



Natchez to Host 2016 SJHS Conference

Jewish life in the small towns and hinterlands of the South will be the theme of the Southern Jewish Historical Society conference on November 4–6. After many years meeting in large and medium-sized cities, the Society will gather in Natchez, Mississippi, one of the smallest yet most historic Jewish communities in the South.

We encourage attendees to arrive in Jackson on Thursday, November 3. Friday morning, we will embark on a leisurely and educational bus trip down to Natchez. Stopping first in Vicksburg, conference goers will meet the remaining members of Congregation Anshe Chesed, visit the town's Jewish cemetery, which is on the National Register of Historic Places, and have lunch in the beautifully restored "B.B. Club," once home to Vicksburg's thriving Jewish social organization. After lunch, we will head down legendary Highway 61, stopping in the historic town of Port Gibson, site of the oldest standing synagogue in Mississippi.

In Natchez, we will hear the story of the state's oldest Jewish community while seated in the beautiful home of Congregation B'nai Israel. After Friday night services led by Rabbi Jeremy Simons of the Institute of Southern Jewish Life, multimedia journalist Robin Amer will present an engaging talk about the challenges faced by the Natchez Jewish community today.

The conference will feature panels on such topics as the impact of disease and natural disasters on southern Jewish communities, the interaction of congregations with the non-Jewish world, southern

Jewish themes as revealed in family histories, and southern Jewish memoirs. The call for papers issued by program co-chairs Stuart Rockoff and Michael Cohen elicited a tremendous response, and several presenters will be making their first appearance at an SJHS conference.

But we couldn't bring you down to Natchez without letting you experience the charm of this jewel of a city. Saturday afternoon, conference goers will choose from different historic walking tours featuring antebellum homes and important Jewish sites. That night, attendees will be free to explore the city's vibrant restaurant scene and nightlife. Everything will be in walking distance, though a shuttle will be available for those who want it. Sunday morning, buses will transport conference goers directly back to the Jackson airport. Attendees can also fly into Baton Rouge and rent their own cars.

We hope you can join us for what promises to be one of the most memorable SJHS conferences ever! Stay tuned for the next *Rambler* or visit the SJHS website, jewishsouth.org, for more details about the program and to register for this historic conference.



Top left: Port Gibson's synagogue, Gemiluth Chessed, built in 1892. Top right: Natchez Temple B'nai Israel. Bottom: Vicksburg's Jewish congregation established its cemetery on battered land after the Civil War. The land and interpretive markers are part of the Vicksburg National Military Park. *Courtesy of Institute of Southern Jewish Life*

Reserve Your SJHS Conference Hotel Room Now!

For hotel reservations at the Natchez Grand for the November 4–6 conference weekend, call 866-488-0898 and ask for the Southern Jewish Historical Society block. See natchezgrandhotel.com for details about the hotel.



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President's Message By Ellen M. Umansky



The 49-day period between Passover and Shavuot, which this year falls between April 24 and June 11, recalls the story of the ancient Israelites' wandering in the wilderness from Mt. Sinai to the land of Israel over 3,000 years ago. As Jews traditionally remember, retell, and relive this narrative each year during Passover, so we invoke our own history of servitude and our past or ongoing journey to freedom. Some of us may have been the victims of physical or sexual abuse; others, enslaved by addiction. Some may have perpetuated—knowingly or unknowingly—political and economic systems that we would abhor today. Some of us may still be enslaved by prejudice, bigotry, and legalized discrimination against people who are “different.”

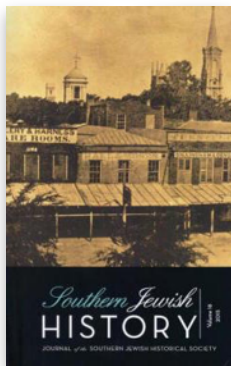
For Jews, the story of the exodus from Egypt to Mt. Sinai, and from there, the journey to the land of Israel, isn't simply a story of liberation. The Israelites are freed *from* slavery, *in order* to serve God (as God has Moses tell Pharaoh: “Let my people go, that they might serve Me.”). Not all Jews today take this story literally, or even believe in God. Still, there is an important underlying message here: namely, that with freedom comes responsibility. As we relive the ancient Israelites' journey, we may need to be more forgiving of others or ourselves, avoid temptations, set new goals, and take a public stand against injustice.

