



## SJHS Heads for the Border: The Cincinnati Conference

SJHS members are in for a real treat when they descend upon Cincinnati for the 42<sup>nd</sup> Annual Southern Jewish Historical Society Conference on November 3–5, 2017.

Those who arrive the day before will have the option to visit the National Underground Railroad Freedom Center, one of the city's most popular attractions. The conference will officially kick off on Friday with a dynamic bus tour of Jewish Cincinnati given by Dr. Gary P. Zola, executive director of The Jacob Rader Marcus Center of the American Jewish Archives. Important stops will include the Chestnut Street Cemetery, the oldest cemetery west of the Alleghenies; Isaac Mayer Wise's Plum Street Temple, designated a national historic landmark and placed on the Department of the Interior's National Register of Historic Places; and the campus of Hebrew Union College-Jewish Institute of Religion, the oldest rabbinical seminary in the Western hemisphere.

We will learn about some of the fascinating figures who have made Cincinnati Jewish history so rich—from the original Manischewitz family to Rabbi Eliezer Silver, the great Orthodox leader who served as president of the Union of Orthodox Rabbis, Agudat Israel of America, and the Vaad Hatzala, which raised money and helped to rescue thousands of Jewish refugees from Europe during World War II. Friday will conclude with a lovely Shabbat service, followed by dinner and a keynote lecture by Hasia Diner, the Paul S. and



Middle: Hebrew Union College. Bottom left: Reading room at the Marcus Center. Bottom right: American seders would not be the same without these Cincinnatians, Dov Behr and Nesha Manischewitz. *Courtesy of The Jacob Rader Marcus Center of the American Jewish Archives*

Sylvia Steinberg Professor of American Jewish History at New York University and director of the Goren Center for American Jewish History. She will speak on her new biography of Julius Rosenwald, soon to be published by Yale University Press as part of its Jewish Lives series.

Saturday will feature a diverse mix of panel sessions that all deal in some way with the conference theme of borders and borderlands in southern Jewish history. Topics will include Jewish life in the border city of Baltimore, American Zionism on the Jewish frontier, masculinity and the Jewish South, and a social history of the Los Alamos Jewish community. Over lunch, Leonard Rogoff will speak about Gertrude Weil, the subject of his new biography. The final session on Sunday morning will focus on Louisville's Jewish Heritage Fund for Excellence (JHFE) and the Jewish Kentucky Oral History Collection and Project, a wonderful segue into the Marcus Center's wide-ranging Synagogue Archiving Conference, which will immediately follow the SJHS meeting and will run through Monday, November 6.

We would love to have a *Meet the Author* session as part of the

conference. If you have recently published a book in southern Jewish history or have one appearing in the coming months, please be in touch with either Dana Herman (dherman@huc.edu) or Shari Rabin (rabinsl@cofc.edu) about showcasing your book at the conference.



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## President's Message By Dan J. Puckett



Much has transpired since the last issue of the *Rambler* and I would like to apprise the membership of recent actions taken by the SJHS officers and board of directors. Shortly after his inauguration, President Donald Trump issued a number of executive orders, the most controversial being Executive Order 13769, the so-called Muslim Travel Ban, which suspended refugee admissions into the United States and prohibited entry of people from seven predominantly Muslim nations. As a result, massive protests erupted across the country, and many academic and scholarly organizations made statements that condemned the travel ban.

The issue of the SJHS also making a statement arose among board members, but with no clear consensus. The SJHS has no guiding principles for making a statement of this sort, nor was there precedent for us to do so. Yet, because of the passion surrounding this issue, I wanted to proceed in an open and democratic manner and avoid having anyone's opinions suppressed. To that end, I thought it best to allow the board to vote on whether we should speak out against the President's executive order.

Instead of crafting a statement of our own, we decided to vote to either endorse or reject the American Historical Association's statement concerning the immigration order, one that numerous historical associations had already endorsed (you can find the statement on page 6). With two members not voting, the board split 6/6. As president, I did not vote and had planned to do so only in the event of a tie. Because a tie did result, the deciding vote fell to me.

