



## Lone Star State of Mind: SJHS to Meet in Austin in October 2014

By Hollace Weiner and Bryan Stone



Left: Texas State Capitol. Center and right: B'nai Abraham, Brenham. (Synagogue photos by Samuel D. Gruber)

Kosher barbeque, *Havdalah* on Lady Bird Lake, and a look inside the oldest little shul in Texas are on the agenda when the SJHS convenes in Austin, October 23–26, 2014.

The little Orthodox synagogue, B'nai Abraham, was built in 1893 with a central *bimah*, hand-carved railings, and women's balcony. It is presently being transplanted from the rural town of Brenham to Austin's Dell Jewish Community Campus, where the ribbon cutting is slated for October 26.

Conference keynote speaker Samuel Gruber, an international authority on Jewish monuments, will reflect on the pros, cons, and ramifications of moving a historic landmark to a new setting. A Judaic Studies lecturer at Syracuse University, Gruber has mixed feelings about relocating this 121-year-old shul from its original site, where the Jewish community has dwindled to two octogenarians. Gruber's great-grandfather was among the synagogue's pioneer congregants. Should such an architectural landmark remain moored to its setting and be repurposed? Or should it be moved and utilized for worship and education in a vibrant, growing Jewish community?

The Dell Campus, which occupies 40 acres of former ranchland in northwest Austin, will be the setting not only for Gruber's keynote talk but also for Shabbat evening services at Conservative Congregation Agudas Achim, a kosher barbeque dinner, panel discussions, documentary film clips, and an exhibit of vintage photographs from the Texas Jewish Historical Society, co-host of the conference.

The campus, a gift of Susan and Michael Dell, founder of Dell computers, opened in 2000. Today it is home to four congregations, a Hebrew day school, and several Jewish agencies, including the Jewish Community Center of Austin, which is handling logistics and registration for the conference.

The Schusterman Center for Jewish Studies at the University of Texas at Austin is among the conference co-sponsors, and a full day is planned on the UT campus. It will begin with a Friday morning visit to the renovated Lyndon Baines Johnson Presidential Library. We'll tour the library's collection and hear a group of scholars examine southern Jewish connections to the presidency. The University's main manuscript archives, the Harry Ransom Humanities Research Center, is next on the list. It will be exhibiting items from its David O. Selznick Collection, notably artifacts from the 1939 movie *Gone With the Wind*. A special exhibition for SJHS members will showcase literary artifacts such as Isaac Bashevis Singer's Yiddish typewriter. The Dolph Briscoe Center for American History will display items from the Texas Jewish Historical Society archives.

Weekend panels will explore the conference theme of "Crossing Borders: Southern Jews in Global Contexts." Speakers will survey the many ways that southern Jews and Jewish communities have interacted with Jewish and non-Jewish communities, issues, and institutions across international borders.

More detailed plans for the conference will appear in the next *Rambler*, along with information about registration and lodging. Send inquiries to program co-chairs Bryan Stone ([bstone@delmar.edu](mailto:bstone@delmar.edu)) and Hollace Weiner ([hollaceava@gmail.com](mailto:hollaceava@gmail.com)).



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## President's Message

By Dale Rosengarten



Crossing borders, the theme of our 2014 meeting in Austin, applies first and foremost to geographic borders. For millennia Jews have wandered the globe, from country to country, between hemispheres, across continents. Often they were seeking economic opportunities but just as often they were driven from their homes, dispersed by wars in the ancient world, expelled from different parts of Europe during the Middle Ages, and from Spain and Portugal during the Inquisition. In the 1930s and '40s they had to run from the threat of annihilation. The Jewish people have been in perpetual motion, and it has taken great ingenuity to preserve their collective memory and courage to assert their identity no matter what their degree of integration into the host country.

Many Jews who settled in British North America in the 17<sup>th</sup> and 18<sup>th</sup> centuries had ancestors who were exiles from the Iberian Peninsula, had sojourned in Amsterdam, London, or Hamburg, crossed the ocean to the West Indies, then sailed up and down the Atlantic seaboard strengthening trade and family ties through strategic alliances. Goods and people moved with remarkable ease between the commercial capitals of Europe and their colonies. From Newport, New York, and Philadelphia, to Georgetown, Charleston, Savannah, and New Orleans, to the plantation islands of the Caribbean, a mobile society found business prospects and marriage partners among coreligionists chasing similar goals on America's economic frontier.

