



Saturday in Charlottesville: Jews and Public Memory in the South

How do southerners remember and commemorate their region's history? The answer, of course, depends upon who is doing the remembering and for what purpose. Until recently, most official forms of southern public remembrance—statues and monuments, commemorative events, and historic site preservation—have presented a history that glossed over the cruelties and traumas of white supremacy. Today the South is grappling with this narrative, a contentious and complex process, to be sure.

In preparing for the Southern Jewish Historical Society's 44th annual conference, to be held in Charlottesville on October 25–27, 2019, on the theme of “Jews, Race, and Public Memory,” the program committee of Eric Goldstein (Emory University), Josh Parshall (Institute of Southern Jewish Life), Stuart Rockoff (Mississippi Humanities Council), and myself asked scholars to point out how public memory in the South has intersected with Jewish history. On Saturday, October 26, attendees will hear from many of these scholars, some of whom will examine the roles Jews have played in creating and revising southern historical memory.

Our first panel of the day will directly address the experiences of southern Jews who participated in memorializing the region's history during the Jim Crow era. In some cases, Jews strived to include their own community histories within the region's public memory. Other Jews helped to create public monuments to the “Lost Cause,” most notably sculptor Moses Jacob Ezekiel, who created several statues celebrating the Confederacy. Ezekiel's statue of Thomas Jefferson on the University of Virginia campus

served as a gathering point for August 2017's racist and antisemitic “Unite the Right” rally, a grim irony that will surely be a subject of discussion during the conference.

Later that morning, we will hear about recent efforts to rethink and commemorate the history of an important past event: the trial and lynching of Leo Frank. Historians and archivists from Kennesaw State University and the Berman Jewish Heritage

Museum will discuss their 2015 conference on the murders of Frank and Mary Phagan, the girl who was killed in Frank's factory basement. They will also explore the painful aftermath of those murders, which reverberate even in the 21st century.

In the day's final session, public historians will discuss the role of Jewish history in southern “heritage tourism.” When travelers seek out places that depict the southern past, how is Jewish history rendered—if Jews are present in the story at all? And how do tourist sites that represent Jewish historical trauma (such

as Holocaust memorials) compare to sites representing African American historical trauma in the American South?

These are only some of the presentations that conference-goers will enjoy. We hope that you can join us for what promises to be an illuminating program. We look forward to everyone's participation in these important conversations about southern history, Jewish history, and historical memory. **See back page for registration information.**

—Marni Davis, associate professor of history at Georgia State University and program chair of the 2019 SJHS conference.



Top: Detail from the Confederate monument at Arlington National Cemetery, Moses Ezekiel, sculptor. *Wikicommons*. Bottom: Children's Holocaust Memorial, Whitwell, Tennessee. *Photo by Brent Moore*. Right: Leo Frank, with wife Lucille behind him, at his 1915 trial. *Wikicommons*.



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Historical Society

President's Message By Phyllis Leffler



I am thrilled, as president of SJHS, that the 2019 annual conference will be held in my town, Charlottesville. I am using my President's Message to tell you a little more about the special speakers we have arranged.

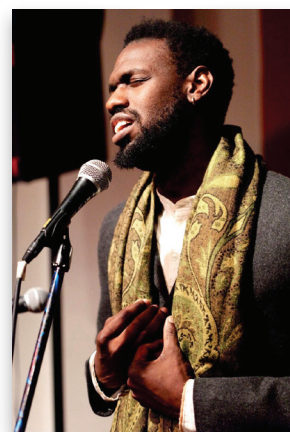
Friday will feature two keynote speakers. After our trip to Monticello and lunch at the Brody Jewish Center (the University of Virginia's Hillel) we will hear from historian and journalist Marc Leepson, an expert on the Levy family that preserved Monticello for 100 years. Following Shabbat services at historic Congregation Beth Israel, Nicole Hemmer will offer a talk on "The Alt-Right in Charlottesville: How an Online Movement Became a Real-World Threat."

Hemmer authored the powerful book *Messengers of the Right: Conservative Media and the Transformation of American Politics*. An expert on politics and media affiliated with U. Va.'s Miller Center, she created a gripping podcast in the aftermath of the Unite the Right rally, "A12: The Story of Charlottesville." After dinner, John Mason will offer a response to her talk followed by audience discussion. A U. Va. historian, Mason co-chaired the city's Blue Ribbon Commission on Race, Memorials and Public Spaces.