A favorite subject in southern Jewish history is the behavior of Jews during the civil rights movement of the mid-20th century, including those who lived in the South and those who came from the North to participate in the movement. It is a rich and fascinating topic—but I think there is something we occasionally forget: we are always in the midst of an ongoing process of change, always, ourselves, a part of history. There are still civil rights struggles occurring in America, and as we recently have seen with the movement for LGBT rights, the South is still a battleground. Our work in excavating the past, if it is to have real meaning, must resonate with the present. Perhaps during this Passover season, as we reflect on the story of the Exodus, we might also reflect on freedom struggles from our American past, and consider how they might inspire our actions today.



Marriage equality rally, Lowndes County Courthouse, Valdosta, Georgia, 2015.

Southern Jewish History Expands Web Offerings



The editors of *Southern Jewish History* are pleased to announce that the pages dedicated to the journal on the SJHS website have been revised and greatly improved. Most important, we have made the **full contents** of the first ten volumes of *Southern Jewish History* (1998–2007) freely

available for download as pdf files. For more recent issues, individual articles and full print volumes can still be purchased on the site.

We have also added, free for download, the full contents of the only three issues of the *Journal of*

the Southern Jewish Historical Society, published between 1958 and 1963. These volumes include essays by Jacob R. Marcus, Malcolm Stern, and others. They are treasures of the Society's early years that many current members have not had the opportunity to see.

Other new materials on the site include the tables of contents of every volume of the journal and an index of contributing authors. Placing this information on the web will make our authors and articles easier to find through Google searches and will greatly increase researchers' awareness of the important scholarship we publish.

You can find the journal's pages by going to jewishsouth.org and selecting Publications/Journal from the menu bar at the top of the page.

The Vibrant Jewish History of Natchez, Mississippi

Natchez developed as a river town on the mighty Mississippi. A booming center for cotton and the steamboat trade, it attracted people to the Deep South from all over the world. As a result of its success, in 1860 Natchez had more millionaires per capita than anywhere else in the United States. While it has long passed its economic prime, Natchez continues to attract visitors with its historic homes, pageants, and other events that portray life in the Old South.

From peddlers to prominent citizens, the Jewish community has been an important part of Natchez history. After an early trickle of Jews into the area, immigrants from Alsace-Lorraine and Bavaria began to arrive in earnest in the 1840s. Many opened retail stores, selling dry goods in the crude, low-lying river region of “Under-the-Hill.” In 1858, eight out of the town’s twelve Jewish businesses traded in clothing or dry goods.

During the Civil War, most Natchez Jews were devout supporters of the Confederacy and many served in the army. Northern Jews began to arrive with the Union occupation. Henry Frank and Isaac Lowenberg came to Natchez as sutlers in the commissary department. Putting their Yankee and Rebel affiliations aside, the northerners attended high holiday services with their southern coreligionists.

The Jewish community flourished economically after the Civil War. Merchants provided new methods of financing agriculture in the cash-poor South by advancing credit to indebted planters, sharecroppers, and freed slaves. By the late 1870s the number of Jews in Natchez had grown to more than 200. Though they made up only around 5 percent of the population, they owned nearly a third of the city’s businesses.

Jewish residents of the late 19th century left their mark, becoming an integral part of the economy, politics, and society. They started banks and businesses such as the Natchez Cotton and Merchants’ Exchange. Successful merchants built beautiful homes on Linton Avenue and Clifton Heights. Isaac Lowenberg served two terms as mayor in the 1880s and Cassius L. Tillman, owner of a cigar store and saloon, was the town’s sheriff. Later, Saul Laub served as mayor from 1929 to 1936.

Natchez Jews began to organize communally by founding a cemetery in 1840. They formed a congregation in 1843 which faltered during the war but later revived. By 1872 the congregation, now called B’nai Israel, occupied a newly-built synagogue at the corner of Washington and South Commerce streets.

Meanwhile, women and newcomers began to call for the adoption of Reform Judaism. After a fierce struggle, the reformers won out. In 1873 B’nai Israel became a charter member of the Reform movement’s Union of American Hebrew Congregations.

Disaster struck when faulty wiring caused the temple to burn to the ground in 1903, but the Jews of Natchez persevered, worshipping temporarily in a Methodist church. Two years later B’nai Israel erected an imposing new temple on the same site, with non-Jews generously contributing to the building fund. Around this time, Natchez had 450 Jews with 72 students in the religious school, the apex of this port city’s Jewish community.

