

TEMPLE OHEB SHOLOM

*Goldsboro, North Carolina*



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*Temple Oheb Shalom*



# TEMPLE OHEB SHOLOM

*Goldsboro, North Carolina*

*Best Wishes  
To all  
Emily Weil*

Compiled and written by Emily Weil

Photography by Brian Strickland



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JEWISH SETTLERS CAME EARLY to the “new world.” The earliest identified Jewish colonist was Jacob Barsinson, who arrived in New Amsterdam in 1654. By 1658 the first synagogue had been built in Newport, Rhode Island. The Touro, built in Newport, is the oldest surviving synagogue in the United States. It was completed in 1763. The Touro is a traditional Orthodox structure with tall palladian windows of unadorned glass, white interior columns, a central area (bimah) for Torah reading, and a balcony for women.

Charleston, South Carolina had the largest Jewish community in the United States in 1800, where the Beth Elohim Synagogue, built in 1794, became the oldest in the South. Because of a loss of civil liberties in their homeland, a large influx of German Jews came to this country around 1800. The original Beth Elohim burned accidentally in 1838, but was rebuilt soon thereafter.

The first Jewish congregation in North Carolina was organized in Wilmington in 1867. The Temple of Israel was completed in 1875. This Market Street stucco structure in downtown Wilmington is still in use. The building’s facade has distinctive eastern Asian influences.

## ORGANIZATION OF THE GOLDSBORO CONGREGATION

Goldsboro, North Carolina, was incorporated as a City in 1847 with a population of 100. By 1881 it had grown to include 3,286 inhabitants. Its Jewish congregation was organized February 5, 1883, not ten years after Wilmington’s Temple of Israel.

According to original minutes, Oheb Sholom congregation’s organizational meeting was held in the Odd Fellows Hall with 33 people present who “called themselves Israelites.” Mr. Solomon Weil introduced the Rev. Dr. Alois Kaiser of Baltimore, who gave an inspirational speech. Those present “united for the purpose of building a synagogue.”

Adolph Lehman, a liquor merchant, was named temporary president of the congregation. Others present included Henry Weil, Solomon Weil, F. Abraham, Joseph

Isaacs, Asher Edwards, Herman Dennebery, E. Gutman, Emil Rosenthal, Ike Fuchtlar, Sol Einstein, Henry M. Strouse, L. Einstein, Morris Strauss, L. Kern, Abe Strouse, Leopold Cohn, Joe Rosenthal, Moses Einstein, I. Ballenberger, Isador Edwards, Alfred Kern, Lipman Edwards, Adolph Oettinger, A. H. Levy, D. Ballenberger, and Nathan Ballenberger. The group included fathers, sons and brothers—far more than the ten heads of households constituting a minyan (quorum) required for holding a public meeting.

All of the early participants were in merchandising, although Nathan Ballenberger, who later changed his name to Berger, became a farmer at nearby Pikeville. Ballenberger was active in politics, and was elected a Wayne County commissioner.

Ike Fuchtlar and Alfred Kern ran a furniture store. The Edwards brothers were clothiers. Sam Cohn and son Leopold operated a meat market. F. Abraham became the shamash (sexton or caretaker) of the congregation.

Following the form of worship of Dr. Kaiser's synagogue (speaker for the organizational meeting) in Baltimore, it seemed natural that the new congregation should call itself Oheb Sholom, after the mother synagogue. Oheb Sholom means "Peace Loving," and all in attendance at that meeting approved of the name.

According to Moses Rountree, "The first meeting was spirited, for it was made up of men who not only had vision of the perpetuation of Jewish faith and ideals, but who, at the same time, were practical business men." Before the meeting ended, \$2,092 was pledged for the erection of a temple at the earliest possible time.

"On February 12, 1883, Oheb Sholom Congregation was incorporated by Adolph Lehman, Emil Rosenthal, Henry Weil, Solomon Weil, Moses Einstein, Asher Edwards and Joseph Edwards." The articles of incorporation stated: ". . . this corporation shall endure for 50 years. It shall establish such by-laws and ordinances as shall appear necessary for the purpose of regulating the temporal concerns of said congregation. This corporation shall not and is hereby forbidden to sell any note, token, devise script, or other evidence of debt to be used as currency."

The temporary organization was made permanent at a meeting on February 19, 1883, when a constitution was adopted. Officers of the congregation were elected to include: Adolph Lehman, president; Emil Rosenthal, vice-president; Solomon Weil, treasurer; Augustus Hilb, recording secretary; and Ike Fuchtlar, financial secretary. Henry Weil, Henry M. Strouse, Moses Einstein, Asher Edwards, and Sam Cohn were elected directors. Abe Strouse was elected chairman of the school board, which also included Joseph Edwards, Joseph Ballenberger, and Emil Rosenthal. Attesting to the fact that the members were "far-sighted and practical," the treasurer was placed under a bond of \$5,000 and the financial secretary under a bond of \$1,000.

Forty-eight charter members signed the constitution. In addition to those who had attended the organizational meeting, the number included M. C. Herstein, Abe Einstein, J. O. Kunsky, Isaac Levy, N. Metzger, L. B. Lachman, B. Harmon, Montoe Kline,

Louis Marks, Henry Strouse, Ben Strauss, Alfred Harris, Samuel Coy, E. M. Lehman, G. Metzger, and Joseph Edwards.

The constitution specified that the form of worship would be that of the Oheb Sholom Temple in Baltimore. Membership was open to any male of the Jewish faith having attained the age of 13, upon payment of an admission fee of \$5.00. Minimum dues for members under 21 were 50 cents per month, for those over, \$1.00 per month. Members over 21 were asked to sign the constitution and select a pew or a seat in the soon-to-be-built temple. Privileges of membership were equally accorded pew and seat holders, but only the pew holders had the right to vote on questions involving real estate of the congregation. Pews were sold at annual auction. Pew No. 13 was not sold, but was set aside for “mendicants” or other visitors.

Rabbinical duties were outlined in detail. The rabbi was to give a sermon on the morning of every Sabbath and Holy day. He was designated to be the school superintendent. School commissioners were elected for a term of two years and other officers were elected for one year. The school commission was to have a representative at the school each day to be kept informed concerning the “working and study of the school.” Non-members of the congregation had to pay a tuition of \$6.00 in advance per annum for each child. Care was provided for the health of pupils with no student being permitted to attend school when there was “any contagious disease pervading his house.”