Following our Saturday sessions, the Helen Stern Cultural Encounter will present a musical performance by Anthony Mordechai Tzvi Russell, an African American operatic singer whose music blends Ashkenazi musical traditions with traditional African American music. He will also answer questions posed by Josh Parshall, SJHS board member and historian at the Institute of Southern Jewish Life.

On Sunday morning we are in for another real treat with a session featuring three powerful speakers and nationally known figures: Amy Spitalnick, Dahlia Lithwick, and Risa Goluboff. Spitalnick, a former top aide in the New York state attorney general's office, is executive director of Integrity First for America, which has brought a federal lawsuit against two dozen neo-Nazis who organized the 2017 Charlottesville rally. She will speak to us about the lawsuit, initiated by three Jewish women on behalf of a coalition of Charlottesville residents. Lithwick (contributing editor at *Newsweek* and senior editor at *Slate*) and Goluboff (dean of U. Va.'s Law School) will have a conversation on "Nazi Marchers and the U.S. Constitution: Did the Framers Imagine Charlottesville?" Both are experts on constitutional law, and their conversation will end our conference by bringing a national perspective.

Combined with a wonderful program of papers throughout the day on Saturday, the conference focuses on a topic of both historic and contemporary relevance. It provides a rare opportunity to make connections between past and present. I look forward to welcoming you to Charlottesville.



Anthony Russell will perform Yiddish and African American songs on Saturday.

Macy Hart Honored for Five Decades of Service



Macy B. Hart (shown at bottom left, with his family) is perhaps best known as the founder of the Goldring/Woldenberg Institute of Southern Jewish Life (ISJL), but his 30 years as director of the Henry S. Jacobs Camp, establishment of the Museum of the Southern Jewish Experience, and myriad other contributions all mark an incredible five decades of communal service to southern Jewish life. On April 6, a celebration honoring his career was held at the Mississippi Museum of Art in Jackson. More than 250 people gathered for the event, which featured a short film about Macy's career, several speakers (his wife Susan and their children were a highlight of the evening), and the music of Macy's favorite band, the

D'Lo Trio. Capping the event was the announcement of the Susan and Macy B. Hart Fund for the ISJL. Collectively, the inaugural 400-plus contributors launched the Fund with a half million dollars in donations. To contribute visit www.isjl.org/donate. *Courtesy of ISJL.*

Jews, Race, and Public Memory

Southern Jewish Historical Society 44th Annual Conference

Charlottesville, Virginia, October 25–27, 2019

Marni Davis, Program Chair

Friday, October 25

8 am: Buses leave conference hotels for Monticello

8:30–11:30 am: Tour Monticello with focus on its African American and Jewish histories

12–1:30 pm: Lunch at Hillel Foundation

- ▶ Official welcome to the conference
 - Phyllis Leffler, SJHS President & Local Arrangements Chair
 - Marni Davis, Program Committee Chair
- ▶ Speaker: Marc Leepson, author of *Saving Monticello: The Levy Family's Epic Quest to Rescue the House that Jefferson Built*

2–4:30 pm: Activities in downtown Charlottesville

- ▶ Exhibit on Jewish Charlottesville, Albemarle Charlottesville Historical Society
- ▶ Walking tour of Charlottesville Jewish history with Phyllis Leffler

4:30 pm: Buses return to hotels

5:45 pm: Buses pick up for evening program

6:15–7:15 pm: Shabbat service, Congregation Beth Israel

7:15 pm: Keynote address

- ▶ Nicole Hemmer, “*The Alt-Right in Charlottesville: How an Online Movement Became a Real-World Threat*”

8–9:30 pm: Dinner and after-dinner program, Beth Israel

- ▶ John Mason responds to Nicole Hemmer
- ▶ Conversation with audience

Saturday, October 26

Sessions to be held at University of Virginia, Nau Hall (South Lawn)

9–10:30 am: “Pageants and Monuments: Southern Jews and Public Memorialization”