I believe that it does fall within our mission as an historical organization to speak out when circumstances warrant. In this case, President Trump's order restricting immigration from predominantly Muslim countries echoes the restrictions on Jewish refugees in the 1930s, and it is up to us, as a Society focused on the history of southern Jews, to make that connection and provide historical context for the broader public. For that reason, I voted to endorse the AHA statement. I fully believe that in doing so, we are taking an ethical position in support of refugees escaping persecution, fully cognizant of the damage that can be done—perhaps inadvertently—when people remain silent. As I relayed to the board, it was not my intention for the SJHS to make a political statement; instead, I put forth the AHA statement for consideration precisely because it placed the executive order in its historical context.

As a result of all of this, I have established an ad hoc committee to formulate a set of guiding principles for our organization on taking public stands. I have asked Vice-President Phyllis Leffler to chair the committee. Once we have a draft of these principles, I will present them to the SJHS board for approval.

Let me also say one thing about the officers and the board: each and every one involved in our discussion over the statement approached it thoughtfully and eloquently, with the best interest of the organization at the forefront. The SJHS is fortunate to have such decent and conscientious individuals running the organization, and I am indeed privileged to be working alongside them.



German Jewish refugees in North Carolina. Courtesy of Holocaust Speakers Bureau



## Jewish Heritage Center Opens in Huntsville

Huntsville, Alabama, has a new Jewish Heritage Center, which opened to the public in early April. Located in Temple B'nai Sholom, the museum tells the story of Huntsville's Jewish community, past and present. Exhibits, artifacts, and a documentary detail the rich history of Jewish life that has existed in north central Alabama since the mid-19<sup>th</sup> century.

The congregation that would later build Temple B'nai Sholom was founded in 1876 by 32 families, and the handsome Romanesque Revival structure was dedicated in 1899. At that time, the Huntsville *Weekly Democrat* lauded the Jewish community. "The Jews of Huntsville are examples of industry and thrift," the newspaper stated. "There are Jewish merchants who came to this town with little more than their clothes . . . and have become the leading merchants and desirable citizens."

Through the years, the Jewish presence has been felt from shopfronts to charitable works, including the establishment of Huntsville's first hospital. The Jewish community continues to thrive, thanks to the opening of the Marshall Space Flight Center at Redstone Arsenal in the mid-20<sup>th</sup> century. Temple B'nai Sholom serves about 170 families today.



Left: The Center's vestibule features elaborately embellished Torah covers, in frames, which had been used to adorn and protect the Temple's Torahs.

Right: The ark, in the East Lake Style, was contributed to the Temple in 1899 by congregant Betty Bernstein Goldsmith (Mrs. Oscar Goldsmith).

Courtesy of Jewish Heritage Center

The Jewish Heritage Center will encourage "members of the greater Huntsville community, especially from churches and schools, to learn about the city's Jewish history and about Judaism in the historic setting of one of Alabama's oldest synagogues," states Larry Brook, editor of *Southern Jewish Life*. Margaret Anne Goldsmith, developer of the Center, notes that "The most significant objects in the museum are the five framed Torah covers that hang in the Center's vestibule. These beautifully hand-decorated covers were used over the years for the Temple's Torahs."

With the synagogue itself as an integral part of the museum, visitors can examine its architectural details, including a wall of especially noteworthy stained glass windows and the Temple's period furnishings and ritual objects. Christopher Madkour, director of the Huntsville Museum of Art, describes the Heritage Center as an "exquisite jewel box."

The Jewish Heritage Center is located at 103 Lincoln Street SE in Huntsville. It is open to the public by appointment. For views of the Temple and exhibition, see [youtube.com/watch?v=k9uyUWwGds](https://youtube.com/watch?v=k9uyUWwGds). To schedule a visit, please call the Temple office weekdays from 9 a.m.–1 p.m. at 256.536.4771.

