe.

At our Yom Kippur services, the few Jewish families of Princeton contribute around $150.00 to $200.00, which we send to different worthy charitable organizations.[2]

Shirley M. Nelson and Moe (Moses) Nelson (formerly of Princeton; Moses Nelson is the younger brother of Frank Nelson) have been living

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[1] The Orthodox members of the Princeton branch of Ahavath Sholom Congregation of Bluefield, in 1959, included the following families: Boris Borinsky, Harry and Yankee Barbakow, Irving E. Selig, Joseph Lisagor, Emanuel Borinsky, Harold Tomchin, Calvin Deitz and Henry Deitz. The four youngest members of this small group, i. e., Emanuel Borinsky, Yankee Barbakow, Calvin Deitz, and Irving E. Selig, could better be classed as Conservative, although the background and rearing of all were Orthodox. All these Princetonian Orthodox "folks" are modern Orthodox in their views.

[2] This is, presumably, in addition to active participation by the Princetonian Jews in the annual appeal of the Bluefield-Princeton United Jewish Charities.

in Bluefield now for the past year and a half (since late 1954). Harold Volkin still lives and works in Princeton as the manager of the Rose Jewelry Store, on Mercer Street.

I was in Thomas, W. Va., in 1905 and 1906. I was the rabbi, teacher, cantor, and Shechit [Shochet] there. I served in this position until 1907; I moved to Princeton in 1907.

My son Yankee Barbakow enlisted in the Army in January, 1942, as a private. He was in Manila and the Philippines, and was discharged as a captain in January, 1946.

Calvin Deitz served in the Army during the Korean War, for two years, in the Medical Corps (as a sergeant). He is a graduate pharmacist, the son of Henry Deitz. Harold Volkin served for three and a half years in the United States Air Force as a sergeant, also. He was in the South Pacific. Also, Harold Tomchin was in the Navy during World War II; also his brother, Abe or "Buddy" Tomchin, now of Bluefield, was in the Navy (a 1st lieutenant). My [elder] son, Maurice Barbakow, was in the Navy; he served in the South Pacific as a lieutenant senior grade during World War II.

While I was in Thomas, W. Va., I devoted my full time to the work of the congregation there, and I was not in business at that time. We had services at Ruby Rubenstein's wife's parents' home. Their name was Schilansky.[1] The Schilanskys had a special room in their house for religious services and for a Sunday School class. The Torah belonged to the Schilanskys, and stayed in their house all year long.

One of the members of the Thomas, W. Va., congregation was Joe [Joseph] Schilansky and his wife; two others were the Schatz brothers (spelled also as Shatz). Joseph Schilansky, now deceased, was one of the elder children of Barney Schilansky. The Schatz or Shatz brothers were named Isaac and Harry.[2]

You ask about the old-timers, your old friends, in Princeton. Mr. and Mrs. Joe Lisagor, the Boris Borinskys, and Mrs. Oscar Baum are all fine. Also the Henry Deitzes. Emanuel Borinsky (the youngest son of Boris Borinsky, and a nephew of Harry Barbakow) and Calvin Deitz, the son of Henry Deitz, are now married.

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[1] This was Mr. and Mrs. Barney Schilansky.

[2] For the entire Schilansky family, *see under* Thomas; for the Schatz or Shatz brothers, *see under* Richwood and Thomas, for more details.

RAINELLE

Rainelle is a town in Greenbrier County, in southeastern West Virginia. It is about 40 miles northeast of Beckley, and a shorter distance southeast of Fayetteville. In 1940, its general population was 920; in 1957, it had a general population of 985. Rainelle manufactures lumber and lumber products.

In 1950, Oscar Fair, of Rainelle, was a member of B'nai Jacob Congregation (Conservative), of Charleston. He was, presumably, the only Jew (Jewish family) residing in Rainelle in 1957–1958.

The only other Jew (Jewish family) of whose residence in Rainelle there is record in the past was Hyman Fisher, a brother of Max and Samuel Fisher, of Beckley and vicinity. Hyman Fisher, who lived also in Scarbro for a period, settled in Rainelle some time between 1926 and 1930, and lived there for about fourteen or fifteen years, operating a general store. He died at Rainelle about the year 1942.

RANSON

Ranson is a town contiguous to Charles Town, in the Eastern Panhandle of West Virginia, southwest of Harpers Ferry. It was incorporated in 1910. Charles Town is the trading center for the industrial town of Ranson. Ranson has a brass and iron foundry, and has plants for the processing of apples. In 1950, according to the United States Census, Ranson had a general population of 1,436. In the period from 1940 to 1950, it had a reported population of 1,171.

So far as can now be ascertained, Jews never lived in Ranson, and no Jewish families or individuals were residing in the town in 1958.

RAVENSWOOD

Ravenswood is a town in Jackson County, in western West Virginia, located on the Ohio River, southwest of Parkersburg. It was chartered in 1852. The United States Census of 1950

gave the town a general population of 1,175. In 1940, its population had been given as 1,189.

According to available records, and so far as can be ascertained, there were no Jews living in Ravenswood in 1958, nor had Jews ever resided in the town.

RED STAR

Red Star is a "town" located in southern West Virginia, in Fayette County, a few miles southeast of Oak Hill, and northeast of Beckley. In 1940, it had a general population of 600. Its 1950 population is apparently not listed in the 1950 United States Census returns, for West Virginia.

There were no Jews living in Red Star in 1958, but in the past two or three Jewish families resided there for short periods of time, or owned stores there. BEN HURVITZ and JOSEPH M. LOPINSKY, who founded the notable early firm of Hurvitz & Lopinsky, owned a general store in Red Star from about 1900 on, a branch of their original store in Sewell, W. Va.

According to the recollections of some of the older Jewish residents of Beckley, Ben Hurvitz came to Red Star as early as the year 1897, at which time he operated a general store there. In Red Star he was in business with his younger brother, CHARLES HURVITZ; both brothers had been born in Lithuania. Later, Charles Hurvitz left Red Star and Fayette County, and moved to New York City, where he died some years afterwards (date unknown). It is possible that Ben Hurvitz had settled in Red Star even before 1897. At that time, he was the only person in that part of West Virginia who operated a store. By 1918, Ben Hurvitz had sold out his Red Star store and his other general stores, and in that year he moved to Charleston, where he died in April, 1942.

MORRIS H. WENDER, SR. (the father of Ben H. Wender and Max H. Wender, of Beckley, and of Morris S. Wender, Jr., of Oak Hill), lived for several years in Red Star, and then moved to Scarbro, and still later to Oak Hill. His eldest son, Ben H. (Hyman) Wender, was born in Red Star on August 12, 1908, the first Jewish child to be born in the entire Fayette-Raleigh

County district. Later, Ben H. Wender moved to Sophia, W. Va., where he operated a jewelry store; and in 1952 he transferred his jewelry business and his family to Beckley, settling in Beckley.

The Wender family and the Ben Hurvitz and Charles Hurvitz families are the only Jewish families of whose residence in Red Star at any time in the past there is evidence.

RICHWOOD

Richwood is a city in southern (south central) West Virginia, in Nicholas County, situated on the Cherry River, in the foothills of the Allegheny Mountains, 55 miles east southeast of Charleston. It was settled in 1900, and was incorporated as a town in 1901, and as a city in 1921. At one time the area in which Richwood is located was an important timber (hardwood) and lumber area (hence its name), and even today the city manufactures many wood products, such as paper, clothespins, and pulp. In addition to its being in a hardwood region, it is situated in a coal region, of which commodity it produces a considerable amount annually. Richwood is noted also for its agriculture and livestock, raises fruit and potatoes, and still has lumber milling, and limestone quarrying.

The United States Census for 1950 gave the city a general population of 5,321. Previously, its population had been reported to be 5,051 (1940 Federal Census).

Richwood has always, apparently, ever since the beginning of the 20th century, had Jewish residents. In 1927, the *AJYB* stated that Richwood had ten Jews or less. Early records and the recollections of residents of the city and town of Richwood give indication that the following Jewish persons, eighteen in number, and their families, resided there from 1900 on:

Simon Balson
Moses and Dora Breckstein
David Davidson
Julius S. Davidson
Raymond Davidson
Joseph Gordon
Samuel Hartz
Joe [Joseph] Horan
Joseph Kramer
Samuel Levine
John Levinson
Myer Levinson
Jacob Morris
Jacob Noveck
Isaac Pimpstein
George Schatz [Shatz]
Harry Schatz [Shatz]
Sidney Schatz [Shatz]

Isaac Pimpstein, mentioned in the above list, was born at Thomas, W. Va., in 1900, and later moved to Richwood, where he was still conducting a jewelry store in 1957. The son of Isaac

Pimpstein, also formerly from Thomas, W. Va., was living in Richwood in 1957.

Harry Schatz [Shatz], whose name, also, is to be found in the list given above, was also a former resident of Thomas, W. Va. He later moved to Richwood, where, together with his brother, George Schatz, he was engaged in the mercantile business, as Schatz Brothers. Harry Schatz died at Richwood in the early 1930's, and George Schatz died at Charleston in 1940. The Schatz family name is spelled also as Shatz in some of the records.

The only two Jewish families still resident in Richwood in 1957–1958 were the few members of the Pimpstein family, mentioned above; and the family of Jerome L. Breckstein, owner of Breckstein's Store, Richwood's Fashion Store since 1901, who furnished a wealth of details about the early Jewish residents of Richwood, and about his own family, in his letter, dated at Richwood, W. Va., July 5, 1956, and given in the form of excerpts below. In this letter Jerome L. Breckstein presented the following invaluable and interesting account of Jewish residents and Jewish life in Richwood from the beginning of the 20th century on, as well as of his civic and service organizational work in the community, especially his labors in the Richwood Lions Club:

I hope that you will pardon my neglect in not answering your original letter, but at that time I was very much engrossed in a campaign for District Governor of the Lions Clubs of District 29-W, which comprises all the counties of southern West Virginia. . . . I lost that race by the narrow margin of four votes. However, in view of our isolated location here and other factors that entered into the race, I feel that I did particularly well in getting only two votes less than half of those cast.

I was born here in Richwood in 1906. My father (Moses Breckstein) and my mother (Dora Breckstein) had come to Richwood in late 1903 from Punxatawney, Pa. My father was of Polish descent and my mother of German descent, although she was born in Sweden. Both were four or five years of age when they came to this country, and the parents of both of them settled in Pennsylvania. On coming to Richwood, my father became associated with a brother-in-law of his, Julius S. Davidson, in a retail clothing business. Julius S. Davidson had come here in 1901, and was probably the first Jewish family to locate here. His son, Raymond Davidson, now of Los Angeles,

California, was said to be the first Jewish baby born in Richwood, and at that time a Rabbi [Mohel] was brought in from Clarksburg for the affair [the Bris Milah ceremony].

Over the period of years there have been quite a number of Jewish families [who] locate[d] here, but most of them stayed only a very short time. I suppose the isolated location, particularly in the early days before automobile travel, was the main reason. At the present time my family[1] is the only Jewish family here, but I can remember as a boy [that] at one time there must have been as many as eight or ten Jewish families in Richwood.

There were seven children in our [the Moses and Dora Breckstein] family, five girls and two boys. I was the sixth child, and my younger sister and I were the only two that were born in Richwood, all the others having been born in Pennsylvania. All the children attended public school here, and, with the exception of my youngest sister, all graduated from the Richwood High School. In 1924, my father purchased a home in Washington, D. C., and moved the family there. He continued to commute back and forth between here and Washington for a number of years. My older brother, Aaron Breckstein, managed the business until his death in 1935, when I took over. My father died in 1947.

My wife's maiden name was Josephine Edelstein. She was born in Boyne City, Michigan, and prior to our marriage in 1938 she had lived in Michigan practically all her life. We have two children, Doris Breckstein, aged 16, and Alan Breckstein, aged 14. Both attend the Richwood High School.

I have never aspired to an elective office. The recent race which I made for the Lions' office [the position of District Governor of District 29-W] is the only elective office of any kind that I ever took part in. I served for two years as the president of the Richwood Lions Club, and four years as its secretary. I was also a Zone Chairman and Deputy District Governor of the Lions.

I have been active in Masonic work. I am a Past Master of Richwood Lodge No. 122, A. F. & A. M., and have been secretary for ten years. I was a Deputy Grand Master [in my district] in 1950. . . . I am at the present time Grand Representative of the Grand Lodge of Israel near the Grand Lodge of West Virginia. I received this appointment last year when the Grand Lodge of Israel was first recognized by the Grand Lodge of West Virginia.

I have managed to keep active also in local civic groups. I have been both president and secretary of the Richwood Chamber of Commerce.

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[1] Aside from the family of Isaac Pimpstein, mentioned above.

I served eighteen months in the Second World War, ten of them overseas with the 65th Infantry Division as a Private First Class.