Natchez’s economy, largely based on cotton, suffered a serious blow with the arrival of the boll weevil in 1908. A series of floods also plagued the city. As economic conditions worsened, many businesses were forced to close. The Jewish community lost nearly 300 residents by 1927, and membership at B’nai Israel became so low that the synagogue had trouble paying its dues to the UAHC.

Despite these troubles, business as usual continued for many in Natchez, with around 20 Jewish-owned businesses still operating in the 1930s. Into the 1970s, Temple B’nai Israel employed a full-time rabbi and an organist and operated an active religious school. The community maintained a vibrant Jewish life, organizing holiday parties that attracted large crowds from Natchez and surrounding towns. As the younger generation left for greater opportunities elsewhere, B’nai Israel went into partnership with the Institute for Southern Jewish Life in 1992 as a way to preserve the temple. Today, a handful of dedicated congregants participate in lay-led services once a month.

Adapted from the ISJL’s Encyclopedia of Southern Jewish Communities. Our next issue will explore the 1992 Preservation Agreement and how the ISJL, Temple B’nai Israel, and members of the larger Natchez community are preserving the legacy of this historic Jewish community.



Top: Jane Wexler, Queen of Natchez Pilgrimage (annual antebellum house tour), 1932. Middle: Abrams grocery store, 1890s. Bottom: Sons of a prominent merchant family, circa 1870s. From left, Alex, Maurice, Clarence, and Robert E. Lee Geisenberger.
Courtesy of Institute of Southern Jewish Life

Jewish Kentucky Oral History Project Launched

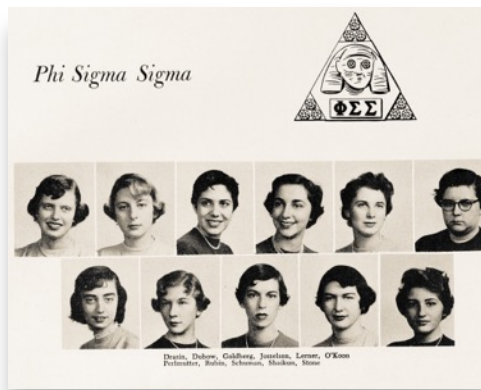
By Janice W. Fernheimer and Beth L. Goldstein

With generous support from the Jewish Heritage Fund for Excellence (JHFE), the University of Kentucky Jewish Studies Program has embarked on a project to create the JHFE Jewish Kentucky Oral History Collection as part of the university's extensive oral history archives. By collecting and making digitally accessible at least 55 oral histories, the project will make visible the diverse traditions of Jewish identity in Kentucky synagogues, businesses, and institutions.

At least half of the people interviewed will represent Kentucky's two metropolitan areas, Louisville and Lexington, with their larger Jewish populations. Other interviews will focus on people in smaller cities and rural locales around the Commonwealth.

The collection will preserve Jewish activity in the bourbon and horse industries, agriculture, community organizations, universities, medicine, social movements, and businesses large and small. It will capture the varied experiences of being Jewish in rural and urban Kentucky across childhood, undergraduate years, work, parenting, and volunteering.

The project's first completed oral histories concern Jewish student life at the University of Kentucky, reaching back to the formation of Hillel in 1938 and the Alpha Iota chapter of the Jewish fraternity Zeta Beta Tau in 1942. These interviews culminated in a December



The University of Kentucky chapter of Phi Sigma Sigma, a national sorority, from UK's yearbook, *The Kentuckian*, 1954. Courtesy of University of Kentucky Libraries Special Collections

2015 presentation, "UK Jewish Life Celebrating the Sesquicentennial."

The collection is designed to grow beyond the duration of the JHFE grant by establishing a generation-to-generation model to preserve and nourish Kentucky Jewish identity. Led by UK professors Janice Fernheimer and Beth Goldstein, the research team includes undergraduates and community members, who work together with faculty to research and process the oral histories. A new undergraduate course on Kentucky Jewish history and identity will be proposed to embed this model into the University's curriculum.

With assistance from the University's Louie B. Nunn Center for Oral History, the

project uses cutting edge technology—the Oral History Metadata Synchronizer (OHMS)—to make the interviews publicly accessible and searchable online. OHMS enables each interview to be electronically indexed and linked to related photographs and documents. In May, a panel on "Creating Archives/Cultivating and Curating Cultural Identities" will highlight the project's interviews and innovations in undergraduate research and education at the Rhetoric Society of America's Biennial Conference in Atlanta.

Janice Fernheimer is director of Jewish Studies and Beth Goldstein is associate professor of education at the University of Kentucky.