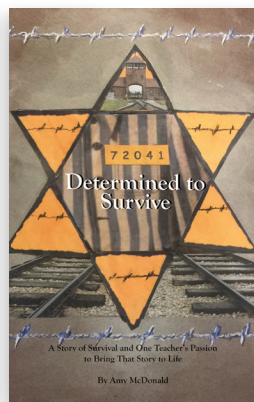
## Holocaust Survivor and Alabama Teacher Collaborate on Book

By Rachel McElroy

Birmingham, Alabama, survivor Max Steinmetz began relating his experience of the Holocaust more than 20 years ago. Through the speaker's bureau at the Birmingham Holocaust Education Center (BHEC), he has told his story to countless schools and community groups. In 2013, the high school students at Amy McDonald's Holocaust Studies class conducted a series of six in-depth interviews with Steinmetz that left a deep impression. As one student commented, "It made me really think about all that I have said or done to people. I was treating people with almost no respect, but that has changed."



Amy McDonald and Max Steinmetz. Courtesy of Birmingham Holocaust Education Center



McDonald, too, was changed. She and Steinmetz forged a common bond—Holocaust education—and she resolved to tell his story. Determined to research every aspect of his recollections, especially those blurred by trauma, she embarked on a research process that took her to Europe twice, providing educational connections for herself and her students. She had Steinmetz's camp ID number, 72041, engraved on a bracelet as a daily reminder of her commitment. That

bracelet was on her wrist when she accepted the Robert I. Goldman Award for Excellence in Holocaust Education from the Jewish Foundation for the Righteous in 2014.

*continued on page 7...*

# Cincinnati Jewry: A Community with Vision

By Gary P. Zola and Dana Herman

In 1788, a small group of frontier people established a tiny settlement on the north bank of the Ohio River at the mouth of the Licking River. This settlement, originally named Losantiville, became “Cincinnati” in 1790. Nearly 800 people lived in the village when the Ohio territory entered the Union as the 17<sup>th</sup> state in 1803.

By 1817, Cincinnati’s economy had grown large enough to attract aspiring and ambitious entrepreneurs. That year, English immigrant Joseph Jonas became the first Jew to permanently settle in town, establishing himself as a watch repairer and jeweler. Jonas, his brother Abraham, and David Israel Johnson founded the Chestnut Street Cemetery in 1821, the first Jewish cemetery west of the Alleghenies. In 1824 Jonas was one of ten men who met at the home of Morris Moses to found K.K. Bene Israel Congregation (Rockdale Temple), the oldest congregation west of the Alleghenies.

Three decades after Jonas’s arrival, Cincinnati had grown into a bustling metropolis, its position on the Ohio River enabling the city to become an important gateway to the West. By 1850, Cincinnati ran neck-and-neck with San Francisco in boasting the second largest Jewish community in the nation. In 1854 it attracted an ambitious rabbi named Isaac Mayer Wise (1819–1900), who had emigrated from Bohemia to Albany, New York. There his desire to create a modern American Judaism led to numerous battles, and he decided to head west. “Cincinnati lies in the center of the country,” he later wrote in his *Reminiscences*. “The people there are young and aspiring and not yet cast into a fixed mold. . . . I shall go to Cincinnati, start a new weekly journal, give Judaism a new and powerful impetus, and avenge myself for the good of humanity on the narrow religious bigots, so that they will think of me for a century.”

Wise arrived to serve as rabbi of Congregation Bene Jeshurun (Isaac M. Wise Temple), a post that provided him with a firm platform to found and build some of American Judaism’s most enduring national institutions: the *Israelite* (1854), the nation’s oldest Anglo-Jewish weekly (known today as the *American Israelite*); the Union of American Hebrew Congregations (Union for Reform Judaism) (1873), America’s first national Jewish

congregational union; the Central Conference of American Rabbis (1889), the oldest American rabbinical association in continuous existence; and the capstone on Wise’s communal creativity, Hebrew Union College (1875), the oldest rabbinical seminary in the Western Hemisphere—and the last component of his remarkable communal superstructure to remain anchored in the Queen City.