Provisions were made to safeguard certain forms. The Sabbath and Holy days were to be governed by “Biblical injunction, rather than by expediency.” English could not be substituted for Hebrew in divine services. The hat or yarmulke (a small skullcap, similar to ones worn by Catholic priests) was not to be removed during service. (Sol Weil was the only member who did not abide by this rule.) A short time later, this provision was changed to read “nothing shall be done about the wearing of hats.” Yarmulkes were always available in the entry for anyone wishing to wear one. There were black ones for regular services and white ones for holidays or other special occasions.

A resolution was adopted calling for 20 percent of the amount of pledges to be paid immediately and a second 20 percent within six months. Building construction would begin soon.

Quoting from Moses Rountree, “Although members were liberal, the amount pledged was considered insufficient, and upon motion of Sol Einstein at a meeting on February 25, every member was called on to be a committee of one to solicit donations, upon drawing up a proper circular for this purpose.” The ladies were also called upon for help, but did not consider the time opportune for holding a fair as yet. Later every member going north to buy his spring stock was “requested to provide himself with a letter from the president stamped with the congressional seal, to solicit subscriptions. . . . Many and ingenious were the methods for raising money for the building of the synagogue.”



On April 1, 1883, a meeting was held to secure a temporary place of worship and to purchase a lot for the synagogue. Rules of order were also adopted at this meeting. Some of those rules were: "Silence had to be kept as soon as the president rapped his gavel, otherwise members were subject to reprimand; no member was permitted to speak to another above a whisper, none was permitted to interrupt the meeting while the minutes were being read, and a speaker must confine himself to the subject, and avoid all personal remarks and indecorous or sarcastic language." A committee to find a place of worship reported that a suggested church being used by Methodists was unavailable.

On May 6, 1883, the second floor of the armory building on Center Street was leased from H. Weil & Brothers for \$150 a year. The Ladies' Assistance Society provided furnishings. The congregation held its first meeting in the new quarters on May 13, 1883. At that time the Rev. I. M. Bloch was elected "rabbi, reader, teacher and shochet (*ritual butcher*).” He served the congregation for six months.

The choir, which had a paid instructor, was organized the first week of May. It consisted of Miss Mattie Rosenthal, Mrs. Ike Fuchtlar, Mrs. E. M. Lehman, Mrs. Alfred Kern, Miss F. Cohn, Miss Yetta Cohn, Ike Fuchtlar, Myer Strauss, Abe Einstein, Ben Strauss and A. H. Levy. During 1883, the choir learned and sang 23 songs, and spent \$25 for music.

Sabbath School was organized May 20, 1883, and the day school a few days later. Fifteen students were enrolled in the day school.

At the first annual meeting on October 2, a committee was named to select the type of prayer book to be used. The Jastrow book was selected. It was not until 1913 that the Union Prayer Book was adopted for use by the congregation. The treasurer reported that \$3,199.22 had been collected, with \$140 in dues outstanding.

## CONSTRUCTION OF THE TEMPLE

On October 21, 1883, the congregation approved the purchase of a building lot on North James Street from W. H. Griffin, for \$750. In December, Rabbi Bloch accepted a call from Petersburg, Va., and the Rev. M. Strauss of Richmond, Va. was elected rabbi of the congregation. Prior to his arrival, Emil Rosenthal conducted services.

The congregation continued its efforts to raise funds for the erection of the Temple. In January 1884, a "neat sum" was realized from a lecture given by Simon Wolf, Jewish leader and author from Washington, D. C. These funds, together with pledged donations of windows, menorahs, and other items, provided the needed funding to begin construction. On September 14, the building committee reported that funds were on hand for starting construction whenever authorized by the congregation.

Building plans and estimates were submitted at a special meeting on January 25,

1885. Estimates included \$3,500 for a building with a shingle roof; \$4,900 for one with a rough brick slate roof; and \$5,700 for a building with a pressed brick front. The plans called for the building to have a frontage of 35 feet, a depth of 65 feet, and a seating capacity of 250 people. It was voted to proceed with construction when \$5,000 was on hand. Later this was changed to allow for a building cost of no more than \$6,000.

Building plans were approved in March, and bids were held open until April of that year. The Rev. Max Moses was elected rabbi in August of 1885.

Rabbi Moses was reelected in May, 1886, with an expression of regret that the congregation was unable to increase his salary. Apparently money was tight. The congregation had to resort to interest-bearing loans tendered by members of the congregation. The treasurer was authorized to execute notes for a twelve-month period. A class of membership was created for non-residents, who could become “honorary members” upon payment of ten dollars per annum.

In September the building contract was awarded to Milton Harding for \$4,700. According to Barbara Hammond in her *Inventory of Goldsboro*, the temple was designed and built by Hammond, who was a local builder. Hammond states “The Romanesque Revival-style building is significant for architectural design details, such as the prominent buttresses that separate the bays.”

Construction of Temple Oheb Sholom in Goldsboro, North Carolina was completed in December 1886. Temple Oheb Sholom was the second Jewish synagogue built in North Carolina and one of the earliest in the United States.

A committee was named by President Lehman to arrange for the dedication of the temple. This committee included Lehman, Solomon Weil, Sol Einstein, M. Summerfield, Joseph Isaacs, Asher Edwards, and Alfred Kern.

The first meeting was held in the new synagogue on December 26, 1886, at which time the dedication was set for December 31 at 4:00 P.M. Invited guests included Dr. Alois Kaiser, of the mother synagogue in Baltimore, and Simon Wolf of Washington, D. C. A banquet ball was planned to follow the dedication.

The following paragraphs are quotes and paraphrases from the *Goldsboro Daily Argus* of January 1, 1887. Editor Joseph E. Robinson reported the dedication with lengthy and flowery rhetoric.

## DEDICATION “GALA” OCCASION

Yesterday was a gala day in this city, not only for the Hebrews, but for the Gentiles as well, as evidenced by the great interest manifested by the large audience that attended the Hebrew Temple on the occasion of its dedication. The building was filled with the elite of the city, and the interest was maintained throughout a ceremony lasting nearly two hours.

