

Texas Historical Commission Staff (CJB), 9/17/90, revised 10/24/90, 1/9/91

18" x 28" Official Texas Historical Marker without post, for brick
Jefferson County (Job #11090)

Location: corner of Broadway and Forrest streets, *Beaumont*

CONGREGATION TEMPLE EMANUEL*

THE FIRST RECORDED JEWISH
WORSHIP SERVICES IN BEAUMONT
WERE HELD ON YOM KIPPUR IN
SEPTEMBER 1887, THE CONGREGA-
TION'S FIRST SYNAGOGUE WAS
BUILT AT THE CORNER OF BROAD-
WAY AND WILLOW STREETS IN
1901, IN 1923, UNDER THE LEADER-
SHIP OF RABBI SAMUEL ROSINGER,
A NEW TEMPLE WAS BUILT AT
THIS SITE, DESIGNED BY CHICAGO
ARCHITECT ALBERT S. GOTTLIEB,
THE STRUCTURE SOON BECAME
A NOTED LOCAL LANDMARK, TEMPLE
EMANUEL CONTINUES TO SERVE
JEWISH FAMILIES IN BEAUMONT
AND SURROUNDING COMMUNITIES, **

(1990)***

*1/2 inch lettering to contrast with text

**1/2 inch lettering

***1/4 inch lettering

APPLICATION FORM FOR OFFICIAL TEXAS HISTORICAL MARKER

Texas Historical Commission
State Marker Program
P.O. Box 12276, Austin, Texas 78711

Recd.
1-8-90

Title of Marker (subject to revision by THC staff) ▶ Temple Emanuel	County ▶ Jefferson
Marker Location (street address and town, or specific directions from nearest town on state highway map) ▶ 1120 Broadway Beaumont, Texas 77701	11090
Distance and direction of subject from marker site ▶ on building	If not on post, type of surface to which marker will be attached (wood, stone, etc.) ▶ brick
Owner of Marker Site ▶ Congregation Temple Emanuel	Address City, Zip P. O. Box 423 Beaumont, Texas 77704
Sponsor of Marker ▶ <i>Michael W. ...</i>	Address City, Zip P.O. Box 423, Beaumont, TX 77704
Signature of County Chairman ▶ <i>Pat Gilbert</i>	Address City, Zip 630 Genoa, Beaumont, TX 77705 (home) P.O. Box 4025, Beaumont, TX 77704 (off.)
Person to whom marker is to be shipped* ▶ Rabbi Peter Hyman	Address City, Zip Telephone Temple Emanuel 1120 Broadway Beaumont, Tx. 77706 (409) 832-6131

**If marker is to be placed on highway right-of-way, it will be shipped to your district highway engineer.*
 Please consult the back of this page for specifications of the markers available. Check the items desired below. Approval of the application and narrative *must* be obtained from the county historical commission, as indicated by the county chairman's signature on this form, before forwarding the material to the Texas Historical Commission. Please *do not* send payment if ordering subject or building markers; funds will be requested once the application has been approved by the State Marker Committee. Sales tax must be added to the price, except if purchased by a tax-exempt organization. Applicants may order a marker with a socket to attach to their own post; however, the cost is the same as a marker furnished with a foundry post.

SUBJECT MARKERS

- 16" x 12" grave marker (comes with mounting bar) \$225
- 27" x 42" subject marker with post \$650
- 27" x 42" subject marker without post \$600
- 18" x 28" subject marker with post \$375
- 18" x 28" subject marker without post \$300
- I(We) request that RTHL designation be considered for this marker.
(Please see signature line below)

BUILDING MARKERS

- 16" x 12" building marker with post \$350
- 16" x 12" building marker without post \$300

Applications for building markers will automatically be considered for the RTHL designation. Please read carefully Texas Marker Policies 13 through 18, and indicate that you have done so by signing below.