Panel Explores "Growing Up Jewish" in Polk County, Florida By Cat. Eskin



On Sunday, February 21, a crowd of more than 100 gathered at the Annie Pfeiffer Chapel at Florida Southern College in Lakeland, Florida, to hear a panel presentation on "Our Jewish Communion: Jewish Identity and Growing Up Jewish in Polk County."

The panel shared stories and discussed how presumed religious homogeneity by civic and cultural institutions affected Jews. Moderated by Robin Trohn Sussingham, a reporter for Tampa's NPR affiliate WUSF and a Lakeland native, the panel included former Lakeland residents Rabbi Samuel April, religious leader of Temple Emanuel from 1956 to 1958; attorney Jeffrey Miller, past president of the Orlando Holocaust Museum; retired educator Susan Schneider Eckert; and Waite Willis Jr., a professor of religion at Florida Southern. Catherine Eskin, project director for Temple

Emanuel's Growing Up Jewish oral history project (a 2015 SJHS grant recipient), and Jack Kugelmass, director of Jewish Studies at the University of Florida, also participated.

The discussion began with memories of food and local culture—the "Jewish Cuban" at the Dixie Deli and the special knife kept for the rabbi at Fat Jack's. Especially noteworthy was the dialogue between Willis and Eckert, who both attended the public Dixieland Grammar School. The school's students were required to attend chapel every week, read selections from the Bible, and sing hymns. Eckert remembered singing hymns without any sense that doing so was counter to her own religious convictions. Willis explained that years later, as a minister and professor, he cringed at the memory of those hymns: they reminded him of how insensitive the practice was, given that his best friend and classmate was Jewish.

Audience members asked about current practices at local schools and for suggestions navigating the Christian-centric culture which persists. Highlights of the event were aired on WUSF as part of a "Florida Matters" program on religious identity. Excerpts can be heard online at WUSF News.org.

Cat. Eskin is associate professor of English at Florida Southern College.

Birmingham Holocaust Education Center Grows its Library

By Cheyenne Haney

The Holocaust Studies Library and Archives of the Birmingham Holocaust Education Center (BHEC) celebrated its grand re-opening last October. The library grew and changed monumentally in 2015, with major additions to its collections as well as improved storage and cataloguing capabilities. It also welcomed staffer Mark Skinner, a former Birmingham Public Library librarian, who brings a wealth of experience in archival research.

Private collector Clifford Young of Washington, D.C., donated nearly 1,300 books to the library. Some rare titles were discovered during the cataloguing process, including volumes of speeches by Rudolf Hess and Adolf Hitler. According to WorldCat (a clearinghouse of library catalogs worldwide), the BHEC will be the world's 13th and 73rd library, respectively, to carry these two titles.

The library's holdings cover the topics of Judaism, World War II, the Holocaust, and antisemitism. The newly revamped library features a rare books section and a foreign language section with titles in German, French, and Italian. Holdings also include feature films, juvenile books, and classroom sets of books for teachers to borrow. As the collection continues to expand, we welcome the



Holocaust Studies Library and Archives. Courtesy of the Birmingham Holocaust Education Center

donation of books, documents, films, or classroom sets.

The primary goal of the Holocaust Studies Library and Archives is to serve researchers and students as a source of scholastic materials on the Holocaust and as a repository for the memoirs of survivors. All library materials are available for check out. In offering invaluable information to students, researchers, and the public, the library and archives help fulfill the BHEC's mission to educate the people of Alabama about the history of the Holocaust so that new generations will apply its lessons to the construction of a more just, humane, and tolerant future.

We extend special thanks to Bayer Properties for shelving and space, to the Birmingham

Jewish Foundation for a grant to purchase the electronic cataloguing system MyOfficeProducts, and to the many volunteers who have tirelessly sorted and catalogued materials.

Please contact BHEC Executive Director Rebecca Dobrinski at 205.795.4176 or rebecca@bhamholocausteducation.org with questions regarding donations or how you can help. To view our catalog, visit us online at bhamholocausteducation.org.

Memphis Temple Israel Museum Hosts *Fabric of Survival*

When Esther Nisenthal Krinitz was 15 years old in 1942, the Nazis ordered the Jews in her small Polish village to report to the train station for a journey they knew would take them to their deaths. But Esther was defiant, and with her mother's blessing, she and her younger sister adopted new identities as Polish Catholic girls and found refuge in a village with people willing to take them in without papers. The sisters were the only members of their family to survive the Holocaust.

