

## Civil Rights Roundtable to Kick Off Birmingham Conference

The 2013 meeting of the SJHS in Birmingham will kick off on Friday, November 1. After a tour of Jewish Birmingham in the morning and a visit to the city's civil rights museum, the SJHS will sponsor a roundtable discussion on Jewish participation in the Birmingham civil rights struggle. The panel will begin at 2:30 at the historic 16<sup>th</sup> Street Baptist Church and is open to the public. Moderated by historian Dan Puckett, the roundtable will feature Judge U. W. Clemon, Karl Friedman, Stephen Grafman, Solomon Kimerling, and Reverend Calvin Woods. Noted civil rights leader Julian Bond will serve as a respondent and provide comments.

This panel of important leaders of the African American and Jewish communities will help set the tone for a weekend of exploration about the role of Jews in the movement for civil rights. Later that Friday evening, Julian Bond will deliver the conference keynote address at Temple Emanu-El. His participation is co-sponsored by Temple Emanu-El's Steiner Interfaith Fund of the Rabbi Grafman Endowment Fund.

Please join us for what promises to be a powerful and thought-provoking weekend. You can find a full conference schedule and a registration form in this issue of the *Rambler*.

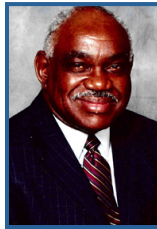
**The deadline for registration is October 16.**



Conference goers will visit the Birmingham Civil Rights Institute museum on Friday.

### Roundtable Participants:

**Solomon P. Kimerling** is a businessman, philanthropist, historian, and native of Birmingham. He and Pamela Sterne King authored the series "No More Bull: Birmingham's Revolution at the Ballot Box," which is being published by *Weld*, Birmingham's weekly newspaper, in monthly installments.



**U. W. Clemon**, considered one of Dr. Martin Luther King's foot soldiers, was heavily involved in the civil rights struggle in Birmingham in the early 1960s. In 1974, Clemon was one of the first two African Americans to be elected to the Alabama state senate since Reconstruction. He served two terms and vigorously opposed Governor George C. Wallace on a variety of issues. He became the first black federal judge from Alabama when

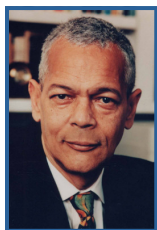
President Jimmy Carter appointed him in 1980. Currently, Clemon practices law with the White Arnold & Dowd law firm in Birmingham.

**Stephen Grafman** is the son of Birmingham's Rabbi Milton Grafman. He grew up in Birmingham before joining the United States Navy. Currently, Grafman is an attorney for Sharp and Associates in Washington, D.C., and lives in the D.C. area.



**Karl Friedman** is a native of Birmingham who was intimately involved in the Jewish community's response to the Birmingham demonstrations in 1963. He has served as a special assistant attorney general of the state of Alabama and is a past president of the Birmingham Jewish Federation. Currently, Friedman is a senior partner at the Sirote & Permutt law firm in Birmingham.

**Reverend Calvin W. Woods** is a civil rights activist and pastor. He co-founded the Alabama Christian Movement for Human Rights (ACMHR) in 1956 along with his brother, Reverend Abraham L. Woods, Jr., and Reverend Fred L. Shuttlesworth. They were introduced to Martin Luther King and Ralph Abernathy in 1962, when the pair began working closely with the ACMHR. Woods was beaten and arrested for his civil rights activism in Birmingham. Currently, he is president of the Birmingham SCLC and pastor of Shiloh Baptist Church.



**Julian Bond** has been an activist in the civil rights, economic justice, and peace movements since his college years. In 1960, Bond helped found the Student Nonviolent Coordinating Committee and soon became its communications director. Bond served 20 years in the Georgia state house and state senate. He was president of the Atlanta branch of the NAACP for 11 years. He served as the elected chair of the NAACP national board from 1998 to 2010. He was the first president of the Southern Poverty Law Center. Bond is professor emeritus of history at the University of Virginia.



Find us on Facebook! Search for "Southern Jewish Historical Society."

## President's Message *By Dale Rosengarten*



Fifty years ago, 250,000 Americans marched on Washington, D.C., "for jobs and freedom" and an end to racial discrimination in all its forms. Three weeks later, in an act of racially motivated terrorism, the bombing of Birmingham's 16<sup>th</sup> Street Baptist Church killed four little girls who had gone to church that day, in the words of the song, to "ask for a blessing" and "ask for no more." The march and the bombing moved Congress to pass the Civil Rights Act of 1964 and the Voting Rights Act of 1965. With the recent Supreme Court decision striking down key sections of the Voting Rights Act fresh in our minds, it seems the right moment for us to consider how far America has come toward equality and justice for all, and how Jews and African Americans have helped or hindered each other in achieving this goal.

