



SJHS October 2023 Conference Will Lift Off in Houston

Plans are underway for the 47th annual Southern Jewish Historical Society conference, which will take place in Houston, Texas, from October 20 to 22. Hosted by the Program in Jewish Studies at Rice University, the conference will center around the theme of “Space and Place in Southern Jewish History.” This year’s meeting will mark only the second time in over four decades that the SJHS will convene in Texas—the Society last convened in the Lone Star State for the 2014 conference in Austin.

Houston is the fourth-largest city in the U.S., consistently recognized as one of the nation’s most diverse metropolitan areas. The city’s first Jewish community was centered near downtown in the late 1800s and early 1900s, home today to Minute Maid Park and the George R. Brown Convention Center. Following a series of migrations that took place against a backdrop of racial and religious discrimination, segregation, and white flight, the geographic center of Jewish Houston shifted to the southwest quadrant of the city and the Meyerland neighborhood by the mid-1960s. This area was severely affected by a series of devastating floods between 2015 and 2017, but has been showing signs of renewal and growth in recent years.

Houston is therefore the ideal setting to explore concepts of space and place as they relate to the history of Jews across the American South. We have received a large number of exciting conference presentation proposals that explore a range of modes for telling southern Jewish stories, including oral histories, archives, art, fiction, and tourism. Other conference proposals examine the Jewish experience in Texas and Alabama in greater depth. We are particularly elated to have received submissions from a diverse pool of presenters—not only historians, but also journalists, rabbis, photographers, and poets.

We are excited to announce this year’s Dr. Lawrence J. Kanter keynote speaker, Tyina Steptoe, associate professor of history at the University of Arizona. Her award-winning book, *Houston Bound: Culture and Color in a Jim Crow City* (University of California Press, 2015), explores the history of 20th-century Houston from a multiracial perspective. Steptoe discusses how the convergence of resident and migrating populations, such as African Americans, Jewish Americans, Creoles of color, and ethnic

Mexicans, shaped the formation of communities in the city both culturally and geographically. Her research is a fantastic reflection of the conference theme on space and place. We are looking forward to her dynamic presentation.

Bryan Edward Stone, professor of history at Del Mar College in Corpus Christi, Texas, will deliver this year’s Beeber Family Lecture. Stone is the author of *The Chosen Folks: Jews on the Frontiers of Texas* (University of Texas Press, 2010), which won the SJHS Book Prize in 2011, and editor of Alexander Gurwitz’s historical memoir *Memories of*

Two Generations: A Yiddish Life in Russia and Texas (University of Alabama Press, 2016). He also serves as managing editor of the SJHS annual journal, *Southern Jewish History*. His work brings Texas Jewish history into conversation with a variety of conference themes—frontier, migration, borderlands, and belonging, and we are thrilled to be able to hear from him in Houston this fall.

Information about conference registration and other program details will be made available later this summer.

—Joshua Furman and Mark Goldberg, SJHS conference co-chairs.



Clockwise from top left: “Houston, We Are Inspired.” Photo by Brandon Price, 2015, *Creative Commons*. Keynote speaker Tyina Steptoe. NASA’s Lyndon B. Johnson Space Center, Houston. Library of Congress. Bryan Edward Stone, Beeber Family Lecture speaker.



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President's Message By Josh Parshall



As I'm writing this, in late March, spring has finally taken hold here in mid-Missouri. My enthusiasm for warmer weather and longer days is mixed with a sense of surprise at how fast the previous months seem to have passed, however. I could have sworn I wrote my first "President's Message" a few weeks ago. Fortunately, the work of the SJHS has continued apace, thanks to both our volunteer leadership and our part-time professionals. Today I want to highlight the upcoming Houston conference and announce an upcoming member survey that will influence our strategic choices in 2023 and 2024.

I hope that our members felt the same sense of excitement that I did while reading the cover story about our upcoming conference. Houston is a perfect location for thinking about space and place in the Jewish South, and our program committee, co-chaired by Joshua Furman and Mark Goldberg, is putting together a dynamic meeting that includes a wide range of southern and Jewish topics along with some exciting, Texas-specific content. Please consider joining us in Houston this October for what promises to be an outstanding conference.