By the time she was 50 and living in Brooklyn, New York, Krinitz was determined to relate her childhood experiences in a way that her daughters could see. Rather than leave her memories in print, she used needle and thread. Mixing different techniques, from stitching to crocheting to embroidery, her self-taught, quilt-like panels brought her story to life in vibrant detail.

Krinitz's fabric narrative moves from nostalgic memories of her childhood to the brutality of the Nazis and nights of fear

hiding in the woods, from liberation to immigration to America. Among the most striking images is "Maidanek," which shows the concentration camp where she looked for signs of her family after the war. Instead she found rows of cabbages growing in fields fertilized with human ashes and piles of shoes that she searched in vain, seeking a remnant of her family. Said daughter Bernice Steinhardt, "They threw away the people and left the shoes."



Hand-stitched panel from *Fabric of Survival*. Courtesy of Art and Remembrance Gallery, Fabric of Survival

Fabric of Survival: The Art of Esther Nisenthal Krinitz, a collection of 36 hand-stitched fabric panels, is on display at the Temple Israel Museum in Memphis from March 16 – May 13, 2016. Krinitz's daughters, Bernice Steinhardt and Helene McQuade, created the exhibition through Art & Remembrance, their nonprofit organization that uses art and personal narrative to recognize individual courage and resilience, and fosters understanding and compassion for those who experience injustice.

Please visit artandremembrance.org for details.

NEWS AND NOTES

Jewish Films on View in Wilmington, North Carolina



Mark your calendars for an exciting cinematic rite of spring! Eight days in May, May 1–4 and May 8–11, the Third Annual Wilmington Jewish Film Festival will screen eight feature films—including internationally acclaimed documentaries, biopics, and historical and contemporary dramas—as well as shorts on both serious and comic subjects. Films screen at Thalian Hall Main Stage, and receptions follow all screenings. For more information, go to wilmingtonjff.org.

Army Song Featured in St. Augustine Tribute

On March 17, the 70th anniversary of George Friedlander's death, three dozen people gathered at his gravesite in the National Cemetery at St. Augustine to honor the artillery officer's role in the creation of the Army Hymn.

In 1918, at a luncheon with John Phillip Sousa and Navy Secretary Josephus Daniels, Friedlander asked Sousa to create a march for the Field Artillery Corps. Sousa took a Civil War melody called "Caisson Song," modified it, and renamed it "U.S. Field Artillery." Most Americans are familiar with the song and its famous first line, "Over hill, over dale, we will hit the dusty trail, as the caissons go rolling along." It later became the official song of the U.S. Army.

Featured speakers at the commemoration, organized by the St. Augustine Jewish Historical Society, included Al Richburg, director of national cemeteries in northeastern Florida, St. Augustine Mayor Nancy Shaver, Florida National Guard historian Alison Simpson, and local Jewish World War II veteran Hal Baumgarten, who, as a 19-year-old in the first wave to land at Normandy on D-Day, was shot five times by German gunners (and was portrayed in the film *Saving Private Ryan*).



St. Augustine Mayor Nancy Shaver and World War II vet Hal Baumgarten at cemetery event.

Courtesy of Merrill Shapiro

A New Portal for Southern Jewish History and Culture



The Pearlstine/Lipov Center for Southern Jewish Culture at the College of Charleston has launched a new website, jewishsouth.cofc.edu. Adorned with archival photographs, the site is replete with information about the Center's mission, staff, public events, and forthcoming online exhibitions, including "Synagogues of the South" and "Mapping Jewish Charleston," a digital interactive mapping project that will let viewers explore Charleston Jewish history over three centuries.

The Center recently hosted conversations with authors Bruce Watson (*Freedom Summer: The Savage Season of 1964 That Made Mississippi Burn and Made America a Democracy*) and Steve Stern (*The Pinch: A Novel*). It also sponsored screenings and discussions with two filmmakers. Aviva Kempner's *Rosenwald* documents the career of philanthropist Julius Rosenwald, who filled a void by funding African American education in the Jim Crow South. Steve Rivo's stunningly filmed *Carvalho's Journey* tells the story of Charleston-born artist and photographer Solomon Nuñez Carvalho, an observant Jew and pioneering explorer who accompanied John C. Frémont's fifth expedition across the Rockies in search of a viable route for a transcontinental railroad.

The Center has welcomed two research fellows to the College's Jewish Heritage Collection, Professor Michael Meyer of Hebrew Union College, working on the papers of Rabbi Jacob Raisin, and Sandra Fox, a Ph.D. candidate at New York University, who is investigating notions of authenticity at Jewish summer camps. For scholars and casual researchers alike, the new website provides a portal for learning about the southern Jewish experience. Please visit!