Southern Jews traversed the range of Jewish practice, from Orthodox to Reform to Conservative to secular and, recently, back to ultra-Orthodox. The first generations found a niche as merchants and retailers; they also found challenging social circumstances. Some tried to live observant Jewish lives in a Christian world. Most adopted the mores of their new home, becoming ardent Confederates, for example, in the War Between the States. Some crossed religious and even racial borders, intermarrying with Christians and occasionally with people of African descent. In the 20<sup>th</sup> century, some Jewish southerners affiliated with European movements—Zionist, socialist, communist, Bundist—and others joined the American political mainstream, first under Democratic and then Republican Party banners.

The study of Jewish history and culture crosses intellectual borders. Thoroughly inter-disciplinary, it spans academic fields—history, literature, and art; sociology, anthropology, and religion; music, linguistics, and the history of science. To study the saga of the Jews—the quintessential Diaspora people—requires knowledge of many languages, sensitivity to generational boundaries and, in the case of American Jews, a feeling for regional distinctions and resemblances.

The 2014 Austin conference promises to break new ground in the story of the border crossings that have shaped Jewish history. I hope you can join us for a memorable meeting.

## Little Rock Temple B'nai Israel Archives to the Rescue

By Jim Pfeifer, AIA

As a volunteer archivist I am occasionally questioned about the value of maintaining a large Temple archives. I explain that historians, genealogists, rabbis, and others use the documents for many purposes. But sometimes a situation occurs which makes the archives come alive and creates joy and celebration. Here is such a story.

Dave Greenbaum is a pillar of the Little Rock community and an exemplary citizen: state assistant attorney general under Bill Clinton, leader in his synagogue, Boy Scout leader, and currently chief administrative law judge for the Arkansas Workers Compensation Commission. Last year, however, when he sought a passport to travel with his family to Israel, it was denied by immigration officials.

Judge Greenbaum was born in a displaced persons camp in Pocking, Germany, in 1948. His parents

had narrowly escaped the fate of so many of their friends and family. His mother was in Russia delivering supplies to her brother in the resistance when the Nazis invaded her Polish homeland. She managed to stay in Russia and survive the war. Dave's father escaped from a train and survived with much difficulty. They met in a DP camp after the war and had two children before coming to America. The family arrived in Little Rock in 1950, sponsored by the Jewish Welfare Agency of Arkansas.

While Dave's parents had papers, no formal papers were prepared for their two-year-old son. This caused his problem with immigration authorities, who requested evidence of his immigration.

After frustrating searches among family materials and elsewhere, a friend suggested checking with the

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*continued from previous page...* Temple archives. I met Dave's lovely wife, Polly, at the Temple one Sunday morning. Our archival materials are sorted and look orderly, but are not fully processed. I knew we had about a dozen boxes of Jewish Welfare Agency papers from World War I through the 1960s and if we had Dave's family documents, they would be in those boxes. We had not yet prepared a finding guide for this collection and so we had to search each box. We found many files pertaining to other families whose immigration path paralleled the Greenbaums, but none on Dave's family. Discouraged, we were about to wrap up when we spotted one more box on a lower shelf which we had overlooked. Upon opening the box, there before us was a two-inch-

thick file of letters and papers about the Greenbaum family's immigration, including many mentions of their toddler, Dave.

The Greenbaums presented these documents to immigration officials who, after extensive review, issued Dave's passport, enabling the family to travel to Israel, where they visited family members from whom they were separated by World War II. Dave wrote our congregation president, "I am persuaded that without the records maintained in the Temple/Federation archives I would not have a passport today! I learned more information from the archives than my parents ever shared with me. The archives are a valuable treasure! Please forward my deep thanks to all concerned for maintaining these treasured records."

Temple B'nai Israel received a Scott and Donna Langston grant from the SJHS to help preserve early documents in its 148-year-old archives. The Temple completed the project in 2013. Says archivist Jim Pfeifer, "We are very grateful."

*Right:* Dave Greenbaum in Israel.

*Far right:* The Greenbaum family in 1953.

Dave is at lower left.

(Photos courtesy of Dave and Polly Greenbaum)



## Archival Research on a Small Jewish Community: Huntsville, Alabama

Resources for researching southern Jewish communities abound. Archival research into the records of civic and communal leaders, synagogues, and businesses can yield valuable information. These materials are an underutilized resource that can be used for masters and doctoral theses, book-length projects, and to provide local examples for larger topics in southern and/or Jewish history.

