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Synopsis of the Rabbinical Thesis of Randall M. Falk

The thesis, A History of the Jews of Oklahoma with special emphasis on The Tulsa Jewish Community, contains nine chapters plus a foreword, seven appendixes, reference notes, and a bibliography; all of this comprised a total of one hundred and thirty-one pages.

The body of the thesis is divided into two parts: a general survey of the economic, political, social, and religious background and experience of the Oklahoma Jewish community; and a detailed study of these same aspects of the life of Tulsa Jewry. The thesis covers the period from 1871, when the first Jewish settler came to Oklahoma, to 1946.

The first half of the body of the thesis concerns itself especially with the larger Jewish communities of Muskogee, Ardmore, and Oklahoma City, although special consideration is given to the smaller communities in two sub-divisions.

The second half of the body of the thesis concerns itself with a detailed analysis of Tulsa Jewry. In this instance, every available document as well as the recollections of the early pioneers were utilized.

Appendix A contains a biographical sketch of Tony Miller, a pioneer Jew in Oklahoma, reprinted from John Benedict's History of Muskogee and Northeastern Oklahoma; Appendix B contains a biographical sketch of the first Oklahoma Jewish settler, Joseph Sondheimer, reprinted from the Muskogee Phoenix; Appendix C is a letter by Joseph Sondheimer to the editor of the Muskogee Democrat; Appendix D is the first annual report of the Tulsa Jewish Community Council; Appendix E contains the constitution and by-laws of Temple Israel of Tulsa, Oklahoma; Appendix F is the dedication services of Temple Israel, 1919; Appendix G contains the constitution and by-laws of Congregation B'nai Emunah, Tulsa, Oklahoma.

A History of the Jews of Oklahoma
with special emphasis on
The Tulsa Jewish Community

Submitted in partial fulfillment
of the requirements for the
Degree of Rabbi by:

Randall M. Falk
April 25, 1946

Referee: Dr. Jacob R. Marcus

DEDICATION

This thesis is respectfully dedicated
to the two men whose inspiration and
counsel guided me through the years of
preparation for the rabbinate:

Rabbi Ira E. Sanders

Dr. Jacob R. Marcus

Scholars, Teachers, Friends.

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Foreword

This thesis represents original, pioneer work in the field it covers. To the best of my knowledge, there has never been an attempt to cover this same material. Even the general history books written on Oklahoma do not make mention, for the most part, of any contribution to the development of the State by Jews. The Who's Who in Oklahoma lists only two Jewish names: Rabbi Joseph Blatt and Mr. Leo Meyer.

Most of the information contained herein, therefore, was secured through interviews with the original pioneers in the State; only in unusual circumstances did I accept the reports of children of the pioneer families when the parents were deceased. It must be recognized, however, that since the memories of early pioneers had to be used as substitutes for documentary evidence, the reliability of the information could not always be verified.

The one factor that made the conditions under which the thesis was written more favorable was that the history of Oklahoma Jewry does not extend back beyond 1871; most of the historical data actually begins with 1895. Therefore, many of the early pioneers are still living and could give first hand accounts of the events in which they took part.

It is to be regretted that I could not present as exhaustive a treatment of all aspects of the material as was done in the instance of the history of Tulsa Jewry. Had

time permitted, I would have liked to expand the section devoted to Oklahoma City; I would also have made trips to all of the smaller communities for more interviews with pioneer settlers. All of this, I hope, can be done at some future time.

Despite these obvious difficulties, this thesis does represent a basic history of Oklahoma Jewry. It covers one of the most colorful chapters in American history, and it indicates once again the contributions Jews have made toward the development of our country. Jews have roots in Oklahoma which are planted as deeply as those of any other white man in the State.

Randall M. Falk

April 25, 1946.

CHAPTER I

The Early History of the State of Oklahoma (1890-1907)

Oklahoma (a Choctaw Indian word meaning "red people") is a south central state in the United States, occupying a total area of 80,057 square miles. It was the forty-sixth state to join the Union when it was finally admitted in 1907. In 1890, the population of the State was 258,657 (this was the first census taken in the State); in 1900 it had increased to 790,391, and by 1907 to 1,414,177. The white population increased from 172,554 in 1890 to 1,054,376 in 1907, at the time of Statehood. By 1907, there were 257,100 communicants of various churches in Oklahoma. The Methodist Episcopalians were the most numerous, and next to them were the Baptists; of this number, only 72 were Jews.²

In 1890, the Indians and Negroes constituted 33% of the total population, but in 1907 they constituted only 13% of the total. The only Indians who are natives of this region are a few members of the Kiowa, Comanche and Apache tribes. The others are the remnants of a number of tribes collected here from various parts of the country.³ The principal cities in Oklahoma in 1907 were Oklahoma City, Muskogee, Guthrie (the capital), Shawnee, Enid, Ardmore, McAlester and Chickasha.⁴

Oklahoma (which was a part of the Louisiana purchase of 1803, and of the tract set apart for Indian tribes by the Act of Congress, June 30, 1834) had been opened for white settlement on April 22, 1899 (as has been indicated before, there was already white settlement before this official act) by proclamation

of the President of the United States. There had been a great rush of settlers and speculators, the city of Guthrie coming into existence in one day with a population of 10,000. According to the best records obtainable, no Jews participated in this rush for land. The chief attraction that Oklahoma had for the early pioneers was fertile soil that was well adapted to the growth of cereals, vegetables and fruits; corn, wheat, and cotton became the principal farm crops by 1901. Lead, coal, asphalt, and copper were among the mineral resources quickly discovered in the State; not until about 1910 were the rich deposits of oil and gas discovered. In 1900 there were reported by the United States Census 870 manufacturing establishments, employing 2,054 persons, and having an annual output valued at \$7,083,938.00. The total length of railroads within the territory on January 1, 1902, was 1100 miles.

Public education in Oklahoma was slow in getting established. At the end of the school year 1899-1900 the children of school age numbered 120,210; the enrollment in public schools was 99,602, and the average attendance was 63,718. There were 1,930 public school buildings, only 8 of which were public high schools. The University of Oklahoma had been founded in 1890; in 1907 it had forty instructors and 790 students. Much of the early pioneering in education in the State was done by 893 evangelical schools, sponsored by the following denominations: Baptist, Christian, Roman Catholic, Protestant Episcopal, Methodist

Episcopal, Salvation Army, Presbyterian, Congregational. They employed 6,644 teachers and enrolled 34,322 students.⁶

By 1901, there were 618 postoffices of all grades. 152 periodicals were published in the State, of which 13 were daily, 126 weekly, 1 semi-monthly, and 12 monthly.⁷

Before 1907, the governor of the territorial government was appointed by the President of the United States for a term of four years; he received a salary of \$3,000.00 per annum. The first territorial governor was George W. Steele (1890-91); he worked with a legislature which met biennially for sixty days. There were 13 members in the Council and 26 in the House, none of whom were ever Jewish. The first governor elected by the people, in 1907, was Charles Nathaniel Haskell.⁸

Jews contributed to the economic development of the State in rather large measure, as merchants and manufacturers. Only one Jew, Mr. Leo Meyer, participated in the political activities of Oklahoma in those early years.⁹

In 1901, at the age of thirty, Leo Meyer moved from Texas to Oklahoma territory. His business interests had been destroyed by the Galveston storm, so he moved to Sayre, Oklahoma to become associated with his brother-in-law, Ed. Lewis, in pioneering the development of the broom corn production in this State. His was the first Jewish family to follow the Rock Island railroad in opening this new section of the State, west of Oklahoma City. He pioneered not only in growing broom corn here, but he built the first cotton gin in the state of Oklahoma.¹⁰

In 1905-1906, Mr. Meyer~~x~~ went to the convention which was called by the leaders of Oklahoma territory and Indian territory to determine whether they favored combining their interests to establish one state, or whether they favored entering the Union as two states. Mr. Meyer~~x~~ was elected Secretary of this historic convention. He led the successful fight to enter the Union as one State. "

Mr. Meyer moved to Guthrie, Oklahoma in 1907, when this town was selected to be the first capital of Oklahoma, to accept the appointment as the first Secretary of State. Another man had been elected to this office, but he suffered a stroke soon after the election, and Mr. Meyer was appointed by the first Governor of Oklahoma, Charles N. Haskell, to act as the Secretary. He held this office until 1910, and it was during this term of office that he used his influence to move the capital of the State from Guthrie to Oklahoma City, where it remains today. In the election of 1910, Mr. Meyer~~x~~ stood as a candidate for State Auditor and was elected by the people to this office, which he held until 1914. He is the only Jew ever to be elected to a major State office by the people of Oklahoma. "

In 1914, Mr. Meyer retired from public office to become active in the cotton business in Oklahoma City. In 1916, he moved to Tulsa to become associated with J.S. Cosden in the organization known today as the Mid-Continent Oil Company, an affiliation which he still has today. The activities of Mr. Meyer in Tulsa are related in the later section devoted to

the Tulsa Jewish community. Suffice it to say, that from 1905 to 1946 Mr. Meyer has been recognized as the most influential and most highly respected Jew in Oklahoma. His name, along with that of Dr. Joseph Blatt, are the only two Jewish names listed in the Who's Who in Oklahoma.¹³

It should be mentioned here, parenthetically, that Mr. Meyer pioneered in other fields besides politics and business.

In 1909, Mr. Meyer was elected President of the Western Association baseball league; he owned the Guthrie, Oklahoma club in that league. In 1912 he founded the first professional baseball league in Oklahoma, the Oklahoma State League. A few years later he owned the Oklahoma City franchise in the Texas League. Mr. Meyer, now seventy-five years old, has today been forced to drop many of these activities, though he is still consulted by men in every field as one of the great sages in Oklahoma.

He saw the Oklahoma Jewish community grow from a small group of seventy-two people in 1907 to a community of 1500 families in 1946. Today, the Oklahoma Jewish community has ten synagogues and Temples, serving a membership of 5,396 families. Their properties are valued at \$100,250.00. Five Jewish religious schools in the State are staffed by 32 teachers and enroll 327 students each year.¹⁵

CHAPTER II

A History of the Principal Jewish Communities in Oklahoma.

With the exception of Mr. Leo Meyer and Dr. Joseph Blatt, the Jews in Oklahoma have made their contributions through their local general and Jewish communities, rather than on the broader statewide plane. For this reason, their record of achievement divides itself most logically on community levels. The communities will be discussed in the order of their origin, rather than on the basis on their present status. It should be remembered, too, that the emphasis in this thesis is being placed on the history of the Jews in Tulsa.

Muskogee

The history of the Muskogee Jewish community begins with the arrival of Joseph Sondheimer from St. Louis in 1881. He had been licensed in the spring of that year to come into Indian territory by the United States Indian Agent, John A. Tufts. The business house which he established in that year, dealing in furs and general merchandise, is the oldest business house in Oklahoma today which has operated continuously under one name. In addition to his own business, Mr. Sondheimer was a stockholder and Director in the First National Bank of Muskogee, Citizens National Bank of Okmulgee, and the First National Bank of Stigler, Oklahoma.

Mr. Sondheimer did not bring his family to Oklahoma until 1879. By that time, two sons had been born to him in St. Louis,

Samuel in 1871 and Alexander in 1873. Samuel, who is still alive, remained with his father in the business throughout his active years. The other son, Alexander, had other interests besides his father's business. He was instrumental in bringing the Cotton Belt Railroad into Oklahoma in 1890. He then served as the first court reporter in the state of Oklahoma in 1891. In 1892, he was the first official reporter for the first Democratic convention in the State, held in McAlester.¹⁷

Joseph Sondheimer died in 1913, leaving an estate of two hundred thousand dollars, a tremendous amount for that era.¹⁸ Alexander, the son, and his wife, a non-Jewess, were killed in an automobile accident in France in 1923; their bodies were returned to Muskogee for burial. Alexander Sondheimer left an estate of one hundred and fifty thousand dollars to be kept in trust for twenty-five years, after which, having compounded interest and amounting to five hundred thousand, it was to be divided as follows: Y.M.C.A., \$150,000; Y.W.C.A., \$150,000; First Presbyterian Church, \$50,000; Beth Ahaba Temple, \$50,000; United Charities, \$50,000; Boy Scouts, \$50,000. All of these beneficiaries were local organizations.¹⁹

The Sondheimer family was always extremely active in the civic affairs of Muskogee, though they were never particularly concerned with Jewish affairs. Mr. J. Sondheimer always declined to accept offices, even when he was asked to run for mayor of the city.²⁰ His greatest public service was the bringing of the Katy Railroad into Muskogee and acting as their first solicitor.²¹

The second Jewish family did not arrive in Musgokee until 1895; they were Mr. & Mrs. Phil Brown who opened a mercantile store in Muskogee and moved there from Mufala, Oklahoma, where they had established themselves just a few years previously.¹² By 1905, the following families had arrived in Muskogee: general merchants -- Mr. & Mrs. M. Jankowsky, Mr. Alec Moses, Mr. Will Ginsburg, Mr. & Mrs. Davidson; scrap metal dealers -- Mr. & Mrs. Joe Lummell, Mr. & Mrs. Alex Unger, Mr. Sam Ginsburg; wholesale grocers -- Mr. & Mrs. Oberstein; delicatessen -- Mr. & Mrs. I. Rosendorf; pawn shop -- Mr. T. Miller, Mr. Sol Klar, Mr. & Mrs. Landworth (who lived in Ft. Gibson, Oklahoma, just fourteen miles from Muskogee); attorney -- Mr. Ed. Herish; insurance agent -- Mr. & Mrs. Herman Fist.¹³

Largely through the efforts of Mrs. Fist (who was, after her husband's death to become matron of the Hebrew Union College Dormitory in Cincinnati), twelve Jewish families organized, in 1905, Congregation Beth Ahabah in Muskogee. High Holiday and Sabbath services were conducted in the various homes by laymen, and Mrs. Fist conducted the first Jewish Sunday School in Oklahoma in her home; she also held in her home, in 1907, the first community Seder to be held in Oklahoma. That same year, 1907, she organized, with the help of Mrs. Rosendorf, Mrs. Miller, Mrs. Sarah Cohen, Mrs. Ella Cohen, and Mrs. Sam Futorman, the Muskogee Aid Society, which was later known as the Temple Sisterhood.¹⁴

In 1912, a B'nai B'rith lodge was organized by the men of

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Muskogee, and though it has never been especially active, the lodge is still in existence with Mr. Paul May as President in 1946.²⁵

In 1916, Edward Israel, then a student of the Hebrew Union College in Cincinnati, came to Muskogee to officiate at the High Holiday services. It was through his inspiration and cooperation that the congregation, under the leadership of Mr. Isidore Weintraub and Mrs. ²⁶Wist, built their Temple, which is still in use today.

In 1917, the Jewish community dedicated the first Jewish cemetery in Muskogee; today there are about forty graves in ~~that cemetery~~ that cemetery, which adjoins the gentile cemetery.²⁷

An Orthodox congregation was established in Muskogee in 1918 by the Stoper, M. Cohen, Kahn, Jacobs, Begen, Kirschner, Wolf, and Rusick families. It has never been served by a Rabbi, but functions under lay leadership.²⁸

Rabbi Max Nussbaum is the only Rabbi to serve this congregation, Beth Ahabah, in residence. He was a German refugee Rabbi, whom the congregation helped to come to this country; he stayed in Muskogee just three years. The Reform community is led in its High Holiday services each year by a student from the Hebrew Union College.²⁹

Outstanding Jewish figures from this community include Mr. Ben La Fayette, who lived in nearby Chicotah, who was elected to the first State legislature in 1907. Thyra Sampter, from nearby Salisaw, became a nationally known novelist.³⁰

Today, the Jewish community of Muskogee still has a functioning Reform and Orthodox congregations. The Reform congregation still operates a Sunday School for about twelve children; that is the major project of the local Sisterhood. About sixty-five Jewish families still reside in Muskogee, though none of them are leaders in civic affairs, although Mrs. Phil Brown was, in 1921, elected state President of the Oklahoma League of Women Voters.³¹

The Jews in this area, as well as in the rest of the State, have never had a great deal of contact with their Indian neighbors. The only recorded marriage of a Jew with an Indian occurred in 1897 when A. Rosen of Muskogee married a girl from the Choctaw Indian nation; after this, he joined the Nation and lost all contact with his Jewish associates.³²

Ardmore

With the exception of Mr. Joseph Sondheimer of Muskogee, the oldest Jewish pioneers in Oklahoma settled in Ardmore. Sam and Dave Dauby and their cousins, Max and Simon Westheimer were the first Jews to arrive in Ardmore about 1885. By 1890 there were almost fifty Jewish ~~families~~^{people} in Ardmore, most of whom were in the mercantile and cotton businesses. In 1890, the Ardmore Jewish community was numerically larger than the Jewish population of the rest of the State.³³

By 1907, the year of Statehood, Ardmore had a population of about one hundred Jews. A congregation, called Emes, was

organized in this year with a membership of twenty-two Jewish families. Regular Sabbath services were conducted by lay leaders, and rabbinical students were brought from the Hebrew Union College in Cincinnati to conduct the High Holyday services. There were twenty-five pupils in the religious school. A Hebrew Ladies Aid Society sponsored the religious school and was actively engaged in communal work. A B'nai B'rith lodge had been functioning for several years.³⁴

The discovery of oil in Oklahoma made the Dauby family one of the wealthiest in the entire State. They had purchased a considerable amount of property in and around Ardmore, and in addition to their oil holdings, they owned most of the property in the commercial district of Ardmore.

Mr. Sam Dauby, who was the leader of the family, was only mildly interested in Jewish affairs, and most of his philanthropy was centered in the State. He was especially interested in the University of Oklahoma, which his daughter attended, and his gifts to that institution made him one of the outstanding philanthropists in Oklahoma.³⁵ Mr. Dauby was ill at the time that this thesis was being written, and he died shortly before it was completed, so that it was impossible to get a more detailed account from him of his own activities.