While our program committee is busy with Houston arrangements, our other committees—made up primarily of current board members—are managing a variety of SJHS activities, from setting our budget to selecting the recipients of our grants and awards. We also have a small team of part-time staff who take on administrative, financial, and editorial duties. A lot of talented people pitch in to keep the SJHS running, and I'm grateful for everyone who has a hand in our work.

All of this requires money, of course. Conferences and printing have (unsurprisingly) become more expensive, and we have professionalized our administrative systems in the past few years. On top of that, SJHS leadership would love to offer larger grants in the near future. Grants and awards raise the profile of the organization, attract new contributors to the subfield, and enable the archival and scholarly efforts that are core to our mission.

In the face of rising expenditures, we face some important strategic questions. In order to answer those questions, we need to hear from you, our members. I'll be working with SJHS leaders to develop a short membership survey that will come out alongside the summer edition of the SJHS *Rambler*. Details about the questionnaire will appear here and in your email inbox. We would love to see a high rate of participation in the survey, so keep your eyes out!

As always, I appreciate your support for the SJHS. Whether you are an annual member, a small or large donor, a journal contributor, or a member of the board, you play an important role in what we do. So please be in touch, and I look forward to seeing you in Houston.



Photo by Ron Kikuchi, Creative Commons.

Alfred Uhry on Leo Frank and *Parade*

Given that a revival of Alfred Uhry's *Parade* has recently become a Broadway hit, we thought we would revisit the Zoom conversation Uhry had with SJHS board member Adam Meyer in 2020 as part of the Society's first Janice Rothschild Blumberg Lecture. Uhry talked about the Leo Frank case, the influence it had on his childhood and his work, and how such a terrible event as Frank's lynching became the topic of a musical.

Uhry's trilogy of Jewish Atlanta—*Driving Miss Daisy*, *The Last Night of Ballyhoo*, and *Parade*—

was based on vivid memories of his youth. "The ghost of Leo Frank hung over Judaism," Uhry recalled. "As a child, when the name Leo Frank would come up, friends of my parents would walk out of the room." Frank's story became a lifelong fascination. When renowned theater director Hal Prince, upon reading *The Last Night of Ballyhoo*, asked Uhry why Atlanta's Jewish elite was so circumspect in expressing Jewishness, Uhry told him about Frank. "He sat back in his chair and put his glasses on top of his head, and said, 'that's a musical.' And I said you know, maybe it is." *continued on page 7...*

The Provincials: Fifty Years Later

By Leonard Rogoff

This year marks the 50th anniversary of Eli Evans's pathbreaking *The Provincials: A Personal History of Jews in the South*. Now in its third edition, the best-selling memoir and travelogue of what was then Jewish terra incognita continues to be read, taught, and discussed. Evans, who passed away July 26, 2022, wrote a lyrical and evocative memoir of small-town southern Jewry, interspersed with visits to colorful Jewish characters and asides into southern Jewish history. *The Provincials* has crossover appeal, entertaining lay readers with its storytelling while engaging scholars with its commentary.

Evans created southern Jewish history as narrative. Once a curiosity, southern Jewry became a story. Through his writing, philanthropy, and charismatic personality, Evans helped launch southern Jewish history as an academic field. (He helped found our Society.) *The Provincials* opened the floodgates to a torrent of memoirs, travelogues, and local histories with titles like *Wandering Jews* or *Bagels and Grits*.

The subtitle of *The Provincials* is “a personal history.” Encouraged by his friend Willie Morris, Evans saw himself as a storyteller in the great southern tradition. His ambition was to lay “bare the soul of the Jewish South.” His subject was the rootedness of Jews in the South, and his personality illuminates the narration. A child of privilege in a working-class Piedmont mill town—his parents were prosperous department-store owners and his father served as six-term mayor of Durham—he saw himself not as an alien “but a blood-and-bones part of the South itself.” Durham retained its hold even as he moved on. His worldview was shaped by his upbringing as a Jew in a Christ-haunted, racially segregated, and politically conservative southern society. Yet, much of his story is relatable for an American Jewish generation raised in acculturated, middle-class households during the postwar years, wherever home. Familiar, too, is how Evans escaped through college, making a new life as an urban professional distant from his native soil.