Promptly at the appointed hour the door of the beautiful edifice opened, admitting the president and the other officers of the congregation and the building committee, and as they entered, the full-toned organ greeted them with a joyous burst of welcome that thrilled the large concourse of bowed worshipers and respectful visitors into entranced silence and mysterious reverence.

Proceeding slowly up the aisle, the president took his place before the altar, when little Miss Edna Weil, daughter of our townsman, Mr. Solomon Weil, accompanied by seven other young ladies, approached bearing in her hands a white silk cushion on which lay the key of the temple. Standing gracefully before the president, she modestly, but in a clear and musical voice, delivered the following presentation speech. . . . One must reluctantly conclude that little Edna, who was about ten, had some assistance in the preparation of her speech.

Mr. President: With feelings of pride and pleasure I assume the honor which has been conferred on me of presenting to you the key of this temple. The congregation of which you are the honored head, constructed this edifice for the purpose of supplying a want long felt by the Hebrew community of Goldsboro, that of a temple where they might worship God, and where their children might be made acquainted with the doctrines of their holy faith. Long may this temple stand through the course of time. May religious harmony and zeal, while it lasts, endure among its worshipers. While our beautiful city, Goldsboro, increases in wealth and refinement and makes religion and education the object of her culture, may this edifice stand among its sister churches, which point their spires to heaven, as an evidence of the devotion of the Hebrew community of Goldsboro to the truth of their faith, and of their regard for the reputation of their city for moral and intellectual elevation. Mr. President, on behalf of the congregation, I present to you the key of this temple.

President Lehman, in a few appropriate words, received the key and accepted the responsibility which accompanied it. Then the vice-president approached the altar with a lighted taper, which he handed to the president, who, on receiving it, and lighting the altar lights, said, "And the Lord said, let there be Light, and there was Light."

Then a circuit was made thrice around the pulpit by the officers of the congregation, building committee, and the little misses, in accordance with the custom of dedication, while the choir filled the church with grand songs of Hallelujah, which was rendered in a style that captivated all ears. Especially did the exquisite singing of Mrs. David Kahnweilder of Wilmington, N. C., thrill all her hearers, while the wonderful sweetness and expression of her voice charmed them inexpressibly.

The Holy Scrolls, containing the five books of Moses were then placed in the Ark by Messrs. L. Kern and Sam Cohn. Then the officers and others went to their seats,



when the minister recited the opening prayer which called upon “the Father of all mankind” to “let Thy glory fill this house which we this day dedicate to Thy Holy name. Shelter it under the wings of Thy heavenly protection. Grant, O God, that all the members and supporters of this house be spared in health and prosperity to witness and enjoy the results attained by their sacrifices and well directed efforts. . . . Amen.”

*(The sermon followed next.)* It was delivered in an eloquent and impressive manner, showing that Rabbi Moses is not only a profound theologian, but an accomplished elocutionist as well. The reading of this sermon is but tame compared to the impression produced by its delivery. We have listened to eloquent men on the hustings, in deliberative bodies, and from the sacred desk, but have never been more impressed than by Dr. Moses’ masterly effort last evening.

*(Three columns of fine print were devoted to the rabbi’s sermon.)* The rabbi voiced appreciation “to you all, men and women, who so cheerfully have contributed your mites to the sacred cause of our religion, who have planned the erection of this house; to the officers and members who have zealously labored to accomplish the noble end entrusted to their care and charge; to the noble and good ladies who have undoubtedly encouraged you in the hour of trial. You all feel more than repaid by having done your duty as true and faithful sons and daughters.”

The speaker quoted Job, and commented and then continued “. . . welcome to you all, dear friends, whatever your profession of faith. Blessed be your coming in, blessed be your going out. Blessed be those who will worship within these walls; blessed be the friends of Israel who love truth and justice. . . . It shall teach you that Israel’s mission is universal, that its truth is universal. It shall teach you to tolerate the opinions of your neighbors, for in the image of God, He created all men.”

*(Following the sermon, Robinson concluded his article with some editorial comments.)* Without the tireless energy and the intelligent enterprise of Dr. Max Moses, it is hardly too much to say that the good work of building the beautiful Hebrew Synagogue would not and could not have been carried to completion this year, and maybe for years to come. But fortunately for the Hebrews of Goldsboro, the right man was here at the right time. . . . Our limited space and press of time prevents our reporting in full the most excellent and edifying addresses of Hon. Simon Wolf of Washington, D. C., formerly U. S. Consul to Egypt, and Rev. A. Kaiser of Baltimore, who four years ago founded the Hebrew congregation of this city. We have endeavored, however, in the eleventh hour, under the influence of their magic eloquence, to embody the gist of their utterances in our leading editorial—to make room for which has necessitated our leaving out our New Year editorial, which will appear in tomorrow’s issue, and our local briefs, which, fortunately, were of minor interest. For the same reasons we also deterred from reporting the grand banquet and ball in the Armory Hall that is now in brilliant and exuberant progress as we go to press.

IN THE SAME ISSUE of the *Argus*, Robinson wrote an editorial entitled "The Israelites." There, he cited the ". . . extraordinary influence which the religion of the Hebrews has exercised on Christian and Mohammedan nations, an influence which has given universal significance to their ancient literature. . . . There is today no civilized country which does not count Jews among the foremost and most brilliant representatives of its intellectual progress. The unanimous verdict of the historians and philosophers of our time is that the Jews are among the chief promoters of the development of humanity and civilization."

Elsewhere Editor Robinson gave a detailed description of the temple, which he said "is complete and perfect in all things, and is as handsome and well made as skill, taste and ample means can make it. Our Hebrew friends may well feel proud of their beautiful building." He rounded out the four-page dedicatory issue with individual tributes to "Our Hebrew Advertisers," giving the history of each firm. Included were H. Weil & Bros., M. Summerfield & Co., Fuchtlar & Kern, H. M. Strouse, Sol Einstein & Co., and Sam Cohn & Son.

## THE EARLY YEARS IN TEMPLE OHEB SHOLOM

In the early years, there was a separate meeting of Orthodox Jews, upstairs in the Odd Fellows Hall on John Street. By the 1940s, their numbers had dwindled, and they began to meet together with the larger group at Oheb Sholom.

On May 5, 1895, electric lighting was approved, and a contract was signed for installing the fixtures in the Temple. This marked a tremendous improvement in the building's functions.