I am affiliated with B'nai Jacob Congregation [Conservative], in Charleston, W. Va.[1]

My wife has been active in the Order of the Eastern Star [the women's division of the Masonic Order]. She is at present Associate Matron of Yew Pine Chapter No. 65, Order of the Eastern Star, and I am Associate Patron.

The following additional biographical data have been excerpted from a leaflet, entitled "Meet Jerry Breckstein," published by the Lions Club of Richwood, W. Va., in 1956, at the time of his close but unsuccessful campaign for the District Governorship of District 29-W of the Lions Clubs of America:

Lion Jerry [Jerome L.] Breckstein was born in Richwood and, with the exception of his college years and the time spent during World War II in the United States Army, he has lived his entire life there. After graduation from the Richwood High School, he attended George Washington University, and graduated from Benjamin Franklin University, in Washington, D. C., with the degree of [Bachelor of] Commercial Science in Accounting. Following his college graduation, he became associated with his father and brother [his elder brother, Aaron Breckstein] in a retail clothing business started by his father more than fifty years ago [in Richwood]. Upon the death of both his father [in 1947] and his brother [in 1935], he assumed sole ownership of the business that bears the family name, and has continued to operate [it] in the same location in which it [was] first started.

His operation of the business was interrupted during the [Second World] War years, when he entered the Army as a private and served with the 65th Infantry Division, which saw considerable action in the European theatre of the war. During this absence, his wife, Josephine, operated the business.

Lion Breckstein became a Charter member of the Lions Club of Richwood at the organization of the Club over nine years ago. Since that time he has served continuously as an officer, first in the various vice presidents' offices and then he ascended to the presidency. He served for two years as the Club President, the only time that any member of the Richwood Club has been so honored [with a two-year

[1] For several years before and during the early 1950's, Jerome L. Breckstein used to attend religious services for the High Holy Days in Temple Beth El, in Beckley (Reform), together with his wife and two children, and was a contributing member of the Beckley congregation.

term, and with re-election]. Upon his retirement [from the office of Club President], he was elected the Club Secretary, and held that office for four terms. . . . Since the Club's organization, Lion Breckstein has had a perfect attendance record. . . . He has been present at the past six State Conventions, and during the same period of time, he has attended five International Conventions. He has served as Zone Chairman and Deputy District Governor in the Cabinets of International Counselors Gus Hamrick and Pete Cook. He is also the holder of a Master Key. (He served as president of the Richwood Lions Club from July, 1949, to July, 1951.) . . . . Many of the projects of the Richwood Lions Club are ideas conceived by Lion Jerry Breckstein, operational as well as charitable. He is a notable Mason. He is a Past Master of the Richwood Lodge, No. 122, A. F. & A. M., and was the secretary of that body for over ten years. He is a member of the Eastern Star, Richwood Chapter No. 37, R. A. M., and belongs to the Scottish Rite Bodies and Beni Kedem Temple of the Shrine in Charleston, W. Va. He is also a member of the Moose, the American Legion, and the Veterans of Foreign Wars.

Jerome L. Breckstein has been selected to serve almost continuously on bodies and committees having to do with the betterment of Richwood. Recent activities in this field include his work as a vice-chairman in raising funds to bring the new million-dollar Sacred Heart Hospital to Richwood, and as a member of the committee that just completed the raising of funds to purchase a site that will mean a permanent home for a National Guard Armory. He has served as both president and secretary of the Richwood Chamber of Commerce, and has been on its Board of Directors continuously.

Jerome L. Breckstein furnished also "something about a few of the other early Jewish citizens of Richwood," as he himself phrased it in his letter:

JAKE [JACOB] NOVECK. Jake [Jacob] Noveck lived here longer than any other of the Jewish families except our family (the Breckstein family of Moses and Dora Breckstein). He came here about 1904 or 1905, and left in the middle 1920's. Jake Noveck died last year [1955] in Atlantic City, N. J., to which city he had moved from Richwood. He was a jeweler. He had six or seven children.

JULIUS S. DAVIDSON. Julius S. Davidson has been mentioned in the letter as being the first Jew here. He left in 1920, and died several years later in New York City. (He was an uncle-by-marriage of Jerome L. Breckstein.)

HARRY SCHATZ and GEORGE SCHATZ (spelled also as Shatz). Harry Schatz and George Schatz operated a clothing store here for years as Schatz Brothers. They came here from Tucker County, West Virginia [from Thomas, W. Va.]. Harry Schatz had one son, Sidney Schatz, born here, and now a pharmacist in Birmingham, Alabama. George Schatz never married. Harry Schatz died here in Richwood in the early 1930's, and George Schatz sold out the business and went to Charleston, W. Va., where he died about the year 1940.

JAKE [JACOB] MORRIS. Jake [Jacob] Morris was in business here on two different occasions. He first left and went to Cumberland, Maryland, and the second time he settled in Charleston after leaving Richwood for the second time.

JOE [JOSEPH] GORDON. Joe [Joseph] Gordon is now a tailor in Charleston.

SAM [SAMUEL] HARTZ. Sam [Samuel] Hartz had a clothing store in Richwood for a number of years. His son, Maurice Hartz, now owns Kanner's [kosher] Delicatessen in Charleston, W. Va. Maurice Hartz was born in Richwood.

SAM [SAMUEL] LEVINE, a jeweler; JOE [JOSEPH] KRAMER, a clothing store owner; JOHN LEVINSON and MYER LEVINSON, salesmen; and JOE HOREN, ladies' ready-to-wear, are a few of the other names that stick in my memory from the past. SIMON BALSON was the last to leave, operating a clothing store here for about five years, but closing out three or four years ago. He came from Kentucky, and the last I heard he was in Florida.

RIDGELEY

Ridgeley is a residential town in Mineral County, in northeastern West Virginia, located on the North Branch of the Potomac River, opposite Cumberland, Md., and 18 miles north northeast of Keyser, W. Va. It is located in the Eastern Panhandle of West Virginia. It was settled in 1747. Fort Ohio was established on this site in 1754.

The United States Census for 1950 gave Ridgeley a general population of 1,754. In 1940, it had a general population of 1,972.

So far as can be ascertained, there were no Jews living in Ridgeley in 1957–1958, nor had any Jewish families or individuals ever resided in the town.

RIPLEY

Ripley is a town, the county seat of Jackson County, in western West Virginia. It is located southwest of Parkersburg and northeast of Charleston, and is equidistant from these two larger cities. In 1950, the United States Census gave the town of Ripley a general population of 1,813. In 1940, its general population was reported to be 669. Still later, in the 1940's, it was reported to have a population of 759.

No Jewish residents were living in Ripley in 1957–1958, and, so far as can be ascertained, no Jewish families or individuals ever lived in the town.

RIVESVILLE

Rivesville is a town in Marion County, in northern West Virginia, four miles north of Fairmont. It is located in a coal and coal mining area. The town was laid out in 1837. In 1950, according to the United States Census, Rivesville had a general population of 1,343. In 1940, its general population was given

as 1,552, and about the year 1937 it was reported to be 1,700. Like a number of other towns of West Virginia, it lost in population as the result of the decline in the coal industry in the 1950's.

Rivesville had no Jewish residents in 1957–1958, nor, so far as can be learned, did the town ever have Jewish families or individuals residing there.

ROMNEY

Romney is a town, the county seat of Hampshire County, in northeastern West Virginia, in the Eastern Panhandle of the State, on the South Branch of the Potomac River, south of Cumberland, Md., and 15 miles east southeast of Keyser. Located in the agricultural region of the State, it manufactures barrels, flour, and lumber, and is known for its marble and granite works. It is noted also as a trading town. The town of Romney was founded in 1762. It is the site of the West Virginia school for the deaf, and of the State school for the blind. Romney served as a military headquarters for both the Union Army and the Confederate Army, at different times, in the course of the Civil War.

Romney is "the oldest town in West Virginia," as stated on the envelopes of the Romney town stationery, used by Mayor David Shear. It is recorded, historically, as being "one of the two first towns of the State, founded by Virginians in 1762 in the Eastern Panhandle."

In 1950, the United States Census gave Romney a population of 2,059. In 1940, its population was given as 2,013, and a previous report (for 1935) listed its general population as 1,441.

Only one Jewish family, that of David Shear, was resident in Romney in 1957–1958, but there were Jewish residents in the town for many years before that. In 1927, the *AJYB* gave the town of Romney a Jewish population of ten persons or fewer. In 1927 to 1928, and again from 1930 to 1935, Nathan Shear, the father of Mayor David Shear, was listed in the *AJYB* as a member of the J. P. S. A. In 1957, the Jews of Romney, like those of nearby Keyser, were included as members of, and contributors to, the Jewish Welfare Fund of Western Maryland, Inc., of Cumberland, Md., founded in 1939.

On July 7 to 19, 1957, at the Episcopal Peterkin Conference of the Episcopal Church of West Virginia, held at Romney, Rabbi David L. Schwartz, of Hagerstown, Md., was the J. C. S. participant.

David Shear. David Shear, a merchant of Romney, and the

son of Nathan Shear, was elected mayor of Romney in 1951, and he was serving as mayor once again in 1957. David Shear (born in Poland, on September 16, 1898) has, since 1920, been the owner and manager of Shear's Department Store, in Romney, and he is known locally as a civic worker. In 1942, he became chairman of the Department of Public Assistance in Hampshire County; in 1946 he was elected to the Romney Town Council; and in 1951 he was elected mayor of the town. He was re-elected for the year 1957. David Shear stated that in 1957 his was the only Jewish family resident in the town.

A sister of Abram Kaplon, of Harpers Ferry, W. Va., lived in Romney for a number of years, after she had been brought to the United States by her brother.

In a brief letter, dated at Romney, W. Va., on January 25, 1957, David Shear gave the following account of his family and of the residence of its members in Romney:

> . . . I will endeavor to give you what information I have about my family. I am the son of Nathan and Lena Caplon Shear, and I am the only Jew living in Romney, W. Va. At the present time I am mayor of Romney, W. Va., a municipality of around 2,000 people. It is in Hampshire County. I also own a clothing store here, known as the Shear Department Store.
>
> My father, Nathan Shear, came to the United States of America from Poland, Russia. The name of the town was Alside. He was born in 1859, and came to the United States of America in 1899. There are ten living children, seven of whom were born in Poland, Russia. When he came to this country, he was a peddler, and later he opened a clothing store. He died in 1933.

Moses Isaac Bennett and the Bennett Family.

Moses Isaac Bennett and his wife, Bess Geraldine Bennett, as well as their four children, moved to Romney from Harpers Ferry after several years of residence in the latter city. Of these four Bennett children, two, Annie and Fannie Bennett, were born in Europe; and two, Max R. Bennett and Abraham Bennett, were born in Harpers Ferry. In Romney, Moses I. Bennett was at first a peddler, and worked with a man named Epstein, who had the Baltimore Bargain House (now called the

Baltimore Mercantile House). Then Moses I. Bennett opened a men's clothing store on Main Street, and called it Bennett's Men's Store.

Moses I. Bennett was a very religious man and, like his father before him, he was a cantor. For the first several years during which Moses I. Bennett lived in Romney, there was no synagogue — the Jews of Romney never had their own synagogue — so that the Jewish residents of the town rented a hall for the High Holy Days, and Moses I. Bennett served as the cantor. His third son, Jacob Bennett, was born in Romney in the first house occupied by the Bennetts there. When the men's clothing business proved successful, Moses I. Bennett sold this early house and had a larger one built on Main Street. Until the house was completed, the family moved into a log cabin, where their youngest child, Edna Bennett, now (1959) of Pittsburgh, was born.

In the new house, Moses I. Bennett built a bathtub in the summer kitchen large enough to hold ten children. Since their home was the only house with a bathtub in all Romney, all the neighborhood children came there to bathe. The bathtub was square, and partially made of tin.

A cousin of Moses I. Bennett, by the name of Nathan Shear, and his family came over to Romney from Europe, and stayed with the Bennetts. The Shears had many children, including three sets of twins. After a few more years and the birth of more children, the Shear family, lacking sufficient room in the Bennett home, moved into a vacant schoolhouse. In 1959, the family of Nathan [Jacob] Shear occupied the large house on Main Street which formerly belonged to the Bennetts.

Max R. Bennett, the oldest son of Moses I. Bennett, moved to Romney from Harpers Ferry, where he had been born on June 11, 1893. About the year 1909, Max R. Bennett moved from Romney to Pittsburgh. Max R. Bennett was the father of Murray A. Bennett, who in 1959 was a petroleum geologist living in Midland, Tex.

Annie Bennett, the oldest daughter of Moses Isaac Bennett and Bess Geraldine Bennett, married William Rosenbloom, and then moved to Piedmont, W. Va., where William Rosenbloom

operated the William Rosenbloom General Store (men's and women's clothing). They were later joined in Piedmont by the Bennetts, as Moses I. Bennett had by that time retired from his business. In 1918, the Moses I. Bennett family and William and Annie Bennett Rosenbloom left Piedmont, and moved to Pittsburgh.