The literary merit of *The Provincials* is unquestioned—as Abba Eban put it, Evans is southern Jewry's “poet laureate.” But how does it stand today as historiography? His focus on felt experience accorded with the new social history. The collective memories of family and community guided him. Using a largely impressionistic approach, he artfully drew portraits from oral histories. He listened attentively.

But memory is not history. *The Provincials* is grounded in folklore and secondary sources, not in primary research. Lacking are the public records, city directories, newspaper reports that supplement and often correct folklore. No, the Durham Jewish community did not begin with Duke's cigarette rollers, as Evans contends, but predates their arrival. No, neither southern Jews nor German American Jews categorically rejected Zionism. In

arguing that the South was the most antisemitic of regions, he cites “most” polls and studies, but his sources are selective or unnamed. A summary of Jewish-Black relations from slaveholding to civil rights is nuanced and insightful, blending interviews and personal experience with secondary sources, notably Bertram Korn. Evans acknowledges Jewish culpability

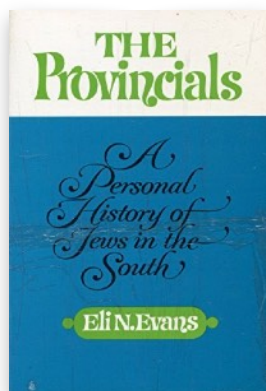
but tends to be apologetic about it. His discussion of his father's brave, early steps to integrate Durham elides the class and generational conflicts of the town's racial politics. The family pride expressed recalls the filiopietism of earlier Jewish historiography.

Once, moderating a panel of Jewish old timers in Charlotte, I concluded with Evans's famous dictum that “fathers built businesses for sons who didn't want them.” “No,” a woman panelist interrupted. “That's not true. Our parents wanted us to get educated, to have a better life than they had.” Since then, interviewees have almost invariably related that same parental admonition to me: “Move on. Make something of yourself.” Mutt Evans may have had a thriving enterprise to pass on, but more often merchants laboring long hours in their stores did not envision such a future for their children. A pawnshop owner told me that when his son expressed interest in the business, he replied that he would burn down the place first. Indeed, Evans acknowledges, “Every immigrant wanted his son to live a better life than he had lived.” He observed “parental pride” when he went off to law school, realizing his father's unfulfilled ambition.

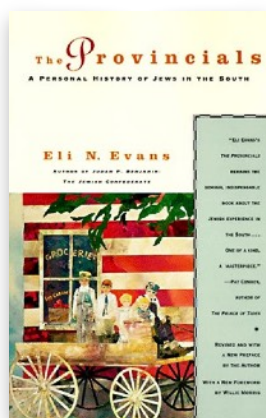
Is there, then, a southern Jewish exceptionalism? In arguing for a “unique southern Jewish consciousness,” *The Provincials* set the premise for a debate on southern Jewish identity. Mark Bauman (1996) argues that, rather than unique, southern Jewish history resembles the larger American Jewish narrative. Lee Shai Weissbach (2005) observed similar attributes among small town Jews regardless of region. Adam Mendelsohn (2016) and Michael Cohen (2017) emphasize that southern Jewish commercial networks were national, even global.

Over 50 years, of course, historiography has moved on. Considerations of race, class, gender, and ethnicity—notably multiculturalism—have pressed forward since 1973. Evans's portrait of octogenarian Thomas Jefferson Tobias is endearing, but today we'd query the Charlestonian about his family's slaveholding legacy. We are now less likely to take pride in Judah Benjamin or seek in that Confederate slaveholder our identity as southern Jews.

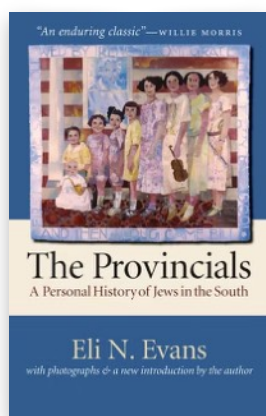
Rather than *provincials*, Evans might have described southern Jews as *rooted cosmopolitans*. His most stimulating writing was about roots, but his evidence demonstrates something more. His grandparents were Yiddishists from



First edition, 1973.