- ▶ Samantha Baskind, “*Moses Jacob Ezekiel: Virginia's Jewish, Confederate Sculptor of Charlottesville's Thomas Jefferson Statue*”
- ▶ David Weinfeld, “*The American Jewish Tricentennial and the Civil War Centennial in Richmond: Commemoration in a Southern Jewish Community*”
- ▶ Melissa Young, “*Constructing History: Birmingham, Jews, and Public Memory, 1871–1920*”

10:45 am–12:15 pm: Concurrent sessions

“History and Memory: Commemorating and Memorializing Leo Frank”

- ▶ Anna Tucker (Museum of the Southern Jewish Experience)
- ▶ Catherine Lewis (Kennesaw State University)
- ▶ Jeremy Katz (Cuba Family Archives for Southern Jewish History)

“Towards a Pedagogy of Southern Jewish History: Reflections on ‘Privilege and Prejudice: Jewish History in the American South’”

- ▶ Shari Rabin (Oberlin College)
- ▶ Dale Rosengarten (College of Charleston)
- ▶ Michael Cohen (Tulane University)

12:30–1:30 pm: Lunch at Nau Hall

1:30–3 pm: “Jews, Race, and Southern Politics”

- ▶ Matthew Brittingham, “*For Our City of Baltimore and the South: The Baltimore Amerikaner in Context*”
- ▶ Adam Jortner, “*Sheftall's Shadow: Jeffersonians, Liberty, and Slavery in Savannah*”
- ▶ Jacob Morrow-Spitzer, “*Jewish Mayors in Reconstruction-Era Louisiana and Mississippi*”

3:15–4:45 pm: Concurrent sessions

“Forging Jewish Identity in a Southern Landscape”

- ▶ Laura Cochrane, “*Combating Anti-Semitism and Defining Jewishness through Art and Architecture in 1920s Southeast Texas*”
- ▶ Catherine Eskin, “*Exclusion and Inclusion: Jews Occupying Public Space in Mid-20th Century Lakeland, Florida*”
- ▶ Amy Milligan, “*The Jewish Zealots of Tobacco Land: The Circuit-Riding Rabbi Project of North Carolina, 1950–1980*”

“In Search of an Authentic Past: Jews, the South, and Heritage Tourism”

- ▶ Ruth Ellen Gruber, “*From Dark Tourism to Tourist Attractions: Thoughts on Parallels between Jewish Heritage Tourism in Europe and African American Heritage Tourism in the U.S.*”
- ▶ Neva J. Spect and Carrie Streeter, “*A Mansion on the Parkway: Mrs. Moses H. Cone and the Politics of Public History*”

5:15–6:15 pm: Helen M. Stern Cultural Encounter with reception

- ▶ Anthony Mordechai Tzvi Russell, African American/Jewish musical performance
- ▶ Q&A led by Josh Parshall (Goldring/Woldenberg Institute of Southern Jewish Life)

6:30 pm: Dinner on your own

Sunday, October 27

Sessions to be held at University of Virginia, Nau Hall (South Lawn)

8:30–9:30 am: SJHS annual membership meeting

9:30–9:45 am: SJHS awards presentation

10 am–12:30 pm: “Antisemitism and the Law in Charlottesville and Beyond”

- ▶ Amy Spitalnick, “*Pursuing Justice: Using Law to Confront Antisemitism*”
- ▶ Dahlia Lithwick and Risa Goluboff in conversation, “*Nazi Marchers and the U.S. Constitution: Did the Framers Imagine Charlottesville?*”

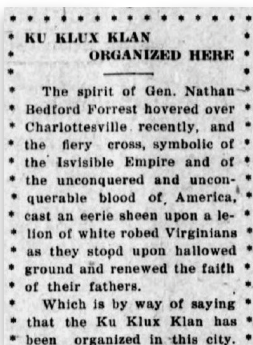
Charlottesville's Jewish History Part Two: The 20th Century By Phyllis Leffler

Toward the close of the 19th century, Charlottesville's Jews were pillars of the community, prominently engaged in the business, civic, and cultural life of the small southern city. But storm clouds were gathering—not so much because Charlottesville itself had changed but because the national rise of nativism and emergence of white supremacy in new forms meant that Jews felt more threatened.