In 1883, when Cincinnati Jewry was ascending to the height of its national prominence, one contemporary observer referred to the city as “a sort of paradise for the Hebrews.” Even as Cincinnati emerged as the center of Reform Judaism in America, impressive communal institutions also arose to serve the local Jewish population and community at large. The nation’s first Jewish hospital was built in 1850. In 1866 Bene Jeshurun erected the Plum Street Temple, a magnificent, world-class house of prayer. The following decades saw the creation of a Jewish Home for the Aged (1882), the Cincinnati Charity School (1882), the Jewish Foster Home (1893), the Jewish Settlement House (1899), and the Orthodox Jewish Home (1906). The proliferation of Jewish welfare institutions gave rise to the United Jewish Charities in 1896, giving Cincinnati Jewry the distinction of forming one of the nation’s oldest Jewish federations.



Top: Chestnut Street cemetery. Bottom left: Rabbi Isaac Mayer Wise. *Courtesy of The Jacob Rader Marcus Center.* Bottom right: Plum Street Temple.

So by the dawn of the 20<sup>th</sup> century, Cincinnati had become an undisputed center of higher Jewish learning and an icon of Jewish communal vitality. One Chicago Jewish newspaper insisted that “no other Jewish community on the face of the globe accomplished so much good in the interest of Judaism and its people.” It was truly “a community with vision . . . blessed with energetic leaders,” as historians Jonathan Sarna and Nancy Klein put it. It is no exaggeration to assert that one simply cannot reconstruct a general history of United States Jewry without dwelling at some length on the extraordinary Jewish efflorescence that occurred in Cincinnati.

*Gary P. Zola is Edward M. Ackerman Family Distinguished Professor of the American Jewish Experience and Reform Jewish History at HUC-JIR and executive director of The Jacob Rader Marcus Center of the American Jewish Archives. Dana Herman is managing editor and academic associate at the Marcus Center.*



# An Antebellum Art Mystery: The Ashe-Moses Family Group

By John W. Coffey

The North Carolina Museum of Art recently acquired a painting that offers an intriguing image of Jewish assimilation within the planter elite of the antebellum South—while also posing some mysteries for art historians to unravel.

The painting depicts three generations of a family gathered on a porch. The seated patriarch is Col. Samuel Ashe (1763–1835), a Revolutionary War hero and son of a North Carolina governor. (Asheville, Asheville, and Ashe County were named for the family.) Ashe is the very model of an old-fashioned southern gentleman, from the shine of his patent leather slippers to the wisp of pipe smoke trailing from his mouth. Beside him stand two young women in house coats, identified as the Colonel's eldest daughters, Elizabeth Haywood and Mary Porter.

Next to Mary is her lanky, Lincolnesque husband, Simon Gratz Moses (1813–1897), a Philadelphia-born physician and scion of two of America's most prominent Jewish families. (His parents and grandparents were painted by Gilbert Stuart and Thomas Sully.) Orphaned at an early age, Gratz Moses was raised by his maternal aunt Rebecca Gratz, the noted philanthropist and supporter of Jewish education. He began his practice in Bordentown, New Jersey, where his patients included Napoleon Bonaparte's brother Joseph and other members of the exiled dynasty. In fact, the Bonaparte family may have served as matchmakers for the couple.

Dr. Moses and Miss Ashe were married in 1838 at her family's rice plantation near Wilmington, North Carolina. The couple raised four children. In the painting, the family gathers apparently to see Dr. Moses off on his rounds. He reaches for his toddler son John, supported by sister Bessie. To the right the elder boy Gratz bounds off the porch, a bookbag slung over his shoulder: off to school? Absent is the fourth child Mary, born in 1846, suggesting a date for the painting of ca. 1845. On a step at left sits an African American boy, his back to the family, his attention focused solely on the horse.