Second edition, 1997.



Third edition, 2005.

continued on page 6...

Lecture Explores Jewish “Self-Erasure” in Dallas By Debra Polsky

Members of the Dallas community had the opportunity to “brunch and learn” with Hannah Lebovits in March as part of the Jim Schwartz Annual Lecture Series presented by the Dallas Jewish Historical Society (DJHS). Building on a paper presented at the SJHS conference in Charleston, Lebovits discussed “Where Did the Shtetl Go? Investigating Jewish Self-Erasure in Dallas, Texas.” The Sunday morning program was cosponsored by Congregation Shaare Tefilla, a Modern Orthodox congregation.

Lebovits, assistant professor of public affairs and urban planning at University of Texas, Arlington, explored the internal and external forces that led to the passive loss and active destruction of almost all traces of Dallas’s historic Orthodox Jewish community of the late-19th through mid-20th centuries. She presented key factors that have impacted the community’s ability and interest in preserving material Orthodox Jewish life in Dallas since its beginnings.

Established in the 1870s, the Dallas Jewish community and its congregations moved from their early homes downtown starting in the late 19th century, with the wealthier German Jews leading the way to areas south of the city. As Eastern European Jews gained a foothold to a more prosperous life, they too moved to South Dallas, taking their Orthodox institutions with them. All branches of Judaism flourished there, including a community Hebrew school and a home for the aged among them. The area was filled with Jewish-owned businesses and multiple congregations.

It was this world of the 1880s to 1940s that Lebovits discovered and studied prior to moving to Dallas with her family. When she arrived, she was disappointed to find that the Jewish community of South Dallas was no more, having moved to the northern and eastern suburbs, with nearly all buildings demolished to build a new freeway. But in addition to the destruction caused by urban renewal, most Dallas Jews seemed little concerned with preserving or even recognizing this past. The remnants of a vibrant Orthodox Jewish community seemed to be completely gone.

To account for this “self-erasure,” Lebovitz implicated both longtime Dallas Jewish families, whose economic and geographic mobility took them far away from earlier neighborhoods, and the newer Orthodox community, which experienced a revival starting in the 1990s, growing significantly and expanding with kollels and new Orthodox congregations of every variety. Dallas Jews were more likely to preserve family ritual objects than artifacts of their shared communal past. One result, she noted, is that DJHS doesn’t have much in the way of papers, photos, or artifacts from earlier Orthodox congregations; much of what we know comes from the oral history interviews that DJHS carried out in the 1970s. New Orthodox community members are mostly transplants or local Jews who have taken up Orthodoxy as part of the *baal teshuvah* movement. As a transplant herself, Lebovits found that her fellow Orthodox Jews were not interested in local Orthodox history, believing that they had brought authentic Judaism to Dallas and that it was the future of the community that was important. They “didn’t seem to have any connection to the broad and long Orthodox Jewish Dallas history.”

But the Dallas Orthodox past and present are indeed connected, Lebovits asserted, citing examples of this continuity. She emphasized that it’s critical to “reinforce those lines of connection” through preservation efforts as well as education. As the

community undergoes change, she noted, “we’re pulling further and further away from each other.” All Dallas Jews need to gain an appreciation for their shared past. “Ultimately at the end of the day we are all Jews and we are all in this together.”

The audience had many questions about her research, and a discussion ensued about how to preserve local Jewish history. Quoted in the *Texas Jewish Post*, Lebovitz noted, “We’re not the ‘first’ here, none of us here are the first as Judaism is built out of the links in our chain. There is massive benefit to valuing and holding onto the people who came before us and the sacrifices they made.”

Debra Polsky is executive director of the Dallas Jewish Historical Society.