There is an old Jewish Cemetery in Goldsboro. Not many people know about it, because it is no longer in use. It is located on the side of a small hill at the northeast corner of Willowdale Cemetery. Over 50 headstones stand there. Most are weathered and many are askew. Several are illegible. The dates are from 1875 until 1951. The majority of those interred there were buried between 1880 and the 1920s. Family names represented include: Edwards, Susman, Blume, Mayerberg, Cohn, Spier, Hilb, Levy, Pearl, and others that are unfamiliar today.

Research indicates Susman was in the livery business in Rocky Mount. Blume was a Lithuanian peddler, who became ill while working this area. He was cared for by a local farmer, who had a daughter. Blume fell for the daughter and married her. The two moved to Wilmington, where the new wife converted to Judaism. Jewish people from other towns were buried in this cemetery, when there was no Jewish cemetery located where they lived.

Based on the minutes of September 1897, the condition of this cemetery was of concern to the group, and they undertook improvements including a wall around

it, and other needed cleaning and clearing. Additional space was purchased in 1910 for expansion.

1910 was the year that gas heating was introduced into the sanctuary. In 1913 Union Prayer books were ordered, as well as Jastrow Prayer Books. The congregation voted to continue use of the older books for Holiday services and to try the new Union Prayer books for Friday services. In that same year further modernization of the ritual provided for the services to be read in English as well as Hebrew. A new Estey organ was purchased in 1914 for \$2,000 to further improve the services.

In 1915 an annex was added to the rear of the synagogue to house the Sabbath School activities, Hebrew school, B'nai B'rith, Sisterhood, Hadassah, and congregational meetings and dinners. The annex also had a fully-equipped kitchen, four classrooms, storage areas, and a study for the rabbi.

The following members are on the Roll of Honor for service given during World War I: Leonard Epstein, Edwin Joseph, Isaac Kadis, Morton Rosencower, Emil Rosenthal, Louis Sherman, Harry Shrago and Jake Shrago.

Through the years, Julius Mayerberg served the congregation longer than any other rabbi. At his arrival in 1890, the congregation had a membership of 26 families. This Statesville native seemed to have been loved by everyone. His children were born, and some died, while he was here. Both he and his wife are buried in the old Jewish Cemetery in Goldsboro. Rabbi Mayerberg lived in Goldsboro almost 40 years.

The Union Prayer Book was first used for the Holy Days in September 1920. The congregation decided that this book was "more modern and would strongly appeal to them."

Rabbi Abe Shindling was elected to follow Rabbi Mayerberg in July 1924. He was given a parsonage, rent free, for as long as he desired to occupy it. In that year, women were given the privilege of voting on congregational matters. There were then 31 families on the congregational roster. Officers included Leslie Weil, president; Sol Isaacs, vice-president; Lionel Weil, treasurer; Adolph Oettinger, secretary; and A. A. Joseph, Joe Rosenthal, M. Sherman as directors. In 1931, hymns were added to the responsive readings, and Hebrew was first taught in the Sunday School. Rabbi Iser Freund was installed to follow Rabbi Shindling.

Oheb Sholom's 50th anniversary was celebrated November 19, 1933. Rabbi David Marx of Atlanta was the principal speaker for this event.

Officers of the congregation in 1940 were Henry Weil, president; W. A. Heilig, vice-president; Lionel Weil, treasurer; Mrs. Nathan A. (Emma) Edwards, financial secretary; M. N. Epstein, recording secretary. An executive committee was appointed to "improve divine services." New prayer books were purchased. Miss Mavis Evans was hired as organist, and "suitable" singers were recruited.

From 1940 through 1945, Temple Oheb Sholom was open Saturday evening and



Sunday for soldiers stationed at Seymour Johnson Air Force Base during World War II. Sandwiches and snacks were served on Saturdays while the soldiers were playing ping-pong, darts, and other games. Breakfast was served on Sunday mornings.

Herman Levin came to Goldsboro as the Jewish Welfare Board representative during this time. He helped organize the local USO with its many and varied activities, including Seders for 3,000 to 4,000 people during the war years. Congregants frequently went down to visit with the soldiers, and invited them into their homes for Sunday lunch or dinner. Many friendships were made during this time. The Levins made Goldsboro their home following the War.

## THE TEMPLE SINCE 1940

Rabbis who have served Oheb Sholom since 1940 include Joe Weiss, Jerome Tolochko, Maurice Feuer, Solomon Herbst, I. J. Sarasohn, Tibor Fabian, and Reuben Kestner. Besides Rabbi Kestner, there have been other Circuit-riding Rabbis and several student rabbis from Hebrew Union College in Cincinnati who have filled the pulpit at various times. Many of the student rabbis were female.

Jerome Tolochko served the congregation as interim rabbi during World War II. He replaced Joe Weiss, who joined the war effort as a chaplain. After the war, Rabbi Weiss returned to Oheb Sholom. Rabbi Tolochko then received a call from the Kinston congregation, whom he served for a number of years.

Tibor Fabian was the last full-time rabbi. He retired in the 1970s. The last active Sabbath School was held in the 1970s, while Rabbi Fabian was in residence. Reuben Kestner was the last circuit-riding rabbi. The last student came in the early 1990s.

A special guest came to visit Oheb Sholom in April 1955. The famous Eleanor Roosevelt, wife of the former President, came to visit at the invitation of Gertrude Weil. She made a talk and caused quite a bit of notice in the town. This was probably the best known guest ever to visit the congregation.

The congregation had a large celebration on the occasion of the 75th anniversary in 1961. Rabbi Julius Mayerberg's son, Samuel, who was also a rabbi, came to deliver the keynote speech. (Samuel was well-known in Kansas City, where he had a congregation, for his efforts to reform the city's government. His sister Florence, who had remained in Goldsboro as an elementary school teacher, also participated in the festivities.) Rabbi Joe Weiss, who had served the congregation on two occasions, came back to be a part of the service. This was a memorable occasion. Many townspeople attended. A dinner was held afterward in the annex.

Another well-known personage visited Oheb Sholom in the 1970s. Kate Smith, the nationally-famous singer of "God Bless America," attended Sabbath services and a reception afterward. Ms. Smith came to visit her niece and her niece's husband, who

lived in Goldsboro at the time. The husband was stationed at Seymour Johnson Air Force Base, and the couple were members of the Temple.