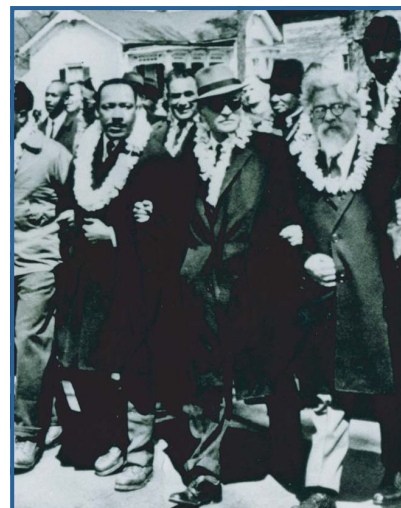
Historians are talking more and more about the *long* civil rights movement, beginning with abolitionism in the early 19<sup>th</sup> century, continuing with the Civil War and Emancipation, into the Reconstruction era when there was a glimmer of a chance to realize the promises of freedom, through the dark days of Jim Crow when black southerners faced lethal race hatred, and culminating in decades of concerted effort—the 1950s and '60s—now

enshrined in capital letters as the Civil Rights Movement.

Throughout the 20<sup>th</sup> century Jewish Americans and African Americans interacted significantly, often finding common ground and taking the same side of the fight. The founding of the NAACP in 1909 established a precedent for partnership between progressive whites, including many Jews, and people of color. In the 1930s, when Communist and Socialist organizers took up the cause of southern black farmers, Jews were prominent in the leadership and especially in the legal representation of African American activists who bucked the system. Less well known but of lasting impact were the dozens of Jewish refugee scholars from Germany and Nazi-occupied Europe, who found safe haven in traditionally Negro colleges and universities across the South.

The 1960s marked a high water of collaboration. The now historic photograph of Rabbi Abraham Joshua Heschel marching with Martin Luther King over the bridge in Selma still gives me goose bumps. I feel pride when I remember the Jewish students who filled the ranks of Freedom Riders. In the '70s the coalition of blacks and Jews came under attack from within, as the civil rights leadership veered toward Black Nationalism and the Nation of Islam became openly antisemitic. Was there anything Jews could have done to produce a different outcome?

I look forward to convening in Birmingham in November and having the opportunity to reflect on the past and think about the future. In the 21<sup>st</sup> century, with legal barriers to racial equity removed but social, economic, and environmental injustice still widespread, how can we move on from here?



Left to right: Martin Luther King, Ralph Bunche, Abraham Joshua Heschel.

## Breman Museum Tells the Story of Rich's Department Store

Founded as M. Rich Dry Goods in 1867, Rich's department store grew into one of the most influential institutions in Atlanta's history before it was absorbed into Macy's in 2005. For more than a century, Atlanta and Rich's shared a symbiotic relationship, as captured in a 1949 *Saturday Evening Post* article entitled "The Store that Married a City." As one grew, so too did the other. Not only does the Rich's story illustrate Atlanta's and the South's commercial, political, cultural, and architectural development, the story of the Rich family in Atlanta reflects the larger history of Jewish immigrants in America who rose from foot and cart peddlers to become, in some cases, the owners of large chains of stores.

From November 17, 2013 to May 27, 2014, the William Breman Jewish Heritage Museum will host the exhibition *Return to Rich's: The Story Behind the Store*. This exhibition, the largest in the Breman's history at nearly 5,000 square feet, will feature interactive elements and will draw upon collections from the Atlanta History Center, Coca-Cola, Georgia State University, the Rich Foundation, and the Breman's Cuba Family Archives for Southern Jewish History. Come relive the Pink Pig, the Magnolia Room, Fashionata, and more at the Breman. For more information, email [richs@thebreman.org](mailto:richs@thebreman.org).

Right: Rich's downtown Atlanta store, circa 1940. Photo courtesy of Oscar Elsas Family Papers, Cuba Family Archives for Southern Jewish History at the William Breman Jewish Heritage Museum.