Jacob Shear, mayor of Romney in 1957, is a first cousin of Max R. Bennett, formerly of Harpers Ferry, and then of Romney.[1]

Mrs. Bess Geraldine Bennett, the wife of Moses Isaac Bennett, passed away at Romney, in 1903. She is buried in Baltimore, Md.

Moses Isaac (Moses I.) Bennett, her husband, died at Pittsburgh, in 1922; he was buried in Pittsburgh. The maiden name of his wife was Bess Geraldine Kaplon.

Annie Bennett was married to William Rosenbloom, who first was in the clothing business in Romney, and then in Pittsburgh. Annie Bennett Rosenbloom passed away in August, 1939, a few years after her husband. She was known in Pittsburgh not only as an active member in the *Shule* [an Orthodox synagogue], and in Hadassah, among other organizations, but also as a philanthropist.

Abraham Bennett, the second-oldest son of Moses I. Bennett and Bess Geraldine Bennett, was first in the clothing business in Parsons, W. Va. He then entered the poultry business there. Born in Harpers Ferry, W. Va., he passed away in Pittsburgh.

Fannie Bennett Scheinholtz, another daughter of Moses I. Bennett and Bess Geraldine Bennett, after the death of her husband, Louis Scheinholtz, joined Edna Bennett, her younger sister, in the women's apparel business [in Pittsburgh]. Fannie Bennett Scheinholtz became the administratrix of the estate of Annie Bennett Rosenbloom and William Rosenbloom after their

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[1] The above presentation on the Bennett and allied families, of Romney, was excerpted from letters written to me by Murray A. Bennett, of Midland, Tex., and by his wife, Rita Bennett, and is based on data supplied by Murray A. Bennett, the son of Max R. Bennett, and by his paternal aunt, Miss Edna Bennett, of Pittsburgh, in October, 1959. *See* Murray A. Bennett's last letter, that of February 10, 1960, containing supplementary material on various members of the Bennett family.

deaths (in 1939 and *ca.* 1939, respectively), and she and Edna Bennett reared the two Rosenbloom children, Miriam Bonna Rosenbloom and Bess Geraldine Rosenbloom. Fannie Bennett Scheinholtz passed away in October, 1958 [in Pittsburgh].

JACOB BENNETT, who, like his elder brother, Abraham Bennett, never married, assisted his sister, Fannie Bennett Scheinholtz, by taking charge of all the maintenance work for the Annie Bennett Rosenbloom and William Rosenbloom estate, and other properties of the family. He died in 1944 [at Pittsburgh].

EDNA BENNETT. Edna Bennett, the only surviving (1960) member of the Moses I. Bennett Family, and the youngest daughter of Moses I. Bennett and Bess Geraldine Bennett, who generously contributed most of the above data on the Bennett Family, was born on June 10, 1900, in Romney. She was married, but was later divorced, and has used her maiden name ever since. Edna Bennett was president of the Business and Professional Division of Hadassah in 1943 to 1945, and also was librarian to the late Harvey Gaul, eminent composer and musician, and sang with his choral group. Edna Bennett was active in the Hadassah [in Pittsburgh] until 1959, when she became ill.

RONCEVERTE

Ronceverte is a city in southeastern West Virginia, in Greenbrier County, located on the Greenbrier River south of Lewisburg, and 26 miles east of Hinton, W. Va. It was settled about the year 1800. Ronceverte is a trading and railroad city, situated in a farming and livestock area. In 1950, the United States Census gave the city a general population of 2,301. Previously it had reported a general population of 2,254 and 2,265 (in the year 1940 and later).

In 1906–1907, a contribution was made by the then existent Jewish community of Ronceverte (although a quite small one), or by individual Jews of the city, to the Fund Collected for the Relief of the Sufferers by the Russian Outrages of October to November, 1905.

In 1957–1958, there were no Jews resident in the city of Ronceverte.

Two letters written at Ronceverte present noteworthy data about Jews and Jewish families who lived in Ronceverte in past years. One, dated July 17, 1956, was written by W. A. Boone, president of the Chamber of Commerce of Ronceverte; the other, dated July 21, 1956, was written by William B. Blake, Jr., co-owner and co-editor of *The West Virginia News*, published at Ronceverte. Excerpts from these two letters, of great interest and value for the history of Jewry in Ronceverte, follow:

The Letter of W. A. Boone (July 17, 1956)

I want . . . to advise [you] that my inquiries reveal the following on former Jewish residents of Ronceverte.

At the present time there are no Jews in Ronceverte, and some years ago, I learned, there were three [Jewish] merchants residing here, [these] being Frank H. Levy, Paul Golden, and a man named Finkelstein. Frank H. Levy and his family moved to Charleston, and Paul Golden to Marlinton, passing away there only a few years ago. I was unable to learn where Mr. Finkelstein might have gone. These gentlemen resided in Ronceverte many, many years ago, and none of them are known to me.[1]

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[1] Paul Golden's biography will be found in the section on Marlinton, W. Va., above.

My information came from the editor of the local newspaper, *The West Virginia News*, Mr. William B. Blake, Jr., who is in his early 70's. . . .

The Letter of William B. Blake, Jr. (July 21, 1956)

I fear that I will not be able to give you much more information for your history of the Jews of West Virginia than I gave Mr. W. A. Boone, which was relayed to you. Unfortunately, our early newspaper files were destroyed, and we have complete files only from about 1903–1904, so there is no chance to get further data about Mr. Finkelstein. (I am doubtful about its being "el" or "le" [Finkelstein or Finklestein]). He was a single man, not here long, and his given name or initials escape me. "L" lingers a bit with me, but I am not sure.

However, in talking about your inquiry with Mr. Boone, I completely forgot A. Blumberg, who was in the furniture business here for several years around 1908 or 1909. He moved to Charleston, and was in the same business there for years.

Paul Golden was the first Jewish merchant here. It was in the 1890's that he started from a pack on his back. After not more than two years here, he went on to Marlinton, W. Va., and was very successful as a merchant, and also had some lumber interests. He died only a few years ago, and I am sure that he left some descendants there. . . .

Frank H. Levy started in business here about 1903 or 1904, and, as close as I can find from our files, sold out in the latter part of 1913 or early 1914, and went to Roanoke, Va., where he was in business, perhaps until he died. He had a brother, M. (Meyer) Levy, who was a merchant at the same time in Alderson, W. Va. Both had children, and I have been told that a daughter or daughters of Frank [H.] Levy are now in business (ladies' wear) in Charleston.

I think there are several pieces of furniture still in my home which came from A. Blumberg's furniture store, and it puzzles me that I did not think of him when talking to Mr. Boone.

I think that the 1950 [United States] Census gave Ronceverte 2,317 [2,301] population. It has not grown much inside corporate limits, but has furnished considerable population to suburban Fairlea. Our space is limited.

No Jewish residents of Ronceverte were ever subscribers to the J. P. S. A., and no names of, or data about, Jews of Ronceverte appear in the records of this Society.

ROWLESBURG

Rowlesburg is a town in Preston County, in northern West Virginia, on the Cheat River, east of Grafton. It was chartered in 1858. In 1950, the United States Census gave Rowlesburg a general population of 1,299. In the period between 1935 to 1940, it was reported to have a general population of 1,573.

So far as can now be ascertained, there were no Jews living in Rowlesburg at any time, either past or present.

ST. ALBANS

St. Albans is a city in Kanawha County, in west central (western) West Virginia, 12 miles west northwest of Charleston. It is located on the Kanawha River, at the junction of the Coal River and the Kanawha River, in an excellent coal, lumber, and tobacco area. St. Albans is noted as a trade city, and as a part of the large, growing, and thriving industrial region extending in all directions from Charleston, and it manufactures lamp-chimneys and various machine-shop products.

St. Albans was settled about the year 1790, on the site of Fort Tackett. In 1861, in the early months of the Civil War, it was the site of the Battle of Scary Mountain, which was fought near St. Albans.

The United States Census of 1950 gave St. Albans a general population of 9,870, which represents a tremendous increase over the previous figures for the general population of the city: 3,254 in 1935, and 3,558 in 1940.

In 1957, there were just three or four Jewish families living in St. Albans, and in previous years the Jewish residents of the city never numbered more than half a dozen or fewer families, obviously an indication that the Jews of the region preferred living in the much larger metropolitan and Jewish communal center of Charleston nearby. Most of the St. Albans Jewish residents in past or present were or are affiliated with one or the other of the Charleston Jewish congregations, either the Virginia Street Temple (B'nai Israel; Reform) or B'nai Jacob Congregation (Conservative).

Harry Abel, who later settled in Mount Hope, W. Va., where he died in late December, 1954, opened up a store (clothing and general merchandise) in St. Albans *ca.* 1900, remaining in St. Albans for about a year or more. In 1950, Hyman Binstock and Seymour Kartagener, of St. Albans, were members of B'nai Jacob Congregation, in Charleston.

SAINT MARYS

Saint Marys is a city in Pleasants County, in northwestern West Virginia, on the Ohio River, east of Marietta and 22 miles east northeast of Parkersburg. Saint Marys is the county seat of Pleasants County. It was settled about 1850, and is located in a coal and natural gas area. It has glass works, and also oil and gas wells and an oil refinery. Near the city is a training school for mentally defective children.

In 1950, the United States Census gave Saint Marys a general population of 2,196. Previous population statistics for the city were: 1935, general population, 2,182; 1940, general population, 2,201.

No Jews were resident in Saint Marys in 1957–1958, and there is no indication that any Jewish families or individuals ever lived in the city.

SALEM

Salem is a city in Harrison County, in northern West Virginia, located 13 miles west of Clarksburg. Salem was settled in 1790 by Seventh-Day Baptists. It has glass works and gas and oil wells; the gas and oil fields in the Salem area were developed in the 1890's. Salem is the site of Salem College, a coeducational institution which was founded in 1888.

According to the 1950 United States Census, the city of Salem had a general population of 2,578. In 1935 its general population was reported to be 2,943, and in 1940 it was stated to have a general population of 2,571.

So far as can now be ascertained, there were no Jewish residents in Salem in 1957–1958. In 1917–1918, O. Earle Karickhoff

was reported as a Jewish member of the J. P. S. A. from Salem; and in 1937, the *AJYB* reported that Salem had a Jewish population of 10 persons or fewer.

Seemingly, there were no Jewish students at any time, either in 1957–1958 or in previous years, in Salem College, to which, from 1937 on, and continuing almost into the present time, a large number of rabbis made visits under the auspices of the Jewish Chautauqua Society, addressing chapel and other assemblies, holding discussion groups, and giving classroom presentations and lectures. The following rabbis made such visits to Salem College:

1937: Rabbi S. [Baruch?] Braunstein (formerly of Wheeling)
1938: Rabbi Ariel L. Goldburg (formerly of Charleston)
1939: Rabbi Samuel Cook (then of Cincinnati)
1940: Rabbi George B. Lieberman (formerly of Wheeling)
1941: Rabbi Hugo Schiff (of Washington, D. C.)
1942: Rabbi Albert T. Bilgray (of Tucson, Ariz.)
1943: Rabbi Israel J. Sarasohn (then of East Liverpool, Ohio)
1944: Rabbi Irving Levey (then of Princeton, N. J.)
1945: Rabbi Louis J. Cashdan (then of Charleston)
1946: Rabbi Victor E. Reichert (of Cincinnati)
1947: Rabbi Louis A. Josephson (then of Fairmont)
1948: Rabbi A. Goodman (of Columbus, Ohio)
1949: Rabbi M. Nathaniel Bension (then of Wheeling)
1950: Rabbi Herman E. Snyder (of Springfield, Mass.)
1951: Rabbi Louis J. Cashdan (then of Charleston)
1952: Rabbi C. Melvyn Helfgott (of Charlotte, N. C.)
1954: Rabbi Samuel Volkman (of Charleston)
1955: Rabbi Robert Raab (of McKeesport, Pa.

SCARBRO

Scarbro is a small town, or village, located in Fayette County, near Glen Jean, Hilltop (Hill Top), Red Star, and Oak Hill, all of which are also in Fayette County, in southern West Virginia, in the Oak Hill-Mount Hope-Beckley area, which is a coal mining region. Scarbro is situated about 15 miles due north of Beckley. In 1950, the United States Census gave Scarbro, including Glen Jean and Hilltop (unincorporated), a total general population of 2,459. Scarbro alone had a general population of 950 in 1935 to 1940.