Sometimes a community's archival resources are located at a single repository, but often they are spread over several institutions. Fortunately, many repositories have online guides that enable researchers to search their collections and even to view documents. The following is a list of archival collections available for the Jewish community of Huntsville, Alabama, compiled by Margaret Anne Goldsmith. Many of the collections pertain to her own family, one of the founding families of Jewish Huntsville.

- Huntsville-Madison County Public Library Archives  
Archivist Susanna Leberman, 256-532-5989, sleberman@hmcpl.org, digitalarchives.hmcpl.org/cdm/

I. Schiffman & Co. Inc. Business Collection, 1932–1970s; Solomon Schiffman & Co. Business Collection, 1881–1910; Bernstein, Herstein, Schiffman, and Goldsmith Family Papers and Estates (four generations of family papers from the 1850s to the present). Related collections: Boy Scout Collection, Hollytree Camp Collection, Huntsville Hotel Company, Russel Erskin Hotel Collection.

- United States Holocaust Memorial Museum Archives, Washington, D.C. ushmm.org/research/research-in-collections
- Margaret Anne Goldsmith Hanaw Collection, 1874–1986: Correspondence between Lawrence B. Goldsmith, Sr., of Huntsville and members of the Schiffman family living in Germany. The papers document Goldsmith's efforts to bring five members of his wife's family to the U.S. from 1930 to 1941. The collection also contains correspondence concerning the Huntsville United Jewish Appeal and information related to Jewish history in Alabama.

- National Museum of American Jewish History, Philadelphia nmajh.org/collections/

Bernstein, Herstein, Schiffman, and Goldsmith Families Collection of Artifacts, 1850s–present.

- Cuba Family Archives, The Breman Museum, Atlanta thebreman.org/research-n-collections/index.html cubafamilyarchives.wordpress.com

Lawrence B. Goldsmith Records: Goldsmith was a prominent Huntsville businessman and civic leader. The collection contains papers related to Huntsville Jewish Charities. It also contains family papers, clippings, and an oral history of Margaret Anne Goldsmith conducted by the Institute of Southern Jewish Life.

Maple Hill Cemetery Records: The Jewish section of Maple Hill Cemetery in Huntsville was created in 1874 and now consists of more than 150 grave monuments and a number of unmarked plots. Records include layouts, publications, histories, receipts, and information on the trust fund that maintains the site.

### A Query from Huntsville...

Congregation B'nai Sholom of Huntsville was founded in 1875 and its temple was built in 1898. The congregation is planning to convert its old rabbi's study to a small museum. It would be helpful to hear from other congregations with similar rooms devoted to the past. How did they develop their museum? What documents and artifacts have they displayed? Are their museums climate controlled? How much money did they spend? Any information would be appreciated. Please respond to Margaret Anne Goldsmith, schifinc@aol.com.

# Cemetery Land Records May Reveal Congregational History

By Dianne Feldman



Hebrew Free Burial Cemetery, Rosedale. (Photo by Dianne Feldman)

Forsaken and forlorn, the section known as Hebrew Free Burial sits quietly in the oldest part of the large Jewish cemetery known as Rosedale. A few miles outside of Baltimore, Rosedale Cemetery is 120 years old and used by more than 32 congregations, lodges, and associations. These entities have not remained static. Some retain their property and name to this day, while others went out of existence, changed names, merged, sold their land, or disappeared without a trace.

The Hebrew Free Burial section contains 121 visible grave markers, many unreadable. Nearly a quarter of these markers have fallen. Others are broken or leaning. One stone appears to be homemade. Another has been recycled: the back of the stone has a name and other markings that appear to have no relevance to the front of the stone. In the middle of the Hebrew Free Burial section is a granite monument erected by the Ladies Auxiliary of the Chesed Shel Emess to the unknown buried in the cemetery. This monument is surrounded by an empty patch of grass.

A few stones, now worn and broken, were at one time large decorative grave markers. They seem out of place in a free burial section. Perhaps they are not connected to Hebrew Free Burial at all.

Examining deed records can help unravel the mysteries of Hebrew Free Burial, and help uncover Jewish communal history as well. In fact, deed records show that Hebrew Free Burial was not the first owner of this parcel. The trustees of the Chevra Tehilim Anshe Polen Hebrew Congregation of Baltimore City purchased the property in November 1894 and completed paying the purchase price of \$125 in 1896. The history of the congregation has been lost to time, but in 1894 it was vigorous enough to enter into this transaction.