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The Rambler welcomes  
submissions on news relevant to  
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Editorial inquiries to  
Deborah R. Weiner  
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Send address changes to  
Barbara Tahsler  
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# Holocaust Speakers Bureau Branches Out

By Sharon Halperin, Director, Holocaust Speakers Bureau

The Holocaust Speakers Bureau, founded in North Carolina's Triangle in 2010, provides a service to educators in the Raleigh-Durham-Chapel Hill region who wish to bring Holocaust survivors and liberators into their classrooms. Since its inception, over 100 schools have participated and more than 5,000 students and faculty have heard, first hand, the personal testimonies of survivors.

Students and staff sit in respectful silence as the survivors, who range in age from 73 to 93, share their experiences in concentration and death camps, on the *Kindertransport*, hiding in Christian homes and orphanages, or viewing in horror as storefront windows were smashed on Krystallnacht. Stories of displaced persons camps, the voyage across the Atlantic Ocean, and the struggles of immigration are also shared. Each talk is always followed by an animated question and answer period and a long line of students hoping to speak personally to the survivor or liberator.

We are in the process of professionally filming our survivors and liberators so that their personal experiences will live on in perpetuity. These interviews will appear on our website along with lesson plans designed specifically to augment the topics discussed during the survivors' interviews.

This year, the Holocaust Speakers Bureau has expanded its activities into the world of theater. In March, we brought New York actress Susan Stein to perform *Etty* ([ettyplay.org](http://ettyplay.org)) at the Levin Jewish Community Center in Durham. *Etty* is

taken from the diaries and letters of Holocaust victim Etty Hillesum, whose personal form of resistance against the Nazis offers a stoic example of the bravery exhibited by Jews during the Holocaust. The performance was followed by a panel discussion which included local scholars on the Holocaust and resistance.

Also, seeking to gain a personal perspective from a survivor, the Burning Coal Theatre Company in Raleigh has called on the Speakers Bureau for assistance in mounting productions with Holocaust-related themes. In January, Speakers Bureau members addressed the cast and crew of *Good* by C.P. Taylor, a Holocaust drama with music. *Good* tells the story of a university professor in Germany during the Nazi era. How does a "good," liberal-minded professor find himself drawn into the world's most terrible crime against humanity? One decision at a time.

The upcoming play *Kindertransport* will be staged November 14 to 24, also at Raleigh's Burning Coal Theatre Company. A *Kindertransport* survivor from the Holocaust Speakers Bureau served as a consultant to the producer. This survivor will participate at a "talkback" following the matinee performance at 2 pm on Sunday, November 17.

All proceeds from the November 17 performance will be given to the Holocaust Speakers Bureau. The community is invited to attend. For tickets and information, or to learn more about the Holocaust Speakers Bureau, email [sharonhalperin88@gmail.com](mailto:sharonhalperin88@gmail.com). You can also visit our website at [holocaustspeakersbureau.org](http://holocaustspeakersbureau.org).

## Kindertransport

By Diane Samuels



Directed by Brian Vandle

**Burning Coal Theatre**

224 Polk Street, Raleigh, NC 27604

**November 14-16, 21-23 @ 7:30pm**

**November 17\* and 24 @ 2:00pm**

Tickets: \$15.00 for Adults

\$10.00 for Students & Seniors

**For Reservations: 919.753.6626**

## "Down Home" in North Carolina: The Cantata

The Jewish Heritage Foundation of North Carolina's project "Down Home: Jewish Life in North Carolina" has taken many forms over the past several years: book, DVD, website, and an exhibit mounted at the North Carolina Museum of History. In April, the Triangle Jewish Chorale debuted perhaps the project's most novel incarnation, "Down Home: The Cantata," at Duke Divinity School's Goodson Chapel.

The cantata's text comes directly from oral histories in the collection of the JHFNC. In addition, audio clips from the interviews are woven into the fabric of the music, explains composer Alejandro Rutty. "You hear the orchestra and the people tell the story, and that's the text the singers sing right after that."

Reviewers praised the debut performance. "Rutty's creative music made the stories live with humor, with determination and with dignity. The arias and anthems stirred the emotions," one reviewer wrote. "The Triangle Jewish Chorale, the

soloists, and all the musicians gave a polished and inspired performance" under the direction of singer and conductor Lorena Guillen. The standing-room-only audience gave the cantata a standing ovation.