Scenes from the South Dallas Jewish community. Above: Goldin's grocery and butcher shop, 1921, Shearith Israel, 1920. Below: Friedman's Drugs, n.d., basketball team, 1940. *Dallas Jewish Historical Society.*

Rabbis' St. Augustine Civil Rights Protest to Feature in School Curriculum

The largest mass arrest of rabbis in U.S. history took place in St. Augustine, Florida, on July 18, 1964, as 16 rabbis, in town at the request of Rev. Dr. Martin Luther King Jr., were taken into custody while entering the segregated lunchroom of the Monson Motor Lodge arm-in-arm with Black teenagers from Albany, Georgia. Their dramatic story is an under-told episode not only of the civil rights movement, but of American and southern Jewish history (see the [Winter 2014](#) and [Fall 2021](#) issues of the *Rambler* for more).

For the past 10 years, the St. Augustine Jewish Historical Society has worked to raise local awareness about the Monson Motor Lodge protest and the special partnership between the rabbis and the Southern Christian Leadership Council from which it grew. "This story was entirely unknown to people here in St. Johns County until the Society began to call attention to it," says the Society's president, Rabbi Merrill Shapiro. Now, the episode might reach an even broader audience.

In February, the St. Johns County, Florida, public school system finalized a high school social studies curriculum that includes a

unit about the Monson Motor Lodge protest and highlights the rabbis' role. The lesson begins with a photo of local KKK members, in robes and hoods, entering the old city gates on July 4, 1964. It moves on to a video of Rev. King and then to a photo of Rabbi Israel Dresner with King, while asking students to evaluate the personal consequences of social activism. The unit concludes with an edited version of the letter the rabbis wrote from their cell during their overnight stay in the St. Johns County Jail, explaining why they could not stay away. The consequences of silence, like the silence that occurred during the Holocaust, were impossible for them to accept.

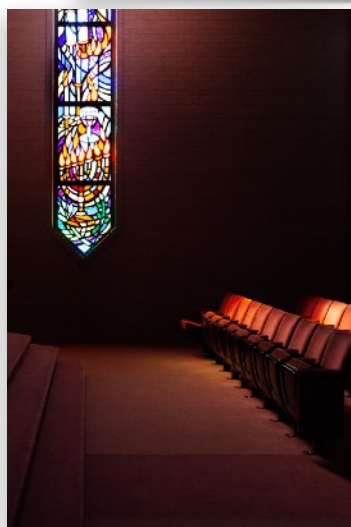
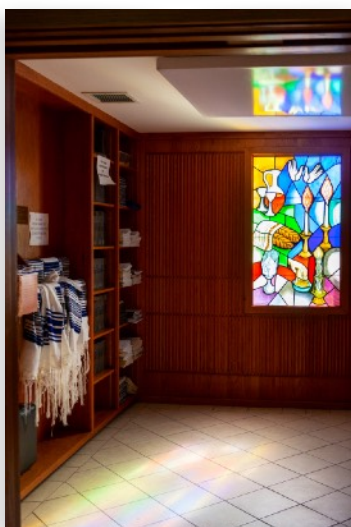
Given recent events in Florida, it is not certain whether the curriculum will ultimately be adopted. "The social studies supervisors with whom we spoke have indicated that this curriculum, like so many similar elements, is highly contingent on the outcome of the current session of the Florida legislature and the decisions of the Florida State Board of Education," says Shapiro. In the meantime, the Society sees the inclusion of the rabbis as a significant win in its campaign to make this important story known.



Rabbi Michael Robinson being led away from the demonstration, from the *New York Times*. Courtesy of Merrill Shapiro.

Synagogues of Texas: A Photo Essay

In 2022, Emily Williams received a Rabbi Allen Krause Endowment Grant from SJHS to fund travel costs for her photography project documenting Jewish sites in the South. Her goal was "to preserve southern Jewish history and better understand contemporary southern Jewish experiences." Here, we spotlight some of her synagogue photos from Texas, site of the upcoming SJHS conference. Right: Former social hall of Shearith Israel, Wharton, which closed in 2002 (its synagogue burnt down in 2010). Below, left to right: Rodef Shalom, Waco; Agudas Achim, Laredo; Beth El, Brownsville; B'nai Israel, Victoria. *Courtesy of Emily Williams.*



The Provincials: Fifty Years Later continued from page 3...