Chevra Tehilim Anshe Polen used the property for more than three years before selling it, in March 1898, to the newly chartered Baith Chesed Sel [*sic*] Emess, commonly known as Hebrew Free Burial. Three significant facts can be learned from the sale. First, the deed stipulates that burials already in place must forever remain there. We may guess that some of the finer unknown grave markers are from the time of Chevra Tehilim's ownership.

Second, we learn that Chevra Tehilim was not acting alone. Congregation Aitz Chaim joined the deed as a grantor, party of the second part, because it had admitted all the members of the Chevra Tehilim Hebrew Congregation as members. This is indeed interesting. Was Chevra Tehilim being absorbed by a stronger congregation that already had a cemetery elsewhere? To the best of my knowledge this is new historical information about Aitz Chaim, a well-known congregation.

Third, the deed provides us with the names of the presidents of the two congregations: Hyman Nashelsky of Chevra Tehilim and A. Freedenberg of Aitz Chaim.

Although Hebrew Free Burial used its newly acquired cemetery plot for a longer period of time than Chevra Tehilim, it too left little more than cemetery deeds in the historical record. Deeds reveal that in December 1904 Hebrew Free Burial purchased more property in Rosedale but sold this property in March 1909 when it bought a larger piece of land in an entirely different cemetery. After 1909 it appears the original plot was filled and Hebrew Free Burial turned its attention to its new cemetery, providing little maintenance for the Rosedale plot.

Chevra Tehilim Anshe Polen left no known record of its existence other than its graves and the cemetery records that accompany them. It is a cautionary tale: the Hebrew Free Burial section in Rosedale is not all Hebrew Free Burial. A complete name of the section would be Hebrew Free Burial–Chevra Tehilim Anshe Polen.

The above is but a brief example of the history that can be gleaned from looking at cemetery deeds. This same pattern of sale and resale of cemetery parcels was repeated elsewhere in the Rosedale Cemetery and no doubt in other cemeteries as well.

Land records may be found in county courthouses or state archives. In the state of Maryland, many old deeds are available online via the state archives. For further information see "Cemetery Land Records as a Genealogical Resource" in the spring 2012 issue of *Avotaynu*.

*Dianne Feldman is a principal in an Annapolis, Maryland, financial services firm. She has long been interested in Maryland's Jewish cemeteries.*



# Connecting to the Past: The St. Augustine Jewish Cemetery

by Dina Weinstein

Last December, Simone Broudy and Howard Strickland brought me to Congregation Sons of Israel Cemetery in St. Augustine. Under a bright blue sky, they unrolled a diagram that charted the cemetery's nearly 200 graves. Hebrew and English words documented the names, birthplaces, and family allegiances of the deceased. The varying fonts depicted eras from Arts and Crafts to Art Deco.

The silent map accounted for a community, marking a century of organized Jewish life in the northeast Florida town. Each grave represented a wealth of experiences and a web of connections.

I came to St. Augustine to research Jews and the civil rights movement. While there, I probed into the Jewish community and discovered dedicated individuals who are preserving its history by documenting its cemetery. An SJHS grant funded my trip and ultimately led me to Broudy and Strickland. Broudy's ancestors were among the founding members of the community. Strickland, who is not Jewish, is a local history buff with a special interest in cemeteries.

The Congregation Sons of Israel, St. Augustine's first Jewish congregation, was organized in the late 19<sup>th</sup> century by Eastern European immigrants. Services were held in a private home before the synagogue was built in 1923. The cemetery was established first: the congregation had purchased land at a site that held the graves of two Jewish peddlers who had been killed by Native Americans in the 1840s. The cemetery's oldest marked graves go back to 1911.

A search on St. Augustine in the Miami Dade Public Library catalogue turns up nearly 200 books. Jews are barely mentioned and there are no books specifically on the Jewish community. But the Sons of Israel Cemetery reveals a significant Jewish presence that had an impact on the town, from its charming cobblestone street center to the cattle ranches in the far reaches of the county.

Over six years, Strickland and Broudy painstakingly filled three three-inch binders with pages of plastic sleeves holding photos of gravestones and matching obituaries of the deceased in alphabetical order. A version is archived at the St. Augustine Historical Society. The articles are sometimes brief and sometimes lengthy. They document achievements and lives fully lived.