Rabbi Peter Hyman
 Signature of owner

PAPERWEIGHTS

- Please indicate quantity desired.
- 3" x 4" plastic paperweight mounted with replica of marker \$90
Allow two months from completion of marker for receipt of paperweight.
 - Medallion paperweight \$40
Allows four lines of engraving; please indicate desired wording.

DIRECTIONAL SIGNS

- Please indicate quantity desired and give location(s) on form above:
- 24" x 24" Historical Markers In City sign \$80
These will be shipped to and placed on your town's city limits signs by the District Highway Engineer.
 - Black and White (for farm-to-market roads, state and U.S. highways)
 - Green and White (for interstate highways)
 - 18" x 22" Historical Marker directional sign \$80
In black and white only. For city and county roads. Applicant must supply post and be responsible for placement.
 - With arrow pointing straight ahead
 - With arrow pointing left
 - With arrow pointing right

OTHER

- National Register plaque \$ 50
- 12" x 6" supplemental plate \$110
- 16" x 12" building marker plate only (see policy #15) \$190
- Replacement medallion (see policy #15) \$110
- Bronze stars (for replacement on 1936 granite markers) \$ 25
- Bronze wreaths (for replacement on 1936 granite markers) \$ 25
- Bronze seals (for replacement on 1936 granite markers) \$ 65
- Bronze plates (for replacement on 1936 granite markers) \$185
- Certificates of commendation 50c each

TEMPLE EMANUEL

Temple Emanuel, the sanctuary for the Jewish community of Beaumont and the Golden Triangle, stands at the corner of Broadway and Forrest Streets in Beaumont, Texas. This synagogue which was built in 1923 is the second house of worship built by the Beaumont congregation. The first, a smaller building with two onion domes, stood on the corner of Broadway and Willow Streets. It was built in 1901. However, the history of the Jewish community in Beaumont goes back to pre-civil war days.

Jewish merchants came to Beaumont with the early settlers, but they were few in numbers and did not organize to practice their faith.² Official ceremonies required a minyan, or quorum of 10 men. There were not enough Jews in Beaumont to form a minyan until after the Civil War. After the unrest of reconstruction subsided, Morris Loeb moved his family from New Orleans to Beaumont and opened a small cigar store. It was he who rounded up eight men and their families to worship in make-shift quarters without the guidance of a rabbi.

The High Holy Days in September 1887 marked the first recorded date for Jewish worship in Beaumont.³ On the eve of the Day of Atonement, the most solemn feast of Yom Kippur, a congregation was organized which elected eleven officers, including a janitor. It was five years later in 1892 that the Jewish congregation brought its first rabbi, Aaron Levy, a native of France, to Beaumont to lead the small group.⁴

Rabbi Levy conducted a private school where many of Beaumont's families sent their children. Under Rabbi Levy's leadership the congregation called themselves congregation Emanuel, meaning "God be with us." They met at the Harmony Club on the

second floor of the Central Fire Station until 1900.⁵

The women of the congregation organized the Hebrew Ladies Benevolent Society in 1895 and established the Hebrew Rest Cemetery on land adjacent to Magnolia Cemetery and which is still in use today. The Ladies Benevolent Society was organized by Mrs. Leon Levy and Mrs. M. J. Loeb.⁶ It was the women's organization which spearheaded a drive for a synagogue. The women raised \$3,000 of the \$5,000 needed to build the first temple.⁷ That first synagogue was a frame building with a high arched roof and turrets. It seated 300 worshipers which was about the number of Jews in Beaumont in 1901. When in the new building, the women changed the name of their group to the Council of Jewish Women. Again with Mrs. Leon R. Levy leading them, the ladies began a circulating library which served the entire town since there was no public library at that time.