In 1946, there were about seventy-five Jews still residing in Ardmore. They continued to hold High Holyday services with a student from the Hebrew Union College conducting the services,

though the rest of their Jewish activity now centers in Oklahoma City. For a few years before the second World War, Rabbi Samuel Soskin made monthly trips from Ft. Worth to Ardmore to conduct services and supervise the activities of the religious school. These activities were curtailed when Rabbi Soskin joined the chaplaincy, and they have not, as yet, been resumed.³⁶

Louis Fischl was State Senator from Carter County 1932-36.³⁷

Oklahoma City

The Oklahoma City Jewish community stand almost in a sharp contrast to Tulsa, the only Jewish community in the State larger than the one in Oklahoma City. The pioneers in Oklahoma City Jewry were for the most part German Jews, who, from the first, integrated their activities into the general community program. Isaac B. Levy and Isaac Jacobs were delegates from this section of the State to the first territorial legislature in 1890. Charles B. Emanuel was a member of the fourth territorial legislature in 1894 for one term, and Mr. Isaac B. Levy returned to the territorial legislature in 1905-1906. In 1903, William G. Pfeifer of Oklahoma City was named United States Commissioner for the Ardmore district.³⁸

In local affairs Mr. Gus Paul was the first active, civic minded Jew in Oklahoma City. He served as county attorney for Oklahoma County in 1904; he was city attorney in Oklahoma City from 1905-1907. Another outstanding civic leader of this

same period was Seymour C. Heyman. He came to Oklahoma City in 1901, entered the mercantile business, and soon established himself as the most prominent and influential Jew in the State. He was elected the first President of the Oklahoma City Chamber of Commerce, about 1910, and it was through his leadership that two large packing plants were brought to Oklahoma City, establishing the town as a packing center for the entire State. At this time there were about two hundred Jewish families in Oklahoma City. Mr. Heyman was further honored by his fellow citizens in 1922 when he was elected to the presidency of the Oklahoma City Board of Education. He held this position until 1926, when he retired from active participation in civic affairs. 39

In 1890, through the efforts of A.D. Englesman, Saul Hasgall, and Seymour Heyman, High Holyday services were held by about one hundred and fifty Reform Jews in Oklahoma City. Before the congregation was organized, however, the Hebrew Cemetary Association of Oklahoma City was chartered in 1902. This was the first Jewish organization to be incorporated in the State of Oklahoma. Seymour Heyman also headed this group. The following year, in 1903, Rabbi W.H. Greenberg made a trip from Dallas, Texas to Oklahoma City to organize the Reform Congregation, Temple B'nai Israel. A religious school was established in connection with the Temple, and students from the Hebrew Union College officiated during the Holy Day services and supervised, through correspondence, the administration of the religious school. Finally, in February,

1906, Rabbi Joseph Blatt was called to the pulpit of Temple B'nai Israel. Under his leadership, a Temple building was constructed two years later, in 1908; this same building is still being used by the congregation in 1946, although in 1926 a center building was built next to the Temple to provide Sunday School rooms and a social center. In 1946, Rabbi Blatt was still ministering to the Oklahoma City congregation.⁴⁰

A thesis could be written on the life of Rabbi Blatt in Oklahoma. He captured the pioneer spirit of the State and consecrated his life to serving the entire Oklahoma Jewish community, as well as his non-Jewish neighbors. It was through his efforts that either Temples or Jewish activities were organized in Tulsa, Ardmore, Shawnee, Enid, Norman and elsewhere. He and A.D. Englesman, the first President of the Temple, worked untiringly to create a position of distinction for the Oklahoma City Jewish community, and they succeeded admirably. From the earliest days until today the Jews of Oklahoma City occupy a unique position in their community. They are admitted, under no quota restrictions, to the Country Clubs, the City Club, the service clubs, and all other civic enterprises. Dr. Blatt himself has been President of the Rotary Club of Oklahoma City and is one of its charter members. He was named by the Oklahoma City Junior Chamber of Commerce, in one of its annual awards, the first citizen of Oklahoma City.⁴¹

Of course, this complete integration into the general community has had its negative effects on the Jewish community's

development. Of course, the usual organizations, Sisterhoods, Brotherhoods, B'nai B'rith, Council of Jewish Women, Zionist organizations, and Jewish Community Council, are all represented in Oklahoma City. But they have never been especially vital in Jewish affairs, because the need for them as an outlet for expression has not been felt so keenly in Oklahoma City.

Dr. Blatt is a bitter anti-Zionist, interested primarily in breaking down barriers between Jew and non-Jew, and the character of the community has largely followed this pattern. The Reform congregation today has about two hundred member families

affiliated with it. In addition to his civic and spiritual leadership, Dr. Blatt founded the Chair of Jewish History on the campus of the University of Oklahoma in Norman, in the School of Religion. In 1942, Dr. Blatt was succeeded in this position by Dr. Max Nussbaum, the Rabbi in Muskogee, Oklahoma. The chair is vacant in 1946.⁴²

In 1904, an orthodox congregation, Emanuel, was organized in Oklahoma City. This group built their first synagogue in 1917 and called Rabbi Milton Rosen to officiate in that community. He served for ten years. Rabbi Melvin Goodman has been their spiritual leader since 1938.⁴³

In 1910, a Y.M.H.A. was established in Oklahoma City. It is no longer functioning in 1946 however.⁴⁴

The Jewish community in Oklahoma City in 1946 numbered sixteen hundred people, second in size in Oklahoma to Tulsa with eighteen hundred people.⁴⁵

Smaller Jewish Communities in Eastern Oklahoma

Before Statehood, in 1907, evidences of Jewish community life were discernible in Atoka, Bristow, Cleveland, Coldgate, Hartshorne, Krebs, McAlester, Okmulgee, Sapulpa, and Shawnee.

In 1895, the Morris Milsten family with two or three other families held Sabbath and High Holyday minyons in Atoka for the first time. Actually they did not have a full minyon on Sabbath unless some Jewish peddlers who covered the eastern section of the State with general merchandise carts remained over to make up a minyon. There was no formal organization there, and at the turn of the century when the Milsten family moved to Coldgate, Atoka's Jewish life ceased. In Coldgate, Morris Milsten continued to hold a minyon whenever possible; for a year, he and three other families living in Coldgate secured the services of a Jewish refugee to teach Hebrew to their children. In 1946, the Coldgate Jewish community no longer existed.⁴⁶

About 1904, the Shawnee Jewish community occupied a converted house for regular religious services and for Sunday School classes for about eight children. A section of the National Council of Jewish Women still functions in this community, but the religious activities of the eight families now living in Shawnee are centered in the larger Oklahoma City community.⁴⁷

Okmulgee Jewry founded a congregation in that same year, 1904. This was sponsored largely by the Morris Sanditen-Herman Sanditen family. Mrs. Rose Kahn was the leading spirit in organizing the Ladies Aid Society which was founded at the

time. The women conducted a Religious School, and the men took charge of services and engaged a rabbinical student each year for the High Holydays. When Gershon Fenster came to Okmulgee in 1914 and married one of the Sanditen sisters, he became the religious leader for the community. Even after he moved to Tulsa, in 1923, he continued to make monthly trips to Okmulgee to conduct services and supervise the religious school. In these early days, Okmulgee had a Jewish community of thirty-five families. A year before the formation of the congregation, these families had organized a B'nai B'rith lodge. Eventually the Ladies Aid Society became a B'nai B'rith auxiliary. About 1928, the community purchased a house, renovated it for use as a chapel, social center, and Religious School.

In 1946, the Jewish life of Okmulgee centered around the Temple and the B'nai B'rith and its auxiliary. Mr. M. Peller was President of the B'nai B'rith lodge and leader of the entire community. Only about twenty families were still identified with the congregation and the lodge. No Religious School is operated today, and services are held only on the High Holydays, at which time a student from the Hebrew Union College is brought in by the community. All of the Jews living in the town today are engaged in retail business in Okmulgee.

Another old Jewish community in eastern Oklahoma is found in Sapulpa. A congregation was organized there about thirty years ago by the Sheffel and Minsky families. At the time of its organization there were about twenty-five families. They conducted daily and Sabbath services in orthodox tradition, as well as services for the Holydays. A schule was furnished in

one side of the Minsky cottage. The four Jewish families from Bristow also participated in the Sapulpa Jewish community life.

In 1946, the same schule was being used by the older families, but only for High Holyday worship now. Intermarriage has drawn many of the younger members of the families away from the Jewish community, and many more have moved away from Sapulpa; only about ten families remain in the two towns. Here, too, they are all engaged in retail trade. Morton Sheffel is an active civic leader in Sapulpa, and Louis Loeffler is active in Bristow. From 1917 to 1921 Mr. Loeffler served on the city council in Bristow.

Little is known of the early Jews who lived in McAlester, Hartshorne, Cleveland, and Krebs. There are still a few families living in McAlester, and until the past five years the women in that town maintained a Hebrew Ladies Aid Society which had been founded before Statehood. Hartshorne, Cleveland, and Krebs were small mining towns before Oklahoma joined the Union, and a few Jewish families lived in these three towns and joined together at irregular intervals for religious services. In 1946, no Jewish families lived in any of these towns.

Tulsa, for the past twenty years, has been the focal spot for most Jewish activity in eastern Oklahoma. Most of the younger families are affiliated either with the Temple or synagogue in Tulsa, and with the exception of Muskogee and Okmulgee Jews, they make their philanthropic contributions through the Tulsa Jewish Community Council.

Smaller Jewish Communities in Western Oklahoma

The records of Jewish community life in western Oklahoma are much more scanty than those for eastern Oklahoma. According to the best information available, there was a much smaller Jewish population in the western section of the State; before Statehood, Oklahoma City was the only Jewish community in that section which had organized itself in any formal manner.

In 1900, Rosh ha-Shana and Yom Kippur services for the Jews in the vicinity of Guthrie were held for the first time. Not until 1907-1908, however, were there enough families located there to form a congregation. At that time the capital of the State was located in Guthrie, and about ten Jewish families had followed the political center to Guthrie. A few years later when the capital was removed to Oklahoma City, the Jewish community of Guthrie dwindled. It has not been active since that time. During the period of organization of the congregation and during its three year period of growth and development, 1907-1910, Mr. Leo Meyer was one of the guiding spirits in that community.⁵¹

In 1900, the same year in which the Jews of Guthrie held their first High Holyday services, the records of the Jewish Publication Society reveal that Mrs. M. Epstine in nearby Kingfisher was a member of the Jewish Publication Society, purchasing Jewish books. She was the first member of the Society in Oklahoma. Since there has never been a Jewish community in

Kingfisher, Mrs. Epstein was undoubtedly an active member of the early Guthrie community.

Blackwell, Oklahoma never had a Jewish congregation, nor have enough Jews ever lived there to effect any type of community organization. Mr. Dave Schonwald was one of the pioneers in Blackwell, however, and contributed much to the economic growth of the western section of the State. He founded, in 1907, the Blackwell Oil and Gas Co., which he sold several years later for seven million dollars. Mr. Schonwald moved to Oklahoma City in 1917, and became a leader there in the philanthropic activities of the community.⁵²

In 1910, a Jewish congregation was established in Enid. The twelve families there conducted regular Sabbath services, and the women, under the supervision of Rabbi Joseph Blatt, organized their own religious school.⁵³

None of these western Oklahoma communities are active in Jewish life today. The few Jewish families scattered through this section of the State affiliate either with the Oklahoma City or the Ardmore congregations. Actually Rabbi Blatt has been more than the Rabbi of Oklahoma City; he has ministered to the religious needs of this entire section of Oklahoma. In 1946, there were no outstanding Jewish civic leaders in any of these smaller communities.

In 1942, under the leadership of Dr. Max Nussbaum of Muskogee, a Hillel Foundation was organized on the campus of the University of Oklahoma. There have never been more than seventy-five Jewish

students on this campus (and this is the largest Jewish population on any College campus in Oklahoma). In 1946, Rabbi Bertram Klausner was Hillel Director on this campus in Norman, and the B'nai B'rith lodges of the State were in the midst of a campaign to raise funds to erect a Hillel Building on the campus. In 1946, about fifty Jewish students were enrolled at the University of Oklahoma.⁵⁴

CHAPTER III

Economic Background of Tulsa Jewry

Just sixty-four years ago, in 1882, the city of Tulsa was founded. Of course, as early as 1836 travelers in the Oklahoma territory told of a small Creek Indian village called Tulsey. That name is a shortened form of Tallasi, which is a contraction of two Creek Indian words "Tulwa", meaning "town", and "ahassee" meaning "old". The white men who settled in this village as early as 1860-1870 called it Tulsa.⁵⁵ It was a wide open town in those days, and the first religious organization of any sort in this village was a Sunday School, not organized until 1882, under Baptist, Congregationalist, and Presbyterian supervision. Three years later the first church in Tulsa was established by the Presbyterian group.

In 1882, when that first Sunday School was established, a small frame depot, a construction camp for the laying of a railroad track, and a few tents and shacks marked the site of this future city.⁵⁶ Finally, on January 18, 1898, Tulsa was incorporated as a town. Three years later an oil field was discovered in the Tulsa area, and the boom began. Not until 1904, however, did the first Jewish family arrive in Tulsa.

It was in 1902 that this young Jewish merchant, Simon Jankowsky, came from Chicago to Carthage, Missouri to attend the wedding of his brother. Curiosity drew him to what was then Indian territory. He arrived in McAlester, Oklahoma, a thriving mining town, and several months later owned his own

general merchandise store there. Two years later, in 1904, he moved to Tulsa and located his general merchandise store between first and second streets on Main street. It was a small twenty-five foot front room which later expanded to a fifty foot front. At this time the population of Tulsa was around three thousand.⁵⁷

(It should be noted here that Simon Jankowsky was born in Russia in 1865; he came to America and became a naturalized citizen of this country in 1888. His first employment in New York was as a cigar maker for Samuel Gompers. He was engaged in this same business later in Chicago, before moving to Independence, Kansas to go into the clothing business with his brother. He journeyed with this brother to Carthage, Missouri, where the brother was married, and from there went to McAlester to go into business with his brother-in-law, Louis Berlowitz. Joseph, his first son, had been born in Missouri; the second son, Paul, was the first Jewish child born in Tulsa in 1905).⁵⁸

In 1909 Simon Jankowsky purchased a lot at Fourth and Main Streets, the present site of Palace Clothiers which he founded. In 1912 the first five floors of the Palace Building were erected; later four more stories were added. At that time it was one of the finest buildings of its kind in the state.⁵⁹ It was built entirely by union labor as Mr. Jankowsky held the oldest union card in the state.⁶⁰ Mr. Jankowsky died in 1943, but his two sons continue to operate the oldest Jewish clothing store in Tulsa.⁶¹

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Other Jewish merchants followed the Jankowsky family to Tulsa. In 1905, Sig Werner came to Tulsa from the east to establish one, and then two, general merchandise stores featuring cheap mercantiles. These stores are still being operated by his family today. In 1910, Mr. Julius Kahn followed the example of Mr. Werner and opened another store catering to the same type of trade. That same year, 1910, the Madansky (now May) family (three brothers) came to Tulsa and opened the Model Clothing Store. Their expansion was too rapid, however, and several years later the store failed with debts amounting to over two million dollars. The family still has business interests, however, in Oklahoma City and Muskogee.

Alongside the development of the Jewish interests in the mercantile business was the entrance of the Jewish investors into the oil and petroleum field. In 1908, three Travis brothers, D.R., M.R., and M.M., together with the Finston brothers, Mark and Jesse, and Cornelius Kroll founded the Mid-Co Petroleum Company. The business prospered until 1918 when the price of oil per barrel was reduced considerably, and the company could not weather the storm. They failed in 1918 for fourteen million dollars, and all of the families transferred their business interests to other states, particularly to Texas. About the same time that the Mid-Co Company was founded, L.E.Z. Aaronsohn and Sam Travis entered the oil business under the name of the Pure Oil Company. This company, too, prospered immediately, and though it experienced the same difficult period, it survived

the lean years; it is still being operated by Mr. Aaronsohn's son, Alfred. When Mid-Co. collapsed, a portion of the Finston interests were purchased by the Lubell family, and today they operate the Bell Oil Company. The Sam Miller family, the Joe Davis family, the I. Nadel family, and N.C. Livingston and son also have made tremendous successes in the oil business. They are, however, comparative newcomers as large producers, having established themselves only in the last ten years.⁶³

Still another field of business which attracted Jewish businessmen was the grocery business. The Barall-Gens family, brought to Tulsa by Mr. Julius Kahn were the pioneers in this field about 1912. Others followed in the next two or three years and in 1918 they established the Buyers Cooperative of Jewish Grocers. About ten years later this group expanded to include non-Jewish grocers and is today known as the Associated Grocers, the largest association of independent grocers in the state of Oklahoma. It has also affiliated with the national association of independent grocers.⁶⁴

The Sanditen family, in 1914, opened the first Oklahoma Tire and Supply Co. store in Tulsa. After failing once, the company was reorganized; today it is one of the most powerful chain store systems in Oklahoma.⁶⁵

Today the ~~approximately~~^{FIVE} hundred Jewish families in Tulsa are engaged primarily in the oil, mercantile, and grocery businesses. Comparatively few are listed in the professions, with nine Doctors and about twenty attorneys practicing in Tulsa. The Tulsa public school system is closed to Jewish personnel, the

last Jewish teacher having resigned in 1943. There have not been more than three or four Jewish teachers ever admitted to the local school system.⁶⁶

That same restriction is practiced by the major oil companies which control the economic life of Tulsa. They do employ Jewish personnel in the scientific divisions, but Mr. Leo Meyer, the tax counsel for Mid-Continent Petroleum Company, is the only Jewish executive in any non-Jewish oil company; at no time has there been another Jew in an executive position with these firms.⁶⁷

The banks of Tulsa are also closed to Jewish personnel; there has never been a Jew elected to the Board of Directors of a Tulsa bank. In 1918, two Jewish families, the Fepis and Olsen families, founded in Tulsa the American National Bank. It failed two years later, in 1920, and never reopened its doors.⁶⁸

Despite the success that the Jews have made in the business world in Tulsa, Mr. Henry Dreifus is the only Jew ever to have been elected to the Board of the Chamber of Commerce; he was elected for one term in 1921. Others have been appointed to the Board by the President of the Chamber of Commerce, and Mr. Maurice Sanditen has been most active in the affairs of the Chamber. The fact remains that the Jew has not received proportional recognition in any field of Tulsa business or industry.⁶⁹

Nevertheless, the Tulsa Jewish community is quite stable and independent economically. There are no local Jewish

families on relief rolls. A very small number of Tulsa Jews are either skilled or unskilled laborers. Most of the families belong in the middle class economic bracket, quite a few in the upper middle class area. The Sanditen family, Mr. Joe Davis, and Mr. I. Nadel are all estimated to be worth more than a million dollars.⁷⁰

CHAPTER IV

Political Background of Tulsa Jewry

Just as in the economic field the Jews of Tulsa have not been allowed to integrate themselves thoroughly into the community life, so in the political field there is proportionately little Jewish participation.

Any influence which the Jew does have in the political life of Tulsa centers around Mr. Leo Meyer. Mr. Meyer, whose activities were enumerated in the earlier section on the general history of the Jews in Oklahoma, has since 1916 been an influential member of the Democratic party. Though he, himself, has never sought office, he has been in a position to aid others whose aspirations were in that direction. Mr. Meyer's only local appointment was to the Park Commission of Tulsa, from which he resigned, after many years of service, in 1946.⁷¹

In 1924, through the good offices of Mr. Meyer, Mr. Saul Yager was elected Judge of the Court of Common Pleas in Tulsa. Interestingly enough, this election was carried with the announced support of the Ku Klux Klan, even though it was known that Mr. Yager was a Jew. In this election, he received twice as many votes as his closest Democratic competitor. In 1927, Mr. Yager resigned from the bench of the Court of Common Pleas in Tulsa to accept Governor H. Johnson's appointment as District Judge of Tulsa County. Mr. Yager held this position until 1930, when, with the advice of Mr. Meyer, he declined to run for re-election.⁷²

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The only other Tulsa Jew who has been prominent in political circles was Jerome Fisher. He was elected County Judge for Tulsa County in 1936. He died in 1938 while still in office. His administration was clean, honest, and effective, though no major changes or reforms were instituted during his⁷³ regime.

Mention should also be made of the election of Darrell Eagle to the State Senate from the Tulsa district in 1938. He served one term and declined to run for re-election.⁷⁴

This record of political achievement of Tulsa Jewry is significant only insofar as it indicates a tendency on the part of this Jewish community to withdraw from active political participation. Probably the most logical reason for this is the fact that Tulsa is the center of reactionary political forces in Oklahoma; such a condition almost necessarily precludes active Jewish political effectiveness.