There were no Jewish residents in Scarbro in 1957–1958, but in previous years the village had a long history of Jewish residents and merchants in the place, all of whom moved elsewhere in the course of time, some to nearby Beckley and Oak Hill, and others to Charleston and other places. Many older Jewish settlers came to Scarbro and opened up stores there before 1901 or in the early years of the first decade of the 20th century. There is record to the effect that several Jewish families lived in Scarbro before 1901.

Like Oak Hill, Mount Hope, and Thurmond, also Scarbro was the site of some of the first Jewish settlers and merchants in the entire Beckley vicinity. Thus, until at least 1910, there were always half a dozen or more Jewish families and merchants resident in Scarbro. After 1910, however, when the Beckley coal fields became more important than those of Oak Hill, Mount Hope, and Scarbro, many of the original Jewish settlers in Scarbro left the village, and resettled in Beckley, transferring their businesses to the latter city. Among these were Samuel I. Abrams, some members of the Fisher family, Max Sager, and the family of Morris H. Wender, Sr.

Jewish families who once resided or operated mercantile establishments in Scarbro, but thereafter moved to other cities of West Virginia, especially Rainelle, Oak Hill, Mount Hope, and Charleston, included:

Hyman Fisher
Louis Hillman
Ben Hurvitz
the brothers Ernest, Morris, and Thomas Jaffee
the first cousins Eugene and Morris Lopinsky
Sam Weber

The names of the Jewish families which lived in Scarbro from the beginning of their history there until the last one moved away, about 1940, and a few biographical data about these families or individuals, follow:

Samuel I. Abrams. Samuel I. Abrams (1887–1952) came to Scarbro from Brooklyn, N. Y., in 1912; in Scarbro he worked for about a year for his cousins, Eugene and Morris Lopinsky, in their department store. He then went back to Brooklyn, but in 1918 he returned to Scarbro, and lived there for several years, together with his wife, Esther Block Abrams. About 1924, he left Scarbro, and finally settled in Beckley, in 1932. Mrs. Samuel I. Abrams still resided in Beckley in 1959–1960, and had furnished a wealth of data on the early Jewish settlers of Scarbro and of other places in Fayette County.

Edna Fisher. Edna Fisher, the daughter of Hyman Fisher, was born in Scarbro in 1913. She was one of the first Jewish children born in Fayette County. Her brother, Julius Fisher, the son of Hyman Fisher, was also born in Scarbro, in 1909. He was the second Jewish child to be born in the Fayette-Raleigh County area of West Virginia.

Hyman Fisher. Hyman Fisher came to Scarbro, to settle, in 1912, when he opened up a general store. Later, he opened a store in Rainelle, W. Va.; he remained in business in Rainelle until his death there in 1942. His wife, Mrs. Lillie Fisher, became a charter member of the Beckley Sisterhood in 1925. It is of interest that as early as 1917–1918, Mrs. H. Fischer [Mrs. Hyman Fisher] is listed as a subscriber to the J. P. S. A. from Scarbro.

LOUIS HILLMAN. Louis Hillman lived in Scarbro for a number of years, after having lived previously in Mount Hope and then in Thurmond, W. Va. The year of his removal to Scarbro is believed to have been 1936, but it is possible that he moved there earlier, shortly after 1923. In Scarbro he conducted a grocery store and a filling station. Later, he became ill, and moved to Norfolk, Va. However, according to still later reports, Louis Hillman moved to Oak Hill and was living in that city in 1957, but without any affiliation with the Jewish congregation and community of Beckley-Mount Hope-Oak Hill. Louis Hillman had a daughter named Freda Hillman.

HURVITZ & LOPINSKY. Shortly after 1900, Ben Hurvitz and Joseph M. Lopinsky (Hurvitz & Lopinsky) operated a general store in Scarbro for a number of years. This Scarbro store was a branch of their original store in Sewell, W. Va. By 1918, Ben Hurvitz, who used to visit Scarbro often in the course of his business activities, although he never lived in Scarbro, had sold out his general store in Scarbro, and his general stores in other cities of West Virginia, and moved to Charleston, where he died in April, 1942.

THE JAFFEE BROTHERS. The three Jaffee brothers of the Beckley area, Ernest, Morris, and Thomas (Tom) Jaffee, all came to Scarbro from their original home in Baltimore. Morris and Ernest Jaffee came to Scarbro from Baltimore presumably in the 1910's. They lived in Scarbro for three years, working (as clerks and salesmen) for Eugene and Morris Lopinsky in their department store. They then moved to Oak Hill. Tom Jaffee came from Baltimore to Scarbro about 1912. He, too, at first, worked as a clerk and salesman for Eugene and Morris Lopinsky in their department store in Scarbro. After several years, he, too, moved to Oak Hill, where all three brothers lived for several years. In 1957, Ernest and Morris Jaffee were in business in Baltimore, but Tom Jaffee had died in that city, after being in business there for many years.

EUGENE LOPINSKY. Eugene Lopinsky, a brother of the more

notable early Fayette County Jewish merchant Joseph M. Lopinsky, lived and worked in Scarbro for a number of years. He became a partner in business of his first cousin, Morris Lopinsky, *quem vide*.

MORRIS LOPINSKY. Morris Lopinsky, a first cousin of Joseph M. Lopinsky and of Eugene Lopinsky, came to Scarbro from New York about 1910. There he and Eugene Lopinsky entered the department store business. The cousins remained in this business in Scarbro for ten years; in 1920, Morris Lopinsky moved to Welch, W. Va.

MAX SAGER. Max Sager lived in Scarbro for about nine years, from 1909–1910 to 1918–1919, working in the clothing store of his cousin, Joseph M. Lopinsky, in Scarbro. In 1918 or 1919 he settled in Beckley, but in 1921 or 1922 he moved back to his original city of Brooklyn, N. Y.

SAMUEL WEBER. In 1916, Samuel [Sam] Weber, a brother-in-law of Morris Lopinsky, settled in Scarbro, at first working for several of the Lopinsky brothers and cousins in Scarbro. His original home was Brooklyn, N. Y. Later, Samuel Weber entered the garage business in Scarbro, but in the later 1920's (perhaps about 1925) he moved to Oak Hill.

MAX H. WENDER. Max H. Wender, later of Beckley, where he was still in the jewelry and clothing business in 1959–1960, was born in Scarbro, on August 23, 1913. He was the son of Morris H. Wender, Sr., of Oak Hill. When Morris H. Wender, Sr., moved from Scarbro to Oak Hill, in 1918, Max H. Wender and his two brothers, Ben H. Wender, of Beckley, and Morris S. Wender, Jr., of Oak Hill, accompanied him, and later, when the father, in 1937, left Oak Hill and settled in Beckley, his family (all except the youngest son, Morris S. Wender, Jr.), again accompanied him on the move.

MORRIS H. WENDER, SR. Morris H. Wender, Sr., lived in Scarbro for a short time, after leaving Red Star, W. Va. About 1918, he left Scarbro and settled in Oak Hill.

MORRIS S. WENDER, JR. Morris S. Wender, Jr., the youngest son of Morris H. Wender, Sr., was born in Scarbro on

April 3, 1917. He was brought from Scarbro to Oak Hill by his parents *ca.* 1918, and he remained in that city permanently, living there and in business, after maturity, continuously, except for his service during the years of the Second World War. In 1959–1960, he was still in the jewelry and household goods business in Oak Hill.[1]

[1] Both Morris S. Wender, Jr., and his older brother, Max H. Wender, were prime sources for the early history of the Jewish settlers of Scarbro and other parts of Fayette County.

For more biographical details on Jewish residents and merchants of Scarbro, *see* the *History of the Beckley Jewish Community*, by Abraham I. Shinedling and Manuel Pickus (1955), pages 10–18, 42 ff.

SEWELL

Sewell is a very small locality, of about 150 population in 1940, situated in Fayette County, near Oak Hill and Thurmond, a few miles east of Oak Hill. Like Oak Hill and Mount Hope, Sewell was and is the center of a coal mining industry.

There were no Jews living in Sewell in 1958–1959, but before that little Sewell, despite its meager size, had been the scene of a number of Jewish residents and of Jewish-owned stores of various kinds, especially in the early years of the 20th century, and up to 1920. One Jewish family lived in Sewell as early as 1890, as mentioned below. The town is, apparently, too small to be included in the available published lists of the 1950 United States Census for West Virginia.

HARRY ABEL. Harry Abel, who later lived and was in business in Mount Hope for more than forty years, before his death in late December, 1954, lived and worked in Sewell, as a store clerk or manager, for a year or more, about 1910.

BEN HURVITZ. In Sewell, Ben Hurvitz went into partnership with Joseph M. Lopinsky, who came to Sewell, then a promising coal field town which appeared likely to grow, from Portsmouth, Ohio, about 1900. This partnership took the form of a general store which was owned by the firm of Hurvitz & Lopinsky. From their original store in Sewell, from 1900 and for many years thereafter, the partners later branched out and established and owned stores also in Red Star, Thurmond, and Scarbro, and, still later, also in Welch and Beckley. By 1918, and perhaps a bit before that, Ben Hurvitz had sold out his Beckley and other stores, and moved to Charleston, where he died on April 19, 1942.

EUGENE LOPINSKY. Eugene Lopinsky lived in Sewell for several years, working for his brother, Joseph M. Lopinsky, in the latter's store. Then, however, he left for Thurmond, where he opened up his own general store.

HENRY J. LOPINSKY. Henry J. Lopinsky, a first cousin of Eugene and Joseph M. Lopinsky, lived in Sewell for a short time,

working in his cousins' store there. He had come to Sewell directly from Europe, where he was born. It was before 1910 — perhaps as early as 1902 or 1903 — that he had arrived at Sewell. After a few years in Sewell, Henry J. Lopinsky moved to Thurmond, where he opened up a general store.

JOSEPH M. LOPINSKY. *See under* Ben Hurvitz, above.

SAMUEL D. LOPINSKY. Samuel D. Lopinsky, later to become a noted Charleston attorney, and important in the history of B'nai Jacob Congregation, of Charleston, was born in Sewell on November 30, 1905. He was the son of Henry J. Lopinsky.

WILLIAM and LEO SCHAFFER. In May, 1890, William Schaffer, the father of Leo Schaffer, of Thurmond, established the firm of Schaffer, Morgan, & Co. in Sewell. Leo Schaffer, who later settled in Thurmond (*quod vide*), lived in Sewell for many years, as manager of the Old Cunard Mines.

SHEPHERDSTOWN

Shepherdstown is a small town or village located in the extreme northeastern portion of Jefferson County, in the agricultural section of the Eastern Panhandle of West Virginia, a little to the east of Martinsburg, and near the Maryland border of the State. It is on the Potomac River, and is about 15 miles southwest of Hagerstown, Md. Shepherdstown is one of the first two towns of West Virginia, founded and settled by Virginians in 1762, in what later came to be called the Eastern Panhandle of West Virginia, but which, at the time when the town was founded, was merely an easterly portion of Virginia.

In 1950, the United States Census gave Shepherdstown a general population of 1,173. In 1930 its population was 888, and in 1935 it was about 945. In 1940, it had a general population of 890.

Shepherdstown is the site of Shepherd [State] College, a coeducational institution founded in 1871.

The *Potowmac Guardian* (the archaic, original spelling of the name of this famous eastern river and region), the publication of which was begun in Shepherdstown in 1790, at a time when the town, or village, was a part of Virginia, was the first newspaper in what is now the State of West Virginia.

There is no record of previous residence of Jews in Shepherdstown. However, in 1957, Dr. Leon Swell was the only Jew living in Shepherdstown.

Under the auspices of the Jewish Chautauqua Society, of Cincinnati and New York, a number of rabbis visited Shepherd [State] College, in the years from 1942 on, as follows:

1942: Rabbi A. [Alexander] Goode (the chaplain of the Jewish faith who went down on the *Dorchester* in late 1943, in the Second World War; his original name had been Alexander Goodkowitz).
1943: Rabbi Allan Tarshish (of Charleston, S. C.)
1944: Rabbi Joseph Klein (then of Philadelphia)
1945: Rabbi Nathan Kaber (of Altoona, Pa.)
1946: Rabbi Daniel Davis

1947: Rabbi Meir Lasker (of Philadelphia)
1948: Rabbi Abraham Shusterman (of Baltimore)
1949: Rabbi Lester W. Roubey (formerly of Lancaster, Pa.)
1950: Rabbi Philip D. Bookstaber (of Harrisburg, Pa.)
1951: Rabbi Wolli Kaelter (formerly of McKeesport, Pa.)
1952: Rabbi Marcus Kramer (of York, Pa.)
1953: Rabbi David L. Schwartz (of Hagerstown, Md.)
1954 (February): Rabbi David Cardozo (of New York)
1954 (May): Rabbi David L. Schwartz (of Hagerstown)
1956 (December 11): Rabbi David L. Schwartz (of Hagerstown)
1957 (April 3): Rabbi David L. Schwartz (of Hagerstown)

Apparently, there were never any Jewish students or instructors at Shepherd [State] College.