The synagogue, built in 1882 right in the center of downtown, brought pride and a sense of acceptance to the Jewish community. But in 1902, the federal government claimed the land through the right of eminent domain in order to build a post office on the very site where the synagogue stood, reimbursing the congregation \$10,000. We can only suspect what the reasons were for targeting that particular piece of property.

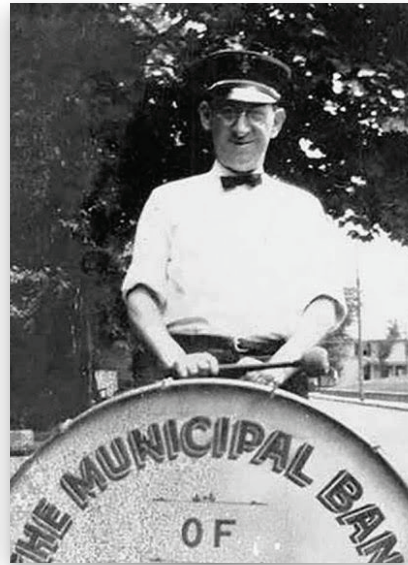
In the late 19th century, the influx of Eastern European Jews as part of a massive wave of immigrants to the United States led to an anti-immigrant backlash. The number of Jews in Virginia surged from 2,500 in 1880 to 15,000 by 1900. Clearly more of a presence, they were therefore more of a threat. As the racial climate codified race distinctions into law based on color, immigrants were often described as non-white and “other.” In fact, in 1910 a popular book titled *The Jew a Negro*, written by North Carolina minister and professor Arthur Abernethy, argued that the two “races” had thoroughly intermingled.

At the University of Virginia, the dean began keeping careful records classifying students and student acceptances on the basis of “Virginian, non-Virginian, and Hebrews.” That dean, Ivey Lewis, was deeply involved in eugenics research and teaching.



Left: Beth Israel's rebuilt synagogue at its new location, 1904. Right: Sol Kaufman, who founded the Charlottesville Municipal Band in 1922. Below left: when the Klan organized locally in 1921, the *Daily Progress* took notice. *Courtesy of the Albemarle Charlottesville Historical Society.*

The Kaufmans, who had been instrumental in the city's civic and cultural life for decades, helped to form the Farmington Country Club in 1920. But as the forces of antisemitism grew stronger, they found that their Jewish friends were denied admission just a few years later. They resigned their membership in protest.



The numbers of Jewish students at the University of Virginia were carefully restricted. Jewish faculty were not hired until close to the 1960s in any significant number. They would not have been welcomed in a southern university that had so many faculty who embraced white supremacy.

The sons of the original Jewish families did not find much opportunity in the Charlottesville of the 1930s. Many moved away for business or professional ventures elsewhere. And as their parents' generation died out, there were fewer

and fewer people to sustain Jewish life in Charlottesville. The number of Jewish families dwindled to about 30, and the congregation had difficulty making the payments to keep the lights and heat on. One family, Harry and June O'Mansky, is remembered for always making up the difference. They were among the Eastern European Jews who came to Charlottesville in the 1920s and 1930s and cared about Jewish life.

And so, the Jewish community in this little city limped along. It might have met the fate of so many other small Jewish communities in the South where synagogues were sold and no real Jewish presence exists anymore. But in the 1960s, two things happened simultaneously. First, the University of Virginia, led by then-president Edgar Shannon, realized that the time had come to create a more diverse faculty. Restrictions against Jewish faculty were lifted in Charlottesville and around the nation. Shannon also was determined to increase the size of the school. The number of students tripled between 1959 and 1974, from 5,000 to 15,000. With that growth came an influx of Jewish faculty to the undergraduate divisions and the medical and law schools.

The Jewish community began to thrive. Finally, in 1979, the synagogue hired its first full time rabbi since opening in 1882. Charlottesville's Jews would continue to be a presence.

Phyllis Leffler is professor emerita of history at the University of Virginia.

Rabbi Charles Mantinband Spoke Out: A Remembrance

By Milt Grishman

When our congregation on the Mississippi Gulf Coast celebrated its 60th anniversary last year, I was asked to write something about the synagogue's 1958 dedication, officiated by Rabbi Charles Mantinband of Hattiesburg. I had attended that ceremony with my family, but I was only eight years old, so I couldn't remember much.