In 1910 the congregation Temple Emanuel ran the following advertisement in an Anglo-Jewish weekly, "Rabbi wanted for Congregation Temple Emanuel of Beaumont, Texas. Applicants may be graduates of Hebrew Union College or the Jewish Theological Seminary. He must be a good mixer."⁸ The Anglo-Jewish press poked fun at the advertisement suggesting that the congregation wanted to hire a bartender and not a Rabbi. However, the young Rabbi Samuel Rosinger of Toledo, Ohio applied for the position. A native of Hungary, he had been educated in Switzerland, Berlin, Columbia University, and at the Jewish Theological Seminary. He delivered a trial sermon on August 24, 1910 and was hired two days later.⁹ He served the congregation for over 50 years. He was a leader, not only of his congregation, but throughout the community through two world wars, the Great Depression and the years of the Klu Klux Klan influence and intimidation. Rabbi Rosinger did much to establish a feeling

of brotherhood throughout the religious community of Beaumont. This is noted by one writer in describing the excitement in town on Armistice Day, November 11, 1918 by telling of a mass meeting at the First Methodist Church where, "At the pulpit Rabbi Samuel Rosinger, Father E. A. Kelly, and Rev. Fred Clark, a Baptist, joined hands - an unheard of spectacle almost as astounding as the Big News itself."¹⁰

Among Rabbi Rosinger's many civic achievements were serving as Chairman of the Beaumont Municipal Hospital, President of Rotary Club, and Editor of the Rotarygram for over twenty years. He was designated Rabbi Emeritus in 1960.¹¹ In 1957 an activity center was added to the East side of Temple Emanuel. The center was dedicated to Rabbi and Mrs. Rosinger. It was under the leadership of Rabbi Rosinger that the present Temple Emanuel was built.

When his congregation decided to build a new house of worship, Rabbi Rosinger persuaded his board of Trustees to engage Albert S. Gottlieb of Chicago, an expert on synagouge architecture.¹² Gottlieb designed a handsome house of worship in the Byzantine style capped by an impressive copper dome with the traditional Star of David at its summit. True to the Byzantine style, the sanctuary lies beneath the large rounded dome, while the altar area and the organ and chior loft are located in appendages on opposite sides of the structure. These areas plus four cubicles on the corners of the building buttress the walls which bear the weight of the massive dome. The corner cubicles offer useful space as vestibule and office areas.

Broad high entrance steps lead to handsome doorways of walnut. These doors open into an outer hall which gives way into the main auditorium. In the outer hall are displayed tablets on which are inscribed the names of members who have died. On the anniversary of death, a bulb next to the name is lit.

The main auditorium seats approximately 600. At the East end burns the perpetual lamp. Beneath the lamp is the holy ark of the covenant containing the three scrolls of parchment on which the five books of Moses are written and which are used in the services. These scrolls, of genuine calf skin, are among the precious possessions of the congregation. The writing was done by hand with goose quills with ink prepared from berries. They were prepared by scholars in Jerusalem over 60 years ago.¹³ The torahs are covered with ornate symbols of the Jewish faith; the crown which tops each scroll represents the majesty of God; surmounting the center torah are the lions of Judah which represent strength. Attached to each torah is a "Yad" or pointer in the shape of a pointing finger which one uses to follow the lines in the torah as he is reading them. Over the ark is a white marble tablet inscribed with the words of the Ten Commandments.

The woodwork of the ark, the pulpit and other altar furnishings are in walnut stained gum, harmonizing with all the furnishings throughout the building. Extending from the dome in the center of the auditorium is a large chandelier in the shape of the Star of David which contains 66 bulbs. The six points of the legendary Star represent the omnipresence of God - the four directions of the compass, up and down. Further lighting in the sanctuary is from eight brackets on the side walls in the shape of seven candles each.

A Pilcher pipe organ, which cost \$55,000 when installed in 1923, is located in the choir balcony at the rear of the auditorium.