Wanted: Stories about New Orleans Jewish Orphanage

Marlene Trestman, author of *Fair Labor Lawyer*, the biography of New Orleans Jewish orphanage alumna Bessie Margolin, is writing a book about the history of the orphanage, which operated from 1856 to 1946. It was known as the Jewish Orphans Home before 1924, and later as the Jewish Children's Home. If you are—or have information about—an alumnus of the Home, Trestman welcomes you to contact her at marlenetrestman@gmail.com.

Dallas “Roots to Boots” Event To Profile South African Jews

By Harriet P. Gross



The Dallas Jewish Historical Society's annual fundraiser, “Roots to Boots,” focuses on the lives of the many South African Jews who have made new homes in Dallas. It is part of the Society's ongoing theme, *One Story at a Time*.

The May 1 event features hors d'oeuvres with a South African flair. The program will present findings from an extensive survey of the city's South African Jewish residents, with video excerpts from their collected interviews. Keynote speaker is Roger Cohen, award-winning *New York Times* columnist and author of *The Girl from Human Street: Ghosts of Memory in a Jewish Family*, a memoir of his family's migration from South Africa to the United States. Each attendee will receive a copy.

Monies raised will help fund the Society's Oral History Project, which preserves a growing collection of written, audio, and video interviews with Dallas Jewish community members of all ages, geographic origins, and walks of life. More than 600 oral histories are archived and available at the Society's offices in the Dallas Jewish Community Center; the goal is to make them accessible online at dallasjewishstories.org.

Debra Polsky is executive director of the Dallas Jewish Historical Society. Jim Schwartz is president; board member May Sebel chairs the event committee, assisted by Joan Gremont, Lynette Rakusin, Esme Jacobson, Marilyn Paillet, and Jo Reingold. For more information on the event or the Society, email info@djhs.org, call 214.239.7120, or visit djhs.org.

Harriet P. Gross is a Texas Jewish Post columnist and a life member of the Dallas Jewish Historical Society.

Over a Century Under the Chuppah in Fort Worth

By Hollace Weiner

Gowns worn by three local brides in different decades—the 1950s, 1960s, and 2000s—highlight a nostalgic exhibit on Jewish weddings, on display at Fort Worth's Beth-El Congregation until July 12. With mementos that reach back more than a century, the exhibit demonstrates changing trends under the *chuppah*.

The exhibit fills Beth-El's Hall of Remembrance. Beneath a gauzy-white wedding canopy are vintage photos of brides and grooms and a mannequin in a strapless bridal gown from a 2004 wedding. Nearby, another mannequin wears a high-necked, candle-light satin dress from 1969. The pillbox headpiece reflects the style First Lady Jacqueline Kennedy made fashionable.

Draped across a display board is the third bridal gown, a lacy dress from a 1954 wedding at the old Texas Hotel (now the downtown



Photo by Ellen Appel, courtesy Beth-El Congregation Archives, Fort Worth

Hilton). Descendants of the bride discovered boxes of memorabilia after she passed away last year, including the knife that cut her wedding cake, the guest registry, and bridal shower place cards. All are part of the Beth-El exhibit.

Ketubot (Jewish marriage certificates) from around 1900 to the present illustrate how the Jewish marriage contract has evolved from an Aramaic document concerning dowries and virginity to an illustrated text reflecting couples' contemporary concerns. Also on display are some 80 photos received after the Archives Committee put out a call for wedding pictures. The oldest, from 1896, was taken at the double wedding of two sisters; the most recent is from August 2015. For more information, see bethelfw.org/underthechuppah.

Author and historian Hollace Weiner is the coordinator of the Fort Worth Jewish Archives and a past president of the SJHS.

SJHS Accepting Grant Applications

The Grants Committee of SJHS offers small stipends for work that actively promotes knowledge about the American southern Jewish experience. Academic research that generates new knowledge and public history/museum/archival work that expands the public's understanding are both considered for grant funding.

Grant applications for 2016 are due by June 15 and should be submitted electronically. SJHS welcomes submissions for costs related to project completion, travel for research, and archival needs. We consider requests for both academic and public history projects. Details related to the application process can be found at jewishsouth.org/sjhs-grants-applications. Requests for further information should be directed to Phyllis Leffler, committee chair, at pleffler@virginia.edu.

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.

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:

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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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