### Down Home Digital Exhibit Goes Live



In May, the Duke Center for Jewish Studies, in connection with the Jewish Heritage Foundation of North Carolina, announced the birth of *Down Home: A Virtual Museum* on its web site, [sites.duke.edu/downhome](http://sites.duke.edu/downhome). While hundreds of thousands of North Carolinians saw the exhibit in person at one of its several venues, mounting the interactive site means that *Down Home* will live on for many years to come on the Internet. The site's sponsors encourage web visitors to share the site with friends and recommend it to public schools for use in the classroom and to local synagogues for use in their respective communities and congregations.

Rutty, an associate professor of music at UNC-Greensboro, had previously composed other works featuring oral recordings, most recently for a New York project using oral histories of World War II veterans. The "Down Home" cantata was commissioned by Eric Meyers, religion professor and director of the Duke Center for Jewish Studies, with support from the Bernice and Morton Lerner Endowment for Judaic Studies at Duke University, the Duke Center for Jewish Studies, and the JHFNC.

After its debut, the cantata was performed in synagogues in Greensboro and Raleigh. Plans are underway to produce a high quality video/DVD for purchase in the near future. For more information, visit [sites.duke.edu/downhomecantata](http://sites.duke.edu/downhomecantata).

# Uncovering Florida's Rich Jewish History

By Marcia Jo Zerivitz, Founding Executive Director, Jewish Museum of Florida-FIU

Twenty-six years ago, Florida's Jewish history was little known or documented. Scholars showed no interest in researching what they assumed was a post-World War II phenomenon that began on Miami Beach. In the early 1980s, Henry Green, Laura Hochman, and Abe Gittelson started asking questions for a project called MOSAIC. I joined the team and began traveling the state to conduct research and train volunteers to collect photographs, documents, artifacts, and oral histories for a traveling exhibition, "MOSAIC: Jewish Life in Florida." The reality emerged: Florida has a deep, rich, and colorful Jewish history.

Spanish explorer Juan Ponce de León discovered Florida in 1513. For its first 250 years, the territory was under Spanish rule and only Catholics could settle there (see below article). That changed in 1763 with the signing of the Treaty of Paris at the conclusion of the French and Indian (or Seven Years') War, when Great Britain took possession of Florida. Within a year, the first documented Jews arrived: Samuel Israel, Joseph de Palacios, and Alexander Solomon came to Pensacola in 1763, bought land, and started businesses.

Since that time, Jews have made tremendous contributions to every area of Florida's development. Significant figures include developer Moses Elias Levy (1782–1854) and his son, David Levy Yulee (1810–1886), who brought Florida into the Union as the 27<sup>th</sup> state in 1845 and was the first person of Jewish ancestry to serve in the U.S. Congress. Four hundred years after Ponce de León arrived in 1513, the first Jews settled on Miami Beach.

By gathering bits of information from hundreds of sources, we were able to document compelling stories of Florida's Jewish past to create a powerful exhibition. From 1990 to 1994, the MOSAIC exhibit traveled to 13 cities. Its success led to the founding of the Jewish Museum of Florida, which opened in 1995 on South Beach. Its mission is to collect, preserve, and interpret, for the benefit of the public, the material evidence of the Jewish experience in Florida. Today the Museum is housed in two adjacent historic buildings that were originally synagogues for the first Jewish congregation on Miami Beach.

In planning for my retirement in 2011, after 25 years of researching, collecting, and writing about Florida Jewish history and leading the museum, I proposed partnering with an academic institution. An agreement was made with Florida International University (FIU) in 2012. The Jewish Museum of Florida-FIU is now part of the university's College of Arts & Sciences.



## Were Conversos in St. Augustine in the 16<sup>th</sup> Century?



*The founders of St. Augustine celebrate Mass.*

The year 2013 marks the 500<sup>th</sup> anniversary of the discovery of Florida by Spanish explorer Juan Ponce de León in 1513. Many events are being held to celebrate the anniversary. The observance concludes in 2015 with the celebration of the 450<sup>th</sup> anniversary of the founding of St. Augustine, the oldest permanent settlement in the United States, established in 1565 by Spanish Admiral Pedro Menéndez de Aviles.

*Were Jews, as Conversos, part of Ponce de León's crew? Were they present at the founding of St. Augustine?* Someone should ask these questions, so that the full range of participants in Florida's founding can be included in the anniversary observances.