The 100th anniversary was celebrated in 1986. The keynote speaker for this occasion was Eugene Price, editor of the *Goldsboro News Argus*. This was also a fine affair, with many townspeople in attendance.

Members of Oheb Sholom had excellent relations with other locals. As an example, musicians from various churches participated in services on an ongoing basis. Some of these included Luby Casey, Mavis Evans, Jim Smith, Eugene Mauney, Elizabeth Sutton, and Kathleen Warren.

Rabbi Fabian had a special love for music and introduced many new and different musical selections to the Friday and Holiday services. From the 1970s to the 1990s Lee Brown and Emily Weil were the singers for Holiday services. Eugene Mauney accompanied them and sang also. After his death, Carol Katz played the organ for Holiday services.

One example of good citizenry was shown by Jack Bernstein. He loved to grow roses and would take blooms to all the banks and city offices daily during the rose season. Oheb Sholom members have donated parks, libraries, theaters and other buildings to the community. An impressive number of members have served as City Councilmen, County Commissioners, School Board members, members of the Recreation and Parks Commission, the Human Relations Commission, the Wayne United Way (Henry Weil helped establish this organization), Wayne County Historical Association, the Community Arts Council, the Hospital board, the Library Board, the Boy and Girl Scout Councils, the Downtown Goldsboro Development Corporation, and many other worthwhile civic groups.

Members have primarily been merchants, as well as philanthropists supporting good civic endeavors. They have been outstanding citizens of their community and have, in turn, been welcomed into all facets of society. From the early years, there has existed a viable spirit of friendship between the Temple and the community.

Until the 1980s, the Sisterhood was very active. The women of the Temple arranged dinners, Oneg Shabbats following Friday services, and other social activities. After 1970, these women began to participate in the reading of the Sabbath services and to lead the congregation upon occasion. This helped prepare members for the arrival of female student rabbis during the next decade.

Many people have been outstanding over the course of the past 100 years. It is difficult to know or name all of them. Seymour Brown's father was caretaker of the Temple for many years. Seymour and Lee Brown continued this commitment after his death, looking after the yard and the interior. Perhaps best-known across the state was Gertrude Weil, who was instrumental in the drive for women's suffrage, the introduction of child labor laws, and the adoption of civil rights legislation. The Heilig-Meyers

Furniture chain, now nationally traded on the New York Stock Exchange, was established in Goldsboro. Both families were members of Oheb Sholom. Some of the most active members over the last 50 years include the Bernstein, Brown, Edwards, Ellis, Firnbacher, Gordon, Herlands, Isaacs, Kadis, Kahn, Kirschner, Korschun, Leder, Levin, Paley, Paliakoff, Samelson, Schubert, Shrago, Trachtenberg, and Weil families. This was, indeed, an impressive group of citizens.

Over the years the membership remained fairly constant at 30 families—a few more or less. After a downsizing of military personnel in the early 1990s, Seymour Johnson no longer had many Jewish servicemen (or women). Gradually members of the congregation died or moved elsewhere. The Jewish population in Goldsboro declined. After the early 1990s the only activity has been an occasional Bar or Bat Mitzvoth, wedding, or memorial service in the synagogue. Remaining members have affiliated with other larger congregations in nearby towns. Temple Oheb Sholom in Goldsboro no longer has an active congregation. It stands today as a beautiful reminder of a rich Jewish heritage that has played an active role in the history of the area.

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Brass plaque posted on the front of the Oheb Sholom building.







Exterior view of Temple, facing southeast when standing on the corner of Oak and James Streets. This Romanesque Revival-style, red brick structure, designed and built by Milton Harding, features prominent buttresses and unique stained glass windows. The structure was completed in 1886. For safety, the windows have been covered, on the outside, with plexiglas.