CHAPTER V

The Jew in the Social and Civic Life of Tulsa

As in the history of Jewry in the political life of Tulsa, we recognized the fact that although a few outstanding Jewish men were recognized for their abilities, few participants did not actually represent an active Jewish participation, so in the social and civic life of Tulsa, only a few Jews have been recognized despite their Jewish affiliation. Probably the early influence of the Ku Klux Klan in Tulsa was responsible for this to a great extent, because during the time that the Klan was at its zenith of activity Tulsa Jewry had not really had the opportunity to establish itself in community life; by 1918 Tulsa had not been established as a municipality for twenty years even. It should be noted here that the vigorous, forthright editorial policy of Mr. Tom Latta, chief editorial writer for the morning newspaper, The Tulsa World, in 1918, had a profound effect in repudiating the Klan's anti-Semitic policy in the business world. This influence did not, however, spread to the social and civic life of the community. Mr. Latta was indeed a courageous spokesman against the Klan's policy of discrimination in a city which was predominantly influenced by Klan leaders.⁷⁵

The noon luncheon clubs for men have recognized Tulsa Jews individually, though they have never accepted large Jewish membership. Mr. Max May and Mr. Joe Levy were among the founders of the Rotary Club in Tulsa; interestingly enough,

however, despite the fact that both Mr. May and Mr. Levy were excellent and respected representatives of the Jewish community, the Rotary Club in Tulsa has never again elected a Jew to membership.⁷⁶ Mr. Herbert Barnett was one of the founders of the Lions Club of Tulsa, but Jewish participation in that organization, too, has been restricted to two or three of Jewish men up to 1946.⁷⁷ The same thing can be said of the Kiwanis Club, although in 1928 Mr. Claude Rosenstein served a term as President of this organization. Mr. Rosenstein has also represented the Jewish community as a member of the Board of Directors of the Y.M.C.A. and their legal counsel for the past twenty years. He has also served as legal counsel for the Tulsa Board of Education for the past twelve years.⁷⁸

In 1925, the Tulsa City Club was founded with Mr. Abe Durand and Mr. Embye Kaye among the charter members. Dr. Samuel Goodman joined them in the club the following year. The Club was of a purely social nature, and it quickly closed its membership to further Jewish applications. The discriminatory policy finally became so obvious that the three Jewish members resigned.⁷⁹ It should be noted, too, in passing that the Country Clubs of Tulsa have never opened their membership to Jews.

In recent years, two Jewish men have distinguished themselves in civic endeavors. Mr. Morris Sanditen has, for almost ten years, been actively identified with the Chamber of Commerce,

particularly with its Public Affairs Forum. He has also, since its inception, been the Jewish co-chairman of the National Conference of Christians and Jews in Tulsa; he has been most active in this work. Mr. Gerson Fenster is closely identified with the cultural life of the community as a Director on the Board of the Philbrook Art Museum. He follows in the footsteps of Mr. Simon Jankowsky who was one of the original patrons of the first cultural venture in Tulsa, the presentation of the Chicago Civic Opera Company in this city. Mention should be made too of the gift by the Tulsa Jewish Community Council recently made to the Tulsa Public Library of the valuable legal library of Judge James Diggs; the library was purchased for this purpose by the Jewish Community Council and was presented to the city by Mr. Leo Meyer.⁸⁰

In 1942, Mr. David R. Milsten became the first Jew to be elected Potentate of the Shrine in Tulsa. Mr. Milsten also made his contribution to the general Oklahoma community as the official biographer for the late Will Rogers. His original poem about Will Rogers was also adopted by the State legislature as the official Will Rogers memorial poem.⁸¹

In 1946, for the first time in the city of Tulsa, a Jew, Mr. Samuel Minsky, was elected President of the Retail Credit Men's Association.⁸²

Tulsa's Jewish women have also made their contribution to the civic life of Tulsa. The Council of Jewish Women has been represented in the Tulsa Federation of Women's Clubs since its

inception. Several of the women have served on the Board of the Y.W.C.A.; most active were Mrs. Murray Ringold, Mrs. Saul Yager, Mrs. Joe Jankowsky, Mrs. William Elson, Mrs. Claude Rosenstein, and Mrs. Sam Goodman.⁸³

Especially worthwhile was the Town Hall Forum which was originated in Tulsa by the Council of Jewish Women. The program met with such widespread approval that it was, in 1936 expanded to include women from all of the social circles of Tulsa. Today Mrs. Claude Rosenstein, Mrs. William Elson, and Mrs. I.A. Anson still represent the Jewish women in this community undertaking.⁸⁴

The great deficiency in Tulsa Jewry's participation in civic and social activities is not in lack of leadership, but rather in a failure of the Jewish community as a whole to integrate itself in the general community. This is possibly to be attributed to the fact that the community is essentially orthodox, and their activities center around the Temple and the Synagogue, rather than in the larger sphere.

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CHAPTER VI

Jewish Social and Communal Life in Tulsa

The Jewish community in Tulsa has, from the earliest days, been a closely knit, well organized group. When the Jewish community first began to grow, there was a social cleavage between the Jews who lived on the North side and the South side of the city. This division, however, was primarily an economic one, and it has gradually disappeared. There is little conflict between the German and East European Jews, as is found in most communities, due to the fact that most of the early settlers and the preponderant majority of the present Jewish population of Tulsa is East European in its origins. Approximately ninety per cent of the present adult Jewish population are second generation American Jews; only two or three families can claim to have had roots in America past the third generation. The small German Jewish group controlled the Reform Temple in the early days, but their influence has waned as their group became a smaller minority, and today all of Jewish communal life in Tulsa is controlled by the East European majority. This has meant that even in religious affairs the Reform and Orthodox elements are essentially compatible. Any social cliques in the city are based on age differences or financial means rather than on social strata. ⁸⁵

The social and cultural life of the Jewish community has really centered around the Synagogue and the Temple since the time that these organizations erected their first buildings. There have been other organizations, however, aside from the ones

which are auxiliaries of the Temple and Synagogue, that have made supplementary contributions to the social and cultural development of the community.

The first of these organizations was the Jewish National Workers Alliance. It was founded in 1917 by Louis Krasner, W.J. Levine, and Abe Abend. It was a liberal, fraternal order with socialist tendencies, though in Tulsa the activities of the group were primarily social in nature. The Alliance sponsored the first community Chanukah celebration as well as other Holiday festivities. A segment of its membership was almost fanatically anti-religious, and on at least one occasion the Alliance sponsored a Yom Kippur dance to divert the attention of its membership from the spiritual aspects of this sacred day. The Jewish National Workers Alliance still maintains an organization in Tulsa today, though it no longer is a potent factor in the community life.⁸⁶

In 1918, Mrs. Emil Salomon and Mrs. Samuel Cheifitz attempted to establish a Hadassah chapter in Tulsa. The community, at that time, was predominantly anti-Zionist however, and the chapter died almost at its inception. In 1921, these same women organized twenty-five girls into a Junior Hadassah chapter which is still active today.⁸⁷ Finally in 1924, Mr. Gershon Fenster, who had moved to Tulsa from Okmulgee only a year or two previously, gathered fifty men and women to form the first local chapter of the Zionist Organization of America. In 1925, the membership stood at one hundred and fifty. Despite

this rapid growth, the interest in the Zionist activities waned during the following years, and in 1930 the organization was formally dissolved. Mr. Fenster reorganized the chapter in 1932 and since that time its program and its membership have grown steadily. Today the local Zionist organization claims two hundred and sixty-two members. Mr. Herbert Gussman was the President of the local group in 1946. One of the outstanding projects of the organization for the past eight years, in addition to the regular study groups and social activities, has been the sponsorship of a Tuesday luncheon forum for the men at a local hotel. Each week between fifteen and twenty-five men gather for lunch and to discuss contemporary Jewish affairs. This has been a vital factor in the development of a cultural program in Tulsa Jewish life.⁸⁶ In 1935, Mrs. Judah K. Lee reorganized the Tulsa chapter of Hadassah; today, Hadassah, under the leadership of Mrs. David Jacobson, is the largest Jewish women's organization in Tulsa with a membership of two hundred and sixty-five.⁸⁷ Although the basic philosophy of these organizations is Jewish nationalism, and their main projects are centered around raising funds for the various Palestinian needs, the groups are held together in Tulsa by social pressure and through social and cultural programs. Even the local non-Zionist affiliate with Hadassah and the Zionist Organization because of social pressure in the community. Significantly enough, in 1946 only one member of the Tulsa Jewish community

paid dues to the American Council for Judaism; there is no local chapter of this organization, despite the fact that many members of the community have leanings in that direction. This, too, must be attributed to social pressures and not to apathy.

Purely social organizations have never been successful in Tulsa. On October 30, 1919, the organization meeting of the WHY club, a social organization sponsored by both the Temple and the Synagogue, was held. The club attempted to project a regular social program into the calendar of Tulsa Jewish life, but after three years of only mildly successful activity, it went out of existence. In 1926, a Jewish City Club was organized. A building was purchased by the group on West Third Street, in the heart of the city, but the financial structure of the Club was never sound, and in 1931 it disbanded because of financial difficulties.⁹⁰ There is still talk of forming a Jewish Country Club in Tulsa, but no definite steps have ever been taken in that direction.

One of the finest mediums for Jewish expression in Tulsa, as well as for unification of the community, has been the publication of a monthly Jewish newspaper. This project was first undertaken in 1919 with the publication of the Tulsa Jewish Messenger. Because of financial difficulties, this publication was merged with a southwest Jewish newspaper which was published in Ft. Worth, Texas; the Tulsa Jewish community had one page in this newspaper each month devoted to articles of local interest. This publication, too, was discontinued in 1923-24.⁹¹ Finally

in 1929, the Tulsa section of the National Council of Jewish Women began the monthly publication, The Tulsa Jewish Review, which is still in existence. It was guided, until 1944, by the capable administration of its founder, Mrs. Emil Salomon. It is the authorized medium of Tulsa's eighteen Jewish organizations, and it attempts to carry little other than local items. Since Mrs. Salomon's death, Mrs. Ed. Levin has been Editor and Business Manager of the publication.⁹²

Mention has already been made, in a previous chapter, of the other activities of the local section of the National Council of Jewish Women. In addition, the Tulsa community has a B'nai B'rith lodge which has never been particularly active here; it sponsors an A.Z.A. chapter in Tulsa. The Zionists also sponsor a Pioneer Women's Club and a chapter of Young Judea, neither of which are important factors in the Jewish community life.

There are, in 1946, eighteen Jewish organizations of a social and cultural nature in Tulsa. The community, with only eighteen hundred Jewish people, is over-organized by these various groups, so that most of them function only spasmodically. All of the social and cultural life of the Jews of Tulsa does center, however, around these organizations. This is probably one reason for the lack of integration with the general community.

All of these organizations have representation in the

Tulsa Jewish Community Council, and they clear their dates
for programs through this central agency.

CHAPTER VII

The History of Jewish Social Welfare in Tulsa.

From the earliest days, the Tulsa Jewish community has been blessed with an abundance of material wealth. In this pioneer country there was opportunity for all, and rarely in those early years was there a Jewish family in Tulsa that needed public welfare.

In January, 1915, though, Mrs. Emil Salomon organized a Ladies Aid Society, the purpose of which was to collect money to be dispensed to Jewish transients who passed through Tulsa. Approximately two hundred to three hundred dollars was collected and disbursed each year to provide transportation for these transients to another community.

As the Jewish community of Tulsa grew, certain local problems did arise, however; in 1920 Rabbi Charles Latz organized the Tulsa Federation of Jewish Charities which was composed of representatives of sixteen local Jewish organizations. Mrs. Emil Salomon was named executive secretary of this group which handled from eight to twelve cases of local relief each year. The funds for this federation were subscribed by the local organizations which belonged to the group. In addition to the permanent local cases, the records indicate that Mrs. Salomon handled about five or six cases of temporary relief each month.⁹³

In 1924 the Tulsa Community Fund was organized, and the Tulsa Federation of Jewish Charities became one of the constituent agencies of the Fund's United Family Service. Mrs. Salomon continued in her capacity of executive secretary of this agency

until her death in 1944. In that same year the Tulsa Federation of Jewish Charities was completely absorbed by the United Family Service of the Tulsa Community Fund, and the separate office of the Jewish Federation was closed. Today all cases of local or transient Jewish relief are referred to the United Family Service.⁹⁴

Another fine example of local philanthropy undertaken by the Tulsa Jewish community was the establishment, in 1928, of a non-sectarian Summer Camp for Underprivileged Girls under the sponsorship of the local section of the Council of Jewish Women. Known as Camp Salomon, in tribute to the outstanding leadership of Mrs. Emil Salomon, the project continued through 1933.⁹⁵

The Tulsa Jewish community did not participate, as an organized community, in national or international philanthropic endeavors until 1924 when David A. Brown came to Tulsa from New York and raised fifty thousand dollars for Russian Jewish Relief.⁹⁶

Finally in 1938, the Tulsa Jewish Community Council was organized "to unite all Jewish fund appeals into one single campaign, and, to coordinate all Jewish communal problems and activities under the jurisdiction of one authoritative and representative body. The first officers of the Community Council were: Gershon Fenster, President; Claude Rosenstein, Vice-President; Louis P. Meyers, Secretary; George Travis, Treasurer; Abe Abend, Herbert Barall, William Elson, Albert Finston, Frank Jankowsky, Julius Livingston, Sam S. Miller, Isadore Nadel, Mrs. C.H. Rosenstein, Mrs. Emil Salomon, Mrs.

Saul Yager, Nathan Appleman, Samuel Boorstin, Mrs. O.Z. Fasman, Nathan Horwitz, Mrs. Louis Kahan, Mr. Leo Meyer, Travis Milsten, Miss Lottie Rips, Joe Schuman, Mrs. Reuben Werlin, Saul Yager, Rabbi Osear Fasman, Rabbi Abraham Shusterman, Board Members. Mr. Emil Salomon still occupies the position of executive director to which he was elected in 1938. The amount pledged in that first year was \$44,673.50, of which \$41,484.72 was collected. The Budget for 1938-39 was \$39,997.03; the next year this budget was increased to \$48,295.34. Four hundred and thirteen individuals contributed to this second campaign.

In 1940-41, Mr. Albert Finston succeeded Mr. Gershon Fenster as President of the Tulsa Jewish Community Council; after serving two terms, he was succeeded by Mr. Julius Livingston. In 1944, Mr. Leo Meyer, the present incumbent, succeeded Mr. Livingston. In 1945, the Tulsa Jewish community raised \$87,000.00 for Jewish relief; the goal in 1946 is \$175,000.00. ^{97 -}

Mutual Aid Societies

In 1917, under the leadership of the East European orthodox community, a Mutual Aid Bank was established in Tulsa with Mr. R.A. Steckel as its President. This organization did an outstanding piece of work in aiding Jewish men to go into business in Tulsa. Memberships were sold for one hundred dollars, and any member could borrow up to five hundred dollars from the Bank. Six per cent interest was charged, and the profits of this organization were used to finance the Jewish Institute, a social and cultural organization. ⁹⁸

In 1929 the Mutual Aid Bank collapsed and the Hebrew Free Loan Society arose to take its place. First officers of the Hebrew Free Loan Society were: D.R. Travis, President; H.P. Taubman, first Vice-President; Sam Renberg, second Vice-President; Maurice Sanditen, third Vice-President; Mrs. Emil Salmon, Secretary; Elmer Novak, Treasurer. In 1929, the Society made thirteen loans, amounting to \$2,650.00. In 1930, twenty-six loans were made totalling \$5,750.00.⁹⁹ This Society still existed in 1946 with Mr. Sam Minsky as President and Mrs. Ed. Levin as Secretary. In 1945, less than a thousand dollars was loaned to local businessmen through this agency because of the fact that there was so little need for financial aid locally.¹⁰⁰

CHAPTER VIII

The History of Reform Jewry in Tulsa

I. The Congregation

Most of the early Jewish settlers in Tulsa were orthodox in their religious leanings and were affiliated as early as 1908 with the small, unchartered Orthodox synagogue. It was not until 1913 that several of the leaders of the community began planning the establishment of a Temple. The discussions were sporadic; differences of opinion tended to delay the realization of the plans. Rabbi Joseph Blatt made several trips from Oklahoma City to help these pioneers get organized. Mr. A.D. Englesman, one of the leaders of Rabbi Blatt's congregation assisted the Tulsa Reform community in working out the financial aspects of congregational life.¹⁰¹

Finally on December 8, 1914 at a meeting in the rooms occupied by the Chamber of Commerce, the Congregation Temple Israel was organized. The following officers were elected: Paul Madansky (name later was changed to May), President; Sam Renberg, Vice President; L.D. Lewkowitz (name later changed to Lewk), Secretary; E. Salomon, Treasurer; Paul Spitzer, Hiram Janowitz, and M. Kline, Trustees. I.E. Blazer subsequently succeeded Paul Spitzer as Trustee. The death of Hiram Janowitz which occurred November 8, 1916 left a vacancy on the Board which remained unfilled until the next election, March 15, 1917.¹⁰²

The Congregation held its first regular services during Rosh ha-Shana and Yom Kippur, 1915; A.J. Feldman, a student at

the Hebrew Union College, Cincinnati, Ohio officiated. These services were held in the Elks Club. Mr. Feldman again conducted High Holiday services for the congregation in 1916, this time in the Ohio Building. ¹⁰³

The activities of the congregation were confined to the holding of regular Sabbath services and conducting a Sabbath School in 1916. On September 22 of that year, the Ladies Aid Society presented the congregation with a Torah; several months previously^x they had purchased a piano for the congregation. ¹⁰⁴

At a meeting of the membership held February 2, 1917, attended by Max Madansky, Harry Madansky, Sam Renberg, Julius Fohs, Mrs. Julius Fohs, Sig Warner, L.D. Lewkowitz and Mrs. L.D. Lewkowitz, it was decided to purchase a permanent home for the congregation and arrangements were made to purchase a lot 70 X 128 feet on the corner of fourteenth and Cheyenne Streets, on which was located two frame dwellings; Max Madansky, Julius Kahn, Julius Fohs and L.D. Lewkowitz made the purchase for the congregation for the sum of \$8000.00. A plan was formulated by which each member of the congregation would be asked to subscribe a minimum amount equal to his two years dues, in advance, either in cash or by giving his notes payable in quarterly installments. The sum of \$4935.00 was raised by this project. ¹⁰⁵

On March 15, 1917, new officers of the congregation were elected as follows: Sam Renberg, President; Julius Kahn, Vice President; Sol Jacobs, Secretary; Max Madansky, Treasurer; Julius Fohs, M.

Wersburgh, I.E. Blazer, Henry Dreyfus and L.D. Lewkowitz,

Trustees. The President appointed the following committees:

House -- L.D. Lewkowitz, Chairman; School -- Julius Fohs, Chairman;

Choir -- Joe Levy, Chairman; Cemetary -- Harry Madansky, Chairman;

Building -- Julius Kahn, Chairman. The secretary was instructed to procure the necessary forms from the Secretary of State for the purpose of making formal application for a charter, under the corporate name of Temple Israel. The Board voted to affiliate with the Union of American Hebrew Congregations.¹⁰⁶

On July 8, 1917, Rabbi J.B. Menkes of Bradford, Pennsylvania, was elected the first full time Rabbi of the congregation at a salary of \$2400 per annum. An additional \$100.00 was paid to Rabbi Menkes to cover his moving expenses. Under the leadership of Rabbi Menkes, a larger hall was rented for the High Holiday services in 1917, fifty Holiday prayerbooks and fifty Sabbath prayerbooks were purchased by the congregation from the Union of American Hebrew Congregations, and Professor R.B. Carson was engaged to provide a choir for the Holiday services at a cost of \$75.00. Rabbi Menkes prevailed upon the Board to hold regular meetings on the first and third Thursdays of each month; they were held at 8:00 P.M. at the Renberg store.¹⁰⁷

The first steps toward building a Temple in Tulsa were taken on February 17, 1918 when at a congregational meeting the campaign for funds was organized and Mr. Julius Fohs agreed to subscribe 15% of the entire sum to be raised. On May 28, 1918 Mr. Alfred C. Fabry submitted his plans for the new Temple which was to cost \$38,400.00 exclusive of electric fixtures and furniture; the

plans were accepted by the Board. Ground was broken on November 10, 1918 and construction began. During this building period, services and other Temple activities were transferred to the Court House.¹⁰⁸

Before the Temple building was completed, Rabbi Menkes resigned to accept another position, and Rabbi Charles B. Latz was called from Ft. Smith, Arkansas to minister to the congregation. He was installed September, 1919; shortly thereafter the Temple structure was completed. The final cost of the Temple Building and furnishing amounted to \$75,000.00. At this time the original membership of the Temple had increased from fourteen families to ^{EIGHTY}~~thirty~~ ¹⁰⁹seven families.