A predominant feature of the sanctuary is its six stained glass windows. The designs for the windows were drawn in Jerusalem

by Zeev Raban. Raban was also designer of windows for King David Hotel in Jerusalem and for the Great Synagogue in Tel Aviv. He studied in Munich, Brussels and Paris and was a teacher at the Bazalel Art School in Jerusalem. In this country, he designed windows for Temple Emanuel in Newark, New Jersey and a Temple in Kansas City, Missouri. His designs for Temple Emanuel in Beaumont were executed by the London Castle Company of New York, oldest art glass manufacturers in the United States. The windows depict the lamentations of the Prophet Ezekiel, the giving of the Ten Commandments to Moses, the vision of the Prophet Isiah, the lament of Jeramiah over the fall of Jerusalem, the messianic hope of Isiah for the return to the holy mountain of Jerusalem, and the assent of Elijah.¹⁴

The basement of the building contains an arrangement of rooms for use of the Sabbath School and other functions of the congregation.

In its almost 100 years of existance in Beaumont, Temple Emanuel has had only eight Rabbis. They are:¹⁵

Aaron Levy	1892-1901
Joseph Freeland	1901-1910
Samuel Rosinger (Emeritus until his death in 1965)	1910-1957
Dr. Newton Friedman	1957-1970
Benno Wallach	1971-1977
Norman Lipson	1978-1981
Herbert Rutman	1982-1984
Peter E. Hyman	1985-

In 1972, the congregation of Kol Israel joined with that of Temple Emanuel to form one Jewish congregation. About 350 Jewish families from Beaumont and nearby towns without synagouges or rabbis worship at Temple Emanuel.