SHINNSTON

Shinnston is a city in Harrison County, in northern West Virginia, located on the West Fork of the Monongahela River, eight miles north northeast of Clarksburg. It is believed to have been settled by Quakers about 1779, but other sources for the history of the city state that it was not settled until 1818. Shinnston is a notable trade city, despite its smallness. It is also a site for coal mining, and manufactures lumber and flour. The city advertises itself as being "in the heart of the bituminous coal field of West Virginia."

The United States Census for 1950 gave the city a general population of 2,793. Previous population figures for Shinnston are: 2,817 in 1935; 2,802 in 1940.

There were no Jewish families or individuals living in Shinnston in 1957, according to a letter received from Allen L. Gerrard, the city recorder of Shinnston. In 1937, according to the *AJYB*, Shinnston had ten or fewer Jewish residents. Only one Jew would appear ever to have lived in Shinnston. There follows an excerpt from the letter of Allen L. Gerrard, written at Shinnston, on January 26, 1957, and dealing with the family of Jacob (Jake) Fine, the only Jewish family of whose residence in Shinnston in the past there is definite record:

> . . . we have been able to gain the following information relative to the only person [family] of Jewish descent who, to my knowledge, and the knowledge of others, has resided in Shinnston, West Virginia. . . . that person was Jacob, or Jake, Fine; he resided here for several years, and operated a shoe repair shop. He died [at Shinnston] in the month of April, 1953 or 1954, and was buried in a Jewish cemetery in Charleston, West Virginia. He was survived by two sons, Pasky [Pesach?] Fine and Abe, or Abraham, Fine. The residence of Pasky Fine was not available, but we did find that the last known address of Abe Fine was as follows: 2823 Dwight Avenue, Doremont, Pittsburgh 16, Pa.
>
> Inasmuch as none of the family resides in this area, Pittsburgh being approximately 100 miles to the north of here, this information has been gathered from the funeral director who was in charge of the funeral for Mr. [Jacob] Fine.

SISTERSVILLE

Sistersville is a city in Tyler County, in northwestern West Virginia, on the Ohio River, located northeast of Parkersburg, and 28 miles south southwest of Moundsville. In 1935 it had a peak population of 3,072, being at that time known as a boom oil city, but its general population had steadily declined in the twenty years and more since then. In 1940 its population had gone down to 2,702, and in 1950 the United States Census gave Sistersville a general population of 2,313. Sistersville was settled in 1802. It is known for its oil wells, and in 1957 it was still the site of several gas refineries.

Apparently, there were no Jews living in Sistersville in 1957–1958. In 1927, it was reported in the *AJYB* to have a Jewish population of ten or fewer, and the same figure was repeated for 1937. As in the case of so many of the smaller towns, villages, and localities of West Virginia which were reported, in the earlier volumes of the *AJYB*, to have small Jewish populations, such as ten or fewer Jews, or ten or more Jews, all attempts to ascertain more data about these Jewish residents — families and individuals — such as their names, trades or occupations, families, places of origin, reasons for their leaving these small localities, and the places from which they came and to which they went, have ended in complete failure, and all "leads" or correspondence resulted in simple blanks, or "dead ends."

SMITHERS

Smithers is a city in Fayette County, in south central West Virginia, located southeast of Charleston, on the Kanawha River. It was incorporated in 1938. It is located in a farming and stockraising region. In 1950, according to the United States Census, Smithers had a general population of 2,208. In 1935, it was given a general population of 525 (possibly a conjectural figure which was much too low), and in 1940 it was stated to have had a general population of 2,232.

So far as is known, no Jews ever lived in Smithers, and there were none residing there in 1957.

SOPHIA

Sophia is a town located in Raleigh County, in southern West Virginia, in a coal mining area, six miles southwest of Beckley. Its name is generally pronounced, locally in the city of Beckley and in Raleigh County, as though it were spelled *Sophie*, rather than So*phia*. It was incorporated in 1912. The United States Census of 1950 gave Sophia a general population of 1,430. In 1935, its general population was given as 611, and in 1940 as 1,160.

There were no Jews living in Sophia in 1958–1959, although, as mentioned below, two Jewish-owned businesses were being operated by residents of nearby Beckley in the town in that year, and in the past, at various times, a few Jewish families did live in Sophia. Also, several Jewish physicians were employed by the coal companies of the once important Sophia coal mining region, and lived either in Sophia itself or in its vicinity, for some years in the 1940's and 1950's, including Dr. Lee Hedson and Dr. Leo Sherman, a son of Dr. H. Viola Shlickerman, of Beckley. When Ben H. Wender moved from Sophia to Beckley in 1952, he was the last Jewish resident in the town.

The following Jewish families or individuals lived in Sophia in past years, or operated or still operate businesses or stores in the town:

A. David Abrams and Isadore R. Wein. The brothers-in-law A. David Abrams and Isadore R. Wein, of Beckley, were, in 1958–1959, still operating in Sophia one of the four branches of their Modern Furniture Store which was established in the town in 1944. The business was founded by their respective father and father-in-law, Samuel I. Abrams, of Beckley.

Max Fisher. Max Fisher, a brother of Hyman and Samuel Fisher, opened up a store (clothing and general merchandise) in Sophia, after moving there from Thurmond. Max Fisher died at Sophia about the year 1914.

Herman Samans. Herman Samans, of Beckley, while never residing in Sophia, operated a music store there from 1950

to 1952. In the latter year he removed this business to Beckley, expanding it greatly as the Beckley Wholesale Mart, and operated it in Beckley for several years, until the decline in the economic life of West Virginia and of the Beckley region (about 1955–1956) induced him to give it up and become a road salesman of jewelry, general merchandise, and novelties in the Beckley and Raleigh County vicinity.

ALAN SUSMAN and NATHAN MATZ. In late 1955, Alan Susman, previously of Bluefield, settled in Beckley, but opened up, in Sophia, the Sophia Finance Company, a small loans office, of which he became manager and owner. He is the son-in-law of Nathan Matz and Rose C. Matz, of Beckley. In 1959, Nathan Matz, who for many years had been the lessee and operator of the President Hotel, the second largest hotel in Beckley, gave up this business and joined his son-in-law as co-owner and co-manager of the Sophia Finance Company, in Sophia, while still living in Beckley. About 1954, Alan Susman married the only daughter of Nathan Matz, i. e., Sally Matz.

BEN H. WENDER. Ben H. Wender, of Beckley, the elder brother of Max H. Wender, of Beckley, and of Morris S. Wender, Jr., of Oak Hill, lived in Sophia for a number of years until 1952, when he settled in Beckley. In Sophia he operated a jewelry store, which he transferred to Beckley in 1952, together with his residence. Ben H. Wender was a founder and first commander of the Sophia Post of the American Legion.

A few other Jewish families lived in Sophia, and conducted businesses there, at time in past years, but their very names and all data about their lives and activities have been totally forgotten, even by the oldest Jewish residents of Beckley and the vicinity (Fayette and Raleigh Counties).

SPENCER

Spencer is a city in Roane County, in west central West Virginia, located 35 miles north northeast of Charleston. It is

the county seat of Roane County. It was incorporated in 1858. Spencer is located in a natural gas well and stockraising and agricultural area. It is known as a marketing and market center for this agricultural and cattle-raising section of the State. There is a state hospital for the insane in Spencer.

In 1950, the United States Census gave Spencer a general population of 2,587. From 1935 to 1940, its general population was reported to be 2,497 (others, 2,500).

In 1957, Peggy Lee Nitz, secretary of the Roane County Chamber of Commerce, with its headquarters in Spencer, reported that "after investigation, to the best of our knowledge we have no Jewish families in this area." There is no indication of the residence of any Jewish families or individuals in Spencer at any time in previous years as well.

SUMMERSVILLE

Summersville is a town in central West Virginia, in Nicholas County, located a considerable distance (about 55 miles) northeast of Beckley and of Fayetteville (about 35 miles), and east of Charleston. It is the county seat of Nicholas County. Summersville is in one of the farming regions of the State. The 1950 United States Census gave Summersville a general population of 1,628, representing a considerable increase over the previously reported figures: 643 for 1940, and 536 for 1935.

In 1957, there were no Jewish families or individuals residing in Summersville, and, so far as can be ascertained, no Jews ever lived in Summersville in the past.

SUTTON

Sutton is a trading town located in central West Virginia, in Braxton County, about 30 miles northeast of Summersville, and south southwest of Clarksburg. It is the county seat of Braxton County. It is situated in a farming section of the State, on the Elk River. Sutton was incorporated in 1826.

In 1950, the United States Census gave Sutton a general population of 1,070; in 1935, its population had previously been reported to be 1,205, and in 1940 its was stated to be 1,083.

An early historical datum contained in the recollections of a Beckleyan who had previously lived in the Sutton area stated that "Max Bernstein moved to Sutton from Monongah, W. Va., and died there some years later. After that his family removed to Cleveland."

I am indeed greatly indebted to Albert K. Walker, a well-known druggist of Sutton, for his letter of January 15, 1957, giving a great amount of valuable detail about the town of Sutton and about its former Jewish residents and merchants, and confirming my opinion that at the present time (1957) no Jews were any longer residing in Sutton. The text of Albert K. Walker's letter is cited below, with several unimportant omissions:

> The Mayor of Sutton, Mr. Robert J. Morrison, has asked me to attempt to answer your letter of the ninth of January, 1957. Mr. Morrison is a rather young man, in his early thirties, and I am sixty.
>
> Max Bernstein came to Sutton about 1904 or 1905 from Buckhannon. He was a bottler, and was employed in a soft drink factory by my father. He also sometimes travelled for the firm of Juergens & Walker, who owned a wholesale drug house in addition to the bottling works. They discontinued the wholesale end of the bottling works in 1918, and soon thereafter Max Bernstein went into the bottling business for himself. I believe that he left here about 1930, and to the best of my recollection he moved to Clarksburg.
>
> Max's brother Jake [Jacob] Bernstein came here soon after Max did, and engaged in the tailoring business. He left some years before Max did, and I think that he also went to Clarksburg, but he was in business here for several years. He had an assistant named David Lefkowitz, who married one of the Bernstein girls, a sister to Max and Jake. I am

quite sure that this was in the spring of 1912. I attended the wedding, and am quite certain that it was my junior year in high school. I believe that they [Mr. and Mrs. David Lefkowitz] left at the same time Jake [Bernstein] did.

A younger brother, Leonard Julius Bernstein, came with Max, also the mother. Leonard graduated from Sutton High School in 1908 and from West Virginia University in 1912. He subsequently studied medicine and practised in Sutton for a time. Later he practised in Wheeling, where he died many years ago. At least, that is my recollection.

Max Mensh operated a dry goods store in Sutton for many years, beginning in the early 1900's. I believe that he went to Mullens about 1919. He has a son living in Christiansburg, Va., Isaac. Ike [Mensh] is a very close friend of mine, but is currently in poor health. . . .

Max Nachman also operated a dry goods store here for several years. He is living, and in Weston, I believe.[1]

In my early childhood there was another Jew who operated a store here, but I am unable to recall his name, and none of the people whom I have asked can recall it. I have the impression that he was here only for a short time.

Sutton is primarily a shopping center for a farm area. There are, however, several small mines (coal) in the vicinity, and we also draw from Widen in Clay County, which is a rather large operation employing several hundred men. It is 25 miles from Sutton. There is a woodworking plant here engaged in the manufacture of TV, radio, and sewing machine cabinets. It employs about fifty people, mostly women. This plant is almost unique in that it moved here from Los Angeles, reversing the usual trend. Currently the [Federal] government is building a flood control dam right at the upper end of town. It is a 26 million dollar project, and at peak construction will employ about 300 men. That will be about two years from now. Total construction time is to be something between 1,100 and 1,200 days.

TERRA ALTA

Terra Alta is a town in Preston County, in northern West Virginia, located near the Maryland border, east of Fairmont, and 27 miles southeast of Morgantown. It is known as a resort

[1] Max Nachman and his wife and son, Isadore Nachman, later moved from Weston to Glenville, W. Va., where they operated a dry goods and clothing store for a number of years. In 1957–1958, they were living in Florida, having given up their business and their residence in Glenville. *See above*, under Glenville.

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sky] family, given below, was sent to me, in the form of half a dozen letters, by Ruby Rubenstein, who served as the mayor of the city of Thomas for a number of years, and who, in April, 1960, celebrated his 79th birthday. Excerpts from these interesting and factful handwritten letters of Ruby Rubenstein are presented below.