Top: Artist Unknown. Ashe-Moses Family Group, ca. 1845, oil on canvas, 28 7/8 x 36 1/8 in., North Carolina Museum of Art, Raleigh. Purchased with funds from the William R. Roberson Jr. and Frances M. Roberson Endowed Fund for North Carolina Art, 2015.

Bottom: Yet another mystery: when conservator Noelle Ocon removed the painting's yellowed varnish, she discovered that the black stovepipe hat worn by Dr. Moses was a later addition. The doctor originally sported a dapper straw topper. One can only speculate why the change of fashion. Perhaps the family found the straw hat too casual for a distinguished physician. (Note also the change in the doctor's cravat.) The curator and conservator opted for the original straw hat. Left: before conservation. Right: after conservation.

So, what's the problem here? Well, for starters, Col. Ashe should not be there. He died in 1835—more than two years before his daughter's marriage to Dr. Moses. He never met his son-in-law, much less his grandchildren. That perhaps explains why the old gent appears to ignore the Moses family, turning his gaze instead toward his other daughter. But if this daughter is Elizabeth Ashe, she too is a specter, having died the year of her sister's marriage in 1838.

Further, it is highly unlikely that the Moses family would have tarried on this particular porch. In 1841, seeking new opportunities in the West, Dr. Moses moved the family to St. Louis, Missouri, where he enjoyed a long and distinguished medical career. No doubt the picture was painted in Missouri though the setting is likely one of the Ashe family homes in North Carolina. One wonders if the assertion of family ties across time and place is the underlying theme of this painting. For Mary Ashe Moses, finding herself settled in a still rude and rowdy frontier city, the painting would have provided comfort by uniting her past and present families.

The clear emphasis on the Ashe lineage raises questions relative to Gratz Moses and his identification as a Jew. We know that he was not active in Jewish religious or charitable organizations in St. Louis. He was married by an Episcopal priest and his children were raised in their mother's faith. Though more investigation is warranted, it would appear that Dr. Moses, like many Jews in the antebellum South, willingly acquiesced to a prideful southern family. And the painting, by asserting Mary Moses's undying connection to her patrician ancestors, tacitly diminishes her husband's status as a Jew. In short, he becomes one of them.

*John W. Coffey is deputy director for art and curator of American and Modern Art at the North Carolina Museum of Art.*

## Free Samples and Complete Series of *Southern Jewish History* Available

*Southern Jewish History*, the annual scholarly journal of the Southern Jewish Historical Society, will provide selected back issues of the journal for free to schools, historical societies, synagogues, and archives.

Over nearly 20 years, *Southern Jewish History* has published outstanding scholarship on dozens of Jewish communities, people, and organizations in the South. We are happy to provide sample copies, at no charge, of volumes containing articles relevant to individual communities. The journal's website provides a complete list of the contents of each volume at [jewishsouth.org/contents-southern-jewish-history-volume](http://jewishsouth.org/contents-southern-jewish-history-volume).

In addition, we are able to make two complete sets of the journal—all 19 volumes—available for \$250 to interested organizations on a first-come, first-served basis. This price represents a significant discount over buying each volume individually.

To make a purchase or to request sample copies, please contact the journal's managing editor, Bryan Stone, at [journal@jewishsouth.org](mailto:journal@jewishsouth.org).

## SJHS Natchez Conference Featured in *Forward*

Author Sue Eisenfeld, who attended the SJHS conference in Natchez last year, recently published an article in the *Forward* that highlights the conference. The article, "These Are America's Most Endangered Jewish Communities," can be accessed at [forward.com](http://forward.com).

## AHA Condemns Executive Order Restricting Entry to the United States

*The SJHS Board of Directors endorsed this statement on February 6, 2017. See page 2 for more.*

The American Historical Association strongly condemns the executive order issued by President Donald J. Trump on January 27 purportedly "protecting the nation from foreign terrorist entry into the United States." Historians look first to evidence: deaths from terrorism in the United States in the last 15 years have come at the hands of native-born citizens and people from countries other than the seven singled out for exclusion in the order. Attention to evidence raises the question as to whether the order actually speaks to the dangers of foreign terrorism.