This documentation is a labor of love but also an authoritative record of a community of people who worked hard in their commercial endeavors and deliberately and enthusiastically created Jewish communal organizations.

The headstone of Simone Broudy's grandmother Rose Broudy states that she was born in Vilna, Russia, on August 15, 1893, and died in St. Augustine on September 1, 1970. The obituary in the binder tells a fuller story: "Mrs. Broudy, a veteran business woman in St. Augustine for nearly 50 years, came in 1923 from Boston. She was the wife of the late Benjamin Broudy. Mrs. Broudy was associated with Broudy's West King Street. Her first business venture in the city was operator of a milk and egg depot on St. George Street, but later she and her husband combined their separate business ventures, adding groceries and meats."

At the height of the civil rights struggle, St. Augustine was a lot like other Deep South towns, with a Jewish merchant class that oftentimes straddled the black and white communities. That in-between status was not easy. Broudy remembers that Jews and blacks were both looked upon as outsiders. A 1964 city directory provides a snapshot of the Jewish-owned businesses that played an integral part in the town. The Broudy family owned liquor stores, bars, and groceries. The Bernsteins owned two downtown clothing stores, Sun Fashion and The Junior Shop. Mr. Schnyder was a cattleman. "Sonny" Weinstein was a lawyer, state's attorney, and state legislator. The Gamsey family owned a laundry and liquor stores. The Wexlers owned the Tip Top Grocery Store and Wexler's Market.

The economic story rings familiar. St. Augustine's Jews were merchants whose lives revolved around the only Jewish congregation in town. Obituaries in the binders show the small congregation could not support a regular rabbi. Congregants and rabbis from nearby Jacksonville officiated at funerals. A Reform temple, Bat Yam, opened in 1993. The Chabad of St. Augustine estimates that 1,000 to 2,000 Jews now reside in the area. Many are seasonal.

"It would be nice if the Jewish community's contributions were acknowledged," reflects Broudy. "Their contributions were important." For Strickland, the cemetery is a living document that "tells a history of these people."

"You get a personal feeling about the people here," Strickland explains. "You get an image over time. It's not just a stone but a sense that a human existed on a planet. It makes their lives more real."

*Dina Weinstein is a Miami-based journalist who mentors students as advisor to the student newspaper at Miami Dade College.*



Left: Simone Broudy and Howard Strickland. Right: The history of a community, one gravestone at a time. (Photos by Dina Weinstein)

# The Jewish Historical Society of South Carolina Celebrates Two Decades of Remarkable Growth

By Martin Perlmutter, JHSSC Executive Director

South Carolina State Senator Isadore Lourie planted the seeds of a Jewish historical society and a Jewish archives in 1994. In conversations with Alex Sanders, the new president at the College of Charleston, Izzy expressed his deep desire to preserve the record of a changing Jewish demographic in South Carolina. A

mercantile class of small-town Jews was aging and being succeeded by a younger class of urban Jewish professionals, leaving his hometown, St. George, and towns across the state such as Kingstree, Dillon, Walterboro, Georgetown, Sumter, Camden, and Abbeville with a greatly diminished Jewish presence. The Yaschik/Arnold Jewish Studies Program, established at the College of Charleston in 1984, provided a natural home for a new historical society, and the College's library offered to build an archives documenting southern Jewish life.

In its 20-year history, the JHSSC has exceeded all expectations. It is South Carolina's largest statewide Jewish organization with close to 500 dues-paying members. The Jewish Heritage Collection at Addlestone Library is thriving. The archives houses synagogue records, oral histories, business accounts, art, artifacts, and family memorabilia from across the southeastern United States. Far from being a quiet corner in a remote section of the library, the archives serves an impressive flow of researchers from around the world.

JHSSC had a leading role in producing the landmark exhibition *A Portion of the People: 300 Years of Southern Jewish Life* and the nationally televised video that accompanied the show. The Society continues



Left: Harold Fox and Melvin Robinson at the opening of *A Portion of the People* at the Gibbes Museum of Art, Charleston, September 12, 2002. (Photo by Michael Levkoff) Right: JHSSC tour of historic sites, Charleston, October 1998.



to survey South Carolina's Jewish cemeteries and sponsor historical markers at sites of Jewish interest, while it maintains a popular and informative website (jhssc.org). Its twice-a-year meetings have replaced B'nai Brith gatherings of years past. Its newsletter reaches more than 8,000 households every

spring and fall. Thanks to JHSSC and the Jewish Heritage Collection, South Carolina's Jewish history is now on the national map.