Thomas had 37 Jews in 1927, according to the *AJYB* for that year. The same source, for 1937, reports the same number, 37 Jews, in Thomas. In 1922–1923, the *AJYB* lists the following six Jewish residents of Thomas who were subscribers to the J. P. S. A. in that year:

H. Baker	B. [Barney] Schilansky
L. Bear [Louis Baer]	J. [Joseph] Schilansky
Ruby Rubenstein	Dr. P. [Philip] Schilansky

Ruby Rubenstein is the authority for the statement that the small but consciously Jewish-minded Jewish community of Thomas always had a Sefer Torah, which was kept in the home of Barney Schilansky, of Thomas. A rabbi by the name of Morris Levine; a rabbi or Shochet and Melammed (Hebrew teacher) named Harry Barbakow (whose name is sometimes misspelled in the congregational or community records and recollections as Barkof or Barkoff; the Russian-origin name Barbakow was pronounced as Barbakov, hence the confusion in the name); and a rabbi named Lazer Flax, who lived in, and served the community of, Thomas for short periods of time, and still other rabbis whose names are no longer known, in the first two decades of the 20th century, would read from this Sefer Torah, the provenance of which is no longer known. It was possibly secured through the efforts of Barney Schilansky. Until the last of these rabbis and/or Shochetim-Melammedim had left Thomas, and no new ones were able to be secured for the then dwindling Jewish congregation or community (in the 1920's and thereafter), this Sefer Torah was kept in a separate room in the house of Barney Schilansky, presumably in a small Ark (Aron Hakodesh); Barney Schilansky was Ruby Rubenstein's father-in-law. A Minyan was always held in Thomas, along strictly Orthodox and traditional lines, for the Sabbath and holidays

(the High Holy Days), as well as for other, special, occasions. All the rabbis and other communal Jewish functionaries who served in Thomas were strictly Orthodox.

The complete register of present and past Jewish residents of Thomas, as listed by Ruby Rubenstein, and some biographical facts about each of them, follow:

LOUIS BAER. Louis Baer (his name is frequently misspelled as Bear) was born in Thomas in 1918. He is a merchant, operating a clothing store there. Louis Baer has five children, all born in Thomas, and four of them were still living there in 1957: Max, William, Chester, Benjamin, and Annie Baer. William Baer lives in Elkins, W. Va., and owns a store there.

HARRY BARBAKOW. Harry Barbakow lived in Thomas from 1905 to 1907, serving the then rather large local Jewish congregation, during those two years, as Hebrew teacher, cantor (reader and Torah reader), and Shochet. It was in the fall of 1905 that Harry Barbakow (in the earlier days this Russian-origin name of Barbakow, as mentioned above, used to be pronounced only as Barbakoff, and perhaps spelled always that way, too), together with Herman Kelmenson, who later became his brother-in-law, came to Thomas. After his service as "rabbi" and religious functionary of the Thomas Jewish community for these two years, both Harry Barbakow and Herman Kelmenson left Thomas, and moved to Marlinton, W. Va., where they went into business together, presumably a clothing and dry goods business. Later, Harry Barbakow sold his share of the business to Herman Kelmenson, who remained in Marlinton. Harry Barbakow settled in Princeton in 1907, where he was still living, and engaged in the clothing and dry goods business, in 1959–1960. (*See* under Princeton, W. Va.)

During the two years which he spent in Thomas, Harry Barbakow was not a part-time rabbi engaged in business "on the side," but he devoted his full time to the work of the then active congregation there, and to the teaching of

the Jewish children. He conducted religious services in the home of Mr. and Mrs. Barney Schilansky, who were the parents of Ruby Rubenstein's wife, Celia Schilansky Rubenstein. The Schilanskys set aside a special room in their home for the holding of these religious services and for the conducting of the Religious [Sunday and weekday] School class. As above stated, the Sefer Torah of the Thomas congregation belonged to the Schilansky (often misspelled as Schlansky) family, and remained in a special room of their home all the year round.

BENZ FAMILY. The Benz family, formerly of Thomas, was residing in Parsons, W. Va., in 1957.

HARRY CANTOR. Harry Cantor, who operated a general store, lived in Thomas from 1900 to 1935. He and his wife, Leona Cantor, had seven children. Mrs. Harry Cantor, now deceased, was a sister of Barney Schilansky; her maiden name was Leona Schilansky.

The seven children of Harry and Leona Schilansky Cantor were:

Mrs. Annie Cantor Goldberg, now resident in Elyria, Ohio; Jack Cantor, living in Miami, Fla., and engaged in the real estate and insurance business there; Oscar Cantor, resident in Indianapolis; Dorothy Cantor, of Ohio; and Ruby Cantor, Nathan Cantor, and Samuel Cantor, all living in New York City in 1957.

LAZER FLAX. Rabbi Lazer Flax lived in Thomas for three years, from 1911 to 1914, serving the Jewish community as rabbi in the period after Harry Barbakow's departure from the city. Lazer Flax was married, and had three children. In 1914, he moved away from Thomas to some city whose identity is now not remembered. He read from the Sefer Torah at all morning religious services, was present at and conducted all Minyan services, and officiated at all other religious services which were held in Thomas during these three years, being regarded by the members of the Jewish community as their rabbi, although, like Harry Barbakow, he was, in all likelihood, not ordained.

MOSES LAMP. Moses Lamp (popularly called Mose Lamp) lived

in Thomas from 1886 to 1906. He was, apparently, one of the first four Jewish persons or families to settle in Thomas. The other three Jewish families or individuals who came to the city as new residents in 1886 were Barney Schilansky and two of the three Shatz brothers. Moses Lamp conducted a meat market during his twenty-year residence in Thomas. He was a married man, and had three children, but neither their names, nor the first name of his wife, are remembered by the present-day Jewish residents of Thomas. When he left Thomas, in 1906, it was not known to which city or place he went.

JOSEPH LEVINE. Joseph Levine lived in Thomas from 1910 to 1930, and was a junk dealer (scrap iron and metals). At the same time, and in addition, he was engaged in the meat business (as a retail butcher, presumably). He and his wife, Tillie Levine, had five children. After a twenty-year residence in Thomas, he moved with his family, in 1930, to Waynesburg, Pa., where he entered the furniture business.

MORRIS LEVINE. Morris Levine, who apparently was not related to Joseph Levine, lived in Thomas for three years, from 1908 to 1911, preceding Lazer Flax as the official (although in all likelihood unordained) rabbi of the Jewish community, and serving exclusively in this position shortly after the departure of Harry Barbakow from the city. Morris Levine was a married man, and had an only daughter, named Sadie Levine. His wife's first name has been forgotten. He left Thomas in 1911, and settled in Philadelphia.

ISAAC PIMPSTEIN. Isaac Pimpstein (born at Thomas, in 1900) lived and worked in Thomas for many years. Later, he was reported to have moved to Richwood, W. Va., where he became the owner of a jewelry store. It is probable that in Thomas, also, his occupation was that of jeweler. A son of Isaac Pimpstein's, whose name is no longer known, was reported by Ruby Rubenstein to be living in Richwood, W. Va., in 1957.

Dora Pimpstein, one of Isaac Pimpstein's daughters,

married Harry Shatz, in Thomas, but later they moved to Richwood, and then to Charleston.

HARRY RUBENSTEIN. Harry Rubenstein, an uncle of Ruby Rubenstein, lived in Thomas from 1909 to 1919, after which he moved to New York. He was a brother of Victor Rubenstein. Harry Rubenstein operated a meat market in Thomas during this entire ten-year period. He had seven children, all of them presumably born in Thomas.

HARRY L. [LEONARD] RUBENSTEIN. Harry Leonard Rubenstein (better known as Leonard Rubenstein), the elder son of Ruby Rubenstein, and a grandnephew of Harry Rubenstein, was born in Thomas in 1912. In 1957–1958, he was living in Mountain Lake, Md., and teaching in Oakland, Md., where he was serving as a school teacher and as assistant principal.

KENNETH RUBENSTEIN. Kenneth Rubenstein, the younger son of Ruby Rubenstein, was born at Thomas in 1917. He graduated from West Virginia University [1929–1930]. In 1957–1958, he was the manager of his father's meat and grocery store in Thomas.

RUBY RUBENSTEIN. Ruby Rubenstein, who on April 15, 1960, celebrated his 79th [80th?] birthday at Thomas, is the most notable and interesting personage (with the possible exception of his father-in-law, Barney Schilansky, and of Harry Barbakow) of the entire Jewish community of the past and of the present. He was the brother of the late Mrs. Max Schindler, of Buckhannon, W. Va., whose maiden name was Rae Rubenstein, and who was a resident of Thomas at the time of her marriage to Max Schindler. Ruby Rubenstein is also the son-in-law of the late Barney Schilansky, of Thomas, having married the latter's eldest daughter, Celia Schilansky. Ruby Rubenstein was the eldest son of Victor and Annie Rubenstein; his mother's maiden name was Annie Cohen. It is of considerable historic and Jewish interest that Ruby Rubenstein served as the mayor of Thomas for seven and one-half two-year terms (a total of fifteen years), in the period between 1922 and 1938. His

wife, Celia Schilansky Rubenstein, was born in New York City, whence her father came to Thomas to settle.

Ruby Rubenstein was born on April 15, 1880 [1881?] (but not in Thomas, W. Va.), and has lived in Thomas, Tucker County, W. Va., for the past 65 years, having come there from Buckhannon and Weston, W. Va., in 1894, at the age of fourteen, together with his parents, Victor and Annie Cohen Rubenstein. For years he operated, and today still operates with the aid of his manager-son Kenneth Rubenstein, his younger son, a meat and grocery store of the "superette" type, as he himself describes it [a small-size supermarket?]. For a short time the Rubenstein family lived in Weston, W. Va., and then the Rubensteins settled in Thomas permanently, in 1894.

Ruby Rubenstein describes his occupations over the years as "being in the meat and grocery business, and I have farms, horses, cattle, and ponies. I do some farming on a small scale. At the present time (June, 1956) I am 75 [76?] years old, having been born[1] on April 15, 1880. I have been living in Thomas, Tucker County, West Virginia, for 64 [63?] years. On April 15, 1957, I shall celebrate my 77th birthday.[2] And I was mayor of Thomas for about fifteen years, and served for four years on the Board of Education of Thomas, and for ten years on the City Council."[3]

Ruby Rubenstein and Celia Schilansky Rubenstein have three children, two of them mentioned above already, and only one of whom, Kenneth, still resides in Thomas. These three children are:

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[1] Not in Tucker County, W. Va.: Strangely enough, Ruby Rubenstein never mentioned his exact birthplace in his several letters to me. It may have been New York City, or it is possible that he was born somewhere in the East, near New York, and that he has forgotten his birthplace. Ruby Rubenstein was only ten years of age when his parents (*ca.* 1890) came to the West Virginia area around Thomas from New York, or from the New York City area.

[2] In April, 1960, Ruby Rubenstein was 80 [79?] years old.

On October 8, 1961, Ruby and Celia S. Rubenstein celebrated their 50th wedding anniversary, in Thomas.

[3] Elsewhere, Ruby Rubenstein wrote that he had been a member of the City Council for a total of twenty years; this latter figure may have been a slip of his pen.

LEONARD (HARRY LEONARD) RUBENSTEIN, their elder son, who lives in Mountain Lake, Md., and is a teacher and assistant principal in a [public] school in Oakland, Md.

KENNETH RUBENSTEIN, their younger son, who served in the Second World War as an enlisted soldier for four years, and is a graduate of West Virginia University, at Morgantown. He assists his father as manager and clerk of the meat market and grocery store which they operate jointly in Thomas.

SHIRLEY RUBENSTEIN TESHIN, their daughter, who lives in Milwaukee, Wis. She received the M.A. degree from West Virginia University.

VICTOR RUBENSTEIN. Victor Rubenstein and Annie Cohen Rubenstein, the parents of Ruby Rubenstein, came to Thomas to settle permanently in 1894, and as such they were, in all probability, the fifth Jewish family ever to settle in Thomas.[1] Victor and Annie Cohen Rubenstein had lived for a short time in Weston, W. Va., and then for a similarly short time in Buckhannon, W. Va. (or possibly the order was just the reverse), and then they finally came to Thomas, where presumably they lived until their deaths. Ruby Rubenstein does not mention the years of his parents' death, or their places and dates of birth. His mother died in 1913, however, and his father in 1936. It is possible that they were both born in Russia, or in some other one of the Eastern European countries. Their original home in the United States had been in New York before they came to West Virginia about 1890. Their residence in Weston and in Buckhannon thus totalled about four years. Victor Rubenstein, from almost the very day of his settlement in Thomas, operated a meat market; he remained in that business until his death, being followed in the management of the business by his eldest son, Ruby Rubenstein, who

[1] The first four, mentioned above, were Barney Schilansky, Moses Lamp, and two of the Shatz brothers, Harry and George Shatz, who came to the city eight years previously, in 1886.

joined the business and later widened it to include a grocery department.