Prepared by Mildred Hall,
Jefferson County Historical Commission

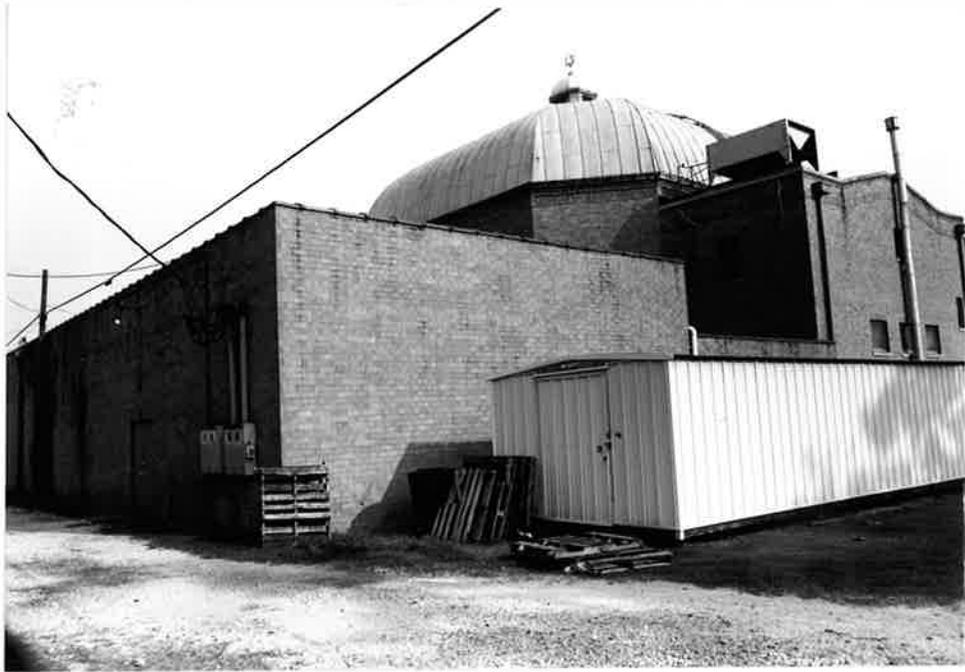
N O T E S

1. John H. Walker and Gwendolyn Wingate, A PICTORIAL HISTORY OF BEAUMONT, p. 96.
2. Dru Marshall, "Jewish Settlers Organized Congregation in 1887," BEAUMONT ENTERPRISE, September 6, 1975.
3. Martha S. Reed (ed.). CELEBRATE BEAUMONT SESQUICENTENNIAL, p.13.
4. Janet Trumble, "Jewish Worship Dates to 1887," BEAUMONT ENTERPRISE, July 9, 1973.
5. Dru Marshall, Op. Cit.
6. GOLDEN JUBALEE, LADIES BENEVOLENT SOCIETY OF TEMPLE EMANUEL, Pamphlet prepared for Golden Celebration , 1945.
7. Dru Marshall, op. cit.
8. "Temple Emanuel 75th Anniversary." Program prepared for 75th Anniversary, 1975.
9. Ibid.
10. Ben Woodhead. BEAUMONTER AT LARGE, p. 44.
11. Lela Davis, "Temple to Observe 75th Anniversary," BEAUMONT ENTERPRISE, March 23, 1975.
12. Stanley F. Chyet. LIVES AND VOICES, p. 136.
13. BEAUMONT JOURNAL, September 24, 1923.
14. Herbert Rutman, paper prepared for building tour during 75th Anniversary, 1975.
15. Information furnished by Judy DeShay, Secretary, Temple Emanuel.

B I B L I O G R A P H Y

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TEMPLE EMANUEL, BEAUMONT, TEXAS