King Ferdinand and Queen Isabella united Spain under Catholicism and, in 1478, began the Spanish Inquisition to root out all nonbelievers. The Alhambra Decree ordering the expulsion of Jews was issued in 1492. Jews could not live anywhere in the world under

Spanish rule. They had three choices: to sincerely convert to Catholicism (becoming *Conversos* or New Christians); to forfeit all belongings and go into exile; or to outwardly convert to Catholicism but remain secretly Jewish and be punished or killed if caught (Crypto Jews, Secret Jews or *Marranos*).

For many years I have considered the possibility that Jews as *Conversos* could have lived in St. Augustine when Menéndez de Aviles settled it. I met with Dr. Eugene Lyon of the St. Augustine Foundation who shared the 16<sup>th</sup> century records of soldiers and settlers in St. Augustine that reflect Spanish Jewish names. Lyon pointed out that data also suggest that Pedro Menéndez Marqués, the third Spanish Governor of Florida (1577–1589), may have been a *Converso*.

Since that meeting, I have been seeking scholars and funding to conduct research to document that Jews may have lived in Florida 89 years before 1654, the commonly accepted date of the first arrival of Jews in North America, and 198 years before the first record of Jewish life in Florida. A scholar who can read Old Spanish or Ladino should conduct research in the archives in Spain to review Inquisition records and attempt to trace the genealogy of settlers and soldiers in 16<sup>th</sup> century St. Augustine with Spanish Jewish names. (Even relying on names is challenging because many Jews changed their names during the Inquisition to avoid the consequences.)

*If documented, this would rewrite American Jewish history.*

Just as the settlement of St. Augustine in 1565 predates the first permanent English settlement of Jamestown, Virginia, in 1607, if *Conversos* sailed with Ponce de León in 1513 (just as we know *Conversos* sailed with Columbus in 1492 to escape the Inquisition) or arrived with Menéndez de Aviles in 1565, they would predate the 23 Jews who came to New Amsterdam (which became New York) in 1654. In fact, why is the focus always New York? *Conversos* have been documented in New Mexico in the late 1570s and historians in Texas say that *Conversos* have been there since 1590. They may also have been in Florida – even earlier.

There is increasing interest in documenting that *Conversos* were in St. Augustine in the 16<sup>th</sup> century. To be continued...

— MJZ



# The Potential Contribution of Archaeology to Southern Jewish History

By David M. Markus, Department of Anthropology, University of Florida

The study of American Jewish life in the 19<sup>th</sup> century has received little archaeological attention despite significant scholarly contributions from the field of history. The limited amount of archaeology conducted at Jewish households of the antebellum period has come primarily from contract work covering large sections of neighborhoods that included Jewish residents. While these excavations have been beneficial to our understanding of immigrant life in the 19<sup>th</sup> century, archaeology has the potential to have a much larger impact on the body of work being undertaken in the field of southern Jewish history.

The best example of this potential is the research undertaken by the Arkansas Archeological Survey at the Block Family Homestead, completed in 2010. As the first documented Jewish immigrants to Arkansas, arriving in 1827, the Blocks offer a good case study of the experiences of early American Jews. In search of economic opportunity, Abraham and Fanny Block, along with their then seven children, settled in Washington, Arkansas, on the western frontier of America. Originally from Bohemia and later Richmond, Virginia, Abraham was a merchant by trade and, along with his sons, became an important regional merchant (Kwas 2009).

History and genealogy reveal much about the Blocks' public life, such as their economic successes and their challenges in maintaining connections to the larger southern Jewish community. But the historical record lacks the everyday experiences of the family, the activities that are the causes and effects of the conditions seen in their public histories. Therein lies the contribution that archaeology can make to the understanding of the southern Jewish experience.



Through the material remains unearthed on site, such as food waste, housewares, and personal effects, details about the daily activities of the Block household revealed themselves. The food waste found at the home provided an opportunity to closely examine the family's attitudes and adherence to the system of *kashrut*. The analysis of these remains showed that despite kosher laws forbidding the consumption of pork and catfish, there was in fact a large amount of both animals in the household's diet (Stewart-Abernathy and Ruff 1989). When this finding is taken in conjunction with documentary evidence showing that Abraham and Fanny cultivated a Jewish identity publicly, it is apparent that the Block family's efforts to adapt their Judaism to frontier conditions led to sometimes painful results.