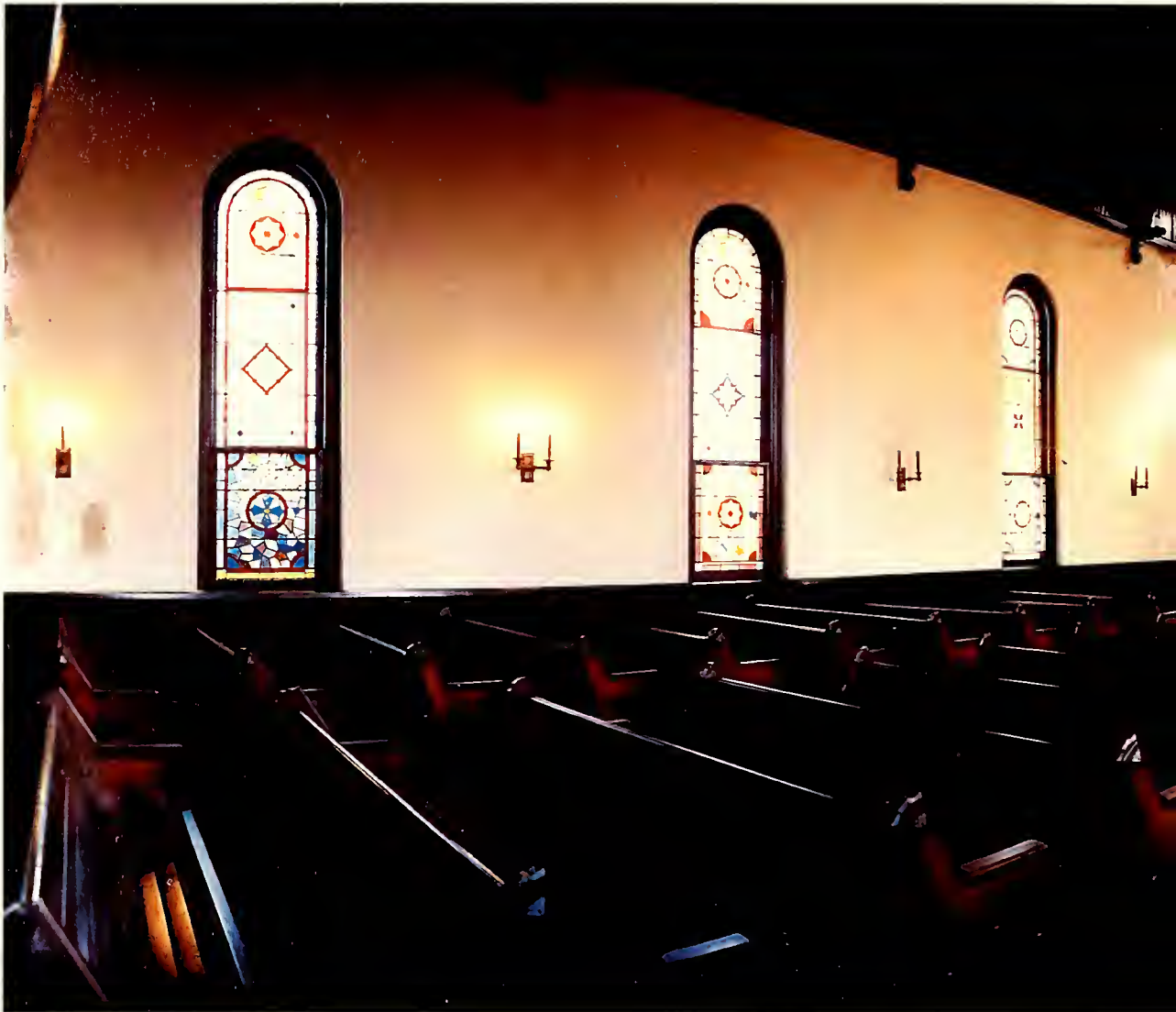




An exterior view of the Temple, facing southwest. This view shows the prominent buttresses along the sides of the auditorium, which separate the bays. This is one of the building's significant architectural design details.



A vertical shot of the temple's interior made from the choir loft. Many of the 250 seats are visible from this view. The Ark is seen here with the doors closed.



A horizontal view of the temple sanctuary facing north. The Ark is closed, showing the gold and white detailing of the woodwork. Five stained glass rectangular windows are on each side of the Auditorium. There are two round stained glass windows on the east and west sides of the room. The west side also has two sets of double stained glass windows with rounded tops similar to those down the sides of the room.







Standing in the rear of the sanctuary, the open Ark is visible. Its deep red velvet, blue and gold wall hangings can be seen inside. Two Torah scrolls are standing on a table skirted in white satin decorated with gold. White satin coverings were used for holiday or special occasions. Deep red velvet was the color used for ordinary services. The congregation owned three Torah scrolls.



One can see the lighted Torah, which is kept inside the Ark. Seven-branch candelabra (or menorah) stand on either side of the bimah (raised platform in front of the Ark). The Ark is topped by a representation of the Ten Commandments. The eternal light can be seen suspended from a chain above the Ark's doors.



Further back in the auditorium, the Ark, the central chandelier, and the aged-wooden ceiling can be seen together.





From the bimah or front of the sanctuary facing west, the choir-loft, round stained glass windows, and the old Estey pipe organ can be seen.



A view of the  
pipe organ  
built by the  
Estey Com-  
pany. It was  
installed in  
1914.





The top of the Ark in Temple Oheb Shalom displays a replica of the Ten Commandments written in Hebrew.





A close-up view of the doors to the Ark and the columns on either side of the doors. The rounded niches on the wall beside the doors each hold a vase that was usually filled with fresh flowers.

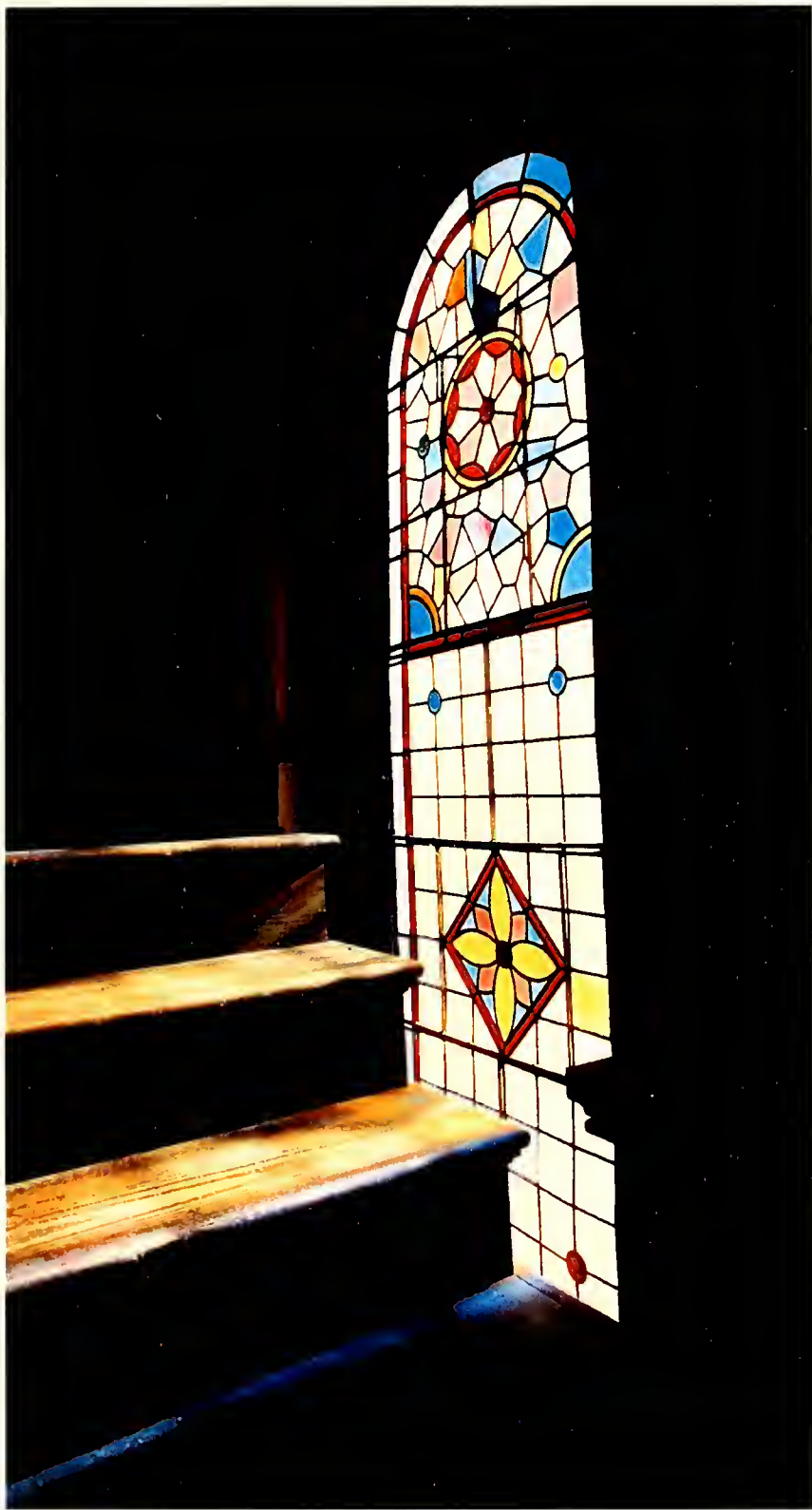


Close-up detail of the column base. The light through the stained glass creates interesting patterns on the floor.