NORTH SIDE with Activity Center Addition



WEST SIDE

TEMPLE EMANUEL, BEAUMONT, TEXAS



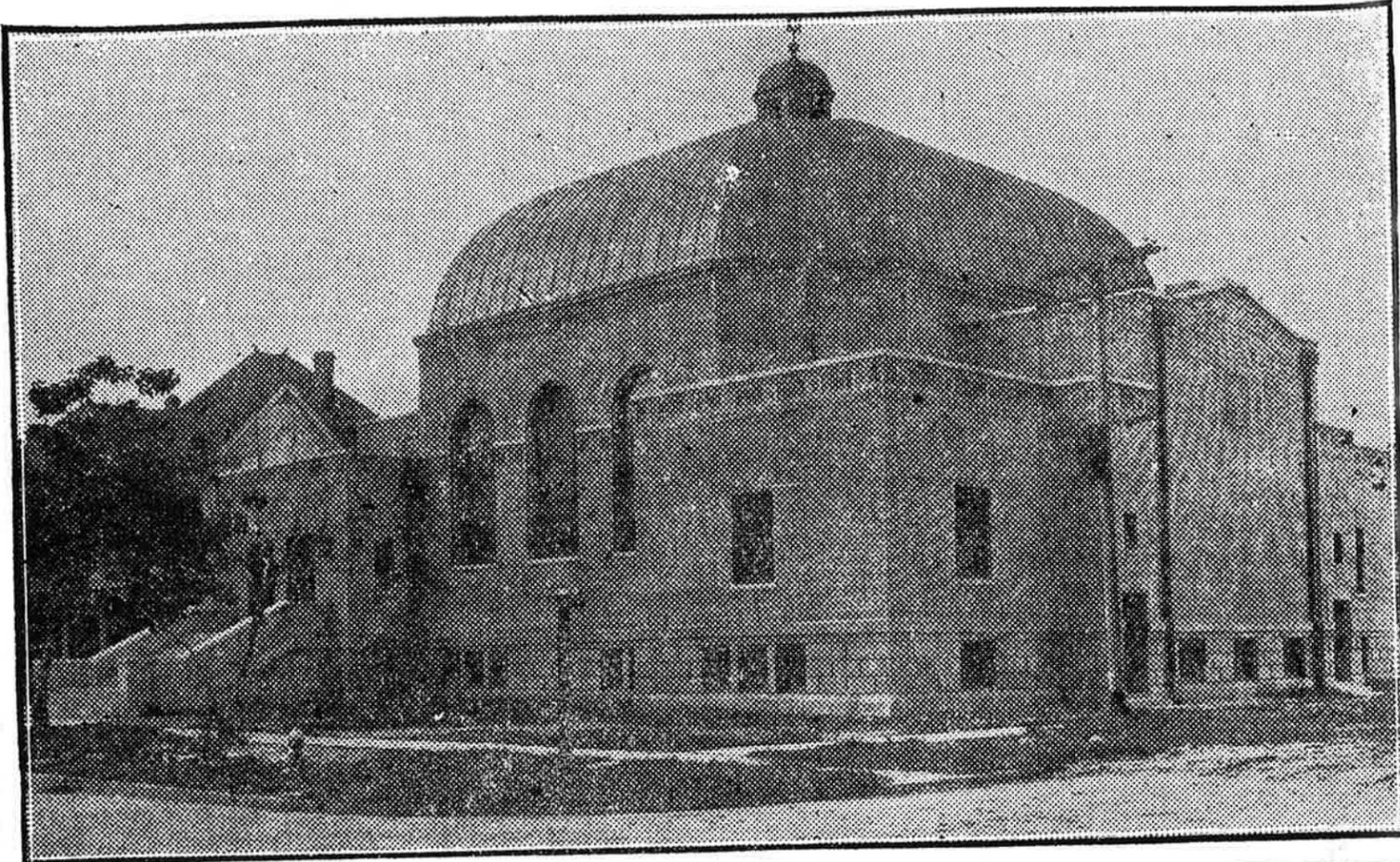
Broadway Street side - SOUTH



FORREST STREET side - EAST

New Temple Emanuel

BELOW IS shown a late picture of Temple Emanuel, which was first used by the congregation for the Jewish holidays services which began with Hosh Hashanah, September 11. There is still considerable interior work to be done before the temple is entirely completed.



Jewish Tabernacle Is One of Finest Places Of Worship In City

Structure To Be Dedicated Early In November.

hung from the dome in the auditorium was donated by the children of Louis and Fanny Solinsky in memory of their parents. The cluster will contain 66 lamps, fashioned in the shape of a six-point star. Three small art windows in the rear of the building, beneath the balcony, are the gift of Mrs.

stops and many other new devices, costing \$55,000, is located on the choir balcony at the rear of the auditorium. There are comfortable seats for the singers and for the organist. At the east side of the main floor, on either side of the altar platform, are offices, one for the trustees of the church and the other to be used as a study for the rabbi, Dr. Samuel Rosinger.

The Sabbath school work is conducted in a completely equipped arrangement of rooms in the basement. A small stage which may be used both for altar purposes and for entertainment programs, is located at one end. The main assembly

room is so arranged that it may be divided into classrooms. To the side is a well lighted apartment for the kindergarten tots of the Sabbath school. Tiny tables and chairs and a decorative picture border make this room one of the most attractive of all. It is complete even to a sand table. Next to this is a large rest room for ladies. In one corner of the basement is a large kitchen, equipped with stove, sink, cupboards and other conveniences, to make the Sabbath school rooms available for community affairs and entertainments.

A motion picture machine which will be used both for lesson purposes and entertainment is to be bought and installed in the basement. A small piano is also part of the Sabbath school equipment.

HEATING SYSTEM.

The building will be heated by the Clow steam gas system, a steam heat method in which gas instead of coal is used to generate heat. About 35 radiators are placed throughout the building. Comfortable, healthy warm air will be produced by this method, which is said to be adaptable equally to severe cold temperature and mild weather.