The recently announced Pearlstine/Lipov Center for Southern Jewish Culture represents JHSSC's next big step forward. The Center establishes southern Jewish history as a priority at the College of Charleston and promises to bolster resources for research, teaching, and community outreach. JHSSC's success was instrumental in launching the Center, and the Center will assure the Society's success in years to come.

The Society will commemorate its 20<sup>th</sup> anniversary on May 17–18. Saturday afternoon a panel of past presidents will discuss JHSSC's aspirations and achievements, followed by a gala reception at the College's Randolph Hall. On Sunday morning, after an open board meeting, Stuart Rockoff, executive director of the Mississippi Humanities Council and past president of the Southern Jewish Historical Society, will explore the fall and rise of the Jewish South. With pride in the past and confidence in the future, we invite you to join us for a weekend of scholarship and celebration.

## Meet the New SJHS Board Members

At our Birmingham conference, the SJHS elected five new board members who perfectly reflect the diversity of the Society itself. They include two professional historians, one museum and archival specialist, and two community leaders who have worked to preserve and share the history of their Jewish communities. They hail from five different southern states, and each is dedicated to exploring and interpreting different aspects of the history of Jews in the South.

**Jarrold Tanny** is assistant professor of history and the Charles and Hannah Block Distinguished Fellow of History at the University of North Carolina Wilmington. He earned his Ph.D. from the University of California at Berkeley. His book *City of Rogues and Schnorrers* (Indiana University Press, 2011) examines how the Russian city of Odessa was mythologized as a Jewish city of sin, celebrated and vilified for its Jewish gangsters, pimps, bawdy musicians, and comedians. In 2012 Dr. Tanny published "Between the Borscht Belt and the Bible Belt: Crafting Southern Jewishness

through Chutzpah and Humor" in *Southern Jewish History*. He is working on a study of Jewish humor in post-World War II America and its place within the context of the European Jewish past. He is originally from Montreal.

**Bryan Edward Stone** is associate professor of history at Del Mar College in Corpus Christi, Texas. He is the author of *The Chosen Folks: Jews on the Frontiers of Texas* (University of Texas Press, 2010), which won the SJHS Book Prize in 2011. He has been a visiting professor at the Schusterman Center for Jewish Studies at the University of Texas at Austin. For three years he authored a monthly column about Texas Jewish history published in Houston's *Jewish Herald-Voice*. He currently serves as associate managing editor of *Southern Jewish History*. His forthcoming book, *Memories of Two Generations: The Autobiography of Alexander Z. Gurwitz of Russia and San Antonio*, will be published by the University of Alabama Press in 2014.

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*continued from previous page...* **Bonnie Eisenman** is archives administrator and researcher at Beth Ahabah Museum & Archives in Richmond. Her previous positions there have included docent, shop manager, office administrator, and two stints as interim director. Before joining the staff in 2000, she served as a trustee for ten years; her positions included secretary, president, and chair. Previously she was a learning disabilities resource teacher in Virginia and Connecticut. A native of Philadelphia, she has a B.S. from the University of Pennsylvania and an M.Ed. from Virginia Commonwealth University. She is married and has two grown sons.

**Sol Kimerling** is a retired businessman from Birmingham, Alabama. A longtime leader of the Birmingham Jewish community and past president of the Jewish Federation, he has worked to document the often overlooked history of Jewish involvement in social justice movements in the city. In a series of articles published in a local weekly newspaper, Kimerling documented the efforts of a handful of Jews to challenge the Ku Klux Klan and to get Eugene "Bull" Connor voted out of office, as well as the attempted

bombing of a Birmingham synagogue by white supremacists. He played a lead role in bringing the 2013 SJHS conference to Birmingham and took part in the roundtable discussion on Jewish involvement in the civil rights movement in the city.

**Dr. Perry Brickman**, a retired oral surgeon, was born in Chattanooga. He served as president of the Jewish Federation of Greater Atlanta from 1990 to 1992. He is a board member of the Marcus Jewish Community Center of Atlanta, Atlanta Israel Bonds, Northwest Hospital Corporation, Georgia Israel Law Enforcement Exchange, and the Modern Orthodox Council of Atlanta. In 2012 Emory University honored him with its prestigious Maker of History Award for his role in exposing discrimination against Jewish dental students at Emory during the 1950s. In 2013 he received the Anti-Defamation League's first Centennial Champion Award. Married for 58 years, he and his wife Shirley have three children and six grandchildren. The Brickmans are past recipients of the Atlanta City Wide Israel Bonds Award and the Jewish National Fund's Community Service Award.