However, I do recall Rabbi Mantinband coming down for subsequent visits and speaking forcefully from our *bima*. He wore thick glasses and spoke with a lisp, but that didn't diminish the power of his call for justice in the Jim Crow South. He was not afraid to speak out for civil rights, despite the safety concerns of many in our congregation.

It was a fearful time then, with church burnings and Klan bombings of synagogues and temples across the South. Temple Beth Israel in Jackson was bombed and also the Jackson home of Rabbi Perry Nussbaum, another civil rights advocate. Thankfully, no one was injured in those attacks, but many in the Jewish community felt it safer not to speak out.

Charles Mantinband refused to be silenced by fear. In a 1962 article for an Anti-Defamation League newsletter, Rabbi Mantinband wrote, "The South is turbulent and sullen and sometimes noisy, but there is a conspiracy of silence in respectable middle-class society. The voices heard are those of the blatant, raucous segregationist. Sensitive souls, with vision and the courage of the Hebrew prophets, are drowned out."

As he explained in the article's conclusion, "In order to remain in the South and be worthy of my Jewish heritage, I had two

decisions to make. The first was that there could be no distinction between any of God's children—the pigmentation of skin could be no more important than the color of eyes. The second was that I would never sit in the presence of bigotry and by my silence seem to give assent. I do not look for trouble, but when hate is evident, I must protest."



Rabbi Mantinband speaks to a group of African American students. *McCain Library and Archives, The University of Southern Mississippi.*

Called by historian P. Allen Krause "without question Judaism's most prophetic voice in the Deep South," Rabbi Mantinband was not just a talker, but also a doer. From his Temple B'nai Israel in Hattiesburg, he worked to improve intergroup relations across racial and religious lines. He served two years as the Mississippi state chairman of the Council of Human Relations and 15 years on the board of the Southern Regional Council.

In the early 1990s, I helped lead an effort to pass a hate-crimes law in Mississippi.

After two years of vetoes by the governor, a somewhat watered-down version finally passed in 1993. During that effort, I received a lot of encouragement and support, but also telephone threats and hate mail. It was then that I really came to understand what tremendous courage it took for Rabbi Mantinband to do what he did.

With today's resurgent hate groups across America and the world, it is important to remember the model of courageous leadership by Rabbi Charles Mantinband.

Milt Grishman is a past president of Congregation Beth Israel in Gulfport, Mississippi. This article is adapted from Congregation Beth Israel's 60th Birthday Celebration program book.

Book Your Hotel Room Now!

Two hotels have been reserved at special conference rates for October 24–27 in Charlottesville.

- The **English Inn**, located two miles from the university building where SJHS sessions will be held, features an airport shuttle, pool, fitness center, and complimentary hot breakfast. It sits across from Bodo's, a popular bagel restaurant. **Fifty rooms have been reserved, but that number will drop to 30 after August 24. Final cut-off date for the conference rate is September 24.** To book at the conference rate (\$109 to \$119 plus tax), call the hotel desk at 434-971-9900. The group rate code is Southern Jewish Historical Society.
- The **Hampton Inn of Charlottesville**, three miles from the conference site, is next to a shopping center with restaurants. It offers free shuttle service to the airport and to campus and the traditional Hampton Inn breakfast. **Thirty rooms have been reserved, with a cut-off date of September 24 for the conference rate.** Call 434-978-7888, or book online through the SJHS website, jewishsouth.org/upcoming-conference. For the conference rate (\$159 plus tax), the group code is SJH.

Conference buses will pick up from both hotels and conference materials will be available at both sites. Please be aware that the popular Charlottesville Film Festival will take place during the weekend. Hotel rates will be high and rooms will fill up quickly. Book your hotel today!

Institute Elevates Southern Jewish History, Culture

By Amanda Kerr

The air is hot and thick as 25 educators gather under moss-draped trees at an historic South Carolina plantation and listen intently to their tour guide. In the back of their minds, they ponder how this view of southern history relates to what they've just learned about the South's Jewish history. What was it like to be Jewish during the time of slavery? How did the racial, political, and cultural climate impact Jewish traditions, businesses, and communities?