Throughout, the temple embodies the newest ideas in church comfort and beauty. It stands completed as the fulfillment of a long dream of the congregation. Members were urgently in need of a new temple before the war, and were about to launch a building campaign when the European war broke out. When the United States entered the conflict, building plans were put off so that the members of the congregations might throw their energies with the country's need. The first Sabbath after the armistice was signed, however, Rabbi Rosinger brought up the subject of a new temple, and a subscription campaign for \$50,000 was launched and the sum raised. It was soon realized, however, that much more would be necessary to build a church such as would fill the congregation's needs for some time to come, and almost unanimously, members doubled and even trebled their subscriptions. To the efforts of the building committee, consist-

ing of H. A. Perlstein, chairman; H. Bohrer, R. C. Miller and Jacob Sharfstein, is due the successful financing of the new structure. The activities and executive ability of A. M. Kaufman, president of the congregation, one of the most able business men in the congregation, were invaluable, with the result that at the present time but a few thousand dollars are still to be paid to complete payment on the structure.

Formal dedication services will be held early in November, when a number of visiting rabbis will be present to assist in fitting ceremonies.

its pews, the beautiful new structure has been recently put into use for Rosh Hashanah and Yom Kippur services. On Monday night the congregation will celebrate with colorful ceremony the autumn festival, Succoth, or feast of the tabernacle.

Located on a large corner space at Broadway and Forrest streets, the new structure presents a handsome appearance, with its broad, high entrance steps leading into handsome doorways of walnut. Above towers a gleaming dome. The main doorway opens into an outer hall, which gives way into the main auditorium. A handsome bit in the entrance hall is a hammer bronze tablet, made in Jerusalem, on which are inscribed the names of the officers of the congregation, and a few lines of praise for the erection of the church.

COST \$110,000

Erected at a cost of \$110,000, including the equipment, Temple Emanuel is one of the most complete and comfortable, as well as one of the most handsome houses of worship in the city. The main auditorium, with a comfortable seating capacity of about 600, gives an appearance of vastness with the curving spaces of the dome above it, and within, at the east wall, burns the perpetual lamp, gift of Mr. and Mrs. Theo Danziger in memory of their child, Isabel.

Beneath the lamp is the holy ark of the covenant, containing the three scrolls of parchment from which the five books of Moses are written, and which are used in the services. These scrolls, of genuine calf skin, are among the precious possessions of the congregation. The writing was done by hand with goose quill, with ink prepared from berries, and is an exact copy of the original books of Moses. They were prepared by scholars in Jerusalem.

The woodwork of the ark, the platform, pulpit and other altar furnishings are in walnut stained gum, harmonizing with all the finishing throughout the building. Taupe carpet will cover the platform and the aisles will be laid with taupe carpet also. Over the ark is a white marble tablet inscribed with the initial words of the Ten Commandments. This is the gift of Mrs. H. Bohrer in memory of her parents.

SIX MEMORIAL WINDOWS

The memorial windows are yet to be placed. There will be six of them. The designs were drawn in Jerusalem, and executed by the London Castle company of New York, oldest art glass manufacturers in the United States. They are now en route to Beaumont and will be placed in the frames before the dedication service in November.

Memorial windows are to be contributed to Temple Emanuel by the following: The Rosenthal family in memory of their mother, Ernestine Rosenthal; Mrs. Deborah Gordon, in memory of her husband, Isaac Gordon; Mrs. Sol Gordon in memory of her parents, Herman and Lena Meyer; Mr. and Mrs. A. S. Lewis, in memory of their son, Sam Lewis, who died a soldier overseas, and is buried in France; Mrs. Louis Schwartz, in memory of her husband, Louis Schwartz; Abe

memory of her mother, Ida Motzner. Two handsome exterior entrance lamps were the gifts of Mr. and Mrs. Gus Weil in memory of their parents.

The auditorium will be lighted in addition by eight side brackets of lamps in the shape of seven candles each, these to be contributed by the Ladies' Benevolent society, of which Mrs. H. Bohrer is president. The auditorium seats will be in walnut, and will be a combination of pews and chairs. The seats are spring seats with muleback covers.

FINE PIPE ORGAN.

The beautiful, modern Pilcher pipe organ, equipped with electrical