Upon the completion of the Temple, a festive three day dedication was held October 17-19, 1919. Rabbi J.B. Menkes delivered the Consecration sermon, Rabbi Joseph Blatt delivered the Dedication Sermon, and Rabbi Latz conducted the services and blessed the new sanctuary. Other addresses were delivered by Mr. C.E. Buchner, General Secretary of the Y.M.C.A.; Mr. E.E. Oberholtzer, Superintendent of the Tulsa school system; Dr. L.S. Barton, Pastor of the Boston Avenue Methodist Episcopal Church; and Reverend W.O. Anderson of the First Baptist Church. The Torah, which had been given to the congregation by the Sisterhood (then the Ladies Aid Society) was placed in the Ark by Mr. Jacques Dreyfus. Mr. Henry Dreyfus, secretary of the Building Committee, presented the key to the building to Mr. Julius Kahn, President of the Congregation. Mr. L.D. Lewk kindled the Ner Tamid, gift

of Mr. and Mrs. Harry May. Mr. Sol Jacobs, secretary of the congregation, read the chronicles of the Temple. The Temple Choir which participated in these dedicatory services consisted of Dorinda Bruce, Mrs. Asher Dreyfus, Mrs. Sol. Jacobs, Mrs. Charles Latz, Mr. Sascha Racovitch, Mr. Joseph Levy, Mr. W.R. Guiberson and Mrs. Waletr L. Cain. A complete program for these first Dedication services will be found in the Appendix. The officers of the congregation, at the time of the dedication of the first Temple were: Mr. Julius Kahn, President; Sam Renberg, Vice President, Mr. Sol Jacobs, Secretary; Mr. L.D. Lewk, Treasurer; Mr. Henry Dreyfus, Mr. Julius Fohs, Mr. Harry Heilborn, Mr. Max Kahn, Mr. Joseph Levy, Mr. Max May, Mr. Morris Poplinger, Mr. A.R. Simons and Mr. Morris Wasserman, Trustees. ¹¹⁰

In May, 1920, Mr. Max May became President of the Temple.

Outstanding among the achievements of his regime was the adoption of the open Temple idea, that is, unassigned pews. ¹¹¹

Since Temple Israel was the first Jewish organization in Tulsa to build its own edifice, many of the other Jewish organizations desired to use the facilities of the Temple for their meetings. As a result of these applications, the Board of the Temple met on November 11, 1920 and passed the following resolution:

"Whereas -- There being no rules or regulations governing the social center rooms of Temple Israel, that for the information of all concerned this Board officially declare that the said rooms were planned and constructed primarily to provide a meeting place for such organizations and societies as are directly

affiliated with or are being sponsored by Temple Israel, and not for the benefit or use of the Jewish community at large, either as individuals or organizations -- that such organizations or societies shall have the privilege of using said rooms for their regular business meetings without rental charge.

Whereas -- the Independent Order of B'nai B'rith and the Jewish Women's Council, being philanthropic organizations unaffiliated directly with any Congregation, shall be granted the use of said rooms for their regular stated monthly or bi-monthly business meetings free of charge, but with the distinct understanding and agreement that they provide a responsible person, acceptable to the secretary, to attend to the opening and closing of the hall and operating the lights and furnace.

Whereas -- any organization entitled to the use of the social center rooms, desiring the same for the purpose of holding an entertainment, shall be required to pay a charge of \$10.00, the Temple Sisterhood being excepted and shall not be required to pay any charge.

And furthermore that all applications for the rooms must be made in writing to the secretary seven days in advance and must be accompanied by check and must specify the nature of the entertainment contemplated.

And be it further resolved that the following rules and restrictions be effective from this date, and that any violation or infraction thereof shall be sufficient reason for the secretary

or House Chairman, without further authority from the Board, to revoke all privileges of further use of the rooms by the organization or society involved.

That there shall be no Dancing on Sundays.

That there shall be no Dancing or entertainments on any of the Jewish Holidays unless it is customary and appropriate to the occasion.

That when Dances are held on other days, that the music be confined to the piano and stringed instruments and that drums and brass instruments be strictly prohibited.

That there shall be no decorations used that are hung or attached to any part of the building without the special consent in writing of either the secretary or House Chairman.

That all entertainments must disband not later than twelve o'clock midnight."¹¹²

During the years 1919-1920, many other precedents were established in the history of Temple Israel. The first wedding service conducted by a Rabbi of the congregation was solemnized September 17, 1919 when Rabbi Latz married Ralph W. Unger and Clayton M. Tilles. Other weddings that followed in that year were for Sander Katzer and Rosie Sugarman, John Hans Schwartz and Lottie Goldenschlag, Irving J. Friedman and Elizabeth Stein.¹¹³

The first baby to be named in the Temple, in 1919, was David Barnett. Other babies named in the Temple that same year were: Celia Marie Gens, Hannah Esther Karchmer, Theda Joyee Karchmer, Henetta Rose Jacobs, Helen Shuttler, Lottie Friedman,

Mary~~X~~ Rosenstein, and Gene Lucille Goodman.¹¹⁴

The first Jew to be buried, in the plot of ground which the congregation had purchased in 1916 from the Rose Hill Burial Park, was the Infant Dreyfus on August 30, 1919. ¹¹³the other death in the congregation that year was Peter Unger, November 1. In 1920 there were also two deaths in the congregation: Julius Rechnitzer on March 13, and Henry Rosenfeld on April 14.¹¹⁵

Rabbi Latz held the first Confirmation service in Temple Israel on June 12, 1920. The children who were confirmed at this time were: Willa Louise Ruth Fischlowitz, Charles E.

~~Samuel Uncles, Sammie Heilbron, Esther Hershkowitz, Lois Kahn,~~
Ralph May, Seymour May, Rosalind Salomon, Ida Shear, Miriam Turkk, and Lillian Viner. The first Congregational Seder had also been held on April 4 of this year.¹¹⁶

In May of 1921, Mr. L.D. Lewk became President of the congregation. During this administration the Revised Union Prayer Book was adopted as the basis for the ritual to be used in Temple Israel. Mr. Lewk was succeeded by Mr. Henry L. Fist in 1922 as President of the congregation. He, in turn was succeeded by Mr. Leo Meyer (1924); it was during Mr. Meyer's incumbency that Rabbi Latz resigned as Rabbi of Temple Israel, and Rabbi Samuel S. Kaplan assumed the position. The next president was Mr. A.S. Viner (1925), followed by Mr. Lewis Barnett (1926).¹¹⁷

In 1927, Rabbi Kaplan resigned and was replaced by Rabbi

Jacob B. Krohngold. Rabbi Benjamin Kelson replaced Rabbi Krohngold in 1929 and served the congregation for nine months. ¹¹⁸

In 1929, Mr. Nathan Gens became President of the Temple and secured the services for his congregation of Rabbi Hyman Iola. The congregation had by this time grown to a membership of one hundred and twenty-five families, and they began seeking a larger home. In 1931 a lot at Sixteenth and South Rockford was purchased, the old Temple was sold to the Seventh Day Adventists, and the new Temple dedicated on September 23, 1932. The new structure was of Byzantine architectural design, and was built at a cost of \$60,000.00. ¹¹⁹

Mr. Henry Dreyfus succeeded Mr. Gens in the presidency in 1932. Mr. Henry Fist returned to the leadership of the congregation in 1934, and it was during this administration that Rabbi Iola resigned because of illness and Rabbi Abraham Shusterman came to Tulsa from Athens, Georgia. Rabbi Shusterman introduced into the service on Friday evenings the Kiddush and Torah reading (1937). In 1938, he inaugurated the Bar Mitzva ceremony in Temple Israel, and introduced the Robe and Tallis as the Rabbi's pulpit apparel. Rabbi Shusterman served in Tulsa under the lay leadership of Mr. Joseph Levy (1935), Mr. Herbert Barall (1937) and Mr. M.E. Froug (1939). In 1941, during the administration of Mr. L.B. Klar, Rabbi Shusterman resigned and was succeeded at Temple Israel by Rabbi Ely E. Pilchik. He has served the Temple during the lay leadership of Mr. M.E. Gimp (1943) and Mr. David R. Milsten (1945). During Rabbi Pilchik's rabbinate in Tulsa a Temple Bulletin was

published for the first time, and a Temple Library established. Rabbi Pilchik entered the naval chaplaincy in 1944 during the Second World War. During the period that he was on leave of absence, the congregation was served for one year (1945-46) by Randall M. Falk, a senior student at the Hebrew Union College. In 1946, Temple Israel congregation had a membership of two hundred and nine families.¹²⁰

II. The Sisterhood

A congregation's vitality is often measured in terms of the capabilities of its auxiliary group, the Sisterhood. Certainly in Tulsa's Temple Israel the zeal of the women has been responsible for much of the growth and development in Temple life. In 1917, even before the Temple was built, a Sisterhood was organized with Mrs. Ed. Levin as its first president; there were only twenty-three women in this first group. They purchased a small cottage at fourteenth and Cheyenne, installed a Sefer Torah and a piano, and organized there the first Religious School sponsored by the congregation. Since that time, the Sisterhood has been the sole financial support for the religious education program in the Temple; its school enrollment has grown from fourteen to eighty-five in twenty-nine years.¹²¹

In 1920, Mrs. S.B. Latz, wife of Rabbi Latz, succeeded Mrs. Levin as President of the Sisterhood. At this time the first Temple was built, and the Sisterhood, under Mrs. Latz, purchased an organ for the new structure. There was considerable opposition to the use of an organ in the Temple, even though it was definitely a Reform institution, but the project carried by

a majority of three votes. Mrs. Latz then organized the congregation's first mixed choir (1920) which was replaced a year later by a professional Gentile choir; this choir was in turn replaced in 1925 by a volunteer group for a year. The Sisterhood reverted to the plan of a paid choir in 1926; this group continued singing for the services until 1933 when the Sisterhood, under the leadership of Mrs. A.S. Rips organized its own choir which is still active.¹²²

In 1921 the local Sisterhood affiliated itself with the National Federation of Temple Sisterhoods and cooperated in the campaign to raise funds for a Dormitory at the Hebrew Union College.¹²³

Mrs. Latz was succeeded by Mrs. Lewis Barnett (1922-23), and she in turn was followed by Mrs. Max Madansky - later changed to May - (1923-24). Mrs. Sol Jacobs became president in 1924 and during her term of two years she led in the organization of the Arkansas-Oklahoma District Federation of Temple Sisterhoods. Those presidents who followed Mrs. Jacobs are: Mrs. D.L. Krakower (1924-1927), Mrs. L.B. Klar (1927-28), Mrs. S.H. Friedman (1929-32), Mrs. E.B. Stern (1932-35), Mrs. E.B. Stahl (1935-38), Mrs. Travis Milsten (1938-40), Mrs. H. Borochoff (1940-42), Mrs. George Wilk (1942-44), and Mrs. Sam Lewk (1944 -). All of these women are still living, and with the exception of Mrs. Barnett who has moved to California, they are all still active in the Temple Sisterhood. Mrs. Stern is the only Tulsa woman ever elected to the Board of the National Federation of Temple Sisterhoods; her term began in 1940. She is the Chairman of

the Religious Extension Committee.¹²⁴

The other important contribution of the Sisterhood is the formation of a Temple Israel Library in 1942. The Library already contains over one thousand volumes of Jewish works.

III. The Brotherhood

Though the Temple Israel Brotherhood has not been as integral a part of the development of congregational life as has the Sisterhood, it is, nevertheless, a distinct part of the Temple program. The Brotherhood was founded on October 26, 1920 at the Temple on fourteenth and Cheyenne under the leadership of Rabbi Charles Latz. The first Brotherhood officers were: Emil Salomon, President; David L. Krakower, Vice-President; David Mountner, Secretary; and I.E. Blazer, Treasurer. The following men succeeded to the presidency of the Brotherhood: D.L. Krakower (1922-24), Dr. M.B. Lhevine (1925-27), R. Milton Cohen (1928-30), Travis I. Milsten (1931-32), Jerome Fisher (1932-34), David R. Milsten (1934-35), Rabbi A. Shusterman (1937-39), Joe Schuman (1939-40), Ohren Smulian (1940-41), Abe Brand (1941-42), Carl Livingston (1942-43), Samuel Minsky (1944-46). I.E. Blazer was elected Honorary President in 1940.¹²⁵

The original aim of the Brotherhood was the activation of a cultural interest in things Jewish. To this end monthly educational meetings were held. Gradually the complexion of the Brotherhood changed from that of a strictly cultural

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organization. Benevolent and social projects were included in its scope. A Boy Scout Troop was organized under Brotherhood auspices; the Brotherhood has also cooperated actively in Temple and Religious School projects. In 1938, under the leadership of Rabbi Shusterman, the Brotherhood became affiliated with the National Federation of Temple Brotherhoods. In 1920 the Brotherhood had thirty-eight members; in 1946 the membership was slightly over fifty. ¹²⁶

CHAPTER IX

The History of Orthodox Jewry in Tulsa

I. The Congregation

Most of the first Jewish families that arrived in Tulsa sprang originally from the Varklan, Latvia vicinity, and so had close family and community ties which bound them together immediately. As early as 1903 a minyon was organized in Tulsa which met regularly in the building occupied by Producers Supply Company, which was owned by M.A. Travis and N.C. Livingston.¹²⁷ The first Jewish wedding in Tulsa was conducted in these rooms in 1904 by Rabbi Cooperson for Mr. & Mrs. Abe Minsky.¹²⁸

In 1905 the twelve families which belonged to the orthodox minyon brought to Tulsa its first Shochet, the Rev. Himmelstein. At this time Mr. N.C. Livingston was the unofficial President of the Orthodox community. Unfortunately there are no records existing for these early years, because there was no formal organization. Actually, with the exception of their Constitution and By-Laws, no formal record of minutes or administrative procedures was kept by the Orthodox community before 1940.¹²⁹

The Orthodox community did purchase land for a cemetery in 1912. Since there was no Jewish undertaker in the city (and there is still no Jewish undertaker in Tulsa today), the Chevra Kiddusha, which was organized in that year, built a one room frame building in the cemetery in which to prepare the bodies for traditional burial. A few years later arrangements were made with the Fitzgerald Funeral Home of Tulsa to take care

of the bodies in their establishment, but the same cemetery is still being used by the orthodox congregation. It is now a part of the Rose Hill Cemetery Association which is composed of Jewish and non-Jewish organizations. ¹³⁰

By 1914 the orthodox community had grown to a group of seventy-five to eighty families and under the leadership of N.C. Livingston, Lionel E.Z. Aaronsohn, and Marion Travis, they purchased a lot at 919 S. Cheyenne; the building of the first Schule in Tulsa began in 1915 under the supervision of the only Jewish architect in Tulsa, Mr. J. Albert. In 1916 the Schule was completed, and Mr. L.E.Z. Aaronsohn was duly elected its first President. Rabbi Morris Teller was elected the first Rabbi of the Orthodox congregation (B'nai Emunah) in that same year. ¹³¹

Shortly after the synagogue was built the Travis and Aaronsohn families, who were in the oil business together in Tulsa, had disagreements over business policies. The feud became a personal issue between the families and since Mr. Aaronsohn was the President of the congregation, the Travis family withdrew and formed their own minyon in their home. This congregation, formed in 1917, was known as Ohel Jacob congregation. When, in 1918, Marion Travis was called back to become President of B'nai Emunah congregation, the Aaronsohn family built their own chapel in their home, though they did not withdraw from the congregation. The reason given for the building of this chapel was the fact that the Aaronsohns had moved to twenty-sixth street, and the location of their new

residence was too far away from the synagogue for them to observe the Sabbath strictly and, at the same time, go to the Schule.¹³²

When the B'nai Emunah congregation purchased the lot at 919 S. Cheyenne to build their first synagogue, a small cottage stood on the lot. This cottage was moved to the rear of the lot, and in 1916 it was taken over by the newly created Hachnosas Orchim Society as an integral part of the congregation's philanthropic activity. Mr. Himmelstein lived in these quarters and provided lodging and meals for transient Jews who came to Tulsa.¹³³

The congregation also provided for a Mikveh in its first Schule and for a Talmud Torah (which will be discussed below), thus fulfilling the major obligations of synagogue life. There was, however, no Bikkur Cholim Society in the synagogue.¹³⁴

Mr. Marion Travis was succeeded as President of the congregation in 1920 by Mr. Emil Offenbacher who came to Tulsa from Frankfort and later returned to his native land. Mr. Sam Travis became President in 1923 and served until 1928 when he was succeeded by Mr. Jeb. Lewis. Mr. J.H. Block followed Mr. Lewis in 1930 for a term of only one year; he was replaced in 1931 by Mr. Harry Blufston who served until 1936. In that year Mr. I. Nadel, who had come to Tulsa as a Shocet and had operated a small grocery business until the oil boom, succeeded Mr. Bluston; in 1946 Mr. Nadel was still President of the congregation. Mr. Nadel, now in the oil and investment business, is considered

to be the wealthiest Jew in Oklahoma. It was under Mr. Nadel's administration that the new synagogue was built on Seventeenth and S. Owasso Streets. ¹³⁵ The motto inscribed on the cornerstone is: "Whoever is for the Lord, come to me".

Rabbi Morris Teller officiated in this congregation from 1916 to 1924. Rabbi N. Epstein followed him and served only one year. He was succeeded by Rabbi Oscar Z. Fasman who served from 1925 to 1944. In 1944, the congregation broke its precedent of strictly orthodox leadership when it engaged Rabbi Norman Shapiro, the present incumbent, who is a graduate of the Jewish Theological Seminary of America. Under his leadership the congregation has changed from a strictly orthodox institution to a neo-orthodox one. ¹³⁶

A women's auxiliary, the B'nai Emunah Sisterhood, was organized in 1921. Its only activity has been the preparation of meals served at the synagogue for special occasions and fund raising projects for the upkeep of the building. In 1938, the B'nai Emunah Men's Club was organized, but there is no record of activity for this organization. ¹³⁷

II. The Talmud Torah

In 1916, upon completion of the first orthodox synagogue, a Talmud Torah was organized with Mr. Maurice Liberman as its first teacher. Three years later the first class of eight boys was graduated from this school. The Talmud Torah continued to meet in the basement of the Schule until 1922

when it moved into larger and better ventilated quarters in the building on North Main Street which had been purchased to house the newly organized Jewish Institute. The Talmud Torah remained with the Jewish Institute, under the lay leadership of Robert Feldman, J.H. Block, Jake Fell, and Abe Abend, until 1930 when financial difficulties made it necessary to close the Institute. The Talmud Torah then returned to the synagogue and is today still connected with the B'nai Emunah Center, though it is subsidized by funds from the Tulsa Jewish Community Council. Mr. Bernard Millions has been in charge of the Talmud Torah since 1944; the school now has an enrollment of approximately fifty children. ¹³⁸

APPENDIX A

Tony Miller
(History of Muskogee and Northeastern Oklahoma,
by John Benedict, Chicago, '1922).

While Tony Miller is classed with the progressive and representative business men of Muskogee, he is perhaps even better known by reason of his intense and helpful activity along lines that have to do with public welfare or with the alleviation of the hard conditions of the unfortunate. His broad humanitarianism is one of his marked characteristics and there are many who have reason to bless him for his timely assistance in an hour of need. Mr. Miller was born in Regue, Austria, on the 25th of April, 1866, but was only two years of age when the family home was established in southern Texas, and there he pursued his education in the public schools.