This is just one example of the information that archaeology can provide, demonstrating that there is a not insignificant gap

that archaeology can fill in explaining the daily adaptations made by southern Jews. As of now, the Block Family Homestead remains the only site excavated in a southern state that has addressed Jewish daily life. There is however the potential to expand to other states and locations. The homes of prominent figures in southern Jewish history likely represent the easiest and most readily accessible sites for study. Two good possibilities include the sugar mill of David Levy Yulee, outside of Homosassa, Florida (which has been converted into a state park) and the utopian plantation of his father, Moses Levy, in Micanopy, Florida (Monaco 2002).

While my own research has focused on sites in Arkansas and Florida, I am interested in sites, or subjects of study, that might exist outside of these locations. As members of SJHS have research interests on a wide variety of Jewish topics throughout the South, I ask anyone with recommendations for locations that would benefit from archaeological excavation to please contact me. The only way to further archaeology's role in the study of southern Jewish history is to identify where contributions could and should be made.



Two views of the Block Family Homestead excavations. Courtesy of the Arkansas Archeological Survey.

## Works Cited

Kwas, Mary L. "Two Generations of the Abraham and Fanny Block Family: Internal Migration, Economics, Family, and the Jewish Frontier." *Southern Jewish History* 12 (2009): 39–114.

Monaco, Chris. "A Sugar Utopia on the Florida Frontier: Moses Elias Levy's Pilgrimage Plantation." *Southern Jewish History* 5 (2002): 103–140.

Stewart-Abernathy, Leslie C., and Barbara Ruff. "A Good Man in Israel: Zooarchaeology and Assimilation in Antebellum Washington, Arkansas." *Historical Archaeology* 23 (1989): 96–112.

David Markus is a Ph.D. student in anthropology at the University of Florida. His dissertation focuses on the archaeology of Jewish pioneers in the antebellum South. He may be contacted at [dmarkus@ufl.edu](mailto:dmarkus@ufl.edu).

# Southern Jews and the Civil Rights Movement

38<sup>th</sup> Annual Southern Jewish Historical Society Conference

Birmingham, Alabama, November 1–3, 2013

Dan Puckett and Stuart Rockoff, Conference Program Co-Chairs

## THURSDAY, October 31

6:00 pm Board of Directors meeting

## FRIDAY, November 1

8:00 am Registration/Coffee

9:00 am Tour of Jewish Birmingham

Noon Lunch at 16<sup>th</sup> Street Baptist Church

1:00 pm Tour of Birmingham Civil Rights Museum

2:30 pm **Roundtable Discussion: Jewish Participation in the Birmingham Civil Rights Struggle**

(at 16<sup>th</sup> Street Baptist Church)

Chair: Dan Puckett

U. W. Clemon

Karl Friedman

Stephen Grafman

Solomon Kimerling

Reverend Calvin Woods

Respondent: Julian Bond

5:40 pm Services at Temple Emanu-El  
**Keynote Speaker: Julian Bond**

7:30 pm Dinner and Q&A with Julian Bond

## SATURDAY, November 2

Sessions will be held in Heritage Hall at the University of Alabama at Birmingham (UAB).

8:00 am Registration/Coffee

9:00 am **Panel: Alabama's Jewish Communities**

Chair: Stuart Rockoff

Robert Adler, "The Muscle Shoals Jewish Community"

Susan Thomas, "Building Bridges in Turn-of-the-Century Mobile: The Life and Legacy of Leon Schwarz"

Kaye Nail, "Birmingham Jewish Women and Social Reform: 1880-1980"

10:30 am Break

10:45 am **Panel: Building Classical Reform Judaism in the South**

Chair: Ellen Umansky

Anton Hieke, "Maurice Mayer: Charleston's Revolutionary Rabbi, 1852–59"

Samuel Gruber, "Classic Reform, Classical Synagogues, and the American South"

Noon Lunch

1:00 pm

**Panel: Jews and Southern Civil Rights**

Chair: Bryan Edward Stone

Raymond Mohl, "The AJC and the Community Relations Board in Dade County, Florida"

Rosalind Benjet and Harriet Gross, "The Dallas Jewish Community during the Civil Rights Struggles"

Dina Weinstein, "Melvin Meyer: A University of Alabama Student Journalist during the Civil Rights Struggle"

2:30 pm

Break/Optional Tour of Samuel Ullman Museum

4:00 pm

Bus leaves hotel for Birmingham Public Library

4:30 pm

**Plenary:** Mark K. Bauman, "Listening to the Quiet Voices: Allen Krause's Conversations with Southern Rabbis during the Civil Rights Era"  
Comments: Rabbi Irving Bloom