Lithuania with a fondness for Enrico Caruso. They introduced cinema to their hamlet. His grandmother's Zionism connected Kinston Jews to an international movement which would take his mother frequently to Israel. His father served on national boards. As a teenager, Evans visited Europe and Israel. His career led him to Washington and New York; brother Bob worked as a correspondent in Moscow. Jewish community studies almost invariably find such mobility and cosmopolitanism.

Across three editions, Evans admitted change. In the 1997 edition, he dropped the chapter "Mister Speaker," a scathing portrait of South Carolina house speaker Sol Blatt, an assimilated but proud Jew and a staunch segregationist. He added chapters on Atlanta mayor Sam Massell, meditations on the passing of his parents, and an update on the "The Changing Provincials." Later discourses on politics and race are more discursive than the poetry of the early chapters, the tone less

rhapsodic. In the 2005 edition, Evans observes that the small-town Jewry he once chronicled is now "vanishing" and affirms that the Jewish future will be urban. This edition recalls a 1986 Durham gathering where extended family members traced their progress from the tobacco town where they had settled in the 1920s. No descendant now lives in Durham. The family is scattered across the southeast as well as New York and Los Angeles, Prague and Haifa. Rather than manage family stores, they count scientists, musicians, artists, lawyers, soldiers, and entrepreneurs on three continents.

The contradictions of *The Provincials*—that southern Jews are both unique and diverse, local and mobile—reflect the complexities of southern Jewry itself as both rooted and cosmopolitan. Therein lies a story, both personal and historical, and the South, as Eli Evans reminded us, is a story telling place.

Leonard Rogoff is president of Jewish Heritage North Carolina and author of many works on southern Jewish history.

Searching for Southern Jewish Memoirs

Last year, the SJHS journal, *Southern Jewish History*, inaugurated its new memoir section with "Growing up Jewish in the Mississippi Delta, 1943-1961," by Rabbi Fred Davidow. A second memoir is being prepared for our 2023 volume following a long, complex search for an unpublished manuscript.

Finding new, meritorious material has proven challenging, but worthwhile. We have been in touch with archives and private collectors across the country. We are now asking SJHS members and all students of southern Jewish history to help us identify memoirs for publication. Memoirs should be unpublished (including self-publication) and approximately 10,000 words in length. Longer manuscripts are welcome but may need to be trimmed.



Fred Davidow's grandparents, Frieda and Solomon Davidow of Belzoni, Mississippi. Courtesy of Fred Davidow.

We seek memoirs from any period in southern Jewish history and encourage the writing of new memoirs as well. If you have any questions about how to write a memoir, feel free to be in touch with us.

Finally, if anyone is interested in serving as guest editor, we are open to scholarly collaborations. The memoir section of the *Journal* has great potential to add to our knowledge and appreciation of the southern Jewish experience. Please join us in this adventure and help us find new literary treasures about southern Jewish life!

— Rabbi Lance J. Sussman, lancejsussman@gmail.com, and Karen Franklin, karenfranklin@gmail.com, memoir section editors, *Southern Jewish History*

In Memoriam: Martin Perlmutter (1943-2023)

Marty Perlmutter, who passed away in January, was a force of nature in creating Jewish life in Charleston and across the state of South Carolina. Chair of the philosophy department at the College of Charleston from 1983 to 1991 and leader of the Jewish studies program from 1991 to 2018, he changed the nature of Jewish learning and culture both for students and the public.

Marty was a founding member of the Jewish Historical Society of South Carolina (1994) and its only executive director. He helped establish Chanukah in the Square and created a Sunday Morning Brunch Series and the Three



Marty with Hillel students. Yaschik/Arnold Jewish Studies Program, College of Charleston.