Illuminating southern Jewish history within the larger context of the American South was the goal of the two-week institute "Privilege and Prejudice: Jewish History in the American South," held by the College of Charleston's Pearlstine/Lipov Center for Southern Jewish Culture (CSJC) this past spring. Funded by a National Endowment for the Humanities grant, the institute welcomed participants from a range of disciplines, including professors (religious studies, Jewish studies, and literature), public historians, and even a filmmaker.

"We wanted to show how Jewish history can be integrated into our understanding of the South by focusing on creative and place-based pedagogies," stated Shari Rabin, director of the CSJC. Institute members visited Charleston's Kahal Kadosh Beth Elohim synagogue and the Coming Street Cemetery, one of the oldest Jewish graveyards in the United States, and took a walking tour of King Street focusing on Jewish economic life in the early 20th century, among other field trips.

Dale Rosengarten, associate director of the CSJC, noted that the larger history of the South influenced everything about the southern Jewish experience. "The region's dependence on agriculture and specifically plantation slavery," as well as "environmental factors such as heat and humidity, and the prevalence of non-kosher foods in the regional diet—notably shrimp, crab, and pork—all are reflected in southern Jewish culture."

It's those often-overlooked connections between traditional southern culture and history and Jewish experience that institute participants found so engaging. Jan Davidson, an historian for the Cape Fear Museum in Wilmington, North Carolina, said

that putting both worlds in the same sphere of time and space helped her draw a more complex picture of southern history and the contributions of Jews in the South.

"Wilmington has a 19th-century synagogue, the oldest synagogue in North Carolina. Wilmington is a port city like Charleston, and we deal in our museum with enslavement, emancipation, segregation, and the gamut of southern history," Davidson observed. "I felt like this institute was a chance to think through, if we take the Jewish contributions to southern society seriously, how would that change the stories that our museum tells?"

And that history is complex and layered even within different regions of the South. "I think there are many Souths," commented Matt Dischinger, who teaches literature at Georgia State University in Atlanta. "Part of what appeals to me about the work being done here is . . . we're getting a sense of particularity in Charleston. I think one of the things that everybody is going to take away from the institute is a better appreciation of how varied and different the South can be."

Those are exactly the concepts Rabin and Rosengarten wanted the scholars to leave with. "By gaining knowledge of southern Jewish history, participants will be able to better understand the South as a region that is more complex and cosmopolitan than typically realized," Rabin said. "We also hope that an in-depth encounter with Jewish history in a

particular place will inspire institute scholars to explore the Jewish histories present in their own communities."

Added Rosengarten, "I see the institute's role like Johnny Appleseed—sowing the seeds of southern Jewish history and culture across the nation, giving our scholars the tools to incorporate this overlooked contingent in their curricula."

Amanda Kerr is director of communications at the College of Charleston. This article is adapted from the online magazine The College Today.

Postscript: In mid-June, the College said a bittersweet farewell to CSJC Director Shari Rabin, who has taken a position at Oberlin College. For the interim, Dale Rosengarten will step back into the director's role and College of Charleston historian Adam Domby will assume the position of associate director.



Top: Institute members tour a 168-year-old plantation on James Island, just south of Charleston. Bottom: Educators from a diverse range of disciplines participated. Heather Moran/College of Charleston.

NEWS AND NOTES

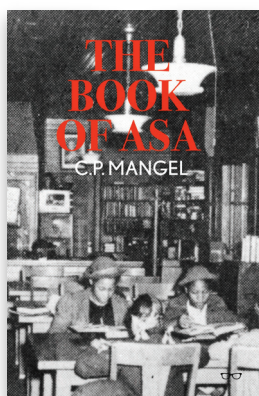
New Memoir Highlights Hattiesburg Jewish Family



Known for his books on Keats and Wordsworth, Leon Waldo tackles a new subject—his own family—in his 2019 memoir *A Story of Jewish Experience in Mississippi*. Born and raised in Hattiesburg, the emeritus professor of English at the University of Illinois tells the story of his Russian-Jewish parents' arrival in 1920s Mississippi, recounts the family's life there, and traces the Hattiesburg Jewish community from the 1920s through the 1960s as it goes through times of prosperity but faces the dangers of antisemitism.