6:00 pm

Reception featuring the Jewish collections of the Birmingham Public Library

## SUNDAY, November 3

All sessions will be held at UAB

8:00 am

General Membership Meeting/Breakfast

9:00 am

**Panel: The Charleston Diaspora: A Web of Cosmopolitan Connections**

Chair: Mark K. Bauman

Scott M. Langston, "Cincinnati Meets Charleston: The Moses and Jonas Families in Alabama"

Hollace Ava Weiner, "The Re-enactor's Rebel: Saving Pvt. Sampson from Obscurity"

Comments: Mark K. Bauman

10:15 am

Break

10:30 am

**Meet the Authors**

Chair: Marni Davis

Barbara G. Bonfield, *Knesseth Israel, Over 123 Years of Orthodoxy* (Birmingham, 2013)

Dan J. Puckett, *In the Shadow of Hitler: Alabama's Jews, the Second World War, and the Holocaust* (University of Alabama Press, 2013)

Nicholas Kotz, *The Harness Maker's Dream: Nathan Kallison and the Rise of South Texas* (Dallas: TCU Press, 2013)

Anton Hieke, *Jewish Identity in the Reconstruction South: Ambivalence and Adaptation* (De Gruyter, 2013)

12:30 pm

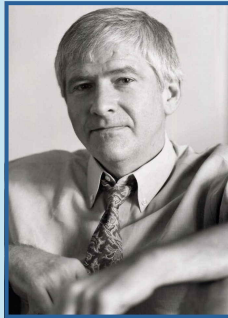
Conference adjourns

**Hotel Information:** Rooms have been reserved at the Doubletree Hotel, 808 South 20<sup>th</sup> Street, Birmingham. Call 1-800-222-8733 and mention SJHS to reserve your room at the special rate of \$119/night. Deadline for rooms is October 10.

## News and Notes

### ◆ Steve Oney in Atlanta: 100 Years after the Leo Frank Case

Noted journalist Steve Oney, author of *And the Dead Shall Rise: The Murder of Mary Phagan and the Lynching of Leo Frank*, will deliver a public lecture titled “The Leo Frank Case at 100: It’s Still Not Over” at Georgia State University in Atlanta on Thursday, October 3, 2013, at 4:30 p.m. The lecture, which is free and open to the public, will take place in the Speakers Auditorium of the campus Student Center. It is sponsored in part by the Southern Jewish Historical Society.



The year 2013 is the centenary of Georgia State University’s founding—as well as the centenary of Mary Phagan’s death and Leo Frank’s conviction for her murder. Frank’s trial and subsequent lynching two years later had a dramatic impact on Jewish life in the South. It also contributed to the founding of groups dedicated to fighting bigotry and injustice, such as the Anti-Defamation League.

The Jewish Studies Program at Georgia State University is honored to host Steve Oney and to recognize the Leo Frank case as a turning point in the history of Atlanta and southern Jewry. Please join us! For more information contact Dr. Kathryn McClymond at [kmcclymond@gsu.edu](mailto:kmcclymond@gsu.edu).

### ◆ A Summer to Remember: Jewish Summer Camps in the American South

Jewish summer camps have been a fixture of the southern landscape for 60 years. Blue Star, Judaea, Camp Jacobs, Barney Mednitz, Coleman, and Ramah have nurtured generations of youngsters, creating a Jewish social milieu that is hard to find in small southern communities. The fall meeting of the Jewish Historical Society of South Carolina—to be held at the University of South Carolina in Columbia, November 9–10, 2013—will explore the ethos of southern Jewish camps and their ongoing impact on the way young Jews see themselves and the world.

Marcie Cohen Ferris will launch the two-day meeting with a keynote lecture, “‘God First, You Second, Me Third.’” A panel of former Blue Star campers will join camp directors Rodger and Candy Popkin to discuss the history of that venerable Blue Ridge institution and how it has adjusted to modern times. Macy Hart, who found himself as the new director of the Henry S. Jacobs Camp in Utica, Mississippi, four days after graduating from the University of Texas, will describe how, from that small acorn, a mighty oak grew in the Dixie diaspora. For more information or to register, go to: [jhssc.org/events.html](http://jhssc.org/events.html). We hope to see y’all there.



JCC’s Camp Juniper, Cheraw, S.C., circa 1958. Courtesy of Special Collections, College of Charleston.