Rabbi Panel series. He raised the funds to build the Jewish Studies Center. With SJHS past president Dale Rosengarten, he helped establish the Jewish Heritage Collection, where our SJHS archives is held. He facilitated collaboration with SJHS whenever possible, and our conferences (including last year's) were held jointly with JHSSC. He was a creator, a doer, committed to Jewish values and to building community. Marty was a dear family friend of more than 40 years. May his memory be a blessing. *ℳ*

—Phyllis Leffler

NEWS AND NOTES

Zionism in Fort Worth: A New Exhibit

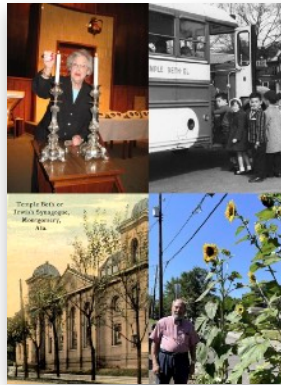


Deep in the heart of Fort Worth, Texas, as early as 1905, passionate pioneers of Zionism organized, argued, lobbied, and raised funds for the creation of a Jewish homeland in Palestine. Despite conventional wisdom among American Jewish historians that

Texans were largely anti-Zionist, an archival exhibit celebrating Israel's 75th Independence Day shows the opposite through photos and news clippings. In 1905 a Reform rabbi in Fort Worth, Joseph Jasin, had a pro-Israel epiphany. He went on to lecture in favor of a Jewish homeland and became president of the Texas Zionist Association (TZA). Over New Year's in 1906–1907, Fort Worth hosted a statewide Zionist convention. Jasin left Texas in 1908 to become secretary of the Federation of American Zionists in New York and is credited with founding the American office of the Jewish National Fund.

The Fort Worth exhibit kicks off with an Israeli Independence Day lunch for families on April 30. The exhibit, curated by the Fort Worth Jewish Archives, remains on display throughout May at Congregation Ahavath Sholom. See tarrantfederation.org for details.

Alabama Jewish Symposium Welcomes All



Alabama Folklife Association.

All are welcome to attend the Alabama Jewish Culture and History Symposium in Montgomery on July 25. The event will promote collaboration and exchange of ideas among communities and researchers, with the goal of strengthening the documentation and preservation of Jewish life in Alabama.

The Symposium will include artifact documentation, archives training, community and research project sharing, live music by Dahlia Road, art and oral history exhibits, a Jewish Alabama book table, and plenty of open time for conversation. Tickets are available for five dollars at AJCHS.eventbrite.com. A kosher lunch will be provided.

Partners include: Alabama Folklife Association, Alabama State Council on the Arts, Doy Leale McCall Rare Book and Manuscript Library at the University of South Alabama, Goldring/Woldenberg Institute of Southern Jewish Life, Old Dominion University, *Southern Jewish Life* magazine, Temple Beth El, Temple Beth Or, Troy University, and the University of Alabama.

Video Highlights Asheville Jewish Cemetery

In 1891, the small but growing Jewish community of Asheville, North Carolina, founded Congregation Beth HaTephila (CBHT). Shortly after, the community needed a cemetery where its members could be buried according to Jewish custom. The congregation purchased land in Asheville's newly established (1885) Victorian garden cemetery. Today Riverside Cemetery is known for its beautiful grounds and famous burials. More than 500 Jews are buried in the CBHT section, from longtime residents to strangers who died while staying at one of the area's health resorts.

To highlight CBHT's section of historic Riverside Cemetery, Asheville Jewish history mavens Sharon Fahrner and Marty Gillen have produced a video documenting the cemetery's history and telling the stories of some of the people resting there. They invite you to view their short documentary at youtube.com/watch?v=qo74y_tikig.



Courtesy of Sharon Fahrner.

Alfred Uhry on Leo Frank and *Parade* continued from page 2...

First produced under Prince's direction in 1998 with a book by Uhry and music by Jason Robert Brown, *Parade* was well received but did not run long, perhaps because of its dark subject matter. "It was not a very happy musical, but we all had a wonderful time doing it," Uhry said. The current revival, given today's climate of rising antisemitism (as well as stellar performances by Ben Platt and Micaela Diamond as Leo and Lucille Frank), has



captured public attention; the word "timely" has featured in many reviews. But *Parade* was always an important work for Uhry. "It was very fulfilling," he said. "I think I'm more proud of having contributed to that than anything else I've ever done."

To listen to the conversation, visit jewishsouth.org/janice-rothschild-blumberg-lecture-series.



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Our major source of funding is membership dues. To join online or to send a check by mail, visit jewishsouth.org/store/annual-membership for details. Please join us today!