Starting out in the business world, he went on the road as a traveling salesman and was thus employed for fourteen years, representing a New Orleans house. He then went to Hillsboro, Texas, where he engaged in the confectionary and grocery business. In 1903 he came to Muskogee, then a part of Indian Territory, and here engaged in the luggage, jewelry, and loan business. Since that time he has been numbered among the merchants of the city and the constant development of his trade has made him one of the leading commercial establishments of Muskogee. He now occupies the entire building at No. 112 North Second Street, his floor space being twenty-five by ninety feet, while the structure is two stories high. His commercial methods, his enterprise, his diligence and earnest desire to please his patrons have been strong elements in the continued growth of his trade.

Mr. Miller has been married twice. He first wedded Bertha Hellman of Texas and they became parents of two sons: Jack B., who is associated with his father in business; and Herbert LeRoy, who is a cartoonist, living in Indianapolis, Indiana. In 1915 Mr. Miller was united in marriage to Miss Gala May of Hillsboro, Texas.

Mr. Miller is a prominent mason, having attained the thrity-second degree of the Scottish Rite, and he also belongs to the Mystic Shrine. His name is likewise on the membership rolls of the Knights of Pythias and the Benevolent Protective Order of Elks. In charitable work he has taken a most active and helpful part and for ten years has served as a director of the board of United Charities of Muskogee. He has also been vice president and one of the directors of the Good Health Association of the city and is a member and director of the Oklahoma State Good Health Association. He is serving on the advisory board of the Young Men's Christian Association of Muskogee, was formerly a director of the Chamber of Commerce and for eight years was a member of the library board, at the end of which time he resigned. It will thus be seen that he has always directed his interests into those channels through which flow the greatest and most permanent good to the greatest number. He is keenly alive to the opportunity for service in behalf of his fellowmen and his entire career has been fraught with good deeds for the benefit of others.

APPENDIX B

Joseph Sondheimer
(Muskogee Phoenix, November 2, 1899)

One of the most unostentatious and kindly business men of the city, and yet one of the most self-reliant, independent and straightforward men who has helped the growth and development of the place is the subject of this sketch, Mr. Joseph Sondheimer. His assistance has sometimes been along channels of which the public knew little. His integrity of character and straightforward manner has made him friends who are not moved by any spirit of the creed or party bias. An index of his character may be had by recalling some expressions made to a group of friends not long ago within the hearing of the writer when he gave the guiding principles of his career by saying that in all his life he had tried to be independent and he hoped that when his earthly career was ended he should have some friend kind enough to include in his epitaph a statement that he had been independent; that it had been his aim to do his duty as he saw it regardless of consequences. When he admits that there are honest differences of opinion, he thinks each should stick to and stand by the dictates of his own conscience. It is doubtless this rule of his heart that has made him a host of friends and a long list of business associates who accept his statements without question, and has added greatly to the upbuilding of a great business and the making of a commercial standing not excelled by any in this country.

Mr. Sondheimer was born at Hissinger, Bavaria, September 22, 1840, and came to America at the age of fifteen, going to Baltimore with fine recommendations from prominent citizens in Europe to W.S.

Raynor, whose son so ably represented Maryland in Congress, and who is highly spoken of as a probable candidate for governor of that state. After taking up his residence in Baltimore he accepted a position with a dry goods store of the city and stayed there awhile, but later took a position as assistant manager of a big dry goods house at Columbus, Pennsylvania, where he remained a few years. he moved from that place and set up in business for himself at Cairo, Illinois, in 1860, where he was quite successful. In 1867 he went to St. Louis and conducted a hide and fur business, in the meantime revisiting his parents at his old home in Europe. Returning to this country, he came to the Territory in 1870, and began the purchase of furs and hides and laid the foundations of his business of today. He followed the M.K. and T. railroad to the Territory and experienced the hardships and inconveniences of pioneer life, but being vigorous and having the determination that brings success in any calling or business and not knowing the meaning of failure, he battled along and built up one of the greatest businesses of the Territory. He established two agencies in Texas and one at Muskogee and then returned to St. Louis and conducted the business from that point of vantage for sometime, but preferring to be nearer and where he could give his business his personal oversight he moved his family to Muskogee, from which place he has ever since carried on a business of an average of \$150,000 a year, a very great portion of the hides he purchased being sold direct in car lots to the American Leather Company, one of the largest institution of the kind in the world, by which means he secured the highest prices possible. Not a little of his purchases in that line and a considerable portion of the furs bought by him have been shipped

direct to manufacturers in Europe where his name and standing is as good as among his business acquaintances in this country.

Besides this business he has usually shipped a carload or two of pecans each year. He has branchhouses at Wagoner and Atoka, and covers Oklahoma and Texas as well, giving employment to about twenty people throughout the year. Mr. Sondheimer receives great assistance from his sons, Samuel and Alexander, who are both experts in the business and excellent business men. One secret of his business success is the fact that he has abundant capital without any restraint, and often indeed, has more than can conveniently be kept moving in the business.

~~Mr. Sondheimer~~ has given the contract for a splendid brick store building to be constructed on the lot so long occupied by him, but it is unfortunate that it will not be in suitable shape for a photograph of this edition when the last form goes to press.

Carrying on of a hid and fur business is one that needs lots of attention and study, not only in the fact of knowing how to buy and when to sell, but the efficiency of telling at a glance what grade the ware is and what its actual worth is upon the market. In the Indian Territory, as a pioneer hide man Mr. Sondheimer has proven himself to be an excellent dealer, as often there are days when he has received at his headquarters as high as four and five thousand dollars worth of hides, and often makes a twenty thousand dollar shipment to market, a partial view of a shipment we present on this page.

APPENDIX C

Muskogee, Oklahoma
March 7, 1904

Editor, Muskogee Democrat:

Dear Sir -- Please state for me, that in the mention by the Phoenix, in its issue of March 2nd, of my name as a candidate for mayor of Muskogee at the ensuing election -- if not intended as a joke -- that I positively decline to be a candidate on any ticket for this honored position or for any other office of this city, were I so nominated.

One of the many reasons for this refusal is my advanced age of 34, and after many years of an eventful life, of struggles, disappointments, and loving cares and responsibilities, that I feel that I have not the strength to undertake the task of shouldering the various important duties of mayor for such a growing city as Muskogee, with its possibilities of becoming within a few years quite a large commercial, manufacturing, railroad and educational center. To be brief, I belong to the retired list and am entitled to rest the balance of my remaining years, and therefore such responsibilities such fall on younger shoulders. Both parties have men better fitted to fill that position and are just of the right age to give the best services for the rapid advancement of Muskogee in every respect.

The democratic party has quite a number of good and suitable men to fill the office of mayor of Muskogee creditably, who are not only entitled to the votes of every democrat, but also many republicans, who in a purely local contest, value the best interest of Muskogee above party.

There is for instance Dr. Fite, who would make an excellent mayor, and if not he, I would, in my humble judgement, suggest Morton Rutherford, who is just of the right age; energetic, fearless, firm, honest, and competent, who, from the important and responsible government position held about seven years ago, and now that he is that much older, adds to his executive ability and ought to make him an ideal mayor for Muskogee, especially at this period of her growth, when she has the elements of a bright future before her. And then there are other democrats who I could name that would fill the office of mayor of Muskogee with credit to themselves.

Being ever grateful to the citizens of Muskogee for their confidence in me, and their good will toward me, I remain,

Yours truly,

Joseph Sondheimer

APPENDIX D

TULSA JEWISH COMMUNITY COUNCIL - FIRST ANNUAL REPORT

THE PRESIDENT'S MESSAGE

To the Tulsa Jewish Community: Your officers and directors respectfully submit this first annual report of Tulsa Jewish Community Council activities.

The Council was developed from a simple idea, combined with a vital need, namely, TO UNITE ALL JEWISH FUND APPEALS INTO ONE SINGLE CAMPAIGN, and TO COORDINATE ALL JEWISH COMMUNAL PROBLEMS AND ACTIVITIES UNDER THE JURISDICTION OF ONE AUTHORITY AND REPRESENTATIVE BODY.

It required only men and women of vision to create such an organization, and, having that type of men and women, Tulsa now has a Council, that within a year, was developed from the abstract idea into a concrete reality. In that year, during which the world has witnessed great political and economic turmoil, effecting us all, YOUR COUNCIL HAS BEEN, AND IS NOW, FUNCTIONING SUCCESSFULLY!

What Has Been Accomplished?

THE COUNCIL: has put Unity into the Community ... There is now a better feeling and understanding among all Jewish groups and organizations in Tulsa.

has acted as central clearing house for all communal problems ...

Whenever a problem arose, an authoritative body was in readiness to give it consideration. The Council acted expediently and readily, in all cases, whether these presented themselves through circumstances or were called to the attention of those in charge.

has done away with self-crowned spokesmen, who formerly led some to believe they represented the Jewish community, but who in reality had no authorization from anyone. When necessary, the Council spoke in the name of United Tulsa Jewry, but such public utterances were made, only after serious deliberation on the part of your capable, chosen representatives.

THE COUNCIL: has, through its Welfare Committee, intelligently and adequately cared for the relief needs occurring in your community.

has, through its Public Relations Committee, stood on guard in defense of Jewish rights; taken necessary steps to cultivate good will and to disseminate information that would further tolerance and democracy, thereby minimizing prejudice.

Your officers and directors, representing all phases of Jewish life, provided that no one be neglected or unduly favored over another.

THE COUNCIL ACTS FOR NO SPECIAL INTERESTS - BUT FOR ALL JEWISH INTERESTS - FOR THE ENTIRE COMMUNITY OF TULSA, AND ALL ISRAEL!

The Council has already demonstrated that it is the most essential instrumentality for aiding Jewish life to flourish and prosper, and has likewise demonstrated that it is the most effective means through which our obligations to Jews abroad can be discharged.

In the pages of this report is indelibly written a glorious record of the Tulsa Jewish Community. Tulsa Jewry has a heart. It responded generously, gloriously, to the appeal last year. There is recorded in immortal letters what we chose to do with our lives - - what values we placed upon our heritage as Jews - what responsibility we felt toward our communal institutions - how readily we grasped the hands that sought for ours in the darkness of despair.

Next, let it not be overlooked that the Council has kept its promise, in that no fund appeals, however urgent, were permitted in the community during the past year. The Council took care of all such demands, foreseen or unforeseen.

and now, another chapter is to be added to the chronicle.

The launching of your SECOND ANNUAL UNITED JEWISH CAMPAIGN.

Let us be certain, therefore, about the things we now wish

to have written of us. Let us be inscribed with those who

saw their duty clearly and did it well - - who listened to

their hearts and answered with generosity, willingly, gladly.

Let us realize that men live by each other's hands, and MAY IT

BE WRITTEN IN OUR HISTORY THAT WE HAVE ABUNDANTLY ADEQUATED

OUR TRUST!

We are living in the midst of a world Jewish crisis. Millions

of our fellow Jews are threatened with organized terrorism,

economic assault and proscription. Present conditions place

a tremendous responsibility upon all Jewish shoulders, for our

problems is not alone one of perpetuating Jewish life. It is

also one of perpetuating individual Jewish lives.

The forthcoming campaign is therefore the responsibility of

every Tulsa Jew. He who shirks or ignores it fails to perform

a most essential communal obligation, which he owes to himself

and to his children. Each should contribute an increased per-

centage over last year's gift, because of the greater burden

the war has placed upon American Jewry.

In this spirit alone can we meet present demands, which make it

imperative that, at least, the minimum amount which constitutes

this year's campaign goal of \$47,485.00 is provided.

REMEMBER, "PITY IS NOT ENOUGH" WE MUST SUBSTANTIALLY OVER-

SUBSCRIBE THE MINIMUM TULSA REQUIREMENT!

Gershon Fenster

HOW TULSA'S 1938-39 CONTRIBUTION WAS DISTRIBUTED

COORDINATED JEWISH WORLD RELIEF

a. Joint Distribution Committee	\$ 7,500.00
b. United Palestine Appeal	7,500.00
c. National Co-ordinating Committee	200.00
d. O.R.T. Vocational Schools	300.00
e. American Friends of Hebrew University	100.00
f. Hadassah, Senior	1,000.00
g. Hadassah, Junior	100.00
h. National Labor Committee, Palestine Workers	500.00
i. Haypoel Hamizrachi (Orthodox Colonies)	300.00
j. Pioneer Women's Organization	600.00
k. Hebrew Sheltering Immigrant Aid Society	700.00
l. Tulsa Section Natl Council Jewish Women	400.00

EUROPEAN, PALESTINE INSTITUTIONS - MISCELLANEOUS

a. Yeshivah - Charities Agencies (Rabbi Masman Tr)	3,000.00
b. Diskin Orphan Home - Jerusalem	360.00
c. Esras Torah Fund (Displaced Rabbis)	500.00
d. Maizo Fund	400.00
e. Rabbi Kook's Yeshiva (Universal)	200.00

CIVIC PROTECTIVE AGENCIES - AMERICA

a. American Jewish Committee	350.00
b. American Jewish Congress	400.00
c. Anti-Defamation League (B'nai B'rith)	1,250.00
d. National Conference of Christians and Jews	250.00

HEALTH AGENCIES - AMERICA

a. Denver Ex-Patients Home	200.00
b. National Home for Jewish Children - Denver	450.00
c. Jewish Consumptive Relief Society (1,300.00
d. Leo M. Levi Memorial Hospital	450.00
e. Los Angeles Sanitarium	250.00
f. National Jewish Hospital - Denver	1,300.00

PHILANTHROPIC INSTITUTIONS - AMERICA

a. B'nai B'rith Home for Aged - Memphis	850.00
b. Jewish Children's Home - New Orleans	1,000.00
c. Tulsa Hebrew Free Loan Association	500.00

EDUCATIONAL CULTURAL DEVELOPMENT - AMERICA

a. B'nai B'rith Wider Scope Committee	500.00
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THEOLOGICAL SEMINARIES - AMERICA

a. Hebrew Theological College	500.00
b. Hebrew Union College	100.00
c. Rabbi Isaac Elchanan Theological Seminary	500.00

RESEARCH AGENCIES - AMERICA

a. Council Jewish Federations and Welfare Funds, Inc	50.00
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LOCAL BUDGETARY EXPENDITURES

a. Civic Protective Work	1,167.68
b. Emergency Fund	936.87
c. Welfare and Relief	2,681.38
d. Administrative Expense	915.09
Furniture and Equipment	84.35
e. Campaign Expense	351.66

6,137.03

39,997.03

Amount Pledged - 44,673.50

Collected to
October 1st/39 41,484.72

ANALYSIS OF LOCAL BUDGETARY EXPENDITURES

a. CIVIC PROTECTIVE WORK:

Advertising	110.40
Auditorium Rental	55.00
Book Distribution	121.75
Boys Sponsorship	15.00
Com. Tel. Service	4.00
Good Will Lectures	425.00
Hotels - Guests	8.24
Janitor Services	2.00
Loud Speakers	10.20
Postage	4.04
Organization Trav Exp	100.00
Printing	50.02
Special Service	218.16
Telegrams	36.02
Long Distance Tel	7.85

\$1167.68

b. EMERGENCY FUND:

British Pal Crisis	200.00
Clerical Work	7.63
Literature	10.67
Free Loan	75.00
Jewish Athletic Club	35.00
Mass Meeting	10.00
Palestine Hagana	250.00
Palestine Pavilion	25.00
Printing	3.00
Shatz Art Exhibit	10.00
Telegrams	11.42
Telephones	5.15
Trav Exp	294.00

\$ 936.87

c. WELFARE AND RELIEF*

(Four Emigre Families)	
Business Assistance	132.38
Dental Care	221.00
Food-Shelter	336.35
Household Goods	103.03
Meter Deposits	20.00
Moving Exp	10.00
Surgical Care	25.00

\$ 848.76

WELFARE AND RELIEF (cont)

Local Families)

Food and Shelter
Hospital Service
Meals Purchased
Medical Supplies
Nurses
Physician
Railroad Fares
Special Cases
Telegrams

\$ 323.40
521.11
100.00
95.00
85.00
55.00
90.64
71.00
.50

\$1,341.65

e - Campaign Expenses

Hall Rental 4.08
Misc 136.76
Off Books 8.18
Postage 9.09
Printing 58.53
Salaries 63.00
Stationery 9.99
Tel & Tel 57.95
Rental-Typewrtr 4.08

\$351.66

Transient Relief

Bus Fares

\$ 53.82

Cash:

122 @ .50 61.00
8 @ 1.00 8.00
2 @ 1.50 3.00
25 @ 2.00 50.00
1 @ 2.50 2.50
45 @ 3.00 135.00
1 @ 3.40 3.40
2 @ 3.50 7.00
3 @ 4.00 12.00
7 @ 5.00 35.00
1 @ 7.00 7.00
3 @ 10.00 30.00
2 @ 15.00 30.00

Dental Care

2.00

Gas & Oil

7.50

Medicine

3.00

Meals

22.50

Printing

2.50

Clothing

12.25

Shoes Repaired

3.50

\$ 490.97

Grand Total

\$6,137.03

d. ADMINISTRATION EXPENSE

Clerical Work

\$ 29.45

Telephone

8.00

Hotel - Guests

4.08

Janitor Services

4.00

Postage

97.99

Printing

144.07

Salary

510.00

Office Supplies

22.83

Telegrams

85.60

Transportation

.75

Rental - Typewriter

8.32

\$ 915.09

Furniture & Equip.

84.35

APPENDIX E

CONSTITUTION AND BY-LAWS

OF TEMPLE ISRAEL

TULSA, OKLAHOMA

Article I - Name

SECTION 1. This Congregation shall be known, as heretofore, under the name and title of Temple Israel of Tulsa, Oklahoma.

Article II - Purpose and Ritual

SECTION 1. The purpose of this Congregation shall be to perpetuate and foster liberal Judaism; to strengthen loyalty to the Torah; to further the observances of the Sabbath, the high Holy Days and the Festivals; to foster Jewish religious life in the home; to encourage the establishment of Jewish religious schools; to spread the knowledge of Hebrew both as a key to the true understanding of Judaism and as a bond holding together the scattered communities of Israel throughout the world; to preserve in its members the memory of Israel's past and the hope for Israel's restoration.

SECTION 2. This Congregation shall be a member of the Union of American Hebrew Congregations and shall be guided in its ritual by the suggestions of the Central Conference of American Rabbis.

Article III - Administration

SECTION 1. The government of this Congregation shall be vested in a President, First Vice-President, Second Vice-President, Recording Secretary, Secretary-Treasurer and sixteen Trustees, all of whom shall constitute the Board of Trustees.

SECTION 2. At least two members of the Board of Trustees shall be representatives of the Temple Israel Sisterhood and be members of that organization, and at least one member of the Board of Trustees shall be a representative of the Temple Israel Brotherhood and be a member of that organization.

SECTION 3. The Board of Trustees shall be governed in all operations and temporal affairs by these By-Laws and such customs as are now in force or practice and not inconsistent with these or such other By-Laws as may hereafter be adopted by this Congregation.

Article IV - Membership

SECTION 1. Any person of Jewish faith, male or female, who has attained his or her 18th year, of good moral character shall be eligible to membership in the Congregation.

SECTION 2. All applications for membership shall be made to the Board of Trustees; application shall be referred by the President of the Congregation to the membership committee for investigation and report. Election to membership shall be by

majority vote of the said Board of Trustees.