### ◆ New Memoir: *My New Orleans, Gone Away*



Peter M. Wolf is a sixth-generation member of a New Orleans family that has long been integral to that city’s culture and commerce. His “charming, insightful memoir,” recently published by Delphinium Books, describes what it was like to grow up Jewish in New Orleans in the mid 20<sup>th</sup> century. A nationally prominent urban policy expert and architectural historian, Wolf brings to his book “the affectionate heart of a native son and the clear eyes and keen intelligence of a scholar of cities,” according to one review. Says the SJHS’s own Cathy Kahn,

“Peter Wolf grew up in ‘our crowd’ New Orleans and boy does he tell it like it was!” With a foreword by Calvin Trillin. For more information, see [delphiniumbooks.com/myneworleans.html](http://delphiniumbooks.com/myneworleans.html).

### ◆ Straus Presentations in Georgia

The Straus Historical Society explores American Jewish history through the lens of the Straus family, prominent in business, politics, and public service since the mid 19<sup>th</sup> century in both North and South.

The Society recently initiated Straus Presentations, a program that brings Straus family history to historical societies, schools, museums, libraries, JCCs, and other venues. Michael Buckner, a Straus Society board member and president of Historic Talbotton Foundation, gave a talk to the Taylor County Historical Society about the Georgia roots of the Straus family. Joan Adler, the Society’s executive director, will give a presentation at the Talbot County Historical Society on October 31 during the “Harvest Days in Old Talbot” festival. She will also speak at the Port Columbus National Civil War Naval Museum in Columbus, Georgia, on November 5. For more information, check out the Society’s website, [straushistoricalsociety.org](http://straushistoricalsociety.org), or contact Joan Adler at 631-724-4487, [info@straushistory.org](mailto:info@straushistory.org).

### ◆ CUBA! Mission to the Jewish Communities of Cuba

The Texas Jewish Historical Society is planning a visit to Cuba from April 28–May 5, 2014.

Participants will experience a uniquely insightful journey of cultural discovery and humanitarian effort. The trip offers the opportunity to get to know Cuba while meeting and helping the island’s Jewish community. For more information, see the TJHS website, [txjhs.org](http://txjhs.org).

### ◆ Recent and Future Scholarship

Diane C. Vecchio’s article, “Making Their Way in the New South: Jewish Peddlers and Merchants in the South Carolina Upcountry,” was published in the *South Carolina Historical Magazine*, vol. 113, no. 2 (April 2012): 100–124.

Gary Grossman is looking for information on Jewish musicians/peddlers who played traditional Appalachian ballads, Delta blues or other forms of “roots” music in the late 19<sup>th</sup> to the mid 20<sup>th</sup> century (i.e., prior to the folk revival). If you have information or insights please contact him at [grossman@uga.edu](mailto:grossman@uga.edu).





**Southern Jews and the Civil Rights Movement**  
 38<sup>th</sup> Annual Southern Jewish Historical Society Conference  
 Birmingham, Alabama • November 1–3, 2013

Name \_\_\_\_\_  
 Spouse/Companion \_\_\_\_\_  
 Mailing Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Phone \_\_\_\_\_ Email \_\_\_\_\_

Registration for full program, including Friday tour:\* \$125 per person \$ \_\_\_\_\_

OR

**Register for individual events:**

Friday tour and lunch: \$50 per person \$ \_\_\_\_\_  
 Friday dinner and keynote: \$40 per person \$ \_\_\_\_\_  
 Saturday program: \$25 per person \$ \_\_\_\_\_  
 Sunday program: \$25 per person \$ \_\_\_\_\_

\*Full conference registrants must be members of the SJHS.

If you are not already a member, include your membership dues: \$ \_\_\_\_\_

**TOTAL PAYMENT** \$ \_\_\_\_\_

**Deadline for registration is October 16, 2013.**

**Cancellation Policy:** Registration must be cancelled by October 16 to receive a full refund.

Hotel accommodations at the Doubletree, 808 South 20<sup>th</sup> Street, must be made separately.  
 Call (800) 222-8733 or (205) 933-9000 and ask for the special conference rate of \$119/  
 night. Your reservation must be received **on or before Tuesday, October 10, 2013.**  
 Room fee does not include breakfast buffet (\$11/person) or parking (\$10/day).

**New or renewing SJHS annual dues:**

Student (individual only)	\$15
<u>Individual or Family membership:</u>	
General member	\$36
Patron	\$50
Century	\$100
Cedar	\$500
Sycamore	\$1,000
Magnolia	\$2,500



Please make checks payable to  
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 35213.