Of great interest is the following account given by Ruby Rubenstein of the fourteen children of his parents — his brothers and sisters — nine of them boys, including himself; and five of them girls. Four of his sisters and brothers — Minnie, Manuel, Rae (or Ray) R. Schindler, and Isaac Rubenstein — are now deceased. The other ten, six sons and four daughters, were presumably still living in 1957–1958, as follows:

ALEXANDER RUBENSTEIN, now living in Willoughby, Ohio.

BARNEY RUBENSTEIN, at present residing with his family in Cumberland, Md.

ELI RUBENSTEIN, now living in Scotis Run, W. Va.

MICHAEL (MICKY) RUBENSTEIN, who in 1957 was living in Akron, Ohio.

MOLLY RUBENSTEIN MARKS, who, with her husband, is living in Pittsburgh, Pa., where they are engaged in the carpet business.

MOSES (MOSE) RUBENSTEIN, who in 1957 resided in White House, Pa.

ROSE RUBENSTEIN BLUMBERG, who lives in Weston, W. Va., where her husband operates a ladies' ready-to-wear business.

RUBY RUBENSTEIN, the eldest child of the Victor Rubenstein family. His biography is presented above.

SAMUEL RUBENSTEIN, who later moved to Webster Springs, W. Va.

SARAH RUBENSTEIN, now married and living in New York City.

Rae (or Ray) Rubenstein lived in Buckhannon, W. Va., for a number of years, long after her parents left for Thomas. After her death, she was buried in Hagerstown, Md. She had married Max Schindler, of Buckhannon. (*See also* under Buckhannon and Webster Springs.)

Minnie Rubenstein was buried in Keyser, W. Va.

BARNEY SCHILANSKY. Barney Schilansky (his family name is often, but incorrectly, spelled as Schlansky) lived in Thomas from 1886 until his death in 1943. He operated a general store (a small department store). He was the father-in-law of Ruby Rubenstein, the latter having married his eldest daughter, Celia Schilansky, who was one of eleven children. Barney Schilansky had an interesting career as a peddler and merchant during the fifty-seven years of his residence in Thomas, and his interest in Judaism in this small Jewish community did not flag throughout his entire life. As has been stated above, the religious services of the Thomas community were held consistently in his home, in a special room fitted out for that purpose, and his home was the repository of the Sefer Torah of the Thomas congregation, which was, in all likelihood, procured for the Jewish community, in whole or in part at his own expense, by Barney Schilansky.

It was in 1886 that Barney Schilansky came to Thomas, at a time when only three other Jews, and their families, were living there, or had come there at about the same time, i. e., Moses Lamp, Harry Shatz, and George Shatz.[1] Barney Schilansky came to Thomas as a pack peddler, peddling his wares — dry goods and notions — in the nearby area, only two years after Thomas had been founded, and before any railroad had entered West Virginia in that region. After some years of peddling with a pack on his back, selling dry goods and notions, he opened up a general store (a small department store) in Thomas, and remained in this business until his death at Thomas in 1943. He was also the operator of a sawmill, and the owner and operator of several farms, as well as the owner or operator of a number of buildings. In November, 1901, as recounted by his son-in-law, Ruby Rubenstein, about sixty-five of the buildings which he owned or operated burned down in a general fire which devastated the town of Thomas, and he

[1] The exact order in which these three men came to Thomas, with or without their families, is not known; in all probability, Barney Schilansky was not the first of these four Jewish "pioneers" of Thomas who arrived in 1886.

was compelled to start in business all over again, since he was not adequately covered by his fire insurance.

Nine of the eleven children of Mr. and Mrs. Barney Schilansky are still living in Thomas (1957). Two of his sons — Isaac and Joseph Schilansky — had died over the years. The names of these eleven children are:

BESSIE SCHILANSKY, still living in Thomas.

CELIA SCHILANSKY, the eldest daughter of Barney Schilansky, married Ruby Rubenstein. She is still living in Thomas.

FRANK SCHILANSKY, still living in Thomas.

HASKELL SCHILANSKY, still living in Thomas.

LEONA SCHILANSKY, still living in Thomas.

MOLLY SCHILANSKY, still living in Thomas. (*See* her brief biography, below.)

PHILLIP SCHILANSKY, living in Miami, Fla. (*See* his brief biography, below.)

SADIE SCHILANSKY, still living in Thomas.

TILLIE SCHILANSKY, still living in Thomas. (*See* her brief biography, below.)

ISAAC SCHILANSKY, deceased.

JOSEPH SCHILANSKY, deceased. (*See* his brief biography, below.)

JOSEPH SCHILANSKY. Joseph Schilansky, one of the eldest children of Barney Schilansky, was born in 1882, perhaps in Weston, W. Va.; he died in Thomas at the age of 58 in 1940. Joseph Schilansky lived in Thomas from 1900 to the year of his death; he was buried in Cumberland, Md. Joseph Schilansky, born four years before his father moved to Thomas, operated a clothing store in Thomas during his majority years. Joseph Schilansky had five children, all of them, born in Thomas, now living in New York and Brooklyn. Three of them were Celia, Ruth, and Dorothy Schilansky.

MOLLY SCHILANSKY. Molly Schilansky (born at Thomas, in 1898), one of the daughters of Barney Schilansky, operates a millinery store in Thomas.

PHILLIP SCHILANSKY. Phillip Schilansky, a son of Barney Schilansky, lived in Thomas, W. Va., from 1909 to 1950. He was in the meat and produce business during that period. In 1950 he moved to Brooklyn, N. Y., and from there he transferred his residence to Miami, Fla., where he was living in 1957, with his son, Moses Schilansky. Phillip Schilansky had ten children, all of whom, with the exception of Moses Schilansky, live in New York City or Brooklyn. The names of nine of these ten children are: Dorothy, Esther, Ethel, Fannie, Garner, Moses, Nachman, Ruby, and Samuel Schilansky.

TILLIE SCHILANSKY. Tillie Schilansky, another daughter of Barney Schilansky (born at Thomas, W. Va., in 1900), was still resident in Thomas in 1957. For the past thirty years or more she has served as a schoolteacher in Thomas.

THE SHATZ BROTHERS (spelled also as Schatz). The three Shatz (Schatz) brothers, George Shatz, Harry Shatz, and Isaac Shatz, were long-time residents of Thomas, their residence in the city extending over a period of some three decades or more each. George and Harry Shatz were among the first four Jews who settled in Thomas in the year 1886, and they came to the city as "pioneer settlers" in the same year as did Moses Lamp and Barney Schilansky. It is possible that the latter two men preceded these two Shatz brothers as settlers in Thomas. Of the three brothers, Harry Shatz was, in 1957, living in Charleston, W. Va., after a residence of some years in Richwood, W. Va.; George Shatz later moved to Charleston, where he died some years after settling there; and Isaac Shatz also moved away from Thomas to Charleston, where he was reported to be living in 1957. Brief biographies of each of these Shatz brothers follow:

GEORGE SHATZ (SCHATZ). George Shatz (Schatz) lived in Thomas from 1886 to 1926, and was thus, together with his brother Harry Shatz and with Moses Lamp and Barney Schilansky, presumably one of the four earliest Jewish residents of Thomas. He operated a clothing store in Thomas during most of the years of this period from 1886

to 1926. He and his wife and their one child then moved away to Charleston, where he died some years later. George Shatz came to West Virginia from some other State of the Union in the days before the railroad came in, and engaged in peddling for some years, carrying a pack on his back, and selling dry goods, clothing, and notions from country farm and house to country farm and house, according to the memories of the oldest present-day Jewish residents of Thomas. George Shatz is known to have been one of the pioneers of Thomas and of that area of West Virginia. He married in Thomas, but his wife's maiden name is no longer recalled.

HARRY SHATZ (SCHATZ). Harry Shatz (Schatz), the elder brother of George Shatz, came to Thomas in 1886, and also was the operator of a clothing store. He later married Dora Pimpstein, a daughter of Isaac Pimpstein, in Thomas, and had one child. In 1926, he, too, moved away from Thomas, first to Richwood, W. Va., and then to Charleston.

ISAAC SHATZ (SCHATZ). Isaac Shatz (Schatz), the younger brother of George and Harry Shatz, after some years' residence in Thomas, and after his marriage to a Charleston girl, moved to Charleston, apparently in the same year, 1926, as that in which his brother Harry moved to that city from Thomas. Isaac Shatz, like his brothers, was also engaged in the mercantile business while he was a resident of Thomas. The exact year of his arrival in Thomas is not known, but in all probability it was early in the 1890's.[1]

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[1] Much of the above material on the history of the Jewish community and the Jewish residents of Thomas, W. Va., was presented to me in a series of three long letters generously and painstakingly written to me, in longhand, by Ruby Rubenstein, at Thomas, on March 29, April 11, and April 23, 1957.

THURMOND

Thurmond is a railroad town in Fayette County, in southern West Virginia, situated six miles from Oak Hill and six miles from Mount Hope, and a few miles northwest of Beckley, and near Red Star, W. Va., on the main line of the Chesapeake & Ohio Railroad. It derives its name from a family named Thurmond whose members settled there in the early days. The town of Thurmond was incorporated on January 1, 1900. Much of the information contained in this section, dealing with Thurmond, was supplied to me by Mrs. Nell M. Bannister, city recorder of Thurmond, after careful research by her in the town records, and after consultations with some of the oldest residents of the town. Her letter is dated at Thurmond, W. Va., July 25, 1957. Much of the biographical material was supplied to me in personal interviews with old-time residents of Fayette County, including the late Harry Abel, of Mount Hope; Mrs. Esther B. (Samuel I.) Abrams, of Beckley; and Ben H. Wender and Max H. Wender, of Beckley.

At one time, Thurmond was a prosperous and thriving, growing town, having two banks, a meat-packing house (Armour & Company), two hotels, and several stores, both of which were dry goods and grocery stores. In 1898, before its incorporation as a town, it had its own newspaper, the *West Virginia Herald.* It also had, in past years, a drug store, a funeral home, and several fraternal organizations. It is located in and near the former notable coal mining region including Oak Hill, Mount Hope, and Beckley. In former years it had a population of some 750 persons. In 1957, however, there was no bank or newspaper in Thurmond, and the population of the town had declined to about 250 persons, less than one-third of its previous peak population. In 1940, its population was reported to be 462 persons.

There were no Jews at all living in Thurmond in 1957.

Thurmond, like others towns or cities of Fayette County, including Mount Hope, Oak Hill, and Scarbro, was the site of the first Jewish settlers in the Beckley vicinity. Several Jewish families settled in Thurmond, and opened up places of business there, in the 1890's as well as in the early 1900's. Some of these early Jewish residents and merchants of Thurmond were Louis

Hillman, Joseph M. Lopinsky, Ben Hurvitz, Eugene Lopinsky, Henry J. Lopinsky, and Morris H. Wender, Sr. The residence of Jews in Thurmond continued until the end of the first decade of the 20th century. After 1910, when the Beckley coal fields became more important than those around Thurmond, Mount Hope, Scarbro, and Oak Hill, many of the early and original Jewish settlers of Thurmond and of other places in Fayette County left and resettled in Beckley.

Brief biographical notices of some of the early Jewish settlers and merchants of Thurmond follow:

JOSEPH M. COHEN. Joseph M. Cohen (born in Lithuania, in 1884), of Charleston, W. Va., the father of Mrs. William (Beatrice C.) Binderman, of Beckley, lived in Thurmond for about a year 1910–1911), coming from Charleston, and working as a tailor, and in the cleaning and pressing business, in Thurmond. He then moved to Glen Jean, W. Va., working as a tailor there also, and finally resettled in Charleston, where he was still living, employed in a manual handicraft, in 1957–1958.

MAX FISHER. Max Fisher, the brother of Hyman and Samuel Fisher, of Beckley, worked as a clerk in a general store in Thurmond for several years, and later moved to Sophia, W. Va., where he opened a store of his own. After being in business in Sophia for several years, he died there in 1914.

LOUIS HILLMAN. In the early 1900's, Louis Hillman, generally reputed to have been a Jew, had a general merchandise store in Thurmond. Later (in 1936) he moved to Scarbro, where he conducted a grocery store and filling station.

HURVITZ & LOPINSKY. Shortly after 1900 (about the year 1902), Ben Hurvitz and Joseph M. Lopinsky, under their noteworthy firm name of Hurvitz & Lopinsky, opened up and operated also in Thurmond a general store which was a branch of their original store in Sewell, W. Va. Apparently, Ben Hurvitz never lived in Thurmond, but Joseph M. Lopinsky did. By 1918, Ben Hurvitz had sold out his and Joseph M. Lopinsky's general store in Thurmond, as well as their stores in other cities of West Virginia, and moved to Charleston, where he died in April, 1942.

EUGENE LOPINSKY. Eugene Lopinsky, a brother of Joseph M. Lopinsky, settled in Thurmond before 1910. He then left Thurmond for Sewell, working in his brother's store there for several years, and thereafter he returned to Thurmond, opening up his own general store there, and residing in the town for a number of years.