It is more clear that the order will have a significant and detrimental impact on thousands of innocent people, whether inhabitants of refugee camps across the world who have waited months or even years for interviews scheduled in the coming month (now canceled), travelers en route to the United States with valid visas or other documentation, or other categories of residents of the United States, including many of our students and colleagues.

The AHA urges the policy community to learn from our nation's history. Formulating or analyzing policy by historical analogy admittedly can be dangerous; context matters. But the past does provide warnings, especially given advantages of hindsight. What we have seen before can help us understand possible implications of the executive order. The most striking example of American refusal to admit refugees was during the 1930s, when Jews and others fled Nazi Germany. A combination of hostility toward a particular religious group combined with suspicions of disloyalty and potential subversion by supposed radicals anxious to undermine our democracy contributed to exclusionist administrative procedures that slammed shut the doors on millions of refugees. Many were subsequently systematically murdered as part of the German "final solution to the Jewish question." Ironically, President Trump issued his executive order on Holocaust Remembrance Day.

Conversely, when refugees have found their way to our shores, the United States has benefited from their talents and energy. Our own discipline has been enriched by individuals fleeing their homelands. The distinguished historian of Germany Hajo Holborn arrived in 1934 from Germany. Gerda Lerner, a major force in the rise of women's history, fled Austria in 1939. Civil War historian Gabor Boritt found refuge in the United States after participating in the 1956 uprising in Hungary. More recently, immigration scholar Maria Cristina Garcia fled Fidel Castro's Cuba with her parents in 1961. The list is long and could be replicated in nearly every discipline.

We have good reason to fear that the executive order will harm historians and historical research both in the United States and abroad. The AHA represents teachers and researchers who study and teach history throughout the world. Essential to that endeavor are interactions with foreign colleagues and access to archives and conferences overseas. The executive order threatens global scholarly networks our members have built up over decades. It establishes a religious test for scholars, favoring Christians over Muslims from the affected countries; and it jeopardizes both travel and the exchange of ideas upon which all scholarship ultimately depends. It directly threatens individuals currently studying history in our universities and colleges, as well as our ability to attract international students in the future. It also raises the possibility that other countries may retaliate by imposing similar restrictions on American teachers and students. By banning these nations' best and brightest from attending American universities, the executive order is likely to increase anti-Americanism among their next generation of leaders, with fearsome consequences for our future national security.

Supreme Court Justice Thurgood Marshall, like many of his colleagues before and since, did think historically in ways that should inform consideration of President Trump's executive order. In a 1989 dissent (*Skinner v. Railway Executives Association*), Justice Marshall observed: "History teaches that grave threats to liberty often come in time of urgency, when constitutional rights seem too extravagant to endure. The World War II relocation-camp cases and the Red Scare and McCarthy-era internal subversion cases are only the most extreme reminders that when we allow fundamental freedoms to be sacrificed in the name of real or perceived exigency, we invariably come to regret it."

## NEWS AND NOTES

### Wilmington Jewish Film Festival Returns

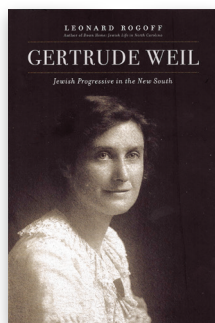


The Wilmington Jewish Film Festival, in association with the United Jewish Appeal of Wilmington, is holding its 4<sup>th</sup> Annual Festival from April 23 to 25, May 2 to 4, and May 7 to 9. The Festival will offer award-winning feature films and selected shorts in the historic Thalian Hall Main Stage in Wilmington, North Carolina. As part of its educational

mission, the Festival dates coincide with Holocaust Memorial Day and Israeli Independence Day.