Light and shadows play on the candelabra, columns, and floral niche.







One of the large, rectangular stained glass windows on the west side of the building. This one is beside the steps to the choir loft. Each side window is different in design and in color. Only the round windows have a pictorial theme.

A close-up view of the round stained glass window over the Ark on the south-east side of the sanctuary. The design on this window depicts a candelabra (or menorah).



A close-up of the round stained glass window over the Ark on the north-east side of the building. This design features a fanciful depiction of the Ark of the Covenant mentioned in the Torah or Bible.



This plaque is in the foyer of Temple Ohev Sholom stating the name in Hebrew and in English with the dates of the organization and of the completion of the building.

Wayne County Historical Association designated the temple a historic building and marked it with this commemorative plaque—giving the date of its construction.







IN THE SERVICE OF OUR COUNTRY

WORLD WAR I

LEONARD EPSTEIN  
EDWIN JOSEPH  
ISAAC KADIS  
MORTON ROSCOWER

EMIL ROSENTHAL  
LOUIS SHERMAN  
HARRY SHRAGO  
JAKE SHRAGO

WORLD WAR II

ROBERT L. BAUM  
SEYMOUR BROWN  
HYMAN COHEN  
JOSEPH EDWARDS  
LEONARD EDWARDS  
AARON M. EPSTEIN  
FRANK GARRIS  
SOL GOODMAN

ABRAHAM GORDON  
NATHAN KADIS  
MOU KIRSCHNER  
HYMAN MEYERS  
SIDNEY MEYERS  
RICHARD SHERMAN  
LIONEL WEIL, JR.  
JOS. I. WEISS

SYLVAN WHITTON

LEOPOLD ZUNZ LODGE No. 364

B'NAI B'RITH  
GOLDSBORO, N.C.

A brass plaque in the foyer listed the names of congregation members who served their country as soldiers during World War I and World War II.





This plaque, in the entry way or vestibule, commemorates the 37 years of service given by Rabbi Julius Mayerberg to Temple Oheb Shalom.



This brass plaque was placed in the entryway of the Sabbath school annex to thank Solomon Weil for his donation of funds making the addition possible.



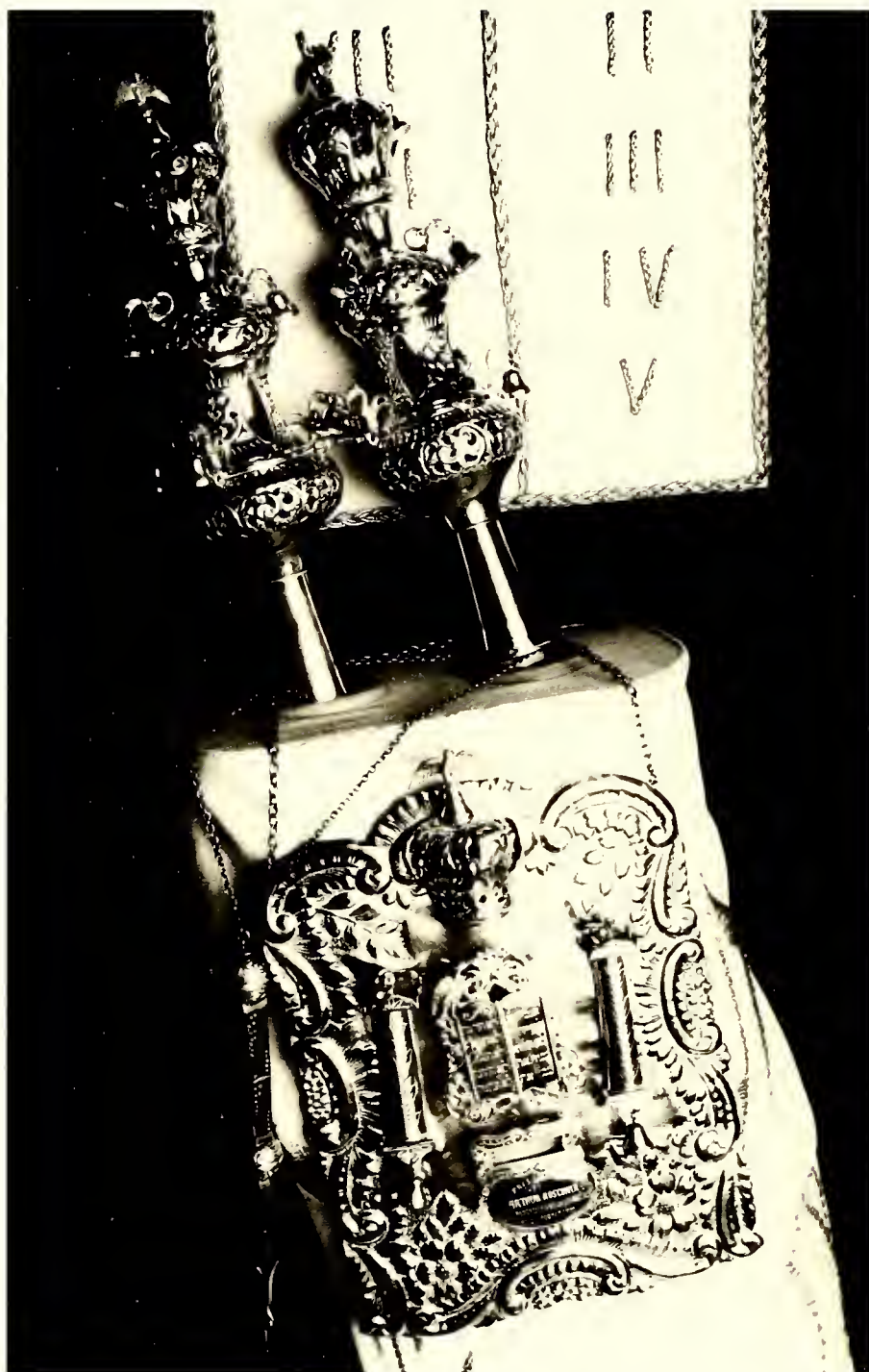
This view of the Sabbath School annex at Oheb Shalom shows the Rabbi's study left, the doors to 4 classrooms on the right, and the door to the kitchen straight ahead. This large assembly room was the site of congregational dinners, discussion groups, meetings, plays and other activities of the Sabbath school or Hebrew school students.