SECTION 3. Membership shall be classified as follows:

a. Family memberships which shall include the husband and/or the wife of the family and all unmarried children under the age of 21 who reside with their parent or parents.

b. Single memberships which shall include all unmarried and/or widowed men and women over the age of 18.

Article V - Dues and Fees

SECTION 1. The annual dues for the various categories of membership in the Congregation shall be fixed by the Board of Trustees at the time the application for membership is received. The amount of said dues shall be fixed by the said Board with due regard to the ability of the applicant to pay in relation to the dues being paid by members of the Congregation in similar financial conditions and with due regard to the needs of the Congregation.

ARTICLE V. - DUES and FEES

Section 2. The dues of individual members of the Congregation may be raised or lowered by the Board of Trustees upon application being made therefor by the individual member or upon motion of the Board itself. The Board may also cause a general raise in all dues paid by all members when in its discretion such action becomes advisable or necessary.

Section 3. Minimum dues... The minimum dues for family and single memberships shall be \$50.00 per annum.

Section 4. Nothing herein shall be construed as limiting the power of the Board of Trustees to reduce the dues of members below the minimum set in Section 3 hereof in any individual case, if the financial condition of the member warrants such reduction. But such reduction below the minimum must be approved by a vote of 2/3 of the members of the Board of Trustees.

Section 5. Any member of the Congregation who is arrears to the Temple for six months dues shall be subject to suspension and shall not be reinstated unless and until he has paid all of his obligation to the Temple for the period of time prior to his suspension plus such additional sums as may be fixed by the Board of Trustees.

ARTICLE VI - MEETINGS

Section 1. There shall be held an annual meeting of the Congregation during the month of May in each year at a time and place to be fixed by the President of the Congregation. Notices of such meeting shall be sent in writing to each member at least 10 days before the date of said meeting. The order of business at said meeting shall be as follows: - -

- a. Roll call
- b. Reading of minutes of last meeting of the Congregation
- c. Reading of communications
- d. Reports of all standing committees
- e. Reports of President - Secretary-Treasurer and Rabbi
- f. Miscellaneous business
- g. Nomination and election of officers and Trustees
- h. Nomination and election of Rabbi
- i. Good and welfare.

Section 2. Special Congregational Meeting - Special meet-

~~ings of the Congregation~~ shall be called by the President upon his own motion or upon request of a majority of the members of the Board of Trustees or the written application of 20 members of the Temple in good standing. At least 5 days written notice of this special meeting shall be mailed to each member. Said notice shall specify the purpose of said meeting and no business shall be transacted except as provided in the said notice.

Section 3. Quorum - Twenty members shall constitute a quorum at any annual or special meeting of the Congregation.

Section 4. Meetings of Board of Trustees - The Board of Trustees shall hold at least one regular meeting each month of the year at a place and time to be fixed by the President of the Congregation and shall hold such special meetings as may be called by the said President of the Congregation on his own motion or on the request of three members of the Board of Trustees.

SECTION 4. (cont)

a. The order of business at all meetings of the Board of Trustees shall be as follows:

Roll Call

Reading of minutes of last meeting

Reports of officers

Reports of standing committees

Reports of special committees

Communications and notices

Unfinished business

New business

Miscellaneous

~~Good and Welfare~~

b. Each member of the Board of Trustees shall be notified of the time and place of regular or special meetings by the Secretary.

Section 5. Rules of Order - At all meetings of the Congregation and the Board of Trustees, Roberts Rules of Order - Revised - shall govern the conduct of the meeting and the members except where it conflicts with the By-Laws of the Congregation.

ARTICLE VII - OFFICERS AND THEIR ELECTION

Section 1. Qualification - Any adult member is eligible to an elective office who has been a member of this Congregation for one year and who is not in arrears in any of his financial obligations to the Temple and who is not an officer or trustee in any other Synagogue or Temple in the city of Tulsa.

ARTICLE VII (cont)

Section 2. Officers - There shall be elected from the Congregation a President, a First Vice-President, a Second Vice President, a Recording Secretary, a Secretary-Treasurer and 10 Trustees. There shall be elected from the Sisterhood of the Temple and by the Sisterhood of the Temple two Trustees. There shall be elected from the Brotherhood of the Temple and by the Brotherhood of the Temple one Trustee. There shall be appointed by the President at the beginning of his term of office three Trustees.

Section 3. Term of Office The officers of the Temple shall hold their office for a term of one year or until their successors are elected or appointed as provided for herein. All Trustees, except those appointed by the President and the one elected by the Brotherhood, shall hold office for a period of two years. The Trustees from the Congregation at large shall be so elected that the term of five of them shall expire each year and the Trustees elected from the Sisterhood so that the term of one of them shall expire each year. The Trustee elected by the Brotherhood shall hold their office during the term of office of the President appointing them but in no event for longer than one year unless re-appointed.

Section 4. Election - All officers and trustees to be selected from the Congregation shall be elected at the annual meeting of the Congregation. The trustees from the Sisterhood and Brotherhood should be elected as near the time of this annual Congregational meeting as possible.

Section 5. Nominating Committee - At least two weeks prior to the annual meeting of the Congregation, the President shall appoint five members of the Congregation as a Nominating Committee; the said Nominating Committee shall prepare proposed candidates for officers and trustees to serve for the ensuing term. These proposed candidates shall be submitted to the Congregation at the annual meeting and all persons shall automatically become nominees for the respective offices for which they are named.

Section 6.. Method of Election - After the Nominating Committee has presented its proposed candidates, the President must call for additional nominations from the Congregation. No person shall be deemed a nominee unless at least one person seconds his nomination. If no further nominations are forthcoming, the President shall instruct the Secretary to cast one ballot for each person nominated and shall declare each of these persons elected. If further nominations are made, and election is necessary, then the candidate receiving the highest number of votes cast shall be declared elected.

In the event an election is necessary, the President shall instruct the Secretary to prepare ballots for secret written balloting. The President shall appoint a judge and two inspectors to canvass the ballots cast. Said instructors shall judge the qualifications of each voter subject, however, to review of the Congregation. The said inspectors and judge shall immediately canvass the ballots after they are cast and announce the result to the Congregation and certify the said result by written certification signed by each of them.

Section 7. Failure of Election - In case of a failure to elect all necessary officers and trustees at the annual meeting, a special meeting shall be held within fifteen days of the said annual meeting at which time said officers shall be elected. Five days written notice shall be given of said special meeting.

Section 8. Vacancies. - The Board of Trustees shall by a majority vote thereof fill all vacancies occurring on the Board or among the officers of the Congregation caused by death, resignation, removal from office or failure to qualify. The officers and trustees so appointed shall serve for the unexpired term of their predecessors, except that in case of a vacancy in the office of a member of the Board appointed by the President, the President shall have the right to have another appointment.

ARTICLE VIII - DUTIES AND PRIVILEGES OF OFFICERS

Section 1. President - The President shall be the presiding officer at all meetings of the Congregation and shall be the Chairman of the Board of Trustees. It shall be the duty of the President to enforce the due observance of the Constitution and By-Laws of the Temple.

a. The President shall appoint all standing committees at the first meeting of the Board of Trustees and all special committees as are required from time to time and shall serve as ex-officio member of all standing committees.

b. It shall be the duty of the President to supervise all activities of the Congregation, its members and its officers in their relation to the Temple and to report all infractions of and rerelictions of duty to the Board of Trustees.

Section 2. Vice-President - The Vice Presidents in their numerical order shall act in the place and stead of the President in the event of his absence or inability to act and shall preside at meetings of the Congregation and Board when requested by him.

Section 3. Recording Secretary - It shall be the duty of the Recording Secretary to keep a full and accurate roll of all members; he shall keep an accurate and full account of all proceedings of each meeting of the Congregation in a book provided for that purpose and at each regular meeting shall read the minutes of the preceding meeting. He shall also serve as secretary to the Board of Trustees and shall keep an accurate record of the attendance of the Board of Trustees and shall keep the minutes of the said meetings. He shall send out the notices of all special and regular meetings and shall be the custodian of the seal and all other documents and correspondence.

Section 4. Secretary-Treasurer - It shall be the duty of the Secretary-Treasurer to keep a record of all the finances of the Congregation. He shall mail written or printed notices to every member regarding their indebtedness to the Temple quarterly. He shall issue vouchers for the payment of bills for the Congregation. It shall be his further duty to take charge of all moneys belonging to the Congregation unless otherwise specifically segregated as provided for in this Constitution and By-Laws or by some special instrument creating a separate fund for a specific purpose; he shall pay out no money without a supporting voucher therefor, approved by the chairman or vice-chairman of the Ways and Means Committee under the authority granted to them by this Constitution and By-Laws and/or

by the President or a Vice President of the Congregation who has been previously authorized to approve specific vouchers by the Board of Trustees. However, the Board of Trustees may by resolution authorize the payment of certain expenditures or indebtedness by the Secretary-Treasurer without approval by any specific office or officer. In no event, however, shall he pay out any money except by check and then only if the said check contains the counter-signature of the President of the Congregation. He shall not be permitted to resign his office without first presenting to the Congregation a statement of his accounts, which statement must be audited by a competent auditor selected by the Board of Trustees.

Section 5. - Board of Trustees - The Board of Trustees shall be vested with power to assume obligations for the Congregation on deeds, mortgages, leases, promissory notes, contracts and all other necessary obligations. They shall approve bills duly incurred in behalf of the Congregation. They shall have the power to overrule the decision of any standing special committee on any subject by a majority vote at any regular or special meeting called for the purpose and they shall have such other and further duties and privileges as may be granted to them in this constitution and by-laws.

a. Ten members shall constitute a quorum at all meetings of the Board of Trustees.

b. Any member of the Board of Trustees absent-

by the President or a Vice President of the Congregation who has been previously authorized to approve specific vouchers by the Board of Trustees. However, the Board of Trustees may by resolution authorize the payment of certain expenditures or indebtedness by the Secretary-Treasurer without approval by any specific office or officer. In no event, however, shall he pay out any money except by check and then only if the said check contains the counter-signature of the President of the Congregation. He shall not be permitted to resign his office without first presenting to the Congregation a statement of his accounts, which statement must be audited by a competent auditor selected by the Board of Trustees.

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a. Ten members shall constitute a quorum at all meetings of the Board of Trustees.

b. Any member of the Board of Trustees absenting himself for three consecutive meetings without good and sufficient excuse shall upon motion by the remaining members of the Board, concurred in by a majority of said Board, be relieved of his office as a Trustee or officer and his office filled as provided for in this constitution.

ARTICLE IX - DUTIES AND PRIVILEGES OF MEMBERS

Section 1. Privileges - Every member in good standing shall be entitled to vote at all annual or special meetings of the Congregation, to participate in divine services; to the instruction of his or her children in the religious school without the payment of any tuition fees; to the use of the Temple building for weddings and other occasions provided said use does not interfere with normal Temple activities and provided further that any expense in connection with said use must be born by the member; the services of the Rabbi at weddings - funerals - births and other occasions without the payment of any fees therefor; the right to purchase a lot or lots in the cemetery of Temple Israel; the right to sufficient seats for the members of his immediate family for High Holy Day Services.

Section 2. - Duties - It shall be the duty of each member of the Congregation to so live his life as not to bring discredit upon himself, his family, the Congregation or the Jewish people; it shall be his further duty to abide by this Constitution and By-Laws of Temple Israel and to avail himself of all of the facilities of Temple Israel.

Section 3. Resignation - Resignations from the Congregation shall be made in writing addressed to the Recording Secretary. Such resignation may take effect only from the time all dues and other assessments or obligations due the Congregation have been paid.

ARTICLE X - RABBI

Section 1. Election - The Rabbi shall be elected by the Congregation at the annual or special meeting called for that purpose, at which time also his salary shall be determined.

Section 2. Vacancy - In the event of a vacancy or contemplated vacancy in the position of Rabbi, the President shall select a committee of five members of the Congregation, who shall investigate all applicants for the position of Rabbi and who shall contact all persons who might be candidates for the said position. The committee shall report its findings to the Board of Trustees and the Board shall after consideration of the report of this committee - adopt a resolution recommending a candidate for the position. This resolution shall be submitted to the Congregational Meeting at the annual meeting or special meeting called for that purpose. The recommendation of the Board shall be deemed as a nomination. Further nominations may then be made by members of the Congregation. When all nominations have been received, the election shall proceed as provided for in Article VII - Section 6 - relative to the election of officers and trustees of the Congregation.

Section 3. Qualifications - The Rabbi must be a graduate of the Hebrew Union College or some other Rabbinical College or Seminary. He must be able to deliver sermons in English and must have delivered at least one sermon from the pulpit of Temple Israel prior to his election. He must be qualified to supervise all matters, educational and ritual, and

ARTICLE X - Section 3 - (cont)

to supervise all of the religious services of the Congregation. He must further be qualified to represent Temple Israel and the Jewish Community of Tulsa in all matters, temporal and spiritual, outside of Temple Israel when the occasion demands or is desirous.

Section 4. Salary - The salary of the Rabbi is to be fixed by the Congregation at the time he is elected or re-elected.

Section 5. Term of Office - The first term for which a Rabbi is elected may not be for more than one year, except that an additional term at the time of his election may be provided in order that the term of office shall expire at an annual meeting of the Congregation. After the expiration of the first term, the Rabbi may be elected for whatever definite period of time the Congregation may choose, but in no event for a period of more than three years.

ARTICLE XI - EMPLOYEES

Section 1. The Board of Trustees shall have the power to employ such persons as may be necessary to carry on the functions of Temple Israel and shall provide for their compensation.

Section 2. This power to employ may be delegated by the Board to any committee regularly appointed as provided for herein or any person designated to so employ by the said Board, provided, however, that the power to fix the amount of compensation shall not be delegated.

Section 3. This power shall extend to and include all persons employed by Temple Israel in whatever capacity or category, except the Rabbi.

ARTICLE XII - EXPULSION AND SUSPENSION

Section 1. Any member, officer, trustee, Rabbi or employee of Temple Israel may be suspended or expelled if found guilty of an offense involving moral turpitude, gross misconduct or conduct in violation of pronounced policy of Temple Israel.

Section 2. Method - In order for any such person to be expelled or suspended the following procedure must be followed.

Written charges must be preferred by at least three members of the Congregation and presented to the Board of Trustees, who shall thereupon cause a copy thereof to be served on the accused person by the Recording Secretary. The President of the Congregation shall thereupon appoint a committee of five members of the Congregation to investigate such charges. The President of the Congregation shall within a reasonable time thereafter call a meeting of the Board of Trustees for the purpose of hearing evidence on the said charges. The Committee so appointed shall prosecute the individual in the name of the Congregation and may summon and present witnesses. The accused shall also have the right to summon and present witnesses and be represented by counsel. All questions of procedure and admission or exclusion of evidence shall be determined by the President of the Congregation. At the conclusion of the hearing, the Board of Trustees shall go into secret session in order to arrive at a just verdict and decision which shall be announced as soon as possible after having been reached, provided however,

that no decision or verdict of the Board shall be valid unless concurred in by at least $2/3$ of the members of the Board present and voting. The action of the Board shall be binding on the Temple and the accused, except that the accused may demand that the President of the Congregation call a special meeting of the Congregation and he shall have the opportunity of presenting his case to the said Congregation for reversal or modification. The action of the Congregation shall then be final.

ARTICLE XIII STANDING COMMITTEES

Section 1. Ways and Means Committee - The Ways and

~~Means Committee shall consist of five members appointed~~
by the President. One of these five shall be the 1st Vice President of the Congregation who shall also act as chairman of the committee. It shall be the duty of this committee to examine all books, vouchers and accounts of the Congregation and report thereon to the Board of Trustees; to approve all vouchers for the expenditures of funds authorized by the Board of Trustees and to approve all emergency expenditures. In no event, however, may any expenditures in excess of \$25.00 be approved without previous authorization by the Board of Trustees. This committee also shall cause an audit to be made each year of all accounts of Temple Israel.

Section 2. Board of Education - The Board of Education shall consist of three members of the Board of Trustees and the Rabbi. It shall be the duty of this Board to su-

ARTICLE XIII - Section 2.

perverse the activities, curricula and administration of the Religious School and all other educational activities of the Temple. This committee shall be charged also with the responsibility of providing teachers and supervisors for all educational endeavors and to plan and promote the educational and cultural functions of Temple Israel.

Section 3. House Committee - The House Committee shall be

composed of three members of the Congregation, one of whom shall be a member of the Sisterhood. It shall be the duty of this committee to make such repairs, renovations and improvements in the physical structure of Temple Israel as may be necessary. To that end, the Committee shall have

~~authority to expend funds of the Temple.~~ However, no expenditure in excess of \$25.00 may be made or incurred without previous authority from the Board of Trustees. This committee shall also determine the policy regarding use of the Temple Building and facilities by non-Temple groups and shall fix the fees to be charged for such use, subject to the approval of the Board of Trustees. Said committee, however, shall have no authority to lend or lease any Temple property whatever to any person or group of persons for any function whatever to be held at any place outside of the Temple Building. This authority being expressly reserved by and to the Board of Trustees.

Section 4. Music and Choir Committee - The Music and

Choir Committee shall consist of two members of the Congregation and the Choir Director. It shall be the duty of this committee to provide a choir and music for the Temple ser-

ARTICLE XIII - Section 4 (cont)

vices. This committee shall have authority to expend funds of the Temple for their purposes, however, no expenditures in excess of \$25.00 may be made without previous authority from the Board of Trustees.

Section 5. Membership Committee - The Membership Committee shall consist of three members of the Congregation at least one of whom shall be a member of the Sisterhood of the Temple. It shall be the duty of this committee to contact persons who are not members of the Temple for the purpose of promoting their membership. It shall be the duty of this committee to promote such things as may be

~~necessary to retain those persons who are members of the~~
Congregation in membership.

Section 6. - Ritual Committee - The Ritual Committee shall consist of two members of the Congregation. It shall be the duty of this committee to consult with the Rabbi and make such arrangements and recommendations to the Board of Trustees regarding all matters pertaining to religious services as may be proper.

Section 7. - Temple-Synagogue Relations Committee - The Temple-Synagogue Relations Committee shall consist of three members of the Congregation. It shall be the duty of this committee to cooperate with the authorities of the synagogue in Tulsa in all matters pertaining to the general religious welfare of Tulsa's Jewish Community.

Section 8. Public and Inter-Faith Relations Committee

The Public and Inter-Faith Relations Committee shall consist of three members of the Congregation. It shall be the duty of this committee to cooperate with the general community groups and local church groups on all matters pertaining to the religious welfare of the city of Tulsa.

Section 9. Cemetery Committee - The Cemetery Committee

shall consist of three members of the Congregation, at least one of whom must be a member of the Sisterhood of Temple Israel. It shall be the duty of this committee to take charge of the care and maintenance of the Temple cemetery and the sale of plots therein, subject to the Article

~~of the Temple Cemetery herein.~~

Section 10. Usher Committee - The Usher Committee shall

consist of three members of the Congregation. It shall be the duty of this committee to provide ushers for all services at the Temple and to manage holiday and Sabbath seating.

Section 11. Pastoral Committee - The Pastoral Committee

shall consist of five members of the Congregation and the Rabbi, at least two of whom shall be members of the Sisterhood. It shall be the duty of this Committee to visit members of the Sisterhood. It shall be the duty of this Committee to visit members of the Congregation on occasions of joy and sorrow, to visit the sick and to keep the Rabbi informed on all matters of this sort.

Section 12. Parliamentary Committee - The Parliamentary Committee shall consist of three members of the Congregation. It shall be the duty of this committee to advise with the Board of all Temple organizations in order that all functions shall be in accord with the Constitution and By-Laws of the Temple and in accord with all regulations of the Board of Trustees. This committee shall also be in charge of revising and preparing amendments to the Constitution and By-Laws as the occasion demands.