The book follows the author's journey of discovery into the past and also profiles some of the town's more notable Jewish residents, from civil rights advocate Rabbi Charles Mantinband to a young man convicted of murder. It is available for purchase from Academic Studies Press (academicstudiespress.com) and amazon.com.

Novel Explores Jewish, Black Themes in Jim Crow South



The Book of Asa, a new novel-in-verse by SJHS member C.P. Mangel, explores themes of identity, faith, and injustice in the 1950s Jim Crow South. When successful African American author Titus Horace inherits a large tract of land, he leaves Chicago with his Jewish wife Ardene and their daughter Asa, and moves to segregated North Carolina. Asa quickly learns how persons of color are intimidated and humiliated on a daily basis and how each day becomes an effort to survive brutal hostility. As she struggles to adapt to her new life, she falls in love with a

musical savant who lives in a cabin on Horace family land, and joins members of a small diverse community to defy oppression through profound acts of resistance.

To support educational outreach, Mangel is developing reader and educator guides to encourage readers and students to share their own cultural and family histories. She is launching a website where educators can share lesson plans, discussion questions, and writing prompts based on *The Book of Asa*. Published by Eyewear Publishing, the book is available from Small Press Distribution (spdlbooks.org) and amazon.com. Reduced pricing is available for bulk educational, community, and congregational orders by contacting info@eyewearpublishing.com.

Museum of Southern Jewish Experience Makes Strides

The Museum of the Southern Jewish Experience has added new people to its team as it gears up for its 2020 opening in downtown New Orleans. In April the museum contracted SJHS board member Michael Cohen to serve as senior historical advisor. Cohen chairs Tulane University's Jewish Studies department and recently authored *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era*.

"Michael has been advising us on a volunteer basis for two years; now he will take a more active role in helping us develop our exhibits," said MSJE Executive Director Kenneth Hoffman. "As we strive to tell a complex and often-overlooked story, Michael will guide our historical thinking and serve as our connection to scholars and historians across the country."

The museum also engaged Rachel Stern as senior Judaic advisor. She will guide its "basics of Judaism" exhibit, which will use artifacts from its collection to explore Jewish beliefs and customs. Currently Shalom Austin's chief learning and engagement officer, she formerly served as education director for the Goldring/Woldenberg Institute of Southern Jewish Life.

Also this year, Anna Tucker joined on as project coordinator. Co-author of the forthcoming *The Temple at 150 Years* with Catherine Lewis and Jeremy Katz, she served as assistant manager at Kennesaw State University's Museum of History and Holocaust Education in Georgia and earned her M.A. from Georgia State University.

The Museum is working with world-renowned exhibit designers Gallagher & Associates, who helped create exhibits at the National World War II Museum, National Museum of American Jewish History, and scores of other institutions. The MSJE's exhibits will give a broad overview of southern Jewish history in 13 states, highlight a unique collection of artifacts, and provide opportunities for Jewish and non-Jewish visitors alike to gain an expanded understanding of what it means to be a southerner, a Jew, and ultimately, an American. To learn more, see msje.org.



Renovations on the museum's future home in downtown New Orleans are proceeding faster than expected and an opening is now projected for mid-2020. Courtesy of MSJE.



Register Now for the 2019 SJHS Conference!

“Jews, Race, and Public Memory”

Southern Jewish Historical Society 44th Annual Conference
Charlottesville, Virginia, October 25–27, 2019



Register for the conference online at jewishsouth.org/upcoming-conference.

The conference fee is \$180 for members. To join or renew your membership online, go to:
jewishsouth.org/store/annual-membership. Conference fee for non-members is \$230.

Registration deadline is September 25. Late registration fee is \$25.

People who register late may not be able to attend the Monticello tour. Also, please note that space for Friday's Shabbat dinner is limited to the first 130 registrants, so ***register early to ensure your seat!***

To register by mail, send a check to: Phyllis Leffler, SJHS President, 1612 Concord Drive, Charlottesville, VA 22901.

Checks must be **received** by September 25 to avoid the late fee. ***Hotel must be booked separately. See page 5 for info.***

Food: All food will be kosher style. Please indicate if you require a vegan or vegetarian option. If you have serious food allergies, email pleffler@virginia.edu. **Questions?** Contact Phyllis Leffler, pleffler@virginia.edu.