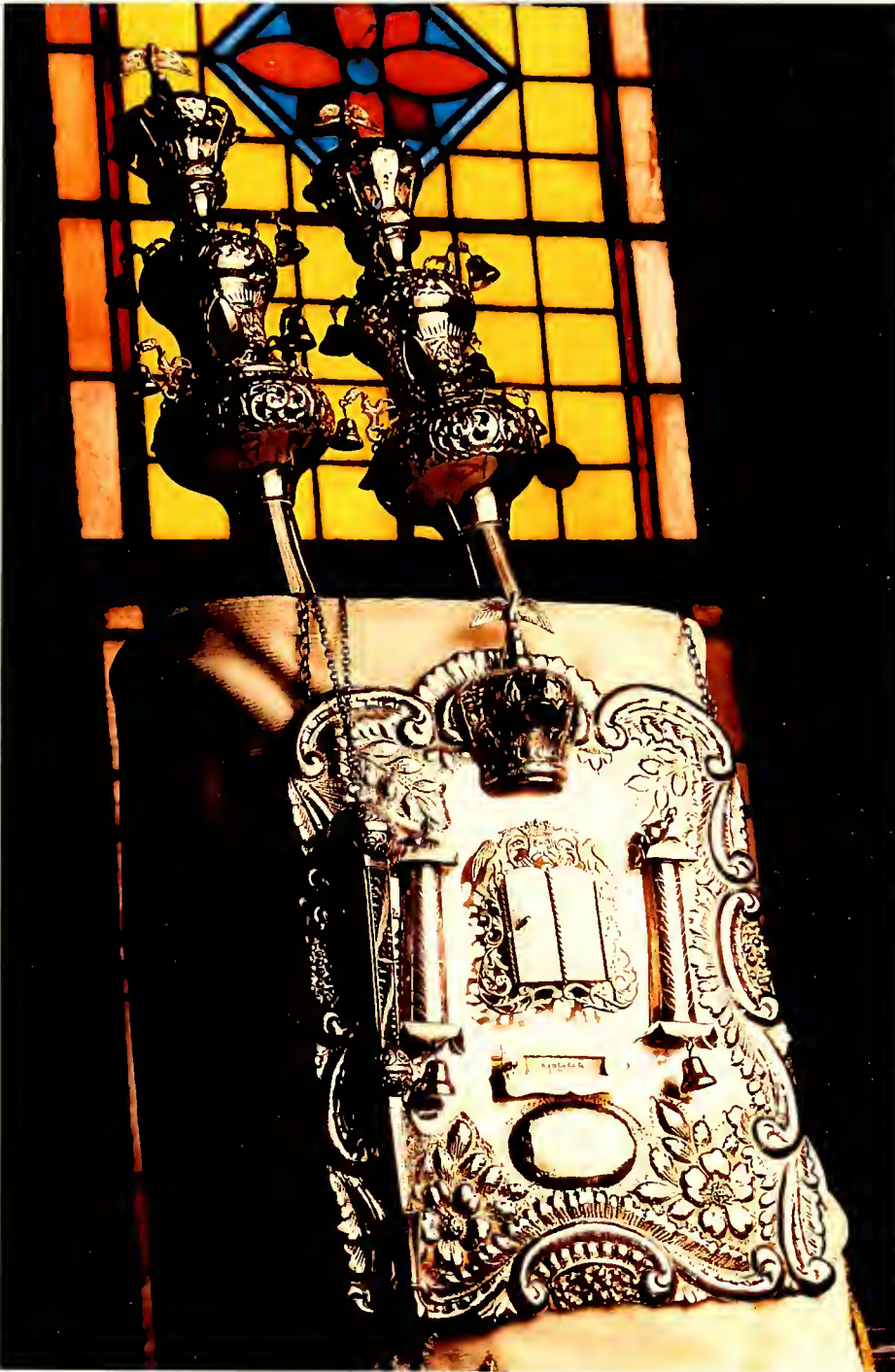




The two Shofars owned by the congregation are shown. These traditional ram's horn trumpet-like instruments were blown at High Holidays and other special occasions.

This picture shows the covering and decoration of one of the Torah Scrolls. The scroll is rolled on two staves known as "azei hayyim" or trees of life, and is fastened with a mappah or binder and a meil or mantle is placed over the scroll. Over the meil is placed a keter or silver crown. Sometimes, as here, the ends of the staves are decorated with tappuhim (apples) or rimmonim (pomegranites). A tas or silver plaque is placed on the scroll and a yad or pointer is placed over this on a chain to aid in the reading of the Scroll. (This is a custom of Ashkenazim)





A close-up view of part of the dressed scroll, showing the silver on the top of the staves, the tas (silver plaque), and the yad (pointer).





This close-up view of the silver plaque on the front of the scroll shows a stylized version of the Ten Commandments, which is hinged and has tiny paper Ten Commandments written inside on rolls. This is similar to a mezuzah that might be used on the doorpost of a dwelling.



This is an open Torah with a yad or silver pointer resting upon it. The yad is an aid for keeping the place while reading.





This view, facing southwest from Oak Street, shows the Sabbath school annex that was added in 1915 behind the Synagogue. There is a tiny vestibule just inside the door at center. The second door opens onto a large assembly hall.



A view of the old Jewish Cemetery in Goldsboro. Among those buried here are the beloved Rabbi Julius Mayerberg and several members of his family.