HENRY J. LOPINSKY. Henry J. Lopinsky, the first cousin of Eugene and Joseph M. Lopinsky, lived for a while in Thurmond before 1910. He was the father of Samuel D. Lopinsky, of Charleston. Henry J. Lopinsky had come directly from Europe to Sewell, W. Va., and after a short stay there he moved to Thurmond, where he operated a general store for a number of years. From Thurmond he finally moved to, and settled in, Charleston.

JOSEPH M. LOPINSKY. Joseph M. Lopinsky settled in Thurmond before the year 1900, operating a clothing store there for a short time. About the year 1902, he formed a partnership with Ben Hurvitz in a general store business, with stores in Thurmond and several other localities of West Virginia. This partnership and business were most successful in the State for some fifteen years. After leaving Thurmond, Joseph M. Lopinsky settled in Welch, W. Va.

LEO SCHAFFER. Aside from Ben Hurvitz and Joseph M. Lopinsky, Leo Schaffer was the most notable Jewish resident and settler (or merchant) of Thurmond. Leo Schaffer served as the mayor of Thurmond for the three-year period from 1906 to 1909. According to the records, there is no indication or evidence that he ever married and had a family of his own.

Leo Schaffer was born in Austria in 1860. His parents were William and Teresia Schaffer, and Leo Schaffer was the youngest of their six children. They came to the United States in 1888. In Austria, William Schaffer had been in the mercantile business. In May, 1890, William Schaffer established at Sewell, W. Va., the firm of Schaffer, Morgan, & Co. Leo Schaffer apparently worked for and with his father in this business. After several years, however, Leo Schaffer became interested in the coal business, and was the manager of the old Cunard [Coal] Mines located across

the river [the New River] from Sewell, where he lived for many years, before 1900. Later, also before 1900, he moved from Sewell to Thurmond.[1]

Leo Schaffer became the first mayor of Thurmond when it was a hustling and bustling railroad town. The record is not clear in this respect, but it would appear that he became mayor of Thurmond for the first time in 1900, at the time of the incorporation of Thurmond as a town on January 1, 1900. At any rate, there are no town records for that period to be found at the present time in Thurmond. Later he served again as mayor of Thurmond, for several terms and for the three-year period mentioned above, from 1906 to 1909. Still later, he left Thurmond for good, for another place of residence, but it is not known what city this was, or in what year this took place. Contrary to some general impression, Leo Schaffer did not die in Thurmond. Apparently, Leo Schaffer was the only member of his family to settle and live in Thurmond.

Leo Schaffer was a prominent member of the Knights of Pythias, New River Lodge No. 38, in Sewell. He was also a member of the Knights of Pythias Grand Lodge. He was a lieutenant of the Uniform Rank of New River Division No. 7, and largely instrumental in its organization.

MORRIS H. WENDER, SR. Morris H. Wender, Sr. (born in Kovno, Province of Lithuania, on August 1, 1861), came to the United States from Europe in 1878, and in 1907 he settled in Thurmond. Later he left Thurmond, and lived for a number of years in Red Star, Scarbro, and Oak Hill (from 1914 on), finally moving to Beckley just a year before his death in that city in 1938. In his early years in Fayette County he was in the retail clothing and department store (general merchandising) business. He was the father of Max H. Wender and Ben H. Wender, of Beckley, and of Morris S. Wender, Jr., of Oak Hill.

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[1] Apparently, Leo Schaffer died at Charleston, on February 18, 1934, at the age of 73. It is not known when he moved from Thurmond to Charleston, or when he became a member of the Virginia Street Temple in Charleston. *See* page 567.

VIENNA

Vienna is an industrial city located in Wood County, in northwestern West Virginia, on the Ohio River, five miles north of Parkersburg. Vienna, situated in a good truck-farm area, was laid out as a settled area in 1774. It manufactures glass products, hosiery thread, silk, and vitrolite. In 1950, according to the United States Census, Vienna had a general population of 6,020. In the early part of the decade from 1940 to 1950, its general population was 2,338, and since that time it has grown very greatly, together with nearby Parkersburg, of which it is practically a suburb.

Several Jewish families were residents of Vienna in 1957, including Walter Wertheim, son-in-law of Max Yunker, of Parkersburg, who was employed as an assistant manager and supervisor in the Yunker (Max and Edwin) Brothers' ladies' clothing factory in Parkersburg. All these several Jewish families of Vienna were members of B'nai Israel Congregation, in Parkersburg, and of the Jewish community of that city, as well as of its several men's and women's organizations. The settlement of Jews in Vienna does not, in all probability, antedate the late 1940's.

WAR

War is a trading town in McDowell County, in the extreme southwestern portion of West Virginia, west northwest of Bluefield, and southwest of Welch, not far from the Virginia border. It is situated in a livestock, lumber, and coal mining area of West Virginia. It was incorporated as a town in 1920. A thriving little town, War has gained in general population ever since 1935, while constantly losing in its always small Jewish population. Thus, in 1935 its general population was reported to be 1,277; in 1940 it had a general population of 1,392; and in 1950 the United States Census gave it a total general population of 3,992.

At one time, it is believed, War had a Jewish population of at least 15 families. There were 12 Jews living in War in 1937, as reported in the *AJYB* in that year. In June, 1955, the following four Jewish families or individuals were the only ones left in War; they were members of Emanuel Congregation, of Welch:

Milton and Sarah Gottlieb
Irving and Annabelle Salle Rosen
Belman Shore
Manny [Emanuel] Shore (the brother of Belman Shore).

Mrs. Milton (Sarah) Gottlieb was an active member of Emanuel Sisterhood, of Welch. From 1953 to 1954, she served as the treasurer of Emanuel Sisterhood. Mrs. Irving (Annabelle Salle) Rosen, of War, served for one year as the president of the Welch Emanuel Sisterhood. In War, Mr. and Mrs. Milton Gottlieb conducted the People's Store (a men's clothing business) for years. In early 1957, they left War, and settled in Florida. Milton Gottlieb is a brother of Bernard Gottlieb, of Clarksburg.

The brothers Belman and Manny [Emanuel] Shore (no relation of the late Ben and Kalman Shore, of Charleston [and Montgomery]) were in business in War. Belman Shore and his brother were both unmarried.

Irving Rosen and his wife, the former Annabelle Salle, lived in War for many years. He and his father, Samuel Rosen, operated a men's clothing and furnishing store in War over a long period of time. Irving Rosen came to War from Welch, to which city he had removed in 1928 from Chicago, where Samuel Rosen also had formerly lived before he settled in West Virginia. He was the only brother of Mrs. Faye R. (Bernard E.) Silverman, of Beckley. In 1958, Irving and Annabelle Salle Rosen left War, and settled in Miami, Fla.

In 1958–1959, according to the official records of the Welch Congregation Emanuel, Belman Shore was a member of Congregation Emanuel. His brother, Manny [Emanuel] Shore, was not affiliated with the Welch community.

Presentation by Mrs. Milton (Sarah) Gottlieb

On May 5, 1956, about a year before they gave up their men's clothing business in War and settled in Florida, Mrs. Milton (Sarah) Gottlieb presented the following picture of the Jewish residents of War and of their relations, at that time, with the Welch Congregation Emanuel, in a letter written at War:

. . . . As for War, there is no organization among the few Jews in War. Milton and I [Gottlieb] are one family, the Irving Rosens are another family, and, except for a single man (Belman Shore), and an unmarried brother of his (Manny Shore) (and the latter lives away from War most of the time), there is one other Jewish young man married to a non-Jewish woman (Sidney Michaelson). Milton Gottlieb and I belong to the Emanuel Temple in Welch, and he belongs to the B'nai B'rith (the McDowell County) Lodge, and I to the Sisterhood in Welch.

The Rosens (Irving and Annabelle Salle Rosen) have been inactive for a number of years in both the B'nai B'rith and the Sisterhood of Welch. The Michaelsons do not mix with us in Welch, and the Shore boys (Belman and Manny, or Emanuel, Shore) come to Temple only occasionally. Isadore Katzen, of Welch, can probably tell you just where they fit into the County life. Sidney Michaelson is not a member of the Welch Congregation Emanuel. As far as we know, there are no Jews in Iaeger.

Presentation by Mrs. Samuel Solins and Mrs. Paul W. Jones

According to Mrs. Samuel Solins' and Mrs. Paul W. Jones's above-cited volume, *McDowell County History: A Pictorial History of McDowell County, West Virginia* (1959), page 33 (a very valuable little book, since it contains a wealth of data about the towns and cities of McDowell County which would otherwise have remained unknown or inaccessible), "the town [of War] received its . . . rather unusual name from a creek which got its name from some Indian misunderstandings [skirmishings] which are said to have happened on its banks away back about 1788. At first War was called Miners City, but it was incorporated under

the name of War in 1920. M. K. Murphy was the first mayor of War."

WAYNE

Wayne is a town, the county seat of Wayne County, in southwestern West Virginia, south of Huntington. In 1950, the United States Census gave Wayne a general population of 1,257. In 1940, it reported a general population of 801, and in 1935 one of 635.

There were no Jews living in Wayne in 1957, and apparently no Jews had ever lived in the town in previous years.

WEBSTER SPRINGS (ADDISON)

Webster Springs is a town, the county seat of Webster County, in east central West Virginia, located 43 miles southwest of Elkins, in a region noted for farming, timber, and mining. It was settled in 1860. Webster Springs was incorporated as a town in 1892, under the name of Addison, which is still its official name; however, it is better known as Webster Springs, which is its post office name. The town is known as a center for sportsmen.

According to the United States Census of 1950, Webster Springs (Addison-Webster Springs) had a general population of 1,313 in that year. This represents a slow but steady increase from the previous population figures of the town: 1,133 in 1940, and 976 in 1935.

In 1957–1958, the only Jewish family resident in Webster Springs was that of Sam [Samuel] Rubenstein, formerly of Thomas, W. Va., who moved to Webster Springs from the latter city. Samuel Rubenstein is a son of the late Victor Rubenstein, of Thomas, and a brother of Ruby Rubenstein, the former mayor of Thomas. Otherwise, there is record that Charles H. Silver, of Webster Springs, served as a private first class in the United States Army in the Second World War, and was awarded the Purple Heart.

Of historical interest are two letters written to me from Webster Springs, W. Va., on July 11 and 19, 1956, by Sam Rubenstein, giving details of his biography and additional details of the lives of some of the members of his family, from which the following excerpts have been culled:

> I [Sam Rubenstein] came to Webster Springs in the year 1933. I operate a ladies' and men's apparel store (known as the Hub Men's Store, Inc.) here, which I established here in the month of April, 1934. I came to Webster Springs from Weston, W. Va. . . . My sister, Mrs. Max Schindler (her maiden name was Rae Rubenstein, and she was born at Thomas, W. Va.), resided in Buckhannon, W. Va., for more than thirty years, where her husband, Max Schindler, operated a men's store and she operated a ladies' store. She was 53 years old at the time of her passing.

There are no other Jewish families in Webster or Upshur counties in West Virginia that I know of.

My brother, Ruby Rubenstein, is in the meat and grocery business at Thomas, W. Va.; that is where most of our family were born. Ruby Rubenstein has been there now for more than fifty years; he has two sons [one son?] that are married and active with him in his business there, and one daughter who is married and living in Milwaukee, Wis. To the best of my knowledge, there are no other Jewish families at Thomas at the present time.[1] In years gone by there have been as many as fifteen [Jewish] families there, but they have all gone, moved to different States and places, Ruby's family being the only one that have remained there. There is, however, another family there (the Schilansky family); they are related and live in with Ruby Rubenstein's family.[2] They have quite a family history, and they have lived there for quite a number of years.

I was not born in Weston; I was born in Thomas, Tucker County, West Virginia, as were most of the children in our (the Victor Rubenstein) family. The recorded date of my birth is November 22, 1898. My mother's name was Anna [Rubenstein], her maiden name being Cohen; and my father's name was Victor Rubenstein. To the best of my knowledge, they were both born in Russia; I do not recall the exact name of the place, but it was close to the German border, and later became a part of Germany. Both of my parents are dead. My mother passed away in 1913, and my father in 1936. I would say that my parents settled in Thomas about 65 years ago [1891]. My mother died at Thomas, and my father was living with my oldest sister when he died, and was buried in a New York City cemetery.[3] For most of my father's business lifetime, he was in the meat and groceries business; this line my oldest brother, Ruby Rubenstein, still pursues at Thomas, W. Va.

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[1] For a different statement, *see* under Thomas.

[2] Ruby Rubenstein's wife, Celia, is a daughter of the head of the Schilansky family, the late Barney Schilansky.

[3] The Thomas Jewish community never possessed its own cemetery.