## NEWS AND NOTES

### Neiman Marcus Collection on Exhibit in Dallas

What's a girl to do? In the early 1950s options for girls were less plentiful than they later became. After college Enid Klass took a summer job in sales back in Dallas, at the flagship Neiman Marcus store. It was a smart decision. She soon switched to an administrative position that turned into a lasting role working directly with store president Stanley Marcus, the eldest son and successor to store co-founder Herbert Marcus.

Her job was exciting but demanding as Klass assisted Marcus in numerous matters, including handling the many personal requests and letters from around the world that came his way. But although he urged her to stay, Klass felt drawn to New York. "My career path was as an art, editorial, and historical researcher," she relates. She retired in 1998 after serving as a research consultant to clients in publishing, television, and the corporate world.

The Dallas Jewish Historical Society has been the fortunate recipient of Klass's collection related to her time at Neiman Marcus and her lasting contact with the Marcus family. Some 40 items from the Enid Klass Neiman Marcus Collection may be viewed at the Aaron Family Jewish Community Center in Dallas. The exhibit records a time when Neiman Marcus had moved beyond a solely Texas presence and had edged onto the national scene. It features autographed copies of Stanley Marcus's books, mementos from travels to Europe and special events in New York, letters, postcards, and other ephemera. One special treasure is a gorgeous silk scarf designed by Stanley Marcus, with a mustard-colored border framing elaborate portraits of 18<sup>th</sup>-century tradesmen taken from his collection of French prints.

For further information contact Debra Polsky, director of the DJHS, at [dpolsky@djhs.org](mailto:dpolsky@djhs.org), or Alexis Ferguson, archivist, [aferguson@djhs.org](mailto:aferguson@djhs.org). — *Jane Manaster, Dallas*

### Brith Sholom Lodge on Display in Portsmouth

An exhibit on Brith Sholom Virginia Lodge #120 is on display at the Jewish Museum & Cultural Center of Portsmouth until this summer. The exhibit details the history of the U.S. Grand Lodge of the Independent Order of Brith Sholom for Norfolk, Virginia, chartered in 1915. Artifacts, photographs, and documents take visitors on a century-long journey, telling the story of the lodge's involvement in the Hampton Roads community and beyond. The lodge dedicated its time and resources to supporting many service projects and charities, such as the State of Israel Bonds and the National Jewish Welfare Board.

The Jewish Museum & Cultural Center opened in 2008 in historic Chevra Thelim Synagogue. Built at the turn of the 20<sup>th</sup> century, the synagogue is a rare surviving example of Eastern European Jewish Orthodoxy in the South. Located at the main entrance to the City of Portsmouth, it is recognized by the National Trust for Historic Preservation and is on the Virginia Historic Register.

For more information call (757) 391-9266 or visit [jewishmuseumportsmouth.org](http://jewishmuseumportsmouth.org).



Chevra Thelim synagogue, home of Portsmouth's Jewish Museum & Cultural Center. (Photos by Samuel D. Gruber)

## Join the Southern Jewish Historical Society

Your membership will help support the SJHS in its efforts to study, preserve, and present the Jewish experience in the American South. The SJHS awards prizes and research grants, publishes scholarship, supports exhibitions, and holds an annual conference. Members receive *The Rambler, Southern Jewish History* journal, and special conference rates.



You can now join the SJHS online at [jewishsouth.org/store/annual-membership](http://jewishsouth.org/store/annual-membership).

Or, send below form and check payable to Southern Jewish Historical Society to:

**Southern Jewish Historical Society, PO Box 71601, Marietta, GA 30007-1601**

Please mark "Membership" or "Endowment" in the memo line of your check.

☐ Check here if you would like your email and phone listed in the SJHS directory.

### Rates:

Student (individual only) \$15

### Individual or family membership:

General member	\$36
Patron	\$50
Century	\$100
Cedar	\$500
Sycamore	\$1,000
Magnolia	\$2,500

To support research, scholarship, and exhibitions pertaining to southern Jewish history, I wish to make a donation to the SJHS Endowment of \$\_\_\_\_\_ in honor/memory of \_\_\_\_\_.

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