Section 13. Literature and Art Committee - The Literature and Art Committee shall consist of three members, one of whom must be the Temple Librarian. It shall be the duty of this committee to maintain and build the Temple Israel Library and plan for and acquire an art collection for the Temple.

Section 14. Executive Committee - The Executive Committee shall consist of six members of the Board of Trustees. The Chairman of this committee shall be the President of the Congregation and all Vice-Presidents of the Congregation shall be named to it. It shall be the duty of this committee to act on all emergency matters affecting the welfare of Temple Israel; to make immediate decisions which cannot be postponed to the meeting of the Board of Trustees; to expend such funds of the Temple as may be necessary to meet financial urgencies or other matters affecting the welfare of the Temple. All matters acted upon by this committee and all decisions made by it shall be subject to the ratification of the Board of Trustees.

ARTICLE XIV - CEMETERY

Section 1. Any member may buy a single grave or plot in the Cemetery of Temple Israel in accordance with the rules and regulations as laid down by the Cemetery Committee and approved by the Board of Trustees. In addition to the price agreed upon, the purchaser shall also be obligated to pay such sums as may be fixed by the Cemetery Committee and approved by the Board of Trustees for the maintenance of said grave or plot.

Section 2. Any Jew not a member of the Congregation may purchase a single grave or plot in the Cemetery of Temple Israel for the burial of a member of the Jewish faith at a price to be fixed by the Cemetery Committee and approved by the Board of Trustees. Provided, however, that the price of said grave or plot to a non-member shall be $1\frac{1}{2}$ times the price for a similar grave or plot to a member. In addition the non-member shall be subject to pay $1\frac{1}{2}$ times the amount for maintenance as may be required from a member.

Section 3. The owner of a cemetery plot may permit his plot to be used only for the burial of any member of his family, which he may desire, provided all the terms and conditions of this Constitution and By-Laws and the rules and regulations of the Cemetery Committee shall have been carried out at said time.

Section 4. In the event any owner of a single grave or plot shall have been deficient for a continuous period of three years in the payment of the upkeep of said plot or single grave, the Recording Secretary shall notify said owner by Registered Mail that if payment of all arrearages be not made within thirty days after the receipt of said notice, that said plot or single grave shall revert to the Congregation. This provision shall be incorporated in all deeds executed by the Congregation.

Section 5. No deed for any single grave or plot shall hereafter be executed or delivered by the Congregation until the purchase price thereof has been paid in full.

Section 6. No plot owner or single grave owner may sell, assign, encumber or suffer any lien to be created upon any plot or single grave except as provided for herein. Any lien or encumbrance of said plot or single grave shall be void. No sale or assignment thereof shall be valid unless to a member of Temple Israel and approved by the Board of Trustees.

Section 7. In case of an emergency the Cemetery Committee is authorized to make a sale of a single grave or plot with the concurrence of the Executive Committee.

Section 8. The owner of any single grave or plot or his estate shall pay all necessary expenses of burial including the opening of the grave.

Section 9. No monument or headstone may be erected in the Cemetery unless the said monument or headstone and the alignment of same has been approved by the Cemetery Committee.

Section 10 This Article shall be incorporated in every deed for a single grave or plot in the Cemetery by a provision in said deed to that effect.

Section 11 All moneys received from single graves or plot owners for life upkeep or perpetual care shall be deposited in a special fund, to be invested by the Board of Trustees and only the income be used therefrom.

ARTICLE XV - AMENDMENTS

This Constitution and By-Laws shall be subject to alteration, revision or amendment at any regular meeting of the Board of Trustees or special meeting called for such purpose, or at any regular meeting of the Congregation, provided that at least five days notice of the proposed change has been given and that motion for amendment be carried by a 2/3 majority.

APPENDIX F

EDICATION SERVICES of TEMPLE ISRAEL - 1914 - 1919

Corner of South Cheyenne
and Fourteenth Streets -
Tulsa, Oklahoma

October 17, 18, 19 - 1919

Friday Evening, October 17th - Seven-thirty o'clock

Prelude and Processional

Anthem - "Unfold, Ye Portals" Gounod
The Temple Choir

Depositing the Torah in the Ark,

Scroll-Bearer - - - - - Mr. Jacques Dreyfus

Hema Ysroel - - - - - Congregation and Choir

Kindling the Perpetual Light - - - Mr. L.D. Lewkowitz

~~"Send Out Thy Light" Gounod~~
~~The Temple Choir~~

Scripture Reading: I Kings, viii Rabbi Charles Latz

Presentation of the Key of the Building

Mr. Henry N. Dreyfus
Secretary Building Committee

Acceptance of the Key - - - - - Mr. Julius Kahn
President of Congregation

History of the Congregation - - - Mr. Sol Jacobs
Secretary of Congregation

Anthem - "It Is a Good Thing To Give Thanks" Schlessinger
The Temple Choir

Sabbath Evening Service - - - - - Union Prayer Book

Consecration Sermon - - - - - Rabbi J.S. Menkes

Solo - "Harken Unto Me" Stevenson
Mrs. Charles B. Latz

Dedication Sermon - - - - - Rabbi Joseph Blatt
Congregation B'nai Israel
Oklahoma City, Oklahoma

Anthem - "All Praise to God" - - - Wagner
The Temple Choir

Benediction - - - - - Rabbi Charles Latz
Postlude

Saturday Morning, October 18th, Ten-thirty o'Clock

Sabbath Service - - - - -	Union Prayer Book
Thorn Reading: Genesis 1 - - -	Rabbi Chas. Latz
Sermon - - - - -	Rabbi Joseph Blatt Congregation B'nai Israel Oklahoma City, Oklahoma
Anthem - - - - -	Children's Choir
Adoration and Kaddish - - - - -	Union Prayer Book
Benediction	

FELICITATION SERVICE - Sunday Afternoon - October 19th
Three-thirty o'Clock

Prelude and Opening Anthem - - -	The Temple Choir
Invocation - - - - -	Rabbi J. M. Menkes
Address of Welcome - - - - -	Rabbi Charles B. Latz
Solo - - "By the Waters of Babylon" ... Howell Miss Dorinda Bruce	
Address - - - - -	Mr. C. E. Suchner General Secretary W.M.C.A.
Address - - - - -	Mr. E. E. Oberholtzer Superintendent of Schools
Solo - - "Father, I Have Sinned Against Thee" - Vincennes Mr. Sascha Racovitz	
Address - - - - -	Dr. L. S. Barton First Methodist Episcopal Church, South
Solo - - "In Time of Trouble He Will Hide Me" - - Kilmer Mr. W. R. Guiberson	
Address - - - - -	Rabbi Jos. Blatt Congregation B'nai Israel Oklahoma City, Oklahoma
Anthem - "Holy, Holy, Holy" - - - The Temple Choir	- - - - - Gounod
Address - - - - -	Rev. W. O. Anderson First Baptist Church
Star Spangled Banner - - - - -	Choir and Congregation
Benediction	

CONGREGATIONAL ROSTER

Charles B. Latz - - - - - Rabbi

OFFICERS OF TEMPLE ISRAEL

Mr. Julius Kahn - - - - - President
Mr. Sam Renberg - - - - - Vice-President
Mr. Sol Jacobs - - - - - Secretary
Mr. L.D. Lewkowitz - - - - - Treasurer

TRUSTEES

Mr. Henry Dreyfus
Mr. F. Julius Fohs
Mr. Harry Heilbron
Mr. Max Kahn
Mr. Jos. Levy
Mr. Max Madansky
Mr. Morris Poplinger
Mr. A.R. Simons
Mr. Morris Wasserman

BUILDING COMMITTEE

Mr. Julius Kahn - Chairman
Mr. Henry Dreyfus - Secretary-Treasurer
Rabbi J.D. Menkes and Members of the Board

CHAIRMEN STANDING COMMITTEES

House - Mr. L.D. Lewkowitz
Religious School - Mr. Max Kahn
Finance - Mr. Henry Dreyfus
Membership - Mr. Max Madansky
Choir - Mr. Jos. Levy

THE TEMPLE CHOIR

Sopranos - Miss Dorinda Bruce, Mrs. Asher Dreyfus
Mrs. Sol Jacobs
Altos - Mrs. Chas. B. Latz, Mrs. W.R. Guiberson
Mrs. Chas. Lash
Tenors - Mr. Sascha Racovitz, Mr. Jos. Levy
Basso - Mr. W.R. Guiberson
Pianist - Mrs. Walter L. Cain

LADIES AUXILIARY OF TEMPLE ISRAEL

Mrs. Ed Levin - - - - -	President
Mrs. Julius Kahn - - - - -	Vice-President
Mrs. J. L. Rosenstein - - - - -	Secretary
Mrs. A. A. Simons - - - - -	Treasurer

CHAIRMEN OF STANDING COMMITTEE

Mrs. Emil Solomon	Mrs. Chas. Heinz	Mrs. S. Turk
Mrs. J. Stern	Mrs. Max Madansky	Mrs. M. Wasserman (deceased)

DAUGHTER TEMPLE ISRAEL RELIGIOUS SCHOOL

Miss Belle Lehrman	Miss Evelyn Turk
Miss Edna Levy	Mr. Eugene Solow
Miss Leone Solow	Rabbi Latz

TEMPLE DONATIONS

The Perpetual Light	Mr. and Mrs. H. Madansky
The Menorah	Mr. and Mrs. E. L. Lewkowitz
The Pulpit Bible	Mr. and Mrs. Sol Jacobs
The Pulpit Chairs	Misses Marguerite and Alleyne Kahn
The Ark Satin Sunburst	Mr. and Mrs. Jos. Levy
Ark Altar Cover	Mr. and Mrs. Max Madansky
Scroll of the Law and Piano	Temple Israel Auxiliary
Scroll Pointer	Mr. Paul Madansky
Palm and Jardiniere Stand	Children of Religious School
Desk Pad and Ark Curtains	Messrs. E. and J. Levin
Kitchen and School Furnishings	Temple Israel Auxiliary

SOUVENIR PROGRAM
 SEVENTH ANNIVERSARY WEEK
 TEMPLE ISRAEL - TULSA, OKLAHOMA
 DECEMBER Sixth to Thirteenth - 1921

"Speak unto the Children of Israel that they go forward."

Tuesday Afternoon, December Sixth at Two-thirty o'Clock
 at the Carnegie Library

SISTERHOOD STUDY CLASS - Lesson Subject:
 The Jews of England

Tuesday Evening - December Sixth at Eight o'Clock in the
 Social Rooms

BROTHERHOOD ANNIVERSARY MEETING
 SUBJECT: "LIBERAL JUDAISM IN AMERICA"

The Life and Work of Isaac Meyer Wise ...	Mr. Leo uerst
The Central Conference of American Rabbis	Mr. Saul Yager
The Union of American Hebrew Congregations	Mr. Emil Salomon
The Future of Liberal Judaism	Mr. David L. Krakower
General Discussion	

Thursday Evening - December Eighth at Eight o'Clock in the
 Social Rooms

INFORMAL CONGREGATIONAL ANNIVERSARY DANCE AND SOCIAL
 EVENING ...

Friday Evening - December Ninth at Eight o'Clock
 ABBUVERSART SERVICE

Organ Prelude - - - - -	Mrs. R.H. Phipps
Sabbath Evening Service - - - - -	Prayer Book
The Free Life - - - - -	Spicker
The Temple Choir	
Looking Backward and Forward:	
The Congregation - - - - -	Mr. L.D. Lewkowitz
	Pres. Temple Israel
The Sisterhood - - - - -	Mrs. Charles B. Latz
	Pres. Temple Israel
	Sisterhood
Solo ... Gloria - - - - -	Buzzi-Pecchia
Mr. Leslie Yarbrugh	
The Brotherhood - - - - -	Mr. David L. Krakower
	Pres. Temple Israel
	Brotherhood
The Religious School - - - - -	Mrs. Emil Salomon
	Temple Israel Rel School
Anthem - "Praise Ye the Lord" -	Mrs. Helen Yates Scott and Choir
The Goal of Our Temple - - - - -	Rabbi Latz
Violin Solo - - The Deluge - - - - -	Saint Saens
Mrs. Charles B. Latz	
Adoration and Kaddish - - - - -	Prayer Book
Benediction	

Saturday Morning - December Tenth at Nine o'Clock

RELIGIOUS SCHOOL DAY

SPECIAL ANNIVERSARY SERVICE

Sunday Morning - December Eleventh at Nine-thirty o'Clock

STUDY CLASS DAY

High School Department Class at nine-thirty
Brotherhood Study Class at eleven o'clock

Tuesday Evening - December Thirteenth

ANNUAL SISTERHOOD BAZAAR - Six until twelve o'clock

.....

GIFTS TO THE TEMPLE

The Perpetual Light - - - - -
The Menorah

The Pulpit Bible
The Pulpit Chairs
White Satin Sunburst (Ark)
White Satin Altar Cover
Scroll of the Law and Piano
Scroll Pointer
Palm and Jardiniere Stand
Desk Pad and Ark Curtains
Kitchen and School Furnishings
Blue Satin Altar Cover

Pulpit Reading Lamp

Pulpit Carpet
Outside Stone Inscription
The Temple Organ
Kinder arten Chairs
The Marble Pedestal

The Porcelain Vase
The Choir Service Books

Ice Water Stand
Social Room Pictures ...

Mr. and Mrs. Harry May
Mr. and Mrs. H.W. Dreyfus
Mr. and Mrs. L.D. Lewkowitz
Mr. and Mrs. Sol Jacobs

Marguerite and Aleyne Kahn

Mr. and Mrs. Jos. Levy

Mr. and Mrs. Max May

Temple Sisterhood

Mr. Paul May

Children-Religious School

Messrs. E. and J. Levin

Temple Israel Sisterhood

Mr. and Mrs. S. Latz of
Kansas City, Missouri

Mrs. H. Behrman of Sapulpa,
Oklahoma

Mr. and Mrs. Sam Renberg

W.H. Siders Co.

Temple Sisterhood

Mr. and Mrs. Asher Dreyfus

Children and Parents of
First Confirmation Class

Mrs. Charles B. Latz

Mr. and Mrs. Sam Dreyfus of
Sapulpa, Oklahoma

Mr. and Mrs. I. Levin

Mr. and Mrs. Ed L. Levin

Mr. and Mrs. A.J. Polin

Mr. and Mrs. Harry May

Mr. and Mrs. Luis Caplin

Mr. and Mrs. Noah Simpkins

Mr. and Mrs. Emil Salomon

Mrs. S. Salomon

Mr. and Mrs. Henry Kahn - Okmulgee, Oklahoma

The Tribute Fund has received money donations from Mrs. Lewis
Barnett - Mrs. Ray Stern - Mr. and Mrs. Sol Jacobs

PRAYER AND WORSHIP

"Elect out of all the people able men, such as revere God - men of truth, hating unjust gain, and place such men as officers of the people."

TEMPLE ISRAEL CONGREGATION

Officers for the year 1921-1922:

President	Mr. Lewis D. Lewkowitz
Vice-President	Mr. Jake Lyons
Secretary-Treasurer	Mr. Emil Salomon

Trustees and Chairmen of Standing Committees

Membership	- - - -	Jake Lyons, Chairman - Eugene Solow Vice Chairman
House	- - - -	A.S. Viner, Chairman
Finance	- - - -	Julius Kahn, Chairman - Henry Breyfus Vice-Chairman
Entertainment	- - -	Sol Jacobs, Chairman
Hospitality and ushers		Harry May - Chairman
Sanitary		L.D. Lewkowitz - Chairman
Religious School	-	Max Kahn, Chairman
Publicity	- - - -	Emil Salomon - Chairman
Ritual	- - - -	Rabbi Latz - Chairman

Board meets at luncheon the first Tuesday noon of each month.

THE PIONEERS' SPIRIT

Those of us who banded ourselves together seven short years ago to organize Temple Israel as a House of Worship dedicated to the Reform interpretation of our ancient faith, feel a deep satisfaction as we look back today on this seventh anniversary of Temple Israel, and consider the work accomplished in seven years. The pioneers have builded better than even they could have hoped. The high courage which enabled the small band of forty to buy a site, and undertake the building and financing of a well-equipped Temple, has been amply justified every succeeding year. That courage and determination has been communicated to the present membership of Temple Israel. We, the officers of Temple Israel, rejoice that the spirit of the pioneers still carries on in our midst. We are proud of our membership and grateful to them for the splendid support they have rendered in the building fund campaigns of the past two years. We are proud of the fine spirit of co-operation that exists in our Board of Trustees, and in our Temple Brotherhood, from which two official groups our recent Building Fund campaign committees were voluntarily drafted. Through their willing, enthusiastic co-operation, our building fund financial obligations have been successfully liquidated counting the unpaid pledges that have been made. With such a dauntless spirit manifested in our Temple there is nothing Temple Israel cannot successfully accomplish.

We extend hearty good wishes and proud birthday congratulations to all the membership of Temple Israel's active, growing family.

Lewis D. Lewkowitz - President
Emil Salomon - Secretary

The Temple Choir

Soprano	Miss Dörinda Bruce
Alto and Directress	Mrs. Charles B. Latz
Tenor	Mr. R.K. Phipps
Bass	Mr. Leslie Yarbrough
Organist	Mrs. R.A. Phipps
Violinist	Mr. Harry Salter

"Come before His presence with singing"

Fellowship and Socialibility

"A spiritual minded woman who can find? For her price is far above rubies."

Temple Israel Sisterhood

Officers and Standing Committees for 1921-22

President	Mrs. Charles B. Latz
Vice-President	Mrs. Lewis Barnett
Secretary	Mrs. Louis Caplin
Treasurer	Mrs. Ray Stern
Secretary Pro Tempore	Mrs. B.H. Levy

Membership	Mrs. Edward L. Levin	-	Chairman
Visiting	Mrs. Charles D. Lash	-	Chairman
House	Mrs. Edmund Stern	- -	Chairman
Floral	Mrs. Julius Kahn	--	Chairman
Uniongrams	Mrs. Lewis Barnett	- -	Chairman
Purchasing	Mrs. Nathan Gens	- - -	Chairman
Telephone	Mrs. Ray Stern	- - - -	Chairman
Rel School	Mrs. Emil Salomon	-	Chairman
Sick	Mrs. Jake Lyons	- - -	Chairman
Resolutions	Mrs. A.R. Simons	- - -	Chairman

Temple Israel Brotherhood - Officers for year 1921-22

President	David L. Krakower	
Vice-President	Leo Fuerst	
Secretary	Ben Kochman	
Treasurer	I.E. Blazer	
Trustees:	Lewis Barnett	Luis Caplin
	Sidney Cohen	Rabbi Latz

Elementary Religious School - Mrs. Charles B. Latz, Principal

Kindergarten Class	-----	Mrs. Ed. P. Levin
Second Grade		Mrs. Sam Lewkowitz
Third Grade		Mrs. C.H. Rosenstein
Fourth Grade		Mrs. L.D. Lewkowitz
Sixth Grade		Mrs. Emil Salomon
Fifth Grade		Mrs. Lewis Barnett
Seventh Grade and Confirmation Class		Rabbi Latz
Music and Children's Choir		Mrs. Charles B. Latz

Hebrew Department:

Elementary and Advanced Classes Rabbi Latz

Religious High School:

Class in "Jewries of the World" Rabbi Latz

Adult Academic Department:

Sisterhood Study Class: "Jewish Life in Modern Times"

Brotherhood Study Class: "The History of the Hebrew Commonwealth"

The Judeans - - A University Seminar Group

Current Jewish Problems presented by academic papers

THE SPIRITUAL PURPOSES OF TEMPLE ISRAEL

Seven years ago a small enthusiastic band of men and women banded themselves into a congregation and called it Temple Israel. Meetings and services were held first in store rooms, then in public halls belonging to local lodges. Next a small house was purchased and converted into a rallying place for the pioneers of Temple Israel. Two years ago, our beautiful Temple well equipped to serve the Congregation religiously, educationally and socially, was completed and the impressive dedication days of October 1921, marked an epoch in Temple Israel's history, a milestone for Judaism in Tulsa by which the dreams of the pioneers were made an actual fact.