The Festival screens a wide variety of films that reflect the diversity of the Jewish experience and offer filmgoers the opportunity to gain a better understanding of their own lives—whether or not they are Jewish. There will be film experts at selected screenings and audiences will have ample opportunity to share their thoughts while socializing at the receptions. Sunday screenings show at 3 p.m. followed by a catered buffet. Weeknight screenings are at 7 p.m. followed by dessert and coffee. For tickets or more information, please visit [wilmingtonjewishfilmfestival.org](http://wilmingtonjewishfilmfestival.org).

### New Biography Profiles Gertrude Weil, Progressive Southerner



In *Gertrude Weil: Jewish Progressive in the New South*, Leonard Rogoff tells the story of a proper southern Jewish woman who, while famously private, fought publicly and passionately as a pioneering advocate for women, social justice, and Jewish causes. Born to a prominent family in Goldsboro, North Carolina, Weil would die in the house in which she was born, but travel the world as a global citizen. The first North Carolinian to graduate from Smith College, she was a cosmopolitan with roots. From her hometown, she fought for women's suffrage, founded her state's League of Women Voters, pushed for labor reform and social welfare, and advocated for world peace. She campaigned against lynching, convened a biracial council in her home, and in her 80s desegregated a swimming pool by diving in headfirst.

A faithful Shabbat worshiper, Weil was principal of her Temple's religious school for half a century. She wrote creedal statements on Judaism and organized the state's Jewish community. She worked to save her German family from the Holocaust and was an early Zionist. Weil fought for systemic change, all the while insisting that she had not done much beyond the ordinary duty of any citizen. Published this spring by University of North Carolina Press, the book is available at [uncpress.org](http://uncpress.org) and amazon.



### JHSSC to Showcase Jewish Merchants of Charleston and Summerville

Two jewels of the Low Country—Charleston's King Street and downtown Summerville—are the settings for the spring meeting of the Jewish Historical Society of South Carolina on May 20–21. Saturday will kick off with a guided walking tour of bustling upper King Street, Charleston's historic and evolving thoroughfare, followed by a lecture and panel discussions about the impact of Jewish merchants from colonial times to the 21<sup>st</sup>-century revitalization of this great port city. Jewish chefs and restaurateurs, "The New Royalty" of King Street, are the stars of the final panel of the afternoon.

On Sunday, attendees will travel up the road to Summerville to hear from members of local Jewish families about merchant life in the picturesque town known for azaleas and sweet tea. The dedication of an historical marker, a walking tour of downtown, and afternoon tea at the former residence of Summerville merchant and philanthropist Saul Alexander (now home to former State Senator Mike Rose and his wife), will round out the day. To register, visit [jhssc.org](http://jhssc.org).

Left: E. Mazo's Meat Market, 478 King Street, Charleston, South Carolina, 1931. Sammy Mazo (inside store window), Donald Mazo (outside), with two store employees. *Courtesy of Special Collections, College of Charleston*

## Holocaust Survivor and Alabama Teacher Collaborate on Book continued from page 3...

The collaboration between Steinmetz and McDonald came to fruition with the recent publication of her book, *Determined to Survive: A Story of Survival and One Teacher's Passion to Bring That Story to Life*. To celebrate the book's launch, the BHEC hosted a public program and book signing at Birmingham's Temple Emanu-El in February. Nearly 500 attendees heard McDonald share her experience of writing the book and the impact it has had on her life and her teaching. Steinmetz spoke about his Holocaust journey and about the book as a legacy to his life's work in educating students.

*Determined to Survive* is being distributed by the BHEC, which was established in 2002 to educate the people of Alabama about the

Holocaust so new generations will apply its lessons to the construction of a more just, humane, and tolerant future. By preserving and sharing the stories of local Holocaust survivors and commemorating the events of the Holocaust and the lives of those who perished, the BHEC seeks to promote a moral and ethical response to prejudice, hatred, and indifference for the benefit of all humanity.

To learn more or to purchase a copy of the new book, call the BHEC at 205.795.4176 or visit [bhamholocausteducation.org](http://bhamholocausteducation.org).

*Rachel McElroy is office coordinator at the Birmingham Holocaust Education Center.*



## 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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