With the biblical injunction to ancient Israel - "Speak to the children of Israel that they go forward," as a spur to our efforts, many new activities were initiated. A dignified membership expansion policy was pursued, a closer fellowship among our men and women was fostered by the Sisterhood and Brotherhood, and little by little, the courageous enthusiasm, the sincere endeavors and the democratic message of Temple Israel in principle and in practice began to be a force in our people's lives and in the community at large. We are today a substantial, progressive congregation, two hundred families strong. Our physical welfare as a Congregation is normally assured. Our heavy burdens of the early days are being made lighter by being shared by a larger membership.

The physical achievement of building and equipping a modern Temple, of bringing to its support a compact, hard-working membership of loyal men and women, is only a preliminary victory.

The real purpose of Temple Israel must be to achieve more than a mere numerical or financial success. Temple Israel must be more and more a democratic human success.

Supplementing our progressive motto, "Speak to the Children of Israel that they go forward" is the prophetic warning of Jeremiah describing with dramatic directness his conception of the high democratic ideal of every Temple:

"Let wise men boast not of his wisdom;
Let the rich man boast not of his wealth;
But let him who desires to boast, boast only
of this, that he is striving to know and
understand Me."

Here the spiritual democracy of the House of God is placed on the high plane for which it should ever strive. In the Temple, spiritual striving to understand God, and to govern conduct by ~~this~~ moral knowledge, should be the real credential of membership eminence, the real sign of membership honor. However, riches are influential in the commercial walks of life, the rich man shall not exalt himself because of his wealth when he enters the Temple to pray unto God.

However, wisdom is honored as a sign of individual power, the wise man shall not boast himself in the Temple of the Lord, as claiming special honors because of his knowledge. Every man and woman who is trying to grow in spiritual power and insight, every Jew and Jewess who is striving to understand the deep purposes of God, in human society and to work in harmony with that divine plan, is a valuable member of the Temple, whether he be rich or poor, wise or simple.

This is the real democratic ideal to which the members of Temple Israel must dedicate themselves. With all the successes of the past seven years over which we proudly rejoice, we recognize the larger spiritual task which yet confronts us, to make Temple Israel the home of a spiritual democracy, a large happy family of Israel, boasting ~~not~~ of wealth nor even of Wisdom, but ever striving to realize and understand God's purpose.

Peace and Encouragement to the House of Israel.

RABBI CHARLES B. IATZ

CONGREGATIONAL ROSTER

Alexander, B.F.
 Altman, J.
 Asher, Sidney
 Bahney, E.S.
 Baker, Mrs. Henry D.
 Barnett, Herbert
 Barrell, Joseph
 Barnett, Lewis
 Berger, Lew
 Bernstein, Morris
 Blazer, I.E.
 Bloch, J.H.
 Blumenfeld, Martin
 Blumenfeld, M.M.
 Blumenfeld, M. Jr.
 Boorstin, Samuel A.
 Borochoff, H.
 Breit, N.W.
 Burnet, Phil
 Caplin, A.M.
 Caplin, M.M.
 Cohen, Louis
 Cohen, Miss Evelyn
 Cohen, H.L.
 Cohen, Sam
 Cohn, Horace G.
 Cohn, Sidney
 Cooper, Bernard
 Cooper, John
 Coopman, Allan
 Coopman, Henry
 Coulter, T.B.
 Cytron, Julius
 Dan, Sol
 Dreeben, E.
 Dreyfus, Asher
 Dreyfus, Gabe
 Dreyfus, Henry
 Dreyfus, Jacob
 Dreyfus, Morris
 Dreyfus, Sam
 Duran, A.
 Eagle, Jos
 Elson, W.
 Englesman, A.D.
 Eppstein, B.
 Feenberg, D.
 Fisher, Irving
 Fisher, David
 Fist, Henry
 Friedman, Sam H.
 Friedman, Sam
 Fohs, F.J.
 Fox, S.
 Fuerst, Leo
 Gaylor, Sam

Gens, Nathan
 Gelfand, J.
 Glatt, Jos
 Goldberg, Ben
 Goldberg, Sam T.
 Goldberg, Will
 Goldstein, H.A.
 Goodman, Allan
 Goodman, Harry
 Goodman, Max
 Goodman, Harry
 Goodman, Samuel
 Gordon, Lester
 Greenberg, Lester
 Heilbron, Harry
 Heinz, Charles
 Herdan, I.
 Herdan, S.
 Hershkowitz, I.M.
 Hess, Nat
 Heyman, Leo
 Jacobs, Sol
 Jankowsky, Moses
 Kahn, Henry
 Kahn, Julius
 Kahn, Max
 Karchmer, E.
 Karchmer, I.
 Keller, Dave
 Kaufman, Leo
 Kaufman, Sol
 Klar, L.B.
 Klein, L.M.
 Kochman, Ben
 Krakower, David
 Krupnick, Alvin
 Kuttner, Max
 Lash, Mrs. Chas
 Latz, Chas
 Lazarus, Sidney
 Lehrman, Mrs. B.
 Leonard, Mrs. Berthe
 Levin, E.L.
 Levin, L.
 Levy, B.H.
 Levy, Jos
 Lewkowitz, L.D.
 Lewkowitz, Sam
 Lhevine, M.B.
 Lyons, J.
 Lyons, L.
 Lyons, V.M.
 Mason, Bert
 Mayer, Miss Anna
 May, Harry
 May, Max

Mandel, I. T.
 Matofsky, Sam
 Mautner, E.W.
 Meyer, Leo
 Meyer, Louis
 Miller, Sam
 Moore, Colin P.
 Moskowitz, Ben
 Moskowitz, Harry
 Newman, Louis
 Orbach, Mrs. H.
 Oberlander, J.
 Oberstein, Henry
 Peller, Chas.
 Polin, A.J.
 Polin, Harry
 Pollack, Ben
 Poplinger, Morris
 Poplinger, Phil
 Prager, Mrs. E.J.
 Putter, B.B.
 Putter, Jos
 Putter, J.B.
 Raymond, B.
 Ries, Arthur
 Renberg, Sam
 Rivkin, J.L.
 Rose, J.F.
 Rosenfield, Mrs. H.
 Rosenstein, C.H.
 Rosenthal, Sol M.
 Rubin, David
 Rubin, N.A.
 Rosenbaum, H.
 Salomon, E.
 Salter, H.
 Sepsalon, J.S.
 Sheffel, S.
 Shellman, J.
 Siekman, Mrs. O.S.
 Silverman, M.H.
 Schwartz, A.
 Simons, A.R.
 Simpkins, N.L.
 Smith, A.
 Solomon, Miss B.
 Solomon, S.
 Solow, E.M.
 Stahl, E.
 Stein, M.
 Stern, E.B.
 Straus, I.
 Trope, L.A.
 Turk, H. & S.
 Viner, A.S.
 Weisburgh, M.
 Waser, Saul

CONSTITUTION AND BY-LAWS
of
CONGREGATION B'NAI EMUNAH

ARTICLE I.

Sec. 1. This Congregation shall be known as and designated the name "Congregation B'Nai Emunah".

ARTICLE II.

Mode of Worship.

Sec. 1. All prayers shall be read in the Hebrew language and according to the custom of the German Israelites (Minhag Ashkenaz).

Sec. 2. No alterations that are conflicting with the laws laid down in the Shulchan Oruch, shall be made in the daily prayer, ceremonies or customs as long as one member of this congregation shall oppose it.

Sec. 3. The Laws and Regulations of this Congregation are based upon Orthodox Jewish rituals. Members who shall act contrary to the above or try to introduce reform measures, or who shall in any way try to bring about the dissolution of this Congregation, or act in a manner calculated to injure the interests of this Congregation, shall, after the charges be proved, as hereinafter provided for, be suspended or expelled.

ARTICLE I.

Officers

Sec. 1. The custody and control of the property and administration of the affairs of this Congregation shall be vested in a board of 10 Trustees to be elected as hereinafter provided.

ARTICLE II.

Election of Officers

Sec. 1. At each meeting held on Chol Hamoed Pesach, ten Trustees shall be elected on joint ballot by the members for a term of one year; and they shall continue in office until their successors are chosen.

Sec. 2. At the same meeting a President, Vice-President, Treasurer and Financial Secretary shall be elected from among the Trustees; also a Recording Secretary who need not necessarily be a Trustee, by the members for a term of one year, and they shall continue in office until their successors are chosen.

Sec. 3. Elections shall be made by ballot and a majority of the votes cast shall be necessary for a choice. No member in arrears for dues, offerings, or assessments as hereinafter provided for, may vote or be eligible as a candidate for any office; and no member shall be elected to any office, honor or trust unless he has been a member for more than one year.

Sec. 4. Upon failure to elect any Trustee, President, Vice-President or Treasurer, a new election shall be held within fifteen days thereafter and at least five days' notice thereof shall be given to the members.

Sec. 5. Should a vacancy occur in any office by death, resignation or otherwise, an election to fill said office shall be held within fifteen days; such elected officers to serve for the unexpired term of office.

ARTICLE III.

Duties of Officers

Sec. 1. Duties of the President. The President shall

open all meetings within thirty minutes after the appointed time of meeting and shall preside at such meetings. He shall enforce the Constitution and By-Laws of this Congregation; he shall preserve order and decorum during the meeting, he shall decide all questions, inspect all ballots and have the casting vote except in the election of officers; he shall sign all orders drawn on the Treasurer as may be appropriated by the Board of Trustees or Congregation.

Sec. 2. Appointing of Committees. The President shall appoint all committees unless ordered otherwise by the Congregation; call special meetings when required and take charge of all bonds, deeds and property belonging to the Congregation; and deliver the same to his duly elected successor.

Sec. 3. Committees. It shall be the duty of the President to appoint on the night of his election the following committees from the members:

- (1) A Committee on Finance.
- (2) A Committee on Cemetery.
- (3) A Committee on Supply and Repairs on Building.
- (4) A Committee on Applications for Membership.
- (5) A Committee on School.
- (6) And such other Committees as he may deem necessary.

Of the above committees one member of the Board of Trustees shall be appointed who shall act as chairman.

Sec. 4. Control in the Synagogue. The President, or in his absence, the Vice-President or other presiding officer, shall have control of the services. He shall also have the right to impose a fine on any person for misbehavior in the

Synagogue or at a meeting, such fine not to exceed ten dollars, subject, however, to an appeal to the Board of Trustees, whose decision shall be final.

Sec. 5. Rotation of Officers. In the absence of both President and Vice-President the following members shall be qualified to take charge of the services and meetings as presiding officer.

First: Secretary.

Second: Treasurer.

ARTICLE IV.

Duties of Vice-President

Sec. 1. The Vice-President shall in the absence of the President officiate in his place and be vested with all the powers of the President.

ARTICLE V.

Duties of Treasurer

Sec. 1. The Treasurer shall keep account of the receipts and disbursements of the Congregation, receive all money and deposit same in such incorporated bank or banks as may be designated by the Board of Trustees in the name of the Congregation B'Nai Emunah, give a monthly statement to the Financial Secretary of all money received; and deliver to his successor all books and papers in his possession.

Sec. 2. The Treasurer shall make no payment except upon an order drawn by the Secretary and attested by the President. He shall, if requested, give a bond in the amount of one thousand dollars. He shall have his accounts ready for exam-

ination and settlement before each semi-annual meeting. He shall also attend the meetings of the Finance Committee with books and vouchers and make semi-annual reports.

ARTICLE VI.

Duties of Trustees

Sec. 1. It shall be the duties of the Trustees to attend in conjunction with President, Vice-President and Treasurer all the regular monthly and special meetings of the Board of Trustees, and if any member of the Board fails to attend

~~three successive meetings without giving a reasonable excuse,~~
his office shall be declared vacant and an election shall take place as provided in article 2, section 5.

Sec. 2. They shall be entrusted with the management of the affairs of the Congregation; they shall see that the provisions of the Constitution and By-Laws and such by-laws as may hereafter be adopted by them and approved by the members of this Congregation are properly observed; they shall have the control of the entire income of the Congregation and they shall assist the presiding officer in maintaining order and decorum in the house of worship during divine services.

Sec. 3. The Board of Trustees shall have the power to appropriate for all necessary expenses of the Congregation.

ARTICLE VII.

Duties of Financial Secretary

Sec. 1. The Financial Secretary shall keep a record of all finances and money of the Congregation, issue monthly bills to be collected to members and strangers, same payable to the Treasurer. It shall also be his duty to post all accounts weekly of offerings made in the Synagogue; to notify all members who are in arrears for dues and offerings three months. He shall make a semi-annual report.

ARTICLE VIII..

Duties of Recording Secretary

Sec. 1. The Recording Secretary shall keep all records and minutes of the regular and special meetings, issue all notices of the same and have full charge of all correspondence, and at the expiration of his term of office deliver all papers and books to his successor.

ARTICLE IX.

Rabbi

Sec. 1. The Rabbi shall be elected by the members of the Congregation, his salary ascertained and his term of office determined by the Congregation.

Sec. 2. The Rabbi shall have full and exclusive control of the pulpit of this Congregation.

Sec. 3. The Rabbi shall have full control of all educational institutions attached to this Congregation.

Sec. 4. The Rabbi shall officiate at marriages and funerals when requested by any member of this Congregation and at all marriages celebrated in the Synagogue and shall keep the official record thereof.

ARTICLE X.

Cantor

Sec. 1. The (Hazon) or Cantor shall be elected by the members of the Congregation, his salary ascertained and his term of office determined by the Congregation.

ARTICLE XI.

Reading Prayers, etc.

Sec. 1. No person shall be permitted to read as Cantor at any time the prayers or services in the Synagogue without having first obtained the permission of the President or Cantor.

ARTICLE XII.

Membership

Sec. 1. Any Israelite over the age of twenty-one years can become a member of this Congregation. Such applicant

should make application in writing to the Secretary, who shall refer same to the application committee. The President shall appoint a committee of three of the Board of Trustees who shall investigate into the moral character and report at the following Board meeting and if the report be favorable a majority may elect him.

Sec. 2. Dues. Every member shall pay annual dues of not less than \$50.00, payable in quarterly or monthly installments and said dues do not entitle members to seat.

Sec. 3. Any member who may be indebted to his Congregation for dues and offerings for a period of six months shall receive a notice of his indebtedness from the Secretary; and if he neglects or refuses to pay the same within thirty days thereafter, he shall be considered in arrears and suspended from all benefits as a member. Should he not pay his indebtedness within six months after his suspension, he may be expelled by a majority vote of the Board of Trustees.

Sec. 4. Resignation of Members. No member can resign or withdraw from this Congregation until he has paid up all his indebtedness to the Congregation.

Sec. 5. Seats. A member is required to rent a seat at a price fixed by the Board of Trustees.

ARTICLE XIII.

Rights and Benefits of Members.

Sec. 1. Except as otherwise herein prescribed, a member has the right to vote at all elections and meetings, attend divine worship with his family; he shall, without charge, have the right of interment for himself, wife or widow and his unmarried children under the age of twenty-one years during the lifetime of such member, in the cemetery of the congregation.

Sec. 2. A widow of a deceased member has the right, upon payment of an amount to be determined upon by the Board of Trustees, of having grave reserved next to that of her husband's. However, should she remarry, she shall forfeit this privilege.

ARTICLE XIV.

Meetings of Congregation.

Sec. 1. The regular meetings of the members for the transaction of business shall be held annually, namely, on Chol Hamoed Pesach.

Sec. 2. Special meetings of the members may be called at any time by the President, Board of Trustees, and by the

President, upon the written request of ten members, and on refusal or failure of the President to act within five days after the receipt of such request, the Vice-President, or in his absence, or upon his refusal, the Treasurer shall have the power to call such special meeting.

Sec. 3. Notice of Meetings. The Secretary shall mail to each member a notice of meetings at least three days before its date. The notice of a special meeting shall state the nature of the business to be transacted.

Sec. 4. Quorum. Thirteen members shall constitute a quorum.

ARTICLE XV.

Discipline.

Sec. 1. A member may be expelled for the following causes:

(1) For a wilful violation of the by-laws of Congregation.

(2) If convicted of a criminal offense.

(3) For gross misconduct.

Sec. 2. A member shall not be expelled except upon written charges and specifications preferred by three

members and presented to the board of trustees, who shall, thereupon cause a copy of such charges and specifications to be forthwith served by the Secretary upon the accused, and action shall thereupon be taken as in the next section provided.

Sec. 3. In case charges are preferred by three members of the Congregation against an officer, trustee, or member, the board of trustees shall, at their first meeting after the receipt of such charges and specifications, select a committee of three members to investigate the same. The committee shall examine witnesses, permit the accused and his counsel to be present personally, with the right to adduce evidence, examine witnesses in this behalf; and, after the hearing, shall file their report with the Board of Trustees. The Board shall, if the charges be sustained in whole or in part, within ten days after the receipt of the report of the committee, call a special meeting of the members to consider and act upon such report, and the Board of Trustees shall have power in the meanwhile, by a three-fourths vote, to suspend the accused from office or membership.

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ARTICLE XVI.

Sec. 1. The Board of Trustees shall have control of the cemetery, make rules for its government and fix the price of lots and graves.

Sec. 2. No cemetery lot shall be sold or transferred without the consent of the Board of Trustees and then only upon payment of the fee for transfer and deed.

ARTICLE XVII.

Alteration, etc., of Constitution

Sec. 1. This Constitution and By-Laws shall not be altered or amended, unless said proposed alteration or amendment be submitted in writing and signed by three members of the Congregation. If, at the next stated meeting, the proposition be approved by the concurrent votes of two-thirds of the members present, it shall then be considered a part of this Constitution and By-Laws, thereby annulling and repealing all such parts as conflict therewith, excepting, however, that the mode of worship cannot be altered, amended or added to.

The above applies on all Articles and Sections of this Constitution excepting Article 1, Section 2.

RABBI

M. Teller

CANTOR

M. Himmelstein

OFFICERS

Marion M. Travis -----President

~~Max R. Travis~~ -----Vice-President

L. J. Livingston -----Treasurer

Alfred E. Baronson -----Secretary

Trustees

M. RUBIN -----Trustee

R. A. STEKOLL -----Trustee

JOE DAVIS -----Trustee

SAM SITRIN -----Trustee

J. K. LIVINGSTON -----Trustee

S. R. TRAVIS -----Trustee

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Mr. I.E. Blazer ----- Tulsa
Mr. Gerson Fenster --- Tulsa
Mr. Sol Jacobs ----- Tulsa
Mrs. Rose Kahn ----- Tulsa (formerly of Okmulgee)
Mr. Leo Meyer ----- Tulsa (formerly of Oklahoma City)
Mr. Morris Milsten --- Tulsa (formerly of Coldwater)
Mrs. Travis Milsten --- Tulsa
Mrs. Claude Rosenstein Tulsa
Mr. Emil Salomon ----- Tulsa
• Rabbi Joseph Blatt --- Oklahoma City
Mr. I. Fleig ----- Oklahoma City
Mr. Phil Brown ----- Muskogee
Mr. Samuel Sondheimer- Muskogee
Mr. Sam Dauby ----- Ardmore
Mr. Fred Peller ----- Okmulgee
Mr. Morton Sheffield --- Sapulpa

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